



KOINONIA

NEWSLETTER OF
ST. DEMETRIOS CHURCH
North Wildwood, NJ

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FEAST DAY OF THE DORMITION OF THE VIRGIN MARY



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thoughts from

FR. MICHAEL L.
PASTRIKOS
PROTOPRESBYTER



SEPTEMBER. THE MONTH OF RENEWAL, AND A NEW BEGINNING!

It is truly amazing that summer has finally come to an end. The leaves are changing their colors and giving us a feeling of warmth and comfort. If we look back from last September, one can only imagine the fun and excitement that this New Ecclesiastical Year will bring to our Parish. It has been a wonderful year filled with anticipation, surprises, and an immense amount of success. Throughout my personal experience, the month of September has always been a month for new beginnings. According to the church calendar, September is always designated as the "New Ecclesiastical Year." With this in mind, I would like to begin my article with the topic, "September, the month of renewal, and new beginnings."

You are probably wondering why I chose the topic of "Renewal and a New Beginning." When we talk about Renewal, do we actually know what that word means? It really means, to make a new again, completeness or perfection. Therefore, this is what we are going to focus on "The Renewal of our Souls." I realize that this phrase is a theological expression and I'm trying to link this phrase with what we call in the church, "SPIRITUAL RENEWAL." Over the centuries, our Orthodox Church has undergone various positive evolutionary stages. We are the church, which on one hand is becoming more and more capable of proclaiming its historical spiritual values and ethos, while on the other hand it is more actively manifesting itself as the Body of Christ, which gathers to give thanks to God the Father in the celebration of the Holy Eucharist (Holy Communion). It is within the word "Renewal," that this

Church, the body of the faithful, must continually purify and repent itself if Renewal is to continue. As a Church, we can only grow spiritually if we continue to repent for our sins. Thus, it is through repentance that the church can continually be renewed by the Holy Spirit.

Without repentance, the church, comprised of Hierarchy, Priest and faithful, will not be able to sustain the blows of the pluralistic and secularist society. As a church, we are confronted everyday with temptation and delusion. We are constantly being put to the test. Our greatest fear in today's society is that the people are trying to change the very nature and vision of the church. They try to instill their own vision and their own concept of what the church is doing in this modern age. Therefore, we must be cautious about how we express our belief in Christ. Take for example the Holy Apostles. If we examine the missionary spirit of the Holy Apostles, we can admire the ways in which they confronted the difficult stages of their lives; as opposed to the way Satan would want us to approach our lives. Satan wants all of us to feel successful, to have our church bank accounts filled to the brim with plenty of money. However, we must remain wary, and not be lured or seduced by the idea that we have everything going our way and that everything is right for us. This success can tumble at any time and then we would be in a difficult situation within the life of the church. In our Orthodox Theology, what has been seen to be successful is to travel back to the basis of our roots. In other words, we must go back to our Liturgical, Biblical, and Patristic roots, and bring back the Old traditions and culture of the church.

If we came to church with our family and worshiped our Lord and Savior Jesus Christ during the Divine Liturgy, we would have the opportunity to witness the true glory of God's presence in our lives. Attending church allows us to personally and spiritually witness the wisdom of God through His Word. What a wonderful experience each family would have if they just brought themselves to commit their lives to Christ. As a result, this would be a



better place to live in. We would never fear the abuse to one another or bring harm against each other. All it takes is a true commitment to Christ.

Unfortunately, committing ourselves to Christ is not an easy thing to do in the society that we live in today. We are always ready to accept what the American culture provides for us, which often times can be destructive. Let us accept that our church, which is Hierarchical by nature, is quickly becoming to us, a mere appearance. This is because we have strayed away from the ideals of the church. We have taken prayer and fasting and other spiritual tools and practices out of our daily life. Here are a few questions that we as Christians should ask, so that we may consider altering our lives to be closer to Christ.

When was the last time your family came together to pray? Have you established a time for prayer in your household? When was the last time you sat down with your family to discuss religion, as well as other important family topics? When was the last time you shared an interesting book with your family?

When was the last time that you prayed over the food that was brought to the family table? When was the last time you attended church as a family? When was the last time you attended the Divine Liturgy and received Holy Communion with your children? If you have accomplished these things then you are truly right with God. If not then you really need to have a better relationship with God if you want to be on the right side of God.

I would like to share a story about a young man who once told me that in the beginning of his life, he rarely felt the need to attend church. He stated to me that his parents were never really churchgoers, and when it came time to wake up on Sunday mornings, attending church was not a family priority. One day this young man attended his uncle's funeral at the church, and during the eulogy he paid close attention

to what the priest was saying. Whatever he heard that day changed his attitude and love towards God and the Church. He now attends church regularly and is extremely happy with his parish. This young man has renewed his spirit in Christ Jesus. I'm sure that this young man had this feeling instinctively in his young life but all he needed was to hear the word of God which made him realize what mistakes he made throughout his life by not having a relationship with Christ. The fault sometimes comes from the parents who neglected to teach their children about Christ and the Church. We have many parents even to this day that have refused to take their children to church and allow them personally to have a true relationship with God. I'm sorry to express these thoughts to the parents, but parents due have the responsibility to see that their children receive the opportunity for them to be touched by God.

Before I close, I would like to express an important area of concern that we need to focus and pay attention to the importance of our children's welfare. As a parent myself, I hope and pray that as concerned parents, take your role very seriously. Take the example of the young man in this story that changed his life and renewed his commitment to Christ. Let us not take away the opportunity for our children to hear the Word of God and be doers of His word. Let us all share Christ's love with everyone that we come in contact with.

**WELCOME BACK EVERYONE, AND MAY
YOU HAVE A SPIRITUAL AND BLESSED
ECCLESIASTICAL NEW YEAR.**





Nativity of the Theotokos

September 8

COURTESY OF THE ORTHODOX ARCHDIOCESE OF AMERICA
WWW.GOARCH.ORG

[Introduction](#)

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

[Biblical Story](#)

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

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

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

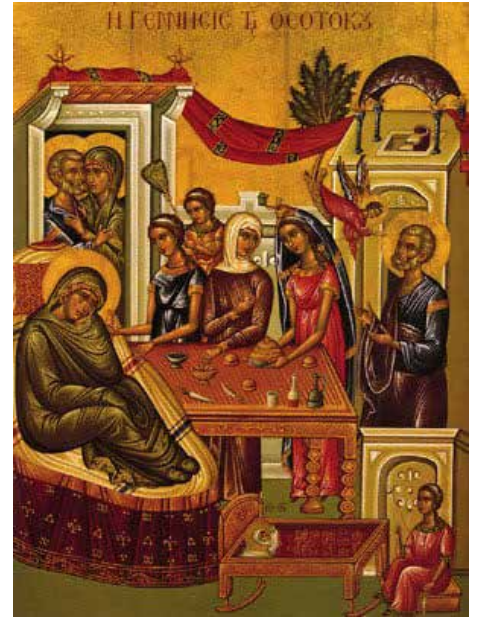
Anna promised to offer her child as a gift to the Lord. Joachim returned home, and in due time Anna bore a daughter, Mary.

[Icon of the Feast](#)

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

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

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



the transformation from death to eternal life.

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

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

Introduction

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

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

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

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

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



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

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



GREEK ORTHODOX METROPOLIS OF NEW JERSEY

ΙΕΡΑ ΜΗΤΡΟΠΟΛΙΣ ΝΕΑΣ ΙΕΡΣΕΗΣ

Message of His Eminence Metropolitan Apostolos of New Jersey for the Feast of the Dormition of the Most Holy-Theotokos

*You gave birth yet preserved your virginity. You fell asleep in death yet did not desert the world,
O Theotokos. You were transported to life, as you are Mother of Life and, by virtue of your
intercessions, deliver our souls from death.*

Apolytikion of the Feast

15 August 2025

My Dearly Beloved Children in the Lord,

Rightly and fittingly has the living Tradition of our Church given the name of “the Summer Pascha” to the Feast of the Dormition and the Assumption into the Heavens of our All-Holy Lady, the Panagia. It is this lived experience and this faith of our pious Orthodox people concerning the unique manner of the departure of our Lady the Theotokos that St. Germanos, Patriarch of Constantinople, captures when he says, “Just as Your Son and the God of all tasted in his flesh a death like Yours and just as He glorified His own life-giving tomb, so also He glorified Your tomb, which at Your Dormition received You, the Mother of Life. Both tombs received in reality something exceptional, both Your bodies, but they enacted no decay upon them. Because it was impossible that You, who were the vessel that contained God, would be dissolved into the dust of death. Since He who humbled Himself and was borne in Your womb was from the beginning God and pre-eternal Life, it was only fitting that You, also, who are the Mother of Life, would dwell together with Life itself, with Your Son, in the Heavens.”

In Her Dormition, My Dear Children in the Lord, our All-Holy Lady has not abandoned Her people, She has not left her children orphans. As the living and breathing Ark of the Lord, She ascends from the corrupt things of this world to the

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Heavenly Jerusalem that is eternal and incorrupt. The Most Holy Theotokos, the living Palace of the Son and Logos of God the Father, has become the Ladder that raises us to Heaven, and therefore Her death is a passageway to immortality. Thus today we celebrate, not only the Dormition of the Theotokos, but also Her glorious Assumption. We believe that the tomb could not hold Her all-pure body. Our All-Holy Lady died because, as a created being, she had to pay the debt that all humans must pay, namely death. But she was taken up because the Assumption was a sign of the incorruptible miracle, the pinnacle of the graces of the the Most Blessed Mother of God. In piety therefore let us bend the knee of our both our body and heart before Her sacred icon and let us entreat her for our salvation, for the end of all wars and the peace of the world. I wish you all many blessed years beneath the mighty shelter and protection of our Most Holy Mother.

With paternal love and blessings,

† Metropolitan Apostolos of New Jersey



GREEK ORTHODOX METROPOLIS OF NEW JERSEY

ΙΕΡΑ ΜΗΤΡΟΠΟΛΙΣ ΝΕΑΣ ΙΕΡΣΕΗΣ

Μήνυμα τοῦ Σεβασμιωτάτου Μητροπολίτου Νέας Ἱερσέης γιά τήν Ἑορτή τῆς Κοιμήσεως τῆς Ὑπεραγίας Θεοτόκου

*«Ἐν τῇ Γεννήσει, τήν παρθενίαν ἐφύλαξας· ἐν τῇ Κοιμήσει, τόν κόσμον οὐ κατέλειπες Θεοτόκε,
μετέστης πρός τήν ζωήν, Μητήρ ὑπάρχουσα τῆς ζωῆς,
καί ταῖς πρεσβείαις ταῖς σαῖς λυτρουμένη, ἐκ θανάτου τάς ψυχάς ἡμῶν».*
Ἀπολυτίκιον τῆς Ἑορτῆς

15 Αὐγούστου 2025

Τέκνα ἐν Κυρίῳ ἀγαπητά,

Πάσχα τοῦ Καλοκαιριοῦ, ἀξίως καί δικαίως, ὀνόμασε τήν ἑορτή τῆς Κοιμήσεως καί τῆς εἰς οὐρανούς Μεταστάσεως τῆς Παναγίας μας ἡ ζῶσα Παράδοση τῆς Ἐκκλησίας μας. Αὐτό τό βίωμα καί αὐτή τήν πίστη τοῦ εὐσεβοῦς λαοῦ μας γιά τήν ἐκδημία τῆς Κυρίας Θεοτόκου μέ μοναδικό τρόπο ἀποτυπώνει ὁ Ἅγιος Γερμανός Πατριάρχης Κωνσταντινουπόλεως ὁ ὁποῖος λέγει: «Ὅπως ὁ Υἱός σου καί Θεός τῶν ὅλων γεύθηκε κατὰ τήν σάρκα Του τόν ἴδιο θάνατο καί ὅπως δόξασε τόν δικό Του ζωοποιό τάφο, ἔτσι δόξασε καί τό δικό Σου μνήμα, πού ἐδέχθη κατὰ τήν κοίμησή Σου Σέ τήν Μητέρα τῆς ζωῆς. Καί οἱ δύο τάφοι δέχθηκαν μέν, χωρίς νά φαντάζονται, κάτι ξεχωριστό, τά σώματα καί τῶν δύο, ἀλλά δέν ἐνήργησαν καμιά διαφθορά σ' αὐτά. Διότι δέν ἦταν δυνατόν Σύ πού ἦσουν δοχεῖο πού χώρεσε τόν Θεό νά διαλυθεῖς στό χῶμα τῆς νεκρώσεως. Ἐπειδή Αὐτός πού ταπεινώθηκε καί κυοφορήθηκε μέσα Σου ἦταν ἐξ ἀρχῆς Θεός καί ζωή προαιώνιος, ἔπρεπε καί Σύ, ἡ Μητέρα τῆς Ζωῆς, νά γίνεις σύννοικος μέ τήν Ζωή, μέ τόν Υἱό Σου, στά οὐράνια».

Ἡ Παναγία μας, τέκνα ἐν Κυρίῳ ἀγαπητά, μέ τήν μακαρία Κοίμησή Της δέν ἐγκατέλειψε τόν λαό Της, δέν ἄφησε ὀρφανή τήν κληρονομία Της. Ἡ ἔμψυχη Κιβωτός τοῦ Κυρίου ἀπό τά ἐπίγεια καί φθαρτά ἀνέρχεται στήν ἐπουράνια Ἱερουσαλήμ τήν



αιώνια καὶ ἀφθαρτη. Ἡ Ὑπεραγία Θεοτόκος, τό ἔμψυχον παλάτιον τοῦ Υἱοῦ καὶ Λόγου τοῦ Θεοῦ Πατρός, ἔγινε ἡ κλίμακα πού μᾶς ἀνεβάζει στόν οὐρανό, γι'αὐτό καί ὁ θάνατός Της εἶναι διάβαση πρὸς τήν ἀθανασία. Ἔτσι, λοιπόν, σήμερα δέν ἐορτάζουμε τήν Κοίμηση μόνο τῆς Θεοτόκου ἀλλά καί τήν ἔνδοξη Μετάστασή Της. Πιστεύουμε ὅτι ὁ τάφος δέν μπορούσε νά κρατήσῃ τό πανακήρατο σῶμα Της. Πέθανε ἡ Παναγία μας διότι, ὡς κτιστό δημιούργημα, ἔπρεπε νά ἐκπληρώσῃ τό κοινό πανανθρώπινο χρέος πού εἶναι ὁ θάνατος. Μετετέθη, ὅμως, διότι ἡ μετάσταση ἦταν σημεῖο τοῦ ἀφθάρτου θαύματος, κορύφωση τῶν χαρίτων τῆς Ὑπερευλογημένης Μητρός τοῦ Θεοῦ. Ἄς κλίνουμε, λοιπόν, εὐλαβικά γόνυ σώματος καί καρδίας ἐνώπιον τῆς ἱερῆς εἰκόνας Της καί ἅς Την παρακαλέσουμε γιά τήν σωτηρία μας, γιά τήν κατάπαυση τῶν πολέμων καί γιά τήν εἰρήνευση τοῦ κόσμου. Χρόνια πολλά καί εὐλογημένα ὑπό τήν κραταιά σκέπη καί προστασία τῆς Παναγίας Μητέρας μας.

Μέ πολλή πατρική ἀγάπη καί εὐχές

† Ὁ Νέας Ἱερσέης Ἀπόστολος



Prot. No. 605

† BARTHOLOMEW

By the Mercy of God

Archbishop of Constantinople, New Rome, and Ecumenical Patriarch

Grace, Peace, and Mercy unto the Plenitude of the Church

From the Fashioner of All Creation

Our Lord and God and Savior Jesus Christ

* * *

Most honorable brother Hierarchs and blessed children in the Lord,

By the good pleasure of God the giver of all, we embark today upon a new ecclesiastical year, glorifying His heavenly name for the uninterrupted and bounteous fruitfulness of the initiatives of His Holy Great Church in the field of creation's protection. The Ecumenical Patriarchate not only highlighted the seriousness of environmental issues from an early stage, but also focused attention on their foundational causes—which are inner, spiritual, and moral—and proposed solutions based on an Orthodox eucharistic and ascetic ethos.

Orthodoxy, in her faith, divine worship, and witness to the world is, one could say, the eco-friendly form of Christianity. Thus, the proclamation of the Feast of the Indiction as a day of prayer for the protection of the natural environment was not merely a reaction to the contemporary ecological crisis, but a natural extension of the Church's life as "applied ecology." From the beginning, we declared the inseparability of respect for creation and the human person, revealing the common root and interconnection of environmental and social problems. Alienation from God breeds a possessive and exploitative attitude and behavior toward creation and fellow human beings, while life in and according to Christ is a source of environmental sensitivity and philanthropic action. As the Lord said: "Every good tree bears good fruit, but a corrupt tree bears evil fruit. A good tree cannot bear evil fruit, and a corrupt tree cannot bear good fruit" (Matthew 7:17–18).

Respect for spiritual values sharpens our discernment of what is good and what must be done. Indifference toward the Transcendent and the "anthropomonism" that follows lead to the entrapment of the human being in the earthly, that is, to a shrinking of his freedom into pragmatic choices and decisions, always intertwined with superficial views of reality and with the identification of the good with "what happens to be useful." The timely call for "ecological repentance"—beyond the call to remorse for the ecological damage already inflicted—and to a radical change in mindset and behavior toward creation, also points to the need to transcend the erroneous stance that upholds the view of the environmentally destructive "self-regulating economy" as the only path to development. This stance further fuels the naive belief in nature's alleged ability to regenerate itself indefinitely, despite the human-induced burdens it suffers, such as the intensification of climate change and its devastating global consequences. Today, in addition to all this, is added the pandemonium of war cries,



bombings, missiles and explosions, which drowns out the cry of the innocent victims of merciless violence and the groaning of creation. The future of life on our planet will either be ecological and peaceful—or nonexistent.

The Ecumenical Patriarchate, alongside its struggle for peace, justice, and solidarity, will continue to lead in protecting nature, upholding ecological themes as central issues in inter-Christian and interfaith dialogue, and promoting the significance of Christian eco-friendly principles and traditions within international institutions, environmental organizations, scientific foundations, and civil society. We are confident that cooperation in the field of ecology strengthens our sense of shared responsibility for the future and opens up new and favorable prospects.

Returning to what we stated in a previous Message, we once again call upon the Metropolises of the Mother Church around the world, parishes, and monasteries to develop coordinated actions and specific interventions to mobilize the faithful, with emphasis on educating the younger generation. Applying the ecological implications of our faith in practice is a defining aspect of our Orthodox identity.

In this spirit, we wish you all a blessed and fruitful ecclesiastical year in good and God-pleasing works. We call upon the children of the Holy Great Church of Christ across the globe to live in a true eco-friendly manner and in brotherly love, to pray for creation and for peace, to strive for the integrity of the natural environment and sustainability, and to cultivate a culture of solidarity. Through the intercession and protection of the Most Holy Theotokos Pammakaristos, we invoke upon you the life-giving grace and great mercy of the Almighty Creator and All-Merciful God of love.

Blessed Ecclesiastical Year, brothers and children in the Lord!

September 1, 2025

† Bartholomew of Constantinople
Fervent supplicant for all before God



Αριθμ. Πρωτ.: 605

† Β Α Ρ Θ Ο Λ Ο Μ Α Ι Ο Σ
ΕΛΕΩι ΘΕΟΥ ΑΡΧΙΕΠΙΣΚΟΠΟΣ
ΚΩΝΣΤΑΝΤΙΝΟΥΠΟΛΕΩΣ-ΝΕΑΣ ΡΩΜΗΣ
ΚΑΙ ΟΙΚΟΥΜΕΝΙΚΟΣ ΠΑΤΡΙΑΡΧΗΣ
ΣΕ ΟΛΟ ΤΟ ΠΛΗΡΩΜΑ ΤΗΣ ΕΚΚΛΗΣΙΑΣ ΧΑΡΗ, ΕΙΡΗΝΗ ΚΑΙ ΕΛΕΟΣ
ΑΠΟ ΤΟΝ ΔΗΜΙΟΥΡΓΟ ΠΑΣΗΣ ΤΗΣ ΚΤΙΣΕΩΣ
ΚΥΡΙΟ ΚΑΙ ΘΕΟ ΚΑΙ ΣΩΤΗΡΑ ΜΑΣ ΙΗΣΟΥ ΧΡΙΣΤΟ
* * *

Τιμιώτατοι ἀδελφοὶ Ἱεράρχες καὶ τέκνα ἐν Κυρίῳ εὐλογημένα,

Μὲ τὴν εὐδοκία τοῦ πανδώρου Θεοῦ, εἰσερχόμαστε σήμερα στὸ νέο ἐκκλησιαστικὸ ἔτος, δοξολογοῦντες τὸ ὑπερουράνιο ὄνομά Του γιὰ τὴν ἀδιάσπαστη δαψιλῇ καρποφορία τῶν πρωτοβουλιῶν τῆς Ἀγίας Του Μεγάλης Ἐκκλησίας στὸ χῶρο τῆς προστασίας τῆς κτίσεως. Τὸ Οἰκουμενικὸ Πατριαρχεῖο ὄχι μόνο ἐπισήμανε ἐγκαίρως τὴ σοβαρότητα τῶν περιβαλλοντικῶν προβλημάτων, ἀλλὰ ἔστρεψε τὴν προσοχή στὰ αἰτία τους, στὶς ἐσωτερικὲς, πνευματικὲς καὶ ἠθικὲς καταβολές τους, καὶ πρότεινε λύσεις ἐπὶ τῇ βάσει τοῦ Ὁρθοδόξου ευχαριστιακοῦ καὶ ἀσκητικοῦ ἡθους.

Ἡ Ὁρθοδοξία ὡς πίστη, θεία λατρεία καὶ ἐγκόσμια μαρτυρία εἶναι ἡ οἰκοφιλικὴ μορφή τοῦ Χριστιανισμοῦ. Μὲ τὴν ἔννοια αὐτή, ἡ ἀνακήρυξη τῆς ἐορτῆς τῆς Ἰνδίκτου σὲ Ἡμέρα προσευχῆς ὑπὲρ τῆς προστασίας τοῦ φυσικοῦ περιβάλλοντος δὲν ὑπῆρξε ἀπλᾶ ἀντίδραση στὴ σύγχρονη οἰκολογικὴ κρίση, ἀλλὰ συνέπεια καὶ προέκταση τῆς ζωῆς τῆς Ἐκκλησίας ὡς «ἐφαρμοσμένης οἰκολογίας». Ἐξ ἀρχῆς διακηρύξαμε καὶ τὸ ἀδιαίρετο τοῦ σεβασμοῦ τῆς δημιουργίας καὶ τοῦ ἀνθρώπινου προσώπου καὶ ἀναδείξαμε τὴν κοινὴ ρίζα καὶ τὴν ἀλληλουχία περιβαλλοντικῶν καὶ κοινωνικῶν προβλημάτων. Ἡ ἀπομάκρυνση ἀπὸ τὸ Θεὸ γεννᾷ τὴν κτητικὴ καὶ ἐκμεταλλευτικὴ στάση καὶ συμπεριφορὰ ἔναντι τῆς κτίσεως καὶ τοῦ συνανθρώπου, ἐνῶ ἡ ἐν Χριστῷ καὶ κατὰ Χριστὸν ζωὴ εἶναι πηγὴ περιβαλλοντικῆς εὐαισθησίας καὶ φιλάνθρωπης δράσης. Σύμφωνα μὲ τὸ λόγο τοῦ Κυρίου, «κάθε καλὸ δένδρο κάνει καρποὺς καλοὺς, ὅμως τὸ σάπιο δένδρο κάνει πονηροὺς καρποὺς. Ἐνα καλὸ δένδρο δὲν μπορεῖ νὰ κάνει πονηροὺς καρποὺς, οὔτε μπορεῖ ἕνα σάπιο δένδρο νὰ κάνει καλοὺς καρποὺς»¹.

Ὁ σεβασμὸς τῶν πνευματικῶν ἀξιῶν, ὁξύνει τὸ αἰσθητήριό μας γιὰ τὸ ἀγαθὸ καὶ τὸ πρακτέο. Ἡ ἀδιαφορία γιὰ τὸ Ὑπερβατικὸ καὶ ὁ συνακόλουθος «ἀνθρωπομονισμός» ὁδηγοῦν σὲ ἐγκλωβισμό τοῦ ἀνθρώπου στὰ γεῶδη, σὲ συρρίκνωση τῆς ἐλευθερίας του σὲ πραγματιστικὲς ἐπιλογές καὶ αποφάσεις, συνυφασμένες πάντοτε μὲ ἐπιφανειακὲς θεωρήσεις τῶν πραγμάτων καὶ μὲ τὴν ταύτιση τοῦ ἀγαθοῦ μὲ τὸ «περιστασιακὰ χρήσιμο». Ὁ ἐπίκαιρος λόγος περὶ

¹ «πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ, τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ. Οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς ποιεῖν, οὐδέ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν», (Ματθ. ζ', 17 – 18).



«οικολογικῆς μετανοίας», πέραν τῆς κλήσεως σὲ μεταμέλεια γιὰ τὴν οἰκολογικὴ ζημιὰ ποὺ ἔχει ἐπιτελεσθεῖ καὶ σὲ ριζικὴ ἀλλαγὴ νοοτροπίας καὶ συμπεριφορᾶς ἔναντι τῆς δημιουργίας, ἀναφέρεται καὶ στὴν ἀνάγκη ὑπέρβασης τῆς σφαλερῆς τοποθέτησης, ἢ ὁποία στηρίζει τὴ θεώρηση τῆς καταστροφικῆς γιὰ τὸ φυσικὸ περιβάλλον «ιδιονομίας τῆς οἰκονομίας» ὡς μονόδρομου πρὸς τὴν ἀνάπτυξη, καὶ τροφοδοτεῖ τὴν ἀφελῇ πίστη στὴ δυνατότητα τῆς φύσης νὰ ἀναζωογονεῖται ἀφ’ ἑαυτῆς στὸ διηνεκές, παρὰ τὶς ἀνθρωπογενεῖς ἐπιβαρύνσεις της, ὅπως ἡ ἐντεινόμενη κλιματικὴ ἀλλαγὴ καὶ οἱ καταστροφικὲς πλανητικὲς συνέπειές της. Σὲ ὅλα αὐτὰ προστίθεται σήμερα τὸ πανδαιμόνιο τῶν πολεμικῶν ἰαχῶν, τῶν βομβαρδισμῶν, τῶν πυραύλων καὶ τῶν ἐκρήξεων, τὸ ὁποῖο ἐπικαλύπτει τὴν κραυγὴ τῶν ἀθῶων θυμάτων τῆς ἀνελέητης βίας καὶ τοὺς στεναγμοὺς τῆς δημιουργίας. Τὸ μέλλον τῆς ζωῆς στὸν πλανήτη μας ἢ θὰ εἶναι οἰκολογικὸ καὶ εἰρηνικὸ ἢ ἀνύπαρκτο.

Τὸ Οἰκουμενικὸ Πατριαρχεῖο, μαζί μὲ τὸν ἀγῶνα γιὰ τὴν εἰρήνη, τὴ δικαιοσύνη καὶ τὴν ἀλληλεγγύη, θὰ συνεχίσει νὰ πρωτοστατεῖ στὴν προστασία τῆς φύσεως, στὴν ἀνάδειξη τῆς οἰκολογικῆς θεματικῆς σὲ κεντρικὸ ζήτημα τοῦ διαχριστιανικοῦ καὶ τοῦ διαθρησκευτικοῦ διαλόγου, στὴν προβολὴ τῆς σημασίας τῶν χριστιανικῶν οἰκοφιλικῶν ἀρχῶν καὶ παραδόσεων στὸ πλαίσιο διεθνῶν θεσμῶν, οἰκολογικῶν ὁργανώσεων, ἐπιστημονικῶν ἰδρυμάτων καὶ τῆς κοινωνίας τῶν πολιτῶν. Εἴμαστε βέβαιοι ὅτι ἡ σύμπραξη στὸν τομέα τῆς οἰκολογίας ἐνισχύει τὴν αἴσθηση τῆς κοινῆς εὐθύνης γιὰ τὴν πορεία πρὸς τὸ μέλλον καὶ δημιουργεῖ νέες εὐνοϊκὲς προοπτικές.

Ἐπανερχόμενοι σὲ ὅσα ἀναφέραμε σὲ παλαιότερο Μήνυμά μας, καλοῦμε ἐκ νέου τὶς ἀνὰ τὴν οἰκουμένη Ἐπαρχίες τῆς Μητρὸς Ἐκκλησίας, τὶς ἐνορίες καὶ τὶς ἱερὲς Μονές, νὰ ἀναπτύξουν συντονισμένες δράσεις καὶ συγκεκριμένες παρεμβάσεις γιὰ τὴν κινητοποίηση τῶν πιστῶν, μὲ ἔμφαση στὴ διαπαιδαγώγηση τῆς νέας γενιᾶς. Ἡ ἐφαρμογὴ τῶν οἰκολογικῶν συνεπειῶν τῆς πίστεώς μας στὴν πράξη ἀποτελεῖ καθοριστικὴ διάσταση τῆς Ὁρθόδοξῆς μας ἰδιοπροσωπίας.

Στὸ πνεῦμα αὐτό, εὐχόμενοι πρὸς ὅλους σας αἴσιο καὶ πολὺκαρπο σὲ ἔργα ἀγαθὰ καὶ θεάρεστα τὸ νέο ἐκκλησιαστικὸ ἔτος, καλοῦμε τὰ ἀνὰ τὴν ὑφήλιο τέκνα τῆς Ἀγίας τοῦ Χριστοῦ Μεγάλης Ἐκκλησίας νὰ ζοῦν οἰκοφιλικὰ καὶ φιλάδελφα, νὰ προσεύχονται γιὰ τὴν κτίση καὶ τὴν εἰρήνη, νὰ ἀγωνίζονται γιὰ τὴν ἀκεραιότητα τοῦ φυσικοῦ περιβάλλοντος καὶ τὴν ἀειφορία, καθὼς καὶ γιὰ τὴν ἐμπέδωση τοῦ πολιτισμοῦ τῆς ἀλληλεγγύης, καὶ ἐπικαλούμαστε σὲ σᾶς, μὲ τὴν μεσιτεία καὶ τὴν προστασία τῆς Παναγίας Θεοτόκου τῆς Παμμακαρίστου, τὴ ζεῖδωρη χάρη καὶ τὸ μέγα ἔλεος τοῦ πανσθενοῦς Κτίστη τῶν ἀπάντων καὶ παντελεήμονος Θεοῦ τῆς ἀγάπης.

Εὐλογημένο ἐκκλησιαστικὸ ἔτος, ἀδελφοὶ καὶ τέκνα ἐν Κυρίῳ!

2025, Σεπτεμβρίου 1^η

Ὁ Κωνσταντινουπόλεως

διάπυρος πρὸς Θεὸ εὐχέτης ὅλων σας



**Patriarchal Great Doxology
Welcoming His All Holiness
Ecumenical Patriarch Bartholomew I
on His Apostolic Visit to the United States**

CHANGE OF TIME

Wednesday, September 17, 2025 - 3:00 P.M.

Greek Orthodox Metropolis of New Jersey

St. Katherine Greek Orthodox Church, Falls Church, Virginia



Metropolis of New Jersey Annual Holy Cross Celebration Celebrated by His Eminence Metropolitan Apostolos of New Jersey Sunday, September 28, 2025

- **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**





Feast Day of the Dormition of the Virgin Mary





Feast Day of the Dormition of the Virgin Mary



Happenings at St. Demetrios

Isabela Rose Cavenas was Chrismated on July 13, 2025. Her Godparents are Sophia and Stefanos Kiniropoulos. She received the name Kassiani.

Nicole Rose Tavis was Chrismated on July 13, 2025, receiving the name Photini. Her Godparents are Helen and William Mitchell, and her mother is Nicole.





Happenings at St. Demetrios

Ladies of the parish preparing food for the first St. Demetrios festival. We are so blessed to have our ladies supporting their church and enjoying their fellowship together.



Congratulations Theodore Makary and Robert Withrow on your graduation from the United States Coast Guard.



The family of Mary Gianakopoulos came from near and far for her nine-month memorial. Mary would come to St. Demetrios every year to celebrate her name day and honor and pay tribute to the Mother of God, the Virgin Mary, during the Dormition Feast



Congratulation to all the Greek School children of St. Demetrios on the passing of their Elinomatheia exams, and we thank them for their dedication to our Greek School program.



Fr. Michael chanted the Trisagion service graveside in memory of Helen Mitchell.



Welcome to Our Many Guests!_____





First St. Demetrios Festival





First St. Demetrios Festival



Thank you to
all of our festival volunteers
and visitors for making the first
St. Demetrios Festival a success!

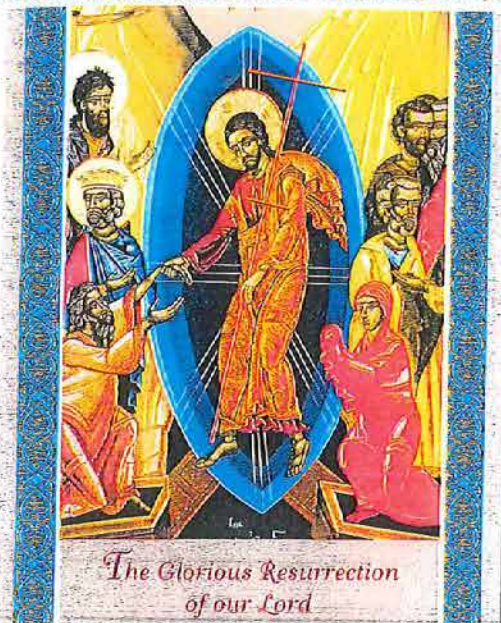


METROPOLIS OF
NEW JERSEY

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President
Board of Trustees
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Res. (609) 523-9300

SAINT DEMETRIOS GREEK ORTHODOX CHURCH

321 Saint Demetrios Street • North Wildwood, New Jersey 08260 • Tel. (609) 522-0152



William A. Mitchell
Secretary
Board of Trustees
Bus. (609) 465-7510
Res. (609) 522-4098

IMPORTANT MESSAGE TO OUR PARISHIONERS

AS EXPLAINED AT OUR GENERAL ASSEMBLY OF MARCH 16, OUR COMMUNITY CENTER HAS A BADLY LEAKING ROOF WHEN EXPERIENCING HEAVY RAINS. THIS SITUATION CAN CREATE POTENTIALLY UNSAFE AND DANGEROUS CONDITIONS AND NEEDS TO BE ADDRESSED QUICKLY. WE RECEIVED BIDS FOR THE ROOF REPAIRS FROM THREE RESPONSIBLE LOCAL FIRMS AND CHOSE THE LOWEST BID OF \$47,875.00 FROM MANNY CONSTRUCTION CO., AN INSURED, BONDED LOCAL COMPANY. AS WE DO NOT HAVE AVAILABLE FUNDS, WE WILL TAKE A SHORT TERM LOAN FROM CREST SAVINGS BANK WEALTH MANAGEMENT DIVISION WHERE WE HAVE AN INVESTMENT ACCOUNT OF APPROX. \$54,000.00. WE CAN BORROW HALF OF THAT AMOUNT(\$27,000) TO START THE PROJECT. WE HAVE INITIATED A FUND RAISER. LED BY OUR PARISH COUNCIL MEMBERS, WITH THE HOPES THAT OUR PARISHIONERS AND FRIENDS WILL RESPOND WITH GENEROSITY AND LOVE IN THEIR HEARTS FOR OUR BELOVED ST. DEMETRIOS CHURCH. THIS FUND WILL ALLOW US TO COMPLETE THE WORK AND, HOPEFULLY PAY OFF THE LOAN QUICKLY.

IF THERE ARE ANY QUESTIONS, PLEASE CONTACT PRESIDENT NICK KONIDES AT 609-425-0179 OR SECRETARY BILL MITCHELL AT 609-425-4000. THANK YOU.



thoughts from

EVA LALLAS



Dear Reader,

Once again I am foregoing the original article I had written for September because I was overcome with joy by the warm atmosphere of hospitality of the parishioners of St. Demetrios during the First Annual "OPA" Greek Festival.

Reflecting on April 2023, I learned about your loving parish from Father Michael our former priest of 17 years at St. Nicholas in Baltimore. When he was launching the St. Demetrios Koinonia I remarked that I was disappointed that I, as an outsider, would no longer be able to contribute to the newsletter. Father asked me, "Why not?"

Since then I have enjoyed seeing all the photos of the happenings at St. Demetrios and learning about the works of the dedicated stewards. Meeting several of you at the church picnic at Cape May last year and again this Spring strengthened my affinity toward you. At that time when plans were being made for the upcoming Greek Festival in August, those of us who were there from Baltimore offered to help with the project in any way that we could. Several of us were able to come and offer our services;

our feelings and love for the St. Demetrios Community were reaffirmed.

Visitors to the festival were greeted by smiling faces and words of welcome. I've never heard so many "Thank Yous" being exchanged! Expressions of praise for the delicious foods and pastries and the entertainment of the dancers were heard throughout the three days! I was impressed seeing the joy that each person had as they served the visitors especially the youngsters at the lemonade stand! Being with you I feel like you are a part of our extended family.

I deem the festival a huge success perhaps not in a monetary sense but in "showcasing" the St. Demetrios Community to all in the greater Wildwood area and beyond. Everyone got to see and feel who we are: our church, our traditions - - - foods and music...our hospitality!!! The collective accomplishments were the result of the hard working, caring young and older stewards in keeping with the tradition of the dedicated founding members of the church under the direction of today's strong leaders.

Never to be overlooked, we thank God our Heavenly Father who blessed our weekend with especially beautiful weather.

In keeping with the Greek expression,
"Και του χρόνου με υγεία!"
"Here's to next year in good health!"

***WISHING YOU A BLESSED
ECCLESIASTICAL YEAR!***



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.

1.) Του Μεγάλου Σαββάτου την πείνα!

The hunger of Great and Holy Saturday!

Could be expressed when one is really, really hungry, "starving."

After a 40 day Fast not having tasted all the rich foods, one could be longing for those foods and feels very hungry on the day before Easter.

2.). Δεν του καίγατε καρφί!

He doesn't care if a nail is burned???? (Can the reader make any sense of this?)

He doesn't care about the topic of conversation, the situation. He doesn't give a darn!

3.). Τής καλομάνας το παιδί, το πρώτο είναι κορίτσι!

The good mother's first child is a girl!

The girl will take care of the household. (And probably will be the one to do the chores?!?!???)

4.). Τρέχω και δεν φθάνω!

I'm running but I can't reach my goal.

I keep trying but I'm not progressing. I feel like I'm treading water

5.). Ουκ κατά πάρα, ουκ κατά μπογιά! Partly from the Turkish!

The paint you bought is according to the money you spent.

You get what you pay for!

Don't complain about cheap goods and expect more when you paid a cheap price for them!



Let's take a look at a few more common American Phrases:

1.) Level playing field.

Abide by similar rules; be fair for results of value; no advantage to one or the other.

2.) On cloud nine!

In love! Feeling high! Feeling good! Everything's going your way! No obstructions!

3.) Not a snowball's chance in hell!

Slim chance of a positive outcome!

Just like a ball of snow winding up in the eternal fire of Hades! Gone!

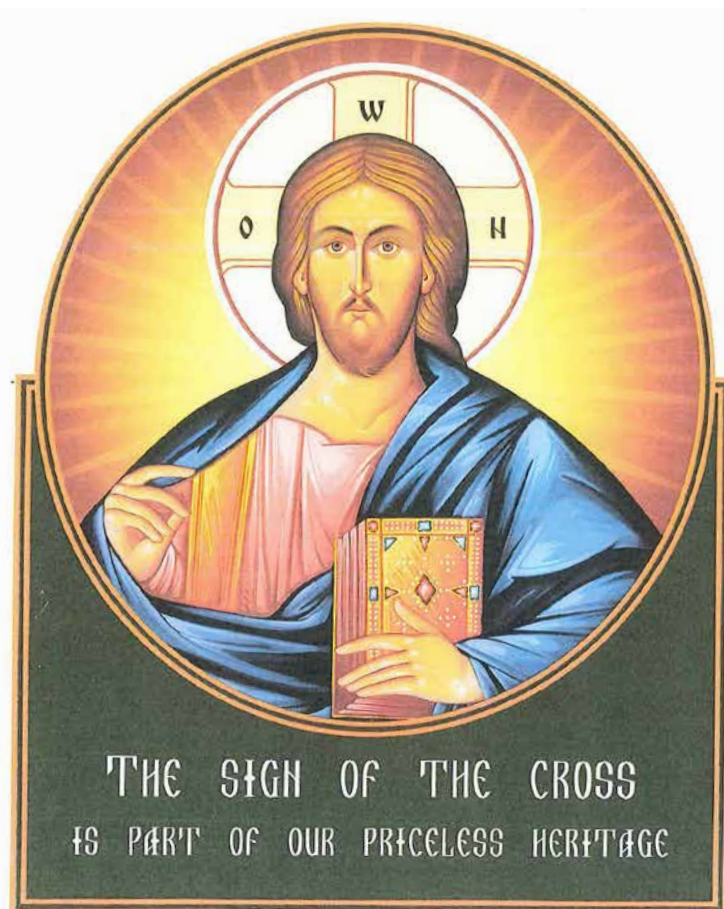
4.) The proof is in the pudding!

We will determine how good the taste of a food is, or the outcome of an event at the end; not just by its initial appearance.

Also, the proof is in the eating, said of determining how good a sausage is after eating it. (Both are sayings from England.)

5.) Charity begins at home.

First we look after and take care of our family before we engage in doing good works for others in the community.



A POWERFUL SIGN OF THE CHRISTIAN FAITH

The first act a child learns in our religion is **THE SIGN OF THE CROSS**. Parents teach their children to put three fingers together, the other two fingers down on the palm, and then trace the sacred symbol over the head, heart, and shoulders. It is an act that will be used a lifetime; it is never unlearned, never changed. And often it is the last conscious act made before departure from this world.



This custom is as old as the Christian faith. By the third century, Tertullian would write about it: "At the beginning and during the performance of all that we do, when we go in and out of the house, when we dress ourselves, when we lie down to rest, in fact in everything, we mark ourselves . . . with the Sign of the Cross."

The act serves as an **IDENTIFICATION**. By blessing oneself, a person in essence says: "I am a Christian; I belong to Christ." It is an act that harkens back to our Baptism when we were born into the family of Christ.

The act serves as a **CONFESSION** of faith. The two main beliefs of the Christian religion are professed by this sign. The three fingers together express our belief in the Holy Trinity: God the Father, Son and Holy Spirit. The two fingers down express our belief in the Incarnation: God the Son became Man and came down to earth to save us.

The act is a **PRAYER** in times of temptation. St. Anthony would say: "There is no more powerful means to overcome temptations and gain victory than the sign of the Cross."

Both in private prayer and in public worship, making this gesture of faith is a profound witness of our religion. So simple, even a young child does it; so profound, it embraces the totality of the Christian faith. **AMEN.**

The Orthodox Weekly Bulletin Vestal, Cliffwood, New Jersey Litho in U.S.A.



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

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
1ST 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

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

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



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!



In memory - In honor

Please contact the church at 609-522-0152 or email frmichaelstdemetrios@gmail.com with your memorial information and donation.





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 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.





Support Our Church's Mission Through eGiving



- Give anytime, anywhere using your computer, tablet or mobile phone
- Make regular church offerings without writing a check or preparing envelopes
- Give in the moment with a fast, one-time donation
- Schedule recurring contributions so they arrive even when you can't attend services
- Pay for events and activities using your debit/credit card or banking information

If you would like to give electronically, visit our website or contact the church office.

GivePlus Powered By Vanco Payment Solutions



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 2024 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 _____

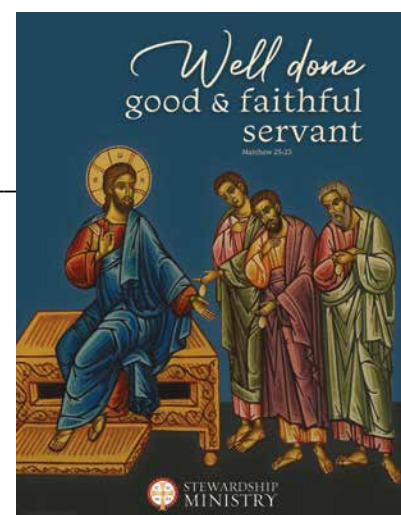
Single/Individual \$500.00

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 & ADDRESS _____

BUSINESS PHONE _____

SPOUSE'S 1ST NAME & MAIDEN NAME _____

SPOUSE'S DATE OF BIRTH _____

SPOUSE'S PLACE OF BIRTH _____

DATE OF ORTHODOX BAPTISM/CHRISMATION _____

SPOUSE'S OCCUPATION _____

BUSINESS PHONE _____

DATE & PLACE OF ORTHODOX MARRIAGE _____

NAME OF PRIEST WHO DID MARRIAGE _____

CHILDREN'S NAMES & DATES OF BIRTH _____



A BREAK IN YOUR DAY

I've been bored recently, so I decided to take up fencing. The neighbors keep demanding I put it back.

A sports reporter asked a baseball manager to describe his idea of a dream player. "He'd play every position perfectly, never make an error and never strike out," the manager said. "The trouble is that I can never get that guy to finish his hot dog and come down to the field."

"I used to think the secret to happiness was finding the perfect job, but now I realize it's about finding the perfect couch. Comfort is everything."

—Ray Romano

A PARAPROSDOKIAN SENTENCE

consists of two parts where the first is a figure of speech and the second an intriguing variation of the first. They're used typically for humorous or dramatic effect. Enjoy these!

Never argue with an idiot. He'll drag you down to his level and beat you with experience.

Going to church doesn't make you a Christian, any more than standing in a garage makes you a car.

The last thing I want to do is hurt you. But it's still on the list.

If I agreed with you we'd both be wrong.

We never really grow up, we only learn how to act in public.

Knowledge is knowing a tomato is a fruit; Wisdom is not putting it in a fruit salad.

A paraproso-dokian sentence or statement means "against expectations" in Greek, and typically puts the first part of the sentence in a new and humorous context.

MORE PARAPROSDOKIAN SENTENCE EXAMPLES

Using these figures of speech in a joke, piece of writing, or a song can expertly twist your meaning. They keep an audience engaged and aware of a comedian's ability with wordplay. When you start reading examples of paraproso-dokians, you'll find that they make up the punchline of some hilarious and sophisticated one-liners!

Henny Youngman's famous joke "Take my wife – please!" is perhaps the most well-known example of a paraproso-dokian in comedy. You expect that he's using

his wife as an example for a joke, but then indicates he wants you to literally take her away by adding the punchline "please!"

Check out these additional comedic paraproso-dokian examples, and notice how they often use puns:

I've had a perfectly wonderful evening, but this wasn't it. —Groucho Marx

He taught me housekeeping; when I divorce I keep the house. —Zsa Zsa Gabor

I haven't slept for 10 days, because that would be too long. —Mitch Hedberg

Standing in the park today, I was wondering why a frisbee looks larger the closer it gets...then it hit me. —Stewart Francis

When I was a kid my parents moved a lot, but I always found them. —Rodney Dangerfield

My husband can't stand to see trash and garbage lying around the house – he can't stand the competition. —Phyllis Diller

Death is caused by swallowing small amounts of saliva over a long period of time. —George Carlin

There are three kinds of people in the world – those who can count, and those who can't. —Unknown

I can picture in my mind a world without war, a world without hate. And I can picture us attacking that world because they'd never expect it. —Jack Handey

The company accountant is shy and retiring. He's shy a quarter of a million dollars. That's why he's retiring. —Milton Berle

I'm a very tolerant man, except when it comes to holding a grudge. —Robin Williams

I saw a bank that said "24 Hour Banking," but I don't have that much time. —Stephen Wright

Always remember my grandfather's last words: "A truck!" —Emo Phillips

Half of all marriages end in divorce—and then there are the really unhappy ones. —Joan Rivers

Thomas Jefferson once said, "We should never judge a president by his age, only by his works." And ever since he told me that, I stopped worrying. —Ronald Reagan

You know nothing for sure...except the fact that you know nothing for sure.

—John F. Kennedy



HEALTHY BODY AND MIND LOST IN THOUGHT

KNOW WHEN BRAIN FOG IS NORMAL, AND WHEN IT'S NOT

If you have trouble concentrating, remembering information or thinking clearly, you are not the only one. These frustrating symptoms, called “brain fog,” can be the natural outcome of a busy, stressful life, or have more specific causes.

Certain medications, hormonal changes, sleep apnea and autoimmune diseases can all contribute to brain fog. Depression, anxiety and loneliness also make it harder to think clearly, as well as lifestyle choices like poor diet, inadequate sleep and drinking excess alcohol. According to the National Institutes of Health, many people report experiencing brain fog following COVID infection. Research shows that the virus causes inflammation in the brain, slowing mental processing. For some people, this foggy thinking persists for weeks or months.

Treatment for brain fog requires determining and eliminating its cause, followed by optimizing brain health. Restorative sleep is essential, with seven to nine hours per night considered ideal. Limit caffeine, and avoid using a cellphone prior to bed.

Stress relief is also important. Following a daily exercise routine and incorporating relaxing activities like walking in nature, yoga, deep breathing and meditation can support your brain and nervous system. Taking regular breaks, writing tasks on a to-do list and eliminating clutter also can prevent your brain from getting overwhelmed. Maintaining a healthy diet that includes vitamins D and B12, as well as drinking plenty of water, is essential.

The symptoms of brain fog are frustrating, but not generally cause for concern. We all have times when we lose our keys or forget a friend's name. It is



only when memory sharply declines and persists for weeks, and/or daily activities become unmanageable, that a more serious issue like dementia might be indicated. If brain fog or memory loss is leading you to worry, consult a trusted health-care professional.

\$ A FOCUS ON FINANCES \$

HOW TO CREATE A WELL-ROUNDED FINANCIAL LIFE

WAYS TO HAVE A HEALTHY FINANCIAL LIFE



Let us look at the essential ingredients of a well-rounded financial life:

Spend less than you earn. No amount of investing, saving or planning will work if you're consistently spending more than you bring in. Living within your means is the foundation of financial stability.

Protect your life, loved ones and possessions. Life, health, auto, home and disability insurance protect you and your family from financial catastrophe when the unexpected happens. A good plan ensures you're covered, but not overpaying for protection you don't need.

Use debt responsibly. Depending on how you use it, debt can be a tool or a trap. Managing debt wisely means keeping balances low, paying on time and understanding how credit affects your financial future. A solid credit score opens doors, while poor debt management can slam them shut.

Keep enough for emergencies. Having three to six months' worth of expenses saved helps you handle bills without resorting to high-interest debt.

Save now for retirement. “Now” is always the best time to start saving for retirement if you're not already. The goal is simple: accumulate enough assets to replace your income when you stop working. The sooner you start, the less painful it is.

Have a will and other legal documents. Estate planning isn't just for the wealthy. It's for anyone who wants their wishes carried out. An updated will, power of attorney and beneficiary designations ensure your loved ones aren't left with legal headaches.

Make a plan and keep it up to date. Review your financial plan at least once a year, or whenever a major life event occurs.

Exercise Your Brain!



**CAN YOU FIND
FOUR HIDDEN FACES?**



GOOD FACIAL WORDS

Prosopagnosia is a medical inability to recognize faces.

Pareidolia and apophenia both involve the perception of patterns, but they differ in their specifics.

Pareidolia refers to the tendency to see familiar shapes or patterns in random stimuli.

Common examples include seeing faces in clouds, rock formations, or everyday objects.

It is a psychological phenomenon that highlights how the brain seeks to find meaning in ambiguous images.

Apophenia describes the broader phenomenon of perceiving meaningful connections or patterns in random data.

This can include recognizing trends in unrelated events, such as attributing significance to coincidences.

Apophenia encompasses pareidolia but also includes other forms of pattern recognition, such as conspiracy theories or superstitions.

Both concepts illustrate how the human brain interprets and seeks meaning in the world, often leading to misinterpretations of randomness.

FUN FACTS

1. You can't see your ears without a mirror.
2. You can't count your hair.
3. You can't breathe through your nose, with your tongue out.
4. You just tried Number 3.
6. When you did No. 3, you realised it is possible, only you look like a dog.
7. You are smiling right now, because you were fooled.
8. You skipped No. 5.
9. You just checked to see if there is No. 5.

MORE FUN FACTS

Facts: The world's oldest wooden wheel has been around for more than 5,000 years

Fact: Dead skin cells are a main ingredient in household dust.

Fact: Sudan has more pyramids than any country in the world

Not only have archaeologists found more pyramids in Sudan than Egypt, but the numbers aren't even close. While somewhere around 100 pyramids have been discovered in Egypt (some sources put the number at 118), the number of those found in Sudan is around 255—more than double.

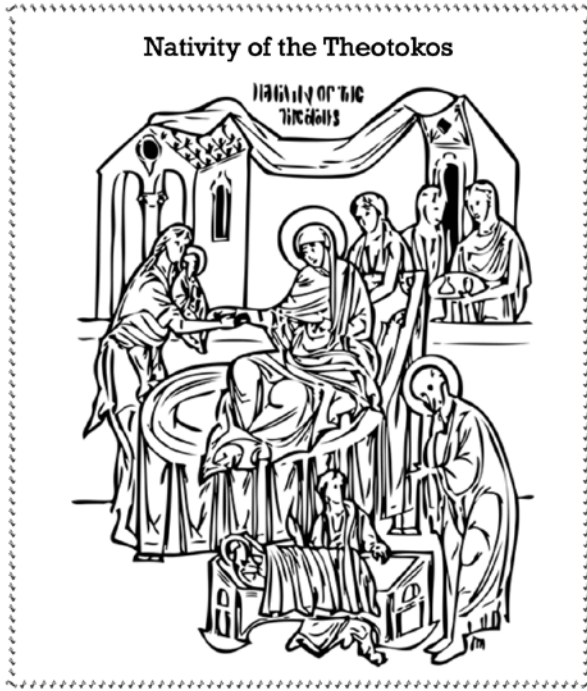
Fact: The bumblebee bat is the world's smallest flying mammal

To see this tiny bat for yourself, you'd have to visit one of a select few limestone caves on the Khwae Noi River in the Kanchanaburi Province of southwest Thailand.

Children's Corner

More available on stdemetriosnewjersey.com!

Courtesy of Presvytera Alexandra Houck



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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, September 7, 2025

Volume 13, Issue 36

A new creation

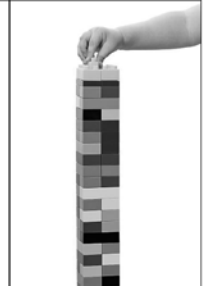
Imagine making a tower out of blocks or Legos. Let's say you are really proud of it, but somebody comes and knocks it all down. Imagine now making a new tower, taller, bigger, stronger, and even better! It's a new, better creation.

Before Jesus came, humans—God's creation—were knocked down by sin. That's what sin does to all of us people. When we sin, or do the wrong thing, we are knocked down! We might not even want to get up. We might not even want to change and do the right thing again!

But in today's epistle reading, Saint Paul writes about what God does for us. Saint Paul writes about how our Lord, Jesus Christ makes *us* into a new creation with His death on the cross. We are God's new creation, and Christ has saved us! He has built us new, taller, bigger, stronger, and even better by our faith in Christ. Christ is the master builder!

When we become Christians, we become part of Christ. We become a new creation, something different. We are something better than we were before. God rebuilds us. He makes us His new creation!

Let's thank God for lifting us up and making us even better.



WORD SEARCH

Can you find these words in the jumble?

Birthday
Build
Christians
Creation
Feastday
Nativity
Sin
Thanks
Theotokos

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

WHAT'S IN THE ICON?

Here is a close-up part of the icon of baby Mary's birth. Do you see the servant women cleaning the baby and giving her a bath?

If you look in a Christmas icon, you can find baby Jesus being bathed too!



ANOTHER NATIVITY THE BIRTH OF THE THEOTOKOS

Do you celebrate your birthday?

Does your family celebrate your birthday too? Your parents or grandparents are probably especially happy on your birthday, because they remember you as a little baby. They remember how you could grow up to be someone really special.

In our Church tomorrow, we celebrate a very special birthday. It is the day Mary, the Holy Theotokos, was born. Her parents *knew* that she would grow up to be someone really special, because her birth was really a miracle in the first place! Her parents, Saints Joachim and Anna, were very old, and they didn't think they could have any children. With the new little baby, Mary, they knew that she was special to God.

In our Church calendar, we celebrate a few birthdays. Can you think of another? Well, Christmas, of course! Mary knew that her son would be a special person too. We also remember the birthday of Saint John the Baptist too. His parents knew he would be special.

Birthdays are fun to celebrate, but we can also use them as a time to thank God for what He has given us. We can ask God to help us use our lives in the way He wants us to....just like baby Mary grew up and did what God wanted *her* to do!

We celebrate this feastday tomorrow, September 8th (OC: September 21st).

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