

SUNDAY SCHOOL BEGINNING

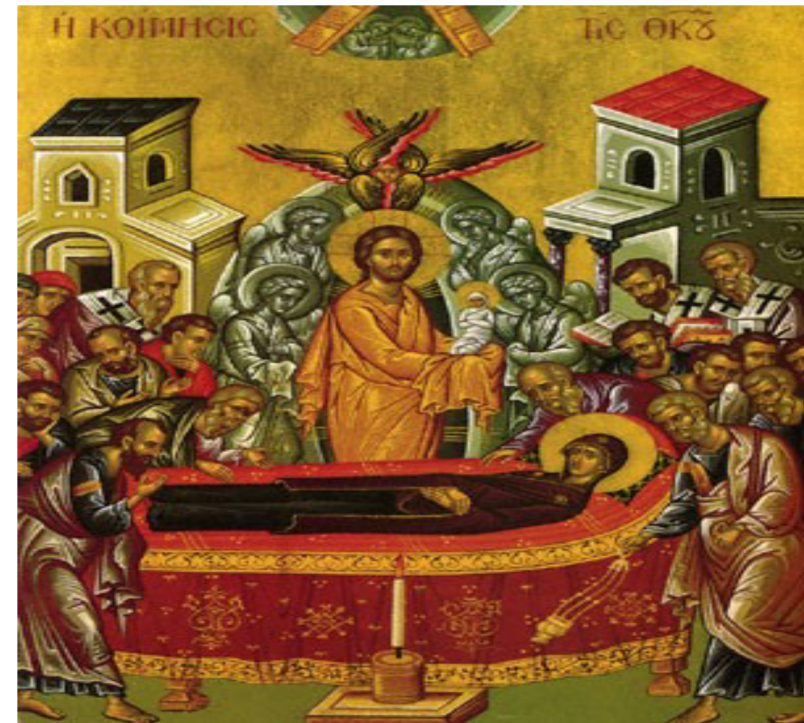
Sunday School for the 2025-2026 school year will begin on **Sunday, August 31st**. We would like to see every child in the community participate in this important aspect of Christian Education. If your child has not yet attended, please make every effort to bring them. Registration is starting on August 10th and 17th, please see Anna Gilman, in the large hall, so that we can place your child in the proper class. There are a total of five levels available. They are: 3-5 years old; 1st-3rd grades; 4th-6th grades; and the Middle School, High School class.

Please note that classes begin every Sunday at 9:45 a.m. It is important that each child be there on time to receive the full benefits of the program. At 10:25 a.m. the classes end, and the students then go to church to sit with their parents. If you cannot bring your child, please use car pools so that the children can be there every Sunday.

We will also be having a coffee hour following the Divine Liturgy on August 31st

St. Nicholas Greek Orthodox Church
697 Asheville Highway
PO Box 1107
Spartanburg, SC 29304

ST. NICHOLAS NEWS AUGUST 2025



**DORMITION OF THE MOST HOLY
THEOTOKOS-AUGUST 15TH**

August 2025

AUGUST 1st Paraclesis 5:00 pm	
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Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
3 8th Sunday of Matthew 9:15 Orthros 10:00 Divine Liturgy 11:45 Dance Practice	4 Making Melomakarona 10:00 am Paraklesis 5:00 pm	5 Making *Melomakarona 10:00 am *If didn't finish on the 4th	6 HOLY TRANSFIGURATION 8:30 a.m. Orthros 9:00 a.m. Divine Liturgy	7 (Empty)	8 Paraklesis 5:00 pm	9 (Empty)
			FISH Allowed	Fast of the Falling Asleep of the Holy Theotokos August 1st-14th		
10 9th Sunday of Matthew 9:15 Orthros 10:00 Divine Liturgy 11:45 Dance Practice	11 Paraklesis 5:00 pm	12 (Empty)	13 Paraklesis 5:00 pm	14 Great Vespers 5:00 pm	15 Dormition of the Theotokos 8:30 Orthros 9:00 Divine Liturgy	16 (Empty)
Fast of the Falling Asleep of the Holy Theotokos Aug 1st-14th						
17 10th Sunday of Matthew 9:15 Orthros 10:00 Divine Liturgy 11:45 Dance Practice 12:30 Parish Council Meeting	18 (Empty)	19 Making Kourambiedes 10:00 am	20 Making Kourambiedes 10:00 am *If didn't finish on the 19th <div style="background-color: #f4a460; text-align: center; padding: 2px;">Fast Day</div>	21 (Empty)	22 (Empty) <div style="background-color: #f4a460; text-align: center; padding: 2px;">Fast Day</div>	23 (Empty)
24 11th Sunday of Matthew 9:15 Orthros 10:00 Divine Liturgy 11:45 Dance Practice	25 Making Pastitsio 9 am	26 Making Pastitsio 9 am	27 Making Pastitsio 9 am <div style="background-color: #f4a460; text-align: center; padding: 2px;">Fast Day</div>	28 (Empty)	29 (Empty) <div style="background-color: #f4a460; text-align: center; padding: 2px;">Fast Day</div>	30 (Empty)
31 12th Sunday of Matthew 9:15 Orthros 9:45 Sunday School 10:00 Divine Liturgy 11:45 Dance Practice	1 (Empty)	2 (Empty)				

The Dormition of the Most Holy Theotokos

We have run through the entire cycle of the liturgical year, and we have passed through all the stages of the life of our Lord Jesus Christ his nativity, his teaching, his death on the cross and his glorious resurrection, his ascent into heaven, his sitting at the right hand of the Father. Christ's earthly mission on behalf of humanity is fully completed with the gift of the Holy Spirit at Pentecost. The life of the Church, the Body of Christ, begins on that day. The Holy Spirit reveals himself through the saints, their radiance in the world is the fruit of Pentecost.

The church reserves a very special place among the saints for Mary, the most-holy Mother of God. Through her, the Son of God became the Son of man. Her virgin womb is more spacious than the heavens we say in our hymns, because it has contained God. The infinite, limitless God has allowed himself to be contained in the womb of a mother. The body of the most-holy Virgin was the physical envelope which assisted the incarnations. This is why the liturgical year, which is the image of the life of Christ, is also circumscribed by two events in the life of Mary, her birth and her death. In fact, the first feast of the liturgical year is the Nativity of the Virgin (September 8: see the first volume). We complete this book with the last feast of the church year, Dormition, celebrated on August 15. To mark the significance of this day, it is preceded by a two-week fast, August 1-14, a period of preparation needed to glorify this event. What event do we commemorate at Dormition?

We have no historical documentation about Mary's death; no scriptural text mentions her end. Only the apocryphal gospels contain a detailed account of the Virgin's death, placing it at Jerusalem. We will return later to these writings, for it is they that inspired the icon and the liturgical text of the feast. But these accounts, very late in origin and full of legendary detail, accounts which the Church has not accepted as canonical, should not trouble us, for the veneration of Mary is based not on folklore, but on Tradition, which is the complement of Scripture.

Indeed, tradition is the living memory of the Church, a memory which is transmitted from generation to generation. Ever since the time of the apostles, we keep in our memory the certainty that Mary, like her Son, has passed through death, and that like him she has risen. This is why the feast of the Dormition is a second Pascha, a passage from death to life, according to St. John's gospel:

In the tradition of our faith, we also keep the vision of Mary's ascent to heaven with the body. We call this mystery the "Assumption." Like her Son, ascended to the Father, so Mary was taken by angels and transported into heaven with her body.

Seeker: There were witnesses to the ascension of Christ, the apostles and the Mother of God; but there is no proof of Mary's ascent into heaven.

Sage: That is true. But the Fathers of the Church have always venerated Mary as being glorified in her body. Their consciences dictated to them the following revelation: she who contained God in her womb is a virgin before, during and after her childbirth. Her ever virgin body has served as a vessel for the incarnation. It is from her most-pure flesh that Christ's body was made. She, just like her Son, was not tarnished by corruption, for she remained sinless.

Seeker: Is this the Immaculate Conception? This is the Roman Catholic teaching about the Virgin Mary.

Sage: No, the Orthodox do not say that Mary was conceived without sin. She was born from the lineage of David and bears the mark of sin which weighs on all humanity ever since the fall of our first parents. She is not apart from fallen humanity; she is one with her ancestors and with all men, saints and sinners, whom Christ wanted to save. But we venerate Mary as the one who, because of her faithfulness to God, committed no sins and, through her holy life, made possible God's coming on earth. Because of her sanctity Mary was able to receive the Holy Spirit and to conceive the Son of God, because *the power of the Most High overshadowed her* (Lk 1:35). Through the incarnation, Mary is totally united to the Holy Trinity: the fruit of her womb is the Son of the Father, conceived of the Holy Spirit.

We can legitimately ask why the Word of God took so long to descend to earth and become incarnate in order to save fallen humanity. But only after the middle of the sixth millennium after Adam's sin did he find on earth a virgin pure not only in body, but also in spirit. There was only one such woman, unique in her spiritual and bodily purity, who was worthy to become the church and the temple of the Holy Spirit. (St. Dimitri of Rostov, 17th Century).

The Feast of Jesus Christ and the Virgin Mary - Volume II - The Incarnate God.



St. Nicholas News Monthly Bulletin of

St. Nicholas Greek Orthodox Church
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Spartanburg, SC 29303

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August 2025

SUNDAY

Orthros | 9:15 am
Divine Liturgy | 10:00 am

WEEKDAY

Orthros | 8:30 am
Divine Liturgy | 9:00 am

Schedule of Services

Holy Confession: Available by appointment.

Weekday Services

August 1, 4, 8, 11 & 13 | Paraklesis Service - 5:00 p.m.
August 14 | Great Vespers - 5:00 p.m.
Wednesday, August 6 | Divine Liturgy - 9:00 am
Friday, August 15 | Divine Liturgy - 9:00 am



Greek Festival 2025

September 19-21, 2025

We need help, so please
keep these dates in mind!

More information in next month's bulletin.

The SignUp Genius is ready for you.

Reserve your spot today!

<https://www.signupgenius.com/go/greekfestival25>

Festival Chairmen:

Claire Bourland and Litsa Sinclair

2025 FESTIVAL SPONSOR OPPORTUNITIES

- **Platinum (\$2,500+)** Includes logo on back of admission passes (5,000), listing on all promotional materials, 10 meals at event, 250 admission passes to event.
- **Gold (\$1,000+)** Includes listing on all promotional materials, 5 meals at event, 100 admission passes.
- **Silver (\$500+)** Includes listing on all promotional materials, 50 admission passes.
- **Bronze (\$250+)** Includes listing on all promotional materials, 25 admission passes.
- **Friend (\$150+)** 10 complimentary admission passes to event..

Visit our website SpartanburgGreekFestival.com to register online or email SpartanburgGreekFestival@gmail.com.

Deadline for print materials is **August 15** after which representation will be on the festival website only. Sponsorship has its benefits, but we are grateful for donations of any amount!

In and Out

In and out? It is the name of a hamburger place in Los Angeles; it should not characterize the traffic pattern through our temples during services. It sometimes seems that our temples must have a revolving door at the entrance; it is used by both children and adults. Use the restroom before coming to the temple; or immediately upon arrival if your journey was lengthy. You should not need to get a drink of water during the services - especially if you plan to receive Communion! Do not come to the temple in order to go to the fellowship hall; come to pray.

Leaving Before the Dismissal

Leaving the temple before the Dismissal is not only rude, but it deprives us of a blessing. Worship has a beginning ("Blessed is our God..." or "Blessed is the Kingdom...") and an ending ("Through the prayers of our holy fathers..."). To leave-immediately after receiving Holy Communion is to treat the temple like a fast food restaurant where we come and go as we please. We live in a fast-paced world where we seem to be hurrying from place to place. But in God's presence we need to make every attempt to fight this pressure to move on to the next thing on the day's agenda. When we ultimately get to the Kingdom of Heaven there will be no follow-on agenda; likewise when we arrive and hear the words "Blessed is the Kingdom..." we should be glad to sojourn in the presence of God's house.

We deprive ourselves of blessings by not being still and participating in God's holiness. Eat and run at McDonald's - but stay in the temple to partake of God's, His precious gifts and to thank Him for them.

Lipstick

Have you ever looked at an icon in just the right light and seen the lip prints all over? It's disgusting, isn't it? In fact, it's downright gross. Lipstick may arguably look fine on lips, but it looks horrible on icons, crosses, the Communion spoon, and the Bishop's or Priest's hand. Icons have been ruined by lipstick; and it is at the very least inconsiderate of others to leave your lipstick behind for them to have to deal with.

Worst of all, when lipstick gets on the Communion spoon, the priest transfers it to the Holy Chalice where it instantly spreads out in a sheen (like an oil film) over the most precious Body and life-giving Blood of our Lord, God and Savior Jesus Christ. Wearing lipstick when taking Communion is not only disrespectful but a terribly sacrilege. Why would anyone wish to receive the Body and Blood of Christ for the remission of sins and life everlasting while at the same moment committing a sacrilege? It just is not rational.

What is the answer to the issue of wearing lipstick? If you insist on wearing lipstick - although the fathers ask us why we seek to alter the image of our face created by God by using makeup - blot your lips well before venerating an icon, taking Communion, reverencing the Cross, or kissing the bishop's or priest's hand. Even better, wait until after the service is over before applying lipstick.

After all, God is not impressed with how attractive you look externally - your make-up or your clothing - but with how attractive you are internally - your adornment with good works and piety.

From: "Word" Magazine by Fr. David Barr

Announcements

CHURCH SERVICES: THE PARAKLESIS

The Paraklesis of Supplication to the Virgin Mary is celebrated in the Orthodox Church from the first through the fifteenth day of August. These are the services which are chanted to the Most Blessed Virgin on behalf of both the spiritual and physical strength of all Orthodox Faithful. We beseech the All-Loving Virgin to intercede to God Almighty for the guidance, well-being and strength of our loved ones. On August 15th, we celebrate the Feast Day of the Koimisis (Repose) of the Blessed Virgin, the Faithful then partake of the Most Sacred Sacrament in the Church, Holy Communion. The schedule of Services is listed on the monthly calendar.

STEWARDSHIP | Just a reminder that if you have not turned in a Pledge Card for 2025, there is still time to do so. They are located in the Pangari area and can be dropped in the collection tray or given to a parish council member.

Special Note For Sunday, September 21st | On Sunday, September 21st the Orthros will begin at 8:30 a.m. and the Divine Liturgy will begin at 9:00 a.m. REMEMBER THIS IS ONLY FOR THE 21st

DANCE REHERSAL | Dance rehearsals for the 2025 Greek Festival - The rehearsals for the Greek Festival will begin after the fellowship hour on August 3rd. Directing the young adults will be Haido Pourlos and Vasi Kourlas. While Haido Poulos, Martha Nayfa and Anna Gilman will work with the young children.

Congratulations!

Baptism: Sofia Flippo was baptized on Saturday, July 12, 2025, in our church. She is the daughter of Richard A. and Maria (Ramantanin) Flippo. The Godmother is Gracie Eleni Michael. Congratulations! **Na Sas Zisei!**

Our Sympathies

The Parish wishes to extend its sympathies to Mrs. Helen Diamaduros and her family on the falling asleep in the Lord of her beloved husband, Mr. Gus Diamaduros on June 28, 2025. He was a beloved husband, father, grandfather, great grandfather, brother and uncle. He will truly be missed.

May His Memory Be Eternal!

Schedule

August 2025

3	Prosporo Mrs. Donna Mavroftas
	Pangari Mike Lydakis, Ramzi Ayyad
	Coffee Hour Diamaduros Family
6	Prosporo TBA
10	Prosporo Mrs. Helen Michael
	Pangari Constantine Ghiomis, Logan Griffith
	Coffee Hour TBA
15	Prosporo Mrs. Vaya Gazos
17	Prosporo Dr. Lina Miraziz Jung
	Pangari David Jung, Conrad Allen
	Coffee Hour TBA
24	Prosporo TBA
	Pangari Kiki Couchell, Conrad Allen
	Coffee Hour TBA
31	Prosporo TBA
	Pangari Ed Griffin, David Jung, Kiki Couchell
	Coffee Hour Sunday School