

**FEBRUARY 2019**



## **Saint Andrew Family News**

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

**"ICON" SUNDAY OF THE CANAANITE – FEBRUARY 10<sup>TH</sup>**

**GODPARENT'S SUNDAY – FEBRUARY 10<sup>TH</sup>**

**MARDI GRAS CELEBRATION - FEBRUARY 17<sup>TH</sup>**



Greek Orthodox  
Metropolis of  
New Jersey

# Saint Andrew Family News

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

On Sundays we celebrate

**Orthros @ 8:45 AM & Divine Liturgy @ 10:00 AM**

For other services please check our website or call the office

**OFFICE HOURS**

Mon – Fri 10am-4pm

**☎: 973-584-0388**

**Fax: 973-584-3573**

E-mail [info@standrewgonj.org](mailto:info@standrewgonj.org) Web site <http://www.standrewgonj.org>

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

Father John Theodosion, *Editor in Chief*

## **2019 PARISH COUNCIL**

### EXECUTIVE BOARD 2018

Steven Mitrakos, *President*

Keith Marin, *Vice President*

Connie Tirondola, *Treasurer*

Peter Petrou, *Assistant Treasurer*

Peter Geannakopoulos, *Assistant Treasurer*

Peter Sedereas, *Corresponding Secretary*

*Recording Secretary*

### MEMBERS

Athena Borzeka

Nicholas Monokandilos

Manny Christakos

John Moskonas

Eleni Constantinides

Nick Pappas

James Kardaras

Herbert Schuster

Nikolaos Karkanias

Maro Nicolaou Schuster

Ellen Manetas

Rich Tirondola

---

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

*Please submit your articles and information on time to*

Vasiliki (Bessie) Petrakos [info@standrewgonj.org](mailto:info@standrewgonj.org)

*Deadline for the **MARCH 2019 ISSUE** is February 11<sup>th</sup>*



## DIVINE SERVICES

### FEBRUARY

- Friday 1 ST. TRYPHON / RELICS\*
- Saturday 2 THE PRESENTATION OF OUR LORD AND SAVIOR IN THE TEMPLE
- Sunday 3 16<sup>th</sup> Sunday of Matthew**
- Wednesday 6 ST. PHOTIOS, PATRIARCH OF CONSTANTINOPLE
- Sunday 10 Sunday of the Canaanite - ST. HARALAMBOS / RELICS\* - Godparents' Sunday**
- Sunday 17 Sunday of the Publican and Pharisee: Triodion Begins Today**
- Sunday 24 Sunday of the Prodigal Son**

### MARCH

- Saturday 2 1<sup>st</sup> Saturday of Souls (*with Kollyva*)
- Sunday 3 Judgment Sunday (Meatfare Sunday)**
- Saturday 9 2<sup>nd</sup> Saturday of Souls (*with Kollyva*)
- Sunday 10 Forgiveness Sunday**
- Sunday 10 Forgiveness Vespers at 4:00pm**
- Monday 11 Office of the Great Compline @6:30pm *Lent Begins*
- Wednesday 13 Pre-Sanctified Gifts Liturgy @6:30pm
- Friday 15 1<sup>st</sup> Salutations @6:30pm
- Saturday 16 3<sup>rd</sup> Saturday of Souls (*with Kollyva*) [ST. THEODORE commemorated]
- Sunday 17 Sunday of Orthodoxy**
- Monday 18 Office of the Great Compline @6:30pm
- Wednesday 20 Pre-Sanctified Gifts Liturgy @6:30pm
- Friday 22 2<sup>nd</sup> Salutations @6:30pm
- Sunday 24 Sunday of St. Gregory Palamas**
- Monday 25 **ANNUNCIATION** OF THE THEOTOKOS Orthros at 8am Divine Liturgy at 9am  
**Greek Independence Day the 25<sup>th</sup> of March**
- Wednesday 27 Pre-Sanctified Gifts Liturgy @6:30pm
- Friday 29 3<sup>rd</sup> Salutations @6:30pm
- Sunday 31 Sunday of the Holy Cross**

**Sundays:** Orthros @ 8:45AM & Divine Liturgy @ 10AM |  
(*We have this saint's Relics at our Saint Andrew Reliquary*)\*

Religious Education School students will attend the Divine Liturgy at 10am, line up on the left to receive Holy Communion, and then proceed to their class.

# ΙΕΡΕΣ ΑΚΟΛΟΥΘΙΕΣ

## ΦΕΒΡΟΥΑΡΙΟΣ

Παρασκευή	1	ΤΡΥΦΩΝ ΜΑΡΤΥΣ* / <i>Λείψανα</i>
Σαββάτο	2	Η ΥΠΑΠΑΝΤΗ ΤΟΥ ΧΡΙΣΤΟΥ
<b>Κυριακή</b>	<b>4</b>	<b>ΙΣΤ΄ Ματθαίου</b>
Τετάρτη	6	+ΦΩΤΙΟΥ ΤΟΥ ΜΕΓΑΛΟΥ, ΠΑΤΡΙΑΡΧΗΣ ΚΩΝΣΤΑΝΤΙΝΟΥΠΟΛΕΩΣ
<b>Κυριακή</b>	<b>10</b>	<b>Κυριακή τῆς Χαναναίας</b> + ΑΓΙΟΥ ΧΑΡΑΛΑΜΠΟΥ * / <i>Λείψανα</i> / Κυριακή των Νονων
<b>Κυριακή</b>	<b>17</b>	<b>ΙΣΤ΄ Λουκά (Τελώνου και Φαρισαίου)</b>
<b>Κυριακή</b>	<b>24</b>	<b>Κυριακή Β΄ τῶν Νηστειῶν Γρηγορίου Αρχιεπισκόπου Θεσσαλονίκης</b>

## ΜΑΡΤΙΟΣ

Παρασκευή	22	Β΄ Χαιρετισμοί - <u>ώρα</u> 6.30μμ
Σαββάτο	2	Α΄ Ψυχασάββατον (με κόλλυθα) *
<b>Κυριακή</b>	<b>3</b>	<b>Κυριακή τῆς Ἀπόκρεω</b>
Σάββατο	9	Β΄ Ψυχασάββατον (με κόλλυθα)
<b>Κυριακή</b>	<b>10</b>	<b>Κυριακή τῆς Τυροφάγου</b>
<b>Κυριακή</b>	<b>10</b>	<b>Μέγας Εσπερινός</b> <u>ώρα</u> 4:00μμ
Δευτέρα	11	Ακολουθία Μέγα Απόδειπνων <u>ώρα</u> 6.30μμ <i>Νηστεία</i>
Τετάρτη	13	Προαγιασμένη Λειτουργία <u>ώρα</u> 6.30μμ
Παρασκευή	15	Α΄ Χαιρετισμοί - <u>ώρα</u> 6.30μμ
Σάββατο	16	Γ΄ Ψυχασάββατον(με κόλλυθα) [+ΑΓΙΟΥ ΘΕΟΔΩΡΟΥ]
<b>Κυριακή</b>	<b>17</b>	<b>Κυριακή Α΄ τῶν Νηστειῶν (τῆς Ὁρθοδοξίας)</b>
Δευτέρα	18	Ακολουθία Μέγα Απόδειπνων <u>ώρα</u> 6.30μμ
Τετάρτη	20	Προαγιασμένη Λειτουργία <u>ώρα</u> 6.30μμ
Παρασκευή	22	Β΄ Χαιρετισμοί - <u>ώρα</u> 6.30μμ
<b>Κυριακή</b>	<b>24</b>	<b>Κυριακή Β΄ των Νηστειῶν - Γρηγορου του Παλαμά Ἀρχιεπ. Θεσσαλονίκης</b>
Δευτέρα	25	Ο ΕΥΑΓΓΕΛΙΣΜΟΣ ΤΗΣ ΘΕΟΤΟΚΟΥ « <b>25η Μαρτίου</b> » Ὁρθρος - <u>ώρα</u> 8πμ & Θεία Λειτουργία - <u>ώρα</u> 9.15πμ
Τετάρτη	27	Προαγιασμένη Λειτουργία <u>ώρα</u> 6.30μμ
Παρασκευή	29	Γ΄ Χαιρετισμοί - <u>ώρα</u> 6.30μμ
<b>Κυριακή</b>	<b>31</b>	<b>Κυριακή Γ΄ τῶν Νηστειῶν (τῆς Σταυροπροσκυνήσεως</b>

Την **Κυριακή** – Ὁρθρος - ώρα 8.45πμ & Θεία Λειτουργία - ώρα 10πμ |

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

Οι μαθητές του Κατηχητικού Σχολείου θα έρθουν πρώτα στην Θεία Λειτουργία ώρα 10πμ, θα προχωρήσουν από την αριστερή πλευρά για να λάβουν την Θεία Κοινωνία και θα συνεχίσουν στις τάξεις τους.



## Not Our Righteousness But God's Mercy

*By Fr. John Theodosion*

To us, the parable of the Pharisee and the Tax Collector is simple and obvious: the prideful, judgmental Pharisee is put in his place, and the humble tax collector is praised. When Jesus told it, though, His hearers were likely shocked. For us to understand why, and to understand the real message of the parable, we have to look a bit more closely at these two people, the Pharisee and at the tax collector.



The Pharisee's prayer, to our ears, sounds obnoxious and boastful. Not only does he brag that he is not like other men in general, listing a variety of people he considers himself better than, he seems particularly pleased that he is not like "this tax collector," weeping uncontrollably for his sins in the back of the Temple. He goes on to describe to God how strict he is in fasting, and how generous he is in tithing or giving 10% of his wealth to the Temple.

But to the ears of Jesus' hearers, an entirely different picture emerged. The Pharisee's prayer of thanksgiving was a commonly heard, completely understandable expression of gratitude, that -- unlike those whose worldly labors would lead only to emptiness and death -- God had called him to, and had given him, a life of holiness, of sanctity: a life of spiritual efforts which would lead to eternal life. Looking at our own lives sometimes we are devoted only to ourselves, and addicted to empty pursuits which we know will ultimately leave us cold, we could (perhaps using other words) make

the same prayer. In describing his fasting and his tithing, he is simply indicating to God how devoted he is to God's service: he fasts twice per week, rather than the once per year required by the Jewish law; and he gives more than he has to in support of the Temple worship. He gives much to God, of himself, and of his goods. And he is, by the standards of Jesus' hearers, a holy and good man. Whom Jesus has just condemned!

Conversely, the tax collector, for whom we have such sympathy, would have been, to Jesus' hearers, a completely unsympathetic character. Tax collectors in Jesus' day were not "civil servants" as we know them today; they were entrepreneurs who, by hook or by crook, had obtained for themselves a lucrative livelihood: extorting their more-than-comfortable living by collecting taxes far and above the amounts the people legitimately owed. Picture the Sheriff of Nottingham in Robin Hood's day, and you'll have some sense of how Jesus' hearers likely regarded this tax collector. Even if he had decided to change his ways and make amends, it would have been impossible for him because people would still not accept him: not only would he have had to give up his and his family's livelihood, but he would have had to restore everything to everyone whom he had ever defrauded -- plus an added fifth. It was a totally hopeless situation. To top it all off, here he stood, in the back of the Temple, not acting like one was supposed to act in that holy place, but crying out to God and beating his breast. Imagine how we would regard someone standing in the back of our church, carrying on the same way, while we tried to worship in peace. No wonder the

Pharisee gave thanks to God that he was not like him! Whom Jesus praised!

Obviously, Jesus was trying to make a point. Why would he condemn the righteous Pharisee, while praising the unrighteous tax collector? Because He was not talking about our righteousness (or unrighteousness, for that matter), but about God's mercy -- which all of us need, whether our lives are more like the Pharisee's, or more like the tax collector's. Consider King David's words in Psalm 53: *"God looks down from heaven upon the children of men, to see if there are any who understand,(or) who seek God. Every one of them has turned aside; They have together become corrupt; There is none who does good, No, not one."* -Psalm 53:2-3 Not one of us "makes it" in the absolute terms of God's righteousness. We all fall short. And from God's perspective, how far we fall short is somewhat meaningless. Think about a test in school with a hundred questions on it. You get ten right. Your neighbor gets just one. You did ten times better than he did, but it doesn't matter -- you both needed one hundred to pass! There must be another way. And this is precisely Jesus' point, in telling this parable he was speaking *"to some who trusted in themselves that they were righteous, and despised others."* (St. Luke 18:9) By

## HOUSE BLESSINGS

Fr. John Theodosion will begin the HOUSE BLESSINGS in our community on the **1<sup>st</sup> week in January 2019**. St. Andrew Parishioners will be notified of his pending visit. Please look for a "BLUE POST CARD" indicating date and time.

We will also be announcing in the WEEKLY BULLETIN the TOWNS that Fr. John will be visiting. If you don't receive "BLUE POST CARD" when your TOWN is listed, please contact the office ASAP and make arrangements for «AGIASMO» in your home.

relying on his own righteousness, impressive -- in human terms -- as it was, the Pharisee did not seek, and did not receive, God's mercy, without which none of us will be saved. By casting himself completely on God's mercy -- since he had no hope of redeeming himself -- the tax collector was justified, redeemed, and saved. What righteousness could not accomplish, humility achieved. Jesus said, *"Everyone who exalts himself will be humbled and he who humbles himself will be exalted."*

The Church offers us this parable in the weeks before Great Lent to teach us, to remind us, and to warn us, in this season when we will make special spiritual efforts -- in prayer, in fasting, and in charitable works -- that our righteousness is an illusion, a fantasy, which cannot help us or save us. Not that being righteous is not a goal for us: certainly Jesus is not suggesting that we become *"extortioners, unjust, adulterers, or even as this tax collector"*; but in the end, literally, our righteousness in terms of God's righteousness is nothing -- and God's mercy is everything.

And our prayer should be the prayer of the Tax Collector who said...*"God, be merciful to me a sinner!"*

## ΑΓΙΑΣΜΟΥΣ

Ο π. Ιωάννης Θεοδοσίου θα ξεκινήσει τις επίσκεψις για αγιασμό στην κοινότητά μας την **1<sup>η</sup> εβδομάδα του Ιανουάριου του 2019**. Οι Ενορίτες θα ενημερωθούν για την εκκρεμούσα επίσκεψή του. Θα λάβετε μια ΜΠΛΕ ΚΑΡΤΑ που δείχνει την ημερομηνία και την ώρα.

Επίσης θα ανακοινώσουμε στο ΕΒΔΟΜΑΔΙΚΟ ΔΕΛΤΙΟ την πόλη που ο π. Ιωάννης θα επισκεφθεί. Εάν δεν λάβετε " ΜΠΛΕ ΚΑΡΤΑ " όταν η ΠΟΛΗ σας είναι καταχωρημένη, παρακαλούμε επικοινωνήστε με το γραφείο όσο το συντομότερο και κάντε ρυθμίσεις για τον «Αγιασμό» στο σπίτι σας.



## PRIEST'S ARTICLE IN GREEK

*In the January, 2019 issue of the Saint Andrew Family News the article "KNOWING GOD" was offered in English. We are happy to be able to include the same article for our Greek readers below.*

### **ΓΝΩΡΙΖΟΝΤΑΣ ΤΟΝ ΘΕΟ** | υπό π. Ιωάννη Θεοδοσίου

Φίλοι μου, βλέπουμε στο 2<sup>ο</sup> κεφάλαιο στο Κατά Λουκά Ευαγγέλιο, ότι οι βοσκοί αφού είδαν το βρέφος Ιησού επέστρεψαν στους αγρούς δοξάζοντας και εξυμνώντας τον Θεό για όσα είχαν δει και είχαν ακούσει. Και όταν ο Χριστός ήταν οκτώ ημερών, του έγινε περιτομή και του δώθηκε το όνομα Ιησούς όπως προείπε ο άγγελος Κυρίου όταν έγινε η σύλληψή Του.

Έπειτα βλέπουμε τον Ιησού να μεγαλώνει και να δυναμώνει στο πνεύμα και να γεμίζει από σοφία έχοντας τη χάρη του Θεού μαζί του. Οι γονείς του πήγαν στην Ιερουσαλήμ για την εορτή του Πάσχα σύμφωνα με το έθιμο της εορτής. Όταν έφυγαν για το σπίτι τους, το παιδί Ιησούς δεν ήταν μαζί τους. Είχε μείνει πίσω και ο Ιωσήφ και η Μαρία δεν το γνώριζαν. Έτσι, μετά από λίγο αντιλήφθηκαν ότι δεν ήταν μαζί τους και επέστρεψαν στην Ιερουσαλήμ να τον ψάξουν.

Μετά από τρεις ημέρες Τον βρήκαν στο ναό να κάθεται ανάμεσα σε δασκάλους οι οποίοι τον άκουγαν και του έκαναν ερωτήσεις. Και όλοι όσοι Τον άκουσαν έμειναν έκπληκτοι από την κατανόηση και τις απαντήσεις Του. Έτσι, όταν τον είδαν, έμειναν έκπληκτοι · και η μητέρα Του είπε «Γιε μου, γιατί μας το έκανες αυτό; Ο πατέρας σου και εγώ σε ψάχνουμε με αγωνία.» Και τους είπε, «Γιατί με αναζητείτε; Δεν το ξέρατε ότι πρέπει να ασχοληθώ με τις δουλειές του Πατέρα Μου;» Αλλά δεν κατανόησαν τη δήλωση που τους έκανε.

Αδέλφια μου εν Χριστώ, καθώς οι πολυάσχολες ζωές μας προχωρούν βιαστικά, κοιτάζουμε πίσω και λέμε, «Πότε πέρασε κι αυτός ο χρόνος;» Τρέχουμε και τρέχουμε και μερικές φορές νιώθουμε ότι δεν μπορούμε να τα προλάβουμε. Καταφέρνουμε τόσα πολλά και πάλι υπάρχουν ακόμη πολλά περισσότερα που θέλουμε να

κάνουμε, αλλά δεν μπορούμε να βρούμε χρόνο! Η αρχή του νέου έτους είναι η ώρα που πρέπει να περάσουμε λίγες στιγμές για να επανεκτιμήσουμε την κατεύθυνσή μας στη ζωή. Είναι η ώρα να πάρουμε τον έλεγχο και να δώσουμε προτεραιότητα στα σημαντικά στοιχεία της ζωής. Για τους περισσότερους από εμάς αυτά τα στοιχεία περιλαμβάνουν την εργασία και οικογένεια, το σχολείο, τον εθελοντισμό στην εκκλησία, την κοινωνική ζωή, το σπίτι μας, και πολλά άλλα. Πολύ συχνά η προσωπική μας ζωή παραγκωνίζεται και δυστυχώς, η προσωπική μας σχέση με τον Θεό παραγκωνίζεται ακόμη περισσότερο. Χρειάζεται να ακολουθήσουμε το παράδειγμα του Κυρίου μας Ιησού Χριστού ο οποίος όταν ήταν ακόμη παιδί, πήγε να περάσει χρόνο στον οίκο του Πατέρα Του όπου μπορούσε με ηρεμία να μελετά και να προσεύχεται.

Ο καθένας έχει ανάγκη από λίγες στιγμές κάθε μέρα μόνος με τον Θεό και να αναπτύξει μία σχέση μαζί Του. Μπορεί να είναι το πρωί, ή το βράδυ, ή και τα δύο, αρκεί – και είναι σημαντικό αυτό – να είναι ώρα ησυχίας και χωρίς ενόχληση. Να είναι χρόνος που περνάμε για να γνωρίσουμε καλύτερα τον Θεό. Και ο τρόπος να γνωρίσουμε καλύτερα τον Θεό είναι να διαβάζουμε για Αυτόν στη Βίβλο, να προσευχόμαστε σε Αυτόν και να περνάμε χρόνο μαζί Του.

Όταν διαβάζουμε τη Βίβλο, μπορούμε να διαλέγουμε λίγους στίχους από τις επιστολές του Αποστόλου Παύλου ή μπορούμε να διαβάσουμε μία από τις παραβολές που δίδαξε ο Χριστός. Η Βίβλος μας διδάσκει τον Θεό και μας διδάσκει πώς να ζούμε τις ζωές μας. Μας διδάσκει για το πρόσωπο του Χριστού και πώς θα έπρεπε να Τον μιμηθούμε στα λόγια, τις πράξεις και τις σκέψεις.

Η Βίβλος είναι η πιο σημαντική πηγή μάθησης για ποιος είναι ο Χριστός.

Όμως, δεν είναι αρκετό να μάθουμε για τον Χριστό και για όλα όσα έκανε και είπε. Είναι επίσης ουσιώδες να μπορέσουμε να Τον γνωρίσουμε με τον τρόπο που γνωρίζουμε ένα άλλο άτομο, και ο μόνος τρόπος να Τον γνωρίσουμε με αυτό τον προσωπικό τρόπο είναι να περνάμε χρόνο μαζί Του με την προσευχή κάθε μέρα. Φανταστείτε να θέλετε να παντρευτείτε κάποιον αλλά δεν περνάτε ποτέ χρόνο μαζί του. Ίσως να μπορείτε να πείτε ποιός είναι, αλλά μπορείτε να πείτε ότι τον ξέρετε πραγματικά; Μπορείτε να πείτε ότι έχετε στενή σχέση με κάποιον του οποίου το σπίτι ποτέ δεν επισκεφτήκατε και τον οποίο δεν έχετε ποτέ καλέσει στο σπίτι σας; όπως και κάποιον που δεν έχετε περάσει χρόνο μαζί;

Αυτός είναι ο λόγος που ο χρόνος που περνάμε με τον Θεό στην προσευχή είναι τόσο σημαντικός για να τον γνωρίσουμε. Ο χρόνος της προσευχής είναι η ώρα που μπορούμε να Τον ευχαριστήσουμε για όλα τα καλά που έχουμε στη ζωή, όπως οι σύζυγοί μας, τα παιδιά, οι φίλοι, το φαγητό που τρώμε, και μία ειρηνική ζωή. Είναι επίσης η ώρα που Του ζητούμε να μας βοηθήσει στις δυσκολίες της ζωής, όπως τα προβλήματα στη δουλειά, ένας άρρωστος συγγενής, ή τα βάρη του σχολείου. Πρέπει να έχουμε και την ευκαιρία να σκεφτούμε και να ζητήσουμε συγχώρεση για τις αμαρτίες μας στις σκέψεις και στις πράξεις.

Επίσης, να μας βοηθήσει να αλλάξουμε και να απομακρυνθούμε από την αμαρτία. Είναι η ώρα να ακούσουμε εκείνη την «σταθερή μικρή φωνή» μέσα μας με την οποία θα μας καθοδηγήσει.

Προς το τέλος αυτού του ήσυχου χρόνου μας, μπορούμε να εξυμνήσουμε και να δοξάσουμε τον Θεό για την καλωσύνη και το έλεός Του, και για όλα όσα έχει κάνει για εμάς. Την γέννησή Του, τον Σταυρό, την Ανάσταση, και για όλες τις άλλες ευλογίες στις ζωές μας, και τις σπουδαίες και τις μικρές.

Καθώς ξεκινά ο Νέος Χρόνος, δεσμευτείτε ότι θα ακολουθήσετε το παράδειγμα του Χριστού να προσεύχεστε με ησυχία και να έρχεστε στον οίκο του Πατέρα Του και του δικού μας Ουράνιου Πατέρα, και να περνάτε χρόνο μαζί Του. Προσκαλέστε Τον να περάσει χρόνο μαζί σας στο σπίτι σας με την προσευχή, να επισκέπτεστε και εσείς το σπίτι Του και να προσεύχεστε επειδή θα έλθετε πιο κοντά Του και θα Τον γνωρίσετε. Το παράδειγμά Του θα σας οδηγεί και θα σας δίνει τη δύναμη που θα βοηθήσει να αντιμετωπίσετε τις δυσκολίες της καθημερινής ζωής. Μην το αναβάλλετε, επειδή δεν θέλετε να πείτε το ίδιο τον επόμενο χρόνο, «Πότε πέρασε αυτός ο χρόνος;!» Θέλετε να είστε σαν τους βοσκούς που αφού είδαν τον Θεό επέστρεψαν στα σπίτια τους εξυμνώντας και δοξάζοντας τον Θεό. Αμήν.

*Adaptation by Maria Kiritsis, HAS Teacher*



**Cyprus  
Taverna Night  
Postponed to  
Saturday  
February 2<sup>nd</sup>**

Hope to see  
everyone there!



## † RELIGIOUS EDUCATION



The past two months have been very exciting for the students in Religious Education. In December, Religious Education put on the annual Christmas Pageant with the Greek School. The students retold the story of Jesus' birth with singing, a story, and lots of costumes. In January, we celebrated New Years and St. Basil by learning about, and eating, Vasilopita.



**SUNDAY FEBRUARY 10<sup>TH</sup> is GODPARENTS' SUNDAY.  
Invite your Godparent to come to church with you to  
receive Holy Communion and spend the day!  
Show them all the wonderful things you have been doing.**

## HOPE & JOY NEWS

# H O Y P E

Happy New Year!!! Our HOPE & JOY group welcomed 2019 with a Vasilopita cutting and discussion on Gratitude. Gabby Beauchamp got the coin in her slice of the Vasilopita. The children have been tasked with finding gratitude in their everyday lives and their spiritual lives. We discussed resolutions and how they can make spiritual resolutions for 2019. Here's to a blessed year!

We have a few wonderful excursions planned. Rizzo's Reptile World is our next adventure. Please check the Bulletin Board in the Social Hall or the St. Andrew PTA for information on our upcoming activities. We look forward to seeing you at our events!!!

DO YOU HAVE A CHILD IN GRADES K-6? Yes? Then consider joining HOPE & JOY. HOPE (Hellenic Orthodox

Primary Education) and JOY (Junior Orthodox Youth) is a fellowship group for these ages. We have one meeting per month and one activity per month. The group is split into 2 - the HOPE is grades K-2, and the JOY is grades 3-6. HOPE is run by Lynn Axiotes and JOY is run by Harriet

Karkanias. Meetings are held on Sundays after Sunday School and Liturgy (12:15pm-1pm) - child only, no parents. Activities are typically held on Saturdays once a month from 4pm-6pm (unless otherwise noted). Our calendar of activities is posted in the Social Hall on our HOPE/JOY Bulletin Board. Take a peek when you are at coffee hour!



For more information on JOY or any of our upcoming events/activities, please contact HOPE & JOY of St. Andrews: [hopejoystandrews@gmail.com](mailto:hopejoystandrews@gmail.com)

**SCOUTS SUNDAY is February 10<sup>th</sup> dress in your scout uniforms!**  
**We'll have a special ARTOCLASIA SERVICE for all scouts**  
**(boys and girls) and their scout leaders**



# Honoring the Role of Godparent in our Parish

## Godparent Sunday Celebration

### FEBRUARY 10<sup>TH</sup>

Please join us as we celebrate and pray for this special relationship and ask for God's blessing on godparents and godchildren everywhere.

#### ***A Day for Godparents, Godchildren, Family and Friends to Worship God Together.***

Following the Divine Liturgy please join us for fellowship and refreshments in the Social Hall.

The role of the Godparent in the Orthodox Church is an important one. Along with the parents, the Godparent is charged with the responsibility of assisting in the spiritual development of the child. In some cultures the Godparent is addressed by a special name ( an example is nouno/nouna in Greek.) Whether a blood relative or not, the Godparent is now embraced as part of the "spiritual family" of that child.

Although great care and many prayers are put forth by the parents in choosing the Godparent for their child, sometimes after the baptism the relationship does not grow. Other than the occasional birthday and Christmas gifts, some Godchildren and Godparents rarely see or talk to each other. As with any relationship, this spiritual one needs to be fostered and cared for in order for it to develop. The best way for this relationship to grow is through prayer. Pray for your Godchild and his or her parents, and the parents should encourage their child to pray for the Godparents. By doing this you are encouraging a relationship and giving it the spiritual basis on which to mature.

Other practical ideas for maintaining a relationship with your Godchild are to celebrate the anniversary of the baptism with a card or a telephone call. Along with learning about the child's patron saint,

learn about the saint whose feast day is celebrated on the date of his or her baptism and share the story of that saint's life with your Godchild.

Model your faith through your actions. Understand the sacraments as well as the teachings of the church so that you will be able to answer questions that your Godchild may have.

Encourage the faith life through the types of gifts that you give your Godchild. Some examples of gifts are a bible, prayer book, books on the lives of saints, prayer rope, etc. By doing this you are giving tools to help your Godchild grow in the faith, and are helping him/her to start a personal library of Orthodox teachings.

If you live in close proximity to your Godchild make yourself available to spend time with him or her. Find out when school activities and sports events are scheduled and try to go to a few. Plan a special time, whether for lunch or a trip to the zoo, to be with your Godchild. These times together will only help to make your relationship closer.

If you live far away, call, write, or email your Godchild. Send a letter at the beginning of a church season (Advent, Lent, etc.) to let him or her know that you will be praying for him. If possible, plan visits to see your Godchild.

# GOYA FEBRUARY NEWS



Randolph GOYA has been keeping busy. On December 27<sup>th</sup>, we attended the annual Christmas Dance. The dance took place at Saint George Greek Orthodox Church in Asbury Park. There was a great turnout on behalf of Randolph's part-- roughly 30 GOYANS attended. There was great food and dancing for everyone to enjoy. In addition, on January 11<sup>th</sup>, our GOYA participated in a Bridges retreat at Saint Athanasios Greek Orthodox Church in Paramus. We brought donations and helped prepare sandwiches and other food for the homeless in Newark. Many different churches came to work together in providing a great volunteer service. The GOYANS also were provided with a meal and then enjoyed a religious retreat which was run by seminarians from Holy Cross. The next day many GOYAnS went to Newark to distribute the lunches. Currently, we are preparing for one of the largest events of the year: Sights and Sounds which takes place in March. This is a competition between all the New Jersey GOYAs. Although it is intense, everyone has a great time. Practices started in January for the band, play, English singing, Greek dance, singing solos, instrument solos, monologues, and more! We are also working on the sights, such as artwork and literature.



Written by: Lia Zois

## **Upcoming Events:**

February 15 - Valentine's Dance at St. George Church in Piscataway

February 16-17 - Volleyball/Basketball Tournaments

February 24- -GOYA Sights and Sounds Dress Rehearsal at St. Andrew Church

March 2 - Sights and Sounds in Westfield





## Girls Volleyball program

We are currently trying to build our Girls Volleyball program.

We are partnering with Garden State Elite Volleyball Club

to help us teach volleyball fundamentals.

Location: St. Andrew gym

Time: Sundays @1:30-3:00PM

Dates: 3/10, 3/17, 3/24, 4/7 and 4/14

Cost (for all sessions): **\$90**



All St. Andrew **girls grades 6<sup>th</sup> – 11<sup>th</sup>** are invited to participate. Even if your daughter isn't sure if she wants to play Volleyball it is a great opportunity to sign up and try it. The coaches are professionals that have been coaching volleyball for several years ([gsevc.com](http://gsevc.com)).

Please contact Christina Katsanos at [christina@katsanos.com](mailto:christina@katsanos.com)

## A Dedicated Servant of God

Valentine's Day has made February the month of love. As each of us knows, love is never simply grasped by a concise definition. While there is a sense that it can be exactly located, each of us quickly realizes how difficult it is to locate love in any one definition.

**What is Love?** In 1 Corinthians 13, Paul wrote some of the most beautiful words on love.

*"Love suffers long and is kind. Love does not envy nor puff itself up. Love does not behave rudely, does not seek its own, is not provoked, thinks no evil, and does not rejoice in iniquity. Love rejoices in the truth. Love bears all things, believes all things, hopes all things, and endures all things."*

You might notice love here has nothing to do with wonderful feelings. Love is action away from oneself. Careful reflection will reveal those areas in our lives where love is lacking. Chances are our actions are far from loving actions. "Seeking one's own" produces those storms in which hope becomes uncertain and our ability to endure can hardly stand up to a strong wind.

Philoptochos is never seduced by ideas, by simple feelings. Philoptochos is action driven, moving into humanity to meet any need. Clearly the finest words never feed someone hungry. Petra Knox completely lived this Philoptochos work ethic. One who has ever met Petra saw a person of action, of commitment, of doing what needs to get done, not a person proposing wonderful future solutions. She rolled up her sleeves and went to work!

*"Though I speak with the tongues of humanity and of angels but have not love, I become sounding brass."*

Yes, talk is cheap. The best ideas coming

from an easy chair won't change anything until someone starts doing things. Music is never simply sound. Petra didn't talk much but when she spoke it was talk that got things done. For Petra, transformation meant work. You need to be able to actually pick someone up with all of your strength.

*"Though I have the gift of prophecy and understand deep mysteries, and have faith that moves mountains, but have not love, I am nothing."*

The irony of love is that it's not about YOU! Love is always away from YOU towards the OTHER. Jesus' apostles were incapable of understanding Him while they continued to center themselves in His Kingdom. Each of us wants to have some centrality, some sense of value in who we are. Many of us find such meaning in the elusive things of this world. We cling to things unnecessarily. Everything we have as Orthodox Christians is a gift. Sure, we can claim that through our efforts, our hard work, we arrived at who we are doing the things we do. It is never easy to release this effort into gift but until we do, love will find it difficult to blossom.

Petra utilized her many talents and gifts to help. Petra never judged why life is the way it is. Petra looked around and saw people in need. She loved Philoptochos for its action-centered ministries. Here is a transforming ministry committed to meeting people in their real needs. Here is the only place Petra wanted to be and in doing the work of the words contained in the Gospels, Petra embodied the love that reveals God as Love. May her memory be eternal.

In the Service of the Lord  
Maro Nicolaou Schuster,  
St. Andrew Philoptochos Treasurer





# MARDI GRAS 2019 CELEBRATION FEBRUARY 17<sup>TH</sup> SUNDAY @ 4:30 PM

Αποκριάτικο Γλέντι  
*Hosted by the Saint Andrew PTA*



THE KNOLL COUNTRY CLUB WEST  
12 KNOLL LANE BOONTON, NEW JERSEY

(PLEASE PRINT CLEARLY)

NAME: \_\_\_\_\_

EMAIL & PHONE # \_\_\_\_\_

PRICING: \$50.00 (18 & OLDER)     \$25.00 (AGES 5-17)     \$8.00 (4 AND UNDER)

NUMBER OF ADULTS \_\_\_\_\_ X \$45.00 = \_\_\_\_\_

NUMBER OF 5-17 YRS. OLD \_\_\_\_\_ X \$25.00 = \_\_\_\_\_

NUMBER OF UNDER 5 YRS. \_\_\_\_\_ X \$8.00 = \_\_\_\_\_

TOTAL # OF PEOPLE \_\_\_\_\_ TOTAL \$ \_\_\_\_\_

PLEASE MAKE CHECKS PAYABLE TO: SAINT. ANDREW

AMOUNT PAID \$ \_\_\_\_\_ CASH \_\_\_\_\_ CHECK # \_\_\_\_\_ NO REFUNDS\*\*\*

\_\_\_\_ YES, I WOULD LIKE MY CHILD TO SIT WITH ME     \_\_\_\_ NO, PLEASE SEAT MY CHILD WITH GOYA TABLE

\*\*TICKETS MUST BE PURCHASED IN ADVANCE NO LATER THAN FEBRUARY 3<sup>RD</sup>

MORE INFO. CONTACT: DEMITRA PAXOS (973)970-8003 | [DPAXOS1221@GMAIL.COM](mailto:DPAXOS1221@GMAIL.COM)

OR ANASTASIA MITRAKOS (973) 229-0204 | [ANASTASIAM7@YAHOO.COM](mailto:ANASTASIAM7@YAHOO.COM)

LIST NAMES BELOW FOR TABLE SEATING ARRANGEMENTS (UP TO 10 PEOPLE PER TABLE)

---



---



# ST ANDREW FINANCIAL SUMMARY 2018

INCOME	Jan-Dec	Budget	\$ over Budget	
CONTRIBUTION INCOME	459,987.99	479,850.00	(19,862.01)	(1)
EDUCATION/DANCE NET INCOME	38,888.31	34,700.00	4,188.31	(2)
SUMMER CAMP NET INCOME	128.88	500.00	(371.12)	
FUNDRAISING EVENTS NET INCOME	175,682.40	236,000.00	(60,317.60)	(3)
OTHER INCOME	28,476.50	22,000.00	6,476.50	
<b>TOTAL INCOME</b>	<b>703,164.08</b>	<b>773,050.00</b>	<b>(69,885.92)</b>	<b>(4)</b>
<b>EXPENSE</b>				
STAFF EXPENSE	315,782.12	324,000.00	(8,217.88)	
CAR EXPENSE	2,488.93	4,500.00	(2,011.07)	
INSURANCE EXPENSE	55,459.77	56,000.00	(540.23)	
PROFESSIONAL SERVICES	8,878.23	13,600.00	(4,721.77)	
EQUIPMENT	3,413.59	10,400.00	(6,986.41)	
BANK CHARGES	2,959.67	2,460.00	499.67	
MORTGAGE PAYMENT (Principal & Interest)	134,586.00	135,000.00	(414.00)	
TELEPHONES/INTERNET EXPENSE	5,094.81	5,100.00	(5.19)	
ADVERTISING	261.74	200.00	61.74	
PERMITS	-	250.00	(250.00)	
LITURGICAL	-	500.00	(500.00)	
UTILITIES	53,635.80	48,400.00	5,235.80	
SUPPLIES & PRINTING EXPENSE	26,794.63	26,450.00	344.63	
BLDG & GROUNDS EXP.	65,253.14	66,250.00	(996.86)	
POSTAGE & HANDLING	4,706.55	3,500.00	1,206.55	
MINISTRY EXPENSE	68,342.09	72,350.00	(4,007.91)	
EVANGELISM/OUTREACH	5,490.98	4,750.00	740.98	
CONVENTIONS & SEMINARS	7,958.53	9,100.00	(1,141.47)	
TRANSPORTATION	-	-	-	
MISC.	-	-	-	
<b>TOTAL EXPENSE</b>	<b>761,106.58</b>	<b>782,810.00</b>	<b>(21,703.42)</b>	<b>(5)</b>
<b>NET CASH RECD (SHORT)</b>	<b>\$ (57,942.50)</b>	<b>\$ (9,760.00)</b>	<b>\$ (48,182.50)</b>	<b>(6)</b>
<b>From Operations</b>				
<b>Unrestricted Cash 12/31/17</b>	154,295.58			
<b>Cash generated (used) this year</b>	(57,942.50)			
<b>Cash Balance 12/31/18</b>	\$ 96,353.08			

- (1) Stewardship came in lower than budget. Hall rental was better than budget.
- (2) Education income is slightly ahead of budget.
- (3) Fundraising is much lower than budget due to all major efforts coming in under budget. The budget was aggressive.
- (4) Total income is significantly lower than budget due to lower STWD and Fundraising.
- (5) Some operating expenses were higher than budget but Total expenses were \$20k less than budget with offsetting variances.
- (6) Net cash was \$50k lower than budget due to lower revenue we have about 1 1/2 month reserve when target is 2 months (approx. \$120k)

## The Miracles and Wonders of God

### The Myrrh-Streaming Kardiotisa Icon of Taylor, PA

*Saint Andrew Trip to Taylor, PA Wednesday January 30<sup>th</sup>*

A man had a massive heart attack while in the church. Two nurses who were present rushed over to him and began to do CPR, while others called 911. As the nurses tried to revive him, he showed no pulse, stopped breathing and actually died. While waiting the few minutes for the ambulance to arrive, Fr. Mark Leisure, the priest of St. George Orthodox Church in Taylor, PA took the *Kardiotisa*, “The Tender Heart” myrrh-flowing, miraculous icon of the Virgin Mary and held it over the



man so that the fragrant myrrh would drip from the icon onto the chest of the man. Immediately, the dead man took a deep breath, opened his eyes, and began singing “Mary, Mother of God Save Me.” By the time the paramedics arrived, he was sitting up and didn’t think he needed to go to the hospital, even though they insisted that he get checked.

The doctor at the Sloan Kettering Cancer Center tells the woman she has Stage 4 cancer, and there is no treatment that will help her condition. They tell her that they can control her pain, but she has little time to live. With little hope, she leaves the hospital. Yet a friend anoints her with the fragrant myrrh flowing from the *Kardiotisa* icon. She is miraculously healed. The next time she goes to the doctors and gets checked, they are puzzled and amazed that there is no trace of her cancer.

Over the past three years, these miracles have happened again and again – with people finding healing from prostate cancer, liver cancer, throat cancer, lung cancer, brain lymphoma, and almost every other form of cancer. There is even one oncologist who now, along with his medical treatment, directs his patients to visit the St.

George Orthodox Church in Taylor, PA and be anointed by this miraculous myrrh.

One man had a ruptured brain aneurism. While in the hospital’s ICU, he was in a coma with no hope for recovery. The doctors told the wife and family to say their goodbyes. A friend of the family knew a priest who had seen the *Kardiotisa* icon and had a cotton swab with the myrrh. He came and anointed the man, and the man awoke from the coma, healed. The

doctors couldn’t explain what happened, and said it was truly a miracle.

A woman couldn’t see through her pregnancies. Four times she became pregnant, only to have her baby miscarried at a particular point in the pregnancy. There was a problem where the stem that connected the spinal cord and the brain, and this caused the miscarriage. During her fifth pregnancy, before she went to the doctor for an ultrasound, she was anointed with holy myrrh from the icon. In the ultrasound picture, which we all saw, there was an obvious light that had connected the brain with the spinal cord. The doctor and nurses said they had never seen anything like this before. The woman gave birth to a healthy child.

A young boy is rushed to the hospital with a 105 temperature. There is swelling of the brain and nothing seemed to be working to lower his temperature. His grandmother remembered that she had an old cotton swab from the miraculous icon in her purse. When she pulled it out, it was dry. And yet, she took it and tried to anoint her grandson, asking for the Virgin Mary’s intercession. Shortly thereafter, the boy’s temperature broke and he sat up. The next day,

she took out the cotton swab again, and discovered that it was now soaked with myrrh and had even formed itself into a heart.

A young 14 year old girl had tried to commit suicide several times, and fallen into utter despair because of the bullying, ridicule and pain she experienced at school. While at Camp Nazareth, a Church Camp outside of Pittsburgh, she encountered the grace of God through this miraculous icon, and found inner healing and hope. Months later she wrote the most beautiful four page letter to Fr. Mark, which he read to us, describing how her life has turned around by her experience with the *Kardiotisa* icon.

Every Wednesday night for the past three years, Fr. Mark and his community have a special prayer service to the Virgin Mary in front of this icon. Every Monday night, Fr. Mark has a Questions and Answer session in his church. Hundreds and hundreds come every Wednesday. Several dozen come on Mondays, asking questions. One stranger began to attend on Mondays, and at one point stood up and said, "These icons in the Church are against Allah. They are idolatry." He argued that Allah was not pleased with these icons. After attending for a few weeks, this man from Iran finally approached the icon. Fr. Mark admitted that everyone was tense because he wasn't sure what the man was going to do. Over the past three years, Fr. Mark has seen someone pull out a knife and try to stab the icon; others have tried to smash it; some have spit on it; and one person even vomited over the protective case. The man from Iran approached and stood motionless in front of the icon covered with fragrant myrrh. Fr. Mark said the man was like in a trance, and it seemed like a battle was going on in his mind. Slowly a tear formed in his eyes, and he began to cry. He kissed the icon. As he walked out of the church, he stopped by the candle stand and wrote something in the sand in Arabic. Since no one could read Arabic, the priest took a picture of what he wrote and got someone to translate it. The man wrote, "Jesus Christ is Lord."

Several months later this man was baptized and is now a pious Orthodox Christian.

These are only a few of the wonders and miracles which 45 of our parishioners and I heard yesterday when we visited this Tender Heart Icon of the Virgin Mary. Fr. Mark told us that October 13<sup>th</sup> will mark three years since the icon has been exuding this holy, fragrant myrrh. And not just a drop or two. Fr. Mark began his talk by holding up the icon and walking around the church, allowing the myrrh to drip from the icon into the hands of each of us. Imagine, this icon of wood has been continuously overflowing with myrrh for three years!

Bishop Gregory of Nyssa, the head of the Carpatho-Russian Orthodox Archdiocese under whom St. George Church lies, worked for more than 20 years in the field of Cardiovascular Research at Carolinas Medical Center in Charlotte, NC. He has authored or co-authored more than 100 articles, abstracts and book chapters. When he first saw the icon, Fr. Mark shared how the bishop sat in front of the icon for an hour just looking at it. After an hour, he began crying and reflected, "My scientific mind cannot grasp how this is happening. How an icon painted on wood can exude myrrh. Yet my mind of faith gives glory to God for this miracle."

Our God is a God of wonders and miracles. He is not bound by the very laws of nature which He Himself has established. Sometimes in our contemporary, secular and materialistic world we try to insist that science and reason are the only source of truth. The Church honors and appreciates science and reason, yet we know that the Creator of all stands above all. We can never try to limit or keep God confined within our own boundaries. The miracle of the *Kardiotisa* icon is just one small example of the unfathomable mysteries of life and of the Creator of Life, God Himself! Sometimes we can only observe in awe and wonder, and give glory to God for the way He reveals His majesty!

Glory to God for all things!



## ON THE SUNDAY OF THE CANAANITE WOMAN

### Sermon Preached by Fr. Antony Hughes on Sunday, February 10, 2008

The Reading is from Matthew 15:21-28

In the Name of the Father and of the Son and of the Holy Spirit, one God. Amen.

Glory to Jesus Christ!

The Gospel always gives us a glimpse into Christ's Great Good Heart. The Lord reveals to us His Father's gracious will to heal and save all of creation by living among us an incarnate life and demonstrating in living color what it is that the Holy Trinity desires.

The disciples reveal their impurity of heart by condemning the Syro-Phoenician Woman. They did as their upbringing taught them. The woman was not only acting improperly by approaching the Lord as she did, she was a Gentile and doubly to be avoided. Jesus at first was silent which probably pleased them, but obviously they hoped for a stern rebuke since they asked for it by name saying, "Send her away". And when Jesus made his famous reply, "I was sent only to the lost sheep of the house of Israel the disciples must have been overjoyed! At last Jesus was standing up for his heritage! His next remark I am sure sent them into paroxysms of delight. "It is not fair to take the children's bread and throw it to the dogs."

In this Jesus sought to reveal two things: one tragic and one divine. He made an example of both the disciples and the Woman; the disciples for their cruelty and lack of faith and the Woman for her humility and spiritual beauty. Her reply echoes forever as an example of pure love, "Yes, Lord, yet even the dogs eat the crumbs that fall from their master's table." "Then Jesus answered her, 'O woman, great is your faith! Be it done for you as you desire.'" You see, the only thing that matters is humility. It doesn't matter who or what you are, or what you have done, humility opens the floodgates of divine grace.

What does this say of us? What lesson is here for us? This Gospel points to the way of life that pleases God. Not the way of the disciples dictated by fear, bigotry and hatred. These are indicators of sin, sure signs that self-interest is the motive. The way of the Syro-Phoenician Woman pleases Jesus, the way of extreme humility and love. In her there is not one ounce of self-interest. Her ego has been destroyed. The great enemies of ego are faith and love. She approaches the Lord without regard for social convention, begs him for help, accepts his rebuke with a display of unprecedented faith, calls herself a dog (a great insult in Middle Eastern culture) and this Jewish man she names "Master".

How can we know we are on the right track? Humility and love. It is simple, "They will know we are Christians by our love." But it must be humility and love in its most radical form extending even to our enemies, to those who abuse us and wish us harm, which is no small task. Olivier Clement explains it like this:

"The key to spiritual progress is, therefore, evangelical love for one's enemies. This is first of all – something very simple, but very difficult – the refusal to judge, the refusal to assert oneself in despising or condemning others. Only such an attitude of mind brings detachment and peace. The rest is secondary."

All that our Lord did and said was for love. His Great Good Heart was always open. Is it not obvious that everything we do must be for the love of God and our neighbor? Without humility of heart we cannot love. We must first realize that our neighbor is "Christ with us" and then our actions will take on a holy character. We will seek all means possible to lift up the other, to bring joy, peace and comfort to the other, to humble ourselves before the other as before the Lord Himself. Anything other than that is born of

pride and self-interest, the two progenitors of all evil.

It has been said recently by some that our community is, perhaps, a little too welcoming, a little too friendly. But how can a community following the example of Christ be too friendly? We could not possibly “out-friendly” Jesus who died for all of us “while we were yet sinners” and the Father who makes the sun to shine on the good and the bad alike. I reject the idea of exclusion just as Jesus did who broke down those walls every time he spoke to a woman, or ate in the house of sinners, or saved an adulterous woman from death, or reached out his hand to heal on the Sabbath Day, or told a parable featuring a Gentile, or touched an unclean leper, or drank water from Jacob’s well from the hand of a Samaritan who was also a woman and a sex addict, who healed the favorite servant of the Centurion, who spoke out against the pride of the self-righteous religious, who challenged the Pharisees and stood up for those they condemned. He was the One who lifted Zaccheus, cared for this Syro-Phoenician Woman, healed the woman with the issue of blood and the Blind Man on the road to Jericho, forgave Peter after he betrayed Him, restored the Apostles who forsook Him in the garden, encouraged the sorrowing Thomas who was honest enough to express his doubts, elevated Paul the murderer of Christians and asked God’s forgiveness for all those who contributed to His crucifixion and those of us who still do. The truth, the bottom line, is that if we are not people-friendly to a fault then we are not God-friendly to a fault.

We are to lift one another up, not tear one another down. The Lord warns us not to try and separate the wheat from the tares. He tells us

**Fr. Antony Hughes** has been pastor of St. Mary’s since 1993 when he came to Cambridge with Carol and his sons, Alexander and Gregory, from a parish in California. He received his MDiv from Oral Roberts University where he converted to Orthodoxy in 1980 and continued his education at St. Vladimir’s Seminary. Rev. Deacon Jeffrey Smith.

not to extinguish a smoldering reed. We must be very careful that in our zeal we do not place barriers between ourselves and God by causing others to suffer.

The truth is that we have little time in this life to spare. The call to purity of heart demands that we concentrate our spiritual efforts daily, even, as St. Paul writes, “incessantly”. It is so easy to get trapped in personal delusion and get side-tracked into counterfeit forms of spirituality.

Elder Sophrony writes, “Do not let the things of this world disperse your energy. Concentrate all your attention on, devote all your energy to, a life which corresponds to the spirit of the Gospel commandments. Let us keep control over our mind in the face of the distractions of the exterior world. Without ascetic effort, our mind will never be able to remain constantly in God. It is from now, in this life, that we must learn to dwell in God, just as our spirit will dwell in God after our death.”

Holy Orthodoxy is the repository of the most amazing treasures. I sincerely wish I had time to share with you the things I have learned in just the past few days, surprising and utterly transformational things, but it will have to wait for another time, but let me end here saying that love, true, evangelical, radical, Christ-like love is the only sure sign that God is present with us and is the greatest form of ascetical labor. We cannot abandon this path at St. Mary’s, chosen long before I ever came here, without betraying Christ. This way was chosen by the good-hearted people who founded this parish and the godly priests who served her. It was chosen long before I came here and will last long after I am gone.



## Κυριακή 12' Ματθαίου – Η θεραπεία της κόρης της Χαναναίας

Ματθ. ιε' 21-28

21 Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδῶνος. 22 καὶ ἰδοὺ γυνὴ Χαναναία ἀπὸ τῶν ὀρίων ἐκείνων ἐξελθοῦσα ἐκραύγασεν αὐτῷ λέγουσα· ἐλέησόν με, Κύριε, υἱὲ Δαυΐδ· ἡ θυγάτηρ μου κακῶς δαιμονίζεται. 23 ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἠρώτων αὐτὸν λέγοντες· ἀπόλυσον αὐτήν, ὅτι κράζει ὄπισθεν ἡμῶν. 24 ὁ δὲ ἀποκριθεὶς εἶπεν· οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ. 25 ἡ δὲ ἐλθοῦσα προσεκύνησεν αὐτῷ λέγουσα· Κύριε, βοήθει μοι. 26 ὁ δὲ ἀποκριθεὶς εἶπεν· οὐκ ἔστι καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς κυναρίοις. 27 ἡ δὲ εἶπε· ναί, Κύριε· καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψυχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν. 28 τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ· ὦ γύναι, μεγάλη σου ἡ πίστις! γενηθήτω σοι ὡς θέλεις. καὶ ἴαθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.

### Βοήθησέ με, Κύριε!

Λυπήσου με, Κύριε, ἔνδοξε απόγονε του Δαβίδ! Η κόρη μου φρικτά υποφέρει από σκληρό δαιμόνιο! «Κακῶς δαιμονίζεται».

Σπαρακτική ακούστηκε από μακριά η κραυγή. Ήταν μια γυναίκα Χαναναία, που είχε βγει από το χωριό της και με χέρια απλωμένα ικέτευε...

Ο Κύριος, που ακόμα και στον παραμικρό αναστεναγμό ἔσκυβε πάντα πρόθυμα με καλοσύνη, ἐδῶ οὔτε που γύρισε το βλέμμα. Με τη θεϊκή Του σκέψη κάτι ἄλλο, μεγαλύτερο ἀπὸ μια ἀπλή θεραπεία προγραμμάτιζε. Γι' αὐτό ακριβῶς κι ἐξακολουθοῦσε ἀτάραχα να βαδίζει στον ἀπόμερο ἐκεῖνο δρόμο κοντά στα «μέρη Τύρου καὶ Σιδῶνος». Ο ὄμιλος τῶν μαθητῶν, που Τον περιστοίχιζε, γέμισε με ἀπορία.

Στο μεταξύ η δύστυχη μάνα ἐπαναλάμβανε τὴν κραυγή της πάλι και πάλι:

— «Υἱὲ Δαυΐδ», ρίξε μια ματιά και στο δικό μου πόνο! «Ἐλέησόν με»!

Καμιά ἀπόκριση. Ο Κύριος ἀργά μα σταθερά ἀπομακρυνόταν με φαινομενική ἀδιαφορία.

Ὡστόσο, στις σπαραξικάρδιες ἐκκλήσεις της Χαναναίας δεν ἀντέξαν οἱ μαθητές. Πῆραν το θάρρος να παρέμβουν. Κύκλωσαν με ἀγωνία το Διδάσκαλο τους και «ἠρώτων αὐτόν». τον παρακαλοῦσαν ἐνθερμα. Τον πολιορκοῦσαν.



— «Ἀπόλυσον αὐτήν», Διδάσκαλε. Κάνε της το καλό, να φύγει, «ὅτι κράζει ὄπισθεν ἡμῶν». Δε φαίνεται να σταματήσει τις ικετευτικές κραυγές ἔξοπίσω μας. Κρίμα εἶναι...

Κοφτά και σοβαρά τους ἀπάντησε ο Χριστός:

— «Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ». Εγὼ ἀποστολή ἔχω να περιμαζέψω τα πρόβατα του ἐκλεκτοῦ λαοῦ. Δεν εἶναι δυνατόν ν' ἀσχολοῦμαι με ἄλλους.

Στο μεταξύ ὁμως, να που τους πρόφθασε τρέχοντας και παρακαλώντας η πονεμένη μάνα. Τους ἔκοψε το δρόμο, καθώς ρίχτηκε με ἀπειρη εὐλάβεια μπροστά στα πόδια του Κυρίου, και ἔμεινε ἐκεῖ πεσμένη, «προσεκύνει», λέγοντας:

— «Κύριε, βοήθει μοι».

Τι σπαραγμό, στ' αλήθεια, έκρυβε η μικρή αυτή φράση! Αλλά ο Χριστός μας έμεινε αμετάπειστος στη φαινομενική ψυχρότητά Του.

— Δεν είναι καθόλου σωστό — της είπε — να πάρει κανείς το ψωμί από τα παιδιά του, για να το ρίξει στα σκυλάκια. Εσείς οι Εθνικοί δεν είστε παιδιά του Θεού. Έχετε παραστρατήσει. Επομένως μη ζητάτε τις ίδιες ευλογίες που απολαμβάνει ο λαός Του.

Πάγωσαν όλοι. Καημένη μάνα! Πρέπει να φύγεις άπρακτη κι εξουθενωμένη. Είναι ώρα να αναλυθείς σε κλάμα γοερό ή να ξεσπάσεις σε παράπονα... Αλλά όχι! Η Χαναanaία δε λύγισε, δεν προσβλήθηκε, δεν αγανάκτησε από την παιδαγωγία. Με περισσότερη θερμότητα τώρα, με πιο βαθιά ταπείνωση, ευλάβεια και πονεμένη συστολή επέμεινε στο αίτημά της λέγοντας:

— «Ναί, Κύριε». Όπως το λες είναι. «Κυνάρια» είμαστε, όχι παιδιά Σου, και δεν έχουμε δικαιώματα στον «ἄρτον τῶν τέκνων». Κάποια ψίχουλα όμως που πέφτουν από το τραπέζι «τῶν κυρίων», κάποιες ελάχιστες ευλογίες από την πλούσια χάρη Σου, σαν σκυλάκια ταπεινά που τριγυρνούμε παρακλητικά στα πόδια Σου, μπορούμε να ελπίζουμε. Δεν μ μπορούμε;

— «ὦ γύναι, μεγάλη σου ἡ πίστις!», αναφώνησε ο Χριστός. Έχεις πίστη αξιοθαύμαστη! Επέμεινες. Δε λύγισες μπροστά σε καμιά δοκιμασία. Λοιπόν «γεννηθήτω σοι ὡς θέλεις». Ας γίνει όπως ακριβώς το επιθυμείς.

Και πραγματικά. Από εκείνη τη στιγμή, «ἀπό τῆς ὥρας ἐκείνης», γιατρεύτηκε η κόρη της οριστικά.

Είναι χαρακτηριστική και πολύ διδακτική η επιμονή της Χαναanaίας. Κυριολεκτικά έκανε μάχη, για να αποσπάσει το έλεος του Χριστού. Αλλά προσέξτε. Αυτή η θερμή επιμονή δεν είχε μέσα της πείσμα, προπέτεια ή εγωισμό. Ήταν συνυφασμένη με ταπείνωση εκπληκτική κι απέραντη αφοσίωση κι εμπιστοσύνη στη θεία φιλοστοργία.

Έκανε πως την αγνοεί ο Χριστός. Δεν αποθαρρύνθηκε, δεν απέκαμε εκείνη. Τον

αναζήτησε με ισχυρότερο πόθο. Την ονόμασε «σκυλάκι», ανάξιο λόγου. Δεν παρεξηγήθηκε. Δεν σηκώθηκε να φύγει οργισμένη. Παραδέχτηκε τα υποτιμητικά λόγια και τα μετέτρεψε σε επιχείρημά της. Το χέρι που απλώθηκε να τη διώξει, αυτή το άρπαξε να το φιλήσει, να στηριχθεί και σωθεί απ' αυτό!

Έτσι κι εμείς. Όταν ζητάμε κάτι από τον Πανάγαθο Θεό, ας το ζητούμε ακούραστα, επίμονα, αλλά και ταπεινά. Όχι με απαιτήσεις και γογγυσμό, αλλά με ευλαβική αποδοχή της θείας παιδαγωγίας.

— «Κύριε, βοήθει μου», θα πει κάποιος. Μια ξαφνική αρρώστια μου παρουσιάστηκε κι ανησυχώ. Μισόλογα λένε οι γιατροί. Πού να στηριχθώ; Σε Σένα εναποθέτω το καυτό πρόβλημά μου. Σε ικετεύω. Κι αν καθυστερήσεις, κι αν σιωπάς, εγώ θα περιμένω...

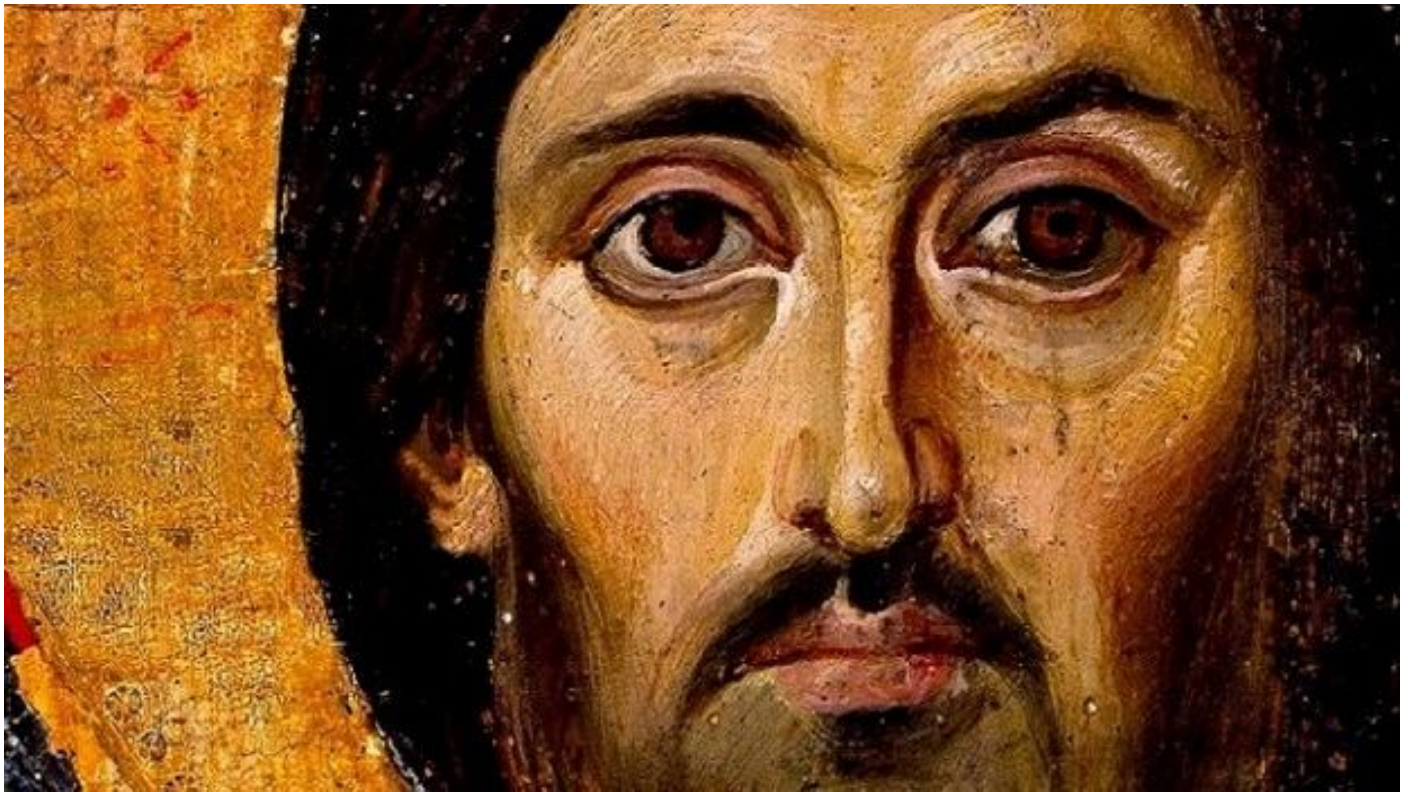
— «Κύριε, Υιέ Δαυΐδ» θα φωνάξει άλλος. Έχω αγωνία με τις σπουδές. Ο μεγάλος συναγωνισμός με φοβίζει. Κάποιες αποτυχίες με αποθαρρύνουν. Ωστόσο, θέλω να προχωρήσω. Μη με αφήνεις. Αγωνίζομαι, προσεύχομαι κι ελπίζω... Αν τα «κυνάρια» γεύονται « ἀπό τῶν ψιχίων... τῆς τραπέζης» Σου, πόσο μάλλον τα παιδιά Σου — όσο ανάξια κι αν είναι — μπορούν να ελπίζουν.

— «Ελέησόν με, Κύριε», θ' ακουσθεί και τρίτος. Σπλαχνίσου με. Το σπίτι μου δοκιμάζεται σκληρά. Τα αδέρφια μου... Οι γονείς μου... Έχουμε άμεση ανάγκη της παρουσίας και της ειρήνης Σου. Γι' αυτό μ' εγκαρτέρηση αδιάκοπα Σε ικετεύω, έχοντας την πεποίθηση ότι δεν αδιαφορείς. Όσο κι αν αργείς...

Όταν έτσι επίμονα και ταπεινά προσευχηθούμε, τότε θα μας χαρίσει γενναϊόδωρα τις ευλογίες Του ο Χριστός.

Θα μας αξιώσει πρώτα από όλα να Τον έχουμε πλησιάσει και να έχουμε συνδεθεί μαζί Του. Κατόπιν θα μας χαρίσει την ευαρέσκεια, την εύνοια, το θεοτίμητο έπαινό Του. Τέλος, θα ικανοποιήσει και το αίτημά μας. Θα δώσει τη θεοπρεπή εντολή «γεννηθήτω σοι ὡς θέλεις»





## **ORTHODOX THEOLOGY AND THE JUDGMENT OF HISTORY (1 OF 3)**

The following text which will be published in three parts, is Georgios P. Pavlos's talk at the 8th International Conference of Orthodox Theology, Under the Auspices of the Ecumenical Patriarchate "The Holy and Great Council of the Orthodox Church: Orthodox in the 21st century".

***Georgios P. Pavlos, Professor of Physics and Philosophy, DUTH***

All Christians are watching today in agony and prayer the blessed struggle of the Patriarchate of Constantinople for the unity of all Christians and the transmission of Christ to all Nations and all people.

Therefore, I dedicate this talk to the martyric Ecumenical Patriarchate of Constantinople in New Rome and to the martyric person of the Patriarch of Constantinople Bartholomew, who silently and in simplicity expresses this agony for the unity of the entire Christian world, no least of the mankind and the human history, for which the Son of God was thoroughly praying in His earthly presence: 'so that all becomes one', in Jesus Christ, the Son of the Virgin.

Christ is the judgment of history for He Himself is the perfect Love, the perfect knowledge, the perfect Freedom, the perfect Eros, as the only absolutely unselfish. Christ Himself is the End, the Perfection and the Meaning of History; He is the Cause of All, the Alpha and Omega.

Orthodox Theology and the Orthodox Church contain and reveal the Mystery of God, that is, they reveal the Whole God as Trinity of Living Persons. At the same time, they reveal the whole all man as a great mystery, as the place and the unique, personal, and without similitude image, of the Personal and truly Living God.

The Orthodox East initiates us to the reception of the Holy Spirit and teaches us the contemplative prayer as Eros and the burning of the heart for the

entire creation, as St. Isaak the Syrian says. It teaches the union of the Mind – Intellect – Logos with the heart, and through it, with the very Living God, Christ the Messiah and Savior. There is no evidence of God apart from God. God is evidenced through Himself; He cannot be confirmed through anyone else. Without Christ the God-Man neither God nor man does exist. It is only through Christ that we know God. Apart from Christ we only have a shadow of God and a shadow of man.

‘No one can reach my father unless through Me...’, ‘I am the Way, the Truth and the Life...’: beyond Christ there is no way towards the Father.

The Orthodox Church is principally signified by Divine Liturgy. Here, in the Orthodox Divine Liturgy everything is transformed: man and the cosmos, space, time, and persons; they all enter into the New Creation of names, the Kingdom of the Father and the Son and the Holy Spirit. Here, everything receives a name unique and unprecedented. Here everything is recognized by its own name, the name given to them since the origins of the world.

Divine Liturgy introduces us to the real apophaticism, precisely the Divine Darkness, the Theophany and transformation of the created. It leads us to the truly union of the created with the uncreated. The Divine Liturgy expands the senses, the intellect, the mind, the body. Here we have a fundamental transformation of body and the soul, in order for the man to be led to the Vision of God in Christ. It is through Christ that in the Divine Liturgy man enters Mount Tabor; man enters the area of Divine Transfiguration. Man, truly becomes Christ and God by Grace. In Christ man is truly united with the Trinitarian hypostatic and Living God. What we actually have in the Divine Liturgy is a real and sensible participation in the very last things, the eschata, a share in the Kingdom.

Creation comes to being from not being, from nothing, and this happens within the uncreated Activity of the very uncreated God.

This is the Orthodox Eastern Theology of the divine Activities, the only Truthful and orthodox theology.

Without the distinction between Substance and Activity (Energieia) in God, we necessarily fall to pantheism, or, in other words, to a fake and non-existent God, which is a kind of theological atheism.

For without this distinction between Substance and Activity, we have no hypostatic distinctions; we do not have a Living God. We do not have a Truthful Incarnation of God. We do not have a truthful Theophany, a truthful Knowledge, a truthful Theōria – Vision of God. We do not have a truthful possibility of salvation for the created; we have no salvation at all, if the latter entails a real, truthful, ontological and existential union with the Uncreated. We have no Christ, we have no resurrection, neither for the body nor for the soul. We have no deification, we have neither Holy Trinity nor God, not even theology.

Without the distinction between Substance and Activity in God, we only end up with ghosts, fantasies, ideas, shadows, mythology.

The Orthodox Divine Liturgy is the Place of the truly encounter of the mankind with Christ. Only when man meets with Christ in His Church, only then man becomes truthful and begins to live. Then man begins to exist, to see, to perceive, to love. Then man gains the irrefutable certainty that he is dead without Christ; not only him, but also the entire world, all is non-existent, all is nothing and non-being.

The Orthodox Church shares the same form with Orthodox theology and vice versa. In a manner truly logical and therefore truly apophatic

Orthodox theology depicts the greatest richness and the greatest gift Of Heaven in the earth, which is nothing other than the Orthodox Church, as the only Holy Catholic and Apostolic Church. That is, precisely, why in the Orthodox Theology and the Orthodox Church the meaning of the whole history and of the entire created world, visible and invisible, is condensed and revealed.

The movement of the created towards the Uncreated and of the Uncreated towards the created, seen as truly ecstatic Eros, is the cosmic manifestation of the Church as Divine Liturgy.

Created world, the visible and invisible beings, the mankind and the angels, all was made with the possibility and the aptitude for becoming God by Grace, that is, Christ by Grace.

This entails that the world was created receptive of deification, theōsis, a Church in potency, in order to freely (autexousiōs) become Church in actuality, by receiving in love and Divine Eros Christ the Messiah, the Incarnated Lord and God. The ancestral fall creates a pathology and brings about a partial illness, weakness, and denial of this movement of cosmic Divine Liturgy; but it cannot suspend it entirely.

*(to be continued)*

[Georgios P. Pavlos, Professor of Physics and Philosophy ...](#)

[pemptousia.com/author/georgios-p-pavlos-professor-of-physics-and...](http://pemptousia.com/author/georgios-p-pavlos-professor-of-physics-and...)

**Georgios P. Pavlos, Professor of Physics and Philosophy, DUTH.** 10/10/2018: ... **Georgios P. Pavlos, Professor of Physics and Philosophy, DUTH.** Short biography. **Georgios P. Pavlos, Professor of Physics and Philosophy, DUTH.** POPULAR ARTICLES BY THE AUTHOR. Orthodox Theology and the Judgment of History (1)



#### ABOUT THE ORTHODOX CHRISTIAN NETWORK

Orthodox Christian Network (OCN) is a 501(c)3 and an official agency of the **Assembly of Canonical Bishops of the United States of America**. It is a recognized leader in the Orthodox Media field and has sustained consistent growth over twenty-two years. We have worked to create a community for both believers and non believers alike by sharing the timeless faith of Orthodoxy with the contemporary world through modern media. **We are on a mission to inspire Orthodox Christians Worldwide.** [Click to signup to receive weekly newsletter.](#)

Join us in our Media Ministry Missions! Help us bring the Orthodox Faith to the fingertips of Orthodox Christians worldwide! [Your gift today will helps us produce and provide unlimited access to Orthodox faith-inspiring programming, services and community.](#) Don't wait. Share the Love of Orthodoxy Today!

OCN has partnered with Pemptousia. A Contemporary post-modern man does not understand what man is. Through its presence in the internet world, Pemptousia, with its spirit of respect for beauty that characterizes it, wishes to contribute to the presentation of a better meaning of life for man, to the search for the ontological dimension of man, and to the awareness of the unfathomable mystery of man who is always in Christ in the process of becoming, of man who is in the image of divine beauty. And the beauty of man springs from the beauty of the Triune God. In the end, "beauty will save the world".



**You are bringing Christ and the Orthodox Christian Faith to over 30 countries through the ministries OCMC. Some of the countries where these ministries are most active are listed below. Click on each to learn about the missionaries serving there, what upcoming teams will be visiting, and for the latest news from that mission field.**



# GREAT LENT STUDY – 2019

## OUR JOURNEY TO PASCHA



*Lent is a spiritual journey and its destination is Easter... **More effort goes into preparing Lenten dishes or Easter baskets than into fasting and participation in the spiritual reality of Easter...**To take Lent seriously means then that we will consider it first of all on the deepest possible level – as a spiritual challenge which requires a response, a decision, a plan, a continuous effort. ~Alexander Schmemmann*

Lent is a time for reflection, a time for finding quiet space in this fast-paced world to prepare ourselves for the joy of the

Resurrection. It is a beautiful time to open ourselves to the wonderful prayers, services, and practices which prepares us for this magnificent Feast.

But do we really understand how very special this time of preparation is? The services are a treasure of deep messages for us. This year many of our group members have volunteered to guide us in studying the special messages of Sunday services, as well as those of Lazarus Saturday, Palm Sunday, and Holy Week. Others will lead us in discussions of the Service of PreSanctified Gifts, the Service of Salutations [The Akathist], and The Great Canon of Saint Andrew of Crete.

Please join us as we take time for reflection and study to deepen our understanding of this very special time of year. Let us support each other as we renew our souls and bodies in preparation for the great celebration of our Lord's Resurrection.


We will meet on five consecutive **Fridays at 10:30am from March 15<sup>th</sup> through April 12<sup>th</sup>.**

A Lenten luncheon will follow each session. Please bring something Lenten to share, as you are able.

Everyone is welcome!

*The Lenten spring shines forth, the flower of repentance! Let us cleanse ourselves from all evil, crying out to the Giver of Light: "Glory to You, O lover of man!" ~from Cheese-Fare Wednesday Vespers.*

---

 **OCF Orthodox Christian Fellowship (OCF) will be starting back up at CCM, Country College of Morris. If anyone has any questions or would like to join please leave your name, phone number and your school email with the church office or contact Elisabeth Smith at [presidentocfccm@gmail.com](mailto:presidentocfccm@gmail.com).**





## ROOM FOR AGAPE – FEB.2019 VOICE FOR THE SENIORS



We've cycled around to face a new season of reflection, remembrance, reevaluation and renewal. Yes, **Lent is on!** Many words, hymns, sights, and scents are very familiar - even the same as ever in a way - but never really because we've grown since last year. Sometimes scarred by adversity, surely, we've been strengthened a little as well: because of the way *we've managed to benefit* from measures of challenge. We've been given ways to find balance through so many powers of Christ Jesus working within us personally and through our community!

This month we celebrate **St Photios, Patriarch of Constantinople – twice** (thanks to power struggles with the Roman Pope). He was born in 810AD to a highly esteemed family of wealth, scholarship, and leadership, and lionized for his giant skills to accommodate power struggles with the Western Church (Rome) and doctrine (the Filioque vs Apostles' Creed); but more significantly for his unparalleled leadership as an intellectual, politician, and defender of the integrity of the Eastern Orthodox Church – right along with care for the needs of common people through **education in their native tongue** so they could thrive independently and worship freely. He never lost sight of “common” people, believing that, with education, they could thrive and develop leadership skills plus subsequent personal independence (finally grow up!) He became father of Russian Orthodoxy, via monastics Saints Methodios and Cyril he sent to Christianize barbarian invaders from the north”, making productive friends of them by developing a written language of their own: a very novel idea at the time!

St Photios is my “hero”, a bright guiding light on a high sturdy hill! Look up his history; it's painful but inspiring. His skills for negotiation were phenomenal – even unparalleled - **in the fact of his ability to be simultaneously firm, patient,**

**forgiving – and farsighted.** He never lost sight of his vision, much less the heart of his calling!

**Power struggles** have always been a prevailing issue where the Church is concerned (control of the Church equated with control of all the people). Western Roman emperors who began ruling after Augustus Caesar when Jesus was on earth, did everything possible to eradicate Christianity, preferring to rule as “deities”/ gods. As a way to centralize governance, **Emperor Constantine** went *Eastern* to his newly named city, Constantinople, and opened the way for Christians to thrive after more than a century of gross abuse and persecution.

**From then on**, every theme of “**control**” was **painted with a Political brush**, stemming from Constantinople like a side-line. Rome wanted back their glory days because *people were easiest to control that way*: two-faced – Christ and Deity. The same thematic paint still keeps cropping up like roots of poison ivy: through the dark ages, through the middle ages, through the age of “enlightenment”, through the Protestant schism, through suppression of knowledge, through discovery of the Americas, through a “New” form of government with “freedom from the tyrannies of religious dogma and spiritual slavery”.

**The same paint's here to this day**, just as evil and blinding as ever, far from the glory of *God who*

turned us loose from the Garden because we couldn't obey a word He said even then. There's something about us that has to play "God" as great leader - one way or the other, irreverently seeking control, acting like a pack of wild dogs hungrily focused on a hapless creature. Jesus said repeatedly: **"My kingdom is not of this world."**

Personally, I'm grateful for *right here*: at home in our family of St Andrew, comforted and inspired by dedicated guidance through our Priest and Parish Council! Part of the mindset of Christ-centered church-life is to care for the needs of our extended family – mankind, as Jesus taught and died for. **"Render unto Caesar what is Caesar's and unto God what is God's."** Every human being is one of our "man-kind." One of our first directives from God was to take care of the earth He had given us as a heavenly place to live. Another was to "name" everything. *It's only after a presence has a name that one can identify, bond, and communicate with it – or even ever come to love and empathize!*

May each of us continue our **Journey to Pascha** with humility and dedicated determination to wipe our slates clean – *plus*, leave plenty of room for the Holy Spirit to write a healthy script that's perfectly suitable to meet both our personal and community needs – *also*, in such a way our God-given gifts can grow and flourish through windows of practice -- *and* then share whatever fruit (now as a profit) will eventually come of it.

Our Holy Fathers did a phenomenal job formatting liturgical services designed to awaken all our personal faculties for introspection, cleansing, and learning. They're timeless. Many find them dull or confusing – but **only until they finally "catch on"**: sort of like foods we don't like or won't touch – until somebody fixes them right – or mixes them into other recipes in such a way we don't even realize we're gaining a taste for it. The beauty is that ***we're being nourished all the while*** although with no idea what was/is happening!

**Eventually we see** the sequence of spiritual growth through passive participation. You've spent your time, which was valuable. You offered your interest, contributing something. Some of it soaked in perchance. At least one sensory moment was unforgettable. Our sole expenditure was time - with patience (a virtue) – and an open heart (the ear is centered there). *The Lord loves a cheerful giver – even a reluctant one who decides to give anyway!*

Agape luncheon is at 11:30am on the third Tuesday February 19, 2019 (weather permitting)

All persons 55+ are welcome; bring your little grandchild along if you're babysitting.

MaryAnn Brinkley (973-442-3011) and

Betty Kelly (973-704-0377) co-chairs

## IN THE HOSPITAL? HOME-BOUND?

### Please let the Church Office know!

In today's age of information privacy, churches are not notified when parishioners are admitted to hospitals, nursing homes or other care facilities. Both those facilities and your church depend on having the church notified by a friends or family member so pastoral care and outreach can be offered. The same goes for those homebound. If you or any of your loved ones are in any of these situations, please contact the Church Office at **973-584-0388** to request a visit from our priest Fr. John Theodosion or our new and wonderful Visitation Ministry. Also, if you are interested in helping reach out to fellow parishioners in those situations, please contact the office [info@standrewgonj.org](mailto:info@standrewgonj.org).



## February Recognizing Teen Chat Time in 2019

Happy New Year everyone again! Hope you began your January resolutions because now is the time to put them to work. In the meantime, have you been texting & chatting lately with your children? I am sure we all text our children to get them together to eat. What happened to the Greek yell, "ELATE!?" Sure, texting is the newest form of communication with our teen children, but try talking and listening more than texting. Our texting is innocent talk without secret chat lingo. I even text in complete sentences and check my spelling!



Your children may be hiding things from you; do not look at them as children as teens are almost adults and they have a global world that has opened for them through the internet through not just Facebook, but Snap chat, Twitter, Instagram, and sites I have not even researched into but there are individuals who seek to reach out to our innocent children. I know February is the month of **love** and many teens concern themselves with crushes, and the opposite sex, which also means this is the month that most teen communication is online.

In doing my research, I found an interesting article called "2018 Texting Slang Update: How to Decode What Your Teen is Saying Online" posted by Toni Birdsong on January 13, 2018. I have never ever heard of these terms! Please don't let these terms scare you as probably some of your teens also have never seen them, but they do get around in this global world of "cyberspace" and the "superhighway".

I would like to share my research of this "texting slang" with you.

### "HARMLESS"

**Scoop:** To pick someone up like at their house  
**Finna:** Fixing to do something  
**Yeet:** A way to express excitement over something  
**Skeet:** Let's go  
**Dip:** To leave  
**Mans:** A man/person  
**Low key:** To keep something confidential between friends  
**High key:** I don't care who knows  
**AMOSC:** Add me on snapchat  
**Gualla:** Money  
**Rn:** Right now  
**Slick:** Cool  
**Geekin:** Laughing too hard and too loud  
**Bet:** Something is going to happen  
**Curve:** To reject someone romantically  
**Salty:** Talking in a sassy or bitter way  
**WRU:** Where are you?

**WUD:** What are you doing?  
**LYAAF:** Love you as a friend  
  
**NC:** No comment  
**IDKWTD:** I don't know what to do  
**DOH:** Expression of frustration, or realizing something  
**123:** I agree  
**Hml:** Hit my line; call or text me, I'll be waiting  
**OBS:** Obviously  
**OFC:** Of course  
**ACC:** Actually  
**POA:** Plan of action  
**IMO:** In My Opinion  
**GOMB:** Get Off My Back  
**KOTL:** Kiss On The Lips  
**Huggle:** Hug and snuggle  
**Ship:** Abbreviation for relationship  
**IDEK:** I don't even know  
**IKR:** I know, right?  
**SMH:** Shaking my head  
**Thirsty:** Desperate, impatient, or

overly eager  
**Dime:** On an approval scale of 1-10; dime is a very attractive person  
**Fam:** Very good friend  
**Basic:** Someone or something is ordinary or boring  
**Westan:** Showing support for person or cause  
**Woke:** Awareness of current affairs or social issues (i.e., THAT GIRL IS SO WOKE 24/7.)  
**Savage:** When a person speaks or acts bluntly or without a filter in public  
**Gucci:** Very impressive  
**Sus:** Suspicious

### RISKY

**Wth:** What the heck/hell  
**Af:** As f\*\*\*, used to mean "extremely"  
**121:** Let's chat in a private message  
**Aeap, alap:** As early or as late as possible referencing parties

**Pods:** For your Juul (vape)  
**Clouds:** The vapor from your vape  
**F2F:** Offering to video chat or meet in person  
**LMIRL:** Let's meet in real life  
**1174:** Invitation to meet at a particular place, often for a wild party  
**9, CD9, Code 9:** Parents are nearby  
**99:** Parents are gone  
**MOS, POS:** Mom/Parents over shoulder  
**KPC:** Keeping parents clueless  
**WTTP:** Want to trade pictures?  
**S2R:** Send to Receive (pictures)  
**Sugarpic:** Refers to a suggestive or erotic photograph  
**TDTM:** Talk dirty to me  
**THOT:** That wh\*\*\* over there  
**Zerg:** To gang up on someone (a gaming term that has morphed into a bullying term)  
**KMS, KYS:** Kill myself, kill yourself  
**TBH:** To Be Honest (a candid compliment or an insult may follow)  
**SWYP:** So What's Your Problem?  
**182:** I hate you  
**Shade:** Refers to "threw shade" or "throwing shade," to put someone down.  
**A3:** Anytime, anywhere, anyplace

### ILLEGAL

**Blow:** Cocaine  
**Pearls:** A nicely rolled blunt  
**Bud:** Marijuana  
**Tree:** Marijuana (i.e., LOOKING FOR TREE, GOT ANY? )  
**Dabbing:** Concentrated doses of marijuana (began as a dance craze)  
**420:** Marijuana or let's get high  
**DOC:** Drug of choice  
**Yayo:** Cocaine  
**Baseball =** Crack Cocaine  
**Skrill:** Money  
**CID:** Acid  
**E:** Ecstasy  
**Blue Boogers:** Snorting Adderall or Ritalin  
**Pharming:** Getting into medicine cabinets to find drugs to get high on  
**Pox:** Opium  
**Robo-tripping:** Consuming cough syrup to get high  
**Tweaking:** High on amphetamines  
**White Lady:** Cocaine; heroin  
**Wings:** Cocaine; heroin  
**Speed, crank, uppers ,Crystal or Tina:** Meth

With the nationwide growth in opioid addiction, this year we're adding this list of slang/text terms for opioids. Opioids are prescription painkillers sold on the street. If you find or overhear your kids using these terms, address it immediately. A few nicknames, slang terms include:

**Demmies:** Demerol  
**O, Oxy, kickers, OC, kickers, blues:** Oxycontin  
**Captain Cody, Cody, schoolboy:** Codeine with Robitussin or Tylenol  
**Percs:** Percocet/Percodan  
**Doors & fours, pancakes and syrup:** Codeine with glutethimide  
**Vikes, lorries, Watsons, 357s:** Vicodin or Lorcet/Lortab  
**Pink O, stop signs, pink:** Opana (oxymorphone)  
**Fentanyl:** China girl, China town, tango and cash  
**Rids, ritties, skippy, skittles, study buddies:** Ritalin  
**Black beauties, truck drivers, wakeups:** Adderall"

Maybe it's okay to text your child once in a while using one of these acronyms. You are in charge! Some may seem inappropriate, but do become familiar with them to let your children know why they are not to be used even with friends.

This month's **Table Prayer Guide** is from "**Daily Prayers: A child's morning prayer**"

*"Lord Jesus, thank you for the bright sunshine of a new day. As you made the sun to rise in the heavens, so come to shine in my life today. For You are the Light in the world. Guide me, direct me, lead me that I may do Your holy will and please You in all that I do this day. Bless my parents, my teachers, and all who care for me. Amen".*

From my family to yours, have a great February, **the month of love**, and spread it around! Love also means opening and renewing communication with your teens that believe they are adults and have their own ideas about cyberspace and the Internet.

Feel free to e-mail me with your comments and suggestions for our "Parents' Corner" at: alexandraproto@gmail.com

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

On behalf of my husband Mike, and my son Nicholas, we would like to wish you all a Healthy and Happy New Year, 2019!

**Alexandra Protopapas MEd**

Certified Teacher of the Handicapped & Social Sciences – Retired

Educational Services of Morris County (ESC) (currently at Academy of St Elizabeth, Arrow Academy, Parsippany Schools)

(Information, Teaching, Tutoring, Counseling, Homebound Instruction (973-214-2583)





## SACRAMENTS

### BAPTISMS – ΒΑΠΤΙΣΙΣ

GREGORY YEHUDA VEZOS, son of Steven Vezos and Jennifer Balva of Boca Raton, FL was baptized on December 27<sup>th</sup>, 2018 according to the rites of our faith and given the name **GREGORY – ΓΡΗΓΟΡΙΟΣ**. Godfather was Peter Vezos.

### WEDDINGS – ΓΑΜΟΙ

On Saturday January 12<sup>th</sup>, 2019 at 2:00pm **Demetrios Andreas Rotsides** wed **Nicole Lynn Ferranini** of Morristown NJ. Sponsor was John Rotsides and witness was Caren Vasquez.

On Sunday, January 13<sup>th</sup> 2019 at 3pm **Craig Lawson Darling** wed **Michelle Alexandra Panagakos** of Closter NJ. Sponsor was Nicole Panagakos and witness was Sophia Surline.

*Congratulations to all! Συγχαρητήρια σε όλους!*

## OBITS & FUNERALS – ΝΕΚΡΟΛΟΓΙΕΣ & ΚΗΔΕΙΕΣ

**+Margaret Prassinos**, 85, of Parsippany, formerly of Madison, passed away peacefully on Wednesday, December 12, 2018 at her home.

Margaret was born on June 16, 1933 on the island of Kastelorizo, Greece to the late Dimitrios and Maria Giannakis. Her family fled war torn Greece during WW2 and settled in Madison where she raised her cherished family and lived for over 60 years. She moved to Parsippany three years ago.

Before retiring, Margaret had a career spanning over 15 years fabricating medical devices for the Aircast Corporation in Summit after many years in the food service at St. Joseph's in Morristown and St. Elizabeth College in Convent Station. Her dedication and hard work improved many people's quality of life.

She was a woman of tremendous faith in God, great love for her church and her Greek heritage. Margaret was a longtime and very active parishioner of St. Andrew's Greek Orthodox Church in Randolph. She was the past vice-president of the church's ladies organization, the Philoptochos Society. Margaret will also be fondly remembered by several generations of children from when she taught Sunday school at the church for over 20 years.

She loved crocheting and was well known for her Greek cookies. She took great pride in her needlework and worked to fabricate items that she would donate to nursing homes, shelters and hospitals, along with other women from with her church group. Margaret will leave behind a legacy of extreme giving to others. She put family, friends and strangers before herself and will be deeply missed by all that knew and loved her.

Margaret leaves behind her two daughters, Maria Prassinos of Parsippany & Anna Prassinos of Summit; many cousins, nieces, nephews and dear friends.

**A Funeral services** was held for the repose of her soul at Saint Andrew Greek Orthodox Church on Friday, December 21, 2018 at 10:00am.



**+Petra Theodos Knox**, 64, of Morristown passed away peacefully at her home on Tuesday, January 1, 2019, after fighting an aggressive cancer. Petra began working at Montclair State in 2011 following positions as Admissions Officer and Admissions Director at NJIT and Kean University. She served in the PhD Counselor Education Program in the College of Education and Human Services at Montclair State before joining the Provost's Office in 2013.



Petra had earned a BA at Juniata College and a MA at Villanova University, both in History. She was a member of the Parish Council, President of Philoptochos and a member of Daughters of Penelope at St. Andrew Greek Orthodox Church. She also was a volunteer and board member at the Faith Kitchen in Dover and she had been a volunteer at a soup kitchen in Morristown.

She is survived by her sister Maria Wilson, her brother Andrew Theodos, her sister in law, Margaret Theodos, her niece, Rebecca Wilson, her nephew, Peter Theodos, and her mother Marcella Theodos. Petra is predeceased by her husband Dana in 2008 and her father Dr. Peter A. Theodos in 1985. She will be deeply missed.

**A Funeral Services** was held for the repose of her soul at Saint Andrew Greek Orthodox Church on Tuesday, January 8, 2019 at 10:00am

**+Efrosini Arvanitis** 81, passed away on Saturday, January 12, 2019, at her home. She was born and raised in Greece, where she was a seamstress. She has resided in Dover since 1965.

Efrosini was a homemaker but she also ran Sprios's Food Market, Dover, with her husband Spiros for 10 years before she retired. Her kindness will be remembered by everyone she met.

She is survived by her two children Peter of Dover and Harriet and her husband Andres of Wharton, one step granddaughter; one step great-grandson; brother Haralambos Christou and his family of Canada, the remaining family members reside in Greece. She is predeceased by her husband Spiros in 2015.

**A Funeral Service** for the repose of her soul at Saint Andrew Greek Orthodox Church on Saturday, January 19, 2019, 9:30AM

**+ Helene C. (Chamuras) Juvelis**, 80, of Chatham, formerly of Roseland, passed away peacefully on January 13, 2019.

Beloved wife of the late Stelios Juvelis. Devoted mother of Aphrodite Calabrese, her husband Vincent, Janelle Juvelis, Vanessa Juvelis-Mitchell, her husband Robert, Jaime Andrews and her husband James. Grandmother of 9 grandchildren and 1 great-grandchild. Loving daughter of the late James and late Aphrodite Chamuras. Dear sister of the late William Chamuras.

**A Funeral Service** was held for the repose of her soul at Ss. Nicholas, Constantine & Helen Greek Orthodox Church in Roseland on Friday, January 18, 2019 at 11:30am.

*May their memory be eternal. Αιωνία η μνήμη αυτών.*

## DONATIONS RECEIVED IN BLESSED MEMORY

### **+Nikolaos & Theresa Kalos**

Stratis & Lisa Kalos

### **+Matthew Mancuso**

Jack & Betty Kelly

### **+Mpakarakes Family**

Charles & Mary Demos

### **+Petra Knox**

Joanne Diamantidis

John & Ellen Manetas

Stewardship Committee

Keith & Holly Marin

Kathleen Reddington

Charles & Patricia Blackford

Stelios & Susan Nikolaou

Sharon Reilly

Jeffrey & Maria Yoanides

Sofia Caruso

Vivian & George Pagoulatos

Philoptochos St. Dorkas

Adelphotis Chapter

Andrew & Margaret Theodos

Spyros & Eftychia Gizas

Jack & Betty Kelly

Dimitrios & Haroula Drosos

Cathy Sickinger

Maria Stamoutsos

Nikolas & Harriet Karkanias

Spyros & Roula Hatzinas

Arlene & Dale Long

Michael & Cathy Barrett

Sotirios & Antonia Clapsis

Charles & Mary Demos

Carol Balbo

Michael & Evangeline Emanuel

Bill & Debbie Hartnett

Gordon & Merridee Evans

Stan & Irene Karoly

Spyros & Diana Moraitis

Peter & Julie Ioannou

### **+Petra Knox *continued***

Rich & Connie Tironola

Dino & Janet Polizois

Takis & Soultana Seretis

Betty Pallis

Herb & Maro Schuster

Sergio & Irene Sergonis

Connie & Michael Cherrillo

Ann Paftinos

Nicholas Staikos & Eirini

Daskalaki

### **+Nicholas Pallis**

Efthimios Pappadopoulos

AGAPE Group

### **+Dimitrios Paliatsas**

Efthimios Pappadopoulos

Eleni Stamatos

AGAPE Group

### **+Effie Papatheodorou**

Roye Papoutsoglou

### **+Margaret Prassinos**

Marion Economo

Alice Christakos

Beatrice Pallis

John & Meredith Bowden

Charles & Patricia Blackford

Jack & Betty Kelly

Stelios & Susan Nikolaou

Evangelia Papastavrou

Maria Tsitsiragos

Evangelie Troth

Roye Papoutsoglou

Thomas & Patricia Basilo

Peter & Julie Ioannou

Pauline Pappas

Charles & Mary Demos

Robert & Jutta Ferrer

Kostas & Aristeia Argyriou

James & Marybeth Hannan

### **+Margaret Prassinos *continued***

Andrew & Anne Cobb

Rita Stavrakis

Connie Stamatiades

Eleftheria Tambakis

Peter & Diana Sedereas

Spyros & Diana Moraitis

Herb & Maro Schuster

Spyros & Georgia Simonis

Treacy & Jim Cantwell

Untracht Early LLC

Eleni Stamatos

John & Ellen Manetas

Mary Vourlias

Linda Long

Stan & Irene Karoly

Maria Stamoutsos

AGAPE Group

### **+Danny Sakas**

Jack & Betty Kelly

### **+Ernest Stamoutsos**

Maria Stamoutsos

AGAPE Group

### **+Demetrios (James) Stavrakis**

Rita Stavrakis

### **+Betty Stuart**

Dorothy Hicks

### **+Argyro Syristatides**

Efthimios Pappadopoulos

AGAPE Group

### **+Stefanos Vellios**

Theodora Harris

Jack & Betty Kelly

Eleni Stamatos

Stan & Irene Karoly

AGAPE Group

*May their memory be eternal. Αιωνία η μνήμη αυτών.*

## HONOR GIFT FOR:

### ♥ **Costas Papas BIRTHDAY**

Jack & Betty Kelly



**WEEKLY SCHEDULE**

**ST THOMAS CHURCH** Sundays in gym **8am-1pm**

**RELIGIOUS EDUCATION** Sundays after Holy Communion

**PILLOW MINISTRY** TBA ON A Monday **11am**

**BAKING GROUP** Tuesdays **9am**

**KNITTING GROUP** Wednesdays **10am -2pm**

**Hellenic Afternoon School** Thursdays **4:30pm**

**JR Greek Dancing** Thursdays **6:30pm**

**GOYA Greek Dancing** Thursdays **7pm**

**YOUTH GROUPS**

**HOPE HELLENIC ORTHODOX PRIMARY EDUCATION** grades K-2 in public schools

**JOY JUNIOR ORTHODOX YOUTH** grades 3-6

**GOYA GREEK ORTHODOX YOUTH OF AMERICA** grades 7 in in public schools (and older than 13)

1/30 Myrrh Streaming Kardiotisa Icon in PA

**COFFEE HOUR HOSTS FEBRUARY:** 2/3 PHILOPTOCHOS  
2/10 PTA, 2/17 DOP, 2/24 GOYA

2/2 @12pm *Baptism*

2/2 **Cyprus Taverna Night** (postponed from 1/19/19)

2/3 Parish Council members take Oath of Office

2/10 **GODPARENTS' SUNDAY**

2/10 **Recognizing Ministries ARTOCLASIA** for the **SCOUTS** and **SCOUT LEADERS**

12/15 **GOYA VALENTINE'S DANCE** IN PISCATAWAY

2/17 **MARDI GRAS PTA / KNOLL COUNTRY CLUB @5PM**

2/23 **FAITH KITCHEN** PHILOPTOCHOS

2/23 **HOPE & JOY** Cooking Class

2/ TBD Sights and Sounds Dress Rehearsal

2/28 @7pm Stewardship Meeting

**COFFEE HOUR HOSTS MARCH:** 3/3 BAKALIKO,  
3/10 PTA, 3/17 DOP, 3/24 GOYA

3/2, 3/9, 3/10 SATURDAY OF SOULS

3/2 Sights & Sounds Festival /Westfield NJ

3/8 **JOY Ninja Warriors**

3/3 @1:30-3pm **GIRLS VOLLEYBALL PROGRAM**  
also on 3/17, 3/24, & 4/7, 4/14

3/10 @2pm *Encarnacion & Yfantis Wedding*

3/10 Sights & Sounds Replay at St. Andrew

3/11 **Lent Begins - Clean Monday (Καθαρή Δευτέρα)**

3/15 Fridays @10:30am Great Lent Study also on  
March 22, 29 and April 5 & 12

3/17 **SUNDAY OF ORTHODOXY – Icon Procession**

3/17 Mardi Gras\_Knolls Country Club @ 4:30pm

3/18 @8pm Pre- Marriage Counseling Sessions  
also on 4/1 & 4/8

3/23 **FAITH KITCHEN -GOYA**

3/23 **HOPE/JOY** Cooking Class

3/24 @12:30pm **HAS MARCH 25TH PROGRAM/gym**

**COFFEE HOUR HOSTS APRIL:** 4/7 PHILOPTOCHOS , 4/14 PTA,  
4/21 DOP, 4/28 PASCHA NO COFFEE HOUR

4/6 **HOPE/JOY** Appalachian Trail Hike

4/7 SA Oratorical Festival /Rel Ed

4/14 @1pm **GREEK INDEPENDENCE DAY PARADE IN NYC,**  
(\*Note date change from March 31)

4/20 **SATURDAY OF LAZARUS**

JOY – FILM, HOPE EGG HUNT – COMMUNITY PALM CROSSES

4/21 **PALM SUNDAY /COMMUNITY LUNCH**

4/27 (TBD)**FAITH KITCHEN –PHILOPTOCHOS**

4/28 **PASCHA**

**COFFEE HOUR HOSTS MAY:** 5/5 PHILOPTOCHOS ,  
5/12 GOYA, 5/19 DOP, 5/26 BAKALIKO

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



ShopRiteWines.com  
**CHESTER**

**NO CLUB CARDS  
NO MEMBERSHIP FEES**

**Just the LOWEST PRICES  
on the Brands YOU WANT!**

**1 FREE BAG OF ICE**

\* With Any Purchase. ( 7lb BAG - LIMIT 1 per visit. )

Offer good at Chester Wines & Spirits location only. May not be combined with any other offer. Must have coupon present for offer. SA2018



# GATEWAY DENTAL

EFTHIMIOS H. KALAVROUZIOS, D.M.D.

General & Cosmetic Dentistry

RICHARD J. CLEAVE, D.M.D.

General & Implant Dentistry

NJ PCS Permit #034

## COMPREHENSIVE FAMILY DENTAL CARE

**IV SEDATION • ORAL SURGERY  
INTERCEPTIVE ORTHODONTICS  
DENTAL IMPLANTS**

121 Center Grove Road, Suite 2 • Randolph, NJ 07869

**973 328-7732**

[www.gatewaydentalnj.com](http://www.gatewaydentalnj.com)



## Electrical Services

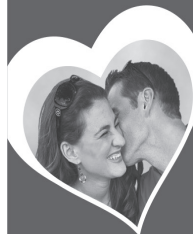
All Home and Business Electrical Needs  
Generator Installation & Maintenance

FREE Estimates

Senior & Military Discounts

**973-874-0880**

OAK RIDGE, NJ 07438 • FULLY INSURED • NJ LIC #17112



**CatholicMatch**  
New Jersey

[CatholicMatch.com/NJsingles](http://CatholicMatch.com/NJsingles)

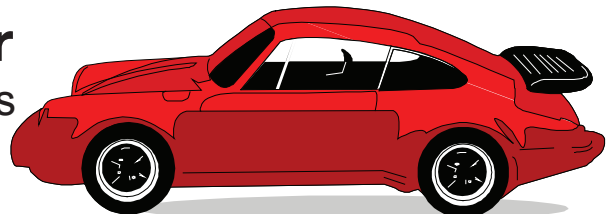
# PG's

## Auto Body & Coach Works

*"Helping Protect Your Automotive Investment"*

### Expert Collision Repair

- Foreign & Domestic • Free Estimates
- Insurance Work Welcome
- Rental Cars Available



**Earning Our Reputation One Satisfied Customer At A Time**

**584-1008**

25 State Highway Route 10 • Succasunna

# Mallory's Army Foundation

**B L U E   O U T   B U L L Y I N G**



*United Together In The Fight Against Bullying ...*

*Don't Just Teach Kindness ...*

**BE KINDNESS!**

**www.MallorysArmy.org**

**(973) 440-8657**

**info@mallorysarmy.org**



*It's easy to join our mailing list! Just send your email address by text message: Text MALLORYSARMY to 22828 to get started.*

*Message and data rates may apply.*

# Locals love you **more**

Locally owned, independent merchants return 68% of *their* income to *your* local economy.

National chains?  
43% (or less)

Online sellers?  
Zip. Zero. Nada.

So...who **really**  
loves ya, baby?



*Learn more:*  
**the350project.net**

™ © The 3/50 Project LLC; all rights reserved. 68 and 43 figures courtesy of Civic Economics.

# ADVERTISE

YOUR BUSINESS IN THIS SPACE

Join the thousands of professionals and businesses in our network and begin growing sales, driving new client visits and building client retention and name recognition.



**800-883-4343**



# ALL THINGS **BASEMENTY!**

- HUMIDITY & MOLD CONTROL
- NASTY CRAWL SPACES

- WATERPROOFING & FINISHING
- FOUNDATION PROBLEMS

**Quality 1st Basement Systems®**

NY Lic # 1274423 • NJHIC# 13VH01833300

# WET BASEMENT?

Contact us for a FREE ESTIMATE!

**866-588-8317**

**BasementRepairNJ.com**



# Par-Troy Funeral Home

Ronald DiMaggio, President-Manager, N.J. Lic.#2989

Centrally Located in the Heart of Parsippany

*Pre-Arranged Funeral Services Available*

95 Parsippany Road, Parsippany

**887-3235**

Katherine J. —  
Licopantis, R.N.

**Electrologist**

Office Hours  
By Appointment

1130 Route 46 West  
Parsippany

**973-334-1010**

**R & D**

**PAVING**

COMMERCIAL - RESIDENTIAL

Sealcoating • Repairs  
Remove, Replace & More ...

**973-584-7283**

NJ Lic. #13VH08083900

[www.RandDpaving.net](http://www.RandDpaving.net)

**Anthony A. Boyadjis**

Attorney At Law

103 Washington Street  
Morristown, NJ 07960

[www.boyadjislaw.com](http://www.boyadjislaw.com)

**(973) 538-5512**

Fax (973) 538-5579

Help your community,  
the environment,  
& yourself



▶ Patronize your  
local businesses

*Please Continue  
To Pray For*



*World Peace*

**NOW SERVING BEER, WINE & COCKTAILS**

*Voted "Best Diner" in Morris County*

**Roxbury Diner**

Great Food, Warm Smiles, An  
Inviting Place to Dine

101 ROUTE 10, SUCCASUNNA

Call or Visit and We Will Satisfy  
All Your Catering Needs

**973-584-2818**

[www.RoxburyNJDiner.com](http://www.RoxburyNJDiner.com)



**\$20 Off Any Catering  
Over \$200<sup>00</sup>**

**READY.GOV**

**Don't be afraid...Be Ready**



Owned And Operated  
by NRT LLC.



**COLDWELL  
BANKER**

NJAR® Million  
Dollar Sales  
Club 2001

RESIDENTIAL BROKERAGE  
106A EAST MAIN STREET  
MENDHAM, NJ 07945

(973) 543-2552 x115 Bus.

(862) 345-1815 EFAX

(973) 479-8059 Cell

(973) 543-3918 Direct

[alikiellas@coldwellbanker.com](mailto:alikiellas@coldwellbanker.com)

**ALIKI ELLAS**  
CNRS, ABR, CNMS  
Sales Associate  
[alikiellas.com](http://alikiellas.com)



## **PRIEST**

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

## **OFFICE STAFF**

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

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

## **STEWARDSHIP**

Ellen Manetas, *Chairperson*

## **RELIGIOUS EDUCATION DIRECTORS**

Vickie Geannakakes, Harriet Karkanias, Rachel Lopardo, Maro Nicolaou Schuster

## **BYZANTINE CHANTERS/CHOIR**

Alex Vlassis, *Head Chanter & Choir Director*

Chris Neroutsos, *Chanter*

## **HELLENIC AFTERNOON SCHOOL EDUCATION COMMITTEE**

Fr. John Theodosion, Athena Borzeka, Maria Galvin,

Salomi Massaras [salomi@optonline.net](mailto:salomi@optonline.net)

## **HELLENIC AFTERNOON SCHOOL TEACHERS**

Amalia Armenakis, Haroula Christodoulou, Vasilias Christodoulou, Maria Kiritsis, Effie Kritharis, Yiota Louca, Salomi Massaras, Maria Pallis, Stacey Papanikolaw, Eleni Zeris

## **MINISTRIES & ORGANIZATIONS**

**Ladies Philoptochos Society:** Petra Knox, *President*

**Coffee Hour** *need facilitator*

**Agape Group:** Maryann Brinkley & Betty Kelly *co-chairs*

**AHEPA:** TJ Borzeka, *President*

**Daughters of Penelope:** Eleni Boyadjis, *President*

**PTA:** Maria Pallis, *President*

**Little Angels Playgroup (LAP):** Maria Pallis

**HOPE & JOY:** Harriet Karkanias, Lynn Axiotes

## **GOYA**

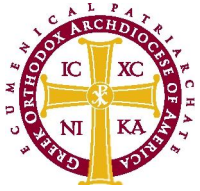
Constantine Sedereas, *GOYA President*

Polymnia Crysler, Yiota Louca, Peter Sedereas, Marina Venizelos, *GOYA Advisors*

## **Hellenic Dance**

**GOYA** Tanya De Boer, *Instructor* & George Clapsis, *Assistant Instructor*

**Jr & Sr Groups** Angelo Gergatsoulis, *Instructor*



Greek Orthodox  
Metropolis of  
New Jersey

## SAINT ANDREW

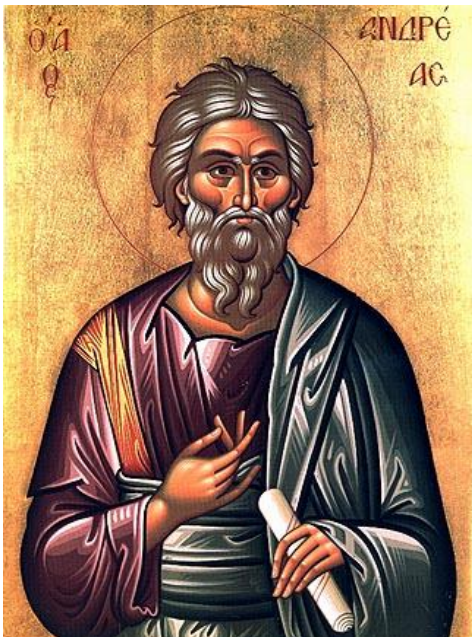
### GREEK ORTHODOX CHURCH

1447 SUSSEX TURNPIKE, RANDOLPH, NJ 07869-1830

[info@standrewgonj.org](mailto:info@standrewgonj.org) 973-584-0388 phone

973-584-3573 fax

Non-Profit Org.  
U.S. POSTAGE  
PAID  
DOVER, NJ  
Permit No. 220



**Everything in this vain world will pass.** The world and life are a fair, and each person can buy eternal life with the "money" of this life. How wise is the person who spends his money - his life - buying whatever he will need for the hour of death and the tribunal of God! Let us buy precious things that are pleasing to the great King: confession, humility, purity of soul and body from carnal sins, godly love, and keeping ourselves far from criticizing others, idle talk, lying, etc. When we master all this, we shall be wealthy in God's blessed land.

*From.....[Counsels from the Holy Mountain](#), Selected from the Letters and Homilies of Elder Ephraim (AZ) - Chapter 6, Letter 23, Pg. 161*

#### HYMN OF THE APOSTLE ST. ANDREW

As first of the Apostles to receive the call,  
and very brother of the prince of them,  
intercede O Andrew,  
with the Master of all of us,  
peace to all the world to grant,  
and to our souls His great mercy.

#### 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 Greek Orthodox Community of Morris County is a welcoming place where the family of Saint Andrew is committed to God, Orthodox worship, Christian education, philanthropy, and Hellenic culture, for the benefit of those whose lives we touch.