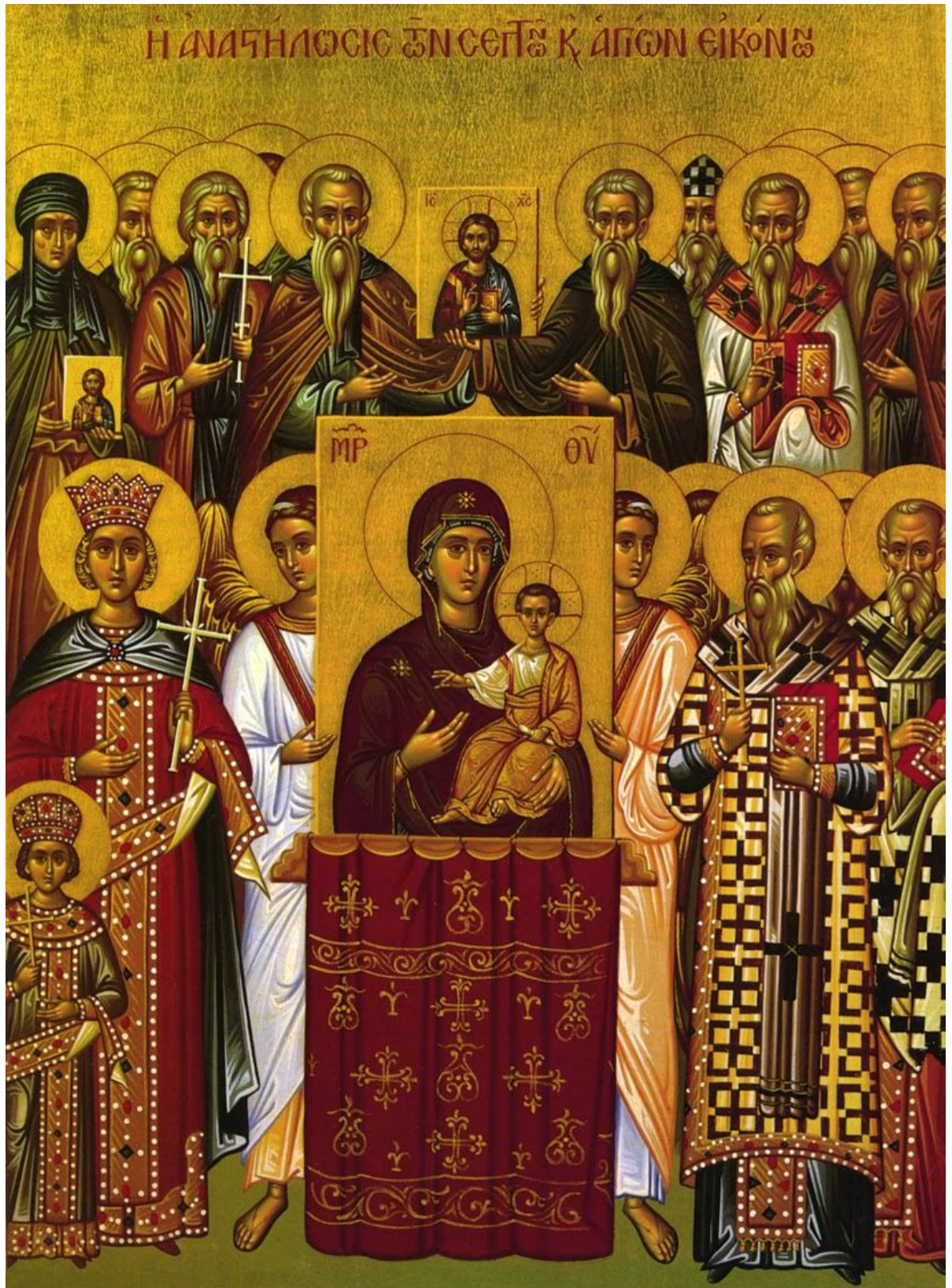


MARCH 2025



Greek Orthodox
Metropolis of
New Jersey

Saint Andrew Family News

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

SUNDAY OF ORTHODOXY (ICON ↑) – MARCH 9

SATURDAY OF SOULS – FEBRUARY 22, **MARCH 1 & 8**

GREEK INDEPENDENCE DAY PROGRAM HAS – MARCH 23

GID PARADE IN NYC – MARCH 30

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On Sundays we celebrate

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

For other services please check our website or call the office

OFFICE HOURS

Mon – Fri 10am-4pm

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Fax: 973-584-3573

E-mail info@standrewgonj.org

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

NJ Metropolis Web: www.njgoarch.org G.O. Archdioceses Web: www.goarch.org

Father John Theodosion, *Editor in Chief*

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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 **APRIL 2025 ISSUE** is March 17*

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DIVINE SERVICES

MARCH

Saturday	1	SECOND Saturday of Souls (with Kollyva)
Sunday	2	Forgiveness Sunday Cheesefare Sunday <i>Forgiveness Vespers @6pm at St. Nicholas in Wyckoff</i>
Monday	3	Office of the Great Compline @6:00pm GREAT LENT BEGINS
Wednesday	5	Pre-Sanctified Gifts Liturgy @6:00pm
Friday	7	1 st Salutations @6:00pm
Saturday	8	THIRD Saturday of Souls (with Kollyva) [ST. THEODORE commemorated]
Sunday	9	Sunday of Orthodoxy <i>Vespers Holy Resurrection @4pm Church at 285 French Hill Rd, Wayne,</i>
Friday	14	2 ND Salutations @6:00pm
Sunday	16	Sunday of St. Gregory Palamas
Monday	17	Office of the Great Compline @6:00pm
Wednesday	19	Pre-Sanctified Gifts Liturgy @6:00pm
Friday	21	3 RD Salutations @6:00pm
Sunday	23	Sunday of the Holy Cross HAS Greek Independence Day Program
Monday	24	<i>Great Vespers at Evangelismos GOC, Jersey City, NJ @6pm</i>
Tuesday	25	ANNUNCIATION OF THE THEOTOKOS Orthros at 8am Divine Liturgy at 9am Greek Independence Day "THE 25TH OF MARCH"
Wednesday	26	Pre-Sanctified Gifts Liturgy @6:00pm
Friday	28	4 th Salutations @6:00pm
Sunday	30	Sunday of St. John Climacus
Monday	31	Office of the Great Compline @6:00pm

APRIL

Wednesday	2	Pre-Sanctified Gifts Liturgy @6:00pm
Friday	4	Akathyst Hymn @6:00pm
Sunday	6	Sunday of Mary of Egypt
Monday	7	Office of the Great Compline @6:00pm
Wednesday	9	Pre-Sanctified Gifts Liturgy @6:00pm
Saturday	12	LAZARUS SATURDAY –Orthros & Divine Liturgy @9am
Sunday	13	Palm Sunday - Orthros & Divine Liturgy @8:45am <i>The Service of the Nymphios @7pm</i>
Monday – Saturday	14- 19	HOLY WEEK SERVICES
Sunday	20	@11AM ORTHROS & DIVINE LITURGY @11AM VESPERS OF AGAPE <i>The Gospel will be read in many Languages</i>
Wednesday	23	Saint George
Friday	26	Renewal Friday
Sunday	27	Thomas Sunday

Sundays: Orthros @ 8:15AM & Divine Liturgy @ 9:30AM
Weekdays: Orthros @ 8AM & Divine Liturgy @ 9:00AM
*Sunday School students attend Divine Liturgy at 9:30am,
receive Holy Communion, and then proceed to their class.*

ΙΕΡΕΣ ΑΚΟΛΟΥΘΙΕΣ

ΜΑΡΤΙΟΣ

Σάββατο	1	Β΄ Ψυχοσάββατον (με κόλλυβα)
Κυριακή	2	Κυριακή τῆς Τυροφάγου <i>Εσπερινός ώρα 6μμ στον Ἅγιο Νικόλαο στο Wyckoff</i>
Δευτέρα	3	Ακολουθία Μέγα Απόδειπνων <u>ώρα</u> 6μμ [Νηστεία]
Τετάρτη	5	Προαγιασμένη Λειτουργία <u>ώρα</u> 6μμ
Παρασκευή	7	Α΄ Χαιρετισμοί - <u>ώρα</u> 6μμ
Σάββατο	8	Γ΄ Ψυχοσάββατον (με κόλλυβα) ΑΓΙΟΥ ΘΕΟΔΩΡΟΥ
Κυριακή	9	Κυριακή Α΄ τῶν Νηστειῶν (τῆς Ὁρθοδοξίας) <i>Εσπερινός ώρα 4μμ στο Holy Resurrection Church at 285 French Hill Rd, Wayne,</i>
Παρασκευή	14	Β΄ Χαιρετισμοί - <u>ώρα</u> 6μμ
Κυριακή	16	Κυριακή Β΄ των Νηστειῶν - Γρηγόρου του Παλαμά Ἀρχιεπ. Θεσσαλονίκης)
Δευτέρα	17	Ακολουθία Μέγα Απόδειπνων <u>ώρα</u> 6μμ
Τετάρτη	19	Προαγιασμένη Λειτουργία <u>ώρα</u> 6μμ
Παρασκευή	21	Γ΄ Χαιρετισμοί - <u>ώρα</u> 6μμ
Κυριακή	23	Κυριακή Γ΄ τῶν Νηστειῶν (τῆς Σταυροπροσκυνησεως) <i>25^η Μαρτίου Πρόγραμμα Ελληνικού Απογευματινού Σχολείου</i>
Δευτέρα	24	<i>Εσπερινός στην Εκκλησιά JERSEY CITY ΕΥΑΓΓΕΛΙΣΜΟΣ ΤΗΣ ΘΕΟΤΟΚΟΥ <u>ώρα</u> 6μμ</i>
Τρίτη	25	Ο ΕΥΑΓΓΕΛΙΣΜΟΣ ΤΗΣ ΘΕΟΤΟΚΟΥ «25η Μαρτίου» Ὁρθρος - <u>ώρα</u> 8πμ & Θεία Λειτουργία - <u>ώρα</u> 9πμ
Τετάρτη	26	Προαγιασμένη Λειτουργία <u>ώρα</u> 6μμ
Παρασκευή	28	Χαιρετισμοί - <u>ώρα</u> 6μμ
Κυριακή	30	Κυριακή Δ' τῶν Νηστειῶν - τοῦ Ὁσίου Πατρὸς ἡμῶν Ἰωάννου τοῦ συγγραφέως

ΑΠΡΙΛΙΟΣ

Τετάρτη	2	Προαγιασμένη Λειτουργία <u>ώρα</u> 6μμ
Παρασκευή	4	Ακάθιστος Ὕμνος - <u>ώρα</u> 6μμ
Κυριακή	6	Κυριακή Γ΄ των Νηστειῶν - τῆς Σταυροπροσκυνησεως
Δευτέρα	7	Ακολουθία Μέγα Απόδειπνων <u>ώρα</u> 6μμ
Τετάρτη	9	Προαγιασμένη Λειτουργία <u>ώρα</u> 6μμ
Σάββατο	12	ΣΑΒΒΑΤΟΝ ΤΟΥ ΛΑΖΑΡΟΥ <u>ώρα</u> 9.00ΠΜ Ὁρθρος & Θεία Λειτουργία
Κυριακή	13	Κυριακή τῶν Βαΐων <i>Ἡ Ακολουθία του Νυμφίου <u>ώρα</u> 7μμ</i>
Δεύτερα-Σάββατο	14-19	ΙΕΡΕΣ ΑΚΟΛΟΥΘΙΕΣ ΜΕΓΑΛΗΣ ΕΒΔΟΜΑΔΑΣ
Κυριακή	20	Στις 1πμ Αναστάσιμη Θεία Λειτουργία Στις 11πμ Ακολουθία του Εσπερινου της Αγάπης
Τετάρτη	23	+ΑΓΙΟΥ ΓΕΩΡΓΙΟΥ
Παρασκευή	26	+ΖΩΟΔΟΧΟΥ ΠΗΓΗΣ
Κυριακή	27	Κυριακή Β του ΘΩΜΑ

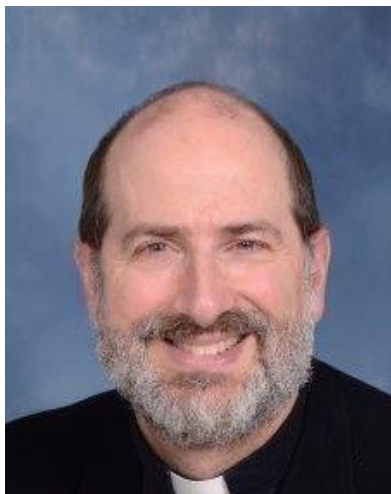
Την Κυριακή – Ὁρθρος - ώρα 8.15πμ & Θεία Λειτουργία - ώρα 9:30πμ
Τις καθημερινές – Ὁρθρος - ώρα 8πμ & Θεία Λειτουργία - ώρα 9.00πμ
Οι μαθητές Κατηχητικού θα έρθουν στην Θεία Λειτουργία ώρα 9.30πμ, μετά Θεία Κοινωνία στις τάξεις τους.

SCHOOL OF GREAT LENT

Faithful Parishioners: This month we begin a period in the church calendar, which is called the Great Lent. For many of us, this time is a recollection of thoughts and images, some positive and some not so positive — that is, there are some aspects of lent which we initially perceive as negative, for instance, fasting and repentance.

Fasting for us becomes a means or a pathway that leads to our receiving the gift of Holy Communion. However, the purpose of fasting is not only to receive Holy Communion, but also to become more physically and spiritually disciplined. Through fasting, we prepare ourselves to receive Christ in the Divine Liturgy. Just as you would never invite someone to your home if it were dirty and messy, you should not invite Christ into your heart if the spiritual house of your heart is not in order. By disciplining our dietary intake through fasting, we become stronger. Specifically, by controlling something voluntary like eating, we develop discipline toward other voluntary actions such as what we say and how we treat others. Therefore, the goal of fasting is not just to receive Holy Communion, but also to become a better Christian.

Realizing that we can and should become better Christians, because we are not perfect individuals, prompts us to look within ourselves and ask, "What can I change about myself to become a better person? I am sorry for the sinful things I do, so how can I turn away from them and turn toward Christ?" The contemplation of such probing questions brings us to a topic associated with fasting, which is repentance. True repentance is the acknowledgement of our sins and the distancing of ourselves from God and His Church;



the asking for forgiveness of our sins from God; and then sustaining our spiritual effort in following the teachings of Christ and the Church.

If we consider the parable of The Prodigal Son [also referred to as The Lost Son, (Luke 15:11–32)] we see that the son, after wasting his inheritance and having nothing more to do than feeding pigs, decided to return home to his father and ask for forgiveness. Similarly, each of us needs to return

home to our Heavenly Father and ask for forgiveness, even for our smallest sins, through the sacrament of Holy Confession, or through our personal prayers. Our Heavenly Father will receive us just as the father in the parable who, having seen his son, "had compassion, and ran and fell on his neck and kissed him" (Luke 15:20). The father's tender actions show that he never ceased awaiting the return of his son, just as God always longs for the return of every sinner to His forgiving embrace. Also, the father did not reprimand his repentant son, but instead celebrated his homecoming as though he had come alive after having been dead.

Friends, we should regard the Great Lent as a school with many teachers, two of which are fasting and repentance. To become better Christians, fasting and repentance should be our constant companions during this time, along with prayer, reading the Holy Bible or other spiritually uplifting books, engaging in charitable works, and the partaking in the sacraments of Holy Confession, Holy Communion, and Holy Unction. I urge you to make the most of Great Lent by gaining strength and wisdom through fasting and repentance in order to ultimately grow increasingly in the image and likeness of our Lord Jesus Christ.

Parish Council took the OATH OF OFFICE on Feb 23



Left to Right [Thomas \(TJ\) Borzeka, Treasurer](#); Michael Serghiou; [John A. Paxos, Vice President](#); Sotiria Hambos; John Jelis; Athena Borzeka; Pavlos Giannikopoulos; [Nicholas Monokandilos, President](#); Fr. John Theodosion, *Parish Priest*; [Steven Mitrakos, Assistant Treasurer](#); [George Baroulakis, Assistant Treasurer](#); George Papanikolaw; Andreas Zezas; Herbert Schuster, [Chris Tsamutalis, Recording Secretary](#); *not in picture:*

Nikolaos Karkanias; Fotios Kontogiannis; [Maro Nicolaou Schuster, Corresponding Secretary](#); Peter Sedereas

Each member-elect of the Parish Council is obliged, without exception, to take the following oath of office and thereafter subscribe his or her name thereto:

"I 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."

We would like to ask God to bless the members of the Parish Council as we thank them for their love, commitment and dedication to serving our church and working towards building and growing the ministries of our parish in faith and in love.

A NEW PERSPECTIVE

It was Sunday and the parish council members were counting the Sunday offering in the church office as the trays were being brought in from Divine Liturgy. One faithful parishioner found his way back to the church office and politely inquired, **"How much do I owe?"**

This well-intentioned parishioner was asking if he was up-to-date on his pledge, but his question reveals something about our thought process in offering our gifts to the Church.

No matter how generously we support the Church, can we ever feel that we have given in proportion to the blessings we have received?

Many Greek Orthodox parishes have embraced the process of stewardship, by which we offer our gifts to the church according to our blessings. Many continue to operate in a dues system. And some operate under a hybrid Stewardship-with-a-minimum system.

The idea that as a parish we are able to set an amount that is fair for all the faithful, the payment of which makes them members in good standing with rights and privileges, is flawed for a number of reasons.

Is it fair to think that the elderly widow living on Social Security, the successful real estate developer, the banker, the young tradesman with a growing family, the teacher and the lawyer each have received the same material blessings and have the same ability to give?

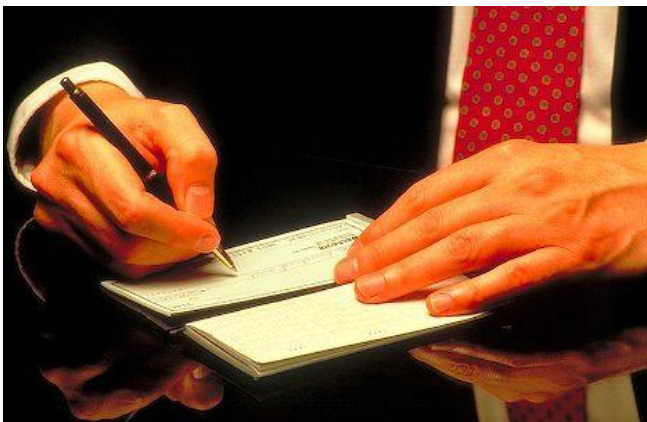


To set a specific required dues amount places an undue burden on some, but most often it underestimates the individual's ability to support the church.

The dues system also diminishes the joy of giving and turns it into just another bill to be paid. It's important to give with joy from our heart. As St. Paul writes to the Corinthians, "So let each one give as he intends in his heart, not grudgingly or of necessity; for God loves a cheerful giver" (2 Corinthians 9:7).

Gregory the Theologian writes, "You will never overcome God's generosity, even if you give away all that you have.... And however much you bring to him, always more remains. Nor will you give anything that is your own; for all things flow from God (Or 14.22)."

We often hear economists talk about the balance of payments. This concept also applies to our offering to the Church. We can never give enough to God for the blessings He has given us. We are always in a deficit position. But when we set a dues amount, whatever it may be, it implies that if we pay this amount, then we have fulfilled our obligation to the Church. "I paid my dues, now I get to vote, receive sacraments, and express my opinion on how the parish should be run."



Many parishes attempt a sort of hybrid system of Stewardship with a minimum. This sends the contradictory message to parishioners that we trust you to give as you have been blessed, but are not willing to take that leap of faith. When we deal with minimums, we also have to realize that there is always a number of faithful who will be excluded when we have minimums and dues.

We need to be reminded that God never gives to us in minimums and our giving should never be guided by a minimum. Orthodox Christianity is not about minimums, it is about maximums. Jesus gave the maximum for us. We now carry on His ministry with maximum giving. And from a practical point of view, minimums have a funny way of becoming maximums.

Stewardship is our response to God's grace and moves us from grace to gratitude. Just as we love because God first loved us (1 John 4:14), we give because God first gave to us. The question of the Psalmist "What shall I give to the Lord in return for all His benefits towards me?" (Ps 116:2), is answered in every liturgy when the celebrant calls us to "offer ourselves and one another and our whole life to Christ our God."

One January day, nearly 20 years ago, a young parish council president was just getting accustomed to his new duties when someone placed a stack of checks in front of him to be signed. As he quickly signed each check, his pen was suddenly stopped by the sight of a check that had been placed before him for his signature. It was the salary check for his priest – the priest who had baptized him, for whom he served as an altar boy, to whom he had gone for confession and whom he loved and respected as his spiritual father.



It was one of the most humbling experiences of his life. And the amount of the check seemed ridiculously small in consideration of the effect that this priest had on the lives his parishioners.

This is the same feeling we should have when we make our stewardship offering to the Lord – humility, appreciation, thanksgiving, joy, respect, and love.

In his book on the Eucharist, Fr Alexander Schmemmann explains that in the early church, the Eucharistic sacrifice was offered by all the members of the church.

Each person coming to the gathering of the Church brought with them everything they could spare for the needs of the Church. This meant for the sustenance of the clergy, widows and orphans, for helping the poor, and for all the good works of the Church. This is the Church that we as Orthodox Christians claim to be.

Stewardship is not about calculations or portions or percentages. It can't be reduced to a number of hours of service or dollars offered. Stewardship is a way of life.

As Orthodox Christians, we are called to a new way of seeing things – a new way of life. Our stewardship is obedience to the greatest commandment to "love the Lord with all your heart, soul, mind and strength." We are called to bring others to commit their lives to Jesus Christ in such a way that leads to the joy of knowing Him personally and profoundly.

As Orthodox Christians, we see the world as God's gift, as a sacrament of God's presence and a means of communion with Him. And so we are able to offer the world back to God in thanksgiving as we say in every Divine Liturgy "Thine own of Thine own we offer to thee..."

ΜΙΑ ΝΕΑ ΠΡΟΟΠΤΙΚΗ

Ήταν Κυριακή και τα μέλη του συμβουλίου της ενορίας μετρούσαν τις προσφορές της Κυριακής στο γραφείο της εκκλησίας καθώς έφερναν τους δίσκους προσφορών μέσα από την Θεία Λειτουργία. Ένας πιστός ενορίτης βρέθηκε στο γραφείο της εκκλησίας και πολύ ευγενικά ρώτησε, **«Πόσα χρωστάω;»**

Με όλη τη καλή διάθεση αυτός ο ενορίτης απλά ρωτούσε εάν ήταν ενήμερος ως προς τις οικονομικές υποχρεώσεις του προς την εκκλησία ως εγγεγραμμένο μέλος. Αλλά αυτή η ερώτηση αποκαλύπτει και κάτι άλλο για το πως αντιλαμβανόμαστε τις προσφορές μας ως προς την εκκλησία.

Όσο γενναιόδωρα κι αν υποστηρίζουμε την Εκκλησία, μπορούμε ποτέ να αισθανθούμε ότι έχουμε δώσει σε αναλογία με τις ευλογίες που έχουμε λάβει;

Πολλές Ελληνικές Ορθόδοξες ενορίες έχουν αγκαλιάσει την διαδικασία της επιμελητείας, με την οποία προσφέρουμε τα δώρα μας στην εκκλησία ανάλογα με τις ευλογίες μας. Πολλοί εξακολουθούν να λειτουργούν με ένα σύστημα οφειλών. Και κάποιοι με ένα υβριδικό σύστημα Επιμελητεία-με-ελάχιστη εισφορά.

Η ιδέα ότι ως ενορία μπορούμε να ορίζουμε ένα ποσό το οποίο είναι δίκαιο για όλους τους πιστούς, η πληρωμή του οποίου τους καθιστά μέλη σε καλή εύνοια με δικαιώματα και προνόμια, είναι λανθασμένη για πολλούς λόγους.

Είναι δίκαιο να σκεφτούμε ότι η κυρία μεγάλης ηλικίας που ζει στην πρόνοια, ο επιτυχημένος κτηματομεσίτης, ο τραπεζίτης, ο νεαρός έμπορος με την αναπτυσσόμενη οικογένεια, ο δάσκαλος και ο δικηγόρος έχουν όλοι λάβει τις ίδιες υλικές ευλογίες και έχουν την ίδια ικανότητα να δώσουν;

Το να ορίζεται ένα συγκεκριμένο απαιτούμενο ποσό οφειλής θέτει ένα αδικαιολόγητο βάρος για κάποιους, αλλά επί το πλείστον υποτιμά την ικανότητα του κάθε ατόμου να υποστηρίξει την εκκλησία



Το σύστημα οφειλών απομειώνει την χαρά του να δίνουμε και το μετατρέπει απλά σε άλλον ένα λογαριασμό που πρέπει να πληρωθεί. Είναι σημαντικό να δίνουμε με την ψυχή μας. Όπως γράφει και ο Άγιος Πέτρος στους Κορίνθιους, **«ΕΚΑΣΤΟΣ ΚΑΤΑ ΤΗΝ ΠΡΟΑΙΡΕΣΙΝ ΤΗΣ ΚΑΡΔΙΑΣ ΑΥΤΟΥ ΟΥΧΙ ΜΕ ΛΥΠΗΝ Η ΕΞ ΑΝΑΓΚΗΣ ΔΙΟΤΙ ΤΟΝ ΙΛΑΡΟΝ ΔΟΤΗΝ ΑΓΑΠΑ Ο ΘΕΟΣ»** (Επ.προς Κορίνθιους Β' 9:7).

Ο Γρηγόριος ο Θεολόγος γράφει, «Δεν θα ξεπεράσετε ποτέ την γενναιοδωρία του Θεού, ακόμη κι αν δώσετε ότι έχετε... και όσα κι αν Του φέρετε, μένουν ακόμη και άλλα. Ούτε ποτέ θα Του δώσετε κάτι το οποίο σας ανήκει γιατί όλα ρέουν από τον Θεό» (14.22)

Ακούμε συχνά οικονομολόγους να μιλάνε για την ισορροπία πληρωμών. Αυτή η αντίληψη ισχύει επίσης και για τις προσφορές μας στην εκκλησία. Δεν μπορούμε ποτέ να δώσουμε αρκετά στον Θεό για όλες τις ευλογίες που μας έχει προσφέρει. Πάντα βρισκόμαστε σε έλλειμμα. Μα όταν θέτουμε ένα σύστημα οφειλών, όποιο κι αν είναι αυτό, υπονοεί πως εάν πληρώσουμε αυτό το ποσό, τότε έχουμε εκπληρώσει την υποχρέωση μας στην εκκλησία. «Πλήρωσα τις οφειλές μου, τώρα έχω δικαίωμα να ψηφίζω, να λαμβάνω τη θεία κοινωνία και να εκφράζω τη γνώμη μου για το πως πρέπει να διοικείται η ενορία.»

Πολλές ενορίες επιχειρούν ένα είδος υβριδικού συστήματος Επιμελητείας με κάποια ελάχιστη εισφορά. Αυτό στέλνει το αντιφατικό μήνυμα στους ενορίτες ότι εμπιστευόμαστε ότι θα προσφέρετε καθώς έχετε δεχτεί τις ευλογίες του

Θεού, αλλά δεν είστε διατεθειμένοι να κάνετε το άλμα πίστης. Όταν έχουμε να κάνουμε με ελάχιστα, πρέπει να συνειδητοποιήσουμε ότι υπάρχει πάντα ένας αριθμός πιστών που θα εξαιρούνται όταν υπάρχουν ελάχιστες πληρωμές και οφειλές.

Πρέπει να θυμόμαστε ότι ο Θεός δεν μας έδωσε ποτέ βάσει κάποιου ελάχιστου και η προσφορά μας δεν πρέπει να οδηγείται από κάποιο ελάχιστο. Η Ορθόδοξη Χριστιανοσύνη δεν ορίζεται από ελάχιστα, αλλά από μέγιστα. Ο Ιησούς έδωσε το μέγιστο για εμάς. Τώρα εμείς συνεχίζουμε την ιεροσύνη του με τη μέγιστη προσφορά. Και από πρακτικής άποψης, τα ελάχιστα έχουν ένα τρόπο να γίνονται μέγιστα.

Η επιμελητεία είναι η απάντηση μας στην χάρη του Θεού και μας μεταφέρει από χάρη σε ευγνωμοσύνη. Όπως αγαπάμε γιατί ο Θεός πρώτα αγάπησε εμάς (Ιωαν. 4:14), δίνουμε γιατί ο Θεός πρώτα έδωσε σε εμάς. Το ερώτημα του Ψάλτη «ΟΤΙ ΕΚΛΙΝΕ ΤΟ ΩΤΙΟΝ ΑΥΤΟΥ ΠΡΟΣ ΕΜΕ ΚΑΙ ΕΝΟΣΩ ΖΩ ΘΕΛΩ ΕΠΙΚΑΛΕΙΣΘΑΙ ΑΥΤΟΝ» (Ψαλμός 116:2), απαντάται σε κάθε λειτουργία όταν ο εορτάζων εκφωνεί «προσφέρετε τον εαυτό σας και ο ένας τον άλλο και όλη μας τη ζωή στον Χριστό Θεό μας».

Ένα πρωινό του Γενάρη πριν από 20 χρόνια περίπου, ένας νεαρός πρόεδρος του συμβουλίου της ενορίας που μόλις είχε αρχίσει να συνηθίζει στα νέα του καθήκοντα είδε να του εναποθέτουν μπροστά του ένα πάκο επιταγών για να υπογράψει. Καθώς υπέγραφε κάθε επιταγή σταμάτησε όταν ξαφνικά παρατήρησε ότι μια από τις επιταγές που έπρεπε να υπογράψει ήταν ο μισθός του παπά της ενορίας του. Τον παπά που τον είχε βαπτίσει, για τον οποίο είχε υπηρετήσει ως παπαδοπαίδι, στον οποίο είχε πάει να εξομολογηθεί και τον οποίο αγαπούσε και σεβόταν ως πνευματικό του πατέρα.

Ήταν μια από τις πιο ταπεινωτικές εμπειρίες της ζωής του. Και το ποσό της επιταγής φαινόταν απίστευτα μικρό σε σύγκριση με την επιρροή που είχε αυτός ο παπάς στις ζωές των ενοριτών του.

Αυτό είναι το ίδιο συναίσθημα που πρέπει να έχουμε όταν εκπληρώνουμε την προσφορά

επιμελητείας μας στον Κύριο – ταπεινότητα, εκτίμηση, ευχαριστία, χαρά, σεβασμό και αγάπη.

Στο βιβλίο Ευχαριστιών του ο Πάτερ Αλέξανδρος Schmemmann εξηγεί πως στα πρώτα χρόνια της εκκλησίας, η θυσία της Ευχαριστίας γινόταν από όλα τα μέλη της εκκλησίας.

Κάθε άνθρωπος που ερχόταν στις συγκεντρώσεις της εκκλησίας έφερνε μαζί του ότι μπορούσε να διαθέσει για τις ανάγκες της εκκλησίας. Αυτά προορίζονταν για την συντήρηση των κληρικών, τις χήρες και τα ορφανά, για τους φτωχούς και για τις αγαθοεργίες της εκκλησίας. Αυτή είναι η εκκλησία που εμείς οι Ορθόδοξοι Χριστιανοί υποστηρίζουμε ότι είμαστε.

Η επιμελητεία δεν έχει να κάνει με υπολογισμούς ή μερίδες ή ποσοστά. Μπορεί να αναχθεί σε ώρες προσφοράς υπηρεσίας ή χρημάτων που έχουν προσφερθεί. Η επιμελητεία είναι τρόπος ζωής.

Ως Ορθόδοξοι Χριστιανοί, καλούμαστε να δούμε τα πράγματα διαφορετικά – ένα νέο τρόπο ζωής. Η επιμελητεία μας είναι η υπακοή μας στην μεγαλύτερη εντολή «αγάπα τον Κύριο με όλη σας την καρδιά, ψυχή, νου και δύναμη». Καλούμαστε να φέρουμε και άλλους να δεσμεύσουν τις ζωές τους στον Ιησού Χριστό με τέτοιο τρόπο που οδηγεί στην χαρά του να Τον γνωρίσουμε προσωπικά και σε βάθος.

Ως Ορθόδοξοι Χριστιανοί, βλέπουμε τον κόσμο ο δώρο Θεού, ως μαρτυρία της παρουσίας του Θεού και έναν τρόπο επικοινωνίας μαζί Του. Έτσι είμαστε σε θέση να προσφέρουμε τον κόσμο πίσω στον Θεό με τις ευχαριστίες μας καθώς λέμε στην καθημερινή Θεία Λειτουργία «ΤΑ ΣΑ ΕΚ ΤΩΝ ΣΩΝ ΣΟΙ ΠΡΟΣΦΕΡΟΜΕΝ ΚΑΤΑ ΠΑΝΤΑ ΚΑΙ ΔΙΑ ΠΑΝΤΑ.»



Thank you to all who participated and all who supported us
at Saint Andrew Greek Orthodox Church
SUPER BOWL SATURDAY- BIG GREEK TAKE-OUT FEST!
More great food soon, look out for information about our
indoor-outdoor



BIG GREEK FESTIVAL! GR 🇬🇷

SAVE THE DATES

May 30th, 31st & June 1st

Friday, Saturday & Sunday



FAITH KITCHEN NEWS



FEEDING THE HUNGRY IN MEMORY OF A LOVED ONE

For I was hungry, and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in. Matthew 25:35.

We started the year as we knew we should. It was Saturday, January 25th, and the volunteers of the Feed the Hungry Ministry prepped, cooked, and served a hot meal for those less fortunate.

The volunteers worked hard. They devoted their time to feeding others. It was an act of charity, and it was special.

It was special because, on that day, the food was served in memory of George Paraskevas, husband of Maria and father of Penny and Tony. Maria and Penny generously donated their time, their talent, and their treasure. They prepared, paid for, and served 140 hot meals to those who needed it most. They took on the responsibility – their hearts full of love and memories.

Thank you, Maria and Penny. May George's memory be eternal.



If you would like to be part of this great ministry or would like to sponsor a meal in memory of a loved one, please email Georgia Haglund, georgiahaglund@gmail.com.

Hello HOPE & JOY Families!

We were thrilled to see such a wonderful turnout for Godparent Sunday and hope the children enjoyed this special time bonding with their godparents!

Looking ahead, we have some exciting events coming up:

✦ **March 9th** – Join us for a coffee hour craft!

✦ **March 15th** – HOPE & JOY meet-up at **HuckleBerry Indoor Playground & Café in Morris Plains** at **12:00 PM**. *(This event is geared toward HOPE-age children (K-2), and siblings are welcome!)* Reserve your spot here: [HuckleBerry Open Play](#).

✦ **Saturday of Lazarus Egg Hunt, April 12th**

We need your help preparing for this fun event! While we have plenty of plastic eggs, we'll need **nut-free candy donations**—it's never too early to start collecting! We'll also need volunteers to pack eggs (usually done during Greek School) and hide eggs the morning of the hunt.

Please text Stala 201-953-0833 or Jenny 732-547-4790 if you can help volunteer to hide eggs on Saturday of Lazarus on April 12th.

Thank you for your support—we look forward to seeing you soon!



Here's everything that's new with the GOYAN crew!

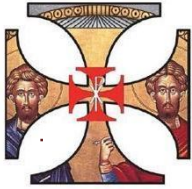
For the very first time our GOYA dancers attended and performed at the Metropolis Music and Dance Festival. This event took place in Philadelphia during President's Day weekend. The festival started on the evening of February 14th. Saturday the 15th was a full day of opening ceremonies and preliminary competition performances, finishing with an evening dinner celebration. On Sunday, after Divine Liturgy, everyone gathered for lunch before the final round of the competition. The festival culminated with an awards ceremony and dinner banquet in the evening. Everyone enjoyed this wonderful and unique experience.

This year's **Metropolis Oratorical Festival** will be hosted right here at St Andrew Church on **Saturday March 22nd**. There is much preparation taking place not only by our GOYAnS who will be participating but by all the GOYAnS and advisors as we prepare to host many participants from surrounding churches.

In addition to all the above preparations and participation, we have several groups of Goya GOYAnS ns also preparing for Sights and Sounds which is quickly approaching. This year's Sights and Sounds event will take place on Saturday March 1st. This all-day event, located at Holy Trinity Church in Westfield, will showcase the many talents of our GOYAnS. Some of the groups that have been regularly practicing and preparing include the following "sounds" categories: dance, choral speaking, monologue, play, and band. Additionally, our GOYAnS have been working on individual "sights" projects to be submitted in a variety of categories such as photography, watercolor painting, macramé, and pottery, to name just a few. I am sure everyone is looking forward to seeing all these great projects and performances when they share their talents at a **Sights and Sounds replay at our church on Sunday, March 16TH**

Ava Papageorge





SAINT ANDREW PHILOPTOCHOS

1447 Sussex Turnpike, Randolph, NJ 07869-1830

Greek Orthodox
Metropolis of
New Jersey



Dear Friends of Philoptochos,

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 9, 2025**. A portion of the proceeds will go to various charities. 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**
- . **Ad in our Journal**, (for example: business, congratulations, memorial, etc.)
- . **Monetary donation** (TT Committee to purchase gift items on your behalf)
 - ❖ Cash or Check
 - ❖ **Venmo now available (using QR code)**
 - **Please note Tricky Tray 2025 and dollar amount**

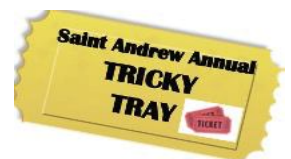
Philoptochos SaintAndrew
@StAndrewPhiloptochos



All donations should be mailed or delivered **by April 11th**.
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 a committee member directly or email:
SaintAndrewsTT@gmail.com

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

Agape *Αγάπη* Luncheons

Join us for **Lunch** and other fun stuff once a month on

Thursdays at 11:30am

March 27 & May 1

For more information contact Betty & Jack Kelly or Julie Ioannou



Saint Andrew Philoptochos Membership Form - 2025

I would like to: become a **new** member

I would like to: **renew** my membership

Name: _____

Address: _____

Phone #: _____

Email: _____

Please check all that apply to your interest in assisting us. These are a few ways you can help:

Fundraisers Phone Calls Baking Social Media Coffee Hour Other

Donations are welcome to benefit and support our various charities, including food banks, social services, scholarships, etc.

Philoptochos SaintAndrew
@StAndrewPhiloptochos

Membership fee:

\$45

(Please make checks payable to *Saint Andrew Philoptochos* or scan the QR code to pay through Venmo. If using Venmo, please indicate in the comment if you are a new or renewing member). Please return this form (and check if applicable) to:
Philoptochos Membership
Saint Andrew Greek Orthodox Church
1447 Sussex Turnpike, Randolph, NJ 07869



venmo

GREEK PARADE

Celebrating the 204th Anniversary
of Hellenic Independence



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***“GREECE: The Birthplace of Democracy
& Strategic Partner of America”***

SUNDAY, MARCH 30, 2025 - 1:30 PM

FIFTH AVENUE • NEW YORK CITY • 64TH TO 79TH STREET

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

\$30 per adult \$10 per student. Contact office ASAP to secure your seat.

info@standrewgonuj.org -973-5840388

NJ District Oratorical Festival to be held at Saint Andrew Saturday March 22, 2025.

8:30am - 1pm (Lenten light breakfast and full lunch served)
GOYAns will be participating (*Event was moved from 3/15/25*)

for more information contact NJ District Oratorical Festival Chairs:
Athina Vella amv1823@gmail.com Vella 973-879-7095
Maro Schuster maroschuster13@gmail.com 973-570-4924



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<https://enrollment.hchc.edu/sof>

Student Life

Student life on campus is centered around the chapel, but also explores all that the Boston area has to offer.

Learn more:
www.hchc.edu/student-life/



Oratorical Festival Scholarship

Participants of the St. John Chrysostom Oratorical Festival are eligible to receive a scholarship to Hellenic College when enrolling in a BA program. Those that win 1st, 2nd, or 3rd place at the parish, district, metropolis, or national levels, will be awarded a scholarship.



<https://enrollment.hchc.edu/chrysostom-scholarship>

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Dr. Timothy Patisas, Hellenic College Dean

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WHERE ARE ALL THE MIRACLES TODAY?

When Christ walked the earth, the miracles he performed were there for all to see (although he often counseled for secrecy). Today, those that question their faith sometimes wonder where the miracles have gone. Why do we not see miracles in our present day? I believe miracles are all around us if we choose to see.

In February of 1981, having just concluded my undergraduate studies, I was preparing for my first marathon. I had planned to run 20 miles after work, and in the cold of winter, that meant running part of the course in the dark. I also opted for what I used to call a "discovery" run, meaning that I was charting a new course. As the sun was setting, I came to a literal fork in the road. The left fork was relatively flat; the right fork would take me up a long, steep incline. I opted for the easier path and took the left fork. After several hundred yards, something did not seem right. I can't explain it, but I was compelled to stop. So, I turned around, ran back to the fork, and took the more challenging path. In my many past discovery runs, I had never done this. Ever.

About 30 minutes later, in pitch black and running on a narrow road through the middle of The Great Swamp, I saw an aggressive and quite large German shepherd by the side of the road



threatening to block my way. There were no houses anywhere, no people, and no cars. Turning back was not an option, as I had already run too many miles and needed to get back. As I contemplated how to get past the dog unharmed, I realized it was tethered to a line. Why would anyone do this in the middle of nowhere? The line angled downwards into a ditch along the side of the road. As I slowed and approached with caution, my eyes followed the line down into the

ditch and there, to my astonishment, was an old woman. She was moaning and flat on her back. "Help me. Help me." I tried to get to her, but the dog was baring its teeth and barking, likely to protect its master. Fortuitously, a pick-up truck was heading towards me on that desolate road. I was able to flag him down, and he was able to distract the dog long enough for me to get behind the woman and lift her out of the ditch. She thanked us and I continued on my way.

It was pitch black. It was 20 degrees. She could not be seen from the roadway by a vehicle. I doubt she would have survived the night. But I have no doubt that God changed my course that day, and hers as well. A miracle.

Anthony Boyadjis

ANDREAS AND LILLIAN BOYADJIS SCHOLARSHIP

The Andreas and Lillian Boyadjis Scholarship was established to promote educational, cultural, scholarship and civic programs. It is our pleasure to offer a scholarship to high school seniors and college and post college students who elect to continue their education.

Our scholarship applications are available to students who: **1)** Are members of the Saint Andrew Greek Orthodox Church **2)** Have demonstrated a commitment to academic excellence (*transcript required*), **3)** Exhibits the ideals of Hellenism (*including the pursuit of knowledge and the arts, moderation, civic responsibility*)

We seek to award scholarships to young men and women who have shown a commitment to:

- Enriching themselves with extra-curricular activities,
- Participation in volunteer and charitable works in church, school, and their communities,
- Demonstrated Leadership

For Scholarship Applications contact the church office info@standrewgonj.org or aboyadjis@gmail.com.

Any questions feel free to contact the Committee Chair, Anthony Boyadjis at aboyadjis@gmail.com


Complete Application by 4-15-2025 and submit along with official transcript to: **Andreas & Lillian Boyadjis Scholarship Committee** Saint Andrew Greek Orthodox Church | 1447 Sussex Turnpike | Randolph, NJ 07869

We Celebrated
Presbytera Spiridoula Tsigas
88th Birthday on Sunday, February 16th
at Saint Andrew Church

To visit her or to send a note:

Riverwalk Village @ House of the Good Shepard
Pres. Spiridoula Tsigas
798 Willow Grove St., Suite 254 | Hackettstown, NJ 07840





His Eminence
Metropolitan Apostolos of New Jersey

Cordially invites you
to the

2025 NORTHERN NEW JERSEY REGION
HONOREE GRAND BANQUET

on
Monday, May 12, 2025
at

“The Venetian”
546 River Drive, Garfield, NJ 07026

Your presence will be greatly appreciated

Program and Dinner: 6:00pm

Tickets: Adults: \$145.00 per person

Please contact and make checks payable to your
local parish to purchase tickets.
RSVP by Friday, April 25, 2025

Sunday of Orthodoxy is on March 9, 2025

This Sunday, the first of Great Lent, is the **Sunday of Orthodoxy**, otherwise known as the Triumph of Orthodoxy. The celebration of this Sunday as a feast goes back to the year 843 and the final victory of the veneration of icons over those who had destroyed icons and persecuted, imprisoned, and killed those who venerated them. A traditional part of the services for this feast is the procession with icons and, in churches where a bishop serves, the solemn proclamation of the Synodikon of Orthodoxy, a lengthy statement honoring the memory of the defenders of the Faith as well as the cursing - anathema! - of the heretics...

What Do Icons Mean?

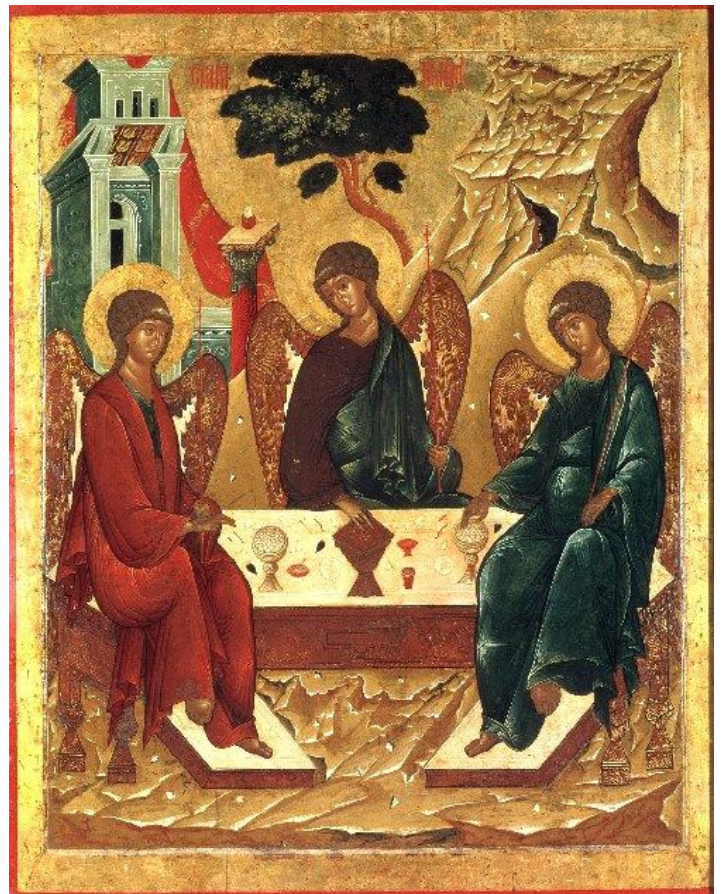
The following, which I have edited, was written by iconographer Michael Goltz.

It explains some of the theology of the icon, its use, symbolism, how/why characters are portrayed, etc.

The iconography of our Orthodox Church, with all of its symbolism and spiritual meaning, is central to the Church's teaching. People are greatly influenced by what they contemplate, and so the Church, in its love for its faithful, has given us iconography in order to help us contemplate God. They are also teaching tools. What the Gospels proclaim with words, the icon proclaims visually.

The very meaning of the icon has as its foundation the incarnation of Our Lord Jesus Christ. "And the word was made flesh and dwelt among us" (John 1:14). Christ is "the icon of the invisible God" (Col. 1:15), and His transfiguration on Mount Tabor offers support of this (Matt. 17:1-13). It is because Christ became man and allowed man to glimpse the divine glory of heaven that we are able to paint icons and venerate images of Christ, the Theotokos and the saints. If Christ had not become incarnate, and had not revealed to us his transfigured glory on the Mount, it would be impossible to depict the spiritual realm of Heaven in icons.

Our theology impacts all parts of the icon, from how the face is painted, to the robes, to even the "scenery" of the festal icons. While the incarnation is the basis of iconography, the icon itself, in its role as a window into Heaven, affirms the incarnation and speaks of God's great mysteries. One great task of the icon is to proclaim



the wonder and mystery of Christ, the Theotokos and the saints, while reminding us they were human like we are, and calling us to the same spiritual perfection which Christ's incarnation allows us to seek. All naturalism, whether it is spacial, figural or proportional, is set aside and man, landscape, and architecture are shown in a transfigured state.

One of the first things which I discovered about icons before converting to Orthodoxy is that icons are initially not easy to see. At first they appear distorted and unreal, almost impressionist, full of symbolism. In a society more familiar with western art, we are concerned with the response of our external, empirical senses. Yet the icon is not meant to excite our external senses. It is not painted to depict the mundane, everyday life, but rather the spiritual realm. It is painted as a "window into heaven," a physical means which allows us to gaze into the invisible spiritual reality. The simplicity of the icon is not meant to stir our emotions but rather to quietly invite us to leave the world for a moment and guide every emotion toward the contemplation of the Divine. Icons assist us in prayer as well as we gaze upon them quietly and patiently.

The communion with the Divine to which the icon calls us is achieved through a symbolic language in which clothing styles, colors, gestures, architecture and human form in the icon are fixed. The painting of iconography must not be based on artistic speculation, emotion, or abstract ideas but soundly on the teachings of the Orthodox Church. Depicting these teachings requires a studious understanding of Orthodoxy, meditation, attention to detail, and artistic skill. The iconographer must understand what parts of the icon he can adjust using his best artistic skills and what parts of the icon he ought to leave intact.

In this language of iconography, certain meanings are ascribed to the subjects of the icon. People of importance in icons are often depicted as larger than other people in the icon and are always indicated by name on the icon. In icons of single saints, the saint is also usually depicted with the instrument of his or her salvation. Bishops are usually depicted wearing some episcopal designation, holding the gospel, and giving a blessing. The blessing hand is formed in the monogram of the name of Christ, ICXC, just as an Orthodox priest blesses. The evangelists are depicted holding the gospels, St. Paul the epistles,

and great spiritual writers a scroll. Martyrs are depicted holding the crown of martyrdom, the cross, or the instrument of their martyrdom. St. Andrei Rublev, the great Russian iconographer of the fifteenth century, is depicted holding the icon of the Trinity which he painted (and which some regard as the standard for all other icons). The subject of the icon is usually depicted looking straight ahead, or at a 3/4 angle. While the saints gaze into eternity – focused on the divinity – the transfigured person is not avoiding the earthly realm but rather gently addressing it and calling it to be transfigured in Christ as well.

The physical features of the icon are also very important in conveying this symbolic spiritual language. Because the subject of the icon is transfigured by the love of Christ, the light of the icon is interior, not exterior as in other forms of art. Thus, the areas of the robes and skin which protrude the most have the brightest highlights. The forehead on the subject on many icons is often high and convex, to express the power of the spirit and wisdom. Ascetics, monks, and bishops are given deep wrinkles in their cheeks. The nose of the subject is long and thin, which gives it a sense of gracefulness; it no longer smells the odors of the world, but rather the sweet incense of Heaven. The lips of the subject are closed, expressing true contemplation which requires total silence. The eyes are large and pronounced, gazing into Heaven. While the physical features of the face are spiritualized, they still retain a likeness to the saint depicted. Thus the face of St. Peter is different from that of his brother Andrew and from that of St. Paul. Their hands are either holding the instrument of their martyrdom or giving a blessing [Paul is sometimes depicted with a sword since he was beheaded, and Peter with keys]. The feet, if depicted, walk in the way of God. The halo symbolizes the Divine light which radiates from the person who lives in close communion with God.

Colors used to depict the subject are of equal importance, though less standardized by rules. Iconographers in the past have painted certain icons

in certain colors because it was theologically correct to do so as well as visually appealing. The iconographer's job is to paint an icon which is theologically correct, in good artistic taste and visually pleasing; good artistic taste has a role to play in what colors are used in the icon. Artistic harmony is as important to the icon as theological accuracy. A visually unpleasing icon can be as disturbing as a theologically incorrect one because it draws attention to what should not be important, namely the skills of the iconographer, and draws attention away from what is most important, namely the message which the icon should convey.

SYMBOLIC INTERPRETATIONS

COLORS:

Gold is used to depict divinity, as it is a rare and precious metal; when light strikes gold it gives a radiance which most closely reflects uncreated light. Gold leaf or a golden color of paint is used for the halo. White, like gold, is used to depict uncreated light, as well as physical and spiritual purity. Christ's robes at the Transfiguration and following His resurrection are painted white, or sometimes gold.

The color blue is used to depict transcendence, truth and humility. A famous icon of St. Ignatius of Antioch depicts the saint wearing a deep blue robe with a blue background. The color serves to remind us of the great spiritual truths which St. Ignatius taught us.

Red is the color of blood, martyrdom, youth and beauty, but also the color of sin and war. Martyrs are often depicted wearing red, or, as is the case a famous icon of St. George, with a deep red background. Christ's outer garments are blue and his under garments are red to symbolize that He is both divine and human. The Theotokos' outer garments are red, or a deep earthen tone, while her under garments are blue, symbolizing that she is human who bore the Divine.

Green is the color of the plant world and thus is used to denote spring time and revival.

Finally, black is the color of death, and the renunciation of earthly values. In the icon of the Last Judgment the damned are painted black, as they have lost all hope of salvation. On the icon of the Crucifixion, the cave under the cross is black, denoting death and despair. Monks are depicted wearing black robes as the black symbolizes the monk's renunciation of all that is vain.

That our churches are full of icons is no coincidence, no fluke of artistic taste. The iconostasis does not serve aesthetic purposes only. While the iconostasis does function to separate the altar from the faithful and the rest of the church, it also acts as a bridge between the faithful and the eternal heaven. The saints and angels depicted on the iconostasis are there to remind us that we are not praying alone and in vain, but that we are surrounded by the saints and the heavenly host when we worship together. They also call us to a deeper love and commitment to God. They instruct us in our faith and remind us that we are not the first to walk the sometimes hard, sometimes lonely road of faith. Icons are given as gifts to the faithful at very important times in their lives — baptisms, chrismations, weddings, for a person's feast day. An icon of the cross is placed in the tomb with the faithful when he/she leaves this world. The icon clearly plays an integral role in the lives of the faithful.

Everything in the icon points to the incarnation of our Lord Jesus Christ. It is indeed the contemplation of the Divine which is the goal of the icon painter, as well as that of the faithful praying in front of the icon. I have painted many icons, prayed before many more, and in doing so have been brought to a much deeper love of Christ while using my humble talents to manifest the incarnation to others. The Orthodox Church, in its sincere love for its faithful, has for centuries provided us with icons that we may come to a deeper understanding of God. To man, God is a mystery, and the Church in its wisdom and love for man has given us the icon to help us gain a glimpse of Heaven.

Holy Protection Monastery

1 St Josephs Wy, White Haven, PA 18661

Holy Protection Monastery is an institution affiliated with the Greek Orthodox Archdiocese of America, Diocese of Pittsburgh, under the ecclesiastical authority of the Ecumenical Patriarchate of Constantinople, founded by the Apostle Andrew in 37 A.D, confessing the Nicene Creed and faith in the One, Holy, Consubstantial, Undivided, and Life-Creating Trinity, in accordance with the Seven Holy Ecumenical Councils, and faithfully preserving the Sacred Holy Tradition as passed down from the Apostles.

Holy Protection Greek Orthodox Monastery was founded in 1993 by Elder Ephraim, former Abbot of Philotheou Monastery on Mount Athos who also founded 16 other monasteries throughout the United States and Canada. The Monastery's "Mother House" is the Archangel Michael Monastery on the island of Thasos in Greece.

The site of the Monastery is on a mountain overlooking the Lehigh River Valley in the Pocono Mountains region of Pennsylvania. A white cross can be seen on the top of the Monastery's Mountain from interstate route 80. The construction of the Monastery's present facilities began in 2001. These facilities include: the main building with the monastic cells; the main church dedicated to the Holy Apostles Peter & Paul; and two chapels dedicated to St. Nektarios and St. Paraskevi. Other buildings include: a bakery, a workshop with an icon-painting studio, a woodworking shop, a candle making shop and a guesthouse. The Sisters maintain their own gardens, greenhouse, and fruit orchards.

The monastery follows the ancient "coenobitic," (i.e. common) way of monastic life, consisting of common meals, common prayer and church services, common work and rest periods. The members of the Sisterhood are united through solidarity in their struggle in Christ under the spiritual guidance and obedience to the mother abbess Gerontissa Olympiada and to their spiritual father Elder Ephraim.

The daily program begins at midnight with keeping vigil with prayer and spiritual reading, followed the



first daily Church service. After a rest period and breakfast, the Sisters begin their work day until evening when they retreat to their cell for rest.

The purpose of the monastic life is attaining to the Kingdom of Heaven. All activities in which monastics engage, whether spiritual or material have this as their final aim. Monasticism is also called "the angelic way of life" because having renounced the world all therein, monastics dedicate their life entirely to God, imitating the angels in their virtues and conduct. However, since monastics, as human beings, have a dual nature of both flesh and spirit, their activities serve both aspects. Thus, their life is one of both prayer and labor. It is through constant prayer that the sisters nourish their soul, and through the work of their hands that they support themselves through various chores and crafts.

Prayer is a monastic's constant companion during night and day. Whether they work or rest, monastics try to keep their attention focused on the name of the Saviour through the Jesus prayer. In the community of Holy Protection Monastery, this is also the teaching received from Elder Ephraim who spent the first years of his monastic life close to one of the greatest teachers of noetic prayer of 20th century – Elder Joseph the Hesychast. It is from Elder Joseph that Elder Ephraim himself received the teaching about the practice and theory of the Jesus prayer. According to this teaching, through the constant invocation of the name of Jesus, in the form of "Lord Jesus Christ have mercy on me," can someone attain to theosis -- the union with God.

A visit has been scheduled for Saturday April 5th .

We'll be carpooling from St. Andrew church. Departing at 8:30am to arrive at 10 am.

If you would like to bring a donation to the monastery... this is what they need:
kitchen and bathroom paper products, gallon freezer Ziplock bags.

Lent Your Life to Christ!

The Paschal Lent, which begins on March 3, is a 40-day period of prayer, fasting, and almsgiving that leads to Easter. Sadly, many Orthodox Christians center this Lenten journey only to fasting, in which usually meats, dairy, and oil are set aside. Often, prayer and almsgiving are neglected. We need to re-visit the meaning of this important period in the life of every Orthodox Christian. "Lent as a period of spiritual endeavor, is a time of joy because it is a time for coming home, a period when we can come back to life" (*MEDITATIONS ON A THEME*, Metropolitan Anthony Bloom, 1972, page 1). The story of who we are and why God responds to who we are can be found in the "beginning".

"Only one thing is needful," were the words of Christ to a busy Martha. Modern humanity thinks many things are needful. In the ancient story of the Garden, the serpent seems to convince Adam and Eve that what they had was not enough, as if to say "you need more." Modern marketing techniques keep the person focused on a continual barrage of "the next best thing." "You must have this!" The message is we do not have enough. There is always something beyond what one has. The Garden of Eden, with all its bounty, was not enough for Adam and Eve. They wanted to be gods and thought they could do it without God. Gluttony ("I need more") and pride ("I can manage by myself") arguably were two major passions involved in the partaking of the "forbidden fruit." That partaking led to the Fall which drove humanity to have a mind that is prone towards "Falling," that is subject to ever emerging and dominating passions. The passions mire humans in a faulty existence as they adapt to a post-Eden world. Freedom in that world is defined as having whatever we want, when we want it, and in our way. By rejecting the Other, God, who constitutes our being, humans claim themselves to be the ultimate explanation and purpose of existence. The self was given priority over the other in this existence. Yet,



this existence ended in and continuously revolved around death." (*Despair & Faith*, Steven-John M. Harris, 2023, page 17).

Lent calls us into reflecting on the human condition, your human condition. Immediately, if we're truly honest with ourselves, we see that the dominant passions in control of our lives are gluttony and pride. Do not underestimate these passions and how they operate in your life to perpetuate the "Fallen" condition each of us struggles in.

So, let's be honest and take a minute or two to assess what is in control of your life. As you start a new day, what is your first priority? What is your most powerful "appetite" (passion)? Fasting begins with an examination of the things we most "hunger" for in our daily life. You will notice that most of the time it's not about food at all. When that passion of hunger unites with pride, something occurs - you rationalize your existence in terms of these two passions. This is why it is so easy to fall into idolatry. The effort to control one's life when acted upon by these passions effectively displaces God from your life. Perhaps you might recognize a deep disenchantment and wonder from being in Church, from participating in the Divine Liturgy, from reading Scripture spiritually, and drifting away from fellowship. Shouldn't the call to "Fast" be the time for assessing your spiritual health? What are you "consuming" that you now are called to lay aside for 40 days? Believe me, giving up on a piece of meat might be the easiest thing but will it be effective if your real hunger persists?

If we fast properly, then we will realize how urgently we need strength to practice the fast and this can only come from prayer! What is prayer and why should it work? Proper prayer is more than recited words. If you simply said "I love you" to a statue, would it mean what it does when you tell someone that? The difference is "Presence"! Prayer

is a call to be in the presence of God. In the Orthodox Church, this is the presence of Jesus. Scripture repeatedly reminds us of that. Where are you most present to Jesus? Usually in Church in which everything is done asking for His presence to us. We see Jesus' presence in our neighbors, in the Divine Liturgy, in our feeble efforts at prayer. We see Jesus and participate in Jesus in the Eucharist and are urged to receive Him as often as we can. Do you ever see Jesus standing behind Fr. John as he offers Jesus' Body and Blood for our sanctification? We are urged to fast from those passions that exclude Jesus into our fallen condition in order to be renewed, to become "NEW"! These passions are almost never what you eat or drink. They are what empowers your control of your life, the gluttony and pride that fashion your idolatry, that false god who will always fail you in your needs.

Lent may be hard but if done correctly, it will be even harder than you imagined. If you thought given up on some material thing is an inconvenience, can you imagine giving up on all those controls that feed your sense of who you are? Are we going to continue the lies of Adam and Eve? When will there

be that moment of truth when God is present and we realize our "nakedness"?

Jesus stands in each person's presence and continues knocking at each person's door as long as you live. No one knows the days of their life and no one knows when this knocking will stop, but NOW is each one's time to listen for that sound and rush to open that door and let Jesus into your heart. The passions will fight you with tooth and nail to keep that door closed. That is why true Lent will be such a difficult struggle. It is no coincidence that when we approach the end of Lent, we have to go to the Cross with Jesus. There will be pain and suffering. Lent has never been available as a convenient exercise for getting into Heaven. Each of us must go the way of the Cross if we are to participate in Christ.

When we rejoice with "Christ IS risen!" each one of us rises with Him when we have participated in Him. What a glorious day when the reality of this loving action by God has transformed us into that new person Jesus promises. "You must be born again!"

Christos Anesti!!
Herbert Schuster

PARENTS' CORNER

By Alexandra Protopapas

MARCH 2025 and "AI" vs MARCH BEFORE 2025

It's March! A lot has changed not only this year, but our children's and parent's fears of new technology, especially for our adolescents. At times we look at March, especially March 15th, as the month of "the **Ides of March**") The idea that **March 15** (or "the **Ides of March**") is **unlucky** goes back to ancient traditions and superstitions. Since that time the idea stuck that the **Ides of March** is **unlucky** or a portent of doom—even if your name isn't Caesar. The fact that an aura of doom stuck to the date through millennia is not surprising.

Adolescents may not fear death as projected by the "Ides of March", but they do have many fears. One

fear for both teens and parents, (who scroll internet sites to do homework and socialization), is the new concept of **AI, ARTIFICIAL INTELLIGENCE, AND CHATGPT, an AI Chatbot.**

Based on my research and experience, I did want to investigate what AI is and read about the positives and the negatives. Personally, I do not use ChatGPT because as a teacher, I thought it was a type of "cheating" for students. It is not. (If I have grammatical errors, do forgive me because I write how I think, most of the time)! I questioned my "Meta AI" Bot all about it and 'IT' answered my questions and doubts. I explained to some adolescents, when I went to school, I had to

research essay topics in the library, no spell check when I wrote, etc. Okay, of course I try to use spell check now when I remember, but does AI write a student's complete essay? How can a parent or teacher encourage their child to be original and use creative thought? Even the youngest children see and search everything online! When they take pictures, when they produce artwork, is it their own work? I have no solutions or suggestions so below I am QUOTING the answers I did get from an Artificial Intelligence Bot! Parents, do check your children's school assignments. Encourage honesty and academic integrity and although editing assignments is acceptable, they should write in their own words first and then edit.

Below are the answers I received when I questioned my "BOT" about academic integrity. Parents, because I believe our children are spending too much on what they do on their phone, laptop, iPad, please monitor their searches.

"A very valid concern, Alexandra!"

The use of AI in academic settings, especially for writing essays, does raise important questions about authenticity, authorship, and the value of education. Here are some points to consider:

Academic Integrity

- 1. *Misrepresentation*: Submitting AI-generated work as one's own can be seen as a form of plagiarism or academic dishonesty.*
- 2. *Lack of original thought*: Relying on AI to generate essays might undermine the development of critical thinking, research, and writing skills.*

Educational Value

- 1. *Learning outcomes*: If students rely on AI to complete assignments, they might miss out on the learning opportunities and skills development that come with researching and writing.*
- 2. *Assessment validity*: How can educators accurately assess students' knowledge and understanding if AI-generated work is submitted?*

Potential Solutions

- 1. *Emphasize critical thinking*: Educators can focus on assigning tasks that require critical thinking, analysis, and originality, making it harder for AI to replace human thought.*
- 2. *Use AI as a tool*: Encourage students to use AI as a tool for research, organization, or even grammar correction, but not as a replacement for their own writing.*
- 3. *Develop AI-detection methods*: Institutions can explore ways to detect AI-generated content, such as using machine learning algorithms or linguistic analysis.*
- 4. *Rethink assessment methods*: Educators might consider alternative assessment methods, like oral exams, presentations, or project-based evaluations, which are harder to replicate with AI.*

The Bigger Picture

- 1. *Preparation for an AI-driven world*: As AI becomes increasingly prevalent in the workforce, it's essential for students to learn how to work with AI, critically evaluate AI-generated content, and develop skills that complement AI capabilities.*
- 2. *Reevaluating the role of education*: This conversation can prompt us to rethink the purpose of education and how we can prepare students for a future where AI is increasingly integrated into various aspects of life.*

By acknowledging these concerns and exploring potential solutions, we can work together to ensure that AI is used in a way that supports, rather than undermines, the educational process."

Parents, we are in a different MARCH beginning in 2025. No need to fear keep encouraging your children to attend church and getting involved in activities not only in school, but especially those offered in our St. Andrew Community. We are a family! Get involved in activities together, pray together, and encourage down time on their devices. No need to fear "the **Ides of March**" superstitions. We have another eleven months to begin new habits. Let's do this!

My Table Prayer Guide prayer this month is from:
Saint Tikhon of Zadonsk Eighteenth Century Daily Prayers

*As a bird without wings,
As a soldier without arms,
So is a Christian without prayer.*

More of this month's *Table Prayer Guide* is from Reverend Father Epiphanius Theodoropoulos – Counsels for Life, "For Families".

"For the correct upbringing of your children: few words, much example, and more prayer are necessary."

Have a blessed month as soon we will be looking forward to Easter and better weather! Feel free to email me or call with your comments and suggestions for our "Parents' Corner" at: alexandraproto@gmail.com (973) 214-2583 | (You can also find me on FACEBOOK under my name, Alexandra Alex Protopapas) | **Alexandra Protopapas MEd** Certified Teacher of the

Handicapped & Social Sciences – Retired, part-time at Educational Services Commission of Morris County, (ESC).



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A peaceful ending to our life

Bodily death as an experience of healing -PART 1 OF 3

Orthodox Peace Fellowship retreat in Vézelay, April 1999 / final lecture by Bishop Kallistos

Our theme during these days together has been to explore peace understood in terms of healing, of wholeness. So we looked at the wholeness of the human person in my first two talks, and the third we began to speak of the sacraments, and of confession as a sacrament of healing. My fourth and fifth talks were related to the Liturgy, the theme of peace of the Liturgy and now, in the last of my addresses, let us look together at death and let us ask how can death be an experience of healing. What is the connection between death and peace?

Now, if we take as our guide Orthodox prayers, we see that there is a connection. Often death and peace are mentioned together. Take for example from our evening prayers, the prayer divided into 24 short sections, that is attributed to St. John Chrysostom. One of the short prayers runs: "O Lord, grant me tears, mindfulness of death, and a sense of peace." Surely, the context here is significant. Death is mentioned between "tears" and "a sense of peace." Now, in the Orthodox understanding of tears, they may indeed signify repentance for sin, but tears can also mean tears of joy at the love of God. We weep in our personal human relations when we suddenly discover that someone else loves us very much, and so we weep also when we recognize how much we are loved by Christ. So tears involve joy, and we notice how mindfulness of death is linked with the sense of peace as well as with tears. Death is not to be a subject of



anxiety and fear. It is linked with wholeness and hope. "Grant me tears, mindfulness of death and a sense of peace."

The same connection between death and peace comes in the petition from the litany used at the Divine Liturgy, and at Orthros, and at Vespers. We pray for "a Christian end to our life, painless, unashamed and peaceful, a good answer before the dread judgement seat of Christ." So once more there is a connection here between death and peace.

We notice the same connection in a passage from St. Isaac the Syrian, which could be taken as expressing in classic terms the Orthodox attitude to death. "Prepare your heart for your departure," says St. Isaac. "If you are wise you will expect it every hour. Every day say to yourself: 'See, the messenger who comes to fetch me is already at the door. Why am I sitting idle, I must depart for ever, I cannot come back again.' Go to sleep with these thoughts every night and reflect on them throughout the day, and when the time of departure comes, go joyfully to meet the messenger and say: 'Come in peace, I knew you would come, and I have not detected anything that could help me on the journey.' Now what strikes me in that passage is a sense of sobriety and of gentle realism, and a sense of peacefulness. Prepare your heart for your departure. There is no way of avoiding death, unless the second coming happens in our lifetime -- which it may, but that we do not know.

But what strikes me particularly about St. Isaac is that death for him is not something that we should think about with revulsion and horror but has note of quiet eagerness. "When the time for departure comes, go joyfully to meet him."

"Come in peace" -- that is what we have to say to the angel of death when he appears to us. "I knew you would come, I knew I had to go on this journey, so I have got my little suitcase ready and we can set out now." That is the spirit in which we are to think about our coming death.

There all kinds of preparations we can make, unless we are monastics living by strict poverty, which I am not. We should all of us make a will - as it causes great inconvenience to our friends and relatives if we don't make a will. We should sort out our papers and correspondence. My house is full of thousands of sheets of paper and I dread to think what would happen if I died suddenly, which I may, so I ought to sort them out as otherwise I leave a difficult burden for other people. But there is something far more important that we should do to prepare for death, and that is mutual forgiveness. We should seek to be reconciled with all those from whom we are estranged. We should ask pardon and accept it, and we should take care not to leave this for the last moment for we don't know when the last moment will come.

PART 2 of 3 in next SAFN issue | A peaceful ending to our life

..... Metropolitan Kallistos Ware (1934-2022) was a distinguished pastor, scholar and theologian in the Orthodox Church who treasured his evangelical roots. He has been a major figure not only in the Orthodox Church, but more widely in English-speaking Christianity. He has helped many to a greater understanding of the Orthodox Christian tradition and made an important contribution to its scholarly study. He has now, as the Orthodox say, "reposed in the Lord". May he rest in peace and rise in glory.

read more about [Kallistos \(Ware\) of Diokleia - OrthodoxWiki](#)

We live in a culture where it is bad taste to talk about death. Televisions, newspapers and modern novels are filled with violence and death, but it is bad taste to make it personal, to say, "I shall die and so will you." President Mitterand shortly before his death, when he knew he was going to die, made some very interesting statements. "How to die?" he asked. "We live in a world which is frightened by such a question, a world which avoids even answering it." And he said we must resist the modern deficient relationship with death in this hurried existence. In fact there is a conspiracy of silence about death, but the true Orthodox Christian approach is that we should be mindful of our death, exactly as St. Isaac says.

Now tonight I would like to explore two aspects of death understood in terms of personal healing. First let us take note how death and birth go together and let us note that in this context how death is far closer to us than we commonly imagine. Before our great death, the end of our life, we pass through many other deaths, and in each stage in our life death goes with growth. So perhaps we should see death as the final stage in our growth as persons. That is my first theme.



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John Nicholas Mastrodimos, 67, a long-time resident of Landing, NJ, passed away this past week at home. He was a graduate of Columbia University, NYC, with a Masters Degree in English. He taught for many years, and was a caring, knowledgeable teacher. John had a quick wit, was a writer of poetry, and a lousy poker player. A good friend to many, he was always willing to lend an ear over a cup of coffee at the many diners he loved. Above all else, he will be remembered by all as a talented drummer and percussionist who loved playing music. John was one of the founding members of the band Tiny Lights and played with many bands over the years at famous venues like CBGB's and Max's Kansas City. Most recently, he was a regular performer at Bernie's Hillside Lounge in Chester. He is survived by his brother, James Mastrodimos, his sister-in-law Meaghan Taylor, and his two nieces Lily and Ruby Mastrodimos. He will be missed. Visitation were held on February 16th 2025 at the Tuttle Funeral Home, Randolph, NJ.

+Joanne Providakis July 26, 1956 - January 30, 2025

Joanne Providakis, age 68, of Stanhope, NJ died at home on her bed Thursday, January 30, 2025. Joanne was born July 26, 1956 in Fort Dix, NJ to the late Angelo and Joan (Deiter) Basenese. In addition to her parents, Joanne is preceded in death by her beloved son, Angelo Providakis in 2000.

Mrs. Providakis co-owned and operated the Americana Diner in Belvidere with her husband Michael for many years. She loved writing poetry, gambling, and road-trip adventures. She was an avid baker and often made gift plates of her delicious homemade cookies for all of her family and friends—many of whom would fight over them. Most of all she loved being a mother—to her own children and many others—and being a mother was what she was best at. She was a kind and compassionate soul who would lend an ear and make people feel instantly at ease and at home.

Joanne is survived by her devoted husband, Michael Providakis, her loving daughter, Maria Providakis, her cherished sons, Nicholas Providakis and wife Vanessa, Michael Providakis, her sisters, Michele Kaltsas and husband Spiros, Marilyn Espinosa, Judy Costa and husband David; four grandchildren, Charlie, Julinda, Spiridoula and Nicholas Providakis, eight nieces and nephews, and many cousins.

Visitation were held on Friday, February 7, 2025, from 10 am – 12 noon at St. Andrew Greek Orthodox Church, **Funeral Service** for the repose of her soul was held at 12 noon with Father John officiating. The **Burial** followed in Stanhope Union Cemetery, Stanhope, NJ. Funeral arrangements were entrusted to Cochran Funeral Home, 905 High Street, Hackettstown NJ.



Louis John Vagias

Leonidas John Vagias of [Newton, NJ](#), affectionately known as "Louie", passed peacefully away on January 29 at the Newton Memorial Hospital surrounded by his wife and children. He was 98 years old. Louie was born in Mikrospilia, Greece, in the mountainous northern region of Epirus, on November 6, 1926, to Konstantina and Ioannis Vagias, who had four children of whom Louie was the oldest and, eventually, the longest survivor. He was married to his beloved spouse Helen (also known as Niki) for 64 wonderful years; and was the cherished father of John, Theodore (spouse Francis), and Konstantina Steele (spouse Damian), and the proud

grandfather to Alexandra, Athena, Maximus and to his deeply mourned late grandson Leonidas, his namesake.

Having spent his formative years as a stone mason in Greece, Louie was sponsored to the United States in 1955, initially to Winston Salem, North Carolina, working in the restaurant business under the difficult and disagreeable conditions of what amounted to non-negotiable, mandatory obligation to his sponsor and the injustices of the then-segregated South, both of which he fought to remedy for the rest of his life.

In 1960, Louie moved to the New York Metropolitan area where he attended culinary school and continued to work long hours in the hospitality industry. Having finally earned his own money, he returned to Greece in 1961 to find and marry his bride and to assure the proper marriage of his only sister, as was the custom of the time. After more trips back and forth, he returned to New York harbor as a US citizen with his wife and oldest son on July 4, 1963, as the family witnessed the fireworks together from their entering ship.

Louis opened the 79-seat Plaza Restaurant in Newton in 1966, where it remained a popular fixture for nearly 40 years. Having grown up in a mountainous, rugged community that struggled to survive both a murderous Nazi occupation and an ensuing brutal civil war against communist insurgents, he was particularly well-known for generosity and charity to others, always opening the Plaza's doors and kitchen to those who were hungry, jobless, and otherwise in need, regardless of race, creed, or financial circumstance and never expecting repayment. Louie was an active member of his beloved St. Andrew Greek Orthodox Church in Randolph, NJ for 58 years. He was also a member of both the Theban and Epirotico Societies.

Visitation were held February 5, 2025 in the Iliff-Ruggiero Funeral Home #156 Main Street (Rt. 206) Newton, NJ 07860. **Funeral Services** for the repose of his soul was held Thursday morning February 6, 2025 at 11 AM in the Saint Andrew Greek Orthodox Church. **Interment** followed in the Newton Cemetery.

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Wishes for Pres. Spiridoula Tsigas 88th Birthday

Costas & Mary Demos

“How many Saturdays of Souls are there?”

Clearing up some misconceptions...

Mourning for, remembering, and praying for the deceased does not stop when an Orthodox funeral service ends, but those who pass are commemorated through a series of memorials (40 days, six months, annually, etc.).

Yet many Orthodox are not aware that each day of the week carries a specific commemoration, and every **Saturday is the day in which we are called to remember all those who have passed before us**. Additionally, there are specific Saturdays in which the Church calls ALL the faithful together in specific commemoration of the memory and eternal repose of all who have fallen asleep in the hope of the resurrection and for the forgiveness of all their sins.

These are known as the Saturdays of the Souls and are offered on TWO occasions:

Saturday before Judgment Sunday (this year: Saturday February 22, 2025)

Saturday before Pentecost Sunday (this year: June 7, 2025)

in which the Divine services are structured in a specific way to pray for the deceased.

“But aren’t there FOUR Saturdays of Souls?”

This is a common misconception because it has become custom to offer the Memorial Prayers on the two Saturdays that follow the first Saturday of Souls, and have commonly referred to these Saturdays as the “2nd and 3rd Saturdays of Souls” when, in actuality:

The Saturday of Cheese fare (this year: March 1, 2025)

is a day the Church commemorates the **Memory of all the God-bearing Ascetics**.

The 1st Saturday of Great Lent (this year: March 8, 2025)

is the **Commemoration of the Miracle of Kolyva wrought by Saint Theodore**.

So, while **these other two Saturdays are not structured as proper “Saturdays of Souls,”** seeing that they are still days that our parishes come together for Liturgical worship, **and** that Saturday is the day of the week in which we are called to pray for the deceased, the Memorial Prayers can still be, and often are, offered on these two Saturdays as well.

*“With the Saints give rest, O Christ,
to the souls of Your servants
where there is no pain, nor sorrow,
nor suffering, but life everlasting.”*

Kontakion of the Saturday of Souls

MEMORIAL GIFT

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Please remember the Late † _____ in the prayers of the Divine Liturgy.
Kindly accept the memorial gift as a token of Love and Respect in his/her memory.

The deceased was the beloved _____ (husband, wife, father, mother, other) of bereaved*
Please **ACKNOWLEDGE** my/our gift to a member of the family.

NAME & ADDRESS OF BEREAVED* _____

NAME & ADDRESS OF DONOR(S) _____

MEMORIAL GIFTS PAYABLE TO ST. ANDREW ARE TAX DEDUCTIBLE AND WILL BE USED TO SUPPORT THE MINISTRIES OF THE CHURCH

WEEKLY SCHEDULE

RELIGIOUS EDUCATION Sundays after Holy Communion

CHOIR PRACTICE 4TH SUNDAY OF THE MONTH 11AM

BAKING GROUP Tuesdays 9am

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

KNITTING & PILLOW ALTERNATE Wednesdays 11am

Hellenic Afternoon School Thu 4:30pm

Greek Dancing Thu Grp 1 & 2 @6:30

Greek Dancing GOYA/ Grp 3 Thursdays @7:15pm

COFFEE HOUR HOSTS IN MARCH: 3/2 PHILOPTOCHOS,
3/9 PTA, 3/16 DOP, 3/23 GOYA, 3/30 BAKALIKO

3/1 @9AM SOCCER GYM NON-PARISH RENTAL

3/1 SIGHTS & SOUNDS AT HOLY TRINITY

3/2 Daughters of Penelope SALUTE TO WOMEN AWARD at the Pines Manor in Edison NJ @1:30pm

3/3 LENT BEGINS – CLEAN MONDAY

3/5 Knitting Crocheting & Pillow Ministry meet next on: Mar 19 & April 2

3/7 @10:30AM Lenten Q & A in Fr John's Office also on March:14, 27, 28 & April 4

3/8 @9AM-1PM SOCCER GYM NON-PARISH RENTAL

3/9 SUNDAY OF ORTHODOXY

3/9 DOP Founders Day Luncheon in Social Hall after Liturgy

3/10-3/13 Metropolis Clergy Retreat Ocean City MD

3/13 @7PM PRE-MARRIAGE COUNSELING SESSION-3/20 & 3/27

3/15 @11am Baptism Geannakakes

3/16 Choir Rehearsal after Liturgy next on April 6

3/16 GOYA SIGHTS & SOUNDS REPLAY IN THE SA SOCIAL HALL

3/16 NON-PARISH EVENT (INDIAN PROGRAM) in our gym

3/17 @7:30pm Parish Council Meetings: 4/7, 5/13, 6/9

3/21-3/23 CGS NJ Retreat

3/22 FAITH KITCHEN - GOYA

3/22 NNJ Oratorical Festival / at St Andrew Randolph |
(moved from 3/15/25)

3/23 HAS Greek Independence Day Program in Gym

3/25 @7:00 pm Philoptochos Meetings 4/2, 5 27

3/27 @11:30am AGAPE Luncheon next on 5/1

3/30 GID PARADE in NYC @1pm

COFFEE HOUR HOSTS IN APRIL: 4/6 PHILOPTOCHOS,
4/13 PALM SUNDAY ALL ORGANIZATIONS, 4/20 PASCHA,
4/27 GOYA

4/5 VISIT TO THE MONASTERY arrival 10am (carpooling from church leaving at 8:30am)

4/5 10a-2p NON-PARISH EVENT (WOMEN'S RETREAT) in our Social Hall and CR on 1st floor

4/11 @3-5pm Sacrament of Confession

4/12 **Saturday of Lazarus** join us for a Lenten Luncheon and Paschal Egg Hunt and making the Palm Crosses

4/13 PALM SUNDAY LUNCHEON OFFERED BY ALL ORGANIZATIONS

4/13-4/19 HOLY WEEK

4/17 -NO HAS CLASS -NO GREEK DANCE HOLY WEEK

4/26 FAITH KITCHEN - DOP & AHEPA

4/26 METROPOLIS ORATORICAL FESTIVAL IN PA

4/29 METROPOLIS CLERGY LAITY IN PHILADELPHIA

COFFEE HOUR HOSTS IN MAY: 5/4 PHILOPTOCHOS, 5/11 PC,
5/18 DOP, 5/25 BAKALIKO

5/2 NON-PARISH EVENT (PBA BEEFSTEAK DINER) in our gym

5/3 @11AM BAPTISM

5/9 ANNUAL TRICKY TRAY / PHILOPTOCHOS

5/11 MOTHER'S DAY

5/12 NNJ HONOREE GRAND BANQUET, Venetian Garfield NJ

5/15 @4:30PM HAS REHEARSALS FOR GRADUATION

5/17 NON-PARISH EVENT (B DAY PARTY) in our gym

5/18 AHEPA & DOP MEMORIAL SERVICE

5/18 RELIGIOUS EDUCATION GRADUATION

5/18 @1:30 PM BAPTISM

5/22 @4:30PM HAS GRADUATION in our gym

5/24 FAITH KITCHEN - PARISH COUNCIL

5/30, 5-31, & 6/1 BIG GREEK FESTIVAL

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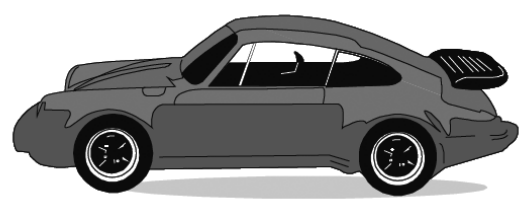
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TEACHING STAFF: Dr. Herbert Schuster, Faye Paskas, Kia Paskas, Maro Schuster, Marina Venizelos, Vickie Geannakakes, Maria Galvin, Presbyteria Athena Theodosion, Dina Aspromatis, Eleni Koukoularis, Photeine Lopardo, Rachel Lopardo

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Salomi Massaras, *Choir Director*

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

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TEACHERS: Haroula Christodoulou, Eleni Zeris, Stacey Papanikolaw, Alexandra Kontogiannis, Effie Kritharis, Vasilgia Christodoulou, Yiota Louca, Nicole Pazvanti

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 and Jack Kelly & Julie Ioannou, Irene Laoudis

AHEPA: Peter Tsilios, *President*

Daughters of Penelope: Dimitra Pallis, *President*

PTA: *Parents of HAS & Religious Education*

Little Angels Playgroup (LAP) *need chairperson*

HOPE Stala Jellis & **JOY** Jenny Manis

GOYA

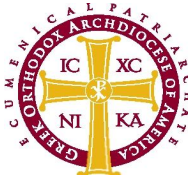
Zoe Sifonios, *GOYA President*

Pavlos Giannikopoulos, Christina Kalavrouziotis, Anna Sifonios, Cathy Mantinaos, Irene Baroulakis, *GOYA Advisors*

Hellenic Dance

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

Jr & Sr Groups Angelo Gergatsoulis, *Instructor*



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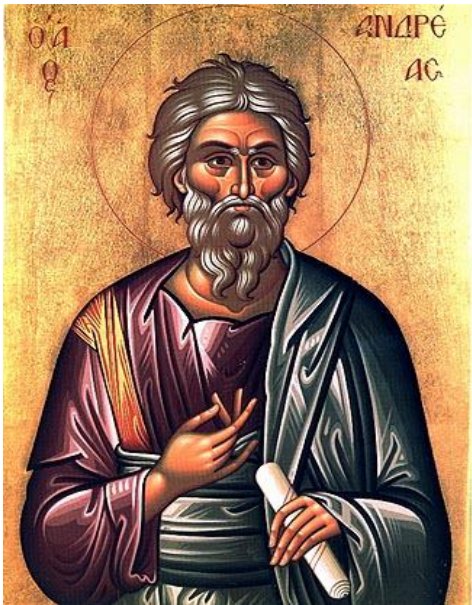
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A NEW PERSPECTIVE

God never gives to us in minimums and our giving should never be guided by a minimum. Orthodox Christianity is not about minimums, it is about maximums. Jesus gave the maximum for us. We now carry on His ministry with maximum giving. And from a practical point of view, minimums have a funny way of becoming maximums and dues.

Stewardship is our response to God's grace and moves us from grace to gratitude. Just as we love because God first loved us (1 John 4:14), we give because God first gave to us. The question of the Psalmist *"What shall I give to the Lord in return for all His benefits towards me?"* (Ps 116:2), is answered in every liturgy when the celebrant calls us to *"offer ourselves and one another and our whole life to Christ our God."*

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 αυτάδελφος,
τον Δεσπότην των όλων Ανδρέα ικέτευε,
ειρήνην τη οικουμένη δωρήσασθαι,
και ταις ψυχαίς ημών το μέγα έλεο.

THE SAINT ANDREW VISION STATEMENT

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