

The Voice of Saint Anthony

JANUARY 2020

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**Deadline for
February Newsletter is
Saturday, 25 January**

**Please send to:
frchris@saint-anthonys.org OR
newsletter_church@aol.com**



Reverend Father Peter Stratos, Pastor

Reverend Father Christopher Retelas, Associate Pastor

778 S. Rosemead Boulevard, Pasadena, CA 91107

(626) 449-6943 Office (626) 449-6974 FAX

www.saint-anthonys.org

PRIEST'S MESSAGE

Dear beloved Parishioners,

Christ is Born! Glorify Him! Happy New Year!

I pray this letter finds you with joy amidst this beautiful Nativity and Theophany season.

In the mail you should have received some items regarding our parish Stewardship, your 2020 Stewardship Financial Commitment card for the upcoming year and a sheet of Frequently Asked Questions that serves to educate us about Stewardship further, both of which are also included in this newsletter (pages 5-7). I invite you to read the informational sheet of FAQs to reflect upon and learn about what it means to truly be a steward. Please return your completed commitment card to church by January 31st, 2020.

With the leadership of our community we have done a careful examination of our parish stewardship giving. We are making a concerted effort to invigorate and revitalize our Stewardship here at Saint Anthony. I recently studied our stewardship giving over the last five years and what I discovered was quite surprising. The financial numbers of giving have not changed. I also studied our expenses and, not surprisingly, they have continued to grow with inflation and the cost of living over the years. The amount collected over the 5-year period has been less than \$400,000 each year, yet our projections with our 2020 budget is greater than \$700,000 in expenses, leading us to depend far too heavily on our festival, golf tournament, community center rentals and other forms of outside income. \$400,000 from stewardship is just not enough to operate our church properly. What can we do as faithful parishioners of our church to improve what we offer to God and His Church?

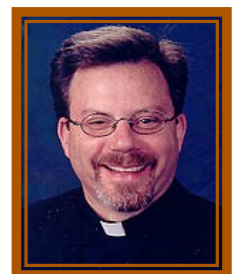
In order to improve our stewardship to our Church, we first and foremost must pray. We do this together at our Divine services and in the privacy of our home. It is also necessary that we reflect on what Saint Anthony means to us. I see people on our sacred grounds 7 days a week both day and night. Obviously, we all feel connected and love our church and community.

So, what can we do? Here are a few suggestions: a very large group of people send in one payment for the entire year and they feel they have completed their personal annual commitment. However, the church operates on a daily basis and we need about \$2,000 a day to meet all our expenses. To fully cover our operating expenses for our congregation of roughly 300 families, our goal is to have an average stewardship of \$2,000 per family or more. Right now, 83% of our stewards are under that goal. I would love if many of us could rise to the level of \$2,000 or more for our annual stewardship giving. We will gladly acknowledge those through our printed publications. While it may be difficult to write a check for \$2,000 today, we can surely commit to \$167 per month, or \$39 per week, to rise to the level of \$2,000 per year! This helps the church because funds come in regularly throughout the year, which includes the slower months of summer when church attendance decreases. Please review the included Frequently Asked Questions to learn more about how much we should give to Christ's Church.

We look forward to another wonderful year at Saint Anthony Church filled with God's blessings!

May our Lord Jesus continue to bless and guide you and your .
Happy New Year!

With Paternal Blessings,
Rev. Fr. Peter Stratos



LITURGY FOR SAINT NICHOLAS THE WONDERWORKER
SAINT NICHOLAS CHAPEL, ROSE HILLS
DECEMBER 6



LITURGY FOR SAINT NICHOLAS THE WONDERWORKER
SAINT NICHOLAS CHAPEL, ROSE HILLS
DECEMBER 6



STEWARDSHIP



"As each has received a gift, use it to serve one another, as good stewards of God's grace." (1 Peter 4:10)

FAQs

Frequently Asked Questions about Stewardship:

Q: IS THERE A DIFFERENCE BETWEEN "DUES" & "STEWARDSHIP"?

A: Yes! Three or four generations ago, it was commonplace for families throughout our Archdiocese to pay their annual "dues" or required membership fee to be a member of their local parish. Over time it was clear that this was not the healthiest way of committing to a local church as giving remained stagnant and the authentic Christian commitment of sacrificial giving became an afterthought. (note: the annual "dues" of \$300-350 *back then* would equate to roughly \$2,500-\$3,000 *today*) Stewardship, however, offers us the chance to recognize our unique blessings from God, and to give back based on what we have received. Stewardship is management of another's property, and all our blessings and gifts we have been given ultimately belong to God. We are but his caretakers, his priests, his *stewards* on this earth.

Q: HOW MUCH SHOULD I GIVE?

A: The foundations of Christian stewardship is both from Scripture and the teachings of our Lord. You may have heard the term *tithing* (the word *tithe* literally means *tenth* in Hebrew), and this refers to the biblical giving goal of 10% of your household income to your local church (*Lev. 27:30; Num. 18:25-28; Deut. 14:22-24; 2 Chron. 31:5-6*). Yet, we also hear from our Lord Jesus Christ that true giving is when we offer sacrificially "all that we have" (*Luke 21:4*), "store up your treasures in heaven" (*Matt. 6:20*), "it is more blessed to give than to receive" (*Acts 20:35*), "for God loves a cheerful giver" (*2 Cor. 9:7*). With this in mind, you are invited to prayerfully reflect on your own household income, and make your sacrificial offering based on what you receive. Consider also what you offer to Christ's Church in comparison to your monthly utility/service payments. (*"Am I giving my phone more than my Church?"*) Use the chart to the right as a guide.

Annual Income	2.5%	5%	10%	15%
\$20,000	\$500	\$1,000	\$2,000	\$3,000
\$50,000	\$1,250	\$2,500	\$5,000	\$7,500
\$75,000	\$1,875	\$3,750	\$7,500	\$11,250
\$100,000	\$2,500	\$5,000	\$10,000	\$15,000
\$250,000	\$6,250	\$12,500	\$25,000	\$37,500

Q: WHAT DOES MY STEWARDSHIP PAY FOR?

A: It costs approximately \$2,000/day to keep the church open. Most operating expenses are paid from stewardship. Some examples are mortgage, utilities, office staff and pastoral salaries, candles, permits, and facilities maintenance. Additional costs are directly related to church programs.

Q: WHAT IS THE EASIEST WAY TO FULFILL MY PLEDGE?

A: The easiest way is online! Pledging and paying online is fast and EASY and is the preferred method for many of our families. Simply go to our website saint-anthonys.org and click the DONATE button and this will take you to our online giving platform. Under "Regular" click the Make a Donation button, then click Create a Recurring Donation, enter your weekly/monthly/semi-annually amount and fill in the necessary information. You can always call the church office for assistance in setting up easy recurring giving payments. Paying your pledge can also be done by check, envelopes, or credit card payments, though these are not as convenient for you.

Q: WHEN SHOULD I MAKE MY ANNUAL PLEDGE?

A: We would ask you to turn in your pledge card by January 31st. Our church budget is based on our expected annual income and expenses. Forecasting stewardship in January helps meet our parish goals.

STEWARDSHIP (CONTINUED)**Q: I DON'T LIKE TO PAY MY PLEDGE UNTIL DECEMBER. SHOULD I STILL PLEDGE IN JANUARY?**

A: Yes. January pledging allows for effective fiscal budgeting. Pledge your annual amount, then pay weekly, monthly, semi-annually or annually.

Q: WHY DO I HAVE TO UPDATE MY INFORMATION EVERY YEAR?

A: We ask for updated information to provide you the opportunity to review your pledge for the upcoming year. As cost of living increases every year, so do our own parish expenses, and our giving to the church needs to adjust accordingly. We anticipate automatic online giving to become the standard in order to simplify the process.

Q: DOESN'T THE GREEK FESTIVAL BRING IN MOST OF THE FUNDING FOR THE CHURCH?

A: No. While the annual Pasadena Greek Fest is an important source of funding and support, it actually accounts for less than 15% of the total revenue brought in each year. Stewardship raises four times as much and is our primary source of funding for operating expenses. Ultimately, the goal is to have zero reliance on outside sources of funding, which would then make the Festival an outreach and community building opportunity, thus greatly alleviating the stress and dependency of this event.

Q: I ALREADY PAY FOR GREEK DANCE, GREEK LANGUAGE SCHOOL, BASKETBALL, ETC. WHY DO I HAVE TO PAY STEWARDSHIP TOO?

A: These programs operate independently from the church operating budget. The church provides the facility in addition to expenses enabling their operation and receives no money from these organizations. *It is also important to know that families participating in our children's ministries must be currently pledged stewards.*

Q: IF I DONATE TO A MEMORIAL FUND, BUILDING FUND, FESTIVAL, OR EVENT, DOES THAT COUNT AS PART OF MY STEWARDSHIP?

A: No. Your stewardship is represented entirely by your stated pledge.

Q: IF I MAKE A NON-MONETARY DONATION TO THE CHURCH, CAN THIS REPRESENT MY STEWARDSHIP?

A: No. Your stewardship pledge cannot be substituted for non-monetary donations. However, your various donations to the festival and the church are always greatly appreciated and are tax-deductible.

Q: WHEN SHOULD MY CHILDREN BECOME STEWARDS?

A: As the principles of stewardship is that of sacrificial giving from what we have received, everyone is encouraged to become a "cheerful giver" as soon as one begins to generate his/her own income.

Q: WHAT IF I OR MY FAMILY EXPERIENCE A FINANCIAL HARDSHIP OR SEVERE CHANGE IN INCOME?

A: Parishioners who are experiencing financial hardships and are unable to fulfill their stewardship obligation, but still want to be considered in "good standing", can always contact the church office, and you may always speak with one of our priests.

Fact: With our congregation at roughly 300 families, to fully cover our operating expenses our goal is to have average stewardship be \$2,000 per family or above. Right now, 83% of our stewards are under that goal.

STEWARDSHIP (CONTINUED)



2020 Stewardship Financial Commitment

"As each has received a gift, use it to serve one another, as good stewards of God's grace." (1 Peter 4:10)

LAST NAME	FIRST NAME(S), PLEASE INCLUDE CHILDREN UNDER 18.		
STREET ADDRESS	CITY	STATE	ZIP
PREFERRED PHONE	OTHER/SECOND PHONE	E-MAIL	
SIGNATURE	DATE	<i>[For office use only]</i>	

ST. ANTHONY GIVING LEVELS:

CONTRIBUTOR: \$499 & below

\$9.60/week OR \$42/month & below

FRIEND: \$500 - \$999

\$9.60-\$19/week OR \$42-\$83/month

SUPPORTER: \$1,000 - \$1,999

\$19-\$38/week OR \$83-\$167/month

*** FAITHFUL: \$2,000 - \$3,999**

\$38-\$77/week OR \$167-\$333/month

*** DISCIPLE: \$4,000 - \$6,999**

\$77-\$135/week OR \$333-\$583/month

*** GUARDIAN: \$7,000 - \$9,999**

\$135-\$192/week OR \$583-\$833/month

*** ANGEL: \$10,000 - \$14,999**

\$192-\$288/week OR \$833-\$1,249/month

*** ARCHANGEL: \$15,000 and up**

\$288/week OR \$1,250/month & up

Review your stewardship commitment prayerfully, consider what you offer to Christ's Church in comparison to your monthly utility/ service payments.

Please return your completed commitment card to church by January 31, 2020

Your card must be on file for you to be considered in 'Good Standing'

In response to God's blessings, I/we pledge a 2020 offering of:

My Total Commitment for 2020: \$ _____

I will fulfill and pay my pledge: (CHECK ONE)

Weekly at \$ _____/week

Monthly at \$ _____/month

Annually

Contact the Church office to set up easy recurring electronic payments
-OR- set up your own recurring giving at saint-anthonys.churchgiving.com

****To fully cover our operating expenses, our goal is to have our average stewardship be \$2,000 per family or above***

NEWS FROM THE LOFT

KALI CHRONIA – HAPPY NEW YEAR!!

We hope everyone had a blessed and beautiful Christmas holiday season. Typically, with the start of a new year (not to mention a new decade), many of us resort to making resolutions to lose weight, organize ourselves and live healthier lifestyles. In order to provide some incentive for joining our Saint Anthony Choir in the loft, or to encourage greater choral engagement from the pews below, the following article from the November/December 2019 issue of *Choral Director Magazine* is reprinted here. This article by Jaime Babbitt discusses the many therapeutic benefits of singing in a choir that we in the loft have come to recognize and appreciate.

As my dear Grandfather of blessed memory used to say: “Think about this... and then take action!”
The choir rehearses each **Thursday evening in the choir loft from 7:00 to 8:30 PM.**
We welcome your interest and participation in our group!!

Look for Saint Anthony’s Youth Choir on the 2nd Sunday of each month!

YOUR BRAIN AND SINGING:

WHY SINGING IN A CHOIR MAKES YOU HAPPIER..

Any of us who have sung in choirs know all too well the joy it brings not just to audiences, but also to choir members themselves. And why wouldn’t it? When we raise our voices with lots of other gorgeous voices in a big, beautiful space, it feels like we’re altering molecules. The power, the ‘mojo’ that this (relatively) small time commitment offers... how is it possible? Well, according to various scientific reports, we *are* altering molecules... inside our brains, with different changes occurring whether listening to music, singing, or singing with others.

In Stacy Horn’s wonderful book, *Imperfect Harmony: Finding Happiness While Singing with Others*, we get a first-hand account of how music uplifts and empowers, with various scientific evidence cited. Horn has been singing with The Choral Society of Grace Church (in New York City’s Greenwich Village) since 1982; she evocatively describes her own experience while explaining how science is finally catching up with what vocalists have known since the dawn of time: singing heals.

Choirs are known for singing about somber topics, including death. Requiem masses by Mozart, Haydn, Verdi and Berlioz are extremely popular selections for choirs worldwide. Yet, even though the content isn’t necessarily soothing, endorphins – hormones produced by the central nervous system – release and interact with opiate receptors in the brain, diminishing pain and triggering an almost analgesic feeling in the body. Our brains get an endorphin “rush”, which apparently feels a lot like taking morphine. Singing (both listening to it and doing it) can also release dopamine, a chemical that works to help regulate the brain’s pleasure and reward centers. Music has also been found to release serotonin, a neurotransmitter found mostly in the digestive tract that helps regulate our moods, social behaviors and appetite; other studies have shown that cortisol levels can be lower when listening to music and singing. In addition, Dr. David Huron, a music professor at OSU, postulates that singing may increase prolactin production; prolactin is found both in tears and in nursing mammals, and it helps regulate the immune system.

NEWS FROM THE LOFT (CONTINUED)

Other forms of happiness await us via singing as we age. Neuroscientists have shown that musical memories engage broader neural pathways than other types of memories – that’s why hearing an old song can flood one with very specific emotions and visual cues. When dementia and Alzheimer’s patients are encouraged to sing along songs from their youth, they sometimes respond with wide-eyed wonder and exhilaration, and sing out in a way that surprises not only those around them, but themselves as well; it’s a beautiful phenomenon to witness. Additionally, doctors are now finding that singers have more circuit connections between the right and left sides of their brains than non-singers. Memorizing words (left brain function) and music (right brain function) could keep those nerve cells and synapses in excellent working order.

Dr. Gene D. Cohen of George Washington University kept track of a senior singers’ chorale in Arlington, Virginia. The singers’ average age was 80 (65 the youngest, 96 the eldest). Findings showed that the singers suffered depression less frequently, made fewer doctor’s visits each year, needed less medication, and increased their other activities. I can attest that some of my greatest memories are of forming and leading a choir at an assisted living facility and seeing with my own eyes how the songs from my elders’ era affected them; they laughed, cried and told stories about first hearing that song performed.

But, as Horn will agree, the most remarkable phenomenon that a choir vocalist experiences are the many “take your breath away” moments that come as a result of being one of the many voices coming together in harmony. I’m sure many of you reading this have had your own version of these types of experiences: goose bumps on your arms, hair standing up on the back of your neck, bursting into tears (that would be me), and more. A 2004 study by Dr. Gunter Kreutz showed that singing in a choir – as opposed to simply listening to choral music – increases SIgA Production (antibodies in the saliva that help immune function) and other positive physical responses.

The even better news is that while we always strive to be the best choristers we can be, our voices don’t have to be “professional strength” to derive these myriad health benefits. Horn sites a 2005 study that showed that singing even at an amateur level was beneficial to people’s emotional, physical, and cognitive wellbeing. Before moving back to New York, I joined Nashville in Harmony, a talented and love-filled group of largely non-professional singers in Nashville, Tennessee. Being one of 150 voices banding together for the common good has brought me exhilaration I’d not felt in all my years of singing...and that’s a lot of years - back when we recorded to tape.

So please, sing. Sing a song. Sing out loud. Sing out strong.

(See what I did there?)

C’mon, who remembers *Sesame Street*? The Carpenters? Sigh.)

NEWS FROM THE LOFT (CONTINUED)



Enjoying some Christmas cheer and holiday camaraderie



CHURCH SCHOOL NEWS

CHURCH SCHOOL—A PLACE YOUR CHILDREN WANT TO BE!



The featured class this month is Grade 6-8. They are studying **The Divine Liturgy and Orthodox Worship**. They were asked to talk about what they are learning in Church School...

"I am learning about the Divine Liturgy, like what certain things mean and what their purpose is. Everything is awesome: I like the teachers and my classmates!"

-Talia Grafos

"I am learning about our Liturgy and our Church, and my best experience this year was when we went into the church for a talk by Father Peter about the priests' preparation for Divine Liturgy before the service begins."

-Yianni Kades

"Two things I've learned this year are the symbolism in the lighting of candles, and the story of St. Nicholas. I love our teacher, and I enjoy class!"

-Emelia Lagousis



My name is **Rebecca Russo**, and this is the 3rd time I have taught the middle school class for St. Anthony Church School. I'm grateful to have Stephanie Scolinos as my co-teacher this year.

I love helping students learn about our Orthodox Faith and I really enjoy the enthusiasm, interest, and curiosity the middle school students have! They become very engaged in our classroom discussions and ask very interesting - and sometimes challenging - questions! One example is "Why are red and green the colors of Christmas?" I honestly didn't know the answer, but I do now, thanks to the detective work of Mrs. Scolinos! (Red represents Christ's blood, shed for us, and green is the color of everlasting life.) I'm also impressed with how much the middle-school students already know about Orthodoxy, thanks to both their parents and their previous Church School teachers .

Your efforts are bearing fruit!

CHURCH SCHOOL NEWS (CONTINUED)**Preschool**

Do you hear what I hear? “I’m an Orthodox Christian; Jesus loves me this I know. I’m an Orthodox Christian, for the Bible tells me so.” If you are hearing this song loud and clear, it is coming from Room 1A.

Prior to our Christmas break, yes, I am saying Christmas break not winter break. Our class was sequencing the parables we have learned. Everything was going just fine until nine little hands started waving enthusiastically. I asked what they wanted to tell me and they said I had one parable out of sequence. I checked my schedule and sure enough, the parable of the Lost Coin came before the Ten Foolish Virgins.

This is what we have learned from each parable:

- build your home on firm ground
- Jesus will separate the good from the bad
- forgiveness
- everyone will be treated equally
- rejoice when lost
- always be prepared
- God gives second chances
- when God calls, do not give excuses
- Jesus is our leader
- when we do something wrong and we repent Christ will forgive
- never give up, ask and you will receive, seek and you will find, knock and it will be answered

Thank you, Lazaros for leading us during the Trisagion Prayer. Soon all the children will be able to say it from memory.

Whatever house you enter, first say, “Peace to this house.” Luke 10:5

Mrs. Albeck

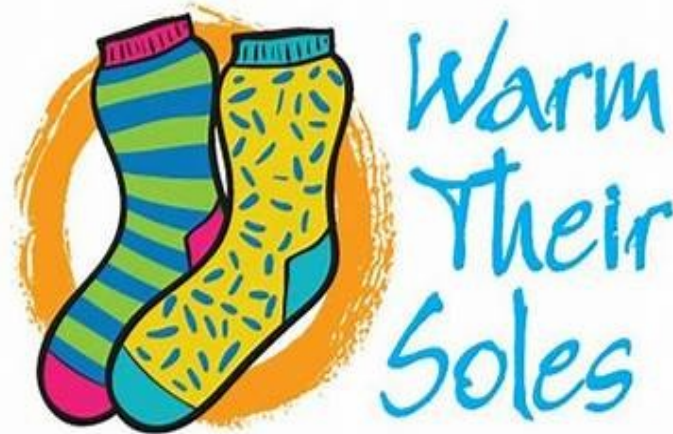
Ms. Nikolitsa

Ms. Alik— welcome

Music by Reverend Father Konstantine Mendrinos, 1994

Children's Sunday School





Collecting Socks for the Homeless

(Any size)

HOPE

(Hellenic Orthodox Primary Explorers)

JOY

(Junior Orthodox Youth)

Myrrh Bearers

YOUTH & YOUNG ADULT NEWS (CONTINUED)



We are familiar with the story of the birth of our Lord and Savior. What a wonderful nativity performance by our young people— completely unrehearsed!

Niko U. stepped in as our tech advisor

Niko, Yiannis K., and Dylan were our distinguished narrators.

Ezekial S. played the dual role of a shepherd and a wise man.

Nicholas and Michael A. also played dual roles as shepherds and wise men bringing their gifts.

Alyssa S. and Simi R. portrayed themselves as angels.

The show stopper was Zachary who was the animal that watched over Baby Jesus.

Judi Christopoulos heralded the good news “Christ is Born! Glorify Him.”

Katerina Lynch was our guest vocalist.

The director of this small ensemble chooses to be anonymous.

Set designs by various artists.

Scenery beyond description, our sanctuary.

A freewill donation of socks for the homeless was suggested.

Dinner followed by a super delicious meal prepared by Father Christopher. His menu was quite extensive: shrimp, pasta marinara, two different salads followed by an array of desserts. It was rated by those participating as a five star Michelin meal.

Entertainment for the evening was a white elephant gift exchange, collapsing gingerbread houses, frosting graham crackers, and a game called Ambush. It truly must have been an ambush with all the hilarity emanating from the round table.

See photos—next page...

The best bargain in town is **Friday Family Fellowship**. Stress free, multi-generational, teaching and learning new board games, meeting new friends, or just sitting and observe what is occurring.

HOPE and JOY will begin meeting in February. Details to follow next month.

YOUTH & YOUNG ADULT NEWS (CONTINUED)



YOUTH & YOUNG ADULT NEWS (CONTINUED)

G.O.Y.A Basketball 2020 News!

The Greek Orthodox Basketball League has scheduled regular league play to begin on Saturday, February 29 through March 29.

Quarter finals will be played the weekend of April 4 and 5. There will be a two week break for Palm Sunday and Easter. The season will conclude the weekend of April 25 and 26 with the semi-finals and finals.

All GOYAns ages 12-19 are eligible to play. Players from beginner to advanced levels are welcome. Parents need to be pledged stewards of Saint Anthony Greek Orthodox Church.

Sign ups will begin on **Sunday, January 12**, following Divine Liturgy.

Please contact Pana Gelt or Anthia Lucas for further information.



Senior Boys



Junior Boys



Senior Girls



Junior Girls

PHILOPTOCHOS NEWS

Thank you to all who participated and supported the Philoptochos' 50th Anniversary Benefit luncheon. The event was a huge success and was enjoyed by all who attended.



PHILOPTOCHOS NEWS (CONTINUED)



PHILOPTOCHOS NEWS (CONTINUED)



In December, Philoptochos delivered a check for \$8,000 to the Bad Weather Shelter. This money was from proceeds generated from the Parish Souper Sunday event. In addition, Philoptochos supported several individuals this Christmas and were able to give 32 warm coats, gift cards and a Christmas breakfast to the boys of Trinity Homes in El Monte.

On **Sunday January 12**, Philoptochos will host **Vasilopita**.

On **Thursday January 16**, Philoptochos will host a dinner following Vespers for the **Feast of St. Anthony**.

PHILOPTOCHOS NEWS (CONTINUED)

PHILOPTOCHOS SCHOLARSHIP AWARD APPLICATION – 2020

APPLICANT INFORMATION	
Name	
Date of birth	Phone
Current Address	
Email	
High School Attended	
School Address	
Dates Attended	GPA
Please list extracurricular activities you have participated in while In school:	
Please list activities you have participated in while attending Saint Anthony:	
FAMILY INFORMATION	
Parents' Names	
Names of Siblings	
SIGNATURE	
<i>I VERIFY THAT THE INFORMATION PROVIDED ABOVE IS TRUE AND CORRECT.</i>	
Applicant's Signature	Date

ATTACH A RECENT PHOTO OF YOURSELF TO THIS APPLICATION

Completed applications must be submitted to the church office by 4:00 PM, **April 1, 2020**

Attention: Philoptochos Scholarship Committee

PHILOPTOCHOS NEWS (CONTINUED)

PHILOPTOCHOS SCHOLARSHIP AWARD – 2020 RULES & REGULATIONS

1. The parents of the applicant (or the applicant) must be members in good standing with Saint Anthony Greek Orthodox Church for at least one year preceding the date of the scholarship application.
2. A parent of the applicant must be a member of Saint Anthony Philoptochos, Panagia Chapter.
3. The applicant must be planning to continue his or her education for the upcoming 2020-2021 school year.
4. The applicant must have a minimum 3.0 GPA.
5. Applicants will be evaluated on the following criteria:
 - a. Academic achievement
 - b. Church and Church School participation
 - c. Community service
 - d. Citizenship
6. Application must be completed and submitted with all required documents by April 1, 2020.
7. The applicant's current academic transcript must be mailed from the academic institution to the church office (Attention: Philoptochos Scholarship Committee).
8. An autobiographical essay (approximately 300 words) describing influences that have had an effect on the applicant's life, must be submitted to include how the church experience has helped shape your belief system and future goals.
9. Two (2) letters of recommendation, must be submitted. One must be from a high school counselor, teacher or someone who has worked directly with the student.
10. Must be available for a personal interview at the request of the Scholarship Committee and the application form must include a recent photo of the applicant.
11. The Philoptochos Society of Saint Anthony Greek Orthodox Church is not obligated to grant any scholarships in a given year. The Scholarship Committee and Father Peter will carefully review all applications. The Committee's decision shall be final.
12. Scholarship recipients will be notified by mail. The scholarship award will be presented at a date to be determined.

APPLICATIONS (INCLUDING REQUIRED DOCUMENTATION)

RECEIVED AFTER THE DEADLINE WILL BE DISQUALIFIED

PHILOPTOCHOS NEWS (CONTINUED)

***“You shall open wide your hand to your brother, to the needy and to the poor, in your land.”
Deuteronomy 15:11***

“Lord when did we see you hungry and feed you? The King will answer and say to you, inasmuch as did it to one of the least of these My brethren, you did it to Me.” Matthew 25:40, 41.

Union Station Homeless Services

In 1973 a group of community volunteers opened Union Station as a simple hospitality center to serve poor and homeless men in downtown Pasadena. Since then, Union Station has grown..

Under the guidance of Philoptochos for over 25 years our community has participated once a month (rain or shine, holiday or no holiday) providing and serving hot meals for about 50-60 individuals

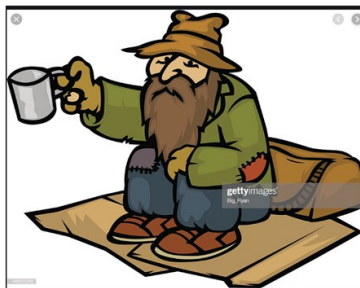
***“Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.”
Hebrews13:16***

Food is prepared in our kitchen, and then delivered to the center. Other necessities will be purchased and taken to the facility.

Make a New Year’s resolution to book a month to serve at least one time during 2020. The 2020 calendar is open so choose a month to sign up to serve the homeless. This is a small way all of us can contribute to help those less fortunate. We must be examples for our children and our church. It only takes an hour and a half to participate. No cooking involved. Servers are asked to bring dessert (i.e. cookies) to serve sixty people and sturdy paper plates (optional)..

Contact:

Sophia Angelos	sangelos2000@gmail.com	626-795-0848 (home)
Stephanie Soewers	szanglis@aol.com	818-209-5026 (home)
Irene Albeck	mcmg2a@aol.com	626-792-8122



PHILOPTOCHOS NEWS (CONTINUED)

Sign Up to Serve at Union Station Homeless Services

Date	 Name	Contact Information
------	---	---------------------



2020 2020 2020 2020 2020



January 1		
February 5		
March 4		
April 1		
May 6		
June 3		
July 1		
August 5		
September 2		
October 7		
November 4		
December 2		

VIP NEWS

The VIPs ended the year on December 9th at the Monrovia Restaurant. We had a delicious breakfast buffet, followed by a meeting, election of officers for 2020-2021, and ended with the singing of Christmas carols. Here are a few photos.



We meet on the second Tuesday of the month, at 10:00 a.m. in the Trinity Ballroom. Dues for the year are only \$15.00. We look forward to a fun-filled year. Please consider joining us.

Wishing you all a New Year filled with health and happiness.

Helen Treantafelles

VIP President

htreantafelles@yahoo.com



MINISTRIES

Saint Anthony Greek Orthodox Church

Reverend Father Peter Stratos

Reverend Father Christopher Retelas

2020 PARISH COUNCIL MEMBERS

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Katerina Lynch



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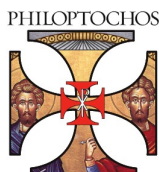
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Advisor

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Fr. Peter Stratos

Bookstore

Jeremiah Courter

GOYA

Fr. Christopher Retelas

GOYA Basketball

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Pana Gelt

Greek Dance Groups

Christine Pappas

Greek Festival

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Nick Demopoulos
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Irene Albeck

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Young Adults

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COMMUNITY NEWS

St. Anthony Bowling League

Bowling was so fun this fall that we are starting again! JOIN US!!!
Meet new people and see old friends! The more the merrier!

League will begin **January 14 thru March 31** every **Tuesday 7:00-9:00pm** at
Bowlmor Lanes on Foothill Boulevard in Pasadena.

Open to all levels! To sign up contact Pana Gelt pgelt@socal.rr.com or 626-293-7588.



COMMUNITY NEWS (CONTINUED)

**ST. ANTHONY GOYA
2020 WINTER RETREAT
@ LAKE ARROWHEAD**

WHEN?

JANUARY 17-19, 2020

WHO?

ALL GOYA GRADES 6-12

WHERE?

LAKE ARROWHEAD, CA

WHAT TO BRING?

**WARM CLOTHES FOR THE SNOW,
SPENDING MONEY, TOILETRIES**

WHAT'S THE POINT?

**FELLOWSHIP, DISCUSSIONS,
FAITH, WORSHIP, & FUN**

RSVP BY JAN. 5th, 2020

FRIDAY JAN 17th

**meet at St. Anthony 4:30p
drive to Lake Arrowhead,
evening activities, games
and discussions**

SATURDAY JAN 18th

**snow tubing & sledding,
shopping in Lake
Arrowhead village,
evening Liturgy, dinner,
and games**

SUNDAY JAN 19th

**breakfast all together
depart for St. Anthony at
11am, arrive at 1pm**

COST:

\$150 (regular)

\$175 (after Jan. 5th)

**CHECKS MADE OUT TO
'SAINT ANTHONY GREEK
ORTHODOX CHURCH'**

CONTACT:

FR. CHRIS

frchris@saint-anthony.org

FEASTS & SAINTS OF THE MONTH**Saint Basil the Great and the Circumcision of Christ****1 January**

Saint Basil the Great was born about the end of the year 329 in Caesarea of Cappadocia, to a family renowned for their learning and holiness. His parents' names were Basil and Emily. His mother Emily (commemorated July 19) and his grandmother Macrina (Jan. 14) are Saints of the Church, together with all his brothers and sisters: Macrina, his elder sister (July 19), Gregory of Nyssa (Jan. 10), Peter of Sebastia (Jan. 9), and Naucratus. Basil studied in Constantinople under the sophist Libanius, then in Athens, where also he formed a friendship with the young Gregory, a fellow Cappadocian, later called "the Theologian." Through the good influence of his sister Macrina (see July 19), he chose to embrace the ascetical life, abandoning his worldly career. He visited the monks in Egypt, in Palestine, in Syria, and in Mesopotamia, and upon returning to Caesarea, he departed to a hermitage on the Iris River in Pontus, not far from Annesi, where his mother and his sister Macrina were already treading the path of the ascetical life; here he also wrote his ascetical homilies.

About the year 370, when the bishop of his country reposed, he was elected to succeed to his throne and was entrusted with the Church of Christ, which he tended for eight years, living in voluntary poverty and strict asceticism, having no other care than to defend holy Orthodoxy as a worthy successor of the Apostles. The Emperor Valens, and Modestus, the Eparch of the East, who were of one mind with the Arians, tried with threats of exile and of torments to bend the Saint to their own confession, because he was the bastion of Orthodoxy in all Cappadocia, and preserved it from heresy when Arianism was at its strongest. But he set all their malice at naught, and in his willingness to give himself up to every suffering for the sake of the Faith, showed himself to be a martyr by volition. Modestus, amazed at Basil's fearlessness in his presence, said that no one had ever so spoken to him. "Perhaps," answered the Saint, "you have never met a bishop before." The Emperor Valens himself was almost won over by Basil's dignity and wisdom. When Valens' son fell gravely sick, he asked Saint Basil to pray for him. The Saint promised that his son would be restored if Valens agreed to have him baptized by the Orthodox; Valens agreed, Basil prayed, and the son was restored. But afterwards the Emperor had him baptized by Arians, and the child died soon after. Later, Valens, persuaded by his counsellors, decided to send the Saint into exile because he would not accept the Arians into communion; but his pen broke when he was signing the edict of banishment. He tried a second time and a third, but the same thing happened, so that the Emperor was filled with dread, and tore up the document, and Basil was not banished. The truly great Basil, spent with extreme ascetical practices and continual labours, at the helm of the church, departed to the Lord on the 1st of January, in 379. at the age of forty-nine.

His writings are replete with wisdom and erudition, and rich are these gifts he set forth the doctrines concerning the mysteries both of the creation (see his Hexaemeron) and of the Holy Trinity (see On the Holy Spirit). Because of the majesty and keenness of his eloquence, he is honoured as "the revealer of heavenly things" and "the Great."

Circumcision—Since the Mosaic Law commands that if a woman give birth to a male child, he should be circumcised in the foreskin of his flesh on the eighth day (Lev. 12:2-3), on this, the eighth day from His Nativity, our Saviour accepted the circumcision commanded by the Law. According to the command of the Angel, He received the Name which is above every name: JESUS, which means "Saviour" (Matt. 1:21; Luke 1:31 and 2:21).

FEASTS & SAINTS OF THE MONTH (CONTINUED)**Holy Theophany/Epiphany****6 January**

About the beginning of our Lord's thirtieth year, John the Forerunner, who was some six months older than Our Savior according to the flesh, and had lived in the wilderness since his childhood, received a command from God and came into the parts of the Jordan, preaching the baptism of repentance unto the remission of sins. Then our Savior also came from Galilee to the Jordan, and sought and received baptism though He was the Master and John was but a servant. Whereupon, there came to pass those marvelous deeds, great and beyond nature: the Heavens were opened, the Spirit descended in the form of a dove upon Him that was being baptized and the voice was heard from the Heavens hearing witness that this was the beloved Son of God, now baptized as a man (Matt. 3:13-17; Mark 1:9-11; Luke 3:1-22). From these events the Divinity of the Lord Jesus Christ and the great mystery of the Trinity were demonstrated. It is also from this that the present feast is called "Theophany," that is, the divine manifestation, God's appearance among men. On this venerable day the sacred mystery of Christian baptism was inaugurated; henceforth also began the saving preaching of the Kingdom of the Heavens.

Synaxis of John the Baptist**7 January**

Today we celebrate the Synaxis in honor of the most sacred Forerunner, since he ministered at the Mystery of the Divine Baptism of our Lord Jesus Christ, yesterday.

Saint Anthony**17 January**

The Father of monks, was born in Egypt in 251 of pious parents who departed this life while he was yet young. On hearing the words of the Gospel: "If thou wilt be perfect, go and sell what thou hast, and give to the poor" (Matt. 19:21), he immediately put it into action. Distributing to the poor all he had, and fleeing from all the turmoil of the world, he departed to the desert. The manifold temptations he endured continually for the span of twenty years are incredible. His ascetic struggles by day and by night, whereby he mortified the uprisings of the passions and attained to the height of dispassion, surpass the bounds of nature; and the report of his deeds of virtue drew such a multitude to follow him that the desert was transformed into a city, while he became, so to speak, the governor, lawgiver, and master-trainer of all the citizens of this newly-formed city.

The cities of the world also enjoyed the fruit of his virtue. When the Christians were being persecuted and put to death under Maximinus in 312, he hastened to their aid and consolation. When the Church was troubled by the Arians, he went with zeal to Alexandria in 335 and struggled against them in behalf of Orthodoxy. During this time, by the grace of his words, he also turned many unbelievers to Christ.

Saint Anthony began his ascetic life outside his village of Coma in Upper Egypt, studying the ways of the ascetics and holy men there, and perfecting himself in the virtues of each until he surpassed them all. Desiring to increase his labors, he departed into the desert, and finding an abandoned fortress in the mountain, he made his dwelling in it, training himself in extreme fasting, unceasing prayer, and fierce conflicts with the demons. Here he remained for about twenty years. Saint Athanasius the Great, who knew him personally and wrote his life, says that he came forth from that fortress "initiated in the mysteries and filled with the Spirit of God."

FEASTS & SAINTS OF THE MONTH (CONTINUED)

Saint Anthony—continued...

Afterwards, because of the press of the faithful, who deprived him of his solitude, he was enlightened by God to journey with certain Bedouins, until he came to a mountain in the desert near the Red Sea, where he passed the remaining part of his life.

Saint Athanasius says of him that "his countenance had a great and wonderful grace. This gift also he had from the Savior. For if he were present in a great company of monks, and any one who did not know him previously wished to see him, immediately coming forward he passed by the rest, and hurried to Anthony, as though attracted by his appearance. Yet neither in height nor breadth was he conspicuous above others, but in the serenity of his manner and the purity of his soul." So Passing his life, and becoming an example of virtue and a rule for monastics, he reposed on January 17 in the year 356, having lived altogether some 105 years.

Saints Athanasios & Cyril

18 January

In the half-century after the First Ecumenical Council held in Nicea in 325, if there was one man whom the Arians feared and hated more intensely than any other, as being able to lay bare the whole error of their teaching, and to marshal, even from exile or hiding, the beleaguered forces of the Orthodox, it was **Saint Athanasios the Great**. This blazing lamp of Orthodoxy, which imperial power and heretics' plots could not quench when he shone upon the lampstand, nor find when he was hid by the people and monks of Egypt, was born in Alexandria about the year 296. He received an excellent training in Greek letters and especially in the sacred Scriptures, of which he shows an exceptional knowledge in his writings. Even as a young man he had a remarkable depth of theological understanding; he was only about twenty years old when he wrote his treatise "On the Incarnation." Saint Alexander, the Archbishop of Alexandria, brought him up in piety, ordained him his deacon, and after deposing Arius for his blasphemy against the Divinity of the Son of God, took Athanasios to the First Council in Nicea in 325. Saint Athanasios was to spend the remainder of his life laboring in defense of this Holy Council. In 326, before his death, Alexander appointed Athanasios his successor.

In 325, Arius had been condemned by the Council of Nicea; yet through his hypocritical confession of Orthodox belief, Saint Constantine the Great was persuaded by Arius's supporters that he should be received back into the communion of the Church. But Athanasios, knowing well the perverseness of his mind, and the disease of heresy lurking in his heart, refused communion with Arius. The heresiarch's followers then began framing false charges against Athanasios. Finally Saint Constantine the Great, misled by grave charges of the Saint's misconduct (which were completely false), had him exiled to Tiberius (Treves) in Gaul in 336. When Saint Constantine was succeeded by his three sons Constantine II, Constans, and Constantius, in 337, Saint Athanasios returned to Alexandria in triumph. But his enemies found an ally in Constantius, Emperor of the East, and he spent a second exile in Rome. It was ended when Constans prevailed with threats upon his brother Constantius to restore Athanasios (see also Nov. 6). For ten years Saint Athanasios strengthened Orthodoxy throughout Egypt, visiting the whole country and encouraging all: clergy, monastics, and lay folk, being loved by all as a father. After Constans's death in 350, Constantius became sole Emperor, and Athanasios was again in danger. On the evening of February 8, 356, General Syrianus with more than five thousand soldiers surrounded the church in which Athanasios was serving, and broke open the doors. Athanasios's clergy begged him to leave, but the good shepherd commanded that all the flock should withdraw first; and only when he was assured of their safety, he also, protected by divine grace, passed through the midst of the soldiers and disappeared into the deserts of Egypt, where for some six years he eluded the soldiers and spies sent after him.

FEASTS & SAINTS OF THE MONTH (CONTINUED)

Saints Athanasios & Cyril—continued...

When Julian the Apostate succeeded Constantius in 361, Athanasios returned again, but only for a few months. Because Athanasios had converted many pagans, and the priests of the idols in Egypt wrote to Julian that if Athanasios remained, idolatry would perish in Egypt, the heathen Emperor ordered not Athanasios's exile, but his death. Athanasios took a ship up the Nile. When he learned that his imperial pursuers were following him, he had his men turn back, and as his boat passed that of his pursuers, they asked him if he had seen Athanasios. "He is not far," he answered. After returning to Alexandria for a while, he fled again to the Thebaid until Julian's death in 363. Saint Athanasios suffered his fifth and last exile under Valens in 365, which only lasted four months because Valens, fearing a sedition among the Egyptians for their beloved Archbishop, revoked his edict in February, 366.

The great Athanasios passed the remaining seven years of his life in peace. Of his fifty-seven years as Patriarch, he had spent some seventeen in exiles. Shining from the height of his throne like a radiant evening star, and enlightening the Orthodox with the brilliance of his words for yet a little while, this much-suffering champion inclined toward the sunset of his life, and in the year 373 took his rest from his lengthy sufferings, but not before another luminary of the truth -- Basil the Great -- had risen in the East, being consecrated Archbishop of Caesarea in 370. Besides all of his other achievements, Saint Athanasios wrote the life of Saint Anthony the Great, with whom he spent time in his youth; ordained Saint Frumentius first Bishop of Ethiopia; and in his Paschal Encyclical for the year 367 set forth the books of the Old and New Testaments accepted by the Church as canonical. Saint Gregory the Theologian, in his "Oration On the Great Athanasios", said that he was "Angelic in appearance, more angelic in mind; ... rebuking with the tenderness of a father, praising with the dignity of a ruler ... Everything was harmonious, as an air upon a single lyre, and in the same key; his life, his teaching, his struggles, his dangers, his return, and his conduct after his return ... he treated so mildly and gently those who had injured him, that even they themselves, if I may say so, did not find his restoration distasteful."

Saint Cyril was also from Alexandria, born about the year 376. He was the nephew of Theophilus, Patriarch of Alexandria, who also instructed the Saint in his youth. Having first spent much time with the monks in Nitria, he later became the successor to his uncle's throne in 412. In 429, when Cyril heard tidings of the teachings of the new Patriarch of Constantinople, Nestorius, he began attempting through private letters to bring Nestorius to renounce his heretical teaching about the Incarnation. When the heresiarch did not repent, Saint Cyril, together with Pope Celestine of Rome, led the Orthodox opposition to his error. Saint Cyril presided over the Third Ecumenical Council of the 200 Holy Fathers in the year 431, who gathered in Ephesus under Saint Theodosius the Younger. At this Council, by his most wise words, he put to shame and convicted the impious doctrine of Nestorius, who, although he was in town, refused to appear before Cyril. Saint Cyril, besides overthrowing the error of Nestorius, has left to the Church full commentaries on the Gospels of Luke and John. Having shepherded the Church of Christ for thirty-two years, he reposed in 444.

Saint Gregory the Theologian

25 January

This great Father and Teacher of the Church was born in 329 in Arianzus, a village of the second district of Cappadocia, not far from Nazianzus. His father, who later became Bishop of Nazianzus, was named Gregory (commemorated Jan. 1), and his mother was named Nonna (Aug. 5); both are among the Saints, and so are his brother Caesarius (Mar. 9) and his sister Gorgona (Feb. 23). At first he studied in Caesarea of Palestine, then in Alexandria, and finally in Athens. As he was sailing from Alexandria to Athens, a violent sea storm put in peril not only his life but also his salvation, since he had not yet been baptized. With tears and fervor he besought God to spare him, vowing to dedicate his whole self to Him, and the tempest gave way to calm.

FEASTS & SAINTS OF THE MONTH (CONTINUED)

Saint Gregory—continued...

At Athens Saint Gregory was later joined by Saint Basil the Great, whom he already knew; but now their acquaintanceship grew into a lifelong brotherly love. Another fellow student of theirs in Athens was the young Prince Julian, who later as Emperor was called the Apostate because he denied Christ and did all in his power to restore paganism. Even in Athens, before Julian had thrown off the mask of piety; Saint Gregory saw what an unsettled mind he had, and said, "What an evil the Roman State is nourishing" (Orat. V, 24, PG 35:693).

After their studies at Athens, Gregory became Basil's fellow ascetic, living the monastic life together with him for a time in the hermitages of Pontus. His father ordained him presbyter of the Church of Nazianzus, and Saint Basil consecrated him Bishop of Sasima (or Zansima), which was in the archdiocese of Caesarea. This consecration was a source of great sorrow to Gregory, and a cause of misunderstanding between him and Basil; but his love for Basil remained unchanged, as can be plainly seen from his Funeral Oration on Saint Basil (Orat. XLIII).

About the Year 379, Saint Gregory came to the assistance of the Church of Constantinople, which had already been troubled for forty years by the Arians; by his supremely wise words and many labours he freed it from the corruption of heresy, and was elected Archbishop of that city by the Second Ecumenical Council, which assembled there in 381, and condemned Macedonius, Archbishop of Constantinople, the enemy of the Holy Spirit. When Saint Gregory came to Constantinople, the Arians had taken all the churches and he was forced to serve in a house chapel dedicated to Saint Anastasia the Martyr. From there he began to preach his famous five sermons on the Trinity, called the Triadica. When he left Constantinople two years later, the Arians did not have one church left to them in the city. Saint Meletius of Antioch (see Feb. 12), who was presiding over the Second Ecumenical Council, died in the course of it, and Saint Gregory was chosen in his stead; there he distinguished himself in his expositions of dogmatic theology.

Having governed the Church until 382, he delivered his farewell speech - the Syntacterion, in which he demonstrated the Divinity of the Son - before 150 bishops and the Emperor Theodosius the Great; in this speech he requested, and received from all, permission to retire from the see of Constantinople. He returned to Nazianzus, where he lived to the end of his life, and reposed in the Lord in 391, having lived some sixty-two years.

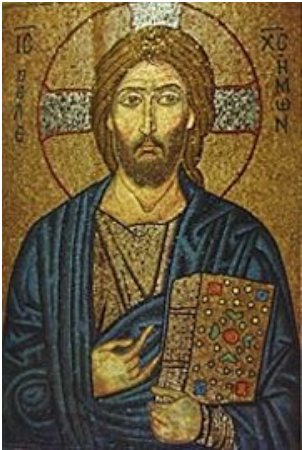
His extant writings, both prose and poems in every type of metre, demonstrate his lofty eloquence and his wondrous breadth of learning. In the beauty of his writings, he is considered to have surpassed the Greek writers of antiquity, and because of his God-inspired theological thought, he received the surname "Theologian." Although he is sometimes called Gregory of Nazianzus, this title belongs properly to his father; he himself is known by the Church only as Gregory the Theologian. He is especially called "Trinitarian Theologian," since in virtually every homily he refers to the Trinity and the one essence and nature of the Godhead.

Synaxis of the Three Hierarchs

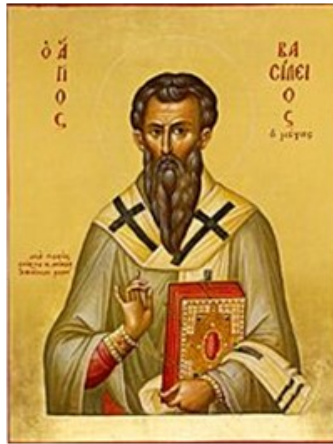
30 January

This common feast of these three teachers was instituted a little before the year 1100, during the reign of the Emperor Alexis I Comnenus, because of a dispute and strife that arose among the notable and virtuous men of that time. Some of them preferred **Basil**, while others preferred **Gregory**, and yet others preferred **John Chrysostom**, quarreling among themselves over which of the three was the greatest. Furthermore, each party, in order to distinguish itself from the others, assumed the name of its preferred Saint; hence, they called themselves Basilians, Gregorians, or Johannites. Desiring to bring an end to the contention, the three Saints appeared together to the saintly John Mavropous, a monk who had been ordained Bishop of Euchaita, a city of Asia Minor. They revealed to him that the glory they have at the throne of God is equal, and told him to compose a common service for the three of them, which he did with great skill and beauty. .

FEASTS & SAINTS OF THE MONTH (CONTINUED)



Circumcision of our Lord



Saint Basil



Holy Theophany/Epiphany



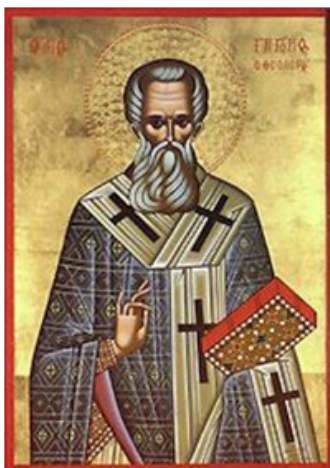
**Synaxis of
John the Baptist**



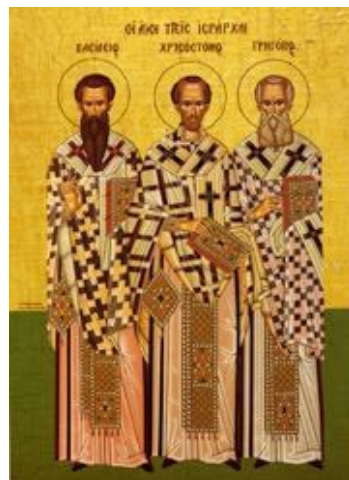
Saint Anthony



Saints Athanasios & Cyril



Saint Gregory the Theologian



Three Hierarchs

Orthodox Calendar

JANUARY 2020

SUN	MON	TUE	WED	THU	FRI	SAT
			1 New Year's Day <i>Saint Basil Great Circumcision of our Lord</i> 7pm Philoptochos Union Station	2 7pm Choir rehearsal	3	4 11am Greek Dance Practice
 5 <i>Sunday before Theophany</i> 8:45am Orthros 10am Divine Liturgy 11am Church School 11:30 Blessing of Water 12:30 Dance Practice	6 <i>Holy Theophany</i> 9am Orthros 10am Divine Liturgy 11:30am Blessing of the Waters 4pm Monday Greek School	7 <i>Synaxis of John the Baptist</i> 9am Orthros 10am Div. Liturgy 7:30pm AHEPA Meeting	 8 5pm Greek Dance Practice 6pm Greek Dance Practice 7:15 Philop.Board	9 7pm Choir rehearsal	 10 4pm Friday Greek School 6:30pm Fellowship Friday	11 11am Greek Dance Practice
12 <i>Sunday aft Theophany</i> 8:45am Orthros 10am Divine Liturgy 11am Church School Vasilopita Sunday 12:30 Greek Dance 6:30pm Financial Peace	13 4pm Monday Greek School	14 10am VIPs 7pm Parish Council	 15 5pm Greek Dance Practice 6pm Greek Dance Practice	16 7pm Vespers / Artoklasia & Dinner for Feast of Saint Anthony 7pm Choir rehearsal	 17 <i>Saint Anthony</i> 9am Orthros 10am Divine Liturgy 4pm Friday Greek School GOYA Winter Retreat	18 11am Greek Dance Practice GOYA Winter Retreat
19 <i>12th Sunday of Luke</i> 8:45am Orthros 10am Divine Liturgy 11am Church School 12:30 Greek Dance 6:30 Financial Peace GOYA Winter Retreat	20 Church office closed for MLK Day	21	 22 5pm Greek Dance Practice 6pm Greek Dance Practice 7pm Philop. Gen'l Meeting	23 7pm Choir rehearsal	 24 4pm Friday Greek School	25 11am Greek Dance Practice
26 <i>15th Sunday of Luke</i> 8:45am Orthros 10am Divine Liturgy 11am Church School 12:00 Greek Dance 12:30 Greek Dance 6:30 Financial Peace	27 4pm Monday Greek School	28	 29 5pm Greek Dance Practice 6pm Greek Dance Practice	30 <i>Three Hierarchs</i> 9am Orthros 10am Divine Liturgy 7pm Choir rehearsal	 31 4pm Friday Greek School	
		<i>Strict Fast</i> 	<i>Fish Allowed</i> 	<i>Wine and Oil Allowed</i> 	<i>Dairy, Eggs, and Fish Allowed</i> 	<i>Fast Free</i>

Saint Anthony
Greek Orthodox Community
778 South Rosemead Blvd
Pasadena, California 91107

January 2020

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