

JUNE • JULY • AUGUST  
2024



Greek Orthodox  
Metropolis of  
New Jersey



## Saint Andrew Family News

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

Sunday Pentecost – June 23  
Big Greek Festival – June 7-8-9

# 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

**☎: 973-584-0388**

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

Father John Theodosion, *Editor in Chief*

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

*Deadline for the **SEPTEMBER ISSUE** is August 15*

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# JUNE 2024 + DIVINE SERVICES

|               |           |  |
|---------------|-----------|--|
| <b>Sunday</b> | <b>2</b>  | <b>SUNDAY OF THE SAMARITAN WOMAN</b>   |
| <b>Sunday</b> | <b>9</b>  | <b>SUNDAY OF THE BLIND MAN</b>   |
| Thursday      | 13        | ASCENSION  |
| <b>Sunday</b> | <b>16</b> | <b>FATHERS OF THE 1<sup>ST</sup> COUNCIL - FATHER'S DAY</b>  |
| Saturday      | 22        | SATURDAY OF SOULS   <i>Fr. John visits Locust Hill Cemetery to pray for +Loved ones</i>            |
| <b>Sunday</b> | <b>23</b> | <b>PENTECOST</b>   |
| Monday        | 24        | MONDAY OF THE HOLY SPIRIT; THE NATIVITY OF ST. JOHN THE BAPTIST                                    |
| Saturday      | 29        | STS. PETER AND PAUL  |
| <b>Sunday</b> | <b>30</b> | <b>SUNDAY OF ALL SAINTS; SYNAXIS OF THE TWELVE HOLY APOSTLES; MICHAEL THE NEW MARTYR OF ATHENS</b> |

## JULY

|                         |           |  |
|-------------------------|-----------|--|
| <b>Sunday</b>           | <b>7</b>  | <b>2<sup>ND</sup> SUNDAY OF MATTHEW</b>                  |
| <b>Sunday</b>           | <b>14</b> | <b>SUNDAY OF THE HOLY FATHERS</b>                        |
| Wednesday               | 17        | ST MARINA THE GREAT MARTYR                               |
| Saturday                | 20        | PROPHET ELIAS (ELIJAH)                                   |
| <b>Sunday</b>           | <b>21</b> | <b>4<sup>TH</sup> SUNDAY OF MATTHEW</b>                  |
| <b>Service TBD Thu</b>  | 25        | DORMITION OF ST. ANNA, MOTHER OF THE THEOTOKOS           |
| <b>Service TBD Wed.</b> | 26        | ST PARASKEVI / <i>Relics</i>                             |
| <b>Service TBD Thu</b>  | 27        | ST PANTELEIMON THE GREAT MARTYR & HEALER / <i>Relics</i> |
| <b>Sunday</b>           | <b>28</b> | <b>5<sup>TH</sup> SUNDAY OF MATTHEW</b>                  |

## AUGUST

|                        |           |  |
|------------------------|-----------|--|
| Thu-Fri                | 1-2       | PARAKLESIS SERVICE @6:30PM                                 |
| <b>Sunday</b>          | <b>4</b>  | <b>6<sup>TH</sup> SUNDAY OF MATTHEW</b>                    |
| Monday                 | 5         | <i>GREAT VESPERS</i>                                       |
| <b>Tuesday</b>         | <b>6</b>  | <b>TRANSFIGURATION OF OUR LORD AND SAVIOR JESUS CHRIST</b> |
| Wed-Fri                | 7-9       | PARAKLESIS SERVICE @6:30PM                                 |
| <b>Sunday</b>          | <b>11</b> | <b>7<sup>TH</sup> SUNDAY OF MATTHEW</b>                    |
| Mon-Tue                | 12-13     | PARAKLESIS SERVICE @6:30PM                                 |
| Wednesday              | 14        | <i>GREAT VESPERS (LOCATION TBA)</i>                        |
| <b>Thursday</b>        | <b>15</b> | <b>THE DORMITION OF OUR MOST HOLY LADY THE THEOTOKOS</b>   |
| <b>Sunday</b>          | <b>18</b> | <b>8<sup>TH</sup> SUNDAY OF MATTHEW</b>                    |
| <b>Sunday</b>          | <b>25</b> | <b>9<sup>TH</sup> SUNDAY OF MATTHEW</b>                    |
| <b>Service TBD Thu</b> | <b>29</b> | BEHEADING ST JOHN THE BAPTIST ( <i>Strict fast Day</i> )   |

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

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

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

## ΙΟΥΝΙΟΣ 2024 + **ΙΕΡΕΣ ΑΚΟΛΟΥΘΙΕΣ**

**Κυριακή 2 Κυριακή Ε' τής Σαμαρείτιδος**

**Κυριακή 9 Κυριακή ΣΤ' τοῦ Τυφλοῦ;**

Πέμπτη 13 ΤΗΣ ΑΝΑΛΗΨΕΩΣ

**Κυριακή 16 Κυριακή Ζ' τῶν 318 Ἀγίων Πατέρων τῆς Α' Οἰκομ. Συνόδου**  
*ΕΟΡΤΗ ΤΟΥ ΠΑΤΕΡΑ*

Σάββατο 22 *ΨΥΧΟΣΑΒΒΑΤΟ : π. Ιωάννης θα επισκεφτεί το Νεκροταφείο στο Ντόβερ*

**Κυριακή 23 ΚΥΡΙΑΚΗ Η' τῆς ΠΕΝΤΗΚΟΣΤῆς**

Δευτέρα 24 ΤΟΥ ΑΓΙΟΥ ΠΝΕΥΜΑΤΟΣ; ΓΕΝΕΘΛΙΟΝ ΤΟῦ ΙΩΑΝΝΟΥ ΠΡΟΔΡΟΜΟΥ

Σάββατο 29 ΑΠΟΣΤΟΛΟΙ ΠΕΤΡΟΣ ΚΑΙ ΠΑῦΛΟΣ

**Κυριακή 30 ΣΥΝΑΞΙΣ ΤῶΝ ΑΓΙΩΝ ΔΩΔΕΚΑ ΑΠΟΣΤΟΛΩΝ; ΣΥΝΑΞΙΣ ΤῶΝ ΑΓΙΩΝ ΔΩΔΕΚΑ ΑΠΟΣΤΟΛΩΝ;**

### ΙΟΥΛΙΟΣ

**Κυριακή 7 Δ' ΜΑΤΘΑΙΟΥ**

**Κυριακή 14 Κυριακή τῶν Ἀγίων Πατέρων τῆς Δ' Οἰκουμενικῆς Συνόδου;**

Τετάρτη 17 ΑΓΙΑ ΜΑΡΙΝΑ ΜΕΓΑΛΟΜΑΤΗΣ

Σάββατο 20 ΠΡΟΦΗΤΗΣ ΗΛΙΑΣ

**Κυριακή 21 Δ' ΜΑΤΘΑΙΟΥ**

Θα ανακοινωθεί. 25 *ΚΟΙΜΗΣΙΣ ΑΓΙΑΣ ἌΝΝΗΣ, ΜΗΤΡῶΣ Τῆς ΘΕΟΤΟΚΟΥ*

Θα ανακοινωθεί. 26 *ΑΓΙΑ ΠΑΡΑΣΚΕΥΗ / Λείψανα*

Θα ανακοινωθεί 27 *ΜΕΓΑΛΟΜΑΡΤΥΣ ΠΑΝΤΕΛΕΗΜΩΝ / Λείψανα*

**Κυριακή 28 Ε' ΜΑΤΘΑΙΟΥ**

### ΑΥΓΟΥΣΤΟΣ

Πέμ-Παρ 1-2 Ακολουθία Παράκλησις - ώρα 6:30μμ

**Κυριακή 4 ΣΤ' Ματθαίου**

Δευτέρα 5 Εσπερινός ώρα 6:30μμ

**Τρίτη 6 Η ΜΕΤΑΜΟΡΦΩΣΙΣ ΤΟΥ ΚΥΡΙΟΥ ΥΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ**

Τετ-Παρ 7-9 Ακολουθία Παράκλησις - ώρα 6:30μμ

**Κυριακή 11 Ζ' Ματθαίου**

Δευ-Τρι 12-13 Ακολουθία Παράκλησις - ώρα 6:30μμ

Τετάρτη 14 Εσπερινός ώρα 6:30μμ *Θα ανακοινωθεί που*

**Πέμπτη 15 ΚΟΙΜΗΣΗΣ ΤΗΣ ΥΠΕΡΑΓΙΑΣ ΘΕΟΤΟΚΟΥ**

**Κυριακή 18 Η' Ματθαίου**

**Κυριακή 25 Θ' Ματθαίου**

Θα ανακοινωθεί  
Πέμπτη 29 *ΑΠΟΤΟΜΗ ΚΕΦΑΛΗΣ ΠΡΟΔΡΟΜΟΥ ΙΩΑΝΝΟΥ ΒΑΠΤΙΣΤΟΥ*  
*(Αυστηρή Νηστεία)*

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

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

Τις καθημερινές – Όρθρος ώρα 8πμ & Θεία Λειτουργία - ώρα 9:15πμ

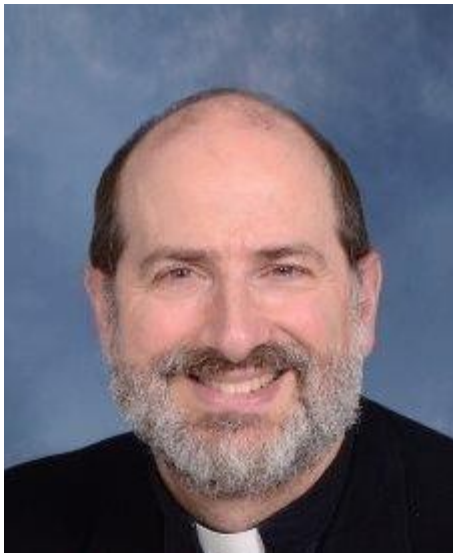
## LET US ASCEND WITH CHRIST

*Fr John Theodosion*

### **This month we celebrate the feast of our Lord's Ascension into heaven.**

For forty days on earth after His Resurrection from the dead, our Lord Jesus appeared continually in various places to His disciples, with whom He also spoke, ate, and drank, thereby further demonstrating His Resurrection. On a Thursday, the fortieth day after Pascha, He appeared again in Jerusalem. After He had first spoken to the disciples about many things, He gave them His last commandment, that is, that they go forth and make disciples of all nations, beginning from Jerusalem. But He also commanded them that for the present, they were not to depart from Jerusalem, but to wait there together until they receive power from on high, when the Holy Spirit would come upon them.

Saying these things, He led them to the Mount of Olives, and raising His hands, He blessed them; and saying again the words of the Father's blessing, He was parted from them and taken up. Immediately a cloud of light, a proof of His majesty, received Him. Sitting thereon as though on a royal chariot, He was taken up into Heaven, and after a short time was concealed from the sight of



the disciples, who remained where they were with their eyes fixed on Him. At this point, two Angels in the form of men in white raiment appeared to them and said, "You men of Galilee, why stand you gazing up into Heaven? This same Jesus, Who is taken up from you into Heaven, shall so come in like manner as you have seen Him go into Heaven" (Acts 1:11).

Imagine the reaction of the disciples as they witnessed the Lord ascending into heaven and apparently out of their lives. What could they have been thinking? They must have been amazed, but maybe they were worried? Maybe they were scared? Maybe they were sad? I think this is how we feel sometimes when we allow sin to separate us from God. In fact, Father Alexander Schmemman says that, "Sin severed earth from heaven and made us earthly and coarse, it fixed our gaze solidly on the ground and made our life exclusively earthbound, Sin is the betrayal of heaven in the soul." Yes, it is a sad and lonely thing to be separated from God. And the worst thing is that, God never separates himself from us rather we are the ones who separate ourselves from Him.

Most assuredly, Christ affirms and pledges to be with us not once, but many times in the Bible. For example, He said, **“I am with you always until the close of the age”** (Matthew 28:20). The entire joy of Christian faith is in the awareness of his presence, just as he promised: **“Where two or three are gathered in my name, there am I in the midst of them”** (Matthew 18:20). With this feast forty days after Pascha, we celebrate not Christ’s departure, but His Ascension into heaven.

**So where does that leave us?** Are we stuck here on Earth while He is in heaven? We lose perspective on the idea that Heaven is not a place out there in the sky somewhere. In fact, the Orthodox belief is that the church is Heaven on Earth. Adam and Eve lived in Heaven in the Garden of Eden and Heaven was lost through sin, and it is Christ gives it back to us. God came down to earth so that we might ascend to heaven. Father Alexander Schmemman also said, *“Heaven is what Christ gives back to us what we lost through our sin and pride, through our earthly sciences and secular ideologies, and through Christ heaven is now opened, offered and*

*returned to us by His love. Heaven is the kingdom of eternal life, the kingdom of truth, goodness and beauty. Heaven is the total spiritual transformation of human life; heaven is the Kingdom of God, victory over death, and the triumph of love and caring. In these examples, we see how Heaven permeates our life here and now, the earth itself becomes a reflection, a mirror image of heavenly beauty. Who descended from heaven to earth to return heaven to us? God. Who ascended from earth to heaven? The man Jesus.”*

**If Christ is in heaven**, and if we believe in him and love him, then we also are there with him, at his banquet, in his Kingdom. If humanity ascends through Him, and does not fall, then through him, we also have access to the ascension and are called to him. And in him, the goal, meaning and ultimate joy of my life is revealed to us. Every worldly thing brings us down, but we should look to the divine flesh ascending to heaven, at Christ going up *“with the sound of the trumpet,”* and say: here is the truth about the world and humanity, here is the life to which God calls us from all eternity.

## TROPARION OF ASCENSION

O Christ God, Thou hast ascended in glory, granting joy to Thy disciples by the promise of the Holy Spirit. Through the blessing they were assured that Thou art the Son of God, the Redeemer of the world!

Ἀνελήφθης ἐν δόξῃ, Χριστέ ὁ Θεὸς ἡμῶν, χαροποιήσας τοὺς Μαθητάς, τὴ ἐπαγγελίᾳ τοῦ ἁγίου Πνεύματος, βεβαιωθέντων αὐτῶν διὰ τῆς εὐλογίας, ὅτι σὺ εἶ ὁ Υἱὸς τοῦ Θεοῦ, ὁ λυτρωτὴς τοῦ κόσμου.

# BIG GREEK FESTIVAL.COM

## June 7 – 8 – 9



### Friday ♦ June 7 ♦ Lunch 11am – 2pm

Eat in or take out – pre-order at:  
[standrewgonj.square.site](http://standrewgonj.square.site) or 973.584.0388

### Dinner 5pm – 11pm

### Saturday ♦ June 8 ♦ 11am – 11pm

### Sunday ♦ June 9 ♦ 12pm – 7pm



- Authentic Greek Food and Drink
- Greek Bakery – Homemade Pastries
- Outdoor Taverna Grill and Bar
- Live Greek Music, DJ, and Dancing
- Traditional Greek Folk Dancers
- Church Tours and Bookstore
- Kiddie Corner – Fun and Games
- Raffles and more

### FREE ADMISSION

Free parking at County College of Morris with free round-trip shuttle service

**St. Andrew Greek Orthodox Church, 1447 Sussex Tpk., Randolph, NJ**  
Tel: 973 584-0388 • Fax: 973-584-3573 • [info@standrewgonj.org](mailto:info@standrewgonj.org)

**BigGreekFestival.com**  



# Round Up Giving

When we ask *"how much do I owe"* for Stewardship, we are asking the wrong question. We should instead ask ***"how much have I been blessed."*** An endless number of Scripture passages make it clear that our obligation of Stewardship over God's many gifts to us is to give in proportion to the blessings we have received. Indeed, the Parable of Talents from Matthew 25:14-30 is all about taking whatever gifts God gives us, putting them out into the world, causing them to multiply, and then giving them back in proportion to what we earned in order to receive the reward of hearing *"Well done, good and faithful servant; you have been faithful over a little, I will set you over much."*

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, next year and each year after that add 1% more until you reach 10%.

If you have questions or concerns, you may reach out to any member of the Stewardship Committee or the Parish Council. May God bless you as you pursue your own unique stewardship calling.







# RAFFLE!



## 2024 MERCEDES-BENZ

### GLC 300 W4 - MSRP \$54,220

BLUE METALLIC | ALL-WHEEL DRIVE | REMOTE START  
NAVIGATION and much more

**TICKETS \$25 EACH | DRAWING SEPTEMBER 29, 2024, 12:30PM**

To benefit Saint Andrew Greek Orthodox Church  
1447 Sussex Turnpike, Randolph, NJ 07869 973.584.0388

Winner need not be present at drawing.

## THANK YOU FOR YOUR SUPPORT!

IMAGE FOR ADVERTISING PURPOSES ONLY, ACTUAL CAR MAY VARY

## JUNE GOYA news

Throughout the past month the GOYA participated in a variety of different events. Earlier in the month there was a soccer tournament for the boys and girls, where they had fun competing in a soccer tournament for the day with the other churches. On the Saturday of



Lazarus, the Goyans stayed after church and helped make palms to hand out in the Palm Sunday service. In preparation for Easter, on Holy Friday leading up to it, GOYA members helped decorate the Ἐπιτάφιος and some other tasks related to it. The upcoming events, which will take place in the next few weeks, are Indoor and Outdoor Olympics. The Indoor Olympics include chess, checkers, ping pong, and Wii dance competitions and the Outdoor Olympics will include track and field events, volleyball, and swimming. There are many GOYANs prepared to participate in both and represent Saint Andrew. *Written By: Constantinos Mantinaos*

## GOYA EXPERIENCE & EXPECTATIONS

### GOYAN LIFE

GOYA, Greek Orthodox Youth of America, is an active ministry of Orthodox Christians in 7 to 12 grades. All of our social events, athletic competitions and meetings include some element of our Orthodox Christian faith. We encourage our teenagers to participate and make new friends and build their Orthodox young adult network. We have over 50 GOYANs at Saint Andrew.

GOYA meetings are held once a month at Church. The Executive Board, a panel of selected GOYANs, presents the agenda which covers past and upcoming events as well as financial and membership status. All GOYANs are encouraged to engage in the discussion points raised by the Executive Board during the meeting and share their opinions on what activities our GOYA should pursue.

The GOYA experience is enriching and rewarding but it requires active participation in events and meetings. Events, volunteer opportunities, and sign-ups are broadcast via email, Instagram, Facebook, and Remind. Our calendar is updated continually and GOYANs are responsible to check the calendar for upcoming events and be proactive in signing up in a timely manner. The Metropolis' annual calendar provides an outline of the yearly events with tentative dates which are included on our GOYA's calendar. While most events are open to all grades, select activities give consideration to particular age groups and will be clearly noted.

GOYANs are required to represent Saint Andrew and reflect the value system of the Orthodox faith and teachings. As part of each GOYAN's registration, he/she must read the 'GOYA Rules, Regulations & Requirements' and commit to upholding the rules and behavior expected of them.

**GOYANs you are the future stewards of Saint Andrew. Join in, become an ACTIVE participant!**

### **Parent opportunities for involvement**

Parents – We need YOUR HELP to ensure the success and safety of our events! Advisors alone are not able to fulfill the necessary supervision and support at our events. Parent volunteers and chaperones are an essential role in accomplishing the goals of the ministry. Please sign up and share your time and Talents with our GOYA. Most signups will include a parent volunteer section but if we are organizing an event that is of particular interest to you, do not hesitate to reach out to any of the Advisors who will facilitate your involvement with that event.

*Look for Registration & Forms late August*



## HAPPY MOTHER'S DAY!

On May 12, 2024, we honored our MOTHER OF THE YEAR, ANTONIA CLAPSIS who is always able and willing to work for whichever ministry of our church calls on her. We also thanked & honored our Philoptochos President, MARINA VENIZELOS, and Presvytera ATHENA THEODOSION for all they do for our church family.



*Athena Borzeka, Maro Schuster, **Antonia Clapsis**, Prz Athena Theodosion, Marina Venizelos, Yiota Louca*

Antonia was born in Molaoi Greece and grew up in the village of Συκιά. She helped her family run their Taverna before marrying her husband, Sotirios, and moving to America to start their lives together. They have been married for 35 years and have three children (Matina, George and Evangelos)

Have been active members of the St. Andrew church for over 30! She worked briefly as a Student Aid in the Hopatcong School System while her eldest children, Matina and George were in elementary school. Soon after, Evangelos was born she became a full-time stay at home mom and "**professional volunteer**" as she likes to say. When she is not helping her husband buy groceries for their restaurant or cooking for her family, she is shopping for tricky tray baskets, baking for St. Andrew Church or volunteering through our parish's various ministries. She is an active Philoptochos Member and always ready to undertake the responsibilities to help!

Our community loves her baking, and she often receives special requests to make her famous Diples for private events and gatherings.

But regardless of how sweet her baking is, she is ever sweeter. Anyone that knows her would agree that she is the epitome of selfless, putting the needs of others ahead of her own.

***Congratulations to our mother of the year is Antonia Clapsis !***



We are so blessed and grateful for another successful **Tricky Tray!** On behalf of the Saint Andrew Philoptochos, we are thankful to you for your generous donations that supported our Tricky Tray on Friday, May 10, 2024.

We extend heartfelt thanks to Reverend Father John Theodosion for his love, support and spiritual guidance; Bessie Petrakos and Cathy Barrett for their unwavering support; Frank Cavathas, John Paxos, and John Laoudis for always lending a hand with the heavy work.

We thank all donors for their generous contributions with our Journal Ads, Monetary and Basket donations. We appreciate our volunteers for their dedication; and all those who attended the event. Your support ensures the success of our event and enables us to continue our Mission of Philanthropy. We could not do it without you!



**Proceeds from Tricky Tray 2024 will benefit:** Cyprus Children's Fund; Randolph Fire and Rescue Squads; Saint Andrew Greek Orthodox Church. We appreciate your ongoing generosity and support. May God continue His Blessings upon you.

**The Tricky Tray Committee:** Antonia Clapsis; Melissa Dobias; Julie Ioannou; Irene Laoudis; Yiota Louca; Kia Paskas; Maro Schuster; Marina Venizelos



## DAUGHTERS OF PENELOPE END OF YEAR DINNER

The Daughters of Penelope came together on Tuesday, May 14<sup>th</sup> to celebrate the end of another wonderful year together. Our dinner was held at RedWoods Grill & Bar in Chester and everyone who attended enjoyed the delicious food and conversation.



The newly elected officers for 2024-2025 are: Dimitra Pallis, President; Joanne Diamanditis, Vice President; Rikka Rotsides, Treasurer; Julie Ioannou, Recording Secretary; and, Maria Galvin, Corresponding Secretary. Congratulations to all! We know you will do a great job and appreciate your continuing commitment to our chapter. We would also like to express a heartfelt thank you to last year's officers for their hard work and dedication this past year.

Finally, thank you to all our sisters for your time, commitment and love. You are the reason that we succeed and continue to thrive. If you're interested in joining the **Daughters Of Penelope**, email us at [dop.alexander250.randolph@gmail.com](mailto:dop.alexander250.randolph@gmail.com).



### **I LOVE THIS Analogy**

When GOD wanted to create fish, HE spoke to the sea. When GOD wanted to create trees, HE Spoke to the earth. But when GOD wanted to create man, HE turned to himself. Then, GOD said ***“Let us make man in our image and in our likeness”***

If you take a fish out of water, it will die; and when you remove a tree from soil, it will also die. Likewise, when man is disconnected from GOD, he dies.

GOD is our natural environment. We were created to live in HIS presence. We have to be connected to HIM because it is only in HIM that life exists. Let us Stay connected to GOD.

# Pentecost

*"When the Day of Pentecost had fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. Then there appeared to them divided tongues, as of fire, and one sat upon each of them. And they were filled with the Holy Spirit."* (Acts 2:1-4)



**What is "Pentecost"?** According to Leviticus 23:15-16, Pentecost is the fiftieth day after Passover. By the first century, Pentecost became a feast that celebrates the giving of the law to Moses on Mount Sinai during the exodus. Clearly this intimately connects Jesus with the Paschal lamb and the Law. "The descent of the Holy Spirit is not a magical addition of abilities and gifts added to humanity. It is a liberation of the possibilities of life. The Spirit descends on our nature transforming not the principle of nature (which is our nature), but the mode of existence. (Christos Yannaras, *Faith as an Ecclesial Experience*, St. Sebastian Orthodox Press, 2020, pg 150).

This means that *"what is transformed by the life-giving descent of the Spirit is not the nature of an individual and things, but the mode of existence of the nature. Humanity remains created nature, but this created nature is offered to exist and be permitted to exist by drawing life not from its own vital possibilities but by reference to and surrender to the love of God and communion with God."* (Yannaras, p 152).

**Who is the "Holy Spirit"?** The Nicene Creed affirms our faith in a God who is Triune. This means that the Holy Spirit is the presence of Christ here and now, as the power of God that transforms death to life, in communion with each one of us. That being the

case, each Divine Liturgy reveals this descent of the Holy Spirit. The Eucharist is about nourishment. Ordinary bread and wine are consumed but this nourishment *"is raised to a possibility of eternal life. The created is united with the uncreated, bread and wine are the body and blood of Christ, the ecclesial gathering a realization and manifestation of the Kingdom of*

*God."* (Yannaras, p 152). By our participation in the gifts of the Holy Spirit, our life is transformed. We literally become a "new creation". Our human nature lives by eternal food that feeds how we live, the mode of our natural existence. We are "healed" and restored to our true humanity that is revealed fully in the life and death of Jesus. The Holy Spirit comes upon our humanity to teach us divine truth.

The apostles and disciples hid in fear after Jesus' Crucifixion. This fear revealed how their nature, like ours, is centered on biological necessities (their survival). They needed a new reality and not a new "ideology" from which they could live. It is not simply believing something better. Their new reality is the presence of Resurrected Christ. This event changed everything. It had to be real. It is simply nonsense to imagine that they all got together and "invented" a story to maintain some personal agenda.

**The Holy Spirit awakens a restlessness for God** that is reconciled by our "being in Christ" for here is the reconstruction of one's humanity that results in the liberation of our Sin-distorted Self towards the community that is our living Church. Once this liberation from our individuality occurs the power of God's loving presence empowers each of us to love creation and our common humanity. This is the transformation that took the disciples from a fearful self-centeredness into the witnesses of Jesus Christ.

Only a Triune God can achieve these relational transformations.

*"If you believe in God you do not do so because some theoretical principles suggest this belief to you or some foundational institution guarantees God's existence. You believe God because God's person, the personal existence of God, gives birth to your trust. God's works and God's historical "activity", God's interventions within history, makes you want a relationship with God."*(Yannaras, p 12). The radical personal relationally of God is present to each of us in the Divine Liturgy when the Holy Spirit is called to transform the bread and wine into the

Body and Blood of Christ. The Holy Spirit is also called upon each of us to transform our biological nature into the divine, which is our path to eternal life. It is so imperative that each of us be in Church during this most sacred time for we emerge from fearful disciples into bold witnesses for Christ's presence here and now. We do not simply remember an event - we live in Christ as renewed creation. We proclaim eternal life. Orthodoxy is living a reality that is responding to the Resurrected Christ.

Herbert Schuster

## PENTECOST

# A New Community and a New Way of Life

DATE JUNE 1-2023

AUTHOR: [Rev. Fr. Constantine Efstathiou](#)

Following the celebration of Pascha, we enter a most joyous period of the liturgical year, the period of the ***Pentecostarion***, extending from Easter Sunday to Pentecost which is celebrated fifty days after Pascha. Pentecost marks the birth of the Church, the Descent of the Holy Spirit upon the Apostles and first followers of Christ as described in the second chapter of the Book of Acts in the New Testament.

When Christ began His ministry, He was *"full of the Holy Spirit."* He came to heal and to preach *"in the power of the Holy Spirit."* His goal was to renew people, to make them whole, and to give them the Holy Spirit.

Jesus had charged His disciples not to leave Jerusalem, but to wait for the promise of the Father: *"John baptized with water, but before many days you shall be baptized with the Holy Spirit."* It was by this power from heaven that

they were to be witnesses of Christ from Jerusalem to the ends of the earth. On the day of Pentecost they were *"filled with the Holy Spirit"* and began to proclaim Jesus of Nazareth as Christ the Lord. The power that drove them to proclaim the message of the Risen Lord was the presence of the Holy Spirit in their lives.

As Christians we have received the Holy Spirit in Baptism and Chrismation; and we receive His power anew, again and again, and it grows in us by our faithful response to Christ and the keeping of His commandments. The Holy Spirit is the power by which we know, experience, and rejoice in God personally. That is our calling and our goal as Christians. What an awesome prospect! "To believe in God is one thing, to know God another," said St. Silouan. "Humble yourself, practice Christ's commandments, and

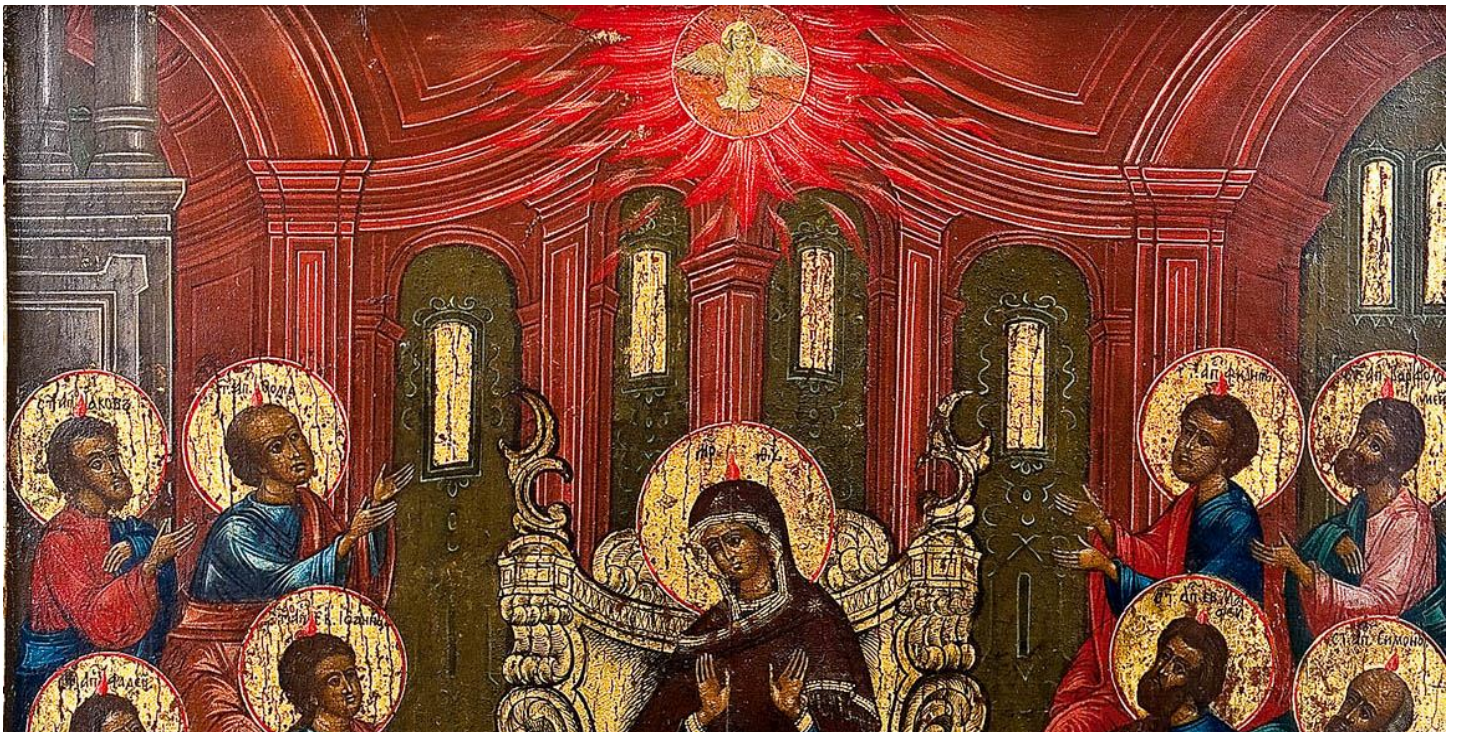


fervently pray to God to give you of the wisdom, love, and joy of the Holy Spirit."

The purpose of the Church as God's New Community of faith is to redeem, sanctify, and deify its members, to make them truly members of the Body of Christ. ***"As many of you as have been baptized into Christ, have put on Christ,"*** we chant at every Baptism, quoting from St. Paul's letter to the Galatians. It is the sacrament of Baptism that initiates us into God's New Community, the Church, the mystical Body of Christ. We renounce Satan, and acknowledge Christ, the Founder and Savior of the New Community, and Redeemer of the world. We accept, and commit our life to Christ. We are incorporated into His Body and are nurtured and grow by participation in His divine grace.

As a New Community, the Church works within the world, renewing and sanctifying and

teaching its members new ways to relate to the other members and to others around them. Jesus several times used the image of hunger and thirst, and their satisfaction, to convey God's precious gift to man: The forgiveness of sins and the grace of the Holy Spirit, which transfigures and nourishes our souls. Are you thirsty? Are you hungry? Learn to nourish yourself with Christ; learn to feed on the bread of His love. Believe in Him. Receive His words as the words of life. Honor and worship Him in spirit and truth. Seek His forgiveness in the Sacrament of Penance (Confession). Receive Him in Holy Communion regularly. Abide in Him through prayer; learn of Him through the reading of Holy Scripture. Whoever you are, wherever you are, and whatever you do, relate your life to Christ, carry out your tasks in His Name and for His honor, and the very work you do will be transformed into spiritual food for you because of Him.



# ΤΙ ΓΙΟΡΤΑΖΟΥΜΕ ΤΗΝ ΠΕΝΤΗΚΟΣΤΗ;

**Πεντηκοστή ονομάζεται κατά την Καινή Διαθήκη η επιφοίτηση του Αγίου Πνεύματος στους Αποστόλους.**

Η Πεντηκοστή έλαβε χώρα την πενήτηκοστή ημέρα από την Ανάσταση του Ιησού Χριστού (Πράξεις β' 1-41).

Σε ανάμνηση του γεγονότος αυτού, κάθε χρόνο, εορτάζουμε με ιδιαίτερη λαμπρότητα την εορτή της Πεντηκοστής, μια ημέρα πριν την εορτή του Αγίου Πνεύματος, και αυτό διότι θεολογικά η ημέρα αυτή θεωρείται η γενέθλια ημέρα της Εκκλησίας.

Η εορτή αυτή αντιστοιχεί με την επίσης μεγάλη ετήσια εορτή των Ιουδαίων η οποία στις Εβραϊκές Γραφές (Παλαιά Διαθήκη) αποκαλείται Γιορτή του Θερισμού ή Γιορτή των Εβδομάδων. (Έξοδος 23:16· 34:22) η οποία ήταν καθαρά γεωργική εορτή με τελείως διαφορετικό περιεχόμενο. Η τήρηση της λάβαινε χώρα την πενήτηκοστή ημέρα μετά τις 16 Νισάν του Ιουδαϊκού ημερολογίου, την ημέρα κατά την οποία η κεφαλή κάθε οικογένειας προσέφερε στον Θεό ένα δεμάτι κριθάρι, που υποδήλωνε την επιθυμία για ειρηνική σχέση μαζί Του. (Λευιτικό 23:15, 16) Οι προσφορές για αυτή τη γεωργική γιορτή γίνονταν μέσω του ιερατείου αρχικά στην Σκηνή της Μαρτυρίας, ενώ αργότερα στον Ναό στην Ιερουσαλήμ.

Την ημέρα της Πεντηκοστής έλαβε χώρα η επιφοίτηση του Αγίου Πνεύματος στους 12 μαθητές (περιλαμβανομένων και των

αποστόλων του Ιησού) οπότε, σύμφωνα με τις Πράξεις των Αποστόλων, έλαβαν Άγιο Πνεύμα μιλώντας σε ξένες γλώσσες (γλωσσολαλία) «για τα θαυμαστά έργα του Θεού», γεγονός που έγινε αντιληπτό από Ιουδαίους και προσήλυτους που ήταν στην Ιερουσαλήμ για τη γιορτή των Εβδομάδων. Ως αποτέλεσμα, έπειτα και από το κήρυγμα του Πέτρου, βαφτίστηκαν εκείνη την ημέρα 3.000 νέα μέλη της χριστιανικής εκκλησίας. (Πράξεις 1:13-15· 2:1-41) Εκείνη η ημέρα ήταν 50 ημέρες μετά την ανάσταση του Ιησού Χριστού που συνέπεσε στις 16 Νισάν.

Η «Πεντηκοστή» άρχισε να γιορτάζεται από τους αποστολικούς χρόνους είτε στο ναό των Ιεροσολύμων μαζί με τους Ιουδαίους (Πράξεις κ'16), είτε χωριστά. Σύμφωνα με τους εκκλησιαστικούς Πατέρες και συγγραφείς του β' μισού του 4ου αιώνα γίνεται λόγος περί του εορτασμού από τους αποστολικούς χρόνους όπου κατά την εορτή αυτή γινόταν και η βάπτισμα των κατηχουμένων όπου και για το λόγον αυτό συνεχίζεται και ψάλλεται ο τρισάγιος ύμνος: «Όσοι εις Χριστόν εβαπτίσθητε...».

Η Πεντηκοστή είναι εβδομαδιαία εορτή δηλαδή εορτάζεται όλες τις ημέρες της εβδομάδας με ιδιαίτερη έξαρση το Σάββατο. Από τις μεθεόρτιες ημέρες ξεχωρίζει η Δευτέρα που είναι αφιερωμένη στο Άγιο Πνεύμα όπου και επαναλαμβάνεται ομοίως όλη η ακολουθία της Κυριακής.

## SATURDAY OF SOULS BEFORE PENTECOST SUNDAY

**Nine days after Christ's Ascension, i.e. the Saturday before Pentecost Sunday**, the Church commemorates all those who have fallen asleep from Adam to this day. This Soul Saturday, in many parts of Greece, they make the golden kolliva.

Folk tradition, but also legends, state in relation to the golden foliage that Christ on the eve of the Resurrection gives souls the freedom to "wander" the earth.

Saturday, well, before Pentecost Sunday freedom of souls ends and they must return to their places in heaven and even full!

Relatives on Saturday eve, i.e. Friday morning, make the kollivas that go to church in the afternoon for the priest to read them, so that the souls of their dead may "eat" and return to heaven full of love the village that the world will give them ("God like) in the share

At that moment, the souls have gathered and one asks the other: "Do you have a hook to eat?" Any soul that has no glue, either because the relatives have forgotten it, or because it has no one to remember it, its other souls give it to "eat" from their own so that it does not return "known" as they say in some parts of Greece, that is, hungry.

The popular tradition that one soul wants to share its kollivus with another, is based on the general importance given by the Church regarding the Pentecost kollivus where all the dead are commemorated, who for various reasons did not have the a chance to benefit of the monuments.

In every tradition kollivas are part of our tradition, our religion, but also one of the healthiest sweets.



The materials should be 9 because 9 are the things of angels, while each material has its own symbolism.

1. Sitari: the dead (the earthy element)
2. Sugar: the Sweetness of Heaven
3. Raisins: the Vine (Jesus)
4. Parsley: resting "in the place of chlorine"
5. Grated toast or sesame: the soil (".. let the soil that covers him be light .. ")
6. Pomegranate: Heaven's Mercy, Splendor
7. Cinnamon: the aroma, the aromas (".. perfume in a memorial of a funeral, deposited.. ", ".. They smelled the grave and smelly myra .. ")
8. Almonds: eugenia, life perpetuated with the offspring (instead of almonds walnuts)
9. Cups (silver and white): bones that remain unchanged as the body is worn out.

## ΤΟ ΨΥΧΟΣΑΒΒΑΤΟ ΠΡΙΝ ΤΗΝ ΚΥΡΙΑΚΗ ΤΗΣ ΠΕΝΤΗΚΟΣΤΗΣ

Εννέα μέρες μετά την Ανάληψη του Χριστού, δηλαδή το Σάββατο πριν την Κυριακή της Πεντηκοστής, η Εκκλησία μνημονεύει όλους τους κεκοιμημένους από τον Αδάμ μέχρι σήμερα. Το Ψυχοσάββατο αυτό, σε πολλά μέρη της Ελλάδας, φτιάχνουν τα χρυσά κόλλυβα.

Η λαϊκή παράδοση, αλλά και οι θρύλοι, αναφέρουν σε σχέση με τα χρυσά κόλλυβα ότι ο Χριστός το βράδυ της Αναστάσεως δίνει στις ψυχές την ελευθερία να «σεργιανίσουν» στη γη.

Το Σάββατο, λοιπόν, πριν την Κυριακή της Πεντηκοστής η ελευθερία των ψυχών τελειώνει και πρέπει να επιστρέψουν στις θέσεις τους στον ουρανό και μάλιστα χορτάτες!

Οι συγγενείς την παραμονή του Σαββάτου, δηλαδή το πρωί της Παρασκευής, φτιάχνουν τα κόλλυβα τα οποία πηγαίνουν στην εκκλησία το απόγευμα να τα διαβάσει ο ιερέας, ώστε οι ψυχές των νεκρών τους να «φάνε» και να επιστρέψουν στον ουρανό χορτασμένες από το συχώριο που θα τους δίνει ο κόσμος («Θεός σχωρές τον») στο μοίρασμα.

Εκείνη τη στιγμή, οι ψυχές έχουν συγκεντρωθεί και η μια ρωτάει την άλλη: «εσύ έχεις κόλλυβο να φας;». Όποια ψυχή δεν έχει κόλλυβο, είτε γιατί την ξέχασαν οι συγγενείς, είτε γιατί δεν έχει κανέναν να την θυμηθεί, οι άλλες ψυχές της δίνουν να «φάει» από το δικό τους για να μην επιστρέψει «ξερή» όπως λένε σε κάποια μέρη της Ελλάδας, δηλαδή πεινασμένη.

Η λαϊκή παράδοση που θέλει η μια ψυχή μοιράζεται το κόλλυβο της με την άλλη, έχει τη βάση της στη γενική σημασία που δίνει η Εκκλησία σχετικά με τα κόλλυβα της Πεντηκοστής όπου μνημονεύονται όλοι οι νεκροί, οι οποίοι για διάφορους λόγους δεν είχαν την ευκαιρία να τύχουν της ωφελείας των μνημοσύνων.



Σε κάθε παράδοση τα κόλλυβα είναι μέρος της παράδοσης μας, της θρησκείας μας, αλλά και ένα από τα πλέον υγιεινά γλυκά.

Τα υλικά πρέπει να είναι 9 γιατί 9 είναι τα τάγματα των αγγέλων, ενώ το κάθε υλικό έχει το δικό του συμβολισμό.

1. Σιτάρι: οι νεκροί (το γήινο στοιχείο)
2. Ζάχαρη: η γλυκύτητα του Παραδείσου
3. Σταφίδες: η Άμπελος (ο Χριστός)
4. Μαϊντανός: η ανάπαυση «εν τόπω χλοερών»
5. Φρυγανιά τριμμένη ή σουσάμι: το χώμα («...ας είναι ελαφρύ το χώμα που τον σκεπάζει..»)
6. Ρόδι: τα ελέη του Παραδείσου, η λαμπρότητα
7. Κανέλλα: η ευωδία, τα αρώματα («..αρώμασι εν μνήματι κηδεύσας απέθετο..», «..μύραναν τον τάφο αι μυροφόροι μύρα..»)
8. Αμύγδαλα: η ευγονία, η ζωή που διαιωνίζεται με τους απογόνους (αντί για αμύγδαλα μπορούν να χρησιμοποιηθούν καρύδια)
9. Κουφέτα (ασημένια και λευκά): τα οστά που μένουν αναλλοίωτα καθώς το σώμα φθείρεται

## The Anastasis of Chora Church

The Chora Church and monastery, first built in the early fourth century upon the burial site of holy Christian martyrs and boasting a history of over fifteen hundred years as a sacred space, was converted into a museum in 1948 and ceased to be a functioning mosque (1). The beautiful artwork commissioned by Metochites in the 14<sup>th</sup> century was brought to light from behind the wooden shutters and has since been restored by a joint effort by the Dumbarton Oaks Center for Byzantine Studies and the Byzantine Institute of America (2). Today, the Chora Museum, the Kariye Müzesi, is a popular tourist attraction in Istanbul for its beautiful Eastern Roman architecture and its rich history. It is commonly referred to as the second most important Byzantine church after the Hagia Sophia (2).

To say that Chora Church is a *lieu de mémoire* is not particularly surprising. This church was built around the reign of Constantine the Great and in the many centuries since it has remained relevant. Despite several earthquakes and the Latin occupation severely damaging the church, Chora has managed to be rebuilt several times over for its importance to Istanbul's history. There seems to be

something about this space which stops the process of forgetting and aids in the process of remembering, the essential role of a *lieu de mémoire* as proposed by Nora.

Through history, the Chora Church transformed and metamorphosed into different functions by adapting to the political climate of Istanbul. This metamorphosis and rebirth of a holy space emphasizes a certain one of Metochites' frescos in the church. In this fresco, featured on this page, we see the rebirth, or anastasis, of Christ. Chora Church, the church in the fields, was dedicated to Jesus, and similar to its patron, the church died but managed to become reborn into a new life. Destruction of Byzantine culture by invaders, time, and natural disasters has made it so many artifacts from ancient Constantinople have been lost, but somehow Chora Church, this *lieu de mémoire*, has avoided death and managed to be reborn several times. The Kariye Müzesi has managed to "immortalize death" (3), and stop time, capturing almost two millennia of history and memory in this sacred location.

*Resurrection (Anastasis) Fresco, Chora Monastery, 14th Century.*





## STATEMENT OF THE GREEK ORTHODOX ARCHDIOCESE OF AMERICA ON THE CONVERSION OF THE MONASTERY OF CHORA TO A MOSQUE

May 8, 2024 [communications@goarch.org](mailto:communications@goarch.org)

As we reflect upon the glorious celebration of the Resurrection of our Lord this past Sunday, our hearts and minds are drawn to the powerful Icon of this sacred moment in the history of our salvation at the Monastery of Chora in Istanbul. Across the globe and throughout the centuries, this Holy Icon, residing in the Funerary Chapel of the Monastery, has inspired millions upon millions to the hope of the Resurrection.

The image itself has been reproduced again and again to be the ultimate description of the unseen “Harrowing of Hell” by our Lord Jesus Christ, even to the Saint Nicholas Shrine at Ground Zero, where the company of the redeemed includes the Heroes of that fateful day.

So it is with a heavy heart that we received the news of the Turkish Government's official announcement of the conversion of the Monastery of Chora, a beacon of cultural heritage open to all, from a museum to a mosque, where the brilliant iconography is now covered for an alien purpose.

This decision, following upon the seizure and re-conversion to a mosque of Hagia Sophia, strikes a discordant note in the symphony of mutual respect and understanding among people of all faiths.

The logic of "the right of conquest," upon which the re-conversion of Hagia Sophia into an Islamic mosque on July 2020, was also predicated, signifies a regression of human civilization to medieval standards. Moreover, the practice of prayer at "conquered monuments," in the 21st century, by a religious officiant brandishing a sword, reintroduces the element of violence and intertwines it with religious sentiment, with all its implications.

The Chora Monastery, renowned for its breathtaking Byzantine mosaics and frescoes, holds a unique place in the tapestry of human expression. To see it now misappropriated, its treasures hidden from view, is a loss not only for our Orthodox brethren but for all people of faith who find beauty and meaning in its sacred art.

It is the Turkish's government prerogative to make decisions as it sees appropriate. However Holy Scripture offers this useful advice: «Πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει», "all things may be possible for me, but not everything is beneficial" (1 Corinthians 10:23). Immediate political expediency should not obscure the long-term damage. All people of faith are called to embrace a shared responsibility to avoid the unnecessary pain and division caused by such decisions.

We call on the Turkish Government to reconsider the decision to convert the Chora Monastery, recognizing the gravity of this action and its implications, especially since the world center of Orthodoxy, the Ecumenical Patriarchate, is located in Istanbul, and in a country where many of citizens belong to other religions and denominations.

Finally, the American Government should be concerned about these developments. First, because it contravenes a long-recognized principle of complete separation of Church and State.

And second, these decisions of the Turkish Government (the reconversion of Hagia Sophia and Chora Monastery, as well as other monuments), have the potential to undermine the human rights and freedoms as well as to sanction the weaponization of religion.

Μετά τον ένδοξο εορτασμό της Ανάστασης του Κυρίου μας την περασμένη Κυριακή, η καρδιά και το μυαλό μας στρέφονται στην ισχυρή Εικόνα αυτής της ιερής στιγμής στην ιστορία της σωτηρίας μας, στη Μονή της Χώρας στην Κωνσταντινούπολη. Σε όλο τον κόσμο, ανά τους αιώνες αυτή η Ιερή Εικόνα, που βρίσκεται στο Παρεκκλήσι της Μονής, έχει εμπνεύσει εκατομμύρια ανθρώπων με την ελπίδα της Ανάστασης.

Η ίδια η εικόνα έχει αναπαραχθεί ξανά και ξανά για να αποτελέσει την υπέρτατη απεικόνιση της “Καθόδου στον Άδη” από τον Κύριό μας Ιησού Χριστό, ακόμη και στον Άγιο Νικόλαο στο Σημείο Μηδέν, όπου η συντροφιά των λυτρωθέντων περιλαμβάνει τους Ήρωες εκείνης της μοιραίας ημέρας.

Με βαριά καρδιά επομένως, λάβαμε την είδηση από την επίσημη ανακοίνωση της τουρκικής κυβέρνησης για τη μετατροπή της Μονής της Χώρας, ενός φάρου πολιτιστικής κληρονομιάς ανοιχτού σε όλους, από μουσείο σε τζαμί, όπου η λαμπρή αυτή αγιογραφία τώρα καλύπτεται για άγνωστο σκοπό.

Αυτή η απόφαση, που έρχεται μετά από την επανα-μετατροπή της Αγίας Σοφίας σε τέμενος, αποτελεί παραφωνία στη συμφωνία του αμοιβαίου σεβασμού και κατανόησης μεταξύ των ανθρώπων όλων των θρησκειών.

Η λογική του “δικαίου της κατάκτησης” πάνω στο οποίο βασίστηκε η εκ νέου μετατροπή της Αγίας Σοφίας σε ισλαμικό τέμενος τον Ιούλιο του 2020, υποδηλώνει μια οπισθοχώρηση του ανθρώπινου πολιτισμού, στα μεσαιωνικά πρότυπα. Επιπλέον, η πρακτική της προσευχής σε “κατακτηθέντα μνημεία” στον 21ο αιώνα, από έναν θρησκευτικό λειτουργό που κραδαίνει ξίφος, επαναφέρει το στοιχείο της βίας και το συνυφαίνει με το θρησκευτικό συναίσθημα, με ό,τι αυτό συνεπάγεται.

Η Μονή της Χώρας, γνωστή για τα εκπληκτικά βυζαντινά ψηφιδωτά και τις τοιχογραφίες της, κατέχει μια μοναδική θέση στον τρόπο της ανθρώπινης έκφρασης. Το να βλέπουμε τώρα τους θησαυρούς της να μην είναι διαθέσιμοι σε κοινή θέα, είναι απώλεια όχι μόνο για τους Ορθόδοξους αδελφούς μας, αλλά για όλους τους ανθρώπους με πίστη που βρίσκουν ομορφιά και νόημα στην ιερή της τέχνη.

Είναι προνόμιο της τουρκικής κυβέρνησης να λαμβάνει αποφάσεις όπως κρίνει σκόπιμο. Ωστόσο, η Αγία Γραφή προσφέρει αυτή τη χρήσιμη συμβουλή: “«Πάντα μοι ἔξεστιν, ἀλλ’ οὐ πάντα συμφέρει», που σημαίνει ότι «όλα μπορεί να είναι δυνατά για μένα, αλλά δεν είναι όλα ωφέλιμα» (Α' Κορινθίους 10:23). Η άμεση πολιτική σκοπιμότητα δεν θα πρέπει να κρύβει τη μακροπρόθεσμη ζημιά. Όλοι οι άνθρωποι με πίστη καλούνται να αναλάβουν μια κοινή ευθύνη, για να αποφευχθεί ο περιττός πόνος και ο διχασμός που προκαλούνται από τέτοιες αποφάσεις.

Καλούμε την τουρκική κυβέρνηση να επανεξετάσει την απόφαση μετατροπής της Μονής της Χώρας (σε τέμενος), αναγνωρίζοντας τη βαρύτητα αυτής της ενέργειας και τις συνέπειές της, ειδικά από τη στιγμή που το παγκόσμιο κέντρο της Ορθοδοξίας, το Οικουμενικό Πατριαρχείο, βρίσκεται στην Κωνσταντινούπολη, και σε μια χώρα όπου πολλοί από τους πολίτες ανήκουν σε διαφορετικές θρησκείες και δόγματα.

Τέλος, η αμερικανική κυβέρνηση θα πρέπει να δείξει ενδιαφέρον για αυτές τις εξελίξεις. Πρώτον διότι αντιβαίνει σε μια από καιρό αναγνωρισμένη αρχή του πλήρους διαχωρισμού Εκκλησίας και Κράτους.

Και δεύτερον, αυτές οι αποφάσεις της τουρκικής κυβέρνησης (η επανα-μετατροπή της Αγίας Σοφίας και της Μονής της Χώρας καθώς και άλλων μνημείων), μπορούν να υπονομεύσουν τα ανθρώπινα δικαιώματα και ελευθερίες καθώς και να επικυρώσουν την εργαλειοποίηση της θρησκείας.

# PARENTS' CORNER

By Alexandra Protopapas

## JUNE 2024 - I am looking forward to...

### Χριστός Ανέστη ! Christ is Risen!

I am looking forward to my Faith to keep me going, my health, and that of my family, and whatever comes as I just know all is within God's will. All positive vibes looking forward!

It wasn't that bad of a May month! The sun did not shine that much, but the rain brought flowers! Easter was late, and we have much to look forward to in June 2024. St. Andrew's Festival begins June 7th, June 13th we will have our Lord's Ascension, Pentecost June 23rd, many school graduations, and the end of the school year for most students, school parties, camp plans, vacation plans, and teachers saying, "rest time" while parents saying, "What to do with the children home"! There are so many opportunities to keep parents occupied and to be grateful to spend quality time together in June while preparing activities for the summer until they are back in school in September!

Let's begin with the youngest children 3 - 6 years old. First, if they are involved in moving-up ceremonies - make a big deal about it! Congratulate them for a good school year whether it was their regular school, Greek School, Sunday School, etc. One idea if the weather is good is "daytime" outdoor camping. If the weather is "blah", put sleeping bags in the living room and have a slumber party with them. Have their older siblings run it and read stories until they fall asleep. Hug them and be glad they will be with you all day throughout the summer months.

What about the 7 - 12-year-olds as some think they are pre-teens, and some are pre-teens! Organizing furniture is a good activity. Re-arranging their sleeping quarters may get them excited. There are many activities like making your pizza, planning some outdoor barbecues, visiting animal farms, going to farmer's markets together, and planning meals throughout the summer. If you are going on vacation, write down ideas and follow through with them.

Next, you have your teenagers who want their independence and who want to tell you what to do. Don't get tricked! Make sure they get their summer homework done. Most high schools give students ideas of which books to read, and if not, suggest they always have a book they should be reading whether they are home, on the beach, or even during their breaks if they are working. Have your child read parts of a book aloud to you. Start school clothes shopping early. Let all the kids cook dinner, plan a picnic at a park, play games together, go to the movies, plan a home project, go fishing, and it goes on and on, and it is September already!

Now you have your high school graduates! Wow, ok, I see the tears! Congratulations to both you and your children. Twelve years in a protective environment. Now you must let go! They may have not chosen what they want to do in life. You have guided them and now that they are 18 and "they think" they know everything. The real parenting begins. It is not easy. What are you looking forward to?

**CONGRATULATIONS PARENTS YOU DID IT!**

**My Table Prayer Guide** prayer today is from a **Prayer for "Upon Completion of a Task."**

"Thank you, Lord, for Your strength and guidance in my work. You are the fulfillment of all good things. Fill my soul with joy and gladness, that I may praise You always. **AMEN**

Feel free to email me with your comments and suggestions for our "Parents' Corner" at: [alexandraproto@gmail.com](mailto:alexandraproto@gmail.com) - Have a good month!

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

**Alexandra Protopapas Med** Certified Teacher of the Handicapped & Social Sciences – Retired Educational Services of Morris County (ESC) (currently at Academy of St Elizabeth. (Information, Teaching, Tutoring, Counseling, Homebound Instruction (973-214-2583)





## NATIONAL YAL Newsletter copy:

With the blessing of His Eminence Archbishop Elpidophoros of America, the Greek Orthodox Archdiocese Department of Youth and Young Adult Ministries (Y2AM) is pleased to announce that the 2024 **National YAL Conference will be held July 3-7, 2024** at The Westin Gaslamp Quarter in San Diego, California, graciously hosted by His Eminence Metropolitan Gerasimos and the Metropolis of San Francisco.

This year's National YAL Conference will coincide with the Biennial Clergy-Laity Congress and National Philoptochos Society Biennial Convention. Embracing the Clergy Laity Congress theme, "In Christ, We Are One" (Romans 12:4-5), the National YAL Conference has adopted the theme "UNIFY" - aiming to unite young adults from across the Greek Orthodox Archdiocese of America for a five-day experience centered on faith, fellowship, witness and service. It seeks to strengthen young adults' connections with the Church and each other as unified members of the Body of Christ.

His Eminence Archbishop Elpidophoros, a dedicated supporter of young adult ministry initiatives within the Archdiocese, shared the following encouraging sentiments ahead of this year's Conference: "We eagerly anticipate reuniting with our Young Adults this summer at the National YAL Conference.

"This pivotal ministry stands as an exemplar within our Archdiocese—a testament that thrived, faced a decline, and then experienced a revival. It was rejuvenated over the past several years by the impassioned efforts of young individuals nationwide seeking something more. We rejoice in the resurgence of the National Conference, and witness our young adult ministries across the Archdiocese emerge as a robust and integral component of national youth and young adult ministry."

The event schedule will feature many incredible opportunities to forge lasting and meaningful connections with fellow Orthodox Christian young adults. Schedule highlights include captivating speakers and workshops, participation in select segments of the Clergy Laity Congress, witnessing the renowned San Diego Big Bay Boom July 4th Fireworks Show, immersive exploration of the picturesque city of San Diego, a dinner boat cruise, a "Diakonia" service project, and will conclude on Sunday, July 7th with a Hierarchical Divine Liturgy celebrated by His Eminence Archbishop Elpidophoros.

We encourage the young adults within our community to attend this impactful event. The Conference includes five days of meals, workshops, transportation, evening events and more!

**Conference registration and hotel reservations are currently open.**

Please visit [clergylaity.org/yalconference](https://www.clergylaity.org/yalconference) to register or contact the Archdiocese Y2AM Department at [y2am@goarch.org](mailto:y2am@goarch.org) for more information.

Join young adults from across the country for an incredible weekend!

**To send a donation for the National YAL Conference, please visit**

<https://www.clergylaity.org/sponsorships>.

Your gift impacts the current and future members of our church!

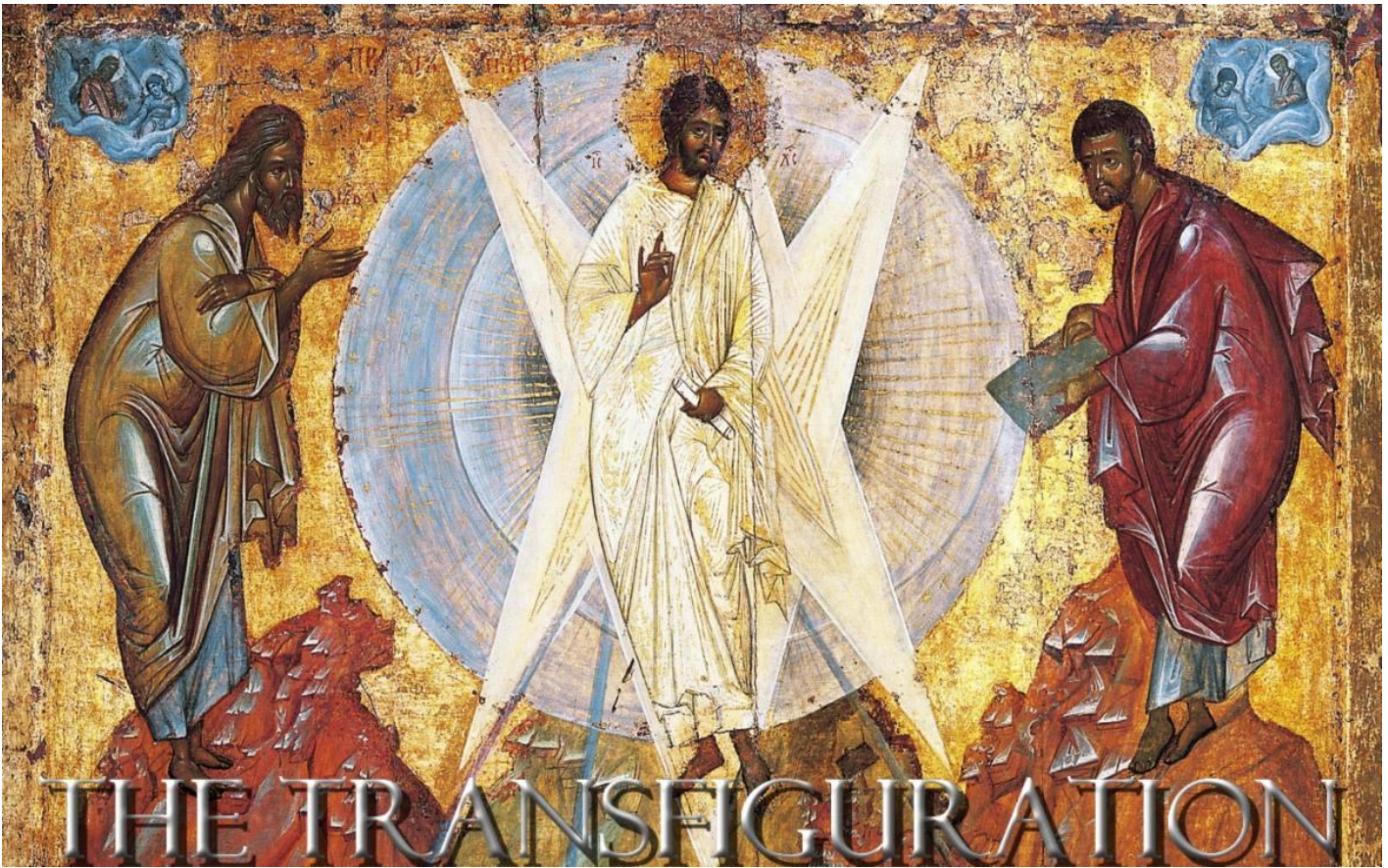
### National YAL Weekly bulletin/announcements:

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We encourage the young adults within our community to attend this impactful event, aiming to unite young adults from across the Greek Orthodox Archdiocese of America for a five-day experience centered on faith, fellowship, worship, service, and fun. Schedule highlights include captivating speakers and workshops, participation in select segments of the Clergy-Laity Congress, witnessing the renowned San Diego Big Bay Boom July 4th Fireworks Show, exploring the picturesque city of San Diego, a dinner boat cruise, and participating in a "Diakonia" service project. Festivities will conclude on Sunday, July 7th with a Hierarchical Divine Liturgy celebrated by His Eminence Archbishop Elpidophoros.

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Please visit [clergylaity.org/yalconference](https://www.clergylaity.org/yalconference) to register or contact the Archdiocese Y2AM Department at [y2am@goarch.org](mailto:y2am@goarch.org) for more information.



*Lord, it is good for us to be here." (Mt 17:4)*

## **THE MYSTERY AND THE GOSPEL OF THE TRANSFIGURATION OF JESUS CHRIST**

Fr. Peter A. Chamberas

The holy Transfiguration of our Lord and God and Savior Jesus Christ is commemorated in the Orthodox Church with great solemnity on August 6th as one of the major fixed Feast days of the year. On the day before, the faithful are introduced to the Transfiguration: "Come, let us all welcome the Transfiguration of Christ, and joyously celebrate the bright prefestival..." After the Feast day itself on the 6th, the celebration continues for a week, before coming to a close on the 13th with the apodosia. During this period the mystery and the gospel of the Transfiguration is celebrated and proclaimed to the faithful in public worship and in personal devotions.

The Transfiguration, as an event in the earthly life of Christ and His three disciples, who were with Him on Mount Tabor when He was transfigured, is described in the three Gospels of Matthew (17: 1-9), Mark (9:2-10) and Luke 9:28-36). It is also mentioned in 2Peter (1: 10-19), and alluded to indirectly in many other passages of the New Testament (e.g. Rom.12:1-2; Philip.3:2-31; 2Cor.3:7-18; Jn.1:14; 12:27-30; Acts 9:3f. etc.).

The extraordinary event of the Transfiguration of Christ and its solemn and joyful celebration in the Orthodox Church is particularly expressive of Orthodox Christianity in general and Orthodox piety in

particular. From the 5th century, when it was first introduced in Jerusalem as a Feast day, the Transfiguration was enriched greatly through the centuries by the development of the liturgical arts of hymnography, of iconography and, especially, of the festal homilies of the Fathers. These expressions of the Orthodox spiritual tradition provide wonderful interpretations of the biblical texts describing this evangelical event in the life of Christ and in the life of the three disciples. They also emphasize how important the Transfiguration is for all the faithful.

When the biblical readings selected for this Feast are heard together with the beautiful hymns which retell and interpret the story of the Transfiguration; when the atmosphere of our Orthodox churches is also reflected in the piety of the faithful who gather here for worship; when these elements are harmoniously joined together, then, indeed, a spirit of transcendence is created, a sense of spiritual elevation is evoked, and an inner yearning rises up in our hearts to experience personally in our lives the light of God and to see Jesus, our Savior, transfigured in glory.

But the great mystery of the Transfiguration of the Savior, which we are celebrating, is not a subject that we can readily approach. A sense of sacred awe and fear overwhelms us when we begin to reflect on the divine mystery of the Transfiguration and ponder its profound yet joyous gospel message for us today.

Before we go on, let us listen again to the narrative of the Transfiguration as described in Matthew (17,1-9):

*"And after six days Jesus took with him Peter and James and John his brother and led them up a high mountain apart. And he was transfigured before them, and his face shone*

*like the sun, and his garments became white as light. And behold, there appeared to them Moses and Elijah talking with him. And Peter said to Jesus, 'Lord, it is good for us to be here; if you wish, I will make three booths here, one for you and one for Moses and one for Elijah.' He was still speaking, when lo, a bright cloud overshadowed them, and a voice from the cloud said, 'This is my beloved Son, with whom I am pleased; listen to him.' When the disciples heard this, they fell on their faces, and were filled with awe. But Jesus came and touched them, saying, 'Rise, and have no fear.' And when they lifted up their eyes, they saw no one but Jesus only. And as they were coming down the mountain, Jesus commanded them, 'Tell no one the vision, until the Son of man is raised from the dead.'"*

The events which surround the Transfiguration are extraordinary and awesome indeed because they have to do with the manifestation of God and the experience of His divine presence by human beings. Indeed, the events unfold dynamically from earth toward heaven, but also from heaven toward earth. There is no break, no separation between the divine and the human, the natural and the supernatural, the historical and the eschatological, the earthly and the heavenly realities. And the connecting link which brings together and holds together these realities is precisely the person of Jesus Christ. This is especially true when we, like the three disciples on the mountain, are blessed to experience Jesus as the Christ, transfigured in the brilliant radiance of his divine and uncreated glory.

As an event in the earthly life of Jesus Christ and in the life of His disciples throughout the ages, the Transfiguration conveys and brings to us a joyous message, a great affirmation: God is accessible to personal experience; He

shares His life with humanity; man can go up to the mountain of God and meet Him there as He descends from the infinite heights of heaven. And it is our loving Lord and Savior who leads us by the hand up to the mountain of God. This then is the significance of the facts in the three narratives which declare that the disciples first went up to a high mountain and spent the entire night in prayer with Christ. It was during this spiritual experience in prayer that the disciples saw Jesus transfigured in such glory and splendor that it was too much for them to bear. This is dramatically depicted in the beautiful icons of the Transfiguration which help us to interpret and to visualize the event. It was also in this experience that the disciples were empowered to see and hear the prophets of old - Moses and Elijah talking with Jesus about His crucifixion - and even to hear the heavenly voice of God the Father affirming His beloved Son Jesus.

Our Orthodox spiritual tradition attributes a very fundamental and indispensable function to the divine and uncreated light, to the heavenly glory which surrounded not only Jesus, but also the two prophets and the three disciples as well. This means that the three disciples were not passive recipients of a vision, but active participants of it. They were overshadowed by the bright cloud of God's presence, by His Holy Spirit. They were also engulfed by the divine light which emanated from the transfigured Christ and were, therefore, able to see the light of God from within the light of God that had entered into their souls and bodies. The holy Fathers of the Church remind us that the Transfiguration of Christ implies and presupposes the spiritual rebirth and transfiguration of the human person as well by the grace of God. The eyes of the body and of the soul must be opened and enlightened by the grace of God before they

can see Jesus transfigured in glory as the divine Son of God. Without this divine light all the apparent lights of this world are but a deep darkness.

The Transfiguration of Christ then reveals not only the divine nature and glory of Jesus, which is always there in His unified person, - though not always observable by all and at all times; it also reveals the spiritual transfiguration of our own human nature as well. Jesus, shining in pristine beauty and unfading glory, reveals in His human nature the natural, the original condition of the human person - created in the image and likeness of God. This is the condition of Paradise which man has lost and which he seeks to regain in Christ. In Christ, in the transfigured Christ, we see exactly this pristine state of human nature restored to its original natural beauty and glory. But this also indicates the natural and spiritual potentiality of every human being who chooses freely to be united through faith and love with Jesus Christ - the light and the life and the savior of the world.

At the time of the Transfiguration of Christ on Mt. Tabor only three chosen disciples went up to the mountain with Jesus to pray throughout the night as St. Luke reminds us in his account of the event (Lk.9:28-36). These three disciples, having ascended to the mountain, having prayed through the night, and having received the grace of God, were enabled to receive within them this light of God and to see their beloved Lord transfigured in glory. To see Christ transfigured means that the seer must also be transfigured, overshadowed by the very light of God, which is not a mere symbol, or a created object, but, as the Fathers of the Church assure us, an eternal, uncreated light that can be seen by the faithful who are

indeed tried and true. This then is not only the mystery and the joyful good news of the Transfiguration of Christ Himself, but also the great challenge and the great attraction that it is for the great Fathers and Saints of the Church, and certainly also for the innumerable pious believers who yearn for, who pray for, who shed tears of repentance and of joy for the light of God which they know in their heart is there - available to be seen and shared by those whose hearts have been purified and dedicated totally to God.

In the liturgical life of our Orthodox Church, the beautiful event of the Transfiguration of Christ is intimately connected with the August Lent and the wondrously transfigured person of the Theotokos, whose blessed Dormition we will also be celebrating soon. In fact, as the one Feast ends the other one begins. As we proceed into this period of spiritual edification and renewal, we are all the more powerfully reminded of the personal challenge that is placed before each one of us: to respond fully and wholeheartedly to God, as the all-holy Theotokos did, as all the Saints did, and as all the truly faithful people seek to do. We cannot expect to see Christ transfigured unless we are enlightened by His light - "In your light we shall see light," as we are reassured when we sing the Doxology. We need to be constantly renewed and regenerated; we need to climb up high; we must struggle and apply ourselves fully and completely and thoroughly to this task of a new physical, moral and spiritual way of life; we must leave behind all that is useless, all earthly things that do not edify and raise us up to God, so that unburdened and free from all these things, we may rise toward the mountain of God, toward heaven, toward Christ transfigured in glory. It is precisely this gradual ascent toward God that prepares us, through cleansing and enlightenment, for

the mystery and the gospel of the Transfiguration to be revealed also in our own heart and mind, and to reflect the spirit and the light of God. We are all called to partake of Christ's glory - having first of all shared in His effort, His struggle, His life of humility and suffering, which is also the effort and the life of all the Saints and all the truly faithful people of God.

This present world, this present life, with all of its evil and suffering and grief, can be transformed and transfigured by the light of the Gospel of Jesus Christ, by the glory of the transfigured Christ, shining in our hearts and minds. St. Paul reminds us that as faithful Orthodox Christians, we can live "as unknown, and yet well known; as dying, and behold we live; ...as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything" (2Cor.6:9-10). This paradoxical view of Christian life that is so full of real and sober optimism and joy derives, ultimately, from the Cross of Christ, which can and does change the "loss" into victory; the "dishonor" into honor and glory; the death into life eternal as it is perfected in Christ. The life of the Christian can be changed, it can be transformed and transfigured little by little, from glory to glory, and in the soul of the transfigured Christian the whole world is also gradually transfigured until everyone and everything is seen and experienced in and through the light of God and embraced by the infinite and unconditional love of God.

The wonderful experience on Mt. Tabor made St. Peter want to prolong it and to stay there. "Lord, it is good for us to be here!" But Jesus insists that we go down again into the valley where people are struggling and suffering. We do not experience the grace and the delight of the Transfiguration so that we may isolate

ourselves and avoid our responsibilities. True and faithful Christians "descend" to the world; they are not indifferent to the rest of the society, but transmit to all the health and the vision of their own heart. Daily life is transformed precisely when each one of us assumes the pain, the loneliness and the sorrow of other people in our environment.

At the end of every Divine Liturgy, the celebrant invites the faithful to "go forth in peace...." This is never a mere dismissal from public worship, but precisely our evangelical commission as Christians to "come down" from the Mt. Tabor of our Church, to go out into the world and to transform it. Christians who "have seen the true light, who have received the heavenly Spirit," can now return to the pain of the world; they can now carry the Cross of Christ with the certainty of victory, with the certainty of the Resurrection and the Transfiguration. This is the real transforming and evangelical work of the Church in every place and every time, so that the world, society and every human being may become a friend of God and be transfigured by the divine light of the holy Transfiguration of our Lord and Savior Jesus Christ.

Neither the personal life of each believer, nor the collective life of our Church communities can be true and effective unless and until we

have experienced first the transforming power of God's light in Jesus Christ and through the Holy Spirit. This is what happened to the three disciples on Mt. Tabor when they were given the grace to see Jesus Christ transfigured in glory. This is the same experience, which all the believers are now called, and able, to experience by ascending to the "Mountain of the Transfiguration." By entering the Kingdom of God, that is, by participating actively in the Divine Liturgy, which serves now and perpetually as the Transfiguration of Christ, the faithful have the place where, and the time when, the transfiguration of the human person in Christ can become a reality.

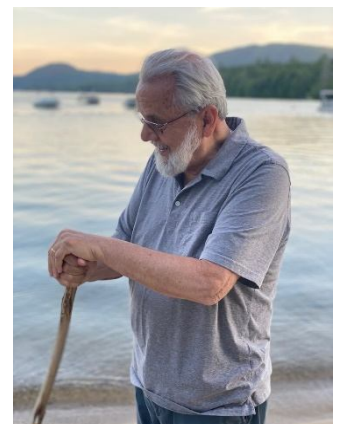
As we celebrate and commemorate the Transfiguration of our Lord and Savior Jesus Christ, let us be mindful of its profound significance and centrality in the life of the Church and in our own personal lives as faithful members of the Church. As we approach and prepare to celebrate again this year the Feast of the Transfiguration, let us indeed take the hand of Jesus as He leads us up to the mountain, where not only He is transfigured for us in glory, but where we too may bask, for a little while, in the glory of His divine light, and then joyfully may go forth to share this light for the life of the world.

Amen.

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Fr. Peter Chamberas attended Holy Cross Greek Orthodox School of Theology, 1955-1961, earning a BA in theology. He also earned academic degrees from Boston University, School of Theology (1965, STM), and from Athens University, School of Theology (1963, Licentiate and 1970, Doctorate). He has taught Sacred Scripture at the Academy of St. Basil in Garrison, NY and at **Hellenic College and Holy Cross School of Theology** in Brookline, MA.

His doctoral dissertation, **The Transfiguration of Jesus Christ**, originally published in Greek by Apostolike Diaconia in Athens, was recently translated and published in English by Newfound Publishing





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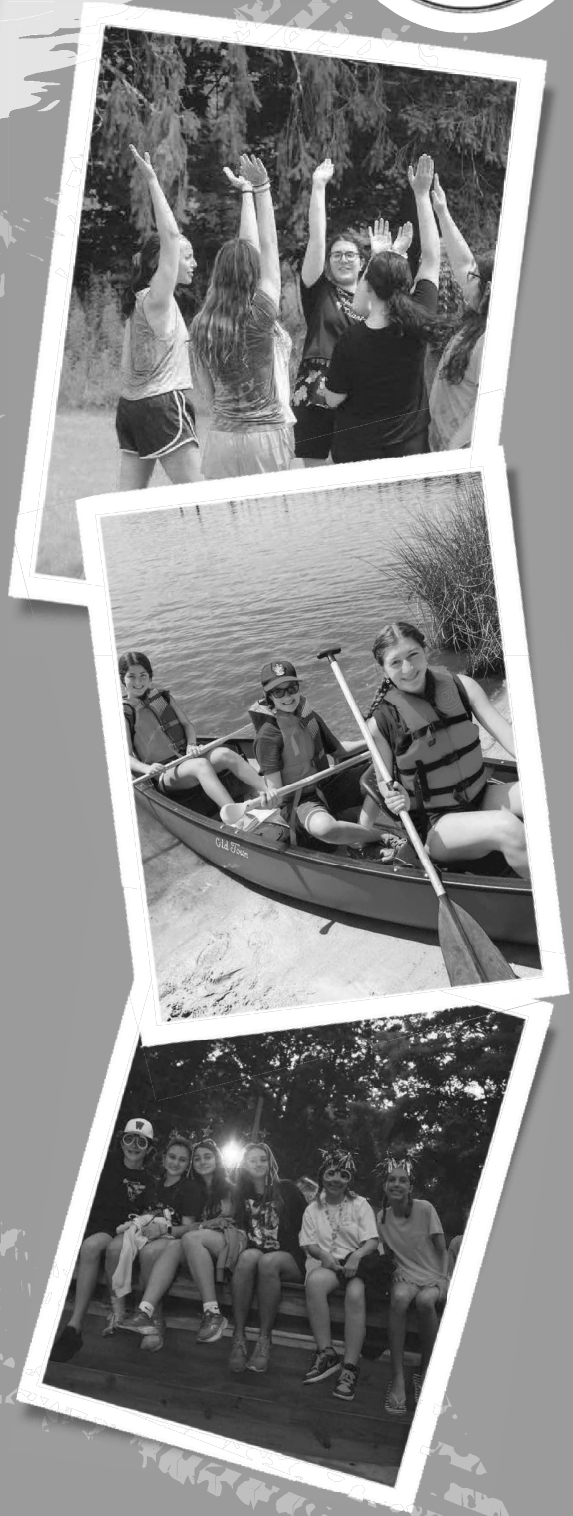
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## BAPTISM - ΒΑΠΤΙΣΗ

ELIANA SOFIA TSILIOS daughter of Panagiotis K Tsilios and Tara Marie Taggart was Baptized and Christmated according to the rites of the One Holy Catholic and Apostolic Church, on Saturday May 18<sup>th</sup>, 2024, at 10:00 am, and was given the name **ΕΛΕΑΝΝΑ - ELIANA**. Godparents were Demetrios Rotisdes and Veronica Dai. Celebrant priest was Rev Protopresbyter John Theodosion.



## WEDDING - ΓΑΜΟΣ



On Saturday May 18<sup>th</sup>, 2024, at 4:00 pm **Michael C Amatrula** and **Evangelia Panagakos** were joined in Holy Matrimony according to the rites of the Eastern Orthodox Church. Sponsor was Anastasia Monda. Celebrant priest was Rev Protopresbyter John Theodosion. Wishing them all the Lord's blessings.

## OBITS & FUNERAL SERVICES - ΝΕΚΡΟΛΟΓΙΕΣ & ΚΗΔΕΙΕΣ

Our Mom, **Evangelie (Lillian) C. Troth**, 88 passed away on **May 8, 2024** after a short illness. She was preceded in death by her parents Ekaterini and Dionysios Petridis, her husband Dennis L. Troth, and her daughter Nina D. Troth.

Our mom was extremely smart and a wonderful storyteller. She could remember facts and details from her childhood in Egypt and loved to share those experiences with us. She was a loving Mom and Grandmother, singing Greek songs to her grandchildren and great grandbabies.

Mom loved to dance and competed in many ballroom competitions with our dad. Later, she used her talents to teach Seniors line dancing out of her home basement. Mom was a devoted member of the Greek Orthodox Church and instilled in us a love of Greek culture, traditions and of course, Greek food. Mom knew what she wanted and wasn't afraid to speak her mind. We are relieved that she passed away peacefully with us by her side.

There was an informal visitation with family on Monday, May 13 prior to the 11:00AM Funeral Service for the repose of her soul at Saint Andrew Greek Orthodox Church. Internment followed at Locust Hill Cemetery in Dover, NJ.

On April 30<sup>th</sup>, 2024 +**Vasilios Kritpotos** passed away, in Randolph, NJ. Vasili was born in Molaoi, Greece and was predeceased by his beloved wife +Helen. Visitation was at Saint Andrew Greek Orthodox Church at 10:00 am on Tuesday May 7<sup>th</sup> followed by the Funeral Service for the repose of his soul at 11:00 am. He was laid to rest at the Locust Hill Cemetery in Dover, NJ. Our sincerest condolences to his daughter Pota Kripotos. May his memory be eternal.





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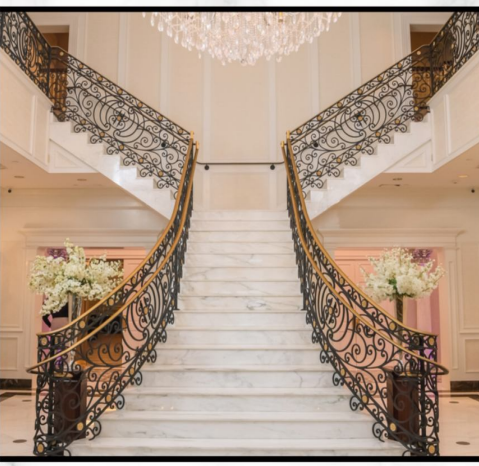


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# community partners program

## JOIN OUR GREEK FESTIVAL Community Partners Program

As a Greek Festival Community Partner, you'll reach a wide audience through our various advertising efforts. At the same time, you are helping to support our charitable outreach programs and community service. We have five partner levels

contact us today to discuss the one that's right for you .

### DIAMOND PARTNER • \$5,000

For a full year, your sponsorship is promoted at ALL events at Saint Andrew and in all publications.

- Exclusive 5' x 7' billboard in Community Center for 1 year
- An ad in the Saint Andrew Family News Magazine
- 1 full-page ad in annual Mardi Gras journal
- 1 full-page ad in annual Tricky Tray journal

### PLATINUM PARTNER • \$2,000

6' x 4' sign in gym during Festival

### GOLD PARTNER • \$1,000

5' x 3' sign in gym during Festival

### SILVER PARTNER • \$750

4' x 3' sign in gym during Festival

### BRONZE PARTNER • \$500

3' x 2' sign in gym during Festival

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### Donations Received +In Memory of:

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Chrissy Borzeka  
Ourania Theocharides

#### +Michael Evangelis

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#### +Klaus Jurgensen

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SAINT ANDREW CALENDAR \* LOOK FOR UPDATES ON WEEKLY E BULLETIN OR  
ON WEBSITE: [HTTPS://STANDREWGONJ.ORG/PARISH-CALENDAR/](https://standrewgonj.org/parish-calendar/)

WEEKLY SCHEDULE

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

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

6/1 @10A-3PM APX CAR WASH GOYA FUND RAISER

6/1 @11:30AM BAPTISM

6/1 @3PM NICOLAOU\_ROGGENKAMP WEDDING

6/2 AWARDS, SCHOLARSHIPS & GRADUATION RELED

6/2 @1:30pm Baptism

6/4 @6PM GOYA SENIOR SEND OFF

June 7\_8\_9 BIG GREEK FESTIVAL

6/15 @12pm Baptism

6/15 @3PM GIZAS\_RECENELLO WEDDING

6/18 Philoptochos EOY Dinner

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

**COFFEE HOUR HOSTS JULY & AUGUST SUMMER SCHEDULE**

**Summer Coffee Hour:** It is our summer tradition that all coffee hour trays will benefit our Ministries. We all share the responsibility of bringing food. Please bring a cake, cookies, fruit, etc. to church with you from time to time to add to our coffee hour table. Or, arrange to host a COFFEE HOUR by contacting the church office. Thanking-you in advance for your participation this summer

7/7 @12:30pm Baptism

7/20 +Fallen Cypriots 7/20/74 Turkish invasion Cyprus

7/21 @12:30pm Strongilos\_RussoWedding

7/27 - FAITH KITCHEN GOYA hosting

7/28 @12:30pm Baptism @2:30pm Baptism

8/17 @2PM SIMONIS\_LITTLE WEDDING

8/24 - FAITH KITCHEN DOP/AHEPA hosting

8/26 @4PM HOLLAR\_SAVVA WEDDING

**COFFEE HOUR HOSTS IN SEPTEMBER:** 9/1 PHILOPTOCHOS,  
9/8 DOP, 9/15 PTA, 9/22 GOYA, 9/29 PARISH COUNCIL

**TBC** 9/6, 9/7& 9/8 ANNUAL RUMMAGE SALE (To Be Confirmed)

9/8 RELIGIOUS EDUCATION SCHOOL **AGIASMOS**

9/12 @4:30PM HELLENIC AFTERNOON SCHOOL **AGIASMOS**

9/15 METROPOLIS HOLY CROSS CELEBRATION AT ASBURY PARK

**TBC** 9/15 GOYA Divers at Asbury Park (To Be Confirmed)

9/19 GREEK DANCE IN SOCIAL HALL | ANGELO GERGATSOU LIS  
GROUP 1 @6:30PM | GRP 2@7:15PM | GOYA DANCE @ 8PM

9/22 **BACKPACK BLESSING** after service on Sunday

9/22 Saint Andrew Ministry Fair

9/28 - FAITH KITCHEN Parish Council hosting

**COFFEE HOUR HOSTS IN OCTOBER:** 10/6 PHILOPTOCHOS,  
10/13 PTA, 10/20 DOP, 10/27 GOYA

10/5 Daughters of Penelope District Workshop

10/12 @11AM BAPTISM

10/12 @2PM STAIKOS\_COLLIN WEDDING

10/13 NNJYC MR & MISS GOYA PAGEANT

10/ 26 - FAITH KITCHEN Philoptochos hosting

**COFFEE HOUR HOSTS IN NOVEMBER:** 11/3 PHILOPTOCHOS,  
11/10 PTA, 11/17 DOP, 11/24 GOYA

11/3 Memorial +Philoptochos deceased Members (11/1)

11/5 @8am Lifeline Screening in Social Hall

11/ 23 - FAITH KITCHEN GOYA hosting

11/28 Thanksgiving Day

11/29 Great Vespers & Artoclasia followed by reception  
in our Community Center hosted by Philoptochos

11/30 Saint Andrew Day Celebrations Our Patron Saint  
followed by Luncheon hosted by our Philoptochos

**COFFEE HOUR HOSTS IN DECEMBER:** 12/1 PHILOPTOCHOS,  
12/8 PTA, 12/15 DOP, 12/22 GOYA

12/ 23 - FAITH KITCHEN DOP/AHEPA hosting

**TBC** (To Be Confirmed)

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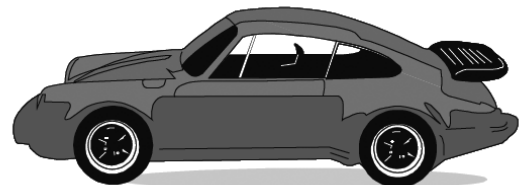
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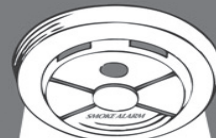
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Rev. John Theodosion [frjohn@standrewgonj.org](mailto:frjohn@standrewgonj.org)

## **OFFICE STAFF**

**Office Manager**, Vasiliki (Bessie) Petrakos [info@standrewgonj.org](mailto:info@standrewgonj.org)

**Financial Administrator**, Cathy Barrett [fin@standrewgonj.org](mailto:fin@standrewgonj.org)

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Maro Nicolaou Schuster

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Panagiotis Fotinis, *Chanter*

Salomi Massaras, *Choir Director*

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Fr. John Theodosion, Athena Borzeka, Vasilgia Christodoulou,  
Maria Galvin.

## **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

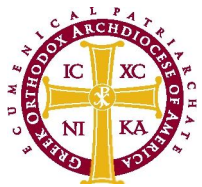
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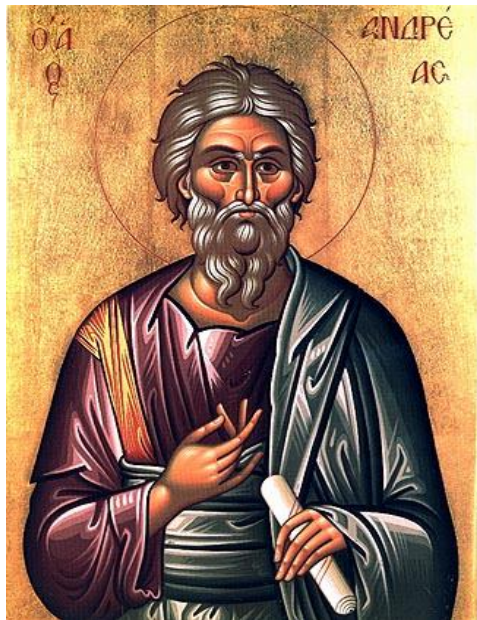
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### HYMN OF THE APOSTLE SAINT ANDREW

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 ικέτευσέ,  
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.