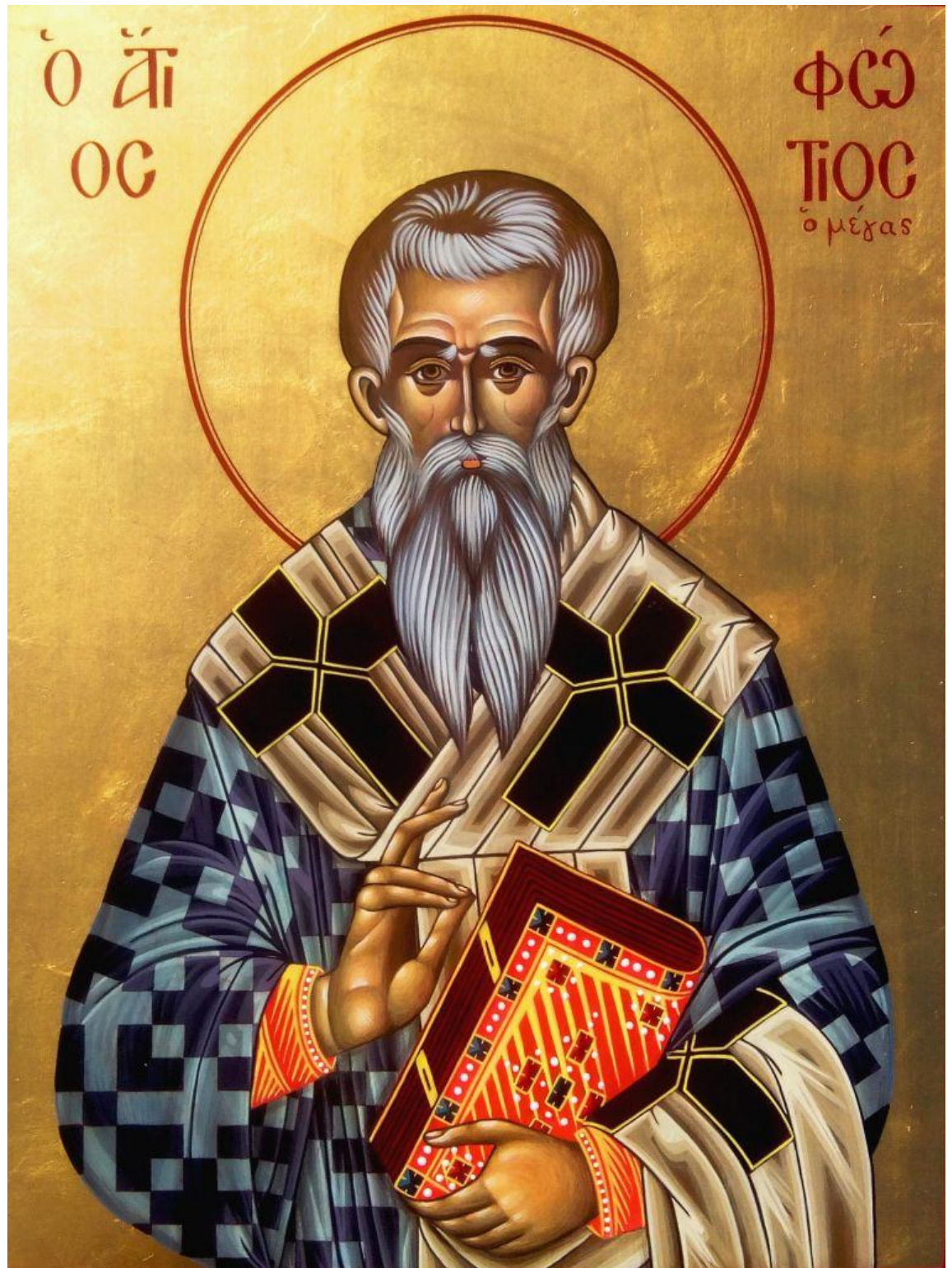


FEBRUARY 2021



Greek Orthodox
Metropolis of
New Jersey

Saint Andrew Family News

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

ICON OF SAINT PHOTIOS – FEBRUARY 6TH

SAINT HARALAMPOS – FEBRUARY 10TH

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

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The Saint Andrew Family News is published monthly except in July and August and is distributed free of charge to all members. Submissions are accepted **only as electronic files, (via e-mail attachment).**

Pending availability of space and permission from Editor-in-chief, submissions will be in next month's issue.

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

*Deadline for the **MARCH 2021 ISSUE** is February 15th*

Please find magazine issues on our web site <https://www.standrewgonj.org>

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DIVINE SERVICES

*Services scheduled below are subject to change.
Please consult our weekly bulletin / website for updates and changes.*

FEBRUARY

- Monday 1 ST. TRYPHON OF PHRYGIA / RELICS*
- Tuesday 2 THE PRESENTATION OF OUR LORD AND SAVIOR IN THE TEMPLE
- Saturday 6 ST. PHOTIOS, PATRIARCH OF CONSTANTINOPLE | [YOUTH & FAMILY WORSHIP @ 9:00AM](#)
- Sunday 7 16th Sunday of Matthew**
- Wednesday 10 ST. HARALAMBOS THE MARTYR
- Saturday 13 [Divine Liturgy YOUTH & FAMILY WORSHIP @ 9:00AM](#)
- Sunday 14 Sunday of the Canaanite**
- Sunday 21 Sunday of the Publican and Pharisee: Triodion Begins**
- Sunday 28 Sunday of the Prodigal Son**

MARCH

- Saturday 6 1st Saturday of Souls (*with Kollyva*)
- Sunday 7 Judgement Sunday (Meatfare Sunday)**
- Saturday 13 2nd Saturday of Souls (*with Kollyva*)
- Sunday 14 Forgiveness Sunday**
Forgiveness Vespers at 4:00pm
- Monday 15 Office of the Great Compline @6:00pm [[Lent begins](#)]
- Wednesday 17 Pre-Sanctified Gifts Liturgy @6:00pm
- Friday 19 1st Salutations @6:00pm
- Saturday 20 3rd Saturday of Souls (*with Kollyva*) [ST. THEODORE *commemorated*]
- Sunday 21 Sunday of Orthodoxy**
- Monday 22 Office of the Great Compline @6:00pm
- Wednesday 24 Pre-Sanctified Gifts Liturgy @6:00pm
- Thursday 25 [ANNUNCIATION OF THE THEOTOKOS Orthros at 8am Divine Liturgy at 9am](#)
[Greek Independence Day the 25th of March](#)
- Friday 26 4th Salutations (*at St Andrew*) @6:00pm
- Sunday 28 Sunday of St. Gregory Palamas**
- Monday 29 Office of the Great Compline @6:00pm
- Wednesday 31 Pre-Sanctified Gifts Liturgy @6:00pm

Sundays: Orthros @ 8:45AM & Divine Liturgy @10AM | **Weekdays:** Orthros @ 8AM & Divine Liturgy @9:15AM
*(We have this saint's Relics at our Saint Andrew Reliquary) **
[SATURDAY YOUTH & FAMILY WORSHIP FOR SUNDAY SCHOOL STUDENTS & FAMILIES.](#)

ΙΕΡΕΣ ΑΚΟΛΟΥΘΙΕΣ

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

ΦΕΒΡΟΥΑΡΙΟΣ

- Δευτέρα 1 ΤΡΥΦΩΝ ΜΑΡΤΥΣ* / Λείψανα
Τρίτη 2 +Η ΥΠΑΠΑΝΤΗ ΤΟΥ ΧΡΙΣΤΟΥ
Σαββατο 6 +ΦΩΤΙΟΥ ΤΟΥ ΜΕΓΑΛΟΥ, ΠΑΤΡΙΑΡΧΗΣ ΚΩΝΣΤΑΝΤΙΝΟΥΠΟΛΕΩΣ &
Θεία Λειτουργία ώρα 9.00πμ για οικογένειες του Κατηχητικού
Κυριακή 7 ΙΣΤ΄ Ματθαίου
Σαββατο 10 +ΧΑΡΑΛΑΜΠΟΣ ΊΕΡΟΜΑΡΤΥΣ
Σαββάτο 13 Θεία Λειτουργία ώρα 9.00πμ για οικογένειες του Κατηχητικού
Κυριακή 14 ΙΖ΄ Ματθαίου (τῆς Χαναναίας)
Κυριακή 21 ΙΣΤ΄ Λουκᾶ (Τελώνου καὶ Φαρισαίου) - Αρχάς Τριοδίου
Κυριακή 28 ΙΖ΄ Λουκᾶ (τοῦ Ασώτου)

ΜΑΡΤΙΟΣ

- Σάββατο 6 Α΄ Ψυχοσάββατον (με κόλλυβα)
Κυριακή 7 Κυριακή της Αποκρέω
Σάββατο 13 Β΄ Ψυχοσάββατον (με κόλλυβα)
Κυριακή 14 Κυριακή τῆς Τυροφάγου
Μέγας Εσπερινός ώρα 4:00μμ
Δευτέρα 15 Ακολουθία Μέγα Απόδειπνων ώρα 6μμ [Νηστεία]
Τετάρτη 17 Προαγιασμένη Λειτουργία ώρα 6μμ
Παρασκευή 19 Α΄ Χαιρετισμοί - ώρα 6μμ
Σάββατο 20 Γ΄ Ψυχοσάββατον (με κόλλυβα) [+ΑΓΙΟΥ ΘΕΟΔΩΡΟΥ]
Κυριακή 21 Κυριακή Α΄ τῶν Νηστειῶν (τῆς Ὁρθοδοξίας)
Δευτέρα 22 Ακολουθία Μέγα Απόδειπνων ώρα 6μμ
Τετάρτη 24 Προαγιασμένη Λειτουργία ώρα 6μμ
Πέμπτη 25 **Ο ΕΥΑΓΓΕΛΙΣΜΟΣ ΤΗΣ ΘΕΟΤΟΚΟΥ «25η Μαρτίου»**
Ὁρθρος - ώρα 8πμ & Θεία Λειτουργία - ώρα 9.15πμ
Παρασκευή 26 Β΄ Χαιρετισμοί - ώρα 6μμ
Κυριακή 28 Κυριακή Β΄ των Νηστειῶν - Γρηγόρου του Παλαμά Ἀρχιεπ. Θεσσαλονίκης
Δευτέρα 29 Ακολουθία Μέγα Απόδειπνων ώρα 6μμ
Τετάρτη 31 Προαγιασμένη Λειτουργία ώρα 6μμ

Την Κυριακή – Ὁρθρος 8.45πμ & Θεία Λειτουργία 10πμ | Τις καθημερινές – Ὁρθρος 8πμ & Θ.Λ. 9.15πμ
(Έχουμε τα Λείψανα του Αγίου στην Λειψανοθήκη της εκκλησία μας)

ΘΕΙΑ ΛΕΙΤΟΥΡΓΙΑ ΣΑΒΒΑΤΟ ΩΡΑ 9ΠΜ ΓΙΑ ΓΟΝΗΣ & ΜΑΘΗΤΕΣ ΤΟΥ ΚΑΤΗΧΗΤΙΚΟΥ ΣΧΟΛΕΙΟ

Christ Comes to Seek and Save the Lost

By Fr. John Theodosion

The Sunday of Zacchaeus, one of the five Sundays that immediately precede Great Lent. This is the first Sunday that we begin to speak of things specifically to prepare ourselves for the Great fast. Why would the Holy Spirit select this reading (Luke 19:1-10), to prepare us for the Great Fast? Well, it is the story of a man who repents. It is a story of how a soul converts. It shows how a soul changes. Isn't that the purpose of our life? It is to change, to become like Christ, to become pure. Great Lent is the time of the year when we must focus more diligently on repentance.

Zacchaeus was changed, through Jesus Christ, and also through an application of his will. He is a case study in how to live the Christian life, how to DECIDE to change, how to STRUGGLE to change, and how, after ACCEPTING God's mercy, to RESOLVE to continue to amend and become better. All these elements are in this story.

Zacchaeus was a publican (Saint Luke says that he was the chief among them), and he was rich. This definitely indicates that he was a very evil man in the beginning of his life. He also defrauded many men. Publicans were not just those who collected taxes. They were invariably corrupt, and often swindlers, and thieves. They would rob widows so they could have ivory in their palaces. Zacchaeus was the worst of the



lot, he was "top dog", but his conscience bothered him. Even in the midst of his flagrant conduct, there was a small seed in him, waiting to grow. It troubled him and told him that "what I am doing is wrong, what I am doing is not fulfilling. What I am doing is evil and wretched and corrupt." These pangs went on for a good many year, since it takes a long

time to become the CHIEF publican. During that period of time, he was developing a conscience. Zacchaeus was a Jew, although a terrible one. Certainly, he knew about the Jewish law, and about the Messiah. He heard the things about Jesus. Indeed, as the chief publican, he was probably given the most important seat in gatherings, by the chief hypocrites, the Pharisees, and Sadducees. He probably heard about Christ often. When he heard of him, he somehow understood that there was something magnificent about Him, and in the midst of his personal corruption, he wanted to find out. His curiosity about holy things will lead to his redemption, just as it did for St. Mary of Egypt.^[2]

It says that He wanted to see Jesus, Who He was, but he could not, "for the press".^[3]

^[4] Do you remember the story of the blind man wished healing from Christ and had to shout to

make himself heard over the cacophony of the press. He was told over and over "Be quiet, be quiet, don't bother Him." What is the press? It is our passions, our sins, doubts, despondency, and our laziness. Sometimes it is others who tell us that we are crazy, or that is not my way of life, why are you being so fanatical? Both inside and outside the church we get this sort of warfare and temptation. This is what we call the press.

Zacchaeus could not, for the press, because he was little of stature. He was small, and weak. He was unable to see God without some help. He ran before Christ, knowing the way of Christ, where He was going to go. If he had climbed in a tree in the suburbs somewhere, he would not have seen Christ, because Christ was making his way through the middle of the city of Jericho. He had to be where Christ was going to be. Each of us must be in the way of Christ, so Christ can say come down, as He said to Zacchaeus.

Let us too, climb up a sycamore tree and elevate our thoughts. Let us also, while elevating our thoughts, fix our concentration carefully. While Zacchaeus was up in the tree, he certainly was not examining the bark or the leaves. He was looking intently, shading his eyes, and watching to see when and where the God-man would appear. He was also being ridiculed. You can imagine that such a man who was chief among the publicans certainly ate fine food and was most likely a bit portly. A little fat man climbing a tree would be a very funny thing to see. We as Christians also feel exposed in our own unruly fig tree. The world tells us that what we are doing is foolish. Even other Orthodox jeer at us and tell us what we are doing is foolish. Even we torment ourselves by asking: "what is the point,

what is the use?" We war against ourselves, others war against us, the demons war against us, and sometimes we wonder who IS on our side, when we forget that the whole host of heaven with the God-man Jesus Christ is with us. We should be willing to change like Zacchaeus. Like him, we struggle with our sins, so we should be like him in the struggle to be virtuous. We should climb up into the tree, and fix our thoughts on Christ, and not be unduly concerned about the other things (the press), that are going on all around us.

Zacchaeus does us the great favor of giving us a case study of repentance. We should all learn something from him. I have heard so many say to me " I don't see any change in my life, and I don't feel anything." The way we find change in our life, and the way we see and feel God is by consistent struggle, over time. There is no other solution. The church knows nothing else, but perseverance, persistence, and prayer, and hope. We must fix ourselves in the way of Christ, and elevate our thoughts, God will come to our unruly tree, and bring salvation to our home. Eventually, His presence will be so real to us that everything else in the "world" will seem to be a sham. I pray that God will help you to struggle, and persevere, in the midst of all your trials and difficulties, so that when God calls out to you, you will hear, and "come down from your unruly way of life", and He will abide in you and your home as He did for Zachaeus.

In the January 2021 issue of the Saint Andrew Family News the article

“How Does God Come into the World?”

was offered in English. We are happy to be able to include the same article for our Greek readers

Πώς Έρχεται ο Θεός στον Κόσμο;

Από τον πατέρα Ιωάννη Θεοδοσίου

Όταν σκέπτομαι την ενσάρκωση του Κυρίου μας, σ'αλήθεια μένω έκθαμβος. Το γεγονός ότι άφησε το ουράνιο βασίλειό Του και ήλθε να μείνει ανάμεσά μας είναι πραγματικά κάτι καταπληκτικό. Σκεφτείτε το. Ήλθε σε μια εποχή όπου δεν υπήρχαν «σύγχρονες ανέσεις». Εκείνους τους καιρούς υπήρχαν μόνο χωματόδρομοι, οι άνθρωποι δεν έκαναν μπάνιο με τον τρόπο που κάνουμε εμείς, δεν υπήρχε ηλεκτρικό ρεύμα, ούτε τρεχούμενο νερό, για να μην αναφέρω και τις σύγχρονες τουαλέτες ή την αποκομιδή σκουπιδιών. Ερχόμενος από τον παράδεισο, το να γεννηθεί σε αυτόν τον κόσμο πρέπει να ήταν μια θυσία.

Δεν γεννήθηκε απλά σε αυτόν τον κόσμο με τον τρόπο που νομίζουμε, σε ένα νοσοκομείο με νοσοκόμες και γιατρούς, ένα καθαρό μέρος για Εκείνον και την Παναγία να ξαπλώσουν. Όπως έχουμε διαβάσει, επειδή δεν υπήρχε δωμάτιο στο πανδοχείο, το μόνο μέρος για να γεννηθεί ήταν μια σπηλιά όπου φυλάγονταν τα ζώα.

Η ταπεινότητα της γέννησης του Κυρίου μας είναι αληθινά παράδοξη. Είναι παράδοξη επειδή ο Θεός αφήνει το ένδοξο βασίλειό Του όχι για να εισέλθει σε ένα λαμπρό παλάτι, αλλά για να έλθει στον κόσμο μέσα σε μια ταπεινή σπηλιά όπου έμεναν ζώα. Δεν ήλθε στην Ιερουσαλήμ το κέντρο του Ιουδαϊκού κόσμου, αλλά στη Βηθλεέμ μια ταπεινή πόλη. Τόσα πολλά από όσα είπε και έκανε ο Χριστός είναι αντίθετα με όσα φαίνονται λογικά στον κόσμο.

Για παράδειγμα, κοιτάξτε ένα μόνο κείμενο της Βίβλου, τους Μακαρισμούς (Ματθαίος 5) για να καταλάβετε τι εννοώ. «*Ίδών δέ τούς ὄχλους ἀνέβη εἰς τὸ ὄρος, καὶ καθίσαντος αὐτοῦ προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ, 2 καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς λέγων· 3 μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.*

4 μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται. 5 μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν. 6 μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται. 7 μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται. 8 μακάριοι οἱ καθαροὶ τῆ καρδία, ὅτι αὐτοὶ τὸν Θεὸν ὄψονται. 9 μακάριοι οἱ εἰρηνοποιοί, ὅτι αὐτοὶ υἱοὶ Θεοῦ κληθήσονται. 10 μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. 11 μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσι καὶ εἴπωσι πᾶν πονηρὸν ῥῆμα καθ' ὑμῶν ψευδόμενοι ἕνεκεν ἐμοῦ. 12 χαίrete καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτω γὰρ ἐδίωξαν τοὺς προφῆτας τοὺς πρὸ ὑμῶν.» Σύμφωνα με την αντίληψη αυτού του κόσμου, οι δηλώσεις αυτές είναι παράδοξες. Οι άνθρωποι δεν βλέπουν το πένθος ως ευλογία, ή το να είσαι φτωχός ή να διώκεσαι ως ευλογία. Εμείς θεωρούμε την πραότητα ως αδυναμία, και την αγνότητα την περιγελούμε. Οι πράξεις και διδαχές του Χριστού μας φαίνονται περίεργες αν και αποκαλούμαστε Χριστιανοί. Τότε, όταν ο Χριστός ήλθε στον κόσμο ως βρέφος και αργότερα καθώς ενηλικιώθηκε και άρχισε τη διακονία Του, οι πράξεις και τα λόγια Του ήταν τελείως ακατανόητες στον κόσμο και ιδιαίτερα στην ιεραρχία των Ιουδαίων. Είναι και σε εμάς δυσνόητα. Αν οι περισσότεροι ξεκινούσαν ένα κίνημα και επηρέαζαν τον κόσμο, πού θα πήγαιναν; Θα πήγαιναν στους εύπορους και στους πολιτικά ισχυρούς. Θα πλησίαζαν τους κορυφαίους επιχειρηματίες και άτομα επιρροής. Αντίθετα, ότι έκανε ο Ιησούς ήταν σχεδιασμένο να μείνει πλησίον των καθημερινών ανθρώπων που δεν είχαν πλούτο ή επιρροή και που χρειάζονταν την αγάπη Του και την προσοχή Του κυρίως. Οτιδήποτε έκανε ήταν αντίθετο με την συμβατική σοφία.

Από την οπτική των ανθρώπων εκείνης της εποχής, θα έπρεπε να έχει γεννηθεί σε παλάτι ή στον οικό κάποιου εύπορου ανθρώπου. Αντίθετα όμως, ήλθε στη γη με ταπεινή αρχή και ταπεινή ανατροφή. Άνθυμάστε, ο τόπος που μεγάλωσε, η Ναζαρέτ, δεν είχε και πολύ καλή φήμη. Μάλιστα, ένας από τους αποστόλους, ο Ναθαναήλ, όταν πρωτάκουσε για τον Χριστό, είπε στον Φίλιππο, «Γίνεται κάτι καλό να βγει από τη Ναζαρέτ;»

Ο λόγος που σας εξηγώ την ταπεινή ζωή του Κυρίου μας είναι για να καταλάβετε πως έζησε μία συνηθισμένη ζωή όχι τόσο διαφορετική από αυτή που ζούμε σήμερα. Ναι, έχουμε πολλές σύγχρονες ανέσεις, αλλά όπως οι άνθρωποι της εποχής του Χριστού, έχουμε πολλούς όμοιους προσωπικούς αγώνες· όπως για παράδειγμα προβλήματα υγείας, οικονομικές στεναχώριες, οικογενειακές διαφωνίες, ανησυχίες για τα παιδιά μας, κλπ. Σε όποια χρονική περίοδο της ιστορίας και να κοιτάξετε αυτές οι ανησυχίες είναι πολύ αληθινές για τον κόσμο που τις αντιμετωπίζει και τις αντιμετωπίζει. Ο Χριστός όσο ήταν στη γη, είδε ανθρώπους που αντιμετώπιζαν όλα αυτά και σίγουρα έζησε κάποια αν όχι όλα αυτά και ο ίδιος. Έτσι, όταν προσευχόμαστε στον Κύριο, προσευχόμαστε σε έναν Θεό που καταλαβαίνει τι περνάμε στη ζωή, καταλαβαίνει ποιό είμαστε και ποιές είναι οι αγωνίες μας.

Ακόμη και αν ο Ιησούς μας γνωρίζει και καταλαβαίνει τι περνάμε, πάλι πρέπει να πλησιάζουμε τον Θεό με προσευχή, να Του ζητάμε να μας στέλνει το Άγιο Πνεύμα Του για να μας βοηθά και να μας εμψυχώνει. Ο Χριστός είπε «Ζητάτε και θα σας δοθεί, ψάχνετε και θα βρείτε, χτυπάτε την πόρτα και θα σας ανοιχτεί» (Ματθαίος 7:7). Μας λέει να «ζητήσουμε», να «ψάξουμε» και να «χτυπήσουμε». Ο Θεός είναι έτοιμος να μας ευλογήσει αλλά αν δεν το πράξουμε, ο Θεός δεν θα μας επιβάλλει το θέλημά Του. Το να ζητούμε, να ψάχνουμε και να χτυπάμε είναι ο τρόπος μας να λέμε στον Θεό πως είμαστε ανοικτοί στις

απαντήσεις Του, τη βοήθειά Του, τις λύσεις Του στα προβλήματά μας και τους αγώνες της ζωής.

Δεν είναι ασυνήθιστο άνθρωποι να τα βάζουν με τον Θεό για καταστάσεις της ζωής τους ακόμη και αν ποτέ δεν Τον επικαλέστηκαν ούτε ζήτησαν βοήθεια, όπως αποκαλύπτεται στη Βίβλο ή τις γραφές των Εκκλησιαστικών Πατέρων. Όμως, αν δεν Τον αναζητήσουμε ειλικρινά, δεν μπορούμε να Τον καθιστούμε υπεύθυνο. Αν με πίστη, εμπιστοσύνη, και θάρρος ενεργήσουμε με το θέλημά Του, θα έχουν διαφορετική έκβαση. Όχι απαραίτητα σύμφωνα με το θέλημά μας αλλά σύμφωνα με του Θεού το θέλημα. Ο αγώνας που όλοι αντιμετωπίζουμε είναι να ευθυγραμμίσουμε τη δική μας θέληση με τη δική Του γιατί του Θεού το θέλημα είναι πάντα καλύτερο από το δικό μας. Ο δικός μας αγώνας είναι να πιστέψουμε πως οτιδήποτε ο Θεός μας παρέχει είναι καλύτερο από αυτό που θα σχεδιάζαμε εμείς για τον εαυτό μας.

Φίλοι μου, σε ένα άλλο σημείο της Επί Του Όρους Ομιλίας όταν μιλά για τις στεναχώριες και τις έννοιες αυτού του κόσμου ο Κύριός μας δίδαξε «ζητείτε δὲ πρῶτον τὴν βασιλείαν τοῦ Θεοῦ καὶ τὴν δικαιοσύνην Αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν,» (Ματθαίος 6:33). Όπως ο Κύριός μας έζησε τη ζωή Του σε αυτόν τον κόσμο, δεν είχε έννοια για υλικά αγαθά ή πλούτο. Αντίθετα, ο πρωταρχικός στόχος Του ήταν να μας οδηγήσει στη σωτηρία με τη διδασκαλία Του, τις ιάσεις, τα κηρύγματά Του και το ζωντανό παράδειγμα της αγάπης με τη θυσία Του. Κάνοντας ό,τι καλύτερο μπορούμε στη ζωή μας ακολουθώντας το παράδειγμά Του, είναι ο τρόπος να γίνουμε οι μαθητές Του και στη συνέχεια να γίνουμε οι απόστολοί Του. Αρχικά μαθητές της Πίστης και μετά να μοιραζομαστε την Πίστη. Ας μην ξεχάσουμε ποτέ πόσο μας αγαπά και να φροντίζουμε να κάνουμε ό,τι καλύτερο μπορούμε να δείξουμε και να μοιραζόμαστε την αγάπη Του σε όσους την χρειάζονται.

Adaptation by Maria Kiritsis of Athens GR

Saint Photios the Great, Patriarch of Constantinople.

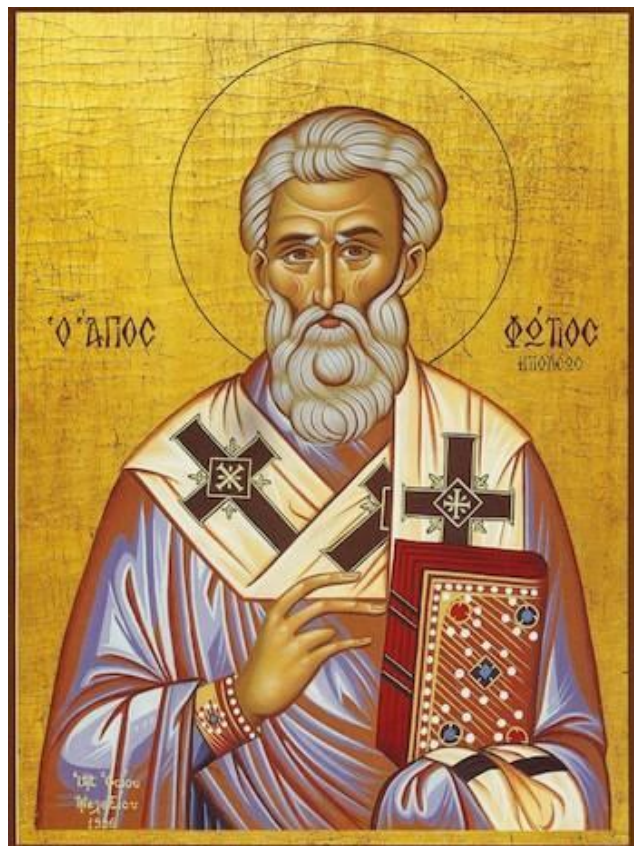
Commemorated February 6th.

Saint Photius, Patriarch of Constantinople, the Church's far-gleaming beacon, who was born into one of the great families of Constantinople in 810. His father, the spatharios Sergios, was the brother of the Holy Patriarch Tarasios (Feb. 25) and his mother Irene's brother had married the sister of the Empress Theodora. In 857 Bardas, the uncle of Emperor Michael III, assumed power with the title of Caesar.

He forced the resignation of the Holy Patriarch Ignatios (Oct. 23), who had denounced his immoral behavior, and prevailed on the clergy to elect the wise and pious Photios as his successor. Photios resisted this appointment thinking it was worse than death in those troubled times. He was consecrated Patriarch of Constantinople on 25 December 858, having been raised through all the degrees of the priesthood in the previous six days.

The supporters of Ignatios then used every means to oppose and discredit the new hierarch. Photios sought to avoid confrontation and did all in his power to re-establish unity and peace in the Church by strengthening Her in love, the "bond of perfection". He took firm action against the remaining Manichean and Iconoclast heretics and took in hand the restoration of the many churches, monasteries and charitable foundations damaged by the Iconoclasts, and took a special interest in missions to spread the Gospel among the barbarians. he was obliged to summon a Council in 859, which confirmed the deposition of Ignatios and exiled him to Mytilene and then to Terebinthus.

Agitation against Photios continued however and, in 861, another Council, known as the "First-Second", assembled in the Church of the Holy Apostles with



the official purpose of approving the restoration of Orthodoxy and of pronouncing the definitive condemnation of iconoclasm. In addition, the Council recognized the validity of the nomination of Photios, with the full agreement of the papal legates there present, Pope Nicholas I, whose envoys were present at this council, hoped that by recognizing Photios as patriarch he could subordinate him to his power. When the new patriarch proved unsubmitive, Nicholas anathematized Photios at a Roman council.

Until the end of his life St Photius was a firm opponent of papal intrigues and designs upon the Orthodox Church of the East. In 864, Bulgaria voluntarily converted to Christianity. The Bulgarian prince Boris was baptized by Patriarch Photius himself. Later, St Photius sent an archbishop and priests to baptize the Bulgarian people. In 865, Sts

Cyril and Methodius were sent to preach Christ in the Slavonic language.

However, the partisans of the Pope incited the Bulgarians against the Orthodox missionaries. The calamitous situation in Bulgaria developed because an invasion by the Germans forced them to seek help in the West, and the Bulgarian prince requested the Pope to send his bishops. When they arrived in Bulgaria, the papal legates began to substitute Latin teachings and customs in place of Orthodox belief and practice. St Photius, as a firm defender of truth and denouncer of falsehood, wrote an encyclical informing the Eastern bishops of the Pope's actions, indicating that the departure of the Roman Church from Orthodoxy was not only in ritual, but also in its confession of faith.

A council was convened, censuring the arrogance of the West. In 867, Basil the Macedonian seized the imperial throne, after murdering the emperor Michael. St Photius denounced the murderer and would not permit him to partake of the Holy Mysteries of Christ. Therefore, he was removed from the patriarchal throne and locked in a monastery under guard, and Patriarch Ignatius was restored to his position.

The Synod of 869 met to investigate the conduct of St Photius. This council took place with the participation of papal legates, who demanded that the participants sign a document (Libellus) condemning Photius and recognizing the primacy of the Pope. The Eastern bishops would not agree to this and argued with the legates. Summoned to the council, St Photius met all the accusations of the legates with a dignified silence. Only when the judges asked him whether he wished to repent did he reply, Why do you consider yourselves judges? After long disputes, the opponents of Photius were victorious.

Although their judgment was baseless, they anathematized Patriarch Photius and the bishops defending him. The saint was sent to prison for seven years, and by his own testimony, he thanked the Lord for patiently enduring His judges. During this time the Latin clergy were expelled from Bulgaria, and Patriarch Ignatius sent his bishops there. In 879, two years after the death of Patriarch Ignatius, another council was summoned (many consider it the Eighth Ecumenical Council), and again St Photius was acknowledged as the lawful archpastor of the Church of Constantinople. Pope John VIII, who knew Photius personally, declared through his envoys that the former papal decisions about Photius were annulled.

The council acknowledged the unalterable character of the Nicene-Constantinople Creed, rejecting the Latin distortion (Filioque), and acknowledging the independence and equality of both thrones and both churches (Western and Eastern). The council decided to abolish Latin usages and rituals in the Bulgarian church introduced by the Roman clergy, who ended their activities there. Under Emperor Basil's successor, Leo, St Photius again endured false denunciations, and was accused of speaking against the emperor. Again, deposed from his See in 886, the saint completed the course of his life in 891. He was buried at the monastery of Eremia.

The Orthodox Church venerates St Photius as a pillar and foundation of the Church, an inspired guide of the Orthodox, and a wise theologian. He left behind several works, exposing the errors of the Latins, refuting soul-destroying heresies, explicating Holy Scripture, and exploring many aspects of the Faith.

Reference: O.C.A.

Άγιος Φώτιος ο Μέγας **(† 6 Φεβρουαρίου)**

Ο Μέγας Φώτιος γεννήθηκε περί το 810 μ.Χ. στην Κωνσταντινούπολη από ευσεβή και επιφανή οικογένεια που αγωνίσθηκε για την τιμή και προσκύνηση των ιερών εικόνων. Οι γονείς του ονομάζονταν Σέργιος και Ειρήνη και καταδιώχθηκαν επί τού εικονομάχου αυτοκράτορα Θεοφίλου (829-842 μ.Χ.).

Ο Άγιος Σέργιος, του οποίου τη μνήμη τιμά η Εκκλησία στις 13 Μαΐου, ήταν αδελφός τού Πατριάρχου Ταρασίου (784-806 μ.Χ.) και περιπομπεύθηκε δέσμιος από το λαιμό ανά τις οδούς της Κωνσταντινουπόλεως, εστερήθηκε την περιουσία του και εξορίσθηκε μετά της συζύγου και των παιδιών του σε τόπο άνυδρο, που από τις ταλαιπωρίες απέθανε ως Ομολογητής.

Ο ιερός Φώτιος διέπρεψε πρώτα στα ανώτατα πολιτικά αξιώματα. Όταν με εντολή τού αυτοκράτορα απομακρύνθηκε βιαίως από τον πατριαρχικό θρόνο ο Πατριάρχης Ιγνάτιος, ανήλθε σε αυτόν, το έτος 858 μ.Χ., ο ιερός Φώτιος, ο οποίος διακρινόταν για την αγιότητα του βίου του και την τεράστια μόρφωση του. Η χειροτονία του εις Έπίσκοπον έγινε την ημέρα των Χριστουγέννων του έτους 858 μ.Χ.

Ο ιερός Φώτιος με συνοδικά γράμματα ανακοίνωσε, κατά τα καθιερωμένα, τα της εκλογής του στους Πατριάρχες της Ανατολής και ετόνισε την αποκατάσταση της ειρήνης στην Εκκλησία της Κωνσταντινουπόλεως. Άλλα πριν ακόμη προλάβει να την παγιώσει επήλθε ρήξη μεταξύ των ακραίων πολιτικών και των οπαδών του Πατριάρχου Ιγνατίου, των «Ιγνατιανών». Οι «Ιγνατιανοί» συγκεντρώθηκαν στο ναό της Αγίας Ειρήνης,

αφόρισαν τον ιερό Φώτιο και ανακήρυξαν Πατριάρχη τον Ιγνάτιο. Ο Φώτιος συγκάλεσε Σύνοδο στο ναό των Αγίων Αποστόλων για την αντιμετώπιση του ανακύψαντος ζητήματος.

Η Σύνοδος κατεδίκασε ως αντικανονικές τις ενέργειες των «Ιγνατιανών» και ετόνισε ότι ο Ιγνάτιος, αφού παραιτήθηκε από το θρόνο, δεν ήταν πλέον Πατριάρχης, εάν δε διεκδικούσε την επιστροφή του στον πατριαρχικό θρόνο, τότε αυτόματα θα υφίστατο την ποινή της καθαιρέσεως και του αφορισμού.

Ο μεγάλος αυτός Πατέρας της Εκκλησίας ιερούργησε, ως άλλος απόστολος Παύλος, το Ευαγγέλιο. Αγωνίσθηκε για την αναζωπύρωση της ιεραποστολικής συνειδήσεως, που περιφρουρεί την πνευματική ανεξαρτησία και αυτονομία των ορθοδόξων λαών από εισαγωγές εθίμων ξένων προς την ιδιοσυγκρασία τους, με σκοπό την αλλοίωση της ταυτότητας και της πνευματικής τους ζωής. Διότι γνώριζε, ότι ο μέγιστος εχθρός ενός λαού είναι η απώλεια της αυτοσυνειδήσεώς του, η φθορά της πολιτισμικής του ιδιοπροσωπίας και η αλλοίωση τού ήθους του. Ο ιερός Φώτιος εγνώριζε την ιεραποστολική δραστηριότητα τού ιερού Χρυσοστόμου, αφού αναφέρεται πολλές φορές στο έργο αυτό, και μάλιστα επηρεάσθηκε από αυτή στο θέμα των επιτοπίων γλωσσών και των μοναχών ως ιεραποστόλων. Επί των ημερών του εκχριστιανίσθηκε το έθνος των Βουλγάρων, το οποίο μυσταγωγήσε προς την αμώμητη πίστη τού Χριστού και το αναγέννησε με το λουτρό τού θείου Βαπτίσματος.

Το θεολογικό του έργο εδικαίωσε τους αγώνες της Εκκλησίας, εβεβαίωσε την ορθόδοξη πίστη και ενέπνεε την εκκλησιαστική συνείδηση για την συνεχή εγρήγορση τού όλου εκκλησιαστικού Σώματος. Υπό την έννοια αυτή η εκκλησιαστική συνείδηση διέκρινε στο πρόσωπο του τον υπέρμαχο της ορθοδόξου πίστεως και τον εκφραστή τού αυθεντικού φρονήματος της Εκκλησίας. Σε οιοδήποτε στάδιο τού βίου και αν παρακολουθήσουμε τον ιερό Φώτιο, είτε στη Βιβλιοθήκη, επιδιδόμενο σε μελέτες, είτε ως καθηγητή της φιλοσοφίας στο **πρώτο Πανεπιστήμιο της Μεσαιωνικής Ευρώπης, της Μαγναύρας**, σε μια εποχή που η Δύση ήταν ακόμη βυθισμένη στο τέλμα των σκοτεινών αιώνων, είτε κοσμούντα τον αγιότατο πατριαρχικό θρόνο της Κωνσταντινουπόλεως Εκκλησίας, είτε εξασκούμενο στην ελεημοσύνη και τη φιλανθρωπία, είτε υφιστάμενο την παραγνώριση των ανθρώπων και τις σκληρές στερήσεις δύο εξοριών, παντού αναγνωρίζουμε το μαχόμενο υπέρ της αληθούς ορθοδόξου πίστεως, της «αποστολικής τε και πατρικής παραδόσεως» και «της προγονικής ευσέβειας», η οποία αποτελεί και το περιεχόμενο της πατερικής διδασκαλίας αυτού. Γι' αυτό ουδέποτε ο Άγιος ανέχθηκε οποιαδήποτε παρασιώπηση ή παραφθορά της αλήθειας.

Επί της βάσεως αυτής αντέκρουσε όχι μόνο τους εικονομάχους αλλά και τις παπικές αξιώσεις και το γερμανο-φραγκικό δόγμα τού Filioque, το οποίο διασαλεύει την κοινωνία των αγιοπνευματικών προϋποθέσεων και ενεργειών και δεν έχει θέση μέσα στην κοινωνία τού Σώματος της Εκκλησίας και της κοινότητας των αδελφών.

Η δολοφονία τού αυτοκράτορα Μιχαήλ τού Γ' στις 24 Σεπτεμβρίου 867 μ.Χ. από τον Βασίλειο Α' τον Μακεδόνα, συνοδεύθηκε και με κρίση στην Εκκλησία. Ο νέος αυτοκράτορας ετάχθηκε υπέρ της προσεγγίσεως Κωνσταντινουπόλεως και Ρώμης και

αναζήτησε ερείσματα στους «Ιγνατιανούς». Ο ιερός Φώτιος υπήρξε το θύμα αυτής της νέας πολιτικής σκοπιμότητας τού αυτοκράτορα, ο οποίος τον εκθρόνισε και αποκατέστησε στο θρόνο τον Πατριάρχη Ιγνάτιο, στις 23 Νοεμβρίου 867 μ.Χ.

Η Σύνοδος τού έτους 869 μ.Χ., που συνήλθε στην Κωνσταντινούπολη, στο ναό της Αγίας Σοφίας, αναθεμάτισε τον Άγιο Φώτιο, όσοι δε Επίσκοποι χειροτονήθηκαν από αυτόν ή παρέμεναν πιστοί σε αυτόν καθαιρέθηκαν και όσοι από τους μοναχούς ή λαϊκούς παρέμειναν οπαδοί του αφορίστηκαν. Ο ιερός Φώτιος καθ' όλη τη διαδικασία και παρά την προκλητική στάση των αντιπροσώπων τού Πάπα ετήρησε σιγή, τους υπέδειξε να μετανοήσουν και αρνήθηκε να δεχθεί την αντικανονική ποινή. Στη συνέχεια εξορίστηκε και υποβλήθηκε σε ποικίλες και πολλαπλές στερήσεις και κακουχίες. Επακολούθησε βέβαια η συμφιλίωση των δύο Πατριαρχών, Φωτίου και Ιγνατίου, αλλά ο θάνατος τού Ιγνατίου στις 23 Οκτωβρίου τού 877 μ.Χ. επέτρεψε την αποκατάσταση τού πρώτου στον πατριαρχικό θρόνο ως το 886 μ.Χ. κατά το οποίο εξαναγκάστηκε σε παραίτηση από το διαδεχθέντα τον αυτοκράτορα Βασίλειο δευτερότοκο υιό του Λέοντα ΣΤ' τον Σοφό.

Ο Άγιος Φώτιος κοιμήθηκε οσίως το έτος 891 μ.Χ. όντας εξόριστος στην ιερά μονή των Αρμεριανών. Το ιερό και πάντιμο σκήνωμα του εναποτέθηκε στη λεγόμενη μονή της Ερημίας ή Ηρεμίας που ήταν κοντά στη Χαλκηδόνα. Παλαιότερα η σύναξη του ετελείτο στο Προφητείο, δηλαδή στο ναό τού Τιμίου Προδρόμου και Βαπτιστού Ιωάννου, που βρισκόταν στη μονή της Ερημίας, ενώ τώρα τελείται στην ιερά πατριαρχική μονή της Αγίας Τριάδος στη νήσο Χάλκη.

Από το περιοδικό Εφημέριος – Φεβρ.2005

GOYA February 2021

The COVID-19 restrictions have made GOYA practically non-existent. We could not have our basketball and volleyball season, Sights and Sounds, retreats, dances and other fun gatherings, but we have done our best to do what we can do. We have held an outdoor Athletic Day, attended a corn maze and gathered virtually via Zoom. We even modified our annual Christmas Caroling event by delivering blankets and cookies to some of our homebound Saint Andrew family. We would like to thank Mrs. Manetas and the knitting ladies for giving us 15 of their beautiful blankets and Mrs. Stamoutsos and the baking group for giving us delicious homemade kourambiedes to deliver to our parishioners who are not able to leave their homes. It truly was a special day filled with love and happiness!

Randolph GOYA will continue to stay together in some form. A planned Movie Night is set to take place on February 5th. We will be going to the AMC Movie theatre in Rockaway to watch Back to the Future. On February 27th our GOYA will help prepare meals for Faith Kitchen. The New Jersey Metropolis has given the GOYAns a glimpse of hope with the announcement of the Soccer Tournament. The tournament will be held on May 15th and Randolph GOYA is already looking into assembling both a boys' and girls' team! In addition to the Soccer Tournament, a modified Olympics is going to take place on Memorial Day Weekend. It has been a crazy and stressful year for us all, but Randolph GOYA will continue to stand united and make the very best of the rest of the GOYA year!

Submitted by Andrew Venizelos, GOYA President



CROSSROAD SUMMER INSTITUTE

*Before you decide what to do with your life...
decide what to do with your summer!*



What is CrossRoad?

CrossRoad is a ten-day academic summer institute that prepares high school juniors and seniors to make big life decisions and invites them to connect with the Orthodox Christian theological and spiritual tradition in a deep and meaningful way.

CrossRoad offers a space for young people to form authentic and lifelong friendships, ask hard questions, and explore their calling as an Orthodox Christian in the 21st century.



CROSSROAD
HELLENIC COLLEGE HOLY CROSS

2021 KEY INFO

WHO CAN APPLY?

- High school juniors and seniors between the ages of 16-18 years old

WHERE & WHEN?

- Session 1: June 12-June 22 (Boston)
- Session 2: June 29-July 9 (Boston)
- Session 3: July 19-July 29 (Chicago)

APPLICATION DEADLINES

- Priority Deadline: January 4
- Regular Deadline: February 16

APPLY ONLINE!

www.crossroadinstitute.org

Dear Saint Andrew Community,

I would like to thank all the generous community members for making this year's card such a success. All the monies that were donated assisted several families within the Saint Andrew community. This beautiful Christmas card was designed by Greg Crysler and printed by Zenon Christodoulou.

This month of January begins our Philoptochos Membership Drive. Please renew or become a new member to this worthy organization by completing the form found on page 9 of the January Saint Andrew Family News (this form is also located electronically on the church website as a link in the newsletter). Membership dues are \$35 and can be paid by either sending a check and the completed form to the church attention Philoptochos or paying through the church website under WeShare and clicking on the Philoptochos tray/donations tab.

On Tuesday, February 23, 2021, we will be hosting a speaker from Community in Crisis, to present and inform us of the issues of Vaping, Prescription and Over-the-Counter Drug Safety, and the Dangers of Opioid Addiction. It will be a virtual presentation that you will be able to join with a Google Meet Link which will be provided to you along with the respective flier. Everyone is welcome to join us to hear this truly relevant and important presentation. There will be an opportunity to ask questions as well.

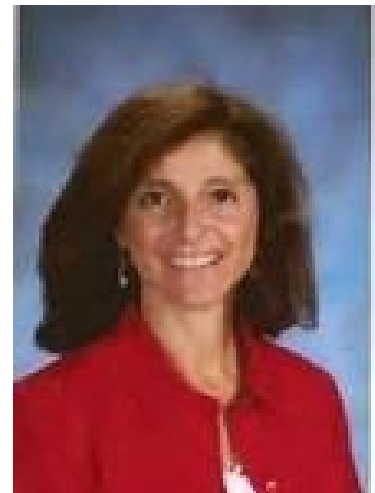
Philoptochos General Membership Virtual Meetings continue the 4th Tuesday of each month. Please contact Mary Michailidis, mmichailidis@yahoo.com or at 203-249-9390 if you want to participate and a Google meet link will be sent to you. If you are already a member, the link will be sent to you through your email.

The Philoptochos Board wishes you and your families health and happiness in the New Year 2021.
Καλη Χρονια!

Respectfully Submitted,

Mary H. Michailidis

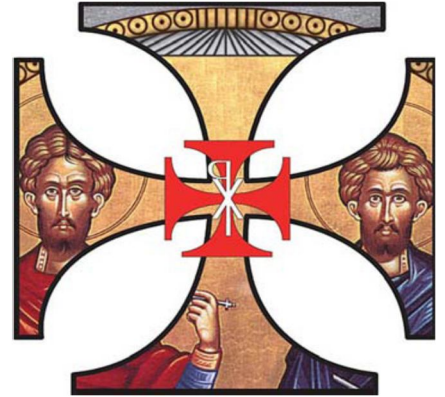
Mary H. Michailidis, President



Philoptochos Membership 2021

Dear Philoptochos Members and Friends of Philoptochos,

We pray that this letter finds you in good health. May your heart and home be filled with peace and joy throughout the New Year 2021. We take this opportunity to ask you to join or renew your Philoptochos membership. You can also “gift” a membership to a new bride, a new steward in the community or simply someone who may not be able to pay for their own membership. The Philoptochos membership fee is \$35.00, payable to Saint Andrew Philoptochos. The first \$23 of this donation entitles you to membership in The Metropolis of NJ Philoptochos (\$8), as well as The National Philoptochos Society (\$15).



We value the MEN in our organization too and encourage more to join and be a part of this Ministry! We invite all the men and women of the community to join our Philoptochos chapter and become an important part of the work done in the name of charity and philanthropy.

Our Chapter continues to provide immediate financial assistance to those in need, while participating in philanthropic programs locally, nationally and internationally. Our Parish Philoptochos has been and will continue to be a *haven for anyone in need of support*. Should you know of anyone in need, please contact the Church office at 973-584-0388. Our chapter performs philanthropy through various fundraising, social, educational, religious and cultural activities.

Our monthly meetings are held on the fourth Tuesday of every month at 7:00 p.m. and all are welcome to attend.

In the Service of Our Lord, *Mary H. Michailidis, President*



PHILOPTOCHOS MEMBERSHIP FORM

I would like to **become a new member** or **renew my 2021 membership** of the Philoptochos Society of Saint Andrew (circle: **new** or **renew**):

Name: _____

Address: _____

Phone #: _____ E-mail: _____

Membership Amount: \$35 Make checks payable to: Saint Andrew Philoptochos

Return to: | Philoptochos Membership.

Saint Andrew Greek Orthodox Church | 1447 Sussex Turnpike | Randolph, NJ 07869

We need your help? (check all that apply) Fundraisers Phone calls Bake Administrative



Saint Andrew Greek Orthodox Church Philoptochos Welcomes



Community
in Crisis

'An Epidemic inside
a Pandemic.'

Join us for a 30 minute story about a group of individuals committed and determined to save young lives from the devastating effects of addiction and overdose. Hear how they began, how they grew, and about their work and impact to date.

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HOPE

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For more information, please contact Mary Michailidis, mmichailidis@yahoo.com
or 203-249-9390 or Marina Venizelos, mjvenizelos@gmail.com

The Love of Our Life

It is February, the month of Love; but how do I talk about LOVE?

I have often heard people say that dogs “love unconditionally”. It has me wondering why people cannot seem to love as purely as a dog loves its owner. Perhaps it is because very few of us even know what *unconditional love* is. At its simplest, *unconditional* means without conditions, no prior requirement for something to be the case. But this might be something quite impossible for the human species that has been cursed with memory. Yes, memory is both a blessing and a curse.

Unconditional love requires *forgetfulness*. Our inability to forget has become an obstacle to loving unconditionally. Too frequently, how we love is subtly driven by self-centeredness. A very real sense of Self distorts our ability to love unconditionally. Memory, like a barnacle clinging to a rock, clings to Love and prevents Love from being the unconditional love required for genuine forgiveness. The simple truth is that we get in the way of Love.

Imagine God loving us in the way we try to love. If God were to remember who we have become, what we have done to God and to each other, I doubt there would be a Crucifixion. The Gospel of Luke is one of the most compassionate Gospels because Luke makes every effort to show us, how in Christ, God practices unconditional Love. Only Luke has Jesus asking, “Father, forgive them, for they do not know what they do” (Luke 23:34). How hard has forgiveness been in your life my dear reader? Perhaps someone has not forgiven you? Maybe you are clinging to a memory that will not let you forgive? It is how we are human! But so much pain lingers when forgiveness is absent. Without forgiveness, love is fragmented, has no true center, and often ends tragically. Such a thing does not exist



with God. Consider some of the words of **Psalm 103**, a Psalm that ought to be everyone’s morning prayer each day of our lives:

“The Lord executes righteousness
And justice for all who are oppressed.

The Lord is merciful and gracious
Slow to anger and abounding in mercy.

***He has not dealt with us according to
our sins***

Nor punished us according to our
iniquities.

As far as the east is from the west,

So far has he removed our transgressions from us”.

Unconditional love can only be a reality if each of us is “reborn”, made a new creation. “The Church of Christ bears witness to the end of all things. It lives from the end, it thinks from the end, it acts from the end, it proclaims its message from the end. ‘Remember not the former things, nor consider the things of old. Behold, I am doing a new thing’ (Isaiah 43: 18-19). The new is the real end of the old; Christ is the new. Christ is the end of the old. He is not a continuation of the old; he is not its aiming point, nor is He a consummation upon the line of the old; He is the end and therefore the new.” (***Creation and Fall***, Dietrich Bonhoeffer, (1937), page 7).

What can this “end” be but our salvation. Every present moment offers us a view to the end, so that our past no longer owns us unless we allow it to own us through memory, through remembering. This keeps us looking backwards rather than forwards. Seeing from the end, from what was dead but is now alive, is how the prodigal’s father sees his son’s return. Love is always in the now moment, the only time that we have. For Love to be creative, it must

be unconditional, forgiving for the sake of a new creation.

There is no greater love than God's unconditional love for you and me! There is no memory of our iniquities, our numerous transgressions, our self-centeredness, our cruelty to each other due to unbridled pride, in God's forgiveness. Once more, Luke offers us the powerful parable of the Prodigal Son to actualize God's unconditional love. Found in Luke 15, this parable tells us that when the prodigal son returned home, destitute, impoverished, dirty, almost unrecognizable, his "father *saw* him and had compassion, and *ran* and fell to his neck and kissed him" (Luke 15:20). He ordered his servants to bring the "best robe and put it on him, and put a ring on his hand, and sandals on his feet". If that was not enough, the father orders the "fattened calf" slaughtered for a feast, because "my son was dead and is alive again" (Luke 15: 21-23). While the Father lived in the present moment, the older brother son lived in the past moment, chained by his memories. He refused to enter into the joy of his brother's

return and was unable to forgive. He could not forgive his brother because he allowed memory, the inability to forget, to justify his unwillingness to forgive. His self-centeredness gave birth to a pride that even prevented him from seeing his father's love for him. Memories imprisoned him so that he was blinded to the reality that he already had all that was his father's. How often do we live outside of what we have because of pride?

What the world now needs desperately is LOVE! Not a sentimental, self-centered excitement, but a sacrificial, unconditional love that will empower forgiveness. Let us forget dead pasts and actively remember salvation. Each person must decide for him or herself to repent and begin the long walk towards the Father, who patiently waits for your return. Let us remember this love, because when we do, we too will hear these words from Luke 15:32: "we should make merry and be glad, for you were dead and are now alive, were lost and are found!"

Herbert Schuster

YOUTH FAMILY WORSHIP

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

Saturday, February 6th & 13th at 9AM

This educational year, our Religious Education Department is focusing on "Family and Orthodoxy" and encouraging all our Religious Education families to participate. Materials and instructions will be provided via email and at our Services.

Looking forward to seeing you in church

• The Stewardship of St. Haralampos the Hieromartyr

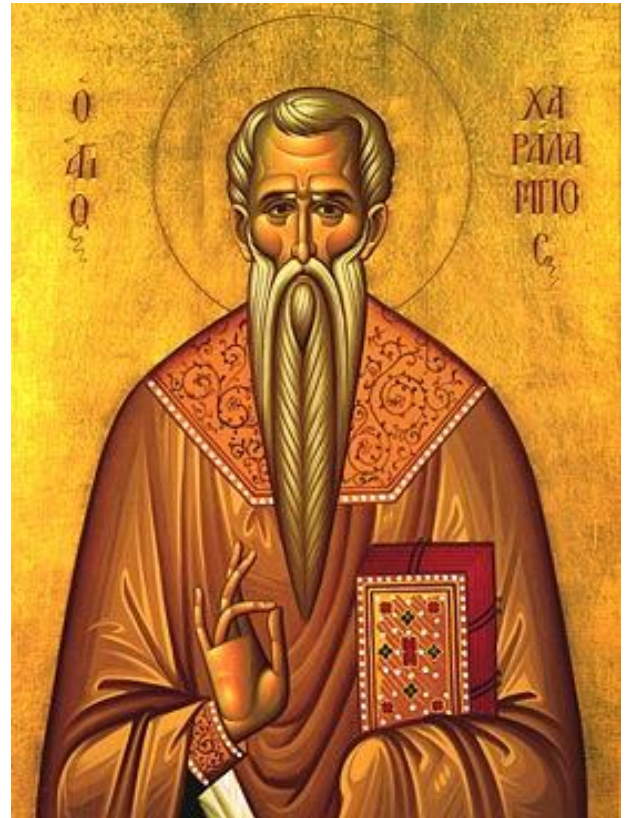
- February 6th

"You therefore, my son, be strong in the grace that is in Christ Jesus. And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also. You therefore must endure hardship as a good soldier of Jesus Christ. No one engaged in warfare entangles himself with the affairs of this life, that he may please him who enlisted him as a soldier. And also if anyone competes in athletics, he is not crowned unless he competes according to the rules. The hardworking farmer must be first to partake of the crops. Consider what I say, and may the Lord give you understanding in all things..." (2Timothy 2:1-7)

In the early Church, the term "martyr" was originally used when characterizing the Apostles as witnesses of Christ's life and resurrection [Acts 1:8, 22]. Due to the persecutions that the early Christians endured, however, the term was applied to those who gave their lives for the Christian Orthodox Faith. In Greek, the word martyrs (Μάρτυρ) means, "witness" and, the verb form, martyred, means to "bear witness" or "give evidence."

Though martyrdom was not a constant experience for the early Church, it was a possibility with which the early Christians had to reckon. It was the consummate act of faith for as the Lord said: "Greater love has no one than this, than to lay down one's life for his friends" (John 15:13). Before actually being executed, however, the martyr usually endured extreme physical and moral sufferings.

One of the saints recorded to have endured the greatest suffering of any martyr was the presbyter, Haralampos. As a second century priest in



Magnesia, Asia Minor, he served his people with great faith and love. His reputation as a man of God had spread throughout the area and many people came to the Faith through his preaching the Good News of Jesus Christ. During a period of extreme persecution, Haralampos did not hide, but openly and boldly preached the Christian Orthodox Faith! When Haralampos was finally arrested for having the courage to preach the Gospel, his persecutors devised a plan of persecution for everyone to witness. Although he was tortured repeatedly, he never denounced his faith in Jesus Christ. For several months this persecution went on and not once did Haralampos weaken in his faith. Forced to suffer extreme pain and degradation, Haralampos continued to preach and many miracles and conversions took place among the people. When the soldiers thrashed the skin from his body Haralampos said: "Thank you, my brethren, for scraping off the old body and renewing my soul for

new and eternal life." In the final moments of his life, moments before he was to be beheaded, Haralampos lifted his hands to heaven and prayed for all humankind: "Lord, You know that men are flesh and blood; forgive them their sins and pour out Your blessing on all." Following this prayer the saint gave up his soul to God and died without the sword being laid to his neck.

The Holy Spirit filled the martyrs and inspired them. Although we may not experience persecution in our day and age, we, too, are called

to follow the blessed example of the martyrs. Having partaken in the Holy Mysteries of the Church through Holy Baptism and Holy Chrismation, we are obligated to follow the example of the saints and strengthen our Church for the ages to come. As stewards of our precious Christian Orthodox Faith, our support to our local parish strengthens the ability of our Church in America to preserve the Faith of the Apostles, Martyrs, and Fathers of the Church. Let us joyously be witnesses of the Faith by offering our Time, Talents, and Treasure to the glory of God.

LIFE'S PRIORITIES

Life's priorities! A profound concept, one that I have wrestled with my entire adult life. At one time I considered my Family as my top priority, followed by my faith in Jesus Christ, followed by all the other necessities of life.

I have come to believe, however, that Jesus Christ as my Savior has been my top priority all this time, for without Jesus Christ, none of our other priorities in life would have ever been achieved.

We all have priorities in our daily lives, educating our children, providing a nice house for the family, nice cars, etc, etc. However, without the love for Jesus Christ none of these worldly needs can be achieved.

One way we can show our love for Jesus Christ is committing to the Stewardship of our Church.

Although Stewardship can be offered in one of three ways, time, talents & treasures, I would like to address our Stewardship monetary offering to the church.

In determining the priority that your Stewardship offering, I would like to offer the following scenario and ask your priorities.

Every family has a cell phone(s). Approximate cost is \$250/month.

Every family has cable/Wi-Fi. Approximate cost is, again, \$250/month.

Together the cost of these "very important" priorities in our lives is \$500/month.

Now considering your stewardship offering – is \$500/month reasonable?

That would be \$6000/year!

How about half that - \$3000/year.

Think of that when you decide on your next Stewardship Pledge.

Even \$3000/year from all of us would ensure Saint Andrew being there for our highest priority in our lives.

What are your priorities?

God bless us All

FEBRUARY – MONTH OF THE FAMILY LIFE CYCLE – PANDEMIC STYLE

Welcome again to a New Year, 2021, a new president and new leadership, need for unity in our own nation, and a pandemic still among us. What keeps us focused? **FAMILY!** *“IKOGENIA!”*

A steady reminder to see how “The Family Life Cycle” works especially in this new era of change.

Every February I try to follow up on how we differentiate with what surrounds us in society with family members. Weddings, funerals, births, were all different this past year due to Covid 19.

Let’s review, what is a **FAMILY?** A definition of **family, according** to health professionals, states *“family consists of two or more people living in the same household that are related by blood, marriage, or adoption.”* With re-marriages we have extended family members which include stepchildren, with unfortunately unemployment, broken marriages, combined households, and with the pandemic, many in one house that has created stress and discord in many families. What about our church family and when were we all together? How did we interact with one another this past year? There are five stages in “family” which we will review again before we discuss how we can try to interact better. The *“Family Life Cycle”* extends from marriage to the death of a spouse.

The *“newlywed stage”* takes on new roles as husband and wife. The beginning of a new family begins as one that consists of a family of two. So many marriages had to be postponed due to the pandemic and so many adjustments had to be made with many having the goal of moving into the next stage, *“early parenthood stage”*. This is a rewarding time for parents and very challenging with the birth of the first child all the way through the child’s

toddler, preschool, and elementary years. What a challenge this past year with virtual and home schooling, masks, limited time out, etc.! Adjustments were made, however! You made it! Some young newlyweds in their 20’s and 30’s, and even some in their 40’s and older prayed together, bonded together, and did what they had to do to achieve the positive goals of their challenges!

What stage is next? Ah! The *“later parenthood stage”* comes around the 45th and 60th ages when the oldest child is an adolescent going through puberty, junior high school and senior high school years, dating, first child moves out of the house, (maybe not during this pandemic and unemployment, but maybe one child is ready to get married.) Many more challenges and adjustments had to be made with bored teenagers during the pandemic! We have a new generation of youth which is more self-sufficient and independent, but I’m sure this past year you got to know them a little bit better! There are many rewards during this stage of parenting! We became friends with our children, learned more technology from them, but as typical Greek families and blended families, do you still have difficulty letting go? This is the time we remembered to pray for strength!

The next two stages are considered in the *“aging marriage”* occurring at about 60+. We may have the *“empty nest stage”*. Children may not depend on parents to meet their needs as they are capable to meet their own needs. Parents may be meeting and accepting new family members, becoming grandparents, and the good part is that it can be a renewal and strengthening in spousal relationships!

How many have reached the “retirement stage”? New interests and hobbies should be developing as well as experiencing extended family relationships. One or both spouses retire from a career, some work part time, some volunteer, travel, or participate in leisure activities if they are physically able. Some do not cope well with retirement and actually have difficulty adjusting to their new freedom. Finances may be difficult for many as well. This is the time to reach out to making new friendships withing the church, community, and look at the future in a positive manner with hope.

As the years pass, some may experience the loss of a spouse, elderly parents, and with the pandemic, a fear of getting ill. This ends the “Family Life Cycle”. The remaining partner returns to single life and the widow or widower faces new challenges. Less income, poor health, and possibly the inability to live independently are difficult to accept.

Self - esteem may decline and dependence on family may increase. Family members and friends become very important at this stage as it can bring joy, meaning, and hope to the person’s life. Keeping the older person active in community groups, church

groups, or educational settings helps the older person stay in contact with others. Of course, now we can communicate on “zoom” and virtual communication as person-to-person contact has been difficult.

Family traditions and our faith, as those practiced in our own St. Andrew’s Greek Orthodox Church, are the most important elements in all stages of **FAMILY**. They are passed from one generation to another and they add meaning to family life. The love of our Greek Orthodox faith strengthens the family unit as bonds between members grow and sense of family identity increases.

Let’s remember that in our **CYCLE OF FAMILY LIFE** we must remember all of our family members not only during the holidays through Facebook, or Twitter, or texts, but through the old-fashioned way of making a phone call or sending a letter or a card in the mail!

With my husband Mike & son Nicholas, we wish you plenty of love in February, good health and lots of interaction with family members!

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”.

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)

Alexandra Protopapas MEd

Certified Teacher of the Handicapped & Social Sciences – Retired

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

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



KNITTING & CROCHET MINISTRY UPDATE



We have started meeting and knitting again on most Wednesdays 11am-2pm

We are wearing masks and working with the social distancing in place.

Let us know if you can join us or just come pick up some yarn to knit at home.

In **November** we have donated:

- 40 lap and baby blankets, 20 scarves, two pairs of baby booties to Orphanages in Russian through Diane Peppes
- 20 lap blankets to the Fresenius Kidney Care in Kenil (Dialysis Center)
- 20 lap blankets, 16 pillows to the Nursing Home in Dover, NJ
- 14 pillows and 14 lap blankets to the Fireman's Retirement Home, Boonton, NJ

In **December** we have donated:

- 12 lap blankets, 12 pillows to Foster Children, Massachusetts
- 59 pillows, lap blankets, hats, and scarves to Low Income Housing assortment of Dover, NJ
- 22 scarves to the Kenil House Kenil, NJ

Evangelia's love of the Crochet and Knitting Ministry increased each day of the year. She was extremely dedicated and felt the need to crochet blankets as quickly as she could.

She lived her faith quietly, and her loving deeds for the church expanded each day, month, and year. She was a very humble person who lived her faith daily. She set goals for herself and always attained them plus more. Her average for crocheting blankets was 2 blankets per week totally completed.



Just being in Evangelia's presence inspired the members to accomplish more. We will never fill the huge void in Evangelia's passing as the leader in the Crochet and Knitting Group.

OBITS & FUNERALS – ΝΕΚΡΟΛΟΓΙΕΣ & ΚΗΔΕΙΕΣ

Katie Sedereas, 93, passed away on November 18, 2020 in Randolph, New Jersey. She was born into humble beginnings on August 28th, 1927 in the coal mining town of Herrick, Ohio. Her parents were Greek immigrants, Stelios Cederas of Chios, Greece and Maria Kalomedis of Kalamata, Greece. As a young child during the Great Depression, her family lived in Tridelfhia, West Virginia, where her father worked in the coal mines. Katie would always say, “times were tough, but we always managed to get through it”.

Upon entering High School, her family moved to Warren, Ohio. This is where she met the love of her life, Peter Sedereas, of Chios, Greece, who came to Warren to visit a relative. In 1944 they would marry and move to Newark, NJ where they would embark on a long and successful partnership in the restaurant business. They owned famous dining institutions in New Jersey such as the Lackawanna Diner and Three Sisters Restaurant, and since 1987, the Townsquare Diner in Wharton, where she was still assisting her son Costa and Grandson Peter, greeting patrons with her delightful smile as they came in to dine. She always felt this was the best part of her day. Katie was an astute businesswoman, with a keen eye towards finance, managing her own portfolio.



Katie and Peter instilled in their family that the most important principles in life are your family, church and business, and believed that “*to whom much was given, much is to be expected*”. With a deep sense of Civic Duty to the community and Church, four generations of the Sedereas family have humbly served its community in leadership positions at St Andrew Church, The Order of AHEPA, GOYA and in local governance. Early in their marriage, Katie and Peter worked diligently to not only support their own burgeoning family but help their extended family settle in America and support those in Greece during difficult times.

Katie was most proud of being the Godmother of St Andrew Greek Orthodox Church in Randolph. On several occasions, she and Peter were the Grand Benefactors for the Church: Building of the new Church in Randolph, the Consecration Service, Paving of the Parking Lot, Building of the Community Center and Gym as well as purchasing the land for the Church’s lower parking lot, donating Iconography, Chandelier’s, and Stained-Glass windows for St Andrew. Katie was named Mother of the Year by the Philoptochos and husband Peter was bestowed the great honor of becoming an Archon of the Apostle of St Andrew of the Great Church of Christ.

Truly a great woman, a loving Grandmother, she has left behind an enduring and loving legacy, knowing that she has helped those around her to live full and accomplished lives. Katie will be missed by all that she has touched.

Katie was pre-deceased by her loving husband Peter and is survived by her two children, her son Costa and wife Eugenia, and her Daughter Maria (pre-deceased by her husband Vasili); grandchildren, Peter and his wife Diana, Katie and her husband George, StevenJohn and his wife Stacey and Marlana and her husband Larry ; Great-Grandchildren, Venia, Constantine, Despina, Fotine, John, Katie, Billy, John and Peter; her brother, Michael; and Katie leaves behind a much beloved extended family and friends. Katie was predeceased by her brother Marco and Sisters Helen, Diana and Sophie.

The **Funeral Service** for the repose of her soul was held on Monday, November 23rd, 2020 at 11am at St. Andrew Greek Orthodox Church, Randolph. Burial followed at the Restland Cemetery, East Hanover



+**Stephanie Tsemberlis** age 63 of Rockaway Twp., NJ passed away in the Morristown Medical Center following a brief illness. Born and raised in Salonika Greece, Stephanie came to the United States in 1967 settling in Bloomfield, NJ. She has been a Rockaway Twp. resident since 1976.

Daughter of the late Naoum and Evangelia Papastavrou; Stephanie started her career with the Bloomfield Savings Bank and later Archie Schwartz Real Estate in East Orange. She was currently the Senior Client Associate with Merrill Lynch a Division of Bank of America Florham Park, NJ.

A loving and devoted wife, mother, grandmother, sister and friend to many, Stephanie is survived in life by her beloved husband of forty-four years Nick Tsemberlis, her son George Tsemberlis, her daughters Katina, and husband Pantelis Genouzos and Evangelia and husband Bert Adams. Also surviving are her brother Stavros Papastavrou and his wife Eleni Axiotis as well as her grandchildren Nicholas and Leonidas Genouzos, Abigail and Sophia Adams and her several nieces and nephews.

Funeral Services for the repose of her soul was held on Wednesday December 30th at 11 AM in the Saint Andrew Greek Orthodox Church, Randolph, NJ. **Interment** was at St. Cecilia's Cemetery Rockaway, NJ.

+**Spyros Theodore Moraitis**, age 88 passed away on December 30, 2020. He is survived by his wife of 61 years, Diana Moraitis of Randolph, NJ; three sons Peter and his wife Beth Moraitis of Weatherby Lake, MO; Dennis and his wife Patricia Moraitis of Pompton Plains, NJ; Andre and his wife Melissa Moraitis of Kalamazoo, MI; grand-daughter Jaime Moraitis of Pompton Plains; and many extended relatives in Greece. He is preceded in death by his parents Theodore Moraitis and Koula Moraitis; brothers John and Takis; and sisters Sia and Elpida. He was born on the island of Lefkas, Greece and came to the United States in his twenties as a Merchant Marine. He married the love of his life Diana and raised his sons while building a successful ocean shipping consulting business. He was a beloved husband, father, grandfather, and uncle who loved his family, his church and his life. He will be missed by all.



A visitation was held on Wednesday, January 6, 2021 at Tuttle Funeral Home. **The Funeral Service** was held on Thursday, January 7, 2021 at 11am at St. Andrew Greek Orthodox Church in Randolph. **Entombment** to follow at Restland Memorial Park Mausoleum in East Hanover.

The tribute below "A GOOD FRIEND TO EVERYONE SPYRO MORIATIS" was submitted by Takis Seretis and adaptation from Greek to English was done by Maria Kiritsis.

ΕΝΑΣ ΚΑΛΟΣ ΦΙΛΟΣ ΓΙΑ ΟΛΟΥΣ

Έφυγε για την αιωνιότητα ένας καλός φίλος για όλους, ο Σπύρος Μωραΐτης, ο αλτρουιστής, ο δραστήριος, ο καλός συνεργάτης, ο καλός άνθρωπος. Έφυγε για πάντα από την εφήμερη ζωή των περιπετειών, των δοκιμασιών και των μεγάλων προβλημάτων της ζωής, και πάει προς ησυχασμόν, σε τόπον αναψύξεως και αναπαύσεως.

Είχα καλήν επικοινωνίαν με εκατέρωθεν επισκέψεις αλλά ας συνεχίσω με το πώς ξεκίνησε.

Γιος εμπόρου ναυτικού, επί Κατοχής επισκέπτεται με τον πατέρα του καρναβόκη στη σκούνα του, τα λιμάνια του Μεσολογγίου, Ναυπάκτου, Γαλαξειδίου και Ιτέας. Ήταν σε ηλικία κάτω των 15 ετών και βοηθούσε τον πατέρα του στις ναυτικές του επιχειρήσεις ανταλλαγής προϊόντων, κυρίως λάδι, από τα μαγευτικά νησιά των Λαέρτηδων και Οδυσσέα της Ιθάκης και Λευκάδας. Παιδί θαλασσόλυκου, αγάπησε τη θάλασσα από μικρός. Και όταν μετά από λίγο έφθασε η ώρα να αποφασίσει για το μέλλον του, ενεγράφη στη Σχολή Ναυτικών του Εμπορικού Ναυτικού και ξεκινά με το βαθμό του ανθυποπλοιάρχου και θα φθάσει στου καπετάνιου. Ασχολήθηκε κυρίως με τον εφοδιασμό και συντήρηση των πλοίων, κυρίως με συντονισμό δημοσίων σχέσεων και επικοινωνιών από όπου γνωρίστηκε και απέκτησε φίλους αρκετούς σε όλον τον κόσμο, φίλους και γνωριμίες του ναυτιλιακού και εφοπλιστικού κόσμου, που αργότερα όταν ανέλαβε τα ηνία της διοίκησης στο Building Fund της εκκλησίας μας, άρχισαν με πρωτοβουλία του οι γνωριμίες αυτές να είναι και χορηγοί δολλαρίων στην αποπεράτωση της εκκλησίας μας.

Καλός οικογενειάρχης ο Σπύρος. Πιστός και αγαπητός σύντροφος της Ντιάνας, στοργικός αλλά και αυστηρός πατέρας, απέκτησε τρεις γιους, τον Peter, τον Dennis και τον Ανδρέα, καλά αποκαταστημένων σε διαφορετικές πολιτείες.

Όσοι είχαμε την ευκαιρία να γνωρίσουμε τον αείμνηστο Σπύρο ως άνθρωπο, ο καθένας και η καθεμιά από τη δική τους σκοπιά και στο δικό τους μέτρο, θα καταλήγαμε όλοι νομίζω στην κοινή διαπίστωση ότι ο Σπύρος Μωραΐτης, ο κάπταιν, ήταν μια εκλεκτή ψυχή, ένας φωτεινός άνθρωπος του Θεού, που προσέγγιζε τον διπλανό του, με σεβασμό, γλυκύτητα και ευγένεια.

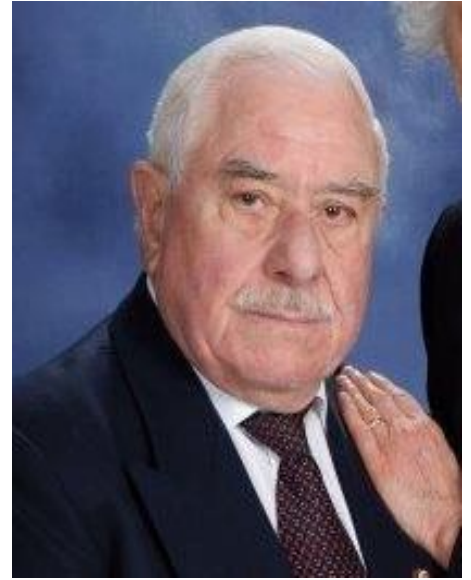
«Μακαρία η οδός η πορεύου σήμερα, λέγεται από τον υμνωδό της Ορθοδοξίας, και με αυτά τα λόγια αποχαιρετώ τον καλό μου φίλο, συνεργάτη και αλτρουιστή Σπύρο Μωραΐτη αφού ευχηθώ τα θερμά μου συλλυπητήρια στην οικογένειά του όλη. Το χώμα σου ας είναι ελαφρό αγαπητέ Σπύρο, χωρίς στεναγμούς αλλά ζωή ατελεύτητος.

Τάκης

A GOOD FRIEND TO EVERYONE

A good friend to everyone, Spyros Moraitis, has gone to eternity. An altruist, an active person, a great partner, a good man. He left forever from the ephemeral life of adventures, trials, and big problems, and has gone to a peaceful place of rest.

We had a good relationship and visited one another but let me say how he started his life.



A son of a merchant marine, during the time Greece was under German occupation, he would visit the ports of Mesologgi, Nafpaktos, Galaxidi and Itea on his father's ship. He was less than 15 years old when he helped his father in his marine business trading goods, especially olive oil, from the magical island of Laertes and Odysseus, Ithaca and Lefkas. Son of a seadog, Spyros fell in love with the sea from a young age, therefore, when time came for him to decide on his future, he enrolled at the School of Merchant Marines. He became a sub-lieutenant and then a captain. He mainly worked on the supply and maintenance of ships, coordinating public relations and communication, thus he met and made several friends around the world, friends and acquaintances from the marine and ship owners world, who later, when he was managing the Building Fund of our church, made good donations for our church to be completed.

Spyros, a good family man. A loyal and loving companion to Diana, a tender but also strict father of three sons, Peter, Dennis and Andrew, who are well settled in various states.

Those of us who had the chance to meet our memorable Spyro in person, each of us from their perspective, all conclude that Spyros Moraitis, the captain, was an exquisite soul, an enlightened man of God, who approached people near him with respect, tenderness, and politeness.

"Blessed is the path you walk today", says a hymnographer of the Orthodox Church, and with these words I say goodbye to my good friend, partner, and altruist Spyro Moraiti and I offer my warmest condolences to his family.

May you rest in peace dear Spyro, with no sighs in the endless life. Takis

+Maria H Williams (Ristas) 69 of Charlotte, NC passed peacefully in her home on December 23rd 2020. She was born October 1951, in Dover, NJ. The daughter of Jim and Lefki Ristas (Mrs. Ristas was a former Greek School teacher at Saint Andrew). Mrs. Williams was a successful banking executive for First Fidelity and retiring with Wells Fargo. Maria was a member of Saint Andrew Greek Orthodox Church in Randolph and had a love for faith and family. Maria also loved spending as much time as possible with her five grandchildren. Maria is predeceased by her husband Gary S Williams Sr and survived by her two sons, Gary S. Jr. and John L along with her five grandchildren Gary S III, Jackson A, Zariah, Davion, & Devontae; one brother, Lombro of Hartford Connecticut; and her many nieces and nephews. Arrangements will be held at Tuttle funeral home.



The Funeral Service for the repose of Maria's soul was held on Thursday, January 14, 2021 at 12:00 p.m. at Saint Andrew Greek Orthodox Church in Randolph. **Interment** to follow at Locust Hill Cemetery in Dover New Jersey.

*Donations may be made in memory of a loved one to Saint Andrew Greek Orthodox Church, 14447 Sussex Tpk, Randolph, NJ 07869-1830 or on the church Website: <https://www.standrewgonj.org/> **and choose** PayPal / ONLINE WeShare*

+Andreas Christodoulou, age 65, passed away on Tuesday, January 12, 2021. He was born on April 7, 1955 to Sotirios and Kyriaki Christodoulou in Apsiou, a small village in Limassol Cyprus. He was married to Hariclea Christodoulou and together they have four children, Kyriaki, Erini, Maria, and Philippos.

Andreas ran a successful construction company for years, but perhaps one of his most notable achievements was his ability to spread light and joy in any circumstance. It is no secret that he faced hurdles, but he took on each with a certain grace and strength; he set goals through each of his battles, at the highest bar, and did so to prove to his wife and children that positivity, faith, and love are the keys to conquering this life. In so doing, he set a foundation on which his family relied and established principles and values which will live on in his family for ages to come.



Andreas had such a deep love for his home, Apsiou, and spoke about his early years with his parents and siblings with such fondness. He often recounted stories of helping his mother on the farm with the family's goats and chickens, following a long day of school, only to spare his dear mother the extra exhaustion. Though tiring and laborious, these years he remembered as the stepping-stone of his work ethic. And as the workdays with his mother ended, he looked forward to going back home to eat his "fasoles" and freshly baked bread (with a touch of olive oil) with his beautiful family.

Andreas was beloved by many, but he too cherished his great friendships and was grateful to the many that not only stood but rushed to his side in his times of need and in his times of celebration.

Andreas took on his life with a smile and an infectious laugh powered by his relentless love for his family. His love of life illuminated his conversations, dictated his steps as he danced his "zeibekiko" with his daughters, drove his calculated guidance to his young son, and enlightened his relationship with his wife.

Andreas is survived by his wife Hariclea, his children Kyriaki, Erini, Maria, and Philippos, his siblings Antonios and his wife Kiki, Despina and her husband Kostas, Eleni, and her husband Yiannis, his sister-in-law Demetra, and nieces, nephews, cousins, and other relatives whom he so fervently adored. He was predeceased by his parents and brothers Kostas and Christodoulos.

Andreas was a beautiful, giving soul who touched so many lives. His absence is immense, but his family promises to continue his beautiful legacy.

Ας είναι αιωνία η μνήμη σου αγαπημένε μας και ελαφρύ το κόμα που θα σε σκεπάσει.

Visitation Monday, January 18, 2021 from 11:00 AM – 12:00 PM at St. Andrew Greek Orthodox Church, Randolph **The Funeral Service** for the repose of his soul was held on Monday January 18 at 12:00 PM at the Church. **Interment** followed at Locust Hill Cemetery, in Dover NJ.

Donations Received +In Memory of:

+Elaine Barrett

George & Marina Venizelos

+Andreas Christodoulou

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Kyriakides & Somers Families

Francis Gutowski

Andria Ketoni

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Rehabilitation

Kostas & Eleni Raftis

Lauren Karanikolas

Kyriacos Raftis

Constantinos & Kim Ketonis

Agni Ketoni

Marios & Eleni Constantinides

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Janice Oursler

Athena Borzeka

Joanna Ellinas & Family

Angeliki Brouard & Family

Antonios & Panayiota Louca

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Etta Kaiafas

Theodore & Kerrie Mather

Michael & Cathy Barrett

Peter & Irene Petrou

+Aglaia Molfetas

Chrysanthe Borzeka

+Spyros Moraitis

Costa & Mary Demos

Maria Stamoutsos

Costa & Eugenia Sedereas.....

Joanna Lignos

Eleftheria Tambakis

Stilianos & Susan Nikolaou

Maria Tsitsiragos

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Dimitrios & Haroula Drosos

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Marios & Eleni Constantinides

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+Vasilios Paleocostas

Vasilios & Voula Seretis

+Evangelia Papastavrou

Marios & Eleni Constantinides

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Family of Chris Pittas

+Michael Sapounakis
Chris Christofis
Chrysanthe Borzeka

+Katie Sedereas
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+Maria Williams
Chrysanthe Borzeka

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Bartholomew I of Constantinople

Ecumenical Patriarch of Constantinople of Eastern Orthodox Church

His All Holiness Ecumenical Patriarch Bartholomew, the spiritual leader of 300 million Orthodox Christians worldwide, announced he **plans to be vaccinated against covid** and urged the faithful to also get vaccinated when their time comes.

His statement was shared by Archbishop Elpidophoros:

The pandemic changed our social life, our daily life, our participation in the life of the Church. All this time we are shocked by the sufferings of countless of our fellow human beings and are impressed by the self-sacrifice of doctors and nurses.

That is why it is unacceptable, in the face of so many victims and so much pain, to have people who deny the reality of the pandemic, who consider it a fabrication of “various circles.”

It is even more provocative when such views are expressed by Christians, often by clergy, who self-proclaim to be defenders of a God of their own. New Testament affirms that whoever does not love man, cannot love God.

They are indifferent to the protection of fellow human beings. The rejection of the mask and all precautionary measures does not arise simply from ignorance but from the necrosis of love within them. Science, when it opens auspicious prospects for the future of mankind, is a gift from heaven.

Our faith certainly is not affected when we follow the instructions of experts. Nor do the restrictions on participation in the Services diminish the importance of the Church and what is conducted in it for the life of the faithful. Protective measures are not directed against the Church. They protect the faithful, who, like everyone else, are just as vulnerable to the virus.

Of course I will get the vaccine. Besides, I think this is required based on my age. I am close to 81, so I belong to the age group that needs to be vaccinated. But it is not only a matter of necessity or choice, but also a responsibility to fellow human beings.



That is why I hope that a large part of the world’s population will soon be vaccinated for the spread of the deadly virus to stop.

Of course, until then, we must all strictly observe the protective measures so as not to mourn more victims.

His Eminence Archbishop Makarios plans to get covid vaccine

His Eminence Archbishop Makarios, Primate of the Greek Orthodox Church of Australia, discussed a number of issues on Greek Television network **ERT** on Sunday, including the covid-19 pandemic and vaccines, as well as the events planned in Australia to celebrate the 200th anniversary of the Greek Revolution of 1821.

Regarding COVID-19 vaccines, the Archbishop of Australia made it clear that citizens must take up this promising challenge in dealing with the pandemic, noting that he too will be vaccinated, even in public, to make a symbolic gesture of confidence in the vaccines and the procedure followed.

It is recalled last year, **the Archbishops of the Anglican, Roman Catholic and Greek Orthodox Churches sent a letter to Australian Prime Minister Scott Morrison outlining their “ethical concerns” about a potential coronavirus vaccine.** In the joint letter, they expressed their reservations and asked for assurances that the government would provide more vaccine options.

“The government has fortunately complied with this request,” Archbishop Makarios said, noting that from mid-February, when vaccinations begin in Australia, there will be other vaccines which have no moral concern. “I want to emphasize this and to be heard by our compatriots in Greece”, he added, “but also by the clergy and the monks and some bishops who raise concerns.”

COLLEGE YEAR IN ATHENS (CYA)

We are delighted to share an exciting new initiative, ideal for **high-school graduates of Greek heritage**: Know Thyself while exploring Greece, volunteering for a worthy cause, and adventuring on cultural immersion. An exceptional way to enrich the students' educational and life experiences, and a unique opportunity to deepen the connection and understanding of Greek culture.

[College Year in Athens \(CYA\)](#) is offering two opportunities for [Gap Year students](#): one for those passionate about antiquity with the program "[Archaeological Field Work: Excavation, Workshops and Digital Technologies](#)" and one for those interested in learning more about activism and diversity, with the program "[Understanding Activism, Diversity, and Equity: the example of Greece](#)".

While gaining a fuller understanding of a different culture via *interactive* learning methods, students will create an *e-portfolio* as a record of what is learned and accomplished through this program. *Field trips* within Greece will not only allow the broadening of *perspective* and expanding of the *worldview* but mainly grant them a unique chance to come into a *close encounter* with the land of their ancestors whose cultural heritage became the pillar of the western civilization.

CYA, recognizing the difficult times that COVID-19 has created, has established the Fall 2021 *Gap Flight Award*. A student who will be accepted in the Fall 2021 Gap program, will receive \$1,000 to offset the cost of the round-trip ticket to/from Athens, Greece.

[College Year in Athens \(CYA\)](#) is a non-profit educational institution, which, since 1962, provides English-speaking undergraduates (more than 10,000 to date) the transformative experience to study in Athens and familiarize themselves with the



Greek culture. To find out how Greece & CYA is faring up, please check out the COVID-19 FAQ on our website [here](#).

If you think this option may be of interest to you, we would welcome the opportunity to provide additional details. In the meantime, please feel free to follow CYA's social media [Facebook](#), [Instagram](#), [Twitter](#), [Linkedin](#), [YouTube](#). If you wish to stay up to date with the CYA programs, please subscribe to our email list using [this link](#).

In any case, we are looking forward to hearing how College Year in Athens can help you keep the flame burning!

Θερμοὺς χαιρετισμοὺς ἀπὸ Ἑλλάδα,

CYA Administration

College Year in Athens

[617-868-8200](tel:617-868-8200) | info@cyathens.org | cyathens.org

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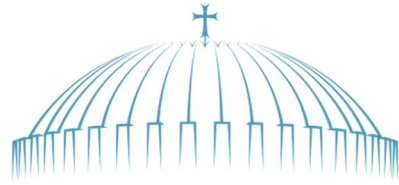
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A MONUMENT OF MEMORY

My Beloved Brothers and Sisters in Christ,

As you will see from the pictures in this issue, the walls of Saint Nicholas are beginning to glow! We have arrived at the beginning of the installation of the curtain wall and the first marble siding (lower right) that has come all the way from Greece and the same vein of Pentelic marble that was used to construct the Parthenon 2500 years ago. You will note the brightness of the building, which is the full complement of the lighting that will illuminate this marble from within and create the signature glow of our National Shrine.



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When the Parthenon was constructed, one hundred thousand pounds of marble was quarried from Mount Pentelikon, and transported over thirteen miles to the Acropolis, an engineering feat the equal to the Pyramids. Thankfully, we are not bringing so much marble, but it is traveling much farther. Our *λιθαγωγία* – “stone conveyance” is quite a bit longer.

We begin in Attica, where the marble has been quarried from the very same vein as the Parthenon marble, which is white with a faint tint of yellow, making it shine with a golden hue under sunlight. This is an extraordinary gift of the Hellenic Republic, which reserves the Pentelic marble only for the reconstruction efforts on the Acropolis. As one writer observed, “... the Parthenon’s parts may be said to spring from the very geology of Attica.” And the same can be said for Saint Nicholas, which will be clad in the same stone as the Parthenon and be a true American Parthenon of Orthodoxy, a proud accomplishment for the *Omogeneia*.

Then this marble has traveled to Austria, for its fabrication into the sPanels that will adorn the exterior of the building and give it that unique glow. From Austria, the panels went to Minnesota, to be assembled into their unique configuration with glass. And from Minnesota, to New York and the site of Saint Nicholas for the installation you see commenced in the photos below. A journey of over 6,700 miles!

Unlike the Parthenon, Saint Nicholas will not be a mountain of marble, but rather a monument of memory. Its glow will be a candle lit to dispel the hatred and inhumanity that was behind 9/11, and to remind the world that the Light of Christ, the Light of the Resurrection shines on, overcoming all darkness.

And in the light of Christ we will see the radiance of the faithfulness, dedication, and generosity of all those whose sacrifices have made the Saint Nicholas Church and National Shrine a reality. Please consider a gift, or another gift to the Saint Nicholas National Shrine. Everyone can have their name enshrined in the Church in perpetuity. May our light shine for all the world to behold and rejoice.

Τὸ Ἀμερικανικὸν Ἐπιτοφῶριον

Let there be light!

Archbishop Elpidophoros of America



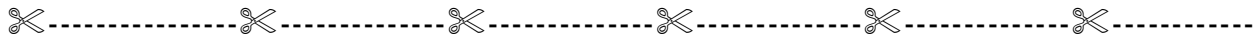
**SAINT ANDREW CALENDAR * LOOK FOR UPDATES ON WEEKLY E BULLETIN
WEEKLY SCHEDULE: TBA, TBC, TBD, TBR**

WEEKLY SCHEDULE

RELIGIOUS EDUCATION see Family Worship on Saturdays and emails with lesson plans

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

- | | |
|--|--|
| 1/25 @7:30PM PARISH COUNCIL MEETING VIRTUAL | 4/25 Palm Sunday |
| 1/26 @ 7PM PHILOPTOCHOS MONTHLY MEETING virtual | 5/2 HOLY PASCHA |
| 1/28 @ 7PM GOYA MONTHLY MEETING virtual | May on a FRI Philoptochos Annual Tricky Tray TBD |
| Feb on a SUN Mr. & Miss GOYA will TBD | 5/8/2021 @2PM SUN WEDDING STAMOUTSOS_PILOVSKY |
| 2/5 GOYA Outing Movie at AMC Theater | 5/22 FAITH KITCHEN - PARISH COUNCIL |
| 2/8 @7:30 PM STEWARDSHIP MEETING virtual | 6/19 Saturday of Souls |
| 2/21 Triodion Begins | 6/26 FAITH KITCHEN – GOYA |
| 2/23 @7:30PM PARISH COUNCIL MEETING VIRTUAL | 6/27/21 @1PM SUN WEDDING CASTORINA_WENDT |
| 2/24 @ 7PM PHILOPTOCHOS MONTHLY MEETING virtual | 7/24 FAITH KITCHEN -PHILOPTOCHOS |
| 2/25 @ 7PM GOYA MONTHLY MEETING virtual | 8/28 FAITH KITCHEN - DOP/AHEPA |
| 3/6 SATURDAY OF SOULS also on 3/13 & 3/20 | 9/25 FAITH KITCHEN - PARISH COUNCIL |
| 3/15 Great Lent begins | 9/5/21 @2PM SUN WEDDING MARIN_ROSENGARTH |
| March on a SAT GOYA Sights & Sounds TBD | 11/20/21 @3PM SAT WEDDING KAVALOS_FREIDHOF |
| 4/4 Western Easter | 11/27 FAITH KITCHEN - PHILOPTOCHOS |
| | 12/ 25 FAITH KITCHEN - DOP/AHEPA <i>(DATE TO BE CONFIRMED)</i> |



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PLEASE SEE SCHEDULE UPDATES IN WEEKLY E-BULLETIN & OR WEB SITE

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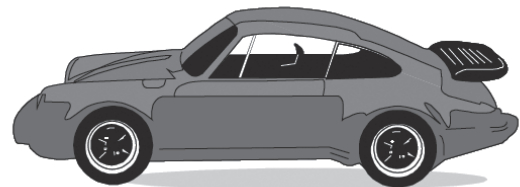
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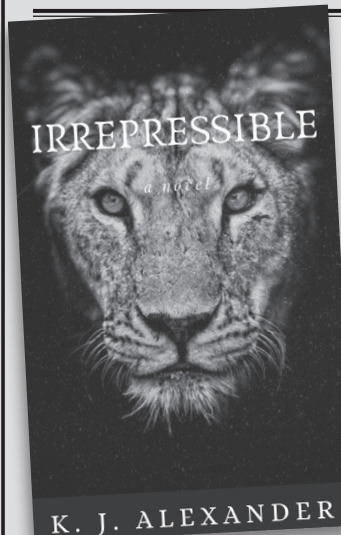


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Salomi Massaras, *Choir Director*

HELLENIC AFTERNOON SCHOOL EDUCATION COMMITTEE

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

HELLENIC AFTERNOON SCHOOL

Vasilias Christodoulou, *Director*

TEACHERS

Haroula Christodoulou, Vasilias Christodoulou, Effie Kritharis, Yiota Louca,
Maria Pallis, Stacey Papanikolaw, Eleni Zeris

MINISTRIES & ORGANIZATIONS

Ladies Philoptochos Society: Mary Michailidis, *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): Athina Vella

HOPE & JOY: Harriet Karkanias, Lynn Axiotes

GOYA

Andrew Venizelos, *GOYA President*

Peter Sedereas, Marina Venizelos, Polymnia Crysler, Marlina Karipidis,
Diana Sedereas, Roslyn Monokandilos, *GOYA Advisors*

Hellenic Dance

GOYA Position Open for *Dance Instructor*

Jr & Sr Groups Angelo Gergatsoulis, *Instructor*



Greek Orthodox
Metropolis of
New Jersey

SAINT ANDREW

GREEK ORTHODOX CHURCH

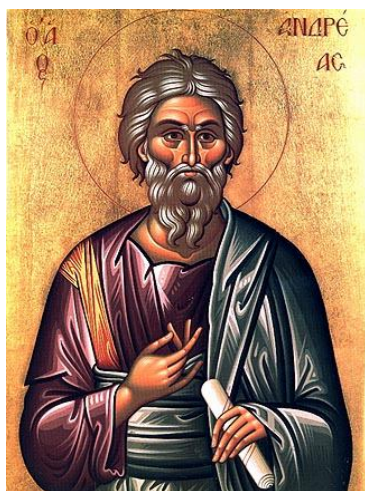
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Love is patient, love is kind. It does not envy, it does not boast, it is not proud. ⁵It does not dishonor others, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. ⁶Love does not delight in evil but rejoices with the truth. ⁷It always protects, always trusts, always hopes, always perseveres. ⁸Love never fails. But where there are prophecies, they will cease; where there are tongues, they will be stilled; where there is knowledge, it will pass away.

1 Corinthians 13:4-8 ⁴

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.