



## NEWSLETTER OF ST. DEMETRIOS CHURCH North Wildwood, NJ

### IN THIS ISSUE . . .

- 2 | Letter from  
Fr. Michael Pastrikos
- 4 | Nativity of the Theotokos
- 5 | Elevation of the Venerable and  
Life-Giving Cross
- 7 | Dormition of the Virgin Mary
- 12 | Thoughts from Eva Lallas
- 20 | Greek Corner
- 37 | Children's Corner by  
Presvytera Alexandra Houck

### DORMITION OF THE VIRGIN MARY



*Celebration of the Dormition of the Holy Theotokos*

*See more on page 7*





# thoughts from

FR. MICHAEL L. PASTRIKOS  
PROTOPRESBYTER



## LOOKING FOR OUR TRUE IDENTITY AS ORTHODOX CHRISTIANS IN THE WORLD.

I can't believe that summer has come to an end so soon. "Where has the time gone?" We are already in the month of September a time where the leaves change their colors, and the weather gets a little cooler. I can say that our summer was "really hot" this year. Temperatures rising over 100 degrees in most of the countries around the world. I think after this hot summer that we had this year I am looking forward to a mild and cooler autumn. I just wanted to welcome back everyone, I hope that the vacations are over, and the kids are back in school giving the parents a little rest time, a little break in their lives. I must say though, what an exciting year 2024 presented for us here in our beautiful community "THE CHURCH ON THE OCEAN". How exciting it is to be looking back almost 2 years together and we have learned so much from each other, but the most important thing that we have shared together is the "bond of trust and transparency". We should be pleased with our accomplishments so far; however this is just the beginning of our journey. As we enter into another year Ecclesiastical Year, we cannot afford to rest on our laurels. As a community like ours, we have a lot of work to do, the groundwork has been started and we must work even harder to promote and sustain a better Christian environment for ourselves and for our children. God has truly blessed our Community because we have parishioners who care and dedicate their lives on the growth and welfare of the Parish. As God's children, we have an obligation to build and support the House of the Lord. But here is the question that I ask all of our wonderful parishioners "Where do we go from here" and where do we find our Orthodox Identity. We have gone through in the last 2 years many obstacles together, we have worked through the trenches putting our hands in the mud, and learning from each other, but I will ask you this question again, "Where do we go from here?"

I must say that we are somewhat lacking in these categories. We claim that we are Orthodox Christians only in writing and not in praxis. So ask yourself, ARE WE? Are we true to our cause, and our purpose? How do we encourage our flocks to be more charitable in the giving? We know how good this is for people, and how much it will transform their lives if we "give honestly" to the church and to the community at large. It's always hard on me as your priest, to keep pushing this idea as it can seem self-serving. We always hear from people that ... Father wants a bigger raise/ or a bigger church/Community Hall, and that the Church needs repairs and renovations. You never have to worry about those things and sayings from Fr. Michael. I'm not here for raises, or a

bigger Church, or to build a new community center. All I want is for our parishioners to understand what it takes to "keep the Electricity and the upkeep of the church running properly. This is how we can find our true identity as "Stewards of the Church," by bringing out truth in who we are and how we support our Church. Where do we see our Community heading in the next 5 or 10 years? Yes, we can plan, plan, and plan, but without the financial help from our parishioners, we will never be able to accomplish these future tasks. Let's not forget that we are a small community here in North Wildwood. We don't have the major events that other churches have because we are a seasonal church. We also don't have the personnel to fulfill these obligations. We are always looking for volunteers and new ideas, but the volunteers are few. Even though we have very few events, we still have the same people working and volunteering their services. We have put in writing in our Newsletter, "What the Parish really needs to combat the major Infrastructure of the Church and Community Center. But again, I must be writing words in the wind. We go and visit other churches, and we praise the good work from the people of these parishes, and we say: if only we could do these beautiful things in our church. We also say that these churches have wealthy people who can support their churches and give huge donations. But we can do the same in a smaller way. I ask everyone this question? When did you give a donation other than your Stewardship Pledge to the Church? If you have in the past, then I would like to thank all of our parishioners who gave willingly to the needs and support of the church. I have always used this slogan: "Fasouli, Fasouli, gemeze to sakoule." Remember that you are one of many beans that fill the bag for the financial support of the church. I ask you once again, "Do you really care for your Parish" or "Do you not care". If you really care then what are you going to do about it? Everyone must realize that to (Fix) our bleeding and old infrastructure, this cannot be done just by having a dance or other small events. We are talking about Major repairs and Renovations. So, I would like everyone's input and suggestions on this subject. Please feel free to offer suggestions and ideas. We want everyone to feel a part our Lord's work here at St. Demetrios. We need to hear the good and the bad. The bad so we can fix it, and the good to inspire us to work even harder to reach our intended goals.

As a Community we need to commit ourselves to Christ and each other. We are not a perfect Community, we have our faults and imperfections, but we are a Community of people who even in the midst of our struggles, we find the time to accept and forgive each other's shortcomings and failures. But how do we continue to move forward and be productive? We can only do this by putting our trust and faith in our Lord Jesus Christ. If we really want to continue our spiritual journey together as a family and as a Community, we must get to know Him on a personal basis. We must place Christ as a cornerstone in our hearts and Souls. This is the only way we can find our true "Identity", by having a partnership with Christ. The Lord wants us all to be spiritual and productive. He wants His children to be "Doers of the Word" and not just "Hearers". Christ expects each one of us to labor in His Vineyard (meaning the Church) and to produce good and healthy fruit. It would be an indication if we got out of our everyday routine and once treat ourselves, or our family to something worthy and nurturing. Come to church and treat your soul to a great experience with Christ.

May our Lord and Savior Jesus Christ, bless everyone with a

**HAPPY AND BLESSED ECCLESIASTICAL  
NEW YEAR.**





# Nativity of the Theotokos

## September 8

COURTESY OF THE ORTHODOX ARCHDIOCESE OF AMERICA  
[WWW.GOARCH.ORG](http://WWW.GOARCH.ORG)

### [Introduction](#)

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

### [Biblical Story](#)

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

According to the story found in this book, Mary's parents, Joachim and Anna, were childless for many years. They remained faithful to God, but their prayers for a child were unanswered. One day, when Joachim came to the temple to make an offering, he was turned away by the High Priest who chastised him for his lack of children. To hide his shame, Joachim retreated to the hill country to live among the shepherds and their flocks.

As Joachim was praying, his wife Anna was praying at the same time at their house in Jerusalem. An angel appeared to both of them and announced that Anna would have a child whose name would be known throughout the world.

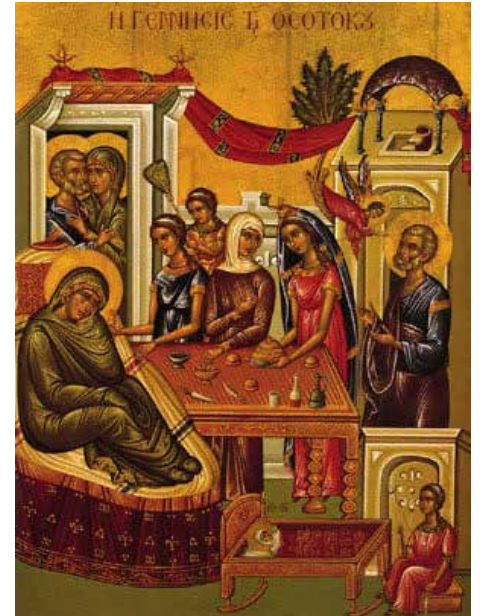
Anna promised to offer her child as a gift to the Lord. Joachim returned home, and in due time Anna bore a daughter, Mary.

### [Icon of the Feast](#)

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

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

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



the transformation from death to eternal life.

### [Orthodox Christian Celebration of the Feast of the Nativity of the Theotokos](#)

The Feast of the Nativity of the Theotokos is celebrated with the Divine Liturgy of Saint John Chrysostom which is conducted on the morning of the Feast and preceded by a Matins (Orthros) service. A Great Vespers is conducted on the evening before the day of the Feast. Scripture readings for the Feast are the following: At Vespers: Genesis 28:10-17; Ezekiel 43:27—44:4; Proverbs 9:1-11. At the Matins: Luke 1:39-49, 56. At the Divine Liturgy: Philippians 2:5-11; Luke 10:38-42; 11:27-28. On Wednesday October 25th at 7:00 PM, Vespers will be celebrated along with the visiting clergy and faithful from our sister churches. Join us for this beautiful and meaningful service as we chant praises and hymns to our Patron Saint and Myroblyte.



# The Elevation of the Venerable and Life-Giving Cross

## September 14

COURTESY OF THE ORTHODOX ARCHDIOCESE OF AMERICA  
[WWW.GOARCH.ORG](http://WWW.GOARCH.ORG)

### Introduction

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

as he stood on the ambo, and when the people beheld it, they cried out, "Lord have mercy." It should be noted that after its discovery, a portion of the venerable Cross was taken to Constantinople as a blessing. The rest was left in Jerusalem in the magnificent church built by Saint Helen, until the year 614. At that time, the Persians plundered Palestine and took the Cross to their own country (see Jan. 22, Saint Anastasius the Persian). Late, in the year 628, Emperor Heraclius set out on a military campaign, retrieved the Cross, and after bringing it to Constantinople, himself escorted it back to Jerusalem, where he restored it to its place.

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

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

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



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

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





# Liturgical Calendar

**Sunday, September 1:** This is an exciting day for the Church celebrating the beginning of the New Ecclesiastical Year. May everyone in the Parish have a wonderful month celebrating this great event. Orthros 8:30 am Divine Liturgy 9:30 am

**Monday, September 2:** WISHING EVERYONE IN THE PARISH A HAPPY LABOR DAY. PLEASE STAY SAFE.

**Sunday, September 8:** Sunday before the Feast of the Elevation of the Holy Cross: Also celebrating the Feast Day of the Nativity of the Virgin Mary. Orthros 8:30 am Divine Liturgy 9:30 am

**Saturday, September 14:** The Feast of the Exaltation of the Holy Cross: Orthros 8 30 am Divine liturgy 9 30 am  
Father Michael is requesting Vasiliko (Basil) for the Procession of the Holy Cross to take place at the end of the Liturgy.

**Sunday, September 15:** Sunday after the Elevation of the Holy Cross: Orthros 8:30 am Divine Liturgy 9:30 am

**Sunday, September 22:** First Sunday of St. Luke: Orthros 8:30 am Divine Liturgy 9:30 am

**Sunday, September 29:** Second Sunday of St. Luke: Orthros 8:30 am Divine Liturgy 9:30 am

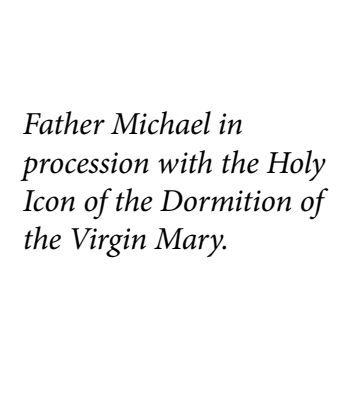
## donation opportunity

The Parish Council would like to bring to your attention the Golden Leaf Giving Tree. Very few have participated in this memorable way to create **a lifetime tribute for generations to see and enjoy**. Please take the time to view this lovely Giving Tree and consider displaying your family's name, a remembrance of a loved one or an achievement. We would like to see the tree grow with more care and love!





# The Dormition of the Virgin Mary



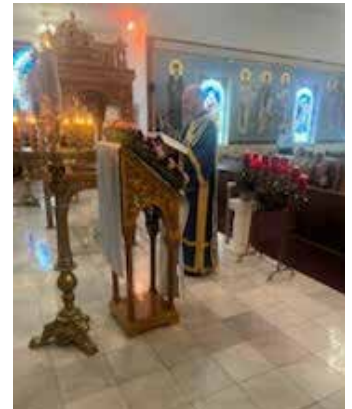
*Father Michael in procession with the Holy Icon of the Dormition of the Virgin Mary.*







# The Dormition of the Virgin Mary—







# St. Demetrios Happenings



*Feast of the Fanouropites with the 10 plates and the ladies who prepared and offered them.*



*Seaman Kieran Snow at his graduation (left) and at St. Demetrios with Father Michael (right).*



*Kaliope (Patron Saint's Feast Day is June 8th), Kyriaki (Patron Saint's Feast Day is July 7th), and Emmalia (Patron Saint's Feast Day is May 30th), daughters of Mr. and Mrs. Godshall.*





# St. Demetrios Happenings



*This was the last day for Fr Deacon Luke Carpenter. The entire family of St Demetrios honored Fr Deacon Luke for his love and dedication to St. Demetrios. We would like to wish him the very best from all of us here at St. Demetrios. We can't wait until he returns next summer with his family.*



*Fr. Michael along with the Parish council gave a gift to John Cappenter for his love and dedication to St. Demetrios. This was his last week chanting at the church because he is leaving for his second year at St. Tikons Theological Seminary.*



*Thank you to John and Ellen Manatos for their generous donation to St. Demetrios Church. Also pictured are Bill and Helen Mitchell and Father Michael.*



Prot. No. 481

† B A R T H O L O M E W  
BY GOD'S MERCY ARCHBISHOP OF CONSTANTINOPLE-NEW ROME  
AND ECUMENICAL PATRIARCH  
TO THE PLENITUDE OF THE CHURCH  
GRACE, PEACE AND MERCY FROM THE MAKER OF ALL CREATION  
OUR LORD GOD AND SAVIOR JESUS CHRIST

\* \* \*

Most reverend brother Hierarchs and beloved children in the Lord,

Thirty-five whole years have lapsed since the Holy and Sacred Synod of the Ecumenical Patriarchate established September 1<sup>st</sup>, the Feast of the Indiction and opening of the ecclesiastical year, as a Day of Prayers for the Protection of the Natural Environment. This blessed initiative had a great resonance and borne bountiful fruit. The multidimensional ecological activities of the Holy Great Church of Christ today center around the phenomenon of climate change—or rather, the climate crisis—which has caused a “planetary state of emergency.”

We appreciate the contribution of the environmental movements, the international agreements for the environment, the related engagement on the part of scientists with this problem, the contribution of environmental education, the ecological sensitivity and mobilization of countless people and especially representatives of the younger generation. However, we insist that what is needed is an axiological “Copernican turn,” a radical change of mentality globally, a substantial revision of the relationship between humankind and nature. Otherwise, we will continue to treat the catastrophic consequences of the ecological crisis, while leaving intact and active the roots of the problem.

The environmental threat is a dimension of the extended crisis in contemporary civilization. In this sense, confronting the problem cannot be successful on the basis of the principles of the same civilization, of the rationale behind it, which created it in the first place. We have repeatedly expressed our conviction that churches and religions can contribute significantly to a vital spiritual and evaluative conversion for the sake of the future of humanity and the planet. Genuine religious faith dissolves the arrogance and titanism of humankind, inasmuch as it constitutes the embankment of its transformation into a “man-god,” who abolishes all standards, boundaries, and values, while declaring himself “the measure of all things” and instrumentalizing both his fellow human beings and nature for the satisfaction of his unquenchable needs and arbitrary pursuits.

The centuries-long experience teaches us that, without an “Archimedean” spiritual and evaluative support, humanity cannot avoid the risks of a nihilistic





“anthropologism.” This is the legacy of the classical spirit, as articulated by Plato through the principle that “God is the measure of all things for us” (*Laws* 716c). This understanding of humanity and its responsibility through its relationship with God is expressed through the Christian teaching about the creation of Adam “in the image of God” and “according to His likeness,” as well as about the assumption of human nature by the incarnate pre-eternal Word of God for our salvation and the renewal of all creation. The Christian faith recognizes the supreme value of humanity and creation alike. In this spirit, then, respect for the sacredness of the human person and the protection of the integrity of the “very good” creation are inseparable. Faith in the God of wisdom and love inspires and supports the creative forces of humankind, strengthening it in the face of challenges and trials, even when overcoming these appears humanly impossible.

We have struggled and still strive for an inter-Orthodox and inter-Christian collaboration for the protection of humanity and creation, as well as for the introduction of this subject in interfaith dialogue and common actions of religions. Moreover, we particularly emphasize the need to understand that the contemporary ecological crisis impacts first and foremost the poorer inhabitants on earth. In the document of the Ecumenical Patriarchate, entitled “For the Life of the World: Toward a Social Ethos of the Orthodox Church,” this topic is underlined emphatically along with the essential concern of the Church in light of the consequences of climate change: “We must understand that serving our neighbor and preserving the natural environment are intimately and inseparably connected. There is a close and indissoluble bond between our care of creation and our service to the body of Christ, just as there is between the economic conditions of the poor and the ecological conditions of the planet. Scientists tell us that those most egregiously harmed by the current ecological crisis will continue to be those who have the least. This means that the issue of climate change is also an issue of social welfare and social justice.” (Paragraph 76)

In conclusion, we wish you, most honorable brothers and most beloved children, a new ecclesiastical year full of divine blessings and productivity, invoking upon you all, through the intercession of Panagia Pammakaristos, whose wondrous and miraculous icon we honor and celebrate on this day and humbly venerate, the life-giving grace and boundless mercy of the Creator of all and God of wondrous things.

September 1, 2024

† Bartholomew of Constantinople  
Fervent supplicant for all before God

Αριθμ. Πρωτ. 481

+ Β Α Ρ Θ Ο Λ Ο Μ Α Ι Ο Σ  
ΕΛΕΩΙ ΘΕΟΥ ΑΡΧΙΕΠΙΣΚΟΠΟΣ ΚΩΝΣΤΑΝΤΙΝΟΥΠΟΛΕΩΣ  
ΝΕΑΣ ΡΩΜΗΣ ΚΑΙ ΟΙΚΟΥΜΕΝΙΚΟΣ ΠΑΤΡΙΑΡΧΗΣ  
ΠΑΝΤΙ ΤΩ ΠΛΗΡΩΜΑΤΙ ΤΗΣ ΕΚΚΛΗΣΙΑΣ ΧΑΡΙΝ, ΕΙΡΗΝΗΝ ΚΑΙ ΕΛΕΟΣ  
ΠΑΡΑ ΤΟΥ ΔΗΜΙΟΥΡΓΟΥ ΠΑΣΗΣ ΤΗΣ ΚΤΙΣΕΩΣ  
ΚΥΡΙΟΥ ΚΑΙ ΘΕΟΥ ΚΑΙ ΣΩΤΗΡΟΣ ΗΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ

\*\*\*

Τιμιώτατοι ἀδελφοί Τεράρχαι καί τέκνα ἐν Κυρίῳ ἀγαπητά,

Τριακονταπενταετία ὅλη παρήλθεν ἀπὸ τῆς καθιερώσεως ὑπὸ τῆς Ἀγίας καὶ Τεράς Συνόδου τοῦ Οἰκουμενικοῦ Πατριαρχείου τῆς 1<sup>ης</sup> Σεπτεμβρίου, ἑορτῆς τῆς Ἰνδίκτου καὶ ἐνάρξεως τοῦ ἐκκλησιαστικοῦ ἔτους, ὡς Ἡμέρας προσευχῶν ὑπὲρ τῆς προστασίας τοῦ φυσικοῦ περιβάλλοντος. Ἡ εὐλογημένη αὐτὴ πρωτοβουλία ἔσχε μεγάλην ἀπήχησιν καὶ ἐκαρποφόρησε πλουσίως. Αἱ πολυδιάστατοι οἰκολογικαὶ δράσεις τῆς Ἀγίας τοῦ Χριστοῦ Μεγάλης Ἐκκλησίας ἐπικεντρώνονται σήμερον εἰς τὸ φαινόμενον τῆς κλιματικῆς ἀλλαγῆς, μᾶλλον δέ κρίσεως, τὸ ὁποῖον ἔχει δημιουργήσει μίαν κατάστασιν «πλανητικῆς ἐκτάκτου ἀνάγκης».

Ἐκτιμῶμεν τὴν συμβολὴν τῶν οἰκολογικῶν κινήματων, τὰς διεθνεῖς συμφωνίας διὰ τὸ περιβάλλον, τὴν ἐνασχόλησιν τῶν ἐπιστημόνων μὲ τὸ πρόβλημα, τὴν προσφορὰν τῆς περιβαλλοντικῆς ἐκπαιδεύσεως, τὴν οἰκολογικὴν εὐαισθησίαν καὶ στράτευσιν ἀναριθμῶν ἀτόμων καὶ εἰδικώτερον ἐκπροσώπων τῆς νέας γενεᾶς. Ὅμως, ἐπιμένομεν ὅτι ἀπαιτεῖται μία ἀξιολογικὴ «κοπερνίκεια στρόφη», μία ριζικὴ ἀλλαγὴ νοοτροπίας παγκοσμίως, μία οὐσιαστικὴ ἀναθεώρησις τῆς σχέσεως τοῦ ἀνθρώπου μὲ τὴν φύσιν. Ἄλλως, θὰ συνεχίσωμεν νὰ θεραπεύωμεν τὰς καταστροφικὰς ἐπιπτώσεις τῆς οἰκολογικῆς κρίσεως, μὲ ἀθίκτους καὶ ἐνεργούς τὰς ρίζας τοῦ προβλήματος.

Ἡ περιβαλλοντικὴ ἀπειλὴ εἶναι μία διάστασις τῆς ἐκτεταμένης κρίσεως τοῦ συγχρόνου πολιτισμοῦ. Ἐν τῇ ἐννοίᾳ ταύτῃ, ἡ ἀντιμετώπισις τοῦ προβλήματος δέν εἶναι δυνατόν νὰ δοθῇ ἐπὶ τῇ βάσει τῶν ἀρχῶν αὐτοῦ τοῦ πολιτισμοῦ, τῆς λογικῆς δηλαδή ἢ ὁποῖα τὸ ἐδημιούργησε. Ἐχομεν ἐκφράσει κατ' ἐπανάληψιν τὴν πεποίθησίν μας ὅτι εἰς τὴν ζωτικὴν διὰ τὸ μέλλον τῆς ἀνθρωπότητος καὶ τοῦ πλανήτου μας πνευματικὴν καὶ ἀξιολογικὴν μεταστροφὴν δύνανται νὰ συμβάλουν μεγάλως αἱ Ἐκκλησίαι καὶ αἱ θρησκείαι. Ἡ γνησία θρησκευτικὴ πίστις καταλύει τὴν ἀλαζονείαν καὶ τὸν τιτανισμόν τοῦ ἀνθρώπου, ἀποτελεῖ ἀνάχωμα εἰς τὴν μετατροπὴν τοῦ εἰς «ἀνθρωποθεόν», ὁ ὁποῖος καταργεῖ μέτρα, ὅρια καὶ ἀξίας, αὐτοαναγορεύεται εἰς «πάντων μέτρον», ἐργαλειοποιεῖ τὸν συνάνθρωπον καὶ τὴν φύσιν διὰ τὴν ἱκανοποίησιν τῶν ἀκορέστων ἀναγκῶν καὶ τῶν αὐθαιρέτων ἐπιδιώξεων του.

Ἡ πεῖρα τῶν αἰώνων διδάσκει ὅτι, ἄνευ ἐνός «ἀρχιμηδείου» πνευματικοῦ καὶ ἀξιολογικοῦ στηρίγματος, ἡ ἀνθρωπότης ἀδυνατεῖ νὰ ἀποφύγῃ τοὺς κινδύνους ἐνός μηδενιστικοῦ «ἀνθρωπολογισμοῦ». Αὐτὴ εἶναι ἡ παρακαταθήκη τοῦ ἀρχαίου



χρημάτων μέτρον» (Νόμοι 716c). Ἡ κατανόησις τοῦ ἀνθρώπου καί τῆς εὐθύνης του μέσα ἀπὸ τὴν σχέσιν του μὲ τὸν Θεόν ἐκφράζεται διὰ τῆς χριστιανικῆς διδασκαλίας περὶ τῆς δημιουργίας τοῦ ἀνθρώπου «κατ' εἰκόνα Θεοῦ» καί «καθ' ὁμοίωσιν» Αὐτῶ, καθὼς καί περὶ τῆς προσλήψεως τῆς ἀνθρωπίνης φύσεως ὑπὸ τοῦ σαρκωθέντος διὰ τὴν σωτηρίαν τοῦ ἀνθρώπου καί ἀνακαίνισιν τῆς ὅλης δημιουργίας προαιωνίου Λόγου τοῦ Θεοῦ. Ἡ χριστιανικὴ πίστις ἀναγνωρίζει ὑψίστην ἀξίαν τὸσον εἰς τὸν ἄνθρωπον, ὅσον καί εἰς τὴν κτίσιν. Ἐν τῷ πνεύματι τούτῳ, ὁ σεβασμὸς τῆς ἱερότητος τοῦ ἀνθρωπίνου προσώπου καί ἡ προστασία τῆς ἀκεραιότητος τῆς καλῆς λίαν δημιουργίας εἶναι ἀδιαίρετοι. Ἡ πίστις εἰς τὸν Θεόν τῆς σοφίας καί τῆς ἀγάπης ἐμπνέει καί στηρίζει τὰς δημιουργικὰς δυνάμεις τοῦ ἀνθρώπου, τὸν ἐνδυναμώνει ἐνώπιον τῶν προκλήσεων καί τῶν δυσκολιῶν, ἀκόμη καί ὅταν ἡ ὑπέρβασίς των ἐμφανίζεται κατ' ἄνθρωπον ὡς ἀνέφικτος.

Ἡγωνίσθημεν καί ἀγωνιζόμεθα διὰ τὴν διορθόδοξον καί διαχριστιανικὴν συνεργασίαν διὰ τὴν προστασίαν τοῦ ἀνθρώπου καί τῆς κτίσεως καί διὰ τὴν ἑνταξιν τῆς θεματικῆς αὐτῆς εἰς τὸν διαθηρησκειακὸν διάλογον καί τὰς κοινὰς δράσεις τῶν θρησκειῶν. Τονίζομεν δὲ ἰδιαίτερώς τὴν ἀνάγκην νὰ κατανοηθῇ ὅτι ἡ σύγχρονος οἰκολογικὴ κρίσις πλήττει πρωτίστως καί ἐντονώτερον τοὺς πτωχοτέρους κατοίκους τῆς γῆς. Εἰς τὸ κείμενον τοῦ Οἰκουμενικοῦ Πατριαρχείου «ὑπὲρ τῆς τοῦ κόσμου ζωῆς». Τὸ κοινωνικὸν ἥθος τῆς Ὁρθοδόξου Ἐκκλησίας» ὑπογραμμίζεται μετ' ἐμφάσεως τὸ θέμα αὐτό καί ἡ ἀναγκαία μέριμνα τῆς Ἐκκλησίας ἐνώπιον τῶν ἐπιπτώσεων τῆς κλιματικῆς ἀλλαγῆς: «Πρέπει νὰ κατανοήσουμε ὅτι ἡ διακονία τοῦ πλησίον καί ἡ διαφύλαξη τοῦ φυσικοῦ περιβάλλοντος εἶναι ἄρρηκτα συνδεδεμένες. Παρόμοια ἄρρηκτα συνδεδεμένες μεταξὺ τους εἶναι καί ἡ φροντίδα μας γιὰ τὴν δημιουργία καί ἡ διακονία μας πρὸς τὰ μέλη τοῦ σώματος τοῦ Χριστοῦ, ὅπως εἶναι ἀλληλένδετες καί οἱ οἰκονομικὲς συνθῆκες τῶν φτωχῶν μὲ τίς οἰκονομικὲς συνθῆκες τοῦ πλανῆτη. Οἱ ἐπιστήμονες μᾶς λένε ὅτι ἐκεῖνοι ποὺ ἔχουν πληγῇ περισσότερο ἀπὸ τὴν τρέχουσα οἰκολογικὴ κρίση εἶναι καί θὰ εἶναι ὅσοι κατέχουν ἐλάχιστα. Ἐπομένως, τὸ πρόβλημα τῆς κλιματικῆς ἀλλαγῆς ἀποτελεῖ καί ζήτημα κοινωνικῆς πρόνοιας καί κοινωνικῆς δικαιοσύνης» (§ 76).

Περαίνοντες τὸν λόγον, εὐχόμεθα πρὸς ὑμᾶς, τιμιώτατοι ἀδελφοί καί προσφιλέστατα τέκνα, πλήρη θείων εὐλογιῶν καί καλλίκαρπον τὸν νέον ἐκκλησιαστικὸν ἐνιαυτὸν, ἐπικαλούμενοι ἐπὶ πάντας ὑμᾶς, μεσιτεία τῆς Παναγίας τῆς Παμμακαρίστου, τὴν θαυμαστὴν καί θαυματουργὸν εἰκόνα τῆς ὁποίας τιμῶμεν σήμερον ἐορτίως καί ταπεινοφρόνως κατασπαζόμεθα, τὴν ζωήρυτον χάριν καί τὸ ἀμέτρητον ἔλεος τοῦ Κτίστου τῶν ἀπάντων καί Θεοῦ τῶν θαυμασίων.

βκδ' Σεπτεμβρίου α' β.  
Ὁ Κωνσταντινουπόλεως  
διάπυρος πρὸς Θεὸν εὐχέτης πάντων ὑμῶν

# a letter from

## PRESIDENT NICK KONIDES

### REQUESTED ITEMS FOR THE WISH LIST OF OUR CHURCH AND COMMUNITY

With faith, hope and your support, we have decided to put together a list with some of the church's needs. We are asking for your ideas and understanding.

As you may know, just like all our homes, the church has many needs also. In the list we have comprised some of the more pressing needs and are asking for your support in order to make all our dreams for a better church come true.

The list is as follows:

1. The whole outside of the church needs power washing and painting.
2. The hall windows and upstairs windows on the second floor need to be replaced.
3. The two windows in the Narthex need to be replaced with stain glass windows.
4. A generator in case of emergencies needs to be ordered.
5. The hall floor needs to be repaired.
6. We need a new microphone system for the church and hall.
7. Cushions or the pews to be donated.
8. Red velvet curtains need to be donated.
9. Heavy floor carpets for the altar need to be ordered.
10. Artoclasia stand needs to be donated.
11. A new lighting fixture installed for the Royal Doors.
12. Bishops throne and Chanter Stand need to be re-carpeted.
13. A frame for The Body of Christ -to be hung on the wall in the altar or outside wall.
14. Small Carpets in the Narthex should be replaced (color is fading).
15. Altar dressings in different colors need to be donated.
16. A second Gospel Book needs to be donated.
17. Two new large candle stands need to be ordered (each candle stand holds 15 candles).

This is just the beginning of the list of items needed for the church and multicultural center. We are hoping for your support and help of any kind and with your love for St. Demetrios to make our church shine once again and become the star of our Greek Community in North Wildwood.

We are looking forward to your ideas, donations and your drive as a community to help us make this happen.

We can conquer everything by working together.

Many Regards,  
Mr. Nicholas D. Konides  
President of the St. Demetrios Parish Council

## TEN LITTLE ORTHODOX

TEN little Orthodox standing in a line. One did not like the priest, and then there were nine.

NINE little Orthodox stayed up very late. One slept on Sunday morning, and then there were eight.

EIGHT little Orthodox on the road to heaven. One took the lower road and then there were seven.

SEVEN little Orthodox got in a awful fix. One didn't like the choir music, then there were six.

SIX little Orthodox seemed very much alive. But one lost her interest, then there were five.

FIVE little Orthodox wishing there were more. But they quarreled with each other, then there were four.

FOUR little Orthodox, cheerful as could be. But one lost his temper, then there were three.

THREE little Orthodox knew not what to do. ONE joined a working-on-Sunday crowd, then there were two.

TWO little Orthodox, our rhyme is almost done. One differed with each other, and then there was one.

ONE lone Orthodox spoke to her neighbor true, brought her to the church and then there were two.

TWO earnest Orthodox, each brought one more. That doubled their number, so then there were four.

FOUR sincere Orthodox worked very late, telling about the Church to another, so then there were eight.

EIGHT splendid Orthodox—but nothing rhymes with “sixteen.” So we simply note that in seven more jingles there would be one thousand and twenty-four Orthodox, which would be quite a churchful!

A church had a mouse problem. The solution was to baptize them so they'd only show up twice a year.

My 4 year old thinks Orthodox nuns are ninjas, because they both wear black head coverings.

A boy in my parish wanted to know why people wished for God to grant many ears to each other. Also what's both meat and right during lent?







# thoughts from

EVA LALLAS



## SEPTEMBER, OUR TIME OF RENEWAL: COMMITMENT AND DEDICATION

Excitement fills the air as we enthusiastically greet the new ecclesiastical year!

As the historic 2024 Olympic Games in Paris have come to an end many of us are still in awe of the many accomplishments and new world records that have been set by the very talented athletes from countries large and small.

It was a pleasure to hear the champion gold medal winner Olympian proclaim her faith and give thanks to her Lord and Savior Jesus Christ for her God given talents. The author was especially interested in following the USA women's swimming team featuring Maryland's own Katie Ledecky who made history becoming the most decorated US female Olympian of all time and the first woman to win four Olympic gold medals in the same event. We are reminded of Michael Phelps also of Maryland who had broken records in the 2008 Olympic Games earning eight gold medals in a single Olympiad. Among the many attributes of these extraordinary athletes, those who know them credit them with genuine humility, not egotism.

So, what do these swimming phenomena offer to us personally? We are shown that COMMITMENT, DEDICATION, innumerable hours of hard work, RESPONSIBILITY, and being FOCUSED on a goal are vital for success; these factors are vital not only for success in the pool, but in living a Christian life.

As September ushers in the ecclesiastical year, would this not be the appropriate time to renew our COMMITMENT to our beloved St. Demetrios Church, to revitalize our spiritual being? St. Demetrios will once again be buzzing with activity after relaxed vacations bring energized students and teachers to the Sunday and Greek School classes who look forward to new learning experiences and refreshed workers return to their jobs. Thus, the busy routines begin once again. This is a fitting time to examine and analyze our involvement, our DEDICATION to our church. It is a time to ask ourselves, "What could I be doing to further the mission of Christ through His Church? How could I help bring our Orthodox Christians, especially our young adults, closer to our church, to participate in her ministries and thus learn more about the Word of Christ our Savior?"

As the ecclesiastical year begins let us resolve to DEDICATE ourselves to our church by being in the House of our Lord more frequently, participating in the centuries old liturgical and vesper services. Let us COMMIT to join our friends in taking an active and RESPONSIBLE role in the activities of our church by volunteering to assist and contribute wherever needed, even before being asked; by DEDICATING ourselves to Christ as our parents have done. For as we know, the ultimate function of the Church is to keep us FOCUSED in putting Christ in the forefront of our lives; to guide us in living a Christian life.

What is needed from each of us at this time is a firm COMMITMENT that we will strive to draw closer to Christ.





# Garden Quips

*Being a gardener and lover of Nature the author feels compelled to share these Garden Quips with you, reminding us of joyful Summer moments among God's beautiful creatures!*







# past thoughts from

EVA LALLAS

*Sometime September Thoughts deserve to be repeated:  
perhaps a different year...but valued thoughts remain...*

## SEPTEMBER'S ROLLER COASTER OF LIFE

WOW! September has arrived! Perhaps this is a bittersweet time of the year for us as the weather gradually changes so too is life's daily routine altered for many. The school year begins anew and the annual allotted vacation leave from work ends, signaling the end of summertime's carefree days. Not entirely so, however, in Wildwood where the zest for life's joys of relaxation and fun at the seashore still continues through the last days of summer in "vacationland."

September is a snapshot, a glimpse, of life with its emotional ups and downs; it's like being on the roller coaster of life. Not only do we see the dwindling lazy days of summer's "time out" but the reminiscence of 9/11. On that beautiful crisp September morning when all seemed right in the world our roller coaster took a sudden nosedive: 9/11 happened. America was under an unimaginable attack on our very shores. A day in our lifetime when thousands of lives were abruptly ended, and our way of life changed in so many ways. Precautions to help prevent such disasters in the future are still going on. In the midst of despair, heroism surfaced, family ties were strengthened, we once again turned to God for His mercy and guidance. A sense of unity and patriotism arose but seemed to fade in just a few years; another segment of life with its ups and downs. Some may say, "That was 22 years ago, it happened, it's over." Yes, but how can we forget the unprovoked obliteration of so many innocent lives? Therefore, each year we memorialize and pray for the souls of those lost during that period as well as for their families. Likewise, each of us recalls specific events of devastation that are meaningful to us. The author also memorializes the slaughter of thousands of Orthodox Christians by the Ottoman Turks during the catastrophe of Smyrna in Asia Minor during September 1922.

But then September brings the upward turn on our roller coaster ride of emotions. We now have the beautiful St. Nicholas Greek Orthodox Church and National Shrine which like the Phoenix has risen and stands at the World Trade Center in New York City signifying that the original humble St. Nicholas Greek Orthodox Church which was destroyed during 9/11 is still alive to the Glory of God.

Our roller coaster climbs upward as our Orthodox Church proclaims September as the beginning of the Ecclesiastical Year: a time of revival for blessings of the earth and prayers to embolden us and bring us closer to Jesus. This is when both Sunday and Greek School classes begin. Being students in both of these courses provides meaningful education to young absorbing minds; education that will be valuable in their lives, and where friendships that could last a lifetime are made...the future of Orthodoxy.

Our St. Demetrios Church offers these educational opportunities, as well as all the youth centered programs, through the stewardship program. What an ideal time to become a steward or to renew your stewardship donation to our beloved St. Demetrios so that all these ministries can continue and expand!

On September 14th, dear reader, our Orthodox Church aims to keep us high on the upswing of life's roller coaster ride as we reverently celebrate the Exaltation of the Holy Cross of our Lord and Savior Jesus Christ; one of the holiest days of the year. On this day we commemorate the day that St. Helen, the mother of Emperor Constantine, found the True Cross. Both are saints in our Greek Orthodox Church whose feast day is celebrated on May 21.

You may have asked why sweet basil is a part of our Orthodox celebrations. This was the herb that was growing on the site where the Holy Cross was discovered. It is quite moving to be in church praying and witnessing the service of the Holy Cross embedded in a mound of aromatic basil as the priest symbolically raises the Cross four times, reverently and very slowly. This is truly a memorable Liturgy! Orthodox Christians should make every effort to prepare for and partake of Holy Communion on this Holy Day, September 14th.

Thus, as we welcome Autumn and the never-ending summertime fun in "vacationland" may continue for just a little while longer, let's remember that St. Demetrios awaits us to come to worship and thank God for all our blessings and good times that we enjoyed, especially on September 14th. No matter which dark days we may have experienced on September's roller coaster ride, the celebrations of our Orthodox Church always direct us upward pulling us closer to God.



## Notice of General Assembly Meeting

Sunday October 20, 2024

Pursuant to the regulations of the Greek Orthodox Archdiocese of America and By-Laws of the Greek Orthodox Community of St. Demetrios, North Wildwood, NJ, the date of the General Assembly has been scheduled for Sunday, October 20, 2024.

According to the Church By-Laws those persons wishing to participate and vote must pay in full their stewardship contribution up to the date of assembly (October 20).

A regular member of the Parish who is already enrolled in the Parish Register, but has not paid their Stewardship Pledge may do so the same day before the beginning of the General Assembly in order to participate and vote.

All members of the Community need to attend this important Parish Assembly Meeting. It is also our duty and responsibility as members of the St. Demetrios Community to come and offer our support for the progress of the Parish.

Hope to see Everyone There!

From,

The Priest and Parish Council of St. Demetrios

### AGENDA

1. Invocation by Parish Priest, Rev. Fr. Michael Pastrikos.
2. Call to order by Parish President, Mr. Nicholas D. Konides.
3. Election of Chairman and Secretary for the Assembly.
4. Reading and ratification of the minutes of the previous General Assembly...
5. Parish Council President Report.
6. Budget 2024 to be approved.
7. Treasurers Financial Report.
8. Auditing Committee Report.
9. Nominations Committee Report.
10. Stewardship Report.
11. Building Maintenance Committee Report.
12. Formation of Election Committee (three people).
13. Priest Report.
14. Old Business.
15. New Business
16. Benediction Prayer from Fr. Michael.





### **Notice for Nominations to Parish Council**

We wish to inform you that the present members of the Parish Council will terminate on December 31, 2024. We urge all the Parish members in good financial standings who have the willingness, the ability, and the time to serve our community, to submit their candidacy for the Parish Council to the Nominating Committee by Wednesday, September 20, 2024. The names of the new candidates will be announced at the General Assembly which will be held on Sunday, October 20, 2024. If you wish to place your name for nomination, you may do so by being present at the General Assembly Meeting.

If you are considering applying for Parish Council please fill out the application which can be found in the Narthex of the church:

St. Demetrios Greek Orthodox Church  
321 Saint Demetrios Street  
North Wildwood NJ 08260

---

### **NEW GREEK SCHOOL YEAR**



With great pleasure and on behalf of the members of Parish Council and Fr. Michael, we would like to welcome you and your children to the beginning of the New Greek School Year and wish you the best for what we expect to be a very interesting and promising year.

Registration is underway, and we hope that you as a parent will support this effort.

To register your child or children please contact the church office (609)522-0152 or email: [frmichaelstdemetrios@gmail.com](mailto:frmichaelstdemetrios@gmail.com) or contact The Greek School Teacher- Mr. George Plamantouras at his email: [geepee16@hotmail.com](mailto:geepee16@hotmail.com) It is here that the church and school are united, striving to educate our students to sow the seeds of Hellenism and Orthodoxy deep into their minds and hearts.

Over this school year we will continue to work for the betterment of our program so we can continue to meet the high standards we hold for ourselves and provide our students with every possible advantage in the study of the Greek language, history, culture and religion.

Welcoming you once again and extending my deepest wishes for a successful school year. I look forward to seeing you and your lovely children personally.

With Love in Christ,  
Fr. Michael L. Pastrikos  
Protopresbyter



## ST. DEMETRIOS GREEK SCHOOL REGISTRATION FORM

Name of Student \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Date of Birth \_\_\_\_\_ Age \_\_\_\_\_

Grade \_\_\_\_\_ (last year in Greek School)

Home Telephone \_\_\_\_\_ Cell \_\_\_\_\_

Family E-Mail Address \_\_\_\_\_

Parent/Guardian Emergency information:

Fathers Name \_\_\_\_\_

Fathers Home Phone \_\_\_\_\_ Mobile Phone \_\_\_\_\_

Fathers Work Phone \_\_\_\_\_

Mothers Name \_\_\_\_\_

Mothers Home Phone \_\_\_\_\_ Mobile Phone \_\_\_\_\_



Emergency Contact Name \_\_\_\_\_

Emergency Contact Phone (Day) \_\_\_\_\_ Evening \_\_\_\_\_

Home Parish \_\_\_\_\_ City \_\_\_\_\_ State \_\_\_\_\_

### Health Information:

Allergies:

(Any reactions and include: food allergies, hay fever, insect stings, asthma, etc.)

\_\_\_\_\_  
\_\_\_\_\_

Medications:

\_\_\_\_\_

Other information: \_\_\_\_\_

Signature of Parent or Guardian \_\_\_\_\_ Date \_\_\_\_\_



**ST. DEMETRIOS GREEK ORTHODOX CHURCH**

**PRESENTS**

**THE ANNUAL**

## **56<sup>th</sup> FALL "GLENDI" DINNER DANCE**

**Saturday, October 26th, 2024**

**Time: 7:00 pm till 12:00 am**

**Where: St. Demetrios Cultural Center**

**321 Saint Demetrios St**

**North Wildwood NJ**

**On the occasion of:**

**Saint Demetrios Name Day.**



The evening will include: 6:00 pm Hors D'oeuvres and Cocktails,  
followed by a Mezedakia-Dinner  
Cash bar, dancing and singing  
Live Music Provided

**Donation \$50.00 per person**

**Children under 12 the cost is \$12.00**

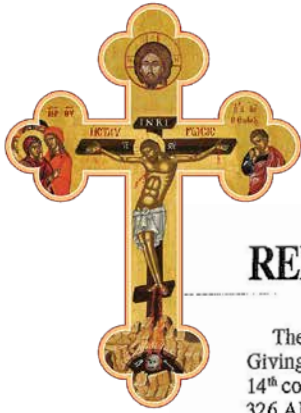
**Everyone is welcome!**

To reserve your table or to purchase tickets please contact:

Bill Mitchell at 609-425-4000 or Nick Konides at 609-425-0179

Or the Church office, 609-522-0152

*Seats are limited to first come, first served.*



## REFLECTIONS ON THE PRECIOUS AND LIFE-GIVING CROSS

The Feast of the Universal Exaltation of the Precious and Life-Giving Cross celebrated each year by the Church on September 14<sup>th</sup> commemorates the finding of the True Cross at Jerusalem in 326 AD by St. Helen, the mother of emperor St. Constantine.

The feast offers Orthodox Christians an opportunity to meditate upon the victory over sin and death accomplished through our Lord's Crucifixion and to thank and praise Him for the universal work of redemption accomplished by His death on the Cross. For, not only man, but also all of creation was redeemed by the Cross, the new Tree of Life. When mankind fell in Adam, corruption, decay, sin and death entered the world and not until Christ's Passion and subsequent Resurrection was humanity once again given the opportunity for union and communion with God and the material creation assured of its transfiguration and glorification on the Last Day. Truly the Cross is Life-Giving.

In the 14<sup>th</sup> century, St. Nicholas Cabasilas wrote that three barriers separated fallen man from God: the barrier of nature, the barrier of death and the barrier of sin. Cabasilas explained that Christ broke down the barrier of nature by His Incarnation, the barrier of death by His Resurrection and the barrier of sin by His Crucifixion. He was reflecting the Church's unshakable teaching that on the Cross Christ fully accepted in the most horrific fashion the physical and spiritual death that passed as the penalty for sin through Adam to all humanity. He willingly and fully took upon and within Himself the agonizing alienation and separation from His Father's Life and Grace to which all human beings had been condemned. Since, however, He was without sin and did not deserve the penalty, it was cancelled and forgiven for all mankind whose nature He shared. Through his sacrifice on the Cross, He as St. Paul taught the Corinthians, "died for our sins" because Christ's blood "cleanses us from sin".

Christ as our Great High Priest offered Himself on the Cross the writer of Hebrews tells us, "once for all"...."obtaining eternal redemption". That is, Christ's sacrifice on the Cross covers all sins by all people for all time. Through His sacrifice, the Lord as St. Paul teaches in Galatians, redeemed us from "the curse of the law having become a curse for us". His blood shed upon the

Cross cleanses our sins, heals our corrupt humanity and restores us to a proper relationship and communion with God.

According to a pious tradition, Adam's tomb rested beneath the place of the Crucifixion on Golgotha and Christ's precious blood shed during His Passion fell upon Adam's skull and bones and they were made alive again. Whether or not this tradition is literally true or not, it remains a striking image of the incomparable power of Christ's blood offered on the Cross.

Understanding this majestic truth as perhaps no other Christian denomination, the Orthodox Church, while not minimizing the unimaginable human agony of Christ on the Cross wisely stresses as well the inner glory of the divine Son of God and His ultimate victory over the power of Satan demonstrated by His Crucifixion. The Church's worship and hymnography associated with the Feast of the Universal Exaltation expresses this perspective. For instance, we hear sung during the Matins of the Feast "Stretched out in wondrous fashion, the Cross sent forth rays as the sun and the heavens declared the glory of our God". Here the Church transforms the passion of a suffering man and God on the Cross into the revelation through that Cross of God's infinite power, wisdom, mercy and compassion.

What this means for us is that when we gaze upon the Cross and contemplate the mystery of our salvation, we experience in the simplest and most beautiful way the reason for our faith and hope as Christians. "We preach Christ crucified", St. Paul wrote the Corinthian Church and preached the crucified Christ to them as the power and wisdom of God and the righteousness, sanctification and redemption of believers. The Son of God's incomprehensible and incomparable love for mankind was demonstrated as He stretched out His Body on the Cross for our sakes.

This September 14<sup>th</sup>, let us remember that because our Lord so intimately identified Himself with our humanity, even its most anguished physical and mental pain and spiritual desolation, we who have trusted in Him will share in His supreme victory over the powers of darkness and death.

Let us exclaim with St. Gregory, the Theologian: "Nothing can be compared with my salvation, a few drops of blood remake the whole Universe".

## In memory - In honor

Please contact the church at  
609-522-0152 or email  
[frmmichaelstdemetrios@gmail.com](mailto:frmmichaelstdemetrios@gmail.com)  
with your memorial information  
and donation.







## Greek Corner

As we know our Greek culture is very rich as is the Greek language. Through the ages from ancient to modern times parables and sayings have survived and are often found in today's conversations. We offer several of these each month and invite you to submit those that are familiar to you.

Please send them to Father Michael: [frmichaelstdemetrios@gmail.com](mailto:frmichaelstdemetrios@gmail.com).

### 1.). Μάχερα έδωσες, μάχερα θά λάβης!

You live by the sword, you die by the sword!

An eye for an eye, a tooth for a tooth!

### 2.) Λάδι βγαίνει

Oil always floats above water

He comes out smelling like a rose, no matter any bad deed, he comes out on top!

### 3.). Μάτια που δέν βλέποντε, γρήγορα λησμονούντε!

Out of sight, out of mind!

### 4.). Τών φρονίμων τά παιδιά, πρίν πεινάσουν μαγηρέβουν!

Preparing the children's meal, before they hunger.

Be prepared! As in the motto of The Boy Scouts!

### 5.) Ήλιος και βροχή, παντρέβοντε οι πτωχοί!

When it's raining and the sun is shining, the poor are marrying!

**Note:** Some of these have no logical meaning, but are sayings of the locals!



# St. Demetrios WEBSITE!



Check out St. Demetrios Church's new website for a variety of information, stewardship and donations, bulletins and newsletters, links, and more!

[www.stdemetriosnewjersey.com](http://www.stdemetriosnewjersey.com)

## Sponsor a Coffee Hour

Attention All Parishioners:

We have resumed the coffee hour following the Divine Liturgy on Sundays. Please consider sponsoring a coffee hour in memory of a loved one, for the health of your family, or in honor of our St. Demetrios Church.

Please call the office at 609-522-0152 to schedule. Thank you.



## upcoming events

JOY (AGES 8-10) | HOPE (AGES 3-7)  
TWO SATURDAYS PER MONTH

PHILOPTOCHOS  
1<sup>ST</sup> SUNDAY OF EVERY MONTH AFTER DIVINE LITURGY

GREEK SCHOOL  
EVERY FRIDAY NIGHT FROM 4:30 - 7:30 P.M.

## directory

PROTOPRESBYTER | FR. MICHAEL PASTRIKOS  
CHURCH SECRETARY | TBD

PARISH COUNCIL:

PRESIDENT | NICHOLAS D. KONIDES  
VICE PRESIDENT | DR. GEORGE KOUMARAS  
TREASURER | THEODORE KATSIKARIS  
SECRETARY | WILLIAM MITCHELL

MEMBERS OF COUNCIL:

KOSTA BILIOS  
SPIRO KELLIS  
GEORGE MALLOUS  
GEORGE TSAMIS  
GEORGE PAPAGEORGIOU

ATTORNEY: MARCUS KARAVAN, ESQ.

SUNDAY SCHOOL | SOPHIA KINIROPOULOS

GREEK SCHOOL | GEORGE PLAMANTOURAS

J.O.Y. | FR. MICHAEL PASTRIKOS

H.O.P.E. | FR. MICHAEL PASTRIKOS

PHILOPTOCHOS | DINA BILIOS

CHANTERS | FOTINI ANDY, RITA EFTHIMIOU, CATHY WOLFE

CHURCH: 1.609.522.0152

321 ST. DEMETRIOS AVE, NORTH WILDWOOD, NJ 08260

[STDEMETRIOSNEWJERSEY.COM](http://STDEMETRIOSNEWJERSEY.COM)

**\*ALL SUBMISSIONS FOR THE KOINONIA MUST BE RECEIVED BY THE 20TH OF THE MONTH PRIOR\***





# New Church Year

## September 1

### The Beginning of the Church Year or the Beginning of the Indiction.

The First Ecumenical Council [Nicaea, 325] decreed that the Church year should be September 1. The month of September was, for the Hebrews, the beginning of the civil year (Exodus 23:16), the month of gathering the harvest and of the offering of thanks to God. It was on this feast that the Lord Jesus entered the synagogue in Nazareth (Luke 4:16-21), opened the book of Prophet Isaiah and read the words: *The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the*

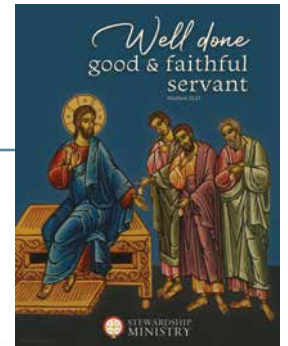
*acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn (Isaiah 61:1-2).* The Month of September is also important in the history of Christianity, because Emperor Constantine the Great was victorious over Maxentius, the enemy of the Christian Faith, in September. Following this victory, Constantine granted freedom of confession to the Christian Faith throughout the Roman Empire. For a long time, the civil year in the Christian world followed the Church year, with its beginning on September 1. The civil year was later changed, and its beginning transferred to January 1. This occurred first in Western Europe, and later in Russia, under Peter the Great.

## PRIORITY QUESTIONS

Where does my giving to the Church belong? Do I consider it a matter of mere choice? Do I think of it as something obligatory? Is it merely a personal preference? Or do I look upon it as privilege and responsibility? When I plan my budget, where do I place giving to the Church? Do I place it first because the responsibility is laid on my heart, or do I place it last, after I have discovered if anything is still available? Is my giving to the Church proportionate giving? Do I relate my giving to the Church to what I spend on pleasure and comforts and luxuries and even necessities? Is my giving haphazard? Does it belong in the category of leftovers? In other words, do I find a rightful place for stewardship in my life? Do I treat my giving carelessly or do I treat it as thoughtfully as I want God to treat me and mine?

*The prophet Samuel said, "I will not offer to the Lord my God that which has cost me nothing."*

# stewardship news



The whole issue of Stewardship is as old as the Bible. Cain and Abel made an offering to God. The gift of Abel was accepted while the gift of Cain was rejected, Why? Because Cain made an ordinary offering while Abel brought the very best he could to God. Therefore, we must remember that our gifts will not find favor in God's eyes unless they come from the heart and out of sense of love. All successful Communities function when each of us in one way or another contribute our time, talents, and love. You commit yourselves to a cause that you believe in with God's blessings. Through a Christian Stewardship pledge system- each parishioner now decides through the process of prayer and consideration what they personally feel they must return to God. If you give your life to Christ, then giving will be a joy to you, not a duty. If you have not given your life to Christ, giving will always be painful. A mother who loves her child counts it a joy not a chore to stay up all night with that child when it is ill and needy. Through the generous and selfless giving, she is rewarded by her child's unconditional love. As we read Scripture we come to see that God always gives abundantly. He multiplied the 5 loaves, which fed 5,000 people. He blessed the water at the marriage feast in Cana and there was an overabundance of wine to be shared by all the invited guests. In 36 hours after someone has given blood for someone else, God will replenish that blood. God always gives to us, but what do we give back to God.

(Our Leftovers). When we attend the Divine Liturgy on Sunday's, we don't want a fragmented piece of sanctifying grace- we want the fullness of Christ's grace and blessings. When we stood before the Altar on our wedding day, you didn't want the priest to give you just a part of the Sacrament of Marriage. When you brought your child to be baptized- you had every right to expect that he or she was fully baptized in the Holy Trinity. Not partially? If we receive the fullness of Christ's grace- then why should what we return to the Lord and His Church be any less in fullness and quality? Why should our Christian giving and our Stewardship be anything less than what we have to offer to God in return for His many blessings and material gifts? If you ever had a chance to visit the children in a hospital who are suffering from different ailments, there is where we can experience life's tragedies. This would truly give us the true example of what God's gift to us really is.

In closing, the faithful of our community today is asked to make a financial commitment to the Lord's work through our church. Our offering is our active prayer of thanksgiving. Support of the Church is a vital part of Christian worship and charity. There are a good number of faithful here in our parish, which can double or triple their gifts without in any way reducing their standard of living. Giving is a personal matter between you and God. Remember the example of Cain and Abel. How much should I give? Give no more- no less – give only as God has prospered you. Do not give what you have been giving in the past. Consider how much God has blessed you with. Let us contemplate all the things our Church does for us. So if we give an honest portion back to God He will multiply it a hundred fold. We can continue to keep the candle lit for generations to come by sharing God's Love. Thank you for your love offering and May God bless all of you.





# help us grow with VANCO GIVING

It's through your contributions that we are able to carry on important work both spiritually and in our community. Electronic Giving –is the way to go today. It is also a convenient, easy way to support St. Demetrios.

## BY GIVING ELECTRONICALLY YOU CAN:

- Give anywhere, anytime from your computer, cell phone or tablet.
- Donate easily for special projects of the Church.
- Give towards your stewardship pledge or other donations such as memorial, endowment and others.
- Set up reoccurring or one time pledges and you will never need to worry if you have your check book or cash on you. VANCO will store your information.
- It is important to note that if you are using a credit card, you may be able to accumulate rewards by your provider.

Show your support and try E-Giving through our VANCO QR Code (located below). Or you can find this code on our website under the DONATE TAB [www.stdemetriosnewjersey.com](http://www.stdemetriosnewjersey.com) and even easier.... There is a button that states “click here” that will take you directly to the VANCO page. It is as simple as that.

To use the QR code- open your camera on your phone and hover over the code. The VANCO website will appear and then tap on it.

Thank you for all you do to support our St. Demetrios family throughout the year. May God bless you and keep you well and strong.





# Stewardship News

Dear Parishioner,

We at Saint Demetrios are thankful to have you and your family here in our church. You are a vital part of our church community. **Unfortunately, the Parish is in great need of your financial help!!**

Your financial support provides the foundation for our parish ministries and our efforts in meeting the challenge of spreading Christ's Word and our Orthodox Faith.

Stewardship also means more than just making a monetary donation. Stewardship is an opportunity to examine our priorities and values, to express our thankfulness, to give of ourselves and to grow in grace. It allows us to participate in the vineyard of our Lord. Giving is not a substitute for commitment. It is an expression of your commitment.

Please note there are several ways to pledge: besides printing this form, our Stewardship Pledge forms are also in the Narthex, you may complete one and give it to Parish Council Secretary, William Mitchell. He can also be contacted at 609-425-4000. If you would like to mail your Stewardship Commitment, our mailing address is:

St. Demetrios  
300 St Demetrios St  
North Wildwood NJ 08260

If Stewardship payment has been made for 2023 please disregard this notice and except our gratitude.

Please respond out of faith and love and help keep our church vibrant for many years to come. **This is YOUR CHURCH! Please, if you have yet to send in your Stewardship, please do so now. Remember the Church is not just here when you need it! Its open every week! If we don't support the Church, who else will?**

Respectfully,  
Fr. Michael & The Stewardship Committee

\_\_\_\_\_ Cut here \_\_\_\_\_

Please make checks payable to: Saint Demetrios Church

My Stewardship Commitment is \$ \_\_\_\_\_ Year \_\_\_\_\_

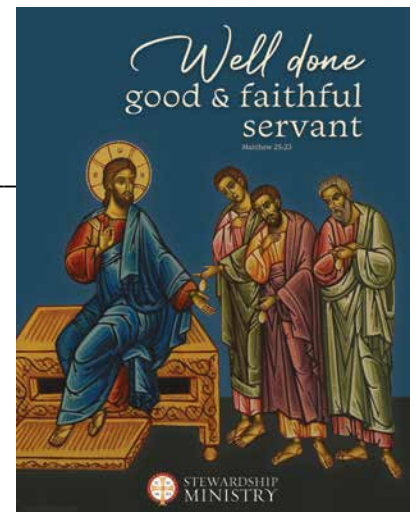
Single/Individual \$500.00

Family \$750.00

Name: \_\_\_\_\_

Address: \_\_\_\_\_

Phone: \_\_\_\_\_ Email \_\_\_\_\_





**SAINT DEMETRIOS GREEK ORTHODOX CHURCH**

321 Saint Demetrios Street – North Wildwood, New Jersey 08260

**PARISH REGISTRY INFORMATION FORM**

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP CODE \_\_\_\_\_

HOME PHONE \_\_\_\_\_

DATE OF BIRTH \_\_\_\_\_

PLACE OF BIRTH \_\_\_\_\_

DATE OF ORTHODOX BAPTISM/CHRISMATION \_\_\_\_\_

PROFESSION/OCCUPATION \_\_\_\_\_

BUSINESS NAME &amp; ADDRESS \_\_\_\_\_

BUSINESS PHONE \_\_\_\_\_

SPOUSE'S 1<sup>ST</sup> NAME & MAIDEN NAME \_\_\_\_\_

SPOUSE'S DATE OF BIRTH \_\_\_\_\_

SPOUSE'S PLACE OF BIRTH \_\_\_\_\_

DATE OF ORTHODOX BAPTISM/CHRISMATION \_\_\_\_\_

SPOUSE'S OCCUPATION \_\_\_\_\_

BUSINESS PHONE \_\_\_\_\_

DATE &amp; PLACE OF ORTHODOX MARRIAGE \_\_\_\_\_

NAME OF PRIEST WHO DID MARRIAGE \_\_\_\_\_

CHILDREN'S NAMES &amp; DATES OF BIRTH \_\_\_\_\_

\_\_\_\_\_



# church NEWS

## STEWARDSHIP NEWS:

All our local and seasonal members and visitors are invited to register and enroll in our parish for the 2025 membership and join in weekly worship and to support our parish "Stewardship Program" and Ministries. The annual minimum enrollment offering is \$750 per family, and \$500 for single people. Please complete the parish membership registry forms that are available online and in the Church Narthex. Families that are in arrears are invited to reinstate their membership and participation in our parish life and Ministries.

## YOUTH GROUP NEWS:

The first meeting with the Youth Group members of the Parish will be on Saturday, September 7<sup>th</sup> at 11:00 am. The children will learn about the coming Feast Day of the Exaltation of the Holy Cross and more interesting topics about their faith. Hopefully if the weather is nice, Fr. Michael will take the children somewhere to enjoy the fellowship which always brings the children together for a fun filled Saturday. Parents, please make sure that you put this event on your calendars.

## ST. DEMETRIOS NAME DAY CELEBRATION ( FRIDAY-SATURDAY) OCTOBER 25<sup>TH</sup> AND 26<sup>TH</sup> 2024

Attention all Parishioners: We are starting this Celebration first, with the Great Vesper Service which will take place on Friday, October 25<sup>th</sup> at 6:00pm Following the Vesper Service, a small reception hosted by our Ladies Philoptochos Society will follow in our Cultural Center. Everyone is welcome to attend. If anyone wishes to bring a covered dish or a dessert for the reception, that would be very much appreciated.

On Saturday, October the 26<sup>th</sup> the Services for the St. Demetrios Name Day Celebration will begin with the Winter Hours- Orthros 9:00 am Divine Liturgy 10:00 am Lunch and Refreshments will be provided by the Ladies Philoptochos Society. Everyone is welcome.

## PHILOPTOCHOS NEWS

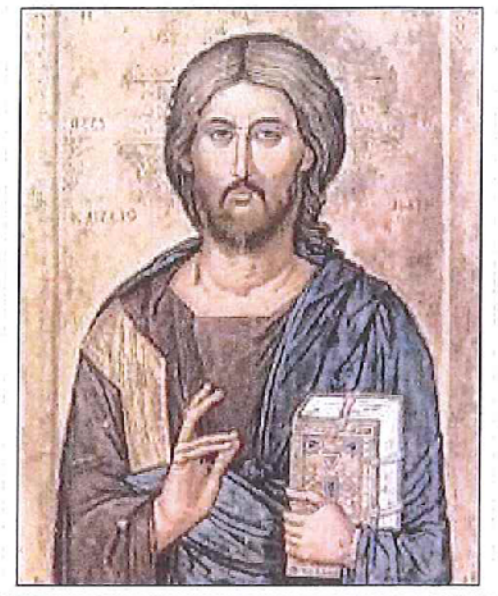
Meeting the first Monday of each month at 7:00 p.m.





# Orthodoxy: a holistic faith

One of the joys of becoming Orthodox has been to discover the “holistic” nature of the Orthodox faith. There is no area of life that is untouched by our religion. The Church blesses and prays for individuals from birth to death and beyond. Our eating habits, our approach to having children, our intellectual pursuits, our attitudes toward work and aging and illness – all are governed by the Scriptures and the teachings of the Fathers. We know that the weather, agricultural crops, scientific advances, and human relationships are all part of our good and loving God’s plan for his people, and we know that we must cooperate with him in the unfolding of his plan. Every moment of every life has a place in this plan.



Because we believe that “Thou knowest my downsitting and mine uprising” [Ps. 139:2], we cannot be “Sunday morning Christians”, compartmentalizing religion into a neat one-hour box that is set aside when we step back into the “real world” of every day living. Orthodox Christians also know that the “real world” includes not only crime in the streets, corporate greed, unpaid bills and sick children, but also that great company of saints who have lived this life before us and who pray for us in heaven. It includes the unseen angels, the messengers of God who are present both on earth and in heaven, doing the will of God and protecting us. As with so much in Orthodoxy, our view of “reality” is “both/and”, not “either/or”!





How can we more fully live the “holistic” Orthodox life? Here are some suggestions:

***Live the Church year:*** The observance of the Church year is essential for the Orthodox Christian for, by following the Church’s yearly cycle of remembrances, we enter more completely into our Christian heritage. As we move from the anticipation of Christ’s birth and second coming in Advent to the establishment of the Church and its mission at Pentecost, as we rejoice in the example of the saints who have gone before us, and especially as we walk the way of our Lord’s Passion in Holy Week and experience the miracle of the Resurrection at the Paschal Vigil, our narrow perspective is corrected and we can more clearly see our lives in the broader context of God’s eternal plan.

Fasting times are necessary as a preparation for the great feasts; celebrating Name Days reminds us of our connection to our “patron” saints; participating in the customs of the seasons (dying eggs at Easter, having the house blessed at Epiphany...) reinforces the theological significance of these seasons.

At St. Gregory’s, we observe not only the Saturday (at 6PM Vespers) and Sunday (at 10AM Matins and 10:30 Sung Mass) celebrations, but we also have a Liturgy on the major festivals of the Church year that happen to fall on weekdays. If, because of work or family circumstances, you have to miss our corporate observance of one of these festivals, you can share in the celebrations by reading the appointed Scripture lessons (found in the Orthodox Missal on the proper page), singing the Office Hymn for that feast day (see the index in the back of the St. Ambrose Hymnal), or including petitions to the saint of the day in your prayers. (Each Sunday bulletin lists the saints’ days and holy days for the upcoming week, and calendars have been provided for each family.)

***Pray regularly:*** St. Paul tells us to “pray without ceasing”[I Thess. 5:17]. This admonition is serious. Communication is essential to a good relationship. Husbands and wives must tell each other their feelings and thoughts if they are to maintain a healthy marriage; responsible parents teach their children about life by talking with them and listening to them; friends, colleagues – even heads of states – must communicate if we are to live in this world together. It is also essential for Christians to talk, through prayer, to God, and this needs to happen daily. Establishing a “Rule of Life” – a formal commitment to a daily routine of prayers at set times – is one way to make certain that prayer doesn’t become like the unkept New Year’s resolutions.



Daily prayers can be as elaborate as maintaining the complete monastic hours (seven a day, which include not only prayers, but also Psalms, antiphons, canticles, hymns, etc.) or as simple as praying the “Jesus Prayer” (Lord Jesus Christ, Son of God, have mercy on me, a sinner) while driving to work on the beltway. The monastic rule should not be undertaken without the guidance of a spiritual father, but there are many other possibilities. Some might want to borrow one of our Matins or Vespers pamphlets for use at home; others may choose to pray the Trisagion prayers found in the small red prayer book published by the Archdiocese. Another set form for daily prayer is the Angelus (or Regina Coeli during Eastertide) found in the Orthodox Missal.

To any of these set forms of prayer, we should always add our own personal petitions – intercessions for sick friends or family members; prayers for those on the parish prayer list in the bulletin; prayers for help with a particular problem; and always, prayers of thanksgiving for God’s blessings.

Whether our prayers are at the beginning of the day, just before bed at night, or somewhere in between, praying before an icon helps us to focus and direct our prayers more intentionally. The Orthodox Church fought to protect the Christian understanding of the Incarnation, and praying before an icon of Christ is a constant reminder of the truth that God became man like us in order to save us.

***Study the faith continually:*** All of life is a learning process. As we progress through it, we get occasional glimpses of the truth and we sometimes have brilliant moments of understanding, but we can never sit back and feel that we know it all. And if we think this is true of our individual fields of study or occupation, it is even more obvious about the tools of our faith. The Bible – a “lamp unto our feet” [Ps. 119:105] – a guide book for wending our way through the mine fields of life – is so rich in content that every scholar who has ever spent a lifetime studying it knows that he has only scratched the surface. In it we can find comfort in affliction, encouragement in despair, correction against error, joy in the stories of God working in the world.

But how can we read the Scriptures if we have no one to interpret? the Ethiopian eunuch asked of St. Philip, who proceeded to interpret for the man and baptize him into the Christian faith [Acts 8:26ff]. We also need interpretation so that we do not rely solely on our own limited abilities to understand the meaning of Scripture. The reason that thousands of different groups of people, believing and practicing different things, can all call themselves “Christian” is because so many have depended on themselves alone for scriptural interpretation. It is





essential that Orthodox Christians study the writings of the Fathers, especially those of the early Church who learned from the Apostles or their students. It is this reliance on tradition (and refusal to be innovative) that has allowed the Orthodox Church to maintain the faith of those early Christians, and Orthodox Christians must study and know the faith in order to protect this precious heritage and pass it on to others.

***Strive to be an icon of Christ in the world:*** To be a Christian is to be at odds with the world. Over and over again in Holy Scripture, we read our Lord's warnings: "In the world ye shall have tribulation" [John 16:33] and "my kingdom is not of this world" [John 18:36]. But Orthodox Christians also believe that God created the world and everything in it and that he "saw that it was very good". [Gen. 1:31] We know that we must love the world and recognize it as God's creation.

We remember that God gave man dominion – not domination – over the earth. We are responsible for good stewardship of the earth so we work for the protection and preservation of the earth's resources, but we guard against the sin of worshiping nature itself.

We believe that man is God's highest creation, that we are made in the "image and likeness of God" [Gen. 1:26] Orthodox Christians, therefore, place a high value on reverence for human life, rejecting certain of the world's practices (such as abortion, assisted suicide, euthanasia) as contrary to the will of God. We venerate the relics of the saints, recognizing their continued holiness and special healing attributes. We know that, as St. Paul said, our bodies are temples and we must use them for God's glory.

We believe that the home is a microcosm of the Church and that it is in the context of family life that we struggle for sanctification. Orthodox couples will remember that their marriage is likened to the marriage between Christ and his bride, the Church. Orthodox parents will teach their children, by words and example, how to live a Christian life, and believe that the father is the priest of the family who, like Christ himself, would lay down his life for them. Single Orthodox Christians will strive to lead a life of purity following the example of numerous saints. And all of us – whether living singly or in families – will support one another and join together for worship as a larger family, related by our common bond of baptism.

As Orthodox Christians, we strive to see God's goodness in other people, treating all with kindness and generosity, but we do not hesitate (out of a distorted desire for "tolerance") to speak the truth. Instead of valuing "diversity" above all else, we strive to discern the narrow path to Heaven through the Name which is "above all other names" [Philippians 2:9].





And finally, as Orthodox Christians, we know that we must share our faith with others. Orthodox evangelism has had to be adapted to the circumstances of time and place through the centuries (from the days of persecution and martyrdom in the early Church, through the triumph of the Church as it spread throughout the world, to years of repression under non-Christian rule and Communism). While the Orthodox Church supports mission work among all peoples, we abhor the approach of some who take advantage of poverty and link financial assistance to conversion. Whether we can share our faith in secret only or we have the freedom to advertise and hold services publicly, the most effective means of evangelism is to lead the Christian life fully, to show the love of God to others as a bright light in the darkness.

May God give us grace, by these means and others, to more fully experience the holistic life of Orthodox Christianity and to share the joy of that life with others.

# HEALTHY BODY AND MIND

## THE PATH TO OVERCOMING “HEREDITY” DISEASES



Diseases such as diabetes, heart disease and Alzheimer's were once thought to be hereditary. New research, though, is showing that we are often able to modify gene expression through environment and behaviors, meaning we have more control of the future of our health than previously thought.

Lifestyle plays a significant role in the development and progression of various diseases, and encompasses a wide range of daily behaviors and habits. Different factors can have an effect on different diseases, including:

### DIET

High intake of saturated fats, trans fats, salt and processed foods can increase the risk of hypertension, hyperlipidemia and atherosclerosis. Physical activity A sedentary lifestyle contributes to obesity and reduces cardiovascular fitness, while regular exercise lowers blood pressure, improves lipid profiles and enhances overall heart health. Tobacco and alcohol Smoking and excessive alcohol consumption are major risk factors for cardiovascular diseases, including coronary artery disease, heart failure and stroke.

### TYPE 2 DIABETES

Diet Poor dietary habits, characterized by high sugar and refined-carbohydrate intake, contribute to insulin resistance and metabolic dysfunction. Physical activity Regular exercise helps improve insulin sensitivity, glucose control and weight management, reducing type 2 risk.

### OBESITY

Excess body weight, particularly visceral fat,

is strongly associated with insulin resistance and the development of diabetes.

### CANCER

Diet: Certain dietary patterns - including high consumption of red and processed meats, sugary beverages, low intake of fruits and vegetables—have been linked to an increased risk of cancers.

Tobacco Smoking is a leading cause of lung cancer, while tobacco use in any form increases the risk of developing several other types of cancer, including oral, esophageal and pancreatic.

### ALCOHOL

Heavy alcohol consumption is associated with an elevated risk of breast, colon and others.

### MENTAL HEALTH

Stress management: Chronic stress can contribute to the development or exacerbation of anxiety disorders, depression, PTSD and other conditions. Sleep Inadequate sleep or poor sleep quality can impair cognitive function, mood regulation and stress response, increasing susceptibility to mental health disorders.

### NEURODEGENERATIVE DISEASES

Diet: A diet rich in antioxidants, omega-3 fatty acids and certain vitamins may help protect against diseases such as Alzheimer's and Parkinson's. Physical and cognitive activity Regular exercise and mental stimulation through activities like reading, puzzles and socializing can support brain health and reduce the risk of cognitive decline.

### AUTOIMMUNE DISEASES

Diet: Certain dietary factors, such as gluten with celiac disease or specific foods with inflammatory bowel diseases, can trigger or exacerbate autoimmune responses.

### STRESS

Chronic stress may influence immune function and exacerbate conditions such as rheumatoid arthritis and lupus.

Healthy behaviors and preventive measures can significantly reduce the burden of chronic diseases and improve overall health outcomes, regardless of genetic predisposition.





# Children's Corner

As September arrives, many families are busy with their children preparing for the start of a new school year. Transitioning from summer into the school year can be tricky. For a lot of families, summer is synonymous with a more laid back parenting approach, which can include different nighttime routines, later bedtimes, and more screen time.

Routines are what we do everyday to accomplish daily tasks, they help children feel safe. Planning and developing a "school-time" routine can be fun. Sit with your child(ren) and ask for his/her input (for example, do they prefer to brush their teeth, before or after they pick up their toys). Creating a routine visual (see below) with your child(ren) is an activity that can create connection between you and your child. Incorporating rituals (which are special traditions, celebrations, or patterns of behavior) in your routine also help children feel safe and connect with their caregiver.





Developing routines can help decrease anxiety, eliminate or reduce power struggles and provide safety and order.

Remember:

Be **consistent** with your daily routines, whether it's a morning/bedtime routine or anything in between....consistency is crucial in helping all family members transition and adjust to the new changes.

*Courtesy of | Fay Kara  
PhD Licensed Marriage  
& Family Therapist*

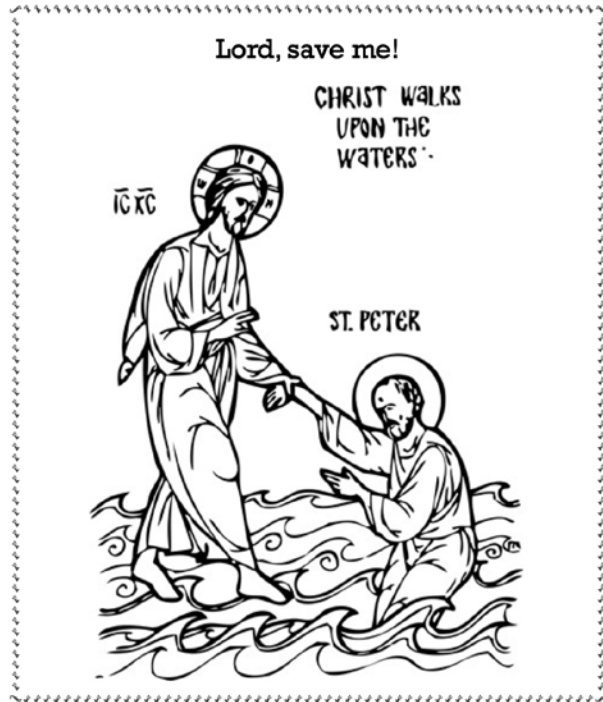


	Go potty.
	Bath time.
	Get dressed and place dirty jammies in your hamper.
	Brush your teeth.
	Pick up your toys and books.
	Story time.
	Give thanks. Say your prayers.
	Hugs and kisses, goodnight sweet girl

# Children's Corner

More available on [stdemetriosnewjersey.com!](http://stdemetriosnewjersey.com!)

Courtesy of Presvytera Alexandra Houck



The Children's Word is a weekly bulletin for Orthodox Christian young people. Copyright 2024 Alexandra Houck. Email is [orthodoxchildrensword\(at\)gmail.com](mailto:orthodoxchildrensword(at)gmail.com). Find it each week at [myocn.net](http://myocn.net).

## The Children's Word

"Let the little children come to me, and do not forbid them, for to such is the Kingdom of Heaven." Mark 10:14

Sunday, August 25, 2024

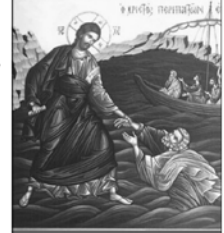
Volume 12, Issue 34

A Ministry of the  
Orthodox Christian Network



### Let us pray to the Lord!

**Have you ever been afraid of the weather?** Maybe a hurricane was supposed to come, or a tornado, or even just a bad thunderstorm. Bad weather can make us wonder what is going to happen!



In today's Gospel reading, we hear the story about our Lord's disciples, who were traveling in a boat to the other side of the big lake. Jesus came to meet them, walking on the water! St. Peter, you remember, asked Jesus if he could walk out to Him, and he did. But then St. Peter grew afraid of the weather. The wind was so strong, and the waves were so high!

But you remember what happened then. Jesus caught Peter, and He saved him from sinking. The wind stopped when Jesus got into the boat. The wind stopped suddenly, because Jesus Christ is God, and God is more powerful than anything! He is more powerful than the weather, for sure!

Sometimes we can be afraid of big things, like storms or sickness or even sadness. But God is more powerful than any of these things. We can turn to God, like St. Peter did. We can ask Him to help us! During our Divine Liturgy, we even pray to the Lord, "For favorable weather, for an abundance of the fruits of the earth, and for peaceful times." Let's always remember to turn to God and ask Him to help us!

### WORD SEARCH

Can you find these words in the jumble?

- Adrian
- Boat
- Courage
- Faith
- Gospel
- Lord, save me
- Martyrs
- Natalia
- Prayer
- Storm
- Witness

B U Q P G S Y D I Y M F P O C  
A X K S W R W Z O N O R C S  
V V G N W Y B L O M R B A W S  
C W B K E T A H G O I L Y S K  
O O S K N R N A I R D A E U I  
E V U H F A I T H K E N R N G  
T M X R P M L G P L T E K O X  
Z K E M A E S V D I T D S A M  
B F V V K G N G W O M P N O Y  
T A O B A A E N E Q E R T G G  
V S P J T S G A I L Y C O Z L  
S T Y A C E D E F S Q Z U T N  
Q P L Q P M D R P W M A G L S  
Y I J K L Y I V O N T U V J T  
A L F W O J A S L L O N L P W

### WHAT'S IN THE ICON?

This is an icon of Saints Adrian and Natalia with some of the other Christian martyrs too.

They're the brave ones who witnessed the faith to Saints Adrian and Natalia!



### SAINTS ADRIAN AND NATALIA THE FAITH OF MARTYRS

**Do you know what a martyr is?** In our Church, a martyr is somebody who has died for his or her faith. Many Christians have been hurt and even killed because they chose to follow God. But do you *really* know what a martyr is?



Well, the word "martyr" means "witness"—that means these Christians were showing other people how to be a Christian! They were showing how to stay strong, even when the rulers hurt them and threatened them, and when they did all kinds of awful things to them.

Tomorrow we celebrate two martyrs, Adrian and Natalia, along with 23 more of their friends. Saint Adrian was not always a Christian. Actually, he was one of the rulers, and he was supposed to punish Christians. Once, he found some Christians hiding in a cave, and Adrian did hurt these people. Then he asked them why they kept their faith after all that. These Christians told Adrian that they wanted to be with God in heaven forever! They were witnesses and martyrs because they showed Adrian how to stay strong in their faith.

After that Adrian became a Christian too, and he found out that his wife, Natalia, was a secret Christian! Adrian and Natalia were hurt and even killed for their faith. But now, they are with God in heaven forever, too!

We celebrate Sts. Adrian and Natalia tomorrow, August 26th (OC: September 8th).

© Alexandra Houck 2024



# Exercise Your Brain!

## Questions of Logic

(Answers on page 10)



1. A doctor and a bus driver are both in love with the same woman, an attractive girl named Sarah. The bus driver had to go on a long bus trip that would last a week. Before he left, he gave Sarah seven apples. Why?
2. I left my campsite and hiked south for 3 miles. Then I turned east and hiked for 3 miles. I then turned north and hiked for 3 miles, at which time I came upon a bear inside my tent eating my food! What color was the bear?
3. A woman shoots her husband. Then she holds him underwater for over 5 minutes. Finally, she hangs him. But five minutes later they both go out together and enjoy a wonderful dinner together. How can this be?
4. What is special about these words: job, polish, herb?
5. I am taken from a mine, and shut up in a wooden case, from which I am never released, and yet I am used by almost everybody. What am I?
6. A man stands on one side of a river, his dog on the other. The man calls his dog, who immediately crosses the river without getting wet and without using a bridge or a boat. How did the dog do it?
7. I can't be bought, but I can be stolen with a glance. I'm worthless to one, but priceless to two. What am I?
8. Turn me on my side and I am everything. Cut me in half and I am nothing. What am I?
9. No matter how little or how much you use me, you change me every month. What am I?
10. How can  $8 + 8 = 4$ ?
11. What has cities, but no houses; forests, but no trees; and water, but no fish?
12. A red house is made from red bricks. A blue house is made from blue bricks. A yellow house is made from yellow bricks. What is a greenhouse made from?
13. There is a word in the English language in which the first two letters signify a male, the first three letters signify a female, the first four signify a great man, and the whole word, a great woman. What is the word?
14. In my hand I have two coins that are newly minted. Together, they total 30 cents. One isn't a nickel. What are the coins?
15. What is harder to catch the faster you run?
16. You're escaping a labyrinth and there are three exits. Exit A leads to an inferno. Exit B leads to an assassin. Exit C leads to a lion that hasn't eaten in 3 years. Which exit do you pick?
17. What fastens two people yet touches only one?
18. What kind of running means walking?
19. What can be swallowed, but can also swallow you?
20. They fill me up and you empty me, almost every day; if you raise my arm, I work the opposite way. What am I?
21. Which three letters can frighten a thief away?
22. First I am dried, then I am wet. The longer I swim, the more taste you get. What am I?
23. Lovely and round, I shine with pale light, grown in the darkness. A lady's delight. What am I?
24. My voice is tender, my waist is slender and I'm often invited to play. Yet wherever I go I must take my bow or else I have nothing to say. What am I?
25. I am a box that holds keys without locks, yet they can unlock your soul. What am I?

### Can you solve this riddle?

7	12	11	16
15	7	3	3
9	7	77	15
8	17	21	6





# Notices



**Metropolis of New Jersey  
Annual Holy Cross Celebration**  
Celebrated by His Eminence,  
Metropolitan Apostolos of New Jersey  
**Sunday, September 15, 2024**

- 8:00 AM Orthros and Hierarchical Divine Liturgy:  
St. George Greek Orthodox Church 1033 W. Park Avenue Ocean, NJ
- Blessing of the Waters and Youth Dive for the Cross following the  
Divine Liturgy: Deal Beach - 111 Ocean Ave., Deal, NJ
- Fellowship Picnic to follow for all at St. George Church in  
Ocean, NJ



**TEDx**CapeMaySalon  
x = independently organized TED event



**THURSDAY  
SEPTEMBER 19 5:30 P.M.**  
Atlantic Cape Community College auditorium  
341 Court House South Dennis Rd, Cape May Court House, NJ 08210

**SEAN BURCHER:**  
Project Monarch -  
Pioneering High-Tech  
Community Science


Project Monarch is a high-tech community science effort to provide scientists and conservationists with the data they need to protect this iconic species.

As a lead into our 13th season of TEDxCapeMay, titled "New Horizons," we will film one of our presentations at the Atlantic Cape Community College auditorium on Thursday, September 19, at 5:30 p.m. Refreshments will be served. The attendee fee is \$10. Atlantic Cape students are free with ID.

Register Here




**TEDxCapeMaySalon.com**




**SAINT BASIL  
ACADEMY**

Please join us for the Saint Basil Academy  
**2024 Walk-a-Thon!**




**Saturday, September 21, from 11AM-2PM**  
Blessing of the Waters, Beautiful Campus Walk, Cookout, Bounce House, Games, and More!  
\$25 suggested donation per person  
All are welcome!



For more information, email Lauren at [l.biniaris@sbagoa.org](mailto:l.biniaris@sbagoa.org)

**10<sup>TH</sup> CAPE ASSIST  
ANNUAL ENDLESS SUMMER BENEFIT**




**THURSDAY  
SEPTEMBER 26, 2024 | 6PM-9PM**

FOOD · CASH BAR · ENTERTAINMENT · CHANCE & LIVE AUCTION

ADVANCE TICKETS (ENDS 9/15) - \$100 | GENERAL/DOOR - \$150

ENTERTAINMENT BY HAWAIIAN LUAU ENTERTAINMENT



SPONSORSHIPS/DONATIONS/TICKETS/MORE INFO: [WWW.CAPEASSIST.ORG/ESB](http://WWW.CAPEASSIST.ORG/ESB)  
SPECIAL HOTEL ROOM RATES AVAILABLE

ALL PROCEEDS WILL HELP SUPPORT CAPE ASSIST IN PROVIDING PROGRAMS & SERVICES THROUGHOUT THE COMMUNITY

Cape Assist is a 501(c)(3) nonprofit organization. All donations are tax-deductible to the full extent allowable by law for tax purposes. Cape Assist's tax identification number is 22-2413312.

CAPE ASSIST | 2019 NEW JERSEY AVENUE, WILDWOOD, NJ 08260 | P: (609) 522-5990 | INFO@CAPEASSIST.ORG | WWW.CAPEASSIST.ORG



# Notices



## Seeking Director for FOCUS Philadelphia

Position available: Center Director, FOCUS Philadelphia – Part time

Location: FOCUS Philadelphia

Timeframe: Immediate

FOCUS North America is searching for a qualified candidate to fill the position of Center Director for its FOCUS Philadelphia ministry location.

The Center Director is responsible for overseeing all aspects of the local ministry including food and clothing distribution, volunteer coordination, Advisory Board management, and partnerships with other local organizations. The Center Director will also work with the FOCUS North America Development Office to solicit donations and pursue grants to support and grow the ministry.

The position reports to the Director of Operations.

As an affiliated ministry of the Assembly of Canonical Orthodox Bishops of the United States of America, qualified candidates should have knowledge of and a willingness to work within the framework of the Orthodox Church. Additional qualifications include:

- Non-profit leadership experience;
- Experience managing a budget;
- Excellent oral and written communication skills;
- A passion for service; and
- A willingness and ability to solicit funds on behalf of the local ministry.

A Bachelor's degree in a related field is highly preferred.

Interested applicants should send two reference letters and a resume to [info@focusna.org](mailto:info@focusna.org). FOCUS North America is an Equal Opportunity Employer.

HOLY TRINITY  
PHILOPTOCHOS  
ST. ELPIDA CHAPTER  
PRESENTS THE 26TH ANNUAL  
BID 'N BUY

*Denim & Diamonds*

**SAVE THE DATE:**  
SATURDAY  
NOVEMBER 2, 2024  
12:00PM  
GIFT  
PREVIEW  
1:30 PM LUNCH  
SPIROS A. MALASPINA  
COMMUNITY CENTER  
7004 RIDGE AVENUE  
EGG HARBOR TWP., NJ 08234

**CAO COUNCIL FOR Airport Opportunity**

**Hiring Event:**  
**WANT TO TRAVEL THE WORLD? WE HAVE YOUR DREAM CAREER!**

**Position: FLIGHT ATTENDANTS**

At least 21 years of age  
Free of visible tattoos  
Possess a high school diploma or GED  
Proficient in reading, writing, and speaking English fluently  
Have a valid passport to travel to all the countries United Airlines serves  
Must attend a 6-week paid training in Saint Louis, MO  
Work a minimum of 75 flight-hours per month

Salary: \$19.58 to start increase after 1 year. Benefits available

How to apply: Register at  
[apierce@cao.org](mailto:apierce@cao.org)

If already registered, contact an Account Manager  
9:00 am – 1:00 pm Monday-Friday

**New Jersey Career Center**  
17 Academy Street,  
5th Floor, Newark, NJ 07102  
(973) 622-4537  
[www.cao.org](http://www.cao.org)

**Follow us on Social Media**  
Facebook, Instagram, LinkedIn, Twitter