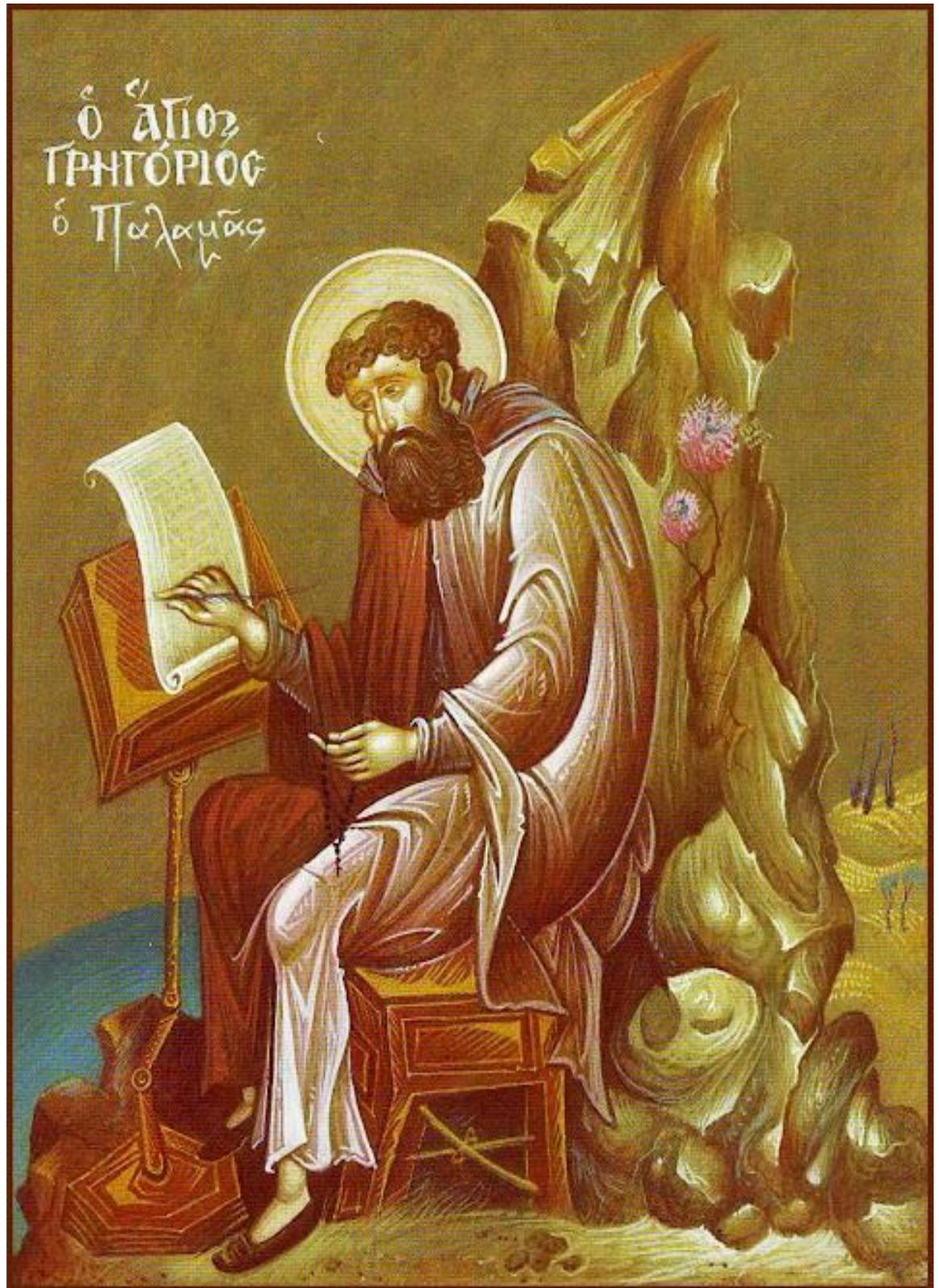


MARCH 2026



Greek Orthodox
Metropolis of
New Jersey

Saint Andrew Family News

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

SUNDAY OF ST. GREGORY PALAMAS- MARCH 8TH

PAN-ORTHODOX PRE-SANCTIFIED GIFTS LITURGY -MARCH 11TH

SUNDAY OF THE HOLY CROSS- MARCH 15TH

SUNDAY OF ST. JOHN CLIMACUS | HAS GREEK INDEPENDENCE DAY PROGRAM -MARCH 22ND

ANNUNCIATION OF THE THEOTOKOS | GREEK INDEPENDENCE DAY- MARCH 25TH

Saint Andrew Family News

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

On Sundays we celebrate

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

For other services please check our website or call the office

OFFICE HOURS

Mon – Fri 10am-4pm

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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
info@standrewgonj.org

*Deadline for the **APRIL 2026 ISSUE** is March 15th*

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ABUNDANT APP



DIVINE SERVICES

MARCH

- Sunday 1 Sunday of Orthodoxy**
Monday 2 Office of the Great Compline @6:30pm
Wednesday 4 Pre-Sanctified Gifts Liturgy @6:30pm
Friday 6 2nd Salutations @6:30pm
Sunday 8 Sunday of St. Gregory Palamas
Monday 9 Office of the Great Compline @6:30pm
Wednesday 11 *Pan-Orthodox* Pre-Sanctified Gifts Liturgy @6:30pm | *Saint Andrew hosting*
Friday 13 3rd Salutations @6:30pm
Sunday 15 Sunday of the Holy Cross
Monday 16 Office of the Great Compline @6:30pm
Wednesday 18 Pre-Sanctified Gifts Liturgy @6:30pm
Friday 20 4th Salutations @6:30pm
Sunday 22 Sunday of St. John Climacus HAS Greek Independence Day Program
Monday 23 Office of the Great Compline @6:30pm
Tuesday 24 Great Vespers at Evangelismos GOC, Jersey City, NJ @6pm
Wednesday 25 ANNUNCIATION OF THE THEOTOKOS Orthros at 8am Divine Liturgy at 9am
Greek Independence Day “THE 25TH OF MARCH”
Wednesday 25 Pre-Sanctified Gifts Liturgy @6:30pm
Friday 27 Akathist Hymn @6:30pm
Sunday 29 Sunday of Mary of Egypt
Monday 30 Office of the Great Compline @6:30pm

APRIL

- Wednesday 1 Pre-Sanctified Gifts Liturgy @6:30pm
*Saturday 4 LAZARUS SATURDAY –Orthros & Divine Liturgy @9am
Lazarus Saturday Activities @11:00am*
Sunday 5 Palm Sunday
Nymphios Service @7pm
Monday 6 -
Saturday 11 HOLY WEEK SERVICES
Sunday 12 Midnight Service of THE RESURRECTION OF OUR LORD, JESUS CHRIST -
Orthros and Divine Liturgy of St. John Chrysostom @1am
Sunday 12 @11am Vespers of Agape *The Gospel will be read in many Languages*
Friday 17 THEOTOKOS OF THE LIFE-GIVING SPRING
Sunday 19 THOMAS SUNDAY
Thursday 23 SAINT GEORGE
Sunday 26 Sunday of the Myrrh-Bearing Women

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

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

*Religious Education Students will attend Divine Liturgy at 9:30 am,
receive Holy Communion and then proceed to their Sunday School class.*

Ι Ε Ρ Ε Σ Α Κ Ο Λ Ο Υ Θ Ι Ε Σ

Μ Α Ρ Τ Ι Ο Σ

Κυριακή	1	Κυριακή Α' τῶν Νηστειῶν (τῆς Ὁρθοδοξίας)
Δευτέρα	2	Ακολουθία Μέγα Απόδειπνων <u>ώρα</u> 6:30μμ
Τετάρτη	4	Προαγιασμένη Λειτουργία <u>ώρα</u> 6:30μμ
Παρασκευή	6	Β' Χαιρετισμοί - <u>ώρα</u> 6:30μμ
Κυριακή	8	Κυριακή Β' τῶν Νηστειῶν - Γρηγόρου του Παλαμά Αρχιεπ. Θεσσαλονίκης)
Δευτέρα	9	Ακολουθία Μέγα Απόδειπνων <u>ώρα</u> 6:30μμ
Τετάρτη	11	<i>Παν ορθόδοξή</i> Προαγιασμένη Λειτουργία <u>ώρα</u> 6:30μμ <i>στον Άγιο Ανδρέα</i>
Παρασκευή	13	Γ' Χαιρετισμοί - <u>ώρα</u> 6:30μμ
Κυριακή	15	Κυριακή Γ' τῶν Νηστειῶν (τῆς Σταυροπροσκυνήσεως)
Δευτέρα	16	Ακολουθία Μέγα Απόδειπνων <u>ώρα</u> 6:30μμ
Τετάρτη	18	Προαγιασμένη Λειτουργία <u>ώρα</u> 6:30μμ
Παρασκευή	20	Δ' Χαιρετισμοί - <u>ώρα</u> 6:30μμ
Κυριακή	22	Κυριακή Δ' τῶν Νηστειῶν - τοῦ Ὁσίου Πατρὸς ἡμῶν Ἰωάννου τοῦ συγγραφέως) 25th ΜΑΡΤΙΟΥ ΠΡΟΓΡΑΜΜΑ ΕΛΛΗΝΙΚΟΥ ΑΠΟΓΕΥΜΑΤΙΝΟΥ ΣΧΟΛΕΙΟΥ
Δευτέρα	23	Ακολουθία Μέγα Απόδειπνων <u>ώρα</u> 6μμ
<i>Τρίτη</i>	<i>24</i>	<i>Εσπερινός στην Εκκλησιά JERSEY CITY ΕΥΑΓΓΕΛΙΣΜΟΣ ΤΗΣ ΘΕΟΤΟΚΟΥ <u>ώρα</u> 6μμ</i>
Τετάρτη	25	Ο ΕΥΑΓΓΕΛΙΣΜΟΣ ΤΗΣ ΘΕΟΤΟΚΟΥ «25η Μαρτίου» Ὁρθρος - <u>ώρα</u> 8πμ & Θεία Λειτουργία - <u>ώρα</u> 9πμ
Τετάρτη	25	Προαγιασμένη Λειτουργία <u>ώρα</u> 6:30μμ
Παρασκευή	27	Ακάθιστος Ὑμνος - <u>ώρα</u> 6:30μμ
Κυριακή	29	Κυριακή Ε' τῶν Νηστειῶν - Ὁσίας Μητρὸς ἡμῶν Μαρίας τῆς Αἰγυπτίας
Δευτέρα	30	Ακολουθία Μέγα Απόδειπνων <u>ώρα</u> 6:30μμ

Α Π Ρ Ι Λ Ι Ο Σ

Τετάρτη	1	Προαγιασμένη Λειτουργία <u>ώρα</u> 6:30μμ
Σάββατο	4	ΣΑΒΒΑΤΟΝ ΤΟῦ ΛΑΖΑΡΟΥ <u>ώρα</u> 9.00πμ Ὁρθρος & Θεία Λειτουργία
Κυριακή	5	Κυριακή τῶν Βαΐων Ἡ Ακολουθία του Νυμφίου <u>ώρα</u> 7μμ
Δεύτερα- Σάββατο	6- 11	ΙΕΡΕΣ ΑΚΟΛΟΥΘΙΕΣ ΜΕΓΑΛΗΣ ΕΒΔΟΜΑΔΑΣ
Κυριακή	12	Στις 1πμ ΑΝΑΣΤΑΣΙΜΗ Θεία Λειτουργία
Κυριακή	12	Στις 11πμ Ακολουθία του Εσπερινου της Αγάπης
Παρασκευή	17	+ΖΩΟΔΟΧΟΥ ΠΗΓΗΣ
Κυριακή	19	ΚΥΡΙΑΚΗ Β ΤΟΥ ΘΩΜΑ
Thursday	23	+ΑΓΙΟΥ ΓΕΩΡΓΙΟΥ
Κυριακή	26	Κυριακή Β ΤΟΥ ΘΩΜΑ

Την Κυριακή – Ὁρθρος - ώρα 8.15πμ & Θεία Λειτουργία - ώρα 9:30πμ
Τις καθημερινές – Ὁρθρος - ώρα 8πμ & Θεία Λειτουργία - ώρα 9.πμ

Οι μαθητές του Κατηχητικού σχολείου θα έρθουν πρώτα στην Θεία Λειτουργία ώρα 9:30πμ, μετά την Θεία Κοινωνία θα συνεχίσουνε στις τάξεις τους.

Learning to Live Great Lent Daily

Rev Fr John Theodosion

An Orthodox Reflection:

Each year, the Orthodox Church invites us once again into the sacred season of Great Lent. We notice the change immediately: darker vestments, more subdued hymns, longer services, deeper bows, and stricter fasting. Yet the greatest danger of Lent is not that it is demanding—but that we may treat it as something we merely observe rather than something we are meant to live.

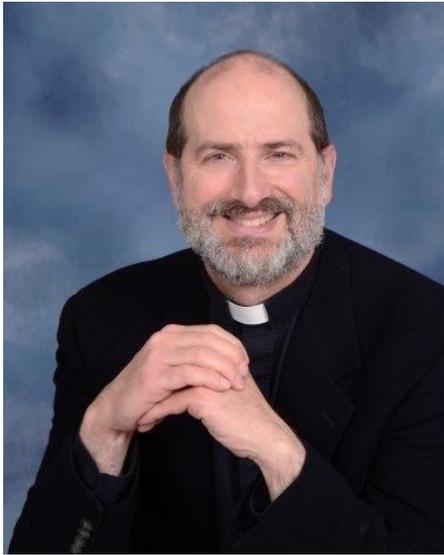
Great Lent is not a religious obligation to complete, nor a temporary program of spiritual discipline. It is a school of repentance, a way of life, and a daily invitation to return to God with our whole heart. Lent is meant to reshape how we pray, how we speak, how we eat, how we forgive, and ultimately how we love.

Lent Begins in the Heart

Our Lord's words in the Sermon on the Mount set the foundation for the Lenten journey:

"When you fast, do not be like the hypocrites... but when you fast, anoint your head and wash your face" (Matthew 6:16–17).

Christ does not abolish fasting; He assumes it. Yet He immediately directs our attention inward. True fasting is not about appearance or outward rigor but about inner transformation. As St. John Chrysostom reminds us, "The honor of fasting consists not in abstinence from food, but in the withdrawal from sinful practices."



For this reason, Great Lent begins each day not at the table, but in the heart. We may follow the fasting rules carefully, but if we do not struggle against anger, judgment, pride, or resentment, the fast remains incomplete. Lent calls us to examine not only what we consume, but what consumes us.

One Day at a Time

The Church never asks us to conquer Great Lent all at once. She gently teaches us to live it one day at a time. Each day becomes its own offering, its own return, its own opportunity for repentance.

This wisdom is beautifully expressed in the Prayer of St. Ephrem, which we repeat so often during the season. Rather than asking for extraordinary spiritual gifts, we pray for something profoundly simple: to see our own sins and not to judge our brother. This prayer reminds us that spiritual growth happens through small, faithful steps—through daily attentiveness rather than dramatic effort.

St. Dorotheos of Gaza compares the spiritual life to building a wall, stone by stone. Each prayer offered with sincerity, each moment of restraint, each act of humility contributes to the slow and steady work of transformation.

Prayer: Making Space for God

To live Lent daily is to make space for God in the rhythm of our lives. Lenten prayer is not primarily about quantity but about presence. The Church gives us rich spiritual tools—the

Prayer of St. Ephrem, the Jesus Prayer, the Psalms, and the Presanctified Liturgy—not as burdens, but as pathways back to communion with God.

Prayer during Lent teaches us perseverance. We pray even when we feel distracted or dry. We return again when our minds wander. As St. Theophan the Recluse wisely counsels, “Do not wait for the feeling to pray. Pray, and the feeling will come.” In this way, prayer becomes an act of trust rather than a performance.

Fasting: Training the Soul Through the Body

Fasting is perhaps the most visible aspect of Great Lent, yet it is often the most misunderstood. Orthodox fasting is not punishment, nor is it an end in itself. It is a form of spiritual training—an exercise that teaches the soul through the discipline of the body.

By fasting from food, we learn restraint. By experiencing hunger, we remember our dependence on God. By saying “no” to what is permitted, we gain strength to say “no” to what is sinful. Yet the Church is equally clear that fasting without love is empty. The Prophet Isaiah speaks sharply when fasting becomes detached from mercy, reminding us that the true fast loosens bonds of injustice and feeds the hungry (Isaiah 58).

If our fasting makes us irritable, impatient, or unkind, it reveals not failure but an invitation—to fast more deeply from sin than from food.

Repentance as Daily Return

At the heart of Great Lent lies repentance, not as despair or self-condemnation, but as hope-filled return. The Greek word *metanoia* means a change of mind, a reorientation of life. Each day

of Lent becomes a small journey home, echoing the path of the Prodigal Son.

The Church’s hymnography reminds us that Lent is not a season of gloom but of quiet joy. “Let us set out with joy upon the season of the Fast,” we sing, because repentance means that change is possible and mercy is always near.

St. Isaac the Syrian writes, “This life has been given to you for repentance; do not waste it on vain pursuits.” Lent teaches us to end each day not with discouragement, but with return—trusting that God receives us again and again.

Love Makes Lent Real

Finally, Great Lent must overflow into love. Without mercy, forgiveness, and generosity, the disciplines of Lent remain incomplete. True fasting softens the heart. True prayer opens the eyes. True repentance restores relationships.

St. Basil the Great famously reminds us that the food we do not eat belongs to the hungry. Lent lived authentically moves us outward—toward patience in our homes, kindness in our workplaces, forgiveness of old wounds, and generosity offered quietly and without display.

From Lent to Life

Great Lent is not an interruption of normal life; it is a return to life as God intends it to be. If we learn to live Lent daily—with humility, prayer, fasting, repentance, and love—then Pascha will not be merely a celebration on the calendar, but a resurrection experienced in the heart.

May this holy season teach us not only how to prepare for Easter, but how to live every day as people being healed, renewed, and led from death to life.

A Message from the President

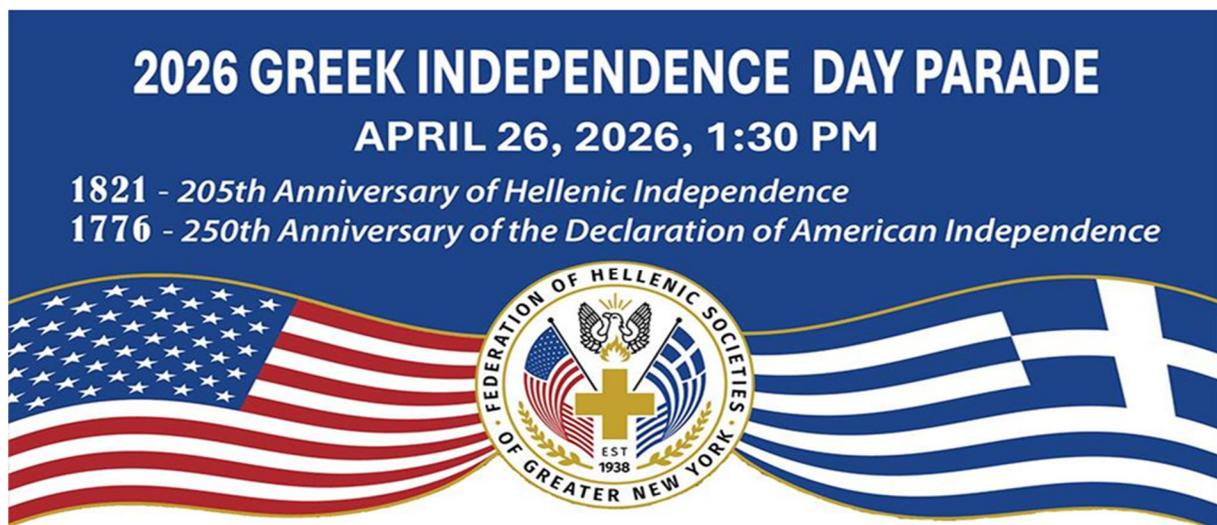
With deep humility and gratitude, I thank the parishioners of St. Andrew Greek Orthodox Church for the trust you have placed in me to serve as President. Having been a member of this parish for 29 years and having served in other roles within our church community, this responsibility is especially meaningful to me. St. Andrew is not just a parish; it is my spiritual home. I am truly honored to continue serving alongside our clergy, Parish Council, our Ministries and the organizations that support our mission, as well as the faithful stewards of this blessed community.



Our Church is a living body in Christ, rooted in the Holy Sacraments and strengthened by the love and commitment of its people. Our mission, vision, and values are lived each time we gather for Divine Liturgy, teach our children, care for one another, and serve those in need. As we move forward together, my goal is to support and strengthen these foundations while preserving what makes our parish special while ensuring that we remain vibrant, welcoming, and strong for future generations.

In our Orthodox faith, stewardship is a sacred expression of gratitude to God. Everything we have is a gift from Him, and when we offer back our time, talents, and treasure, we participate in His work. I invite each of us to reflect prayerfully on how we can continue to support our parish, not out of obligation, but out of love for Christ and His Church. When we give with joy and purpose, our entire community grows stronger.

No one leads alone. The Church flourishes when clergy, leadership, ministries and parishioners work together in unity and prayer. I ask for your prayers and your continued engagement as we walk this path together. May God grant us wisdom, unity of purpose, and a spirit of faithful stewardship. With faith in Christ and love for His Church, I am confident that St. Andrew will continue to shine as a beacon of Orthodox faith, fellowship, and service for many years to come.





SAINT ANDREW HELLENIC AFTERNOON SCHOOL

The Saint Andrew Hellenic Afternoon School proudly celebrates the 25th of March, honoring both the Annunciation of the Theotokos and Greek Independence Day. On this historic day, we remember the courage, faith, and sacrifices of those who fought for freedom, while celebrating the rich heritage, language, and traditions of Hellenism. Our students commemorate this dual celebration through poetry, song, dance, and reflections that keep our history alive and inspire pride in our cultural identity. Ζήτω η Ελλάδα!

Join us on **March 22, 2026** after church service. Our students will perform at the Saint Andrew auditorium. We look forward to seeing you there!

Save the dates

2026

BigGreekFestival

Friday, June 5

Saturday, June 6

Sunday, June 7

**Hope & Joy
Craft**

Please Join Us

Sunday March 8th

Following Church Services

All Children are Welcome

Made with Love

GOYA NEWS



Here's everything that's new with the GOYAN crew! February is another busy and exciting month for GOYA. Continuing from our very successful retreat on January 25 th with Fr. Symeon Williams, many of our GOYAnS teamed up with Roseland's GOYA to enjoy a fun-filled night at the Valentine's Dance in Holmdel, NJ on February 6th.

Sharing a bus to Holmdel was a good opportunity to spend time and catch up with our friends from our neighboring parish. The dance was very interesting, especially with the two big robots dancing in the crowd throughout the night. Everyone had a great time with old and new friends.



Our GOYA dancers have been practicing hard and are ready and very excited to represent St. Andrew at the annual Metropolitan Dance Festival (MDF) in Philadelphia the weekend of February 14th. They are confident that they will present a winning performance and continue the great success they experienced last year. At the same time, everyone has been working hard preparing for Sights & Sounds on March 7th in Westfield, NJ. Sights submissions look outstanding. Play, choral speaking, band and dance practices are all progressing nicely and promise to be amazing performances by everyone participating.



Looking further along into March, everyone has the opportunity to attend the Metropolis Oratorical Festival in Flemington, NJ on March 28 th. It promises to be a fun event and a great way to transition into Pascha preparations. We hope everyone has a spiritually rewarding Lenten season and look forward to seeing



you all at upcoming events. As always, we thank all our GOYAnS and parents for your participation and support.

Contributed by: Artemisia Baroulakis



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 8, 2026**. 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 2026 and Dollar Amount**

Philoptochos SaintAndrew
@StAndrewPhiloptochos



All donations should be mailed or delivered by April 2nd or earlier.

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



Geek Orthodox
Metropolis of
New Jersey

SAINT ANDREW GREEK ORTHODOX CHURCH PHILOPTOCHOS



The Virtue of Charity

Lent asks each of us to undergo a 40 day period of fasting in which we usually set aside meat and dairy. But giving up leaves a space that needs to be filled. The Church invites us into acquiring a virtue to fill that space. Philoptochos provides an opportunity for this virtue.

What is this virtue? CHARITY! To be a “friend of the poor” calls each of us to reflection about how we can be that friend, that person who can provide what someone needs. We typically think of food but so many people are in need of less tangible things. How do we respond to need? The prodigal son returned home to his father because of need. He arrogantly left home only to return humbly. Sadly, he was driven by his material needs but not for love of his father. His father never questioned his lost son and celebrated his return from death to life! The elder son failed to understand love and missed his opportunity for charity to both his father and brother. There is a need in all of us. Deep within us, something is missing.

Lent begins with Gospel readings. The publican and the Pharisee calls us to self reflection. How has Sin distanced us from the Father? Do we act our faith outwardly so all can see how righteous we are, or do we recognize our failure and condition of unrighteousness? How has Sin kept us from fellowship with our loving Father? The prodigal Son didn’t need his Father, only what was due to him. But living for himself, he quickly found himself empty, unable to provide for himself the very things he thought he had control over. It was his return that risked his father’s rejection but instead received his father’s love.

Philoptochos is defined as “Friends of the poor” but this “poor” isn’t just not having enough. It is the broken condition of a humanity sick from Sin. We realize our poverty in each other. Charity asks each of us to share what we have and who we are. The prodigal son returned out of a basic need for necessities while his older brother remained prodigal because he lacked love. To return to his father, he too needed to come and celebrate his brother’s return. Each of us is called to loving the way the father loves. Charity is a response to the call of Philoptochos to act out our faith, to fill that space of “giving up” and invite doing into the action that makes a difference to so many.

Jesus calls us to embrace an active faith. We are accountable for how we have faith and this is the Judgement (Matthew 25:31-46) in which Jesus tells us how we will come before God. The message is quite simply one of an activated faith. If we believe, how does it change our actions? Jesus tells us quite clearly “I was hungry and you gave Me no food; I was thirsty and you gave Me no drink; I was a stranger and you did not take Me in, naked and you did not clothe Me, sick and you did not visit Me”.

Each of these actions demands a relational response. Just as the father embraced his returning and son, we are called to embrace each other.

Philoptochos offers each member of St. Andrew to participate in doing our faith. We have many things that need to be done and this is your opportunity to help the “least of my brethren” as a positive fasting, a true virtue that can and does make a difference for so many and yourself.

We ask our St. Andrew families to continue supporting our Philoptochos Mission, by renewing your Philoptochos Membership, participate in our monthly meeting to keep informed of our ministries. Our yearly Tricky Tray fundraiser will take place May 8, 2026. We will reach out to our St. Andrew Community to ask for your help!

In the Service of the Lord,

Maro Nicolaou Schuster, VP Philoptochos

GUIDE TO THE LENTEN SERVICES

Monday

The Great Compline service occurs after Vespers and before midnight. At this time we review our thoughts, words and deeds of that day and ask God's mercy or forgiveness for our sins. We sin when we disobey God's commandments; the teachings of Jesus, who is also God; and the teachings of the Orthodox Church guided by the Holy Spirit, who is also God. Our God is the Holy Trinity - Father, Son and Holy Spirit - one God in Three Persons. (This is the best way humans can define the mystery of God.) We ask the Theotokos, Jesus' mother, to pray for us and to protect us. The Great Compline reminds us to live a Christian life every day. We sing this hymn or refrain between the chanted verses that praise God: *O Lord of the Powers be with us, for in times of distress, we have no other help but You, Lord of the Powers, be with us.* We kneel when singing this hymn.

Wednesday

The Liturgy of the Pre-Sanctified Gifts is part Vespers (the service on Saturday evenings) and part Liturgy (the Sunday mornings worship service). There are no Liturgies on the weekdays of the Great Fast. Therefore, the Church offers us Holy Communion - sanctified or blessed on the previous Sunday - in the middle of the week to give us the strength to continue through the Great Fast. The Communion hymn is: *O taste and see how good the Lord is.*

Friday

Salutations or Akathist to the Theotokos On the Fridays of the Great Fast we sing praises to the Virgin Mary. The Akathist Hymn is a poem with twenty-four stanzas, authored by Patriarch Germanos I (715-730). It is an alphabetic acrostic - every stanza begins with a letter of the Greek alphabet, from alpha through omega.

The service begins with the Small Compline. On the first four Fridays of the Great Fast, we chant six stanzas of the poem; the service is named the *Salutations* (Greetings) to the Theotokos. On the fifth Friday, we chant all four stanzas. In between each stanza, we chant segments of a long poem by St. Joseph the Hymnographer (died April 3, 886).

The words of the Akathist Hymn remind us that the Theotokos intercedes for us - brings our prayers to her son Jesus, watches over us, and at time, actually protects us from harm. The word *akathist* means "without sitting."

Religious Education Department

One of our major concerns is Attendance, especially in the 5-12 grades. We cannot stress more urgently the need to bring your children to Sunday religious education. Religious education establishes the foundation of our Orthodox faith. Unless we all understand that the Church is a hospital for the salvation of our souls, we will never recognize how much each of us is in need of spiritual healing. A healthy spiritual life means a healthy bodily life. Through the Church we become more than the limited reality of our worldly needs. We all are called into a life giving fellowship with God through the revelation of Jesus Christ. Religious education is not something we should neglect because it might be an inconvenience to come to Church. Each of us, children and adults, is called to respond to God. To do this effectively, we need to know our faith at a more substantial level of engagement.

As we enter Lent, please consider “taking on” a deeper commitment to religious education for both you and your family. Lent isn’t just “giving up” on something as an outward action but an inward “taking up” for healing. Lent is the engaging focus on Jesus for our salvation. Please use this very special time of spiritual focus to participate in our religious education ministries. It is in Church that we recover the sense of urgency our soul has for spiritual healing, particularly during these challenging world issues.

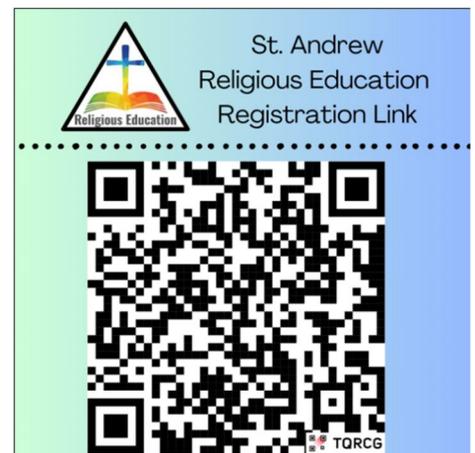
During Lent the important virtue of charity allows each of us to act towards our needy neighbors. Here is the opportunity to visit those in need of some company. We are encouraged to participate in food drives and make donations to organizations that offer various levels of help for the needy. Lent is both an inward journey and an outward action. We also urge those about to participate in the Oratorical Festival to finalize their presentation and practice it. This is a wonderful chance for classes to hear the speeches and maybe be inspired to get involved.

Please make your best effort to be part of our religious education ministries during this very special spiritual season of Lent.

We wish you a blessed Lenten journey!!!

In the Service of the Lord,

Maro Nicolaou Schuster





GREEK ORTHODOX METROPOLIS OF NEW JERSEY

ΙΕΡΑ ΜΗΤΡΟΠΟΛΙΣ ΝΕΑΣ ΙΕΡΣΕΗΣ

February 9, 2026

To the Very Reverend and Reverend Clergy,
Distinguished Members of the Metropolis Council,
Beloved Archons of the Order of St. Andrew,
Esteemed Members of the Parish Councils and Philoptochos Sisterhood,
Dedicated Members of the Parish Organizations, and
Devoted Orthodox Faithful of the
Greek Orthodox Metropolis of New Jersey

My beloved in the Lord,

It is my great joy to announce to you the continuation of the *Walking With Christ* initiative. Created two years ago, this most important ministry of our sacred Metropolis of New Jersey is being offered solely for the benefit of our beloved Seminarians and Masters of Divinity Candidates studying at Hellenic College/Holy Cross Greek Orthodox School of Theology. With the cooperation of the most dedicated women of our Metropolis of New Jersey Philoptochos Society, the Metropolis organizes every two years a fundraising luncheon, the proceeds of which are exclusively used to provide our future Clergymen and future lay leaders with much needed scholarships during their studies at our beloved "Scholi."

Accordingly, I am very proud to inform all the faithful of our sacred Metropolis that the *Second Walking with Christ Seminarian Benefit Luncheon* will take place on *Saturday, March 14, 2026, at the St. Nicholas Greek Orthodox Church in Wyckoff, New Jersey, beginning at 11:00am*. Tickets are now available for purchase at a cost of *\$125.00 per person* and may be reserved at <https://forms.gle/d7HB7CrBmV7sDYpi9>. Additionally, Sponsorship Opportunities at various levels are available for yourselves, your parishes, your Philoptochos Chapters, parish organizations or your beloved parishioners to make a much-appreciated investment the future of our Orthodox Church and our sacred Metropolis.

For questions or more information please contact the event co-chairman, the Rev. Protopresbyter Gregory Gilbert at chancellor@nj.goarch.org or at 908-301-0500.

Thanking you in advance for your love and support for our seminarians and praying that our loving Lord continues to bless you with every good and perfect gift from above, I remain

With Paternal Love and Blessings,

Metropolitan Agostolo
†APOSTOLOS
Metropolitan of New Jersey



GREEK ORTHODOX METROPOLIS OF NEW JERSEY

ΙΕΡΑ ΜΗΤΡΟΠΟΛΙΣ ΝΕΑΣ ΙΕΡΣΕΗΣ

Reflections of His Eminence Metropolitan Apostolos of New Jersey for the journey of the Great Lent.

My Beloved brother Clergy and blessed Faithful children in the Lord,

With sacred compunction and spiritual joy, we enter once again the Holy and Great Lent, this “arena of ascetic struggle,” as it is beautifully described by His All-Holiness, Ecumenical Patriarch Bartholomew, who reminds us that this season is not a burden, but a gift—“a spiritual spring,” a period illumined by the light of the Resurrection.

The Apostle Paul exhorts us: “Now is the acceptable time; now is the day of salvation” (2 Corinthians 6:2). Great Lent is precisely this sacred time: a journey of repentance, humility, fasting, and prayer, with our eyes fixed upon the life-giving Cross of the Lord. As we advance toward Holy Pascha, we do not walk in darkness, but in hope, for the Cross leads always to the empty Tomb and to the joy that “no one will take from you” (John 16:22).

His All-Holiness has wisely emphasized that asceticism is not foreign to the life of the Church, nor a denial of joy, but “another word for Christian existence.” True asceticism is ecclesial, not individualistic. It is not self-justification, but self-offering; not self-destruction, but the transformation of the heart. As the tradition of the Gerontikon teaches: “We have been instructed not to destroy the body, but to destroy the passions.” In this spirit, our fasting becomes a means of freedom—freedom from egoism, from attachment, from the illusion that life consists in possessions (cf. Luke 12:15).

Great Lent is never a solitary path. It is the common struggle of the Body of Christ. Repentance, forgiveness, almsgiving, and prayer are inseparably woven together. Our Lord reminds us: “When you fast... when you pray... when you give alms” (Matthew 6:1–18). These are not isolated acts, but expressions of one unified life in Christ.

In an age marked by confusion and fragmentation, the Church offers the healing experience of communion. Great Lent calls us to rediscover the Eucharistic heart of our existence. Every ascetical effort finds its fulfillment in the Divine Liturgy, in thanksgiving and doxology, in the foretaste of the Kingdom. The Resurrection of Christ is “the hope within us” (1 Peter 3:15) and the radiant horizon toward which we journey.

We are not alone in this sacred struggle. The benevolence of the Triune God sustains us; the intercessions of the All-Holy Theotokos protect us; and the prayers of the saints accompany us. As we recall the historic gratitude of the faithful who chanted the Akathist Hymn in thanksgiving to the Mother of God, so too we entrust our cities, our parishes, and our families to her maternal care.

My beloved clergy, we have the commitment to lead the people of God with patience, discernment, and love. Be living examples of repentance and hope, guiding the faithful not merely by word, but by the witness of your life.

Let’s embrace this season not with gloom, but with expectation. Lent is a “second baptism,” a renewal of grace, a return to the Father who awaits us with open arms (cf. Luke 15:20).

May the Lord grant us all a blessed and fruitful Fast, marked by prayer, adorned with forgiveness, and crowned with love so that sanctified in Him and “speaking the truth in love” (Ephesians 4:15), we may arrive together at the radiant joy of His Holy and Saving Resurrection. Amen.



GREEK ORTHODOX METROPOLIS OF NEW JERSEY

ΙΕΡΑ ΜΗΤΡΟΠΟΛΙΣ ΝΕΑΣ ΙΕΡΣΕΗΣ

Για την Έναρξη της Αγίας και Μεγάλης Τεσσαρακοστής 2026

Αγαπητοί μου αδελφοί κληρικοί και ευλογημένα παιδιά εν Κυρίω,

Με κατάνυξη και πνευματική χαρά εισερχόμαστε και πάλι στην Αγία και Μεγάλη Τεσσαρακοστή, αυτό το «στάδιο των αρετών» και «πνευματική άνοιξη», όπως χαρακτηριστικά τονίζει η Α.Θ.Π. ο Οικουμενικός Πατριάρχης Βαρθολομαίος. Η περίοδος αυτή δεν είναι βάρος, αλλά δώρο Θεού· είναι καιρός φωτισμένος ήδη από το φως της Αναστάσεως.

Ο Απόστολος Παύλος μας υπενθυμίζει: «Τώρα είναι καιρός ευπρόσδεκτος, τώρα είναι ημέρα σωτηρίας» (Β' Κορ. 6,2). Η Μεγάλη Τεσσαρακοστή είναι ακριβώς αυτός ο ιερός χρόνος: πορεία μετανοίας, ταπείνωσης, νηστείας και προσευχής, με το βλέμμα της καρδιάς μας στραμμένο στον ζωοποιό Σταυρό του Κυρίου. Πορευόμαστε προς το Άγιο Πάσχα όχι μέσα στο σκοτάδι, αλλά μέσα στην ελπίδα, γιατί ο Σταυρός οδηγεί πάντοτε στην Ανάσταση και στη χαρά «που κανείς δεν μπορεί να μας αφαιρέσει» (Ιω. 16,22).

Όπως υπογραμμίζει ο Παναγιώτατος, η άσκηση δεν είναι κάτι ξένο προς τη ζωή της Εκκλησίας ούτε άρνηση της χαράς. Είναι τρόπος ύπαρξης εν Χριστώ. Η γνήσια άσκηση είναι εκκλησιαστικό γεγονός και όχι ατομικό κατόρθωμα. Δεν οδηγεί σε αυτοδικαίωση, αλλά σε αυτοπροσφορά. Δεν καταστρέφει το σώμα, αλλά θεραπεύει τα πάθη. Σύμφωνα με την πατερική σοφία, «δεν διδαχθήκαμε να θανατώνουμε

το σώμα, αλλά τα πάθη». Έτσι, η νηστεία γίνεται πηγή ελευθερίας: ελευθερία από τον εγωισμό, από την προσκόλληση στα υλικά αγαθά, από την ψευδαίσθηση ότι η ζωή εξαρτάται από όσα κατέχουμε (πρβλ. Λουκ. 12,15).

Αγαπητοί μου, Η Τεσσαρακοστή δεν είναι μοναχικός δρόμος, αλλά κοινός αγώνας όλου του Σώματος του Χριστού. Μετάνοια, συγχώρηση, ελεημοσύνη και προσευχή είναι αδιάσπαστα ενωμένες. Ο Κύριος μάς διδάσκει: «Όταν νηστεύετε... όταν προσεύχεστε... όταν δίνετε ελεημοσύνη» (Ματθ. 6,1-18). Όλα αυτά συνθέτουν μία ενιαία, ευχαριστιακή και αναστάσιμη ζωή.

Σε μια εποχή σύγχυσης και αποξένωσης, η Εκκλησία προσφέρει την εμπειρία της κοινωνίας και της ελπίδας. Η Ανάσταση του Χριστού είναι το θεμέλιο της πίστης μας και ο φωτεινός ορίζοντας «της ελπίδας που έχουμε μέσα μας» (Α' Πέτρ. 3,15).

Δεν βαδίζουμε μόνοι. Η χάρη του Τριαδικού Θεού μας ενισχύει, η προστασία της Υπεραγίας Θεοτόκου μας σκεπάζει και οι πρεσβείες των Αγίων μας συνοδεύουν.

Εύχομαι σε όλους σας καλή και ευλογημένη Αγία και Μεγάλη Τεσσαρακοστή μία πορεία με υπομονή και πίστη, με ευχαριστία και δοξολογία, ώστε να αξιωθούμε με υγεία να φθάσουμε όλοι μαζί στη λαμπροφόρο ημέρα της Αναστάσεως. Αμήν.

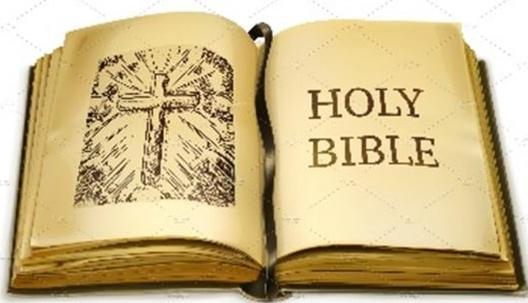


Orthodoxy 101

*Will return after Lent.
Stay Tuned!*

Bible Study

*Will Return after Lent.
Stay Tuned!*



Lenten Study

*Fridays at 10:30 am:
March: 6, 20, 27*



Agape – Αγάπη

Luncheons on Thursday at 11:30am
Mar 26, Apr 23, May 28, Jun 11

For more information contact: **Julie I.** 201-602-1359,
Joanne D.V. 973-432-1950 or **Irene L.** 973-479-5221

Knitting, Crochet & Pillow **Ministry**

Looking for a meaningful and creative way to give back? Come be part of a warm and welcoming ministry at

Saint Andrew Social Hall on Wednesdays
DAYTIME: 11 AM – 2 PM on Mar: 4 & 18,
Apr: 15 & 29, May: 13 & 27

*This is a non-denominational ministry. All are welcome!
Bring a friend and join us in crafting for a cause!*





DAUGHTERS OF PENELOPE ALEXANDER # 250

CELEBRATES THEIR 74TH YEAR

WITH A VISIT FROM OUR

DISTRICT #5 LODGE

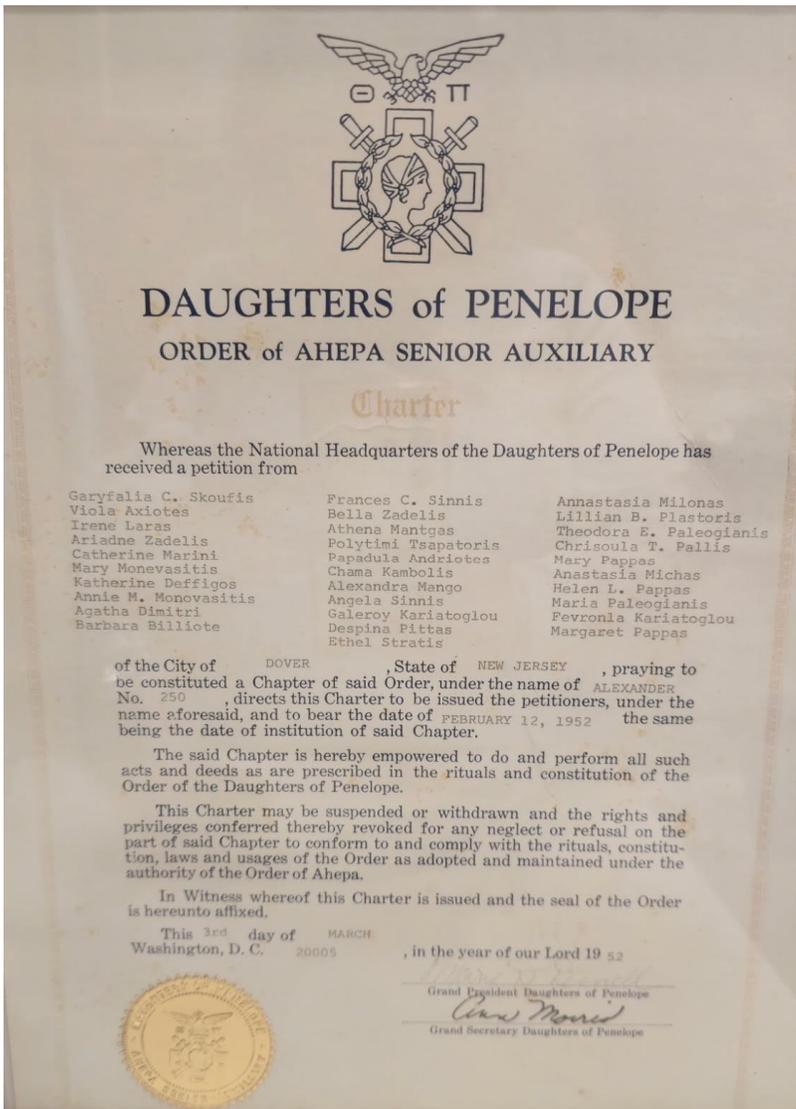
**Join the DOP and help
us to continue their
legacy!**

Contact

Dimitra Pallis

dop.alexander250.rand

olph@gmail.com



My dearest church family,

As I stand here today, I am filled with gratitude and a deep sense of nostalgia. Thank you for being here to celebrate this significant milestone in my life.

I want to begin by expressing my heartfelt appreciation for your support and friendship throughout the years. It has truly been a privilege to serve and to work alongside such wonderful people

Over the many years of service at Saint Andrew, I have witnessed — and hopefully contributed in some small way — to meaningful milestones in the life of our parish:

- The transition from manual, labor-intensive recordkeeping to electronic systems and online communication that allow us to serve more efficiently and stay better connected.
- The journey from a simple groundbreaking ceremony for what once seemed an immense and daunting project to the completion of our beautiful and welcoming community center, now filled with gatherings and celebrations.
- The evolution of our Greek Festival — from outdoor tents in the church parking lot with limited facilities to vibrant indoor festivals supported by a professional kitchen and so many devoted volunteers.



- The blessing of dedicated classrooms for Greek and Sunday School programs, replacing the temporary dividers and makeshift spaces we once used.

These changes reflect the remarkable growth and progress of our parish.

I would like to thank Fr. John, who has officiated countless sacraments — Weddings, Baptisms, Chrismations, and, sadly, Funerals — always with patience, compassion, and guidance. I was privileged to play a small role in preparing for many of these sacred moments. but each reminded me of the strength and faith that bind our community together.

Throughout the years, I have had the honor of working alongside many beautiful souls — some who are no longer with us and others who have moved on. I carry their memories with me. We are truly blessed with vibrant ministries and dedicated volunteers whose generosity and devotion have humbled and inspired me daily. Because of you, this was never just a job — it was a cherished calling.

I would also like to thank the organizers of this wonderful celebration — Maro Schuster, Nick Monokandilos, John Paxos, Dimitra Pallis,

Maria Galvin, Jack and Betty Kelly and all the others I may have missed. Your thoughtfulness and care mean more to me than I can say. Seeing so many familiar faces gathered here today truly warms my heart.

As I begin this new chapter, I look forward to spending more time with family — here, in Greece, in Montreal, and in Michigan — and perhaps doing a bit more traveling. While retirement brings change, the friendships formed here and the memories we share will remain with me always.

I am confident in the future of our church and have faith in where it is headed. Please give your support to my replacement Christen Demnitz as well as to our financial administrator Despina Gribas. I trust that God will continue to guide and bless this community. If I have done anything well, it is because I was surrounded by good people.

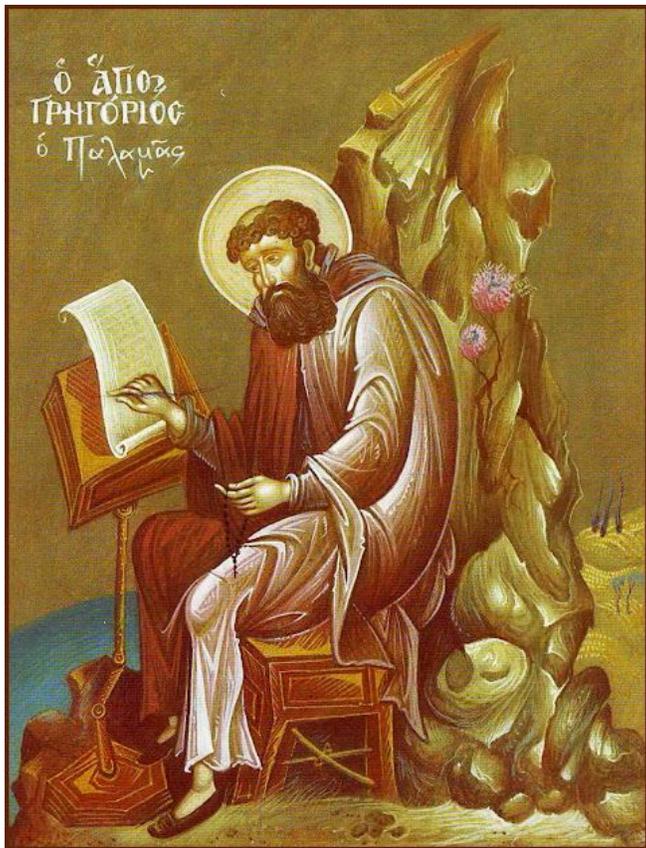
I look forward to continuing to see all of you at Saint Andrew on Sundays at coffee hour and at the many services and wonderful events that take place in our vibrant parish.

Thank you for this unforgettable send-off. You will always be in my heart. ❤️



The Life of St. Gregory Palamas...

1296-1359



St. Gregory Palamas is one of the greatest saints of our Church because he clearly described and explained God's vision for our life: to know Him, to experience Him, to share His life, to become one with Him...

...EXPERIENCING GOD

What is most important about St. Gregory Palamas is not the details of his life but his clear explanation of the Orthodox Faith: the Orthodox teaching about God's vision for our lives. Gregory taught that we cannot experience God through education, philosophy, intellectual discussion and debates. God is a person with whom we are to be in a relationship, not a topic to be discussed or facts to memorize. He taught that God desires us to know Him, to experience Him, to share His life, to become one with Him. Even today, there exists a tendency in some non-Orthodox Churches to focus on knowing about

God and these churches resemble lecture halls in which pastors deliver lengthy sermons which are the focus of the Sunday worship. The center of these churches is a man in a pulpit rather than the presence of God on the holy altar. The emphasis seems to be learning about God more than experiencing God. Gregory studied the Holy Scriptures, read the early Church Fathers and learned from his own experience on Mount Athos that it was possible to know and experience God in this life. This is what our Lord prayed for in His final prayer before His passion and death, that we share His life and become one with Him:

May they all be one, as You, Father, are in Me and I in You, so also may they be in Us. (John 17:21)

The Holy Apostle Peter says we are destined and called to "partake of the divine nature". (2 Peter 1:4)

St. Gregory was vehemently opposed by other theologians among them a man named Barlaam who taught that education and learning are more valuable than hesychastic prayer. Barlaam said it was heresy to claim that one could know God, as a prayer of the Divine Liturgy says: "You are God, ineffable, inconceivable, invisible, incomprehensible..." Gregory agreed that God was unknowable and beyond human approach. But he drew a distinction between knowing God in His essence and knowing God in his energies or actions, the means by which He acts. St. Gregory knew the teaching of the early Church, especially the fourth century St. Basil the Great who taught:

We know our God from his energies, but we do not claim that we can draw near to His essence. For his energies come down to us, but His essence remains unapproachable. (Letter 234)

St. Gregory used the image of the sun: it is impossible to approach the essence or the center of the sun but it is possible to experience

the energy of the sun: its light and warmth. Gregory said that through hesychasm, men and women can experience the light of God just as the apostles experienced the light of God streaming through the Body of Jesus at His Transfiguration.

FOR ME?

Essence....energies....hesychasm....what does this have to say to my life? My life consists of work, mortgage, bills, family. In the midst of our busy lives we need to remember and keep in focus the meaning and purpose of life. Do all the things I experience each day have a higher meaning and purpose? Is there a goal to my life? Another hospice patient that I once visited had a large poster hanging over his bed. The poster pictured a mansion on a hill overlooking the ocean. In the open garage doors were several expensive cars such as a Mercedes, BMW, Lamborghini. The caption on the poster read: "Justification for a Higher Education". This seemed to be the man's motivation and goal in life: to accumulate "stuff". Unfortunately he was dying of cancer and never obtained the house and the cars he was striving for. What he did accumulate was all being left behind. God's desire for us is something better than an expensive piece of machinery....He wants to know Him, to share His very life, to become one with Him in a relationship that will have no end. This is what St. Gregory Palamas reminds us. This is the purpose of our prayer, liturgical services, fasting, struggling against our sinful passions.

For us priests, the life and teachings of St. Gregory offer another challenge. How do we become good priest and servants of Christ? The temptation is to seek more education and advanced degrees: Masters degrees, Doctoral degrees. While clergy do need a solid theological education along with education in the arts and

sciences, the teaching of St. Gregory Palamas reminds us that fruitful, worthy priestly ministry is measured by the time spent on our knees rather than sitting in a classroom. The teaching of St. Gregory reminds us that the study of theology is not an academic exercise but a tool in coming to know God, to experience Him, to enter into communion with Him.

*Your tongue, watchful in teaching,
rings in the ears of our heart and awakens the
souls of the slothful.
Your words, inspired by God are a ladder leading
us from earth to heaven.
O Gregory, wonder of Thessalonica, pray to
Christ without ceasing, that we who honor you
may be illumined with the divine light.*

-Vespers of the 2nd Sunday of Great Lent

- Father Edward Pehanich (as seen on acrod.org)

"The soul completely dominated by its desire for spiritual instruction is never sated.

It is because of this that Wisdom says of herself, 'Those who eat Me will still be hungry' (Eccles. 24:21); while the Lord, who has instilled this divine desire in the soul, says of Mary who chose 'what is best' that it will not be taken away from her (cf. Luke 10:42)."

-Saint Gregory Palamas

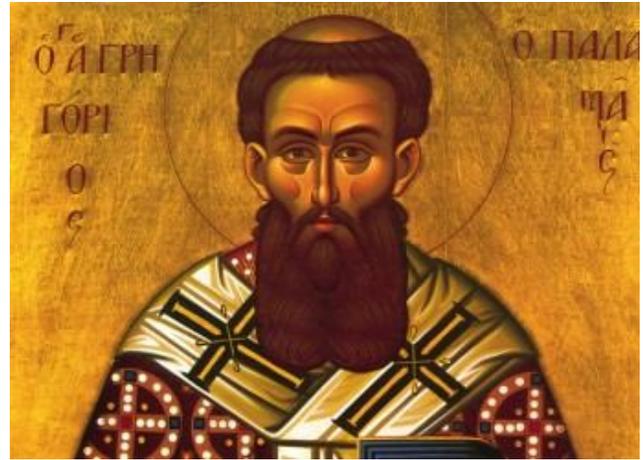
Ο ΓΡΗΓΟΡΙΟΣ ΠΑΛΑΜΑΣ

Άγιος της Ορθόδοξης Εκκλησίας, η μνήμη του οποίου τιμάται στις 14 Νοεμβρίου και τη δεύτερη Κυριακή της Μεγάλης Τεσσαρακοστής (Β' Νηστειών). Ο Γρηγόριος Παλαμάς διετέλεσε αρχιεπίσκοπος Θεσσαλονίκης (1347-1359) και αναδείχθηκε ως ο κύριος εκπρόσωπος της Ησυχαστικής Θεολογίας κι ένας από τους σπουδαιότερους και επιδραστικότερους θεολόγους της Ορθοδοξίας.

Ο Γρηγόριος Παλαμάς γεννήθηκε το 1296 στην Κωνσταντινούπολη. Μετά τις εγκύκλιες σπουδές παρακολούθησε μαθήματα στην ανώτερη σχολή της γενέτειράς του, κοντά στον φιλόσοφο Θεόδωρο Μετοχίτη. Διέκοψε, όμως, τις σπουδές του για να αφιερωθεί στον ασκητισμό στο όρος Παπίκιο της Ροδόπης. Μυήθηκε στην άσκηση της νοεράς προσευχής (ή «προσευχή της καρδιάς»), που είναι η βάση της ησυχαστικής μεθόδου προσευχής, από τον Πατριάρχη Κωνσταντινουπόλεως Αθανάσιο Α' και τον επίσκοπο Φιλαδελφείας Θεόληπτο. Μετά το Παπίκιο όρος κατέφυγε στο Άγιο Όρος, όπου ασκήτευσε μέχρι το 1331. Ενδιάμεσα χειροτονήθηκε πρεσβύτερος, το 1326, στη Θεσσαλονίκη.

Στο θεολογικό προσκήνιο εμφανίστηκε κατά την περίοδο των λεγόμενων «ησυχαστικών ερίδων», που αφορούσε το δόγμα της φύσης του Θεού και των μεθόδων προσευχής, και κυριαρχήθηκε από την αντιπαράθεση του Γρηγορίου Παλαμά με τον δυτικίζοντα Βαρλαάμ Καλαβρό, λόγιο έλληνα μοναχό από τη Νότια Ιταλία. Ο Βαρλαάμ τόνιζε ότι μπορούμε να γνωρίσουμε τον Θεό μόνο έμμεσα και όχι άμεσα, όπως πίστευαν οι Ησυχαστές.

Ο Γρηγόριος ανέλαβε να τους υπερασπιστεί, αναπτύσσοντας τη διάκριση μεταξύ ουσίας και ενεργειών του Θεού. Υποστήριξε ότι γνωρίζουμε τις ενέργειες του Θεού, αλλά όχι την ουσία Του. Σε γενικές γραμμές, υπερασπίστηκε την παράδοση των Πατέρων της εκκλησίας, απέναντι στον κίνδυνο αλλοίωσης της πίστης από την



ορθολογιστική εισβολή του φιλοσοφικού στοχασμού, που εκπορευόταν από τη Δύση.

Η διδασκαλία του επικυρώθηκε από δύο τοπικές συνόδους, που συνήλθαν στην Κωνσταντινούπολη, το 1341 και το 1351. Οι σύνοδοι αυτές δεν αναγνωρίζονται από τη Δυτική Χριστιανοσύνη, αν και πολλοί δυτικοί χριστιανοί δέχονται τη θεολογία του Παλαμά.

Το όνομά του ενεπλάκη στις δυναστικές διαμάχες του Βυζαντίου και φυλακίστηκε ως οπαδός του διεκδικητή του θρόνου Ιωάννη Καντακουζηνού, με απόφαση του Πατριάρχη Κωνσταντινουπόλεως Ιωάννη Καλέκα, φίλου του Βαρλαάμ. Μετά την άνοδο του Ιωάννη Καντακουζηνού στο θρόνο του Βυζαντίου, το 1346, ο Καλέκας καθαιρέθηκε και νέος πατριάρχης εκλέχθηκε ο Ισίδωρος Βουχεράς, φίλος του Παλαμά.

Το 1347 εκλέχθηκε αρχιεπίσκοπος Θεσσαλονίκης και ανέλαβε τα καθήκοντά του τρία χρόνια αργότερα, καθώς παρεμποδίστηκε από την παράταξη των Ζηλωτών, που ήταν αντίπαλοι του αυτοκράτορα Ιωάννη Καντακουζηνού.

Ο Γρηγόριος Παλαμάς απεδέμησε εις Κύριον στις 14 Νοεμβρίου 1359, σε ηλικία 63 ετών. Το 1368 αγιοποιήθηκε με απόφαση του Πατριάρχη Κωνσταντινουπόλεως Φιλόθεου Κόκκινου. Τα λείψανά του φυλάσσονται στο Μητροπολιτικό Καθεδρικό Ναό της Θεσσαλονίκης, που φέρει το όνομά του.

A.H.E.P.A. News

This past Dec. 18, the Morris Co. 300 chapter held its 2nd Annual Bourbon Night at Jersey Spirits Distilling in Fairfield. A final accounting was given at our February meeting. A motion was passed to make a contribution to the 1st Trinity Lutheran Church in Dover. St. Andrew hosts its Faith Kitchen there and the various church organizations, of which the A.H.E.P.A. is one, donate the food items used for cooking. In allowing us to use its facilities the church incurs certain costs, such as gas and electricity, for which they are not reimbursed. This donation will help offset some of their expenses and express our appreciation to them for allowing us to use their kitchen and dining hall.

Our 2026 events started with the District Hellenic History Tournament on Jan. 24 at the St. Thomas Church in Cherry Hill. Thirteen teams competed. The tournament consisted of a series of questions on Greek history from ancient times to the present. Our chapter sponsored one team. Although they did not place, it should be noted that the team picked up steam finishing strong. If we can get more youths involved the chapter is willing to host more than one team for next year.

The District Bowling Tournament is a combined event with the Daughters of Penelope. It took place at Bowlero North Brunswick on Feb. 28th. Children and grandchildren could participate. Any noteworthy accomplishments by people from Randolph will be provided in the April issue.



There will be a District Workshop on Mar. 14 at St. George in Ocean. The A.H.E.P.A. is looking to establish a data base to help those seeking to establish a career path. The lead is an Ahepan from the Roseland chapter who is working on establishing a website. Once the site has been established we would like Ahepans from all professional fields to input whatever experience and knowledge that they have in their field to those seeking to learn more about a possible career path. More information on this will follow.

The chapter's first event will be our 2nd Annual Brew Night with the Eagle Rock Chapter. It is scheduled for Mar. 24 at Double Tap in Whippany. A tour of this facility is trying to be arranged. The cost is \$50. For those desiring them, cigars will be sold that night.

There are more events being planned. One possible event will be a boat cruise in the Manhattan area or up the Hudson River. It will be a late spring or summer event. Open to the community it would be a fun event for families. Details will follow in future articles. Our annual Cigar Night has been set. The venue will be the same. It will be at The Knoll in Boonton on Oct. 15. Cigar smoking will be outdoors in a heated canopy. Even if you don't smoke, the food is good and plentiful and a cash bar will be available. Please bring your wives and make it a festive couples night.

The Joy of Lent

We are now in Lent, a 40 day spiritual journey to Pascha. For many of us, this has become an unpleasant period of “giving” something up, usually foods such as meat and dairy. But we can do without these because there are plenty of replacement foods that will keep us satisfied. While we outwardly “observe” Lent, inwardly we just haven’t connected. Is this the purpose of Lent? What are you doing anyway?



We need to recognize that we are walking with Christ towards the Cross. Suppose you knew that you had 40 days to live; how would you live? How seriously would you focus on the spiritual health of your soul? Are you like the desperate Prodigal Son whose life depended totally on his father’s mercy or like the older brother absent to the presence of that merciful father? Lent brings us to the center of how we live our lives. There are many who see Lent as a time of joy. Sadly, for most of us, the “giving up” becomes our center and this makes the journey an unpleasant struggle.

There are two realities about Lent. The first is to recognize that we don’t just “give up” on something. This creates a space waiting to be filled. The very thing you give up becomes the thing that wants you back. Without anything else there, this becomes a relentless struggle. You have to put something else into that space. The ascetics realized that giving up on any passion requires a virtue to occupy the empty space. This means that Lent isn’t passive. It’s like making a commitment to losing weight; now you have to exercise, eat differently, adjust your attitudes. You have to DO something.

The second reality is to have a purpose and it can’t just be that you are an Orthodox Christian and this is what we do each year. Pascha is never simply an historical remembrance. Each of us needs this time to reflect on the very reasons we even engage meaningfully this event in our current world

context. Has Jesus’ victory on the Cross lost its significance? What victory? Do we even understand the human predicament? Look around you and ask yourself - What matters?

What kind of a virtue can I place into the empty space of my giving up? The temptation to replace meat or dairy with pasta or high protein vegetables may be a healthy alternative, but food still centers you and if food centers you, YOU are at the center. Your needs are taking

priority. Suppose each time you feel that desire to eat but instead of reaching for a filling food, you open the Bible and read a Psalm. As you begin to “read” can it become a prayer? Finally, has God become your center? Are you now still hungry? Here is a simple virtue. If practiced each time you are called back to your center, turn instead to God. Like a seed that you water, God’s word will begin to grow within your heart. The virtue will be real enough to fill any empty space.

Another way to fill empty spaces is to come to Church and enter into the journey of worship. There are many more services offered. Monday is Compline where we come before ourselves and beg God for His mercy. Wednesday we participate in the pre-sanctified Body of Christ to strengthen us in our journey. Friday we focus on the Mother of God and give our heartfelt thanks for what she has given to all of us. During this Lenten period, every Sunday should bring each of us to Christ through His presence in the Eucharist. Here we are re-centered, the presence of Christ now filling us with ever growing joy. It also brings each of us into community. We share our journey with fellow Orthodox Christians.

Many of you do the minimum but could this be why Lent has become an “inconvenience” rather than a joy? If you are honest with yourself, what could you say about your spiritual life? Lent is not designed to inconvenience you, but if inconvenience finally gets you to exam your Orthodox spiritual living, isn’t it

good? Jesus is very hard on a “lukewarm” spiritual life. The Epistle of James boldly states that any faith without “works”, without a life in action, might as well be a belief in flying dragons breathing fire!

It is imperative that your Lenten journey activates your Orthodox spiritual life, not merely doing a few “get by” things. As we draw closer to Pascha the Church slowly fills and then becomes so over crowded people are standing outside. This ought to be every Sunday! What are they giving away on that particular Sunday that is also available every Sunday? Pascha isn’t simply a “showing up” so God still knows you. If you love someone deeply, you never just “show up”!

Maybe Lent is just what the doctor ordered for your spiritual illness, for your soul that is sick because Sin has separated each of us from God. Jesus’ life, His long journey to a painful crucifixion, is His invitation to spiritual healing. We have always been challenged by the world to reject God’s love. Lent is your time to reject any vision of you and the world that is rejecting life. We have been created for an eternal relationship of love, one that in Jesus is now actively available to us.

Make this Lent something joyful. Give up but take on. Come to Church and share in the fellowship of all Orthodox Christians walking with Jesus into Life. See you there!

-Herbert Schuster ◆

Lent is... by Christ Haritos

We have entered the period of the Great Lent. More than likely our first thoughts are how our eating habits will change. Lent encompasses more than this. The Lenten aspect that seems to trouble us the most is the abstinence from meat and meat products. Abstinence from these will lead surely to a loss of weight. As Fthr. Eugenius of St. George in Ocean, often states that if this is all that Lent means then we are only on a diet. This barely describes where we should be bodily and spiritually for Lent.

As I write this, it is Shrove Tuesday for the western Churches, the beginning of the Lunar New Year for Buddhists and the start of Ramadan for Muslims. I was listening to the radio this morning and the disc jockey mentioned these holidays. He noted that in New Orleans the Mardi Gras would draw to a close. Ash Wednesday and the fasting period would begin; as would fasting for the Muslims. Time is valuable on the radio and the disc jockey was talking about the upcoming fasts for Lent and Ramadan. The religious significance of these days were reduced to how one eats.

In the Church’s early age there was no fasting. In 601 Pope Gregory decreed a fasting period to take place Monday through Saturday until Easter. It encompassed 46 days starting with Ash Wednesday. The other sees agreed and the Lenten fast became embodied in Christian practice. Most of the fasts came from the West (Rome) but the Eastern Churches remain the only ones which adhere to them.

If Lent is a holy period then how is it possible to not think of it in a spiritual manner. The Church offers additional services of which we should partake. Realistically it can be understood that going to church other than on a Sunday is difficult with our schedules. But are we focusing on the right adverb. Is it difficult or inconvenient? And neither word is related to impossible. Being in church, especially an Orthodox one, will put our minds in the right place. There are the icons, many of which depict events during Lent and Holy Week.

There’s the rhythmic chanting and the smell of incense. Do you realize that four of our five senses have been engaged in a religious manner just by sitting in the pew. There are a host of services for us to partake. Mondays have the complines, Wednesdays; the pre-sanctified liturgies and Fridays; Salutations and the Akathyist Hymn. Besides these there are liturgies for the 3rd Saturday of Souls, Annunciation and Lazurus Saturday (actually the day after Lent but before Holy Week). Surely sometime during the week a couple of hours can be found to attend at least one of these

services. You can't be forced to attend but the church has opened its doors. Will you attend?

Lent has been compared to a stool. By itself the stool can not stand if we solely fast. It is no more stable adding the second leg concerning church services. It becomes structurally sound when the third leg, almsgiving, is added. This aspect is the crux of my Lenten message. One of the Three Hierarchs, St. John Chrysostom, noted that it's not what you put into your mouth but what comes out. Fasting is insignificant if one uses his mouth to gossip or berate another. This point is driven home emphatically when the Pharisee mentions fasting at the start of the Triodion. The Church drives home the point of its insignificance by making the following week fast-free. The Triodion is closed with the parable about Judgement Day.

What we need to bear in mind is that the first parable deals with humans while the third has all of us ("nations") facing the Lord. The message hasn't been kicked up a notch. It has reached its superlative level. What is expected of us is presented in no uncertain terms. A second Hierarchy, St. Basil the Great, continually sought to put into practice what the Lord wanted us to do. He was a proponent of helping the poor in every manner of speaking. He wanted to see the founding of schools, hospitals and orphanages as well as feeding the poor.

We should strive to do no less. Opportunities are present to visit or help those in need via St. Basil's Academy and St. Micharel's Home and our Faith Kitchen. Similar places to visit are nearby such as hospitals and nursing homes. They don't have to be Orthodox but will serve to exercise your Christian faith. If this is not a path you wish to take there is always almsgiving. Bishop Dimitrios Couchell, a founder of our Orthodox Christian Mission program, during a Lenten Lecture proclaimed that "one can be an armchair missionary" while making the motion of writing a check. This a worthy path to take, especially during Lent, for oftentimes we do not know where to place resources where they will be the most helpful. Within the confines of St. Andrew no organization exemplifies the Lord's calling to help those in need than the Philoptohos

Society. A.H.E.P.A. and the Daughters of Penelope support worthy causes that help not only those in medical need such as cancer victims but donate to research to help end some diseases.

Jesus made it quite clear about the importance of this aspect of our lives. Matthew 25; 35-36 is a direct quote from Jesus. "for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me." During Lent our efforts in this area should be increased. To paraphrase St. John Chrysostom, we should take what we save in spending on groceries and divert it to the poor. Our giving in the form of cash is not unlike what Jesus asked. In those times people would have farmed or had livestock. Supermarkets didn't exist. Today our society is structured differently so that monetary donations are more effective. Still a physical effort is required if we are to visit the sick and imprisoned.

The following statements may seem controversial and should not be taken out-of-context. It is important to note that when Jesus tells us how we are to be judged he doesn't mention church attendance*. No matter how often we go our lives are not fully engulfed in church. We encounter the outside world most of which is in pain in one way or another whether physically, in need or spiritually. As Christians, it is not our role to ignore this. We are encouraged to engage with the outside world (Go therefor and make disciples of all nations- Matthew 28-19). Almsgiving, helping those in need, goes hand-in-hand with this.

The Triodion starts with the Pharisee bragging about his regular attendance at the temple but he offers no compassion to the publican who is struggling clearly within himself. With the parable of the Prodigal Son, the son is fed and clothed in his time of need. This takes place on a farm. The 1st Ecumenical Council in 325 in Nicaea was called to lay out the key principles of our faith. Church attendance is not mentioned but it closed with "He will come again to judge the living and the dead". And we know by what standard we shall be

“judged”! (The stanzas starting with the Holy Spirit were added at a later council.)

During the past session of Bible Study the Book of James was discussed and dissected. It is a short book consisting of only five chapters and they are short in themselves. It offers a synopsis of how we should lead our lives to follow Jesus’ path. It expands on this by giving examples of how we can stray from this path. In Chapter 2 under the heading ‘Faith that Works’ James writes the following. “What does it profit, my brethren, if someone says he has faith but does not have works”. “Can faith save him? If a brother or sister is naked and destitute of daily food..... but you do not give them the things that are needed for the body what does it profit? Faith by itself, if it does not have works, is dead.” Peter 2- 14-17.

The book discusses the do and don’ts of life with some vivid examples without mentioning church attendance. Under the heading ‘the Corrective Hear and Do’, he writes “Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble, **and** to keep oneself unspotted from the world” Chapt. 2-27. The words that he has brought forth need to be taken wholeheartedly. James was the step brother of Jesus. He would have been older than Jesus so he would have been aware of what Jesus said and did from childhood. He alone of the disciples grew up in the same home as Jesus. If anyone knew Jesus and his teachings, it would be James. Try and make it a point to read his book during Lent. It will be worth it.

If you’ve read this far it’s good. Hopefully you have gleaned some things that will help you on your journey through Lent and Holy Week. Additionally you’ve read six, long, wordy paragraphs which haven’t dealt with what we eat. By this time the first week of Lent will have passed. With attendance at our services and following the guideline set in Matthew 25 the rest of the journey will be quick, and most importantly, satisfying. Pascha will arrive and with it the joy and celebration of the Lord’s Resurrection.

I’ll close with two quotes related to my points from leaders of the Church who were more eloquent and learned than myself.

“There is both a physical and a spiritual fast. In the physical fast the body abstains from food and drink. In the spiritual fast, the faster abstains from evil intentions, words and deeds. One who truly fasts abstains from anger, rage, malice and vengeance. One who truly fasts abstains from idle and foul talk, empty rhetoric, slander, condemnation, flattery, lying and all manner of spiteful talk. in a word, a real faster is one who withdraws from all evil.

As much as you subtract from the body, so much will you add to the strength of the soul.” St. Basil the Great

“Do you fast? Then feed the hungry, give drink to the thirsty, visit the sick, do not forget the imprisoned, have pity on the tortured, comfort those who grieve and who weep, be merciful, humble, kind, calm, patient, sympathetic, forgiving, reverent, truthful and pious, so that God might accept your fasting and might plentiful grant you the fruits of repentance.

Fasting for the body is food for the soul.” St. John Chrysostom

***- The Church and church attendance are separate issues and would require another long detailed article. Lest there be any mistake about the need to be in church be guided by Jesus’ own words “you are Peter and on this rock I will build My church” Matt. 16-18.**

Η ΠΑΡΑΒΟΛΗ ΤΟΥ ΑΣΩΤΟΥ

Πατέρα... μπορώ να μιλήσω;
Σε περίμενα πριν μιλήσεις.
Γιατί με άφησες να φύγω;
Γιατί δεν ήθελα δούλο κοντά
Μου, αλλά παιδί ελεύθερο.
Ήξερες ότι θα χαθώ;
Ήξερα ότι θα πονέσεις. Και
πόνεσα μαζί σου.
Γιατί δεν με σταμάτησες;
Γιατί η αγάπη που σταματά
γίνεται φυλακή.
Στη μακρινή χώρα δεν υπήρχε κανείς. Πού
ήσουν;
Στον δρόμο της επιστροφής, πριν ακόμη τον
πάρεις.
Γιατί πείνασα τόσο;
Γιατί η ψυχή δεν τρέφεται μακριά από το σπίτι.
Έφτασα να ζηλεύω τους χοίρους. Με είδες έτσι;
Σε είδα. Και δεν αποστράφηκα.
Όταν είπα να γυρίσω, φοβόμουν.
Το ήξερα. Γι' αυτό έτρεξα.
Γιατί έτρεξες;
Για να μη νομίσεις ότι πρέπει να διανύσεις όλη
την απόσταση μόνος.
Δεν περίμενες εξήγηση;
Την ήξερα ήδη.
Δεν ήθελες μετάνοια;
Την είδα στα βήματά σου, όχι στα λόγια σου.
Πατέρα, δεν είμαι άξιος.
Δεν γύρισες ως άξιος. Γύρισες ως παιδί.
Γιατί μου φόρεσες τη στολή πριν τελειώσω να
μιλάω;
Γιατί η ταυτότητα προηγείται της διόρθωσης.
Και το δαχτυλίδι;
Για να θυμάσαι ότι ανήκεις, όχι ότι χρωστάς.
Και τα υποδήματα;
Για να περπατήσεις ξανά ως υιός, όχι ως δούλος.



Γιατί τόση χαρά για μένα; Γιατί
ήσουν νεκρός και έζησες. Δεν
μετριέται αυτό.
Πατέρα... άκουσα τον θυμό του
αδελφού μου.
Τον ξέρω. Πονά κι εκείνος.
Γιατί δεν του είπες να μπει;
Δεν σπρώχνω κανέναν στη χαρά.
Την προτείνω.
Εκείνος έμεινε κοντά σου. Γιατί

είναι έξω;
Γιατί έμαθε να με υπηρετεί, αλλά ξέχασε να με
εμπιστεύεται.
Είναι κι αυτός χαμένος;
Όποιος δεν χαίρεται με την επιστροφή του
αδελφού του, είναι μόνος.
Πατέρα, πονάει που δεν με χαίρεται.
Γι' αυτό βγήκα και προς εκείνον. Για να μη χαθεί
ούτε η δικαιοσύνη ούτε το έλεος.
Και εγώ; Τι ζητάς από μένα τώρα;
Να μείνεις.
Να μείνω πώς;
Όχι με φόβο μην ξαναφύγεις. Με χαρά ότι
γύρισες.
Κι αν ξαναπέσω;
Θα ξανασηκωθείς. Το σπίτι δεν αλλάζει θέση.
Κι αν ξεχάσω;
Θα σε περιμένω στον ίδιο δρόμο.
Πατέρα... με αγαπάς όπως είμαι ή όπως θα γίνω;
Σε αγαπώ ως παιδί. Και ό,τι θα γίνεις, θα
γεννηθεί μέσα από αυτή την αγάπη.
Μπορώ να μπω στη χαρά;
Η χαρά άρχισε όταν μπήκες στην αγκαλιά.
Και σωπαίνω.
Όχι γιατί τελείωσαν οι ερωτήσεις, αλλά γιατί η
καρδιά βρήκε απάντηση εκεί όπου δεν υπήρχαν
όροι.
Στην Αγάπη. Ο Θεός αγάπη εστι.

THE PARABLE OF THE PRODIGAL

Father... Can I speak?

I was waiting for you before you spoke.

Why did you let me go?

"For I did not want a slave near Me, but a free child.

Did you know I was going to perish?

I knew you would hurt. And I hurt with you.

Why didn't you stop me?

Because love that stops becomes a prison.

In the distant country there was no one. Where have you been?

On the way back, before you even take it.

Why was I so hungry?

Because the soul is not nourished away from home.

I've come to envy pigs. Did you see me like that?

I saw you. And I didn't turn away.

When I said to come back, I was afraid.

I knew it. That's why I ran.

Why did you run?

So that you don't think you have to travel the whole distance alone.

Didn't you expect an explanation?

I already knew her.

Didn't you want repentance?

I saw it in your steps, not in your words.

"Father, I am not worthy.

You didn't come back as worthy. You came back as a child.

Why did you put on my uniform before I finished speaking?

Because identity precedes correction.

And the ring?

To remember that you belong, not that you owe.

And the shoes?



That you may walk again as a son, not as a slave.

Why so much joy for me?

Because you were dead and alive. This is not measurable.

Father... I heard my brother's anger.

I know him. He is in pain too.

Why didn't you tell him to come in?

I don't push anyone to joy. I recommend it.

He stayed with you. Why are they out?

Because he learned to serve me, but forgot to trust me.

Is he also lost?

Whoever is not happy with the return of his brother is alone.

Father, it hurts that he doesn't enjoy me.

"That's why I went out to him. So that neither justice nor mercy is lost.

And me? What are you asking of me now? Stay.

How should I stay?

No, for fear of leaving again. Glad you're back.

What if I fall again?

You'll get up again. The house does not change location.

What if I forget?

I'll wait for you on the same street.

Father... Do you love me as I am or as I will become?

I love you as a child. And whatever you become, will be born out of this love.

Can I enter into joy?

The joy began when you entered the arms.

And I'm silent. Not because the questions are over, But because the heart found an answer where there were no conditions. In Love.

God is love

PARENTS' CORNER

By Alexandra Protopapas

MARCH 2026 - LENT-VOLUNTEERING - SPRING

Welcome to March! Some call it the “green” month of St. Patrick’s Day celebrations; this year, it is also a month of Lent, “Helping Hands” volunteering month, and hopefully a time to enjoy nature as the snow slowly melts as we try to get ready for spring and Easter, which, for the Greek Orthodox Christians, falls on April 12th.



Lent is a time of reflection. Spiritual preparation is important. We can take part in events showing kindness and charity, read Bible stories, and read through various prayers, all things to prepare for Easter. Fasting begins March 3rd for 40 days, but realistically, most children and parents will fast on Wednesdays and Fridays and not abstain from meat, dairy, etc. on the other days. Look up the various Lenten foods like lentil soup, vegan dolmades, “taramosalata,” etc. Parents, if you have questions, talk with the priest. (I always look at my church calendar, which we should all have.) Continue coming to church with your children and never be afraid to ask questions.

What else can we do in March? What is “Helping Hands,” you ask? Besides a food drive, many families may volunteer to clean up a park after the snow melts, or help clean up after coffee hour, and help the ministry that is responsible on Sundays. How about having some of the children become a part of the choir, or have the boys

ask to be altar boys? Have the older children mentor the younger and help the elderly. There is so much for our children to do!

Finally, even though there is still snow on the ground, take nature walks with your children when the sun is out. You may run into some deer or

rabbits, but take photos, and when it is spring, go again and compare!

This month’s Table Prayer Guide is from “Prayer Before Undertaking Any Task.”

“Lord Jesus Christ, my God, you have said, “Apart from Me, You can do nothing.” In faith I embrace Your words, Lord, and I entreat Your goodness. Help me to carry out the work I am about to begin, and to bring it to completion. To You I give glory, Father, Son, and Holy Spirit.

A m e n

I hope you all had a Joyous February, and now for March, we can reflect on Lent, volunteering, community service, and hope the weather comes close to springtime, and some nature walks.

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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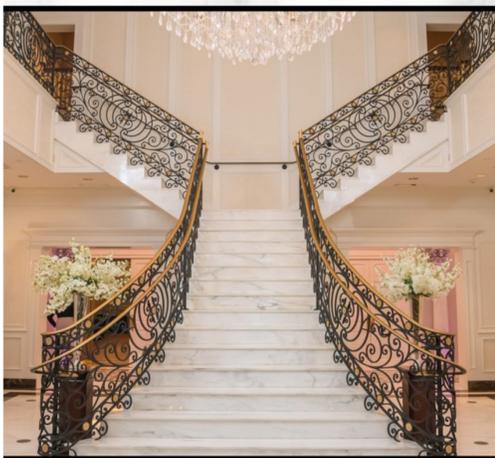


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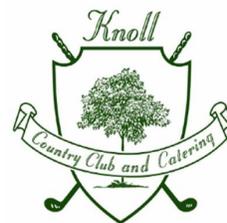


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*Contact the church office if you would like information on
becoming a Community Partner.
There are various levels and opportunities that you and your
business can participate in*

SAINT ANDREW CALENDAR

* UPDATES IN WEEKLY E BULLETIN OR ON WEBSITE [Parish Calendar - St Andrew Greek Orthodox Church](#)

WEEKLY SCHEDULE

RELIGIOUS EDUCATION Sundays after Holy Communion

BAKING GROUP Tuesdays 9am

KNITTING & PILLOW 1ST & 2ND (SOMETIMES 3RD)

Wednesdays @ 11am

Hellenic Afternoon School Thursday 4:30pm

Youth Greek Dance Thursdays @ 6:30pm & 7:15pm

COFFEE HOUR HOSTS IN MARCH: 3/1 PHILOPTOCHOS,
3/8 PTA, 3/15 DOP, 3/22 GOYA, 3/29 BAKALIKO

HOIUSE BLESSINGS: ROCKAWAY MARCH 2, MARCH 17 TBD

3/1 SUNDAY OF ORTHODOXY

@ 12PM SIGHTS AND SOUNDS PRACTICE @ 6PM PLAY

3/2 @ 7:30PM PRE-MARRIAGE COUNSELING

3/4 @ 11AM KNITTING CROCHETING NEXT ON 3/18 @ 11

@ 7:45PM ADULT GREEK DANCE CLASS

3/6 @ 10:30AM LENTEN BIBLE STUDY

3/7 SIGHTS AND SOUNDS 2026 @ 7:45AM - 10:30PM

3/8 @ 12PM BAPTISM: KEN HAMEL

3/9 @ 7:30PM PARISH COUNCIL MEETING

3/11 @ 6:30PM PAN ORTHODOX PRE-SANCTIFIED LITURGY

@ 7:45PM ADULT GREEK DANCE CLASS

3/13 @ 10:30AM LENTEN BIBLE STUDY

3/18 @ 11AM KNITTING CROCHETING NEXT ON 4/1 @ 11

3/20 @ 10:30AM LENTEN BIBLE STUDY

3/22 SUNDAY 25TH OF MARCH - HAS Celebration

3/23 @ 7:30pm Pre-Marriage Counseling

3/24 @ 7pm Philoptochos Meeting

3/25 @ 7:45pm Adult Greek Dance Class

3/26 @ 11:30am Agape Lunch

3/27 @ 10:30am Lenten Bible Study

3/28 Faith Kitchen GOYA

COFFEE HOUR HOSTS IN APRIL: 4/5 All Organizations,

4/12 PASCHA, 4/19 PTA, 4/26 DOP

4/1 @ 11am Knitting Crocheting next on 4/15 @ 11

@ 7:45pm Adult Greek Dance Class Next on 4/15 @ 6:30

4/4 @ 10am Saturday of Lazarus Activities (PTA Hosting

4/5 @ 9:30am Palm Sunday (All Organizations hosting Coffee Hr)

4/10 @ 11 am Holy Friday/Epitaphio Decorating

4//11 @ 11pm HOLY PASCHA-RESSURECTION

4/12 PASCHA continued... @ 11am Agape Service

4/13 @ 7:30pm Parish Council Meeting

4/15 @ 11am Knitting Crocheting next on 4/29 @ 11 @ 6:30pm Adult Greek Dance Class

4/17 @ 7pm Goya Prom

4/22 @ 6:30pm Adult Greek Dance Class

4/23 @ 11:30 am Agape Lunch

4/25 Faith Kitchen DOP/AHEPA

4/26 @ 11am Greek Independence Day/Greek Independence Day Parade

4/28 @ 7pm Philoptochos Meeting

4/29 @ 11am Knitting Crocheting next on 5/13 @ 11 @ 6:30pm Adult Greek Dance Class

COFFEE HOUR HOSTS IN MAY: 5/3 Philoptochos, 5/10 PC,

5/17 PTA, 5/24 DOP, 5/31 GOYA

5/2 Metropolis Oratorical Festival

@ 2:20 Baptism

5/3 @ 12:00pm General Assembly

@ 3:00pm OCMC PAN-Orthodox Concert

5/4-5/5 Clergy Laity Congress

5/6 @ 6:30pm Adult Greek Dance Class

5/8 6pm Annual Philoptochos Tricky Tray

5/17 @ 11:00 AHEPA & DOP Group Koliva

@ 11:00 Religious Education Graduation

5/23 Faith Kitchen PARISH COUNCIL

5/26 @ 7pm Philoptochos Meeting

5/27 @ 11am Knitting Crocheting

Reservations for Saint Andrew Community Center Gym, Social Hall or Classrooms must be made with Church Office.

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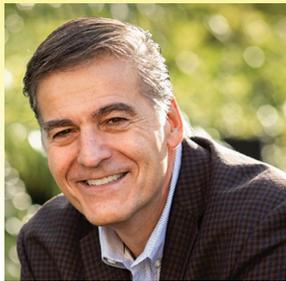
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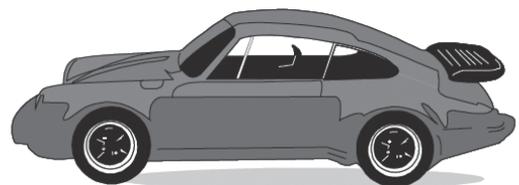
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TEACHING STAFF: Dr. Herbert Schuster, Faye Paskas, Kia Paskas, Maro Schuster, Marina Venizelos, Vickie Geannakakes, Maria Galvin, Presbyteria Athena Theodosion, Dina Aspromatis, Eleni Koukoularis, Photeine Lopardo, Rachel Lopardo

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

HELLENIC AFTERNOON SCHOOL

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TEACHERS: Haroula Christodoulou, Eleni Zeris, Stacey Papanikolaw, Alexandra Kontogiannis, Effie Kritharis, Vasilias 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, Joanne Varratos

AHEPA: Peter Tsilios, *President*

Daughters of Penelope: Dimitra Pallis, *President*

PTA: Katerina Corona, *President*

Little Angels Playgroup (LAP) *need chairperson*

HOPE – JOY : Stala Jellis, Jenny Manis, Pam Kotsaftis, Tanya DeBoer

GOYA

Zoe Sifonios, *GOYA President*

Pavlos Giannikopoulos, Christina Kalavrouziotis, Anna Sifonios, Irene Baroulakis, George Baroulakis, Sotiria Hambos *GOYA Advisors*

Hellenic Dance

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

Jr & Sr Groups Angelo Gergatsoulis, *Instructor*



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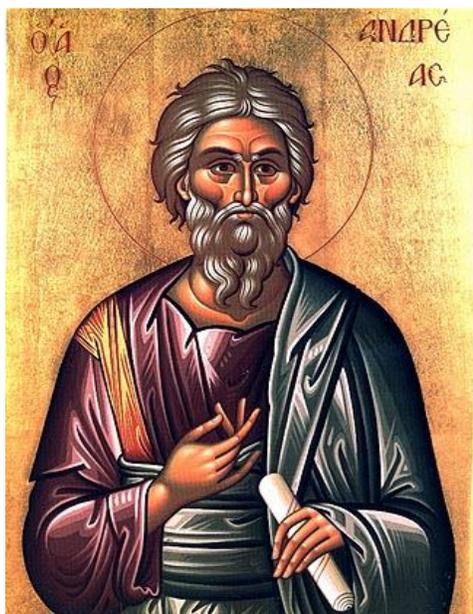
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You are the Voice of Christ in a Changing World

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

HYMN OF THE APOSTLE SAINT ANDREW

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

ΑΠΟΛΥΤΙΚΙΟ ΤΟΥ ΑΠΟΣΤΟΛΟΥ ΑΝΔΡΕΟΥ

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

THE SAINT ANDREW VISION STATEMENT

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