

JANUARY 2018



Greek Orthodox  
Metropolis of  
New Jersey

## Saint Andrew Family News

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

ICON: THE SAINTS WHOSE RELICS ARE AT SAINT ANDREW CHURCH RELIQUARY  
GYRO & SOUVLAKI TAKE OUT – JANUARY 20<sup>TH</sup>  
THREE HIERARCHS PROGRAM (HAS) JANUARY 28<sup>TH</sup>

# Saint Andrew Family News

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

On Sundays we celebrate

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

For other services please check our website or call the office

**OFFICE HOURS**

Mon – Fri 10am-4pm

**☎: 973-584-0388**

**Fax: 973-584-3573**

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

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

Father John Theodosion, *Editor in Chief*

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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 for the magazine are accepted **only as electronic files, (via e-mail attachment)**. Pending availability of space and permission from Editor-in-chief, your submission will be in the next month's issue.

*Please submit your articles and information on time to  
Vasiliki (Bessie) Petrakos [info@standrewgonj.org](mailto:info@standrewgonj.org)  
Deadline for the **FEBRUARY 2018 ISSUE** is January 15<sup>t</sup>*

# DIVINE SERVICES

## JANUARY 2018

- Monday 1 CIRCUMCISION OF OUR LORD & COMMEMORATION OF ST. BASIL**
- Friday 5 Orthros, Great Hours, Great Vespers, & Divine Liturgy Of St. Basil The Great, Great Agiasmos (*Fasting Day*)
- Saturday 6 HOLY THEOPHANY, Baptism Of Our Lord And Saviour Jesus Christ - Orthros, Divine Liturgy & The Great Agiasmos
- Sunday 7 THE SYNAXIS OF THE HOLY PROPHET +ST. JOHN THE BAPTIST**
- Sunday 14 Sunday after Epiphany**
- Wednesday 17 +ST. ANTHONY THE GREAT
- Thursday 18 +ST. ATHANASIOS THE GREAT & CYRIL, PATRIARCHS OF ALEXANDRIA
- Saturday 20 +ST. EUTHYMIOS THE GREAT
- Sunday 21 15<sup>th</sup> Sunday of Luke**
- Sunday 28 Sunday of the Publican and Pharisee: [HAS Three Hierarchs Program](#)**
- Tuesday 30 SYNAXIS OF THE THREE HIERARCHS: +BASIL THE GREAT, +GREGORY THE THEOLOGIAN, & +JOHN CHRYSOSTOM

## FEBRUARY

- Thursday 1 [ST. TRYPHON / RELICS\\*](#)
- Friday 2 THE PRESENTATION OF OUR LORD AND SAVIOR IN THE TEMPLE
- Sunday 4 Sunday of the Prodigal Son**
- Tuesday 6 ST. PHOTIOS, Patriarch of Constantinople
- [Saturday 10 1<sup>st</sup> Saturday of Souls \(\*with Kollyva\*\) - \[ST. HARALAMBOS / RELICS\\\*\]\(#\)](#)
- Sunday 11 Judgment Sunday (Meatfare Sunday)**
- Saturday 17 2<sup>nd</sup> Saturday of Souls (*with Kollyva*)
- Sunday 18 Forgiveness Sunday - [Godparents' Sunday](#)**
- [Sunday 18 Forgiveness Vespers - Time TBA](#)
- Monday 19 Office of the Great Compline @6:30pm [Lent Begins](#)
- Wednesday 21 Pre-Sanctified Gifts Liturgy @6:30pm
- Friday 23 1<sup>st</sup> Salutations @6:30pm
- Saturday 24 3<sup>rd</sup> Saturday of Souls (*with Kollyva*) [ST. THEODORE *commemorated*]
- Sunday 25 Sunday of Orthodoxy**
- Sundays:** Orthros begins @ 8:45AM & Divine Liturgy @ 10AM  
**Weekdays:** Orthros begins @ 8AM & Divine Liturgy @ 9:15AM  
[\(We have this saint's Relics at our Saint Andrew Reliquary\)\\*](#)

# ΙΕΡΕΣ ΑΚΟΛΟΥΘΙΕΣ

## ΙΑΝΟΥΑΡΙΟΣ 2018

Δευτέρα	1	Η ΚΑΤΑ ΣΑΡΚΑ ΠΕΡΙΤΟΜΗ ΤΟΥ ΧΡΙΣΤΟΥ, ΒΑΣΙΛΕΙΟΥ ΑΡΧΙΕΠΙΣΚΟΠΟΥ ΚΑΙΣΑΡΕΙΑΣ
Παρασκευή	5	Προεόρτια τῶν Φώτων - ΘΕΟΠΕΜΠΤΟΥ & ΘΕΩΝΑ ΤΩΝ ΜΑΡΤΥΡΩΝ ( <i>Νηστεία</i> ) – Όρθρος, Μέγα Εσπερινό, Θεία Λειτουργία του Αγίου Βασιλείου & Ακολουθία του Αγιασμού
Σαββάτο	6	ΤΑ ΑΓΙΑ ΘΕΟΦΑΝΕΙΑ ΤΟΥ GEORGE ΚΟΚΚΙΝΟΣ ΣΩΤΗΡΟΣ ΗΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ & ΜΕΓΑΣ ΑΓΙΑΣΜΟΣ
<b>Κυριακή</b>	<b>7</b>	<b>Η ΣΥΝΑΞΙΣ ΤΟΥ ΠΡΟΔΡΟΜΟΥ ΚΑΙ ΒΑΠΤΙΣΤΟΥ</b>
<b>Κυριακή</b>	<b>14</b>	<b>Απόδοσις τῶν Αγίων Θεοφανείων</b>
Τετάρτη	17	+ΑΝΤΩΝΙΟΥ ΤΟΥ ΜΕΓΑΛΟΥ
Πέμπτη	18	+ΑΘΑΝΑΣΙΟΥ ΤΟΥ ΚΥΡΙΛΛΟΥ ΑΡΧΙΕΠΙΣΚΟΠΩΝ ΑΛΕΞΑΝΔΡΕΙΑΣ
Σαββάτο	20	+ΕΥΘΥΜΙΟΥ ΟΣΙΟΥ ΤΟΥ ΜΕΓΑΛΟΥ
<b>Κυριακή</b>	<b>21</b>	<b>ΙΕ΄ Του Λουκά</b>
<b>Κυριακή</b>	<b>28</b>	<b>ΙΣΤ΄ Λουκά -Τελώνου καὶ Φαρισαίου (Αρχάς Τριωδίου) Πρόγραμμα των Τριών Ιεραρχών</b>
Τρίτη	30	ΤΩΝ ΤΡΙΩΝ ΙΕΡΑΡΧΩΝ +Μέγα Βασίλειος, +Γρηγόριος ο Θεολόγος & + Ιωάννης Χρυσόστομος

## ΦΕΒΡΟΥΑΡΙΟΣ

	Πέμπτη	1	ΤΡΥΦΩΝ ΜΑΡΤΥΣ*
<b>Παρασκευή</b>		2	Η ΥΠΑΠΑΝΤΗ ΤΟΥ ΧΡΙΣΤΟΥ
<b>Κυριακή</b>		4	<b>ΙΖ΄ Λουκά (τοῦ Ασώτου)</b>
		6	+ΦΩΤΙΟΥ ΤΟΥ ΜΕΓΑΛΟΥ
Σαββάτο	10	Α΄ Ψυχοσάββατον (με κόλλυβα) +ΧΑΡΑΛΑΜΠΟΣ ΙΕΡΟΜΑΡΤΥΡΑ ΤΟΥ ΘΑΥΜΑΤΟΥΡΓΟΥ*	
<b>Κυριακή</b>	11	<b>Κυριακή τῆς Ἀπόκρεω</b>	
Σάββατο	17	Β΄ Ψυχοσάββατον (με κόλλυβα)	
<b>Κυριακή</b>	18	<b>Κυριακή τῆς Τυροφάγου –Κυριακή των Νονού και Νονάς</b>	
<b>Κυριακή</b>	18	<b>Μέγας Εσπερινός ώρα θα ανακοινωθεί</b>	
Δευτέρα	19	Ακολουθία Μέγα Απόδειπνων <u>ώρα</u> 6.30μμ <i>Νηστεία</i>	
Τετάρτη	21	Προαγιασμένη Λειτουργία <u>ώρα</u> 6.30μμ	
Παρασκευή	23	Α΄ Χαιρετισμοί - <u>ώρα</u> 6.30μμ	
Σάββατο	24	Γ΄ Ψυχοσάββατον(με κόλλυβα) [+ΑΓΙΟΥ ΘΕΟΔΩΡΟΥ]	
<b>Κυριακή</b>	25	<b>Κυριακή Α΄ τῶν Νηστειῶν (τῆς Ὁρθοδοξίας)</b>	

Την **Κυριακή** – Όρθρος - ώρα 8.45πμ & Θεία Λειτουργία - ώρα 10πμ  
Τις **καθημερινές** – Όρθρος - ώρα 8πμ & Θεία Λειτουργία - ώρα 9.15πμ  
(*Εχουμε τα Λείψανα του Αγίου στην Λειψανοθήκη της εκκλησία μας*)\*

## What Are You Chasing After?

Friends in Christ, the Bible tells us “do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more important than food, and the body more important than clothes?” Matthew 6:25 (NIV)

Here is a little story to help us keep perspective on our pursuits in life.

An American investment banker was vacationing in a small village in Greece. While walking near a pier he observed a small boat with just one fisherman. Inside the boat with the village fisherman were several yellow-fin tuna. The American complimented the man on the quality of his fish and asked how long it took to catch them. "Only a little while," replied the fisherman.

The American then asked why he didn't stay out longer and catch more fish. The man said he had enough to support his family's immediate needs. The American then asked, "But what do you do with the rest of your time?" The fisherman responded, "I sleep late, fish a little, play with my children, take an afternoon nap with my wife, Maria, stroll into the village each evening where I relax and play guitar with my friends. I have a full and busy life."



The American scoffed, "You should spend more time fishing and with the proceeds, buy a bigger boat and with the proceeds generated from the bigger boat buy a fleet of boats. Instead of selling your fish to a middleman, you could sell directly to a processor. You could eventually open your own cannery. You would control the product, processing and distribution. You could leave this small village and move to a big city where you could run your expanding enterprise."

The village fisherman asked, "But how long will this take?" The American replied, "15 to 20 years!" "But then what?" asked the fisherman. The American laughed and said, "That's the best part. You can sell your business and retire and move to a small coastal fishing village where you could sleep late, fish a little, play with your kids, take naps with your wife, stroll to the village in the evenings where you could relax and play guitar with your friends. You would have a full and busy life."

The village fisherman smiled at the American, quietly gathered his catch and walked away.

What are you chasing after in life? How (and with whom) you spend the bulk of

your time may reveal much about your priorities. Jesus said, "Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven, where moth and rust do not destroy, and where thieves do not break in and steal. For where your treasure is, there your heart will be also." (Matthew 6:19-21, NIV)

Each one of us must ask ourselves, "What kind of treasures am I building? Are these treasures temporary or will

they last forever? We must take a look at our lives and examine our priorities. Are you satisfied with your priorities? Are the investments you make in time and relationships in line with your priorities? And, are your priorities in synch with the teachings of the Lord, the Bible, and the teachings of His

Church? Take some time for self-examination look into your heart and pray that the Lord will enlighten your mind and heart to do all things for His glory.

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**ICON ON FRONT PAGE was commissioned by the Vagias Family**

**Written by Kataerina Tsigas Papaioanou**

**The Twelve Saints Whose Relics are depicted and are in our Reliquary are:**

**THE HOLY APOSTLE ANDREW THE FIRST-CALLED IS CELEBRATED 11/30**

**THE HOLY GREAT-MARTYR BARBARA IS CELEBRATED 12/4**

**SAINT JOHN THE BAPTIST IS CELEBRATED 1/7**

**SAINT TRYPHON of Phrygia IS CELEBRATED 2/1**

**SAINT THEODORE THE COMMANDER 2/8**

**THE PRIEST MARTYR HARALAMBOS IS CELEBRATED 2/23**

**SAINT THEODORE THE SANCTIFIED IS CELEBRATED 5/16**

**SAINT MARY MAGDALENE IS CELEBRATED 7/22**

**SAINT PARASKEVI IS CELEBRATED 7/26**

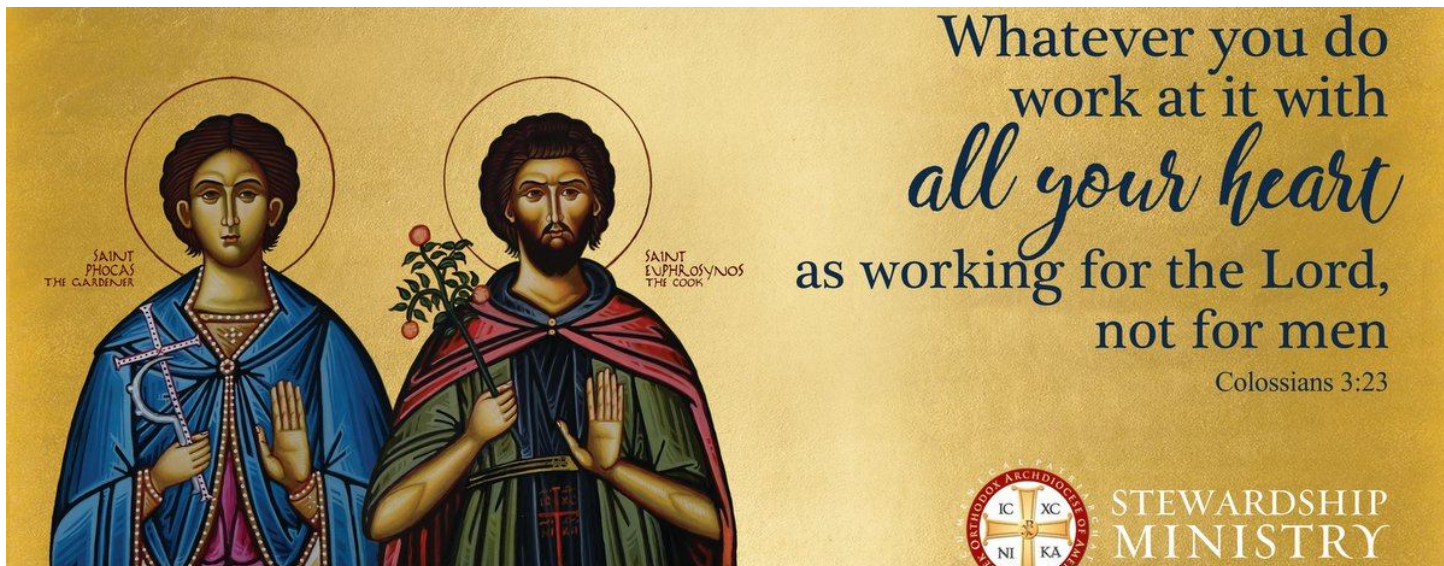
**THE HOLY AND GREAT MARTYR PANTELEIMON IS CELEBRATED 7/27**

**THE HIEROMARTYR PHOCAS, BISHOP OF SINOPE IS CELEBRATED 9/22**

**SAINT HIEROTHEOS IS CELEBRATED 10/4**

**UPPER CENTER: OUR LORD JESUS CHRIST**

**LOWER CENTER: SAINT LEONIDAS, SAINT XENIA, SAINT CORALIA**



## THE IMPORTANCE OF BEING A GOOD STEWARD

Last month, Father John very ably explained that **“whatever you do, work at it with all your heart, as working for the Lord, not for men...”** Colossians 3:23 He told us that, as a community, we worked with our heart. He showed us that, as parishioners, we volunteered and successfully grew our ministries – raising funds for charity; strengthening our youth programs; solidifying our non-profit status; and, further expanding our educational and philanthropic endeavors.

These are impressive accomplishments. I asked myself, how is it that we are able to achieve these many varied and positive results? How is it that our church community is so successful? Could the answer be simple? Is it because the community of St. Andrew’s understands the importance of being a good steward? And, if so many in our community do understand, what do they know that I don’t?

In order to answer this fundamental question, I turned to the Bible. I reviewed the source of the **“whatever you do, work at it with all your heart”** passage in Colossians in order to understand what Father John was trying to tell me. The answer, it seems, is hidden in plain sight.

According to Colossians, we work with our hearts for the Lord “knowing that from the Lord, you will receive the reward of the inheritance” Colossians 3:23. What reward? What inheritance? Although it seemed straightforward, the answer was more complicated and nuanced than my cursory reading revealed. In order to understand, I looked to St. John Chrysostom for guidance. St. John Chrysostom tells us in his homily on Colossians, Verse 23, that we work with our hearts for the Lord – with good will and freedom of choice – and that our reward is the Lord.

It makes sense, after all. Christ was crucified for us. He sacrificed everything for us so that the Word of God could spread throughout His world. He asks nothing of us. Rather, he merely hopes that we love Him as He loves us. I think we can do that, or, at least, we can try. How? We can take care of His Church. We can treat it with grace, love and respect. We are His stewards and as His stewards, we bear this responsibility. Without stewards, a perfect Church in an imperfect world cannot survive.

As our community has shown time and again, our labors will continue to prove successful. I have

been a member of this Church since Father Tsigas christened me in 1964. We have come a long way since then. Back then, our tiny parish met on Sundays to worship our Lord in a rented Presbyterian Church on Blackwell Street in Dover. Today, we worship and commune in our own beautiful, Holy Church. We minister to the poor and the sick. We educate and enlighten our children. We come together on Sundays and holidays to pray. Our parents and grandparents worked to insure that we could continue to worship in our Church. Today we work for the future, knowing that the future belongs not to us, but to our children. By continuing to be good stewards we can insure their inheritance.

I finally understand why it is important to be a good steward. First, there is the ultimate reward of our Lord. Second, we owe it to Him. Finally, we owe it to ourselves and to our children. In my reading of the words of St. John Chrysostom, I came across the following quotation: "The bee is more honored than other animals, not because she labors, but because she labors for others." I am honored to be a member of the St. Andrew community. I am proud to be counted among a community who understands the importance of being a good steward.

*Submitted by Georgia Haglund*

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## HOUSE BLESSINGS

Fr. John Theodosion will begin the HOUSE BLESSINGS in our community on the **1<sup>st</sup> week in January 2018**. St. Andrew Parishioners will be notified of his pending visit. Please look for a "BLUE POST CARD" indicating date and time.

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

**NOTE: Please do not** offer Fr. John any food or snacks. Your hospitality is greatly appreciated, but unfortunately his time is very limited and will only delay his next visit.

*Rescheduling of missed appointments will be after Pascha. 973-584-0388*

## ΑΓΙΑΣΜΟΥΣ

Ο π. Ιωάννης Θεοδόσιου θα ξεκινήσει τις επίσκεψεις για αγιασμό στην κοινότητά μας την **1η εβδομάδα του Ιανουάριου του 2018**. Οι Ενορίτες θα ενημερωθούν για την εκκρεμούσα επίσκεψή του. Θα λάβετε μια ΜΠΛΕ ΚΑΡΤΑ που δείχνει την ημερομηνία και την ώρα.

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

**ΣΗΜΕΙΩΣΗ:** Παρακαλούμε μην προσφέρετε στον π. Ιωάννη φαγητό ούτε αναψυκτικά. Η φιλοξενία σας εκτιμάται πολύ, αλλά δυστυχώς ο χρόνος του είναι πολύ περιορισμένος και θα καθυστερήσει την επόμενη επίσκεψή του.

*Η αναδιάταξη των αναπάντητων συναντήσεων θα γίνει μετά το Πάσχα. 973-584-0388*



In the December 2017 Issue of the SAINT ANDREW FAMILY NEWS we ran in the article "GIVING GIFTS AT CHRISTMAS" in English. We are happy to be able to offer it to you in Greek below. (Adaptation by: Maria Kiritsis, HAS Teacher)

## ΧΑΡΙΖΟΝΤΑΣ ΔΩΡΑ ΤΑ ΧΡΙΣΤΟΥΓΕΝΝΑ

Υπό π. Ιωάννη Θεοδοσίου

Κάθε χρόνο καθώς πλησιάζει η εορτή της γεννήσεως του Κυρίου μας, σκεπτόμαστε τι δώρα θα κάνουμε στους συγγενείς και φίλους μας. Αυτό το έθιμο μας θυμίζει τους τρεις μάγους που έφεραν δώρα στον Κύριό μας μετά τη γέννησή Του. «1 *Αφού γεννήθηκε ο Ιησούς στη Βηθλεέμ της Ιουδαίας στις ημέρες του Ηρώδη του βασιλιά, αστρολόγοι από ανατολικά μέρη ήρθαν στην Ιερουσαλήμ, ... και ορίστε! το άστρο που είχαν δει όταν ήταν στην ανατολή+πήγαινε μπροστά τους, ώπου στάθηκε πάνω από εκεί που ήταν το παιδάκι.*<sup>10</sup> *Μόλις είδαν το άστρο, χάρηκαν πάρα πολύ.* 11 *Και όταν μπήκαν στο σπίτι, είδαν το παιδάκι με τη Μαρία τη μητέρα του, και πέφτοντας κάτω το προσκύνησαν. Άνοιξαν επίσης τους θησαυρούς τους και του πρόσφεραν δώρα: χρυσάφι και λιβάني και σμύρνα.* « (Ματθαίος 2).

Ήξεραν ότι αυτό το παιδί ήταν ιδιαίτερο, φανταστείτε πώς θα ένιωθαν την ώρα που Του πρόσφεραν τα δώρα τους.

Και εμείς φέτος θα προσεγγίσουμε τον Ιησού καθώς εισερχόμαστε στην περίοδο των Χριστουγέννων. Θα Τον συναντήσουμε με πάρα πολλούς τρόπους. Θα Τον δούμε στα απογοητευμένα πρόσωπα των ανθρώπων που ψωνίζουν και των απογοητευμένων υπαλλήλων των ταμείων καθώς περιφερόμαστε στα εμπορικά κέντρα προσπαθώντας να πάρουμε δώρα στους αγαπημένους μας. Θα Τον συναντήσουμε καθώς θα περπατάμε στους δρόμους της πόλης και θα βλέπουμε τους φτωχούς και τους άστεγους. Θα Τον δούμε επίσης στα πρόσωπα των μοναχικών ανθρώπων που δεν έχουν φίλους και συγγενείς.

Θα Τον συναντήσουμε στα πρόσωπα των παιδιών και των μεγάλων που τραγουδούν ωραία Χριστουγεννιάτικα τραγούδια. Θα Τον συναντήσουμε στα ευαγγελικά αναγνώσματα που περιγράφουν την έλευση του Κυρίου μας στη γη για τη σωτηρία μας. Τέλος, θα Τον συναντήσουμε προσωπικά όταν λάβουμε το πολύτιμο σώμα και αίμα Του κατά την λειτουργία των Χριστουγέννων.

Πως θα είναι η συμπεριφορά μας όταν συναντήσουμε τον Χριστό σε όλες αυτές τις περιστάσεις; Θα Τον πλησιάσουμε με ανυπομονησία όπως πλησιάζουμε τους άλλους αγοραστές στο εμπορικό κέντρο; Θα Τον αγνοήσουμε όπως αγνοούμε τους άστεγους και τους μοναχικούς στην πολυάσχολη καθημερινότητά μας; Ελπίζω πως όχι. Ελπίζω η διάθεσή μας να είναι χαρούμενη, ειρηνική και με αγάπη για τον γείτονά μας καθώς θα φροντίζουμε όλες μας τις εργασίες κατά τη διάρκεια των εορτών.

Καθώς θαυμάζουμε όσους τραγουδούν τα κάλαντα και χαιρόμαστε ακούγοντάς τους, πρέπει να προσευχόμαστε στον Θεό να μαλακώσει και τις καρδιές μας, οι οποίες έχουν σκληρύνει από τους ξέφρενους ρυθμούς της ζωής που ζούμε. Οι ζωές μας γίνονται τόσο πολυάσχολες που δυσκολευόμαστε να βρούμε καιρό για προσευχή, να διαβάσουμε τη Βίβλο ή να ασχοληθούμε με φιλανθρωπικό έργο. Φαίνεται ότι κατά βάθος υπάρχει κάτι πολύ ιδιαίτερο αυτή την εποχή του χρόνου, αλλά δυσκολευόμαστε να το εκτιμήσουμε. Ίσως ακόμη να ρίχνουμε το φταιξιμο στην κοινωνία που συνεχώς εμπορεύεται και κοσμικοποιεί τα Χριστούγεννα, αλλά δεν κατηγορούμε κανέναν

άλλο. Πρέπει να καταλάβουμε πως όλες οι «υποχρεώσεις» μας (ακριβά δώρα, εορτασμοί, πολυτελείς στολισμοί, κλπ.), εμείς οι ίδιοι τις επιβάλλουμε στον εαυτό μας. Και βέβαια είναι ένα μέρος των εορτών, αλλά δεν είναι και τόσο σημαντικές στην πραγματικότητα. Τις συνεχίζουμε σαν να είναι σημαντικές. Όμως πολλές από αυτές αποσπούν την προσοχή μας. Όχι ότι είναι κακές αλλά το να δίνουμε τόση σημασία σε αυτές εις βάρος της πνευματικής μας εμπειρίας της άγιας αυτής εποχής, είναι το πρόβλημα.

Στρέφω την προσοχή σας ξανά στους τρεις μάγους. Έφεραν ως δώρα στον Κύριο όχι μόνο λιβάνι, χρυσό και σμύρνα, αλλά προσέφεραν και τη ζωή τους, την καρδιά και την ψυχή τους. Το παράδειγμα της αγάπης τους είναι ένα θαυμάσιο παράδειγμα να μιμηθούμε καθώς αγωνιζόμαστε ενάντια στις κοσμικές προκλήσεις που αντιμετωπίζουμε αυτή την άγια περίοδο. Όταν

συναντούμε τους άστεγους, τους μοναχικούς, τους ασθενείς, τους απογοητευμένους αγοραστές, και αυτούς που ψάλλουν τα κάλαντα, θα τους αγαπούμε όπως οι τρεις μάγοι αγάπησαν και τίμησαν το βρέφος Ιησού; Ή θα επιτρέψουμε το άγχος και την απογοήτευσή μας να μας κυριεύσουν; Προσεύχομαι όταν συναντούμε τον Χριστό αυτή την εορταστική περίοδο, να πλησιάσουμε γονατιστοί με την καρδιά μας και να Του προσφέρουμε τις ζωές μας, την καρδιά μας και τη ψυχή μας. Τότε ίσως να είναι «άγια εποχή».

Φίλοι και φίλες μου, θυμηθείτε ότι αυτή η άγια εποχή αφορά τη γέννηση του Κυρίου μας, και ο καλύτερος τρόπος να ζήσουμε το πνεύμα των Χριστουγέννων είναι να συμμετέχουμε στις λειτουργίες της Εκκλησίας και να δείχνουμε αγάπη, υπομονή και καλωσύνη σε όσους συναντούμε αυτή την εορταστική περίοδο.



## **GYRO & SOUVLAKI TAKE OUT**

**Saturday**  
**January 20<sup>th</sup>**

*Please contact the office or Petra Knox  
if you are able to help on that day.*





## JOY NEWS

We, the JOY Group, hope everyone had a BLESSED Christmas and a Happy New Year! We welcome 2018 with open hearts and hope to keep on keeping on with JOY.

We closed out our year with our annual trip to Merry Heart Senior Center. This is always one of the highlights of the year. The children prepared for this trip by baking koulourakia and decorating cards and gifts for the elderly. We arrived at Merry Heart on that snowy Saturday (December 9th) with a large group of children to spread Christmas cheer to all who were in attendance. The children wore deer antler headbands and sang their hearts out to songs that everyone knows and loves. We then distributed gifts and koulourakia to the elderly. We even taught them how to say Merry Christmas in Greek!!!! (Kala Xristougenna)

In the month of December we spoke about giving and service. We told the children that caroling at Merry Heart is part of our service as Junior Orthodox Youth (JOY). We also tasked them to do one kind thing each day in the month of December and to try and carry that forward into the new year.

2018 brings us into a new calendar year, and we have lots of fun and activities planned. We have a Rock Painting activity and Prosforo making at St. Andrew's on January 20<sup>th</sup>. Hope to see everyone there!



**DO YOU HAVE A CHILD IN GRADES K-6?** Yes? Then consider joining JOY. JOY (Junior Orthodox Youth) is a fellowship group for these ages. We have one meeting per month and one activity per month. The group is split into 2 – The junior JOY is grades K-2, and the senior JOY is grades 3-6. Junior JOY is run by Lynn Axiotes and Senior JOY is run by Harriet Karkanias. Meetings are held on Sundays after Sunday School and Liturgy (12:15pm-1pm) - child only, no parents. Activities are typically held on Saturdays once a month from 4pm-6pm (unless otherwise noted). Our calendar of activities is posted in the Social Hall on our JOY Bulletin Board. Take a peek when you are at coffee hour!



For more information on JOY or any of our upcoming events/activities, please contact Harriet Karkanias ([harriet.karkanias@gmail.com](mailto:harriet.karkanias@gmail.com)) or Lynn Axiotes ([laxiotes@yahoo.com](mailto:laxiotes@yahoo.com)).

## MARDI GRAS CELEBRATION

*Αποκριάτικο Γλέντι 2018*

Hosted by the St. Andrew PIA

Saturday, February 10<sup>th</sup>

*Join us to celebrate and enjoy an evening of entertainment, food, dancing, tricky tray & prizes!*

*The Knoll Country Club West  
12 Knoll Lane, Boonton, New Jersey*

*February 10, 2018 Saturday, at 5:00 p.m.*



# GOYA NEWS

On Friday, December 1<sup>st</sup> our GOYANS travelled to St. Nicholas in Wyckoff, NJ and joined 150 GOYANS from 6 churches in making sandwiches and health kits for the Bridges Outreach Program followed by a Lenten dinner, religious retreat and fellowship over Lenten dessert.



The next morning on Saturday December 2<sup>nd</sup>, three of our senior GOYANS, Charles Donati, Cassandra Ibrahim and Nicki Pappas went on the Bridges Run to deliver the

sandwiches and offer hot chocolate and soup to the homeless on MLK Boulevard in downtown Newark, NJ and then delivered the health kits to the YMCA where some homeless families live.



# GOYA NEWS



The GOYAs brought some Christmas spirit and joy to the shut-ins of our St. Andrew community on Saturday December 2<sup>nd</sup>. They sang Christmas carols in English and Greek and offered them hand-knitted blankets. Joy to the World!!



**Upcoming GOYA Events:**  
***Volleyball & Basketball Tournament to be rescheduled***

Dec. 16<sup>th</sup> - St. Basil Open House & Pageant

Dec. 28<sup>th</sup> - Christmas Dance @ Roseland

Jan. 19<sup>th</sup> - Ice skating @ Aspen Ice

Jan. 25<sup>th</sup> – Meeting @6:30pm

Feb. 2-3<sup>rd</sup> - Overnight Lock-In/Retreat

Feb. 4<sup>th</sup> - “Souper Bowl” Collection for IOCC

**Sights & Sounds Literature  
due January 14th**

# **ELECTIONS FOR PARISH COUNCIL WERE HELD ON DECEMBER 3, 2017**

All Parish Council members must be Greek Orthodox and in good standing with St. Andrew for one year prior to the elections in order to run for the Board on the Parish Council. Once elected they must take the following oath:

*"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 constitutional charter, discipline and regulations of the Greek Orthodox Archdiocese of America, and that I will faithfully and sincerely uphold the duties and obligations required of a member of the Parish Council. So help me God."*

On the 4<sup>th</sup> Tuesday of most months Parish Council members meet to consider, discuss and decide on matters pertaining to our community. Regular attendance to Divine Liturgy and monthly meetings is required.

We'd like to take this opportunity to thank our returning Parish Council members for their hard work over the past years and welcome our four re-elected Parish Council members and the two newly elected who will serve in 2018-2019-2020. Again, our thanks for their commitment to the community of St. Andrew. We look forward to your many contributions in the New Year.

## **Eleni Constantinides**

Eleni nee Kalli, migrated to the United States from Cyprus in 1974. She met her husband Marios Constantinides in Astoria, New York during the difficult days, which followed the Turkish invasion and occupation of their homeland.

Eleni is a graduate of Sorbonne University, Paris, France.

She and her husband Marios moved to Morris County from Queens, NY and have been active parishioners of Saint Andrew Greek Orthodox Church for more than 25 years.

Her children, Anastasia, a teacher, Katerina, a hairdresser and Christina, a doctor, attended Saint Andrew Sunday school, Greek School, Goya and Greek folk dancing.

Until recently Eleni worked for an engineering/construction company as a business manager. She is currently enjoying spending time with her husband and their five grandchildren, Alexie, Parker, Adelyn, Xander and Walker.

Eleni joined the Saint Andrew Philoptochos soon after she moved to Morris County and served as chapter president for three terms. She is currently serving as the First Vice President. She feels very grateful to several Philoptochos women who embraced her and became her mentors. Two of those women are Betty Kelly and Froso Patton, of blessed memory.

Eleni serves on the Metropolis Philoptochos board as First Vice President and Social Services Chair. She also serves on several committees on the National Philoptochos board. She does this with professionalism and integrity. She feels blessed and is honored to be able to serve her church and her faith in this manner.

Volunteerism is Eleni's passion and helping the needy and those less fortunate is something that she strongly believes in.



### **Peter (Panayiotis) Geannakopoulos**

Peter Geannakopoulos was born in Sparti, Greece and moved to the US when he was 22 years old. He is a graduate of NJIT in Chemical Engineering and was a Project Manager at Novartis Pharmaceuticals in East Hanover, where he managed multi-million dollar projects, until his retirement in July, 2015.

Peter has been married to his wife, Alexis, a retired ESL teacher, for 38 years. They have two children, twins, Katrina and Christopher. Katrina is a high school Guidance Counselor, married, and Christopher is a Sales and Marketing rep for a major company. They recently welcomed their first grandchild, Alexa, in November, 2016.

When not at St. Andrew's, Peter divides his time between Stanhope and his townhouse in Wall, where he loves to cook and entertain family and friends. Peter especially loves spending time with his new granddaughter, Alexa, and watching her milestones each month.

Peter has been a member of St. Andrews for approximately 26 years, and a Parish Council member for 15. He is honored to have been part of the St Andrew's Community Center Project, where his job was to manage and oversee the development and construction from start to finish. Currently, Peter oversees St. Andrew's maintenance related projects and upgrades.

Peter is grateful for the opportunity to serve the St. Andrew's Community and hopes to continue in the years to come.



### **Nikolas Karkanias**



Nik was born in NJ to Greek immigrant parents Maria and Basil (Vasilios) and was raised in Irvington, NJ. In 2003 he married Harriet Giannakopoulos and together they have four children (Barbara, Elisabeth, Loukas, and Lazarus). Nik and his family reside in Lake Hiawatha, NJ. God, family, and culture are most important to Nik and drive how he spends his time. He enjoys Church services, reading Orthodox Christian texts, loving his family, learning and practicing Hellenic Culture and our Orthodox Christian Faith.

He has many hobbies and interests which can benefit the community including: Amateur Radio, Photography, Videography, Electronic Music, Technology (e.g., computers/websites), History/Folk History (e.g., Greek History, Arts, Dance, Genealogy), Travel, Camping, Martial Arts, and Emergency Management (i.e., volunteers with Parsippany-Troy Hills Office of Emergency Management).

Professionally, Nik received his B.S. in biochemistry at Rutgers University and his Ph.D. in neuroscience at the University of Florida. Nik has diverse experiences from roles in research, legal, medical education, and medical affairs at several companies over 17 years. Nik worked as a medical science liaison in various therapeutic areas, as a scientific advisor for a patent law firm, in risk management and compliance for promotional and non-promotional functions, and led franchise operations and communications for medical affairs teams. Nik works in the Pharmaceutical industry where he is the Senior Director, Field Based Medical Lead for one of the business units of Pfizer Inc.

Nik plans to use his work experience, personal interests, and volunteer experiences to engage and help the St. Andrew's community.



### **Holly Marin**



Holly is an active member of St. Andrew. She was chrismated into the Greek Orthodox faith in 2003 and was organist for the choir for several years before joining the Parish Council. She has served on the Board as

Recording Secretary and Assistant Treasurer and has co-chaired a number of fundraising events, including several Gyro Saturdays and the British Invasion Tribute dinner/dance. She has served on the Stewardship Committee and is a member of St. Andrew Philoptochos. Holly regularly helps with the Faith Kitchen Ministry and is a past Board Member of the Somerset County United Way.

Holly has participated in programs with the Archdiocese, including Clergy/Laity meetings and assists with the preparation of the annual Budget & Fair Share. She staffs the Treasury office for many events, including Festival weekends. She is attentive to detail and is proactive in helping streamline financial practices and communications.

A graduate of Temple University, Holly was a Production Manager for the Opera Company of Philadelphia, an assistant to Luciano Pavarotti for his annual voice competition, and also worked in the Management Office of the George Street Playhouse in New Brunswick, N.J. post-graduation. To use some of her theater talents, she has worked with the GOYA in preparation for Sights & Sounds and has been involved with the St. Andrew Summer Camp Program.

Holly is a Senior Manager with Sogeti USA and is currently based at Johnson & Johnson in Raritan, N.J. She manages a large portfolio of Health Care Compliance & Privacy projects with a focus on delivery management to IT specializing in Process Excellence and Internal Communications. Holly holds Certified Project Management Professional (PMP) and Certified Scrum Master (CSM) designations.

Holly resides in Hillsborough, N.J., with her husband (Keith) and their 4 labradoodles (Annie, Lucy, Emma & Jackson).

### **Herbert Schuster**

Herb converted to Orthodoxy with the guidance of Fr. George Mamangakis of the Saints Constantine & Helen Greek Orthodox Church. He has been involved with teaching religious education classes at St. Andrew and currently is a member of the St. Andrew Parish Council.

He is the father of Kristiana and Stefan and husband of Maro.

He is a retired research medicinal chemist from Novartis as well as a retired Adjunkt Professor of chemistry at both FDU in Madison and Simmons College in Boston. He earned his BS in chemistry from the University of Massachusetts in Amherst, Mass., his MS in chemistry from the University of Colorado in Boulder, and his PhD in chemistry from Rutgers in Newark. His current passion is to grow in the knowledge of God and to deepen his understanding of the Patristic Tradition.



## Maro Nicolaou Schuster

Maro has been an active member of the St. Andrew Community for over 25 years. Maro received her Bachelor of Science Degree in Biology from Fairleigh Dickinson University. Maro currently works at PDS Life Sciences as a Sr. Vice President of Business Development.

As a member of the St. Andrew Church Maro gave her time and talents to help the St. Andrew Community. Maro has been successfully involved with religious education, where she teaches the 6th grade, acted as an GOYA advisor, been a member of the Parish Council, and is currently a member of the Philoptochos, where she has functioned in the various leadership positions of Treasurer, VP and President.

Maro is on the board of directors for the Cyprus Children's Fund. She was a Greek School Teacher for over 10 years.

Maro has been there for the needs of the St. Andrew community and can be counted on in any Church function to make it a successful effort. She truly recognizes that the Church is the body of Christ and she responds lovingly to all of its needs.



# Hellenic Evening School

Modern Greek Language. Beginner & Intermediate Levels

will start on **January 23** and run consecutively through **March 27, 2018**

**Tuesday nights 7:00-9:00pm**

**SUBJECT TO MINIMUM REGISTRATION OF 4 STUDENTS AND A MAXIMUM OF 8**

**Registration is open to Ages 15 and up**

**TUITION IS \$300 IS DUE AT REGISTRATION**

Contact Salomi Massaras : (973) 262-2091 or e-mail [salomi@optonline.net](mailto:salomi@optonline.net)

or the church office: (973)584-0388 or e-mail [info@standrewgonj.org](mailto:info@standrewgonj.org)

**Ελληνικό Βραδινό Σχολείο Αγίου Ανδρέα**



## **THREE HOLY HIERARCHS & GREEK LETTERS DAY**

After Divine Liturgy

**Sunday, January 28, 2018**

The Hellenic Afternoon School

will present their

“Three Hierarchs Program”

## NAVAGATING THROUGH YOUR TEEN YEARS: PEER PRESSURE

**Q: I don't want to give in when my friends want me to do stuff I know I shouldn't, but I don't know how to tell them I don't want to?**

A: First, lower the importance of their approval by raising your understanding of God's love for you. Second, be clear within yourself about what you believe and what you do and don't want to do. Lastly, be ready to say "no" by preparing ahead of time. In your head, have a script for the next time you're pressured to do something you know is wrong. Some short, easy phrases to remember are: no thanks, I don't feel like it, it's not my thing, and when nothing else has worked, back off!

**Q: I have a really good friend, but she's always trying to convince me to do things, even when I say no. What should I do?**

A: When we make our decisions clear to our friends, they'll almost always respect us and stop pressuring us. Everyone knows it's not cool to pressure someone into do something they don't want to. Once in a while though, our friends don't respect us enough to stop. That's when it's time to face the fact that they're not really being our friends. Leaving a friendship can be really difficult, but we read in Psalm 1 that God blesses us in powerful ways when we leave bad influences behind.

### GET THE FACTS

**Peer pressure has a much greater impact on teen behavior than any other factor.** It's worth thinking about the role peer pressure plays in



your life, since it probably plays a bigger part in your decision making process than you think.

**Not all peer pressure is bad.** In fact, positive peer pressure is a great help. The only difference between negative and positive peer pressure is the outcome: the positive kind helps us do things that are good for us and others, while negative peer pressure pushes us into things that hurt us.

**Giving in to negative peer pressure makes people feel worse about themselves.** People often give in to negative peer pressure because they think they'll feel better by pleasing their friends, but it doesn't work that way. Standing up for yourself and doing what you feel is right is the real way to feel better about yourself.

### KNOW THE SIGNS

Wanting acceptance by one's peers is completely normal. Some people are easily influenced by peer pressure because their self-confidence is based on other people's

approval. Some signs that we might be too open to others' influence include the following:

- Low self-esteem or lack of confidence.
- Uncertainty about one's place within their group of friends.
- No personal interests outside of one's own peer group.
- A feeling of isolation from peers and/or family.
- Lack of real ties to friends.
- A feeling that friends could turn on you.

## THE CHURCH SPEAKS

Some religions teach that God created us to serve and love Him. Orthodox Christians believe the opposite: we were created so that God could love us. We are the "apple of His eye," the greatest of His creations. We read in Genesis that when God created heaven and earth, light and darkness, plants and creatures, He "saw that it was good," but when he created man and woman, "it was very good." What does that mean to us? When we really understand how much God loves us, we don't care so much about anyone else's approval or acceptance.

We're the most open to negative peer pressure when we forget how precious God has made each one of us to be. Jesus taught us that if we hear His words and put them into practice, we're building our life on a good, solid foundation (Luke 6:47).

**Martyrs point the way.** The history of the Church is full of martyrs who did the right thing in the face of powerful pressure to go down the wrong path. Our saints are our heroes, showing us how it's done. St. George, the Three Holy Youths, St. Demetrius, St. Christina and St. Marina are just a

few of the saints who, like you, faced enormous pressure, but drew on the strength of God to overcome adversity.

**One bad apple can spoil the whole bunch.** St. Paul didn't talk about apples, but he echoes this old saying when he writes: "Bad company corrupts good character" (1 Corinthians 15:33). While we need to work on our ability to say "no" even when it's hard to, we also need to be honest about the influence our friends have on us, and when necessary, distance ourselves from that influence.

**Community in Christ.** Resisting negative peer pressure is hard, especially when we are alone in our decision. While we may feel isolated from our friends, as Orthodox Christians, it's encouraging to know that salvation is granted through the Church, the community of believers. We are never really alone!

## INFO

If you or someone you know is having a hard time dealing with peer pressure—listen to your gut. If you feel uncomfortable with something that's going on, even if your friends don't, it means that something about the situation is wrong for you. Don't hesitate to talk to a friend, your parents, a school counselor, or your parish priest, especially if the situation seems dangerous.

## Online Resources

- Christian Resources for Teens:  
<http://www.surfinthespirit.com/teens/>

## Books:

- How to Say No and Keep Your Friends: Peer Pressure Reversal for Teens and Preteens by Sharon Scott, HRD press, 1997.
- Tough Problems, Real Solutions: A Q & A Book for Teens by Jim Burns, Ph.D., Servant Publications, 2002.

Find us on Facebook!

[www.facebook.com/GOYAMinistry](http://www.facebook.com/GOYAMinistry)

Greetings to my St. Andrew Family,

I would like to thank the St. Andrew Community for welcoming my husband, Dr. Nicholas Sauter and myself, Mary Michailidis with open arms. I wanted to contribute to the Family News because I wanted to share my experience as a new member of the community.



Nick and I were both born in other states, me in Stamford, CT and grew up in the Church of the Archangels and Nick in White Plains, NY and grew up in Holy Trinity New Rochelle, NY. My mother hails from Argos and my father from Kalamata. Nick's grandparents are from Sparta and Tripolis. Nick moved to NJ in 2004 and worked for Novartis. We met through friends/relatives in 2010 and lived a dual state life for 5 years before marrying in 2015. Nick worked in NJ and I worked in CT but once we got married I said I would move to NJ once I got a job. I am happy to say I am the proud principal now of Irvington High School who has also been the benefactor of items from the church's rummage sale. We have 5 grown children between the two of us from prior marriages. Panayiotis "Peter" Michailidis (25), Andreas "Andy" Michailidis (23), Peter Sauter (22), Hannah Sauter(20), and Samuel Sauter (17)

The truth is I was a "secret" worshipper since 2010. That is, as we navigated our long-distance relationship by alternating weekends, I would attend church on my Sundays in NJ but without being able to join the community fully. Also, it turned out that my Koumbari Jean and Vincent were members here having moved here from Garden City, NY.

The "first" person I met in the church was Cathy. I made my final move to NJ, moving truck and all, and I had many things to donate for the rummage sale. Cathy told me what to do when I pulled into

the parking lot with a car load of things...and then quickly introduced me to Ellen M. who she said oversees the Rummage Sale. Before you knew it, I was donating things from my CT life which I was clinging to as my last memories of my home and raising my sons. Since I was doing something worthwhile by donating the items, it took less of an emotional toll on me and my transition to my new life in NJ began.

One day so after the Rummage Sale and Gyro Sales. I told my husband that we had to join the church. I couldn't wait to be a member of St. Andrew. So, we did. Then in January of 2017 that Fr. John came to bless the house under my husband's watchful eye. When I got home, Nick couldn't stop talking about how nice it was to meet and talk to Fr. John. I clearly was very excited that my husband was enthusiastically speaking about the house blessing but also about Fr. John was so personable.

I then joined the Philoptochos with renewed enthusiasm having been a member in CT. Maria D. took me under her wing and explained not only all things Philoptochos but all things St. Andrew. It was so nice to have someone to talk to who some how understood what it was like to move into a community and not know anyone. Also, Maro S. and Betty K. also were not shy about getting to know me better and I think that was there way to get me to join a committee.

Then Petra K. and I would run into each other at the YMCA Morristown who would always keep me informed of all things St. Andrew. I learned quickly that she is one of the most dedicated and thorough people I have worked with in a church setting.

Since last year, my husband and I have met many people that he knew through work and didn't realize they belonged to St. Andrew.

This Fall I finally mustered up the courage to ask Alex Vlassis if I could join the choir. I felt the need to fill him in on my 35 years of singing in the choir in CT. He then took my name and e-mail immediately and this has been another one of my new joys. To be back singing in the choir with also very nice members who welcomed me without hesitation. Oh OK...maybe it took a quick "audition" after coffee hour that day in front of Alex, Reta, and Petra.

All kidding aside, if I knew that the people of St. Andrew were so kind we may have joined sooner. Yet deep down inside the timing of everything couldn't have been more perfect.

Wishing all my new friends and their families a Merry Christmas and a Happy, Healthy New Year.

Respectfully submitted by Mary Michaliadis

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## A SIMPLE RECIPE FOR VASILOPITA



### Ingredients

- 1 cup (2 sticks) unsalted butter
- 1 cup sugar
- 3 extra-large eggs
- Grated rind of 2 large oranges
- Grated rind of 2 large lemons
- 1/2 teaspoon crushed/powdered sour cherry pits (*Arabic mahleb, Greek makhlepi*)
- 2 teaspoons crushed/powdered gum mastic (*Arabic miski, Greek mastikha*)
- 4 cups flour
- 2 teaspoons baking powder
- 1/2 teaspoon salt
- 1/2 cup milk
- 1 egg yolk blended with 1 tablespoon milk
- sesame seeds
- blanched almonds
- a clean coin - a quarter will do nicely - wrapped in silver or gold foil

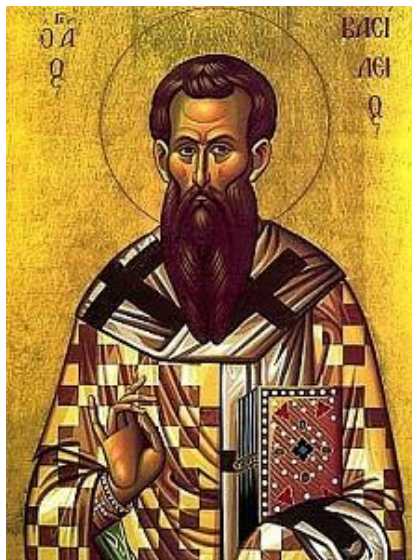
### Preparation

1. Preheat the oven to 350 degrees. Thickly butter a 10-inch round spring form pan.
2. In a large bowl of an electric mixer, cream the butter until it is light and fluffy. Beat in the sugar and beat until the mixture is light. Beat in the eggs, one at a time, beating well after each addition. Beat in the orange and lemon rinds, and the crushed/powdered sour cherry pits and gum mastic.
3. In a separate bowl, sift together three cups of the flour, the baking powder and salt.
4. With the mixer on low speed, gradually beat in the dry mixture alternately with the milk. The batter will be very thick. Using a wooden spoon, gradually blend in the remaining flour, beating well until completely smooth.
5. Spread the batter into the pan, press the coin into the dough until it is completely covered (don't let anyone see where you place it!), and then smooth the top. Brush the top evenly with the egg and milk mixture and sprinkle with sesame seeds. Gently press the blanched almonds into the top to make a Cross and spell out the date of the new year.
6. Bake for 45 minutes, until golden brown (if it browns too quickly, cover the top with aluminum foil). Cool in the pan for 15 minutes before removing from spring form and thoroughly cool before slicing.

# The Tradition of the Vasilopita

*From the DOWAMA St. Raphael Clergy Brotherhood:*

The tradition of baking and cutting a special "pita" (which can mean a loaf of bread, a cake, or even a pie) each year on January 1st is observed in honor of our holy father Basil the Great, archbishop of Caesarea in Cappodocia-- hence its name "Vasilopita" meaning "St. Basil's Bread." This tradition is observed in both parish churches and in the homes of the faithful. What is the meaning of this tradition and how did it begin?



jewelry to their rightful owners. After praying for a long time before the icons of our Master Christ and His All-Holy Mother, St. Basil had all the treasures baked into one huge pita. He then called all the townspeople to prayer at the cathedral, and, after Divine Liturgy, he blessed and cut the pita, giving a piece to each person. Miraculously, each owner received in his piece of Vasilopita his own valuables. They all joyfully returned home, giving thanks to God who had delivered them from abject poverty and to their good and holy bishop St. Basil the Great! In remembrance of that miracle wrought by God as a result of St. Basil's love and defense of his people, Orthodox Christians have observed the tradition of the Vasilopita each year on January 1st-- the date on which St. Basil reposed in the Lord in the year 379.

For centuries upon centuries, parents, grandparents and godparents have related the following to Orthodox children about St. Basil and the Vasilopita. One year, during a time of terrible famine, the emperor levied a sinfully excessive tax upon the people of Caesarea. The tax was such a heavy burden upon the already impoverished people that to avoid debtors' prison each family had to relinquish its few remaining coins and pieces of jewelry, including precious family heirlooms. Learning of this injustice upon his flock, St. Basil the Great, the archbishop of Caesarea, took up his bishop's staff and the book of the holy Gospels and came to his people's defense by fearlessly calling the emperor to repentance. By God's grace, the emperor did repent! He canceled the tax and instructed his tax collectors to turn over to St. Basil all of the chests containing the coins and jewelry which had been paid as taxes by the people of Caesarea. But now St. Basil was faced with the daunting and impossible task of returning these thousands of coins and pieces of

In some places the Vasilopita is prepared as a loaf of rich bread (like that used for Artoklasia), while in other places it takes the form of a spicy sheet cake (without frosting). But no matter what form a Vasilopita may take, they all have one thing in common-- each contains a single coin. After placing the bread dough or cake batter in the proper baking pan, the baker makes with the foil-wrapped coin the sign of the Cross over it, closes his/her eyes, and then secretly places it into the unbaked Vasilopita. After the Vasilopita is baked and cooled, it is blessed and cut following Divine Liturgy for the feast of St. Basil on January 1st.

## THERE'S NO NEW YEAR WITHOUT A NEW YOU

Where does the “Old Year” end and the “New Year” begin? Everyone knows that December 31 is the last day of the Old while January 1 is the first of the New. But is there really something “new”? Do you suddenly wake up to a day colored in purple or are the clouds orange so that the rain is orange juice? Or, do you look in the mirror and see a new you?



Probably very few of us will see anything different, anything new. We just don't know how to look for what might be new. We aren't even sure for what we should be looking. Life just seems to remain the same demanding struggle to get through each day. We might stand for hours in Time Square and await the descending ball of time that counts down the last seconds of the Old Year, only to enter the New Year's struggle to get safely home. What was it that we celebrated? Just the passing of time, the constant reminder of our mortality?

What if this can be a time for a genuine renewal? What if you could start a New Year “NEW”? Time is indifferent to who you are. Its function is to remind you that who are is borrowed. You never own yourself at all. People who cling tightly to their importance are deceiving themselves. In a way, it's a desperate grasping of a rope to escape mortality. But this is futility!

The Bible doesn't hesitate to reveal the truth about our condition in time. It's a small window of opportunity for each of us to make a very significant choice - to choose life! “I set before you life and death, blessing and cursing; therefore, choose life” (Deuteronomy 30:19). Ironically, choosing life means accepting death! Just as no

New Year can ever arrive without the passing of the Old Year, we too can never be New without the same Old person going asleep in the Old and awakening in the New.

Jesus tells Nicodemus “unless one is born again, he cannot see the kingdom of God” (John 3:3). Here we see the Old and the New. For many the New Year's simply seem the same Old Years. That's because WE never change! The new is what

you do with the time given. The year measure your life. It will always be the same time unless you change within it.

But what can you change about you? Orthodoxy has a wonderful way of helping you. Sin is the reality of our separation from God as a result of the gift of free will. Our condition of Sin continues to make our soul ill so that we sense its need for God. But Sin distorts the signs of this illness with natural needs. We thus strive for “things” to satisfy this yearning. Unfortunately, nothing can ever be enough because the cause of this need is not natural. As long as we continue to live from this context, we won't have any New Years.

The Fathers discerned this and made available to us a therapy. No one has to suddenly become a monk or a nun; rather, a simple exercise program was developed to bring healing to the soul. It is the acquiring of virtues. How simple can that be? It's like deciding to shed a few pounds by casually walking every day and being mindful of food choices! That's really what virtues are. What might some of these be? Restraint, meekness, steadfastness, patience, and silence are just a few within each of our reach.



Try to reflect on yourself for a moment. What dominates the way you live? Are you easily angered? Do you hear yourself constantly yelling, swearing, trying to get the most of things, even working hard to be number one in everything you do? Or, are you a complainer, one who gossips about everyone, who finds themselves spending enormous hours keeping up with every insignificant posting in Facebook? What owns your time? What shapes who you are each and every day?

If that's the same person who wakes up in 2018, why should you expect a New Year? I've heard people complain about the "hypocrites" who attend Church as a convenient way of excusing themselves from being there. It's also very convenient to just find God "everywhere" until you realize that these thoughts almost never seem to find God anywhere. Beautiful sunsets don't seem to get us moving from our place of viewing. There are special, concentrated Holy places and the Church is one of those. Despite its "old" problems, Church is always a place for renewal, for something New! Just as many of you go to an exercise program, a gym, so your soul needs the workout found in the Church. It is here that the Fathers can lead us through the exercise classes and programs that we need to develop virtues. By doing this, we become "new".

Take time to reflect about whom it is that has entered 2018. It won't ever be a new year without your renewal! So put on your sweats and give your soul a good workout by resolving to come to Church regularly, because you don't want to miss a single class! You might actually have a New Year!

Yours in Christ  
Herbert Schuster

SAVE THE DATES  
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**BIG GREEK FESTIVAL**  
**Summer 2018**  
**June 3-4-5**

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**The Jefferson Diner**





## Χρόνια Πολλά Happy New Year!

**New Year is always a good time** to get started all over again. It also provides a reaffirmation that we survived long enough to not only update our calendars but review our achievements and especially review how God has pulled us through tough spots and surprised us with gifts and/or unexpected blessings along our bumpy rock-strewn way! And I keep being amazed about how the impossible



becomes reality through Christ who strengthens us. Hopefully, there is something each of us can point out as a highlight of achievement as recognizing the subtle and sometimes powerful influence of the Holy Spirit in a phase of our daily life. For me, it's the fact that I'm still here as a matter of fact – breathing without wheezing - and walking without falling over to then struggle clumsily to get back on my feet – and still be able to laugh at myself without wailing with self-pity from time to time.

As I wrote the above, gardening came to mind in the form of a house plant someone gave me that “grows anywhere”. Somehow (and this is habitual with me) I take too much pity on plants that thrive on the light and warmth of heavenly sunshine of which my little place is sparse at best – and don't do anything “right” except to call them by name, the sound of which they don't understand being in tune with speechless wind and rustling neighbors. The same goes for seeds of flowers and trees that tend to grow straight up rather than bush out, becoming straggling and weak-rooted rather than downrightly beautiful. Without animals to nibble, incidentally trimming back their growth from time to time, struggling all alone (especially without support from close neighbors) they fall when challenged by heavy wind or eroding water. Discipline is good, especially when done God's way: with natural process in mind. They don't have brains to claim as a super rich asset – and that seems to serve them well (much more so than over

thinking how to be exactly “correct”) by following recipes concocted “just to be different”.

**Carrying the seed/plant analogy a little further**, I thought of how Jesus used it in His own way by parable – then the Holy Spirit through St Paul as exhorting the Thessalonians in Chapter 5:6-8 – *Be not deceived, God is not mocked; for whatever a man sows, so shall he reap*. Both obedience, along with sequence, and consequence provide immediate “rewards”.

Jesus found Himself in constant conflict with those who wanted to be absolutely right about letters of the law – rather than the *spirit* of the law. They were focused on what suited *their* agenda as “speakers for Jehovah God” rather than integrating principles woven into His wisdom with the needs of the ignorant people. Pharisees gloried in their power, exploiting it to their benefit, rather than guiding common Israelites along a healthier workable way of practicing their faith. They hogged power for themselves while claiming high position

rather than share inheritance as brothers and sisters with commonality together. They exploited the uneducated along with those especially poor and vulnerable to slavery by manipulating rules that were bound to enslave them even more deeply.

The Pharisees loved the law because of the way they could draw a line, separating “theirs” from those here and there – mimicking laws by foreign conquerors to exploit weakness for their own benefit, thus causing confusion. Jesus straightened them out by defining separation. He planted a critical seed of discernment: *Render unto Caesar that which is Caesar's and to God that which is God's.*

We are living in a day when Biblical wisdom is the *very last* (rather than everlasting) thing on anyone's mind to honor as most timely and altogether sacred. Words fly around like mosquitoes swarming a hot spotlight in darkness, or ravaging jungle beasts competing for position around a helplessly yielding carcass (the weakest of a challenged herd) while wildly and thoughtlessly devouring all their ugly teeth can claim as their personal belly-filler.

Surely we are better, as Christian-taught, than that – or at least surely God didn't sacrifice His beloved Son to teach His timeless and especially priceless wisdom – only to be cast aside as food for mindless

children, or worse yet – calculated distortion experts of His Truth.

Today is a day of reckoning – even as every day and year is – but especially now because so much is so glaring as moments of truth begging to be mined from the mess, before starting to build a crown of the jewels held so precious, bound to be deemed untouchable because of our dirty hands. I was going to say “minds” along with “hands” but, no, we cannot even begin to begin before cleaning our minds up first and all the words that proceed from them, weighing them one by one, whether ill or distorted by deeply private personal need.

**Be of good cheer:** God is not mocked. His words are everlasting; His words are Truth – and His promises carry - even to the ends of the earth - plus ends of the world within. Since He is eternal, one ending is refined to spell out a seed for the beginning of His next generation. May we be there to rejoice in His everlasting truly remarkable works that are seen as unspeakable when finally known for their glorious **Song Of Love!** **Love-luv:** a simple four-letter word turned toward three - with a single all-inclusive graceful sound to embrace His with Her indescribable presence, beauty and grace – Christ and Church: united in marriage – forever and ever!

**Our next luncheon will be January 16 at 11:30am, weather permitting**

Maryann Brinkley (973-442-3011) and Betty Kelly (973-704-0377)

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**SAVE THE NEW DATE:** *(RESCHEDULED FROM 1/20/18)*

## **SATURDAY, April 21<sup>st</sup>**

# **Greek Night**

*at the Saint Andrew Hall to benefit the Community Center*

- *Portion of proceeds will go to IOCC*
- *Greek Music • Greek Dancing • Greek Food • Greek Fun ...*

**Welcome!** I hope you had a Blessed Christmas and now is the time to focus on issues that will concern us in the New Year, 2018.

This month we will talk about **Drug Dependence** as it is a topic that is recently in the news both worldwide and especially being discussed in New Jersey. How would you know if your child has a dependence on drugs?

Let's focus first on what some of the signs are.

We make New Year resolutions, promises for this, and promises for that, but before we make promises, we must be educated in the fact that, at least with drug dependence, promises are easier said than done. If your child is dependent on drugs, do not just believe, "I will stop" and follow up on any suspicions.

Drug dependence is a need for a drug resulting from occasional or long-term use of that drug. Other ways we describe drug dependence are addiction, and substance abuse disorder. Drug dependence can be physical, psychological, or both.

In physical dependence, the body is drawn towards a specific drug and the body develops a tolerance for that specific drug. When the individual tries to stop, he/she experiences withdrawal. Alcohol, narcotics, barbiturates cause the strongest physical dependence.

In psychological drug dependence, individuals believe they need a drug to feel good and relate it to not being able to cope with personal problems. Psychoactive drugs then produce a psychological dependence.

People, and adolescents in particular, who have some degree of drug dependence usually have both physical and psychological dependence.



How can you recognize if your children have drug dependence? Well—it's not easy—they can hide it well, but there are signs of drug dependence.

If teens have two or more of these symptoms, it is likely that they may have a drug problem.

- Change in appearance
- Major changes in behavior
- Changes in friends
- Sudden mood changes
- Angry, aggressive, or resistant behavior
- Loss of memory and concentration
- Lying, cheating, and stealing
- Reduced energy and ambition
- Loss of interest in favorite activities or hobbies
- Borrowing money
- Trouble with the law
- Drop in performance at school including absences and tardiness
- Becoming angry when discussing drug use

Families are affected by drug dependence and it is important to get help for your teen instead of "Enabling". Enabling is trying to protect someone from the results of abusing drugs. Enabling behavior usually happens in an attempt to protect the family image, and in our Greek culture, traditionally and culturally, as Greeks, we have been known to be "enablers". Enabling often delays getting help for the drug user. If parents truly care, they would not be enablers.

Drug dependence cannot be cured, but individuals can recover from it. There are three main steps in recovery and they are *admitting the problem, detoxifying, and learning to live every day without drugs.*

Most schools have counselors, who can help the family, but traditionally among Greek families they

do not want the school to know there are problems although the school counselors know how important confidentiality is and they do abide by those ethics. All high schools in New Jersey now have substance abuse counselors who are trained to work with young teens and adolescents. There are counselors at community mental health centers that treat every patient confidentially and will direct your adolescent to treatment centers, support groups, and support groups for the family as well. We even see discussions about drug abuse from our NJ Governor, our President, our legislators, and even in community and church meetings. It is important to be informed.

Encouraging your teen to be a part of extra-curricular activities in school, sports, GOYA, etc., will keep them active even if they are receiving help for their drug problem. They need your encouragement during their recovery, not your lectures. There are toll-free hotlines that can give you more information.

If you suspect there is a problem, do not ignore it. What do you have to lose? Remember that Jesus is always there to give you strength to cope with what will come ahead.

With my husband Mike & son Nicholas, we wish you a Peaceful, Joyous, Healthy, and Happy New Year in 2018!

This month's Table Prayer Guide is from ***"Prayers for Special Occasions – The Priest's Service Book:***

***Prayer on the First Day of the Year***

*"O Lord our God, Who have placed times and seasons under Your own authority, Who, in your infinite compassion and goodness, have counted us worthy to enter a new year of Your loving kindness, bless it and keep us in peace."*

Feel free to e-mail me with your comments and suggestions for our "Parents' Corner" at: [alexproto@optonline.net](mailto:alexproto@optonline.net)

Have a great month! | **Alexandra Protopapas Med** | **Certified Teacher of the Handicapped & Social Sciences** Teacher at Educational Services Commission of Morris County, Parsippany Schools, St. Elizabeth's Academy in Convent Station, & Abundant Life Schools. |(Information, Teaching, Tutoring, Counseling, Homebound Instruction.)

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# HOLY WATER IN EASTERN CHRISTIANITY

Among Eastern Orthodox and Eastern-Rite Catholic Christians, holy water is used frequently in rites of blessing and exorcism, and the water for baptism is always sanctified with a special blessing.

Throughout the centuries, there have been many springs of water that have been believed by members of the Orthodox Church to be miraculous. Some still flow to this day, such as the one at Pochaev Lavra in Ukraine, and the Life-Giving Spring of the Theotokos in Constantinople (commemorated annually with the blessing of holy water on Bright Friday).

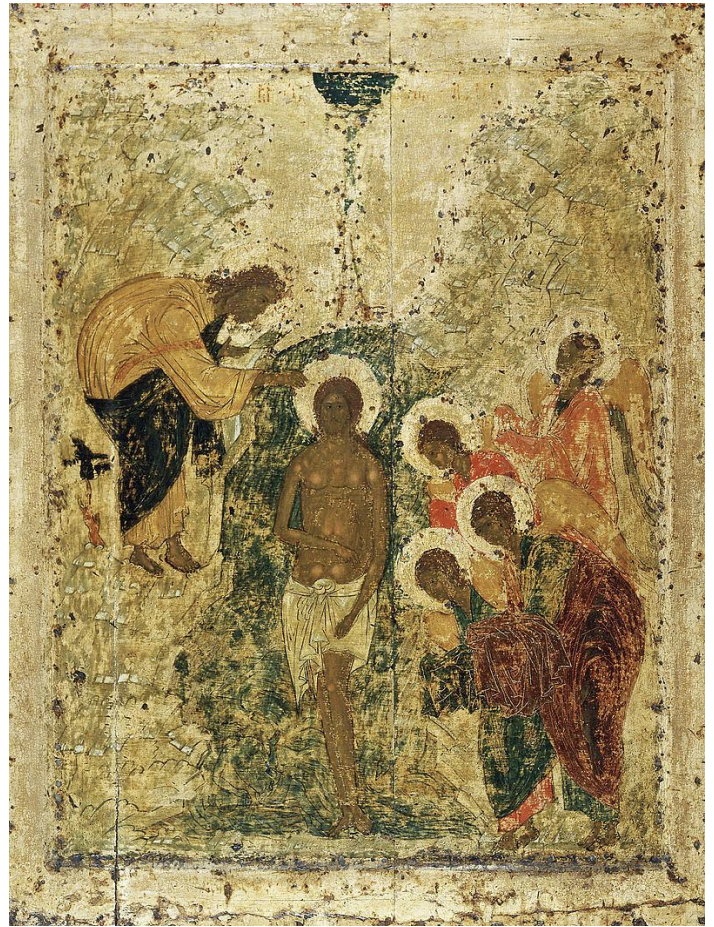
Although Eastern Orthodox do not normally bless themselves with holy water upon entering a church like Catholics do, a quantity of holy water is typically kept in a font placed in the narthex (entrance) of the church, where it is available for anyone who would like to take some of it home with them. It is customary for Orthodox to drink holy water, to use it in their cooking and to sprinkle their houses with it.

Often, when objects are blessed in the church (such as the palms on Palm Sunday, Icons or sacred vessels) the blessing is completed by a triple sprinkling with holy water using the words, "This (*name of item*) is blessed by the sprinkling of this holy water, in the name of the Father, and of the Son, and of the Holy Spirit."

Holy water is sometimes sprinkled on items or people when they are blessed outside of the church building, as part of the prayers of blessing. For instance, in Alaska, the fishing boats are sprinkled with holy water at the start of the fishing season as the priest prays for the crews' safety and success. Some Catholics also have a priest bless their cars or homes with holy water as a way of invoking God's blessing and protection.

## Blessings

Orthodox Christians most often bless themselves with holy water by drinking it. It is traditional to



keep a quantity of it at home, and many Orthodox Christians will drink a small amount daily with their morning prayers. It may also be used for informal blessings when no clergy are present. For example, parents might bless their children with holy water before they leave the house for school or play. It is not unusual for pious Orthodox Christians to put a little holy water in their food as they cook their meals. It is also often taken with prayer in times of distress or temptation.

There are two rites for blessing holy water: the **Great Blessing of Waters** which is held on the Feast of Theophany, and the **Lesser Blessing of Waters** which is conducted according to need during the rest of the year. Both forms are based upon the Rite of Baptism. Certain feast days call for the blessing of Holy Water as part of their liturgical observance.

The use of holy water is based on the Baptism of Jesus by John the Baptist in the River Jordan, and

the Orthodox interpretation of this event. In their view, John's baptism was a baptism of repentance, and the people came to have their sins washed away by the water. Since Jesus had no sin, but was God incarnate, his baptism had the effect not of washing away Jesus' sins, but of blessing the water, making it holy—and with it all of creation, so that it may be used fully for its original created purpose to be an instrument of life.

Jesus' baptism is commemorated in the Eastern Orthodox churches at the Feast of Theophany (literally "manifestation of God") on January 6 (for those Orthodox Christians who use the Julian Calendar, January 6 falls on the Gregorian Calendar date of January 19). At the Vespers of this feast, a font of holy water is typically blessed in the church, to provide holy water for the parish's use in the coming year. The next morning, after the Divine Liturgy a procession goes from the church to a nearby river, lake or other body of water, to bless that water as well. This represents the redemption of all creation as part of humanity's salvation.

In the following weeks, the priest typically visits the homes of the members of the parish and leads prayers of blessing for their families, homes (and even pets), sprinkling them with holy water. Again, this practice is meant to visibly represent God's sanctifying work in all parts of the people's lives

### **Great Blessing of Waters at Theophany**

On the Great Feast of Theophany, holy water is blessed twice: at the conclusion of the Divine Liturgy on the eve of the feast, and on morning of the feast itself. After processing to the place where the vessel of water is prepared to the singing of appropriate troparia (hymns) of the Theophany there are a group of Scripture readings (Isaiah 35:1-10, Isaiah 55:1-13, Isaiah 12:3-6, and 1 Corinthians 10:1-4), culminating in the baptism account from the Gospel of Saint Mark (1:9-11) followed by the Great Litany. This is sung just as at the beginning of the Divine Liturgy, but with the following additional petitions which make clear what is being

asked of God and what the use, purpose, and blessing of the water is believed to entail.

That these waters may be sanctified by the power, and effectual operation, and descent of the Holy Spirit, let us pray to the Lord.

That there may descend upon these waters the cleansing operation of the super-substantial Trinity, let us pray to the Lord.

That he will endue them with the grace of redemption, the blessing of Jordan, the might, and operation, and descent of the Holy Spirit, let us pray to the Lord.

That Satan may speedily be crushed under our feet, and that every evil counsel directed against us may be brought to naught, let us pray to the Lord.

That the Lord our God will free us from every attack and temptation of the enemy, and make us worthy of the good things which he hath promised, let us pray to the Lord.

That he will illumine us with the light of understanding and of piety, and with the descent of the Holy Spirit, let us pray to the Lord.

That the Lord our God will send down the blessing of Jordan, and sanctify these waters, let us pray to the Lord.

That this water may be unto the bestowing of sanctification; unto the remission of sins; unto the healing of soul and body; and unto every expedient service, let us pray to the Lord.

That this water may be a fountain welling forth unto life eternal, let us pray to the Lord.

That it may manifest itself effectual unto the averting of every machination of our foes, whether visible or invisible, let us pray to the Lord.

For those who shall draw of it and take of it unto the sanctification of their homes, let us pray to the Lord.

That it may be for the purification of the souls and bodies of all those who, with faith, shall draw and partake of it, let us pray to the Lord.

That he will graciously enable us to perfect sanctification by participation in these waters, through the invisible manifestation of the Holy Spirit, let us pray to the Lord.

Then, following a lengthy set of didactic prayers that expound on the nature of the feast and summarize salvation history, praising God's creation of and mastery over the elements, the priest makes the Sign of the Cross over the water with his hand and prays specifically for the blessing to be invoked upon it. At the climax of the service, he immerses the hand cross into the water three times in imitation of Christ's baptism to the singing of the festal troparion:

*When Thou wast baptized in the Jordan, O Lord,  
The worship of the Trinity was made manifest.  
For the voice of the Father bore witness to Thee,  
And called Thee His beloved Son.  
And the Spirit, in the form of a dove,  
Confirmed the truthfulness of His word.  
O Christ God, Who hast revealed Thyself,  
And hast enlightened the world, glory be to  
Thee!*

In Greek:

*Εν Ιορδάνη βαπτίζομένου Σου, Κύριε,  
Η της Τριάδος εφανέρωθη προσκύνησις.  
Του γαρ γεννήτορος η φωνή  
προσεμαρτύρει Σοι,  
αγαπητόν Σε Υιόν ονομάζουσα.  
Και το Πνεύμα εν είδει περιστεράς,  
Εβεβαίου του λόγου το ασφαλές.  
Ο επιφανής, Χριστέ, ο Θεός,  
Και τον κόσμον φωτίσας, δοξα Σοι*

The priest then blesses the entire church and congregation with the newly consecrated water. All come forward to be sprinkled over the head with the Theophany Water as the kiss the hand cross, and to drink some of it.

The priest will then set out to bless the homes of all of the faithful with Theophany Water. In large parishes, this process will take some time. However, the priest must bless all of the houses of the faithful before the beginning of Great Lent. In monasteries

the Hegumen (Superior) will bless the cells of all of the monks.

Orthodox Christianity teaches that the Great Blessing of Waters actually changes the nature of the water,<sup>[1]</sup> and that water so blessed is no longer corruptible, but remains fresh for many years.<sup>[1]</sup>

The Great Blessing of Waters is normally only blessed at this one time of the year; however, at the Consecration of a church, a Great Blessing of Waters will often precede the service.

## Lesser Blessing of Waters

The Lesser Blessing is called "lesser" not because it is shorter (in fact, it isn't), but because it does not have the same solemnity as the Great Blessing, and does not necessarily change the nature of the water.

While much is the same, the rite begins with Psalm 142 (LXX) and the hymns to the Theophany of the Great Blessing are replaced in the Lesser Blessing with hymns to the Theotokos. The scriptural readings are different (Hebrews 2:11-18, John 5:1-4), and the special petitions at the Great Litany are different:

*That these waters may be sanctified by the power, and effectual operation, and descent of the Holy Spirit, let us pray to the Lord.*

*That there may descend upon these waters the cleansing operation of the super-substantial Trinity, let us pray to the Lord.*

*That this water may be unto the healing of souls and bodies, and unto the banishing of every hostile power, let us pray to the Lord.*

*That the Lord our God will send down the blessing of Jordan, and sanctify these waters, let us pray to the Lord.*

*For all those who entreat of God ain and protection, let us pray to the Lord.*

*That he will illumine us with the light of understanding, with the consubstantial Trinity, let us pray to the Lord.*



*That the Lord our God will show us forth sons and heirs of his kingdom, through partaking of and sprinkling with these waters, let us pray to the Lord.*

Then the priest says a prayer very similar to the one used at Theophany, but when he immerses the hand cross into the water three times, instead of singing the troparion of Theophany, he sings the troparion of the Cross:

Save, O Lord, Thy people and bless Thine inheritance, granting unto the faithful victory over enemies. And by the power of Thy Cross, do Thou preserve Thy commonwealth.

The Lesser Blessing of Waters may be performed according to need. It is specifically called for on

August 1 (the feast of the Procession of the Cross); on Bright Friday (Friday in Easter Week) which is the feast of the Theotokos of the "Life-giving Spring"; and on the Feast of Mid-Pentecost, when all of the fields are blessed. There is also a tradition of blessing Holy Water on the first day of each month.

Though there is no special blessing said over it, the water used for the Washing of Feet on Maundy Thursday could be considered a form of holy water, in that the Bishop or Hegumen will bless the faithful with it at the end of the ceremony. Among the Coptics, this water is blessed with the cross before the Washing of Feet. The Coptics also sprinkle the faithful with holy water on Palm Sunday, and at the end of every Divine Liturgy.

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[https://en.wikipedia.org/wiki/Holy\\_water\\_in\\_Eastern\\_Christianity](https://en.wikipedia.org/wiki/Holy_water_in_Eastern_Christianity)

### **In the Hospital? Home-Bound? Please let the Church Office know!**

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

### **Νοσηλεύστε στο Νοσοκομείο; Είστε περιορισμένοι στο Σπίτι; Ενημερώστε το Γραφείο της Εκκλησίας!**

Στη σημερινή εποχή με τον σεβασμό των προσωπικών δεδομένων, οι εκκλησίες δεν ειδοποιούνται όταν ενορίτες της εισάγονται σε νοσοκομείο, γηροκομείο ή άλλη μονάδα φροντίδας. Και η εκκλησία βασίζεται σε κάποιο φίλο ή οικογενειακό πρόσωπο για να ειδοποιηθεί και να προσφέρει ιερατική φροντίδα ή να προσεγγίσει κάποιον. Το ίδιο ισχύει και για όσους είναι περιορισμένοι στο σπίτι. Εάν εσείς ή κάποιος από τους αγαπημένους σας βρίσκονται σε τέτοια κατάσταση, παρακαλούμε να επικοινωνήσετε με το Γραφείο της Εκκλησίας στο 973-584-0388 και να ζητήσετε μία επίσκεψη από τον Πατέρα Ιωάννη Θεοδοσίου ή από τη νέα και θαυμάσια Ομάδα Επισκέψεων. Επίσης, εάν ενδιαφέρεστε να βοηθήσετε τους συνενορίτες μας που είναι σε αυτές τις καταστάσεις, παρακαλώ επικοινωνήστε το Γραφείο.

## WEDDING – ΓΑΜΟΣ

On December 10<sup>th</sup> 2017, **Dionysios Efthimios Haloulos** of Marlton, NJ wed **Christina D. Apostolopoulos** of Dover, NJ. Sponsor were Dfthimkos and Kallipi Tsiknakis, witness was Olga Stathopoulos. *Congratulations to all! Συγχαρητήρια σε όλους*

### DONATIONS RECEIVED IN HONOR OF: John & Styliani Gounaris 50<sup>TH</sup> WEDDING ANNIVERSARY

From: John & Chrysanthe Borzeka

*May God grant them all continued health and love. Ο Θεός να τους χαρίζει υγεία κ' αγάπη.*

## FUNERAL – ΚΗΔΕΙΑ

+**Panagiotis “Peter” Paxos** passed away on Sunday, December 3, 2017. A Funeral Service was held December 6<sup>th</sup> at Holy Trinity Orthodox Church, Randolph, NJ. Interment was at the Holy Protection Monastery, White Haven, PA. *Our sincerest condolences to his family and may his memory be eternal.*

### DONATIONS RECEIVED IN MEMORY OF: PLEASE JOIN US IN PRAYER FOR THE SOULS OF:

#### +Panagiotis “Peter” Paxos

Efthimios Pappadopoulos

Demos & Afrodite Paxos

Bill Paxos

Vasilios G. Seretis

Jimmy Seretis

Antoni Seretis

#### +Ilias Margaritis

Agatha Kefallinos

Bessie Telegadas

#### +Ken Fackina

Fr. Konstantine & Presby. Spiridoula Tsigas

#### +Vagios (Van) Paftinos

Fr. Konstantine & Presby. Spiridoula Tsigas

#### +Niki Hadjisavvas

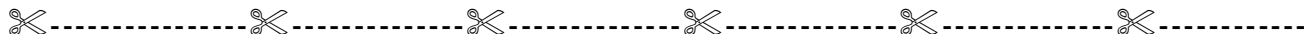
Herb & Maro Schuster

#### +Antoinette Mosso

John & Chrysanthe Borzeka

*May your memory be eternal dear brother for you are worthy of  
blessedness and everlasting memory.*

*Αιωνία η μνήμη σου αξιομακάριστε και αείμνηστε αδελφέ ημών.*



## MEMORIAL GIFT

ST ANDREW | 1447 SUSSEX TURNPIKE | RANDOLPH, NJ 07869-1830

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

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

NAME & ADDRESS OF **BEREAVED\*** \_\_\_\_\_  
\_\_\_\_\_

NAME & ADDRESS OF **DONOR(S)** \_\_\_\_\_

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

# ST. ANDREW CALENDAR

## WEEKLY SCHEDULE

RELIGIOUS EDUCATION **Sundays**

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

BAKING GROUP **Tuesdays** @9am

CHOIR PRACTICE **1st & 3rd Tuesday** @6:30pm

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

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

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

GOYA Greek Dancing **Thursdays** @7pm

GOYA Games **Sundays** @2:30pm *see updates in weekly bulletin*

## UPCOMING EVENTS

**COFFEE HOUR HOSTS JANUARY 2018** : 1/7 PHILOPTOCHOS, 1/14 GOYA, 1/21 DOP, 1/28-PTA

1/7 Cutting of Community Vasilopita

**DATE IN JANUARY TBA** Leader's Meeting

1/20 @4pm JOY Activity

*1/27 @11am Baptism*

1/22@7:30pm Parish Council Meeting *4<sup>th</sup> Monday*

1/23 @7pm Philoptochos Meeting *4<sup>th</sup> Tuesday*

1/25 @7pm GOYA Meeting *4<sup>th</sup> Thursday*

1/26 @6:30pm PTA KIDS NITE OUT

1/28 HAS Three Hierarchs Program | **TRIDION** begins

**COFFEE HOUR HOSTS FEBRUARY**: 2/4 PHILOPTOCHOS 2/11 BAKALIKO, 2/18 GOYA, 2/25 PTA

2/1 @5:45pm PTA Monthly Meeting Mardi Gras Committee

2/1 @6:30pm HAS Teachers meet

2/2 GOYA Lock in

2/3 @4pm JOY Cooking

2/10 **SATURDAY OF SOULS** also on 2/17 & 2/24

2/10 MARDI GRAS at Knoll Country Club West, Boonton, NJ @5pm

2/15 @6:30pm HAS Teacher's Meeting

2/16 Roxbury's 3rd Annual Global Hi-5 Multicultural Expo

*2/17 @3pm Baptism*

2/18 GODPARENTS' SUNDAY

2/19 KATHARI DEFTERA

2/23 @7PM "GOYA BRIDGES" Sandwich Making

**COFFEE HOUR HOSTS MARCH**: 3/4 PHILOPTOCHOS, 3/11 DOP, 3/18 GOYA, 3/25 BAKALIKO

3/3 SIGHTS & SOUNDS FESTIVAL at Holy Trinity Greek Orthodox Church of Westfield, New Jersey

*3/4 @3pm Baptism*

3/15 @4:30pm HAS Rehearsals / 25 March Program

3/31 **SATURDAY OF LAZARUS**

**COFFEE HOUR HOSTS APRIL**: 4/8 PASCHA NO C HOUR, 4/15 PHILOPTOCHOS, 4/22 GOYA, 4/29 PTA

**April 2-7 • HOLY WEEK**

**4/8 • PASCHA**

*4/14 @11am Baptism*

4/21 GREEK NIGHT AT ST. ANDREW part of proceeds to benefit IOCC

## JUNE - 1 - 2 - 3

## BIG GREEK FESTIVAL

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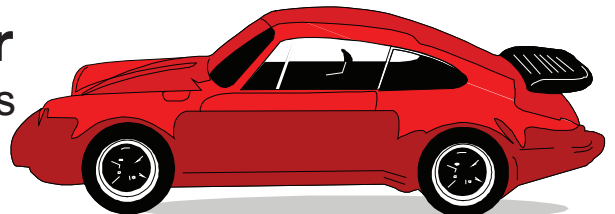
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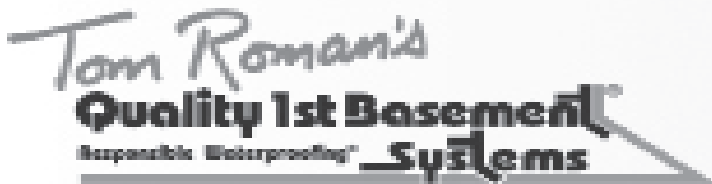
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## **P R I E S T**

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

## **OFFICE STAFF**

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

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

## **STEWARDSHIP**

Ellen Manetas, *Chairperson*

## **RELIGIOUS EDUCATION**

### **BYZANTINE CHANTERS/CHOIR**

Alex Vlassis, *Head Chanter & Choir Director*

Chris Neroutsos, *Chanter*

### **HELLENIC AFTERNOON SCHOOL EDUCATION COMMITTEE**

Fr. John Theodosion, Athena Borzeka, Maria Galvin, Keith Marin

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

### **HELLENIC AFTERNOON SCHOOL TEACHERS**

Amalia Armenakis, Haroula Christodoulou, Vasilgia Christodoulou, Maria Kiritsis, Effie Kritharis,  
Yiota Louca, Maria Pallis, Stacey Papanikolaw, Anna Sifonios, 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:** Petra Knox, *President*

**Coffee Hour** *need facilitator*

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

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

**Daughters of Penelope:** Athena Borzeka, *President*

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

**HOPE:** Maria Pallis

**JOY:** Harriet Karkanias, Lynn Axiotes

**GOYA:** George Clapsis, *President*

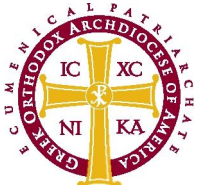
**GOYA ADVISORS:**

Doniki Ibrahim, Yiota Louca, Peter Sedereas, Marina Venizelos

## **HELLENIC DANCE**

**GOYA INSTRUCTOR:** Tanya De Boer

**JUNIOR GROUP INSTRUCTOR:** Angelo Gergatsoulis



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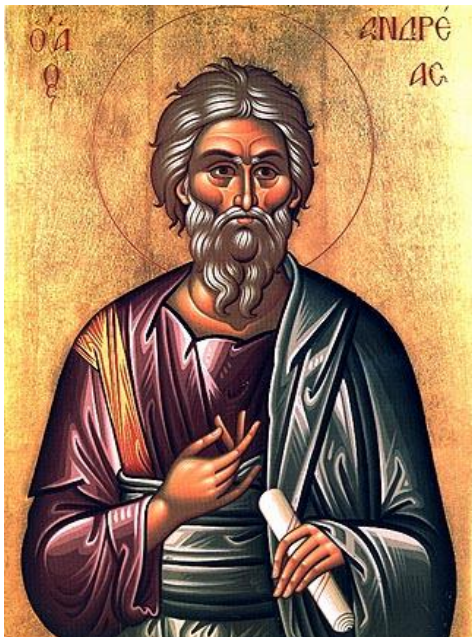
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*“They do well who daily, before eating any kind of food, drink a little Holy Water. It strengthens the powers of the soul—if it is done, of course, with prayer and reverence, and one does not merely expect from it a mechanical result”*

~ St. John of Shanghai and San Francisco

#### 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.