

FEBRUARY & MARCH 2024



Greek Orthodox
Metropolis of
New Jersey



Saint Andrew Family News

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

PRESENTATION OF THE LORD TO THE TEMPLE – FEBRUARY 2ND

GYRO FRST TAKE OUT – FEBRUARY 10TH

HIERARCHICAL DIVINE LITURGY - FEBRUARY 11TH

GODPARENTS' SUNDAY – FEBRUARY 18TH

MARDI GRAS – ΑΠΟΚΡΙΑΤΙΚΟ ΓΛΕΝΤΙ - FEBRUARY 25TH

SATURDAY OF SOULS - MARCH: 9, 16, 23

HAS GREEK INDEPENDENCE DAY PROGRAM & MINISTRY FAIR - MARCH 17TH

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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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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*

*Deadline for the **APRIL ISSUE** is March 15*

Please find magazine issues on our web site <https://www.standrewgonj.org>

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FEBRUARY 2024 + DIVINE SERVICES

Thursday 1 ST. TRYPHON OF PHRYGIA / RELICS*
Friday 2 THE PRESENTATION OF OUR LORD AND SAVIOR IN THE TEMPLE

Sunday 4 15th Sunday of Matthew

Tuesday 6 ST. PHOTIOS, PATRIARCH OF CONSTANTINOPLE

Saturday 10 ST. HARALAMBOS THE MARTYR / RELICS*

Sunday 11 16th Sunday of Matthew

His Eminence Metropolitan Apostolos of New Jersey will be visiting Saint Andrew to celebrate Orthros and Hierarchical Divine Liturgy

Sunday 18 Sunday of the Canaanite; [Godparent's Sunday]

Sunday 25 Sunday of the Publican and Pharisee: Triodion Begins Today

Sundays: Orthros @8:15AM & Divine Liturgy @ 9:30AM | **Weekdays:** Orthros @8AM & Divine Liturgy @ 9AM
(We have this saint's Relics at our Saint Andrew Reliquary) *

Sunday School students will attend the Divine Liturgy at 9:30am, receive Holy Communion and proceed to their classes.

*Services scheduled below are **subject to change**. Please consult weekly bulletin/website for updates.*

ΦΕΒΡΟΥΑΡΙΟΣ - ΙΕΡΕΣ ΑΚΟΛΟΥΘΙΕΣ

Πέμπτη 1 ΤΡΥΦΩΝ ΜΑΡΤΥΣ* / Λείψανα
Παρασκευή 2 +Η ΥΠΑΠΑΝΤΗ ΤΟΥ ΧΡΙΣΤΟΥ
Κυριακή 4 1^η Ματθαίου (τοῦ Νομικοῦ)
Τρίτη 6 +ΦΩΤΙΟΥ ΤΟΥ ΜΕΓΑΛΟΥ, ΠΑΤΡΙΑΡΧΗΣ ΚΩΝΣΤΑΝΤΙΝΟΥΠΟΛΕΩΣ

Σάββατο 10 +ΧΑΡΑΛΑΜΠΟΣ ΪΕΡΟΜΑΡΤΥΣ * | Λείψανα

Κυριακή 11 1^η Ματθαίου (τῶν Ταλάντων)

Ο Σεβασμιώτατος Μητροπολίτης Νέας Ιερσέης κ. Απόστολος θα επισκεφθεί τον Άγιο Ανδρέα για να τελέσει τον Όρθρο και την Αρχιερατική Θεία Λειτουργία

Κυριακή 18 1^η Ματθαίου (τῆς Χαναanaίας) [Κυριακή των Νονών]

Κυριακή 25 1^η Λουκά (Τελώνου καί Φαρισαίου)

Κυριακή – Όρθρος - ὠρα 8.15πμ & Θεία Λειτουργία - ὠρα 9:30πμ |

Καθημερινές – Όρθρος - ὠρα 8πμ & Θεία Λειτουργία - ὠρα 9πμ

*(Έχουμε τα Λείψανα του Αγίου στην Λειψανοθήκη της εκκλησία μας)**

Οι μαθητές Κατηχητικού θα έρθουν πρώτα στην Θεία Λειτουργία ὠρα 9.30πμ, μετά την Θεία Κοινωνία στις τάξεις τους.

*Οι Ιερές Ακολουθίες που προγραμματίζονται παρακάτω **υπόκεινται σε αλλαγές**. Παρακαλούμε συμβουλευτείτε το εβδομαδιαίο δελτίο / ιστοσελίδα μας για ενημερώσεις και αλλαγές.*

MARCH 2024

Sunday	3	Sunday of the Prodigal Son
Saturday	9	FIRST Saturday of Souls (<i>with Kollyva</i>)
Sunday	10	Judgement Day (Meatfare Sunday)
Saturday	16	SECOND Saturday of Souls (<i>with Kollyva</i>)
Sunday	17	Forgiveness Sunday Cheesefare Sunday HAS Greek Independence Day Program
Monday	18	Office of the Great Compline @6:00pm GREAT LENT BEGINS
Wednesday	20	Pre-Sanctified Gifts Liturgy @6:00pm
Friday	22	1 st Salutations @6:00pm
Saturday	23	THIRD Saturday of Souls (<i>with Kollyva</i>) [ST. THEODORE commemorated]
Sunday	24	Sunday of Orthodoxy
<i>in JC, NJ</i>	24	<i>Great Vespers at Evangelismos GOC, Jersey City, NJ</i>
Monday	25	ANNUNCIATION OF THE THEOTOKOS Orthros at 8am Divine Liturgy at 9am Greek Independence Day "THE 25 TH OF MARCH"
Wednesday	27	Pre-Sanctified Gifts Liturgy @6:00pm
Friday	29	2 nd Salutations @6:00pm
Sunday	31	Sunday of St. Gregory Palamas

ΜΑΡΤΙΟΣ

Κυριακή	3	ΙΖ΄ Λουκά (τοῦ Ασώτου)
Σάββατο	9	Α΄ Ψυχοσάββατον (<i>με κόλλυβα</i>)
Κυριακή	10	Κυριακή τῆς Ἀπόκρεω
Σάββατο	16	Β΄ Ψυχοσάββατον (<i>με κόλλυβα</i>)
Κυριακή	17	Κυριακή τῆς Τυροφάγου Μέγας Εσπερινός <u>ώρα</u> 4:00μμ
Δευτέρα	18	Ακολουθία Μέγα Απόδειπνων <u>ώρα</u> 6μμ [Νηστεία]
Τετάρτη	20	Προαγιασμένη Λειτουργία <u>ώρα</u> 6μμ
Παρασκευή	22	Α΄ Χαιρετισμοί - <u>ώρα</u> 6μμ
Σάββατο	23	Γ΄ Ψυχοσάββατον (<i>με κόλλυβα</i>) ΑΓΙΟΥ ΘΕΟΔΩΡΟΥ
Κυριακή	24	Κυριακή Α΄ τῶν Νηστειῶν (τῆς Ὁρθοδοξίας) 24 <i>Εσπερινός στην Εκκλησιά JERSEY CITY ΕΥΑΓΓΕΛΙΣΜΟΣ ΤΗΣ ΘΕΟΤΟΚΟΥ</i>
Δευτέρα	25	Ο ΕΥΑΓΓΕΛΙΣΜΟΣ ΤΗΣ ΘΕΟΤΟΚΟΥ «25η Μαρτίου» Ὁρθρος - <u>ώρα</u> 8πμ & Θεία Λειτουργία - <u>ώρα</u> 9.15πμ
Τετάρτη	27	Προαγιασμένη Λειτουργία <u>ώρα</u> 6μμ
Παρασκευή	29	Χαιρετισμοί - <u>ώρα</u> 6μμ
Κυριακή	31	Κυριακή Β΄ των Νηστειῶν - Γρηγόρου του Παλαμά Ἀρχιεπ. Θεσσαλονίκης

THE TITHE AND THE CHRISTIAN

As you may be aware from my Stewardship Sunday Sermon, we as a community are moving in the direction of becoming a tithing parish. The COVID pandemic has identified a major weakness in our parish, and in many parishes throughout the Archdiocese - the reliance on external funding sources to maintain the offerings of ministry in our communities. To become a more resilient parish, to not be affected by events which limit our ability to raise funds externally, we as a community are moving towards tithing. In a tithing parish, parishioners are invited to offer a percentage of their income for the transformation of lives through the work of ministry. Where does this concept of tithing come from? And is it obligatory for us as Orthodox Christians?

It is important to understand that in the ancient world, people's beliefs regarding property were vastly different than the secular beliefs of today. In biblical times, the belief was that God possessed everything. In our contemporary verbiage, the people of the ancient world believed that God "owns all of it;" land, people, animals, environment, everything! He owns all of it because he created it, hence it all belongs to him we only use the things he gave us. People saw themselves as stewards of their possessions, including their lives, to be cared for, and, when people died, everything was given back to God. This is a very foreign concept to us in our consumerist society where we own everything; land, car, furniture, etc., and we even have the documents to prove it! We believe it is our right to own our possessions. When we die, what we own will probably be passed on to our children. People in biblical times saw their world in relation to God and

personal "rights" took a back seat to the needs of the community, both in the context of worship and in taking care of the poor and those in need.

Because the concept of God owning everything was so very central to the life of the Israelites of the Old Testament, the God directed concept of the tithe is a natural outcome of this belief. There are many examples of the tithe in the Old Testament, each offering a perspective of the tithe from a different vantage point. For example, in Leviticus 27, the tithe was discussed in the context of proportional giving, offering ten percent of one's labors and considered "holy to the Lord."

In Deuteronomy 12:5-7, our Lord instructs the people of Israel to bring their tithe, usually in the form of an animal for the temple sacrifice, to their place of worship and for the entire community to enjoy the eating of the sacrifice. When St. Paul teaches the Corinthians to "put something away" to offer on the first day of the week, in the context of worship, he was no doubt making reference to the established Old Testament practice of offering a tithe to the Lord in the context of worship.

In Acts Chapter 5 we see that supporting the community is obligatory and neglecting the community can have severe consequences for those who try to "cheat" God.

An interesting modification of the tithe occurs in Deuteronomy 14:27-29. Here the concept of the tithe is expanded. The people of Israel are instructed, every three years, to offer their tithe to the poor. The reason for this modification is "so that the Lord your God may bless you in all the work that you undertake." (Deuteronomy

14:29) Here the implication is that if the community neglects the poor and needy, God has no reason to bless the work of that community.

In Deuteronomy 26, the tithe to the poor is connected to gratitude expressed to God for all the blessings God has given the people of Israel.

Hence, in just the few examples offered above (and there are so many others throughout the Old and New Testament), we see that the tithe is (1) proportional giving considered holy to the Lord, (2) is connected with worship and (3) is offered in gratitude to the needs of the poor.

In the Old Testament the tithe was binding on the people of Israel, and was an exact amount based on income or wealth. What is emphasized in the New Testament, rather is proportional giving, connected with worship, offered in gratitude to the needs of the poor and the ministries of the Church. It is true that in the New Testament the amount is not as exact. However, we who are Orthodox Christians, who have seen the glory of God in the face of Christ, and enjoy great prosperity, whose faith has made a difference in our lives, have an obligation to God to give not because the church is in need but to make a worthy offering back to God for the work of the church, in thanksgiving for the many ways in which we have been blessed. The tithe is the Biblical standard by which the worthiness of our offering is measured.

In the Sermon on the Mount, (Matthew chapter 5), Christ is clear that He did not come into the world to abolish the Old Testament Law but to fulfill it. Incense, clergy vestments, celebrating Christ-centered feasts for eight days; all these and more, are Old Testament traditions which have been Christianized. It makes sense that the

Apostles, who were Jewish, just like our Lord, took the traditions known to them and Christianized them. Tithing, although not originated as a New Testament concept, is an Old Testament tradition that has been carried over into New Testament times.

Although calculating the tithe now is not as exacting as in Old Testament times we as Christians and followers of Christ have an obligation to make our offering to God. Our Lord and Savior Jesus Christ wants us to experience the joy of giving. We are, as a result, invited to consider the tithe as a Christian offering. The question should never be, how little can I give, treating giving to God and his purposes like tax obligations, nor should giving be viewed as a transaction, as if God is owed 10% of all of our earnings, but rather how much can I give to help others with their spiritual and physical needs. How much can I give as an expression of my life transformed, and to help transform the lives of others. As Christians, we are called to excel in the grace of giving (2 Corinthians 8:7), as we have the Lord Jesus as our example and motivating force: *"For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that you by his poverty might become rich."* (2 Corinthians 8:9). Our Lord gave us everything, even giving of Himself to His own death and resurrection.

We need to remember that He owns it all, and by giving back to Him our tithe we are acknowledging this. It is my prayer that spiritual fruit may be born, from our tithe, and considered holy to the Lord so to that the great and holy work of the church may grow and prosper as a blessing to all who are touched by our community and to the glory of God.

FROM YOUR 2024 STEWARDSHIP MINISTRY TEAM

A New Year is Upon Us

And while we are tweaking some of our traditions and gatherings to meet the challenges presented by the new year, what we celebrate remains constant. We continue to rejoice in our Savior's birth! We continue to wish our friends and family all the blessings of the season and year ahead! We will find goodness and joy by making these extra efforts! Similar to this, and as preached by Father John on Stewardship Sunday, we are now tweaking our stewardship program to meet the challenges presented by COVID-19 and the challenges we have faced in the years since. COVID-19 magnified the fact that our current approach to stewardship needed to change in order for our parish to flourish and reach its true potential. Simply put, we have always wanted our parish to thrive. In order to achieve this, our approach must change. And with this change, many good things will be possible!

As explained by Father John, we have embarked upon the journey to become a percent giving community. It's now time to take our first steps. You should have already received your 2024 stewardship packet via USPS mail. If you have not already done so we ask that you return it to us completed as soon as is convenient.

To keep with Holy Scripture, if you are a new Steward, we ask that you give as much as you are able or 1 percent of your income. If you are a returning Steward, we ask that you consider "rounding up" your previous stewardship pledge. Here is how to "round up": First, calculate the percentage of last year's income that you gave to your church to one decimal point (e.g., 0.5%). Second, "round up" your pledge to the next highest whole number percent of income



(e.g., 1%). **Finally, and most importantly, we want to remind everyone that tithing is developed around the concept of proportional giving. Each parishioner is being asked to offer their gifts in proportion to their ability to do so.**

Our 2024 Stewardship Ask:

- We ask that you stay engaged with our parish by attending liturgy weekly, either in person or online.

This is the highest priority.

- We ask that you stay engaged with each other to strengthen and add joy to the lives of our brothers and sisters in Christ. Make a phone call, send a quick text, or mail a card to a parishioner that you have not seen in months.
- We ask that you consider your gifts of time and talents and how they can be used weekly at our parish.
- We ask that you prayerfully and honestly look at your finances and decide what percentage of your income you can give for your stewardship offering.
- We ask that you take advantage of the convenience of automated online monthly transfers in making your financial stewardship gifts, ensuring the timely payment and fulfillment of your pledge.
- And finally, we ask that, **to the degree you are able**, you round up your financial gift to the next percentage point (or even half-percentage point) starting right now.

By doing these things, we will be ensuring that the richness of our parish exists not by simply meeting its expenses but growing in our ability to serve others in His name, as we have been asked to do. We thank you for considering this new way of giving as we seek to improve and grow our community of Saint Andrew.

St Andrew Financial Summary 2023

	Jan-Dec	Budget	\$ over Budget
INCOME			
CONTRIBUTION INCOME	494,391.55	482,000.00	12,391.55
EDUCATION/DANCE NET INCOME	24,552.09	34,000.00	(9,447.91)
SUMMER CAMP NET INCOME	-	500.00	(500.00)
FUNDRAISING EVENTS NET INCOME	169,962.06	197,000.00	(27,037.94)
OTHER INCOME	96,767.94	93,000.00	3,767.94
TOTAL INCOME	785,673.64	806,500.00	(20,826.36)

EXPENSE

STAFF EXPENSE	329,873.31	403,735.00	(73,861.69)
CAR EXPENSE	11,244.01	12,000.00	(755.99)
INSURANCE EXPENSE	80,834.34	78,101.00	2,733.34
PROFESSIONAL SERVICES	3,059.20	5,950.00	(2,890.80)
EQUIPMENT	4,508.80	7,000.00	(2,491.20)
BANK CHARGES	3,443.77	5,500.00	(2,056.23)
MORTGAGE PAYMENT (Principal & Interest)	133,724.76	133,725.00	(0.24)
TELEPHONES/INTERNET EXPENSE	5,359.35	5,600.00	(240.65)
ADVERTISING	-	1,500.00	(1,500.00)
PERMITS	200.00	300.00	(100.00)
RE TAXES	883.20	900.00	(16.80)
LITURGICAL	2,950.00	2,500.00	450.00
UTILITIES	55,770.66	75,500.00	(19,729.34)
SUPPLIES & PRINTING EXPENSE	27,835.21	30,250.00	(2,414.79)
BLDG & GROUNDS EXP.	49,076.32	48,900.00	176.32
POSTAGE & HANDLING	5,635.50	4,500.00	1,135.50
MINISTRY EXPENSE	83,083.91	81,494.00	1,589.91
EVANGELISM/OUTREACH	2,023.10	7,000.00	(4,976.90)
CONVENTIONS & SEMINARS	3,486.84	5,000.00	(1,513.16)
TRANSPORTATION	-	1,200.00	(1,200.00)
MISC.	-	-	-
TOTAL EXPENSE	802,992.28	910,655.00	(107,662.72)
NET CASH RECD (SHORT)	\$ (17,318.64)	\$ (104,155.00)	\$ 86,836.36

From Operations

Unrestricted Cash 12/31/22	89,885.11
Cash generated (used) this year	(17,318.64)
Cash Balance 12/31/23	72,566.47

FINANCIAL STEWARDSHIP DASHBOARD

	2023	2022	2021
Total Income	785,673	768,120	769,569
Total Stewardship Income	327,035	340,151	347,708
Total Expenses	802,984	806,257	760,586
Net Income or Loss	(17,311)	(38,138)	8,983
% of Expenses Covered by	41%	42%	46%
Number of Stewards	407	416	414
Median Stewardship Pledge	500	500	500

Dear Fellow Parishioners,

in the previous page is the financial summary for the year ending **December 31, 2023**. Our expenses have exceeded our income by \$17,319. Even though this can be considered a breakeven year we are still in a tough position financially. In the prior few years we had PPP funds to make up shortfalls and that is not available going forward.

Our unrestricted cash, which is available for expenses is very low at \$72,566 and has deteriorated from the year end 2022 balance of \$89,885 which was also uncomfortably low. We normally like to have two months' expenses in unrestricted cash, and we may not have sufficient funds to meet unexpected repairs and expenses.

We should be cautious to rely on events like our festival to make up shortfalls as there are many factors that could impact our bottom line.

Please keep these items in mind when you are considering your support for the community.

Thank you,
Thomas J Borzeka

STEWARDSHIP 2024 UPDATE 1-25-24

We would like to thank everyone who brought in and or mailed their **2024 STEWARDSHIP PLEDGE**. We have received **80** totaling a commitment of **\$ 134,420** for the coming year. If you were not able to bring your card to church, we ask you to prayerfully consider your blessings as you make your 2024 commitment to Saint Andrew. We are moving toward becoming a percentage giving community. Find out more about our "Rounding Up" approach to Stewardship giving at <https://standrewgonj.org/stewardship/#round-up>





Greek Orthodox
Metropolis of New Jersey

Archpastoral Visit of His Eminence Metropolitan Apostolos of New Jersey

Orthros & Hierarchical Divine Liturgy

Sunday, February 11, 2024
9:00 A.M.

St. Andrew Greek Orthodox Church
1447 Sussex Turnpike
Randolph, NJ 07869



SEEKING SUNDAY USHERS

Our Parish Council has taken steps over the last several years to continuously improve the environment of our Parish. The Parish environment is one where we all should feel welcomed, comfortable, and focused while we pray and celebrate. Ushers are key people to help our parishioners have a good environment in which to worship. The Usher is a volunteer who will be educated as needed by the Parish Council to perform certain duties they are comfortable with and when they are available. It is a great opportunity to learn more about the Faith and Traditions of the Greek Orthodox Church and how they are manifested before, during, and after the services.

We could use your help. Our Parish Council, which is a more significant responsibility commitment, continues to take on more and more responsibility on Sunday mornings and this makes consistent Ushering a challenge. We ask you to prayerfully consider taking some time, according to your own schedule, to serve as an Usher during some services throughout the year. Again, the time commitment is flexible, and the Parish Council will provide all the necessary training and coordination of schedules.

Please consider volunteering your time and talents.

If you want to learn more or participate on the Usher team, please email nikolas.karkanias@gmail.com



Super Bowl Saturday

Big Greek Gyro & Souvlaki Take-Out Fest!



February 10 on Saturday from 11am - 6pm

Place Your Big Greek Food & Dessert Pre-Orders Now at:

<https://standrewgonj.square.site/>



Sunday February 25th , 2024
doors open at 5pm

THE MEADOW WOOD | 461 Rt 10 East, Randolph NJ

COCKTAIL HOUR, DINNER & DESSERT
DJ, TRICKY TRAY, 50/50 AND TRADITIONAL DANCES
PERFORMED BY OUR GOYA & JR DANCE GROUPS
Please click on the link below to purchase tickets!

[Mardi Gras Celebration 2024 • RSVPify](#)

Please help make this year's Mardis Gras a success!
Questions? email St. Andrew PTA ptastandrew@gmail.com





GOYA NEWS

The GOYA community would like to wish all of you a happy and healthy 2024! In the month of December, many of us attended the Christmas dance hosted by Clifton. It was a festive way to celebrate the season and see many of our friends from neighboring churches. We had a blast! Also, December was the end to our basketball and volleyball season. Both the boys and girls teams competed very hard but unfortunately could not bring home the trophy to St. Andrews. There's always next year. Speaking of athletics, this spring we will have the boys and girls soccer tournament. Please consider participating on our St. Andrews team. We plan to begin practices next month.



More information to follow. In addition, GOYAnS will be convening to prepare for Sights and Sounds. This will be an opportunity for many of us to share our artistic talents. We look forward to making this year a memorable one for GOYA!

Written by: Christos Kalavrouziotis
GOYA President



Christmas caroling with my GOYA group was a heartwarming experience that brought joy to both the carolers and the elderly recipients of our festive songs. With our enthusiasm and classic carols, we went to visit the elderly members of our church's community. As we gathered to spread Christmas holiday cheer, the atmosphere at each house filled with delight and excitement.

The smiles and appreciation we received were truly rewarding. As we sang traditional English carols, like "Silent Night" and "Frosty the Snowman," and traditional Greek carols, such as "Trigona Kalanta", the spirit of Christmas seemed to come alive in the eyes of the elderly listeners. Some of them even joined along with us, while others simply enjoyed listening to us sing the carols. It was a reminder of the power of music to connect generations.

In the end, the experience was about more than just singing carols; it was about fostering a sense of community and spreading love during the Christmas holiday season. The bonds we created through this simple act of kindness were priceless, and the memories we created that Saturday morning in December will forever be engraved in our minds and hearts. Christmas caroling with my GOYA group is a cherished tradition, coming together to celebrate Christmas with a spirit of love and giving in the company of our St. Andrew community.

Written by Anthony Mitrakos



VASILOPITA 2024

Cutting the 2024 **Community Vasilopita** was held on Sunday January the 14th. Fr John particularly likes this day as it gives him the opportunity to shed a spotlight on our Ministries and Organizations and the good work our volunteers do.

“Well done, Good and Faithful Servants”

Our **Hellenic Afternoon School** cut several Vasilopites, so we had multiple coins bestowed on our lucky students. Parents and students had a wonderful time sharing in this beautiful tradition .

Father John joined the **HOPE/JOY** kick off meeting with a blessing and cutting of the Vasilopita. The group also played a game and planted basil seeds in honor of St Basil.



We wish all our students and families a healthy, happy, and prosperous New Year.

Χρονιά πολλά, καλή πρόοδο και αγάπη πάντα.





The Foundation of a Beautiful Tradition – The Presentation of Christ Published by Fr. Stavros Akrotirianakis on February 2, 2019

And when the time came for their purification according to the law of Moses, they brought Him up to Jerusalem to present Him to the Lord (as it is written in the law of the Lord, “Every male that opens the womb shall be called holy to the Lord”) and to offer a sacrifice according to what is said in the law of the Lord, “a pair of turtledoves, or two young pigeons.” Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he should not see death before he had seen the Lord’s Christ. And inspired by the Spirit he came into the temple; and when the parents brought in the child Jesus, to do for Him according to the custom of the law, he took Him up in his arms and blessed God and said, “Lord, now lettest thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation which Thou hast prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to Thy people Israel.” And His father and His mother marveled at what was said about Him; and Simeon blessed them and said to

Mary His mother, “Behold, this Child is set for the fall and rising of many in Israel, and for a sign that is spoken against (and a sword will pierce through your own soul also), that thoughts out of many hearts may be revealed.” And there was a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher; she was of a great age, having lived with her husband seven years from her virginity, and as a widow till she was eighty-four. She did not depart from the temple, worshiping with fasting and prayer night and day. And coming up at that very hour she gave thanks to God, and spoke of Him to all who were looking for the redemption of Jerusalem. And when they had performed everything according to the law of the Lord, they returned into Galilee, to their own city, Nazareth. And the Child grew and became strong, filled with wisdom; and the favor of God was upon Him. Luke 2: 22-40 (Gospel from the Presentation of Christ)

On February 2, we mark forty days since the Nativity of Christ with the Feastday of Presentation into the Temple. In Leviticus 12, we read instructions that when a woman has a child and it is a boy, she is to

be purified for forty days and if it is a girl, she is to be purified eighty days. At the end of the purification period, she is to present the child in the temple along with a sacrifice of pigeons or turtle doves.

So when Jesus was forty days old, Mary and Joseph took Him to the temple, to do what the Law prescribed. A priest was on duty in the temple named Simeon. He was promised that he wouldn't die until he saw the Christ. When he saw Mary and Joseph and the baby Jesus, he knew that this was the promised Christ. He uttered the now well-known prayer: "Lord, not lettest Thou Thy servant depart in peace." (Luke 2: 29)

In the Orthodox Church, there is the beautiful Tradition of a baby being "churched" or presented in the temple on its fortieth day. Both boys and girls are brought for the first time to the church when they are forty days old. A priest greets them in the narthex and offers four prayers. The first prayer is for the mother, thanking God for preserving her in childbirth. The second prayer is also for the mother, restoring her to full Communion. There is a canon that says a person is excommunicated if they miss services for three weeks in a row (I guess it's fortunate that we don't enforce that one!). So, if a person is excommunicated, there is a prayer for restoration when Communion resumes. A new mother typically does not commune during her forty days. Thus the prayer to resume Communion is offered. The third prayer is for the new born child. The fourth prayer also asks for blessings for the child, in addition to parents and Godparents (if they are known at the time of the forty days, they should attend and stand with the parents). The baby is then taken by the priest, in his arms, and carried into the church for the very first time. Boys are usually taken behind the altar and girls are taken to the Royal Gates but not through them. The priest then offers the prayer of Simeon. I take the boys into the altar

via the "south door" and behind the back of the altar, in front of the large crucifix, I offer the prayer of Simeon, placing the head of the boy on the feet of the Lord. For girls, I stand in front of the Royal Gates, begin the prayer and then step to the left to the icon of the Virgin Mary, where I place the head of the girl on the hands of the Virgin Mary. The service then concludes and the baby is given back to its mother.

There are a couple of lessons from this Gospel passage. First, we can see that most of our Traditions are based in Scripture. The Bible doesn't mention the narthex or four prayers, those came later. The Bible tells us that from the Old Testament, there was a presentation of children into the temple. It tells us the prayer of Simeon, offered over Jesus. And it tells us that the interval of time was forty days after His Nativity. As with most of our Traditions, they are based in Scripture and evolve from there.

The second lesson comes from Luke 2:23, that "every male that opens the womb shall be called holy to the Lord." It's no longer every first-born child but all children that are consecrated Holy to the Lord. Does that title "holy to the Lord," represent your child? If your child is a great student and a gifted athlete but is not "holy to the Lord," we, as parents, have done something wrong. If we run our children to school and sports but we don't take them to church to consecrate them to the Lord, we are doing something wrong. "Holy to the Lord" should be a description used to describe every child. This is the responsibility of every parent. In Greece, February 2 is Mothers' Day, which actually makes a lot of sense. On this day that Christ was brought to the temple, and blessed along with His mother, all moms should feel blessed and also should remember the burden they carry, not only to raise children but to raise them for Christ.

The final lesson comes from the last thing that Simeon said to Mary. What a thrill it must have been for Mary and Joseph to have their son recognized by a priest they didn't even know. It confirmed for them, at forty days, that Mary had indeed given birth to the Son of God. That joy must have quickly faded when Simeon turned to Mary and said "Behold, this child is set for the fall and rising of many in Israel, and for a sign that is spoken against (and a sword will pierce through your own soul also), that thoughts of many hearts may be revealed." (Luke 2: 34-35) I have sat with many a parent with a child who is sick, who has a developmental delay, and unfortunately with several parents of children who have passed away. I have quoted this verse as well, knowing that a sword has pierced the soul of good parents, people I have considered friends. I believe that something good can come out of anything, even something catastrophic and very bad. I have tried to encourage parents who have lost children, once some time has passed, to remember the end of this verse, that "thoughts of many hearts may be revealed." After the sword pierced through Mary's soul, many (a countless number) have had thoughts of dedicating their whole lives to being followers of

Christ. Mary's pain was the world's salvation. For those who have lost children or who have very sick children, it may take a long time for the thoughts of the many hearts to be revealed. It may take a long time for any good feeling to come back, or for anything to make any kind of sense. But I believe in my heart it eventually does, and for those who have felt the sword pierce through their own soul, that there is eventually exaltation for you, the same way that Mary is exalted, not only by us, but by God Himself.

Lady full of grace, rejoice, O Virgin Theotokos, for Christ our God, the Sun of righteousness has risen from you and He illumined those in darkness. And you, righteous Elder, be glad in heart, receiving in your embraces the One who liberates our souls and bestows on us the Resurrection. (Apolytikion of the Presentation of Christ, Trans. By Fr. Seraphim Dedes)

A joyful holiday, the foundation of a beautiful Tradition, a connection between Scripture and Tradition, and a source of hope for moms and dads who have suffered loss. These are the many lessons that come to us from today's feast of the Presentation of Christ.

February 18th is GODPARENT'S SUNDAY

Please join us as we celebrate and pray for this special relationship and ask for God's blessing for godparents and godchildren everywhere. Let us make it a Day for Godparents, Godchildren, Family and Friends to Worship God Together. Following the Services please join us in the social hall for fellowship and refreshments.





Υπαπαντή

Δεσποτική εορτή της Χριστιανοσύνης, σε ανάμνηση της έλευσης του μικρού Χριστού από τους γονείς του στον Ναό των Ιεροσολύμων και της υποδοχής του από τον πρεσβύτερο ιερέα Συμεών.

Εορτάζεται στις 2 Φεβρουαρίου, μαζί με την ανάμνηση του γεγονότος του καθαρισμού της Παναγίας από τη λοχεία (σαραντισμός). Η Υπαπαντή του Κυρίου είναι μία από τις 12 μεγάλες εορτές της Ορθόδοξης Χριστιανικής Εκκλησίας («Δωδεκάορτον»). Στον αγγλόφωνο κόσμο είναι γνωστή ως Candlemas. Η λέξη Υπαπαντή σημαίνει προϋπάντηση στην κοινή ελληνιστική. Στις 2 Φεβρουαρίου έχουν την ονομαστική τους εορτή η Υπαπαντή, ο Παναγιώτης, η Μαρία και η Δέσποινα.

Το εκκλησιαστικό γεγονός της Υπαπαντής του Κυρίου, που εξιστορεί ο [Ευαγγελιστής Λουκάς](#) (β', 22-38), συνέβη σαράντα ημέρες μετά τη γέννηση του Ιησού. Επειδή, σύμφωνα με το μωσαϊκό νόμο, ήταν το πρώτο παιδί της οικογένειας και μάλιστα αγόρι, έπρεπε να αφιερωθεί στον Θεό και συγχρόνως οι γονείς να προσφέρουν σε Αυτόν μία μικρή θυσία από ένα ζευγάρι τρυγόνια ή δύο μικρά περιστέρια.

Το ζευγάρι του Ιωσήφ και της Μαρίας προϋπάντησε στο ναό ο υπερήλικας Συμεών, ο οποίος δέχθηκε τον Ιησού στην αγκαλιά του, η οποία φωτίστηκε από το Άγιο Πνεύμα. Ο πρεσβύτερος ιερέας είχε λάβει υπόσχεση από τον Θεό ότι δεν θα πεθάνει, προτού δει τον Χριστό και Τον ευχαρίστησε με τα λόγια:

Νυν απολύεις τον δούλον σου, Δέσποτα κατά το ρήμα σου εν ειρήνη, ότι είδον οι οφθαλμοί μου το σωτήριόν σου, ό ητοίμασας κατά το πρόσωπον πάντων των λαών, φως εις αποκάλυψιν εθνών και δόξαν λαού σου Ισραήλ.

Αρχικά, η Υπαπαντή γιορταζόταν στον βυζαντινό κόσμο στις 14 Φεβρουαρίου. Ήταν μία μάλλον μικρή θρησκευτική εορτή, την οποία ανήγαγε σε δεσποτική ο αυτοκράτορας Ιουστινιανός το 542 και επέβαλε να εορτάζεται στις 2 Φεβρουαρίου, προκειμένου να ζητήσει τη μεσιτεία του Κυρίου για ένα λοιμό που είχε ενσκήψει στην επικράτειά του. Σήμερα, μόνο η Αρμενική Εκκλησία τιμά την Υπαπαντή στις 14 Φεβρουαρίου, ενώ όσοι Χριστιανοί ακολουθούν τον Ιουλιανό Ημερολόγιο («παλαιοημερολογίτες») γιορτάζουν την Υπαπαντή στις 15 Φεβρουαρίου. Με ιδιαίτερη λαμπρότητα γιορτάζεται η Υπαπαντή του Κυρίου στην Καλαμάτα, όπου πανηγυρίζει ο ομώνυμος Ναός. Οι

Θρησκευτικές εκδηλώσεις ξεκινούν στις 27 Ιανουαρίου και ολοκληρώνονται στις 9 Φεβρουαρίου.

Την ημέρα της Παναγίας της Παπαντής αργούν οι μυλωνάδες της Κρήτης. Τιμούν την Παναγία τη Μυλιαργούσα, που την έχουν για προστάτιδά τους.

Την αργία τηρούν και οι αγρότες για να μην πέσει χαλάζι και καταστρέψει τη βλάστηση. Χαρακτηριστικές και οι μετεωρολογικού περιεχομένου παροιμίες της ημέρας: «Καλοκαιρία της Παπαντής, μαρτιάτικος χειμώνας» και «Ό,τι καιρό κάνει της Παπαντής, θα τον κάμει σαράντα μέρες».

ΑΠΟΛΥΤΙΚΙΟ ΥΠΑΠΑΝΤΗΣ

Χαίρε κεχαριτωμένη Θεοτόκε Παρθένε· εκ σου γαρ ανέτειλεν ο Ήλιος της δικαιοσύνης, Χριστός ο Θεός ημών, φωτίζων τους εν σκότει. Ευφραίνου και συ Πρεσβύτα δίκαιε, δεξάμενος εν αγκάλαις, τον ελευθερωτήν των ψυχών ημών, χαριζόμενον ημίν, και την Ανάστασιν.

ΚΟΝΤΑΚΙΟ ΥΠΑΠΑΝΤΗΣ

Ο μήτραν παρθενικήν αγιάσας τω τόκω σου, και χείρας του Συμεών ευλογήσας ως έπρεπε, προφθάσας και νυν έσωσας ημάς, Χριστέ ο Θεός. Αλλ' ειρήνευσον εν πολέμοις το πολίτευμα, και κραταίωσον βασιλείς, ους ηγάπησας, ο μόνος φιλόνηθρωπος.

MINISTRY FAIR
SUNDAY
**"Well Done
Good & Faithful
Servant."**

Please join us on
Sunday, March 17th
when our different
groups will be there to
answer any questions
about their
ministry/organization.

The poster features a teal background with a yellow brushstroke at the top. It includes logos for the Catholic Diocese of Harrisburg and Camp Good Shepherd. The text promotes a 'Well Done Good & Faithful Servant' ministry fair on Sunday, March 17th. It lists three sessions: CGS: MARYLAND (June 16-22, 2024), CGS: NEW JERSEY (June 23-29, 2024), and CGS: VIRGINIA (2 SESSIONS) (July 7-13 and July 14-20, 2024). A QR code and a URL for registration are provided at the bottom.

Camp Good Shepherd
Experience the Best Week of Your Summer!

CGS: MARYLAND
June 16-22, 2024
Ages 8-16
Camp Wo-Me-To
1200 Knopp Rd, Jarrettsville, MD 21084
Registration Fee: \$600 (Early Bird Discount until May 1, then \$675)

CGS: NEW JERSEY
June 23-29, 2024
Ages 8-18
Camp Linwood MacDonald
1 Flatbrook Rd, Sandyston, NJ 07826
Registration Fee: \$625

CGS: VIRGINIA (2 SESSIONS)
Week 1: July 7-13 (Completed 5th Grade - 8th Grade)
Week 2: July 14-20 (Completed 9th Grade - 12th Grade)
Camp Pankotank
1506 Stompers Bay Rd Box 455, Hardfield, VA 23071
Registration Fee: \$500

REGISTER TODAY!

[HTTP://APP.CAMPDOC.COM/REGISTER/CGSN](http://app.campdoc.com/register/cgsn)
MORE INFORMATION [HTTPS://WWW.NJ.GOARCH.ORG/CAMP-GOOD-SHEPHERD](https://www.nj.goarch.org/camp-good-shepherd)

GREEK INDEPENDENCE DAY PROGRAM



Sunday March 17th

Please join the students and their families on Sunday as we commemorate

**THE 25TH OF MARCH
GREEK INDEPENDENCE DAY PROGRAM**

It is a double Celebration as we observe the "THE ANNUNCIATION OF THE THEOTOKOS" as well as our national holiday of the "GREEK INDEPENDENCE DAY".

HOPE and JOY



Saint Andrew HOPE and JOY is a youth group for children in K-6th grades. The purpose is to help our children live spiritually strong Orthodox lives. Members have fun and develop warm friendships with other children within our community while they play games, experience educational programs, create crafts, and participate in philanthropic deeds. These activities give parents and children opportunists for friendship and personal growth. We offer one

activity per month after church and one "fun day" activity, sometimes at church and sometimes out at a location.

We look forward to your participation!

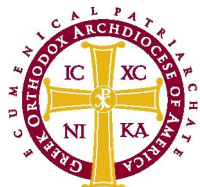
See our website for event info

<https://sites.google.com/view/hopejoystandrew/home>

Any questions contact: Jenny Manis 732-547-4790

manisjenny@gmail.com





Greek Orthodox
Metropolis of
New Jersey

SAINT ANDREW GREEK ORTHODOX CHURCH

PHILOPTOCHOS



PHILOPTOCHOS WISHES YOU A HAPPY VALENTINE'S DAY

As accepted in our American culture, February is the month represented by love. However, in our Orthodox Christian faith, every month is a month where love is acknowledged because our God when described in the most simplistic terms is love. Words are just words, though. How do we apply this concept of love in our everyday life?

How often do we hear complaints over trivial things such as working too hard, lack of sleep, not having the most fashionable clothes, wanting a bigger house, a nicer car, not being thin, rich, or young enough, and on and on. Instead of taking some time each day to acknowledge and thank God for all of our blessings, why is this discontentment so relevant in our society?

How often do the "have-nots" even enter our thoughts? For instance, do we ever cry over the abundance of winter coats and sweaters that we hang in our closets while there are those that do not have any?

All over the world, there are people suffering right now as I write this from the ravishes of war, famine, and disease. We have so much but will usually only consider giving the excesses of what we no longer want or need. What if it were our mother suffering, or our child, then we would feel more compassion because it affects us personally. It is an epiphany when we realize that we are all connected through the spirit of God. Therefore, we need to allow ourselves to be enlightened to this concept and be sensitized to the needs of everyone. Then, and only then, will God's love be overflowing within us, and the world will be a better place for it.

As a member of Philoptochos, you will have the opportunity to allow this love within you to flourish. January was the start of our 2024 membership drive. If you have not already joined, wouldn't February, the month of love, be the perfect time to do so? Men are also invited to become associate members.

You would have the opportunity to support our church; volunteer for clothing and food drives; and help those in need on a local, national, and international level. Your efforts will reach out much further than you could ever imagine! You will be able to partake in various events and fundraisers that will bring joy to our Heavenly Father.

In January we provided the Vasilopita that was blessed and distributed to representatives of our worthy organizations. First slices were cut honoring our Lord, the Theotokos, Saint Basil, Saint Andrew and then a representative of all our ministries/organizations.

It would be wonderful if you would join us at our next meeting on Tuesday, February 27th at 7pm.

Joanna Haritos

2023-24 Executive Board: *President, Marina Venizelos; 1st Vice President, Maro Schuster; 2nd Vice President, Irene Laoudis; Treasurer, Salomi Massaras; Assistant Treasurer, Irene Petrou; Recording Secretary, Faye Paskas; Corresponding Secretary, Kia Paskas*
Board Members: Antonia Clapsis, Maria Daniskas, Maria Galvin, Joanna Haritos, Panayiota Louca, Irene Sergonis, Athena Theodosion
Advisor to Board: Mary Michailidis
Spiritual Advisor: Fr. John Theodosion

DAUGHTERS OF PENELOPE - ALEXANDER #250

CHARITABLE GIVING



The Daughters of Penelope have been blessed with a spectacular 2023 and are looking forward to an even better 2024. Our mission is one of Philanthropy and Volunteerism and we work hard to make an impact through our charitable giving. So far this year we have made generous donations to the American Cancer Society, the American Foundation for Suicide Prevention, the Leukemia & Lymphoma Society, Penelope House Domestic Family Violence Center in Mobile, Alabama, Penelope Place Domestic Family Violence Center in Brockton, Massachusetts and the Penelope Day Care Center in Athens, Greece.

At the community level, we supported Nourish.NJ which addresses homelessness, hunger and poverty; the ECLC of NJ which provides education, careers and community for children and adults with special needs; I AM Hope NJ, a charity founded by Saint Andrew parishioner Maria Koukoularis which aims to help families and children in need; and CoHome, Inc. which provides opportunities for independent living for adults with disabilities.

Finally, in addition to our yearly support of our very own Saint Andrew community, we have set aside \$1,500 specifically for the purpose of helping Saint Andrew families in need.

The year has just begun, and we look forward to continuing to fulfill our mission with even more charitable giving opportunities. We are always looking for new members and would love for you to join us. If you would like to become a member of the Daughters of Penelope, please email us at dop.alexander250.randolph@gmail.com

2023-2024 DOP OFFICERS: Georgia Haglund, *President*; Dimitra Pallis, *Vice President*; Julie Ioannou, *Recording Secretary*; Mary Michailides, *Corresponding Secretary*; Rikka Petrou, *Treasurer*



AHEPA Chapter 300

AMERICAN HELLENIC EDUCATION PROGRESSIVE ASSOCIATION

For those that do not know me, my name is Peter Tsilios. I am married to Tara and have two children, Konstantinos (5) and Eliana (2). I am a CPA, have my own tax practice and live in Hackettstown. I have been attending Saint

Andrew since I was a child, and I am this year's AHEPA Chapter 300 president. I look forward to continuing to keep our chapter active. We will have our 3rd Annual Cigar Night this fall, all are welcome to attend, not just from our community. The event has been a tremendous success due to support from our previous president TJ Borzeka, sponsors, and our friends at "The Meadow Wood" in Randolph and one that we know you will enjoy.



I wish you all a Happy and Healthy New Year!

VISIONS & PATHWAYS

Books Helping Homeless & At-Risk Kids

Help Saint Andrew and Visions & Pathways help more homeless and at-risk youth by donating books to our donation collection bin at St. Andrews (1447 Sussex Turnpike, Randolph, NJ 07869). Books may be any type of book in good condition and must have an ISBN number.

"Saint Andrew is committed to this cause and for this reason we are supporting Visions and Pathways which has pledged its help and support" says Father John Theodosion who leads the Saint Andrew community. *"It will take all of us to be informed and be on the lookout to help humanity."* With the support of St Andrew, the book bin will raise funds that will build housing for homeless youth, ultimately helping countless kids. We thank the church for their wonderful contribution and are enthusiastic to see the change this bin brings!



Learn more about how Visions & Pathways helps at-risk and homeless youth to young adults with safe beds, food, and support at VisionsAndPathways.org.

#HomelessnessIsLocal #OurCommunityRocks #KidsDon'tDeserveToBeHomeless

Save the dates for our **AGAPE LUNCH**
Thursdays at 11:30am
March 14, April 11, May 23 & June 20

KNITTING, CROCHETING & PILLOW MINISTRIES



Invite you to join them on

Wednesdays at 11am

For a couple of hours of fellowship with friends,
and a little lunch in our Social Hall.

No experience necessary.

Please join us at 11am on the following Wednesdays:

**February 7 & 21, March 6 & 20,
April 3 & 17, May 16 & 30**

WELCOMING THE NON-ORTHODOX

Fr Jim Kordaris



The adult inquirer has begun the journey to Orthodox Christianity long before entering the doors of our parish. It may begin with a sense of emptiness or a feeling that there exists something more than they are finding in their current faith tradition. Inquirers may come to the Orthodox Church from a faith tradition that has disappointed them in some way. More and more, inquirers are coming to the Orthodox Church through intermarriage. Though our responsibility as a Church is first of all to support marriages, whether spouses are of one faith tradition or two, we are always glad to welcome the non-Orthodox Christian spouse that chooses to become Orthodox.

As the visible presence of the One Holy Catholic and Apostolic Church, each parish is called to witness to those within and those outside the community of believers. If we believe that in Orthodoxy we have the fullness of the Truth, then we have the great responsibility to share it with all people. Bringing people to Christ and strengthening their faith is a person-to-person process.

In the early days of the Church, people became Christians **not** because of what they read in the

Bible – there was no Bible to read. People became Christians because of what they experienced in the Christian community. People will come through the doors of our parish for a variety of reasons. Their first impression is critical to their decision to come back. Will we be ready for them? We need to ask ourselves, if ours was the only Orthodox Church a person ever visited, or if I were the only Orthodox Christian that a person ever met, would that person want to become Orthodox?

Because the Orthodox Christian worship experience is so unique – it fills the five senses – it may seem foreign to the inquirer. Reaching out to those who enter our doors with a sincere handshake, greeting and a welcoming smile could be the most important missionary work we do. Friendliness can have eternal implications. Remember that Zacchaeus was converted merely by Christ's acceptance of him.

In reaching out to inquirers, it is helpful to find those aspects of faith that we share. One Jewish inquirer meeting with the priest to find if she would be able to reconcile her faith with that of her Greek Orthodox fiancé was visibly moved when the priest turned to his bookshelf and took

down a copy of the Tanakh (Sacred Writings of Judaism). She gradually came to accept that these sacred writings, which make up what we call the Old Testament, are the foundation upon which Christianity rests. Over a year later she was baptized into the Greek Orthodox Church.

In all discussions, we must show respect for the individual inquirers and their faith, culture and tradition. Though they may choose to become Orthodox Christians, their faith, culture and tradition are an integral part of who they are. They will also have family and friends who remain faithful to their previous traditions. We bring others to Orthodoxy, not by criticizing their faith tradition, but by respecting that which is good in it, and pointing out those aspects of faith that we share.

A good priest once asked "Doesn't renewal have to come first before we can evangelize others? Don't we have to be infected with Christ before we can be contagious?" This is why education is the key to bringing others to Orthodoxy – education of faithful Orthodox and education of the inquirer.

Education leads to a more personal participation in worship, a more personal faith and ongoing development toward theosis. Many of the actions we take to reach out to inactive Orthodox Christians and inquirers are also effective in revitalizing the faith of our active Orthodox.

Forty days after His Resurrection, at the time of His Ascension, Jesus gathered His disciples with Him and promised that they would soon receive the Holy Spirit. He called upon them to be His witnesses. This same calling is directed to each one of us. The front lines of Jesus' army today are faithful men and women who live ordinary lives in the world, attending school, making a living, raising families, participating in the daily life of our society.

In Acts 2 we read, "The Lord added to their number daily those who were being saved." If we do the work of ministry, reflecting the light and the love of Christ, others will come. As He called upon His disciples on the day of His Ascension, He has also called upon each one of us to be His witnesses "...in Jerusalem, and in all Judea and Samaria, and to the end of the earth."

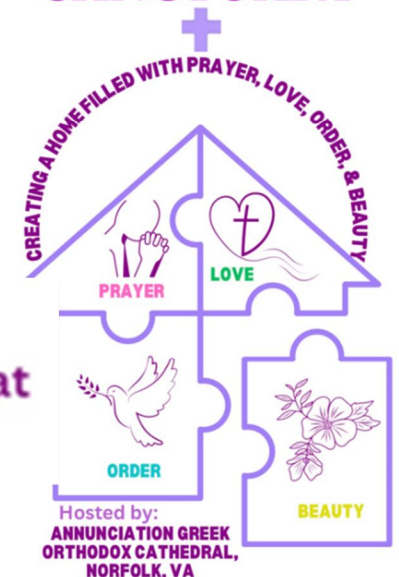
This article first appeared in PRAXIS Magazine, Volume 17, Issue 3 (2018): Faith and Art

Women's Retreat

MARCH 1-3, 2024

To **REGISTER** and for more info visit:
<https://www.annunciationva.org/womensretreat>
Or call: **757-440-0500**

OUR HOME AS SANCTUARY



The Risk of Love

"For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life." (John 3:16). We've all heard this but have we ever listened to it? Because of "God's love" for the "world", for Creation, for US, God "gave"! What sort of love is this? I would like to take you and me into a journey to unravel what John is saying here. Who is "God" who "loves"? We need to understand what it means for God to "love" and since this is February, the month of love, let us begin with "love". Love is too often experienced as an emotion, but this emotion often lacks clarity and prevents us from having a clear picture of love.

"Any talk about God has to start from the radical change that Jesus made in our understanding of the divine. It must start from the Trinity. Jesus introduced us to a new and shocking concept of love." (**God Still Matters**, Herbert McCabe, 2002 page 3). As Orthodox, each of us must stand before God revealed as Trinity for it is in this great mystery that God loves creation.

Scripture will be our guide, so let's start with a discussion of 1 Corinthians 13: 4-8. **"Love suffers long and is kind."** If there is one certainty it is that you cannot love without suffering. Why is that true? When you genuinely love you move towards someone other than yourself. You now have to make room for that other within you. This means releasing something of yourself. In a certain way, this is a self-emptying or kenosis. *"Love is a way of*



risking yourself so that the other can be." (McCabe, page 11). This often brings great pain and suffering as we witness in Jesus' crucifixion.

"Love does not envy; does not parade itself, is not puffed up, does not behave rudely" because all of these attributes are self-centered. Such emotional responses reveal one's true center as the Self so that being full of Self there is no room for the Other. Love of this sort makes the Other an object and dares not risk itself. If you find that these are characteristics of your love, don't be surprised that conflict plagues any relationship you might have. Once again, love involves risking yourself for the Other.

"Love does not seek its own, is not provoked, thinks no evil, does not rejoice in iniquity." A good way to evaluate your love is to consider how often what you want takes center stage. How easily are you provoked when things don't go your way? When your love is clouded by self-centeredness, it drifts into evil thoughts and often takes pleasure in the failure of the Other. Instead, *"love rejoices in the truth; it bears all things, hopes all things, endures all things."* In order to truly love in this way, Self often needs to move out of the way. Imagine if Christ simply gave up on us as a lost cause. But as John tells us, "God so loved the world".

We are all creatures, and this distinguishes us from God. Sin is a *"deliberate settling for simple creature hood, settling for what we are, for what we can achieve, closing ourselves off and rejecting the gift of God's love, the adventure of*

transcendence, the risks of divinity.” (McCabe, page 7-8). Our stubborn self-centeredness keeps us creaturely and is unable to receive God’s love. We are called into divinity, and this is achieved in Christ. Each of us is called into theosis because choosing to remain in our natural created state keeps us from entering God’s love. Sin is ultimately a condition of death. Never assume that this death is a natural event in our natural lives. We need a little “theology” here! Orthodoxy invites each of us to engage our minds, so please take some time to reflect.

God’s “essence” is unknowable but whatever that might be, God is revealed in Creation, in what is. Our Orthodoxy calls God’s activity in Creation “divine energies” because all action requires energy and actions reveal a cause. What we experience as “power” and “grace” are God’s presence. The Church’s call to “deification” is the full revelation of who each of us is - human nature is an icon or image of deity. This is what is revealed in Jesus’ Incarnation. This is how God loves and what is experienced as grace. Grace acts, it transforms. It is clearly said in our Orthodox Study Bible that “the divine energies interpenetrate the human nature of Christ. When we are joined to Christ, our humanity is interpenetrated with the energies of God through Christ’s glorified flesh. Nourished by the Body and Blood of Christ, we partake of the grace of God - His strength, His righteousness, His love - and are enabled to serve Him and glorify Him. Thus, we being human, are being deified”. (**Orthodox Study Bible**, 2008, page 1692). Note how all of this is action! Orthodox Christians are in motion, being actively changed through God’s love. There can be no passive Orthodox!

The meaning of love is risking Self for the Other because when a person releases self-love that person has made room for the ultimate Other - God - who then can continue the creative process of deification, of realizing the fullness each of us is called to be through our first our “image” and finally our “likeness”. Our call to love is to submit to God’s risk that loves each and every one of us in our absolute uniqueness that is “now but not yet”.

Our divinity is a gift, but to be a gift, it must be received. Let LOVE reveal God! Be an Orthodox Christian in motion!

Herbert Schuster

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PARENTS' CORNER

By Alexandra Protopapas

"February's 2024 ABC'S OF DRUGS"

Once again, let me wish everyone a Happy New Year for 2024 and in the month of February, which we associate with "love", let's remember love is **Jesus**. Our children unfortunately follow a lot of social media, not to say that all is bad, but keep your eyes open. Too many "accidents" with many celebrities yet youth, even the very young, follow what they do. Quite a few years ago I wrote about the ABCs of Drugs, and it is time to review them again.

"As we enter 2024, an additional day has been added to our calendars, making it a leap year. This means that February 2024 will consist of 29 days instead of the usual 28 days. Leap years occur every four years, with the previous one taking place in 2020 and the next one scheduled for 2028."

OK – parents and teens! Let's go through the alphabet together and review the "ABCs" of "DRUGS". Once again, I will be adding a word beginning with a specific letter showing something positive. You thought I was going to write about the dangers? We can research the dangers as most parents have a computer and a smartphone! Let's find at least one positive. Be patient until we get to Z. While you go through the alphabet, find a positive word for the letter. Let's go!

● A is for Alcohol. There is the same amount of alcohol in a 12-ounce bottle of beer, a 4-ounce glass of wine, a 10-ounce wine cooler, and a 1-ounce shot of whiskey. In other words, alcohol is alcohol. Even one drink can affect your judgment and lead to poor choices. A is also for **Action**—take action to stop drugs now! **Amen!**

● B is for **Benefits**. There are terrific benefits to staying free of drugs. You can run faster, do **better** in school and have more money in your pocket. Chances are you can be happier, healthier, and safer, too.

● C is for **Control**. Drugs can take away control without a person even knowing it. Drug use doesn't only hurt the user – families, friends, and partners are affected as well. C is for Christ.

● D is for Depressants or Downers. Barbiturates, sleeping pills, tranquilizers, and alcohol slow down the central nervous system. Depressants can be psychologically and physically addictive. They are extremely dangerous when combined with each other. D is for **Divine** because without the Divine help of God the Drugs will take over emotionally as well.

● E is for **Everybody**. Everybody does NOT do drugs. You won't have to look that far to find friends who know how to have fun without drugs. (Duh—GOYA!)

● F is for your **Future**. Where do you see yourself going in life? Will using drugs help or hurt your ability to get there? Drugs could turn your future dreams into nightmares. F is for **Faith**.

● G is for **Good** Time. There are many ways to have a good time without using drugs – sports, art, music, the outdoors, friends, etc. The highs you get without drugs can be bigger, better, and last longer. G is for **God** to remember to turn to Him for the real good thoughts!

● H is for Hallucinogens. These include LSD, mescaline, PCP, and psilocybin (mushrooms). These drugs cause hallucinations that make it hard to know what's real and what's not. Effects may continue even after a person stops using the drug. H is for **Heaven** and the Saints and Angels and for **Him!**

● I is for Imitate. Designer drugs are chemicals made to act like illegal drugs – like heroin or speed, for example. Nobody knows exactly what's in them or how they might affect a person who takes them. I is for **Icon** used for our prayers.

● J is for Jail. Many drugs are illegal. If you get caught using them, you can be kicked out of school or fired from your job. You could even end up in jail. Definitely not a good place to be. J is for one who is always there, **Jesus**.

● K is for Killed. Around 500,000 people die from tobacco and alcohol use every year in the United States. Thousands more are killed because of drinking and driving and from the effects of other drugs. That's a lot of dead people! Don't let yourself be one of them! K, (although silent in this case) is for **Kneel** for prayer.

● L is for **Life**. It feels great to solve problems and get through the difficult times in life with strength, courage, and brains – and to do it all without using drugs. Drugs won't solve problems – they can create big ones. L is also for **Love**.

● M is for Marijuana. Smoking marijuana is bad for your lungs. It can be psychologically addictive. It's expensive – and – because pot is illegal, there's no way to know for sure if it's been mixed with other chemicals or drugs. M is also for **Monastery**—have you been to one lately?

● N is for Narcotics. These are drugs such as heroin, morphine, codeine, and opium. Many people share

needles to inject these addictive drugs. This puts them at risk for a number of diseases, including HIV. **N** is for **No**—learn to use it!

- **O** is for **Overdose**. Too much of a drug can be dangerous. This includes alcohol too. If you think you or someone else is having a dangerous reaction to a drug, call 9-1-1 or an ambulance immediately! **O** is for **Orthodox**.

- **P**— is for **Pregnancy**. A woman who is pregnant should never take drugs unless they are prescribed by her doctor. Drugs can damage the baby, cause birth defects, and lead to major problems with the pregnancy. **P** is for **Prayer**.

- **Q** is for **Quadrillion**. There are quadrillion reasons not to get involved with drugs. They can harm your body and brain, can be addictive, can cause you to lose control and make poor decisions—and a lot more! **Q** is for **Quality** – improve your Quality of life with prayer.

- **R** is for **Recovery**. Help is available for people who are having problems with drugs. Programs such as AA (Alcoholics Anonymous) and NA (Narcotics Anonymous) can help people back on the drug-free track. **R** is for **Repent**.

- **S** is for **Steroids**. You can be a great athlete without using illegal steroids. Weight training, exercise and diet can give you the muscles you need without the physical and mental problems steroids can cause. (My involvement in the Athens 2004 Olympics sure pointed this out!) **S** is for **Saints**.

- **T** is for **Tobacco**. Tobacco use is responsible for more deaths than any other drug combined. Nicotine is one of

the most addictive substances known. **T** is for **Truth** – now face it and do something about addiction!

- **U** is for **Uppers**. Stimulants – drugs such as amphetamines, cocaine, and crack, speed up the central nervous system. Milder ones include nicotine and caffeine. Users can quickly become addicted. Heavy use can lead to heart problems, strokes, and death. **U** is for **Universal**, and drugs are a universal problem. You are not alone.

- **V** is for **Violence**. Once people are dependent on drugs, they will do practically anything to pay for them. Burglaries, robberies, muggings, and other crimes are often drug related. **V** is for **Victory** for overcoming drugs.

- **W** is for **Withdrawal**. Someone who is physically dependent on a drug and stops using it may have “withdrawal”. Symptoms may include nausea, vomiting, sleeplessness, and seizures. **W** is for **Want**. To get help, you must want help.

- **X** is for **eXample**. Set an example for yourself, your family, and your friends. Say, “No Thanks” to drugs and turn the other way.

- **Y** is for **Yourself**. Do yourself a favor by steering clear of drugs. You’ll thank Yourself later!

- **Z** is for **Zenith**. As in the highest point – the peak! Get there by doing your best in sports, school, and work. Don’t doubt your Greek Orthodox faith. Continue going to GOYA. Be the greatest friend and person you can be. Find out how high you really can reach by getting there without drugs!

One of My Table Prayer Guide prayers today is from **“In Time of Need”**. Parents, if you are struggling with teens who have addiction problems, get them help. Two prayers this month....

#1 Most Holy Theotokos save us. I entreat you, O Virgin, Disperse the storm of my grief, and the soul's most inward confusion, Scatter it far from me; You are the Bride of God, For you have brought forth the Christ, the Prince of Peace; O all-blameless One. (The Service of the Small Paraklesis)

From *“For Families”*

#2 For the correct upbringing of your children: few words, much example, and more prayer are necessary. (Reverend Father Epiphanius Theodoropoulos Counsels for Life)

On behalf of my son Nicholas and I, we would like to wish you a blessed month of February, (leap year), and again, a Healthy and Happy New Year, 2024!

Feel free to e-mail me with your comments and suggestions for our “Parents’ Corner” at: alexandraproto@gmail.com - Have a good month and a Blessed Thanksgiving! | (You can also find me on Facebook & Messenger under my name Alexandra Alex Protopapas) | **Alexandra Protopapas Med** | Certified Teacher of the Handicapped & Social Sciences – Retired | Educational Services of Morris County (ESC) (currently part-time at Academy of St Elizabeth)



Grant Rest to Your Departed Servant

BY V. REV. PROTOPRESBYTER LAWRENCE BARRIGER (+2021)

POSTED ON JANUARY 13, 2024 | Orthodox Witness



Reprinted from "The Church Messenger", a publication of the American Carpatho-Russian Orthodox Diocese of North America, August 17, 2003, p. 4.

One of the questions that is frequently posed by many sincere Orthodox Christians concerns the practice of praying for the departed. This traditional practice, perhaps because of exposure to Protestant fundamentalism or simply the rationalist Western philosophy that dominates our culture, is often openly disparaged by the faithful or subtly discouraged by clergy who feel that it is a "Western practice" somehow related to praying people out of purgatory. The "traditional answers" concerning prayer for the departed do not seem to satisfy these people.

Among these are the views that "God Who sees all, including the prayers that will be offered after the death of the person, takes them into account while the person is alive" and, "we pray for the departed because our love for them does not end at death but continues to affect them in the sight of God." Of course, there are many numerous quotes from the Church Fathers concerning both of these thoughts, such as this beautiful passage from St. Cyril of Jerusalem:

*For I know that many are saying this: "If a soul departs from this world with sins, what does it profit it to be remembered in the prayer?" Well, **if the king were to banish certain persons who had offended***

him, and those intervening for them were to plait a crown and offer it to him on behalf of the ones who were being punished, would he not grant a remission of their penalties? In the same way we too offer prayers to Him for those who have fallen asleep, though they be sinners. We do not plait a crown, but offer up Christ who has been sacrificed for our sins; and thereby we propitiate the benevolent God for them as well as for ourselves. – Catechetical Lectures 5:10

However, to truly understand the reason why the Church prays for the departed, we must understand what we are asking for when we pray. The most common theme of prayers for the departed focuses on the word "rest".

Thus in the *Troparion* for the Departed we pray: With the souls of the righteous perfected [in faith], grant rest, O Savior to the soul of Your servant, keeping him for the blessed life that comes from You

In order to understand these prayers it is necessary to understand the meaning of the word "rest" in the language of the Bible and the Church Fathers. The author of the Letter to the Hebrews speaks about "rest." He comments on the eleventh verse of Psalm 95, "They shall never enter into My rest":

*For if Joshua had given them rest God would not speak later of another day. So then, there remains a sabbath rest for the people of God; for whoever enters God's rest **ceases from his labors** as God did from His. Let us therefore*

strive to enter into that rest, that no one foil by the same sort of disobedience. – [Hebrews 4:8-11](#)

St. John Chrysostom, in his sixth homily on the Letter to the Hebrews, distinguishes three uses of the word *rest* in the Bible. The first is used to describe the rest of God on the seventh day of creation; the second, to speak of the land of Palestine into which the Hebrew people entered as a “rest” from the wandering in the desert, and the third use of the word is to speak of the future Kingdom of Heaven, the “rest” that is to come for those who are believers. All of these are really interconnected. **The “rest” of God on the seventh day was not simply that God stopped working, but rather that He was glorified in His as yet unfallen creation.** The “rest” of the Hebrews on entering the land of Canaan was a type, a sign, of the “rest” of the people of God, not simply an end to labor but their glorification. The “rest” to come in the Kingdom of Heaven is not simply that the faithful no longer work or suffer, but that they share in the glory that belongs to God, becoming “partakers of divine nature” ([2 Peter 1:4](#)).

This is the rest that we ask the Lord to grant to the departed; **not merely the cessation of the effects of the Fall of Man, suffering, sin and death, but their restoration to the glory that belonged to humanity before the Fall.** This restoration is being accomplished through the Passion, Death and Resurrection of Jesus Christ and will reach its fulfillment in His Second Coming, with the resurrection of the dead. **When we pray “grant rest, O Lord, to Your servant” we are asking for that fulfillment, for the return of the Lord Jesus Christ Who comes to judge the world in righteousness. We are asking that by His appearance, the tragedy and separation of death be destroyed through the resurrection. The rest that we seek for the departed is that they not be forgotten (eternal memory) and be glorified with Christ in His Coming Kingdom ... where there is no pain, sorrow or sighing, but life everlasting.**

Prayer for the departed is deeply connected with prayer for the Second Coming of Christ. If we no longer pray for the departed it is because we have become “comfortable” with death, seeing it not as something “unnatural” but as “natural and perfectly

acceptable” as the practitioners of euthanasia and abortion tell us it is.

But the Church, through the Scripture, teaches us that death is “unnatural” – “Shall the dead arise and praise You?” asks the Psalmist ([Psalm 88:10](#)). Death is the result of the Fall of humanity. Christ enters the world to redeem humanity from this “unnatural state” of death and restore it through the resurrection to its natural state of everlasting life. This brings us to some comments on the funeral service itself.

The early Church knew of no funeral service except the Divine Liturgy. For instance the very early Apocryphal “Martyrdom” of St. Matthew reflects the practice of the time when it was written. It relates that upon the repose of the Apostle, the local Bishop Plato and his church celebrated the Divine Liturgy: “And so they offered the gift of the holy offering for Matthew.”

There are many quotes in the Church Fathers referring to the practice of offering the Eucharist for the departed, even on the anniversaries of their deaths. The current funeral service is nothing more than a “vigil” for the funeral liturgy, expressing grief at the death of a member of the Church, much as, in the same way, the services of Good Friday express grief over the death of Christ. In fact the services of Holy Week served as the model for the funeral practice of the Church.

The funeral service or vigil with its use of Psalm 90 and Psalm 50 has its origins in the evening prayer service of the ancient “Chanted Office” of Constantinople. This service was called the “*Pannychis*” which was transliterated from its genitive form “*Pannychidos*” into the familiar Slavonic term “*Panachida*”. The term means “All-Night” and this service was the evening service that was equivalent to the monastic Compline or “After Supper.” Both Psalm 90 and 50 were at the core of this service with Psalm 119.

Eventually the verses of Psalm 119 were interspersed not with the Antiphonal refrains of the Chanted Office but with the beautiful hymns reflecting on **the human condition and the mercy of God** that we find in the funeral service today. This was done in imitation of the use of Psalm 119 at the “Jerusalem Matins” service of Holy Saturday.

Every celebration of the Divine Liturgy remembers the Death, Resurrection, and Second Coming of Christ. The celebrant prays at the Liturgy of St. John Chrysostom, "... remembering the Cross, the Tomb, the Resurrection on the third day, the Second and glorious Coming, we offer to You, Yours of Your Own..."

The Risen Christ is revealed in the transformed gifts of bread and wine – the Eucharist is the sacrament not simply of the death of Christ but of His Resurrection and Second Coming.

When we celebrate the Eucharist for the departed **we anticipate, through the Eucharist, through the presence of the Risen Christ, being reunited with the departed in the "rest" of the Kingdom of Heaven through the reception of the Lord's Body and Blood.** As St. Paul writes in [1 Corinthians 15:57](#):

Thanks be to God who gives us the victory through our Lord Jesus Christ.

In the first century work called *The Teaching of the Twelve Apostles* there is a Eucharistic prayer given that reflects very much the above:

Remember, Lord, Your Church, to deliver it from all evil and perfect it in Your love, and bring it together from the four winds, now sanctified into Your Kingdom which You have prepared for it.

When we pray for the departed we are echoing the ancient prayer "*Maranatha – Our Lord Come*" ([1 Corinthians 16:22](#)), asking the Lord to reveal not only Himself but also the departed with Him in His Second Coming. As St. Paul writes,

For you have died and your life is hidden with Christ is God. When Christ Who is our life appears, then you also will appear with Him in glory. – [Colossians 3:3](#)

When the Lord appears He will grant to them and to us "rest" with Him in the Kingdom to come:

I heard a loud voice from the throne saying, 'Behold, the dwelling of God is with men. He will dwell with them, and they shall be His people, and God Himself will be with them; He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain any more, for the former things have passed away.' – [Revelation 21:3-4](#)

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March 9, 16 & 23

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The names offered during the “**SATURDAYS OF THE SOULS**” (March 9th, 16th & 23rd at the beginning of the Lenten season will be commemorated.

Also remember your loved ones by not only submitting their names, but by attending the holy services to offer your own prayers for their eternal rest.

Anyone wishing to do so may also bring or order a dish of memorial wheat (“**kollyva**”) for use during the service.

Please, bring your **list of names to the service**, or if not able to attend, call the Church Office 973-584-0388 ahead of time or send it by email to info@standrewgonj.org

If you are unable to attend church in person, you can still participate by clicking on the menu bar **LIVESTREAM** on our Website or **FACEBOOK** page.

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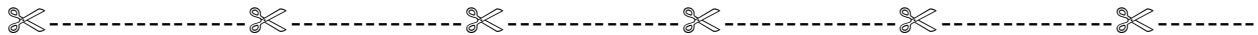
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WEEKLY SCHEDULE

RELIGIOUS EDUCATION Sundays **after Holy Communion**

PILLOW & KNITTING ALTERNATE Wednesdays **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**

Scripture Talk Tue @**7-8 pm** Weekly Zoom Link:
<https://us06web.zoom.us/j/88548756745>

COFFEE HOUR HOSTS IN FEBRUARY: 2/4 PHILOPTOCHOS,
2/11 PTA, 2/18 DOP, 2/25 GOYA

2/1 @7pm BIBLE STUDY also on 2/8, 2/15, 2/22 & 2/29

2/3 PTA Field Trip to Sky -Zone Saturday @2pm

2/4 @12PM DOP MEETING IN ROOM 102

2/7 @ 11am Knitting Crocheting and Pillow Ministries

2/10 @11AM-6PM GYRO SALE

2/10 @11AM BAPTISM

2/10 RELIGIOUS EDUCATION SEMINAR IN ROSELAND NJ

2/11 Hierarchical Divine Liturgy

2/12 @7:30PM Parish Council Meeting

2/14 @8AM LIFELINE SCREENING

2/16 NNJYC Valentine's Dance at St Anna @6pm

2/18 GODPARENT'S SUNDAY

2/21 @11am Knitting Crocheting & Pillow Ministries

2/22 @7pm GOYA Meeting

2/24 - FAITH KITCHEN Philoptochos hosting

2/24 @2PM YACCARINO_IBRAHIM WEDDING

2/24 REMBETIKI VRADIA HELLENIC RELIEF & Roseland NJ @7p

2/25 TRIODION BEGINS

2/25 @4PM MARDI GRAS -PTA @ MEADOWOOD RANDOLPH NJ

2/27 @7pm Philoptochos Meeting

COFFEE HOUR HOSTS IN MARCH: 3/3 PHILOPTOCHOS,
03/10 PTA, 3/17 DOP, 3/24 GOYA, 3/31 BAKALIKO

3/2 & 3/9 GOYA SIGHTS & SOUNDS in Westfield NJ

3/6 @11am Knitting Crocheting & Pillow Ministries

3/9 SATURDAY OF SOULS 3/16 & 3/23

3/9 @12pm Baptism

3/9 @6-9PM PTA MOVIE NIGHT at St Andrew

3/9 YAL Beef Steak Dinner in Tenafly @6:30pm

3/11 @7:30PM Parish Council Meeting

3/14 @11:30AM THURSDAY **AGAPE LUNCH**

3/17 OXI DAY Program /HAS

3/17 @12pm MINISTRY FAIR SUNDAY

3/18 Lent Begins (KATHARI DEFTERA)

3/20 @11am Knitting Crocheting & Pillow Ministries

3/23- FAITH KITCHEN GOYA hosting

3/31 WESTERN EASTER

COFFEE HOUR HOSTS IN APRIL: 4/7 PHILOPTOCHOS,
4/14 PTA, 4/21 GOYA, 4/28 ALL ORGANIZATIONS,

4/6 NNJYC SJC Oratorical Festival in Trenton NJ

4/9 Metropolis Clergy Laity in Claymont DE

4/13 @6-10pm GYM RENTAL Roxbury Lacrosse

4/27 - FAITH KITCHEN DOP/AHEPA hosting

4/27 Saturday of Lazarus ●LAP-HOPE-JOY EGG HUNT

●PALM CROSSES ●POTLUCK LENTEN LUNCH

4/28 PALM SUNDAY COMMUNITY LUNCH

COFFEE HOUR HOSTS IN MAY: 5/5 PASCHA- NO COFFEE HOUR,
5/12 PARISH COUNCIL, 5/19 DO, 5/26 BAKALIKO

5/5 GREAT AND HOLY PASCHA

5/10 Tricky Tray – Philoptochos

5/11 PTA Medieval Times TBA

5/12 MOTHER'S DAY

5/18 @4PM PANAGAKOS_AMARTULA WEDDING

5/19 AHEPA & DOP Memorial Service

5/25 - FAITH KITCHEN Parish Council hosting

May 25-26 NNJYC Metropolis Indoor Olympics-
Monmouth University – West Long Branch NJ

5/27 MEMORIAL DAY

5/30 – GRADUATION HELLENIC AFTERNOON SCHOOL

COFFEE HOUR HOSTS IN JUNE: 6/2 PHILOPTOCHOS,
6/9 FESTIVAL NO COFFEE HOUR, 6/16 DOP, 6/23 BAKALIKO

6/1 @3PM NICOLAOU_ROGGENKAMP WEDDING

6/2 AWARDS, SCHOLARSHIPS & GRADUATION RELED

June 7_8_9 BIG GREEK FESTIVAL

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Georgia Haglund, *Chairperson*

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Maro Nicolaou Schuster

BYZANTINE CHANTERS/CHOIR

Panagiotis Fotinis, *Chanter*

Salomi Massaras, *Choir Director*

HELLENIC AFTERNOON SCHOOL EDUCATION COMMITTEE

Fr. John Theodosion, Athena Borzeka, Vasilgia Christodoulou,

Maria Galvin, Maria Pallis

HELLENIC AFTERNOON SCHOOL

Vasilgia Christodoulou, *Director*

TEACHERS: Haroula Christodoulou, Vasilgia Christodoulou,

Alexandra Kontogiannis, Effie Kritharis, Yiota Louca,

Stacey Papanikolaw, Nicole Pazvanti, Eleni Zeris

MINISTRIES & ORGANIZATIONS

Ladies Philoptochos Society: Marina Venizelos, *President*

Knitting, Crocheting & Pillow Ministries: Ellen Manetas & Antonia Clapsis

Bakaliko: Maria Stamoutsos

Coffee Hour: Irene Laoudis

Agape Group: Betty & Jack Kelly

AHEPA: Peter Tsilios, *President*

Daughters of Penelope: Georgia Haglund, *President*

PTA: *Parents of HAS & Religious Education*

Little Angels Playgroup (LAP) Athina Vella

HOPE & JOY: Jenny Manis

GOYA

Christos Kalavrouziotis *GOYA President*

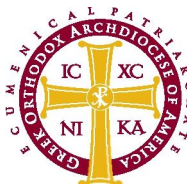
Peter Sedereas, Polymnia Crysler, Pavlos Giannikopoulos,

Christina Kalavrouziotis, Anna Sifonios, *GOYA Advisors*

Hellenic Dance

GOYA Angelo Gergatsoulis, *Instructor (assisted by: Pavlos Giannikopoulos)*

Jr & Sr Groups Angelo Gergatsoulis, *Instructor*



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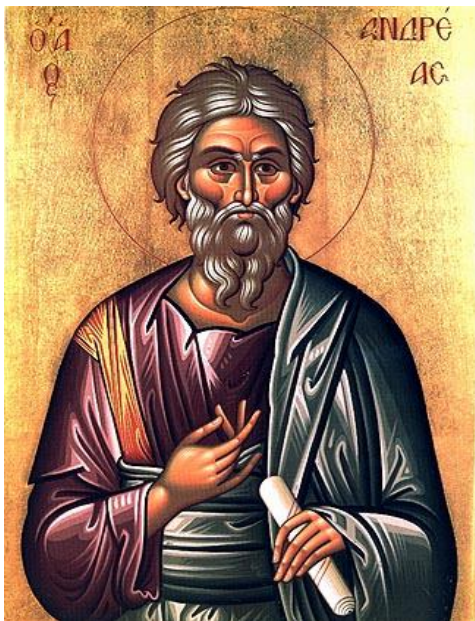
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You are the Voice of Christ in a Changing World

The base from which we serve as the *Voice of Christ in a Changing World* is the parish. A strong parish provides opportunities for sharing the Good News of Christ, for welcoming those that are searching for a spiritual home, and a base from which we are sent out into the world. The parish also provides a place for worship, community and education in the faith. To be stewards of the Gospel, we need to be stewards of our parish. This requires the vision and inspiration to see the parish, not as it is, but as it could be. We are called to offer ourselves and our treasure to make our local church all that is can be.

HYMN OF THE APOSTLE SAINT ANDREW

As first called of the Apostles and brother
of Peter the Preeminent, O Andrew,
intercede with the Master of all to grant
peace to the whole world, and great
mercy to our souls.

ΑΠΟΛΥΤΙΚΙΟ ΤΟΥ ΑΠΟΣΤΟΛΟΥ ΑΝΔΡΕΟΥ

Ως των Αποστόλων πρωτόκλητος,
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 Saint Andrew Greek Orthodox Church is a welcoming place where our family is committed to God, and salvation through Orthodox worship, Christian education, philanthropy, and sharing of Hellenic culture, for the benefit of those whose lives we touch.