

Holy Apostles Greek Orthodox Church

SEPTMEBER-OCTOBER 2018 NEWSLETTER



Inside:

Fr. Tom's Corner
**A NEW YEAR: RE-
DEDICATING OUR
LIFE TO CHRIST**

Join us:

**FR EVAN ARMATAS
GUEST SPEAKER
WEDNESDAY,
SEPTEMBER 19TH
7:00-9:00PM**

Holy Apostles'
**SEPTEMBER &
OCTOBER
CALENDARS**

Fr. Tom's Corner

A NEW YEAR: RE-DEDICATING OUR LIFE TO CHRIST

September 1st is the beginning of the year for Orthodox Christians.

Yes, it is a time to evaluate our life and see what needs a bit of adjustment with our time and attitude. Socrates said, "an unexamined life is one not worth living" so let's examine how we can have a 'life worth living' and become the people God created us to be, His beloved children.

Let's recommit and rededicate our life to Christ. Let's reset our spiritual pedometer. Let's revise

our attitude to be one of gratitude and not judgement or complaints. Let us reset everything about our life making God our priority in life!

Our hope at Holy Apostles is to continue walking in the light of Christ creating a true community that strives to change lives, a community that supports an encounter with the Real God, the Resurrected Lord who fills our soul with sheer delight! That is our hope, to continue developing a relationship with Jesus who helps create a community that transforms life!

As we consider the changes we need to make, here are some thoughtful remarks from our Metropolitan Gerasimos' New Year's encyclical as we contemplate our relationship with God

Beloved in the Lord,

A New Ecclesiastical Year invites us, once again, to recommit and rededicate our lives as disciples of the Lord. The Gospel reading for September 1st included what the Lord Himself read at the beginning of His ministry. They are words of the prophet Isaiah: "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor; He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord." (Luke 4:18-19)

We must confess that too many of us are "Sunday only Christians", let alone "Christmas and Easter Orthodox". Our discipleship to Christ is larger than how we spend our Sunday mornings. Indeed, we must participate in the life of our parish because there we gather as fellow Orthodox Christians for worship, fellowship, learning and service.

The Church teaches us that we cannot be Christians alone; we must be part of a community of faith. And while participation in our parishes is essential, we cannot compartmentalize our Orthodoxy to Sunday. Discipleship entails living the liturgy after the liturgy, living our faith as Orthodox Christians in our homes and workplaces, and among our neighbors.



Living the liturgy after the liturgy can take many forms. The Lord has given us a blue print in His words. In summary, as I consider them, He is calling us to be agents of peace and justice, compassion and forgiveness, and healing and restoration in the world. There are many opportunities for us to be active as individuals, families, and parishes. Select one or two, focusing your time and energy on them.

One area that we can commit ourselves to is environmental protection and advocacy. As we know, His All-Holiness Ecumenical Patriarch Bartholomew, the Spiritual Leader of World Orthodoxy, has tirelessly raised our consciousness about our responsibility for the natural world. In the recent Summit, towards a Greener Attica he said, "The destruction of the natural environment can only be reversed through a radical change of our perspective towards nature that results from a radical change of our self-understanding as human beings. How ironic it is that we have never possessed so much knowledge about our world as today, and yet never before have we been more destructive toward one another and nature."

Our advocacy for the natural world begins by praying for it. I encourage every parish or groups of parishes to offer the Vespers for the Protection of the Environment. Then, take time to study the ecological needs of your community and get involved with them, restoring places that need restoration and working to keep them clean.

Brothers and Sisters in the Lord, may this New Ecclesiastical Year affords you an opportunity so that each grow in our faithfulness to Christ and His Church along with active discipleship.

With Love in Christ,
+ G E R A S I M O S
Metropolitan of San Francisco

Let us come together as a community as we take action on how to tend to the sacredness of life as we treat our creation and one another with divine respect.! Let's start anew and make it a priority to dedicate our life to prayer! Let's commit to beginning our day with prayer and ending your day with prayer. Strive to make time for God and His Church as you deepen your relationship with Him.

Let us be curious about how we pursue what is good and pure. Let us examine our lives, our faith and our commitment to Christ. Indeed, the Church is a place of hope, a place of refuge and a place of renewal. Let us participate fully as a community of faith as we commit ourselves and one another, and our whole life to Christ our God.

"Do not hold aloof from the Church, for nothing is stronger than the Church. The Church is your hope, your salvation, your refuge. It is higher than the heavens, it is wider than the earth. It never waxes old, but is always in full vigor." St. John Chrysostom

Blessings to you all,
+Fr. Tom



Holy Apostles Family Wellness Ministry invites you to



Discovering the Treasures of Orthodoxy

Uncovering the joy of living a life in Christ

with

Guest Speaker

Fr. Evan Armatas

Wednesday, September 19th

7:00 p.m.- 9:00 p.m.

at

Holy Apostles Greek Orthodox Church

19421 Ashworth Ave. N. • Shoreline, WA

Holy Apostles Family Wellness Ministry invites you to join us for a powerful evening with guest speaker Fr. Evan Armatas. Fr. Evan will help us discover the treasures Jesus Christ offers us as revealed in the Scriptures and His church so we can have a more balanced, peaceful and full life.

The Treasure of our soul: Who's tending to our Soul? Discover a deeper understanding how Jesus and His Church wants to feed our soul and help us respond to the complexities of this world.

The Treasure of Living in the moment: Developing the character of gratitude becoming mindful that the only time we have is 'now', the present time. Discover how our thoughts determine our life:

The Treasure of Peace: Acquiring the spirit of peace and the grace of the Holy Spirit.



The Treasure of the Kingdom: The call to refocus our vision towards what is eternal, giving glory to God.

FR. EVAN ARMATAS is the priest at St. Spyridon's Greek Orthodox Church in Loveland, Colorado who started St. Nektarios Fund in 2002 which helps establish schools in Africa. He is also the host of "Orthodoxy Live" on Ancient Faith Radio. He is married to Presvytera Stacy and is the father of four children.

Suggested freewill donation - \$10

Holy Apostles Montessori School

NEW Fall Program

Holy Apostles Montessori Preschool has openings for morning and afternoon classes. We also have before and after school care available (8am-6pm).

Please contact Eva Sailor 206-972-7570.

FALL PROGRAM

Before School Care 8am to 9am

Morning Class 9am – 12 noon

Lunch Club 12:30 – 1:00pm

Afternoon 12:30pm – 3:30pm

After School Care & STEAM CLUB – 3:30pm – 6:00pm

**For questions please call or email Eva Sailor
206-972-7570 – eesailor@live.com**

MEN'S GROUP

Holy Apostles has a men's book discussion group that meets every other Monday at 7:30pm in the Holy Apostles Teen Room.

Contact Scott Ross at scott.ross@mytwu.ca if you have any questions.

Philoptochos News

Philoptochos is the women's philanthropic arm of the church that helps meet the needs of the community. If you have questions about Philoptochos or want to know how you can get involved, please contact Antigoni Tsircou: antigonitsircou@yahoo.com

MEMBERSHIP:

Please remember to fill out your annual membership form. The annual fee is \$40 per person. Please contact Ethel Barbas if you have questions: eabcamano@wavecable.com

FOOD BANK DONATIONS:

Please bring donations of shelf-stable food to church on Sunday!!

There is a grey tub at the back of the Fellowship Hall to collect the food.

These food donations will go to the Hopelink's Shoreline Food Bank.



ADULT OASIS

Oasis 2018

Spiritual Formation

The Art of Spiritual Direction

Join us as we reflect on four chapters of Henri Nouwen's book, "Spiritual Formation"

From Illusion to Prayer and Sorrow to Joy

October 7th

From Illusion to Prayer:

-The discipline of prayer is the intentional, concentrated, and regular effort to create space for God. To pray is to descend with the mind into the heart, and there to stand before the face of the Lord.

-Learning not set your heart on things that don't matter. Set your hearts on God's Kingdom first...and all these other things will be given you as well" (Matt. 6:33-34)?"

From Joy to Sorrow

It's not 'if' you've experienced loss, but rather 'how' you live your losses. Are you hiding them? Are you pretending they aren't real? -Mourning and dancing are part of the same movement of grace. Somehow, in the midst of your tears, a gift of life is given."

From Resentment to Gratitude and Fear to Love

October 14th

From Resentment to Gratitude

-Resentment is cold, agonizing hot anger that grows cold and hardens your heart and destroys your life. Learn how forgiveness can melt resentment and invite gratitude.

- Resentment entangles us in endless distractions, pulling us down whereas gratitude takes fatigue away and gives us new vitality and enthusiasm.

From Fear to Love

-How fear influences our future and how to break out with love -Learning to choose love over anxiety as we open the door of the heart and live in the presence of God's love

OASIS is our adult study after Divine Liturgy. Please join us as we learn about developing spiritual formation.

Living the Questions

Discovering Orthodox Responses to Life's Big Questions

Presented by: Fr. Tom Tsagalakis and Steve Long as his love for the Orthodox church.

Holy Apostles Greek Orthodox Church
19421 Ashworth Ave N
Shoreline, WA 98133

Five consecutive Wednesdays starting on September 26th
7:00 p.m.-8:30 p.m.

Who Am I? September 26th

Who's story are you living?
How to discover the real you?
And how to realize you are truly loveable?

Who is God? October 3rd

Which God do you believe in?
Does God Really Care?
Discovering the God who loves you and calls you by name

Why am I here? October 10th

Discovering how an examined life 'is' worth living
Discovering the human dilemma of man's search for meaning and how God cares
At the end of life we will be asked how we've reflected the light and life of Christ

Can we trust the Bible or the Church? October 17th

Discovering the power of God's word
The life changing wisdom of the Church
Embracing the timeless wisdom of the fathers and mothers

Why is there suffering? October 24th

Do you believe in Karma?
Why do bad things happen to good people?
How suffering has the potential of waking us up?

Please join us as we take on the essential questions that impact our life and world from an Orthodox Christian perspective. This series promises to be engaging with information that hopefully leads to personal transformation. Steve Long is a graduate of St. Vladimir Seminary and is currently studying to receive a Doctorate of Ministry degree from Seattle University. Fr. Tom brings his experience as a Marriage and Family Therapist of twenty-eight years as well as his love for the Orthodox church.

September 2018

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						1 • Orthros 8am Divine Liturgy <i>Ecclesiastical New Year</i>
2 • 8am-Orthros 9am-Divine Liturgy • 4:00PM Orthodox Connections: Teen and Young Adult Group	3	4	5	6	7	8 • 8am Orthros 9am Divine Liturgy <i>Nativity of the Theotokos</i>
9 • 8am-Orthros 9am-Divine Liturgy	10 • 7:30PM - 9:00PM Men's Group	11	12	13 • 7:00PM - 9:00PM Give Back Group (Addiction Support Group)	14 • 8am Orthros 9am Divine Liturgy <i>Holy Cross Feastday</i>	15
16 • 8am-Orthros 9am-Divine Liturgy • 5:30PM - 7:30PM Orthodox Connections @ Carkeek Park	17	18 • 6:30PM - 8:30PM Parish Council Meeting	19 • Guest Speaker: Fr Evan Armatas Discovering the Treasures of Orthodoxy 7:00pm - 9:00pm	20 • Hall Reserved	21 • Hall Reserved	22
23 • 8am-Orthros 9am-Divine Liturgy • 11:45AM Baby Shower for Yollande and Jean	24 • 7:00PM - 9:00PM Grief Support Group - • 7:30PM - 9:00PM Men's Group	25	26 • 6:30pm Vespers 7:00pm to 8:30pm Education Series: Living the Questions	27 • 7:00PM - 9:00PM Give Back Group (Addiction Support Group)	28	29
30 • 8am-Orthros 9am-Divine Liturgy						



Yollande and Jean
are expecting a baby girl
YASMINE

We want to welcome the El Khoury's
to our church family – by celebrating a

BABY SHOWER

September 23, 2018

following OASIS

They are registered at Amazon B aby under
"Yollande El Khoury"

For more information, connect with Jennifer Hall or Antigoni Tsircou

OC

Orthodox Connections

Back to School Kick Off

CARKEEK PARK

NEW DATE!

Sunday, September **16** @ 5:30-7:30 pm

All High School / College + welcome

Invite your friends – spread the word

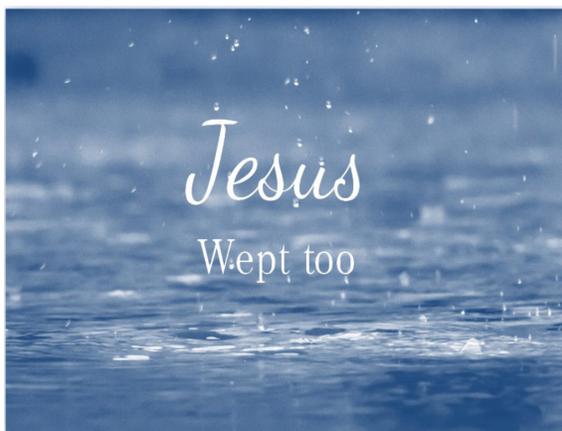
Dinner, Games, Fellowship, Fun!

(Look for the balloons - meet by the open field / play structure)

October 2018						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1 · 7:00PM - 9:00PM Grief Support Group -	2	3 · 7:00PM - 8:30PM Education Series: Living the Questions	4	5	6
7 · 8am-Orthros 9am-Divine Liturgy · 4:00PM Orthodox Connections: Teen and Young Adult Group	8 · 7:00PM - 9:00PM Grief Support Group - · 7:30PM - 9:00PM Men's Group	9	10 · 7:00PM - 8:30PM Education Series: Living the Questions	11 · 7:00PM - 9:00PM Give Back Group (Addiction Support Group) ✉	12	13 · Hall Reserved
14 · 8am-Orthros 9am-Divine Liturgy	15 · 7:00PM - 9:00PM Grief Support Group -	16	17 · 7:00PM - 8:30PM Education Series: Living the Questions	18	19	20
21 · 8am-Orthros 9am-Divine Liturgy	22 · 7:00PM - 9:00PM Grief Support Group - · 7:30PM - 9:00PM Men's Group	23 · 6:30PM - 9:00PM Parish Council Meeting ✉	24 · 7:00PM - 8:30PM Education Series: Living the Questions	25 · 7:00PM - 9:00PM Give Back Group (Addiction Support Group) ✉	26	27
28 · 8am-Orthros 9am-Divine Liturgy	29 · 7:00PM - 9:00PM Grief Support Group -	30	31			

CLOUD OF WITNESSES

HOLY APOSTLES WEEKLY GRIEF SUPPORT GROUP



JOIN US for 7 consecutive Mondays
(Sept. 24th - Nov. 5th from 7:00 - 9:00 p.m.)

when we will hold a special weekly support group for people who have experienced grief or loss in their lives. Everyone is welcomed!

For more information,
contact Jillian Chandler at (425) 750-8200.

"I thought faith would say, I'll take away the pain and discomfort, but what it ended up saying was, I'll sit with you in it." - Brené Brown

A New Heaven and A New Earth

As we consider the Ecclesiastical New year and the church's invitation to be mindful of our creation, here are some thought thoughts to ponder from Dn. John Chryssavgis, "A New Heaven and A New Earth, Church and Environment: Theological and Spiritual Insights"

Whenever we think of the Genesis account, we tend to ignore our connection to the environment. Perhaps it is a natural reaction - or perhaps it is a sign of arrogance - but we often overemphasize our creation "in the image of God" (Genesis 1 :27) and overlook our creation from the "dust of the ground" (Genesis 2:7). Yet our heavenliness should not overshadow our earthliness. Most people forget that we human beings did not get a day to ourselves in Genesis. In fact, we shared the sixth day with the creeping and crawling things of the world (Genesis 1:24-26). There is a binding unity and continuity that we share with all of God's creation; it is helpful - and humbling - to recall this truth.

Of course, in more recent years, we have been painfully reminded of this truth by flora and fauna extinction, soil and forest clearance, as well as air and water pollution. However, our concern for the environment does not result from any superficial or sentimental romanticism. It arises from our effort to honor and dignify God's creation. It is a way of paying attention to the mourning of the land (Hosea 4:3) and the groaning of creation (Romans 8:22).

This is the reason why the Ecumenical Patriarchate has organized, among other initiatives, a number of international and interdisciplinary symposia over the last decade near bodies of water: in the Aegean Sea (1995) and the Black Sea (1997), along the Danube River (1999) and in the Adriatic Sea (2002), in the Baltic Sea (2003), on the Amazon River (2006), as well as in Greenland and the Arctic (2007). Like the air we breathe, water is a source of life; if it is defiled, the very essence of our existence is threatened.

Tragically, however, we appear to be caught up in selfish lifestyles that repeatedly ignore the constraints of nature, which are neither deniable nor negotiable. There will unfortunately be some things we learn about our planet's capacity for survival which we will discover only when things are beyond the point of no return.

The Iconic Vision of Nature: A sense of the holy in nature implies that everything that breathes praises God (Psalm 150:6); the entire world is a "burning bush of God's energies," as Gregory Palamas claimed. When our heart is sensitive to this reality, then "our eyes are opened to discern the beauty of created things" (Abba Isaac the Syrian). Seeing clearly is precisely what icons teach us to do. The world of the icon offers new insights; it reveals the eternal dimension in everything we experience. Our generation, it may be said, is characterized by a sense of self-centeredness toward the natural world, by a lack of awareness of the beyond. We appear to be inexorably trapped within the confines of our individual concerns. We have broken the sacred covenant between ourselves and our world.

The icon restores and reconciles. It reminds us of another way of living and offers a corrective to the culture we have created, which gives value only to the here and now. The icon reveals the inner vision of all, the world as created and as intended by God. Very often, the first image attempted by an iconographer is that of the Transfiguration of Christ on Mt. Tabor. This is precisely because the iconographer struggles to hold together this world and the next, to transfigure this world in light of the next. For, by disconnecting this world from heaven, we have in fact desecralized both. The icon articulates with theological conviction our faith in the heavenly kingdom. It does away with any objective distance between this world and the next, between material and spiritual, between body and soul, time and eternity. The icon speaks in this world the language of the age to come.

This is why the doctrine of the Divine Incarnation is at the very heart of iconography. For in the icon of Jesus Christ, the uncreated God assumes a creaturely face, a beauty that is exceeding (Psalm 44:3), a "beauty that can save the world" (Fyodor Dostoevsky). And in Orthodox icons, faces - whether of Christ or of the saints - are always shown frontally; two eyes always gaze back at the beholder. The heart becomes "all eyes," as the desert fathers like to say, eternally receptive of divine grace. Christ is in our midst, here, Immanuel (Matthew 1 :23). A profile view signifies sin; it implies a rupture in communication. "I see" means that "I am seen," which in turn means that I am in communion. This is the powerful experience of the invisible and the immortal, a passing over - a Passover, or Pascha - to another way of seeing and "a different way of living," as our Paschal hymns proclaim.

In this respect, the entire world is an icon, a door opening up to this new reality. Everything in this world becomes a seed. "Nothing is a vacuum in the face of God," wrote St. Irenaeus of Lyons; "everything is a sign of God." Thus, in icons, rivers have a human form; so, too, do the sun and the moon and the stars and the waters. All of them assume human faces; all of them acquire a personal dimension-just like people; just like God.

THE CRISIS WE ARE FACING IN OUR WORLD IS NOT PRIMARILY ecological. It is a crisis concerning the way we envisage the world. We are treating our planet in an inhumane, godless manner precisely because we fail to see it as a gift inherited from above; it is our obligation to receive, respect, and in turn offer this gift to future generations. Before we can effectively deal with ecological problems, we must change the way we perceive the world. Otherwise, we are simply dealing with symptoms, not with their causes. We require a new worldview if we are to desire "a new heaven and a new earth" (Revelation 2 1: 1). This is our calling; indeed, this is God's command. We must hear and heed it now. As his All-Holiness Ecumenical Patriarch Bartholomew declared jointly with the late Pope John Paul II:

"It is not too late. God's world has incredible healing powers. Within a single generation, we could steer the earth toward our children's future. Let that generation start now, with God's help and blessing." (Venice, 2002)

Let that generation start with us!

The Cross: The Greatest Weapon

The feast day of the Holy cross reminds us that the Cross is a symbol of victory. The church honors a tree! Yes, creation 'gets' to participate in our salvation. The wood of the cross becomes the means with which we are saved!

Through the death of Jesus on the Cross, the greatest evil, death itself, was destroyed. Before the Cross, the devil thought that death was his greatest weapon. All who died would enter his dark kingdom. And yet, when Jesus went to hell, the devil trembled.



The Cross, which had been a tool of evil, became a power of death for hell itself. One of the morning hymns describes the devil trembling when he sees Christ himself enter into Hades and cries out, "My spirit trembles, and now I must cast out Adam and his posterity. A tree brought them to my realm, but now the tree of the Cross brings them back again to paradise."

The Lord said: "If anyone wishes to come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it. For what does it profit a man, to gain the whole world and forfeit his life? Mt 16:24-26.

We are encouraged to deny our self ANY thing that keeps us from God. Anything that distracts us from His peace. Anything that clouds our minds. We are called to take up our cross with joy and respect and true faith that Jesus is victorious in all if we allow Him.

We Christians place the Cross in our Church, in our homes, in our cars. We continually make the sign of the Cross, and wear a Cross around our neck. The Cross is not a decoration for us but has become a symbol of love, joy, hope, power and victory.

The Cross reminds us of God's love. "God so loved the world that he gave his only begotten son that whoever believes in him will not perish but will have eternal life." (John 3:16) What greater love is there than to lay down your life for others? The creator of the Universe gave His life so we can have it in abundance!!

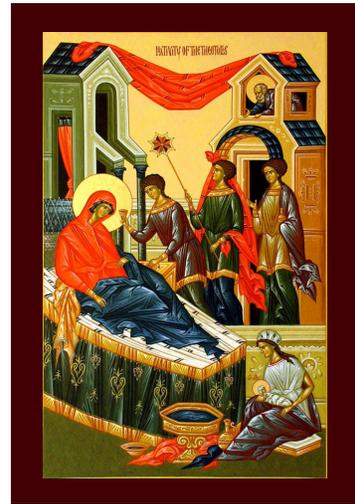
The Cross reminds us of joy, the joy of paradise, the Kingdom. We start the liturgy with 'blessed is the kingdom. Many hymns of our church recall how Adam and Eve were sent out of paradise because of a tree. They ate fruit from the forbidden tree. And yet it is also a tree that has opened the doors of paradise once again for all believers, the tree of the Cross.

Finally, the Cross is a symbol of victory. Through the death of Jesus on the Cross, the greatest evil, death itself, was destroyed. Before the Cross, the devil thought that death was his greatest weapon. All who died would enter his dark kingdom. And yet, when Jesus went to hell, the devil trembled. The Cross, which had been a tool of evil, became a power of death for hell itself. One of the morning hymns describes the devil trembling when he sees Christ himself enter into Hades and cries out, "My spirit trembles, and now I must cast out Adam and his posterity. A tree brought them to my realm, but now the tree of the Cross brings them back again to paradise."

Lord we are grateful for Your Holy Cross and Your love for us!
Amen!

The Birth of the Theotokos

Many non-orthodox Christians have trouble making a personal connection with the Virgin Mary, the Theotokos. They understand and accept the theology and the reasons why the Theotokos is venerated and called upon for intercession, but on a personal, intimate or emotional level, there is not much connection. For us orthodox Christians, it is a reminder that God uses His creation, not only the cross but a human being, the Theotokos, to aid in our salvation. St. Gregory Palamas writes about the feast:



"This sacred feast and holiday that we are keeping is the first to commemorate our recall and re-creation according to grace, for on it all things began to be made new, enduring precepts began to be brought in instead of temporary ones, the spirit instead of the letter, the truth instead of shadows. Today a new world and a mysterious paradise have been revealed, in which and from a new Adam came into being, re-making the old Adam and renewing the universe. He is not led astray by the deceiver, but deceives him, and bestows freedom on those enslaved to sin through his treachery.

Today a paradoxical book has been made ready on earth, which in an indescribable way can hold, not the imprint of words, but the living Word Himself; not a word consisting of air, but the heavenly Word; not a word that perishes as soon as it is formed, but the Word who snatches those who draw near Him from perdition; not a word made by the movement of a man's tongue, but the Word begotten of God the Father before all ages.[...]Thus Christ took sin's prisoners to live with Him forever, justifying them by faith in Him, but He bound the prince of sin with inescapable bonds, and delivered him to eternal fire without light.

Today, as prophesied, out of the 'stem of Jesse', a rod has come forth (cf. Isa. 11:1), from which a flower has grown with knows no wilting. This rod recalls our human nature, which had withered and fallen away from the unfading garden of delight, makes it bloom again, grants it to flourish forever, brings it up to heaven, and leads it into paradise. With this rod the great Shepherd moves His human flock to eternal pastures, and supported by this rod, our nature lays aside its old age and feeble senility, and easily strides towards heaven, leaving the earth below for those who, devoid of support, are plunging downward. But who is the new world, the mysterious paradise, the paradoxical book, the inspired tabernacle and ark of God, the truth sprung up from the earthy, the much – extolled rod of Jesse? It is the Maiden who before and after childbearing is eternally virgin, whose birth from a barren mother we celebrate today." (The Homilies, pp 334-335)

I pray we learn to have a deep loving relationship with our Lord's mother.

+fr. Tom

PRAYER LIST

Laurie Accito	Dana	Judy Knittle	Oliver	Teodor
Stevie Adamek	Darla	Kurt	Paul	Teresa
Alison	David	Kristen	Alexandra	Christopher Themelis
Angelia	Chaleen DeStephano	Betty Kouldoukis	Stephanie Pappas	Terry Olson
Angeliki	Tammie Duskin	Beau Larson	Nancy Paris	Ed Talerico
Pete Anthony	Costa	Laura	Christy Pessemier	Joyce Talerico
Sidonia Anthony	Eugenia	Laurie	Alana Petrie	Joseph Taylor
Pres. Maria Armatas	Renee Feria	Andrew and Ciara Leckie	Sarah Powell	Gus Themelis
Artemis	Efthalia Geanous	Blair Leckie	Philip & Barbara	Tina
Midge Conner	Evangelia	Georgia Leckie	Patricia Rey	Trae Tinglestadt
Kathy Auer	Ferdi	Fotini Leviton	Rachael	Michael Tsagalakis
Gene Auer	Gabriella	Sophia Lott	RJ	Marianna Turko
Aaron Barlas	Gementzopoulou Family	Martha	Ronald	Vasili
Jamie Baudin	Merrill Gilchrist	Matthew Gray	Rose	Steve Voss & family
Ben	Geoffrey Gilmore	Mason	Sarah	Sarah Webb
Tom Belesiotis	Janell Gilmore	Michelle	Sasha	Johnnie Whitby
Bouzinekis Family	Alan Herr	Michael	Marsha Sherwood	Yvonne
Jeanne Boss	Stephanie & Athena Hinline	Michaila	Kurt and Kathy Simons	
The family of Parker Brown	Howard	Marie Moffitt	Navaeh Smith	
Linda Busse	Fr. Isidore	Mary Moffitt	Sophia	
Carol	Jaclyn	Hayley and Ashley Montgomery	Greg Spyridis	
Carina	Jessica	Jim and June Morrison	Stephanie	
Katelyn Carlsen	John	John Mastor Jr.	Stephen	
Chad	Judy	Natalia	Alice Stevenson	
Christina	Michael Karsiotis	Natasha	Karen Stevenson	
Christine	Kelly	Nathan	Vasili Stumpus	
	Candace Kerwin	Nia	Sallie Squires	
	Kimberly	Nikiphora	Tanya	
		Jon & Erin Ornes		

O Holy Father, heavenly Physician of our souls and bodies, who has sent Your Only-begotten Son our Lord Jesus Christ to heal all our ailments and deliver us from death: please visit and heal Your servant (Name), granting him/her release from pain and restoration to health and vigor, that she/he may give thanks to You and bless Your Holy Name, of the Father, and of the Son, and of the Holy Spirit: now and ever, and unto ages of ages.

WISDOM FROM THE FATHERS

Our heart is like a mirror; as the objects of the outer world are reflected in an ordinary mirror, so ought the truth to be reflected with all exactitude in our hearts.

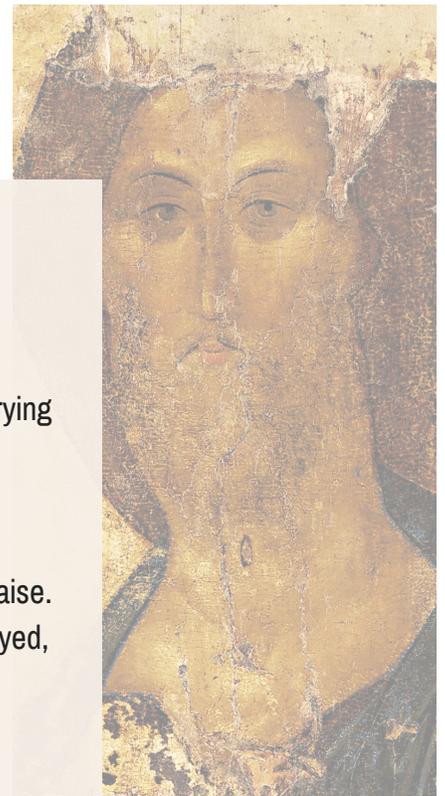
- St. John of Kronstadt

When we once begin to form good resolutions, God gives us every opportunity of carrying them out.

- St John Chrysostom

Take heed, then, often to come together to give thanks to God, and show forth His praise. For when you assemble frequently in the same place, the powers of Satan are destroyed, and the destruction at which he aims is prevented by the unity of your faith.

- St. Ignatius of Antioch, 2nd century



Feasibility 2018

Dearly Beloved of Holy Apostles,

As we reflect on what needs to change for us to become more Christ like during the Ecclesiastical new year, our parish is also reflecting on how to respond to our parish's growing need for more space in which to worship, to gather as a community and to support our ministries.

We recite, "let us commit ourselves and one another and our whole life to Christ" every liturgy. It is with faith, hope and prayer that our commitment to Christ will help us be open and guided by the Holy Spirit as we look to take these important steps to best respond to our growth. Prudence is a characteristic of wisdom which is rooted in an awareness of worldly reality. Christ's admonishes his apostles to practice prudence and we will respond to the expansion of our facilities with a prudent heart.

It is with this in mind that the parish council will carefully assess the enthusiasm of our parish family members for our proposed building project and the level of our individual commitment to actualizing these plans through sacrificial giving. It is only with a reasonable understanding of our financial capacities that will inform decisions with regard to the extent of our project.

We are looking forward to your participation in gathering this important information. You will have an opportunity to hear about the building vision, give feedback on that vision, share your own ideas about the growth plan, and confidentially provide Father Tom with an idea of how much financial assistance you can provide over the next three years to help meet our goals.

We are grateful to have you be a part of this exciting journey and may God bless and inspire us as we seek to expand His Holy House at Holy Apostles!

In Christ's service,

Fr. Tom Tsagalakis
Priest

Diana Plumis
Building Project Chairperson

Parish General Assembly

Sunday, November 11th
at 11am

Please join us for an update on
our Parish Strategic Plan

Holy Apostles Greek Orthodox Church
19421 Ashworth Avenue North
Shoreline, WA 98133

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“Let us commit ourselves and one another and our whole life to Christ our God”