

**FEBRUARY 2022**



Greek Orthodox  
Metropolis of  
New Jersey

## **Saint Andrew Family News**

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

### **ICON OF The Publican & The Pharisee - February 13<sup>th</sup>**

Tridion Begins on the Sunday of the Publican and the Pharisee which is the first Sunday of a three-week period prior to the commencement of Great Lent

**FIRST SATURDAY OF SOULS - February 26<sup>th</sup>**

# Saint Andrew Family News

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

On Sundays we celebrate

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

For other services please check our website or call the office

**OFFICE HOURS**

Mon – Fri 10am-4pm

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

Father John Theodosion, *Editor in Chief*

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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](mailto:info@standrewgonj.org)*

*Deadline for the **MARCH 2022 ISSUE** is February 14th*

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

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# DIVINE SERVICES

## FEBRUARY

- Tuesday 1 **ST. TRYPHON OF PHRYGIA / RELICS\***
- Wednesday 2 THE PRESENTATION OF OUR LORD AND SAVIOR IN THE TEMPLE
- Sunday 6 Sunday of the Canaanite** | ST. PHOTIOS, PATRIARCH OF CONSTANTINOPLE
- Thursday 10 ST. HARALAMBOS THE MARTYR
- Sunday 13 Sunday of the Publican and Pharisee: Triodion Begins**
- Sunday 20 Sunday of the Prodigal Son**
- Saturday 26 FIRST Saturday of Souls (*with Kollyva*)
- Sunday 27 Judgement Day (Meatfare Sunday)**

## MARCH

- Saturday 5 SECOND Saturday of Souls (*with Kollyva*)
- Sunday 6 Forgiveness Sunday / Cheesefare Sunday**  
Forgiveness Vespers at 4:00pm
- Monday 7 Office of the Great Compline @6:00pm [**Great Lent begins**]
- Wednesday 9 Pre-Sanctified Gifts Liturgy @6:00pm
- Friday 11 1<sup>st</sup> Salutations @6:00pm
- Saturday 12 THIRD Saturday of Souls (*with Kollyva*) [ST. THEODORE commemorated]
- Sunday 13 Sunday of Orthodoxy**
- Monday 14 Office of the Great Compline @6:00pm
- Wednesday 16 Pre-Sanctified Gifts Liturgy @6:00pm
- Friday 18 2<sup>nd</sup> Salutations @6:00pm
- Saturday 19 SECOND Saturday of Souls (*with Kollyva*)
- Sunday 20 Sunday of St. Gregory Palamas**
- Monday 21 Office of the Great Compline @6:00pm
- Wednesday 23 Pre-Sanctified Gifts Liturgy @6:00pm
- Thursday 24 Great Vespers @6:00pm
- Friday 25 **ANNUNCIATION OF THE THEOTOKOS** Orthros at 8am Divine Liturgy at 9am  
Greek Independence Day the 25<sup>th</sup> of March
- Friday 25 3<sup>rd</sup> Salutations @6:00pm
- Sunday 27 Sunday of the Holy Cross**
- Monday 28 Office of the Great Compline @6:00pm
- Wednesday 30 Pre-Sanctified Gifts Liturgy @6:00pm

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

**Weekdays:** Orthros begins @ 8AM & Divine Liturgy @ 9:00AM

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

# Ι Ε Ρ Ε Σ Α Κ Ο Λ Ο Υ Θ Ι Ε Σ

## ΦΕΒΡΟΥΑΡΙΟΣ

- Τρίτη 1 ΤΡΥΦΩΝ ΜΑΡΤΥΣ\* / *Λείψανα*
- Τετάρτη 2 +Η ΥΠΑΠΑΝΤΗ ΤΟΥ ΧΡΙΣΤΟΥ
- Κυριακή 6 ΙΖ΄ Ματθαίου (τῆς Χαναναίας) | +ΦΩΤΙΟΥ ΤΟΥ ΜΕΓΑΛΟΥ, ΠΑΤΡΙΑΡΧΗΣ ΚΩΝΣΤΑΝΤΙΝΟΥΠΟΛΕΩΣ**
- Πέμπτη 10 +ΧΑΡΑΛΑΜΠΟΣ ΊΕΡΟΜΑΡΤΥΣ
- Κυριακή 13 ΙΣΤ΄ Λουκᾶ (Τελώνου καί Φαρισαίου) - Αρχάς Τριοδίου**
- Κυριακή 20 ΙΖ΄ Λουκᾶ (τοῦ Ασώτου)**
- Σάββατο 26 Α΄ Ψυχασάββατον (*με κόλλυβα*)
- Κυριακή 27 Κυριακή τῆς Ἀπόκρεω**

## ΜΑΡΤΙΟΣ

- Σάββατο 5 Β΄ Ψυχασάββατον (*με κόλλυβα*)
- Κυριακή 6 Κυριακή τῆς Τυροφάγου | [2<sup>nd</sup> Stewardship Sunday]**  
Μέγας Εσπερινός ώρα 4:00μμ
- Δευτέρα 7 Ακολουθία Μέγα Απόδειπνων ώρα 6μμ [*Νηστεία*]
- Τετάρτη 9 Προαγιασμένη Λειτουργία ώρα 6μμ
- Παρασκευή 11 Α΄ Χαιρετισμοί - ώρα 6μμ
- Σάββατο 12 Γ΄ Ψυχασάββατον (*με κόλλυβα*) [+ΑΓΙΟΥ ΘΕΟΔΩΡΟΥ]
- Κυριακή 13 Κυριακή Α΄ τῶν Νηστειῶν (τῆς Ὁρθοδοξίας)**
- Δευτέρα 14 Ακολουθία Μέγα Απόδειπνων ώρα 6μμ
- Τετάρτη 16 Προαγιασμένη Λειτουργία ώρα 6μμ
- Παρασκευή 18 Β΄ Χαιρετισμοί - ώρα 6μμ
- Κυριακή 20 Κυριακή Β΄ των Νηστειῶν - Γρηγόρου του Παλαμά Ἀρχιεπ. Θεσσαλονίκης**
- Δευτέρα 21 Ακολουθία Μέγα Απόδειπνων ώρα 6μμ
- Τετάρτη 23 Προαγιασμένη Λειτουργία ώρα 6μμ
- Πέμπτη 24 Εσπερινός ώρα 6μμ
- Παρασκευή 25 **Ο ΕΥΑΓΓΕΛΙΣΜΟΣ ΤΗΣ ΘΕΟΤΟΚΟΥ «25η Μαρτίου»**  
Ὁρθρος - ώρα 8πμ & Θεία Λειτουργία - ώρα 9.15πμ
- Παρασκευή 18 Γ΄ Χαιρετισμοί - ώρα 6μμ
- Κυριακή 27 Κυριακή Γ΄ των Νηστειῶν - τῆς Σταυροπροσκυνήσεως**
- Δευτέρα 28 Ακολουθία Μέγα Απόδειπνων ώρα 6μμ
- Τετάρτη 30 Προαγιασμένη Λειτουργία ώρα 6μμ

**Την Κυριακή** – Ὁρθρος - ώρα 8.15πμ & Θεία Λειτουργία - ώρα 9:30πμ  
**Τις καθημερινές** – Ὁρθρος - ώρα 8πμ & Θεία Λειτουργία - ώρα 9.00πμ  
(*ἔχουμε τα Λείψανα του Αγίου στην Λειψανοθήκη της εκκλησία μας*)\*

# The Sunday of the Pharisee and the Tax Collector

Rev. 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 His 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 the one 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" when we try to measure up to 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 has to 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 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 like worthless rags -- and God's mercy is everything. For in Psalm 51 we read "For You do not desire sacrifice, or else I would give it; You do not delight in burnt offerings. The sacrifices of God are a broken spirit. A broken and a humbled heart -- These, O God, You will not despise." - Psalm 51:16-17

Brothers and Sisters, I will conclude with the humble prayer of the Tax Collector who said... "God, be merciful to me a sinner!" Amen.

SAINT ANDREW GREEK ORTHODOX CHURCH  
1447 SUSSEX TURNPIKE RANDOLPH NJ  
973-584-0388 – [info@standrewgonj.org](mailto:info@standrewgonj.org)



# **GYRO & SOUVLAKI TAKE OUT**

**Feb 12 & 13**  
**Sat 11am-6pm**  
**Sun 12pm-3pm**



**order & take out**

*You will enjoy our delicious*

**Gyro sandwich, Souvlaki sandwich**

**Souvlaki on a stick, Greek fries**

**Greek pastries...**

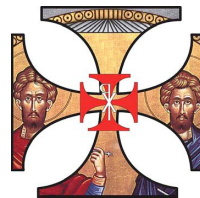
Our **Online Ordering Menu** to Pre-Order your Big Greek Food & Desserts Order will soon be provided.



Greek Orthodox  
Metropolis of  
New Jersey

## SAINT ANDREW GREEK ORTHODOX CHURCH

### PHILOPTOCHOS



February 2022

#### PHILOPTOCHOS

##### MISSION

*To promote charitable, benevolent, and philanthropic outreach, to preserve the sanctity of life and family, and to perpetuate and promote our Orthodox faith and traditions.*

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##### Spiritual Advisor

Fr John Theodosion

Dear Saint Andrew Parishioners,

The pandemic has continued to make most of us “shut-ins.” Knowing many of our parishioners, this is very difficult for us because we are social people who enjoy “kalh paraa.”

During the holidays I am sure there was an increase of get-togethers by families, but again limited due to the Coronavirus. Now we have returned to our non-Christmas season lives which has again contributed to our feeling of isolation and loneliness.

Now I ask that our Philoptochos members (and non-members) re-engage with the Church community by attending church in person or virtually through the Church’s Facebook page, by calling a friend and/or family members, by visiting older community members with appropriate CDC guidelines to provide some “paraa.” Bring our youth back to church, have them attend Sunday school, Hellenic Afternoon School, and participate actively in GOYA. The youth must acquire good spiritual and cultural habits during their formative years to appreciate and participate in the Church life which we have enjoyed for so long. We need to bring the “life” back to our community to help us cope with the stress and loneliness of the pandemic.

We are Orthodox Christians, and we need to model this in our actions.....We cannot succumb to the centripetal force of secular society that pulls us away and distracts us from what is truly important, the needs of our fellow man and woman. We need to try to reinstate the humanity within our everyday lives by connecting with one another once again.

God bless you,  
Mary Michailidis, President

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[www.standrewgonj.org](http://www.standrewgonj.org) • E-mail: [info@standrewgonj.org](mailto:info@standrewgonj.org)



# LITTLE ANGELS PLAYGROUP (LAP)

**Little Angels Playgroup (LAP) is ready to take on the New Year!**

We had plenty of new and friendly faces and hope to keep the momentum going. LAP is open to babies 0-4 with a caregiver present. Feel free to bring snacks, toys, and drop-in anytime from 9:30-11:30 every other Friday. The upcoming dates are listed below. If you have any questions please contact Athina Vella at [AMV1823@gmail.com](mailto:AMV1823@gmail.com). Ask to join our **TEXT LIST** to stay updated on upcoming meet-ups. Hope to see you there!

**Friday Feb 4 • Friday Feb 18 • Friday March 4 • Friday March 18**



# GOYA NEWS



The GOYANS have been very busy the last month. December started off with the annual volleyball and basketball tournament, which was thankfully able to occur this year. Our St. Andrew's Church hosted the semi-final volleyball tournament this year. Both Junior Girls' and Senior Girls' Volleyball teams participated in the tournament from different GOYAN divisions. The Randolph volleyball girls performed very well! The Junior Boys' and Senior Boys' Basketball teams also participated in the annual tournament and did great! We are so proud of both sports and all their accomplishments throughout this season. A huge thank you to all coaches who coached both basketball and volleyball this year. Throughout the volleyball and basketball season, the GOYANS made many cookies and brownies to help a family at the church in need. During Sunday Coffee Hour after church, GOYANS sold brownies and cookies they made to members of the Church to raise money for a

family in need. All of the proceeds were put towards this family.

Each year, GOYA brings senior citizens joy throughout the holiday season. The GOYANS



visit Seniors who cannot leave their home during the hard times. They sing beloved holidays cheers. This Christmas Caroling is an annual event, and the Seniors love it more and more each year, as it cheers them up greatly. GOYANS look forward to singing each year, as they provide such positivity to our church's seniors. After celebrating Christmas, the Christmas Dance occurred. This year it took place at Tom's River Saint Barbara Greek Orthodox Church. The dance allows the GOYANS to socialize amongst other Greek Orthodox teens and make friendships that will last forever. Our GOYANS were able to enjoy

the dance this year, as there was great music, food, and memories made.

Currently, we are looking forward to Sights and Sounds and are preparing for the upcoming season. Many talented artists, musicians, actors all join Sights and Sounds and have so much fun! We have a trip scheduled to Color Me Mine to make art sculptures to make art submissions for Sights and Sounds! In February, there is the Valentine's Day Dance, which is a great opportunity to meet more friends. There are many upcoming events and GOYA is excited for all the participation.

Submitted by: Dora Katsanos

## 2022 NATIONAL SCHOLARSHIP APPLICATION OPEN

The AHEPA Educational Foundation has made the 2022 National AHEPA Educational Foundation Scholarship Application available on the AHEPA website.

Please visit the link to learn about eligibility criteria for the scholarship as well as the scholarships available this year.

The deadline for submissions of the 2022 AHEPA Educational Foundation Scholarship will be **March 31, 2022**.



# ORATORICAL FESTIVAL

## Annual Oratorical Festival Creates Community Event for Saint Andrew

By: Athina Vella

We are pleased to invite youth grades 4-12 to participate in our ANNUAL ST. JOHN CHRYSOSTOM ORATORICAL FESTIVAL. This is the first year St. Andrew is offering an elementary division with the intent to create a family and community gathering around the Oratorical Festival.

The festival will be held on **Saturday, March 12<sup>th</sup> at Noon** and we will offer a Lenten Lunch to celebrate our annual event. Please encourage your children, or young people you may know, to participate. The Oratorical Festival teaches our youth about faith, public speaking skills, and increases their self-confidence.



SAINT ANDREW ORATORICAL FESTIVAL is a national program of the Archdiocese. It gives Orthodox youth the opportunity to present a speech based on a topic of their choice.

The Festival is divided into three divisions:

- Elementary Division: Grades 4-6
- Junior Division: Grades 7-9
- Senior Division: Grades 10-12

The top speakers in the Junior and Senior Division will represent St. Andrew at the District Level. The finalists have the opportunity to advance to the National Oratorical Festival to be held in Dallas, TX in June 2022. The top three speakers in each division will receive a trophy and cash prize and will present their speech in church on **Sunday April 3<sup>rd</sup> after services.**

Every year the Archdiocese creates new topics. The topics for all divisions are listed below. If you have questions about the program, please contact Athina Vella at [AMV1823@gmail.com](mailto:AMV1823@gmail.com)

### **Elementary Division (grades 4-6)**

1. Talk about a Saint you admire most. Who is it and what is their story? Why are they your favorite?
2. What is your favorite church service?  
Share your favorite bible story and why.

### **Junior Division (grades 7-9)**

1. Share what you learned about yourself after a “technology fast” of at least 21 days. What can we learn about our relationship to God and the world by fasting?
2. In our personal prayer and liturgy, we usually make requests of God. Discuss why we make these petitions and how God fulfills them.
3. Choose a saint whose life has been important to you or your family. Discuss what you find most inspiring about this saint and what others can learn from how they lived their life.
4. Discuss how you would share your Orthodox Christian faith with a visitor to your parish.
5. Discuss your favorite Church service of the year and why it is meaningful to you.

### **Senior Division (grades 10-12)**

1. Discuss the significance of Orthodox iconography (historically, symbolically and/or artistically) and how icons enhance our worship.
2. From the earliest days, Christian worship has been community-based, not only solitary, and Christians formed communities where the members learned from and took care of one another. Why is it important to be part of a Church community, and how is this relevant today?
3. The Orthodox faithful pray to the saints for physical healing and we have examples of saints like Cosmas and Damian who were doctors. What does this teach us about the Orthodox perspective on faith, health, and medicine?
4. Discuss ways that a young person can respond to God’s call to love God with heart, soul, mind, and strength and one’s neighbor as oneself (see Luke 10:27).
5. In every Church service, we pray for “peace in the world,” usually many times. Yet, war and violence persist. What is the Orthodox Christian approach to war and violence?

## CHRISTMAS DINNER AT FAITH KITCHEN

They set up tents, decorated tables with flowers and candy, prepared and distributed 70 delicious turkey dinners, brewed coffee, baked cookies, and handed out gifts of socks, hats, scarves and toiletries. That is what John Paxos, Janet Obien, Ben and Georgia Haglund, Lia Lewis, TJ Borzeka, Helen Lytras and Nick Monokandilos did on Christmas morning. It was a beautiful morning of giving and caring, filled with joy and love. The meal and gifts were sponsored by The Daughters of Penelope with special thanks to Betty Kelly and Irene Petrou who wrapped all of the gifts.

Thank you, Faith Kitchen volunteers! You made the day special for those less fortunate, "for the Lord is the Maker of them all." Psalm 82:3-4





## ELECTIONS FOR PARISH COUNCIL

A Parish Council is the administrative body of a Church community elected by its stewards for the purpose of working together with the Parish Priest or Proistamenos in fulfilling the mission and goals of that particular community.

This brief description of the local governing body of a Parish also explains a fundamental aspect of the structure of the Orthodox Church. Both clergy and laity are the “People of God,” who seek by the grace of the Holy Spirit to fulfill the mission entrusted to them to live and proclaim the Holy Gospel and the Holy Tradition of the Orthodox Church.

Historically, clergy and laity have worked together in dealing with matters of the Church’s life. The Parish Council is an example of the synergy of clergy and laity; it is a vehicle for implementing the ongoing mission of the Church and planning the necessary strategies, policies, procedures, and activities that will enable the Parish to move forward in accomplishing God’s work.

As a member of the Parish Council, it is important to remember that you have been elected to serve a special ministry which requires total love, loyalty, and dedication to Christ and His Church. You are now an official representative of the Church and thus are expected to exert every effort to exemplify its sacred character and spirit. Upon election to this trusted office, you assumed three basic obligations which will help guide you in your ministry:

1. To understand, live by, and uphold the tenets, teachings, and traditions of the Greek Orthodox Church;
2. To understand and abide by the GOAA Regulations (formerly known as the UPR) as set forth by the Greek Orthodox Archdiocese of America through the Clergy-Laity Congresses.

3 To live by and uphold your oath of office by utilizing your God-given time, talents, and treasures for the spiritual progress and advancement of your parish. You attested to this publicly before the congregation of your parish when the following affirmation of office was administered to you by your parish priest (and to which you affixed your signature):

*“I, \_\_\_\_\_, do solemnly affirm that I will uphold the dogma, teaching, traditions, holy canons, worship and moral principles of the Greek Orthodox Church, as well as the Charter and Regulations of the Greek Orthodox Archdiocese of America, and that I will faithfully and sincerely fulfill the duties and obligations required of a member of the Parish Council. So help me, God.”*

Elections for the Parish Council were held on December 12<sup>th</sup> 2021

On the 4<sup>th</sup> Monday of most months our Saint Andrew Parish Council members meet to consider, discuss and decide on matters pertaining to our community.

We’d like to take this opportunity to thank our outgoing Parish Council Members. Connie Tirondola for her 12 years of service on the Parish Council many of those years as the Treasurer. Many Christakos for serving a three-year term on the Parish Council. We would like to welcome returning Parish Council member Nick Monokandilos and three parishioners who served in previous years: George Papanikolow and Chris Tsamutalis and Michael Serghiou. All were elected to serve in 2022 -2023-2024. Again, we want to thank them for their commitment to the community of Saint. Andrew. We look forward to your many contributions in the New Year.





**Nick Monokandilos** was born in Campbell Ohio and grew up in Kalymnos where he earned his Mechanical Engineering Degree. He worked for many years in the construction industry inspecting and painting bridges, and most recently has been supervising construction of site development.

Nick has been a parishioner at St. Andrew for the past 20+ years. Over the years he has been involved with festivals and most recently the Souvlaki & Gyro fest along with the car raffle. He is currently the Chairman of the festival/fund raising committee.

He has been a member of the choir for many years and loves chanting. Nick also has been involved with buildings and grounds and he is currently the Chairman of the church beautification project.

Nick currently serves as the Vice-President of the Parish Council.

He is blessed with a loving family who supports him as he serves St. Andrew whole heartily. Nick and his wife Roslyn have two sons Themelis and Stavros.

Nick strongly believes in keeping our Orthodox traditions in our youth and looks forward to serving St. Andrew as a Parish Council member.

**George E. Papanikolaw** and his family have been members of the St. Andrew community since 1984. The church has always been an important part of his family's life, and George considers it a blessing to be able to volunteer his time to the church. George and his wife Anastasia (Stacey) raised their two daughters, Christie and Valerie, in this community. George has seen our St. Andrew community flourish and grow over the past 37 years. He has contributed his time to many festivals and fundraising events for the benefit and growth of our community and has served our Parish on the following committees:

- ❖ Parish Council for 25 years and three years as Vice President
- ❖ The Greek School Education for 10 years and 5 years as Chairperson
- ❖ GOYA Advisor for 7 years
- ❖ The Church Festival
- ❖ The Chairman of the Parish Oratorical Festival
- ❖ The Oriental Carpet Sale
- ❖ Buildings and Grounds
- ❖ Parking Lot Fund Raising
- ❖ Assistance during Holy Week, major Church Holidays, and Sunday Services



Before his retirement, George spent 42 years working in IT. George worked as a Systems Analyst, Project Manager, and a Program Manager.

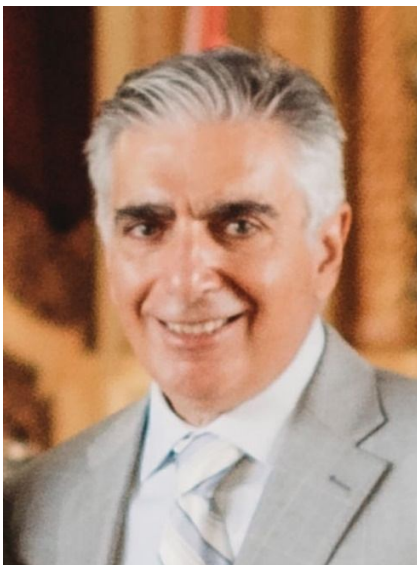
It would be a blessing and an honor for George to once again serve on the Parish Council and help our St. Andrew community continue to flourish.

**Michael Serghiou:** has been a member of the Saint Andre family for the past 24 years and previously served the Parish as the Director of the Greek afternoon school, Parish Council Secretary and GOYA basketball coach.

He is blessed with a loving family, his wife Eleni, his son Agathoclis and daughter Maria. The bonds that their children have created with their Sunday School, Greek School and GOYA friends are still going strong to this day.

Currently Michael is the Sr. Director of Discovery Research procurement for a pharmaceutical biotech company dedicated to the discovery of breakthrough medicines to save people's lives around the world.

He is looking forward to serve Saint Andrew as a Parish Council member and considers himself fortunate and privileged to work with the other Parish members and realize the ambitions and dreams of the Saint Andrew family.



**Chris Constantine Tsamutalis** has been a steward of the Saint Andrew community since 1991. Chris is active in promoting Hellenic Culture and is an advocate for sharing our faith and culture with the larger community. Chris is grateful to have served the church through various positions including past parish council member, GOYA advisor and coach, choir member, past member of the Stewardship committee, festival volunteer, and past President of the Saint Andrew Parish Council in 1996. He is currently employed by Jabil as a Software Architect for 5G Radios and has worked in the Wireless Industry for various companies for over 3 decades. He is a graduate of The Cooper Union, with a BS in Electrical Engineering and a graduate of Stevens Institute of Technology with an MS in Electrical Engineering. Chris is married to Eleftheria Tsamutalis and presently lives in Long Valley, NJ.

Chris and Eleftheria have 25-year old twins Marika and Yianni. All four have been blessed to be part of the Saint Andrew family. Chris is devoted to continuing the vibrant legacy of Saint Andrew as a parish, where all families put their faith in Christ first in their lives.

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## **BE NOBLE ~ GO GLOBAL**

### ***Roxbury's Global Hi-5 Multi-Cultural Expo***

Roxbury High School Dining Hall 1 Bryant Drive, Succasunna, NJ 07876

**February 17, 2022 6-9pm**

*(Snow Date: February 24, 2022)*

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<https://forms.gle/wJ1EDzkDUG8JsuhA9>

# The Sunday of the Publican and the Pharisee

The Sunday of the Publican and the Pharisee is the first Sunday of a three-week period prior to the commencement of Great Lent. It marks the beginning of a time of preparation for the spiritual journey of Lent, a time for Orthodox Christians to draw closer to God through worship, prayer, fasting, and acts of charity. It is also on this day that the Triodion is introduced, a liturgical book that contains the services from this Sunday, the tenth before Pascha (Easter), to Great and Holy Saturday.

## Biblical Story

The name for this Sunday is taken from the parable of our Lord Jesus Christ found in Luke 18:10-14. This is the story of two men, one a Pharisee, a member of a Jewish sect known for its diligent observance of the Law, and the other a Publican, a government official charged with the responsibility of collecting taxes.

Both men enter the temple, and the Pharisee stands openly and prays, thanking God that he is not like other men, specifically extortioners, the unjust, adulterers, “or even this tax collector” (v. 11). He then begins to list his religious accomplishments by stating, “I fast twice a week, and I give tithes of all that I possess” (v. 12).

In direct contrast to the pride of the Pharisee, the Publican goes to a place where he will not be noticed by others and beats his breast saying, “God, be merciful to me a sinner!” (v. 13).

Having told this story, Jesus affirms that it was the Publican who returned home justified and forgiven rather than the Pharisee. He states, “Everyone who exalts himself will be humbled, and he who humbles himself will be exalted” (v. 14).



The theme of this parable is repentance. Repentance is the door through which we enter Lent, the starting-point of the journey to Pascha. To repent signifies far more than self-pity or futile regret over things done in the past. The Greek term *metanoia* means “change of mind.” To repent is to be renewed, to be transformed in our inward viewpoint, to attain a fresh way of looking at our relationship with God and with others. The fault of the Pharisee is that he has no desire to change his outlook; he is complacent, self-satisfied, and so he allows no place for God to act within him. The Gospel depicts him as a man that is pleased only with himself who thinks that he has complied with all of the requirements of religion. But in his pride, he has falsified the meaning of true religion and faith. He has reduced these to external observations, measuring his piety by the amount of money he gives.

The Publican, on the other hand, truly longs for a “change of mind.” He humbles himself, and his humility justifies him before God. He becomes, in the words of the Sermon on the Mount (Matthew 5:3), “poor in spirit.” He acknowledges that he is a sinner, and he knows that salvation is only found in the mercy of God. Here we find an example of true humility, an essential aspect of repentance. A “change of mind” and the transformation of our lives can only happen when we humble ourselves before God, acknowledge our willingness to turn from sin, and receive His grace into our lives.

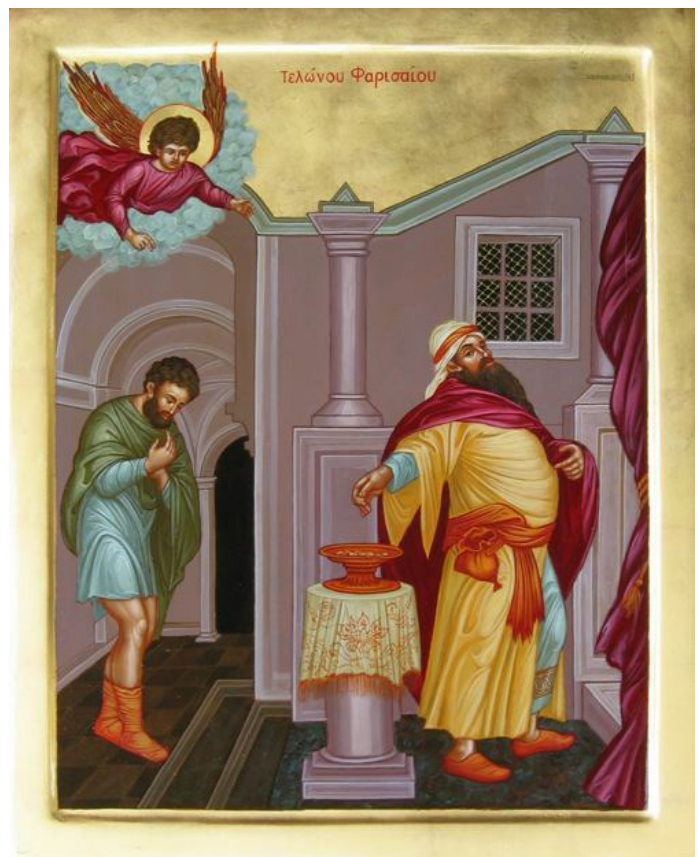
Our preparation for Lent thus begins with a prayer for humility, the beginning of true repentance. Through repentance, we can find and return to the true order of things, a restoration of our spiritual vision that will guide us in a very difficult and challenging world. By entering Great Lent in humility and repentance, we can attain deeper communion with God as we receive His forgiveness and He blesses by guiding us to greater spiritual heights.

### Icon of the Feast

The icon of the Sunday of the Publican and the Pharisee shows both men in the manner in which they enter the temple to pray. The Pharisee goes to a very prominent place where others will see him. The positions of his hands indicate that he is addressing God by speaking of his stature and accomplishments. In contrast, the Publican enters and remains in a low place, far from the holiest parts of the temple. His posture shows his openness to God, his humility, and his petition for mercy.

The icon also shows the state of both men as they leave the temple. Following the words of Christ in Luke 18:14, the Publican has now been exalted in the kingdom of God because of his humility. He leaves the temple forgiven, and he shows that he

remains open to the will of God. In contrast, the Pharisee leaves the temple unjustified, still in need of forgiveness. Because of his pride and lack of repentance, he will be humbled before God, the One who knows the condition of each person’s soul and who will offer the gift of salvation to those who come to Him in true repentance.



### Orthodox Christian Celebration of The Sunday of the Publican and the Pharisee

The Sunday of the Publican and the Pharisee is celebrated with the Divine Liturgy of Saint John Chrysostom, which is preceded by the Matins service. Often a Great Vespers is conducted on Saturday evening. The hymns of the Triodion for this day are added to the usual prayers and hymns of the weekly commemoration of the Resurrection of Christ. The naming of the Sunday is related to the reading of the story from the Gospel at the Divine Liturgy.

Scripture readings for the Sunday of the Publican and the Pharisee are: At the Orthros (Matins): The

prescribed weekly Gospel reading. At the Divine Liturgy: II Timothy 3:10-15; Luke 18:10-14.

The week that follows the Sunday of the Publican and Pharisee is designated by the Church as a non-fasting week. All foods are allowed on everyday of

the week, including Wednesday and Friday. This dispensation from fasting is offered as a way of indicating that Great Lent and a more intense fasting period is approaching.



### Hymns and Prayers of The Sunday of the Publican and the Pharisee

#### **Doxastikon of the Aposticha, Saturday Vespers**

Mine eyes are weighed down by my transgressions, and I cannot lift them up and see the height of heaven. But receive me, Savior, in repentance as the Publican and have mercy on me.

#### **Troparion after "Have Mercy", Matins Service**

Have mercy upon me, O God, according to Thy loving kindness and according to the multitude of Thy tender mercies blot out my transgressions.

As I ponder in my wretchedness the many evil things I have done, I tremble for the fearful day of judgment. But, trusting in Thy merciful compassion, like David do I cry out to Thee: have mercy upon me, O God, in Thy great mercy.

#### **Doxastikon of the Ainoi, Matins Service**

O Lord, Thou hast condemned the Pharisee who justified himself by boasting of his works, and Thou hast justified the Publican who humbled himself and with cries of sorrow begged for mercy. For Thou dost reject proudminded thoughts, but Thou dost not despise a contrite heart. Therefore in abasement we fall down before Thee who hast suffered for our sake: grant us forgiveness and great mercy.

#### **Kontakion**

Let us flee the proud speaking of the Pharisee and learn the humility of the Publican, and with groaning let us cry unto the Savior: Be merciful to us, for Thou alone art ready to forgive.

## ΚΥΡΙΑΚΗ ΤΕΛΩΝΟΥ ΚΑΙ ΦΑΡΙΣΑΙΟΥ: ΤΑΠΕΙΝΩΣΗ ΚΑΙ ΠΡΟΣΕΥΧΗ



**Τριώδιο.** Μια μεγάλη περίοδος αρχίζει σήμερα+ που είναι περίοδος προετοιμασίας για το Πάσχα. Και ο πρώτος σταθμός αυτής της περιόδου, είναι η σημερινή Κυριακή του Τελώνου και του Φαρισαίου.

Κι επειδή, πολύ συχνά ο Κύριος χρησιμοποιούσε αυτούς τους δύο τύπους ανθρώπων στη διδασκαλία του, θα ήθελα να εξηγήσουμε σύντομα τι σημαίνει ο καθένας.

**Ο τελώνης,** που τον συναντήσαμε και την Κυριακή του Ζακχαίου, ήταν ο άνθρωπος που την εποχή του Χριστού έκανε το επάγγελμα του φοροεισπράκτορα. Όμως, χρησιμοποιούσε τη θέση του, για να κλέβει τους ανθρώπους. Άρα, η κοινωνία τον κάθε τελώνη τον θεωρούσε από τους πιο αμαρτωλούς ανθρώπους. Άνθρωπο που δεν έχει σχέση με τον Θεό και την Εκκλησία και γενικά την ηθική.

Από την άλλη μεριά, ο **φαρισαίος,** ανήκε στην μερίδα των Ιουδαίων, που θεωρούνταν οι θρησκι της εποχής. Ήταν αυτοί που πήγαιναν τακτικά στον Ναό, τηρούσαν τους νόμους του Θεού και η κοινωνία τους είχε ψηλά. Ήταν οι άνθρωποι οι ηθικοί, που οι ίδιοι θεωρούσαν τους εαυτούς τους ανώτερους από τους άλλους ανθρώπους, τους οποίους υποτιμούσαν ως αμαρτωλούς.

Μας λέει, λοιπόν, ο Κύριος ότι κάποτε ανέβηκαν στον ναό να προσευχηθούν δύο από αυτούς τους τύπους ανθρώπων. Και ενώ, θα περιμέναμε να μας πει ο Χριστός ότι ο Θεός άκουσε την προσευχή του Φαρισαίου, του θρησκου ανθρώπου, μάς εκπλήσσει λέγοντάς μας ότι ο Θεός άκουσε την προσευχή του τελώνη, ενός κλέφτη, ενός αμαρτωλού.

Και γιατί συνέβη αυτό; Γιατί, όπως μας διαβεβαιώνει ο Κύριος στο τέλος της παραβολής, ο Θεός δεν αγαπά τους υπερήφανους, ενώ στους ταπεινούς δίνει τη χάρη Του. Ο φαρισαίος ήταν θρήσκος, αλλά περήφανος θρήσκος και εγωιστής. Και αυτό φαίνεται από τον τρόπο που προσεύχεται. Σ' ευχαριστώ Θεέ μου, έλεγε, που δεν είμαι σαν και τούτον εδώ τον τελώνη. Δηλ. ύψωνε τον εαυτό του και υποτιμούσε τον τελώνη. Ενώ ο τελώνης, τι έλεγε; Θεέ μου, συγχώρεσέ με τον αμαρτωλό, που έκανα τόσες αμαρτίες και χτυπούσε το στήθος του. Αυτός μπορεί να έκλεβε, αλλά είχε συναίσθηση της αμαρτίας του και ζητούσε από τον Θεό συγχώρεση. Έτσι, έφυγε από τον ναό δικαιωμένος, ενώ ο φαρισαίος καταδικαστέος από το Θεό.

**Ταπείνωση, λοιπόν, και υπερηφάνεια.** Η μια μας ανεβάζει στους ουρανούς και η άλλη μας κατεβάζει στην κόλαση. Χωρίς ταπείνωση δεν υπάρχει σωτηρία. Η μεγαλύτερη των αρετών. Ο ίδιος ο Κύριός μας ήρθε στη γη ως ταπεινός άνθρωπος. Δεν φανέρωσε τη δύναμη της θεότητάς Του, για να μας δείξει ότι μόνο αν είμαστε ταπεινοί θα μπορέσουμε να επανακτήσουμε τον παράδεισο. Γιατί τον χάσαμε, επειδή ακούσαμε τον πονηρό διάβολο, ξεγελώντας μας ότι τρώγοντας τον απαγορευμένο καρπό θα γίνουμε κι εμείς Θεοί. Αφού πρώτος ο διάβολος αμάρτησε με την υπερηφάνεια, στη συνέχεια παρέσυρε και τον άνθρωπο σ' αυτήν. Γι' αυτό τώρα, θα πρέπει να καλλιεργήσουμε την ταπείνωση, για να σωθούμε και πάλι.

Για ποιο πράγμα να περηφανευθεί αγαπητοί μου ο άνθρωπος; Για το ότι δημιούργησε τον κόσμο; Για το κάλλος και τη σοφία που έχει; Για τις δεξιότητες και αρετές του; Τίποτα απ' όλα αυτά δεν είναι δικά του. Όλα ο Θεός μάς τα έδωσε. Και

χωρίς Αυτόν θα είμασταν ένα μηδενικό. Για την υπερηφάνεια έλεγε ο Όσιος Παΐσιος: **«Εκείνος που αγωνίζεται πολύ καιρό και δεν βλέπει πνευματική πρόοδο, έχει υπερηφάνεια και εγωισμό. Πνευματική πρόοδος υπάρχει εκεί που υπάρχει πολλή ταπείνωση».** Ο ίδιος ο Κύριος μάς διαβεβαιώνει ότι «Χωρίς εμένα, δεν μπορείτε να κάνετε τίποτε». Άρα, δεν έχουμε τίποτε δικό μας. Όλα του Θεού είναι. Ποιες νηστείες ή προσευχές ή εκκλησιασμοί ή αρετές μας σώζουν; Είδαμε όλα αυτά να βοηθήσαν τον τελώνη στην προσευχή του; Όχι. Τι τον βοήθησε; Η ταπείνωσή του. Κι ας ήταν και αρχικλέφτης, κι ας μην πήγε ποτέ στον ναό. Το ότι όμως είχε την ικανότητα να δει την αμαρτία του και παρακαλούσε τον Θεό να τον συγχωρήσει, αυτό και μόνο έκανε τον Θεό να τον λυπηθεί και να τον ελεήσει.

Η ταπείνωση, λοιπόν, διδάσκεται σήμερα από την Εκκλησία μας, γιατί είναι η βάση της πνευματικής ζωής. Ο Όσιος Παΐσιος έλεγε πάλι: «Πνευματική ωριμότητα είναι να πιστέψουμε ότι δεν κάνουμε τίποτε! Μόνο μέσα στην ταπεινή κατάσταση της απογοητεύσεως από τον εαυτό μας κρύβεται η καλή πνευματική κατάσταση». Όπως ένα κτίσμα πρέπει να έχει γερά θεμέλια, έτσι και το θεμέλιο της πνευματικής ζωής, είναι η ταπείνωση. Μπορεί να εξομολογούμαστε, μπορεί να πηγαίνουμε στην εκκλησία τακτικά, μπορεί να νηστεύουμε. Αλλά, αν έχουμε την υπερήφανη ιδέα ότι εμείς είμαστε οι καλοί άνθρωποι, τα καλά παιδιά του Θεού κι οι άλλοι είναι οι αμαρτωλοί, τότε είμαστε χαμένοι. Γιατί είμαστε σαν τον φαρισαίο υπερήφανοι. Κι όλα όσα κάνουμε, νηστείες, προσευχές, κομποσκοίνια, πάνε όλα θυσία στον διάβολο. Φυσικά, όχι ότι όλα αυτά δεν χρειάζονται, όταν τα κάνουμε ταπεινά.

Για να είναι η ζωή μας ευλογημένη από τον Θεό, θα πρέπει να έχει ταπείνωση. Και η ταπείνωση, αποκτάται με κόπο πνευματικό. Αν το επιδιώξουμε με την προσευχή και τη βοήθεια του

Θεού, θα την αποκτήσουμε. Γι' αυτό, κάνοντας αρχή σήμερα, μέχρι να έρθει το Πάσχα, σίγουρα θα μπορέσουμε να αρχίσουμε να γευόμαστε την αρετή αυτή. Ο Θεός, ας είναι βοηθός μας!

**Φαρισαϊζων, Ἱεροῦ μακρὰν γίνου, Χριστὸς γὰρ ἔνδον, ᾧ ταπεινὸς δεκτέον.**

**Ὁ δημιουργὸς τῶν ἄνω καὶ τῶν κάτω,  
Τρισάγιον μὲν ὕμνον ἐκ τῶν Ἀγγέλων,  
Τριῶδιον δὲ καὶ παρ' ἀνθρώπων δέχου.**

### **Τριῶδιο**

Τριῶδιο ονομάζεται το Λειτουργικό Βιβλίο της Εκκλησίας μας το οποίο περιλαμβάνει τους ὕμνους των Κυριακῶν, ἀπο τὴν Κυριακὴ του Τελώνου καὶ του Φαρισαίου μέχρι καὶ το Μεγάλο Σάββατο πρὶν

τὴν Τελετὴ τῆς Αναστάσεως. Ονομάζεται ἔτσι διότι οἱ περισσότεροι Κανόνες του Ὁρθρου (πρωινὴ Ακολουθία) περιέχουν τρεῖς Ὠδὲς ἐνῶ συνήθως περιέχουν ἐννέα Ὠδὲς - τὴν 8ῃ καὶ τὴν 9ῃ πάντοτε, ὕστερα δε διαδοχικὰ μίᾳ ἀπὸ τις πέντε πρώτες.

### **Λειτουργικά κείμενα**

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#### **Κοντάκιον | Ἦχος γ'. Ἡ Παρθένος σήμερον.**

Στεναγμοὺς προσοίσωμεν, τελωνικοὺς τῷ Κυρίῳ, καὶ αὐτῷ προσπέσωμεν, ἁμαρτωλοὶ ὡς Δεσπότη· θέλει γὰρ τὴν σωτηρίαν πάντων ἀνθρώπων, ἄφεσιν παρέχει πᾶσι μετανοοῦσι· δι' ἡμᾶς γὰρ ἐσαρκώθη Θεὸς ὑπάρχων Πατρὶ συνάναρχος.

#### **Ἔτερον Κοντάκιον | Ἦχος δ'.**

Φαρισαίου φύγωμεν ὑψηγορίαν, καὶ Τελώνου μάθωμεν, τὸ ταπεινὸν ἐν στεναγμοῖς, πρὸς τὸν Σωτῆρα κραυγάζοντες· Ἰλαθι μόνε ἡμῖν εὐδιάλλακτε.

#### **Ὁ Οἶκος**

Ἐαυτοὺς ἀδελφοὶ ἅπαντες ταπεινώσωμεν, στεναγμοῖς καὶ ὀδυρμοῖς τύψωμεν τὴν συνείδησιν, ἵνα ἐν τῇ κρίσει τότε τῇ αἰωνία, ἐκεῖ ὀφθῶμεν πιστοὶ ἀνεύθυνοι, τυχόντες ἀφέσεως· ἐκεῖ γὰρ ἔστιν ὄντως ἡ ἄνεσις, ἣν ἰδεῖν ἡμᾶς νῦν ἱκετεύσωμεν, ἐκεῖ ὀδύνη ἀπέδρα λύπη καὶ οἱ ἐκ βάθους στεναγμοί, ἐν τῇ Ἐδὲμ τῇ θαυμαστῇ, ἧς ὁ Χριστὸς δημιουργός, Θεὸς ὑπάρχων Πατρὶ συνάναρχος.

#### **Κάθισμα | Ἦχος δ'. Ταχὺ προκατάλαβε.**

Ταπείνωσις ὕψωσε, κατησχυμένον κακοῖς, Τελώνην στυγνάσαντα, καὶ τό, Ἰλάσθητι, τῷ Κτίστη βοήσαντα· ἔπαρσις δὲ καθεῖλεν, ἀπὸ δικαιοσύνης, δειλαῖον Φαρισαῖον, μεγαλορρημονοῦντα· ζηλώσωμεν διὸ τὰ καλὰ, κακῶν ἀπεχόμενοι.

**Καλὸ καὶ ευλογημένο Τριῶδιο να ἔχουμε καὶ καλὴ προετοιμασία γιὰ τὴν Ἁγία καὶ Μεγάλη Σαρακοστή.**



# PARENTS' CORNER

By Alexandra Protopapas

## FEBRUARY 2022 – Month of Love & Social Networking & Gaming

This is the “Month of Love” and most pre-teens and adolescents try to find flirty love on social media, but there can be danger also on online games.

### “Gaming Concerns:

- Violence.
- Sexual content including pornography embedded in games (i.e., Grand Theft Auto) and virtual sex games (allows users to act out sexual fantasies and to participate in voyeuristic sex)
- Predators.
- Cyberbullies.
- Privacy issues.
- Age-appropriate content.
- Webcams.
- Voice-masking Technology.”

Parents, with Valentine’s Day coming up, predators are out there even more. Students are posting not only what they do in detail, but they give phone numbers, social plans, and details of even when they are playing online games! I find social media like Facebook as a wonderful way to communicate with friends, and sometimes your unsuspecting teens get “gaming friends”.

It is a way strangers may send them inappropriate photos or language or share info with others who may try to use their identity. Yes, I play “Candy Crush” and “Words With Friends”, but my “friends” are those I know and can verify! I never interact with online people I do not know!

Monitor your child’s GAMES and Social Networking sites such as Facebook, Instagram, Twitter, Snap Chat, or all “Games” and new ones, that are popping up daily! What about the most recent, and sometimes somewhat dangerous social media site, **TikTok?**

(Parents, I have not done all my research on the “TikTok” app yet, but from the little of what I have researched, I would not allow my children to follow it or download it. I do not find it as a safe social networking site as Facebook, Twitter, or even Instagram as it is enticing to the younger generation and in “my” opinion, it can lead to cyberbullying and trolling as well as unacceptable “challenges”.

Some of the very popular games connect visitors to dating services and advertisers. After all, how do you think these sites make money? What are some other dangers? Your children may not think at this age anything they post on SOCIAL MEDIA OR PLAYING A GAME WITH STRANGERS etc. is potentially harmful, but once information and photos are posted, even when deleted, it’s permanent! It may have been shared already. The younger kids enjoy the “dances” on TikTok, but who is posting these?

What about posting while on the job or when your child is in school? With the recent pandemic, many students still use their Chrome Books, Laptops, and even their personal phones in school, and of course they use them extensively at home. They are now tech savvy even better than you are! Do you know that when someone uses his or her school’s or employer’s or a public Wi-Fi area or computer, that Wi-Fi area or computer belongs to the school or company including all the information? Unless one uses their own secured site, it belongs to anyone!

Social networking is a wonderful way to connect with people. I connect with my church, my school, my family overseas, my colleagues, and I do find it a positive way to communicate in my community as well. I am also very careful not to offend anyone with my views, which I may share, but are adolescents that careful? Sometimes they post things about their parents, their relatives, their

friends, and they do not realize that friends of friends can see and read what they post. (Yeah mama & baba – become their “friend” or delete their privileges.)

Warn your children about certain safety issues while social networking and tell them to avoid using public internet networks. (Don’t think you can stop them from joining a site – they can easily hide it!) Tell them not to post their phone number, home address, class schedule, or anything embarrassing. If they have something private, they want to talk about with a close friend, there is still the phone or private messaging. Tell them it is a priority to set their site to privacy settings so that they have control over who sees their information. February, the month of “LOVE” there will be a lot of photos shared, a lot of flirting, and a lot of networking. Facebook and Instagram, for example, change their settings all the time. Encourage your teens to check their privacy settings often. Another hint to staying safe is to change passwords often so encourage your children to do that. (This is also a good idea for e-

mail accounts, banking, credit cards, etc. It may be frustrating trying to remember different passwords, but it will prevent identity theft and predators.)

Finally, don’t take the fun of Valentine’s Day away from your teens or younger children. Let them know that it is a day to share as “friendship” not necessarily “Love”. Many associate Valentine’s Day as a romantic day. For those in a romantic relationship, that’s ok for mature adults! For our children, tell them it is for those we appreciate like family members, friends, and teachers.

I won’t be a hypocrite. I do have a Facebook page! Do “friend me” if you wish because if you are reading this article, you are part of my church family and of course I will accept your request. I am a friend of Father John, so you can find me through him as well! Have a wonderful year this 2022, a wonderful month, and embrace and get close to your children!

**My Table Prayer Guide** prayer this month is from:

*Metropolitan Philaret of Moscow – Nineteenth Century*

(Daily prayer for the beginning of the day)

*O Lord, grant me to greet the coming day in peace. Help me in all things to rely upon Your holy will. In every hour of the day, reveal Your will to me. Bless my dealings with all who surround me. Teach me to treat that all who come to me throughout the day with peace of soul and firm conviction that Your will governs all. In all my deeds and words guide my thoughts and feelings. In unforeseen events let me not forget that all is sent by You. Teach me to act firmly and wisely without embittering or embarrassing others. Give me strength to bear the fatigue of the coming day with all that it shall bring. Direct my will, teach me to pray, pray Yourself in me. Amen.*

Feel free to e-mail me with your comments and suggestions for our “Parents’ Corner” at: [alexandraproto@gmail.com](mailto:alexandraproto@gmail.com) - Have a good month!

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

**Alexandra Protopapas Med** | Certified Teacher of the Handicapped & Social Sciences – Retired, but currently at: Educational Services of Morris County (ESC) (currently at Academy of St Elizabeth, Trinity Christian School, Parsippany Schools) | (Information, eaching, Tutoring, Counseling, Homebound Instruction (973-214-2583)



# **Saturdays of the Souls**

## **February 26<sup>th</sup>, March 5<sup>th</sup>, & March 12<sup>th</sup>**

During memorial services, we commemorate the souls of all Orthodox Christians who have gone before us into eternal rest. In praying for those who have “fallen asleep in the Lord,” we continue to ask that God may have mercy on them in His divine judgment so they may gain the inheritance of the Kingdom of Heaven.

The names offered during the “SATURDAYS OF THE SOULS” (**February 26<sup>th</sup>, March 5<sup>th</sup>, and March 12<sup>th</sup>**) at the beginning of the Lenten season will be commemorated.

Also remember your loved ones by not only submitting their names, but by attending the holy services to offer your own prayers for their eternal rest.

Anyone wishing to do so may also bring or order a dish of memorial wheat (“kollyva”) for use during the service.



Please, bring your **list of names to the service**, or if not able to attend, call the Church Office 973-584-0388 ahead of time or send it by email to [info@standrewgonj.org](mailto:info@standrewgonj.org)

If you are unable to attend church, you can still participate by clicking on the menu bar LIVESTREAM on our Website or FACEBOOK page.

### **Online Giving System**

Website: <https://www.standrewgonj.org/> and choose PayPal / ONLINE **WeShare** click on link and follow instructions <https://standrewgonj.churchgiving.com> or call the office

*Orthros starts at 8.00 am, followed by the Divine Liturgy of St John Chrysostom around 9.00 am*

*May their memory be eternal*

*At the request of the families, we can Livestream the Funeral Service on our website [Home | St. Andrew Greek Orthodox Church \(orthodoxws.com\)](http://Home | St. Andrew Greek Orthodox Church (orthodoxws.com))*

**Mary Kostis**, 96, of Chester, NJ passed away peacefully on January 3, 2022, at home surrounded by her family. Mary was born on June 12, 1926, in Volada, Karpathos, Greece to the late Constantinos and Christina Halkias. She moved to the United States in the 1950's and raised her family in Union, NJ, where they lived for many years before moving to Chester two ago. Mary was a devoted wife and mother throughout her entire life and managed to work several jobs while doing so.

Mary is survived by her devoted son William Vrettos and his wife Diana; two loving grandchildren; six cherish great-grandchildren; and by many other loving family members and friends. She was predeceased by her husband John in 2018.

**A Funeral Service** for the repose of her soul was held at Saint Andrew Greek Orthodox Church in Randolph, NJ on Wednesday, January 5, 2022, at 12PM. **Interment** will follow at Hollywood Cemetery in Union.



**Constantine (Costa) Perchem**, 99, of Chester, NJ passed away on January 3, 2022 at his home in Chester. Costa was born in New York, NY on June 21, 1922, to the late Kyriakos and Eleni Perchemlides. Costa joined the Army in 1942, and proudly served his country during WWII. After the war, Costa attended the University of Wisconsin, where he was a member of the football team. He later graduated from Law School and began his career as an Attorney. Although never married, Costa was a dedicated family man, with a gregarious personality that was larger than life. He loved being social and had many friends and acquaintances. He loved telling stories and entertaining everyone with events from his past. He certainly loved people, and people loved him.

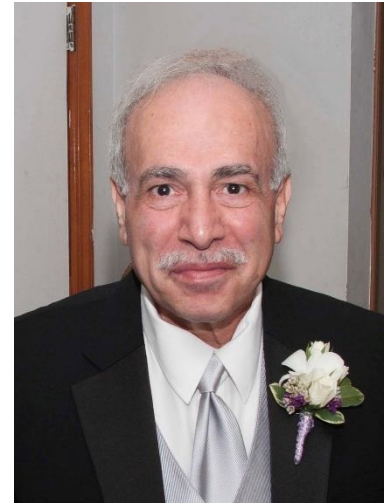
He is survived by his niece, Anastasia Perchem; nephew, Jim Angelus; cousin, Mary Close; and by several other loving family members and friends.

**A Funeral Service** for the repose of his soul was held at Saint Andrew Greek Orthodox Church in Randolph, NJ on Tuesday January 11, 2022, at 10:00am. **Interment** followed at Pleasant Hill Cemetery in Chester.

**Nikolaos (Nicos) Demetrios Rotsides**, of Randolph, NJ, passed away peacefully at home on January 8, 2022, at the age of 70, surrounded by his loving family.

Nicos was born in Mia-Milia, Cyprus to Demetrios and Katerina Rotsides on May 4, 1951. Growing up he learned the carpentry trade by working with his father and became an expert in the field.

At the age of 18, Nicos was drafted into the Cypriot Army for only 2 years, but after the Turkish invasion of Cyprus in July 1974, he was called again and willingly served. After the war, Nicos left Cyprus to join his family who had migrated to the United States two years prior.



In 1981, Nicos returned to Cyprus where he met and married the love of his life, Maria Ioannou. Within the year, Nicos returned to the United States with Maria and started a beautiful family together. They had three children: Eleni, Demetrios, and Katerina and recently celebrated their 40<sup>th</sup> Anniversary on October 11, 2021.

In the United States, Nicos became an entrepreneur and joined his family in the restaurant business. During his tenure, Nicos owned and operated Nick's Restaurant in Morristown, the Randolph Diner (currently Mr. Crabby's Seafood House) on Route 10 in Randolph, and the Rockaway Diner on State Route 46 in Rockaway. He employed hundreds of people throughout his career and treated all his employees like family. Retiring in 2013, Nicos openly credited his success to his devoted wife, Maria.

Nicos loved visiting family in Cyprus, hunting, riding motorcycles and later, spending most of his free time with his grandson, Nicholas. He always made himself available for a card game at his friend's auto body shop or with his brothers at family gatherings. What he loved most was the company of his friends and family. His favorite memories were of him and Maria working with their children and teaching them the importance of hard work. He believed they were stronger together as a family and instilled those values in his children. He was a wonderful father, grandfather, husband, brother, and boss who will be deeply missed by all who were fortunate enough to know him.

He is survived by his wife Maria Rotsides, daughter Eleni (Charles) Peterson of Frelinghuysen Township, son Demetrios (Veronica) Rotsides of Randolph, daughter Katerina (Oxmani) Corona of Rockaway, six grandsons: Chase, Nicholas, Constantine, Nicholas, James and Nicholas. He is also survived by his eight siblings, Stelios (Mildred) Rotsides of Roxbury, Zacharias (Theresa) Rotsides of Cookstown, Eleni (Georgos) Karamanou of Cyprus, Maria (Nicos) Constantinou of Parsippany, Dr. Andreas (Susan) Rotsides of Convent Station, Petros (Bettina) Rotsides of Succasunna, Panayiota (Antony) Louca of Randolph, Erini (Peter) Petrou of Parsippany, his brother-in-law Peter (Julie) Ioannou of Randolph and many nieces and nephews.

**Visitation** were on Thursday, January 13<sup>th</sup> from 4-8pm at Tuttle Funeral Home on 272 HWY 10 Randolph NJ. A **Funeral Service** for the repose of his soul was held on Friday January 14<sup>th</sup> at 10:00am at Saint Andrew Greek Orthodox Church. **Interment** followed at Locust Hill Cemetery, Dover NJ.



**Freda** (nee Aphrodite Koufos) **Sakas** died peacefully on Wednesday, January 12, 2022 at the age of 95. Freda is predeceased by her husband Harry J. Sakas and her son Dan Sakas. She is also predeceased by grandson Matthew Sakas as well as her siblings James Koufos, Mary Pappey, and Ted Koufos.

Freda will be greatly missed by her children, Chris Sakas, Alexandra “Sandy” (John) Hefferon, and Pamela Kelly. She will also be dearly missed by her grandchildren Anthony Kelly, Nicole Sakas, Jessica (Kristian) Sakas, Melanie Sakas, Michael (Kristen) Hefferon, Aphrodite Kelly, Christina (Michael) Thurm, and Lindsay (Christopher) Gornall. She is survived by her great grandchildren Gavin, Alexia, Mikeala, Devon, and Charles. She also leaves many nieces and nephews to cherish her memory.

Freda was born and raised in Somersworth, New Hampshire where she met her future husband, Harry. During his 14 year career in the Navy, Freda and Harry lived in various states throughout the US while raising their 4 children. In 1963 they settled in Lake Hiawatha, NJ. Freda worked as a lunch aide at Parsippany Troy Hills Elementary School where she was loved by all the children. Later she helped Harry open and run Harry’s Corner I in Little Ferry and Harry’s Corner II in Lake Hiawatha.

For nearly 60 years, Freda was a member of St. Andrew Greek Orthodox Church in Randolph, NJ, previously located in Dover, NJ. She was an active member of Ladies Philoptochos Society, Daughters of Penelope where she served as District Governor, and the AGAPE group. St. Andrew’s Greek Festival was an event Freda relished each year. Throughout the years she worked various roles at the festival including making and selling pastries, and selling raffle tickets. She was proud of her church and loved by many who worshiped and served there.

Freda enjoyed trips to Atlantic City, cruises with friends and family, and her winters in Florida with her daughter Pam. She will be remembered for her playful spirit, kindness, laughter, and for never turning down a sweet dessert.

**Visitation** were on Monday, January 17, 2022 at Tuttle Funeral Home, Randolph from 4:00PM – 8:00PM. **Funeral Service** for the repose of her soul will be at St. Andrew Greek Orthodox Church, Randolph on Tuesday, January 18, 2022 at 11:00AM. **Interment** at Locust Hill Cemetery, Dover.

**donations** may be made in memory of a loved one to  
SAINT ANDREW Greek Orthodox Church  
1447 Sussex Turnpike | Randolph, NJ 07869 or  
website: <https://www.standrewgonj.org/> and choose  
PayPal / online WeShare





**ANDREA NEEDS  
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CANCER**



**Hi, my name is Andrea (Demetriou) Kalliaras. My family and I are members of St. Nicholas Greek Orthodox Church in Wyckoff, NJ I am 49 years old. My husband Constantinos (Gus) and I are proud parents to two young teens, Sophia and Nikolas.**

A few months ago, I received devastating news that I have a rare form of Leukemia that can only be cured by a stem cell transplant. Unfortunately, at this point, the doctors have not found a match for me and so we are now praying for the generosity of others and reaching out to our fellow community. My mom, Fannie is Cypriot, and my dad John is Greek and Cypriot. So, we are looking for anyone that is of Greek or Cypriot descent, however, on occasion, matches are found between patients and donors of different ethnic groups. Donors are preferred to be between the ages of 18 and 40 as research shows that cells from younger donors lead to more successful transplants.

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**You are eligible to join the registry if you are:**

- 18-40 years old
- In good health
- Willing to donate blood stem cells to any patient in need
- A resident of the United States



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HOPE**



**Saint Andrew Church**  
**1447 Sussex Turnpike, Randolph**  
**Sunday- January 23<sup>rd</sup> 12-3pm**  
**Tuesday- February 22<sup>nd</sup> 10-2pm**

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**(Supplemental Nutrition Assistance Program)**

**Medicaid**

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**TANF**

**(Temporary Assistance for Needy Families)**

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*Navigating Hope is sponsored by the Morris County Board of County Commissioners*

*Navigating Hope, a mobile outreach initiative designed to provide social services, is a partnership between the [Morris County Department of Human Services](#) and [Family Promise of Morris County](#). It is a complementary service to the [Hope One](#) van, which provides mobile mental health and addiction services across our county. Navigating Hope will offer on-site benefits eligibility screenings and application assistance, as well as linkage to other community services.*

# SAINT ANDREW CALENDAR \* LOOK FOR UPDATES ON WEEKLY E BULLETIN

## WEEKLY SCHEDULE

**RELIGIOUS EDUCATION** Sundays after Holy Communion

**PILLOW & KNITTING** 1<sup>ST</sup> & 3<sup>RD</sup> WEDNESDAY 10am

**BAKING GROUP** Tuesdays 9am

**Hellenic Afternoon School** Mon or Thu 4:30pm

**Greek Dancing** Thu Grp 1 @5:45 & Grp 2 @6:30pm

**GOYA Greek Dancing** Thursdays @7:30pm

**LAP** 1<sup>ST</sup> & 3<sup>RD</sup> Friday of each month @9:30-11:30am

**COFFEE HOUR HOSTS IN FEBRUARY 2022:** 2/6 PHILOPTOCHOS  
2/13 PTA, 2/20 DOP, 2/27 GOYA

2/2 & 2/16 @10AM PILLOW & KNITTING 1<sup>ST</sup> & 3<sup>RD</sup> WEDNESDAY

2/4 & 2/18 @9:30-11:30AM LAP PLAY FRIDAY

2/4 @7PM GOYA BRIDGES SANDWICH MAKING

2/6 HOPE JOY MEETING IN 102/103

2/11 GOYA NNJYC ST VALENTINES DANCE

2/13 TRIDION BEGINS (SUPER BOWL SUNDAY)

2/17 Roxbury's Global Hi-5 Multi-Cultural Expo 6-9pm

2/22 LIFELINE AT SA 8AM-4PM

2/22 NAV-HOPE 10AM-2PM /SEE FLYER

2/22 @7 PHILOPTOCHOS MEETING

2/24 @7PM GOYA MEETING

2/26 SATURDAY OF SOULS ALSO ON 3/5 & 3/12

2/26 FAITH KITCHEN – GOYA ALSO ON 6/25 & 10/22

2/27 MEAT FARE SUNDAY

2/28 @7:30PM PARISH COUNCIL MEETING

**COFFEE HOUR HOSTS IN MARCH 2022:** 3/6 PHILOPTOCHOS  
3/13\* PTA, 3/20\* DOP\*, 3/27 GOYA \* LENT

3/5 Sights & Sounds in Westfield (ALTERNATE DATE 3/12)

3/6 GODPARENTS' SUNDAY

3/6 HOPE JOY MEETING IN 102/103

3/7 GREAT LENT BEGINS

3/12 @12PM SJC PARISH LEVEL ORATORICAL ALT. DATE 3/25 8PM

3/13 SUNDAY OF ORTHODOXY | ICON PROCESSION IN CHURCH

3/20 HAS 25<sup>TH</sup> OF MARCH PROGRAM

3/26 MEDIEVAL FESTIVAL

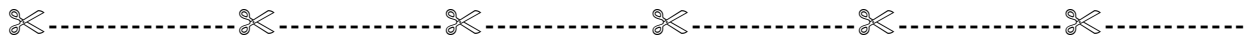
3/26 FAITH KITCHEN – PHILOPTOCHOS ALSO ON 7/23 & 11/26

3/27 GID PARADE IN NYC

**COFFEE HOUR HOSTS IN APRIL :** 4/3\* PHILOPTOCHOS  
4/10\* PTA, 4/17\* DOP, \* LENT 4/24 PASCHA

4/3 SJC PARISH LEVEL ORATORICAL WINNERS PRESENTATION

4/9-4/11 NNJYC GOYA RETREAT / PITTSTOWN NJ



## HONOR GIFT

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Please pray for the Health of \_\_\_\_\_ in the prayers of the Divine Liturgy.

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NAME & ADDRESS OF HONOREE \_\_\_\_\_

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

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

Saint Andrew Family News 2022

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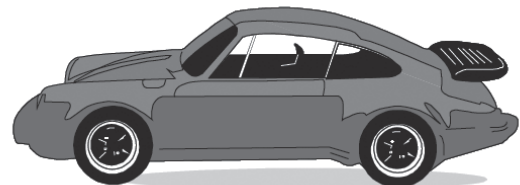
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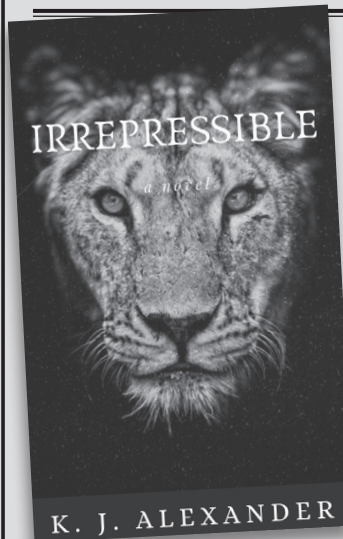


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## **OFFICE STAFF**

**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**

Maro Nicolaou Schuster

## **BYZANTINE CHANTERS/CHOIR**

Panayiotis Fotinis, *Chanter*

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, Archontia Fromouzopoulou,  
Effie Kritharis, Yiota Louca, Stacey Papanikolaw, Eleni Zeris

## **M I N I S T R I E S   &   O R G A N I Z A T I O N S**

**Ladies Philoptochos Society:** Mary Michailidis, *President*

**Bakaliko:** Maria Stamoutsos

**Coffee Hour:** Irene Laoudis

**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:** Lynn Axiotes, Dina Aspromatis

## **GOYA**

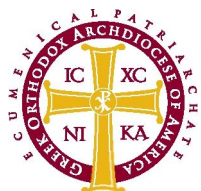
Pola Katsanos, *GOYA President*

Peter Sedereas, Polymnia Crysler, Marlena Karipidis,  
Diana Sedereas, Roslyn Monokandilos, *GOYA Advisors*

## **Hellenic Dance**

**GOYA** Archontia Fromouzopoulou, *Instructor*

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



Greek Orthodox  
Metropolis of  
New Jersey

## SAINT ANDREW

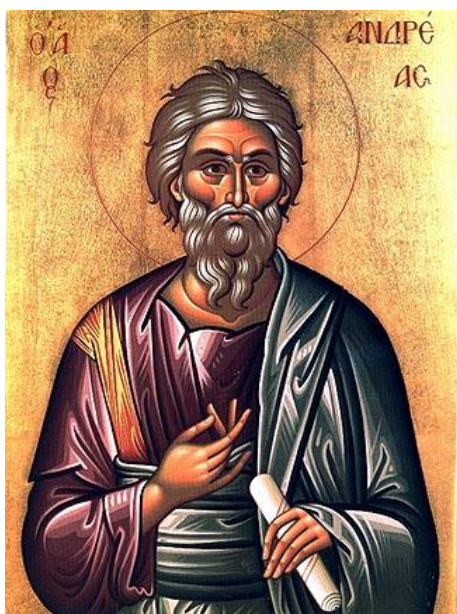
### GREEK ORTHODOX CHURCH

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**Orthodox Christian Stewardship** is a way of life, which acknowledges accountability, reverence, and responsibility before God. A primary goal of Stewardship is to promote spiritual growth and strengthen faith. Becoming a Steward begins when we believe in God, to whom we give our love, loyalty and trust and act on those beliefs. As Stewards, we affirm that every aspect of our lives comes as a gift from Him. Stewardship calls on the faithful to cheerfully offer back to God a portion of the gifts with which they have been blessed.

#### 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 ατάδελφος,  
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.