Hieromartyr Haralambos February 10

This Saint was a priest of the Christians in Magnesia, the foremost city of Thessaly, in the diocese having the same name. He contested during the reign of Alexander Severus (222-235), when Lucian was Proconsul of Magnesia. At the time of his martyrdom the Saint was 103 years of age.

St. Haralambos is commemorated on February 10th, with the exception when this date falls on the Saturday of the Souls preceding Lent or on Clean Monday (the first day of Lent), in which case the feast is celebrated on February 9th.

Apolytikion of Hieromartyr Haralambos

O wise Haralambos, you were proven an unshakable pillar of the Church of Christ; an ever-shining lamp of the universe. You shone in the world by your martyrdom. You delivered us from the moonless night of idolatry O blessed one. Wherefore, boldly intercede to Christ that we may be saved.

Ὁ Ἅγιος Χαράλαμπος ἦταν ἱερέως στή Μαγνησία τῆς Μικρᾶς Άσιας καὶ ἐξῆσε ἑτὶ αὐτοκρατορίας τοῦ Σεπτημίου Σεβήρου (193 – 211 μ.Χ.). Όταν τό ἔτος 198 μ.Χ. ὁ Σεβήρος ἐξαπέλυσε ἀπετηνή διώγμον κατὰ τῶν Χριστιανῶν, ὁ ἐπάρχος τῆς Μαγνησίας Λουκιανός, συνέλαβε τὸν Ἁγίο καὶ τὸν ἰζήθηκε νὰ ἀρνηθεῖ τὴν πίστιν του. Ὅμως ὁ Ἁγίος όχι μόνο δὲ τό ἐκαίνε αὐτό, ἀλλὰ ἀντίθετα ὁμολόγησε στὸν ἐπάρχον τὴν προσήλυσιν του στὸν Χριστό καὶ δήλωσε μὲ παρρησία διὰ τὸ ὀπτοιδήποτε βασανιστήριο καὶ νὰ ὑποβληθεῖ δὲν πρόκειται νὰ ἀρνηθεῖ τὴν πίστιν τῆς Εκκλησίας. Τότε ἡ σκοτισμένη καὶ σαρκική ψυχή του Λουκιανοῦ ἐπέτεινε τὴν όργη της καὶ διέταξε νὰ ἀρχισουν τὰ φρεικώδη βασανιστήρια στὸ γέροντα ἱερέα. Πρώτα τὸν γύμνωσαν καὶ ὁ ἴδιος ὁ Λουκιανός, παίρνοντας τὸ ξίφος του προσπάθησε νὰ πληγώσει τὸ σῶμα του Ἁγίου. Ὅμως ἀποκόπηκαν τὰ χέρια του καὶ ἔμειναν κρεμασμένα στὸ σῶμα τοῦ ἱερουργίτου καὶ μόνο ύστερα ἀπὸ προσευχὴ τοῦ Ἁγίου συγκαλύθηκαν αὐτὰ πάλι στὸ σῶμα καὶ ὁ ἡγεμόνας κατέστη υγιής. Βλεπόντως αὐτὸ τὸ θαύμα του Ἁγίου πολλοὶ ἀπὸ τοὺς δημόσιους πέστευσαν στὸν ὅλην τὸν Θεό.

Με τὸ ξίφο στὸ νοῦ καὶ μὲ τὴ θηριωδία στὴν καρδία, ὁ ἐπάρχος ἔδωσε ἐντολή νὰ διαπομπεύσουν τὸν Ἁγίο καὶ νὰ τὸν σύρουν διὰ μέσου τῆς πολέμου μὲ χαλάνδρι. Τέλος, διέταξε τὸν ἀποκεφαλισμὸ τοῦ Ἁγίου, ὁ ὁποῖος μὲ τὸ μαρτύριο του ἔλαβε τὸ ἀμαραντίνο στέφανο τῆς δόξας. Τμήματα τῆς τιμίας κόρας αὐτοῦ φυλάσσονται στὴ ἱερὰ μονὴ Ἁγίου Στεφάνου Μετεώρων καὶ στὸν ὁμόιωμο προσκυνηματικό ναὸ τῆς κωμόπολεως Θεσπιῶν τῆς Βοιωτίας.

Saint Barbara Greek Orthodox Church
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Sunday Services: Orthros 8 AM Divine Liturgy 9:30 AM
Office Hours: Monday - Friday 9:00 AM - 3:00 PM

Click “Live Broadcast” on our website to view the Liturgy weekly
From your Priest's Desk...

My beloved in Christ,

As we welcome the New Year of 2020, we have before us twelve new months, new opportunities to do those things, to gain those things, to improve those things that we perhaps were not able to do fully in the past year. It’s almost like being born again. We have the chance to do the things that we really want to do.

I would hope that as we make our plans and goals for the year, we would also give some thought to improving our minds, and improving our inner body.

If in the past, you felt that something was lacking in your spiritual life, if you felt in the past that religion wasn’t really doing something for you, if you had ever felt ignored, forgotten, and abandoned this year can be a completely different year if you want it to be. This year can be the beginning of a brand new experience in which you will find yourself getting closer and closer to God. Therefore, living the good life according to the promises of God. St. John the Baptist tells the people that he was baptizing them with water, but soon someone else was to come who would baptize them with something greater, with the power of the Holy Spirit. That someone did come and brought with Him for all humankind the baptism of the Holy Spirit, for the remission of sins, and for the inheritance of God’s Heavenly Kingdom.

Here we are now, all baptized Christians, children of God, and yet, not feeling that different. Perhaps feeling empty inside. We are here, we make our stewardship pledge every year, we bring our children and grandchildren to Sunday school, but for many of us, our religion is not a joyful experience. It is not as thrilling as it should be.

How many of us have taken the time to find out what Jesus Christ is saying about your life? For how many of us does religion make sense living each day, facing each challenge, opportunity, or difficulty, and solving with the power of the Holy Spirit? I’m sorry to say that I don’t think it’s happening for some of us, perhaps many of us. Our religion isn’t giving us a purpose in life enough. Our religion isn’t giving us the power that the early Christians had, the power that we need. For many of us today, our religion is peripheral, it’s on the outside, it is only skin deep. Our faith has not yet penetrated deep enough into our hearts and minds, into our very soul.

To some, Jesus is only an icon on the wall of the Church or our bedrooms. Jesus has not become a living person for us. He has not become the Savior of our souls and the giver of eternal life. So, we go through the motions of being Orthodox Christians, and some of us have not yet encountered Christ. We know that Jesus Christ is God who came to give us life, the abundant life. He offers to us His Holy Spirit to dwell within us! God the Father and Jesus give us the Holy Spirit, the third person of the Trinity to live inside of us. Right now, God is living inside of you. How wonderful it would be if you became more aware. It is a fact, it is a truth.

On the other hand, perhaps there are many of you who know Christ personally. Many of you have already taken Him into your hearts and minds. But if we are living the authentic Orthodox Christian life, if we are indeed living the way Christ wants us to live, then there are certain specific things and characteristics that should describe our lives more and more.

St. Paul says that if you are Christian, if you have received the Holy Spirit into your hearts, then remember that “the Spirit produces love, joy, peace, patience, kindness, goodness, faithfulness, humility, and self-control.” This powerful verse should describe each and every one of us priests and each and every one of you, the faithful members of the body of Christ. If we are truly Christians, living the way God wants us to live the best we can, then your life can be full of love, joy, peace, patience, kindness, goodness, faithfulness, humility, and self-control. If we look at our lives so far, and we have not lived up to par, in our religious commitment and our faithfulness to Christ, then we have a new opportunity to grow in the likeness of Christ. It is a new year, a new chance to make a new start at bettering ourselves and becoming real Orthodox Christians who live the Christian life and not just look from the outside as faithful, but rather with their hearts and minds that they are faithful to their Orthodox faith and to Jesus Christ.

So, my dear friends, we will do well this year. Don’t just get a new car. Don’t just move into a bigger, better house. Don’t just change your wardrobe. Rather, let us change ourselves; let us take our journey to Jesus Christ. Let us take Him in our hearts, and this year will be different. Let Christ in you with His joy, so that you will find the peace that is lasting, and a presence that truly satisfies.
Greetings everyone from your St. Barbara Philoptochos. This past May we held our elections and we sadly said goodbye to our past President Valasia Schaefer who did an amazing job as President for two terms. We are thankful for her love and dedication and she will continue to serve us as an Advisor. The outcome of the elections was Dee Linardakis, President, Goldie Marousis, Vice President, Violetta Mageros, 2nd Vice President, Elaine Peters, Treasurer, Stella Zizos, Asst. Treasurer, Cindy Lobman, Recording Secretary and Pat Kavouras, Corresponding Secretary. This is a very dedicated and hard working group of women who I know will do an outstanding job as Officers. Thank you also to the new Board which has many new and younger members on it which we welcome.

We started off our new year in September with a Welcome Aboard Meeting and Pot luck Dinner which is one of the highlights of our year because of all the delicious food and desserts that all of our women excel in. It was so much fun and then we got to work on the Festival all month. Thanks to all the ladies who gave many hours of their time to make thousands of pastries and to the men who came to man the ovens. Our Pastry department is one of the Highlights of the Festival and always does well.

We hosted our Semi Annual Gift Auction which was a huge success in the amount of beautifully displayed and over the top gifts which was the result of a whole month's work and even month's before that. Thank you Cindy Lobman for chairing this event and thank you to all who donated hours of their time to buy, wrap and decorate the gifts. Thank you to all those who donated so many beautiful baskets and monetary donations, to all who put the pastries together, to those in the kitchen, for our Counting Crew, for all the Advertising, for setting up tables and for coming to help that night but most of all for the love and comaraderie and smiles and fun everyone experienced that was priceless. Our next one is coming up the beginning of June and it promises to be exceptional.

We also sponsored and hosted a reception for the Metropolis Byzantine Choir Concert which was held at our St. Barbara Parish and was a great success and enjoyed by all who attended.

As always we are hosting the St. Barbara Vesper’s Services Reception which is well known for it’s beauty in the Vesperal Service as well as the amazing display of delicious pastries and beautiful decorating. As Violetta always says we are honoring our Saint Barbara by giving her something similar to a Wedding Reception. Violetta Mageros always does a beautiful job chairing the Vespers. Thanks to all the women of our Parish who outdo themselves with their offerings of an amazing array of pastry platters. The next day we are sponsoring & hosting the Luncheon for St. Barbara’s Nameday which is always grand, exciting and delicious.
Also in December we bring back the delicious Vasilopites from Ayia Skepe Monastery and will be selling them after Church. January 5th will be our Vasilopita Sunday where Father Paul cuts the Vasilopita for all of St. Barbara and we have some for all the Parishioners at the Coffee Hour.

February 9th & 10th we host the St. Haralambos Vespers and Nameday with a Reception on both days. Usually the Metropolitan attends these services.

In early March and April we get ready for a month’s preparations for the Easter Season. We host a Lenten Meal on one of the Heretismi Fridays as well as decorate all the beautiful icons every Friday and then ordering the Flowers for the Epitaphio which is decorated on Good Friday by all the women under the guidance of Despina Houlis who outdoes herself every year and we also host a lenten lucheon on that day. We also are responsible for providing and coloring the dozens of Red colored eggs for Anastasi and Easter Sunday.

So we come again to our Spring Gift Auction the beginning of June, more information to come, and that takes us to July where we may rest for awhile before getting ready to host Panaghia’s Breakfast on August 15th.

So you can see that these are an incredible bunch of women who do all this with so much love & dedication and we would love to have as many of you as possible to join us and help us spread this love & joy, you will be rewarded, I promise!

Let All That You Do Be Done With Love,

Kali Parea

You don’t have to be 90 or over to join Kali Parea. How fortunate we are to have over a dozen members that are in their nineties this year!

Just a reminder to all: Kali Parea means good company for a group of seniors that meet every Wednesday at our fellowship hall from 11:00 am - 3:00 pm. We spend an afternoon together, greeting each other, sharing stories about our children, grandchildren and reminiscing about old friends, old times and playing various games. Having coffee with a bagel or a buttered roll goes well with the rest of the goodies we have. This is what Kali Parea should be.

Have a great summer.
Arthur “Duke” Chaconis
Advisor
Merry Christmas and Happy New Year to everyone!

As we closed yet another successful year, our annual Christmas brunch and Pageant was celebrated with our children glorifying the birth of our Lord and Savior Jesus Christ with their angelic voices and hymns. A special thank you to our wonderful directors, Christina Schnider and Shelly Kouretas who put on amazing pageant.

This year St. Barbara will be hosting the Three Hierarchs celebration on January 31st, at which time all of our greek school children will be reciting their poems. A dinner reception will follow in our community center sponsored by the PTO and hosted by Despina Boutsikaris and Maria Vasilakis. We look forward to breaking bread with our neighboring parishes.

Please mark your calendars and make every effort to attend our largest PTO fundraiser for the year on Saturday, February 22nd - The Annual Apokriatiko Glendi! This is the time that all members come together to organize and execute a fun evening for the entire family. Not only do we greatly appreciate donations, as we prepare our basket for our auction, but we welcome help in any possible way to make the glendi a successful event. With all the hard work that goes into this wonderful evening we can all comfortably attend this year as the theme will be a Pajama Party.

March 25th marks Greek Independence Day! This year’s Greek School celebration program and the raising of the flag will take place on March 22nd.

As Holy Week approaches in April, we will be busy preparing for our Lenten Brunch and Easter Egg Hunt, which will take place on Saturday of Lazarus, April 11th. Please plan to attend, as we have fun activities planned for the children with a special visit from the Easter Bunny. It is always a wonderful time, as we are also invited to participate in the palm folding for Palm Sunday.

As we embark on a new year together, there is much work ahead of us! Join our private group on Facebook, St. Barbara PTO. This is an easy way to get involved and stay up-to-date on PTO activities. It is truly a blessing to be part of such a wonderful team! Please consider joining us - Become a member of the PTO!

On behalf of the PTO Board, thank you all for your continued love and support!

With Love in Christ,
Elli Musto, PTO President

FAITH/ JOY/ HOPE
WORSHIP, WITNESS, SERVICE AND FELLOWSHIP

Come join us for another fun-filled year of Faith, Hope and Joy. How does Faith, Hope and Joy work? Tailor made for elementary aged children, Faith, Hope & Joy meets on the first Friday of every month from 6:00 to 8:00 PM. Each FHJ meeting begins and ends with prayer. There is a short Bible lesson; we enjoy supper together followed by a craft, game and/or activity correlating with our theme for the year. This year’s theme: “Jesus is our Anchor” Hebrews 6:19.

IMPORTANT - We ask that you RSVP prior to a meeting or event to ensure there are enough crafts, supplies and food for all children in attendance.

Feel free to email SaintBarbaraFaithHopeJoy@gmail.com, contact us via our Facebook Page: St. Barbara’s Faith Hope & Joy, or contact Mary Zenzefili via text at 609-713-7628.

Be on the look out for our Lego / Cupcake challenge coming up on February 7th, come decorate the Icon of Panagia on March 6th, take part in the Holy Friday Retreat on April 17th, and join us for the End of the Year Picnic in May.

In His Glory ~ Your FAITH, HOPE & JOY Ministry Advisors:
Mary Zenzefili, Maria Dimopoulos, Toula Donnelly, and Marisol Giron-Tello
It is hard to believe that we are almost halfway through our Sunday School year! We are very excited to have almost 100 children registered.

As a reminder, this is a transition year for the new Policies for the Safety of Children and Youth mandated by the Archdiocese. These policies require certain registration, screening, and training requirements from Youth Workers, but there are also requirements from students and parents.

All students must be registered, and both parents and students must sign the Code of Conduct to be able to participate in Sunday School, as well as all Youth Ministry Programs and Events. If you have not done so already, please complete both the Registration Form and Code of Conduct. Visiting friends and cousins will also have to fill out a Registration Form and Code of Conduct.

Upcoming events:

**Sunday of Orthodoxy:** Please remember to bring your icons on Sunday, March 8th!

**Saints Fair:** Projects will be displayed on March 15th. Please watch for more information!!

**Godparents Sunday:** Sunday, March 29th – Please make every effort to call your Godchildren/Godparents to plan and prepare to attend Church and receive Holy Communion together on this day dedicated to Godparents and Godchildren.

**Holy Friday Retreat:** Friday, April 17th – Please watch for more information!!

**OCMC Boxes Due:** Sunday, May 3rd

**Sunday School Graduation:** Sunday, May 17th

With Love,

Your Sunday School Directors
Pam Cousoulis and Annette Wilk

If you have any questions do not hesitate to contact us!
Saint Barbara
Sunday School Theme
2019-2020

Stewardship is based on the belief that all we have, and all that we are, comes from our Creator, God the Almighty. In order to thank Him for our many blessings, each of us, as devoted Orthodox Christian Stewards should willingly give back a portion of our Time, Talent, and Treasure, with the realization that Stewardship is not an instituted “Church Program”, rather, it is a commitment, a way of life.

Sunday School Initiatives

♦ Sunday School Tray
   The design of the Sunday School Tray is not intended to significantly increase our parish’s revenue. Its objective is to cultivate an awareness within our children that will help them grow a life-long sense of responsibility and dedication to support their Church.

♦ Stewardship Video
   Using our new classroom technology, the High School Students will be making a video about Stewardship. The video will feature students from each grade and be presented to the parish.

♦ Stewardship Sale
   The Sunday School children will give their time and talents to create small gifts for sale. The proceeds from this sale will go to the church as Stewardship from the Sunday School Students.

If you have any questions do not hesitate to reach out to Pam Cousoulis at pcousoulis@outlook.com or Irene Marousis at pivakn@aol.com.
GREEK SCHOOL

CALENDAR 2020

January 7th - Greek School Resumes (after Christmas break)
January 31st - Greek Letters & Three Hierarchs Celebration
March 22nd - Greek Independence Day Program
April 7th & 8th - Confessions during Greek School
April 8th - Last day before Easter Break
April 21st - Greek School Resumes (after Easter break)
May 31st - Greek School Graduation

Wishing everyone a Happy and Healthy year!!

Best always,

Marina Papanikolas
Greek School Director
Hello everyone! I hope you all had a wonderful Thanksgiving, Christmas, and I wish you all a happy and healthy new year! A big thank you to all those who contributed to our bake and cookie sales, caroling, and nativity. We will begin the 2020 GOYA year with our basketball and volleyball playoffs on 1/4 and 1/5. Best of luck to our participants! We will also be attending our annual Folk Dance Festival (FDF), which is a fun weekend of Greek dance competition. This will be taking place on 1/17-1/19 in Annapolis, Maryland. Break a leg to all of the dancers performing! Next up are the oratorical speeches being presented on 1/24. This is a great opportunity to listen to what Goyans have to say about religion and their take on real-world issues.

We will be kicking off the month of February with our GOYA “Souper Bowl” on Sunday 2/2 in addition to the GOYA Gyro sale. Bring some canned goods and help support the GOYA at our Gyro sale in the hall. Our monthly GOYA meeting will be Friday 2/7. On Friday 2/14 is GOYA's Valentine's Day Dance in Wychoff. We encourage all Goyans to attend where semi formal attire is required. The last event in February is the Glendi, which we will also be dancing in. This also has always been a great family-fun night, so you won’t want to miss out!

The month of March will begin with our Sights and Sounds Luncheon on 3/1, where we perform our sounds for the perish. This is great practice and a great way to entertain our loved ones. Saturday 3/7 is Westfield's Sights and Sounds. This is our time to shine, and put our best foot forward with our well-rehearsed performances! We have dedicated our time and efforts towards this event. Let’s take home some trophies!

The following Saturday, 3/14, is Sights and Sounds in Delaware Valley. Friday 3/20 is our monthly GOYA meeting. Sunday 3/29 is Godparents Sunday; this is a great opportunity to receive communion with your godparent, or godchild.

April will start off with GOYA providing a light Lenten meal following services on Friday 4/3. Friday 4/10 is our monthly GOYA meeting. Sunday 4/12 is Palm Sunday and the following Sunday 4/19 is Easter. We recommend attending these beautiful services. They only happen once a year, so you don’t want to miss out! Our final event for the month of April is a Surprise Event. It will be two days instead of one! Friday 4/24 and Saturday 4/25 will be a blast, so keep these dates in mind!

Our first event for the month of May is our monthly GOYA meeting on Friday 5/1. Saturday 5/9 is the GOYA Indoor Olympics in Perth Amboy. What a fun event for you and your friends to have a friendly competition. Friday 5/22 is the Olympic meeting and Saturday 5/23 and Sunday 5/24 is the biggest event of the year, the Outdoor Olympics. For those who don't know, Outdoor Olympics is hosted at Monmouth University for the weekend, where there are sporting events, a dance, and bonding. Every year is a success, with each year comes more fun!

Our monthly GOYA meeting, yet again, will kick off the month of June on 6/5. Now all good things come to an end, especially for our seniors who have been here for six years, it is time to say goodbye. Friday 6/12 is the tentative date for our end of the year banquet. I wish everyone a great summer!

I hope for the best for this upcoming year with endless amounts of events planned. I would like to thank our perish, Father Paul, GOYA advisors, and all of those who made my GOYA years the best they could be!

Sincerely,
Alexandra Stavropoulos
GOYA President
Dear Fellow Parishioners,

This year the Daughters of Penelope celebrate their 90th anniversary as an international women’s organization leading in philanthropic, educational, and civic activities through community service and volunteerism.

Philanthropy and Volunteerism have been pillars for the Daughters of Penelope over its many years of existence. From natural disaster relief, to raising funds to eliminate life threatening diseases, to making significant contributions nationally and to our local municipalities, the DOP is at the forefront of charitable giving.

The DOP’s commitment to education throughout its history and as well recognizes female athletes at the high school, collegiate, and professional levels with scholarships. With over half a million dollars in scholarships given out annually. Our chapter was the first Daughters of Penelope to raise funds for veterans with PTSD. One of our civic responsibilities is to provide affordable housing to senior citizens. The AHEPA Housing Corporation has been awarded over $400 million from the Department of Housing and Urban Development. The total number of senior housing complexes stands at 91, with 4,753 units complete, and more in development.

Our local Daughters of Penelope continue to promote the Mission of the AHEPA Family by promoting Hellenism, Education, Philanthropy, Civic Responsibility, Family and Individual Excellence. We encourage all to participate by supporting, joining and to volunteer as we celebrate our 90th anniversary. More information can be found on the daughtersofpenelope.org website or ask a member.

God Bless All during the Holiday Season,

Karen Marousis
President, PDG

Dear Parishoners,

We would once again like to thank you for your help this past year. I would like to thank all Brother AHEPAns for a banner year at this year’s festival, and the continued support to our beloved Saint Barbara Church.

We have several events we will be working on this year such as selling raffle tickets during the summer months at Seaside Boardwalk on Fridays, Saturdays and Sundays. The drawing to be at our festival in 2020.

We are having a Super Bowl party in January in the AHEPA room (all are welcome), as well as having our football raffle.

We have a canister for Cancer Research, 50/50, scholarships for high school seniors with the help of D.O.P. As the AHEPA family, we will have several events this new year.

This year our district and chapter are pushing for Helenism. That is why it’s so important to welcome new members.

See me, Steve Crist, or any AHEPA member to get information on AHEPA. Visit our website at www.ahepa.org.

Thank you,
Steve Crist
President
As the committee closes out our first year we would like to say... Thank You!

The community has supported our efforts and we are excited to continue to build on the foundation established almost 50 years ago for future generations.

2020 will be an exciting year starting with a new pledge campaign...

A Time For Every Purpose Under Heaven...The Stewardship of Time.

Commitment cards will be available in January. Once you have filled out your card a great option is to download the Give+ App. You can make your Stewardship payments through the App as well as pay for ministries, events, special project donations and even candles/trays. The kiosk is also available in the narthex for these items as well.

Just some reminders of ways to support without costing you anything...

1. Amazon Smile - sign up or link your Amazon account on Amazonsmile.com. Find St. Barbara - Toms River and have a percentage of your orders go directly to the church

2. INVESTORS BANK - Care to Share - link an existing or open a new checking or savings account. Paperwork is simple and a percentage of your balance goes to St. Barbara every quarter.

Look out for community and family events to help us with our operating costs. We will be calling on all of you to help us.

Remember to get our friends and family that have been away, back to take part in the church. Invite them to Sunday liturgy, or to an event sponsored by one of the ministries.

We always find a way, but think how much stronger we could be with all of us involved.

May God continue to bless our Saint Barbara Family

Irene Marousis

Committee members - Spyro Martin, Dr. Costas Kaiafas, Stacy Kakos, Chris Kakos, Vasso Chrysanthou, Maria Sorensen, Christene Martin
a look back...

ANNUAL ALTER BOY BOAT CRUISE

HOLY CROSS CELEBRATION
ASBURY PARK, NJ
ANNUAL GREEK FESTIVAL 2019
FAITH, JOY, HOPE
TRUNK OR TREAT
SAVE THE ROOF PROJECT
Elder Paisios: Say This Prayer Every Day and God Will Always Be at Your Side

The love of the Elder Paisios for the whole world is well known. The Elder has helped a whole host of people before and after his physical death. But the question is from where did he receive his ability to help people and to perform miracles? He received this heavenly power through his fervent prayers to God.

The following prayer of his was given to a convent which had asked the Elder for a prayer rule that could be used by the nuns in their evening vigils. This directive was given to the nuns during the final years of his life. The main emphasis of this prayer is his profound love for all of humanity. This prayer can be used by every Christian believer since it takes in all the issues of life that need our prayers. Even the children can understand it easily since it is expressed in simple words. It can be used by families during their evening prayers.

Our Lord Jesus Christ:

Do not abandon Your servants who live far away from the Church. May Your love convict them and bring them back to You.
Lord have mercy on Your servants who are suffering from cancer.
On Your servants who suffer either from small or serious ailments.
On Your servants who suffer from physical infirmities.
On Your servants who suffer from spiritual infirmities.
Lord have mercy on our leaders and inspire them to govern with Christian love.
Lord have mercy on children who come from troubled homes.
On troubled families and those who have been divorced.
Lord have mercy on all the orphans of the world, on all those who are suffering pain and injustices since losing their spouses.
Lord have mercy on all those in jail, on all anarchists, on all drug abusers, on all murderers, on all abusers of people, and on all thieves. Enlighten these people and help them to straighten out their lives.
Lord have mercy on all those who have been forced to emigrate.
On all those who travel on the seas, on land, in the air, and protect them.
Lord have mercy on our Church, the bishops, the priests and the faithful of the Church.
Lord have mercy on all the monastic communities, male and female, the elders and eldresses and all the brotherhoods of Mt. Athos.
Lord have mercy on Your servants who find themselves in the midst of war.
On Your servants who are being pursued in the mountains and on the plains.
On Your servants who are being hunted like birds of prey.
Lord have mercy on Your servants who were forced to abandon their homes and their jobs and feel afflicted.
Lord have mercy on the poor, the homeless and the exiled.

Lord have mercy on the nations of the world. Keep them in Your embrace and envelope them with Your holy protection. Keep them safe from every evil and war. Keep our beloved Greece (or the country you live in) in Your protective embrace day and night. Embrace her with Your holy protection defending her from all evil and war.

Lord have mercy on those who have been abandoned and have suffered injustice. Have mercy on families that are going through trying times. Pour Your abundant love upon them. Lord have mercy on Your servants who suffer from spiritual and bodily problems of all kinds.

Lord have mercy on those who are despairing. Help them and grant them peace.

Lord have mercy on those that have requested that we pray for them.

Lord grant eternal rest to all those who have passed on to eternal life throughout the ages.

Amen.
The Role of Guardian Angel in our Lives
by Protopresbyter Fr. George Papavarnavas

Angels are ministering spirits who are sent to minister to us for our future salvation (Heb. 1:14). God “gave the nations their inheritance, when He divided all mankind, He set up boundaries for the peoples according to the number of the angels of God” (Deut. 32:8 LXX). They were created before the physical world and humanity.

The Archangels Michael and Gabriel serve the work of the Divine Economy for the salvation of humanity, and in Holy Scripture their appearances to specific persons are mentioned, in order to transfer to them a message. Such as, for example, the Archangel Michael to the Judge in the Old Testament named Gideon, and the Archangel Gabriel to the Theotokos and to Zachariah, the father of the Honorable Forerunner, etc.

At Baptism, God sends every believer an Angel for their protection, to remind them of God's will and rebuke them when they sin, in order to lead them to repentance. That is, to help them return to the path that leads to communion with God when they have gone astray. This creates joy, since repentance is associated with eternal divine life, and this is why heaven celebrates when a person sincerely repents (Lk. 15:7). Saint John of Sinai, the author of The Ladder, in his discourse on discernment, writes on the conscience: “Conscience is the word and conviction of our Guardian Angel given to us from the time of Baptism. That is why we find that the unbaptized do not feel such keen pangs of remorse in their soul for their bad deeds.”

From this we see it is clear that the early Christians had personal experiences of the existence of Guardian Angels, rejoicing in their presence and protection. Yet the same occurs today, just as in previous times, with the Saints and those who struggle to achieve their personal sanctification. They sense the presence of their Guardian Angel and some, depending on their inner purity, see them and converse with them. Indeed, internal purity is not achieved magically, but it implies an ascetical and prayerful and sacramental life. When someone by the grace of God and their personal struggle gains dominion over their passions, their nous is illumined, which is the eye of their soul, and they are able to see what their physical eyes cannot. They are able to see the glory of God, the Angels, the Saints, as well as their Guardian Angel, whom they always feel beside them protecting them.

In the Great Horologion, which contains the daily church services, there is a wonderful Canon to our Guardian Angel, which we can read and chant. Also, at the end of the Service of Small Compline, there is a Prayer to our Guardian Angel. When we read this every night, during Small Compline, we also can, to the extent of our ability, sense their presence and love, since we invoke them for our daily protection. Below is this prayer:

O Angel of Christ, my holy guardian and protector of my soul and body, forgive me all wherein I have sinned this day, and deliver me from all opposing evil of mine enemy, lest I anger my God by any sin. Pray for me, a sinful and unworthy servant, that you may show me forth worthy of the kindness and mercy of the All Holy Trinity, and of the Mother of my Lord Jesus Christ, and of all the Saints. Amen.
Lazarus was a close friend of Christ, from Bethany, about three kilometers east of Jerusalem. He lived there with his sisters Mary and Martha, and they often gave hospitality to Jesus (Luke 10:38-40; John 12:1-3).

John the Evangelist informs us (John 11) how one day Jesus was notified of the death of Lazarus. Four days later He arrived in Bethany, not only to bring comfort to Lazarus’ grieving sisters, but to show the power of God and perform His greatest miracle by raising him from the dead, in anticipation of His own resurrection.

The resurrection of Lazarus brought short-lived great admiration and fame to Jesus, as evidenced by his triumphant entry into Jerusalem, but it also provoked great anger among the teachers of the Law. Now they wanted both Jesus and Lazarus dead. Lazarus escaped, but Jesus did not. But what happened to Lazarus?

According to St. Epiphanius of Cyprus (367-403), Lazarus was thirty years old when he rose from the dead, and then went on to live another 30 years following his resurrection. Another tradition says that Lazarus fled the anger of the Jews and took refuge at Kition in Cyprus around 33 A.D.

While in Cyprus, Lazarus met the apostles Paul and Barnabas, as they were traveling from Salamis to Paphos, and they ordained him the first Bishop of Kition. He shepherded the Church of Kition with great care and love for eighteen years until the end of his life.

There are traditions which say he was sullen and never smiled after his resurrection, and this was due to what he saw while his soul was in Hades for four days. Some say he never once laughed, except one time when he saw a man steal a clay vessel, and he uttered the following saying: “One earth steals another”.

Other Traditions About Lazarus

Another tradition connects him with Aliki in Larnaca (today’s Kition). In Aliki at that time was a large vineyard. As the Saint was walking by he saw an old woman filling her basket with grapes. Tired and thirsty, the Saint asked the old woman for a few grapes. However, she looked at him with disdain and said:

“Go to hell, man. Can you not see that the vine is dried up like salt, and you are asking me for grapes?”

“If you see it dried up like salt, then let it become salt,” responded Lazarus.

In this way the entire vineyard became a salt marsh.

Workers who collect salt in this area today confirm this tradition. They claim to find when they dig there roots and trunks of vines. It is said that in the middle of the salt lake today there is a well of fresh water, known as “the well of the old woman”.

The Synaxarion of Constantinople, speaking of this tradition, says that the lake was claimed by two brothers, who broke ties for its possession. To end the dispute, the Saint by his prayers dried up the lake and it remained salty.

Another tradition says that the Theotokos came to Kition with John the Evangelist in order to meet Lazarus. St. John gave him clerical vestments and cuffs, and then they went to Mount Athos.
The Second Death of Lazarus

St. Lazarus ended his second earthly life at Cyprus in 63 A.D. The faithful wept and buried him with honors in a sarcophagus made of Cypriot marble, on which they wrote in Hebrew:

“Lazarus of the four days and the friend of Christ.”

Above the sarcophagus there was built a beautiful church, which was renovated in 1750.

His memory is celebrated by the Church every Saturday before Palm Sunday.

The transfer of the relic of St. Lazarus from Kition to Constantinople, which took place in 890 by order of Emperor Leo VI the Wise is celebrated on October 17th. Emperor Leo wrote the idiomelon for the Vespers of St. Lazarus.

The Relic of St. Lazarus in Constantinople

The transfer of the relic of St. Lazarus is detailed for us in two panegyric homilies delivered by Bishop Arethas of Ceasarea (850-after 932). After extolling the arrival of this great treasure to Constantinople in his first homily, he describes in the second the procession formed with the presence of the Emperor when the relic arrived from Chrysopolis to Hagia Sophia. In exchange for this transfer, Leo VI sent money and artisans to Cyprus, where he built a magnificent church to honor St. Lazarus, which is maintained until today in Larnaca. Furthermore, he built a monastery in Constantinople dedicated to St. Lazarus, in which he placed the sacred relic. To this same monastery was later transferred the relic of St. Mary Magdalene from Ephesus. It later became a custom for the Emperor of New Rome to worship at the monastery on the Saturday of Lazarus.

Not too many years ago (specifically November 23, 1972) the superintendent of the Department of Antiquities, who worked towards the restoration of the church in Larnaca, found a sarcophagus with bones beneath the pillar supporting the plate of the Holy Altar. The bones were in a wooden box, placed in the sarcophagus, which in turn had carved on it the word “friend”.

This finding seems to confirm the tradition that Leo VI did not take the entire relic of St. Lazarus to Constantinople, but left a portion behind. Authentic testimony and evidence for this fact is the location where the bones were found: under the Holy Altar.

Moreover, Arethas does not mention an incorrupt relic, but “bones” and “powder”. Also, a Russian source at the library of Oxford reports that a Russian monk came from Pskov Monastery in the 16th century to Larnaca, and he venerated the bones of St. Lazarus, taking a small piece for himself as well. This piece is preserved till this day in the Chapel of Saint Lazarus at Pskov Monastery. Based on this account, we can affirm that the relic of St. Lazarus was venerated in Larnaca in the 16th century. A later account is not known, so for some reason, probably for protection, the Kitians hid the relic beneath the Holy Altar until it was discovered in 1972.
How a Fifteen Year Old Child Martyr Shows Us the Right Path

By Fr. Elias Makos

The New Martyr John who was from Gouves in Monemvasia was a child, just fifteen years old, and his memory is celebrated on October 21st. He was made worthy to be martyred for his faith in God, and in a very tragic way.

His father was an Orthodox priest from Geraki who served with much reverence in the parish of the village of his wife called Gouves, and this is where John was born.

In the year 1770, when John was just a teenager and barely grown up, the hordes of the Albanian Hadji Osman invaded Gouves, and they slaughtered John’s father before his very eyes. The young man held him up as being an excellent role model and he loved him, and this event made John grow in maturity even more.

John and his mother were captured and were brought to Larisa.

There John was sold to a Turk, who valued his many gifts and sought to adopt him in order to secure for him a better life, after, of course, he converted to Islam.

John didn’t want to even hear about the possibility of becoming a Muslim. He declared he was an Orthodox Christian, who worshiped Jesus Christ as the one true God, just like his parents.

Soon the love of the Turk turned to hatred. And this hatred turned to rage.

This rage manifested itself through torture. After torturing John for not becoming a Muslim, he killed him on 21 October 1773 by driving a knife into his heart. A child of only fifteen showed us the path.

It is not enough that we declare ourselves members of the Orthodox Church, and by this we think we have fulfilled our mission.

It is not enough to only have faith but there must also be consistency, and we find this in the person of a boy who did not yet have facial hair.

It is not conceivable to believe correctly and act wrongly. Our lives must be in harmony with our faith and should never be contrary to it.

It is like, for example, a coin with two sides. You cannot have one side without the other.

In order to not get caught up in our imperfections and the lack of a life which practices its faith, we must be people of both right faith and good works.

Otherwise as we get to know ourselves it will be revealed how our soul is suffering and our conscience is wounded.
Η Πρώτη Οικουμενική Σύνοδος

1. Τα πρίν Από τους πρώτους χρόνους, ακόμα από την εποχή των αποστόλων, διαπιστώνουνται διαφοροποιήσεις πάνω σε διάφορα ζητήματα πρακτικής ή ερμηνευτικής φύσεως. Κατά την περίοδο των διωγμών η χριστιανική πίστη έπρεπε να προσδιοριστεί και να διατυπωθεί προς τα έξω, αντικρούοντας τις μομφές που οι ειδωλολάτρες της επέρριπταν. Έτσι οι Απολογητές χρησιμοποιούσαν στα συγγράμματά τους την ελληνική φιλοσοφία, όχι για να προσδώσουν στο χριστιανισμό φιλοσοφική υφή και να τον περιορίσουν σε ένα ιδεολόγημα, αλλά για να μεταφέρουν τον Ευαγγελικό λόγο με μια μορφή πιο κατανοητή στον Ελληνικό (με την έννοια του πνευματικού υπόβαθρου) κόσμο. Από τη στιγμή όμως που η ελληνική φιλοσοφία επιχειρήθηκε να ταυτιστεί με την Θεολογία, άρχισαν να διαμορφώνονται οι πρώτες αιρέσεις, άλλες επηρεασμένες από την αριστοτελική και άλλες από τη στωική φιλοσοφία. 2. Τα γεγονότα Αποκορύφωμα μιας τέτοιας τάσεως απετέλεσε (το 318 περίπου) η διδασκαλία του Αρείου, που ήταν ιερέας στην Αλεξάνδρεια. Πίστευε ότι ο Υιός, το δεύτερο πρόσωπο της Αγίας Τριάδος, δεν είναι θεός αλλά δημιουργήμα, κτίσμα, εφόσον γεννάται από τον Πατέρα. Και ως κτίσμα δεν είναι άναρχος, αλλά έχει χρονική αρχή. Έτσι ο Χριστός είναι ένα κράμα που αποτελείται από τον κτιστό Υιό και Λόγο του Θεού και από το ορατό υλικό σαρκικό σώμα. Κατά συνέπεια ο Χριστός δεν ήταν για τον Αρειό ούτε τέλειος Θεός ούτε τέλειος άνθρωπος. Πρώτος αντιμετώπισε τον Αρειό ο Αλεξανδρείας Αλέξανδρος. Ύστερα από πολλές άρρητες συζητήσεις, συνεκάλεσε τοπική σύνοδο στην Αλεξάνδρεια το 321 και καθαίρεσε τον Άρειο. Αυτός όμως συνέχισε να διαδίδει την αίρεσή του, προξενώντας σύγχυση και διχασμό. Τον σάλο που δημιουργήθηκε θέλησε να καταστείσει ο Μέγας Κωνσταντίνος με τη σύγκληση της Πρώτης Οικουμενικής Συνόδου στη Νίκαια της Βιθυνίας το 325, η οποία κατεδίκασε τον Άρειο και την αίρεσή του, συνέταξε δε και το πρώτο σύμβολο της Πίστεως, γνωστό και ως “Σύμβολο της Νικαίας”. 3. Το Σύμβολο της Νικαίας “Πιστεύομεν εις ένα Θεόν, Πατέρα, παντοκράτορα, πάντων ορατών τε και αοράτων ποιητήν.”
Και εἰς ἑαυτὸν Ἰησοῦν Χριστὸν τοῦ Υἱοῦ του Θεοῦ γεννηθέντα
εκ του πατρὸς μονογενῆ, τοιτέστιν εκ της ουσίας του Πατρός, Θεοῦ ἐκ Θεου, φώς εκ φωτός, Θεοῦ αληθινοῦ εκ Θεοῦ αληθινοῦ
γεννηθέντα, ου ποιηθέντα, ομοόσιον τω Πατρί, δι ου τα πάντα
eγένετο, τα Τε εν τω ουρανώ και τα εν τη γη, του δι ημᾶς τους
ανθρώπους και δι την ημετέραν σωτηρίαν κατελθόντα και
σαρκωθέντα και ενανθρωπήσαντα, παθόντα και αναστάντα τη
τρίτη ημέρα, ανελθόντα εις τους ουρανούς και ερχόμενον κρίνει
ζώντας και νεκρούς. Και εἰς το άγιον Πνεύμα. Τους δε λέγοντας ἢ
ποτε ὅτε οὐκ ἦν, και πρὶν γεννηθήναι οὐκ ἦν καὶ ὁτι εξ οὐκ ὄντων
eγένετο ἢ εξ ετέρας υποστάσεως ἢ ουσίας φάσκοντας εἶναι κτιστῶν
ή αλλοιωτόν του Υἱον του Θεου, αναθεματίζει η Καθολική
Εκκλησία." 4. Η Θεολογία των Πατέρων Ὑπως φαίνεται μέσα από
το κείμενο του Συμβόλου ο ΄Αγιοι 318 Πατέρες δεν υποθέτουν τις
απόψεις του Αρείου. Συγκεκριμένα ο Μέγας Αθανάσιος κατέδειξε
ὅτι με τη διδασκαλία του Αρείου, εκτός του ότι έχουμε
ειδωλολατρεία (επειδή λατρεύουμε τον Υἱό ως κτίσμα), καθίσταται
επιπλέον αδύνατη η σωτηρία και θέωση του ανθρώπου. Μόνον ο
Θεός ο άκτιστος μπορεί να σώσει τον άνθρωπο και να τον θέωσε
κατά χάριν. Ετσι λοιπόν ο Υἱός δεν μπορεί να είναι κτίσμα, αλλά
Θεός αληθινός από την ίδια υπόσταση και ουσία με τον Πατέρα, γι
αυτό και συνάναρχος και συναίδιος. Δεν νοείται λοιπόν αλλοίωση
της υποστάσεως Του, είναι τέλειος Θεός, ενανθρώπησε και δεν
ευσκόθηκε, προσέλαβε δηλαδή ολόκληρη την ανθρώπινη φύση και
όχι μόνο την σάρκα. Για τον καθοριστικό του ρόλο στην έκφραση
tης αληθείας και την διατύπωση του Δόγματος τιμήθηκε με τον
μοναδικό τίτλο του Στύλου της Ορθοδοξίας 5. Η σωτηριολογική
σημασία. Κριτήριο και γνώμονας της Αγιοπατηρικής σκέψεως και
κρίσεως των κακοδομιών του Αρείου απέτελε, όπως είδαμε, η
δυνατότητα της σωτηρίας και της θέωσης των ανθρώπων,
σύμφωνα πάντα με την Αγία Γραφή. Αν ο κτιστός κατά τον ΄Αρειο
Λόγος σώζει τους κτιστούς ανθρώπους, τότε οι άνθρωποι θα
μπορούσαν να σωθούν από μόνοι τους χωρίς την βοήθεια κανενός
''Θεού''. Αυτό όμως είναι ἀτόπο και αναληθές, διότι Υἱός και Λόγος
tου Θεού μαρτυρείται στο Ευαγγέλιο ως Θεός αδιαίρετος αλλά και
ασύγχρωτος με τον Πατέρα. Τα λόγια του Κυρίου είναι καταλυτικά:
"εγώ και ο πατήρ εν εσμέν" (Ιω. 1', 30), "εγώ εν τω πατρί και ο πατήρ εν εμοί" (Ιω. 16', 11), "ο εωρακώς εμέ εώρακε τον πατέρα" (Ιω. 16', 9). Καταδεικνύεται άρα ότι ο Ἄρειος δεν πρέπει να απλή αίρεση, μια διαφοροποίηση, αλλά στην ουσία μια θεολογία ξένη προς το πνεύμα του Ευαγγελίου και της εκκλησιαστικής παραδόσεως, η οποία στερούσε από τον άνθρωπο την ευκαιρία και τη δυνατότητα της σωτηρίας. Αυτό το πνεύμα και αυτή την συνέπεια καταπολέμησαν ο Άρειος, και μαζί τους τον αμετανόητο και αμετακίνητο από την κακοδοξία του Ἄρειος.

Η Δεύτερη Οικουμενική Σύνοδος

Μετά τη Νίκαια Με την Α΄ Οικουμενική Σύνοδο, όπως είδαμε στο προηγούμενο σημείωμα, τέθηκαν οι βάσεις του Τριαδικού Δόγματος και αποσαφηνίστηκε η φύση, η ουσία και ο σωτήριος ρόλος του σαρκωθέντος Υιού του Θεού, του Κυρίου Ιησού Χριστού. Εντούτοις, έπρεπε να παρέλθουν αρκετές δεκαετίες ταράχων. Διότι η καταδίκη της αίρεσης δεν σημαίνει και αυτόματη αποβολή κάθε πλανημένης ιδέας. Οι αρειανίζοντες προσπαθούσαν είτε να υπερισχύσουν των Ορθοδόξων, στηρίζομενοι στον πολιτικό παράγοντα, είτε να συγκεράσουν το δόγμα της Νίκαιας με τις βασικές αρχές της αρειανικής αίρεσεως, δημιούργωντας έτσι νέες αἱρετικές ομάδες, παρακλάδια και παραλλαγές του αρειανισμού. Σε μια τέτοια ομάδα, τους 'Ομοιουσιανούς', ανήκε και ο επίσκοπος Κωνσταντινούπολεως Μακεδόνιος (343-360), που χαρακτηρίζει το Αγίου Πνεύμα ως αγγελοειδής κτίσμα, το πρώτο και διαπρεπέστερο δημιουργήμα του Υιού. Οι οπαδοί του, αλλά και στη συνέχεια όλοι όσοι ακολούθησαν τη διδασκαλία του, ουσιώδους Μακεδονιανοί ή «Πνευματομάχοι», επειδή αρνούνταν την θεότητα και αιειότητα του Αγίου Πνεύματος, υποβιβάζοντας το σε κτίσμα, έφθασαν δε και στο σημείο να προσβείνουν ότι το Αγίο Πνεύμα είχε σαρκωθεί στο πρόσωπο του Μελχισεδέκ πολύ πριν την ευσάρκωση του Υιού του Θεού στο πρόσωπο του Θεανθρώπου Ιησού Χριστού. Τα γεγονότα
Πρώτος ο Μέγας Αθανάσιος αντιμετώπισε αυτή την νέα δοξασία, αναπτύσσοντας αντιστοίχως την Ορθόδοξη διδασκαλία για το Αγίου Πνεύμα. Με μέθοδο παραπλησία με αυτήν που χρησιμοποίησε στην περίπτωση του Αρείου κατέδειξε την θεότητα και του τρίτου προςώπου της Αγίας Τριάδος. Παράλληλα κάνουν την εμφάνισή τους οι Καππαδόκες θεολόγοι, Μέγας Βασίλειος, Γρηγόριος ο Θεολόγος, Γρηγόριος Νίσσης. Μέσα από την θεολογία που ανέπτυξαν κατέστησαν σαφή την Τριαδολογία της Εκκλησίας. Το 379 στην τοπική Σύνοδο της Αντιόχειας καταδικάστηκαν οι πνευματομάχοι. Το 381 ο αυτοκράτορας Θεοδόσιος ο Μέγας συγκάλεσε την Β’ Οικουμενική Σύνοδο στην Κωνσταντινούπολη, με την συμμετοχή 150 αγίων Πατέρων - επισκόπων, και με αντικείμενο την καθολική αντιμετώπιση όλων αυτών των νεοφανών αιρέσεων που αμφισβητούσαν η κάθε μία με τον τρόπο της τη Θεότητα του Αγίου Πνεύματος, και συνεπώς δεν αναγνώριζαν την Αγία Τριάδα. Καταδικάστηκε και αναθεωρήθηκε εκ νέου ο αρειανισμός και όλες οι συναφείς ομάδες των Ημιαρειανών, των Ευδοξιανών, των Ανομοίων, των Σαβελλιανιστών, των Πνευματομάχων κλπ. Το Σύμβολο της Νικαίας-Κωνσταντινουπόλεως Η Β’ Οικουμενική Σύνοδος συμπλήρωσε το Σύμβολο της Νικαίας (της Α’ Οικουμενικής Συνόδου) κυρίως κατά το τρίτο μέρος του που αναφέρεται στο Αγίου Πνεύμα και προσέθεσε τα άρθρα περί Εκκλησίας, Βαπτισμού και ιναπίπτουν διάδοσης. Οι αναθεωρημένοι μοι περιελάμβανε το αρχικό σύμβολο της Νικαίας εκείνης ερευνώντας, λόγω και της διπλωματικής χρήσεως του, περιλαμβάνονται όμως και επεκτείνονται στους Όρους της Συνόδου. Το Σύμβολο της Νικαίας-Κωνσταντινουπόλεως, όπως αποκαλείται από τους Πατέρες της Εκκλησίας μας, δεν είναι άλλο από το Σύμβολο της Πίστεως, το «Πίστεως» που μέχρι και σήμερα απαγγέλλεται στις Ιερές ακολουθίες και αποτελεί άνωδεξία και γνώμωνα ορθής πίστεως. Στο εξής, οποιασδήποτε δεν δέχεται το Σύμβολο της Πίστεως απαραλλάκτως, χωρίς διηλαθή αποκλίσεις και διαφοροποιήσεις, δεν ανηκει στο σώμα της μίας Αγίας Ορθοδόξου Εκκλησίας. Η Θεολογία των Πατέρων Ο Μέγας Αθανάσιος τονίζει ότι το Αγίου Πνεύμα δεν είναι κτίσμα, αλλά άκτιστο κατά φύση και ομοούσιο
με τον Πατέρα και τον Υιό. Αλλωστε στην Αγία Γραφή το Αγιον Πνεύμα αποκαλείται Θεός, Κύριος κλπ, ονόματα που αποδίδονται και στον Πατέρα και στον Υιό. Και όπως μία είναι η ουσία των τριών προσώπων της Αγίας Τριάδος, μία είναι και η ενέργειά τους. «Ο Πατήρ», λέει χαρακτηριστικά ο Μ. Αθανάσιος, «διά του Λόγου εν τω Πνεύματι ενεργεί και δίδωσι τα πάντα». Ο Μ. Βασίλειος, μέσα από αγιογραφικά χωρία αποδεικνύει ότι το Αγιον Πνεύμα συμμετέχει και συνεργάζεται με τον Πατέρα και τον Υιό τόσο στο έργο της δημιουργίας, όσο και στο έργο της θείας οικονομίας και σωτηρίας του κόσμου. Επιπλέον οι Καππαδόκες Πατέρες συνέβαλαν στην διαμόρφωση και ολοκλήρωση του Τριαδικού δόγματος. Η σημαντικότερη συμβολή τους οφείλεται στη διάκριση που έκαναν ανάμεσα στις λέξεις 'ουσία' και 'υπόστασις'. Έτσι στην Αγία Τριάδα διακρίνουμε μία ουσία και τρεις υποστάσεις - πρόσωπα, που διακρίνονται μεταξύ τους από τα διαφορετικά υποστατικά τους ιδιώματα, δηλαδή το 'αγέννητο' ή το 'πατρότης' του Πατέρα, το 'γεννητό' ή το 'υιότης' για τον Υιό και το 'αγιασμός' ή το 'αγιαστική δύναμις' για το Αγιον Πνεύμα. Και ενώ ο Υιός γεννάται από τον Πατέρα, το Αγιον Πνεύμα εκπορεύεται 'ως πνεύμα στόματος αυτού' (δηλ. του Πατρός). Η σωτηριολογική σημασία. Είναι όπως πολύ δύσκολο να κατανοήσουμε πώς τα τρία πρόσωπα της Αγίας Τριάδος δεν είναι τρεις θεοί, και ταυτόχρονα η ενότητα και κοινωνία των τριών προσώπων δεν αποτελεί μονοθεϊσμό. Πρόκειται για Τριάδα εν Μονάδι και Μονάδα εν Τριάδι. Από την εικόνα εξάλλου της ενότητας και συνεργείας και των τριών προσώπων της Αγίας Τριάδος στο έργο της σωτηρίας, μάς δόθηκε κατά την ημέρα των Θεοφανείων, όπου φάνηκε και ο ιδιαίτερος ρόλος του κάθε προσώπου. Ειδικότερα το Αγιον Πνεύμα, ο Παράκλητος, το Πνεύμα της αλήθειας, είναι αυτό που από την ημέρα της Πεντηκοστής και μέχρι της συντελείας του αιώνος συνοδεύει και συγκροτεί την αγία μας Εκκλησία και τον καθένα μας στην ανθρώπινη αγιαστική πορεία προς την τελείωση και την θέωση. Την επίδρασή στη σωτηρία του ανθρώπου από την άρνηση της θεότητας του Αγ. Πνεύματος καταδεικνύει ο Μ. Βασίλειος, «Ει τοίνυν», υπογραμμίζει, «εν ημίν ο Θεός ενοικείν λέγεται διά του Πνεύματος, πώς ουχι φανεράς ασεβείας εστίν αυτό το Πνεύμα.
λέγειν αμέτοχον της θεότητος; Καὶ, εἰ θεοῦς ουομάζομεν τους κατ᾽ αρετήν τελείους, η δε τελείωσις διά του Πνεύματος, πώς το ετέρους θεοποιούν αυτό της θεότητος απολείπεται;» Καὶ ο Θεολόγος Γρηγόριος τονίζει ότι δεν είναι δυνατόν να μας θεοποιεί ένα κτίσμα, μεταβίβασάς μας κάτι το οποίο δεν έχει: «Εἰ μη Θεός το Πνεύμα το Αγιον, θεωθήτω πρώτον, καὶ οὔτω θεοτίτω με». Επομένως στην υπεράσπιση της θεότητας του Αγίου Πνεύματος οι Πατέρες έβλεπαν και την διασφάλιση της δυνατότητας της σωτηρίας του ανθρώπινου γένους.

Αναρτήθηκε από π. Χερουβείμ Βελέτζας
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<td>FHJ Mtg: 6 pm</td>
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<td>The Eve of Theophany Philoptochos Coffee Hour</td>
<td>6 Theophany of Our Lord &amp; Saviour Jesus Christ Orthros: 6 am Liturgy: 9 am</td>
<td>7 The Synaxis of Saint John the Baptist Orthros: 8 am Liturgy: 9 am Greek School Resumes: 4:30 pm Calendar Mtg: 7 pm</td>
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<td>Kali Parea: 11 am Greek School: 4:30 pm</td>
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<td>SS Vasilopita Sunday</td>
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<td>Tray for St. Basil Academy</td>
<td>Youth Dance: Beg: 6pm Int: 7pm GOYA Dance: 7pm</td>
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<td>12 PTO Coffee Hour</td>
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<td>Youth Dance: Beg: 6pm Int: 7pm</td>
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<td>Youth Dance: Beg: 6pm Int: 7pm GOYA Dance: 7pm</td>
<td>14 Greek School: 4:30 pm</td>
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<td>17 Saint Anthony the Great Orthros: 8 am Liturgy: 9 am</td>
<td>18 Saint Athanasios Orthros: 8 am Liturgy: 9 am</td>
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<td>Presentation of Our Lord &amp; Saviour into the Temple Parish Council Coffee Hour GOYA &quot;Soup Bowl&quot; GOYA Gyro Sale Sunday School</td>
<td>Youth Dance: Beg: 6pm Int: 7pm GOYA Dance: 7pm PTO Mtg: 6:30pm</td>
<td>Greek School: 4:30 pm</td>
<td>Kali Parea: 11 am Greek School: 4:30 pm</td>
<td>Saint Photios Orthros: 8 am Liturgy: 9 am</td>
<td>GOYA Mtg: 7pm FHJ Mtg: 6pm</td>
<td>Saint Theodore the Comander Orthros: 8 am Liturgy: 9 am Hellenic History Tournament</td>
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<td>Saint Haralambos Vespers, 7 pm PTO Coffee Hour DOP Valentines Drawing GOYA Youth Sunday Sunday School</td>
<td>Saint Haralambos Orthros: 8 am Liturgy: 9 am Youth Dance: Beg: 6pm Int: 7pm GOYA Dance: 7pm</td>
<td>Greek School: 4:30 pm</td>
<td>Kali Parea: 11 am Greek School: 4:30 pm</td>
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<td>Valentine's Day GOYA Valentine Dance, Wycoff</td>
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<td>AHEPA/DOP Coffee Hour Sunday School</td>
<td>President's Day Saint Theodore of Tyre Orthros: 8am Liturgy: 9am NO Youth Dance GOYA Dance: 7PM</td>
<td>Greek School: 4:30 pm</td>
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<td>1st Saturday of Souls: 8 am Glendi: 5PM</td>
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<td>SS Teacher Mtg Sunday School</td>
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<td>2nd Saturday of Souls: 8 am</td>
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<td>1 Phioptochos Coffee Hour Forgiveness Vespers: 7 pm Sights &amp; Sounds Luncheon Sunday School</td>
<td>2 LENT BEGINS Compile: 7pm NO Youth Dance NO GOYA Dance</td>
<td>3 Greek School: 4:30 pm PTO Mtg: 6:30pm</td>
<td>4 PreSanctified Liturgy: 6 pm Kali Parea: 11 am Greek School: 4:30 pm</td>
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<td>6 FHJU Icon Decorating 1st Salutations: 7 pm Lenten Meal: PTO</td>
<td>7 3rd Saturday of Souls: 8 am Sights &amp; Sounds, Westfield</td>
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<td>8 Daylight Saving Begins PTO Coffee Hour Sunday of Orthodoxy Sunday School</td>
<td>9 Compile: 7pm NO Youth Dance NO GOYA Dance</td>
<td>10 Greek School: 4:30 pm</td>
<td>11 PreSanctified Liturgy: 8 am Kali Parea: 11 am Greek School: 4:30 pm</td>
<td>12</td>
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<td>14 Sights &amp; Sounds, Delaware Valley</td>
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<td>15 AHEPA/DOP Coffee Hour Metropolis Social Service Tray Saints Fair Sunday School</td>
<td>16 Compile: 7pm NO Youth Dance NO GOYA Dance</td>
<td>17 Saint Patrick’s Day Greek School: 4:30 pm Phioptochos Mtg: 6:30pm</td>
<td>18 PreSanctified Liturgy: 6 pm Kali Parea: 11 am Greek School: 4:30 pm</td>
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<td>20 GOYA Mtg:3PM</td>
<td>21 3rd Salutations: 7 pm Lenten Meal: Parish Council</td>
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<td>22 Parish Council Coffee Hour Greek Independence Day Program Family Worship Sunday DOP Spinach Pie Sale Sunday School</td>
<td>23 Compile: 7pm NO Youth Dance NO GOYA Dance</td>
<td>24 Greek School: 4:30 pm</td>
<td>25 PreSanctified Liturgy: 8 am Kali Parea: 11 am Greek School: 4:30 pm</td>
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<td>29 GOYA Coffee Hour Godparents Sunday Tsoureika Sale Sunday School</td>
<td>30 Compile: 7pm NO Youth Dance NO GOYA Dance</td>
<td>31 Greek School: 4:30 pm</td>
<td>AHEPA/DOP: Mtg</td>
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<td>Philoptochos Coffee Hour Spinach Pie Pick-Up Tsourekia Sale SS Teacher Mtg Sunday School</td>
<td>Philippine: 7 pm</td>
<td>NO Youth Dance</td>
<td>Confession during Greek School Greek School: 4:30 pm PTO Nominations Mtg: 6:30 pm</td>
<td>Pre Sanctified Liturgy: 8 am</td>
<td>Confession during Greek School Greek School: 4:30 pm (Easter Break)</td>
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<td>CompUne: 7 pm NO Youth Dance NO GOYA Dance</td>
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<td>Saturday of Lazarus PTO Easter Brunch Palm Folding</td>
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<td>HOLY WEEK Pre Sanctified Liturgy: 8 am Nymphios: 7 pm NO Youth Dance NO GOYA Dance</td>
<td>HOLY WEEK Pre Sanctified Liturgy: 8 am Nymphios: 7 pm</td>
<td>HOLY WEEK Liturgy of Saint Basil: 6 am Passion of Christ: 7 pm</td>
<td>HOLY WEEK Royal Hours: 8 am Apokathlysis 3 pm Lamentations: 7 pm Epitaphio Decorating HOLY FRIDAY RETREAT</td>
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<td>Liturgy of Saint Basil: 8 am Resurrection Service: 11 pm</td>
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<td>Greek School Resumes: 4:30 pm Philoptochos Mtg: 6:30 pm</td>
<td>Vespers @ St. George Aabury Park Kali Parea: 11 am Greek School: 4:30 pm</td>
<td>Saint George the Martyr Orthros: 8:30 am Liturgy: 9:30 am</td>
<td>Liturgy of Zoodochos Peghe Orthros: 8 am liturgy: 9 am GOYA Surprise Event</td>
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<td>3 Philoptochos Coffee Hour</td>
<td>4 Youth Dance: Coffee Hour</td>
<td>5 Saint Irene the Great Martyr</td>
<td>6 Kali Para: 11 am</td>
<td>7 Greek School: 4:30 pm</td>
<td>8 GOYA Indoor Olympics, Perth Ambros</td>
<td>9 GOYA Indoor Olympics, Perth Ambros</td>
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<td>10 Mother's Day Coffee Hour</td>
<td>11 Youth Dance GOYA Coffee Hour</td>
<td>12 Greek School: 4:30 pm</td>
<td>13 Kali Para: 11 am</td>
<td>14 Greek School: 4:30 pm</td>
<td>15 &quot;End of the Year Picnic&quot;</td>
<td>16 GOYA Olympics</td>
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<tr>
<td>17 Philoptochos Coffee Hour</td>
<td>18 Youth Dance: Coffee Hour</td>
<td>19 Greek School Graduation</td>
<td>20 Kali Para: 11 am</td>
<td>21 GOYA Olympics</td>
<td>22 Kali Para: 11 am</td>
<td>23 GOYA Olympics</td>
</tr>
<tr>
<td>24 Parish Council Coffee Hour</td>
<td>25 Memorial Day</td>
<td>26</td>
<td>27</td>
<td>28 Ascension</td>
<td>29</td>
<td>30</td>
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<tr>
<td>31 PTO Coffee Hour</td>
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</tbody>
</table>
Saint Barbara Greek Orthodox Church
2200 Church Road
Toms River, New Jersey 08753