



GREEK ORTHODOX CHURCH OF THE ANNUNCIATION
YORK, PENNSYLVANIA
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THE LADDER

JULY & AUGUST 2025



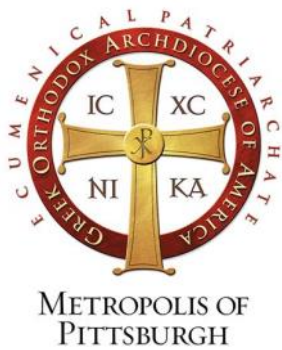
THE TRANSFIGURATION OF OUR LORD AUGUST 6TH



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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

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Rev. Economos Fr. Andrew N. Tsikitas, Parish Priest

Rev. Deacon Thomas Shelley

Parish Council

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Church Staff

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 Reader Mark Bittner
 Diaconissa Jan Shelley
Office Administrator: Georgia Georgakopoulos
Ladder Editor: Georgia Georgakopoulos
Sunday Bulletin: Fr. Andrew Tsikitas

Schedule of Worship Hours

Sunday Services (and Weekdays)

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!

ON THE COVER ...

Our Lord had spoken to His disciples many times not only concerning His Passion, Cross, and Death, but also concerning the coming persecutions and afflictions that they themselves would endure. Since all these evils were near at hand, but the enjoyment of good things which they hoped to receive in their stead was yet to come, our Savior desired to give them full assurance, evidently and openly, concerning that glory which is prepared for those who endure to the end. Therefore, fulfilling that which He had promised shortly before, that "there be some standing here which shall not taste of death, till they see the Son of man coming in His Kingdom" (Matt. 16:28), He took His three foremost disciples and ascended Mount Tabor, where He was transfigured before them. His face shone like the sun, and His clothes became white as the light. Suddenly, together with this dread and marvelous effulgence of light, there appeared those pinnacles of the Prophets, Moses and Elias, who spoke with the Lord Jesus concerning His saving Passion which was about to take place. Standing before Him as reverent servants, they showed that He is the Lord of both the living and the dead, for Moses came forth from Hades, having died many centuries before, and Elias, as it were from heaven, whither he had been taken up while yet alive. After a little while a radiant cloud overshadowed them and out of the cloud they heard that same voice which had been heard at the Jordan at the Baptism of Christ, testifying to the Divinity of Jesus and saying: "This is My beloved Son, in Whom I am well-pleased; hear ye Him" (Matt. 17: 5).

Such are the marvels, truly worthy of God, celebrated in this present feast, which is an image and prefiguring of the future state of the righteous, whose splendor the Lord spoke of, saying: "Then shall the righteous shine forth as the sun" (Matt. 13:43). It is because of this that the Kontakion of this Feast is said daily (when there is not a great feast) in the Service of the Typica in perpetual commemoration of the glory that will be the lot of the Saints. According to tradition, the Lord's Transfiguration came to pass forty days before His Crucifixion; this is why the Transfiguration is celebrated forty days before the Exaltation of the Cross.

THE VOICE OF OUR FAITH ...

MESSAGE FROM FR. ANDREW ...

***"For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified."* —
*Romans 2:13***

My beloved brethren in Christ,

I recently preached a brief sermon on this passage in Church, and I wanted to take a little bit more time to elaborate on this topic of living an active life in Christ. I have said on numerous occasions over the years that our faith must be active, not passive; that we are participants in the Church, and not just observers. The importance of this message is more relevant now than it ever was, in my humble opinion. The world we live in has desensitized us so well to darkness, apathy and evil, that we have truly lost sight of right and wrong, buying it to this idea that everything, and I do mean everything, is relative and based only on what we feel and think, and not on anything that is real or true. What is "truth" for me, is just "opinion" to someone else. Unfortunately, this has also crept into the Church as well; not into the eternal, Christ-centered universal Body of Christ, but into the hearts and minds of many of Her members ... and I do not exclude myself from that statement.

After doing a little bit more digging into this concept of being "doers", I realized that St. Paul is not the first person to use this terminology. Please allow me to expand this quote so we can see it in context: "for not the hearers of the law are just in the sight of God, but the doers of the law will be justified; for when Gentiles, who do not have the law, by nature do the things in the law, these, although not having the law, are a law to themselves, who show the work of the law written in their hearts." (Romans 2:13-15 NKJV) St. James also said this in his epistle, "But be doers of the word, and not hearers only, deceiving yourselves. For if anyone is a hearer of the word and not a doer, he is like a man observing his natural face in a mirror; for he observes himself, goes away, and immediately forgets what kind of man he was. But he who looks into the perfect law of liberty and continues in it, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does." (James 1:22-25 NKJV) Of course, the Apostles taught what they heard from the Lord Himself: "Therefore whoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his house on the rock: and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for it was founded on the rock. But everyone who hears these sayings of Mine, and does not do them, will be like a foolish man who built his house on the sand: and the rain descended, the floods came, and the winds blew and beat on that house; and it fell. And great was its fall." (Matthew 7:24-27 NKJV). There was also the wonderful parable He gave us about the two sons, the one who said he would do what his father asked him but didn't, and the other who refused the request of his father, but then did it anyway (Matthew 21:28-32) From

these statements, and many more like them, it should be clear that we must not just “talk the talk, but walk the walk.”

Another important part of the passage from Romans that started me on this train of thought, was when he said that those who may not have the Law, but still live in accordance to it, “show the work of the law **written in their hearts.**” I feel that this is the true aim of the Christian; to have Christ not just in our head, someone that we know *about*, but have Him in our hearts, as someone we truly *know*. To have our faith alive in us, to have it guide everything we think, say and do, is what we should be striving for. Not just a title, or a point of reference, not just something we “identify as,” when we feel like it, but something that manifests itself in our very lives, and everything about us screams that we are Orthodox Christians.

The times we are living in are turning more and more towards evil and darkness. But we have a lighthouse to help us stay on course. Our faith in Christ, our living relationship with Him, our true dedication to our faith and to the Body of Christ, the “One, Holy, Catholic and Apostolic Church,” are what will help us to see through the darkness and the lies of this fallen world, and to reach our destination ... salvation in Christ, and an eternity in the Kingdom of Heaven.

Allow me to close, as I opened, with the words of St. Paul, whose feast we have just celebrated, “I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.” (Galatians 2:20 NKJV)

With Paternal love in Christ, I remain your humble and unworthy servant,

+ 

A MOST AUGUST ICONOGRAPHY—DCN. THOMAS SHELLEY

In early June I was blessed to have travelled to Annunciation, Lancaster, for a happy occasion, unlike previous June trips. The occasion was meeting Fr. Paul Abernathy from St. Moses the Black Orthodox Church of Pittsburgh to learn about his excellent work in transforming trauma affected communities through a multi dimensional program called Neighborhood Resilience.

The trip also allowed for reconnecting with brother clergy, many of who I had not seen in many months.

And, finally, the trip allowed me to “reconnect” with the very profound Iconography of the Lancaster temple.

The church has a “two story” Iconostasis, meaning that above the larger-than-life-size principal Icons a smaller series from the Great Feasts are surmounted. The alignment of these was most striking....and of progressively deeper theology if “read” from left to right.

The Icon of the Church--the Feast of the Annunciation--has as its capstone the Feast of the Presentation of our Lord; two Feasts which form bookends to the Nativity story as presented in Luke 1 and 2.

The Icon of the Theotokos--to the right of the Icon of the Church--is surmounted by the Feast of the Baptism of Our Lord. “The Holy Spirit will come upon you and the power of the Most High will overshadow you / this is my Son with Whom I am well pleased”.

To the right of the Royal Door is the Icon of Christ the Teacher; directly beneath the Icon of the Transfiguration. Moses and Elijah are there as the Gospel writers record, but the Voice from the cloud says that we are to “listen to Him”.

And finally, to the right of Christ the Teacher, the Forerunner, Prophet and Baptist John, hand upraised and pointing as he exclaims “Behold, the Lamb of God Who takes away the sin of the world”. And he is pointing overhead to the Icon of the Crucifixion.

With all of these, the common vertical thread (or, to use a Byzantine musical metaphor, the Ison), is promise and fulfillment.

But the pairing of John the Forerunner with the Crucifixion also serves a summary of the Church’s calendar during the month of August. The month begins with the Procession of the Cross on August 1; the first day of the Dormition Fast and also the first day on which the lovely eighth-tone Katavasias of the Canon of the Cross make their debut during Orthros. The month ends (more or less) with the solemn, strict Fast in remembrance of the Beheading of the

Forerunner.

The memory of the just is observed with hymns of praise; for you suffices the testimony of the Lord, O Forerunner. You have proved to be truly more ven'erable than the Prophets, since you were granted to baptize in the river the One whom they proclaimed. Therefore, when for the truth you had contested, rejoicing, to those in Hades you preached the Gospel, that God was manifested in the flesh, and takes away the sin of the world, and grants to us the great mercy.—
Apolytikion of the Forerunner

TRANSFIGURATION—FR. THOMAS HOPKO

The transfiguration of Christ is one of the central events recorded in the gospels. Immediately after the Lord was recognized by His apostles as “the Christ [Messiah], the Son of the Living God,” He told them that “He must go up to Jerusalem and suffer many things . . . and be killed and on the third day be raised” (Mt 16). The announcement of Christ’s approaching passion and death was met with indignation by the disciples. And then, after rebuking them, the Lord took Peter, James, and John “up to a high mountain”—by tradition Mount Tabor—and was “transfigured before them.”



. . . and His face shone like the sun, and His garments became white as snow and behold, there appeared to them Moses and Elijah, talking with Him. And Peter said to Jesus, “Lord, it is well that we are here; if you wish I will make three booths here, one for You and one for Moses and one for Elijah.” He was still speaking when lo, a bright cloud overshadowed them, and a voice from the cloud said, “This is My Beloved Son, with Whom I am well pleased; listen to Him.” When the disciples heard this, they fell on their faces with awe. But Jesus came and touched them, saying, “Rise, and have no fear.” And when they lifted up their eyes, they saw no one but Jesus only. And as they were coming down the mountain, Jesus commanded them, “Tell no one the vision, until the Son of Man is raised from the dead” (Mt 17.1–9, see also Mk 9.1–9; Lk 9.28–36; 2 Pet 1.16–18).

The Jewish Festival of Booths was a feast of the dwelling of God with men, and the transfiguration of Christ reveals how this dwelling takes place in and through the Messiah, the Son of God in human flesh. There is little doubt that Christ’s transfiguration took place at the time of the Festival of Booths, and that the celebration of the event in the Christian Church became the New Testamental fulfillment of the Old Testamental feast in a way similar to the feasts of Passover and Pentecost.

In the Transfiguration, the apostles see the glory of the Kingdom of God present in majesty in the person of Christ they see that “in Him, indeed, all the fullness of God was pleased to dwell,” that “in Him the whole fullness of deity dwells bodily” (Col 1.19, 2.9). They see this before the crucifixion so that in the resurrection they might know Who it is Who has suffered for them, and what it is that this one, Who is God, has prepared for those who love Him. This is what the Church celebrates in the feast of the Transfiguration.

Thou wast transfigured on the mount. O Christ God, revealing Thy glory to Thy disciples as they could bear it. Let Thine everlasting light shine upon us sinners. Through the prayers of the Theotokos, O Giver of Light, glory to Thee (Troparion).

On the mountain wast Thou transfigured, O Christ God, and Thy disciples beheld Thy glory as far as they could see it; so that when they would behold Thee crucified, they would understand that Thy suffering was voluntary, and would proclaim to the world that Thou art truly the Radiance of the Father (Kontakion).

Besides the fundamental meaning which the event of the Transfiguration has in the context of the life and mission of Christ, and in addition to the theme of the glory of God which is revealed in all of its divine splendor in the face of the Saviour, the presence of Moses and Elijah is also of great significance for the understanding and celebration of the feast. Many of the hymns refer to these two leading figures of the Old Covenant as do the three scripture readings of Vespers which tell of the manifestation of the glory of God to these holy men of old (Ex 24.12–18; 33.11–34.8; 1 Kg 19.3–16).

Moses and Elijah, according to the liturgical verses, are not only the greatest figures of the Old Testament who now come to worship the Son of God in glory, they also are not merely two of the holy men to whom God has revealed himself in the prefigurative theophanies of the Old Covenant of Israel. These two figures actually stand for the Old Testament itself: Moses for the Law and Elijah for the Prophets. And Christ is the fulfillment of the Law and the Prophets (Mt 5.17).

They also stand for the living and dead, for Moses died and his burial place is known, while Elijah was taken alive into heaven in order to appear again to announce the time of God's salvation in Christ the Messiah.

Thus, in appearing with Jesus on the mount of Transfiguration, Moses and Elijah show that the Messiah Saviour is here, and that He is the Son of God to Whom the Father Himself bears witness, the Lord of all creation, of the Old and New Testaments, of the living and the dead. The Transfiguration of Christ in itself is the fulfillment of all of the theophanies and manifestations of God, a fulfillment made perfect and complete in the person of Christ. The Transfiguration of Christ reveals to us our ultimate destiny as Christians, the ultimate destiny of all men and all creation to be transformed and glorified by the majestic splendor of God Himself.

There is little doubt that the feast of the Transfiguration of Christ belonged first to the pre-Easter season of the Church. It was perhaps celebrated on one of the Sundays of Lent, for besides certain historical evidence and the fact that today St Gregory Palamas, the great teacher of the Transfiguration of Christ, is commemorated during Lent, the event itself is one which is definitely connected with the approaching death and resurrection of the Saviour.

... *for when they would behold Thee crucified, they would understand that Thy suffering was voluntary* (Kontakion).

The feast of the Transfiguration is presently celebrated on the sixth of August, probably for some historical reason. The summer celebration of the feast, however, has lent itself very well to the theme of transfiguration. The blessing of grapes, as well as other fruits and vegetables on this day is the most beautiful and adequate sign of the final - transfiguration of all things in Christ. It signifies the ultimate flowering and fruitfulness of all creation in the paradise of God's unending Kingdom of Life where all will be transformed by the glory of the Lord.

Η ΚΛΙΜΑΞ

Η ΜΕΤΑΜΟΡΦΩΣΗ ΤΟΥ ΣΩΤΗΡΟΣ ΧΡΙΣΤΟΥ –6 ΑΥΓΟΥΣΤΟΥ

Κατά τη διήγηση των Ευαγγελιστών, ο Κύριος μας Ιησούς Χριστός πήρε από τους μαθητές τον Πέτρο, τον Ιωάννη και τον Ιάκωβο και ανέβηκε στο όρος Θαβώρ για να προσευχηθεί. Όπως σημειώνει ο Άγιος Νικόδημος ο Αγιορείτης: «Επήρε δε τρεις μόνους Αποστόλους, ως προκρίτους και υπερέχοντας. Ο μὲν γὰρ Πέτρος επροκρίθη, επειδή ηγάπα πολλά τον Χριστόν. Ο δε Ιωάννης, επειδή ηγαπάτο από τον Χριστόν. Ο δε Ιάκωβος, επειδή εδύνετο να πίνη το ποτήριον του θανάτου, το οποίον και ο Κύριος έπιεν».

Οι τρεις μαθητές Του, όπως ήταν κουρασμένοι από τη δύσκολη ανάβαση στο Θαβώρ και ενώ κάθισαν να ξεκουραστούν, έπεσαν σε βαθύ ύπνο. Όταν, ξύπνησαν, αντίκρισαν απροσδόκητο και εξάισιο θέαμα. Το πρόσωπο του Κυρίου άστραφτε σαν τον ήλιο, και τα φορέματα Του ήταν λευκά σαν το φως. Τον περιστοιχίζαν δε και συνομιλούσαν μαζί Του δυο άνδρες, ο Μωϋσής και ο Ηλίας. Γράφει χαρακτηριστικά ο Άγιος Νικόδημος ο Αγιορείτης: «Έφερε δε εις το μέσον τους τον Μωυσήν και τον Ηλίαν, διά να διορθώση τας σφαλεράς υποψίας, οπου είχαν οι πολλοί περί αυτού. Καθότι, άλλοι μὲν έλεγον τον Κύριον, πως είναι ο Ηλίας. Άλλοι δε, πως είναι ο Ιερεμίας. Διά τούτο λοιπόν επαράστησεν εις το Θαβώρ τους πρώτους και κορυφαίους Προφήτας, διά να γνωρίσουν οι μαθηταί, και διά των μαθητών όλοι οι άνθρωποι, πόση διαφορά είναι αναμεταξύ του Χριστού, και των Προφητών. Ο μὲν γὰρ Χριστός, είναι Δεσπότης. Οι δε Προφήται, είναι δούλοι. Και ίνα μάθουν, ότι ο Κύριος έχει την εξουσίαν του θανάτου και της ζωής. Διά τούτο, από μὲν τους αποθαμένους, έφερε τον Μωυσήν. Από δε τους ζωντανούς, έφερε τον Ηλίαν».

Αφού οι μαθητές συνήλθαν κάπως από την έκπληξη, ο πάντα ενθουσιώδης, Πέτρος, θέλοντας να διατηρηθεί αυτή η αγία μέθη που προκαλούσε η ακτινοβολία του Κυρίου, ικετευτικά είπε να στήσουν τρεις σκηνές. Μια για τον Κύριο, μια για το Μωϋσή και μια για τον Ηλία. Πριν προλάβει, όμως, να τελειώσει τη φράση του, ήλθε σύννεφο που τους σκέπασε και μέσα απ' αυτό ακούστηκε φωνή που έλεγε: «Οὗτος έστιν ό υιός μου ό αγαπητός· αυτού άκούετε» (Λουκά, θ' 28-36). Δηλαδή, Αυτός είναι ο Υιός μου ο αγαπητός, που τον έστειλα για να σωθεί ο κόσμος. Αυτόν να ακούτε.

Οφείλουμε, λοιπόν, και εμείς όχι μόνο να Τον ακούμε, αλλά και να Τον υπακούμε. Σε οποιοδήποτε δρόμο μας φέρει, είμαστε υποχρεωμένοι να πειθαρχούμε.

Η Μεταμόρφωση του Σωτήρος, ως σπουδαία δεσποτική εορτή, αποτελεί εξαίρεση εθνικά καθιερωμένης ιχθυοφαγίας, μέσα στην σύντομη αλλά αυστηρή νηστεία του Δεκαπενταύγουστου.

Ήδη στους Αποστολικούς Κανόνες επιτρέπεται η προσαγωγή στον ναό σταφυλιών, όχι όμως και άλλων οπωρικών, ενώ ο Θεόδωρος Βαλσαμών, ερμηνεύοντας τον Δ' Κανόνα των Αγίων Αποστόλων, ερμηνεύει την εξαίρεση αυτή των σταφυλιών από το ότι το κρασί, που προέρχεται από αυτά, χρησιμοποιείται για την παρασκευή της θείας κοινωνίας.

ΜΗΝΥΜΑ ΤΟΥ ΠΑΤΡΟΣ ΑΝΔΡΕΑ

**«οὐ γὰρ οἱ ἀκροαταὶ τοῦ νόμου δίκαιοι παρὰ τῷ Θεῷ, ἀλλ' οἱ ποιηταὶ τοῦ νόμου δικαιωθήσονται.» –
Ρωμαίους 2:13**

Αγαπητοί μου αδελφοί εν Χριστώ,

Πρόσφατα έκανα ένα σύντομο κήρυγμα σχετικά με αυτό το απόσπασμα στην Εκκλησία και ήθελα να αφιερώσω λίγο περισσότερο χρόνο για να αναλύσω το θέμα της ενεργητικής ζωής εν Χριστώ. Έχω πει επανειλημμένα όλα αυτά τα χρόνια ότι η πίστη μας πρέπει να είναι ενεργή, όχι παθητική· ότι είμαστε συμμετοχοί στο έργο της Εκκλησίας και όχι απλώς παρατηρητές. Η σημασία αυτού του μηνύματος είναι πιο επίκαιρη τώρα από ποτέ, κατά την ταπεινή μου γνώμη. Ο κόσμος στον οποίο ζούμε μας έχει απευαισθητοποιήσει τόσο καλά στο σκοτάδι, την απάθεια και το κακό, που έχουμε πραγματικά χάσει την οπτική γωνία του σωστού και του λάθους, πιστεύοντας σε αυτή την ιδέα ότι όλα, και εννοώ τα πάντα, είναι σχετικά και βασίζονται μόνο σε αυτά που νιώθουμε και σκεφτόμαστε, και όχι σε κάτι που είναι πραγματικό ή αληθινό. Αυτό που είναι «αλήθεια» για μένα, είναι απλώς «γνώμη» για κάποιον άλλον. Δυστυχώς, αυτό έχει εισχωρήσει και στην Εκκλησία· όχι στο αιώνιο, χριστοκεντρικό παγκόσμιο Σώμα του Χριστού, αλλά στις καρδιές και τα μυαλά πολλών μελών Της... και δεν εξαιρώ τον εαυτό μου από αυτή τη δήλωση.

Αφού έβαξα λίγο περισσότερο σε αυτή την έννοια του να είσαι «ποιητής» και όχι «ακροατής», συνειδητοποίησα ότι ο Άγιος Παύλος δεν είναι ο πρώτος που χρησιμοποιεί αυτήν την ορολογία. Επιτρέψτε μου να επεκτείνω αυτό το απόσπασμα, ώστε να μπορέσουμε να το δούμε στο πλαίσιο: «οὐ γὰρ οἱ ἀκροαταὶ τοῦ νόμου δίκαιοι παρὰ τῷ Θεῷ, ἀλλ' οἱ ποιηταὶ τοῦ νόμου δικαιωθήσονται. ὅταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα φύσει τὰ τοῦ νόμου ποιῇ, οὗτοι νόμον μὴ ἔχοντες ἑαυτοῖς εἰσι νόμοι, οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν». (Ρωμαίους 2:13-15) Ο Άγιος Ιάκωβος το είπε επίσης στην επιστολή του: «Γίνεσθε δὲ ποιηταὶ λόγου καὶ μὴ μόνον ἀκροαταί, παραλογιζόμενοι ἑαυτούς, ὅτι εἴ τις ἀκροατὴς λόγου ἐστὶ καὶ οὐ ποιητής, οὗτος ἔοικεν ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ· κατενόησε γὰρ ἑαυτὸν καὶ ἀπελήλυθε, καὶ εὐθέως ἐπελάθετο ὁποῖος ἦν. Ὁ δὲ παρακύψας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας καὶ παραμείνας, οὗτος οὐκ ἀκροατὴς ἐπίλησμονῆς γενόμενος, ἀλλὰ ποιητὴς ἔργου, οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται.» (Ιακώβου 1:22-25) Φυσικά, οι Απόστολοι δίδαξαν αυτά που άκουσαν από τον ίδιο τον Κύριο: «Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους καὶ ποιεῖ αὐτοὺς, ὁμοιώσω αὐτὸν ἀνδρὶ φρονίμῳ, ὅστις ᾠκοδόμησεν τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν· καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέπεσον τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσε· τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν. καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους καὶ μὴ ποιῶν αὐτοὺς ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις ᾠκοδόμησεν τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν ἄμμον· καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσεν, καὶ ἦν ἡ πτῶσις αὐτῆς μεγάλη.» (Ματθαῖον 7:24-27). Υπάρχει επίσης η υπέροχη παραβολή που μας έδωσε για τους δύο γιους, ο ένας που είπε ότι θα έκανε αυτό που του ζήτησε ο πατέρας του αλλά δεν το έκανε, και ο άλλος που αρνήθηκε το αίτημα του πατέρα του, αλλά το έκανε ούτως ή άλλως (Ματθαῖον 21:28-32). Από αυτές τις δηλώσεις, και πολλές άλλες παρόμοιες, θα πρέπει να είναι σαφές ότι δεν πρέπει απλώς να «λέμε τα λόγια, αλλά να ενεργούμε».

Ένα άλλο σημαντικό μέρος του αποσπάσματος από την προς Ρωμαίους επιστολή που με ξεκίνησε σε αυτή τη σειρά σκέψεων, ήταν όταν είπε ότι όσοι μπορεί να μην έχουν τον Νόμο, αλλά εξακολουθούν να ζουν σύμφωνα με αυτόν, «τὸ ἔργον τοῦ νόμου γραφτὸν ἐν ταῖς καρδίαις αὐτῶν». Πιστεύω ότι αυτός είναι ο αληθινός στόχος του Χριστιανού. Να έχουμε τον Χριστό όχι μόνο στο κεφάλι μας, ως κάτι που γνωρίζουμε, αλλά να Τον έχουμε στις καρδιές μας, ως κάποιον που πραγματικά γνωρίζουμε. Το να έχουμε την πίστη μας ζωντανή μέσα μας, να την καθοδηγεί σε όλα όσα σκεφτόμαστε, λέμε και κάνουμε, είναι αυτό για το οποίο πρέπει να προσπαθούμε. Όχι απλώς ένας τίτλος, ή ένα σημείο αναφοράς, όχι απλώς κάτι με το οποίο «ταυτιζόμαστε», όταν το νιώθουμε, αλλά κάτι που εκδηλώνεται στην ίδια μας τη ζωή, και όλα όσα δείχνουμε να φωνάζουν ότι είμαστε Ορθόδοξοι Χριστιανοί.

Οι καιροί που ζούμε στρέφονται όλο και περισσότερο προς το κακό και το σκοτάδι. Αλλά έχουμε έναν φάρο για να μας βοηθήσει να παραμείνουμε στην πορεία μας. Η πίστη μας στον Χριστό, η ζωντανή μας σχέση μαζί Του, η αληθινή μας αφοσίωση στην πίστη μας και στο Σώμα του Χριστού, στη «Μία, Αγία, Καθολική και Αποστολική Εκκλησία», είναι αυτά που θα μας βοηθήσουν να δούμε μέσα από το σκοτάδι και τα ψέματα αυτού του πεπτωκότος κόσμου και να φτάσουμε στον προορισμό μας... τη σωτηρία εν Χριστώ, και την αιωνιότητα στη Βασιλεία των Ουρανών.

Επιτρέψτε μου να κλείσω, όπως άνοιξα, με τα λόγια του Αγίου Παύλου, του οποίου τη γιορτή μόλις εορτάσαμε: «Χριστῷ συνεσταύρωμαι· ζῶ δὲ οὐκέτι ἐγώ, ζῇ δὲ ἐν ἐμοὶ Χριστός· ὁ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ Θεοῦ τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ.» (Γαλάτας 2:20)

Με πατρική αγάπη εν Χριστώ, παραμένω ο ταπεινός και ανάξιός δούλος σας,

+ Andrew N. Testa

ΥΠΕΡ-ΔΙΑΚΕΚΡΙΜΕΝΗ ΑΓΙΟΓΡΑΦΙΑ—ΔΙΑΚ. ΘΩΜΑΣ SHELLEY

Στις αρχές Ιουνίου είχα την ευλογία να επισκεφθώ τον Ευαγγελισμό της Θεοτόκου, στο Λάνκαστερ, για μια χαρούμενη περίπτωση, σε αντίθεση με τα προηγούμενα ταξίδια του Ιουνίου. Η περίπτωση ήταν η συνάντηση με τον π. Paul Abernathy από την Ορθόδοξη Εκκλησία του Αγίου Μωυσή του Μαύρου στο Πίτσμπουργκ, για να μάθω για το εξαιρετικό του έργο στη μεταμόρφωση των κοινοτήτων που έχουν πληγεί από τραύματα, μέσω ενός πολυδιάστατου προγράμματος που ονομάζεται «Ανθεκτικότητα Γειτονιάς.»

Το ταξίδι επέτρεψε επίσης να επανασυνδεθώ με αδελφούς κληρικούς, πολλούς από τους οποίους δεν είχα δει εδώ και πολλούς μήνες.

Και, τέλος, το ταξίδι μου επέτρεψε να «επανασυνδεθώ» με την πολύ βαθιά εικονογραφία του ναού του Λάνκαστερ.

Η εκκλησία έχει ένα «διώροφο» τέμπλο, που σημαίνει ότι πάνω από τις κύριες εικόνες, μεγαλύτερες από το φυσικό μέγεθος, βρίσκεται μια μικρότερη σειρά από τις Μεγάλες Εορτές. Η ευθυγράμμιση αυτών ήταν πολύ εντυπωσιακή... και προοδευτικά βαθύτερης θεολογίας αν «διαβαστεί» από αριστερά προς τα δεξιά.

Η Εικόνα της Εκκλησίας - η Γιορτή του Ευαγγελισμού - έχει ως κορύφωσή της την Γιορτή της Υπαπαντής του Κυρίου μας, δύο Γιορτές που αποτελούν άκρες της ιστορίας της Γέννησης όπως παρουσιάζεται στο Κατά Λουκάν 1 και 2.

Η Εικόνα της Θεοτόκου - στα δεξιά της Εικόνας της Εκκλησίας - στεφανώνεται από την Εορτή του Βαπτίσματος του Κυρίου μας. «Το Άγιο Πνεύμα θα έρθει πάνω σου και η δύναμη του Υψίστου θα σε επισκιάσει / αυτός είναι ο Υιός μου με τον οποίο είμαι πολύ ευαρεστημένος».

Δεξιά της Ωραίας Πύλης βρίσκεται η Εικόνα του Χριστού του Διδασκάλου· ακριβώς κάτω από την Εικόνα της Μεταμόρφωσης. Ο Μωυσής και ο Ηλίας είναι εκεί, όπως καταγράφουν οι συγγραφείς του Ευαγγελίου, αλλά η Φωνή από τη νεφέλη λέει ότι πρέπει να «ακούσουμε Αυτόν».

Και τέλος, στα δεξιά του Χριστού του Διδασκάλου, ο Πρόδρομος, Προφήτης και Βαπτιστής Ιωάννης, με το χέρι υψωμένο και δείχνοντας καθώς αναφωνεί «Ιδοὺ, ο Αμνός του Θεού που αίρει την αμαρτία του κόσμου». Και δείχνει από πάνω προς την Εικόνα της Σταύρωσης.

Με όλα αυτά, το κοινό κάθετο νήμα (ή, για να χρησιμοποιήσουμε μια βυζαντινή μουσική μεταφορά, το «Ίσον»), είναι η υπόσχεση και η εκπλήρωση.

Αλλά η αντιστοίχιση του Ιωάννη του Προδρόμου με τη Σταύρωση χρησιμεύει επίσης ως σύνοψη του ημερολογίου της Εκκλησίας κατά τον μήνα Αύγουστο. Ο μήνας ξεκινά με την Περιφορά του Σταυρού την 1η Αυγούστου. Την πρώτη ημέρα της Νηστείας της Κοιμήσεως της Θεοτόκου και επίσης την πρώτη ημέρα κατά την οποία οι υπέροχες όγδοες Καταβάσεις του Κανόνα του Σταυρού κάνουν το ντεμπούτο τους κατά τον Όρθρο. Ο μήνας τελειώνει (λίγο πολύ) με την επίσημη, αυστηρή Νηστεία σε ανάμνηση του Αποκεφαλισμού του Προδρόμου.

«Μνήμη Δικαίου μέτ' ἐγκωμίων, σοὶ δὲ ἀρκέσει ἡ μαρτυρία τοῦ Κυρίου Προδρόμε· ἀνεδείχθης γὰρ ὄντως καὶ Προφητῶν σεβασμιώτερος, ὅτι καὶ ἐν ρείθροις βαπτίσαι κατηξιώθης τὸν κηρυττόμενον. Ὅθεν τῆς ἀληθείας ὑπεραθλήσας, χαίρων εὐηγγελίσω καὶ τοῖς ἐν Ἄδῃ, Θεὸν φανερωθέντα ἐν σαρκί, τὸν αἴροντα τὴν ἀμαρτίαν τοῦ κόσμου, καὶ παρέχοντα ἡμῖν τὸ μέγα ἔλεος.» — Απολυτίκιο του Προδρόμου

ΜΕΤΑΜΟΡΦΩΣΗ –ΠΡ. ΘΩΜΑΣ ΧΟΠΚΟ

Η μεταμόρφωση του Χριστού είναι ένα από τα κεντρικά γεγονότα που καταγράφονται στα ευαγγέλια. Αμέσως μετά την αναγνώριση του Κυρίου από τους αποστόλους Του ως «ο Χριστός [Μεσσίας], ο Υιός του Ζωντανού Θεού», τους είπε ότι «πρέπει να ανέβει στην Ιερουσαλήμ και να πάθει πολλά... και να θανατωθεί και την τρίτη ημέρα να αναστηθεί» (Ματθαίος 16). Η αναγγελία του επερχόμενου πάθους και θανάτου του Χριστού αντιμετωπίστηκε με αγανάκτηση από τους μαθητές. Και στη συνέχεια, αφού τους επέπληξε, ο Κύριος πήρε τον Πέτρο, τον Ιάκωβο και τον Ιωάννη «σε ψηλό βουνό» - κατά την παράδοση το όρος Θαβώρ - και «μεταμορφώθηκε μπροστά τους»

«καὶ ἔλαμψε τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς. καὶ ἰδοὺ ὤφθησαν αὐτοῖς Μωϋσῆς καὶ Ἡλίας μετ' αὐτοῦ συλλαλοῦντες. ἀποκριθεὶς δὲ ὁ Πέτρος εἶπε τῷ Ἰησοῦ· Κύριε, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ποιήσωμεν ὧδε τρεῖς σκηνάς, σοὶ μίαν καὶ Μωσεῖ μίαν καὶ μίαν Ἡλίᾳ. ἔτι αὐτοῦ λαλοῦντος ἰδοὺ νεφέλη φωτεινὴ ἐπεσκίασεν αὐτούς, καὶ ἰδοὺ φωνὴ ἐκ τῆς νεφέλης λέγουσα· Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα· αὐτοῦ ἀκούετε· καὶ ἀκούσαντες οἱ μαθηταὶ ἔπεσαν ἐπὶ πρόσωπον αὐτῶν καὶ ἐφοβήθησαν σφόδρα. καὶ προσελθὼν ὁ Ἰησοὺς ἤψατο αὐτῶν καὶ εἶπεν· Ἐγέρθητε καὶ μὴ φοβεῖσθε. ἐπάραντες

δὲ τοὺς ὀφθαλμοὺς αὐτῶν οὐδένα εἶδον εἰ μὴ τὸν Ἰησοῦν μόνον. καὶ καταβαινόντων αὐτῶν ἀπὸ τοῦ ὄρους ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς λέγων· Μηδενὶ εἶπητε τὸ ὄραμα ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ.» (Ματθαῖον 17:1-9, βλέπε ἐπίσης Μάρκον 9:1-9, Λουκᾶν 9:28-36, Β΄ Πέτρου 1:16-18).

Η Εβραϊκή Γιορτή των Σκηνών ήταν μια γιορτή της κατοίκησης του Θεού με τους ανθρώπους, και η μεταμόρφωση του Χριστού αποκαλύπτει πώς αυτή η κατοίκηση λαμβάνει χώρα μέσα και μέσω του Μεσσία, του Υιού του Θεού σε ανθρώπινη σάρκα. Δεν υπάρχει αμφιβολία ότι η μεταμόρφωση του Χριστού έλαβε χώρα κατά την περίοδο της Γιορτής των Σκηνών, και ότι ο εορτασμός του γεγονότος στη Χριστιανική Εκκλησία έγινε η Καινοδιαθηκική εκπλήρωση της γιορτής της Παλαιάς Διαθήκης με τρόπο παρόμοιο με τις γιορτές του Πάσχα και της Πεντηκοστής.

Στη Μεταμόρφωση, οι απόστολοι βλέπουν τη δόξα της Βασιλείας του Θεού παρούσα με μεγαλοπρέπεια στο πρόσωπο του Χριστού - βλέπουν ότι «σε αυτόν ευδόκησε να κατοικήσει όλο το πλήρωμα του Θεού», ότι «σε αυτόν κατοικεί όλο το πλήρωμα της θεότητας σωματικά» (Κολ. 1:19, 2:9). Το βλέπουν αυτό πριν από τη σταύρωση, ώστε στην ανάσταση να γνωρίσουν Ποιος είναι που υπέφερε για αυτούς και τι είναι αυτό που Αυτός, που είναι Θεός, έχει ετοιμάσει για όσους Τον αγαπούν. Αυτό γιορτάζει η Εκκλησία στη γιορτή της Μεταμόρφωσης.

«Μετεμορφώθης ἐν τῷ ὄρει Χριστὲ ὁ Θεός, δεῖξας τοῖς Μαθηταῖς σου τὴν δόξαν σου, καθὼς ἠδύναντο. Λάμπσον καὶ ἡμῖν τοῖς ἁμαρτωλοῖς, τὸ φῶς σου τὸ αἰδίου, πρεσβεῖαις τῆς Θεοτόκου, φωτοδότα δόξα σοι.» (Απολυτίκιο).

«Ἐπὶ τοῦ ὄρους μετεμορφώθης, καὶ ὡς ἐχώρουν οἱ Μαθηταί σου τὴν δόξαν σου, Χριστὲ ὁ Θεός ἐθέασαντο, ἵνα ὅταν σε ἴδωσι σταυρούμενον, τὸ μὲν πάθος νοήσωσιν ἐκούσιον, τῷ δὲ κόσμῳ κηρύξωσιν, ὅτι σὺ ὑπάρχεις ἀληθῶς, τοῦ Πατρὸς τὸ ἀπαύγασμα.» (Κοντάκιο).

Εκτός από το θεμελιώδες νόημα που έχει το γεγονός της Μεταμόρφωσης στο πλαίσιο της ζωής και της αποστολής του Χριστού, και εκτός από το θέμα της δόξας του Θεού που αποκαλύπτεται σε όλη της τη θεϊκή λαμπρότητα στο πρόσωπο του Σωτήρα, η παρουσία του Μωυσή και του Ηλία έχει επίσης μεγάλη σημασία για την κατανόηση και τον εορτασμό της εορτής. Πολλοί από τους ύμνους αναφέρονται σε αυτές τις δύο κορυφαίες μορφές της Παλαιάς Διαθήκης, όπως και τα τρία αναγνώσματα των Γραφών του Εσπερινού, τα οποία αφηγούνται την φανέρωση της δόξας του Θεού σε αυτούς τους αγίους άνδρες της αρχαιότητας (Εξοδος 24.12-18, 33.11-34.8, Α΄ Βασιλειών 19.3-16).

Ο Μωυσής και ο Ηλίας, σύμφωνα με τα λειτουργικά εδάφια, δεν είναι μόνο οι μεγαλύτερες μορφές της Παλαιάς Διαθήκης που τώρα έρχονται να λατρέψουν τον Υιό του Θεού εν δόξη, δεν είναι απλώς δύο από τους αγίους άνδρες στους οποίους ο Θεός έχει αποκαλυφθεί στις προεικονιστικές θεοφάνειες της Παλαιάς Διαθήκης του Ισραήλ. Αυτές οι δύο μορφές στην πραγματικότητα αντιπροσωπεύουν την ίδια την Παλαιά Διαθήκη: ο Μωυσής για τον Νόμο και ο Ηλίας για τους Προφήτες. Και ο Χριστός είναι η εκπλήρωση του Νόμου και των Προφητών (Ματθαίος 5.17).

Αντιπροσωπεύουν επίσης τους ζωντανούς και τους νεκρούς, γιατί ο Μωυσής πέθανε και ο τόπος ταφής του είναι γνωστός, ενώ ο Ηλίας αναλήφθηκε ζωντανός στον ουρανό για να εμφανιστεί ξανά για να αναγγείλει τον καιρό της σωτηρίας του Θεού εν Χριστώ Μεσσία.

Έτσι, εμφανιζόμενοι με τον Ιησού στο όρος της Μεταμόρφωσης, ο Μωυσής και ο Ηλίας δείχνουν ότι ο Μεσσίας Σωτήρας είναι εδώ και ότι είναι ο Υιός του Θεού για τον οποίο ο ίδιος ο Πατέρας δίνει μαρτυρία, ο Κύριος όλης της κτίσης, της Παλαιάς και της Καινής Διαθήκης, των ζωντανών και των νεκρών. Η Μεταμόρφωση του Χριστού από μόνη της είναι η εκπλήρωση όλων των θεοφανειών και των φανερώσεων του Θεού, μια εκπλήρωση που τελειοποιείται και ολοκληρώνεται στο πρόσωπο του Χριστού. Η Μεταμόρφωση του Χριστού μας αποκαλύπτει τον τελικό μας προορισμό ως Χριστιανών, τον τελικό προορισμό όλων των ανθρώπων και όλης της κτίσης να μεταμορφωθούν και να δοξαστούν από τη μεγαλοπρεπή λαμπρότητα του ίδιου του Θεού.

Δεν υπάρχει αμφιβολία ότι η εορτή της Μεταμόρφωσης του Χριστού ανήκε πρώτα στην προ-Πασχαλινή περίοδο της Εκκλησίας. Ίσως γιορταζόταν μια από τις Κυριακές της Σαρακοστής, γιατί εκτός από ορισμένα ιστορικά στοιχεία και το γεγονός ότι σήμερα ο Άγιος Γρηγόριος ο Παλαμάς, ο μέγας δάσκαλος της Μεταμόρφωσης του Χριστού, τιμάται κατά τη διάρκεια της Σαρακοστής, το ίδιο το γεγονός είναι ένα γεγονός που συνδέεται σίγουρα με τον επερχόμενο θάνατο και την ανάσταση του Σωτήρα.

... ἵνα ὅταν σε ἴδωσι σταυρούμενον, τὸ μὲν πάθος νοήσωσιν ἐκούσιον (Κοντάκιον).

Η εορτή της Μεταμορφώσεως γιορτάζεται σήμερα στις 6 Αυγούστου, πιθανώς για κάποιο ιστορικό λόγο. Ο καλοκαιρινός εορτασμός της εορτής, ωστόσο, έχει ταιριάζει πολύ καλά με το θέμα της μεταμόρφωσης. Η ευλογία των σταφυλιών, καθώς και άλλων φρούτων και λαχανικών αυτή την ημέρα, είναι το πιο όμορφο και επαρκές σημάδι της τελικής μεταμόρφωσης όλων των πραγμάτων εν Χριστώ. Σηματοδοτεί την απόλυτη άνθηση και καρποφορία όλης της κτίσης στον παράδεισο της ατελείωτης Βασιλείας της Ζωής του Θεού, όπου όλα θα μεταμορφωθούν από τη δόξα του Κυρίου.

TASTE OF GREECE PHILOPTOCHOS FUNDRAISING EVENT



Philoptochos Fundraiser A Taste of Greece
by Diakonissa Jan - President of Philoptochos

I would like to thank you our church community for supporting the Philoptochos's annual fundraiser for assisting families and individuals in York County. We had a very successful evening on Saturday, April 26th. We raised \$8000 which will be split evenly between Bell Shelter and the York County Food Bank. The evening was filled with a delectable Greek dinner cooked by our honorary Philoptochos members, Nick Barakos and Bill Vainas. The Greek musicians filled the room with delightful Greek music and our several of our older Greek Dancers led many of the guests around the hall dancing to our favorite Greek music. Door prizes were sent home with fortunate winners. In addition, everyone took home a variety of Greek pastries in a cute blue box. The Hellenic hall was filled with joyful conversation, very full stomachs, sounds of Greek music and dancing, A special thank you to the Philoptochos Fundraiser committee and the other ladies who assisted with this event. It took many hands to plan to make this a prosperous occasion. I have heard many positive comments from those who attended.

SAVE THE DATE: 3rd Annual Taste of Greece - Saturday, May 2nd 2026



PHILOPTOCHOS FOOD DRIVE

— JOIN US IN FIGHTING HUNGER! —

FOOD DRIVE

The Ladies Philoptochos of York will be accepting non-perishable food donations for the York County Food Bank.

**Most Needed Items:**

Canned foods
(Tuna-Chicken-
Salmon)

Pasta-Rice-
Beans-
Peanut Butter

Toiletries-
Cleaning Supplies

Drop off Items in designated area
in Hellenic Cultural Center

**Hunger
Free York**
York County Food Bank

*You have
accomplished
so much -
Best of Luck in
your future!*



A portrait of a young man with dark, wavy hair, smiling slightly. He is wearing a dark suit jacket, a white collared shirt, and a dark tie. The background is a mottled, light-colored studio backdrop.

Sotirea Koukounas

Christopher Nicoara - Graduating from Dallastown High School and will be attending University of Pittsburgh, Honor College to study Mechanical Engineering. Christopher's achievements include: Academic Merit Scholarship, Future Business Leaders of America, State Finalist-Computer Applications, National Honor Society, Mu Alpha Theta Math Honor Society, Dallastown Science Fair 2nd place winner-Chemistry

GREEK SCHOOL 2025-2026

Greek Orthodox Church of the Annunciation
Ελληνικό Σχολείο - Greek School 2025-2026

Registration

Now Open!



Register now until -August 31, 2025

Youth Greek School Classes available K-6th grades

Tuesday 5pm-7pm

Wednesday 5pm-6:30pm

Thursday 5pm-7pm

*****Tentative schedule*****

****Exact class schedule/times to be determined based on enrollments****

****Classes starting Tuesday, September 9th***

(Registration forms by church office or this month's Ladder)

GREEK SCHOOL REGISTRATION

*Greek Orthodox Church of the Annunciation**Greek School Registration 2025-2026 (One form per student)*

Child's Name: _____

Grade: _____ Age: _____

Parent's Names: _____

Address: _____

Phone (Mobile) _____ (Home) _____

Email Address: _____

List any allergies: _____

Emergency Contact: _____

Greek School Tuition:

\$200 Per Student

Tuition due in full at the time of registration

*Must be a church member of the Greek Orthodox Church of the Annunciation,
York in Good Standing with STEWARDSHIP COMMITMENT to enroll*

Please return completed form with payment to the Church office or mail to:

Greek Orthodox Church of the Annunciation
2500 Pine Grove Rd
York, PA 17403

JULY 2025

Sun	Mon	Tue	Wed	Thu	Fri	Sat
		1	2	3	4  Office Closed	5
6 4th Sunday of Matthew 8:30 am Orthros 9:45 Divine Liturgy	7	8	9	10	11 Vigil for St. Paisios Holy Trinity Cathedral, Camp Hill, 9pm- 1am	12
13  Fathers of the 4th Ecumenical Council 8:30 am Orthros 9:45 Divine Liturgy	14	15	16	17	18	19 Great Vespers 6:30 pm
20  Elias the Prophet 8:30 am Orthros 9:45 Divine Liturgy	21	22	23	24	25	26  Saint Paraskevi 8:30 am Orthros 9:45 Divine Liturgy
27  Panteleimon the Great Martyr 8:30 am Orthros 9:45 Divine Liturgy	28	29	30	31	<div>Vacation Church School 5:30pm-7pm</div>	

Ιούλιος 2025

Κυρ	Δευ	Τρι	Τετ	Πεμ	Παρ	Σαβ
	ϊ	1	2	3	4 <div>  <p>Γραφείο κλειστό</p> </div>	5
6 Δ' Κυριακή του Ματθαίου 8:30 πμ Όρθρος 9:45 πμ Λειτ.	7	8	9	10	11 Αγρυπνία του Αγ. Παΐσιου 9μμ-1πμ, Ι.Ν. Αγ. Τριάδας στο Camp Hill	12
13 <div>  <p>Κυριακή των Αγ. Πατέρων 8:30 πμ Όρθρος 9:45 πμ Λειτ.</p> </div>	14	15	16	17	18	19 Μέγας Εσπερινός 6:30 μμ
20 <div>  <p>Του Προφήτη Ηλία 8:30 πμ Όρθρος 9:45 πμ Λειτ.</p> </div>	21	22	23	24	25	26 <div>  <p>Αγίας Παρασκευής 8:30 πμ Όρθρος 9:45 πμ Λειτ.</p> </div>
Εκκλησιαστικό Σχολείο 5:30 μ.μ-7 μ.μ						
27 <div>  <p>Αγίου Παντελεήμων 8:30 πμ Όρθρος 9:45 πμ Λειτ.</p> </div>	28	29	30	31		

AUGUST 2025

Sun	Mon	Tue	Wed	Thu	Fri	Sat
31 12th Sunday of Matthew 8:30am Orthros 9:45am Divine Liturgy <div>FATHER ANDREW AWAY</div>					1 Paraklesis 6:30 pm	2
3 8th Sunday of Matthew 8:30am Orthros 9:45am Divine Liturgy	4 Paraklesis 6:30pm	5 Great Vespers 6:00 pm Parish Council 7pm	6  Transfiguration of Jesus Christ 8:30 am Orthros 9:45 am Divine Liturgy	7 Paraklesis 6:30 pm	8 Paraklesis 6:30 pm	9
10 9th Sunday of Matthew 8:30am Orthros 9:45am Divine Liturgy	11 Paraklesis 6:30 pm	12 Paraklesis, Eastern Region of the Metropolis of Pittsburgh parishes & Clergy attending 6:30 pm	13 Paraklesis 6:30pm	14 Great Vespers 6:30pm	15  Dormition of the Theotokos 8:30 am Orthros 9:45 Divine Liturgy	16 Great Vespers 6:30pm
17 10th Sunday of Matthew 8:30am Orthros 9:45am Divine Liturgy Community Picnic 5:00 pm	18	19	20	21	22	23
24 11th Sunday of Matthew 8:30am Orthros 9:45am Divine Liturgy	25	26	27	28	29	30
<div> ** FATHER ANDREW OUT OF OFFICE AUGUST 22nd TO SEPTEMBER 7th ** ** CHURCH OFFICE CLOSED AUGUST 18th TO SEPTEMBER 15th ** </div>						

Αύγουστος 2025

Κυρ	Δευ	Τρι	Τετ	Πεμ	Παρ	Σαβ
31 ΙΒ΄ Κυριακή του Ματθαίου 8:30 πμ Όρθρος 9:45 πμ Λειτουργία <div> Πατήρ Ανδρέας εκτός γραφείου </div>					1 Παράκληση 6:30 μμ	2
3 Η΄ Κυριακή του Ματθαίου 8:30 πμ Όρθρος 9:45 πμ Λειτουργία	4 Παράκληση 6:30 μμ	5 Μέγας Εσπερινός 6:00 μμ Ενοριακό Συμβούλιο 7μμ	6  Μεταμόρφωσις του Κυρίου 8:30 πμ Όρθρος 9:45 πμ Λειτουργία	7 Παράκληση 6:30 μμ	8 Παράκληση 6:30 μμ	9
10 Θ΄ Κυριακή του Ματθαίου 8:30 πμ Όρθρος 9:45 πμ Λειτουργία	11 Παράκληση 6:30 μμ	12 Παράκληση 6:30 μμ	13 Παράκληση 6:30 μμ	14 Μέγας Εσπερινός 6:30 μμ	15  Η Κοίμησης της Θεοτόκου 8:30 πμ Όρθρος 9:45 πμ Λειτουργία	16 Μέγας Εσπερινός 6:30 μμ
17 Ι΄ Κυριακή του Ματθαίου 8:30 πμ Όρθρος 9:45 πμ Λειτουργία Πανηγύρι 5:00 μμ	18	19	20	21	22	23
24 ΙΑ΄ Κυριακή του Ματθαίου 8:30 πμ Όρθρος 9:45 πμ Λειτουργία	25	26	27	28	29	30
<div> ** Ο Πατήρ Ανδρέας εκτός γραφείου από τις 22 Αυγούστου έως τις 7 Σεπτεμβρίου ** ** Το γραφείο είναι κλειστό από τις 18 Αυγούστου έως τις 15 Σεπτεμβρίου ** </div>						

GREEK DANCE REGISTRATION

Youth Greek Dance Registration!

Dates and times to be announced...

Please check our Facebook page and weekly Sunday bulletins for updates!

Join our Facebook page at:

York Pa Greek Orthodox Church Community



\$100 fee per child - Payment due in full at time of registration

Child(ren) name: _____

Age(s): _____

Parent names: _____

Parent phone: _____

Email address: _____

Please return completed form with payment to the Church office or mail to:

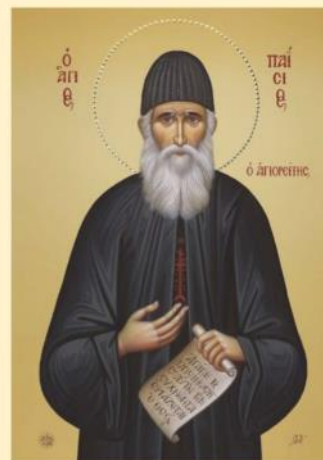
Greek Orthodox Church of the Annunciation - 2500 Pine Grove Rd. York, PA 17403

***Must be a church member of the Greek Orthodox Church of the Annunciation, York
in Good Standing with STEWARDSHIP commitment to enroll***

SUMMER OPPORTUNITIES

VIGIL CELEBRATION FOR ST. PAISIOS THE ATHONITE

On Friday Evening, July 11, 2025
9pm – 1am



Vespers - Orthros – Liturgy

We will be blessed to have at the vigil a cloth relic of St. Paisios, as well as relics of St. Ephraim of Katounakia, St. Ieronimos of Simonopetra, St. Daniel of Katounakia, and St. Gerasimos the Hymnographer

Holy Trinity Greek Orthodox Cathedral

1000 Yverdon Drive, Camp Hill, PA

VCS '25
Presents

The Holy Sacraments



July 20-24
5:30-7:00pm

Hope/Joy up
to age 12

Sign-up outside of the office
Or call: (717)741-4200

COMMUNITY PICNIC

Annunciation Greek
Orthodox Church Picnic
Πανηγύρι

Food ♦ Fun ♦ Fellowship

* Sunday, August 17, 2025 *
At 5:00 pm - Church Social Hall

**Κυριακή, 17 Αυγούστου 2025*
Στις 5:00 μ.μ - Κοινωνική Αίθουσα*

Lamb, hamburgers, beverages,
and more will be provided!
Bring your own side items and dessert
For All To Share!

Θα προσφερθούν αρνί, χάμπουργκερ,
ποτά και άλλα φαγητά
Φέρτε τα δικά σας συνοδευτικά και επιδόρπια
Για να μοιραστούν με όλους!

PITA COMPETITION

Battle of the Pites!

Μάχη των πιτών!

Our annual homemade Πίτα (pie) competition!

Ο ετήσιος διαγωνισμός σπιτικής Πίτας!



Join in on the fun! Λάβετε μέρος στον διαγωνισμό!

Enter your best πίτα - Ετοιμάστε την καλύτερη πίτα σας



*Bring your πίτα to the Church picnic
on Sunday, August 17th*

All entries will be taste tested and winner announced!



*Φέρτε την πίτα σας στο Πανηγύρι την Κυριακή, 17 Αυγούστου...
Όλες οι συμμετοχές θα ελεγχθούν και θα ανακοινωθεί ο νικητής!*

PARISH COUNCIL MINUTES

Parish Council Meeting: April 8, 2025

Present: Father Andrew Tsikitas, Lola Lamnatos, George Karanicolas, Kelly Sheasley, Maria Skouras, Pete Harmantzis, Dr. Nick Agapis, Roula Skouras, Zach Harmantzis, Chris Barakos, Nick Barakos, Toli Vainas

1. Prayer and Father's Opening Remarks

-The meeting began at 7:00 pm with a prayer by Father Andrew. He is getting ready for Holy Week, which we will kick off with the Palm Sunday luncheon this week. We will not be having any hierarchical visits this Holy Week or Pascha.

2. Approval of Minutes for March 4, 2025

-A motion was made by George K. to approve the minutes with one correction. The motion was seconded by Nick A. and the minutes were approved.

3. President's Report

-Lola reminded everyone of the Luncheon we have planned for Palm Sunday. The donations raised will go towards the camp scholarship since funds are low. We will also honor Tom Livaditis on Sunday for his many years of service on the Parish Council, and will present him with an icon with an inscription.

-We received a thank you card from Our Daily Bread for food donations that we gave them following the last food festival.

4. Treasurer's Report

-The account balances were given by Kelly S.

-A motion was made by Pete H. to move \$100,000 into a 7 month CD from the money market account, the motion was 2 nd by Zach H. and all voted in favor.

-A request was made to share our monthly expenses with the community so that we can be more transparent on our expenses. To also share the profit from each food festival, rather than just what our sales are, as well as the weekly income from candle sales, trays, etc.

5. Grounds & Maintenance

-More people have joined the Grounds and Maintenance committee, and they will be meeting this week. As a reminder, one must be a paid member/steward in order to be on a committee.

Discussed making an exception to this is in order to be on the Tech & Security committee or on the Stewardship Committee, for which one must be a member in good standing due to the nature of these committees. A motion for this exception was made by Pete H., 2 nd by Lola L. and the motion passed.

-The landscaper has cleaned the leaves off the roof and from the drains.

-To look into adding a maintenance plan for AC/HVAC.

PARISH COUNCIL MINUTES

Parish Council Meeting: April 8, 2025 Con't**6. Food Festival Update**

- The festival website has been updated with the next festival dates.
- To look into purchasing another freezer and refrigerator to safely thaw foods.

7. Stewardship Committee & Social Committee Update

- Palm Sunday luncheon is this Sunday.
- Looking into the possibility of having a dance. Pete H. offered to contact some people who were interested in planning social events in the past.
- Bingo will be postponed.

8. Tech & Security Update

- The new locks have come in, the fingerprint on these will be on the handle. All codes will automatically be transferred over.

9. Old Business

- Clarification of Stewardship: amount recommended for a family is \$750, which is what is needed to meet the financial needs of our community. Along with this, we are looking for ways to keep our current members and not just add new members (which we do welcome also).
- Marble Restoration: Father Andrew will contact a Greek man from Bethlehem to schedule a time for a consultation after Pascha.
- Replacement for Zach's position on Parish Council: discussed Terry Koutsokostas, to reach out to him
- Dolly for Epitaphio: Pete will look into purchasing something we can put the Epitaphio on to lower it enough to get it through the doors safely.
- Sealing the windows in the Church: no progress yet
- QuickBooks: waiting on a new price
- Emergency Plan: As per Deacon Tom, the State Police does security audits but is 2 years out on scheduling. To check with local police as well.
- Philoptochos Fundraiser Dinner: Philoptochos asked for support for this event and for help with selling tickets. Deacon Tom and Jan have been going out to distribute flyers. Parish Council members recommended having flyers and tickets available to sell at the food festival which proceeds the event in the future. Also recommended having a menu available earlier.

10. New Business

- Brass handrails for the step inside the church: to see if we are able to install this to help people go up and down the step
- Metropolis Center Donation: a motion was made by Roula S. to donate \$10,000 towards this project, 2 nd by Zach H, 6 people voted in favor and the motion passed.

Next meeting scheduled for Tuesday, May 6th at 7:00pm.

PARISH COUNCIL MINUTES

Parish Council Meeting: May 6, 2025

Present: Father Andrew Tsikitas, Deacon Thomas Shelley, Lola Lamnatos, George Karanicolas, Kelly Sheasley, Maria Skouras, Pete Harmantzis, Dr. Nick Agapis, Chris Barakos, Nick Barakos, Toli Vantias, Roula Skouras.

1. Prayer and Father's Opening Remarks

-The meeting began at 7:00 pm with a prayer by Father Andrew. He thanked everyone for a very special Holy Week and Pascha. The decorations were wonderful and we received many good remarks about how beautiful the church and the kouvouklion looked. Things are starting to wind down now since the school year is coming to an end.

2. Approval of Minutes for April 8, 2025

-A motion was made by George K. to approve the minutes. The motion was seconded by Pete H. and the minutes were approved.

3. President's Report

-Lola expressed that the Easter time period was very nice as we saw an increase in attendance throughout the season. Good Friday services were well attended, as was the Agape Service, which had over 80 people in attendance and the Bible was read in 9 languages. We had many new people attend services, and a suggestion was made to purchase a new "guest book" for people to sign when visiting.

-For next year, we will look into preselling white memorial candles with a note of who it is in memory of. Also, for the Sunday of Orthodoxy we will look to have a parade of icons that we have decorated, that way we can offer to teach people how to decorate the icons so that they may volunteer to do so throughout the year.

-Lola shared a thank you card from the House of Hope for donations we made from the GOYA tournament, as well as a thank you card from Tom Livaditis for honoring him for his many years of service.

-This year's St. Photios banquet was attended by both recipients, Nick Barakos and Golfo Skouras. Nick said they had a wonderful time and the banquet was beautiful.

4. Treasurer's Report

-The account balances were given by Kelly S.

-A discussion was had regarding the matured CD's for the Endowment fund and Scholarship fund, as we can renew them for 7 months or 11 months. A motion was made by Pete to renew for 11 months, seconded by Nick Agapis and all voted in favor.

5. Grounds & Maintenance

-Pete H. is a part of the Grounds and Maintenance committee but cannot lead the committee anymore, therefore Nick A. agreed to organize the committee. Other members include Presvytera Katherine and Alex Daoularis.

PARISH COUNCIL MINUTES, CON'T

Parish Council Meeting: May 6, 2025 Con't**6. Food Festival Update**

- Megas Yeeros, who we purchase chicken souvlaki from, informed us of a price increase.
- Pete has contacted the dishwasher technician to discuss moving the machine to a different area, mostly so that it can be connected to a grease trap as it currently is not and is causing major issues.

7. Stewardship Committee & Social Committee Update

- The community picnic will be held on August 17th .
- Requests have been made for another trip to the monastery, Father Andrew will try to coordinate this.
- Pete has set up an area in the social hall for viewing sporting events and will announce the events as they come up.
- Vacation Bible School is scheduled for July 20-July 24.

8. Tech & Security Update

- We are no longer able to update or add key fobs to our existing system. The company that installed the system (Gettle) said there is nothing we can do except to purchase a new system from them for \$6,100, and we would also have to pay a yearly fee of \$360. Blasser Security, who handles our security and alarm system, has a key fob system which would cost \$5,300 plus a yearly fee of \$300. Their key fob system would be compatible with our alarm system as well. A motion was made by Maria S. to purchase the new system from Blasser, seconded by Roula S. and all voted in favor.
- All of the locks have been replaced except for the boiler room and assembly room. Once those are done, Pete will update the fobs in the KnoxBox and contact the fire department.

9. Old Business

- Restoration of Marble: Father Andrew has been in contact with someone to do this and is waiting to hear back from him.
- New Board Member: Father Andrew has contacted Terry Koutsokostas and let him know what needs to be done for him to start serving on council.
- Quick Books: The program we had looked into through the Archdiocese only offers the full package, not one with just accounting. Father will contact some other software companies.

10. New Business

- Philoptochos Fundraiser Dinner: the board recommended that the fundraiser is held the Saturday after Memorial day each year. Also recommend that the menu is finalized and tickets are available for sale for the February Food Festival. Also discussed getting companies to sponsor the event.
 - Philoptochos requested permission to set up an area in the lobby for donations for the Food Bank, all board members agreed to this.
 - We need a Bi-Laws committee and a special General Assembly to pass them. Also will ask all committees/ organizations to report to the General Assembly.
 - Georgia will be on vacation from August 10-September 12. Summer office hours will begin the week of May 16.
- Next meeting scheduled for Tuesday, June 3rd at 7:00pm. -The meeting ended at 9:00 pm with a prayer by Father Andrew.

SENIOR GROUP TRIP - HOSTED BY HOLY TRINITY, CAMP HILL



The Elms



The Breakers



Marble House



NEWPORT, RHODE ISLAND

4 DAYS - 3 NIGHTS
SEPTEMBER 15 - 18, 2025

\$680 Per Senior Group Member
\$719 Per Non-Member
Based on Double Occupancy

PACKAGE INCLUDES:

- * 3 Nights Lodging
- * 3 Breakfasts
- * 2 Dinners
- * Tiverton Casino
- * Newport Harbor Cruise
- * Historic Tour of Newport
- * Tours Of:
 - The Breakers
 - Marble House
 - The Elms
 - Touro Synagogue
- * Tour & Winetasting at Local Vineyard
- * Brick Marketplace
- * Souvenir Gift
- * Luggage Handling
- * All Taxes & Meal Gratuities
- * Motorcoach Transportation



Cancellation insurance is available & highly recommended;
See reverse side for details.

FOR INFORMATION AND RESERVATIONS CONTACT:

Penny Matangos - (717) 395-0537
Vee Mazias - (717) 701-6267
Linda Mallios - (717) 713-4035

HOLY TRINITY GREEK ORTHODOX CHURCH
1000 Yverdon Drive
Camp Hill, PA 17011

Deadline: August 15, 2025 for payment in full



WHITE STAR TOURS

26 E. Lancaster Avenue, Reading PA 19607 * 610-775-5000 * 800-437-2323 * www.whitestartours.com

SENIOR GROUP TRIP - HOSTED BY HOLY TRINITY, CAMP HILL

NEWPORT, RHODE ISLAND

4 Days - 3 Nights

The sample itinerary described below is approximately like the itinerary your group will be following during your stay with WHITE STAR TOURS. However, the exact times, days, and destinations may vary for your group.

Sep 15 Depart from your hometown and travel to Rhode Island, stopping for rest and lunch on your own along the way. Arrive in late afternoon in the Newport area and check into your lodging for the next three nights. Dinner is on your own this evening at Applebee's, located at your lodging. After dinner, depart for the **Tiverton Casino** for some gaming fun. Afterwards, return to your lodging for a restful night.

Sep 16 Breakfast at your lodging, then board your bus and depart for a day in the Newport area. Start your day with a one-hour **guided tour of historic Newport**. After your tour, visit the **Touro Synagogue** (the oldest synagogue building still standing in the United States). Lunch is on your own in Newport, followed by an audio tour of "**The Elms**." Continue this afternoon to a **local vineyard for a tour, followed by wine-tasting**. Prepare for your evening, then depart for **dinner** at a local restaurant. Return to your lodging afterward for a restful night.

Sep 17 Breakfast at your lodging, then depart for audio tours of two of Newport's magnificent mansions. "**The Breakers**" is the grandest of Newport's summer "cottages," and a symbol of the Vanderbilt family's social and financial preeminence in turn-of-the-century America. "**Marble House**" was built between 1888 and 1892 and was inspired by the Petit Trianon at Versailles. After your visits, continue to the **Brick Marketplace** for lunch on your own, with time to browse the shops of your choice. The highlight of your afternoon is a **one-hour cruise on Newport Harbor aboard the "Amazing Grace."** See Newport at its picture-perfect best as your narrator gives you close-up views of the lighthouses, America's Cup yachts, grand estates and much more. Return to your lodging later this afternoon for **dinner** and a relaxing evening.

Sep 18 After breakfast, check out and depart for home – taking wonderful memories with you of your vacation in the timeless elegance of Newport.

THANK YOU FOR ALLOWING WHITE STAR TOURS TO BE A PART OF YOUR TRAVEL PLANS!

TRIP CANCELLATION PROTECTION

Cancellation protection is encouraged for medical emergencies that may occur. The **Enhanced option must be paid within 14 days** from the day the first deposit for the trip is paid to the organization and/or group leader. There is an additional Enhanced upgrade - **Cancel for Any Reason**. Cancellation must be made no later than 48 hours prior to your scheduled departure, conditions, limitations, and exclusions do apply. These plans are only valid for trips booked through White Star Tours. To purchase the protection, please contact NTA/AON Insurance via their website at <https://nta.aontravelprotect.com> and provide the **Tour Operator Location #386097**.

ICON FLOWER DONATIONS

****Icons for Feast Days in September & October****

****Εικόνες για τις γιορτές του Σεπτέμβριο και Οκτώβριο****

Available for flower donations towards decorating -\$60 each

Διατίθενται για δωρεές στολισμού - \$60 η καθεμία

Sunday, September 14 - The Elevation of the Cross
Κυριακή, 14 Σεπτεμβρίου - Ύψωσις του Τιμίου Σταυρού

Saturday, October 18 - St. Luke the Evangelist
Σάββατο, 8 Οκτωβρίου - Άγιος Λουκάς ο Ευαγγελιστής

Sunday October 26 - St. Demetrios
Κυριακή, 26 Οκτωβρίου - Άγιος Δημήτριος

Tuesday, October 28 - Holy Protection of the Theotokos
Τρίτη, 28 Οκτωβρίου - Αγίας Σκέπης

Icon donation requests are fulfilled very fast! If you are interested in donating towards an icon, Please contact the Church office at 717-741-4200 or email: annunciationyorkpa@gmail.com Thank you!

Οι δωρεές εικονιδίων εκπληρώνονται πολύ γρήγορα -Επικοινωνήστε με το γραφείο της Έκκλησίας στο 717-741-4200

Εάν ενδιαφέρεστε να κάνετε δωρεά προς μια εικόνα . Σας ευχαριστούμε!

STEWARD UPDATE- ΑΝΑΠΡΟΣΑΡΜΟΓΗ ΟΙΚΟΝΟΜΩΝ, 2024 (AS OF JUNE 10, 2025)

Dr & Mrs Nicholas Apagis	Ms Sotiria Lamnatos	Mr Gennadiy Smolskiy
Dr & Mrs Steven Agapis	M/M Daniel Lewis	M/M James St. John
M/M Albert Anstine	Drs Gus & Sophia Livaditis	M/M Jedidiah Steele
M/M Anthony Anstine	M/M Thomas Livaditis	M/M John Sterns
Ms Anita Asimos	Ms Alisa Nicoara	M/M Thomas Stratis
Mr Christopher Barakos	M/M Bill Mallas	Mr Charley Talbert & Mrs Anna Papayannis
Ms Lola Benefiel	M/M Konstantine Mallas	Mr George Touras
Ms Turkan Birkmueller	Ms Leah Mallas	Father Andrew Tsikitas & Presvytera Katherine
M/M Mark Bittner	M/M Thomas Mandras	M/M Luke Tsoflis
M/M Matthew Bittner	Ms Vasiliki Marros	M/M Emmanuel Tsogas
Mr Jacob Boogher	Mr George H Margetas	M/M Demetrios Tsoukalis
M/M Colin Burtner	M/M Harry Margetas	M/M Konstantinos Tsoukalis
Ms Maria Carrieri	Ms Kelly L Margetas	M/M Lionel Van Dommelen
Ms Vasilia Chiadis	M/M Petros G Margetas	M/M Derek Vanino
M/M Takis Cologer	M/M Sotirios Margetas	M/M Athanasios Vellios
M/M Christopher Dalaperas	Mr Demetrios Masgalas	Ms Joanna Vellios
M/M Nestoras Dalaperas	Dr Tassia Masgalas	Mr Nicholas Vellios
M/M Alex Daoularis	Mr Tony Masgalas	Ms Alexis Vergara
M/M Dionisios Daoularis	M/M Thomas Meligakes	Ms Efthimia Vlahos
Mr Patrick Doyle	Dr & Mrs Nick Pandelidis	Mr Nikolaos Vlahos
Ms Sophie Eppley	Dr & Mrs Steven Pandelidis	M/M Nate Walker
M/M Steven Eppley	M/M Dimos Papageorgiou	Ms Olympia Wilson
Dr & Mrs Constantine Gekas	Mr George Papageorgiou	Mr Pavel Znutin & Ms Amanda Scurti Eck
M/M Steven Gekas	M/M Chriss Papayannis	
Mr William Peter Gekas	M/M Panagiotis Pavlou	
Ms Athanasia Georgakopoulos	Dr & Mrs Eric Pienschke	
Mr George K Georgakopoulos	M/M Athanasios Polychronis	
M/M Kostas Georgakopoulos	Ms Katherine Rodas	
M/M George Georgaras	Ms Marianna Rodas	
The late, Mr Andreas Giourtis	Mr Socratis T Rodas	
M/M George Haritos	M/M Socratis Rodas	
M/M Panagiotis Harmantzis	Ms Marina Rontiris	
Drs George & Joan Hayes	M/M Mike Rosario	
Mr Charles Henry	M/M Chris Saltos	
Ms Hrisoula Hioutis	Mr Nicholas Scales & Mrs Evangelia Papacostas	
M/M Phillip Kapsalis	M/M Caleb Schwenk	
M/M Nicholas Karageorgos	Mrs Julie Sekeres	
Mr Vasilios Karageorgos	M/M James K Sgagias	
Ms Irini Karambas	Mr Konstantine A Sgagias	
M/M George Karanicolas	M/M Stephen Sheasley	
Ms Joanne Karanicolas	Mr John Shelley	
M/M Athanasios Karanikas	Rev Deacon Thomas Shelley & Diaconissa Jan Shelly	
M/M John Katsaros	Ms Maria Siakavellas	
M/M Michael Keriazis	M/M George V Skouras	
Ms Eleni Kocoronis	Ms Golfo Skouras	
M/M Gus Kocoronis	Ms Maria K Skouras	
Mr Harry Kocoronis	Ms Maria V Skouras	
Mr James Kocoronis	Ms Roula Skouras	
M/M Constantine Kokos	M/M Stavros Skouras	
M/M John Kolakoglu	M/M Alex Smolskiy	
Ms Lola Lamnatos		
Mr John Lamnatos		

These are the people who have paid towards Stewardship for 2025. Thank you for your 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



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Καλό Καλοκαίρι !
Have a great summer !