

JANUARY 2023



Greek Orthodox  
Metropolis of  
New Jersey

## Saint Andrew Family News

A MONTHLY PUBLICATION OF SAINT ANDREW GREEK ORTHODOX COMMUNITY OF MORRIS COUNTY

ICON: *Presentation of the Lord to the Temple – February 2<sup>nd</sup>*

*THREE HIERARCHS* Services Celebrated - January 30<sup>th</sup>  
Hellenic Afternoon School **PROGRAM** of Three Hierarchs on Sunday – January 29<sup>th</sup>

# Saint Andrew Family News

A MONTHLY PUBLICATION OF SAINT ANDREW GREEK ORTHODOX COMMUNITY OF MORRIS COUNTY

On Sundays we celebrate

**Orthros @ 8:15 AM & Divine Liturgy @ 9:30 AM**

For other services please check our website or call the office

**OFFICE HOURS**

Mon – Fri 10am-4pm

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**Web site <https://www.standrewgonj.org/>**

**NJ Metropolis Web: [www.njgoarch.org](http://www.njgoarch.org) G.O. Archdioceses Web: [www.goarch.org](http://www.goarch.org)**

Father John Theodosion, *Editor in Chief*

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*Please submit your articles and information on time to  
Vasiliki (Bessie) Petrakos [info@standrewgonj.org](mailto:info@standrewgonj.org)*

*Deadline for the **FEBRUARY & MARCH ISSUE** is January 16<sup>th</sup>*

*NOTE: Months of February & March issue will be in ONE issue together*

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# DIVINE SERVICES

## JANUARY 2023

<b>Sunday</b>	<b>1</b>	<b>CIRCUMCISION OF OUR LORD &amp; COMMEMORATION OF ST. BASIL @8:15AM</b>
Thursday	5	EVE OF THE THEOPHANY OF OUR LORD AND SAVIOUR JESUS CHRIST: + Orthros, Great Hours, Great Vespers, & Divine Liturgy Of St. Basil The Great, Great Agiasmos ( <i>Fasting Day</i> )
Friday	6	HOLY THEOPHANY, BAPTISM OF OUR LORD AND SAVIOUR JESUS CHRIST, Orthros, Divine Liturgy & The Great Agiasmos
Saturday	7	THE SYNAXIS OF THE HOLY PROPHET +ST. JOHN THE BAPTIST
<b>Sunday</b>	<b>8</b>	<b>Sunday after Epiphany</b>
<b>Sunday</b>	<b>15</b>	<b>12<sup>th</sup> Sunday of Luke</b>
Tuesday	17	+ST. ANTHONY THE GREAT
Wednesday	18	+ST. ATHANASIOS THE GREAT & CYRIL, PATRIARCHS OF ALEXANDRIA
Friday	20	+ ST. EUTHYMOS THE GREAT
<b>Sunday</b>	<b>22</b>	<b>15<sup>th</sup> Sunday of Luke</b>
<b>Sunday</b>	<b>29</b>	<b>Sunday of the Canaanite</b>
Monday	30	+SYNAXIS OF THE THREE HIERARCHS: +BASIL THE GREAT, +GREGORY THE THEOLOGIAN, & +JOHN CHRYSOSTOM

## FEBRUARY

Thursday	1	ST. TRYPHON OF PHRYGIA / RELICS*
Friday	2	THE PRESENTATION OF OUR LORD AND SAVIOR IN THE TEMPLE
<b>Sunday</b>	<b>5</b>	<b>Sunday of the Publican and Pharisee: Triodion Begins</b>
Monday	6	ST. PHOTIOS, PATRIARCH OF CONSTANTINOPLE
Friday	10	ST. HARALAMBOS THE MARTYR
<b>Sunday</b>	<b>12</b>	<b>Sunday of the Prodigal Son</b>
Saturday	18	FIRST Saturday of Souls ( <i>with Kollyva</i> )
<b>Sunday</b>	<b>19</b>	<b>Judgement Day (Meatfare Sunday)</b>
Saturday	25	SECOND Saturday of Souls ( <i>with Kollyva</i> )
<b>Sunday</b>	<b>26</b>	<b>Forgiveness Sunday / Cheesefare Sunday</b> Forgiveness Vespers at 4:00pm
Monday	27	Office of the Great Compline @6:00pm GREAT LENT BEGINS

**Sundays:** Orthros begins @ 8:15AM & Divine Liturgy @ 9:30AM

**Weekdays:** Orthros begins @ 8AM & Divine Liturgy @ 9:15AM

*(We have this saint's Relics at our Saint Andrew Reliquary) \**

# ΙΕΡΕΣ ΑΚΟΛΟΥΘΙΕΣ

## ΙΑΝΟΥΑΡΙΟΣ 2023

<b>Κυριακή</b>	<b>1</b>	<b>Η ΚΑΤΑ ΣΑΡΚΑ ΠΕΡΙΤΟΜΗ ΤΟΥ ΧΡΙΣΤΟΥ, ΒΑΣΙΛΕΙΟΥ ΑΡΧΙΕΠΙΣΚΟΠΟΥ ΚΑΙΣΑΡΕΙΑΣ</b> <u>ώρα 8.15πμ</u>
Πέμπτη	5	ΠΡΟΕΟΡΤΙΑ ΤΩΝ ΦΩΤΩΝ ΘΕΟΠΕΜΠΤΟΥ & ΘΕΩΝΑ ΤΩΝ ΜΑΡΤΥΡΩΝ (Νηστεία) – Όρθρος, Μέγα Εσπερινό, Θεία Λειτουργία του Αγίου Βασιλείου & Ακολουθία του Αγιασμού
Παρασκευή	6	ΤΑ ΑΓΙΑ ΘΕΟΦΑΝΕΙΑ ΤΟΥ ΣΩΤΗΡΟΣ ΗΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ; Μέγας Αγιασμός
Σάββατο	7	Η ΣΥΝΑΞΙΣ ΤΟΥ ΠΡΟΔΡΟΜΟΥ ΚΑΙ ΒΑΠΤΙΣΤΟΥ
<b>Κυριακή</b>	<b>8</b>	<b>Απόδοσις τών Αγίων Θεοφανείων</b>
<b>Κυριακή</b>	<b>15</b>	<b>ΙΒ΄ Του Λουκά</b>
Τρίτη	17	+ ΑΝΤΩΝΙΟΥ ΤΟΥ ΜΕΓΑΛΟΥ
Τετάρτη	18	+ ΑΘΑΝΑΣΙΟΥ ΤΟΥ ΚΥΡΙΛΛΟΥ ΑΡΧΙΕΠΙΣΚΟΠΩΝ ΑΛΕΞΑΝΔΡΕΙΑΣ
Παρασκευή	20	+ ΕΥΘΥΜΙΟΥ ΟΣΙΟΥ ΤΟΥ ΜΕΓΑΛΟΥ
<b>Κυριακή</b>	<b>22</b>	<b>ΙΕ΄ Του Λουκά</b>
<b>Κυριακή</b>	<b>29</b>	<b>ΙΖ΄ ΜΑΤΘΑΪΟΥ (τῆς ΧΑΝΑΝΑΪΑΣ);</b>
Δευτέρα	30	ΤΩΝ ΤΡΙΩΝ ΙΕΡΑΡΧΩΝ + ΜΕΓΑ ΒΑΣΙΛΕΙΟΣ, + ΓΡΗΓΟΡΙΟΣ Ο ΘΕΟΛΟΓΟΣ, + ΙΩΑΝΝΗΣ ΧΡΥΣΟΣΤΟΜΟΣ

## ΦΕΒΡΟΥΑΡΙΟΣ

Πέμπτη	1	ΤΡΥΦΩΝ ΜΑΡΤΥΣ* / <i>Λείψανα</i>
Παρασκευή	2	+ Η ΥΠΑΠΑΝΤΗ ΤΟΥ ΧΡΙΣΤΟΥ
<b>Κυριακή</b>	<b>5</b>	<b>ΙΣΤ΄ Λουκά (Τελώνου καί Φαρισαίου) - Αρχάς Τριοδίου</b>
Δευτέρα	6	+ ΦΩΤΙΟΥ ΤΟΥ ΜΕΓΑΛΟΥ, ΠΑΤΡΙΑΡΧΗΣ ΚΩΝΣΤΑΝΤΙΝΟΥΠΟΛΕΩΣ
Πέμπτη	10	+ ΧΑΡΑΛΑΜΠΟΣ ΪΕΡΟΜΑΡΤΥΣ
<b>Κυριακή</b>	<b>12</b>	<b>ΙΖ΄ Λουκά (τοῦ Ασώτου)</b>
Σάββατο	18	<b>Α΄</b> Ψυχοσάββατον <i>(με κόλλυβα)</i>
<b>Κυριακή</b>	<b>19</b>	<b>Κυριακή τῆς Ἀπόκρεω</b>
Σάββατο	26	<b>Β΄</b> Ψυχοσάββατον <i>(με κόλλυβα)</i>
<b>Κυριακή</b>	<b>26</b>	<b>Κυριακή τῆς Τυροφάγου</b> Μέγας Εσπερινός <u>ώρα 4:00μμ</u>
Δευτέρα	27	Ακολουθία Μέγα Απόδειπνων <u>ώρα 6μμ</u> <b>[Νηστεία]</b>

Την Κυριακή – Όρθρος - ώρα 8.15πμ & Θεία Λειτουργία - ώρα 9:30πμ  
Τις καθημερινές – Όρθρος - ώρα 8πμ & Θεία Λειτουργία - ώρα 9.15πμ  
*(Έχουμε τα Λείψανα του Αγίου στην Λειψανοθήκη της εκκλησία μας)\**

## Getting to Know God

Friends, we see in the gospel of Luke chapter 2 that the shepherds having seen the baby Jesus returned to their fields glorifying and praising God for the things that they had heard and seen. And when Christ was eight days old, he was circumcised, and he was given the name Jesus which had been spoken by the angel of the Lord when he was conceived.



Then we see that Jesus grew and became strong in spirit and was filled with wisdom and the grace of God was with him. For the feast of Passover his parents went to Jerusalem according to the custom of the feast. And when they left to go home the boy Jesus was not with them. He had stayed behind, and Joseph and Mary did not know it. So, after a while they realized that he was not in their company, and they went back to Jerusalem to look for him.

After three days they found him in the temple sitting in the midst of the teachers, both listening to them and asking them questions. And all who heard him were astonished at His understanding and answers. So, when they saw him, they were amazed; and His mother said to him "Son why have you done this to us? Look, your father and I have sought you anxiously." And he said to them, "Why did you seek Me? Did you not know that I must be about My Father's business?" But they did not understand the statement which he spoke to them.

Brothers and sisters in Christ, as our busy lives go rushing by, we look back and say, "Where did this

year go?" We run and run, and we sometimes feel that we cannot keep up. We accomplish so much and yet there is still so much more we want to do, but we cannot find the time! The beginning of the new year is a time when we must spend a few moments to reevaluate our direction in life. It is a time to gain control and prioritize the important elements of life. For most of us these elements include work and

family, school, church, social life, house, and much more. Oftentimes our personal life gets pushed back and unfortunately, our personal relationship with God gets pushed even farther back. We need to follow the example of our Lord Jesus who even as a boy went to spend time in his father's house where He could peacefully learn and pray.

Everyone needs a few moments each day to be alone with God and develop their relationship with Him. It can be in the morning or in the evening or both, but most importantly it must be time that is quiet and undisturbed. It should be time spent getting to know God better. And the way we get to know God better is by reading about Him in the Bible, praying to Him and spending time with Him.

When we read the Bible, we should pick a few verses from the epistles of St. Paul or we can read one of the parables which Christ taught. The Bible teaches us about God, and it teaches us how we should live our lives. It teaches about the person of Christ and how we should imitate Him in word, deed and thought. The Bible is our most important source for learning about who Christ is.

Although, it is not enough to learn about Christ and all the things He did and said. It is also essential that we get to know Him almost like we know another person, and the only way we can know him in this personal way is to spend time with him in prayer each day. Imagine if you wanted to marry someone but you never spent time with them. You could say you know who they are, but could you say you really know them? Could you say that you were close with someone whose house you never visited and whom you never invited to your home? Again, someone whom you never spend time with?

This is why spending time with God in prayer is so important for really getting to know Him. This prayer time is a time when we can thank Him for all the good things we have in life. These things include our spouses, children, friends, the food we eat, and a peaceful life. This is also a time to ask Him to help with our difficulties in life, like problems at work, a sick relative, or the burdens of school. We should include an opportunity to think about and to ask for forgiveness of our sins in

thought word and deed. Also, to help us change and turn from sin. It's a time to listen to that "still small voice" (1 Kings 19:12), inside us which He will use to guide us.

To close our quiet time, we can praise and glorify God for His goodness and mercy, and for all He has done for us. His Birth, the Cross, the Resurrection, and for all the other blessings in our lives, both great and small.

As you begin the New Year, make a commitment to yourself that you will follow the example of Christ to pray in quiet and to come to His Father's house and our Heavenly Father's house to spend time with Him. Invite Him to spend time with you in your house in prayer, visit His house and pray because you will come closer to Him, and you will truly know Him. His example will guide you and give you strength to help you cope with the rigors of daily life. Don't put it off, because you don't want to say the same thing next year, "Where did this year go?!! You want to be like to the shepherds who after seeing Christ returned to their homes praising and glorifying God.

## HOUSE BLESSINGS

Fr. John Theodosion will begin the HOUSE BLESSINGS in our community on the **1<sup>st</sup> week in January 2023**. St. Andrew Parishioners will be notified of his pending visit. Please look for a "BLUE POST CARD" indicating date and time.

We will also be announcing in the WEEKLY BULLETIN the TOWNS that Fr. John will be visiting. If you don't receive "BLUE POST CARD" when your TOWN is listed, please contact the office ASAP and make arrangements for «AGIASMO» in your home.

## ΑΓΙΑΣΜΟΥΣ

Ο π. Ιωάννης Θεοδόσιου θα ξεκινήσει τις επισκεψεις για αγιασμό στην κοινότητά μας την **1<sup>η</sup> εβδομάδα του Ιανουάριου του 2023**. Οι Ενορίτες θα ενημερωθούν για την εκκρεμούσα επίσκεψή του. Θα λάβετε μια ΜΠΛΕ ΚΑΡΤΑ που δείχνει την ημερομηνία και την ώρα.

Επίσης θα ανακοινώσουμε στο ΕΒΔΟΜΑΔΙΚΟ ΔΕΛΤΙΟ την πόλη που ο π. Ιωάννης θα επισκεφθεί. Εάν δεν λάβετε " ΜΠΛΕ ΚΑΡΤΑ " όταν η ΠΟΛΗ σας είναι καταχωρημένη, παρακαλούμε επικοινωνήστε με το γραφείο όσο το συντομότερο και κάντε ρυθμίσεις για τον «Αγιασμό» στο σπίτι σας.

# 60 Years of Faith, with works and love.

On behalf of my wife Claire and our children, and grandson, I am so thrilled to join you all today as it's such a blessing to see so many dear and wonderful friends. First and foremost are my stepparents Father Konstantine and Presbyter Spyridoula Tsigas and their children and grandson Manoli along with Father John and my favorite Belleville girl, Presbyteria Athena Theodosion.



Both Father and Presbyteria had this wonderful body language that made you feel the true agape love as it exuded from every pore of their being. I thought that my Greek name was either "pethi mou" or "agape mou".

By February of 1987, I was doing the "Big Fat Greek Wedding thing as I stood half naked in a molded

frog kiddie pool as my godparents, Christina and George Minakakis helped Father bring me into the faith. I had made it to the big league and I was so grateful.

The church lucked out as the Tsigas family was a wonderful package with Vasso and Katerina spearheading the YAL at the time while their oldest, Demetri was up in Brookline, MA at the seminary.

Father and Presbyteria were there for all of the good times and we reveled in each other's love. He had a great sense of humor and humility as he loved to hear me imitate him. Then in 1989, my seven years of tribulation began. First with a horrible case of chickenpox as a 37th birthday gift from my children. Then our business burnt down and we lost everything. Shortly after my business partner and



When I first walked into St Andrew in 1986 I did not know what to expect. As a matter of fact, I was scared as I had met Fr. Tsigas way back in 1979 when he would journey from Dover to Palisades Park, NJ to visit a friend of my first wife who was dying of cancer. I couldn't then fathom how a priest would travel almost 40 miles to comfort a family when I knew that 2 miles down the road, there was a GO Church in Fairview.

This bearded man who spoke only Greek looked very austere and I was told not to let him know that I was Jewish, or this Greek girl would be excommunicated.

However, in 1986 I met the same man, a little greyer in the beard but now his arms were wide open with love as he knew that I had become a Christian the year before.





close brother first Cousin Jerome died after a heart transplant from Mehmet Oz at Columbia Presbyterian.

The day of Jerome's funeral on March 18, 1991, I received a call from Father Tsigas as he was praying very hard for months with me for my cousin. He said that he would come to Morristown to our house and follow us down to the Temple in Matawan. He asked if he should wear his collar as it may upset my relatives. I said to him that I was honored to have him there and that he should wear the collar as I was so proud of him and my New faith in Christ.

As the years went by and divorce ensued, there were times in which my life took on the charm of a paranoid's nightmare. Father Tsigas and the loving folks at St Andrew were my constant in the chaos. One Sunday morning I must have looked so down that a little old Greek lady named Maria Pallis grabbed me and said two words that snapped me out of my funk immediately. These were the most profound words I ever was told as she said, "Be Strong!"

Even though I was the Xenios in the marriage, you'll never left nor forsook me. When I fell you all raised me up again. You did not cease doing everything until you led me to the point in which, by wonderful grace and mercy, God sent me a wonderful woman who loves me a lot and whom I love with all my

heart. And yes this Irish Catholic girl from Kearny became Orthodox before our wedding in 1997 as she too fell in love with Father Tsigas and St Andrew.

No one can last forever in the same role and by 2004 at the age of 76 Father Tsigas retired and His Eminence chose Father John from Piscataway to lead us. He knew what he was doing as this tall young man blessed with a gentle and sweet humble manner took the reins in the middle of a massive building project and has led St Andrew for almost 19 years. Father and Presbytera Tsigas (the woman who is in front of the man) would have been a hard act for St John Chrysostom to follow. Yet his winsome Presbytera and his cute and growing family have been a blessing to all of us.

Last but not least, there are so many special people here tonight. I want to thank our last of the Mohicans, Takis Seretis as he was an integral part in making sure Morris County had an Orthodox Church in 1962. I can stand here and name names for hours but there are three ladies that have to be mentioned as they have been the guts and glue that have held this community tightly together. They are our brilliant, competent, discreet, and totally proficient secretaries, Maria Kostakis, Cathy Barret, and our blessed Bessie Petrakos.

God bless you all. Thank you from the pit of my soul. May God grant you and St Andrew many, many, many years!!!

S'agapo poli, George Moshen



George Moshen, Fr Konstantine Tsigas, Peter Petrou



## HOMOGENEITY

Feast of Saint Andrew at Randolph New Jersey Shrine  
November 30, 2022 By Michalis Kakias

Γιορτή Αγίου Ανδρέα ιερο ναό Ραντολφ Νέας Ιερσέης

PANTOLΦ. ΝΕΑ ΙΕΡΣΕΗ. Μέγας πανηγυρικός εσπερινός τελέστηκε την Τρίτη 29 Νοεμβρίου στον κατάμεστο από πιστούς εορτάζοντα ιερό ναό του Αγίου Ανδρέα στην πόλη Ράντολφ Νέας Ιερσέης, χοροστατούντος του Επισκόπου Μηδείας κ. Αποστόλου, βοηθούμενου από πλειάδα ιερέων.

Στο κήρυγμά του ο Επίσκοπος κ. Απόστολος αναφέρθηκε στη ζωή και το βίο του Αγίου Ανδρέα, τον οποίο χαρακτήρισε ως έναν από τους κορυφαίους Αποστόλους του Χριστού διότι ανέλαβε την ευθύνη να διδάξει και να κηρύξει την αλήθεια του Ευαγγελίου.



Χοροστατούντος του Επισκόπου Μηδείας κ. Αποστόλου, βοηθούμενος από πλειάδα ιερέων, τελέστηκε ο πανηγυρικός εσπερινός στον εορτάζοντα ιερό ναό του Αγ. Ανδρέα στην πόλη Ράντολφ Νέας Ιερσέης. Φωτογραφία: Εθνικός Κήρυξ/Μιχάλης Κακιός

Όπως ανέφερε, «ήταν ο πρώτος που κλήθηκε από τον Χριστό να γίνει Απόστολος, γι' αυτό και στην ορθόδοξη παράδοση συχνά αποκαλείται 'Πρωτόκλητος'.

Είναι ο άγιος που μας ένωσε με τον πλάστη μας, μέσω του δικού του πάθους, διδασκαλίας και προσωπικού βίου. Είναι ο προστάτης πολλών

πόλεων της Ελλάδας, της Κύπρου και ιδρυτής της μοναδικής Εκκλησίας ανά τον κόσμο, του Οικουμενικού μας Πατριαρχείου, όπου είναι ο φάρος της Ορθοδοξίας.

Μέλη του εκκλησιαστικού συμβουλίου. Από αριστερά, οι:



Σωτήρης Μητράκος, Νικόλαος Μονοκάνδυλος, πρόεδρος, Γιώργος Παπανικολάου, Παύλος Γιαννικόπουλος, Παναγιώτης Σιδερίας, Μιχάλης Σεργίου. Φωτογραφία: Εθνικός Κήρυξ/Μιχάλης Κακιός

Ο Άγιος Ανδρέας θεραπεύει πολλούς ανθρώπους καθημερινά και όποιος επικαλεστεί το όνομά του θα τον βοηθήσει.

Το όνομά του σημαίνει ανδρεία, είναι ο άγιος που δίνει δύναμη, γι' αυτό στις δύσκολες καταστάσεις να τον αναζητάτε και εκείνος θα βρίσκεται πάντα δίπλα σας

Χρόνια πολλά και ευλογημένα!

Ο ιερατικός προϊστάμενος της ενορίας, π. Ιωάννης Θεοδοσίου, καλωσόρισε τον Επίσκοπο κ. Απόστολο και όλους τους ιερείς και ευχήθηκε στην Ομογένεια χρόνια πολλά.

Ο πρόεδρος του εκκλησιαστικού συμβουλίου, Νικόλαος Μονοκάνδυλος, τόνισε στον «Εθνικό Κήρυκα» ότι η εκκλησία του Αγ. Ανδρέα είναι μία πολύ ζωντανή και συνεχώς αναπτυσσόμενη κοινότητα.

«Η εκκλησία μας», είπε, «αποτελείται από 450 μέλη, τα οποία αυξάνονται συνεχώς.

Έχουμε Κατηχητικό, GOYA, HOPE, JOY, Φιλόπτωχο, Βυζαντινή χορωδία, ΑΗΕΡΑ, 'Θυγατέρες της Πηνελόπης', Σύλλογο Γονέων, τμήμα Ελληνικού χορού και πρόγραμμα 'Μικροί Αγγελοί'.

Πρόσφατα η εκκλησία μας γιόρτασε τα 60 χρόνια ιδρύσεώς της. Κάνουμε τα πάντα για να την διατηρήσουμε όσο καλύτερα γίνεται, φτιάξαμε νέες εικονογραφίες, τοποθετήσαμε καινούργια χαλιά, επισκευάζουμε τα καθίσματα και άλλα, ώστε τα παιδιά μας να έχουν έναν όμορφο πνευματικό χώρο όπου ταυτόχρονα θα διδάσκονται την ελληνική γλώσσα και πολιτισμό».

Η πρόεδρος της Φιλοπτώχου Αδελφότητας, Μαρία Μιχαηλίδη, αναφέρθηκε στο μεγάλο κοινωνικό έργο που επιτελεί ο σύλλογος με τα 120 μέλη, προσφέροντας υλική και ηθική βοήθεια σε συνανθρώπους που έχουν ανάγκη, φτωχούς, άστεγους, φυλακισμένους, ενώ πάντα βοηθούν την εκκλησία σε όλες τις εκδηλώσεις.

Ο υπεύθυνος του προγράμματος Goya, Παναγιώτης Σιδεριάς, τόνισε ότι τα παιδιά από 12 μέχρι 18 ετών συμμετέχουν σε μία σειρά εκδηλώσεων, θρησκευτικού, κοινωνικού και αθλητικού περιεχομένου, σε χορευτικές παραστάσεις, ομάδες βόλεϊ και μπάσκετ και πολλές άλλες δραστηριότητες.

Η υπεύθυνη του Κατηχητικού, πρεσβυτέρα Αθηνά Θεοδοσίου, δήλωσε ότι 70 παιδιά διδάσκονται κάθε Κυριακή τις αξίες του Ελληνισμού και της Ορθοδοξίας.

Η δασκάλα του Ελληνικού σχολείου, Αρχοντία Φρομουζοπούλου, ανέφερε ότι τα μαθήματα των 8 τάξεων γίνονται κάθε Πέμπτη από τις 4:30 μέχρι 6:30, με τους

μαθητές να συμμετέχουν και να γιορτάζουν όλες τις εθνικές και θρησκευτικές γιορτές.

Τέλος, να σημειωθεί ότι αμέσως μετά τον Εσπερινό η Φιλόπτωχος Αδελφότητα παρέθεσε

γεύμα στους παρευρισκομένους στην κοινοτική αίθουσα.



Μέλη της Φιλοπτώχου Αδελφότητας. Από αριστερά, οι: Μαρία Μιχαηλίδη, πρόεδρος, Χρυσάνθη Μπορσικά, Ειρήνη Σερκόνη, Μάρω Νικολάου-Σούστερ, Μαρία Σταμούτσου, Ειρήνη Φέρινκ. Φωτογραφία: Εθνικός Κήρυξ/Μιχάλης Κακιάς



Left to right: Rev Fr John Theodosion, Presbytera Athena, Presbytera Spiridoula, Rev Fr Konstatnine Tsigas

Altar Boys were tonsured  
by HIS GRACE BISHOP APOSTOLOS OF MEDEIA

On November 29<sup>th</sup>, 2022, the Vesper Service of St. Andrew, several of our Altar Boys were tonsured by HIS GRACE BISHOP APOSTOLOS OF MEDEIA. Altar Boys undergo a trial period during which they learn what they are expected to do as Altar boys. When this trial period is over, the priest recommends to the Metropolitan names of boys who serve the church to be tonsured and become Readers of the church. The ceremony is a short but important one in the life of the church and can only be celebrated by the Bishop. This was an opportune time for this to happen while His Grace came for the Great Vespers Service at St. Andrew. The boys went before the His Grace holding their "Orarion" or stole neatly folded. They knelt before the Bishop, who read the Prayer for the Tonsure of a Reader. He then cut their hair in the form of a Cross just like when they were baptized, as a symbol of a gift of their sacrifice to God. He then took each of the boys Orarion and placed it over their head as a symbol of them coming under the yoke of the priesthood. His Grace Bishop Apostolos proclaimed "Axios" and the people responded "Axios" in response. It was a joyous ceremony to see ten of our young men become members of the lower orders of the priesthood. The following boys were tonsured that night. Alexander Barret, Joseph Theodosion, Johnathan Crysler, Maximos Hambos, Andreas Theodosion, Stavros Monokandilos, Andreas Hambos, Themelis Monokandilos, Anthony Mitrakos, Konstantinos Giannikopoulos.

We congratulate them and wish them success. "Axios"

Adapted from "The Altar Boys Guidebook" by Fr. M. T. Kontogiorgis



# GOYA NEWS

Goya has had a very busy December. Many fun and exciting activities occurred during the 12<sup>th</sup> month of 2022, including playoffs for volleyball and basketball. Both of the seasons for volleyball and basketball were educational and enjoyable. Looking at volleyball, the senior girls were ranked fifth in the playoffs and led a 3-4 season. The junior girls also had a good season, however fell short of the championship. The senior boys' basketball team additionally fought long and



hard and unfortunately lost the first round to Wycoff. The junior boys' basketball team were more successful. They started with a bye moving them to the semifinals where they beat Tenafly. And in the finals round, their victory continued as they beat Roseland. So congratulations to junior boys for bringing the juniors basketball trophy to St. Andrew. Throughout both seasons, The GOYAnS respected all of their teammates and prayed along with some of their Orthodox Christian brothers and sisters.

Besides sports, Goya also had more events. This month GOYAnS held a movie night.

The GOYAns enjoyed the Christmas classic, Elf. GOYAns also went Christmas caroling, singing for parishioners and people who are shut in. Finally, Goya had their annual Christmas dance in Trenton. December was an eventful month, bringing GOYAns closer to each other and Christ.

Written By : Jonathan Crysler



**GOYA Advisers**

Polymnia Crysler  
 Marlena Karipidis  
 Roslyn Monokandilos  
 Diana Sedereas  
 Peter Sedereas

**Executive Board 2022-23**

*President: Despina*  
*VP: Jonathan and Dora*  
*Treasurer: Peter*  
*Recording Secretary: Ava*  
*Corresponding Sec.: Michael*  
*Historian: Vageli*

**Board Members**

Karmen  
 Demi  
 Themelis  
 Elisabeth

## “GREEK LETTERS DAY”

Every year on the 30<sup>th</sup> of January, our church honors the three Hierarchs: Saint Basil the Great, Saint Gregory the Theologian, and Saint John the Chrysostom, commonly named “an earthly trinity.” This day is also called “Greek Letters Day” because they were great scholars and the most educated in their time. The three Hierarchs studied all known sciences and arts, attended the best schools, promoted the Greek language, and tied it to Christianity. We honor them as Christians, Greeks, teachers, and parents.

As Christians, we kept our church in Christ strong and with wisdom, managed to shed the light of our true faith when in the 4th century, divided the church due to the heretical teachings of Arius. They taught us to worship and glorify the Holy Trinity, the one God in three persons. All three of them wrote many books on our faith. Our Sunday Liturgy was created by John the Chrysostom and the Great Liturgy. The liturgy, known as the “Great Liturgy of Saint Basil,” is performed ten times a year.

The Saint Andrew Greek Orthodox church and Hellenic Afternoon School honor these three saints today. We should look upon them as role models. We ask them to bless us, to have love, wisdom, and philanthropy.

All three were philanthropists and originated from wealthy families; they used their fortunes to help people in need, regardless of religion; the homeless, the hungry, the elderly, and the ill found shelter through them.

Two pieces of advice from Saint Gregory the Theologian:

- Concerning teaching:  
“Love your students as if they were your own children.”  
“Either teach with your example or do not teach at all.”
- On parenting:  
“Make your children’s souls beautiful with the proper education; everything else will follow.”

## ΗΜΕΡΑ ΤΩΝ ΓΡΑΜΜΑΤΩΝ

Κάθε χρόνο στις 30 Ιανουαρίου, η εκκλησία μας γιορτάζει και τιμά τους 3 Ιεράρχες, τον Μέγα Βασίλειο, τον Γρηγόριο τον Θεολόγο και τον Ιωάννη τον Χρυσόστομο. Μία επίγεια Τριάδα όπως τους αποκαλούν!

Αυτή η ημέρα ονομάζεται και ημέρα των Γραμμάτων, γιατί και οι τρεις τους ήταν μεγάλοι διδάσκαλοι και οι πιο μορφωμένοι από όλους για τα χρόνια εκείνα! Σπούδασαν όλων των ειδών τις επιστήμες και τέχνες της εποχής τους και πήγαν στα καλύτερα σχολεία. Προώθησαν την Ελληνική Γλώσσα και την συνέδεσαν με την Χριστιανική πίστη και με το Χριστιανικό κήρυγμα.

Τους τιμούμε σαν Χριστιανοί, σαν Έλληνες, σαν διδάσκαλοι και σαν γονείς.

Ως Χριστιανοί, γιατί αυτοί ήταν που κράτησαν την εκκλησία του Χριστού δυνατή και με την σοφία τους μπόρεσαν να σκορπίσουν το φως της αληθινής πίστεως, όταν τον 4ο αιώνα η εκκλησία ήταν διχασμένη από τις αιρετικές διδασκαλίες του Αρείου. Μας δίδαξαν να λατρεύουμε και να δοξολογούμε την Αγία Τριάδα.

Και οι τρεις τους έγραψαν πολλά βιβλία για την πίστη μας. Η Κυριακάτικη θεία λειτουργία γράφτηκε και καθιερώθηκε από τον Ιωάννη τον Χρυσόστομο, η δε θεία λειτουργία που έχει γραφτεί από τον Μέγα Βασίλειο, τελείται 10 φορές το χρόνο.

Αυτούς τους τρεις μεγάλους Αγίους τιμά αυτήν την ημέρα η εκκλησία μας και το Ελληνικό σχολείο. Θα έπρεπε όλοι μας να τους έχουμε σαν παράδειγμα προς μίμηση. Τους ζητάμε ταπεινά να μας φωτίζουν ώστε να έχουμε αγάπη, σοφία και φιλανθρωπία όπως και εκείνοι! Όποιος είχε ανάγκη, ανεξαρτήτως θρησκείας, οι φτωχοί, οι πεινασμένοι, οι γηραιότεροι, οι άρρωστοι, όλοι έβρισκαν θαλπωρή, στέγη και βοήθεια κοντά τους. Προερχόμενοι από πλούσιες οικογένειες, χρησιμοποίησαν όλη τους την περιουσία για να το πετύχουν.

Δύο πολύτιμες συμβουλές από τον Γρηγόριο τον Θεολόγο:

Όσον αφορά την Διδαχή:

α) “ Αγάπα τους μαθητές σου σαν να είναι δικά σου παιδιά.”

β) “ Ή δίδαξε με το παράδειγμα σου, ή μην διδάξεις καθόλου. “

Όσον αφορά την ανατροφή των παιδιών:

“Κάντε όμορφες τις ψυχές των παιδιών σας με την σωστή μόρφωση. Όλα τα άλλα θα ακολουθήσουν.



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## HELLENIC AFTERNOON SCHOOL (HAS)

The Saint Andrew Hellenic Afternoon School teachers, Education Committee and staff would like to wish everyone a Happy New Year! We will start off the new year with several events after our Christmas break on January 5, 2023. Fr. John will join us as the students learn the traditions of the new year and the cutting of the Vasilopita.

The Saint Andrew Hellenic Afternoon School (HAS) commemorates The Three Hierarchs with a wonderful program on Sunday, January 29, 2023 after church service. The students have been working hard preparing their songs and poems. We look forward to seeing you on this special day!

His Eminence Archbishop Elpidophoros of America cordially invites all Hellenic Afternoon Schools of the Northern New Jersey region to the 2023 Greek Letters Day Celebration, honoring the Three Hierarchs of our Orthodox Church. This event will take place on Saturday, January 21, 2023 at 5:00 pm at SS. Nicholas, Constantine & Helen Greek Orthodox Church of Roseland, NJ. The Saint Andrew Hellenic Afternoon School students will proudly participate with poems and songs representing our church and love for learning the Greek language and culture. This event will be observed by many Greek Orthodox Church communities that will be participating. It is an honor to be a part of the 2023 Greek Letters Day Celebration!

**ΧΡΟΝΙΑ ΠΟΛΛΑ ΚΑΙ ΕΥΤΥΧΙΣΜΕΝΟ ΤΟ ΝΕΟ ΕΤΟΣ!**



SAINT ANDREW GREEK ORTHODOX CHURCH ANNUAL CHRISTMAS PAGEANT 12-11-22





**Christmas**

**Pageant Dec 11, 2022**



**Religious Education &  
Hellenic Afternoon School students**

## ST. JOHN CHRYSOSTOM ORATORICAL FESTIVAL - SATURDAY MARCH 11, 2023

Entering its 40<sup>th</sup> year, the St. John Chrysostom Oratorical Festival is a way young people in our Archdiocese can prepare a speech on a religious topic and present it to their parish. This year, St. Andrew will host its Oratorical Festival on Saturday March 11, 2023. The winner of our Oratorical Festival will represent St. Andrew at the Northern NJ Diocese Festival at St. George in Piscataway, NJ on April 1, 2023.



The Festival has two divisions. **The Junior Division for grades 7-9**, for which a 3–4-minute speech is prepared. **The Senior Division, for grades 10-12**, for which a 4–5-minute speech is prepared. The topic choices for the 2023 festival are listed below. Annually over 200 parishes hold Festivals with more than 800 young people participating at the Parish level.

Please review the topic list and encourage any young people to participate. It is a wonderful program that encourages our young people to learn more about their Faith and work on a life-long skill of public speaking. If they choose to participate, they will be guided through writing and presenting with the help of Festival Coordinator, Athina Vella.

If you are interested in learning more, please contact Athina at [amv1823@gmail.com](mailto:amv1823@gmail.com).

### **JUNIOR DIVISION (Grades 7-9)**

**Topic 1:** Orthodox tradition teaches that the saints remain spiritually active beyond their earthly life. Discuss how we ask the Saints to intercede and pray for us and why.

**Topic 2:** Orthodox Christians honor the Virgin Mary, the Most Holy Theotokos. What does the Orthodox Church believe about her and her role in our salvation?

**Topic 3:** The sacraments are the mysteries of the Church through which God gives us His grace by actions, words, and material objects (for example, oil, wine, and bread). Pick one sacrament and explain its meaning.

**Topic 4:** Jesus models and teaches humility throughout His life and ministry. Discuss the challenges of living according to Jesus' teachings in a society that does not necessarily emphasize humility.

**Topic 5:** Consider and discuss why and how icons are central to our faith and Orthodox practice.

### **SENIOR DIVISION (Grades 10-12)**

**Topic 1:** The Ecumenical Patriarchate in Constantinople is the highest seat and the Mother Church of Orthodox Christians. The Ecumenical Patriarch is the spiritual leader of 300 million Orthodox Christians worldwide. Discuss how the Patriarchate has been a symbol of unity, a source of missionary growth, an advocate of dialogue among Christians, and a defender of the historical Orthodox Faith.

**Topic 2:** During times of crisis, our faith is tested. How are Orthodox Christians taught to understand and manage pain and suffering?

**Topic 3:** The Christian message in C.S. Lewis's *The Lion, the Witch and the Wardrobe* has influenced many believers of Christ. How has another work of fiction inspired people to seek Jesus Christ?

**Topic 4:** We have lived through a pandemic and emerged with deep societal divides. How can our faith in Christ heal us and take us forward together?

**Topic 5:** The Resurrection of Jesus Christ both transforms the relationship between God and humanity and alters the course of history. How would you explain its significance to someone who has not heard about it or is unsure if God exists?

# PHILOPTOCHOS MEMBERSHIP - 2023

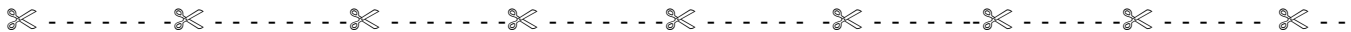


Dear Philoptochos Members and Friends of Philoptochos,

We pray that this letter finds you in good health. May your heart and home be filled with peace and joy during this Holiday season and throughout the New Year 2023. Again, we take this opportunity to ask you, women, and men, to join or renew your Philoptochos membership for 2023. You can also “gift” a membership to a relative, a new bride, a new steward in the community or simply someone who may not be able to pay for their own membership. The Philoptochos **membership fee is \$35.00**. The first \$23 of this donation entitles you to membership in The Metropolis of NJ Philoptochos (\$8), as well as The National Philoptochos Society (\$15). The remaining \$12 goes towards our various ministries. **On the form below is also an opportunity to donate to support a specific category of our ministries. These donations will further strengthen our ability to continue our good work as a Philoptochos.**

Our Chapter continues to provide immediate financial assistance to those in need, while participating in philanthropic programs locally, regionally, nationally, and internationally. Our Parish Philoptochos has been and will continue to be a *haven for anyone in need of support*. Should you know of anyone in need, please contact the Church office at 973-584-0388. Our chapter performs philanthropy through various fundraising, social, educational, religious, and cultural activities and we encourage you to be an active member in any way you can do so. Please check below one or more areas you can assist us in our ministry and especially share with us any innovative ideas to grow and strength ministries.

Our monthly meetings are held on the fourth Tuesday of every month at 7:00 p.m. (sometimes on Sunday after church) and all are welcome to attend. **In the Service of Our Lord, Mary H. Michailidis, President**



## PHILOPTOCHOS MEMBERSHIP FORM

I would like to **become a new member** or **renew my 2023 membership** of the Philoptochos Society of Saint Andrew (circle: **NEW** or **RENEW**):

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

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

Phone #: \_\_\_\_\_ E-mail: \_\_\_\_\_

**Membership: \$35** We need your **help!!** (check all that apply)  
 Fundraisers     Phone calls     Baking     Administrative

**Donation: \$\_\_\_\_\_ Other \$50 \$75 \$100**  
*dedicated toward (Check all that apply):*  Social Services  Scholarships  Knitting/Pillow  
 Food Bank  Baking Needs  Other \_\_\_\_\_

**Check total \$\_\_\_\_\_ (Checks payable to: Saint Andrew Philoptochos**

**Check total \$\_\_\_\_\_ Checks payable to: Saint Andrew Philoptochos**

Return this form and check to: PHILOPTOCHOS MEMBERSHIP

SAINT ANDREW GREEK ORTHODOX CHURCH | 1447 SUSSEX TURNPIKE | RANDOLPH, NJ 07869

# A Truly New Year

**As we begin a “New Year”** many of us pause and reflect upon the ending of “Last Year”. Will this new year continue to follow last year’s paths? Do we like where those paths have brought us so far? These last several years have been rough for all of us as Covid has significantly altered our social landscapes. Wars, especially the Russian invasion of the Ukraine, remind us how difficult it is to live in peace with our neighbors. Anyone reading the Old Testament in the context of today’s struggles will observe how little we have learned from the past.



**Resolutions are made to address those failings from last year.** Most of us stop and consider our health, our weight, our bad habits, and make some sort of effort to improve on those things that we’ve fallen short of achieving last year. But the one thing many of us fail to evaluate is our spiritual lives. What does that actually mean? How do evaluate your spiritual health?

**It starts with a simply question - do you yearn for God?** What role does God play in your daily life? Do you find the time to talk with God and then listen to God’s reply? How important is the Divine Liturgy and are you receiving the Body and Blood of the Savior we proclaim? Has this troubled world become your troubled life?

**Christmas is a wonderful time of year** as most embrace the spirit of gift giving and celebrating special relationships. But has all of this merriment for Christmas lost the “reason for the season”? If we are no longer comfortable expressing our faith, what sort of faith do we have anyway? Have we forgotten the enormous price paid by the martyrs for the life lived in response to a reality the world cannot accept? It has become so easy to simply remain quiet, keep faith personal, and no longer proclaim the new creation begun on Christmas Day.

**Christmas presents us with an unbelievable claim - “God”** has embraced the fullness of our humanity in order to bring us back into “God’s” divinity. Sadly, most of us haven’t a clue what that really means for our lives. We live with that one un-opened gift and imagine we have all that we need. The anxiety that most of us are beginning to experience is an indication of the poor health of our spiritual lives. Instead of returning to God, to the Church, many of us seek

worldly solace in the empty promises of materialism and self-centeredness.

**We are living more compassionate lives.** No other generation is being more tolerant of difference. We have punished each other far too long due to differences that should remind us of God’s creative diversity. Christmas is a reminder of our common humanity, yet hatred and discrimination continue to keep us torn apart from each other and God. How ironic that Jesus was crucified for being radically different to what was expected of Him!

**The Bible alerts us to the consequences of lives lived** apart from God, yet so few know these signs. Isn’t it time in this “New Year” to assign yourself the task of reading the Gospels? What a wonderful thing it would be if the humanity of Jesus taught you something new about yourself? One of Jesus’ most radical teachings was “rebirth” - you must be born anew! This isn’t just promising to be a better person by showing improved ethics; rather, it is a challenge to undergo a remarkable transformation that brings us into the Kingdom of God! We say so often “Thy Kingdom come” and fail to realize that this only happens if “Thy will be done”! Do you even know “God’s Will”?

**The best place to begin** discovering God’s Will is to begin reading the Bible on a regular routine. There are many ways to start a Bible Study at home. All too

often, however, many new to the Bible find it difficult to begin. This is where the Church can offer you guidance and it is highly recommended that you speak with Father John about your desire to undertake this spiritual path.

Perhaps one of the most neglected ways to spiritual health is prayer. Real prayer is so much more than simply reading or reciting. A genuine prayer life requires effort on our part to allow God to speak to us through our prayers. Because we live in a very "noisy" world, we often find it very difficult to hear God speaking to each one of us within our needs.

This also requires guidance and here the Church is our center for prayer. Many who are pursuing a genuine prayer life have established a relationship with a Spiritual Father. Think of it as having a personal coach for your spiritual health.

*So let this "New Year" introduce you into what is truly "New" by making a determined effort to renew your commitment to our Church and taking advantage of the many helpful ways it offers us for bring "New" life to our spiritual life.*

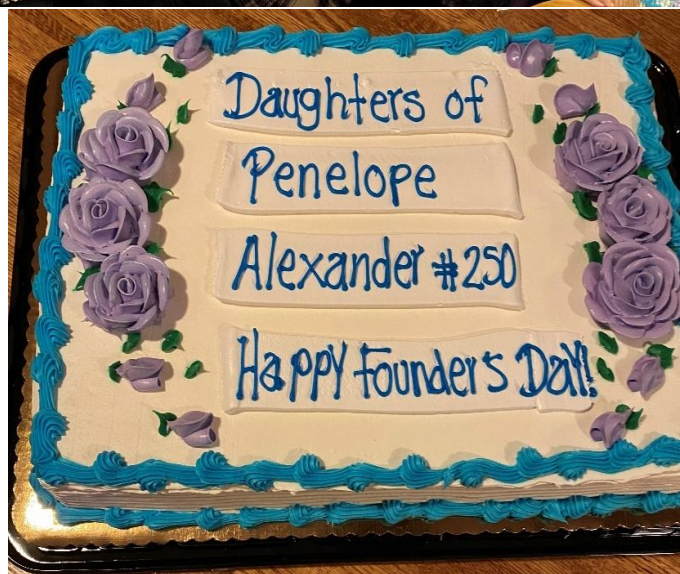
Herbert Schuster

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## Daughters of Penelope NEWS



On November 20th, the **Daughters Of Penelope** celebrated **FOUNDER'S DAY** with a wide variety of activities. The Daughters of Penelope was founded on November 16, 1929, in San Francisco After hosting coffee hour, Father Tsigas drew the winning raffle ticket for a \$2,000.00 Travel Voucher. Congratulations to the lucky winner holding raffle ticket number 257 from Sparta, NJ. We thank those who sold and purchased tickets which allows the DOP to continue to support so many worthwhile charities. After the drawing we continued the day with a Visitation from our District Lodge and initiation of our two newest members, Anna Kavalos and Eleni Kyriakidis. The day of celebration ended with a wonderfully well attended luncheon at Casa de Pasta where we enjoyed a delicious meal along with some of our AHEPAnS.



*For more information on our DOP organization, please contact Eleni Boyadjis at [eboyadjis@aol.com](mailto:eboyadjis@aol.com)*

"Bless His Heart, Sometimes, He Just Don't Get It"  
(Without Mirrors We Often Get Pronouns Wrong  
- An Everyday Christmas Message)

By Bill Marianes<sup>1</sup>

A Southern phrase I love says: "Bless his heart, sometimes, he just don't get it." I love that it starts with a blessing. Indeed, generally, when someone starts by blessing your heart, get ready for the other shoe to drop.

I have heard this phrase a lot, so I started to wonder about the pronoun. Is it just "he" we're talking about who is so dense or blind or in the darkness that he doesn't get it? Or might the pronoun be too narrow? Might it really be "me" or "I" or "we" who doesn't get it.

OK, let's start at the beginning. ***"In the beginning God made heaven and earth...Then God said 'Let there be light'; and there was light."*** The first recorded words of God in Genesis 1:1, 3 were his creation of the light. So essentially everything begins in darkness and then God brings the light. A short time later in Genesis 1:26, we get to the big "pronoun moment" in the creation story: ***"Then God said, 'Let Us make man in Our image, according to Our likeness.'"***

Wait. What? Why didn't our Father, the creator of everything, say I will make men in My image and likeness? Who is this "Us" and "Our"? The Orthodox Study Bible (page 5) teaches us: *"The Holy Trinity also made man. God the Father is speaking to God the Son (St. John Chrysostom), and He uses the personal pronouns Us and Our. **These pronouns indicate the three distinct Persons: the Father, the Son and the Holy Spirit...** Man is not one in nature with the Holy Trinity. But he was made in the image and likeness of the Holy Trinity; and he was made male and female. Therefore, the dignity of each man and each woman is this image and likeness."* (emphasis added)

To make clear that Christ was there at the beginning, we learn from John 1:1-2: ***"In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God."*** And,

of course, "the Word" and the "He" is the eternal Son of God. He didn't just appear in the New Testament on the day we now celebrate as December 25th. He was actually there at the beginning, and has been there for all times, and will be there forever and ever.

So, there we are. Our Lord and Savior Jesus Christ, whose birth we now commemorate and celebrate on a specific day in December actually made a referenced appearance from "the beginning ..." of all times. In so doing, even Holy Scripture challenges us to rethink pronouns, not only in the context of creation, but in the context of calling and ultimately judgment.

We often realize that when we look in the mirror, we can visibly see ourselves and how others see us. Yet there is a deeper dimension of who we are. That which is unseen by others in our hearts, or unknown to them because we keep it a secret. We choose to keep some of ourselves in the darkness.

In John 1:5 we learn: *"And the light shines in the darkness, and the darkness did not comprehend it."* The word "comprehend" meant both "understand" and "overcome." (Orthodox Study Bible, page 1421) Perhaps, one of the messages of the celebration of Christ's birth on this earth, is to truly let the light overcome the darkness in our lives.

What does Christ being with God from the beginning, and us letting the light shine, have to do with the title of this stewardship sound bite of the proverbial "him" that sometimes just doesn't "get it"? In Matthew 7:1-3 we learn, ***"Judge not, that you not be judged. For with what judgment you judge, you will be judged; and with the measure you use, it will be measured back to you. And why do you look at the speck in your brother's eye, but do not consider the plank in your own eye?"*** (I love the modern-day image of a "plank" in one's eye, even

though the obviously the contextual meaning is different.)

Instead of judging what the “other guy” doesn’t get, let’s take a brief moment to explore what “we/I/me/you” might not get. Christmas is a time of peace, love, family and sharing. It is a season of celebration. But what are we celebrating? (No, I will not devolve into a diatribe about the unspiritual and unhealthy preoccupation with gift giving instead of focusing on Christ’s birth. You’ve got that, right?)

Our Lord and Savior Jesus Christ, who was with us from the beginning, on one historic day came down to be with us in person to teach, to preach and to reach. So how are we doing with that? Have we taken the time to “get” what he asked us to learn and do? Have we prayerfully reflected on all of the many gifts our Father has given to each of us and consider sharing them with others? Have we contemplated the unimaginable good that we are capable of accomplishing, if only we stopped worrying about what the “other guy” didn’t get and instead focused on the light we can bring into this world?

What if Christmas was every day? What if we could daily re-create the great feelings of love, and peace, and joy and helpfulness that we experience during the Christmas season? What if every day, we changed our pronouns of judgment of the other guy, and instead looked into the mirror at who we were, and reflected on what God has called us to do, and then just got on about doing it? Indeed, we could become living icons of Christ’s presence every day of the year and every day of our all too short lives on this earth.

While our Lord has been with us since the beginning of time, we have the unique opportunity to use the occasion of his human birth to re-commit to making a difference. You see, I believe that stewardship is what you do with all of the gifts God gave you. What you do with them every day of your life. It’s all about

you, so don’t worry about what others do, or don’t do, with their gifts. Instead, let us focus constantly and consistently on giving thanks, and daily celebrate our Lord’s continued presence. And with His help, we will conquer the darkness that exists in our world today.

So, my brothers and sisters, I want to give you a Christmas gift today and every day of your life. Actually, I want to help you give yourself and everyone around you a daily Christmas gift. Just look into the mirror of your soul and see who you are and what you are good at, which is likely what you have been called to do. And then find someone else with whom you can share the light. Your light. And the Light of the world.

Just as we are told that a star lit the night and brought the faithful to celebrate a new birth, let your light shine to celebrate Christ’s life every day. Live your stewardship calling and what God has called you to do. So, let’s just flip those pronouns around and, “bless your heart,” just get on with truly celebrating Christ’s birth and presence each and every day. The only thing standing in the way of every day being Christmas day is you, and me, and not that other guy or gal.

To help you with this task, let me humbly suggest that you take your favorite image of Christmas and place it all around you. On your mirror at home. Below your computer screen at work. Next to your speedometer in your car. As the screen saver on your cell phone. Not just one day or month. Instead, keep Christmas alive every day. And in so doing keep Christ alive in your life just as he has been alive and in our midst since “the beginning.”

Merry Christmas every day and may God bless you on your journey as you discover and live your stewardship calling. My prayer for you is that you “SOTPAETJ” (stay on The Path and enjoy the journey). God bless.

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<sup>1</sup> Bill Marianes is the Chief Evangelist Officer of the Stewardship Calling ministry focused on helping people and parishes discover and live their stewardship callings so that they may have a good account before the awesome judgment seat of Christ. The always free [www.stewardshipcalling.com](http://www.stewardshipcalling.com) website contains many resources to help churches and parishioners with stewardship, strategic planning, engaged discipleship, discovering your WHY, servant leadership, effective communications and church operational excellence. Bill is also a member of the Orthodox Ministry Services Team: <https://orthodoxministry.org/>. Bill can be reached at [Bill@stewardshipcalling.com](mailto:Bill@stewardshipcalling.com).



NORTHERN NJ YAL  
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## Greek Letters and the Feast Day

**Greek Letters and the Feast Day** of the Three Hierarchs, St. Basil the Great, St. John Chrysostom and St. Gregory the Theologian, the Ecumenical Teachers of our Holy Orthodox Faith and profound supporters of Education.

**SATURDAY, JANUARY 21, 2023, AT 5:00 PM**  
 SS. NICHOLAS, CONSTANTINE & HELEN  
 GREEK ORTHODOX CHURCH IN ROSELAND, NJ

We are honored that His Eminence Archbishop Elpidophoros of America will be present, together with His Grace Bishop Apostolos of Medeia, and that the new Consul General of Greece Mr. Konstantinos Konstantinou will be delivering the Keynote Address. The beautiful program will include the students of the area Greek Schools, as they narrate various poems, sing songs, and Greek dance with great pride. Please join us for this beautiful event as we gather together to honor the Three Hierarchs, and to celebrate the work of our Greek School Educators and our Greek School Student



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 Join one of our four sessions:  
 Boston 1: June 9 - 19  
 Boston 2: June 23 - July 3  
 San Francisco: July 5 - 15  
 Chicago: July 22 - August 1  
 Priority Application Deadline is January 18, 2023

## Facts & Fictions in Criminal Justice Tuesday, January 31 at 7:00 pm (snow date Feb. 1)



**John M. Paitakes, Ph.D.**, Professor Emeritus at Seton Hall University, explains some of the major issues facing the criminal justice system.

Topics to be covered include:

- Once a criminal, always a criminal
- There is no rehabilitation in prison
- Probation & Parole are merely a slap on the wrist
- Police use excessive force regularly
- Judges are too lenient



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## The Presentation of Christ in the Temple

The proud parents, Mary and Joseph, took Jesus at the end of forty days to the Temple in Jerusalem, *"To present Him to the Lord,"* as was Jewish custom and offer a sacrifice, *"A pair of doves or two young pigeons"*. (Luke 2:22, 24)

The Presentation of Jesus at the Temple, which falls on 2 February, celebrates an early episode in the life of Jesus. In the Eastern Orthodox Church, it is one of the twelve Great Feasts, and is sometimes called Hypapante ('Meeting' in Greek). Other traditional names include Candlemas, the Feast of the Purification of the Virgin, and the Meeting of the Lord. Scripture : The event is described in the Gospel of Luke (Luke 2:22–40). According to the gospel, Mary and Joseph took the baby Jesus to the Temple in Jerusalem forty days (inclusive) after his birth to complete Mary's ritual purification after childbirth, and to perform the redemption of the firstborn, in obedience to the Law of Moses (Leviticus 12, Exodus 13:12-15, etc.). Luke explicitly says that Joseph and Mary take the option provided for poor people (those who could not afford a lamb) (Leviticus 12:8), sacrificing "a pair of turtledoves, or two young pigeons." Leviticus 12:1-4 indicates that this event should take place forty days after birth for a male child, hence the Presentation is celebrated forty days after Christmas. Upon bringing Jesus into the temple, they encountered Simeon the Righteous. The Gospel records that Simeon had been promised that "he should not see death before he had seen the Lord's Christ" (Luke 2:26). Simeon prayed the prayer prophesied the redemption of the world by Jesus: "Now you are releasing your servant, Master, according to your word, in peace; for my eyes have seen your salvation, which you have prepared before the face of all peoples; a light for revelation to the nations, and the glory of your people Israel" (Luke 2:29-32). Simeon then prophesied to Mary: "Behold, this child is set for the falling and the rising of many in Israel, and for a sign which is spoken against. Yes, a sword will pierce through your own soul, that the thoughts of many hearts may be revealed" (Luke 2:34-35). The elderly prophetess Anna was also in the Temple, and offered prayers and praise to God for Jesus, and spoke to everyone there about Jesus and his role in the redemption of Israel (Luke 2:36-38). In art: The event forms a usual component of extensive cycles of the Life of Christ and also of the Life of the Virgin, although often only one of this scene and the visually similar Circumcision of Jesus is shown, and by

the late Middle Ages the two are sometimes combined. Early images concentrated on the moment of meeting with Simeon, typically shown at the entrance to the Temple, and this is continued in Byzantine art and Eastern Orthodox icons to the present day. In the West, beginning in the 8th or 9th century, a different depiction at an altar emerged, where Simeon eventually by the Late Middle Ages came to be shown wearing the elaborate vestments attributed to a Jewish high priest, and conducting a liturgical ceremony surrounded by the family and Anna. In the West Simeon is more often already holding the infant, or the moment of handover is shown; in Eastern images the Virgin is more likely still to hold Jesus.[1] Name of the celebration: In addition to being known as the Presentation of Jesus at the Temple, other traditional names include Candlemas, the Feast of the Purification of the Virgin, and the Meeting of the Lord. In the Eastern Orthodox Church and Greek Catholic Churches (Eastern Catholic Churches which use the Byzantine rite), it is known as the "Feast of the Presentation of our Lord, God, and Savior Jesus Christ in the Temple" or as "The Meeting of Our Lord, God and Saviour Jesus Christ". In the Byzantine tradition (Eastern Orthodox), the Meeting of the Lord is unique among the Great Feasts in that it combines elements of both a Great Feast of the Lord and a Great Feast of the Theotokos (Mother of God). It has a forefeast of one day, and an afterfeast of seven days. However, if the feast falls during Cheesefare Week or Great Lent, the afterfeast is either shortened or eliminated altogether. The holy day is celebrated with an all-night vigil on the eve of the feast, and a celebration of the Divine Liturgy the next morning, at which beeswax candles are blessed. This blessing traditionally takes place after the Little Hours and before the beginning of the Divine Liturgy (though in some places it is done after). The priest reads four prayers, and then a fifth one during which all present bow their heads before God. He then censes the candles and blesses them with holy water. The candles are then distributed to the people and the Liturgy begins. The services for the Meeting of the Lord contain hymns composed by many of the great Church hymnographers: St. Andrew, Bishop of Crete

(7th cent.); St. Cosmas, Bishop of Maiuma; St. John Damascene; St. Germanus, Patriarch of Constantinople (8th cent.); and St. Joseph the Hymnographer, Archbishop of Thessalonica (9th cent.) On the same day, Orthodox Christians also commemorate a wonder-working icon of the Theotokos known as “the Softening of Evil Hearts” or “Simeon’s Prophecy.” It depicts the Virgin Mary with her hands upraised in prayer, and seven swords piercing her heart. This is one of the few Orthodox icons of the Theotokos which do not depict the infant Jesus. It is because of the biblical events recounted in the second chapter of Luke that the Churching of Women came to be practiced in both Eastern and Western Christianity. Though the usage has mostly died out in the West, the rite is still practiced in the Eastern Orthodox Church. Date: In the Eastern and Western liturgical calendars the Presentation of the Lord falls on 2 February, forty days (inclusive) after Christmas. The date of Candlemas is established by the date set for the Nativity of Jesus, for it comes forty days afterwards. Under Mosaic law as found in the Torah, a mother who had given birth to a man-child was considered unclean for seven days; moreover she was to remain for three and thirty days “in the blood of her purification.” Candlemas therefore corresponds to the day on which Mary, according to Jewish law, should have attended a ceremony of ritual purification (Leviticus 12:2-8). The Gospel of Luke 2:22–39 relates that Mary was purified according to the religious law, followed by Jesus’ presentation in the Jerusalem temple, and this explains the formal names given to the festival, as well as its falling 40 days after the Nativity. History: The Feast of the Presentation is among the most ancient feasts of the Christian Church. There are sermons on the Feast by the bishops Methodius of Patara († 312), Cyril of Jerusalem († 360), Gregory the Theologian († 389), Amphilochius of Iconium († 394), Gregory of Nyssa († 400), and John Chrysostom († 407). The earliest reference to specific liturgical rites surrounding the feast are by the intrepid nun Egeria, during her pilgrimage to the Holy Land (381–384). She reported that 14 February was a day solemnly kept in Jerusalem with a procession to Constantine I’s Basilica of the Resurrection, with a homily preached

on Luke 2:22 (which makes the occasion perfectly clear), and a Divine Liturgy. This so-called *Itinerarium Peregrinatio* (“Pilgrimage Itinerary”) of Egeria does not, however, offer a specific name for the Feast. The date of 14 February indicates that in Jerusalem at that time, Christ’s birth was celebrated on 6 January, Epiphany. Egeria writes for her beloved fellow nuns at home: XXVI. “The fortieth day after the Epiphany is undoubtedly celebrated here with the very highest honor, for on that day there is a procession, in which all take part, in the Anastasis, and all things are done in their order with the greatest joy, just as at Easter. All the priests, and after them the bishop, preach, always taking for their subject that part of the Gospel where Joseph and Mary brought the Lord into the Temple on the fortieth day, and Symeon and Anna the prophetess, the daughter of Phanuel, saw him, treating of the words which they spake when they saw the Lord, and of that offering which his parents made. And when everything that is customary has been done in order, the sacrament is celebrated, and the dismissal takes place.” Originally, the feast was a minor celebration. But then in 542 the feast was established throughout the Eastern Empire by Justinian I. In 541 a terrible plague broke out in Constantinople, killing thousands. The Emperor, in consultation with the Patriarch of Constantinople, ordered a period of fasting and prayer throughout the entire Empire. And, on the Feast of the Meeting of the Lord, arranged great processions throughout the towns and villages and a solemn prayer service (*Litia*) to ask for deliverance from evils, and the plague ceased. In thanksgiving, the feast was elevated to a more solemn celebration. The Presentation is chiefly observed today in the Eastern Orthodox and Anglican traditions. In the Orthodox traditions it is the day on which believers bring beeswax candles to their local church to be blessed for use in the church or in the home. Relation to other celebrations: The Feast of the Presentation depends on the date for Christmas: As per the passage from the Gospel of Luke (Luke 2:22-40) describing the event in the life of Jesus, the celebration of the Presentation of the Lord follows 40 days after. The blessing of candles on this day recalls Simeon’s reference to the infant Jesus as the “light for revelation to the Gentiles” (Luke 2:32).

[Presentation of Jesus at the Temple \(orthodoxpath.org\)](http://orthodoxpath.org)

# A HISTORICAL AND PASTORAL RESPONSE TO THE FORTY-DAY CHURCHING OF INFANTS

## PART ONE:

### HISTORICAL CONSIDERATIONS

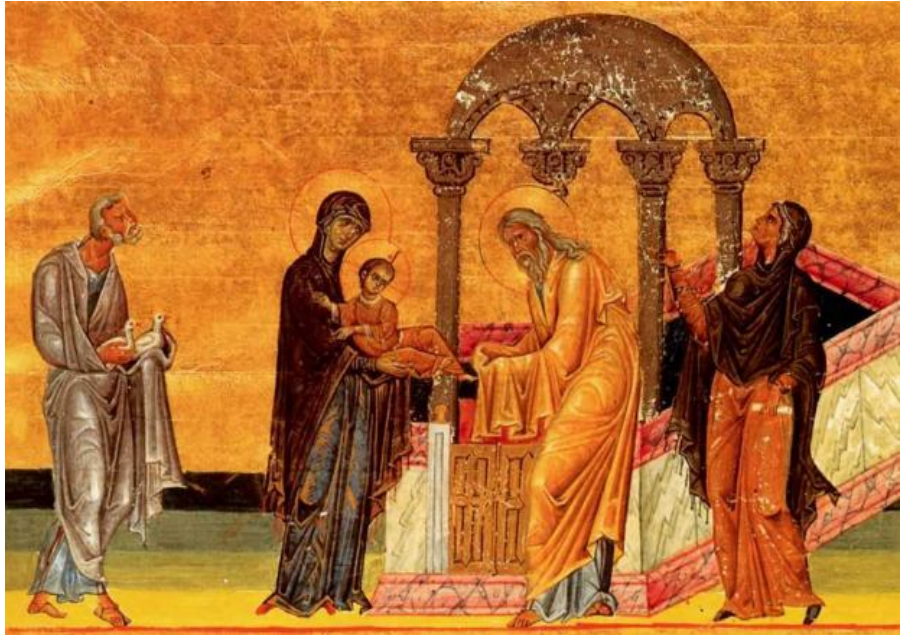
by *Rev. Dr. Stelyios Muksuris*

The pre-baptismal rite of the forty-day churching of infants has raised manifold questions with regard to the manner of its execution by clergy. Supplementing such quandaries are issues regarding the gender of infants, the need to reassess and modify the language of certain prayers, and to include the father into the rite in such a manner that the focus becomes not simply the “forgiveness” and reincorporation into communion of the mother but the sanctification and celebration of the whole family in the fulfillment of the will of God.

In this segment, I shall base my responses on the evidence found within the manuscript tradition of the Church, likewise analyzing the historical shift into the variegated practices we witness today. In the final installment, I shall proceed to make my own suggestions for a uniform practice that is theologically sensible and pastorally sensitive.

#### **The Manuscript Tradition**

Within the manuscript tradition of the Byzantine Church, sources following *Barberini Codex 336* from the eighth century and onward into the Middle and Late Byzantine periods report an assortment of practices with regard to the churching of infants. For example, the sources all speak of infants being brought into the holy altar. However, some references indicate entrance only for baptized children without any regard for gender (*ἀνευ διακρίσεως φύλου*); others speak of only males being brought in, regardless of having been baptized or not; still others speak of all infants, male and female, being carried into the Holy of Holies, baptized as well as unbaptized. The prevailing practice today, although perhaps not necessarily the “correct” one, is to have only unbaptized or



baptized males enter the altar. This is the case for two reasons: (1) when the life of the child was endangered, it was not uncommon for baptism of infants to occur before forty days, after which the churching was conducted; and (2) entrance into the altar became reserved for males, as only they had the opportunity to advance into the major orders of the priesthood. This second reason reflects a later desire for the Church, presumably when the order of the female diaconate had fizzled out in several jurisdictional zones, to reaffirm the male priesthood and the altar as their domain.

The codices that specify for both genders to be brought into the altar make the peculiar distinction that males are brought in through the south door and presented at *all four sides* of the altar table (including the front), while females are likewise brought in through the same south door but are presented only on the three sides and never in front of the holy table. This later rubric, while expressing the Church’s belief that all human life is sacred and thus worthy to be offered as a gift to God, still maintains a “preference” for males and camouflages this predilection in the rationale of an all-male priesthood.

Under no circumstances, however, are clergy to bring the infants through the Holy Doors of the sanctuary. This prohibition is best explained especially from monastic liturgy, in which the Holy Doors are typically kept closed and opened only during key and practically necessary moments (entrances, censuring, the communion of the faithful, etc.). The late liturgiologist, Professor Iōannēs Foundoulēs of the Aristotelian University of Thessaloniki,[1] presents iconographical evidence, arguing that iconographers are known for being extremely meticulous and accurate in their depictions of New Testament events as reflective of Old Testament customs, architecture, etc. He points to the fact that in the icon of the Meeting of the Lord, the holy gates of the Jewish temple remained shut during the 40-day rite performed by St. Symeon the God-Receiver, but they were opened in the icon of the Entrance of the Theotokos into the Temple.

However, this argument, in my opinion, loses credibility when one considers that female deacons were ordained by the bishop *in the altar and before the holy table*, from where they also communed at every Divine Liturgy (although evidence suggests—according to my own research, as well as Professors Evangelos Theodorou and Kyriaki FitzGerald—that their service to the Church was more pastoral than liturgical). In addition, it was well known historically that according to such witnesses as Canon 19 of Hippolytus of Rome (late 2nd-3rd century), as well as the 2nd canon of Dionysios of Alexandria and the

Byzantine canonist Theodore Balsamon, women (presumably deaconesses) communed within the altar. This naturally implies that ordination to one of the major orders privileges a cleric, regardless of gender, to enter the Holy of Holies on the basis of his or her sacramental responsibilities and office in the Church. Put simply, if the Church through the bishop appoints them to a ministry or role associated with the altar, they have every right and expectation to serve as the Church sees fit.

When we come to *Codex Sinaiticus 968* from the 15th century, we see that it is the only manuscript known to us (there may be others that have as yet not been discovered) which makes a distinction between genders. That is, males are brought into the altar but females are not. Hence, from the Ottoman Occupation until today, this has remained the prevailing practice. However, around the same time or a little later, *Codices Athens 662, 664, and 667*, basing their rationale on the opinion of the last great liturgical mystagogue St. Symeon of Thessalonike (+1429), speak of an intermediary custom, namely, bringing all children, male and female into the altar, baptized or not (Symeon though differed from the codices in that he ordered only for baptized children to be brought into the altar), but assuring that only males come before the holy table and the three sides while females are brought to the three sides only and never before the table (see above).

*Coming soon: “Part Two: Pastoral Recommendations”*

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[1] The late Professor of Liturgy at the Aristotelian University of Thessaloniki Iōannēs Foundoulēs, in his 5-volume series *Ἀπαντήσεις εἰς Λειτουργικὰς Ἀπορίας* [Answers to Liturgical Questions], addresses at length not only the form but also the theological significance of this pre-baptismal rite of the churching of infants, not to mention its sequence with regard to baptism and other related topics. He does so in several responses: from volume 3, questions 304-305, 363, 381-385 (pp. 13-14, 178-179, 225-242, respectively) and from volume 5, question 516 (pp. 60-62). Foundoulēs, a traditionalist in theory and always a proponent of maintaining continuity with the revered past, is not one for advocating innovations without a sound foundational origin rooted in Tradition, but he also maintains the practical application of practices when ancient liturgical customs appear incoherent, abusive, or serve as deterrents away from a responsible and sensible manner of worship. The five-volume series is currently in the process of being translated in its entirety into English by an official committee of clergy and scholars, of whom the author is a member.

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*Fr. Stelyios Muksuris, a Protosynergos of the Greek Orthodox Archdiocese of America, holds an MLitt and a PhD in liturgical theology and history from Durham University in the UK, and is completing his ThD at the University of Athens in Greece in the same area of specialization. He is Professor and Chair of Liturgical Studies and Languages at the Byzantine Catholic Seminary in Pittsburgh, PA, a prolific author and lecturer, and a frequent consultant on liturgical matters for the Orthodox Church. His monograph is entitled: *Economia and Eschatology: Liturgical Mystagogy in the Byzantine Prothesis Rite* (Boston: Holy Cross Orthodox Press, 2013).*

*Public Orthodoxy seeks to promote conversation by providing a forum for diverse perspectives on contemporary issues related to Orthodox Christianity. The positions expressed in this essay are solely the author's and do not necessarily represent the views of the editors or the Orthodox Christian Studies Center.*

# PARENTS' CORNER

By Alexandra Protopapas

## JANUARY – New Year 2023 – New Spiritual Goals? Of Course!!!

Happy New Year 2023 everyone! This article never gets old; it is called **“10 Spiritual Resolutions for Orthodox Christians”** and I think this month I am the first one that needs to follow through!

**“1) Arrive for Church Services on time!** We take for granted the Divine Liturgy at the best of times. Often, we believe that if we are there for the Gospel, Sermon and Communion we have had “a good enough dose of God for the week.” Partaking of the Matins or Orthros service and the full Divine Liturgy will prepare you fully for stepping up to the precious and life-giving Chalice of Christ. This will in turn fortify your spiritual journey into the world for the coming week. Our responsibility to Our Lord is to respect the schedule laid out for us, at least once a week.”

*This I can try and not come at the end of liturgy.*

**“2) Ask for forgiveness from our family, friends and Christian brothers and sisters in our parish.** Forgiveness is a difficult virtue to put into practice and even more difficult to use regularly. Let us therefore use the virtue of forgiveness as a basis for our continued commitment to theosis and by regarding our earthly relationships with one another as truly important. Let us practice forgiveness, as it is the first step in preparing for Holy Confession and Holy Communion each Sunday.”

*This I can do easily. I am not perfect. There may be family and friends that I have said things to them on impulse without thinking not realizing that I may have hurt them.*

**“3) Learn about praying and prayers.** We tend to use the prayers we were taught as children. There are many prayers available for parishioners to use: check the prayer book and ask your Priest, he can assist by providing prayers that pertain to your specific situation(s). Pray often, more than once a day. If you do not have a prayer corner set up in your home, ask your Parish Priest to assist you in setting one up.”

*I always try to read different prayers and every night I pray for my family & friends, all those living, and all those who have passed.*

**“4) Become a steward in your parish and community.** Become” an active, involved, caring Orthodox Christian. Donate to your Parish, become, if not already, involved in keeping our environment clean (God placed us on this earth to care for His creations!!!), donate to food banks, school lunch programs, etc. Create an organized community outreach for the less fortunate residents of your area. As stewards of humanity, it is incumbent upon us, as Orthodox Christians to lead by example”.

My resolution is to continue to be a good steward in my parish and my community as a parish member, remembering my loved ones in heaven, being a good a mother, a good friend, and a dedicated counselor and teacher.

**“5) Attend more than one (1) Church Service per Month. Don’t be a “C” & “E” (Christmas & Easter) Parishioner.** Place prayer, worship, and Church Services on your list of priorities, above all other recreational activities. The benefit of a fulfilling spiritual life will lead you to many rewards in the future.”

*I need to make a resolution to attend church more often after I take care of my medical issues and reach out when I need assistance.*

**“6) Put your God-given Talents to use.** We all have hidden talents, or talents not used to their full potential. Recognize them, ask for guidance from Our Lord and put them to use for the benefit of God’s Holy Church.”

*I will be more active.*

**“7) Invite your children, grandchildren, siblings, and friends to Church Services.** Become a host to your own family. Guide them and explain to them that the One Holy Universal and Apostolic Church is the One True Church. Explain that Orthodoxy offers all to its faithful. Bring one guest to Church per year at least and allow God to do His work.”

*This is a good resolution. I will try that.*

**“8) Contact your family members that have stepped away from your family; or if you have stepped away, call your family.** Practice patience, understanding and forgiveness. We are on this earth but once. We have one opportunity to practice forgiveness and ask for it as well. It is never wrong to come back home, even after a lengthy absence. We should never be embarrassed to admit our faults to our families and our desire to renew our relationships. We must remember, we are not perfect, we all have faults, and we never know when we may be called by God to return home.”

*I have great family ties here and abroad and we are all very close. This one is easy! We all need to do this all year round.*

**“9) Experience the life of the Church and its many gifts to heal you.** Attend Church services; come to Confession and Communion on a regular basis. We were born unto this earth dependent upon our Lord. Use Confession to unburden your sins and Communion to heal you. Rely on your Parish Priest to be your Father Confessor and Spiritual Guide.”

So true!

**“10) Recognize that we are tested by Our Lord and tempted by the devil himself, daily.** We are put to the test daily, as in school, so in life. Pray frequently, ask for guidance, see beyond the test, look for the good only in all situations. Avoid temptations that are “too good to be true.” Recognize that we are accountable for all our thoughts, actions and deeds.”

Prayer gets me through the day, helps me forget bad memories, gives me strength, and it gives me hope. This is one resolution I will keep close to my heart always.

*I am ready for my Spiritual Goals for 2023 – how about you?*

During this blessed time of the year, I hope everyone had a Blessed Christmas Day, and I want to wish everyone, family and friends, a Blessed New Year all of 2023, and I would like to express my gratitude to my faithful readers, and thank you for listening and reading, and being a part of my life by giving me the opportunity to write in “Parents Corner” monthly.

With these ongoing spiritual goals, let’s also celebrate Theophania, Epiphany Day, January 6<sup>th</sup>, with a special prayer for the occasion.

#### NEW YEAR’S MONTH OF JANUARY 2023.

This month’s **Table Prayer Guide** is from **“Prayers for Special Occasions – Theophany”**

*“We glorify You, loving Master, Almighty, King from everlasting. Creator and Author of all. We glorify You, only begotten Son of God, born of the Father without a mother, and of a mother without a father. For in the previous feast, we saw You an infant; in the present one we see You complete, perfect, manifested from the perfect God. For today the time for feasting has come and the choir of the saints holds assembly with us, and angels celebrate with men. Today the grace of the Holy Spirit, in the form of a dove, came upon the waters. Today the unwaning sun has dawned, and the world is lit up with the light of the Lord. Today the moon with its brilliant rays shares its light with the earth. Today the luminous stars embellish the universe with their joyous luster. Today the clouds refresh humanity with a rain of justice from above.*

On behalf of my son Nicholas, we would like to wish you all a Joyous and Merry Christmas and a Healthy and Happy New Year, 2023!

Feel free to e-mail me or call with your comments and suggestions for our “Parents’ Corner” at: [alexandraproto@gmail.com](mailto:alexandraproto@gmail.com) (973) 214-2583

(You can also find me on FACEBOOK under my name, Alexandra Alex Protopapas)

**Alexandra Protopapas M.Ed.** Certified Teacher of the Handicapped and Social Sciences - Retired. Educational Services Commission of Morris County, (ESC) and currently assigned to Academy of St. Elizabeth part-time.



THE DAUGHTERS OF PENELOPE  
*cordially invite you to an evening of*  
**Wine, Cheese & Art**

at Saint Andrew Church Social Hall  
**Friday, Jan 13, 2023, at 7pm**

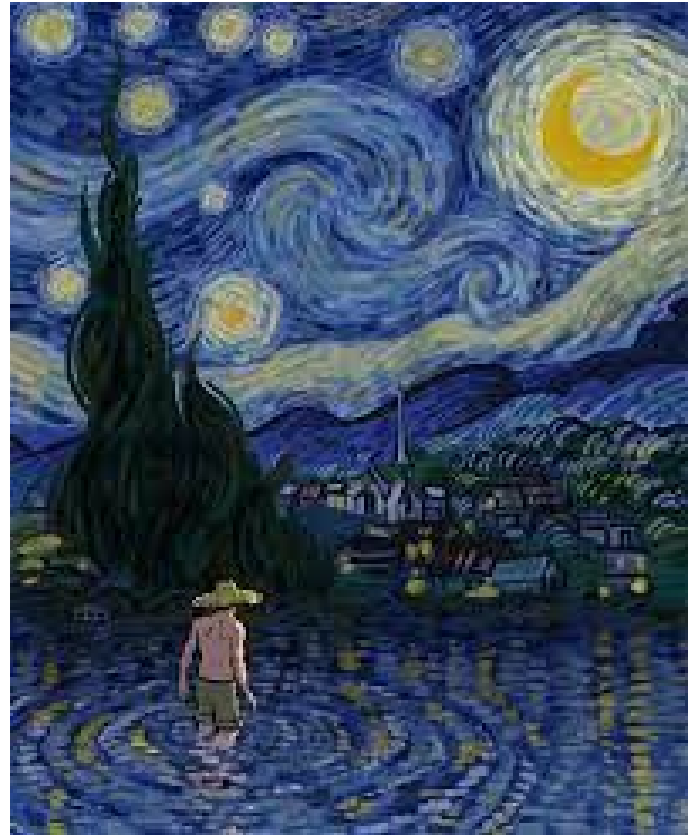
This lecture on Vincent van Gogh will be  
presented by Michael Norris, PhD.

**Go, van Gogh!**

Pastor and painter Vincent van Gogh produced more than 2,000 works of art in his last decade. Van Gogh wrote to his brother Theo that, as he had no children, he viewed his paintings as his progeny. Let's explore some of these "brilliant children," especially those at the Metropolitan Museum of Art.

This event is free of charge and open to all members of the Saint Andrew community.

Although this lecture is free of charge, we do request that you RSVP by January 5th to [georgiahaglund@gmail.com](mailto:georgiahaglund@gmail.com).



**About Michael Norris**

Mike got his BA in classics from the University of California at San Diego and his MA in classics and Ph.D. in art history at the University of California at Santa Barbara. He spent twenty years at the Cloisters Museum and the Metropolitan Museum of Art in New York and has lectured on trips all over the world. He lives in Teaneck, New Jersey.

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## BAPTISMS – ΒΑΠΤΙΣΙΣ

RACHEL ESME SCHNEIDER, daughter of Justin Paul Schneider and Nicole Marie Rommer of Florham Park, NJ was Baptized and Chrismated according to the rites of our church at 11:00am on Saturday November 19<sup>th</sup>, 2022 and given the name **ELISSAVET – ΕΛΙΣΣΑΒΕΤ**. Godmother was Stephanie Sumas

MARIO REBOREDO, son of Jose M Reborado and Olga V. Tsiavos of Mine Hill, NJ was Baptized and Chrismated according to the rites of our church at 12:00pm on Saturday November 19<sup>th</sup>, 2022 given the name **MARIO – ΜΑΡΙΟ**. Godmother was Andreanna Tsiavos.

CRIXUS JOHN-KYLE KING, son of James Bradford King and Jade Alexandria Giokas of Andover, NJ was Baptized and Chrismated according to the rites of our church at 12:00pm on Sunday, December 4<sup>th</sup>, 2022 and given the name **JOHN – ΙΟΑΝΝΙΣ**. Godmother was Argyro Sokoli.

*Congratulations to all and we wish them all the blessings.*

*Συγχαρητήρια σε όλους και τους ευχόμαστε όλες τις ευλογίες. Βάπτισις*

## OBIT & FUNERAL SERVICE - ΝΕΚΡΟΛΟΓΙΟ & ΚΗΔΕΙΑ

**George John Kyreakakis**, M.D., passed into eternal peace on November 24, 2022 at age 72. George is survived by his wife Cindy and his two brothers, Andrew J. Kyreakakis, an attorney and Anthony J. Kyreakakis, who is also a medical doctor and cardiologist.

George was a highly respected obstetrician and gynecologist who practiced many decades in Hoboken, New Jersey and at St. Mary's Hospital in Hoboken. He was born in Jersey City and attended Lincoln High School where he graduated in 1968 and then studied at St. Peter's College in Jersey City. After graduation, he attended Athens University Medical School in Greece and then returned home and became a board-certified gynecologist and obstetrician. He was beloved by his patients, staff and colleagues.

He was a wonderful older brother to his younger siblings and was always encouraging and protective of them and took great pride in their accomplishments.

George was also a loving son to his parents John and Irene Kyreakakis who were devoted to all three of their children. They were both born in Greece and were proud of their American citizenship. John Kyreakakis became the co-owner with his brother Anthony of the Alps Restaurant in Jersey City, which was a local favorite.

George and his wife Cindy enjoyed many happy years together. He is also survived by numerous cousins, his two sisters-in-law, Phyllis and Elvira, and his nephews John and Andrew, and nieces Kristen and Amanda, all of whom he cherished.

George was known for his great wit and sophistication. He made everyone laugh and feel comfortable. George had a big heart and would literally take the shirt off his back to help someone in need. He had many interests including great proficiency in the game of chess. He was loved and admired by all who knew him and he will be sorely missed but his memory will endure forever in our hearts and minds.

**A Funeral Service** was held for the repose of his soul at on Monday November 28<sup>th</sup> 10:30am at St Andrew GO Church. **Internment** followed at the Gate of Heaven Cemetery in East Hanover, NJ. May God rest his soul. Our sincerest condolences to his family.



## Prayer For Healing

Lord our God, you who healed long-lasting and terrible diseases by your word alone; you who healed Peter's mother-in-law of her fever, Master heal also Name of the illness with which he/she is afflicted. You who chastise with pity, and heal according to your goodness, and can put aside every sickness and disease, raise him/her up from him/her bed of pain and suffering. Put the medicine of your mercy on him/her and grant him/her complete healing and health. For you are the Physician of our souls and bodies, and to you we offer glory, + together with the Father, and the Holy Spirit, now and ever, and to the ages of ages. Amen

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SAINT ANDREW CALENDAR \* LOOK FOR UPDATES ON WEEKLY E BULLETIN

WEEKLY SCHEDULE

**RELIGIOUS EDUCATION** Sundays after Holy Communion

**PILLOW & KNITTING** 2<sup>ND</sup> & 4<sup>TH</sup> WEDNESDAY 11AM

**BAKING GROUP** Tuesdays 9am

**Hellenic Afternoon School** Thu 4:30pm

**Greek Dancing** Thu Grp 1 @6:30 & Grp 2 @7:15pm

**Greek Dancing GOYA/** Grp 3 Thursdays @8:00pm

**LAP** TB Determined

**COFFEE HOUR HOSTS IN JANUARY: 1/1 HAPPY NEW YEAR 2023,**  
1/8 PHILOPTOCHOS, 1/15 PTA, 1/22 DOP, 1/29 GOYA

1/3 @4:30PM GREEK SCHOOL RESUMES  
@6:30PM GREEK DANCE RESUMES

1/7 @2PM BOY SCOUT COURT OF HONOR CEREMONY FOR  
ANTHONY BULKO IN OUR SOCIAL HALL

1/8 COMMUNITY VASILOPITA

1/9 @7:30PM PARISH COUNCIL MONTHLY MEETING

1/13 @7PM WINE & CHEESE & ART SOCIAL HALL OF SA

1/20 @7PM MOVIE NIGHT AT SAINT ANDREW MORE TBA

1/21 GREEK LETTERS & FEAST DAY OF THE THREE HIERARCHS  
AT ST NICHOLS IN ROSELAND @5PM

1/24 @7PM PHILOPTOCHOS MONTHLY MEETING

1/26 @6:30PM GOYA MEETING

1/28 FAITH KITCHEN - Parish Council hosting

1/29 HAS THREE HIERARCHS PROGRAM IN CHURCH

**COFFEE HOUR HOSTS IN FEBRUARY: 2/5 PHILOPTOCHOS,**  
2/12 PTA, 2/19 DOP, 2/26 GOYA

2/5 TRIODION BEGINS

2/5 GODPARENT'S SUNDAY

2/13 @7:30PM PARISH COUNCIL MONTHLY MEETING

2/18 SATURDAY OF SOULS ALSO ON 2/25 & 3/4

2/23 @6:30PM GOYA MEETING

2/24 Faith kitchen - GOYA Hosting

2/27 CLEAN MONDAY - LENT BEGINS

2/28 @7PM PHILOPTOCHOS MONTHLY MEETING

**COFFEE HOUR HOSTS IN MARCH: 3/5 PHILOPTOCHOS,**  
3/12 PTA, 3/19 DOP, 3/26 BAKALIKO

MARCH DATE TBD **SAINT ANDREW ORATORICAL FESTIVAL**

3/4 3<sup>RD</sup> SATURDAY OF SOULS

3/11 SJC ORATORICAL FESTIVAL **JUNIOR & SENIOR**

3/12 **ELEMENTARY** SJC ORATORICAL FESTIVAL

3/19 HAS 25<sup>TH</sup> OF MARCH PROGRAM IN GYM

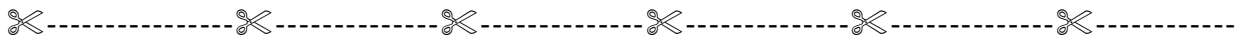
3/25 Faith kitchen Philoptochos

3/26 TENTATIVE DATE GID PARADE IN NYC

**COFFEE HOUR HOSTS IN APRIL: 4/2 PHILOPTOCHOS,**  
4/9 ALL, 4/16 PASCHA, 4/23 DOP, 4/30 GOYA

4/8 +SATURDAY OF LAZARUS

4/9 PALM SUNDAY



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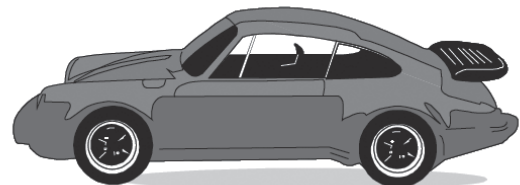
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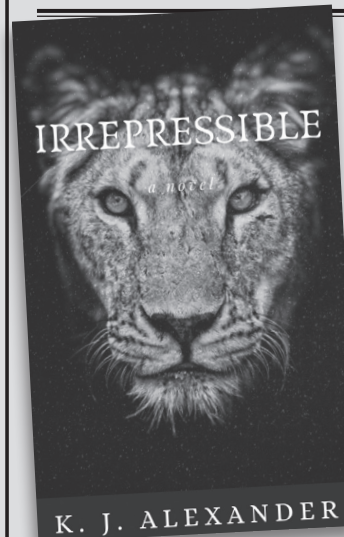
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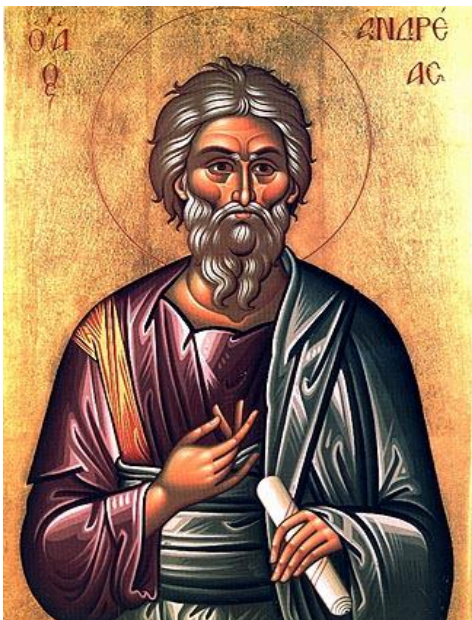
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#### HYMN OF THE APOSTLE ST. ANDREW

As first of the Apostles to receive the call,  
and very brother of the prince of them,  
intercede O Andrew,  
with the Master of all of us,  
peace to all the world to grant,  
and to our souls His great mercy.

#### ΑΠΟΛΥΤΙΚΙΟ ΤΟΥ ΑΠΟΣΤΟΛΟΥ ΑΝΔΡΕΟΥ

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και του κορυφαίου ατάδελφος,  
τον Δεσπότην των όλων Ανδρέα ικέτευε,  
ειρήνην τη οικουμένη δωρήσασθαι,  
και ταις ψυχαίς ημών το μέγα έλεο

### The Saint Andrew Vision Statement

Our Greek Orthodox Community of Morris County is a welcoming place where the family of Saint Andrew is committed to God, Orthodox worship, Christian education, philanthropy, and Hellenic culture, for the benefit of those whose lives we touch.