

APRIL 2024



Greek Orthodox
Metropolis of
New Jersey

Saint Andrew Family News

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

GREEK INDEPENDENCE DAY PARADE- APRIL 14

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 G.O. Archdioceses Web: www.goarch.org

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The Saint Andrew Family News is published monthly except in July and August and is distributed free of charge to all members. Submissions are accepted **only as electronic files, (via e-mail attachment)**. Pending availability of space and permission from Editor-in-chief, submissions will be in next month's issue.

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

*Deadline for the **MAY ISSUE** is April 15*

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APRIL + DIVINE SERVICES

Wednesday	3	Pre-Sanctified Gifts Liturgy @6:00pm
Friday	5	3 rd Salutations @6:00pm
Sunday	7	Sunday of the Holy Cross
Monday	8	Office of the Great Compline @6:00pm
Wednesday	10	Pre-Sanctified Gifts Liturgy @6:00pm
Friday	12	4 th Salutations @6:00pm
Sunday	14	Sunday of St. John Climacus
Monday	15	Office of the Great Compline @6:00pm
Wednesday	17	Pre-Sanctified Gifts Liturgy @6:00pm
Friday	19	Akathyst Hymn @6:00pm
Sunday	21	Sunday of Mary of Egypt
Monday	22	Office of the Great Compline @6:00pm
Wednesday	24	PAN ORTHODOX Pre-Sanctified Gifts Liturgy @6:30pm Saint Andrew, Sts Peter & Paul and Holy Trinity parishioners will celebrate Liturgy at HOLY TRINITY ORTHODOX CHURCH, 120 DOVER CHESTER RD, RANDOLPH, NJ*
<i>* NOTE LOCATION</i>		
Saturday	27	LAZARUS SATURDAY – at 9:00am Orthros & Divine Liturgy
Sunday	28	Palm Sunday - Orthros & Divine Liturgy @8:45am The Service of the Nymphios @7pm
Monday – Saturday	29-	4/4 HOLY WEEK SERVICES

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

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

ΑΠΡΙΛΙΟΣ + ΙΕΡΕΣ ΑΚΟΛΟΥΘΙΕΣ

Τετάρτη	3	Προαγιασμένη Λειτουργία <u>ώρα</u> 6μμ
Παρασκευή	5	Γ΄ Χαιρετισμοί - <u>ώρα</u> 6μμ
Κυριακή	7	Κυριακή Γ΄ των Νηστειών - τῆς Σταυροπροσκυνήσεως
Δευτέρα	8	Ακολουθία Μέγα Απόδειπνων <u>ώρα</u> 6μμ
Τετάρτη	10	Προαγιασμένη Λειτουργία <u>ώρα</u> 6μμ
Παρασκευή	12	Δ΄ Χαιρετισμοί - <u>ώρα</u> 6μμ
Κυριακή	14	Κυριακή Δ' τῶν Νηστειῶν - Ὁσίου Πατρὸς ἡμῶν Ἰωάννου τοῦ συγγραφέως
Δευτέρα	15	Ακολουθία Μέγα Απόδειπνων <u>ώρα</u> 6.00μμ
Τετάρτη	17	Προαγιασμένη Λειτουργία <u>ώρα</u> 6μμ
Παρασκευή	19	Χαιρετισμοί - <u>ώρα</u> 6μμ
Κυριακή	21	Κυριακή Ε' τῶν Νηστειῶν - Ὁσίας Μητρὸς ἡμῶν Μαρίας τῆς Αἰγυπτίας
Δευτέρα	22	Ακολουθία Μέγα Απόδειπνων <u>ώρα</u> 6.00μμ
Τετάρτη	24	Προαγιασμένη Λειτουργία <u>ώρα</u> 6.30μμ
Σάββατο	27	ΣΑΒΒΑΤΟΝ ΤΟΥ ΛΑΖΑΡΟΥ <u>ώρα</u> 9.00ΠΜ Ὁρθρος & Θεία Λειτουργία
Κυριακή	28	Κυριακή τῶν Βαΐων Ἡ Ακολουθία του Νυμφίου <u>ώρα</u> 7μμ
Δεύτερα-Σάββατο	29-	4/4 ΙΕΡΕΣ ΑΚΟΛΟΥΘΙΕΣ ΜΕΓΑΛΗΣ ΕΒΔΟΜΑΔΑΣ

Κυριακή – Ὁρθρος - ώρα 8.15πμ & Θεία Λειτουργία - ώρα 9:30πμ

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



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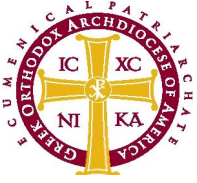
SAINT ANDREW GREEK ORTHODOX CHURCH

Rev. John Theodosion
Pastor

SCHEDULE OF SERVICES FOR HOLY WEEK 2024

- April 27 **SATURDAY OF LAZARUS**
8:00am Orthros & Divine Liturgy
- April 28 **PALM SUNDAY**
8:15am Orthros and Divine Liturgy
7:00pm The Services of the *Nymphios* (Bridegroom)
- April 29 **HOLY MONDAY**
7:00pm The Service of The *Nymphios* (2nd Bridegroom)
- April 30 **HOLY TUESDAY**
9:00am Divine Liturgy of Pre-sanctified Gifts
7:00pm The Service of The *Nymphios* (3rd Bridegroom) The *Troparion Kassianis*
- May 01 **HOLY WEDNESDAY**
6:00am Divine Liturgy of Pre-sanctified Gifts
3:00pm The Sacrament of Holy Unction
7:00pm The Service of The *Nymphios*
- May 02 **HOLY THURSDAY**
7:30am The Mystical Supper Vespers & Divine Liturgy of St. Basil the Great
6:30pm The Sacred Passion & Crucifixion of Our Lord
- May 03 **GOOD FRIDAY**
9:00am Divine Service of The Royal Hours
3:00pm Service of The Apokathelosis Descent of Christ From the Cross
7:00pm The Burial of Our Lord and Saviour, Jesus Christ
(The Service of Lamentation)
- May 04 **HOLY SATURDAY**
9:00am Great Vespers of The Feast of Resurrection &
Divine Liturgy of St. Basil the Great
11:00pm Midnight Service of **THE RESURRECTION OF OUR LORD, JESUS CHRIST**
Orthros and Divine Liturgy of St. John Chrysostom
- May 05 **SUNDAY OF PASCHA**
11:00am **THE RESURRECTION OF OUR LORD, JESUS CHRIST**
The Great Paschal Vespers of Agape

Services are *subject to change* look for updates in weekly bulletin/website



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SAINT ANDREW GREEK ORTHODOX CHURCH

Rev. John Theodosion
Pastor

ΠΡΟΓΡΑΜΜΑ ΜΕΓΑΛΗΣ ΕΒΔΟΜΑΔΟΣ 2024

27 Απριλίου 8:00 π.μ.	ΣΑΒΒΑΤΟΝ ΤΟΥ ΛΑΖΑΡΟΥ Όρθρος & Θεία Λειτουργία
28 Απριλίου 8:15 π.μ. 7:00 μ.μ.	ΚΥΡΙΑΚΗ ΤΩΝ ΒΑΪΩΝ Όρθρος και Θεία Λειτουργία Η Ακολουθία του Νυμφίου
29 Απριλίου 7:00 μ.μ.	ΜΕΓΑΛΗ ΔΕΥΤΕΡΑ Ιερά Ακολουθία του Νυμφίου
30 Απριλίου 9:00 π.μ. 7:00 μ.μ.	ΜΕΓΑΛΗ ΤΡΙΤΗ Θεία Λειτουργία των Προηγιασμένων Δώρων Ιερά Ακολουθία του Νυμφίου και Τροπάριον της Κασσιανής
1 Μαΐου 6:00 π.μ. 3:00 μ.μ. 7:00 μ.μ.	ΜΕΓΑΛΗ ΤΕΤΑΡΤΗ Θεία Λειτουργία των Προηγιασμένων Δώρων Τελέσεις Μυστηρίου Ιερού Ευχελαίου Ιερά Ακολουθία του Νυμφίου
2 Μαΐου 7:30 π.μ. 6:30 μ.μ.	ΜΕΓΑΛΗ ΠΕΜΠΤΗ Εσπερινή Θεία Λειτουργία Μ. Βασιλείου επι τη Ανάμνησή του Μυστικού Δείπνου Ακολουθία Των Αγίων Πάθων
3 Μαΐου 9:00 π.μ. 3:00 μ.μ. 7:00 μ.μ.	ΜΕΓΑΛΗ ΠΑΡΑΣΚΕΥΗ Ακολουθία Των Μεγάλων και Βασιλικών Ωρων Ακολουθία Της Αποκαθήλωσης Ακολουθία Του Επιτάφιου και Εγκώμια
4 Μαΐου 9:00 π.μ. 11:00 μ.μ.	ΜΕΓΑΛΟ ΣΑΒΒΑΤΟ Μ. Εσπερινός, Θ. Λειτουργία του Μ. Βασιλείου & Πρώτη Ανάστασις Ακολουθία Παννυχίδος, Τελετή Αναστάσεως και Αναστάσιμη Θεία Λειτουργία
5 Μαΐου 11:00 π.μ.	ΚΥΡΙΑΚΗ ΤΟΥ ΠΑΣΧΑ Ακολουθία του Εσπερινού της Αγάπης

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

Spiritual Training

Fr John Theodosion

As we are in the midst of this very important time of the year which we call the Great and Holy Lent we think of a few prominent images. The first is the Resurrection of Christ and Easter Sunday which we are preparing for during Lent. Other images we have are the Xeratismo services and of course, the fasting. For some of us the fasting becomes one of the central acts in which we agonize over and participate in during lent. Another image which I have heard referred to this time of year is a spiritual running race. Each year as we struggle to grow spiritually and to follow the teachings of Christ more closely, we can think of ourselves as athletes who are running a race for Christ. As we run this race during the year we come to this time called Holy Lent. We can think of it as the time to sprint during the last leg of a race.

And just as athletes have training and nutritional requirements so we Orthodox Christians have special nutritional and spiritual training requirements. When we refer to special nutritional requirements, we of course refer to abstinence from certain foods. When we refer to spiritual training requirements, we can think of these as learning how to discipline our thoughts, actions and prayers. I think it is unfortunate that sometimes we begin to think so much about what foods we will have stop eating, that we become like other Christians who only have to “give up something” for Lent. I remember when I was in grade school that some kids gave up bubble gum and others gave up candy. They gave these things up in order to remind themselves that Christ made a tremendous sacrifice for us when he was hung on the cross. Being mindful of the sacrifice of Christ is very important, but we as Orthodox Christians have much deeper and more beautiful ways to gain from the experience of Fasting and praying during Great Lent. Lent is not



only about sacrifice, but it is about growth. It is about becoming better Christians and about obtaining the virtues that we see in Christ and the saints. The saints are those who through virtue and good works have achieved salvation, and we should keep in mind that our ultimate goal in life is to achieve salvation and eternal life also. In the Bible, we have as our example Christ Himself and we also have His teachings. Lent has been given to us as our opportunity to give increased concentration to achieving this goal.

One way that we can help achieve this goal is by improving our relationship with God. We do this by praying more often and more sincerely. Prayer helps us know God and better understand His expectations for us. Through prayer we enter a real relationship with Him. We can thank Him and share our worries, joys, struggles, sorrows and blessings with Him.

God will be close to us like our nearest and dearest relative or friend; someone that you know intimately, and knows you the same way. I have heard that a person can be a theologian of the Church by studying the writings of the Church fathers and the Bible, but this person will never truly know God until he or she learns to pray to Him. The Church Fathers say that the true theologian is a man or woman of prayer, and this is because prayer is the only way to have a close relationship with God.

There is one priest I know who recommends that each person should establish a daily schedule for prayer. He says that we should pick a quiet time during the day to say our prayers. We should consistently keep this brief time during the day when we can be alone with God and share with Him whatever is on our mind. During this time we can

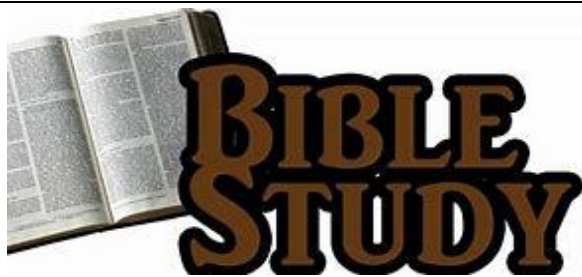
read the Psalms, say the Jesus Prayer, pray the Hours services, pray for loved ones or Small Compline. When we fast from things that are not good for us then we need to fill ourselves up with things that are good for us like prayer and good works.

Spiritually sprinting to the finish line of the Resurrection, we should not only concentrate on the foods we should fast from, but we should also keep in mind the actions we should stay away from. St. John Chrysostom says, "not only should the mouth fast, but the eyes and the legs and the arms and all the other parts of the body should fast as well. Let the hands fast, remaining clean from stealing and greediness. Let the legs fast, avoiding roads which lead to sinful sights." He also says that we should not see immorality with our eyes, and we should fast with our hearing because "the fast of hearing is not to accept gossip and false accusations against others." As well as nonsense we hear on YouTube, TicTok, Facebook X (aka Twitter), etc. It is important to have a comprehensive view of the Lenten fast and avoid the narrow view which only concentrates on the abstinence of food.

So as we learn to fast from food and sin, the abstinence from these things may create in us a physical hunger, but we can fill this with a divine nourishment. St. Clement of Alexandria says that this "divine nourishment consists of faith, hope, love, patience, knowledge, peace and prudence." Now I know that some of you are saying to yourselves Fr. John these things don't sound like they're too filling. But Christ himself said "Blessed

are they who hunger and thirst after righteousness: for they shall be filled." The reason I say that divine nourishment is more filling is **because it is more fulfilling**. Think about it. Once the food you have eaten has been digested it is no longer satisfying, but the virtues of faith, hope, love, patience, knowledge, peace, and prudence, bring about a fulfillment which lasts. These virtues foster good works which bring blessings upon both the people who do them as well as the people who receive them.

Brothers and Sisters in Christ, we have mentioned so many things regarding the Great and Holy Lent. But after all this is said, each of us must still remember that our fasting, if it is true fasting will be a real fight and probably, we shall fail many times. But the very discovery of the Christian life as a fight and effort is the essential aspect of fasting. A faith which has not overcome doubts and temptation is seldom a real faith. No progress in Christian life is possible without the bitter experience of failures. This is important to keep in mind as we go through Lent, because we have many days to go to reach the finish line of the Resurrection, but if we persist and keep in mind the nutritional and spiritual training requirements that we need, we will be able to say like St. Paul says in II Timothy "I have fought the good fight, I have finished the race, I have kept the faith. Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that day, and not to me only, but also to all who have loved His appearing." Amen.



Everyone is welcome to attend our Saint Andrew morning **Lenten Bible Study**. It takes place on Fridays at 10:00 am until April 19th. Our theme will be the Lenten Biblical readings. All are welcome!



Member of Saint Andrew Parish Council take oath of office on March 10, 2024

Left to right: **Thomas (TJ) Borzeka**, George Papanikolaw, **John A. Paxos**, Pavlos Giannikopoulos; **Athena Borzeka**, Andreas Zezas, Fr John Theodosion, **Nicholas Monokandilos**, **Steven Mitrakos**, **Maro Nicolaou Schuster**, Herb Schuster, **Chris Tsamutalis**,
 [Nikolas Karkanias, Peter Sedereas, not in picture]

We want to thank them for all their hard work and dedication to our community

AFFIRMATION OF OFFICE

"I, (name) do solemnly affirm that I will uphold the dogmas, teachings, traditions, holy canons, discipline, worship and moral principles of the Greek Orthodox Church, as well as the Charter and Regulations of the Greek Orthodox Archdiocese of America, and that I will fulfill faithfully and sincerely the duties and obligations required of a member of the Parish Council. So help me God."

BIGGREEKFESTIVAL.COM
June 7 – 8 – 9



Friday ♦ June 7 ♦ Lunch 11am – 2pm

Eat in or take out – pre-order at:
standrewgonj.square.site or 973.584.0388

Dinner 5pm – 11pm

Saturday ♦ June 8 ♦ 11am – 11pm

Sunday ♦ June 9 ♦ 12pm – 7pm

In our Saint Andrew Family News February-March 2024 we shared the Stewardship article on "THE TITHE AND THE CHRISTIAN". We are happy to be able to provide it for our Greek speaking readers.

Η Συνεισφορά της Δεκάτης και ο Χριστιανός

Όπως ίσως γνωρίζετε από το κήρυγμά μου της Κυριακής, ως κοινότητα οδηγούμαστε στην κατεύθυνση μιας ενορίας της δεκάτης. Η πανδημία COVID φανέρωσε μία μεγάλη αδυναμία στην ενορία μας, όπως και σε πολλές ενορίες της Αρχιεπισκοπής – την εξάρτηση από εξωτερική χρηματοδότηση για να διατηρηθούν όσα προσφέρουν οι ενορίες στις κοινότητές μας. Για να γίνουμε δυνατή και ανθεκτική ενορία, να μην επηρεαζόμαστε από γεγονότα που περιορίζουν την ικανότητά μας να συγκεντρώσουμε χρήματα, εμείς ως κοινότητα οδηγούμαστε στην προσφορά της δεκάτης. Σε μία ενορία που εξαρτάται από την δεκάτη, οι ενορίτες καλούνται να προσφέρουν ένα ποσοστό του εισοδήματός τους για να μεταμορφωθούν οι ζωές μας μέσα από την εργασία στην εκκλησία. Ποιά είναι η προέλευση της δεκάτης; Είναι υποχρεωτική για εμάς τους Ορθόδοξους Χριστιανούς;

Είναι σημαντικό να καταλάβουμε ότι στον αρχαίο κόσμο, οι πεποιθήσεις των ανθρώπων όσον αφορά την περιουσία ήταν πολύ διαφορετικές από τις σημερινές κοσμικές πεποιθήσεις. Στους βιβλικούς χρόνους, πίστευαν πως στον Θεό ανήκουν τα πάντα. Στον σύγχρονο λόγο μας, οι άνθρωποι του αρχαίου κόσμου πίστευαν ότι ο Θεός «κατέχει τα πάντα» γη, άνθρωπος, ζώα, περιβάλλον, τα πάντα! Του ανήκουν τα πάντα αφού ο ίδιος τα δημιούργησε, έτσι όλα είναι δικά του, εμείς μόνο χρησιμοποιούμε τα πράγματα που μας έδωσε. Οι άνθρωποι έβλεπαν τους εαυτούς τους ως οικονόμους, διαχειριστές των αγαθών του - ένα από αυτά και η ίδια η ζωή τους - που πρέπει να φροντίζουν, και όταν οι άνθρωποι πέθαιναν, όλα επιστρέφονταν στον Θεό. Αυτή είναι μία έννοια ξένη για εμάς που ζούμε σε μία καταναλωτική κοινωνία όπου μας ανήκουν όλα γη, αυτοκίνητο, έπιπλα, κ.λ.π, και μάλιστα έχουμε και έγγραφα που το αποδεικνύουν! Πιστεύουμε πως είναι δικαίωμά μας να μας ανήκουν τα υπάρχοντά μας. Όταν πεθάνουμε, όσα μας ανήκουν πιθανώς θα περάσουν στα παιδιά μας. Στους βιβλικούς

χρόνους οι άνθρωποι έβλεπαν τον κόσμο τους να αφορά τον Θεό και τα προσωπικά «δικαιώματα» έπαιρναν δεύτερη θέση μετά τις ανάγκες της κοινότητας, και τα δύο όμως με σκοπό την λατρεία στον Θεό και την φροντίδα των φτωχών και όσων έχουν ανάγκη.

Επειδή η έννοια του Θεού που κατέχει τα πάντα ήταν το πιο σημαντικό στη ζωή των Ισραηλιτών της Παλαιάς Διαθήκης, έτσι και η Θεϊκή έννοια της δεκάτης είναι φυσικό αποτέλεσμα αυτής της πίστης. Υπάρχουν πολλά παραδείγματα της δεκάτης στην Παλαιά Διαθήκη, το κάθε ένα από τα οποία προσφέρει μία άποψη για τη δεκάτη από διαφορετική σκοπιά. Για παράδειγμα, στο Λευιτικόν 27, η δεκάτη αναφέρονταν ως αναλογική παροχή, η προσφορά του δέκα τοις εκατό των έργων του πιστού και εθεωρείτο «ιερή προς τον Κύριο».

Στο Δευτερονόμιο 12:5-7, ο Κύριός μας διατάζει τον λαό του Ισραήλ να φέρουν την δεκάτη, συνήθως με τη μορφή ενός ζώου για θυσία στο ναό, τον χώρο λατρείας τους και για ολόκληρη την κοινότητα να φάνε και να απολαύσουν την θυσία. Όταν ο Απόστολος Παύλος διδάσκει τους Κορινθίους να «βάλουν κάτι στην άκρη» για να προσφέρουν την πρώτη ημέρα της εβδομάδος, όσον αφορά τη λατρεία τους, χωρίς αμφιβολία αναφέρονταν στην καθιερωμένη στην Παλαιά Διαθήκη πράξη προσφοράς της δεκάτης στον Κύριο ως πράξη λατρείας.

Στις Πράξεις, Κεφάλαιο 5 βλέπουμε ότι η υποστήριξη της κοινότητας είναι υποχρεωτική και η παραμέληση της κοινότητας μπορεί να έχει σοβαρές συνέπειες σε όσους προσπαθούν να «κλέψουν» τον Θεό.

Μία ενδιαφέρουσα παραλλαγή της δεκάτης βρίσκουμε στο Δευτερονόμιο 14:27-29. Εδώ η έννοια της δεκάτης επεκτείνεται. Στον λαό του Ισραήλ έχει ζητηθεί να δίνουν τη δεκάτη τους στους φτωχούς κάθε τρία χρόνια. Ο λόγος αυτής της παραλλαγής είναι «για τον Κύριο και Θεό σας να

σας ευλογεί σε όλες τις εργασίες που αναλαμβάνετε.» (Δευτερονόμιο 14:29). Εδώ αν η κοινότητα παραμελήσει τους φτωχούς και όσους έχουν ανάγκη βοήθειας, η επίπτωση θα είναι ο Θεός να μην έχει λόγο να ευλογήσει την εργασία της κοινότητας.

Στο Δευτερονόμιο 26, η δεκάτη προς τους φτωχούς συνδέεται με την έκφραση ευγνωμοσύνης στον Θεό για όλες τις ευλογίες που ο Θεός έδωσε στον λαό του Ισραήλ.

Έτσι, με αυτά τα λίγα παραδείγματα που αναφέρθηκαν (από τα πολλά σε ολόκληρη την Παλαιά και Νέα Διαθήκη), βλέπουμε ότι η δεκάτη είναι (1) αναλογική προσφορά ιερή για τον Κύριο, (2) συνδέεται με τη λατρεία και (3) προσφέρεται από ευγνωμοσύνη για τις ανάγκες των φτωχών.

Στην Παλαιά Διαθήκη η δεκάτη ήταν υποχρεωτική για τον λαό του Ισραήλ, και ήταν ένα ακριβές ποσό που βασιζόταν στο εισόδημα ή τον πλούτο. Αυτό που τονίζεται στην Καινή Διαθήκη, είναι η αναλογική προσφορά, που συνδέεται με τη λατρεία, και προσφέρεται από ευγνωμοσύνη για τις ανάγκες των φτωχών και τις διακονίες της εκκλησίας. Είναι αλήθεια πως στην Καινή Διαθήκη το ποσό δεν είναι ακριβές. Όμως, εμείς που είμαστε Ορθόδοξοι Χριστιανοί, που έχουμε δει τη δόξα του Θεού στο πρόσωπο του Χριστού, και απολαμβάνουμε μεγάλη ευημερία, που η πίστη έχει αλλάξει τις ζωές μας, έχουμε υποχρέωση προς τον Θεό να προσφέρουμε όχι επειδή η εκκλησία έχει ανάγκη αλλά να κάνουμε μία προσφορά αντάξια στον Θεό για το έργο της εκκλησίας, ως ένα ευχαριστώ για τους πολλούς τρόπους με τους οποίους έχουμε ευλογηθεί. Η δεκάτη είναι ένας Βιβλικός τρόπος μέτρησης της αξίας της προσφοράς μας.

Στην Επί του Όρους Ομιλία, (Ματθαίος κεφ. 5), ο Χριστός διευκρινίζει πως δεν ήλθε στον κόσμο για να καταργήσει τον Νόμο της Παλαιάς Διαθήκης αλλά για να τον συμπληρώσει. Το θυμίαμα, τα ιερατικά άμφια, εορτές Χριστό-κεντρικές που διαρκούν οκτώ ημέρες· όλα αυτά και περισσότερα, είναι έθιμα της Παλαιάς Διαθήκης που έχουν γίνει Χριστιανικά. Είναι λογικό που οι Απόστολοι, οι

οποίοι ήταν Ιουδαίοι όπως και ο Κύριός μας, πήραν τις γνωστές τους παραδόσεις και τις έκαναν Χριστιανικές. Η δεκάτη, αν και δεν προέρχεται σαν έννοια από την Καινή Διαθήκη, είναι μία παράδοση της Παλαιάς Διαθήκης που συνεχίστηκε και στους χρόνους της Καινής Διαθήκης.

Αν και ο υπολογισμός της δεκάτης σήμερα δεν είναι τόσο ακριβής όσο στην εποχή της Παλαιάς Διαθήκης, εμείς ως Χριστιανοί και ακόλουθοι του Χριστού έχουμε την υποχρέωση να προσφέρουμε στον Θεό. Ο Κύριος και Σωτήρας μας Ιησούς Χριστός θέλει να ζούμε τη χαρά της προσφοράς. Καλούμαστε λοιπόν να σκεφτούμε τη δεκάτη ως μία Χριστιανική προσφορά. Ποτέ δεν πρέπει να ρωτάμε ποιό είναι το ελάχιστο που μπορούμε να δώσουμε, κάνοντας την προσφορά μας στον Θεό να μοιάζει με φορολογική υποχρέωση, ούτε η προσφορά να μοιάζει με συναλλαγή, λες και οφείλουμε στον Θεό 10% των εισοδημάτων μας, αλλά καλύτερα να ρωτάμε πόσα μπορώ να δώσω για να βοηθήσω τους συνανθρώπους μου που έχουν πνευματικές και φυσικές ανάγκες. Πόσα μπορώ να δώσω ως έκφραση της ζωής μου που μεταμορφώθηκε, και για να βοηθήσω να μεταμορφώσω τις ζωές των άλλων; Ως Χριστιανοί, καλούμαστε να αριστεύσουμε στην χάρι της προσφοράς (Β Προς Κορινθίους 8:7), αφού έχουμε τον Κύριο Ιησού Χριστό σαν παράδειγμα και κινητήρια δύναμη: **«γινώσκετε γάρ την χάριν του Κυρίου ημών Ιησοῦ Χριστοῦ, ὅτι δι' ὑμᾶς ἐπτώχευσε πλούσιος ὢν, ἵνα ὑμεῖς τῇ ἐκείνου πτωχεῖα πλουτήσητε.»** (Β Προς Κορινθίους 8:9) Ο Κύριος μας έδωσε τα πάντα, ακόμη και τον εαυτό Του έως το Θάνατό Του και την ανάσταση.

Πρέπει να θυμόμαστε πως σε Εκείνον ανήκουν όλα και αυτό το αναγνωρίζουμε με το να προσφέρουμε πίσω σε Εκείνον τη δεκάτη μας. Προσεύχομαι να γεννηθεί ένας πνευματικός καρπός από τη δεκάτη μας και να θεωρηθεί ιερή από τον Κύριό μας, ώστε το σπουδαίο και ιερό έργο της εκκλησίας να αναπτυχθεί και να ευδοκιμήσει ως ευλογία για όλους όσους τους αγγίζει η κοινότητά μας και για τη δόξα του Θεού.

Adaption by: Maria Kiritsis, Athens GR

GREEK PARADE

Celebrating the 203rd Anniversary
of Hellenic Independence



CELEBRATE GREEK HERITAGE WITH US

2024 Greek Independence Day Parade, on Sunday, April 14, 2024, at 1:30 p.m.
on Manhattan's Fifth Avenue, 64th to 79th Streets



Parade Theme

50 years of Illegal Occupation of Cyprus
July 20, 1974 – July 20, 2024
The dream of a free Cyprus will never die

*We commemorate this dark anniversary, we never forget, we
continue our struggle for freedom and justice.*

Saint Andrew will have a **bus to NYC** on a 1st come basis.

\$30 per adult \$20 per student.

contact office ASAP to secure your seat.

Name. cell phone, #pp attending (*if you will meet us there, let
us know so we can march together*)

info@standrewgonuj.org 973-5840388



GOYA UPDATE

Many fun and exciting activities occurred during the 2nd month of 2024, including practices for sights and sounds. The GOYans have practiced for band, singing, choral speaking, Greek dancing, and the American play. We have been actively preparing a performance for each and hope to win gold for every section. Also, for sights and sounds, some of our members have put together solos or monologues to perform. And finally, artwork and writing pieces have also been submitted for the competition. However, although the GOYans have been working hard to win, in the end, the true importance of Sights and Sounds is being together with GOYans all around New Jersey.



Besides Sights and Sounds, Goya also had more events. This month we went to the Valentine's Day Dance. Our Goya thanks Flemington Church for their great hospitality. The dance was so much fun and truly showed the community Goya creates. Additionally, Goya soccer practices have also kicked off. Goya has both a boy and girls' team and strives for first place. The Goya also thanks His Eminence Metropolitan Apostolos of New Jersey for coming to our church and conducting a truly marvelous ceremony. February has been a very impactful month in which GOYans have been very active in the church.

Written By : Jonathan Crysler



DAUGHTERS OF PENELOPE

FESTIVAL OF TABLES - A TOUCH OF CHANEL

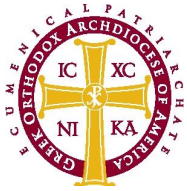


Fifteen members of the Daughters of Penelope donned their finest “Coco Chanel” attire to help raise money for the District 5 Education Foundation scholarship event – The Festival of Tables. Nine chapters, including our own Alexander #250 Chapter, competed for the best dressed table. Our table -- “A Touch of Chanel” – was designed and decorated with love by Maria Galvin and Athena Borzeka. Thank you, Maria and Athena, for your dedication and hard work on behalf of the DOP.

The event was held at the Pines Manor in Edison, NJ on March 9th and, despite the drenching rain, we looked marvelous! A wonderful time was had by all!

If you're interested in joining the Daughters of Penelope, email us at dop.alexander250.randolph@gmail.com.



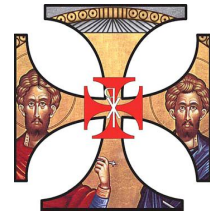


Greek Orthodox
Metropolis of
New Jersey

SAINT ANDREW GREEK ORTHODOX CHURCH

PHILOPTOCHOS

1447 SUSSEX TURNPIKE • RANDOLPH, NJ 07869



PHILOPTOCHOS MISSION

To promote charitable, benevolent, and philanthropic outreach, to preserve the sanctity of life and family, and to perpetuate and promote our Orthodox faith and traditions.

2023-2024

The Executive Board

President

Marina Venizelos

1st Vice President

Maro Schuster

2nd Vice President

Irene Laoudis

Treasurer

Salomi Massaras

Assistant Treasurer

Irene Petrou

Recording Secretary

Kia Paskas

Corresponding Secretary

Faye Paskas

The Board Members

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Maria Daniskas

Maria Galvin

Joanna Haritos

Panayiota Louca

Irene Sergonis

Athena Theodosion

Advisor to Board

Mary Michailidis

Spiritual Advisor

Fr John Theodosion

Dear Saint Andrew Parishioners,

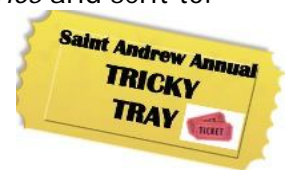
The Saint Andrew Philoptochos of Randolph, New Jersey, is part of one of the largest women's philanthropic organizations in the United States, the Greek Orthodox Ladies Philoptochos Society. Each year we raise funds to disburse to local and national charities thus honoring our Mission Statement which is "to help the poor, the destitute, the hungry, the aged, the sick..."

Our main fundraiser, the Tricky Tray, will be held on Friday, **May 10, 2024**. This year's portion of the proceeds will be donated to: Randolph Fire Dept/Rescue Squad, Cyprus Children's Fund & Saint Andrew Church. In order for our event to be successful, we rely on donations from our community as well as the local business community.

We would greatly appreciate your support by donating one or more of the following:

- . **Gift basket with items valued at \$50+/\$100+/\$200+**
- . **Gift card/gift certificate**
- . **Monetary donation** so that we may purchase gift items
- . **Ad in our Journal**, (for example: business, congratulations, memorial, etc.)

Please contact a committee member or email us at SaintAndrewsTT@gmail.com to let us know your contribution. All donations should be mailed or delivered **by April 15th**. Our committee members will also gladly pick up your donation. Checks should be made payable to *Saint Andrew Philoptochos* and sent to:



Saint Andrew Greek Orthodox Church
Saint Andrew Philoptochos/Tricky Tray
1447 Sussex Turnpike
Randolph, NJ 07869

All donations are tax deductible. We are a 501-c3 organization. EIN- 22-1755125.

If you have any questions about our organization, or our Tricky Tray, please contact us. We thank you in advance for your support and generosity!

THE TRICKY TRAY COMMITTEE:

Marina Venizelos, Melissa Dobias, Antonia Clapsis, Irene Laoudis, Yiota Louca, Julie Ioannou, Maro Schuster, and Kia Paskas

Saint Andrew Philoptochos Tricky Tray!

FRIDAY, MAY 10, 2024

LET THE GAMES BEGIN!!!

DOORS OPEN AT 6:00PM

CALLING BEGINS AT 7:30PM

**Hosted by the Ladies Philoptochos Society of Saint Andrew Church
1447 Sussex Turnpike, Randolph, NJ 973-584-0388**

ENTRANCE TICKET PRE-SALE ONLY: \$20

NO WALK-INS

Entrance Fee includes: Complimentary coffee, dessert and 25 Regular Prize tickets

TICKET BUNDLES PRE-SALE ONLY: \$60

**UNTIL APRIL 15th OR UNTIL SOLD OUT & WILL NOT BE
SOLD AT EVENT**

Additional individual prize tickets may be purchased at event

Bundle: 2 Sheets of Tickets of Regular Prizes (\$10 for 25 Tickets)

30 Tickets of Large Prizes (\$10 for 10 Tickets)

2 Tickets of Super Prizes (\$10 for 1 Ticket)

Regular Prizes \$50-\$99

Large Prizes \$100-\$199

Super Prizes \$200+

50/50 Raffle

Restaurant Row & More!



- **No consumption of alcoholic beverages is permitted**
- **Food will be available for purchase**

The Tricky Tray is our main fundraiser and a portion of the proceeds will go to the following charities: Randolph Fire Dept/Rescue Squad, Cyprus Children's Fund & Saint Andrew Church

If you have any questions, please contact SaintAndrewsTT@gmail.com

PILLOW • KNITTING & CROCHET MINISTRY

***KALI SARAKOSTI!** The Pillow/Knitting/Crochet Ministry has been off and running! It is as though COVID had little to no affect. The ladies continue designing/creating pillows, blankets, and hats for local organizations in need. Below is a list of the latest benefactors of their outputs.*

<u>ORGANIZATION</u>	<u># PILLOWS</u>	<u># BLANKETS</u>
1. Dover Low Income Housing	54	10
2. Hospice, Newton	8	7
3. NJ Firemen's Retirement Home, Boonton	6-Large	15-Large
4. Christmas (Morris County)	-----	20
5. Kenvil Hotel	15	3
6. Merry Heart	7	8
7. Morris View Nursing Home	6	15
8. Kidney Dialysis, Dover	6	15

It is important to note, all of the yarn for these projects is donated and the ladies volunteer hours of their time. They continue to give of themselves to this ministry both at the church and from home. They epitomize unselfish friendship, fellowship, love & respect, for the ministry and for each other. The Knitting Group has been in continuous operation for more than 15 years!!! They truly have become a "closely knit" family.

The door is always open to new members. Whether you are a seasoned knitter or a beginner, please join us on the first and third Wednesday of the month @ 11:00. Hope to see you soon!!

Ellen Manetas, Chairlady Pillow/Knitting/Crochet Ministry

AGAPE LUNCH

AT 11:30AM ON THURSDAYS

- APIL 11
- MAY 23
- JUNE 20



Scholarships:

- SAINT ANDREW PHILOPTOCHOS SCHOLARSHIP Applications available (due May 3) Scholarship Announcement & Distribution on June 2, 2024
- ANASTASIA K. MICHALS MEMORIAL PHILOPTOCHOS SCHOLARSHIP Applications available (due June 15) Scholarship Announcement & Distribution by August 1, 2024

JOIN HOPE AND JOY

HOPE: GRADES K-2

JOY: GRADES 3-6

FELLOWSHIP FOR PARENTS
AS WELL!

ONE MONTHLY ACTIVITY AFTER
CHURCH, ONE MONTHLY "EVENT"



WEBSITE (CLICK ON EVENTS)

FILL OUT THIS FORM TO JOIN!



NJ BATTLE ZONES



AN INDOOR NERF GUN
EXPERIENCE

PLAY CAPTURE THE FLAG, LAST TEAM STANDING

AND MORE! **APRIL 4TH**

HOPE: 5:30 JOY: 6:30

10 MIDDLEBURY BLVD, RANDOLPH

REGISTER DIRECTLY ON THEIR SITE USING THIS QR CODE (OPEN PLAY, 3/29, 7:30)
FOR INFORMATION, TEXT JENNY 732-547-4790



LET'S PLAY HOPE AND JOY MEET UP AT....

ENDLESS FUN AND
CREATIVE PLAY!
IMAGINE THAT! IS A
CHILDREN'S DISCOVERY
ENVIRONMENT IN
FLORHAM PARK.



Register directly on their site for open play on
April 20th at 2:00. We can all meet at 1:50
and walk in together. Siblings welcome.
Contact Jenny if you need more information
732-547-4790



SATURDAY OF LAZARUS

EASTER EGG HUNT

APRIL 27TH, 2024
AFTER CHURCH SERVICES

Presented by
PTA, HOPE and JOY

- *Craft by Color Me Mine
- *Visit from the Easter Bunny
- *Luncheon



"When you fast..." (MT 6:16)

A Reflection before Great Lent

Father George Parsenios, PhD



What appears to happen in the Passion of Christ and what actually happens are not at all the same. What appears to happen is not that extraordinary. The Romans crucified a Jewish man in order to keep public order. During their long rule over Judea, the Romans had killed many Jews, making the death of Jesus one among these many. But, only in appearance. The reality was very different. The Paschal homily attributed to St. John Chrysostom emphasizes this difference between appearance and reality. Chrysostom describes Christ's encounter with Hades as follows:

Hades...was embittered

when it encountered thee in the lower regions...

It took a body, and met God face to face.

It took earth, and encountered Heaven.

It took that which was seen, and fell upon the unseen.

Fooled by what appeared to be just another corpse, Hades was overthrown by an encounter with the Almighty God, as the Passion and Resurrection of Christ shook the foundations of the universe in the final acts of a cosmic drama.



When Jesus chastises his opponents, he often calls them hypocrites for practicing their piety in public, and for drawing attention to themselves as they pray. The word hypocrite, of course, is the Greek word for "actor." They are trying to "act" pious and "act" charitable. Their focus is on their appearance in public. Jesus urges them instead "to go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you" (Matt 6:6).

Now, these things are not included in the Gospels so that we can ridicule the Pharisees whom Jesus criticizes. Indeed, they are written, not because we are *unlike* the Pharisees, but because we have the unfortunate potential to be *just* like them. The very things that are designed to make us more humble, the very acts of repentance and self-denial that are supposed to make us more open to God and more loving to one another can be used to make us more self-satisfied and more self-centered. But this is to focus on the appearance of holiness, and not its reality.

A wonderful little book called the *Way of the Ascetics* provides an important image for reflecting on real holiness. For, we may be inclined to think that, if we want to be humble, we must try to appear humble. We might, for instance, wear especially humble clothes or constantly adopt humble

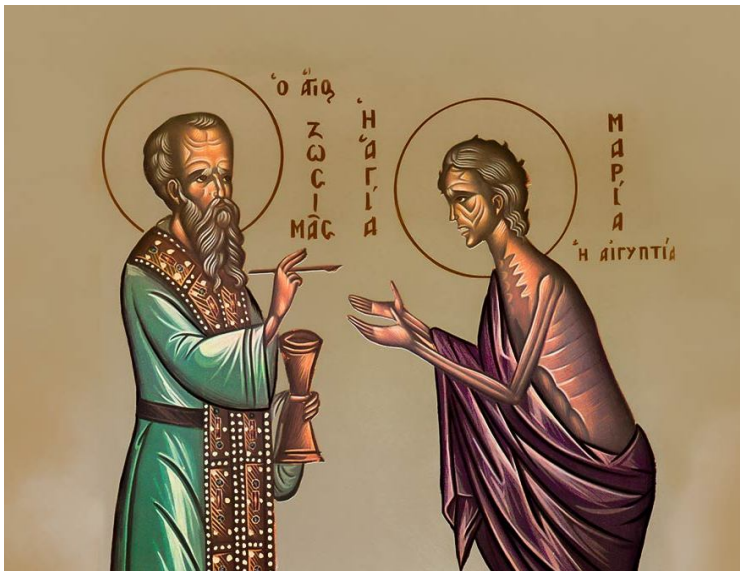
As we enter the Lenten season, we are reminded that we have a role in this universal, cosmic drama. Let's reflect on the proper nature of our role by using the language of appearance and reality. For, it is easy to confuse our role, or to play the wrong role by focusing on our appearance rather than our reality.



postures. But, this, too, can be a way of drawing attention to ourselves.

The Way of the Ascetics has a lovely passage about real humility, however, emphasizing that the truly humble person doesn't stand out as being more humble than others, and, indeed, doesn't stand out at all. You may not even notice him because the goal of humility is precisely not to stand out. Real holiness has a way of making a person appear relatively normal, just like everyone else. As with the Passion of Christ, of course, this appearance of being usual and everyday is only on the surface.

A very helpful step in focusing on the inner drama of holiness is to avoid comparing ourselves with others, and the Church reminds us of this fact in



various ways. On the 5th Sunday of Lent, for instance, we commemorate St. Mary of Egypt. She lived alone in the desert until she met St. Zosimas, who tells her story.

We wouldn't know anything about St. Mary, however, if St. Zosimas had not encountered her in the desert. And St. Zosimas would not have been in the desert if his monastery had not observed the Lenten fast in a particular way. To keep the monks of his monastery from competing with one another, the monks retreated individually into the desert, in order to observe the fast separately. Their drama

was internal and their only audience was God. This is a helpful model to imitate.

A certain silence should accompany our fasting. While it will be helpful to encourage one another and support one another over the next forty days, it is also easy for this need for support to become something else. It's easy to find ways to drop hints of our fasting regimen into casual conversations. We might even rationalize a good reason for doing so. But this is to risk making the fast into one more opportunity to put ourselves in the limelight and at center stage, and to undermine the real work of fasting, prayer and repentance that lie within the inner heart of Lent.

The great ascetics of the early Church always navigated between the appearance and the reality of holiness. We are regularly told in the stories of the Desert Fathers that the monks of the Egyptian desert would hide their ascetical practices from visitors. They don't make their guests fast with them, but prefer to show hospitality to whomever comes to see them. They feed them well and make them comfortable.

The visitors, of course, are always surprised and suppose that these renowned monks are not really all that strenuous in their spiritual exercises. We are always told in the stories, however, what really happens, and how the ascetic only allows himself to appear unimpressive, because his greater concern is the care and comfort of his guests. Here we see the opposite of the hypocrites whom Christ admonishes. The appearance is allowed to be unspectacular, while the reality of generosity and holiness is profound.

Let us, then, observe the fast in reality and not only in appearance, following these models of piety and especially the model of our Lord, whose strength was shown in weakness and whose apparent defeat in death led in reality to the victory of the Resurrection. "For, if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his" (Rom 6:5).

Your Lenten Journey

How do you approach Lent? Do you thoroughly comprehend what you are being asked to do? "The purpose of Lent is not to force on us a few obligations, but to "soften" our heart so that it may open to the realities of the spirit, to experience the hidden "thirst and hunger" for communion with God." (*GREAT LENT*, Alexander Schmemmann, SVS Press, 1974, p 31). Obligations encourage minimal efforts and are often measured by how successfully we have managed to perform them, but what is achieved? Fasting has often been reduced to the practice of "giving up" certain food groups such as meat and dairy. The fact that this becomes a burden for many reveals the power and centrality of food in our lives. Recognizing this is an important revelation because fasting serves a different purpose. To properly understand the role of fasting, we need to recognize that "Lent is the liberation of our enslavement to sin, from the prison of the "this world" where fasting is the refusal to accept the desires and urges of our fallen nature as normal, the effort to free ourselves from the dictatorship of flesh and matter over spirit." (Schmemmann, pg 28).



The feeling that Lent is an inconvenience, that we agree to suffer through it in order to stand with some merit before God, ought to be a sign for all of us that we are indeed shackled with the chains of this world. After all, how can this feeling of "inconvenience" bring us into joyful communion with God? Do you feel inconvenience when you are about to be in the presence of someone you really love? Imagine Jesus pleading with His Father about the "inconvenience" of the Cross?

Lent is our spiritual prognosis. During this 40-day period, we are being asked to look at our spiritual health and to evaluate what sort of relationship we have with Jesus. It is our focus on Jesus because it is in His humanity that we can find our spiritual health

revealed. We must be willing to be "inconvenienced"! If we aren't, we simply aren't looking at Jesus. It is so easy for us to get in the way of seeing Jesus because we twist Him into our reality rather than twisting ourselves towards Him.

This Lent should be a call to you to try something new. You might start by examining your prayer life. How important is prayer in your daily routine? How does one begin to talk with God?

Where can I learn about prayer? This will bring you to the Bible because here you will find men and women in serious prayer. Reading Scripture "prayerfully" allows you the opportunity to hear God's response to desperate situations in people's lives. Perhaps there is no better starting place than with the Psalms. Lent offers you time for prayer because one of those things you "give up" is the busy-ness of life. During Lent, you find time for stillness. Try being still for even a minute and you will realize what a challenge this is. Prayer is an effective tool in pursuing stillness. You really can't hear that "small still voice" of God in a noisy world. So, start with the Psalms and pray them as you read them.

Come to Church! During Lent there are numerous spiritual opportunities. On Monday evenings there is Great Compline when we begin to reflect on our words and deeds of the day in order to realize what centers us. We are given the opportunity to come before God's mercy for our Sin. On Wednesday, we are given the Body and Blood of Jesus in the Pre-sanctified service. It is all too easy to forget that Lent is about our drawing near to Jesus. Here we are given His presence for our renewal on the Lenten journey. Wouldn't this be a wonderful time to be in Church? Then on Friday the Church offers the salutations of the Akathist to the Theotokos. If we strive to be in Christ, then through Him the Theokos

becomes our mother. What a wonderful mother who intercedes for us, brings our feeble prayers to Jesus, watches over us, and protects us from harm!

We are all, like Adam and Eve, being distracted by what looks good to the eye and feels good to the touch. The Lenten journey may seem like a harsh contrast to our "normal" way of life. In reality it is the Lenten journey that draws us back to life. Sadly,

the worldly concerns have made us spiritually sluggish, even lazy. Will we be ready for Holy Week which brings us to the Cross? Or will we be observers unable to comprehend what amazing transformation is about to occur through this broken, bleeding, crucified man named Jesus?

Come to Jesus and discover the Christ!

Herbert Schuster

PARENTS' CORNER

By Alexandra Protopapas

April 2024 – Should Your Teen Get a Job?

Ok, parents, you want your teenagers to go to church, go to Greek and Sunday School, participate in GOYA, and of course eventually find a job, right? We don't mean a career, we mean a way they can earn their own money, without sacrificing their studies and giving up activities that keep them next to our bosom for the rest of their lives. It may not be such a bad idea for them to consider getting an after-school job or at least find a way to earn some money during the summer. Whether or not they need the money, there are reasons why it may be a good idea to encourage our teens to earn some money other than doing chores around the house to get what funds they need.

Many of our teens of course are involved in GOYA, church activities, and many in outdoor activities as well. These are priorities as far as I am concerned. However, summer is coming, and it is not a bad idea if you are not traveling for them to get a job. It will teach them responsibility, figure out how to get transportation by themselves by bus, train, or carpooling, and not always be depending on you as parents, or driving! Working will also teach them discipline, budgeting, being on time, tracking hours, managing their own bank account, and happy time

receiving their checks! Think about the positive reinforcement they will get from you as well!

Teens like the idea of not always asking you for money. There is pride in saving for a car, the prom, going to a concert or movie, or even buying a gift for you on your birthday, Father's Day, or Mother's Day. They may want to buy that expensive coffee, or may even take you out to dinner!

What do your teens do when there is no GOYA or church activity? Do they just hang out with friends sleep, or stay on their devices all day? Besides working, you can also encourage them to do community service work or look for internships if they are in their last year of high school and are planning to go to college. If they do want to work, encourage them to not apply for jobs that take up too much of their time, work late at night that may affect their sleeping patterns or a job that may interfere with their education.

Okay, parents, you have a job to do! The experience alone should be an experience! They should not look at how much money they will make but rather feel proud that they can march toward independence in the future.

My Table Guide Prayer this month is for Pascha from:

"Saint John Chrysostom" / Fourth Century, Antioch – an Easter Sunday Service.

"Let all then enter into the joy of our Lord. First and last receiving their like reward; rich and poor rejoice together; Sober and slothful, celebrate the day. You that have kept the fast, and you that have not, rejoice today; for the Table is richly laden. Fare royally on it. The calf is a fatted one. Let no one go away hungry. Let all partake of the cup of faith. Let all enjoy the riches of his goodness. Let no one grieve at his poverty; for the universal Kingdom has been revealed."

“Christ is Risen” - “Christ is risen, from the dead, trampling down death by death, and to those in the tombs granting life.”

“Christos Anesti” - “Christos Anesti ek nekron thanato, thanaton patisas, ke tis en tis mni-ma-si zo-in cha-ri-sa-me-nos”

Χριστός Ανέστη εκ νεκρών, θανάτω θάνατον πατήσας, και τοις εν τοις μνήμασι ζών χαρισάμενος.



Although Easter is early in May, I would like to wish your Family and You a Blessed Easter and a Blessed Month of April as by the time the May article come out, Easter would have passed.

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)

I was not born in Greece: Greece was born in me!

John M. Paitakes, Ph. D |Special to the Hellenic News

***Introduction:** As a Greek American I felt it was important to share my biographical information as to how Greece was born in me. Many other Greek Americans may have followed similar paths.*

I was born in New Brunswick, New Jersey. My father was born in Greece in a small village, Vafe, not far from Chania, Crete. My mother was born in Hiawathia, Utah of Greek parents who emigrated from Kefala, Crete, also a small village near Chania. My dad entered the United States through Ellis Island when he was ten years old in 1919. His father came first with his three sons to get settled prior to his wife coming a short time later. They settled in New Brunswick, New Jersey where they had relatives. Dad registered for school and began his education in the local school system. Unfortunately, he had to withdraw from school upon his 16th birthday to help the family address living expenses. He worked in the diner and restaurant business as a waiter, busboy, dishwasher, and any other assigned job. When he was in his mid-twenties, he met a Greek American woman, and after a short courtship they were married. They started a family and dad realized that to support a wife and children in addition to helping his parents, he would have to be making more money. He met another man of Greek descent who was also in a similar position, and they formed a



partnership and purchased the Spinning Wheel Diner, Restaurant and Cocktail lounge in New Brunswick.

When Greeks and others from different cultures and countries came to the United States, it appears that they assimilated in three different ways. Some felt that the best way to adjust to this new country was to learn to speak and follow the new country ways as much as possible and not require their children to continue using their cultural country’s language. Other groups of emigrants wanted to maintain as much as possible of their country’s customs, language, and association with others from their home country and instilled this in their children. Examples of this were “Greek town in Utah”, “Little Italy in New York City”, Astoria in New York City and other similar ethnic areas in the United States. The third way of assimilating was to adopt as much as possible of the new country’s language and customs but still maintaining a strong connection with their homeland. Their philosophy was to retain the best of both worlds. As a youth growing up, my parents followed this model, and I was happy to have friends

and activities offered by both cultures and countries.

As a youth growing up, my family attended the St. George Greek Orthodox church in Piscataway, New Jersey. In fact, my dad was one of the founding fathers of that church, then located in Highland Park, New Jersey. At age twelve, I began attending Greek school which was in a home next to the church. This was two days a week after "American" school. This was a great learning experience enhancing my reading and writing in Greek. However, at times I resented attending Greek school since most of my non-Greek friends had more play time after school than I did. In retrospect, I am happy my parents made me attend. I attended Greek school for four years then withdrew due to school and work requirements. I also was in the high school band and worked as a paperboy delivering the local paper to residences.

Another significant influence on my personal development was, at that time, the formation of the first Boy Scout troop organized by the Greek community. A schoolteacher in the community, Chris Gussis, had volunteered to organize the chapter and also to be the Scout Master. The first group of members was comprised of 14, mostly Greek Americans, aged 12-18. This organization developed a strong bond of fellowship among Greek American youth. The troop incorporated the theme of service to the community members and others. The group, fathered by the church, also assisted the community during events. Boy Scout members could secure badges in first aid, swimming, community service and in many other areas. Many of the members have become life-long friends.

Another significant influence in developing my Hellenism, was joining the organization "Sons of Pericles". This youth organization (ages 16-21) is an international brotherhood dedicated to the preservation of Hellenism. The order also espouses philanthropy, civic responsibility, athletics,

education, and individual excellence. My involvement enhanced my knowledge of the services this Greek cultural organization offered. In addition, it broadened my friendship with other youth of Greek heritage locally and on a state level.

As an adult, I became a member of the AHEPA, (American Hellenic Educational Progressive Organization). This organization promoted Hellenic ideals of education, philanthropy, civic responsibility, family, and individual excellence through community service. I recently received my 35-year pin as a member of this great organization.

When I reached my fifteenth birthday, my father felt it was the right time to begin working in the diner-restaurant business. I began working as a cashier initially after school and on weekends. I also waited on tables, was a busboy cleaning tables and any other assigned duties. In addition to receiving a paycheck, I found it to be interesting working and meeting customers from various backgrounds, cultures, and work environments. This also enhanced my Greek speech and vocabulary as much of the kitchen help were of Greek descent and spoke mostly Greek. I became quite fluent in the conversational aspect. In addition, I was becoming more knowledgeable in the food industry business. When I turned seventeen, I became the night manager full time, during summer vacations. This continued into my college years and full time after college graduation for one year. I managed personnel, most who were older than I was. It was a learning process in addition to enhancing my Greek vocabulary. My human relations skills were greatly enhanced by supervising a staff of fifty. The customer base was also quite diversified which honed my human relations skills. As I reflect on my several careers, I attribute much of my success dealing with various personnel I interacted within the service industry.

After working in the diner restaurant setting, I received an offer from the Somerset County Courts

of New Jersey as a Probation Officer. This was an interesting experience supervising juvenile and adult offenders. My work experience in the food service field was helpful as in that environment, I experienced working with many persons from various cultures and personalities. I worked for the courts for 29 years rising through the ranks to Assistant Vicinage Chief Probation Officer for three counties, Somerset, Hunterdon & Warren. During my tenure working for the courts, I coordinated and led a group of criminal justice professionals to Athens, Greece to review and understand their criminal justice system. This was a most interesting and great learning experience in reviewing the Greek criminal justice system to include courts, corrections, and law enforcement. It also enhanced my Greek legal vocabulary and speech.

Upon completing twenty-nine years with the Somerset County Courts, I took an early retirement as I was offered a one-year contract with Seton Hall University, located in South Orange New Jersey. I taught in the Public Administration & Criminal Justice Department. This one-year contract turned into twenty years teaching at this great university. I taught twenty-two different courses in public administration and criminal justice and rose to the position of Senior Faculty Associate. In addition to my teaching and mentoring of students, I created the first Hellenic Students Club at the University. This was a small contingent of Greek American students who enhanced their Greek culture on campus by hosting events related to Hellenism. It also provided awareness of the Greek culture to university students.

I was planning to continue working at Seton Hall University until my retirement when I received a Governors appointment to the New State Parole Board. This was a six-year appointment to serve as one of only fourteen members with the authority to

serve as hearing officers deciding who qualifies for parole from a correctional institution. I was honored to receive this position for the state. I retired from the Board in 2023 and am presently an independent Criminal Justice Consultant.

Over the last fifty years my wife and I have traveled to Greece over a dozen times. I have over fifteen cousins primarily from Crete, who I remain in contact with even when in the states. Although my wife is not Greek, she loves the Greek culture and customs. Her background is Slovak and Hungarian. When we travel to Greece I try and speak Greek as much as possible although presently a large percent of the population speaks English. By speaking in Greek, it enhances my Greek vocabulary. It is a learning experience I benefit from every time I visit. One of my goals early on our travels to Greece, was to take the entire family to Crete to see where my father was from and meet some of our relatives. Approximately five years ago my wife and I were able to take our family (minus my four-year-old grandson who was not born at that time). This included my wife and I, my oldest daughter, and her husband and her three daughters and my youngest daughter and her husband. This was a great experience for our entire family. My daughters and granddaughters ask every year "when are we going to go again?" I hope we can do this again.

I was honored several years ago, by the Hermes Expo Committee of the Hellenic News of America, to receive the Hermes Award for my outstanding performance and success as a Professor of Criminal Justice. I am most humbled by this honor.

Closing statement:

I am hopeful that perhaps my biographical summary how Greece was born in me can assist other Greek Americans to continue to embrace both countries, cultures, and languages. Learning is a life-long journey.

<https://hellenicnews.com/i-was-not-born-in-greece-greece-was-born-in-me/>



GREEK ORTHODOX METROPOLIS OF NEW JERSEY
ΙΕΡΑ ΜΗΤΡΟΠΟΛΙΣ ΝΕΑΣ ΙΕΡΣΕΗΣ

February 16, 2024

Rev. Protopresbyter John Theodosion
Esteemed Members of the Parish Council and the Philoptochos Society
St. Andrew Greek Orthodox Church
1447 Sussex Turnpike
Randolph, NJ 07869

My Beloved,

I pray this letter finds you well, both spiritually and physically as we continue our sacred service in our Lord's vineyard.

It is with tremendous joy that I write to you to express my most heartfelt appreciation to the entire Greek Orthodox Community of Randolph for the warm welcome, wonderful hospitality, and beautiful reception offered in honor of my Archpastoral visit to the parish on Sunday, February 11, 2024. The wholehearted welcome I received by the devout parishioners is truly indicative of the faithfulness of the community and demonstrates your true devotion to our Lord and to His Church. I also thank you for the most generous gift offered to me. It is my most fervent prayer that this beautiful parish and its ministries continue to grow and expand, bringing all the faithful closer to our Lord and Savior, Jesus Christ as we continue our sacred mission to spread the Good News of the Holy Gospel.

Praying that our loving Lord, through the intercessions of the St. Andrew the first called Apostle, continues to bless you and the entire Greek Orthodox Community of Randolph, I remain

With Paternal Love and Blessings,

Metropolitan Agostolo

† APOSTOLOS

Metropolitan of New Jersey



ACOLYTE CERTIFICATES – AXIOS!

The Certificate with the tile of **ACOLYTE** to our worthy Altar Boys:
Ioannis Aspromatis, Constatnine Peterson,
Nicholas Peterson, and Alexandros Zezas.

They were tonsured by HIS GRACE METROPOLITAN APOSTOLOS OF NEW JERSEY ON SUNDAY FEBRUARY 11TH, 2024
and later were presented with their certificates by Fr John.

Out of the depths I cry to Thee, O Lord.

Psalm 130:1

In the Gospel of John, Chapter Four, we read the story of the encounter between Jesus and a Samaritan woman. Jesus is weary from His journey, and He sits beside a well where He encounters the woman. He asks her to draw some water out of the well for Him. She asks Him, in reply, *“How is it that You, a Jew, ask a drink of me, a woman of Samaria?”* (John 4:9) Jews and Samaritans were bitter enemies. Jesus answers her *“If you knew the gift of God, and Who it is that is saying to you, ‘Give Me a drink,’ you would have asked Him, and He would have given you living water.”* (4:10) Jesus continues in verses 13-14, *“Everyone who drinks of this water will thirst again (meaning the water at the well), but whoever drinks of the water that I shall*

give Him will never thirst; the water that I shall give him will become in him a spring of water welling up to eternal life.”

Two things that we can say with certainty reflecting on these few verses. First, we all desire for our material “thirsts” to be quenched—our thirst for security, popularity, sufficiency, financial success, confidence, love, belonging, freedom, fun and so many other things. Second, if we really knew the gifts of God, we would realize that our thirst can only really be quenched by Him. Because a thirst for the things of earth is insatiable. The only way to feel truly content is to drink from the spiritual well of God’s living water.

As I write this message, I am fifty-two years old. There is more life in my rearview mirror than on my horizon. I have now served as a priest for twenty-six years, half of my life. And I still have questions, I still have doubts, I still make mistakes. The older I become, the more I become aware of my own sinfulness. The idealism of youth gave way to cynicism, which is now giving way to sadness, mourning the unfulfilled idealism, wanting the water that will quench my thirst, and realizing that the water I'm drinking is not the living water, at least not all the time.

There is an increasing tension in my mind that reflects the increasing tension in the world as it relates to Christianity. Much of the secular world is turning a negative voice towards Christianity. Christians are caving in, whether it means they have chosen sports over church, or let contemporary moral shifts swing them away from God's never wavering righteousness. At the same time, we are seeing in many Orthodox churches, a revival of sorts, as people, especially young men, are flocking to the churches seeking order and structure that is increasingly absent in the world. The devil is lurking at all times, looking for easy targets to take down, and patiently waiting for harder targets to wear down. All of this creates confusion, in my mind for sure, and in the minds of many others I have spoken with.

The first day of Great Lent, is the called Clean Monday. It is a day to make a clean start. I think of it as the beginning of a hike up a mountain. The goal for today is to simply start walking. There will be some steep sections of the climb, there is definitely a goal, the summit. This is a metaphorical mountain of course, the summit being Pascha, the Resurrection of Christ. The steep sections are the difficult obstacles, actions and thoughts that lie between here and there. One does not make the summit without making the hike, one does not get to the goal without getting through the tough parts of the trip. If one only comes to church for Pascha, it's like being dropped off via helicopter on the

summit of a mountain, which will feel like a hollow victory at best.

We read in Psalm 130:1, *Out of the depths I cry to Thee, O Lord*. Those depths might be depths of pain, sorrow, confusion, regret, and shame. Somewhere in those depths, there surely will be joy and hope. An important image we think of during Great Lent is the icon of Christ praying in the Garden of Gethsemane, shortly before His arrest and crucifixion. He was in a depth of despair that was so deep, He told His disciples *"My soul is very sorrowful, even to death."* (Matthew 26:38, Mark 14:34) Yet, His eyes did not look for an earthly solution. He entreated His Father, first in an earthly way, to take the cup of suffering away, and second, with even more conviction, that whatever the will of the Father is, that He would fulfill the Father's will. The icon depicts an angel sent by God to comfort Christ in His agony, a heavenly relief to meet an earthly sorrow.

At this stage of my life, my own soul cries out to God for relief from stress, disappointment, and uncertainty. It also cries out to God in shame for my own sinfulness, and the constant tension I feel as a priest who stands at the altar of God and a person who is caught up in battling temptations and often falling. The majority of readers may not stand at the altar, but you stand in the pews, stand in prayer in your homes, and battle the same temptations. I hope that this lent will provide an opportunity to assess, think, forgive, commit, grow and reclaim joy and hope. I hope it will do the same for me.

During Great Lent, the Pre-Sanctified Liturgy is offered on Wednesdays and Fridays. It is a Vesper service with Holy Communion that was "pre-sanctified" the previous Sunday offered at the conclusion of the service. During the service, the priest makes a solemn circuit around the Holy Altar, pausing on each side and praying the words of Psalm 141:1-4:

I call upon Thee, O Lord; make haste to me! Give ear to my voice, when I call to Thee! Let my prayer be

counted as incense before Thee, and the lifting up of my hands as an evening sacrifice! Set a guard over my mouth, O Lord, keep watch over the door of my lips! Incline not my heart to any evil, to busy myself with wicked deeds in the company with men who work iniquity; and let me not eat of their delicacies!

This is a reminder to us that if we are to really make this journey and hope to reach the summit of the mountain, we need several things. Just like the hiker will take essentials like sunscreen, bug spray, water, and food, the Christian pilgrim who wants to truly make a journey through Great Lent to the summit of Pascha must also take some spiritual essentials.

First, we must call on the name of the Lord, and not just casually. We must do it from the depths of our soul. The “cry” for help must truly be a crying out in both humility and hope. There is no room for self-congratulations in a cry for help.

Incense has traditionally been offered to God in the context of worship. It is offered in churches during corporate prayer. It is offered in homes as part of private devotion. There is no relationship with Christ, no spiritual growth, without prayer. Along with the ritual of incense, there must be the fervent cry of prayer. Lent is a time for increased prayer and increased worship.

The mouth is the greatest tool and also the greatest weapon of the human body. It provides the greatest opportunity to sin, as we use it to gossip about others, to speak untruths, and to promote ourselves. It also provides the means by which we sing God’s praises, encourage others, and offer forgiveness. Thus, we must guard our mouths.

The human heart beats and keeps the body going. Does it beat for God, or only for ourselves? We must guard even our heartbeats, because the cadence of the heart has great

influence on our lives. When our hearts are beating too fast, we become fatigued and tired. Yet, getting a good workout in is good for our hearts, it is in fact necessary for them to stay healthy. It is also necessary for the heart to have periods where it is calm and relaxed. A heart that beats too fast all the time will wear out prematurely. We don’t want our hearts to beat for evil, but to beat in a time that reflects the mercy, hope and joy that are found only in God.

As we begin this journey, let us do so with a sense of purpose. No journey up a mountain begins on a mountain top. The journey begins in a valley at the base of the mountain. Similarly, our journey to Pascha does not begin at the Resurrection. It begins searching the depths of our souls, and crying out to God our pain, our shame, our guilt, our confusion, and from there it can lead to a cry of hope and joy.

Wherever you are in your journey, begin by thinking of what is deep in your soul, and cry out to God about these things that are part of your past, whether that past was yesterday or many years ago. In the present, take your steps today with prayer, watching your mouth, and guarding your heart. Even if yesterday was a disaster, take these steps today. We can’t erase our past failures, but even as we examine them, let’s be cognizant of the steps we take in the present, with the goal of repenting of the past, taking positive steps in the present, and working toward a better future.

He became for me a helper and a shelter for my salvation. He is my God, and I will glorify Him, the God of my father, and Him I will exalt, for He is greatly glorified. (Canon of St. Andrew, Ode One, Pl. 2, Trans. by Fr. Seraphim Dedes)

Kali Sarakosti! Have a blessed journey of Great Lent!

Fr. Stavros N. Akrotirianakis is the Proistamenos of St. John Greek Orthodox Church in Tampa, FL. Fr. contributes the Prayer Team Ministry, a daily reflection, which began in February 2015. The Prayer Team now has its own dedicated website! Fr. Stavros has produced multiple books, you can view here: <https://amzn.to/3nVPY5M>

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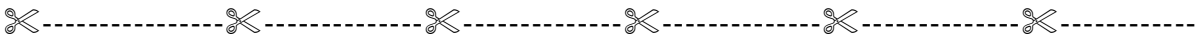
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BAPTISMS – ΒΑΠΤΙΣΙΣ

MADISON HARPER PERIDES daughter of Tsampicos Nikolaos and Stefanie Ann (Granato) Perides was received into Greek Orthodox Church by the Holy Sacrament of Baptism on Saturday, February 10th, 2024 at 11:00am and given the name **ΔΩΡΟΘΕΑ - THOROTHEA**. Godfather was Thomas Kallopoulos.

MILES LOGAN GRAMMATIKOS son of Andrew Michael and Kelly Anne (Loughlin) Grammatikos was received into Greek Orthodox Church by the Holy Sacrament of Baptism on Saturday March 9th, 2024 at 12:00pm and given the name **ΜΙΛΟΣ - MILOS**. Godfather was James Austin Grammatikos.

MILES LOGAN GRAMMATIKOS son of Andrew Michael and Kelly Anne (Loughlin) Grammatikos was received into Greek Orthodox Church by the Holy Sacrament of Baptism on Saturday March 9th, 2024 at 12:00pm and given the name **ΝΩΕ - NOAH**. Godfather was James Austin Grammatikos.

THEO THOMAS MOORE son of Tristan Thomas and Alexandria Polyhronis (Dermatis) Moore was received into Greek Orthodox Church by the Holy Sacrament of Baptism on Saturday March 16th, 2024 at 2:00pm and given the name **ΘΩΜΑΣ - THOMAS**. Godmother was Maria Dermatis.

THEO THOMAS MOORE son of Tristan Thomas and Alexandria Polyhronis (Dermatis) Moore was received into Greek Orthodox Church by the Holy Sacrament of Baptism on Saturday March 16th, 2024 at 2:00pm and given the name **ΠΟΛΥΧΡΟΝΗΣ - POLYHRONIS**. Godmother was Maria Poli.

Celebrant priest was Rev Protopresbyter John Theodosion.

CHRISMATION – ΧΡΙΣΜΑ

CHRISTOPHER BRAYDEN GORNALL, was received into the Greek Orthodox Church by the Holy Sacrament of Chrismation on Sunday March 10th, 2024 at 12:00pm and given the name **CHRISTOPHER**. Sponsor was Eleni Boyadjis. *Celebrant priest was Rev Protopresbyter John Theodosion.*

Congratulations to all wishing them all the blessings.

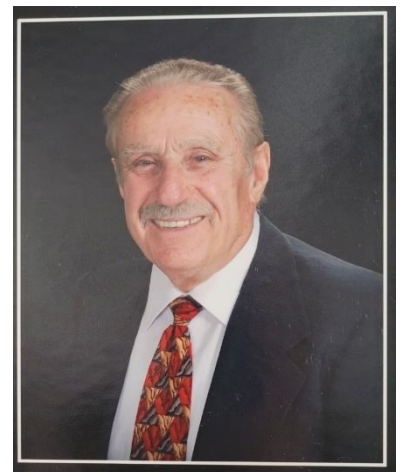
Συγχαρητήρια σε όλους και τους ευχόμαστε όλες τις ευλογίες.

OBITS & FUNERAL SERVICES - ΝΕΚΡΟΛΟΓΙΕΣ & ΚΗΔΕΙΕΣ

Michael Evangelis Sr. – born on June 18, 1930, in Kambia, Chios, Greece, passed away peacefully at the age of 93 on February 16th, 2024, surrounded by his loving family. In 1972 Michael embarked on a new journey to the United States, settling in Wharton, NJ and establishing a successful career in the restaurant industry driven by his resilience and dedication. His life was a testament to his deep commitment to his family whom he always put first.

Michael leaves behind a legacy filled with love and devotion, survived by his wife Kitsa, his sons Steve (Kathy) and James (Dawn), his grandchildren Michael S., Kitsa, Michael J., and AJ, and numerous nieces and nephews. Predeceased by his parents, Stamatis and Kaliopi, and his son, John, Michael will be remembered for his kind spirit, loving heart, and the open doors of his home.

Michael found joy in returning to his hometown in Greece, reveling in time spent at the kafenio with family and friends. His life was enriched by dancing, singing, and a profound passion for his faith with Sundays devoted to church and family gatherings.



Though Michael's passing leaves a void in the hearts of those who knew him, his memory will continue to inspire love, kindness, and generosity. Rest in peace Michael. Your remarkable legacy will be cherished forever.

Visitation was at 10am on Wednesday February 21, 2024, at Saint Andrew Greek Orthodox Church, Randolph followed by a Funeral Service at 11:00AM. Interment at Locust Hill Cemetery, Dover. Arrangements by Tuttle Funeral Home, Randolph (Tuttlefh.com)



Christos Nicolaou, 95 passed away peacefully at his home on Thursday, **January 18th, 2024** surrounded by his loving family. Born and raised in Cyprus. Emigrated with his family to the United States in 1968 and resided most of his life in Livingston, NJ.

Christos Nicolaou is survived by his loving and cherished wife of 69 years to Theoseva (nee Charalambous). A loving, tender hearted and devoted father of Maro N. Schuster (and Herbert), Nicholas C. Nicolaou, and Elena N. Lombardi (and Chuck). Cherished Pappou (Grandpa) of three (3) grandchildren: Kristiana Schuster, Stefan Schuster (and Melanie) and Marina Lombardi (and Michael) and one (1) great granddaughter, Raelyn Kristina daughter of Kristiana.

He worked tirelessly all his life to provide the very best for his family. He was a longtime (50 plus years) active steward and parishioner of Saints Nicholas Constantine and Helen Greek Orthodox Church in Orange and Roseland, NJ.

All his life, a faithful and steadfast example of sacrificial love and loyal devotion to his family. He instilled a strong and dedicated work ethic, Godly family values, virtues and the importance of faith in God in our everyday life. He will be dearly missed by his beloved family and all that knew him and forever be in our hearts.

Funeral service was held on Monday, January 22nd at 11:00am (viewing from 10:00am to 11:00am) at Ss. Nicholas, Constantine & Helen Greek Orthodox Church, 80 Laurel Avenue in Roseland, NJ with burial services to follow at Prospect Hill Cemetery in Caldwell, NJ. Funeral Services area held under the direction of Shook-Farmer Funeral Home in Roseland, NJ, www.shookfarmer.com.

Stanley (Stan) Christodlous, 85, of Andover Township, NJ and Meriden, CT, passed away peacefully at home on March 13th, 2024. Stan was born in Jersey City, NJ, on May 3, 1938, a son of the late Sofronios (Sam) Christodlous and Alexandra (Fautas) Christodlous. At an early age, Stan and his family moved to Meriden CT. He always considered Meriden his home. Stan graduated from Meriden High School, class of 1955. He received a degree from the New Haven State Teacher's College (now Southern Connecticut State University) where he majored in geography education. He excelled in track and field. After graduation, his first job was teaching geography in Westbrook, CT. He went on to teach in several cities across the US. He received a Master of Arts degree from Montclair State College in 1973.



After teaching, Stan moved to publishing. It was at the time of his first publishing job, at Doubleday & Company in Garden City, NY, he met his wife to be, Irene Trakas. His love of geography and social studies propelled him into textbook editing. He worked for several prestigious publishers. In 1965, he took a position at Silver Burdett in Morristown, NJ where he worked until his retirement. Under Stan's leadership, his department developed several award-winning social science curricula. As Executive Editor at Silver Burdett, Stan led the team that wrote the "World and Its People" program. World and Its People became the bestselling social studies program in the country. He went on to create other successful school programs such as The Silver Burdett Social Studies and People in Time and Place. In his career with Silver Burdett, Stan had the opportunity to travel extensively. He visited almost every state in United States and a lengthy list of countries abroad. He spent time in Athens, Rome, London, Paris, Brussels, Tokyo, Seoul, Moscow, Montreal, Toronto, and Constantinople. He retired from Silver Burdett in 1991 as Vice President, Director for Editorial Staff Development and Special Projects.

After retirement, Stan now had the time to concentrate on old hobbies and pursue new ones. Stan was a book lover, particularly books about history. He loved to bake, especially desserts! He built a woodworking shop in the basement

and crafted many cabinets and pieces of furniture. You could not visit Stan's shop without going home with a handmade, wooden pen or a chopping board. Stan embraced the computer. Being the retired editor, he spent hours organizing and documenting all facets of his life. With Irene's help, Stan started a maple sugaring operation. Having thirty or so maple trees on the property, Stan learned all he could about creating maple syrup. It was always a pleasure visiting Stan in February and March to collect maple sap and help sample the finished product. Family members fought for those coveted bottles of liquid gold! He enjoyed sports and was a lifelong NY Yankees fan. He was an avid fan of the women's basketball team at the University of Connecticut.

Among Stan's admirable qualities were his generosity and love of family. He and Irene hosted many holiday parties and attended every family get-together no matter how much driving was involved. He wanted to share his love of travel with the ones he loved. He organized several family trips, including visits to Bermuda, Jamacia, Quebec, and Cyprus. His love, generosity and insight into life will be greatly missed.

Stan is survived by his wife of nearly 60 years, Irene (Trakas) of Andover Township, NJ and his son Matthew Christodlous of Piscataway, NJ. He was predeceased by his beloved brothers Chris and Chris' wife Delta, George, Jimmy, and Jimmy's wife Denise. He is also survived by George's wife Marina and his sister-in-law Marianne Trakas Schmidt and her husband Frank Schmidt.

He will be deeply missed by his nieces and nephews, Teresa Seymour, Angela Orlich, Linda Ferioli and her husband David, Michael Christodlous, Alexandria (Sandy) Nordstrom and her husband Brian, Charles Christodlous and his wife Cheryl and Sam Christodlous and his wife Helen, Jeffrey Schmidt, Darren Schmidt, Amy Schuchman, and Laura Schmidt. Many great-nephews and great-nieces will truly miss their Uncle Stanley.

Funeral arrangements are being handled by the Tuttle Funeral Home, 272 NJ-10, Randolph, NJ 07869. Please see their website for more information or to leave an online condolence for the family.

Visitation on Saturday, March 16, 2024, from 2:00 – 5:00 pm with Trisagion at 4:30 at Tuttle Funeral Home. Then there will be services at the Wallingford Funeral Home, 809 N Main Street Ext., Wallingford, CT 06492. A Funeral Services for the repose of his soul, was on Tuesday March 19th at 10am at St. George Greek Orthodox Church, 301 W. Main Street, New Britain, CT . Burial was in Walnut Grove Cemetery, 817 Old Colony Road, Meriden CT .

Alexandros (Alex) Staikos: It was with a heavy heart and great sadness that we announced the sudden and unexpected passing of Alex Staikos on Wednesday, January 24th. Alex was born on July 28, 1977, in Dover, NJ to Nickolas and Georgia Staikos (nee Nakopoulos). He grew up in Dover, NJ and graduated from Dover High School in 1995, he attended St. Peter's University in Jersey City, NJ.

Alex was a loving husband, father, son, brother, nephew, cousin, and friend to many. He loved spending time with his family and friends. A devoted father, Alex was extremely proud of his daughter, Georgina. His large heart, easygoing manner, and charisma charmed everyone that had the fortune to know him.

Alex leaves behind a legacy of love and warmth and his absence created a void in the hearts of all who loved him. May his memory be eternal.

Alex is predeceased by his father, Nickolas. He is survived by his mother Georgia, his loving wife Angela (nee Termine) and his daughter Georgina. Alex is also survived by his siblings Linda (Brian) and Demetrios and many aunts, uncles, and cousins both here and in Greece.

Visitation was held at Tuttle Funeral Home in Randolph, NJ on January 29 from 4-7pm. The funeral services were held on January 30th at Saint Andrew Greek Orthodox Church in Randolph NJ at 11:00 am. Interment followed at Pleasant Hill Cemetery, Randolph NJ.



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We will notify the recipient (or bereaved) of your kind thoughtfulness, we will pray in our Liturgy for you, the recipient and or bereaved, and we will announce your donation in upcoming magazine.

Each year, the **Interfaith Food Pantry Network's "Giving Tree"** acknowledges the most generous individuals, companies and organizations that have made leadership contributions to support the mission! **Saint Andrew Greek Orthodox Church has been recognized for the** food donation of 1129 pounds **for 2023** and will be displayed on the Giving Tree. This is a great honor for the St. Andrew Community!



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 APRIL: 4/7 PHILOPTOCHOS, 4/14 PTA, 4/21 GOYA, 4/28 ALL ORGANIZATIONS,
4/3 @ 11am Knitting Crocheting & Pillow Ministries
4/4 HOPE & JOY BATTLE ZONES 5:30 for HOPE and 6:30 JOY
4/5 @10am Great Lenten Study Friday mornings also on 4/12 & 4/19
4/6 NNJYC SJC Oratorical Festival in Trenton NJ
4/8 @7:30PM Parish Council Meeting (next 5/13)
4/9 Metropolis Clergy Laity in Claymont DE
4/11 @11:30AM THURSDAY **AGAPE LUNCH** (NEXT 5/23)
4/13 @6-10pm GYM RENTAL Roxbury Lacrosse
4/14 **GID Parade in NYC**
4/15 @7:45pm Pre-Marriage Counseling (2nd Session 2)
4/17 @ 11am Knitting Crocheting & Pillow Ministries (next 5/15)
4/18 @6:30pm GOYA Meeting
4/20 HOPE & JOY "IMAGINE THAT!" Florham Park @2pm
4/23 @7pm Philoptochos Meeting (next 5/28)
4/24 PAN ORTHODOX PRESANCTIFIED LITURGY
Saint Andrew, Sts Peter & Paul and Holy Trinity parishioners will celebrate Liturgy at Holy Trinity Orthodox Church, 120 Dover Chester Rd, Randolph, NJ
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*
5/11 NNJYC *Indoor Olympics*
5/12 **MOTHER'S DAY**
5/13 NNJ Honoree Grand Banquet / Venetian
5/17 NNJ YC GOYA PROM St Nicholas, Wyckoff
5/18 @10am Baptism @11:30am Baptism
5/18 @4PM PANAGAKOS_AMARTULA WEDDING
5/19 AHEPA & DOP Memorial Service
5/19 **GENERAL ASSEMBLY @11:30am**
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 4:30pm HELLENIC AFTERNOON SCHOOL GRADUATION
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
6/15 @12pm Baptism
6/15 @3PM GIZAS_RECENELLO WEDDING
6/22 – SATURDAY OF SOULS – Trisagion Locust Hill Cemetery
6/22 - FAITH KITCHEN Philoptochos hosting
6/23 - @2:30PM KAVALOS_FIOTAKIS WEDDING
June 23-29 CAMP GOOD SHEPHERD
June 30-July 5 National Clergy Retreat

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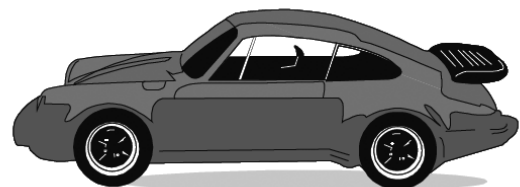
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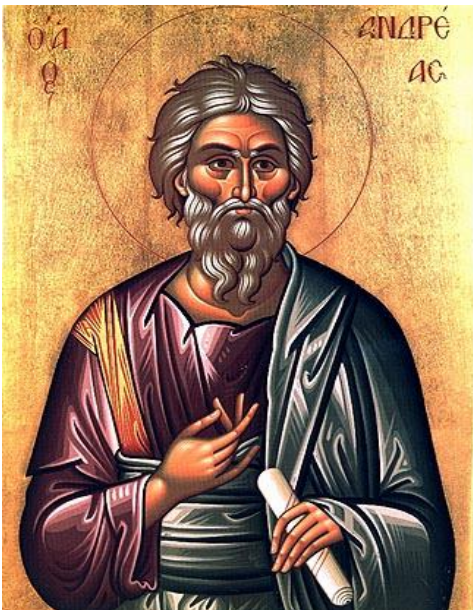
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Let us set out with joy upon the season of the Fast and prepare ourselves for spiritual combat. Let us **PURIFY OUR SOUL** and cleanse our flesh; and as we fast from food, let us abstain also from every passion. Rejoicing in the virtues of the Spirit may we persevere with love, and so be counted worthy to see the solemn Passion of Christ our God, and with great spiritual gladness to behold His Holy Pascha.

Vespers on the Sunday of Forgiveness

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

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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.