

MARCH 2022



Greek Orthodox  
Metropolis of  
New Jersey

## Saint Andrew Family News

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

ICON OF THE ANNUNCIATION OF THE THEOTOKOS - March 25<sup>th</sup>

*"Behold, I am the handmaid of the Lord; let it be to me according to your word."*

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

On Sundays we celebrate

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

For other services please check our website or call the office

**OFFICE HOURS**

Mon – Fri 10am-4pm

**☎: 973-584-0388**

**Fax: 973-584-3573**

**E-mail [info@standrewgonj.org](mailto:info@standrewgonj.org)**

**Web site <https://www.standrewgonj.org/>**

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

Father John Theodosion, *Editor in Chief*

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

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

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

*Deadline for the **APRIL 2022 ISSUE** is March 14th*

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

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# DIVINE SERVICES

## MARCH

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

## APRIL

- Friday 1 4<sup>th</sup> Salutations @6:00pm  
**Sunday 3 Sunday of St. John Climacus**  
Monday 4 Office of the Great Compline @6:00pm  
Wednesday 6 Pre-Sanctified Gifts Liturgy @6:00pm  
Friday 8 Akathyst Hymn @6:00pm  
**Sunday 10 Sunday of Mary of Egypt**  
Monday 11 Office of the Great Compline @6:00pm  
Wednesday 13 Pre-Sanctified Gifts Liturgy @6:00pm  
Saturday 16 LAZARUS SATURDAY – at 9:00am Orthros & Divine Liturgy  
**Sunday 17 Palm Sunday - Orthros & Divine Liturgy @8:45am**  
The Service of the Nymphios @7pm  
**Mon- Sat 18 - 23 HOLY WEEK SERVICES**  
Monday 25 Saint George commemorated  
Friday 29 Renewal Friday

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**Sundays:** Orthros @ 8:15AM & Divine Liturgy @ 9:30AM | **Weekdays:** Orthros @ 8AM & Divine Liturgy @ 9:AM  
*(We have this saint's Relics at our Saint Andrew Reliquary) \**

# ΙΕΡΕΣ ΑΚΟΛΟΥΘΙΕΣ

## ΜΑΡΤΙΟΣ

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

## ΑΠΡΙΛΙΟΣ

|                        |               |   |
|------------------------|---------------|---|
| Παρασκευή              | 1             | Δ΄ Χαιρετισμοί - <u>ώρα</u> 6μμ   |
| <b>Κυριακή</b>         | <b>3</b>      | <b>Κυριακή Δ΄ τῶν Νηστειῶν - τοῦ Ὁσίου Πατρὸς ἡμῶν Ἰωάννου τοῦ συγγραφέως</b> |
| Δευτέρα                | 4             | Ακολουθία Μέγα Απόδειπνων <u>ώρα</u> 6μμ                                      |
| Τετάρτη                | 6             | Προαγιασμένη Λειτουργία <u>ώρα</u> 6μμ  |
| Παρασκευή              | 8             | Ακάθιστος Ὑμνος <u>ώρα</u> 6μμ  |
| <b>Κυριακή</b>         | <b>10</b>     | <b>Κυριακή Ε΄ τῶν Νηστειῶν - Ὁσίας Μητρὸς ἡμῶν Μαρίας τῆς Αἰγυπτίας</b>       |
| Δευτέρα                | 11            | Ακολουθία Μέγα Απόδειπνων <u>ώρα</u> 6.00μμ                                   |
| Τετάρτη                | 14            | Προαγιασμένη Λειτουργία <u>ώρα</u> 6.00μμ                                     |
| Σάββατο                | 16            | ΣΑΒΒΑΤΟΝ ΤΟῦ ΛΑΖΑΡΟΥ <u>ώρα</u> 9.00ΠΜ Ὁρθρος & Θεία Λειτουργία               |
| <b>Κυριακή</b>         | <b>17</b>     | <b>Κυριακή τῶν Βαΐων</b><br>Ἡ Ακολουθία του Νυμφίου <u>ώρα</u> 7μμ            |
| <b>Δεύτερα-Σάββατο</b> | <b>18 -23</b> | <b>ΙΕΡΕΣ ΑΚΟΛΟΥΘΙΕΣ ΜΕΓΑΛΗΣ ΕΒΔΟΜΑΔΑΣ</b>                                     |
| Δευτέρα                | 25            | Γεώργιος Μεγαλομάρτυρας   |
| Παρασκευή              | 29            | Ζωοδόχου Πηγῆς  |

Τὴν **Κυριακή** – Ὁρθρος - ώρα 8.15πμ & Θεία Λειτουργία - ώρα 9:30πμ | **Τις καθημερινές** – Ὁώρα 8πμ & ΘΛ - ώρα 9πμ  
(*Ἐχομε τα Λείψανα του Αγίου στην Λειψανοθήκη της εκκλησία μας*)\*

# AS WE FORGIVE THOSE...

Fr John Theodosian

Each year as Great Lent begins the church helps us to prepare. The weeks leading up to lent get us to start thinking about this important season which is to come. Some themes at this time include humility, patience and forgiveness.

In fact, forgiveness is the theme of the Sunday before Holy Lent begins, March 6<sup>th</sup>, this year. Actually, on Forgiveness Sunday, the church introduces us to several themes, one is the expulsion of



Adam and Eve from Paradise. Two is the Gospel reading which is Christ's instructions to his disciples about forgiveness, fasting and the desire for treasures.

Forgiveness receives the greatest emphasis because there is even a service dedicated to it on the Sunday evening before Holy Lent begins. We need to start Lent with a clean slate and to get rid of some of the baggage we carry around with us. What baggage you may as? The baggage we all carry around with us because of our daily interactions with people who say and do things which offend us. Or the things we think and say and do against others because they have offended us in some way. This is certainly part of our reality and to deny it means we are not dealing in a spirit of truth. Sometimes it is easier to just to blame others and ignore our own responsibility in the difficult relationships we experience. However, as we focus on and think about our interactions with others, we can see how we contributed to creating the strained relationship. Understanding our role in the way we have offended others and the difficulties we have with them takes a lot of soul searching and prayer and

even the sacrament of confession. Asking our loved ones and friends and coworkers for forgiveness before Lent begins gives us the opportunity to clean the slate and work on keeping the slate clean as we grow and understand how we affect others. We should invite our family members and even our friends to attend the Service of Forgiveness on the evening before Lent begins and take the opportunity to forgive and be forgiven.

The service also presents us with the opportunity to ask people we do not live with or interact with on a regular basis for forgiveness as a confession that we can without realizing, offend others and lead them into sin. Our words and deeds can hurt others unintentionally and we don't always get the opportunity to ask forgiveness. Think about it, if you have ever driven a car, you know that one wrong move or even almost wrong move can get someone upset. If it can happen on the road it can happen at church or the grocery store etc. The point is, we cannot say we have never hurt or offended anyone. The beginning of Holy and Great Lent is an opportunity to forgive and to ask for forgiveness from those around us. Turn to God through confession and to your friends and loved ones and exchange the kiss of peace and ask each other for forgiveness by saying "Forgive me a sinner" and replying "I forgive you. May God forgive us both".

The Service of Forgiveness on the eve of Holy Lent is a beautiful opportunity to make yourself right with God and your fellow Christian.

## GUIDE TO THE LENTEN SERVICES

### The Great Compline (**Mondays: March 7 to April 11**)

**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 (**Wednesdays: March 9 to April 13**)

**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 (**Fridays: March 11 to April 8**)

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."



Greek Orthodox  
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# SAINT ANDREW GREEK ORTHODOX CHURCH

Rev. John Theodosion  
Pastor

February 2022

## PARISH COUNCIL

### EXECUTIVE BOARD 2021

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*President*

Nicholas Monokandilos  
*Vice President*

Peter Petrou  
*Treasurer*

James Kardaras  
*Assistant Treasurer*

Maro Nicolaou Schuster  
*Corresponding Secretary*

Yianni Tsamutalis  
*Recording Secretary*

### MEMBERS 2022

Athena Borzeka

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Nikolas Karkanias

Nick Pappas

John A. Paxos

Herbert Schuster

Peter Sedereas

Mike Serghiou

Chris Tsamutalis

Yianni Tsamutalis

Dear Fellow Parishioners:

In the past two years, we have felt the great loss of so many of our brothers and sisters as they have taken their place in rest with our Lord. We pray that this trend grinds to a halt, and that all who survived 2020 and 2021 shall be us both spiritually and physically as we celebrate the 60th Anniversary of St. Andrew.

We have long strived to carry a balance of unrestricted funds sufficient for two months of expenses, which in the past year averaged \$63,333 per month. As you can see by the financial report below, we ended 2021 in decent financial shape with \$128,123, slightly surpassing our goal for financial stability.

But these seemingly pleasing results come with strong caveats. In the past two years we received government funding in the form of forgiven PPP loans in the amount of \$129,908. Without this assistance, we would have begun the year 2022 with an unrestricted balance of MINUS \$1885.

The generosity of you, our Parishioners, in contributing \$129,545 over the past two years to our Festival Fund -- in addition to your Stewardship commitments -- played an equally huge role in maintaining the fiscal integrity of our community. Sadly, we have also seen our memorial donations increase more than any other regular source of revenue, for which we pray there is no repeat in the upcoming year.

Our approved budget projects increased expenses for 2022 of about 2.5% (or one-half to one-third of the actual current inflation rate). If our budget holds true, we will end 2022 with a net "loss" of \$125,000 placing us at financial risk during 2022.

Bottom line, this year we will need the continued enhanced financial support from the community to replace the Festival Fund and PPP loans that kept us afloat the past two years. We ask that you prayerfully consider your ability to either increase your Stewardship commitment or make an alternate donation to help keep St. Andrew fiscally sound.

Peter Petrou, Parish Treasurer

Αγαπητοί συνενορίτες,

Τα τελευταία δύο χρόνια, βιώσαμε την απώλεια τόσων πολλών αδελφών μας που αναπαύθηκαν εν ειρήνη κοντά στον Κύριο Ιησού Χριστό. Προσευχόμαστε να σταματήσει αυτό και όσοι επιβιώσαμε το 2020 και το 2021 να είμαστε καλά και ψυχικά και σωματικά και να γιορτάσουμε την επέτειο των 60 χρόνων της εκκλησίας του Αγίου Ανδρέα.

Με πολύ αγώνα τα ταμειακά μας διαθέσιμα επαρκούν για έξοδα δύο μηνών, που τον προηγούμενο χρόνο ήταν κατά μέσο όρο \$63,333 το μήνα. Όπως βλέπετε στην παρακάτω οικονομική έκθεση, το τέλος του 2021 μας βρήκε σε μία αξιοπρεπή κατάσταση με \$128.123 έχοντας λίγο ξεπεράσει και τον στόχο μας για οικονομική σταθερότητα.

Αυτά όμως τα φαινομενικά ευχάριστα αποτελέσματα έχουν και αυστηρούς περιορισμούς. Τα τελευταία δύο χρόνια λάβαμε κυβερνητική επιδότηση με την μορφή παραγραφέντων δανείων \$129. 908. Χωρίς αυτή τη βοήθεια, θα ξεκινούσαμε το έτος 2022 με διαθέσιμο υπόλοιπο ΜΕΙΟΝ \$1885.

Η γενναιοδωρία σας, εσάς των Ενοριτών, που συνεισφέρατε \$129.545 τα τελευταία δύο χρόνια στο Ταμείο του Φεστιβάλ – επιπλέον της οικονομικής σας δέσμευσης (stewardship) – έπαιξε έναν εξ ίσου τεράστιο ρόλο στη συντήρηση της οικονομικής ακεραιότητας της κοινότητάς μας. Μετά λύπης όμως, είδαμε επίσης τις επιμνημόσυνες δωρεές να αυξάνονται περισσότερο από οποιαδήποτε άλλη κανονική πηγή εισοδήματος και προσευχόμαστε να μην επαναληφθεί και αυτό το χρόνο.

Ο εγκεκριμένος προϋπολογισμός μας περιλαμβάνει αυξημένα έξοδα για το 2022 κατά 2,5% (ή ένα δεύτερο με ένα τρίτο του τρέχοντος δείκτη πληθωρισμού). Αν ο προϋπολογισμός μας επαληθευτεί, θα λήξει το 2022 με καθαρό «χάσιμο» \$125.000, θα βρεθούμε σε οικονομικό ρίσκο το 2022.

Το συμπέρασμα λοιπόν είναι πως αυτή τη χρονιά θα χρειαστούμε τη συνεχή ενισχυμένη οικονομική υποστήριξη από την κοινότητα για να αντικαταστήσουμε το Ταμείο του Φεστιβάλ και τα PPP δάνεια που μας κράτησαν στην επιφάνεια τα τελευταία δύο χρόνια. Προσευχόμαστε και σας ζητούμε να σκεφτείτε αν μπορείτε είτε να αυξήσετε τη συνδρομή σας (stewardship) ή να κάνετε άλλη μία δωρεά για να βοηθήσετε να μείνει οικονομικά ασφαλής η εκκλησία μας του Αγίου Ανδρέα.

Μετά τιμής  
Peter Petrou, Ταμίας



## St Andrew Financial Summary 2021

|                               | Jan-Dec           | Budget            | \$ over Budget   |
|-------------------------------|-------------------|-------------------|------------------|
| <b>INCOME</b>                 |                   |                   |                  |
| CONTRIBUTION INCOME           | 475,729.85        | 564,000.00        | (88,270.15)      |
| EDUCATION/DANCE NET INCOME    | 25,606.83         | 37,500.00         | (11,893.17)      |
| SUMMER CAMP NET INCOME        | 312.76            | 200.00            | 112.76           |
| FUNDRAISING EVENTS NET INCOME | 132,980.90        | 47,500.00         | 85,480.90        |
| OTHER INCOME                  | 69,709.32         | 26,000.00         | 43,709.32        |
| <b>TOTAL INCOME</b>           | <b>704,339.66</b> | <b>675,200.00</b> | <b>29,139.66</b> |

### EXPENSE

|   |                       |                        |                     |
|---|-----------------------|------------------------|---------------------|
| STAFF EXPENSE                           | 316,174.43            | 345,795.00             | (29,620.57)         |
| CAR EXPENSE                             | 11,047.42             | 13,200.00              | (2,152.58)          |
| INSURANCE EXPENSE                       | 65,857.20             | 64,250.00              | 1,607.20            |
| PROFESSIONAL SERVICES                   | 6,156.63              | 5,160.00               | 996.63              |
| EQUIPMENT                               | 7,247.09              | 5,500.00               | 1,747.09            |
| BANK CHARGES                            | 4,771.50              | 6,900.00               | (2,128.50)          |
| MORTGAGE PAYMENT (Principal & Interest) | 133,724.76            | 134,586.00             | (861.24)            |
| TELEPHONES/INTERNET EXPENSE             | 4,707.66              | 5,400.00               | (692.34)            |
| ADVERTISING                             | 987.74                | 1,500.00               | (512.26)            |
| PERMITS                                 | 100.00                | 250.00                 | (150.00)            |
| LITURGICAL                              | -                     | 500.00                 | (500.00)            |
| UTILITIES                               | 46,476.07             | 48,900.00              | (2,423.93)          |
| SUPPLIES & PRINTING EXPENSE             | 23,138.63             | 22,450.00              | 688.63              |
| BLDG & GROUNDS EXP.                     | 48,586.34             | 48,050.00              | 536.34              |
| POSTAGE & HANDLING                      | 4,485.75              | 4,500.00               | (14.25)             |
| MINISTRY EXPENSE                        | 78,012.37             | 72,850.00              | 5,162.37            |
| EVANGELISM/OUTREACH                     | 5,250.00              | 600.00                 | 4,650.00            |
| CONVENTIONS & SEMINARS                  | 3,862.25              | 2,500.00               | 1,362.25            |
| TRANSPORTATION                          | -                     | -                      | -                   |
| MISC.                                   | -                     | -                      | -                   |
| <b>TOTAL EXPENSE</b>                    | <b>760,585.84</b>     | <b>782,891.00</b>      | <b>(22,305.16)</b>  |
| <b>NET CASH RECD (SHORT)</b>            | <b>\$ (56,246.18)</b> | <b>\$ (107,691.00)</b> | <b>\$ 51,444.82</b> |

### From Operations

|  |             |
|--|-------------|
| <b>Unrestricted Cash 12/31/20</b>      | 119,040.01  |
| <b>Cash generated (used) this year</b> | (56,246.18) |
| <b>Cash Balance 12/31/21</b>           | 62,793.83   |
| <b>PPP Loan Forgiveness</b>            | 65,229.00   |
| <b>Adjusted Cash Balance 12/31/21</b>  | 128,022.83  |
| <br>                                   |             |
| <b>Prior PPP Loan Forgiveness</b>      | 64,679.35   |

## **The Sunday of the Pharisee and the Tax Collector**

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

# **Η Κυριακή του Τελώνου και Φαρισαίου**

*Πατέρα Ιωάννη Θεοδοσίου*

Για εμάς η παραβολή του Τελώνου και Φαρισαίου είναι απλή και ξεκάθαρη: ο υπερήφανος, επικριτικός Φαρισαίος μπαίνει στη θέση του, και ο ταπεινός Τελώνης (φοροεισπράκτορας) εξυψώνεται. Όταν όμως ο Ιησούς διηγήθηκε την παραβολή, οι ακροατές Του μάλλον σοκαρίστηκαν. Για να καταλάβουμε γιατί, και να κατανοήσουμε το αληθινό μήνυμα της παραβολής, πρέπει να εξετάσουμε λίγο πιο προσεκτικά τους δύο αυτούς ανθρώπους, τον Φαρισαίο και τον Τελώνη. Η προσευχή του Φαρισαίου ακούγεται απεχθής και αλαζονική. Όχι μόνο δε καυχιέται πως δεν μοιάζει με άλλους, απαριθμώντας διάφορους ανθρώπους από τους οποίους θεωρεί πως είναι καλύτερος, μα και χαιρέται ιδιαίτερα που δεν είναι σαν «τούτον εδώ τον Τελώνη», ο οποίος έκλαιγε ασταμάτητα για τις αμαρτίες του στο πίσω μέρος του ναού. Συνεχίζει αναφέροντας στον Θεό πόσο αυστηρή νηστεία κάνει, και πόσο γενναιόδωρος είναι που δίνει το 10% του πλούτου του στον ναό. Στα αυτιά των ακροατών του Ιησού όμως, μία εντελώς διαφορετική εικόνα παρουσιάστηκε. Η προσευχή του Φαρισαίου ήταν μια συνηθισμένη, πολύ κατανοητή έκφραση ευγνωμοσύνης, πως – αντίθετα με αυτούς των οποίων οι κοσμικές εργασίες οδηγούν μόνο στο κενό και τον θάνατο – Ο Θεός τον είχε καλέσει και του είχε δώσει ζωή αγιότητας, ιερότητας: μια ζωή πνευματικών προσπαθειών που οδηγούν στην αιώνια ζωή. Κοιτάζοντας τις δικές μας ζωές μερικές φορές αφοσιωνόμαστε μόνο στον εαυτό μας και εθιζόμαστε σε κενές αναζητήσεις που γνωρίζουμε πως στο τέλος θα μας αφήσουν ψυχρούς, θα

μπορούσαμε (ίσως με άλλες λέξεις) να κάνουμε την ίδια προσευχή. Περιγράφοντας τη νηστεία και τη συνεισφορά του της δεκάτης, απλά υποδεικνύει στον Θεό πόσο αφοσιωμένος είναι στην υπηρεσία Του: νηστεύει δύο φορές την εβδομάδα και όχι μια φορά το χρόνο που απαιτεί ο Ιουδαϊκός νόμος· και δίνει και περισσότερα από όσο απαιτείται για να υποστηρίξει τον Ναό του. Δίνει πολλά στον Θεό από τον εαυτό του και από τα υπάρχοντά του. Και είναι, σύμφωνα με τα πρότυπα των πιστών του Ιησού, ένας άγιος και καλός άνθρωπος. - Τον οποίον όμως, μόλις καταδίκασε ο Ιησούς!

Αντιθέτως, ο Τελώνης τον οποίο εμείς τώρα συμπαθούμε, δεν θα ήταν καθόλου συμπαθητικός χαρακτήρας στους πιστούς του Ιησού τότε. Οι φοροεισπράκτορες την εποχή που έζησε στη γη ο Ιησούς δεν ήταν «δημόσιοι λειτουργοί» όπως τους ξέρουμε σήμερα· ήταν επιχειρηματίες που με θεμιτά ή αθέμιτα μέσα, είχαν αποκτήσει έναν κερδοφόρο βιοπορισμό: εκβιάζοντας και συλλέγοντας φόρους πολύ πιο πάνω από τα ποσά που νόμιμα χρωστούσαν οι άνθρωποι. Σκεφτείτε την εικόνα του Σερίφη του Nottingham την εποχή του Ρομπέν των Δασών, και θα πάρετε μια ιδέα για την άποψη που είχαν οι πιστοί του Ιησού για τον τελώνη. Ακόμη και αν είχε αποφασίσει να αλλάξει την συμπεριφορά του και να επανορθώσει, δεν θα μπορούσε, γιατί ο κόσμος πάλι δεν θα τον δέχονταν: θα έπρεπε όχι μόνο να αποχωριστεί τους οικονομικούς πόρους τους δικούς του και της οικογένειάς του, αλλά θα έπρεπε να αποκαταστήσει ότι πήρε με απάτη από τον καθένα

και να προσθέσει και επιπλέον ένα πέπμο. Ήταν μία τελείως απελπιστική κατάσταση. Και σαν να μην έφταναν όλα αυτά, στεκόταν εδώ τώρα, στο πίσω μέρος του ναού, και δεν φερόταν όπως υποτίθεται ότι αρμόζει σε έναν ιερό χώρο. Κραύγαζε προς τον Θεό και χτυπούσε τον θώρακά του. Φανταστείτε εμείς πώς θα βλέπαμε κάποιον να στέκεται στο πίσω μέρος της εκκλησίας μας και να φέρεται με τον ίδιο τρόπο, ενώ εμείς προσπαθούμε να προσευχηθούμε ειρηνικά. Μην απορείτε που ο Φαρισαίος ευχαρίστησε τον Θεό που δεν ήταν σαν αυτόν που ο Ιησούς εξύψωσε! Προφανώς, ο Ιησούς προσπαθούσε να μας επισημάνει κάτι. Γιατί να καταδικάσει τον ενάρετο Φαρισαίο, ενώ εξύψωσε τον άδικο Τελώνη; επειδή δεν αναφερόταν στην αρετή μας (ή την αδικία) αλλά στο **έλεος** του Θεού – το οποίο όλοι μας έχουμε ανάγκη, είτε οι ζωές μας είναι περισσότερο σαν του Φαρισαίου, είτε σαν του Τελώνη.

Σκεφτείτε τα λόγια του Βασιλιά Δαυίδ στον 52 ψαλμό: « 3 ὁ Θεὸς ἐκ τοῦ οὐρανοῦ διέκυψεν ἐπὶ τοὺς υἱοὺς τῶν ἀνθρώπων τοῦ ἰδεῖν εἰ ἔστι συνίων ἢ ἐκζητῶν τὸν Θεόν. 4 πάντες ἐξέκλιναν, ἅμα ἠχρειώθησαν, οὐκ ἔστι ποιῶν ἀγαθόν, οὐκ ἔστιν ἕως ἑνός. » Ούτε ένας από εμάς τα καταφέρνει όταν προσπαθούμε να φτάσουμε την αρετή του Θεού. Όλοι είμαστε ελλειπείς. Και σύμφωνα με τον Θεό, το πόσο πολύ πέφτουμε δεν έχει και τόση σημασία. Σκεφτείτε ένα τεστ 100 ερωτήσεων στο σχολείο. Πτυχιούχοις δέκα σωστές. Ο διπλανός σου μόνο μία. Τα πήγες δέκα φορές καλύτερα από τον διπλανό σου, αλλά δεν έχει σημασία –και οι δύο χρειαζόσασταν εκατό για να περάσετε!

Πρέπει να υπάρχει κι άλλος τρόπος. Και αυτό ακριβώς επισημαίνει ο Ιησούς λέγοντας αυτή την παραβολή όπου αναφερόταν «Σε μερικούς που ήταν σίγουροι για την ευσέβειά τους και περιφρονούσαν τους άλλους» (Κατά Λουκά18:9).

Επειδή βασιζόταν στο ότι ήταν ηθικός, εντυπωσιακό –για άνθρωπο—όσο και αν ήταν, ο Φαρισαίος δεν αναζητούσε, και δεν έλαβε το έλεος του Θεού, χωρίς το οποίο κανείς μας δεν θα σωθεί. Αφήνοντας τελείως τον εαυτό του στο έλεος του Θεού –αφού δεν είχε καμμία ελπίδα να εξιλεωθεί από μόνος του – ο τελώνης δικαιώθηκε και σώθηκε. Αυτό που η ηθική δεν μπορούσε να κάνει, το κατόρθωσε η ταπεινότητα. Ο Ιησούς είπε, «Όποιος υψώνει τον εαυτό του θα ταπεινωθεί, κι όποιος τον ταπεινώνει θα υψωθεί».

Η Εκκλησία μας προσφέρει αυτή την παραβολή εβδομάδες πριν τη Σαρακοστή για να μας διδάξει, να μας υπενθυμίσει και να μας προειδοποιήσει, αυτή την περίοδο που θα κάνουμε ιδιαίτερες πνευματικές προσπάθειες – στην προσευχή, τη νηστεία και σε φιλανθρωπικά έργα – ότι η ηθική μας είναι ψευδαίσθηση, μια φαντασία, η οποία δεν μπορεί να μας βοηθήσει ούτε να μας σώσει. Όχι βέβαια ότι το να είμαστε ενάρετοι δεν είναι ο σκοπός μας: σίγουρα, ο Ιησούς δεν προτείνει να γίνουμε «εκβιαστές, άδικοι, μοιχοί, ή σαν αυτόν τον τελώνη»· μα στο τέλος, κυριολεκτικά, η αρετή μας με τους όρους της αρετής του Θεού είναι σαν ασήμαντα κουρέλια – ενώ το έλεος του Θεού είναι τα πάντα. Αφού στον Ψαλμό 52 διαβάζουμε «17 Κύριε, τὰ χεῖλη μου ἀνοίξεις, καὶ τὸ στόμα μου ἀναγγελεῖ τὴν αἴνεσίν σου. 18 ὅτι εἰ ἠθέλησας θυσίαν, ἔδωκα ἄν' ὀλοκαυτώματα οὐκ εὐδοκήσεις. 19 θυσία τῷ Θεῷ πνεῦμα συντετριμμένον, καρδίαν συντετριμμένην καὶ τεταπεινωμένην ὁ Θεὸς οὐκ ἐξουθενώσει.»

Αδελφία μου, ολοκληρώνω με την ταπεινή προσευχή του φοροεισπράκτορα που είπε «Θεέ μου, ελέησόν με τον αμαρτωλό!» Αμήν.

*Adaptation by Maria Kiritsis of Athens GR*

## Hellenic Afternoon School (HAS)

By integrating a second language curriculum using technology and implementing teacher-to student-centered approaches, Hellenic Afternoon School (HAS) students thrive as they hone in new skills and hold students accountable for their learning. Such practices led teachers to explore new ways to provide students with opportunities for meaningful communication and the implementation of conversation in the classroom. As a result, the HAS teachers discussed and assessed various new classroom strategies. Teaching students the hexagonal thinking strategy supports older students when they make connections with their text for better understanding. The hexagonal thinking strategy may also be applied for younger students when practicing verb conjugation using actual cut-out hexagons to create a honeycomb diagram demonstrating connections and links to the activity. There are so many other uses with the hexagonal thinking strategy that students engage and enjoy.

The students have applied annotation symbols to break down paragraphs or longer texts for better understanding. Collaborating in small group discussions on a text summary, leading to whole-class discussions, prepares students for presentations. The presentations may consist of a student-created Z Chart PowerPoint slide as they work in pairs. The students can also demonstrate the Z Chart graphic organizer on a larger paper. After the students complete the Z Chart graphic organizer, they present their work to the class as the remaining students listen and write notes on what they have missed from the text and their thoughts for further class discussions. The students may also present their work in a gallery walk strategy where

teachers can add three to four questions on large sheets so students may walk around to the large sheets to add information. The gallery walk will lead to a whole class discussion as one student may volunteer to discuss the student's answers on each sheet.

To further encourage student conversations, the teachers are in the process of working on several other activities and small projects, such as Podcasting, as they work on a short skit, and a video recording demonstrating a traditional Greek recipe. Teachers prepare their students with these learning activities for several weeks, designating the last 30 minutes after their weekly lessons. Discussions for including and collaborating with other grade levels and parent inclusion are in the plans for the future.

The HAS lending library is in the process and plans for completion by Fall 2022. This space will allow students to choose various Greek storybooks and for parents to collect additional worksheets or other resources to support their child's learning at home. Additionally, we will have a section for adult Greek novels in our lending library.

A special thank you to the parents and the PTA for their continuous support in providing monetary donations and book donations or supplies for our lending library. Our goal is to provide a comfortable and engaging learning environment for our families to learn the Greek language and culture our ancestors sacrificed to preserve. We appreciate your support and continue to accept donations for our lending library. Please contact the HAS Director of Education or the HAS teachers with any questions.

Submitted by:  
Vasilina Christodoulou

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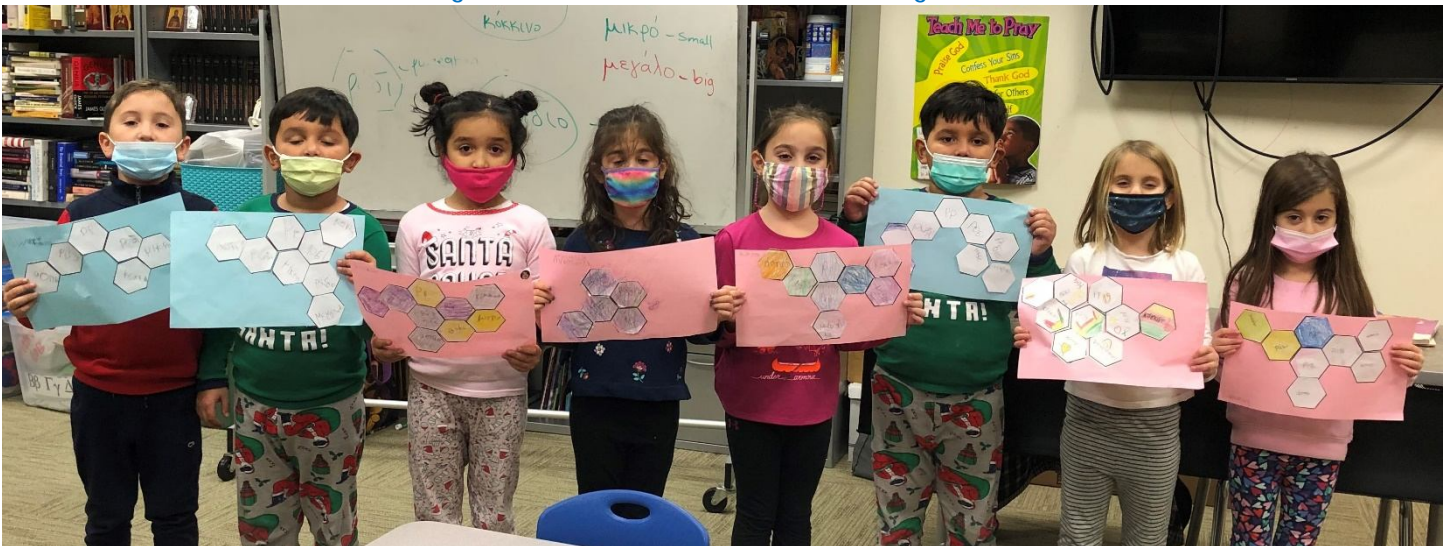
## Heighlights of Hellenic Afternoon School

Fr John cutting the Vasilopita

Effie and Themis the lucky recipients



## Our Youngest Greek School Students showing off their work



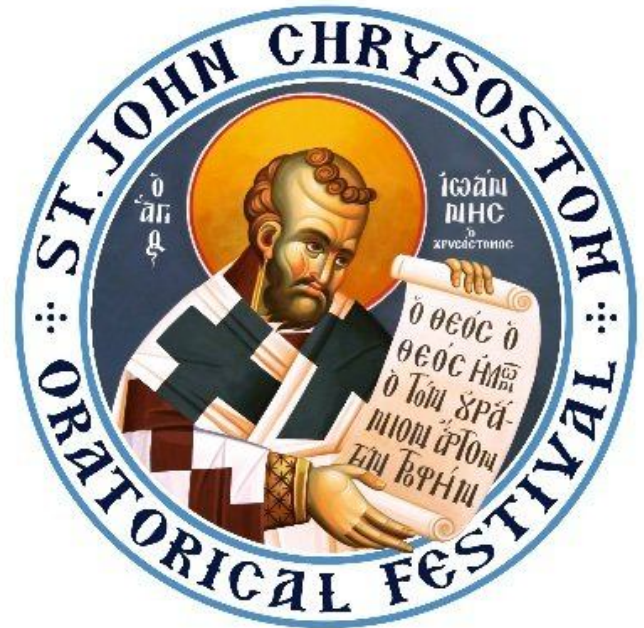
## Saint Andrew Oratorical Festival Calls for Participants Grades 4-12

The St. John Chrysostom Oratorical Festival, founded in 1983, provides Greek Orthodox teenagers the opportunity to write and talk about their faith. The festival is split into a Junior Division (grades 7-9) and a Senior Division (grades 10-12). In an effort to grow the program within our community, St. Andrew will host an Elementary Division for youth grades 4-6 to participate as well.

If you know of a young person that wants to work on public speaking skills and have a unique chance to learn about their faith, please encourage them to participate in the local Oratorical Festival at St. Andrew on Saturday March 12, 2022.

The Oratorical Festival is a national speech competition hosted by the Greek Orthodox Archdiocese. Every year, students around the country compete in their local parish for the chance to represent their Metropolis at the National Festival in June.

Please review the topic list below and if you have questions reach out to Athina Vella at [AMV1823@gmail.com](mailto:AMV1823@gmail.com).



### Elementary Division (grades 4-6)

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

### Junior Division (grades 7-9)

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

### Senior Division (grades 10-12)

1. Discuss the significance of Orthodox iconography (historically, symbolically and/or artistically) and how icons enhance our worship.
2. From the earliest days, Christian worship has been community-based, not only solitary, and Christians formed communities where the members learned from and took care of one another. Why is it important to be part of a Church community, and how is this relevant today?

3. The Orthodox faithful pray to the saints for physical healing and we have examples of saints like Cosmas and Damian who were doctors. What does this teach us about the Orthodox perspective on faith, health, and medicine?
4. Discuss ways that a young person can respond to God's call to love God with heart, soul, mind, and strength and one's neighbor as oneself (see Luke 10:27).
5. In every Church service, we pray for "peace in the world," usually many times. Yet, war and violence persist. What is the Orthodox Christian approach to war and violence?

# God Parents

SUNDAY MARCH 6<sup>TH</sup>  
 GODPARENTS' SUNDAY

*Invite your Godparent to come to church with you to receive Holy Communion and spend the day!*

*Show them all the wonderful things you have been doing.*

## Pre-marriage Counseling

Three Sessions will be held at  
 Saint Andrew Greek Orthodox Church

lead by

Rev Fr John Theodosion

**March 7<sup>th</sup> | March 14<sup>th</sup>, | April 4<sup>th</sup>**  
**Monday evenings at 7:45pm**

If you and your fiancée would like to attend,

please contact the office

[info@standrewgonj.org](mailto:info@standrewgonj.org)



*Husbands, never call her simply by her name, but with terms of endearment, with honor, with much love. Honor her, and she will not need honor from others; she will not want the glory that comes from others, if she enjoys that which comes from thee. Prefer her before all, on every account, both for her beauty and her discernment, and praise her.*

St. John Chrysostom,  
 HOMILY XX on EPHESIANS

Dear Saint Andrew Community,

Now that the holiday rush is over and the Gyro Sale weekend, I want to extend my gratitude to the “Baking Team” headed by Maria Stamoutsos, Philoptochos Member, Choir member, and long-time parishioner. I was lucky enough to have the time to join, help and sometimes watch the “production” and very much enjoyed the conversation with ladies. Maria heads a loyal team of women who bake weekly to help support the church through the Bakaliko and festivals, but also during the holiday seasons of Christmas and Pascha. If you are interested in being a full-time or part-time member of this team, please contact Maria Stamoutsos or me and we will add your email and phone number to this list.

Below are the names of these dedicated women in alphabetical order and a picture of them in action:

|            |            |
|------------|------------|
| Chrysanthe | Borzeka    |
| Antonia    | Clapsis    |
| Panagiota  | Damkas     |
| Joanna     | Lignos     |
| Anastasia  | Mitrakos   |
| Helen      | Pappas     |
| Georgia    | Pavelis    |
| Rikka      | Petrou     |
| Paraskevi  | Seretis    |
| Helen      | Stamatos   |
| Maria      | Stamoutsos |
| Joanne     | Vellios    |
| Despina    | Zapatas    |







On another note, as the Philoptochos continues to fulfill their mission. The Board recently heard an interesting virtual presentation by Executive Director Nick Petrogeorge of Orthodox Christian Prison Ministries. He spoke to us about their mission and this quote that appears on their website, *"We believe in a world where even those behind bars deserve second chances. As we face crisis levels of incarceration in the US, our Lord commands us to visit Him in prison."* After his presentation, the Board voted and approved a donation to

this ministry to sponsor three "friends" for catechism. Friends are how Mr. Petrogeorge identified those who are incarcerated. Also, Mr. Petrogeorge spoke of a new program currently being developed for incarcerated mothers. They will be "reading to their children" via a recording and the recording provided to their child/children to help build and maintain a healthy relationship that is harmed by incarceration.

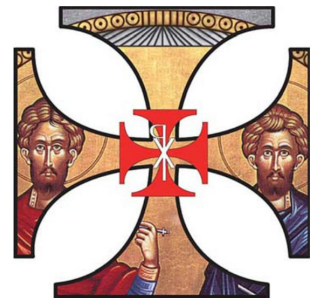
Respectfully submitted,  
Mary Michailidis, President

## SAVE THE DATE

### May 13<sup>th</sup> Tricky Tray

our main fundraiser | proceeds to benefit Philoptochos charities

### May 16<sup>th</sup> METROPOLIS CLERGY LAITY ASSEMBLY & PHILOPTOCHOS CONVENTION | NEW LOCATION THE WATERFALLS IN CLAYMONT, DE



### Saint Andrew Philoptochos Facebook Page:

Please keep up with the news at our **NEW** Facebook Page by making a friend request to follow us.

**Membership Drive 2022:** Renew or join the Philoptochos for 2022. Forms are located in the church social hall.

## GOYA NEWS MARCH 2021



We had a great GOYA month in February! So far our GOYAs have gone to the Valentine's Dance which was held at St. Constantine and Helen in Roseland on 2/11 this year. All our GOYAs had a lot of fun and a great time. The Bridges sandwich making and delivery on February 4th and 5th got canceled due to the weather, but that did not stop our GOYAs from helping those in need. Our GOYAs got together on February 9th to prepare sandwiches and food for the Faith Soup Kitchen. Coming up in March we are participating in Sights & Sounds, where GOYAs can show off their art and talents. **Sights & Sounds will be held on March 5th.** We are very proud of all our participating GOYAs. We also have the Greek Independence Day Parade coming up and of course during Holy Week we make the palms for Palm Sunday, and we decorate the EPITAPHIO and prepare the candles. These are all mandatory events for those in GOYA. All other information regarding GOYA activities will be sent out through email. If you are not on the mailing list, please reach out to one of our GOYA advisors or board members. We hope to see all our GOYAs this upcoming March.

*Written by Despina Sedereas, Vice President*



# The Annunciation

The Feast of the Annunciation of Our Most Holy Lady, the Theotokos and Ever-Virgin Mary is celebrated on March 25 each year. The Feast commemorates the announcement by the Archangel Gabriel to the Virgin Mary that our Lord and Savior Jesus Christ, the Son of God, would become incarnate and enter into this world through her womb.

## BIBLICAL STORY

The biblical story of the Feast of the Annunciation is found in the first chapter of the Gospel of Luke (1:26-39). The Archangel Gabriel appeared to the Virgin Mary, who was living in Nazareth, and said to her, "Hail, O favored one, the Lord is with you." Mary was perplexed and wondered what kind of greeting this was.

The angel told her not to be afraid, for she had found favor with God. He said, "You will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great and will be called the Son of the Most High; and the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob forever; and of his kingdom there will be no end."

Mary responded to the angel by asking how this could happen since she had no husband. The angel told her that the Holy Spirit and the power of God would come upon her, and that the child to be born of her would be called holy, the "Son of God."

The angel then proceeded to tell the Virgin Mary that her cousin Elizabeth had conceived a son in her old age (John the Baptist), and affirmed that with God nothing is impossible.

In faith and obedience to the will of God, Mary replied to the angel, "Behold, I am the handmaid of the Lord; let it be according to your word." Upon her response, the angel departed.

It is on the Feast of the Annunciation, that Orthodox Christians commemorate both the divine initiative



of God, whereby He took on flesh from the Virgin for our salvation, and the human response, whereby Mary freely accepted the vocation offered to her. He elected to become man, and He desired to do this with the willing agreement of her whom He chose as His mother. Mary could have refused, for she was not a passive instrument, but an active participant with a free and positive part to play in God's plan for our salvation. Thus, when on this and other feasts the Orthodox Church honors the Theotokos, the Mother of God, it is not just because God chose her but also because she herself chose to follow His will.

## ORTHODOX CHRISTIAN CELEBRATION OF THE FEAST OF THE ANNUNCIATION OF THE THEOTOKOS

The Feast of the Annunciation of the Theotokos is celebrated with the Divine Liturgy of Saint John Chrysostom which is conducted on the morning of the Feast and preceded by a Matins (Orthros)

service. A Great Vespers is conducted on the evening before the day of the Feast. Scripture readings for the Feast are the following:

At Vespers: [Genesis 28:10-17](#); [Ezekiel 43:27—44:4](#); [Proverbs 9:1-11](#).

At the Matins: [Luke 1:39-49, 56](#).

At the Divine Liturgy: [Hebrews 2:11-18](#); [Luke 1:24-38](#).

The Feast of the Annunciation in the Greek Orthodox Church also marks a day of national celebration for the people of Greece and those around the world of Greek descent. It was on March 25, 1821 when Greece officially declared its independence and began the revolution that would eventually give the nation its freedom after 400 years of rule by the Ottomans. In addition to the services for the Feast, festivities and parades are held and official proclamations are offered

throughout the world in recognition of GREEK INDEPENDENCE DAY.

## **HYMNS OF THE FEAST**

### **Apolytikion** (Fourth Tone)

Today marks the crowning of our salvation and the revelation of the mystery before all ages. For the Son of God becomes the son of the Virgin, and Gabriel proclaims the grace. Wherefore, we also cry out with him, "Hail, O full of grace, the Lord is with you."

### **Kontakion** (Plagal of the Fourth Tone)

To you, Theotokos, invincible Defender, having been delivered from peril, I, your city, dedicate the victory festival as a thank offering. In your irresistible might, keep me safe from all trials, that I may call out to you: "Hail, unwedded bride!"

## Greek traditions for March 25<sup>th</sup>

The feast of the Annunciation of the Theotokos, which is celebrated on March 25<sup>th</sup>, is a day of lent. However, this is one of only two days during Lent, the other being Palm Sunday, when fish is permitted. A custom across the country is to eat fried cod fish with skordalia (a dip made with bread or potato and garlic), as it is a joyous occasion, allowing the fast to be broken.

The platter of *Bakaliaros Skordalia* has an interesting history with a mixture of trade and religious factors. The 25<sup>th</sup> of March always falls in the period of Lent. The food during this Greek Orthodox fasting period is limited. No meat, no fish, no dairy products, sometimes not even olive oil are allowed. But there are two exceptions made by the Church: on 25 March and on Palm Sunday people are allowed to consume fish. People living near the sea ate fresh fish on these days but people in

mountain areas could not, they had no refrigeration in the past and fresh fish was not available. When salted cod was imported, this problem was solved. Not only for lent but for other days too. Salted cod is a cheap alternative to fresh fish, very nutritious and could be preserved for a long time.

For the night before the Annunciation, it is believed that the sky is open and whatever you ask for in your prayers will be fulfilled. The branches of the trees lean and touch the ground as if they are bowing and praying too, something only the righteous can see. It was also believed that the person who is born on that day is lucky and blessed.

The Annunciation of the Theotokos is one of the greatest feasts and all work must be avoided. It was said that even the swallows do not build their nests on that day.

## Ο Ευαγγελισμός της Θεοτόκου

Θεομητορική εορτή, σε ανάμνηση της χαρμόσυνης αναγγελίας από τον αρχάγγελο Γαβριήλ προς την Παρθένο Μαρία ότι πρόκειται να γεννήσει τον Υιό του Θεού.

Ο Ευαγγελισμός της Θεοτόκου είναι μια από τις θεομητορικές εορτές της Χριστιανοσύνης, σε ανάμνηση της χαρμόσυνης αναγγελίας από τον αρχάγγελο Γαβριήλ προς την Παρθένο Μαρία ότι πρόκειται να γεννήσει τον Υιό του Θεού. Τιμάται από την Εκκλησία στις 25 Μαρτίου, και στον ελληνικό χώρο συμπίπτει με τον εορτασμό της Εθνικής Παλιγγενεσίας. Την αυτή ημέρα γιορτάζουν όσοι και όσες φέρουν τα ονόματα Ευάγγελος και Ευαγγελία.

Σύμφωνα με τον ευαγγελιστή Λουκά (α' 26-38), ο Ευαγγελισμός της Θεοτόκου συνέβη έξι μήνες μετά τη θαυμαστή σύλληψη του Ιωάννη του Προδρόμου από την Ελισάβετ, τη γυναίκα του Ζαχαρία, όταν ο αρχάγγελος Γαβριήλ στάλθηκε από τον Θεό προς την Παρθένο Μαριάμ (Μαρία) για να της ανακοινώσει ότι θα φέρει στον κόσμο τον Υιό του Θεού. Εκείνη την περίοδο, η Μαρία ζούσε στη Ναζαρέτ της Γαλιλαίας και ήταν μνηστευμένη με τον ξυλουργό Ιωσήφ. Ο Γαβριήλ εμφανίσθηκε ξαφνικά μπροστά στη Μαρία και της απηύθυνε τον χαιρετισμό: «Χαίρε κεχαριτωμένη, ο κύριος μετά σου». Η νεαρή γυναίκα ήταν λογικό να πανικοβληθεί, αλλά ο αρχάγγελος την καθησύχασε: «Μη φοβού Μαριάμ, εύρες γαρ χάριν παρά τω Θεώ. Και ιδού σύλληψη εν γαστρί και τέξη υιόν και καλέσεις το όνομα αυτού Ιησούν».

Μόλις συνήλθε από την ταραχή, η Μαρία γεμάτη απορία ρώτησε τον αρχάγγελο πώς θα συλλάβει, αφού δεν γνωρίζει τον άνδρα. Ο Γαβριήλ της αποκρίθηκε ότι το Άγιο Πνεύμα θα την καλύψει σαν σύννεφο και θα ενεργήσει αφανώς και μυστηριωδώς τη σύλληψη του Υιού του Θεού. Και για να γίνει πιο πιστευτός επικαλέστηκε τη θαυμαστή σύλληψη του Ιωάννου του Προδρόμου από την Ελισάβετ. Η Μαρία πείστηκε από τα λόγια του Γαβριήλ («ΐδού η δούλη Κυρίου, γένοιτο μοι κατά το ρήμα σου») και ο αρχάγγελος Γαβριήλ «απήλθε».

Η εορτή του Ευαγγελισμού της Θεοτόκου καθιερώθηκε γύρω στον 4ο αιώνα και μετά τον ορισμό της εορτής των Χριστουγέννων στις 25 Δεκεμβρίου. Ως είναι ευνόητο, μεταξύ των δύο αυτών εορτών υπάρχει στενή σχέση και έπρεπε ο εορτασμός του Ευαγγελισμού να τοποθετηθεί 9 μήνες πριν από τη Γέννηση του Χριστού, ήτοι στις 25 Μαρτίου.

*Σήμερον της σωτηρίας ημών το κεφάλαιον και του απ' αιώνος μυστηρίου η φανέρωσις. Ο υιός του Θεού υιός της Παρθένου γίνεται και Γαβριήλ την χάριν ευαγγελίζεται. Διό και ημείς συν αυτώ τη Θεοτόκω βοήσωμεν: Χαίρε κεχαριτωμένη, ο Κύριος μετά σου.*

Ο Ευαγγελισμός της Θεοτόκου έχει επηρεάσει πολλούς και σημαντικούς εικαστικούς καλλιτέχνες, όπως οι Ντούτσιο, Λεονάρντο Ντα Βίντσι, Πάολο Ντε Ματέις, Καραβάτζιο, Μποτιτσέλι, Τζιότο, Ρούμπενς, Ελ Γκρέκο (Δομήνικος Θεοτοκόπουλος) και Ντονατέλο.

## Λαογραφικά

Την ημέρα του Ευαγγελισμού παραμένει η νηστεία της Μεγάλης Τεσσαρακοστής, με μία εξαίρεση. Η Εκκλησία επιτρέπει την ψαροφαγία («κατάλυσις ιχθύος», σύμφωνα με την εκκλησιαστική ορολογία), όπως και την Κυριακή των Βαΐων, λόγω της σπουδαιότητας της γιορτής. «Αν δεν έχεις να φας ψάρι, να γλείψεις ψαροκόκκαλο» λένε σε πολλά μέρη της Ελλάδας, ενώ σχετικό είναι και το παιδικό τραγουδάκι: «Του Ευαγγελισμού και των Βαγιών,/τρώνε ψάρι και κολιό...».

Το έδεσμα της ημέρας είναι ο μπακαλιάρος (βακαλάος) με ή χωρίς σκορδαλιά. Ο παστός μπακαλιάρος που καταναλώνουμε, εμφανίστηκε στο ελληνικό τραπέζι περί τον 15ο αιώνα και με την πάροδο του χρόνου καθιερώθηκε ως το πιάτο της εορτής του Ευαγγελισμού. Με εξαίρεση τα νησιά, όπου υπήρχε πάντα φρέσκο ψάρι, στην υπόλοιπη Ελλάδα ο παστός μπακαλιάρος ήταν η φθηνή και εύκολη λύση. Ιστορικά, εκείνοι που έστελναν στην Ελλάδα μεγάλες ποσότητες μπακαλιάρου ήταν οι Άγγλοι, οι οποίοι τον αντάλλασσαν με σταφίδα.



Παλαιότερα πιστευόταν ότι το βράδυ της παραμονής του Ευαγγελισμού ανοίγουν οι ουρανοί και ό,τι προλάβεις να ζητήσεις την στιγμή εκείνη θα το αποκτήσεις. Γι' αυτό έλεγαν ότι όποιος γεννιέται την ημέρα αυτή είναι τυχερός σε όλη την ζωή. Την ίδια επίσης βραδιά τα δέντρα χαμηλώνουν και προσκυνούν την γη, το φαινόμενο όμως τό βλέπουν μόνο οι δίκαιοι.

Του Ευαγγελισμού θεωρείται μια από τις μεγαλύτερες γιορτές, γι' αυτό επιβάλλεται αποχή από κάθε δουλειά. Λέγουν χαρακτηριστικά ότι ακόμη και τα χελιδόνια, που τότε αρχίζουν να επιστρέφουν, αυτήν την ημέρα σταματούν να χτίζουν την φωλιά τους

# PARENTS' CORNER

By Alexandra Protopapas

## IDES OF MARCH in 2022? | Safety first always parents!

During this third year of the pandemic - who thinks of rumors about the "Ides of March"? Last month we heard a lot about gaming, internet safety, fake this and fake that. In the end, safety is always a reason to focus on especially with exaggeration about various events etc.

The "Ides of March" is not anything religious; it is just a phrase that developed after the assassination of Julius Caesar in ancient Roman times. Many say March is "the month of danger." The original quote is, "Beware of the Ides of March". What is the meaning behind the Ides of March?

Ides simply referred to the first new moon of a given month, which usually fell between the 13th and 15th. In fact, the Ides of March once signified the new year, which meant celebrations and rejoicing. Yet when heroes in movies, books and television shows are faced with the "Ides of March", it's always a bad omen.

Since we may hear the phrase a lot, it would be a good time to sit and talk with your children how to keep safe, and what they should do if they are ever threatened.

Before I begin with safety tips, here is a quote of the origin of Ides of March.

*"From Shakespeare's Julius Caesar, 1601. 'Beware the Ides of March' is the soothsayer's message to Julius Caesar, warning of his death. The Ides of March didn't signify anything special in itself - this was just the usual way of saying 'March 15th'. The notion of the Ides being a dangerous date was purely an invention of Shakespeare's; each month has an Ides (often the 15th) and this date wasn't*

*significant in being associated with death prior to 1601."*

Let's move from ancient times to modern times. Is there danger out there especially when today our children are alone during various periods of time because as parents we work, go to the grocery store, for gas for five minutes, or leave our children outside to play while we do laundry or take a nap? You bet your little "ides" there may danger!

Young children should be playing outside rather on the Internet or playing video games or watching TV, but what if they fall, or a car comes by, a stray dog, or even a stranger? What if they are riding their bike and they get hurt and can't contact you? By now many parents have probably gotten a cell phone for their child, but they should not be glued to it. Parents, just take some time to discuss a plan. Know your neighbors so that if you must leave the house, even for a few minutes, just let neighbors know to be aware that your children are outside and ask if can they keep an eye on them? Also, let neighbors know if your children are home alone because you work and let them know that you left their number with your children for an emergency. There could be a fire, or a break-in, you never know! Tell your children not to ride their bikes near traffic or near unknown buildings. When your children are alone, call them often.

Next scenario, what if you go somewhere with your children, the mall, on vacation, even the supermarket, and your children get lost? You know they wander! If they are very young teach them their full name and your cell phone number so that they can go to someone and give them that number to call you. (I don't even remember other cell

numbers because I just look at my contacts! Who memorizes numbers anymore?) Your kids need to memorize your cell number not just their home phone number. If you are in a crowded place, plan for a place to meet in case they get lost. The food court or a toy place is usually a place they can find or encourage them to seek a security guard or even a salesperson.

We talk often about bullying both in school and in our church articles. Do we explain to our children what to do if someone they don't know is talking to them? What to do if they feel scared or threatened? Let your children know never to talk to adults they don't know and never go off with

them. If they are scared, tell them to go to a store manager, a police or security officer, and have them call you immediately.

What if there is a fire in the house or danger in the house? Discuss with your children what to do. They should leave the house immediately and call 911 from a neighbor. If there is an accident in the house, again, give them a neighbor's phone number and your cell number. With young children it is easy to pin those numbers in their coats when they are out, or in a familiar place.

Parents, always remember to tell your children that when they are scared, prayer does wonders! With that in mind, a very simple prayer for this month...

**My Table Prayer Guide** prayer this month is from:  
*Saint Tikhon of Zadonsk* | Eighteenth Century  
(Daily Prayers)

*As a bird without wings,  
As a soldier without arms,  
So is a Christian without prayer.*

More of 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."*

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

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

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





## SAINT ANDREW MINISTRIES

### • PILLOW • KNITTING • CROCHETING

The pandemic has brought us many difficult challenges. Our lives shifting priorities according to the order of the day, through all of this upheaval, the ladies in the Knotting Group have forged ahead. Most have been continuing their projects from the safety and comfort of their homes. Others have met occasionally at church, enjoying a cup of coffee and friendly company.

#### **A total of 123 items were distributed as follows:**

Low-income Senior housing Dover—41 pillows 20 blankets

Hospice in Newton—11 pillows 4 blankets

Morris View Nursing Home—12 pillows 4 blankets

Regency Grande, Dover Nursing Home—11 pillows 4 blankets

Kidney Dialysis, Kenvil—12 pillows 4 blankets

A special expression of appreciation came from the mayor of Dover, Carolyn Blackman. She told us how very happy and delighted the Seniors were to receive such lovely Christmas gift bags. Likewise, the staff at the Kidney Dialysis Center expressed their appreciation for the lovely pillows and warm blankets. They are used to comfort the patients while they go through their treatments.

Thank you to the talented ladies who donate their time, treasures, and talents to such worthy community organizations.

If you have an interest in helping, please join us on the 1<sup>st</sup> & 3<sup>rd</sup> Wednesday @10:00AM.

Ellen Manetas, Chairperson  
Pillow/Knitting/Crochet Ministry



## Δύο λόγια θέλω να σας πώ και βάλτε τα καλά στο μυαλό σας.

Όλοι έχουμε χάσει αγαπημένους ανθρώπους μας και μας λείπουν.

Είμαστε όμως Χριστιανοί και γνωρίζουμε

ΌΤΙ:

- ✓ Η ψυχή δεν μπαίνει κάτω από το χώμα.
- ✓ Η ψυχή δεν σαπίζει, ούτε και γερνάει όπως το σώμα.
- ✓ Η ψυχή δεν μπαίνει σε εντατικές, ούτε και σε χειρουργεία.
- ✓ Η ψυχή δεν είναι όργανο να γίνει μεταμόσχευση σε άλλο σώμα.
- ✓ Ζεί στο σώμα μέχρι και την εκπνοή της θνητής ζωής και έκτοτε αναχωρεί από αυτό και συνεχίζει να ζει έως και την ημέρα της κρίσεως. Η ψυχή μας είναι η ταυτότητά μας, η μόνη που δεν μπορούν να αλλάξουν και στην οποία τσιπάκια δεν χωρούν. Η ψυχή είναι ο σκληρός δίσκος που έχει μέσα της γραμμένα όλα όσα έζησε, ένωσε, έπραξε καλά και κακά σε τούτο τον θνητό κόσμο. Η ψυχή είναι αυτή που κινεί το σώμα και του δίνει πνοή και ζωή την οποία μόνον ο Θεός θα εξετάσει. Δεν είναι μαγικό; Την θνητή ζωή μας μπορούν να μας την αφαιρέσουν αλλά την ψυχή μας κανείς. Η ψυχή χαμογελάει, κλαίει, χαίρετε, πονάει, ζηλεύει, μισεί, αγαπάει και πολλά άλλα αισθήματα γνωστά σε όλους μας. Η ψυχή πρέπει να καταλάβουμε όλοι μας ότι δεν έχει ημερομηνία λήξης. Αναχωρεί στον ουρανό όπου πάντες οι άνθρωποι μας αναπαύονται έως την ημέρα της κρίσεως για αυτό και πρέπει να προσευχόμαστε γι' αυτήν. Για την ψυχή του ανθρώπου μας προσευχόμαστε και όχι για το πρόσωπο που γνωρίσαμε. Ο θάνατος είναι κάτι ξένο για εμάς τους ανθρώπους και μας προκαλεί πολύ πόνο και θλίψη. Ο Θεός όμως δεν μας έπλασε για να πεθαίνουμε αλλά για να ζήσουμε αιώνια.

Όσο και να βλέπουμε ανθρώπους να πεθαίνουν ποτέ δεν συνηθίζουμε και πάντα όταν πεθαίνει ένα αγαπημένο άτομο η θλίψη είναι βαθιά. Τα ευχάριστα νέα όμως είναι ότι υπάρχει ελπίδα.

Γιατί;

Γιατί υπάρχει Θεός!

Ένα μέρος από την Νεκρώσιμη ακολουθία μας λέει:

"Θα ζήσει η ψυχή μου και θα σε υμνήσει και οι κρίσεις σου θα με βοηθήσουν.

Ζήσεται η ψυχή μου και αινέσει σε και τα κρίματα σου βοηθήσει μοι".

Τί υπάρχει λοιπόν μετά τον θάνατο;

Υπάρχει η ψυχή του τάδε ανθρώπου.

Το σώμα του λοιπόν λόγω της απουσίας της ψυχής αλλοιώνεται,

φθείρεται και τελικά γίνεται χώμα.

Η ψυχή είναι αυτή που διατηρεί την ύπαρξη συνείδηση κάποιου ανθρώπου

Οι κεκοιμημένοι δεν είναι νεκροί

αλλά θα εγερθούν κατά την Δευτέρα Παρουσία του Χριστού που σταυρώθηκε και αναστήθηκε για να χαρίσει την Ανάσταση

Λέγει ο Απ. Παύλος:

«Ου θέλομεν δε υμάς αγνοείν,

αδελφοί περί των κεκοιμημένων,

ίνα μη λυπήσθε καθώς και οι λοιποί οι μη έχοντες ελπίδα» (Α Θεσ. δ , 13).

Και ο Άγιος Παΐσιος μας τονίζει:

Πρέπει να καταλάβουμε ότι ο άνθρωπος στην πραγματικότητα δεν πεθαίνει.

Ο θάνατος είναι απλώς μετάβαση από την μία ζωή στην άλλη.

Είναι ένας αποχωρισμός για ένα μικρό διάστημα.

Ούκ έστιν ο Θεός,

Θεός νεκρών αλλά Θεός ζώντων

(Μάρκος 27).

Για εμένα δεν υπάρχουν Νεκροταφεία αλλά Κοιμητήρια!

Ούτε πεθαμένοι αλλά κεκοιμημένοι!

Με πολλή Αγάπη.

## Two words I want to tell you and put them in your mind.

We have all lost and missed loved ones.  
But we are Christians and we know  
THAT:

- ✓ The soul does not enter under the soil.
- ✓ The soul does not rot,  
neither does it age like the body.
- ✓ The soul does not go into intensive care,  
neither in surgery.
- ✓ The soul is not an instrument to become a  
transplant to another body.
- ✓ Lives in the body until the exhale of mortal life  
and then leaves from it  
and continues to live until the day of judgement.  
Our soul is our identity,  
the only one they can't change  
and in which chips can't fit.  
The soul is the hard tray that has all that has lived  
written inside it,  
feel it,  
he did good and bad in this mortal world.  
The soul is what moves the body  
and gives him breath and life which only God will  
examine.  
Isn't it magic ?  
Our mortal life can be taken away from us, but no  
one can take away our soul.  
The soul smiles,  
he is crying,  
hello, it hurts, it envy, hates, loves and many other  
feelings known to all of us.  
The soul must all understand that there is no expiry  
date.  
He departs to heaven where every our people rest  
till the day of judgement so we must pray for him.  
For the soul of man we pray and not for the person  
we met.  
Death is something strange to us humans and it  
causes us a lot of pain and sadness.  
But God made us not to die but to live forever.

As long as we see people die we never get used to  
it and always when a loved one dies the sadness is  
deep.  
The good news though is that there is hope.  
Why ?  
Because there is God!  
A part of the Deadly Sequence tells us:  
"My soul will live and praise you, and your  
judgments will help me."  
My soul lives on and touches you  
may your misfortunes help you".  
So what is there after death?  
There is the soul of the second man.  
His body therefore, because of the absence of the  
soul, is oiled,  
it is worn out and eventually becomes dust.  
The soul is the one that preserves the existence of  
the conscience of a man  
The Sleepless Are Not Dead  
but they will rise up on the Monday of Christ who  
was crucified and resurrected to give the  
Resurrection  
Says the Ap. Paul:  
"Those who will not ignore us,  
brothers about the dormitory,  
let not be sad, as well as the others who have no  
hope" (A Thes. d , 13).  
And St. Paisios reminds us:  
We have to understand that man actually does not  
die.  
Death is simply a transition from one life to  
another.  
It's a separation for a short while.  
Ooh where is the Lord,  
God of dead but God of living  
(Mark 27).  
For me there are no Funerals but Cemeteries!  
Neither dead but lying!  
With lots of Love.

## TODAY'S QUESTION IS: IS IT OKAY TO FAST FROM ONLY MEAT DURING LENT?

**Fasting is a tradition that pre-dates Christ.** Yet there are many questions on why, when and how we are to fast. Fasting, in the strictest sense, means abstaining from all food. Think about when you go for a blood test and they tell you to fast for 12 hours prior to the test. That doesn't mean abstain from meat, it means abstain from all food (except water). Jesus fasted for forty days before His ministry began and this was also a complete abstaining from food. Moses and the people of Israel fasted for forty days before Moses went up Mount Sinai to get the Ten Commandments and the Law.

**Fasting is not about deprivation,** but about discipline. We discipline our bodies to go without certain kinds of food, so that we can discipline our minds to avoid certain kinds of behavior. We are also supposed to supplement fasting with additional prayer and worship and charity. This is why during Great Lent, as an example, we have Pre-Sanctified Liturgy during the week to afford people the opportunity to receive Holy Communion to strengthen them while they are fasting. Fasting without prayer is dieting, so it is important that we supplement our fast with prayer. Going with less food should mean some excess of money that we save. This can and should result in some charitable giving.

**Why are we supposed to fast from meat and dairy products?** The issue has to do with blood. In fasting, we remember Christ shedding His blood for us on the cross, so we don't co-mingle our blood with any other blood other than His. So we fast from meat, fish, and dairy product because all contain blood. We eat shellfish, because shellfish doesn't have blood. Neither do fruits and vegetables, beans, etc. We fast from wine and oil (though we can still eat grapes and olives) because they were once stored in the skins of animals.

So to the question of **is it okay to fast from only meat during Lent**, here are two answers: First, if you've never fasted before, fasting from meat is a good place to start in terms of learning the practice of fasting. If you accompany the fasting with prayer, worship and overall discipline in your life, then fasting from only meat has benefit. If you are just going to substitute other food for meat and there is no prayer or discipline involved, then fasting from meat won't accomplish much.

I've always believed that we should fast to a level that is a challenge, but not debilitating. Thus, if you've never fasted before don't try doing a strict fast. But if fasting from meat is no big deal, consider adding things that you fast from.

**Here is a radical (hopefully not controversial) idea.** The thing that is tripping us up the most, from a discipline perspective these days, is not what we eat, but social media, that dominates our lives to a greater and greater level. So, what if instead of fasting from food, we fasted twice a week from social media. Imagine the TIME we'd save, time we could spend praying, fasting, worshipping, or helping others. Imagine the unhealthy stuff people look at on social media and their phones (politics, debate, pornography, etc.) that could be purged from their eyes and minds if we reduced/eliminated time on our phones and social media. I dare say in the world today, where we have fake chicken that tastes as good as the real thing, we should probably look at fasting again, and consider ways to fast that honor the intention of fasting—disciplining our minds and souls to focus less on the things of the flesh and more on the things of God. This is why it is important to have a relationship with a priest or spiritual father who can counsel and guide you in a way that is unique to your situation.

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*post from Father Stavros at St Johns GOChurch, Tampa, FL*

## About *Man of God*

Exiled unjustly, convicted without a trial and slandered without cause, St. Nektarios of Aegina's life was one of persecution and prosecution. A priest of the common people, St. Nektarios's popularity provoked the jealousy of the clergy in Alexandria and, as a result, he was defrocked and expelled from Egypt. In contrast to his religious "superiors", Nektarios cared for the poor, taught peasant girls to read and write, and performed miracles. Even his last moment on earth was used to help another: upon his death, Nektarios' undergarment was removed, and as it fell upon a paralyzed man in the hospital bed next to him, the lame man miraculously arose to walk. Nektarios was recognized as a saint in the Eastern Orthodox Church in 1961, and his feast day is celebrated Nov. 9. The music for the film was composed by two-time French Cesar winner Zbigniew Preisner with special performance by Golden Globe winner Lisa Gerrard.

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## Clergy-Laitly Congress and National Philoptochos convention to convene in July, 2022

Archbishop Elpidophoros of America announced that the 46th Biennial Clergy-Laitly Congress will convene in **New York City from July 3-7, 2022**, with the theme **“Legacy, Renewal, Unity”** honoring the Centennial of the Archdiocese which is being celebrated in 2022.

During the Clergy-Laitly Congress, on July 4th, Archbishop Elpidophoros will consecrate Saint Nicholas Greek Orthodox Church and National Shrine at the World Trade Center.

Following the historic virtual Clergy-Laitly of 2020, which was attended by over 1,100 registered delegates online, this will be the first Clergy-Laitly that will return to fully in-person status, while abiding by all local and state health and safety guidelines. His Eminence has asked Mrs. Chrysanthy Demos and Mr. Nicholas Karacostas to serve as the Co-chairs of the Congress.

.....

... His Eminence Archbishop Elpidophoros said, “We give great thanks to our Lord that we will have the opportunity to gather, this summer in New York City, to be together and to celebrate the historic life of our beloved Archdiocese. At the same time, we will rejoice in her Centennial celebration, as well as the long-awaited and blessed **consecration of Saint Nicholas Greek Orthodox Church and National Shrine**. As we gather now after so long, let us come in a spirit of hope and love, learning from the important lessons of the past while we chart our next one hundred years!”

The Clergy-Laitly Congress and the National Philoptochos Convention will be held at the Marriott Marquis hotel in New York City. Highlighted events will include: the Synodal Liturgy at the Archdiocesan Cathedral of the Holy Trinity on Sunday morning, Great Vespers on Sunday evening, and the Consecration of Saint Nicholas Greek Orthodox Church and National Shrine at the World Trade Center on Monday, engaging speakers on current topics affecting society, the exhibit hall featuring exhibitors from around the world, the Grand Banquet on Thursday evening and much more. Registration, hotel, and other pertinent information will be available on the Clergy-Laitly Congress and National Philoptochos websites as they are made available.

For the complete article please go to:

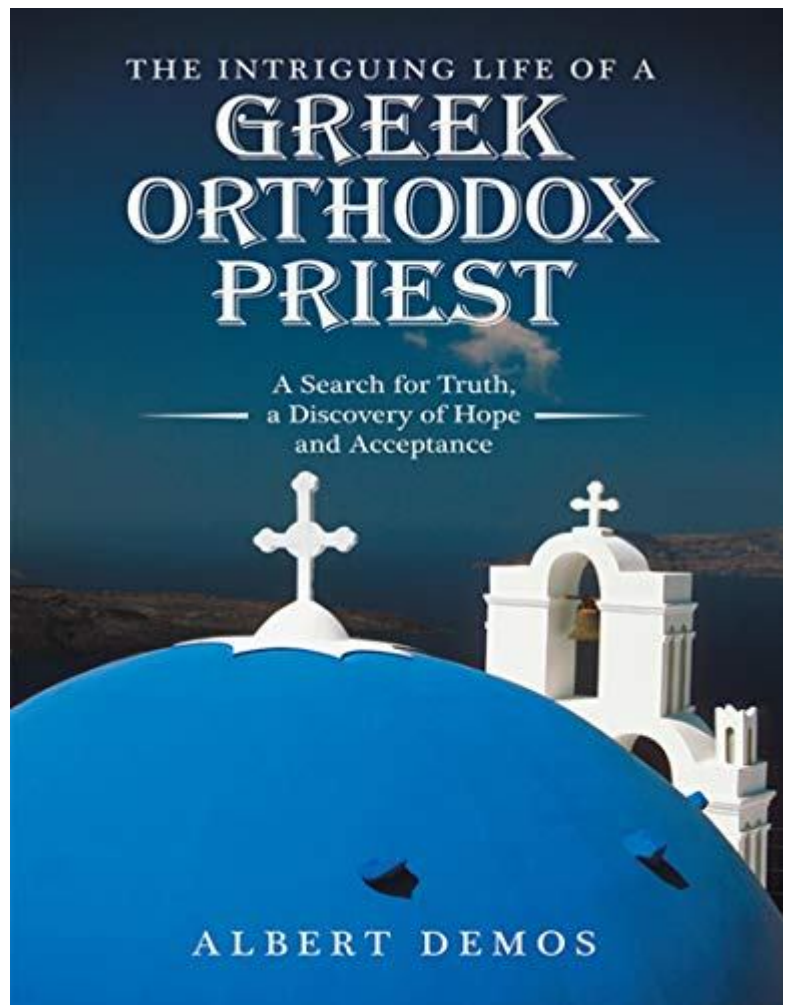
[Clergy-Laitly Congress and National Philoptochos convention to convene in July, 2022 | Orthodox Times \(en\)](#)

# THE INTRIGUING LIFE OF A GREEK ORTHODOX PRIEST

by Father Albert Demos.

Father Al Demos ministered as a Greek Orthodox priest for 50 years. This memoir tells the story of his lifelong search for truth and meaningful awareness of the real world around him. He shares his gained insight into the human experience and understanding of the frailties, strengths, imperfections and marvels of human nature. Important messages from Father Al are the common bond of all humanity and that life is not perfect but through it all life is a gift. A very inspiring book.

Author Albert Demos has long held the powerful desire to treat all human beings equally. The influence of a friend from early childhood carried him through many difficulties and instilled in him a deep desire to seek fairness and truth in all aspects of life. His is a journey that took



him from the era of the Freedom Riders in the sixties through the tragedy of 9/11 and up to the election of the first African American president of the United States. Along the way, Demos gained insight into the human experience and understanding of the frailties, strengths, imperfections, and marvels of human nature. He recalls historical events, national controversies, and authentic struggles of the everyday people he has served over decades of ministry. Demos's pastoral words urge all of us to see one another as siblings in our common bond of humanity. This memoir tells the story of one man's lifelong search for truth as he sought meaningful awareness of the real world around him and within him.

two copies in our Saint Andrew Church Lending Library  
also can be obtained on amazon (\$22.99)

also see Fr Al Demos video .. on goarch web site

[Clergy Initiative Bonus Footage - Fr. Al Demos - Parish Council Nominee Training Video Series - Greek Orthodox Archdiocese of America \(goarch.org\)](#)

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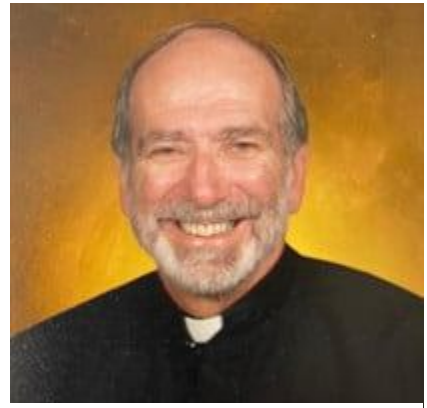
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*Obituary for Reverend Father Nikitas J.*

Reverend Father Nikitas J. Theodosion reposed peacefully in the Lord on Thursday, February 3, 2022, surrounded by his family. He was born in Cleveland Ohio to John and Margaret Theodosion on April 13, 1938. Growing up in Richmond Heights Ohio, he enjoyed fishing, sports, clambakes and family parties where he would play clarinet with his father who played bouzouki and brother who played guitar along with his uncles, while the family and guests danced. He also loved classical music and studied in college to play classical clarinet. After finishing college, he taught elementary school, and did sales and marketing for Rotor Tool Corporation, and Otis Elevator. He also played in a Greek band called the Three Drachmes that played for weddings and baptisms.



Father Nick used his musical ability to serve the church as a choir director at Saint Demetrios Greek Orthodox Church of Rocky River Ohio in the 1950's and 60's and at Saints Constantine and Helen Greek Orthodox Church of Cleveland Heights Ohio, in the 70's and 80's. In 1962 he met his wife of 59 years, Mary Vourlogianes, and they were married in June of 1963. Together they had two sons John and Constantine.

In 1976 Father Nick decided to buy a PIP Printing store which he owned and operated for approximately 15 years. After his son John finished seminary, he followed his son's footsteps and went to Holy Cross School of Theology in 1992. After finishing seminary, he was ordained to the priesthood and served the communities of Annunciation in Columbus Ohio, Holy Trinity in Saint Augustine Florida and Saint Elizabeth the Wonderworker in Gainesville Florida. He was particularly pleased to have been the presiding priest when Holy Trinity built their new church edifice and when Saint Elizabeth was consecrated.

However, nothing pleased him more than spending time with his family, friends and parishioners whom he loved so much. He had a gentle and quiet way of spiritually guiding, challenging and advising those in his care. He is loved by many and will be missed very much.

Father Nikitas J. Theodosion is survived by his wife Presbytera Mary Theodosion, Son Father John (Presbytera Athena) Theodosion, Son Constantine (Alina) Theodosion, six grandchildren, Vasilia, Alexandra, Nicholas (a.k.a. Nikitas), Joseph, Andreas and Anthony. He is also survived by his two siblings Mike (Estelle) Theodosion and Melanie Linderman, and his beloved nieces and nephews.

**Visitation: were held** Wednesday, February 9, 2022 from 4:00 -7:00 p.m. (Trisagion at 6:00 p.m.) at St. Elizabeth Greek Orthodox Church.. **Funeral Service was on** Thursday, February 10, 2022 at 10:00 a.m: Divine Liturgy served by Fr. John Theodosion, at St Elizabeth Church, Burial followed at the Greek Orthodox Cemetery at Countryside Baptist Church, 10926 NW 39th Ave., Gainesville, FL

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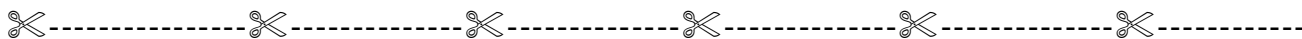
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**RELIGIOUS EDUCATION** Sundays after Holy Communion

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

**BAKING GROUP** Tuesdays 9am

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

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

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

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

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

3/2 & 3/16 W11AM KNITTING & PILLOWS MINISTRY

3/4 & 3/18 @ 9:30-11:30am Little Angels Playgroup

3/5 SECOND SATURDAY OF SOULS

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

3/6 GODPARENTS' SUNDAY

3/6 HOPE JOY MEETING IN 102/103

3/7 GREAT LENT BEGINS

3/7 @7:30PM PRE-MARRIAGE COUNSELING ALSO ON 3/14 & 4/4

3/5 THIRD SATURDAY OF SOULS

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

3/13 SUNDAY OF ORTHODOXY | ICON PROCESSION IN CHURCH

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

3/21 MOVIE "MAN OF GOD" | AMC ROCKAWAY 16363  
MOUNT HOPE AVE, ROCKAWAY, NJ @7PM

3/22 @7PM PHILOPTOCHOS MEETING

3/24 @6:30PM GOYA MEETING

3/26 MEDIEVAL FESTIVAL OUTSIDE VENDOR RENTING OUR FACILITIES

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

3/28 @7:30PM PARISH COUNCIL MEETING

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

4/3 SJC PARISH LEVEL ORATORICAL WINNERS' PRESENTATION

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

4/16 @10:30AM HOPE & JOY CRAFT & PASCHA EGG HUNT

4/17 PALM SUNDAY

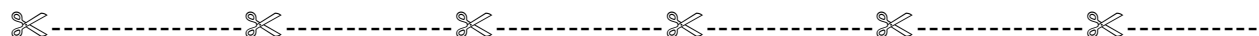
TBD: COMMUNITY LUNCHEON

4/17 WESTERN EASTER

4/18 & 4/25 NO HAS CLASSES DURING HOLY WEEK

4/22 DECORATING THE EPITAPHIO AFTER ROYAL HOURS SERVICE

4/25 PASCHA



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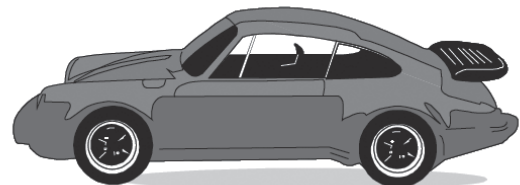
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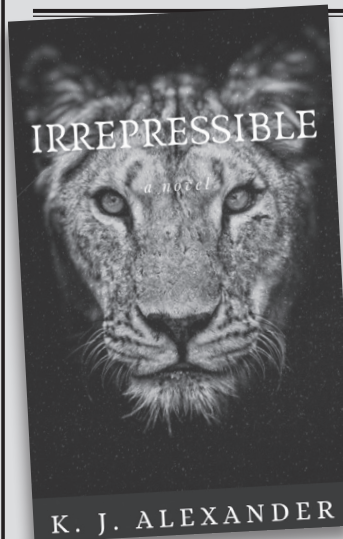


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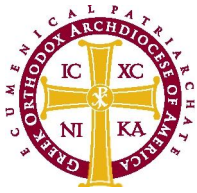
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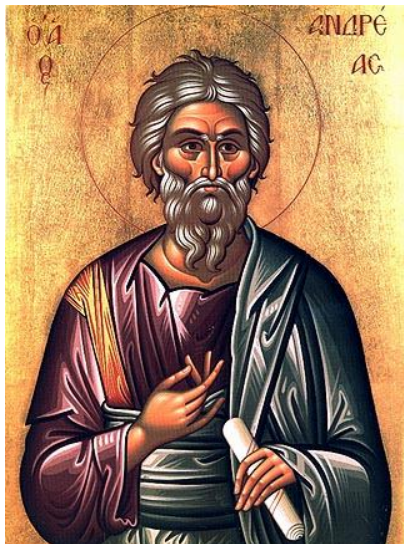
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### HYMN OF THE APOSTLE ST. ANDREW

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

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και ταις ψυχαίς ημών το μέγα έλεο

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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.