



GREEK ORTHODOX CHURCH OF THE ANNUNCIATION
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THE LADDER

NOVEMBER 2025



ENTRANCE OF THE THEOTOKOS — NOVEMBER 21



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Poinsettias

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PITTSBURGH

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THE LADDER

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Submissions for consideration are due on the 15th of each month. Send to annunciationyorkpa@gmail.com

GREEK ORTHODOX CHURCH OF THE ANNUNCIATION

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Rev. Deacon Thomas Shelley

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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
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HOPE & JOY	Tech & Security Committee
Sunday School	Stewardship Committee
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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!

THANKSGIVING REFLECTION—HIS EMINENCE METROPOLITAN GERASIMOS OF SAN FRANCISCO

Brothers and sisters in the Lord,

It was in 1621 that the first religious gathering for Thanksgiving took place. And now, over 400 years later, the traditions of this holiday still hold strong and have expanded to provide an opportunity for families to come together, to break bread, to convey gratitude, and to ***“give thanks to the Lord, for He is good, for His steadfast love endures forever!”*** (Psalm 107:1-2)

Thanksgiving has a unique significance in the Greek Orthodox tradition. While this is not a religious holiday, the spirit of thanksgiving is prevalent in our Orthodox faith as a time for reflection, gratitude, and a renewed awareness of God’s abundant blessings.

One of the central themes in the Greek Orthodox faith is Ευχαριστία – Thanksgiving. The Divine Liturgy is a profound act of thanksgiving, where faithful come together to offer gratitude to God for His redeeming love and the gift of salvation through Jesus Christ. The Eucharist is the ultimate expression of this thanksgiving, as Orthodox Christians partake in the Body and Blood of Christ, giving thanks for the sacrifice of Jesus Christ upon the Cross.

Thanksgiving within the Greek Orthodox tradition also reminds us of the importance of gratitude in our daily lives. Gratitude is not just a fleeting emotion but a way of life. It is an attitude that acknowledges God’s providence and love in all circumstances, whether in times of joy or hardship.

We live in a broken world, surrounded by violence, war, religious persecution, and racial intolerance, as well as natural disasters that have destroyed God’s creation. We must be vigilant and pray to God for healing in our world, and for unity and peace to prevail.

As we celebrate Thanksgiving, let us use this as an opportunity to give thanks for God’s many blessings—the gifts of life, health, family, friends, and the abundance of His creation. It is a time to offer heartfelt thanks for the spiritual guidance and support of our clergy and fellow parishioners, as well as for the opportunities to grow in faith and holiness.

Giving thanks goes beyond words; it is expressed in action. It is a call to love and serve our neighbors, to extend hospitality to strangers, and to show compassion to those in need. It is these acts of kindness and generosity that we embody the true spirit of thanksgiving and fulfill the teachings of Christ.

This Thanksgiving, let us remember that our faith calls us to be thankful, not only for what we have, but also for who we are becoming through our relationship with God. May our hearts overflow with gratitude, and may our lives be a living testimony of thanksgiving, reflecting the love and grace of our Lord Jesus Christ.

St. John Chrysostom writes, ***“Nothing is so agreeable to God as a grateful and thankful soul.”*** May the spirit of gratitude and God’s unwavering love fill your hearts on this day and always.

Wishing you and your loved ones a most blessed and Happy Thanksgiving! God bless you!

† GERASIMOS

Metropolitan of San Francisco



ON THE COVER—THE ENTRANCE OF THE THEOTOKOS: NOVEMBER 21

According to Holy Tradition, the Entry of the Most Holy Theotokos into the Temple took place in the following manner. The parents of the Virgin Mary, Saints Joachim and Anna, praying for an end to their childlessness, vowed that if a child were born to them, they would dedicate it to the service of God.

When the Most Holy Virgin reached the age of three, the holy parents decided to fulfill their vow. They gathered together their relatives and acquaintances, and dressed the All-Pure Virgin in Her finest clothes. Singing sacred songs and with lighted candles in their hands, virgins escorted Her to the Temple (Ps. 44/45:14-15). There the High Priest and several priests met the handmaiden of God. In the Temple, fifteen high steps led to the sanctuary, which only the priests and High Priest could enter. (Because they recited a Psalm on each step, Psalms 119/120-133/134 are called “Psalms of Ascent.”) The child Mary, so it seemed, could not make it up this stairway. But just as they placed Her on the first step, strengthened by the power of God, She quickly went up the remaining steps and ascended to the highest one. Then the High Priest, through inspiration from above, led the Most Holy Virgin into the Holy of Holies, where only the High Priest entered once a year to offer a purifying sacrifice of blood. Therefore, all those present in the Temple were astonished at this most unusual occurrence.

After entrusting their child to the Heavenly Father, Joachim and Anna returned home. The All-Holy Virgin remained in the quarters for virgins near the Temple. According to the testimony of Holy Scripture (Exodus 38; 1 Kings 1: 28; Luke 2: 37), and also the historian Josephus Flavius, there were many living quarters around the Temple, in which those who were dedicated to the service of God dwelt.

The earthly life of the Most Holy Theotokos from Her infancy until She was taken up to Heaven is shrouded in deep mystery. Her life at the Jerusalem Temple was also a secret. "If anyone were to ask me," said Saint Jerome, "how the Most Holy Virgin spent the time of Her youth, I would answer that that is known to God Himself and the Archangel Gabriel, Her constant guardian."

But there are accounts in Church Tradition, that during the All-Pure Virgin's stay at the Temple, She grew up in a community of pious virgins, diligently read the Holy Scripture, occupied Herself with handicrafts, prayed constantly, and grew in love for God. From ancient times, the Church has celebrated the Feast of the Entry of the Most Holy Theotokos into the Temple. Indications that the Feast was observed in the first centuries of Christianity are found in the traditions of Palestinian Christians, which say that the holy Empress Helen (May 21) built a church in honor of the Entry of the Most Holy Theotokos into the Temple.

The Feast of the Entry of the Most Holy Theotokos into the Temple foretells God's blessing for the human race, the preaching of salvation, the promise of the coming of Christ.

THE VOICE OF OUR FAITH

A NORMAL NATIVITY—DCN. THOMAS SHELLEY

For the past several years the celebration of the Feasts of the Nativity and the Theophany (Epiphany) have been complicated when one or the other have fallen on either a Sunday or a Monday. In all of those years there is considerable confusion because the normal patterns of Royal Hours and Vespers Divine Liturgy on one day followed by Orthros and Divine Liturgy on the next day is interrupted; and, in some cases the Vespers Divine Liturgy is not served.

Thankfully, this year and the following two years—three successive Nativity seasons—will have both Feasts occurring on weekdays allowing for "normal" celebrations of both. No shifting of Royal Hours to a Friday; no truncated weekday Orthros and Divine Liturgy on a Saturday; and no serving of Great Vespers--alone-- on the eve of a Feast without the full Vespers Divine Liturgy.

Blessed with several successive years without confusion, let us resolve to enter as fully as possible into the joy of these Great Feasts. Let us resolve to prepare for these Feasts with due diligence: with penitent preparation of fasting; generous almsgiving; and, above all regular and reflective prayer.

What shall we offer you, O Christ, because you have appeared on earth as a man for our sakes? For each of the creatures made by you offers you its thanks: the Angels, their hymn; the heavens, the Star; the Shepherds, their wonder; the Magi, their gifts; the earth, the Cave; the desert, the Manger; and we, a Virgin Mother. God before the ages, have mercy on us.—from Vespers of the Nativity

ORTHODOX SPIRITUALITY: MAN & SIN—FR. THOMAS HOPKO

Man, according to the scriptures, is created "in the likeness of God" (Gen 1.26–27). To be like God, through the gift of God, is the essence of man's being and life. In the scriptures it says that God breathed into man, the "breath [or spirit] of life" (Gen 2.7). This divine teaching has given rise to the understanding in the Orthodox Church that man cannot be truly human, truly himself, without the Spirit of God. Thus Saint Irenaeus (3rd c.) said in his well-known saying, often quoted by Orthodox authors, that "man is body, soul, and Holy Spirit." This means that for man to fulfil himself as created in the image and -likeness of God—that is, to be like Christ who is the perfect, divine, and uncreated Image of God—man must be the temple of God's Spirit. If man is not the temple of God's Spirit, then the only alternative is that he is the temple of the evil spirit. There is no middle way. Man is either in an unending process of life and growth in union with God by the Holy Spirit, or else he is an unending process of decomposition and death by returning to the dust of nothingness out of which he was formed, by the destructive power of the devil. This is how the Orthodox spiritual tradition interprets the "two ways" of the Mosaic law:

I call heaven and earth to witness against you this day, that I have set before you life and death, blessing and curse, therefore choose life that you and your descendants may live, loving the Lord, obeying His voice and cleaving to Him, for that means life to you (Dt 30.19–20).

It is this same teaching that the Apostle Paul gives in his doctrine of the "two laws" at work in the life of man.

For I delight in the law of God in my inmost self, but I see in my members another law at war with the law of my mind and making me captive to the law of sin which dwells in my members. . . . For the law of the Spirit of life in Christ Jesus has set me free from the law of sin and death. . . . For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. To set the mind on the Spirit is life and peace (Rom 7.14–8.17).

Every human being is confronted with these two possibilities, ultimately the only two possibilities of human existence. Either a person chooses life by the grace of God and the power of the Spirit—the “abundant” and “eternal life” given by God in creation and salvation through Jesus Christ—or the person chooses death. The whole pathos of human existence consists in this choice, whether a person is aware of it or not. Christian spiritual life depends on the conscious choice of the “way of life.” To “choose life” and to walk in the “way of life” is the way that man shows himself to be in the image and likeness of God.

For by the hands of the Father, that is by the Son and the Holy Spirit, man, and not merely a part of man, was made in the likeness of God . . . for the perfect man consists in the commingling and the union of the soul, receiving the Spirit of the Father and the fleshly nature which was also moulded after the image of God . . . the man becomes spiritual and perfect because of the outpouring of the Spirit, and this is he who was made in the image and likeness of God.

If in a man the Spirit is not united to the soul, this man is imperfect. He remains animal and carnal. He continues to have the image of God in his flesh, but he does not receive the divine likeness through the Holy Spirit (Saint Irenaeus, 2nd c., Against Heresies).

Sin, according to the scriptures is “lawlessness” and “wrongdoing” (1 Jn 3.4, 5.17). To do wrong and to be unrighteous is to sin. In the Greek language the word sin originally meant “missing the mark,” that is, moving in the wrong direction, toward the wrong aims and goals. It means choosing and going in the way of death, and not the way of life.

There are many scriptural expressions for sin, all of which presuppose a primordial rightness and goodness. The word fall indicates a movement down and away from an original high and lofty state. The word stain reveals that there was once an original purity that has been defiled. The word transgression means a movement against that which is primarily right. The word guilt reveals prior innocence. The words estrangement and alienation indicate that one was first “at home,” living in a sound and wholesome condition. The word deviation means that one has gone off his original way.

There are no words for sin which do not reveal in their very utterance that sin is an unnatural state of man, a condition brought about by the destruction, distortion, and loss of something good which was originally present. Every sin and wickedness exists only because man’s being and life are naturally positive and good. Every evil and sin act only as “parasites” on that which is primarily perfect and whole. Thus, in the Orthodox tradition, sin is not considered to be a normal and natural part of human being and life. To be human and to be a sinner is contradictory. Rather, to be truly human is to be righteous, pure, truthful, and good.

Spiritual life, in this sense, consists of only one thing: not to sin. Not to sin is to be like God and His Son Jesus Christ. It is the goal of human life.

Everyone who commits sin is guilty of lawlessness; sin is lawlessness. You know that Christ appeared to take away sins, and in Him there is no sin. No one who abides in Him sins; no one who sins has either seen Him nor known Him. Little children, let no one deceive you. He who does right is righteous, as He is righteous. He who commits sin is of the devil; for the devil has sinned from the beginning. The reason the Son of God appeared was to destroy the works of the devil. No one born of God commits sin; for God’s nature abides in him, and he cannot sin because he is born of God. By this it may be seen who are children of God, and who are children of the devil; whoever does not do right is not of God, nor he who does not love his brother (1 Jn 3.4–10).

Not to sin is the goal of human life. But in fact all people do sin. It is for this reason that the possibility to be freed from sin and to overcome sin comes through the saving work of Christ, who forgives the sins of the world.

If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just, and will forgive our sins and cleanse us from all unrighteousness. If we say we have not sinned, we make Him a liar, and His word is not in us. My little children, I am writing this to you so that you may not sin; but if any one does sin, we have an advocate with the Father, Jesus Christ the righteous; and He is the expiation for our sins, and not for ours only but also for the sins of the whole world. . . . by this we may be sure that we are in Him: he who says he abides in Him ought to walk in the same way in which He walked (1 Jn 1.8–2.6).

ALL ABOUT THANKSGIVING—FR. LAWRENCE FARLEY

The Christian Faith is all about thanksgiving. Our secular North American society thinks that thanksgiving is moderately important, and so it has a wonderful Thanksgiving Day feast once a year. I love this feast. Every October in Canada—my calendar tells me it is held in November in the US—when the leaves start to turn colour and the days become a little cooler, we gather if possible with our extended families and sit down to a turkey dinner. There are no pilgrims and no Plymouth Rock in sight up north, but the rejoicing in family warmth and domestic coziness is the same, I suspect, both north and south of the border. I do love Thanksgiving Day, even if in many secular households not everyone gives thanks to God for the day's bounty. At least once a year our all-too-often self-entitled culture tells us that it is good to give thanks and to be grateful.

It is otherwise in the Church. In the Church, we are to give thanks not just once a year, but always, so that every day is a thanksgiving day. We are taught this at Vespers: "I will sing praises to my God while I have my being!" (from Psalm 104). We are taught this at Matins: "Let every breath praise the Lord!" (from the Praises). We are taught this at Divine Liturgy: "It is meet and right to hymn You, to bless You, to praise You, to give thanks to You, and to worship You in every place of Your dominion" (from the Anaphora). Praise and thanksgiving is what we do as Christians, not just once a year, but all day, every day. Obviously we don't do this as successfully as we should. That is why we need the constant liturgical reminders. But it defines our Christian Faith nonetheless. That is why the main liturgical service, the one that reconstitutes us each week as the Body of Christ and forms the liturgical context for everything else, is called "the Eucharist"—from the Greek *eucharistia*, thanksgiving.

Thanksgiving not only defines us as Christians, but also as human beings—not surprisingly, if the soul (as the second century Christian apologist Tertullian noted) is "naturally Christian." That is, what separates us from the animals is the ability to transcend ourselves and the realm of the senses and appetites through thanksgiving. My cat, lovely thing that she is, was not made in the image of God, and so cannot transcend the realm of the appetites and the senses in which she lives. She might love me (or might not; with cats it's sometimes hard to tell), but even if she does love me, she never expresses it in thanksgiving. When I fill her food dish, she never stops, looks up at me and meows a word of doxology or gratitude. She simply chows down as if I do not exist. That's okay. She's just an animal. But we are not just animals, but strange and glorious amalgams of the animal and the spiritual, a kind of amphibian, living in both of the physical world and the angelic realm. As such we can transcend the merely physical in which we usually live, and rise up to God. Man is, as Father Alexander Schmemmann once reminded us, *homo adorans*—"worshiping man"—and this capacity to worship is what constitutes the divine image in us.

Our annual secular reminder of this in the autumn is wonderful. Yet even more wonderful is our weekly reminder every Sunday. For there we are not simply reminded to give thanks, but through our weekly liturgical *eucharistia* are able to rise above the world, and commune with God, and find healing for our broken and ailing hearts. Family and turkey are great. The Kingdom of God is even better.

Η ΚΛΙΜΑΞ

ΕΙΣΟΔΙΑ ΤΗΣ ΘΕΟΤΟΚΟΥ: ΝΟΕΜΒΡΙΟΥ 21

Η ευσεβής Άννα σύζυγος του Ιωακείμ, πέρασε τη ζωή της χωρίς να μπορέσει να τεκνοποιήσει, καθώς ήταν στείρα. Μαζί με τον Ιωακείμ προσευχόταν θερμά στον Θεό να την αξιώσει να φέρει στον κόσμο ένα παιδί, με την υπόσχεση ότι θα αφιέρωνε το τέκνο της σε Αυτόν. Πράγματι, ο Πανάγαθος Θεός όχι μόνο της χάρισε ένα παιδί, αλλά την αξίωσε να φέρει στον κόσμο τη γυναίκα που θα γεννούσε το Μεσσία, το Σωτήρα μας Ιησού Χριστό. Όταν η Παναγία έγινε τριών χρόνων, σύμφωνα με την παράδοση, η Άννα και ο Ιωακείμ, κρατώντας την υπόσχεσή τους, την οδήγησαν στο Ναό και την παρέδωσαν στον αρχιερέα Ζαχαρία. Ο αρχιερέας παρέλαβε την Παρθένο Μαρία και την οδήγησε στα Άγια των Αγίων, όπου δεν έμπαινε κανείς εκτός από τον ίδιο, επειδή γνώριζε έπειτα από αποκάλυψη του Θεού το μελλοντικό ρόλο της Αγίας κόρης στην ενανθρώπιση του Κυρίου. Στα ενδότερα του Ναού η Παρθένος Μαρία έμεινε δώδεκα χρόνια. Όλο αυτό το διάστημα ο αρχάγγελος Γαβριήλ προμήθευε την Παναγία με τροφή ουράνια. Εξήλθε από τα Άγια των Αγίων, όταν έφθασε η ώρα του Θείου Ευαγγελισμού.



ΜΗΝΥΜΑ ΓΙΑ ΤΗΝ ΗΜΕΡΑ ΤΩΝ ΕΥΧΑΡΙΣΤΙΩΝ –ΣΕΒ. ΜΗΤΡ. ΓΕΡΑΣΙΜΟΣ ΤΟΥ ΑΓ. ΦΡΑΝΓΚΙΣΚΟΥ

Αδελφοί και αδελφές εν Κυρίω,

Το 1621 έλαβε χώρα η πρώτη θρησκευτική συγκέντρωση για την Ημέρα των Ευχαριστιών. Και τώρα, πάνω από 400 χρόνια αργότερα, οι παραδόσεις αυτής της γιορτής εξακολουθούν να διατηρούνται ισχυρές και έχουν επεκταθεί ώστε να παρέχουν την ευκαιρία στις οικογένειες να συγκεντρωθούν, να μοιραστούν ένα πλούσιο γεύμα, να εκφράσουν ευγνωμοσύνη και να «ευχαριστήσετε τῷ Κυρίῳ, ὅτι χρηστός, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ» (Ψαλμός 106:1)

Η Ημέρα των Ευχαριστιών έχει μοναδική σημασία στην ελληνορθόδοξη παράδοση. Αν και δεν πρόκειται για θρησκευτική γιορτή, το πνεύμα της ευχαριστίας κυριαρχεί στην ορθόδοξη πίστη μας ως χρόνος για περισυλλογή, ευγνωμοσύνη και ανανεωμένη

επίγνωση των άφθονων ευλογιών του Θεού.

Ένα από τα κεντρικά θέματα στην ελληνορθόδοξη πίστη είναι η Ευχαριστία. Η Θεία Λειτουργία είναι μια βαθιά πράξη ευχαριστίας, όπου οι πιστοί συγκεντρώνονται για να προσφέρουν ευγνωμοσύνη στον Θεό για την λυτρωτική Του αγάπη και το δώρο της σωτηρίας μέσω του Ιησού Χριστού. Η Θεία Ευχαριστία είναι η απόλυτη έκφραση αυτής της ευχαριστίας, καθώς οι Ορθόδοξοι Χριστιανοί μετέχουν στο Σώμα και το Αίμα του Χριστού, ευχαριστώντας για τη θυσία του Ιησού Χριστού πάνω στον Σταυρό.

Η Ευχαριστία στην ελληνορθόδοξη παράδοση μας υπενθυμίζει επίσης τη σημασία της ευγνωμοσύνης στην καθημερινότητά μας. Η ευγνωμοσύνη δεν είναι απλώς ένα φευγαλέο συναίσθημα, αλλά ένας τρόπος ζωής. Είναι μια στάση που αναγνωρίζει την πρόνοια και την αγάπη του Θεού σε όλες τις περιστάσεις, είτε σε στιγμές χαράς είτε σε στιγμές δυσκολίας.

Ζούμε σε έναν διαλυμένο κόσμο, περιτριγυρισμένο από βία, πόλεμο, θρησκευτικές διώξεις και φυλετική μισαλλοδοξία, καθώς και φυσικές καταστροφές που έχουν καταστρέψει τη δημιουργία του Θεού. Πρέπει να είμαστε σε εγρήγορση και να προσευχόμαστε στον Θεό για θεραπεία στον κόσμο μας και για να επικρατήσει η ενότητα και η ειρήνη.

Καθώς γιορτάζουμε την Ημέρα των Ευχαριστιών, ας χρησιμοποιήσουμε αυτήν την ευκαιρία για να ευχαριστήσουμε τον Θεό για τις πολλές ευλογίες του - τα δώρα της ζωής, της υγείας, της οικογένειας, των φίλων και την αφθονία της δημιουργίας Του. Είναι μια στιγμή να προσφέρουμε εγκάρδιες ευχαριστίες για την πνευματική καθοδήγηση και υποστήριξη του κλήρου και των συναδέλφων μας εννοριτών, καθώς και για τις ευκαιρίες να αναπτυχθούμε στην πίστη και την αγιότητα.

Η ευχαριστία ξεπερνά τα λόγια. Εκφράζεται στην πράξη. Είναι ένα κάλεσμα να αγαπάμε και να υπηρετούμε τους πλησίον μας, να προσφέρουμε φιλοξενία σε ξένους και να δείχνουμε συμπόνια σε όσους έχουν ανάγκη. Με αυτές τις πράξεις καλοσύνης και γενναιοδωρίας ενσαρκώνουμε το αληθινό πνεύμα της ευχαριστίας και εκπληρώνουμε τις διδασκαλίες του Χριστού.

Αυτή την Ημέρα των Ευχαριστιών, ας θυμηθούμε ότι η πίστη μας μας καλεί να είμαστε ευγνώμονες, όχι μόνο για αυτά που έχουμε, αλλά και για αυτό που γινόμαστε μέσω της σχέσης μας με τον Θεό. Είθε οι καρδιές μας να ξεχειλίζουν από ευγνωμοσύνη και η ζωή μας να είναι μια ζωντανή μαρτυρία ευχαριστίας, που να αντανακλά την αγάπη και τη χάρη του Κυρίου μας Ιησού Χριστού.

Ο Άγιος Ιωάννης ο Χρυσόστομος γράφει: «Τίποτα δεν είναι τόσο ευχάριστο στον Θεό όσο μια ευγνώμων ψυχή». Είθε το πνεύμα της ευγνωμοσύνης και η ακλόνητη αγάπη του Θεού να γεμίσουν τις καρδιές σας αυτή την ημέρα και πάντα.

Σας εύχομαι σε εσάς και τους αγαπημένους σας μια ευλογημένη Ημέρα των Ευχαριστιών! Ο Θεός να σας ευλογεί!

† ΓΕΡΑΣΙΜΟΣ

Μητροπολίτης Αγ. Φρανγκίσκου

ΟΡΘΟΔΟΞΗ ΠΝΕΥΜΑΤΙΚΟΤΗΤΑ: Ο ΑΝΘΡΩΠΟΣ ΚΑΙ Η ΑΜΑΡΤΙΑ—ΠΡ. ΘΩΜΑΣ ΧΟΠΚΟ

Ο άνθρωπος, σύμφωνα με τις γραφές, είναι δημιουργημένος «κατ' εικόνα Θεού» (Γέν. 1:26-27). Το να είναι κανείς σαν τον Θεό, μέσω του δώρου του Θεού, είναι η ουσία της ύπαρξης και της ζωής του ανθρώπου. Στις γραφές αναφέρεται ότι ο Θεός ενεφύσησε στον άνθρωπο την «ανοή [ή πνεύμα] ζωής» (Γέν. 2:7). Αυτή η θεία διδασκαλία έχει οδηγήσει στην κατανόηση στην Ορθόδοξη Εκκλησία ότι ο άνθρωπος δεν μπορεί να είναι πραγματικά άνθρωπος, πραγματικά ο εαυτός του, χωρίς το Πνεύμα του Θεού. Έτσι, ο Άγιος Ειρηναίος (3ος αι.) είπε στο γνωστό του ρητό, που συχνά αναφέρεται από Ορθόδοξους συγγραφείς, ότι «ο άνθρωπος είναι σώμα, ψυχή και Άγιο Πνεύμα». Αυτό σημαίνει ότι για να εκπληρώσει ο άνθρωπος τον εαυτό του ως δημιουργημένος κατ' εικόνα και ομοίωση του Θεού - δηλαδή, να είναι σαν τον Χριστό που είναι η τέλεια, θεία και άκτιστη Εικόνα του Θεού - ο άνθρωπος πρέπει να είναι ο ναός του Πνεύματος του Θεού. Αν ο άνθρωπος δεν είναι ο ναός του Πνεύματος του Θεού, τότε η μόνη εναλλακτική λύση είναι ότι είναι ο ναός του πονηρού πνεύματος. Δεν υπάρχει μέση οδός. Ο άνθρωπος είτε βρίσκεται σε μια ατελείωτη διαδικασία ζωής και ανάπτυξης σε ένωση με τον Θεό μέσω του Αγίου Πνεύματος, είτε είναι μια ατελείωτη διαδικασία αποσύνθεσης και θανάτου επιστρέφοντας στη σκόνη του μηδενός από την οποία σχηματίστηκε, από την καταστροφική δύναμη του διαβόλου. Έτσι ερμηνεύει η Ορθόδοξη πνευματική παράδοση τους «δύο δρόμους» του Μωσαϊκού νόμου:

διαμαρτύρομαι ὑμῖν σήμερον τὸν τε οὐρανὸν καὶ τὴν γῆν, τὴν ζωὴν καὶ τὸν θάνατον δέδωκα πρὸ προσώπου ὑμῶν, τὴν εὐλογίαν καὶ τὴν κατάραν· ἐκλεξαι τὴν ζωὴν σύ, ἵνα ζήσης σὺ καὶ τὸ σπέρμα σου, ἀγαπᾶν Κύριον τὸν Θεόν σου, εἰσακούειν τῆς φωνῆς αὐτοῦ καὶ ἔχσθαι αὐτοῦ· ὅτι τοῦτο ἡ ζωὴ σου καὶ ἡ μακρότης τῶν ἡμερῶν σου (Λευτ. 30:19-20).

Είναι η ίδια διδασκαλία που δίνει ο Απόστολος Παύλος στη διδασκαλία του για τους «δύο νόμους» που ενεργούν στη ζωή του ανθρώπου.

συνήδομαι γὰρ τῷ νόμῳ τοῦ Θεοῦ κατὰ τὸν ἔσω ἄνθρωπον, βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσί μου ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοῦς μου καὶ αἰχμαλωτίζοντά με ἐν τῷ νόμῳ τῆς ἁμαρτίας τῷ ὄντι ἐν τοῖς μέλεσί μου. ... ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ ἠλευθέρωσέ με ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου. ... οἱ γὰρ κατὰ σάρκα ὄντες τὰ τῆς σαρκὸς φρονοῦσιν, οἱ δὲ κατὰ πνεῦμα τὰ τοῦ πνεύματος. (Ρωμ. 7:14-8:17).

Κάθε άνθρωπος αντιμετωπίζει αυτές τις δύο πιθανότητες, τελικά τις μόνες δύο πιθανότητες της ανθρώπινης ύπαρξης. Είτε ένα άτομο επιλέγει τη ζωή με τη χάρη του Θεού και τη δύναμη του Πνεύματος - την «άφθονη» και «αιώνια ζωή» που δίνεται από τον Θεό στη δημιουργία και τη σωτηρία μέσω του Ιησού Χριστού - είτε το άτομο επιλέγει τον θάνατο. Όλο το πάθος της ανθρώπινης ύπαρξης συνίσταται σε αυτή την επιλογή, είτε το άτομο το γνωρίζει είτε όχι. Η χριστιανική πνευματική ζωή εξαρτάται από τη συνειδητή επιλογή της «οδού της ζωής». Το να «επιλέγει τη ζωή» και να περπατάει στην «οδό της ζωής» είναι ο τρόπος με τον οποίο ο άνθρωπος δείχνει τον εαυτό του ότι είναι κατ' εικόνα και ομοίωση του Θεού.

Διότι δια των χειρών του Πατρός, δηλαδή δια του Υιού και του Αγίου Πνεύματος, ο άνθρωπος, και όχι απλώς ένα μέρος του ανθρώπου, κτίστηκε κατ' εικόνα Θεού... διότι ο τέλειος άνθρωπος συνίσταται στην ένωση και την ένωση της ψυχής, λαμβάνοντας το Πνεύμα του Πατρός και την σαρκική φύση, η οποία επίσης πλάστηκε κατ' εικόνα Θεού... ο άνθρωπος γίνεται πνευματικός και τέλειος λόγω της εκχύσεως του Πνεύματος, και αυτός είναι που κτίστηκε κατ' εικόνα και ομοίωση Θεού.

Αν σε έναν άνθρωπο το Πνεύμα δεν είναι ενωμένο με την ψυχή, αυτός ο άνθρωπος είναι ατελής. Παραμένει ζωώδης και σαρκικός. Συνεχίζει να έχει την εικόνα του Θεού στη σάρκα του, αλλά δεν λαμβάνει τη θεία ομοίωση μέσω του Αγίου Πνεύματος (Άγιος Ειρηναίος, 2ος αι., Κατά των Αιρέσεων).

Αμαρτία, σύμφωνα με τις γραφές, είναι «ανομία» και «αδικία» (Α' Ιωάν. 3:4, 5:17). Το να κάνεις το κακό και να είσαι άδικος ισοδυναμεί με αμαρτία. Στην ελληνική γλώσσα, η λέξη αμαρτία αρχικά σήμαινε «αστοχία», δηλαδή, κίνηση προς λάθος κατεύθυνση, προς λάθος σκοπούς και στόχους. Σημαίνει επιλογή και οδήγηση στο δρόμο του θανάτου, και όχι στο δρόμο της ζωής.

Υπάρχουν πολλές βιβλικές εκφράσεις για την αμαρτία, οι οποίες προϋποθέτουν μια αρχέγονη ορθότητα και καλοσύνη. Η λέξη πτώση υποδηλώνει μια κίνηση προς τα κάτω και μακριά από μια αρχική υψηλή και ευγενή κατάσταση. Η λέξη κηλίδα αποκαλύπτει ότι κάποτε υπήρχε μια αρχική αγνότητα που έχει μολυνθεί. Η λέξη παράβαση σημαίνει μια κίνηση ενάντια σε αυτό που είναι πρωτίστως σωστό. Η λέξη ενοχή αποκαλύπτει προηγούμενη αθωότητα. Οι λέξη αποξένωση υποδηλώνει ότι κάποιος ήταν αρχικά «στο σπίτι του», ζώντας σε μια υγιή κατάσταση. Η λέξη απόκλιση σημαίνει ότι κάποιος έχει ξεφύγει από τον αρχικό του δρόμο.

Δεν υπάρχουν λέξεις για την αμαρτία που να μην αποκαλύπτουν στην ίδια τους την έκφραση ότι η αμαρτία είναι μια αφύσικη κατάσταση του ανθρώπου, μια κατάσταση που προκαλείται από την καταστροφή, την παραμόρφωση και την απώλεια κάποιου καλού που ήταν αρχικά παρόν. Κάθε αμαρτία και ανομία υπάρχει μόνο επειδή η ύπαρξη και η ζωή του ανθρώπου είναι φυσικά θετικές και καλές. Κάθε κακό και αμαρτία ενεργούν μόνο ως «παράσιτα» σε αυτό που είναι πρωτίστως τέλειο και ακέραιο. Έτσι, στην Ορθόδοξη παράδοση, η αμαρτία δεν θεωρείται φυσιολογικό και φυσικό μέρος της ανθρώπινης ύπαρξης και ζωής. Το να είσαι άνθρωπος και να είσαι αμαρτωλός είναι αντιφατικό. Αντίθετα, το να είσαι πραγματικά άνθρωπος σημαίνει να είσαι δίκαιος, αγνός, ειλικρινής και καλός.

Η πνευματική ζωή, με αυτή την έννοια, αποτελείται μόνο από ένα πράγμα: να μην αμαρτάνεις. Το να μην αμαρτάνεις σημαίνει να είσαι σαν τον Θεό και τον Υιό Του Ιησού Χριστό. Είναι ο στόχος της ανθρώπινης ζωής.

Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν καὶ τὴν ἀνομίαν ποιεῖ, καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία. καὶ οἶδατε ὅτι ἐκεῖνος ἐφανερώθη ἵνα τὰς ἁμαρτίας ἡμῶν ἄρῃ, καὶ ἁμαρτία ἐν αὐτῷ οὐκ ἔστι. ὁ πᾶς ὁ ἐν αὐτῷ μένων οὐχ ἁμαρτάνει· πᾶς ὁ ἁμαρτάνων οὐχ ἐώρακεν αὐτὸν οὐδὲ ἔγνωκεν αὐτόν. Τεκνία, μὴ δέιξτε πλανᾶτω ὑμᾶς· ὁ ποιῶν τὴν δικαιοσύνην δίκαιός ἐστι, καθὼς ἐκεῖνος δίκαιός ἐστιν· ὁ ποιῶν τὴν ἁμαρτίαν ἐκ τοῦ διαβόλου ἐστίν, ὅτι ἀπ' ἀρχῆς ὁ διάβολος ἁμαρτάνει. εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ Θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου. Πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει· καὶ οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ Θεοῦ γεγέννηται. ἐν τούτῳ φανερά ἐστι τὰ τέκνα τοῦ Θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου. πᾶς ὁ μὴ ποιῶν δικαιοσύνην οὐκ ἔστιν ἐκ τοῦ Θεοῦ, καὶ ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ. (Α' Ιωάν. 3:4-10).

Το να μην αμαρτάνει είναι ο στόχος της ανθρώπινης ζωής. Αλλά στην πραγματικότητα, όλοι οι άνθρωποι αμαρτάνουν. Γι' αυτόν τον λόγο, η δυνατότητα να ελευθερωθούμε από την αμαρτία και να νικήσουμε την αμαρτία έρχεται μέσω του σωτήριου έργου του Χριστού, ο οποίος συγχωρεί τις αμαρτίες του κόσμου.

ἐὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν. ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστός ἐστι καὶ δίκαιος, ἵνα ἀφῇ ἡμῖν τὰς ἁμαρτίας καὶ καθάρισῃ ἡμᾶς ἀπὸ πάσης ἀδικίας. ἐὰν εἴπωμεν ὅτι οὐχ ἁμαρτήκαμεν, ψεύστην ποιοῦμεν αὐτόν, καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν. Τεκνία μου, ταῦτα γράφω ὑμῖν ἵνα μὴ ἀμάρτητε· καὶ ἐὰν τις ἀμάρτη, παράκλητον ἔχομεν πρὸς τὸν πατέρα, Ἰησοῦν Χριστὸν δίκαιον· καὶ αὐτὸς ἰλασμός ἐστι περὶ τῶν ἁμαρτιῶν ἡμῶν, οὐ περὶ τῶν ἡμετέρων δὲ μόνον, ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου. ... ἐν τούτῳ γινώσκουμεν ὅτι ἐν αὐτῷ ἔσμεν· ὁ λέγων ἐν αὐτῷ μένειν ὀφείλει, καθὼς ἐκεῖνος περιεπάτησε, καὶ αὐτὸς οὕτω περιπατεῖν. (Α' Ιωάν. 1:8-2:6).

ST. NICK VISIT AND PANCAKE BREAKFAST

We invite everyone
from our community
To join us for ...
A visit from St. Nicholas
and
Pancake Breakfast!

Sunday, December 7, 2025

St. Nicholas will be visiting with the children after liturgy.

Please bring a new unwrapped toy for St. Nicholas
that will be donated to the Toys for Tots Toy Drive...

Pancake Breakfast and fellowship to follow in social hall!



CHRISTMAS CARD

***Greek Orthodox Church of the Annunciation
2025***

***Christmas Card -
Χριστουγεννιάτικη Κάρτα***

***Join the Annunciation family in spreading Christmas Cheer!
Add your family's name to our annual Christmas card.***

*****Submissions are due by Sunday, November 16, 2025*****

***\$25 per family - your donation will benefit
Our Camp Scholarship Program***

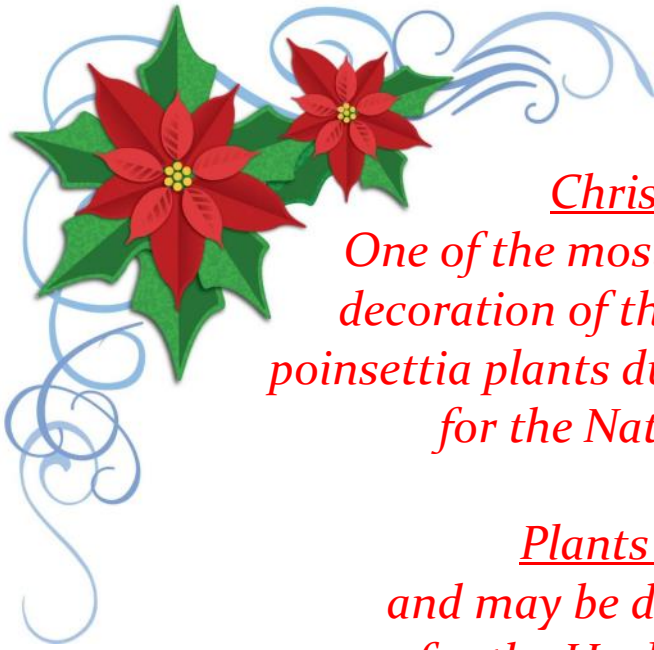
***Return form to church office or mail to:
Greek Orthodox Church of the Annunciation
2500 Pine Grove Rd York, PA 17403***

NAME: _____

AMOUNT OF DONATION: \$ _____

Name exactly how to appear on card: Please print clearly
Γράψτε ακριβώς το όνομά σας όπως το Θέλετε να είναι στην κάρτα

CHRISTMAS POINSETTIAS

*Christmas Poinsettias*

One of the most beautiful traditions is the decoration of the Altar area and the Church with poinsettia plants during Christmas in preparation for the Nativity of our Lord

Plants are \$25 each
and may be donated in Memory or for the Health of your loved ones

Please return form by:
**** No later than ** December 1, 2025 ****

Please fill out and return with payment to the church office:

*Greek Orthodox Church of the Annunciation
2500 Pine Grove Road - York, PA 17403*

In Memory of _____

For the Health of _____

Your name _____

Number of plants: _____ Amount Enclosed: _____

Thank you for your support!

LADIES CHRISTMAS DINNER

Ladies Holiday Dinner**All ages welcome!****Please Join us at...****Great American Saloon****20 Dairyland Square, Red Lion PA 17356****Wednesday, December 3, 2025*****Arrival time 6:00pm - Dinner service starting at 6:30pm*****Dinner Selections-Choice of:**

- Grilled Salmon w/green beans and roasted potatoes \$37
- Lemon Artichoke Chicken w/green beans and roasted potatoes \$29
- Chesapeake Trio (shrimp, scallops, petite crab cake)w/green beans and roasted potatoes \$38
- Broiled (6oz)Crab Cake dinner w/green beans and roasted potatoes \$35
- NY Strip Steak (Cooked Medium) w/green beans and roasted potatoes..... \$38
- Fasting Option: Shrimp Puttanesca (plum tomato sauce, olives, capers, herbs and roasted red peppers) tossed with penne pasta \$27
- Kids meal Chicken tenders w/French fries OR Spaghetti w/Marinara & applesauce..... \$9

*** All dinner selections include Salad w/balsamic vinaigrette, dinner rolls w/butter*****Your choice of coffee, hot tea, iced tea, and soda*****Cocktails, wine & beer will be available for purchase*****Desserts will be provided by Church Council****All prices include 6% tax and 20% gratuity****Paid to the restaurant by cash, check, or credit card**

Please RSVP by November 23rd with your name(s) and dinner choice(s) to:
annunciationyorkpa@gmail.com or by calling church office 717-741-4200

Please be mindful of RSVP date and meal selection.*No changes can be made once count and selections are given to restaurant.****Thank you!**

ICON DONATIONS FOR FEAST DAYS

Remaining Icon flower donations
Υπόλοιπες Εικόνες/λουλούδια για δωρεές

***Thursday, December 4 - St. Barbara the Great Martyr, \$60**

Πέμπτη, 4 Δεκεμβρίου - Αγία Βαρβάρα, \$60

***Sunday, December 7 - Donation for icon in Narthex, \$60**

Κυριακή, 7 Δεκεμβρίου - Δωρεά για εικόνα στον Νάρθηκα, \$60

***Sunday, December 14 - Donation for icon in Narthex, \$60**

Κυριακή, 14 Δεκεμβρίου - Δωρεά για εικόνα στον Νάρθηκα, \$60

***Sunday, December 21 - Donation for icon in Narthex, \$60**

Κυριακή, 21 Δεκεμβρίου - Δωρεά για εικόνα στον Νάρθηκα, \$60

***Sunday, December 28 - Donation for icon in Narthex, \$60**

Κυριακή, 28 Δεκεμβρίου - Δωρεά για εικόνα στον Νάρθηκα, \$60

***Sunday, Jan 25th - Gregory the Theologian, \$60**

Κυριακή, 25 Ιανουαρίου - Γρηγόριος ο Θεολόγος, \$60

Icon donation requests are fulfilled very fast! If you are interested in donating

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 Εκκλησίας στο 717-741-4200. Σας ευχαριστούμε!

NOVEMBER 2025

Sun	Mon	Tue	Wed	Thu	Fri	Sat
30  Andrew The First-Called Apostle 8:30am Orthros 9:45am Divine Liturgy						1
2 5th Sunday of Luke 8:30am Orthros 9:45am Divine Liturgy Philoptochos meeting after Divine Liturgy	3	4	5 Parish Council 6:30pm	6 Choir Rehearsal 5pm-6pm	7	8  Synaxis of the Holy Archangels 8:30 am Orthros 9:45 am Divine Liturgy
9  7th Sunday of Luke St. Nektarios 8:30am Orthros 9:45am Divine Liturgy Philoptochos Luncheon 12pm	10	11 	12	13  John Chrysostom 8:30 am Orthros 9:45 Divine Liturgy Choir Rehearsal 5pm-6pm	14  Philip the Apostle 8:30 am Orthros 9:45 am Divine Liturgy	15 Nativity Fast Begins
16  Matthew the Apostle 8:30am Orthros 9:45am Divine Liturgy General Assembly Meeting 12pm	17	18	19	20 Choir Rehearsal 5pm-6pm	21  Entrance of the Theotokos into the Temple 8:30 am Orthros 9:45 Divine Liturgy	22
23 9th Sunday of Luke 8:30am Orthros 9:45am Divine Liturgy	24	25  St. Katherine 8:30 am Orthros 9:45 am Divine Liturgy	26 Office Closed	27 Office Closed 	28 Office Closed	29

Νοέμβριος 2025

Κυρ	Δευ	Τρι	Τετ	Πεμ	Παρ	Σαβ
30  Του Αγίου Αποστόλου Ανδρέου 8:30 πμ Όρθρος 9:45 πμ Λειτουργία.						1
2 Κυριακή Ε΄ Λουκά 8:30πμ Όρθρος 9:45πμ Λειτουργία.	3	4	5 Ενοριακό Συμβούλιο 6:30 μμ	6 Πρόβα Χορωδία 5μμ-6μμ	7	8  Σύναξης των Αγ.Ταξιαρχών 8:30 πμ Όρθρος 9:45 πμ Λειτουργία.
9  Κυριακή Ζ΄ Λουκά Αγ. Νεκταρίου 8:30πμ Όρθρος 9:45πμ Λειτουργία. Γεύμα Φιλόπτωχου 12 μ.μ.	10	11  VETERANS DAY <small>HONORING ALL WHO SERVED</small>	12	13  Του Αγίου Ιωάννου του Χρυσοστόμου 8:30 πμ Όρθρος 9:45 πμ Λειτουργία. Πρόβα Χορωδία 5μμ-6μμ	14  Φίλιππος ο Απόστολος 8:30 πμ Όρθρος 9:45 πμ Λειτουργία.	15 Αρχή της Νηστείας των Χριστουγέννων
16  Απόστολος και Ευαγγελιστής Ματθαίος 8:30 πμ Όρθρος 9:45 πμ Λειτουργία. Γενική Συνέλευση 12 μ.μ.	17	18	19	20 Πρόβα Χορωδία 5μμ-6μμ	21  Εισόδια της Θεοτόκου 8:30 πμ Όρθρος 9:45 πμ Λειτουργία.	22
23 Κυριακή Θ΄ Λουκά 8:30πμ Όρθρος 9:45πμ Λειτουργία.	24	25  Αγ. Αικατερίνης 8:30 πμ Όρθρος 9:45 πμ Λειτουργία.	26 Γραφείο κλειστό	27 Γραφείο κλειστό 	28 Γραφείο κλειστό	29

PARISH COUNCIL MINUTES

Parish Council Meeting: September 15, 2025

Present: Father Andrew Tsikitas, Deacon Tom Shelley, Lola Lamnatos, George Karanicolas, Kelly Sheasley, Maria Skouras, Pete Harmantzis, Dr. Nick Agapis, Nick Barakos, Toli Vainas, Roula Skouras, Terry Koutsokostas.

Absent: Chris Barakos.

1. Prayer and Father's Opening Remarks

- The meeting began at 6:38 with a prayer by Father Andrew. He thanked everyone for holding down the fort while he was on vacation.
- The church ministries are up and running. Bible study and catechism classes will begin next week. Agiasmo will be this Sunday, to do a robocall to remind everyone to attend.

2. Approval of Minutes for August 4, 2025

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

3. President's Report

- Lola reported that classroom 1 has been cleaned out and will be painted on Saturday. Classroom 2 will be worked on next. To discuss more under "New Business".

4. Treasurer's Report

- The account balances were given by Kelly S.

5. Grounds & Maintenance

- The speakers in the Narthex have been fixed. The speaker inside the church still needs to be mounted and also needs to be checked because it may not be working.
- The contract for sealing the windows in the church was signed, the cost will be \$12,000. Nick will schedule this. Nick is also replacing the ceiling tile in the social hall and in the church.
- The outside mirrors by the back parking lot need to be remounted.
- To look into getting push handles for the front church doors, as well as emergency exits signs and lights for the side doors.
- The ceiling in the Narthex will also need to be painted, as it wasn't painted when we completed the iconography and other work in the Narthex.
- One of the Angels at the base of the dome inside the church is coming loose and needs to be reattached.

6. Food Festival Update

- The schedule has been updated for the festival.
- Pete is working on getting the cylinders for the fire suppression system replaced.

7. Stewardship Committee & Social Committee Update

- Steve Gekas and George K. will start up the stewardship committee for 2026.
- The annual Woman's Christmas dinner will be scheduled in early December.
- The Christmas Breakfast will be on Sunday, December 7th following service.
- Philoptochos is planning a fundraising luncheon for November 9th, more details to come soon.

PARISH COUNCIL MINUTES

Parish Council Meeting: September 15, 2025 Con't

8. Tech and Security Update

- Pete, Deacon Tom, Roula and Maria attended a conference on House of Worship Security which was put on by Homeland Security, and have arranged for an evaluation of our church by Homeland Security on September 23rd . There are state grants available if needed to purchase anything we would need to make our building more secure.
- Four panic buttons will be purchased from the alarm company and we will need to decide where to put them after our evaluation.
- Discussed having a tablet to view our security cameras during services or other events, that way we can take it with us depending on where we are in the building. Also discussed the importance of documenting any suspicious calls or incidents, and keeping our directory private.

9. Old Business

- Monastery Trip: Father Andrew is working on planning it and should have dates later this week.
- Marble Restoration: Father Andrew has reached out to someone and sent photos and video of what we need fixed. He will probably be available to do the repairs this winter.
- Window Sealing in the Church: contract has been signed and we just need to schedule a time.
- Heat in the Foyer: no updates
- Moving Dishwasher: no updates
- Emergency Plan: waiting on evaluation from Homeland Security
- Chair Lift: need to post instructions on how to use and also need to have the remote control fixed as it was taken off the wall needs to be hard wired.

10. New Business

- To discuss social hall rental prices at the next meeting
- Alisa N. is now the choir director. She was present at the meeting and informed Parish council that she has many years experience and would like to have more training made available to our choir. She attended the choir convention which was recently held in Harrisburg with Sofia Livaditis and Dr. Lapes, and reports that the convention was very well put together and very intense. She is hoping to grow our choir, and requested some items, such as stands, books and folders. Would also like to get some robes in the near future. All voted in favor of purchasing these items. Lastly, there will be a choir appreciation day on October 12, and we hope to continue this on a yearly basis.
- The fall General Assembly will be scheduled for either 11/16 or 11/23.
- The Archdiocese assessment has decreased to \$50,520.00 (down about \$2,160 compared to last year)
- Father Andrew's sabbatical has been approved for July through September 2026. To announce this to the parishioners on Sunday. Working on finding candidates to fill in during this time.
- Dance classes started on Tuesday, as well as Greek School. The schedule will not be on the public calendar for security reasons. Greek School classes are one on one this year.
- GOYA will have their first meeting of the year on Sunday.
- The bulletin will go back to being published monthly except for July & August which will be combined.

Next meeting scheduled for Wednesday, October 8, 2025 at 6:30pm.

The meeting ended at 8:30 pm with a prayer by Father Andrew.

General Assembly Meeting
November 16th- After the Divine Liturgy

**We urge all parishioners to attend this very important meeting. It is our obligation and responsibility as parishioners of Annunciation, York to attend and participate in the decisions of our Church and community. You will receive a mailing regarding the agenda for the General Assembly. Nominations for Parish Council will be open as of November 2, and will close at the end of the Assembly*



Γενική Συνέλευση
Νοεμβρίου 16, 2025 - Μετά τη Θεία Λειτουργία

**Προτρέπουμε όλους τους ενορίτες να παραστούν σε αυτή την πολύ σημαντική συνάντηση. Είναι υποχρέωση και ευθύνη μας ως ενορίτες να παρευρεθούμε και να συμμετάσχουμε στις αποφάσεις της Εκκλησίας και της κοινότητάς μας. Θα λάβετε μια επιστολή σχετικά με την ημερήσια διάταξη της Γενικής Συνέλευσης. Οι δηλώσεις υποψηφιότητας για το Ενοριακό Συμβούλιο θα ανοίξουν στις 2 Νοεμβρίου, έως την λήξη της Συνέλευσης.*

STEWARD UPDATE- ΑΝΑΠΡΟΣΑΡΜΟΓΗ ΟΙΚΟΝΟΜΩΝ, 2025 (AS OF NOV 15,2025)

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

These are the people who have paid towards Stewardship for 2025. Thank you for you generosity and support of our community.



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REGIONAL ORTHODOX SENIOR CITIZENS'

Christmas GATHERING

MONDAY, DECEMBER, 8
11:00 AM Paraklesis followed by Lunch and Entertainment

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The Parish Bookstore will open during lunch

Ages 55+
RSVP by Dec. 1 to your parish priest