

MARCH 2019



Greek Orthodox
Metropolis of
New Jersey



Saint Andrew Family News

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

"ICON" FORGIVENESS SUNDAY – MARCH 10TH

Saint Andrew Family News

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

On Sundays we celebrate

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

For other services please check our website or call the office

OFFICE HOURS

Mon – Fri 10am-4pm

☎: 973-584-0388

Fax: 973-584-3573

E-mail info@standrewgonj.org Web site <http://www.standrewgonj.org>

NJ Metropolis Web: www.njgoarch.org G.O. Archdioceses Web: www.goarch.org

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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
Deadline for the **APRIL 2019 ISSUE** is March 11th*

DIVINE SERVICES

MARCH Sundays: Orthros @ 8:45AM & Divine Liturgy @ 10AM

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

APRIL Sundays: Orthros @ 8:45AM & Divine Liturgy @ 10AM

- Monday 1 Office of the Great Compline @6:30pm
- Wednesday 3 Pre-Sanctified Gifts Liturgy @6:30pm
- Friday 5 4th Salutations (*at St Andrew*) @6:30PM
- Sunday 7 Sunday of St. John Climacus**
- Monday 8 Office of the Great Compline @6:30pm
- Wednesday 10 **Pre-Sanctified Gifts Liturgy @6:30pm**
- Friday 12 Akathyst Hymn @6:30p
- Sunday 14 Sunday of Mary of Egypt**
- Monday 15 Office of the Great Compline @6:30pm
- Wednesday 17 Pre-Sanctified Gifts Liturgy @6:30pm
- Saturday 20 Lazarus Saturday – Orthros @9am & Divine Liturgy @10am
- Sunday 21 Palm Sunday - Orthros & Divine Liturgy @8:45am**
The Service of the Nymphios @7pm
- Monday - Saturday - - **HOLY WEEK SERVICES April 22-27**
- Sunday 28 HOLY PASCHA – Vespers of Agape @11am**
- Monday 29 Saint George *commemorated* Orthros at 8am Divine Liturgy at 9am

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

ΙΕΡΕΣ ΑΚΟΛΟΥΘΙΕΣ

ΜΑΡΤΙΟΣ Την Κυριακή – Όρθρος - ώρα 8.45πμ & Θεία Λειτουργία - ώρα 10πμ

Σαββάτο	2	Α΄ Ψυχοσάββατον (με κόλλυβα) *
Κυριακή	3	Κυριακή τῆς Ἀπόκρεω
Σάββατο	9	Β΄ Ψυχοσάββατον (με κόλλυβα)
Κυριακή	10	Κυριακή τῆς Τυροφάγου
Κυριακή	10	Μέγας Εσπερινός <u>ώρα</u> 4:00μμ
Δευτέρα	11	Ακολουθία Μέγα Απόδειπνων <u>ώρα</u> 6.30μμ <i>Νηστεία</i>
Τετάρτη	13	Προαγιασμένη Λειτουργία <u>ώρα</u> 6.30μμ
Παρασκευή	15	Α΄ Χαιρετισμοί - <u>ώρα</u> 6.30μμ
Σάββατο	16	Γ΄ Ψυχοσάββατον(με κόλλυβα) [+ΑΓΙΟΥ ΘΕΟΔΩΡΟΥ]
Κυριακή	17	Κυριακή Α΄ τῶν Νηστειῶν (τῆς Ὁρθοδοξίας)
Δευτέρα	18	Ακολουθία Μέγα Απόδειπνων <u>ώρα</u> 6.30μμ
Τετάρτη	20	Προαγιασμένη Λειτουργία <u>ώρα</u> 6.30μμ
Παρασκευή	22	Β΄ Χαιρετισμοί - <u>ώρα</u> 6.30μμ
Κυριακή	24	Κυριακή Β΄ των Νηστειῶν - Γρηγόρου του Παλαμά Ἀρχιεπ. Θεσσαλονίκης
Σαββάτο	24	Μέγας Εσπερινός στη Ευαγγελισμός της Θεοτόκου Jersey City, NJ <u>ώρα</u> 7μμ
Δευτέρα	25	Ο ΕΥΑΓΓΕΛΙΣΜΟΣ ΤΗΣ ΘΕΟΤΟΚΟΥ « 25η Μαρτίου » Όρθρος - <u>ώρα</u> 8πμ & Θεία Λειτουργία - <u>ώρα</u> 9.15πμ
Τετάρτη	27	Προαγιασμένη Λειτουργία <u>ώρα</u> 6.30μμ
Παρασκευή	29	Γ΄ Χαιρετισμοί - <u>ώρα</u> 6.30μμ
Κυριακή	31	Κυριακή Γ΄ τῶν Νηστειῶν (τῆς Σταυροπροσκυνήσεως)

ΑΠΡΙΛΙΟΣ Την Κυριακή – Όρθρος - ώρα 8.45πμ & Θεία Λειτουργία - ώρα 10πμ |

Δευτέρα	1	Ακολουθία Μέγα Απόδειπνων <u>ώρα</u> 6.30μμ
Τετάρτη	3	Προαγιασμένη Λειτουργία <u>ώρα</u> 6.30μμ
Παρασκευή	5	Δ΄ Χαιρετισμοί - <u>ώρα</u> 6.30μμ
Κυριακή	7	Κυριακή Δ΄ τῶν Νηστειῶν - τοῦ Ὁσίου Πατρὸς ἡμῶν Ἰωάννου τοῦ συγγραφέως
Δευτέρα	8	Ακολουθία Μέγα Απόδειπνων <u>ώρα</u> 6.30μμ
Τετάρτη	10	Προαγιασμένη Λειτουργία <u>ώρα</u> 6.30μμ
Παρασκευή	12	Ακάθιστος Ὕμνος
Κυριακή	14	Κυριακή Ε΄ τῶν Νηστειῶν - Ὁσίας Μητρὸς ἡμῶν Μαρίας τῆς Αἰγυπτίας
Δευτέρα	15	Ακολουθία Μέγα Απόδειπνων <u>ώρα</u> 6.30μμ
Τετάρτη	17	Προαγιασμένη Λειτουργία <u>ώρα</u> 6.30μ
Σαββάτο	20	Σάββατον τοῦ Λαζάρου Όρθρος <u>ώρα</u> 9πμ Θεία Λειτουργία <u>ώρα</u> 10πμ
Κυριακή	21	Κυριακή τῶν Βαΐων Ἡ Ακολουθία του Νυμφίου <u>ώρα</u> 7μμ
Δεύτερα-Σάββατο	22-27	ΙΕΡΕΣ ΑΚΟΛΟΥΘΙΕΣ ΜΕΓΑΛΗΣ ΕΒΔΟΜΑΔΑΣ
Κυριακή	28	Ἅγιο Πάσχα Ο Εσπερινός της Αγάπης 11πμ
Δευτέρα	29	Αγίου Γεωργίου Όρθρος - <u>ώρα</u> 8πμ & Θεία Λειτουργία - <u>ώρα</u> 9πμ

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

How should I fast?

Friends, I have been reading a book called the Philokalia which contains advice for monks and nuns. Much of what they write can be adapted to our life in the world. I was reading an article by Saint John Cassian called On the Eight Vices. One section speaks specifically about fasting. When we approach Great Lent the thing I am asked about the most is fasting. When we fast we should follow the fasting regulations of the church as much as possible. The fasting guidelines can be found on your church calendar. Each day on the calendar tells you how to fast or what to fast from. The following article by Saint John Cassian is very good at explaining what our attitude should be as we fast. I wish you all a blessed Lent and I hope you enjoy the article.



I shall speak first about control of the stomach, the opposite to gluttony, and about how to fast and what and how much to eat. I shall say nothing on my own account, but only what I have received from the Holy Fathers. They have not given us only a single rule for fasting or a single standard and measure for eating, because not everyone has the same strength; age, illness or delicacy of body which creates differences. But they have given us all a single goal: to avoid over-eating and the filling of our bellies. They also found a day's fast to be more beneficial and a greater help toward purity than one extending over a period of three, four, or even seven days. Someone who fasts for too long, they say, often ends up by eating too much food. The result is that at times the body becomes enervated through undue lack of food and sluggish over its spiritual exercises, while at other times, weighed down by the mass of food it has eaten, it makes the soul listless and slack. They also found that the eating of greens or pulp did not agree with everyone, and that not everyone could live on dry bread. One man, they said, could eat two pounds of dry bread and still be hungry, while another might eat a pound, or only six ounces, and be satisfied. As I said, the Fathers have handed down a single basic rule of self-control: 'do not be

deceived by the filling of the belly' (Prov. 24: 15. LXX), or be led astray by the pleasure of the palate. It is not only the variety of foodstuffs that kindles the fiery darts of unchastity, but also their quantity. Whatever the kind of food with which it is filled, the belly engenders the seed of extravagance. It is not only too much wine that besots our mind: too much water or too much of anything makes it drowsy and stupefied. The Sodomites were destroyed not because of too much wine or too much of other foods, but because of a excessive amount of bread, as the Prophet tells us (cf Ezek. 16: 49). Bodily illness is not an obstacle to purity of heart, provided we give the body what its illness requires, not what gratifies our desire for pleasure. Food is to be taken in so far as it supports our life, but not to the extent of enslaving us to the impulses of desire. To eat moderately and reasonably is to keep the body in health, not to deprive it of holiness. A clear rule for self-control handed down by the Fathers is this: stop eating while still hungry and do not continue until you are satisfied. When the Apostle said, 'Make no provision to fulfill the desires of the flesh' (Rom. 13: 14), he was not forbidding us to provide for the needs of life: he was warning us against self-indulgence. Moreover, by itself abstinence from

food does not contribute to perfect purity of soul unless the other virtues are active as well. Humility, for example, practiced through obedience in our work and through bodily hardship, is a great help. If we avoid greed not only by having no money, but also by not wanting to have any, this leads us towards purity of soul. Freedom from anger, from dejection, pride also contributes to purity of soul in general, while self-control and fasting are especially important for bringing about that

specific purity of soul which comes through restraint and moderation. No one whose stomach is full can fight mentally against the demon of unchastity. Our initial struggle therefore must be to gain control of our stomach and to bring our body into subjection not only through fasting but also through praying together at church, acts of charity and spiritual reading, and through concentrating our heart on fear of Gehenna and on longing for the kingdom of heaven.

St. Andrew Greek Orthodox Church – Randolph, NJ



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Όχι η Δικαιοσύνη η Δική μας Αλλά το Έλεος του Θεού

Από τον Πατέρα Ιωάννη Θεοδοσίου

Για εμάς η παραβολή του Τελώνου και Φαρισαίου είναι απλή και ολοφάνερη: ο υπερήφανος, επικριτικός Φαρισαίος που μπαίνει στη θέση του και ο ταπεινός τελώνης που επαινείται. Όταν ο Χριστός όμως είπε την παραβολή, οι ακροατές του πιθανώς σοκαρίστηκαν. Για να καταλάβουμε εμείς το λόγο και για να κατανοήσουμε το αληθινό μήνυμα της παραβολής, πρέπει να δούμε λίγο πιο καλά αυτούς τους δύο ανθρώπους, τον Φαρισαίο και τον τελώνη.

Η προσευχή του Φαρισαίου ακούγεται απεχθής και αλλαζονική στα αυτιά μας. Όχι μόνο υπερηφανεύεται ότι δεν είναι σαν τους άλλους ανθρώπους γενικά, απαριθμώντας διάφορους από τους οποίους θεωρεί τον εαυτό του καλύτερο, αλλά ιδιαιτέρως φαίνεται ευχαριστημένος που δεν είναι σαν «αυτόν τον τελώνη,» που κλαίει ασταμάτητα για τα αμαρτήματά του στο πίσω μέρος του Ναού. Συνεχίζει περιγράφοντας στον Θεό πόσο αυστηρά τηρεί τη νηστεία, και πόσο γενναιόδωρος είναι στη δεκάτη, δηλαδή το να δίνει το 10% του πλούτου του στο Ναό.

Αλλά στα ώτα των ακροατών του Ιησού, μία εντελώς διαφορετική εικόνα έβγαινε. Η ευχαριστήρια προσευχή του Φαρισαίου ήταν μια συνηθισμένη, εντελώς κατανοητή έκφραση ευγνωμοσύνης, που – αντίθετα με αυτούς που με τα εγκόσμια έργα τους οδηγούνταν στο κενό και το θάνατο – ο Θεός τον είχε καλέσει και του είχε δώσει μία ζωή αγιότητας, ιερότητας: μία ζωή με πνευματικούς αγώνες που οδηγούν στην αιώνια ζωή. Κοιτάζοντας τις δικές μας ζωές μερικές φορές είμαστε αφοσιωμένοι μόνο στους εαυτούς μας, και εθισμένοι σε κενές αναζητήσεις που ξέρουμε

ότι τελικά θα μας αφήσουν παγερούς, θα μπορούσαμε (με άλλα λόγια) να κάνουμε την ίδια προσευχή. Στην περιγραφή του της νηστείας του και της πληρωμής της δεκάτης, απλά δηλώνει στον Θεό πόσο αφοσιωμένος είναι στο έργο του Θεού: νηστεύει δύο φορές την εβδομάδα, και όχι μία φορά τον χρόνο που απαιτείται από τον Ιουδαϊκό νόμο; και παραχωρεί περισσότερα από όσο πρέπει για να υποστηρίξει τον Ναό που προσεύχεται. Δίνει πολλά στον Θεό από τον εαυτό του και από τα αγαθά του. Και είναι, σύμφωνα με τις αρχές των ακολούθων του Ιησού, ένας άγιος και καλός άνθρωπος. Τον οποίο όμως μόλις καταδίκασε ο Ιησούς!

Αντίθετα, ο τελώνης, για τον οποίο έχουμε κάποια συμπάθεια εμείς, θα ήταν για τους ακροατές του Ιησού, ένας εντελώς αντιπαθητικός χαρακτήρας. Οι φοροεισπράκτορες την εποχή του Ιησού δεν ήταν «δημόσιοι υπάλληλοι» όπως τους ξέρουμε σήμερα· ήταν επιχειρηματίες, που με όποιο τρόπο μπορούσαν αποκτούσαν μία επικερδή ζωή: εξασφαλίζοντας την πολύ άνετη ζωή τους με την συλλογή φόρων και μάλιστα μαζεύοντας πολύ περισσότερα από όσο οι άνθρωποι νόμιμα όφειλαν. Φέρτε στο μυαλό σας τον Σερίφη του Νότινγχαμ την εποχή του Ρομπέν των δασών, και θα πάρετε μία ιδέα πώς έβλεπαν τον τελώνη οι ακροατές του Ιησού. Ακόμη και αν είχε αποφασίσει να αλλάξει και να επανορθώσει, θα ήταν αδύνατον γι' αυτόν επειδή οι άνθρωποι πάλι δεν θα τον δέχονταν: όχι μόνο θα έπρεπε να εγκαταλείψει τον δικό του και της οικογένειάς του τρόπο ζωής, αλλά θα έπρεπε και να επανορθώσει και να αποκαταστήσει όποιον είχε εξαπατήσει – και μάλιστα να προσθέσει και ένα πέμπτο. Ήταν μία τελείως απελπιστική κατάσταση. Ακόμη

χειρότερα, τώρα καθόταν εκεί, στο πίσω μέρος του Ναού, και δεν συμπεριφερόταν όπως θα έπρεπε σε ένα ιερό χώρο, αλλά έκλαιγε και χτυπούσε το στέρνο του. Φανταστείτε πώς θα βλέπαμε εμείς κάποιον στο πίσω μέρος της εκκλησίας να φέρεται με τον ίδιο τρόπο ενώ εμείς προσπαθούμε ήσυχα να προσευχηθούμε. Γι'αυτό και ο Φαρισαίος ευχαριστούσε τον Θεό που δεν ήταν σαν αυτόν! Αυτόν που ο Ιησούς επαίνεσε!

Προφανώς, ο Ιησούς προσπαθούσε να επισημάνει κάτι. Γιατί να καταδικάσει τον δίκαιο Φαρισαίο ενώ επαινεί τον άδικο τελώνη; Γιατί δεν μιλούσε για τη δικαιοσύνη (ή την αδικία) όπως τη νιώθουμε εμείς, αλλά για το έλεος του Θεού -το οποίο όλοι μας χρειαζόμαστε, είτε οι ζωές μας μοιάζουν περισσότερο με του Φαρισαίου, ή πιο πολύ με του τελώνη. Θυμηθείτε τα λόγια του Βασιλιά Δαβίδ στον 53 Ψαλμό: «Ο Θεός από τα ουράνια παρακολουθεί τα τέκνα Του, για να δει αν υπάρχει κάποιος που καταλαβαίνει, (ή) που αναζητεί τον Θεό. Όλοι τους βλέπουν αλλού· όλοι έχουν διαφθαρεί· κανείς δεν κάνει το καλό, ούτε ένας.» - ψαλμός 53:2-3. Ούτε ένας από εμάς δεν τα καταφέρνει υπό τους απόλυτους όρους δικαιοσύνης του Θεού. Όλοι είμαστε λίγοι. Με την αντίληψη του Θεού, το πόσο πολύ υπολειπόμαστε δεν έχει νόημα. Σκεφτείτε ένα τεστ εκατό ερωτήσεων στο σχολείο. Έχετε δέκα σωστές. Ο διπλανός σας έχει μόνο μία. Εσύ τα πήγες δέκα φορές καλύτερα από αυτόν, αλλά δεν έχει σημασία γιατί και οι δύο χρειαζόσασταν 100 για να περάσετε! Πρέπει να υπάρχει και άλλος τρόπος. Και αυτό ακριβώς επισημαίνει ο Ιησούς, λέγοντας αυτή την παραβολή απευθυνόταν «σε

κάποιους που πίστευαν για τον εαυτό τους ότι είναι δίκαιοι, και περιφρονούσαν τους άλλους.» (Λουκά 18:9) Βασιζόμενος στο δικό του δίκιο, εντυπωσιακό – με ανθρώπινους όρους -ο Φαρισαίος δεν αναζητούσε, και δεν έλαβε, το έλεος του Θεού, χωρίς το οποίο κανείς μας δεν θα σωθεί. Αφήνοντας εντελώς τον εαυτό του στο έλεος του Θεού – αφού δεν είχε ελπίδα λύτρωσης – ο τελώνης δικαιώθηκε, λυτρώθηκε και σώθηκε. Αυτό που η δικαιοσύνη δεν κατάφερε, η ταπεινότητα το κατόρθωσε. Ο Ιησούς είπε, «Όποιος δοξάζει τον εαυτό του, θα ταπεινωθεί - και ο ταπεινός θα δοξαστεί.»

Η Εκκλησία μας προσφέρει αυτή την παραβολή τις εβδομάδες πριν τη νηστεία της Μεγάλης Σαρακοστής για να μας διδάξει, να μας υπενθυμίσει και να μας προειδοποιήσει την εποχή αυτή που θα καταβάλλουμε ιδιαίτερες πνευματικές προσπάθειες – στην προσευχή, τη νηστεία, και τα φιλανθρωπικά μας έργα – ότι η δική μας δικαιοσύνη είναι μία ψευδαίσθηση, μία φαντασία, που δεν μπορεί να μας βοηθήσει ή να μας σώσει. Όχι ότι το να είμαστε δίκαιοι δεν είναι στόχος μας: σίγουρα ο Ιησούς δεν εννοεί να γίνουμε «εκμεταλλευτές, άδικοι, μοιχοί, ή σαν αυτόν τον φοροεισπράκτορα»· αλλά στο τέλος, κυριολεκτικά, η δική μας δικαιοσύνη με τους όρους της δικαιοσύνης του Θεού, είναι ένα τίποτα – και το έλεος του Θεού είναι τα πάντα.

Η προσευχή μας θα έπρεπε να είναι σαν την προσευχή του τελώνη που είπε «Θεέ μου, ελέησον με τον αμαρτωλό!»

*In the February, 2019 issue of the Saint Andrew Family News the article
“NOT OUR RIGHTEOUSNESS BUT GOD’S MERCY” ”
was offered in English. We are happy to be able to include the same article
for our Greek readers.*

Adaptation by Maria Kiritsis, HAS Teacher

Saint Andrew Family News March 2019



A SECOND STEWARDSHIP SUNDAY - MARCH 10TH 2019

The Stewardship Committee extends a Happy New Year to all parishioners! We also extend a sincere thank you to all the parishioners who fulfilled their 2018 pledge and a sincere thank you to those who have pledged for 2019.

As you may know, Stewardship Sunday is held annually in November. It is the day set aside by the Archdiocese for parishioners to consider and submit their pledge cards for the subsequent year. A total of 120 pledges (\$129,005) were collected to date (2-14-19).

The Stewardship Committee understands that submitting your pledge card in November for a subsequent year may not be uppermost in your mind as the holiday season approaches. With that in mind, we will be celebrating a **Second Stewardship Sunday on March 10, 2019.**

On that day we are inviting that all parishioners who have not yet filled out their 2019 pledge card bring it to Church. It will be our opportunity to give thanks for the many blessings that have been bestowed upon us members of the family of St. Andrew. For your convenience, there will be a secured box in the Narthex in which you can place your **2019 Stewardship Pledge Cards.**

As you consider your 2019 pledge, we would like you to understand the importance of being able to financially sustain all the programs

and services provided to the St. Andrew community. Our 2019 operational budget is a conservative \$800,000. Of this \$350,000 is from Stewardship pledges. This amount allows us to meet the many needs and obligations in our annual budget. Unfortunately, as the Church's financial needs continue to grow each year the Stewardship pledges remain **stagnant**. The Council can only cut so much from the budget before the impact becomes detrimental. The Stewardship Committee has respectfully requested that each family to increase their annual pledge by 10% each year. Doing so would greatly ease our financial burden and allow us to expand on the wonderful programs and services we provide.

The St. Andrew community is a nurturing, welcoming community. We have always been blessed by the many parishioners who support us in every way. We now need you to "step up" your support. To borrow from the late President Kennedy: *"Ask not what your Church can do for you, ask what you can do for your Church."* Ask what you can do to help us meet the needs of all who call St. Andrew their spiritual home. Start by increasing your Stewardship pledge.

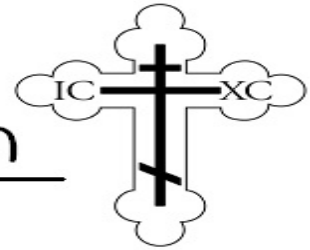
We hope that we can count on you as we begin yet another year as a member of the St. Andrew family.

*Thank you.
The Stewardship Committee*





Religious Education



In February, Religious Education celebrated Godparent's Sunday. The children invited their Godparents to church to attend Liturgy and Sunday School together! During coffee hour, the children created Prayer Jars as a part of the HOPE and JOY group. Additionally, the children who are apart of Scouts wore their uniforms to church for Scout Sunday.

Meet our Teachers

John Moskonas is our high school teacher. He has been a part of the St. Andrew family for 25 years and has been a Religious Education teacher for 15 years. His favorite part of being a Religious Education teacher is the opportunity to plant the seeds of our faith. Within the St. Andrew community, he is apart of the Parish Council, Christian Education Ministry, Communications Strategy, and our annual Festival. He resides in Ogdensburg and is the owner of a recruiting firm.





FAITH KITCHEN Saint ANDREW'S FEED THE HUNGRY MINISTRY

On the **fourth Saturday of each month**, our church helps to feed the hungry. This important ministry is completed through the Faith Kitchen, located in the Trinity Lutheran Church on East Blackwell Street in Dover. Faith Kitchen opened its doors over 30 years ago when a man asked for groceries and a can opener. This poor man proceeded to sit down on the curb and eat the food he was given. He was hungry and did not care if the food was cold or raw. Since that time, Faith Kitchen, through the volunteer organizations who support it, like St. Andrew's, serves a nutritious meal free of charge six days a week to anyone who comes to eat. Once a month, our parishioners serve a hot meal to between 70 and 100 people. The meal includes a main dish, vegetable, salad, bread, fruit cup and dessert. We also serve seconds, provide take out at the end of the lunch service, and hand out peanut butter and jelly sandwiches for the guest's Sunday meal.

Please help us fulfill this ministry. You can help by donating to the cost of the meal, by providing some of the meal and/or by volunteering to serve. If you are interested or would like more information, please contact Georgia Haglund by email at thehaglundfamily@comcast.net.

Note received from the Faith Kitchen Director

On behalf of Faith Kitchen and the Board of Directors team of which Petra Knox was an integral part, we wanted to tell you how grateful we are for her contributions to this organization. She was always someone we could count on to help, to offer good ideas when challenges arose, to organize when necessary, and to take thorough notes at meetings. She was the first to say, "I'll check that out" or "I'll take care of that for you" or "I'll fill in when you are out." She had a volunteering spirit and a deep desire to help those in need. We are so thankful to have had the blessing of her volunteerism, dedication, leadership and service at Faith Kitchen. She will surely be missed by all of us.

Joanne Bleecker, Executive Director of Faith Kitchen and the Faith Kitchen Board of Directors

Saint Andrew Family News March 2019

PHILOPTOCHOS NEWS



Greetings to my St. Andrew Family,

It has been a year since I wrote my last article for "Saint Andrew Family News" and a lot has happened in that time.

If you remember, I wrote last time about being "new" to New Jersey. About my husband (Dr. Nicholas Sauter) and I being transplants from NY and CT respectively. How I carefully observed the St. Andrew community from afar until I felt it was the right time for us to join. Making sure first that our young adult and adult children were progressing and prospering. That timing I believed had played a role.

Well...I was right!!

Now we are fully integrated into the community. We have met so many wonderful people and have attended many functions. We have met so many people, too many to name, but we also have made some very special friends. What I have found out about this community is that it is a wonderful blend of immigrants and non-immigrants that keep all the traditions alive. Food, music, dance, language, religion, and customs

What I have also discovered is my happiness is very dependent on my involvement in the church. Whether it is attending service, singing in the choir, philanthropic work through Philoptochos, helping serve at coffee hour, holding a basket for donations,

filling holy water bottles, preparing the rummage sale, Tricky Tray, eating and dancing at Mardi Gras, Greek Night or Cyprus night...I/We truly love being an active member(s) of Saint Andrew.

Now what I also discovered is with age comes things in life that also bring sadness. I also wrote about Petra Knox in my article last year. That she and I shared both the Greater Morristown YMCA, our careers in Education, and that we loved the Church. I wrote "I

learned quickly that she is one of the most dedicated and thorough people I have worked within a church setting." Her passing rocked my world. It did not make any sense to me. A person like her, who dedicated her life to the church, is now not amongst us. I have thought repeatedly about the saying, "May she rest in peace" and I dwell on the word rest because she deserves to rest.

Petra was a tireless servant of God. Also, I have thought repeatedly of the saying "May her memory be eternal." That is what I wish for Petra. That everyone remembers her for all she has done for the St. Andrew Community, that they honor her memory by being an active member of the community. If you do, you too may find the happiness that I have discovered for myself.

Respectfully submitted by Mary H. Michailidis



PHILOPTOCHOS SCHOLARSHIP 2019

The Saint Andrew Philoptochos application for scholarship consideration is offered to Saint Andrew Parishioners. Please contact Philoptochos or the Church office for details on eligibility and application form. Applications and all supporting documentation must be mailed or hand delivered to the attention of Philoptochos Scholarship Committee at Saint Andrew and postmarked on or before **May 1ST 2019**. The scholarship winners will be announced on May 19, 2019.

HELLENIC AFTERNOON SCHOOL

While we are awaiting the arrival of spring, the staff, teachers, and students of the Hellenic Afternoon School are preparing for our yearly March 25th/ Annunciation Day Celebration. Each class will make their presentation on Sunday March 24th after Divine Liturgy. We hope you can all join us!

This past month, the children danced for the Mardi Gras that the PTA put on in spectacular fashion! We'd like to thank you for your support and attendance in raising funds for Greek School and Sunday school activities. Please check the

calendar for other outings like the upcoming Greek Independence Day Parade in NYC.

Our teachers also attended an educational seminar in Cherry Hill. We hope to bring some of our new learning directly to the classroom. We have already implemented some technology into our lessons thanks to donations by the PTA of smart-TV's and hardware and are continually seeking to improve our curriculum.

Yours truly, Salomi Massaras

DAUGHTERS OF PENELOPE NEWS

On February 10th our local Daughters of Penelope Alexander Chapter #250 was visited by our District Lodge. We were delighted that DG Joann Szela and PDG/DOP Advisor Dina Fanikos traveled to be with us. Our meeting began with a wonderful brunch complete with Mimosas. Special thanks to Sister Mary Hadjiyerou for chairing the brunch. Our meeting included the initiation of three new members, Flora Frangoudis, Vasilia Christodoulou and Katia Louca who we warmly welcome into our Sisterhood. PDG Anna Zavros gave us a presentation on the District project, Family Reach, an organization which supports families who are stricken with pediatric cancer. As we continue to mourn the passing of Sister Petra Knox our membership voted unanimously to honor her memory by making donations to both our beloved Saint Andrew as well as the Faith Soup Kitchen.

Back by popular demand is our DOP/AHEPA Family bowling night which will take place on Friday, March 8th at 7p.m. at Circle Bowl and Entertainment, 1107 Route 46 West, Ledgewood. We welcome all community members, spouses and children to join for a night out of fun. Please rsvp by March 5th to eboyadjis@aol.com or (609) 304-3714 as the lanes are reserved and are prepaid by our chapter.

Our next meeting is March 17th following our DOP hosted coffee hour. We are always looking for new members and new ideas and hope you consider joining us.

**Wishing you a Kali Sarakosti,
Eleni Boyadjis, Chapter President**

Photo Credit: Father John Theodosion



As a grain of wheat...

Memorial Prayers in the Greek Orthodox Church

For Christians, the act of gathering to pray for those who have died goes back to the earliest days of the Church. In particular, martyrs were honored (for example, placing the Altar Table of a church upon the site where the relics of a martyr were buried); however, gathering at the burial place of a friend or family member was also a common practice among Christians. When we gather today in the Church for a memorial, we are continuing a centuries-old practice.

So, why do we use 'kollyva'? In John 12:24, Jesus says: "Very truly, I tell you, unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit." The boiled wheat is used in the Orthodox Church as a symbol of our hope in the Resurrection. From the grain that died comes the fruit of eternal life. Why, then, do we call the wheat 'kollyva'? This name comes from a term commonly used during the fourth century, particularly where the following miracle occurred. The Emperor Julian the Apostate tried to have the fruits and vegetables, for use by Christians who were fasting during Great Lent, contaminated! In a dream, Saint Theodore the Tyron appeared to Patriarch Evdioxios and told him to instruct the faithful to consume only boiled wheat ('kollyva'). The faithful responded accordingly and were able to continue the fast! This miracle is commemorated annually on the third Saturday of Souls.

When should we hold memorials? The practice of the Church is to hold them on

Saturdays (since the souls are traditionally commemorated on Saturdays); however, the common practice has become Sundays, since we gather on Sundays for Liturgy. Regarding the usual times for memorials, besides the Saturdays of the Souls (the 'psychosavata'), it should be noted that, according to ancient sources, memorials were held on the third, sixth, ninth, and fortieth day, as well as one year, after someone died. Currently, memorials are held around the fortieth day and the first anniversary of one's death (although they may also take place at other times as well).

To arrange a memorial, one calls the church to schedule the service with the priest. If they would also like to hold a service at the gravesite, they discuss that with the priest as well. The name of the one for whom the memorial was arranged should be given to the priest (additional names may also be given for commemoration during the Preparation of the Gifts [the 'Proskomidi'] and the Liturgy). It is traditional – though not required – to bring other items as well: Prosforon and wine, for use during the Liturgy, and olive oil, for the vigil light on the Altar.

As we pray, not only for the living (the Church Militant) but for the souls (the Church Triumphant) as well, we are drawn together with our Lord and Savior. Let us come together at all possible opportunities, seeking His blessings and His salvation.

SATURDAY OF SOULS - ΨΥΧΟΣΑΒΒΑΤΑ (PSYCHOSAVATA)

ORTHROS @8AM & DIVINE LITURGY @9:15AM

MARCH 2, 9, 16, 2019

LIST OF NAMES Please write clearly the +Names of your beloved for eternal memory and blessed repose. They will be prayed for on **all three Saturdays**. You may submit your **+List** along with your offering for the priest by 9 am on the day of service or bring **+List** to the office before Saturday. **Baptismal +Names** please: for example **+Nicholas NOT Nick, +Vasiliki NOT Vickie**

KOLLYVA: Arrange for your kollyva and bring your donation to the office with your check payable to St. Andrew **or** bring your prepared kollyva from home.

1. **Kollyva prepared at home:** Please bring to church by 8:45am. Place dish on table and submit +List of Names with your offering.
2. **Individual Kollyva dish** If you do not want to prepare your own you may wish to order from the church your individual Kollyva dish for your beloved the cost for kollyva is **\$30**.
3. **COMMUNAL KOLLYVA TRAY** Many parishioners participate in the Saint Andrew COMMUNAL KOLLYVA TRAY. The cost for this is \$15 each week or **\$45** for all three Saturdays

Please contact the office and make arrangements by Thursday before the Saturday of Souls.

973-584-0388 info@standrewgonj.org

“NOW AT OUR CANDLE STAND IN THE NARTHEX”

.....A number of soul edifying publications are available weekly for **FREE** at our candle stand in the Narthex

Now available for the next 2 weeks: 3 select (small) volumes from the 7 volume Spiritual Life Series published by www.newromepress.com. Each small book in this series tackles topics of spiritual significance for the Orthodox Christian's daily life. Now Freely available:

Do not judge...Understanding the Vice of Passing Judgement.... And as we ponder over the trouble we have to be virtuous and live a life in Christ, we lose heart and give up. Christ, however, suggested a very simple and easy way for us to please Him and avoid...

On the Vice of Envy..... And whereas all the passions produce at any rate some momentary pleasure in the person who experiences them, envy wastes away the soul through continual, sorrow at the happiness of one's fellow-man... This passion is usually well hidden.....

On Repentance and Confession..... Repentance is man's return to God. It is a change-of-heart in the nous from the darkness of sin to the light of Christ. The beginning of this journey is “the awareness of our errors, which is a great opportunity for us to attract divine mercy. This is why the Prophet David says to God....

Who Am I?

We are a wonderful mystery! Of all creation, we have the ability to ask about ourselves. Who am I? Orthodoxy doesn't leave you without a path towards your identity. But will you accept the answer?

Our first gift of grace is given to each of us at Baptism. "At Baptism, we put on the humanity of Jesus Christ, which is inhabited by the fullness of His divinity."

(Remember Thy First Love, Archimandrite Zacharias, 2010).

Let's think about this! All Orthodox Christians have been baptized. I don't know what you might think about Baptism, but let us set aside these thoughts in order to reflect on this because what Zacharias is saying is both so simple and deeply profound.

What exactly is "human nature"? When someone wants to know "who am I?" most often it is a question that goes beyond simply being human. There is in human nature that natural component by which we are centered in the materialism of our universe. You may have heard someone say that we are "stardust". Well, that may very well be true. After all, God didn't magically make the first humans. Genesis quite clearly states that God took the dust of the earth, moistened it, and fashioned an "Adam". Please don't let science set you against this account. It would be a great mistake to read the Bible through the narrow lenses of science. I myself am a life-long scientist and have never been in conflict with what the Bible is telling me, but I have been in conflict with those who miss-read the Bible and deceive themselves. After all, if the Bible is "God's Word" to us, shouldn't we expect God to be telling us something about ourselves that may be far more significant to us than simply our natural origins? Science is very good at discovering how we got to be who we are today. Good science



is reliable information and will never be in opposition to what God is telling us about ourselves.

Yes, we are "natural" We have substance.

But we also experience death. No one can live very long. And so, is all of this life "full of sound and fury, signifying nothing"? If you believe this, then you are deeply impoverished about yourself. It is often

the only response many have to a life unfulfilled. There are so many of us hungering for that elusive "more" and don't seem to find satisfaction. Many of us will confess "I can't get no satisfaction"!

Maybe it's because we've lost sight of Baptism. Notice, our "nature" is the human nature of Jesus Christ. Yes, Jesus is one of us, you and me. But there's the "more" - being in our nature, we are called into His! When you are baptized, it's not just a Sacrament but a way of being human. You are not just flesh and blood struggling to survive this ever challenging world. No! You are also Divine because in Baptism your nature is not one but two! And until you begin to acknowledge this, your hunger will never be satisfied. You have been called by God. Some have called it a "God gene" which is quite interesting in itself but the truth is very clear - Christ is the image in which have been created and you cannot escape the fullness of His divinity as long as you are living. Remember, as "image" you are called into "likeness".

I think this is amazing. Think about all of the yearnings, the cravings that propel you through the world. Reflect carefully on a restlessness that you just can't seem to stop. Our humanity is seeking fulfillment in the wrong places because what is calling us to fulfillment is not our human nature; it is the Divine calling us into the fullness in Christ. Here we are transformed out of living into life, life

eternal. This is how God loves each of us no matter where we are in life. God also respects our freedom and “tempts” us to choose God just as we can be “tempted” not to choose God.

As we enter Lent and prepare for Pascha, let each of us reclaim who we are because of our Baptism into Christ so that we too are resurrected with Him. He will suffer for us in order that our human nature, His nature, can bring our wholeness into eternal life where fulfillment is in Christ. Being an Orthodox Christian isn't just wonderful Festivals

and cultural traditions but about wholeness - being Holy - in Jesus Christ. Otherwise we are simply a club that provides us social opportunities but not the kind of fulfillment you seek. And please come to Church often!

Who am I?

You are baptized into Christ, now put Christ on and find out!!

Herbert Schuster

GREAT LENT STUDY – 2019

OUR JOURNEY TO PASCHA

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

Lent is a time for reflection, a time for finding quiet space in this fast-paced world to prepare ourselves for the joy of the Resurrection. It is a beautiful time to open ourselves to the wonderful prayers, services, and practices which prepares us for this magnificent Feast.

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

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

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

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

Everyone is welcome!

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



The Fourth Sunday of the Triodion Period: Sunday of Forgiveness (Cheesefare Sunday is on 3-10-19)

Introduction

The Sunday of Forgiveness is the last Sunday prior to the commencement of Great Lent. During the pre-Lenten period, the services of the Church include hymns from the Triodion, a liturgical book that contains the services from the Sunday of the Publican and the Pharisee, the tenth before Pascha (Easter), through Great and Holy Saturday. On the Sunday of Forgiveness focus is placed on the exile of Adam and Eve from the Garden of Eden, an event that shows us how far we have fallen in sin and separated ourselves from God. At the onset of Great Lent and a period of intense fasting, this Sunday reminds us of our need for God's forgiveness and guides our hearts, minds, and spiritual efforts on returning to Him in repentance.

Biblical Story

Sunday of Forgiveness, the last of the preparatory Sundays before Great Lent, has two themes: it commemorates Adam's expulsion from Paradise, and it accentuates our need for forgiveness. There are obvious reasons why these two things should be brought to our attention as we stand on the threshold of Great Lent. One of the primary images in the Triodion is that of the return to Paradise. Lent is a time when we weep with Adam and Eve before the closed gate of Eden, repenting with them for the sins that have deprived us of our free communion with God. But Lent is also a time when we are preparing to celebrate the saving event of Christ's death and rising, which has reopened Paradise to us once more (Luke 23:43). So sorrow for our exile in sin is tempered by hope of our re-entry into Paradise.

The second theme, that of forgiveness, is emphasized in the Gospel reading for this Sunday



The Lord Confronts the Disobedience of Adam & Eve; "THE EXPULSION FROM PARADISE", Nave Mosaics from Palatine Chapel, Palermo, Sicily. Mid 12th Century

(Matthew 6:14-21) and in the special ceremony of mutual forgiveness at the end of the Vespers on Sunday evening. Before we enter the Lenten fast, we are reminded that there can be no true fast, no genuine repentance, no reconciliation with God, unless we are at the same time reconciled with one another. A fast without mutual love is the fast of demons. We do not travel the road of Lent as isolated individuals but as members of a family. Our asceticism and fasting should not separate us from others, but should link us to them with ever-stronger bonds.

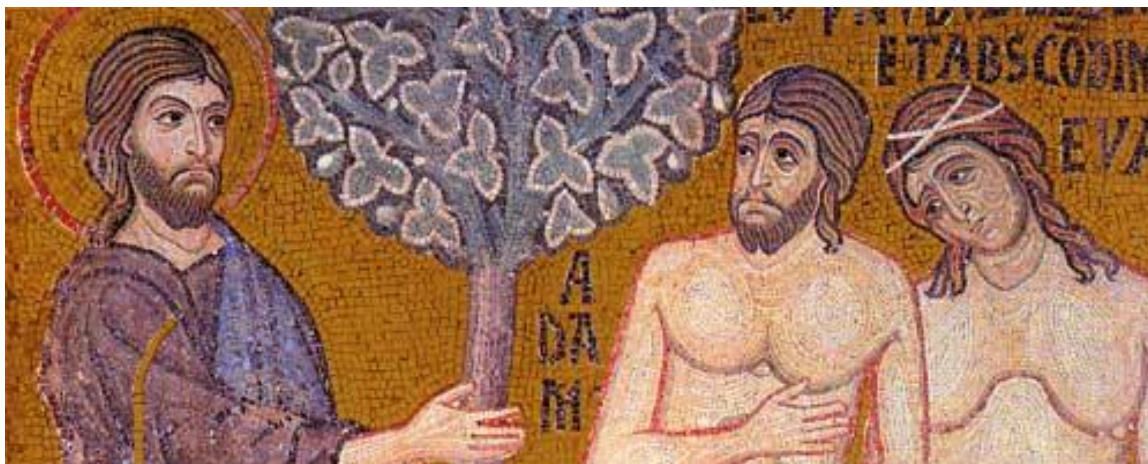
The Sunday of Forgiveness also directs us to see that Great Lent is a journey of liberation from our enslavement to sin. The Gospel lesson sets the conditions for this liberation. The first one is fasting—the refusal to accept the desires and urges of our fallen nature as normal, the effort to free ourselves from the dictatorship of the flesh and matter over the spirit. To be effective, however, our fast must not be hypocritical, a “showing off.” We must “appear not unto men to fast but to our Father who is in secret” (vv. 16-18).

The second condition is forgiveness—"If you forgive men their trespasses, your Heavenly Father will also forgive you" (vv. 14-15). The triumph of sin, the main sign of its rule over the world, is division, opposition, separation, hatred. Therefore, the first break through this fortress of sin is forgiveness—the return to unity, solidarity, love. To

forgive is to put between me and my "enemy" the radiant forgiveness of God Himself. To forgive is to reject the hopeless "dead-ends" of human relations and to refer them to Christ. Forgiveness is truly a "breakthrough" of the Kingdom into this sinful and fallen world.

Icon of the Feast

The icon of the Sunday of the Last Judgment incorporates all of the elements of the parable from Matthew 25:31-46. Christ sits on the throne and before him the Last Judgment takes place. He is extending his hands in blessing upon the Theotokos on his right, and John the Baptist on his left. Seated on smaller thrones are the Apostles, represented by Peter and Paul, a depiction of the words of Christ in Matthew 19:28. (1.)



1. Ashamed for the sin that they committed by eating the fruit from the tree of the knowledge of good and evil, Adam and Eve now stand before Christ.

The icon shows Adam and Eve standing before Jesus Christ [1.]. Prior to their descent into sin through disobedience, Adam and Eve were blessed with a beautiful relationship of communion and fellowship with God. However, they were tempted by the devil appearing in the form of a serpent [2.] to disobey God and eat from the tree of the knowledge of good and evil (Genesis 2:15-17).



2. Adam and Eve were tempted to sin by the devil who appeared to them as a serpent.



3. A cherubim with a flaming sword was appointed by God to guard the gate of Eden and the way to the tree of life.

When they took of the fruit and sinned, they realized that they were naked. Further, when "they heard the sound of the Lord God walking in the garden"...they hid themselves "from the presence of the Lord" (3:8). The icon shows Adam and Eve attempting to cover themselves with fig leaves as they try to hide, and yet they stand ashamed before the Lord.



4. For their disobedience, the Lord has Adam and Eve expelled from Paradise. They leave dressed in garments prepared by God.

Because of their disobedience the Lord expelled them from the garden. The icon shows the Archangel of the Lord directing them out of Paradise, through the gate of Eden where God placed “the cherubim and a sword flaming and guarding the way to the tree of life” (3:23-24) [3.]. Adam and Eve are dressed in the garments of skins made for them by God (3:20) [4.].

Orthodox Christian Celebration of the Sunday of Forgiveness

The Sunday of Forgiveness is commemorated with the Divine Liturgy of Saint John Chrysostom, which is preceded by the Matins service. 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 taken from the commemoration of the Exile of Adam and Eve from Paradise and from the Gospel reading of the Divine Liturgy.

Scripture readings for the Sunday of the Last Judgment are: At the Orthros (Matins): The prescribed weekly Gospel reading. At the Divine Liturgy: Romans 13:11-14:4, Matthew 6:14-21.

The Sunday of Forgiveness is also known as Cheesefare Sunday. This is the last day that dairy products can be eaten before the Lenten fast. The full fast begins the following day on Clean Monday, the first day of Great Lent. On the evening of the Sunday of Forgiveness the Church conducts the first service of Great Lent, the Vespers of Forgiveness, a service that directs us further on the path of repentance and helps us to acknowledge our need for forgiveness from God and to seek forgiveness from our brothers and sisters in Christ. This is the first time that the Lenten prayer of St.

Ephraim accompanied by prostrations is read. At the end of the service all the faithful approach the priest and one another asking for mutual forgiveness.

Orthodox Christians are encouraged to enter Great Lent in repentance and confession by attending these services, coming for the Sacrament of Confession, and dedicating themselves to worship, prayer, and fasting throughout the Lenten period. The first day of Lent, Clean Monday, signifies the beginning of a period of cleansing and purification of sins through repentance.

On the Saturday before this Sunday, the second of three Saturdays of the Souls are held. This is a special commemoration when the Church offers a Divine Liturgy and Memorial Service for the departed faithful. This is considered a universal commemoration of the dead. Through the memorial services, the Church is commending to God all who have departed and who are now awaiting the Last Judgment. This specific Saturday is a general commemoration of all the ascetic Saints of the Church, both men and women. As we set out on the Lenten fast we are reminded that we will make this journey as members of a family, supported by the intercessions of the Saints.

Hymns and Prayers of the Feast of the Prodigal Son

Exapostelaron of Matins (Tone Two)

Wretch that I am I disobeyed Your good commandment, O my Lord. And being stripped of Your glory, alas, with shame I am laden. And I have been evicted from the pure delights of Paradise. O merciful and compassionate, have mercy on me who rightly has been deprived of Your goodness.

We were expelled of old, O Lord, from the Garden of Eden, for wrongly eating from the tree. But, O my God and Savior, You once again have restored us through Your Cross and Your Passion. Thereby, O Master, fortify and enable us purely to finish Lent and to worship Your holy resurrection, Pascha our saving Passover, by the prayers of Your Mother. Listen »

Prokeimenon of Vespers (Tone Plagal Fourth)

Idiomela: Turn not away Thy face from Thy child for I am afflicted; hear me speedily. Draw near to my soul and deliver me.

Stichos: Thy salvation, O God, hath set me up. The poor see and rejoice. Listen »

Kontakion (Tone Plagal Second)

O Master, Guide to wisdom, Giver of prudent counsel, Instructor of the foolish and Champion of the poor, make firm my heart and grant it understanding. O Word of the Father, give me words, for see, I shall not stop my lips from crying out to Thee: I am fallen, in Thy compassion have mercy on me.



Κυριακή της Τυροφάγου

Μετά τη διακοπή της κρεοφαγίας, την εβδομάδα που μας πέρασε (τρίτη του Τριωδίου), όλες τις ημέρες της, τρώμε τυροκομικά, αυγά και ψάρια. Γι' αυτό και η σημερινή Κυριακή, τελευταία ημέρα που τρώμε τυροκομικά, ονομάστηκε «Τυροφάγου» ή «Τυρινής». Η Εκκλησία μας, χωρίς να θεωρεί μολυσμένη καμία τροφή, επιτρέπει τη βρώση γάλακτος και αυγών και όχι το πρόβατο ή το κοτόπουλο, που τα παράγουν, διότι διακρίνει τις τροφές σε περισσότερο και ολιγότερο βοηθητικές στην εγκράτεια και κατά καιρούς άλλες επιτρέπει και άλλες απαγορεύει.

Η Εκκλησία μας σήμερα φέρει ενώπιον μας και μας θυμίζει, με τα τροπάρια της ημέρας, την εξορία των Πρωτοπλάστων από τον Παράδεισο, που έγινε λόγω της παρακοής τους (δεν τήρησαν τη νηστεία, σχετικά με τον απαγορευμένο καρπό). Αντί του Παραδείσου και της αιωνιότητας, βρήκαν το θάνατο.

Και εμείς καλούμεθα αυτό που έχασε ο Αδάμ με την ακρασία (ανυπακοή, αμετανοησία, εγωισμό και γαστριμαργία), να το κερδίσουμε με την εγκράτεια (υπακοή, μετάνοια, ταπείνωση και νηστεία). Γι' αυτό η Εκκλησία μας τονίζει ότι: «Το στάδιον των αρετών ηνέωκται (άνοιξε), οι βουλόμενοι αθλήσαι (όσοι θέλουν ν' αγωνιστούν) εισέλθετε...», ώστε, όσοι είναι καλοπροαίρετοι, ν' αρχίσουν με όρεξη και χαρά τον αγώνα της Τεσσαρακοστής.

Βέβαια, η νηστεία δεν είναι αυτοσκοπός, αλλά μέσο και οδός, μέσο καθάρσεως και οδός λυτρώσεως. Είναι η συμμετοχή του σώματος στην άσκηση της ψυχής. Έτσι, η αποχή από ορισμένες τροφές δεν έχει νόημα, αν δεν γίνεται για τον Θεό, αν δεν ακολουθεί τούς κανόνες της Εκκλησίας και τις οδηγίες του πνευματικού, καθώς και αν δεν συνοδεύεται από γενικότερη εγκράτεια και άσκηση, την οποία και πρέπει να υποβοηθεί.

«Έντιμη νηστεία», λέει ο άγιος Ιωάννης ο Χρυσόστομος, «δεν είναι εκείνη που αποφεύγει μόνο τις τροφές, μα εκείνη που φυγαδεύει και τις αμαρτίες». Για να συμπληρώσει: «Νηστεύεις; Απόδειξε το δια των έργων σου. Πώς; Αν δεις φτωχό, να τον ελεήσεις. Αν δεις εχθρό, να συμφιλιωθείς μαζί του. Να νηστεύουν τα χέρια, παραμένοντας καθαρά από την αρπαγή και την πλεονεξία. Να νηστεύουν τα πόδια, ξεκόβοντας από τους δρόμους που οδηγούν σε αμαρτωλά θεάματα. Να νηστεύουν τα μάτια και όλες οι αισθήσεις... Ας νηστεύει και το στόμα από αισχρά λόγια και λοιδορίες. Διότι τι όφελος έχουμε, όταν απέχουμε από πουλερικά και ψάρια, δαγκώνουμε όμως και κατατρώμε τους αδελφούς μας;» Και ο Μέγας Βασίλειος συμπληρώνει: «Νηστεία πραγματική είναι η αποξένωση από τις κακίες».

Τὸ εὐαγγελικὸ ἀνάγνωσμα αὐτῆς τῆς Κυριακῆς (Μάτθ. 6, 14-21) θέτει τοὺς ὅρους γιὰ μιὰ τέτοια ἀπελευθέρωση:

Πρῶτος ὅρος εἶναι ἡ **νηστεία**, ἡ προσπάθεια νὰ ἐλευθερωθοῦμε ἀπὸ τὴ δικτατορία τῆς σάρκα καὶ τῆς ὑλῆς πάνω στὸ πνεῦμα. Δὲν πρέπει ὅμως ἡ νηστεία μας νὰ εἶναι ὑποκριτική, δηλαδή «πρὸς τὸ θεαθῆναι», νὰ μὴ φαινόμεστε «στοὺς ἀνθρώπους νηστεύοντες, ἀλλὰ στὸν Πατέρα μας ἐν τῷ κρυπτῷ» ὅπως ἀναφέρεται στὸ εὐαγγελικὸ ἀνάγνωσμα.



Δεύτερος ὅρος εἶναι ἡ **συγγνώμη**: «Ἐὰν ἀφήτε τοὺς ἀνθρώπους τὰ παραπτώματά τους, θὰ ἀφήσει καὶ τὰ δικά σας ὁ οὐράνιος Πατέρας». Ἡ συγχωρητικότητα εἶναι ἡ ἐπιστροφή στὴν ἐνότητα, στὴ σύμπνοια, στὴν ἀγάπη. Ἔτσι στὸν Ἑσπερινὸ αὐτῆς τῆς Κυριακῆς, στὸ τέλος τῆς ἀκολουθίας, ὅλοι οἱ πιστοὶ πλησιάζουν τὸν ἱερέα καὶ ὁ ἕνας τὸν ἄλλο, ζητώντας τὴν ἀμοιβαία συγχώρηση.

Οὐσιαστικὰ ἀπὸ τὸν Ἑσπερινὸ αὐτὸ ἀρχίζει ἡ Μεγάλῃ Σαρακοστή. Ἀρχίζει ἡ ἀκολουθία μὲ τὸν ἱερέα ντυμένο στὰ λαμπερὰ ἄμφια καὶ τὰ τροπάρια ἀναγγέλουν τὸν

ἐρχομὸ τῆς Μ. Σαρακοστῆς καὶ πέρα ἀπ' αὐτή, τὸν ἐρχομὸ τοῦ Πάσχα. Κατόπιν γίνεται ἡ εἴσοδος τοῦ Εὐαγγελίου μὲ τὸν ἑσπερινὸ ὕμνο «Φῶς ἰλαρὸν ἀγίας δόξης» καὶ ὁ ἱερέας προχωρεῖ στὴν Ὡραία Πύλη γιὰ νὰ ἀναφωνήσῃ τὸ Προκείμενο ποὺ πάντα ἀναγγέλει τὸ τέλος τῆς μιᾶς μέρας καὶ τὴν ἀρχὴ τῆς ἄλλης. Ἡ θαυμάσια μελωδία: «*Μὴ ἀποστρέψεις τὸ πρόσωπό σου ἀπὸ τοῦ παιδός σου, ὅτι θλίβομαι, ταχύ ἐπάκουσόν μου, πρόσχευε τὴ ψυχὴ μου καὶ λύτρωσε αὐτήν*» λέγεται πέντε φορές, τὰ φῶτα σβήνουν καὶ τὰ χρωματιστὰ ἄμφια ἀλλάζουν.

Ἀπὸ αὐτὸ τὸ σημεῖο ξεκινάει ἡ Μεγάλῃ Σαρακοστή: συναισθάνομαι ὅτι εἶμαι ἐξόριστος ἀπὸ τὴν ὁμορφιὰ τῆς Βασιλείας Του καὶ θλίβομαι. Τελικὰ παραδέχομαι ὅτι μόνο ὁ Θεὸς μπορεῖ νὰ μὲ βοηθήσῃ σ' αὐτὴ τὴ θλίψη. Μετάνοια πάνω ἀπ' ὅλα εἶναι τὸ ἀπελπισμένο κάλεσμα γιὰ τὴ Θεῖα βοήθεια. Στὴ συνέχεια διαβάζεται ἡ προσευχὴ τοῦ Ἁγίου Ἐφραίμ ποὺ συνοδεύεται ἀπὸ μετάνοιες. Καθὼς οἱ πιστοὶ πλησιάζουν τὸν ἱερέα, ὁ χορὸς ψάλλει πασχαλινούς ὕμνους. Ἀπὸ τώρα βλέπουμε νὰ λάμπει στὸ τέλος τὸ φῶς τῆς Ἀνάστασης, τὸ φῶς τῆς Βασιλείας τοῦ Θεοῦ.

Πηγή: <http://www.synaxarion.gr/gr/index.aspx>

Ἀπολυτίκιον. Ἦχος δ'.

Ὁ Θεὸς τῶν Πατέρων ἡμῶν, ὁ ποιῶν αἰεὶ μεθ' ἡμῶν, κατὰ τὴν σὴν ἐπιείκειαν, μὴ ἀποστήσῃς τὸ ἔλεός σου ἀφ' ἡμῶν, ἀλλὰ ταῖς αὐτῶν ἱκεσίαις, ἐν εἰρήνῃ κυβέρνησον τὴν ζωὴν ἡμῶν.

Ἔτερον Ἀπολυτίκιον. Ἦχος γ'. Τὴν ὠραιότητα.

Τὸ πολυσύνθετον, Πατέρων σύστημα, ἀνευφημήσωμεν, ἐνθέοις ἄσμασι, τοὺς ἐν Ἐψά καὶ Βορρά, καὶ Ἄρκτω καὶ Μεσημβρίᾳ, ἐν ἀσκήσει λάμπαντας, καὶ Θεὸν θεραπεύσαντας, ἀρετῶν ἀκρότητι, καὶ θαυμάτων δυνάμεσι, γνωστοὺς καὶ ἀνωνόμους καὶ πάντας, οὓς ὁ Χριστὸς λαμπρῶς ἐδόξασε.

Κοντάκιον. Ἦχος πλ. δ'. Ὡς ἀπαρχὰς τῆς φύσεως.

Ὡς εὐσεβείας κήρυκας, καὶ ἀσεβείας φίμωτρα, τῶν Θεοφόρων τὸν δῆμον ἐφαιδρυνας Κύριε, τὴν ὑφήλιον λάμποντα. Ταῖς αὐτῶν ἱκεσίαις, ἐν εἰρήνῃ τελεῖα τοὺς σὲ δοξάζοντας, καὶ μεγαλύνοντας, διαφύλαξον ψάλλειν καὶ ἄδειν σοι Ἀλληλουῖα.

Ἔτερον Κοντάκιον. Ἦχος πλ. β'. Αὐτόμελον.

Τῆς σοφίας ὁδηγέ, φρονήσεως χορηγέ, τῶν ἀφρόνων παιδευτά, καὶ τῶν πτωχῶν ὑπερασπιστά, στήριξον συνέτισον τὴν καρδίαν μου Δέσποτα. Σὺ δίδου μοι λόγον, ὁ τοῦ Πατρὸς Λόγος· ἰδοὺ γὰρ τὰ χεῖλη μου, οὐ μὴ κωλύσω ἐν τῷ κράζειν σοι Ἐλεῆμον, ἐλέησόν με τὸν παραπέσοντα.

Μεγαλυνάριον.

Χαίροις τῶν Ὁσίων Θεῖα πληθὺς, οἱ πάση τῇ κτίσει, ἐνασκήσαντες ἱερῶς, χρόνοις διαφόροις, ἀσκητικοῖς καμάτοις, Πατέρες Θεοφόροι, σκευὴ χάριτος.

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Δημιουργία ιστοτόπου ΑΔΑΜ ΠΛΗΡΟΦΟΡΙΚΗ

Orthodox Theology and the Judgment of History (2 of 3)

10 October 2018

[Previous post: <http://bit.ly/2DNvM0h>]

The initial gift of deification, offered by the Living God to His cosmos and His beings, is so powerful that, at the end, created cosmos gave birth to Panaghia, the Mother of God, through Whom the Living, Uncreated Hypostatic God the Word was incarnated and became perfect man. Namely, He became the truly Messiah and the truly Savior of the world, visible and invisible. Thus, through Christ, created cosmos, the church in potency, becomes, indeed, Church in actuality.

But, in order for something to be a church, it must primarily be Orthodox. That is, it must have a proper account (doxa) and theory (theōria) about God. Without proper account and knowledge of God we lie not only about God but also about man and the cosmos.

God the Word became Flesh in Christ. Thus, the created world becomes, through the Virgin Mary and through the Apostles, body and part of Christ, and Christ and God by Grace. The world will host in it the One Orthodox, Holy, Catholic (universal) and Apostolic Church as the House of God the Father, and God the Son, and God the Holy Spirit.

This is the Uncreated House of the One and Triadically hypostatic Living God, the truly Church of Christ.

In the Church of Christ, the created is revitalized with eternal and immortal life, by entering into, abiding in, and developing within, the Uncreated God through His Uncreated and personally Divine Activities, in Jesus Christ the God-Man. Through His Personal, Divine, and uncreated Activities, God reveals Himself as Ecstatic Eros in Jesus Christ, the Son of Virgin Mary. He does so, in order for the



cosmos to acquire and maintain truthful, immortal and infinite Life, truly free from any kind of corruption and restriction.

That is why the Orthodox Eastern Church is the truly Holy, Apostolic and Catholic (universal) Church, because She is the truly House of the Living God, through Christ the God-Man. Here, in Her, the Living and Triadically hypostatic and Personal God is present.

That is why, in the Orthodox Eastern, the truly One and real Church of Christ, abide neither infallible people, nor any kind of infallible, theocratic, metaphysical, philosophical hierarchies. Here we have the Living God Himself as Incarnated Word and Resurrected Word, Christ. That is, we have the Whole hypostatic and Trinitarian God, since Christ is all in all.

Therefore, the Orthodox Eastern Church is the measure of any Church, any Orthodoxy, any Catholicity, any Apostolicity. It is the measure of every theology, Gospel, truth and holiness. For here, in His Church, Christ Himself, the Incarnated Word is present in His Bishops and Patriarchs, His Priests, and in all His faithful members; and through Him, the entire Holy Trinity is present.

Here, the Monarchy of the Father and the Consubstantiality of the Trinity exclude any kind of hierarchy – whether ecclesiastic, or religious, feudalistic, anthropocentric or theocentric – since All the Holy Trinity is present in Christ and, through Christ, in the Church of Christ.

‘...And I am with you all the days to the end of the age’ (Matthew, 28: 20).

It is for these reasons that, anything, whatsoever, that wishes to become Church in actuality, while being in potency, this ought to be truly united with the Orthodox Eastern Church, since the fullness of Divinity abides in Her, in Christ.

For, if Eastern Church is not the truly One, Truthful Orthodox, Catholic, and Apostolic Church, then we lie to, and fool, ourselves. But we know in the Holy Spirit, that this is not so. We do know that we are truthful in Christ, when we acknowledge this fundamental and salvific Truth; namely, that the Eastern Orthodox Church is the Only truly Orthodox, and truly Catholic (universal), and truly Apostolic. That is, she is the measure of all truth and all Orthodoxy.

We comprehend that Orthodox Theology and the Orthodox Church are not a human but a perfect and God-manly made Creation of the very God in Jesus Christ. It is a Creation that is not receptive of change, alteration, modification or amendment.

Here, in the Orthodox Church, we do not come as scientists, in order to correct or change anything, whatsoever, according to seasonal perceptions, or other currencies.

We are coming here in order to encounter with God Himself, in the person of Jesus Christ the God-Man. We approach in order to enter the Kingdom of Heavens. We do come here, in order to get to

know, and to unite us with, Christ Himself, so that - through Him- we unite us with His Father and the Whole Holy Trinity. We come as dead to be resurrected in a Life Eternal and Truthful.

Moreover, because the Church is the Church of Christ, she can but be One, Truthful, Orthodox, Catholic and Apostolic; for Christ is One, Truthful, Hypostatic and Living God, the One of the Trinity. Christ is the One Truthful God and truthful man. He is perfect God and perfect man. The Orthodox Church reveals to us that Christ the Word is perfect God, as the Father and the Holy Spirit. All the Three are one God, not hierarchical, but Personal and Hypostatic. For, wherever there is Person and Hypostasis, there is no hierarchy at all; only a Mystery of Freedom, Love and Life.

There is nothing that can define and symbolize the Church apart from Christ the God-Man Himself. When it comes to the Church, it is valid that which applies for Christ: ‘come and see’. For Christ has no representatives; He reveals Himself in His Church, in His mysteries, in His Saint man and woman.

No man can talk about Christ, let alone to demonstrate or reveal anything about Him, if not by Christ, in Christ and the Holy Spirit.

Church is the place of Living God. It is where the Living, hypostatic and Triadic God calls -by means of His Divine Activities- beings from the non-being to the Being of His own Life. There where Love is Perfect, where Life is complete, and death has no power to defeat her.

Therefore, we ought to confess, with boldness, courage, and true love, to all mankind that the Orthodox Church is the only Holy, Apostolic and Catholic Church, in which dwells all the fullness of Divinity.

(to be continued)

Facts and Fictions in the Criminal Justice System

Dr. John M. Paitakes

“Once a Criminal, Always a Criminal”

The author has interviewed over 7,000 incarcerated individuals while serving on the New Jersey State Parole Board over an eight year period. Unfortunately, many inmates who are once released from prison or paroled early (approximately 60%) get arrested within three years of release. About one-half of those arrested are ultimately found guilty and returned to prison. However, there is that lesser percentage that do make a satisfactory adjustment. This number has been steadily increasing in New Jersey, more so than many other states. With the passing of new legislation on both the Federal and State levels, there is increasing pursuit of alternative methods of dealing with non-violent offenders through education, counseling, and rehabilitation programs. This theme, therefore, is clearly unfounded based upon my fifty plus years of experience as both a practitioner and an educator.

“Does Prison Make Better Criminals?”

Yes & No! This, in my experience, is primarily up to the incarcerated individual. Quite honestly, most jails and prisons are not nice places to be. There is that incarcerated population who will attempt to recruit or intimidate the newly incarcerated to become part of their “group”, “culture”, or “gang” by promising the individual “protection” and/or contraband (anything not permitted in jail or prison: drugs, cell phones, favors, etc.). On the positive side, there are the correction officers, counselors, and administrators who are attempting to encourage the individual to participate in programs, education, and vocational opportunities which would assist them in making a favorable adjustment, and being considered for parole at first eligibility. To be quite frank, this can vary from institution to institution in state and out of state. The philosophy, staffing level and budgets of each administrator, can have a significant impact.

It should also be stated that the motivation, attitude, and perseverance of the individual inmate plays a significant role. I have seen a number of inmates over the years make a positive adjustment after release from jail or prison. Many have learned a marketable trade and secured meaningful employment as a result of preparing for re-entry while incarcerated. Some institutions provide college courses for very motivated inmates and even tuition for further education upon release. Even though, as previously stated, most jails and prisons are not nice places to be, why not make the best of a bad situation? This can be done by taking advantage of every counseling, educational, and/or vocational program available, and certainly by following the rules and regulations of the institution. Every prison, in most states, must have a law library and a regular library. Inmates will have the opportunity to utilize each of those libraries. I have seen motivated inmates “self-educate” themselves by reading a significant number of books on a variety of subjects. An avid reader can eventually, perhaps upon release, take a CLEP test (College Level Examination Program) and receive a number of college credits from learned knowledge.

Many incarcerated individuals have indicated that they “found religion” while incarcerated and that this has assisted them in their rehabilitation. Correctional institutions must allow inmates the opportunity to pursue and attend religious services. If there is not the availability of a priest, minister, or other religious representative of their faith, they will be provided the time and place for prayer on a weekly basis. This has proven to be a positive means to further rehabilitation and adjustment in preparing the incarcerated for re-entry to society and should be encouraged.

“Being on probation and/or parole is merely a slap on the wrist”

Probation and parole supervision and its effectiveness can vary from department to department and state to state. My basic response to this “sound Bite” is probation and parole can be effective if given adequate resources. If I assign 200 cases to a probation or parole officer, they probably would not be very effective. However, if I assign the officer 40 or 50 cases, they would more likely be effective. Furthermore, if I assign 15 to 20 cases to an officer (which is the caseload for an ISP officer (Intense Supervision Probation or Parole) they would normally be even more effective. The budget and resources provided for probation and parole normally have a direct effect on the recidivism (repeat offender) rate. When an officer has a lower numbered caseload, he/she can spend more time with the individual to counsel and mentor him/her.

The overall goal nationally is to reduce the number of incarcerated persons who are not violent. Research has shown that longer periods of incarceration do not necessarily reduce crime. In fact, in many cases it can increase the criminalization of this population. Inmates can become prisonized as a result of the culture that may exist in the institutional setting.

Therefore, I foresee that the positions of probation and parole officers will be increased inasmuch as these are the most significant alternative to incarceration. In addition, those on probation or

parole have better rehabilitation rates than most other inmates who may get merely straight jail or prison time.

“Judges are too liberal”

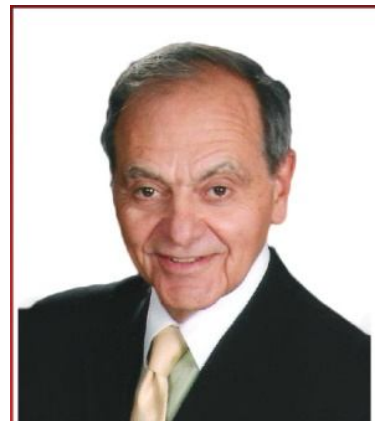
We hear from the public periodically that judges are too liberal. Sometimes it seems that way when we hear of a particular case which appeared that the accused received a “light” sentence. Remember, judges, as individuals, are not different from you and me. Yes, they must have gone to law school, pass the bar in their respective state, and either been elected or appointed by the Governor. Yes, politics can also play a significant role in many cases.

We must keep in mind, that judges, just as we as citizens, bring their own philosophy to the position. Are some of us more liberal than others? Are some of us more conservative than others? This is the reality of the frame of reference to a particular situation we bring to our positions. However, Judges, as many others in the criminal justice system, are and should be held to a higher standard. They are expected to be fair, impartial and interpret the law judiciously. In addition, there are sentencing guidelines that judges generally are encouraged to adhere to. These can vary from state to state and recommend terms for certain offenses. The two major determining factors that assist in deciding a sentence are the crime committed and the individual’s prior record.

*N.B.:For further information on these or other criminal justice matters, you may contact:
Dr. John M. Paitakes, E-mail: Pait@optonline.net, Tel: 908-722-7799*

In addition, his book, “50 Years Working in Criminal Justice” is available at Amazon and Barnes & Nobel.

About the Author: *John M. Paitakes has worked in the probation system for over 25 years. In addition, he has been appointed to two different terms on the New Jersey State Parole Board by two different governors. He recently retired from Seton Hall University in South Orange, NJ where he has taught over 20 different Criminal Justice courses over his 20 year tenure there. He is presently an Alternate of the New Jersey State Parole Board and an Adjunct Professor at Rider University in NJ. He has also appeared on radio and television as a criminal justice expert.*





The Holy Fathers gave us a beautiful Lenten gift in the form of a basic pattern of trust as a reminder, especially during moments of self-doubt, exemplified through **group dynamic**. We have here the 40 Great-martyrs at Sebasteia in Asia Minor as recorded in Greek by Evodios, a disciple and successor of the great St Basil and, an account so impressive, poetically shared by St Romanos. The 40 were of an elite corps of warrior/ fighters – finest of the fine - serving cruel pagan Roman ruler Licinius located in North Asia Minor (whose sister happened to be married to the “Christian-tolerant” Emperor Constantine). (ref: *Synaxaristes of the Orthodox Church – March 9*)



Our soon to become martyrs, as personally dedicated clear-headed defenders of the Faith and teachings of Christ Jesus, defied Licinius’ orders to torment Christians, standing firm as the *power of oneness* through 40 with **singleness of mind**. The more they opposed Licinius, the meaner and more determined he became against them until a hardened wall separated universal principle from cunning madness, a stark contrast as to potential seeded in the mind of man.

And so it was that Licinius commanded the 40, in full military regalia, to assemble on the deeply frozen lake, prepared for battle. Then he commanded them to strip naked. The unrelenting March winds willingly served as unforgiving whips, yet the 40 proudly marched out onto the frigid lake, and fought for battle order as if against temperance driven down by a biting tyranny of winds. Ordered to strip, they did so with vigor; still standing proudly – quickly frozen there. As an added “out of mercy”, Licinius provided fire and bathhouse on the opposite side of the lake. One of the men, already frozen beyond reprieve, stumbled his way to it, but disintegrated on contact.

One of the regular guards was deeply impressed by the courage and determination of the 39 warriors for Christ still standing, perhaps in part because they were already too frozen to fold. Their courage and determination was so noble – even profound, he determined to join them. As undressing, he saw rings of light descending from the dark sky - and started to

count: 40 crowns! The crown, initially intended for the warrior lost to the heat, became *his!*

But the account didn’t end there. Licinius determined to get rid of every trace of them as if to eradicate even the most unforgettable event ever known to those who saw it as a moment to repeat, keeping memory alive. He had their remains broken, crushed and burned – then thrown into the most powerful part of the river’s unstoppable flow.

Three days later, these saints appeared to the local bishop, instructing him where and how to gather their relics; they were radiant with light. Each relic he found shone forth like a star – and kept them safely aside.

Nobility of purpose is painful; Jesus found that out on the Cross. The difference between pride and purpose is spelled out every time a woman finds that out when first she wants and then delivers new life into the world, perpetuating a lineage for human kind. Pride will never get a man pregnant no matter how much he hates that he cannot do it alone. Wanting doesn’t get her pregnant and wanting doesn’t keep the fetus safe for eventual delivery. Obedience, through follow-up as nurturing, is equally important.

A story cannot end until it’s complete – and likewise, we live our lives. We don’t get to go Home until we’ve completed our part of a story – as part of a pattern that, step by step, must be complete before going on to the next. We live both to learn a lesson and teach a lesson. The best we can do is follow the will of our King, Christ Jesus, who personally came here to teach us exactly

how as governing His kingdom by heart – from *within*. Such love is unfathomable; we fall far short as trying to somehow describe it – and so we live it moment by moment by sharing in wee little ways, forming bonds of connectivity/ communicating: word by word, sound by sound, element by element, and deed by deed; all are musically inclined. Yes, the song in our heart commands every move we make; we feel it as the pulse of time: emotion – working on purpose – for Life. Oh, how *beautiful* is the Live-in Word! The story of love is unforgettable; we finally get it when we actually live it, becoming like saints in the process.

The Parish Council and Father John, along with our St Andrew family, become our collective voice of Oneness.

We're the 40 on a deeply frozen lake that's now a raging inferno not very far from our feet. All that we do to worship and work with a spirit of oneness on purpose is just one step closer to our ultimate crown. May the grace and peace of our always triumphant Creator/ King heal our frozen brittle bones – plus, may those who have a mind to keep our Lord's message alive, be inspired to take on the next step toward God's ultimate plan by listening to His still small voice.

Our **third Tuesday luncheon (Lenten) is March 19 at 11:30 am** – weather permitting.

MaryAnn Brinkley (973-442-3011) and

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

PARENTS' CORNER

By Alexandra Protopapas

March 2019 – Does “Beware the Ides of March” Affect My Adolescents?

Why do so many children, mostly adolescents, fear March 15th, known to many as “Ides of March”?

Let's have a little history lesson first.

History lesson #1...What is the meaning of the term the Ides of March?

The actual quote is from Shakespeare's tragedy *Julius Caesar* (1599). The warning is uttered by a soothsayer who is letting Roman leader Julius Caesar know that his life is in danger, and he should probably stay home and be careful when **March 15th, the Ides of March**, rolls around.

Seriously, many teens actually stay home on March 15th after reading Shakespeare's *Julius Caesar*! If we embrace our faith however, except for warnings of bad weather or dangerous situations in your area reported, we should not fear our life is in danger if we leave home!

History lesson # 2...What does the Ides of a month mean?



In the ancient Roman calendar, each **month** had an **Ides**. In March, May, July, and October, the **Ides** fell on the 15th day. In every other **month**, the **Ides** fell on the 13th day. The word **Ides** derives from a Latin word, **meaning** to divide. ... It's from this word that our word calendar **is** derived.

History lesson # 3...Why is the Ides of March bad luck?

The idea that **March 15** (or "the **ides of March**") is **unlucky** goes back to ancient traditions and superstitions. ... Since that time the idea stuck that the **Ides of March** is **unlucky** or a portent of doom—even if your name isn't Caesar. The fact that an aura of doom stuck to the date through millennia is not surprising.

Adolescents may not fear death as projected by the “Ides of March” but they do have many fears. Based on my research and experience in working with adolescent teen for over 35 years and raising two adolescents, I narrowed teen fears in certain areas.

One thing many teens fear is the future. What should I do with my life? Will my parents support me and help

me determine what my future will be? Of course as parents, we want to give confidence to our teens that we will always support them! Many teens experience divorce, illness, and death among parents, but at all times the most important thing should be to let them know we will always be there for them.

Another area teens worry about is failure. Will they not be successful if they are failing in school or failing in a job, or failing in the eyes of their parents? Many parents unfortunately let their teens know in a condescending way when they fail in certain tasks whether in school, trouble with the law, or just not following parent rules. Let's talk more often with our teens and let them know that even we get upset with our teens, we are there for them to work out difficulties.

Loneliness is something many teens experience often whether it is at home or with friends. Many adolescents want to be accepted by their peers and when they are not accepted, it is another fear.

So parents, what do we tell our teens when they are afraid of small things and larger things like life? **PRAYER!!!!** The most powerful thing in life is our faith in Jesus and using the **POWER OF PRAYER.**

Let's talk about prayer with our adolescents and with our younger children as well this month of March! Younger children may fear the dark, elevators, monsters, dogs, but we need to encourage our children no matter what their age that with prayer our fears will be minimized.

A Short Prayer for When You're Afraid...

God, you haven't given me a spirit of fear. Come and replace my fear with your power and your love so I may have a sound mind to live each day glorifying you. Amen.

This month's **Table Prayer Guide** is from **Reverend Father Epiphanius Theodoropoulos – Counsels for Life, "For Families"**.

"For the correct upbringing of your children: few words, much example, and more prayer are necessary."

From my family to yours, have a great month of March! Remember to stress the power of prayer with your children and encourage them to come to you when they have any fears. No Ides of March for us!

Feel free to e-mail me with your comments and suggestions for our "Parents' Corner" at: alexandraproto@gmail.com
(You can also find me on FACEBOOK under my name Alexandra Alex Protopapas)

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

Alexandra Protopapas MEd

Certified Teacher of the Handicapped & Social Sciences – Retired

Educational Services of Morris County (ESC) (currently at Academy of St Elizabeth, Arrow Academy, Parsippany Schools)
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GUIDE TO THE LENTEN SERVICES

The Great Compline

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

The Liturgy of the Pre-Sanctified Gifts

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

Salutations or Akathist to the Theotokos

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

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

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

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SAVE THE DATE!

May 30, May 31, June 1, 2019
(Thursday, Friday, Saturday)

It is time to update our

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Lifetouch Studios will be coming to Saint Andrew to take your family photo. More detailed information including appointment scheduling will be coming soon.

Questions? Contact Athena Borzeka aborzeka@gmail.com

or the Church Office



SACRAMENTS

BAPTISMS – ΒΑΠΤΙΣΙΣ

GEORGE NIKOLAOS DELIS, son of Nick E. Dellis and Panayiota I. Balaskonis was baptized on February 2nd, 2019 according to the rites of our faith and given the name **GEORGE – ΓΕΩΡΓΙΟΣ**.

Godparents were Charita Demostenous and George Spilios

Congratulations to all! Συγχαρητήρια σε όλους!

OBITS & FUNERALS – ΝΕΚΡΟΛΟΓΙΕΣ & ΚΗΔΕΙΕΣ

+Nicolas Kazantzis 73, passed away at his home in Rockaway Twp., NJ on January 19, 2019,

Born in Greece he moved to the United States and settled in New York City before moving to Rockaway Twp., NJ, with his wife Linda, in 1974.

Nicolas worked as a broadcast engineer at NBC, a job he loved, retiring in 2009 to spend more time fishing. In 2015, he found his true calling when he became a Papou for the first time.

He was predeceased by his beloved wife of 22 years, Linda (Sanditz) Kazantzis in 1993. Nicolas is survived by his loving sons Michael and his wife Joni Kazantzis, and Jimmy Kazantzis. He is also survived by his two granddaughters, Reece and Nico.

Funeral services was held on Thursday January 24, 2019, at 10:00AM



+ Sotiria “Rita” Catacalos 91, passed away peacefully surrounded by her loving family at Boonton Care Center on Monday, January 21, 2019.

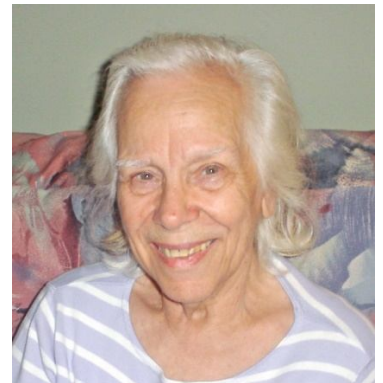
She was born in Thessaloniki, Greece on May 23, 1927. She came to America in 1947, without speaking English, leaving everything she knew for a better life. Planting her Greek roots firmly, she was never ashamed of her culture and didn't try to Americanize herself to fit in. The Matriarch that she became, she dedicated her life to her children and grandchildren, always helping others.

She lived in Maplewood for more than 50 years, prior to residing in Boonton. Rita was a working mother, a seamstress, often crafting her own original designs. She had many other talents. She became a proud U.S. American citizen – her American Dream.

She is survived and loved by her four children, Charlie and his wife Patti, Ernie and his wife Maria Angela, Cathy Barrett and her husband Michael and John and his wife Linda, seven grandchildren Sophia and her husband Ian Greenberg, Nikki, James, William, Thomas, Cassie and Athena, her three great grandchildren Alexander, Isabella and Isaac. Rita was predeceased by her husband of 66 years Bilis in 2014.

She lived fearlessly and selflessly, a part of her that will always be carried on. She will be truly missed by all who knew her.

A **Funeral Service** was held at Saint Andrew on Saturday, 10:30 AM January 26, 2019



+Vicki (Vasiliki) Flaris-Rapp, age 53 passed away on Wednesday, February 6th with her loving husband by her side. Vicki was born in Melbourne, Australia and immigrated to the United States in 1997 with her husband, Paris Rapp, to further her career as a senior research scientist and global marketing manager, industry president, and full professor in an unprecedented short time. Alexander, her son and joy of her life, was born in 2003.



Vicki lived her life with exceptional grace, integrity and strength, both personally



and professionally. Vicki was vastly accomplished, affecting and respected as a world-renowned scientist and literary scholar, professor, mentor, colleague, friend, family member, and daughter. It was her roles as wife and mother that gave Vicki the thrill, tenacity and drive to live life fully, to love unconditionally, and to thrive in the midst of challenge. Vicki was the very essence of love to us.

Vicki is survived by her devoted husband Paris, adoring son Alexander, loving mothers Alexandra and Zenovia, brothers Demetrios, Herodotos, Michael, sister Elizabeth, and nieces and nephews.

A Funeral Service was held at Saint Andrew, on Saturday at 9:30am, February 16, 2019.

Request from the family that individuals who choose, write a narrative of how Vicki has affected, influenced or touched your life in a card, letter, or email. **Email to:** parisrapp@yahoo.com

May their memory be eternal. Αιωνία η μνήμη αυτών.

GREEK INDEPENDENCE DAY PARADE (4-14-19)

5th Avenue, NYC, NY April 14, 2019

The Greek Independence Day Parade will be held this year on **Sunday, April 14th** along 5th Avenue starting on 61st Street and ending on 79th Street and 3rd Avenue. Starting time is scheduled for 1p.m. The parade will end approximately at 5 p.m.

Saint Andrew Greek Orthodox Church would like all organizations (Greek School, GOYA, AHEPA, Philoptochos, PTA, etc.) to participate in the Greek Independence Day parade.

More information will be included in our next issue and upcoming bulletin.



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+Vicki Flaris Rapp

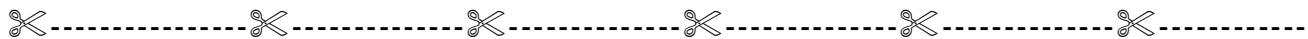
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WEEKLY SCHEDULE

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RELIGIOUS EDUCATION Sundays **after Holy Communion**

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

BAKING GROUP Tuesdays **9am**

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

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

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GOYA Greek Dancing Thursdays **7pm**

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

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

3/2 PHILOPTOCHOS visits St. Michael's Yonkers NY

3/2 Sights & Sounds Festival /Westfield NJ

3/8 JOY Ninja Warriors

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

3/10 Sights & Sounds Replay at St. Andrew

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

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

3/15 Fridays @10:30am GREAT LENT STUDY also on March 22, 29 and April 5 & 12

3/17 SUNDAY OF ORTHODOXY – Icon Procession

3/18 @8pm Pre- Marriage Counseling Sessions also on April 1st and 8th

3/19 @11:30am Agape Lunch 3rd Tuesday

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

3/23 FAITH KITCHEN -GOYA

3/23 HOPE/JOY Cooking Class

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

3/25 @7:30pm Parish Council 4th Monday

3/26 @7pm Philoptochos 4th Tuesday

3/28 @7pm GOYA Meeting 4th Thursday

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

4/6 HOPE/JOY Appalachian Trail Hike

4/7 SA Oratorical Festival /Rel Ed

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

4/20 SATURDAY OF LAZARUS

JOY – FILM, HOPE EGG HUNT – COMMUNITY PALM CROSSES

4/21 PALM SUNDAY /COMMUNITY LUNCH

4/28 PASCHA

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

5/4 @11:30am *Baptism*

5/10 TRICKY TRAY/ Philoptochos

5/11 @10:30am *Baptism*

5/12 Mother's Day

5/18 HOPE/JOY Shepherd Valley Creamery

5/19 MEMORIAL SERVICE +beloved Family members of AHEPA

5/19 RELIGIOUS EDUCATION GRADUATION PROGRAM AWARDS & SCHOLARSHIP PRESENTATION

5/25 FAITH KITCHEN –DOP & AHEPA

5/30 HAS GRADUATION PROGRAM

5/30, 5/31, 6/1: DATES FOR YOUR FAMILY PICTURE WITH LIFETOUCH FOR UPCOMING SAINT ANDREW DIRECTORY

COFFEE HOUR HOSTS JUNE: 6/2 PTA, 6/9 NO COFFEE HR 6/16 PHILOPTOCHOS, 6/23 DOP, 6/30 BAKALIKO

6/1 WEDDING GIZAS & LANGONE



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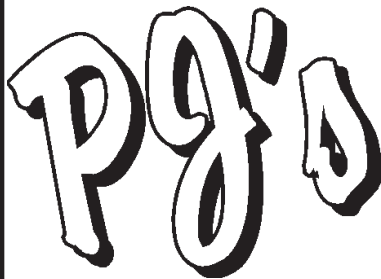
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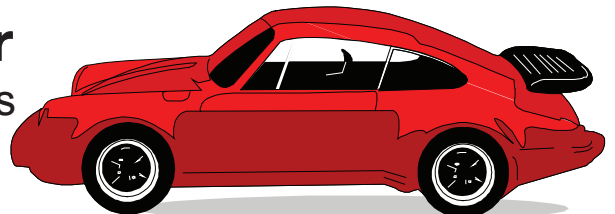


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P R I E S T

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MINISTRIES & ORGANIZATIONS

Ladies Philoptochos Society: Petra Knox, *President*

Coffee Hour *need facilitator*

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

AHEPA: TJ Borzeka, *President*

Daughters of Penelope: Eleni Boyadjis, *President*

PTA: Maria Pallis, *President*

Little Angels Playgroup (LAP): Maria Pallis

HOPE & JOY: Harriet Karkanias, Lynn Axiotes

GOYA

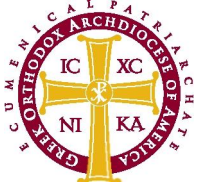
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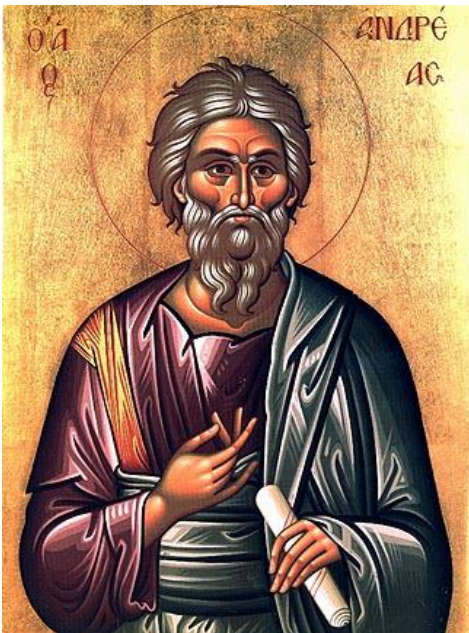
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Lenten Prayer of St. Ephraim the Syrian

+O Lord and Master of my life, do not permit the spirit of laziness and meddling, the lust for power and idle talk to come into me. (*Prostration*)

+Instead, grant me, your servant, the spirit of prudence, humility, patience and love. (*Prostration*)

+Yes, Lord and King, give me the power to see my own faults and not to judge my brother. (*Prostration*)

For you are blessed unto the ages of ages. Amen

Και την ευχήν. Αγ. Εφραίμ του Σύρου

+Κύριε και Δέσποτα της ζωής μου, πνεύμα αργίας, περιεργείας, φιλαρχίας, και αργολογίας μη μοι δώς. (*Μετάνια*)

+Πνέυμα δε σωφροσύνης, ταπεινοφροσύνης, υπομονής και αγάπης, χάρισαί μοι τω Σω δούλω. (*Μετάνια*)

+Ναι, Κύριε, Βασιλεύ, δώρησαί μοι του οράν τα εμά ππαίσιματα, και μη κατακρίνειν τον αδελφόν μου, ότι ευλογητός. (*Μετάνια*)

Ει εις τους αιώνας των αιώνων. Αμήν

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.