

APRIL 2018



Greek Orthodox
Metropolis of
New Jersey

Saint Andrew Family News

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

ICON OF MYRRH-BEARING WOMEN: 2ND SUNDAY AFTER PASCHA

HOLY & GREAT PASCHA – APRIL 8

GREEK NIGHT AT SAINT ANDREW ON SATURDAY APRIL 21

Saint Andrew Family News

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

On Sundays we celebrate

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

For other services please check our website or call the office

OFFICE HOURS

Mon – Fri 10am-4pm

☎: 973-584-0388

Fax: 973-584-3573

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

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

Father John Theodosion, *Editor in Chief*

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The Saint Andrew Family News is published monthly except in July and August and is distributed free of charge to all members. Submissions for the magazine are accepted **only as electronic files, (via e-mail attachment)**. Pending availability of space and permission from Editor-in-chief, your submission will be in the next month's issue.

Please submit your articles and information on time to

Vasiliki (Bessie) Petrakos info@standrewgonj.org

*Deadline for the **MAY 2018 ISSUE** is April 16th*

DIVINE SERVICES

APRIL

Sunday	1	Palm Sunday The Service of the Nymphios @7pm
Monday - Saturday	2-7	HOLY WEEK SERVICES April 2-7
Sunday	8	HOLY PASCHA – Vespers of Agape @11am
Friday	13	THEOTOKOS OF THE LIFE-GIVING FONT • Renewal Friday
Sunday	15	THOMAS SUNDAY
Sunday	22	Sunday of the Myrrh-Bearing Women
Monday	23	+ST. GEORGE THE GREAT MARTYR AND TRIUMPHANT
Wednesday	25	+MARK THE APOSTLE AND EVANGELIS
Sunday	29	Sunday of the Paralytic

MAY

Tuesday	1	+ JEREMIAS THE PROPHET
Wednesday	2	Mid Pentecost 4th Wednesday after Pascha
Thursday	3	+ ST. XENIA OF KALAMATA
Saturday	5	+ST. IRENE THE GREAT MARTYR
Sunday	6	Sunday of the Samaritan Woman
Tuesday	8	+St. John the Apostle and Evangelist
Wednesday	9	+ST. ISAIAH THE PROPHET
Sunday	13	Sunday of the Blind Man / Mother's Day
Wednesday	16	APODOSIS OF PASCHA +THEODORE THE SANCTIFIED / RELICS*
Thursday	17	+ HOLY ASCENSION
Sunday	20	HOLY FATHERS OF THE 1ST ECUMENICAL COUNCIL
Monday	21	+ STS CONSTANTINE & HELEN, EQUAL TO THE APOSTLES
Saturday	26	SATURDAY OF SOULS
Sunday	27	HOLY PENTECOST
Monday	28	+MONDAY OF THE HOLY SPIRIT

Sundays: Orthros begins @ 8:45AM & Divine Liturgy @ 10AM |
Weekdays: Orthros begins @ 8AM & Divine Liturgy @ 9:15AM
*(We have this saint's Relics at our Saint Andrew Reliquary)**

ΙΕΡΕΣ ΑΚΟΛΟΥΘΙΕΣ

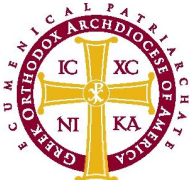
ΑΠΡΙΛΙΟΣ

Κυριακή	1	Κυριακή τῶν Βαΐων Η Ακολουθία του Νυμφίου 7μμ
Δεύτερα-Σάββατο	2-7	ΙΕΡΕΣ ΑΚΟΛΟΥΘΙΕΣ ΜΕΓΑΛΗΣ ΕΒΔΟΜΑΔΑΣ
Κυριακή	8	Άγιο Πάσχα Ο Εσπερινός της Αγάπης 11πμ
Παρασκευή	13	ΖΩΟΔΟΧΟΥ ΠΗΓΗΣ
Κυριακή	15	Κυριακή Β' τοῦ Θωμά
Κυριακή	22	Κυριακή Γ' τῶν Μυροφόρων
Δευτέρα	23	ΓΕΩΡΓΙΟΣ ΜΕΓΑΛΟΜΑΡΤΥΡΥΣ
Τετάρτη	25	ΆΠΟΣΤΟΛΟΣ ΜΑΡΚΟΣ
Κυριακή	29	Κυριακή Δ' τοῦ Παραλύτου

ΜΑΙΟΣ

Τρίτη	1	Ἰερεμίας Προφήτης
Τετάρτη	2	ΤΗΣ ΜΕΣΟΠΕΝΤΗΚΟΣΤΗΣ
Πέμπτη	3	+ΞΕΝΙΑΣ ΤΗΣ ΘΑΥΜΑΤΟΥΡΓΟΥ
Σαββάτο	5	ΕΙΡΗΝΗΣ ΜΕΓΑΛΟΜΑΡΤΥΡΟΣ
Κυριακή	6	Κυριακή Ε' - ΤΗΣ ΣΑΜΑΡΕΙΤΙΔΟΣ
Τρίτη	8	ΙΩΑΝΝΟΥ ΤΟΥ ΘΕΟΛΟΓΟΥ, ΑΠΟΣΤΟΛΟΥ / ακυρώθηκε λογο Clergy Laity
Τετάρτη	9	ἩΣΑΪΑΣ ΠΡΟΦΗΤΗΣ/ ακυρώθηκε λογο Clergy Laity
Κυριακή	13	Κυριακή ΣΤ' Τυφλού /Εορτή της Μητέρας
Τρίτη	16	ΚΑΤΑ ΤΗΝ ΑΠΟΔΟΣΗ ΤΟΥ ΠΑΣΧΑ +ΘΕΟΔΩΡΟΣ ὁ ΗΓΙΑΣΜΕΝΟΣ*(ΛΕΙΨΑΝΑ)
Πέμπτη	17	ΤΗΣ ΑΝ ΑΛΗΨΕΩΣ
Κυριακή	20	Κυριακή Ζ' τῶν 318 Ἁγίων Πατέρων τῆς Α' Οἰκομ. Συνόδου
Δευτέρα	21	ΚΩΝΣΤΑΝΤΙΝΟΣ ΚΑΙ ἘΛΕΝΗ ἼΣΑΠΟΣΤΟΛΟΙ
Σαββάτο	26	Ψυχосάββατο
Κυριακή	27	Κυριακή Η' τῆς Πεντηκοστής
Δευτέρα	28	Τῆ ΔΕΥΤΕΡᾶ ΜΕΤΑ ΤΗΝ ΠΕΝΤΗΚΟΣΤΗΝ

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



Greek Orthodox
Metropolis of
New Jersey

SAINT ANDREW GREEK ORTHODOX CHURCH

Rev. John Theodosion
Pastor

DIVINE SERVICES FOR HOLY WEEK 2018

- March 31 **SATURDAY OF LAZARUS**
Morning Orthros @9AM & DIVINE LITURGY at 10AM
(Holy Communion)
- April 1 **PALM SUNDAY**
Morning Orthros and Divine Liturgy 8:45AM-12 Noon *(Holy Communion)*
Evening The Services of the *Nymphios* (Bridegroom) 7PM
- April 2 **HOLY MONDAY**
Morning Liturgy of Pre-sanctified Gifts 9-10:15AM *(Holy Communion)*
Evening The Service of the *Nymphios* (Bridegroom) 7PM
- April 3 **HOLY TUESDAY**
Morning Liturgy of Pre-sanctified Gifts 9-10:15AM *(Holy Communion)*
Evening The Service of the *Nymphios*
(Bridegroom) The *Troparion Kassianis* 7PM
- April 4 **HOLY WEDNESDAY**
Morning Liturgy of Pre-sanctified Gifts 6-7:15AM *(Holy Communion)*
Afternoon The Sacrament of Holy Unction *(for children and adults)* 3-4:30PM*
Evening The Service of the *Nymphios* (Bridegroom) 7PM*
**The Orthodox faithful will be anointed with Eucheleon after services in the afternoon and evening. – Eucheleon cannot be taken home with you. The faithful may request to be anointed at any time when the need arises throughout the year by contacting the office.*
- April 5 **HOLY THURSDAY**
Morning Vespers & Divine Liturgy of St. Basil 7:30-10am *(Holy Communion)*
Evening The Twelve Gospels – *Agia Pathi* – Procession of the Crucifix 6:30PM
- April 6 **GOOD FRIDAY**
Morning The Royal Hours 9AM
Afternoon *Apokathelosis* (Unnailing Service) 3PM
Evening The Service of the *Epitaphios* and Procession of the *Epitaphios* 7PM
- April 7 **HOLY SATURDAY**
Morning Vespers and Divine Liturgy of St. Basil the Great 9-11:30AM
(Holy Communion)
Night **HOLY PASCHA**, Orthros @11PM, **RESURRECTION** at Midnight and Divine Liturgy follows immediately *(Holy Communion)*
- April 8 **SUNDAY OF PASCHA**
Vespers of **Agape** 11AM
The Gospel will be read in many Languages

ΙΕΡΑΙ ΑΚΟΛΟΥΘΙΑΙΣ ΜΕΓΑΛΗΣ ΕΒΔΟΜΑΔΟΣ ΚΑΙ ΠΑΣΧΑ 2018

- Μάρτιος 31 **ΣΑΒΒΑΤΟΝ ΤΟΥ ΛΑΖΑΡΟΥ**
Το Πρωί Όρθρος ώρα 9πμ & ΘΕΙΑ ΛΕΙΤΟΥΡΓΙΑ ΩΡΑ 10ΠΜ
(Θεία Κοινωνία)
- Απρίλιος 1 **ΚΥΡΙΑΚΗ ΤΩΝ ΒΑΪΩΝ**
Το Πρωί Όρθρος και Θεία Λειτουργία 8.45-12 μεσημέρι *(Θεία Κοινωνία)*
Το Εσπέρας Η Ακολουθία του Νυμφίου 7μμ
- Απρίλιος 2 **ΜΕΓΑΛΗ ΔΕΥΤΕΡΑ**
Το Πρωί Προηγιασμένη- 9-10:15πμ *(Θεία Κοινωνία)*
Το Εσπέρας Η Ακολουθία Του Νυμφίου 7μμ
- Απρίλιος 3 **ΜΕΓΑΛΗ ΤΡΙΤΗ**
Το Πρωί Προηγιασμένη- 9-10:15πμ *(Θεία Κοινωνία)*
Το Εσπέρας Η Ακολουθία Του Νυμφίου και
Το Τροπάριον Της «Κασσιανής» 7μμ
- Απρίλιος 4 **ΜΕΓΑΛΗ ΤΕΤΑΡΤΗ**
Το Πρωί Προηγιασμένη- 6-7:15πμ *(Θεία Κοινωνία)*
Το Απόγευμα Το Μυστήριο Του Ευχελαίου (παιδιά & ενήλικους) 3-4:30μμ*
Το Εσπέρας Η Ακολουθία Του Νυμφίου 7μμ*
**Οι πιστοί θα λάβουν το μύρο του Ευχελαίου μετά την απογευματινή και βραδινή ακολουθία. Δεν θα δοθεί το Ευχέλαιο για χρήση έξω από την εκκλησία. Οι πιστοί μπορούν να λάβουν το μύρο του Ευχελαίου όταν και όποτε υπάρχει ανάγκη αφού το ζητήσουν από τον Ιερέα με τηλεφώνημα στο γραφείο.*
- Απρίλιος 5 **ΜΕΓΑΛΗ ΠΕΜΠΤΗ**
Το Πρωί Εσπερινός και Θεία Λειτουργία του Μ. Βασιλείου – 7:30-10πμ
(Θεία Κοινωνία)
Το Εσπέρας Τα Δώδεκα Ευαγγέλια - Άγια Πάθη και Η Σταύρωση 6:30μμ
- Απρίλιος 6 **ΜΕΓΑΛΗ ΠΑΡΑΣΚΕΥΗ**
Το Πρωί Αι Βασιλικαί Ώραι 9πμ
Το Απόγευμα Η Αποκαθήλωση 3μμ
Το Εσπέρας Ο Επιτάφιος και η περιφορά του Επιταφίου 7μμ
- Απρίλιος 7 **ΜΕΓΑ ΣΑΒΒΑΤΟΝ**
Το πρωί Εσπερινός και Θεία Λειτουργία του Μ. Βασιλείου 9-11:30πμ
(Θεία Κοινωνία)
Την Νύκτα 11μμ Όρθρος και τα μεσάνυκτα ακριβώς **Η ΑΝΑΣΤΑΣΙΣ**
Εν συνεχεία Θεία Λειτουργία. *(Θεία Κοινωνία)*
- Απρίλιος 8 **ΚΥΡΙΑΚΗ ΤΟΥ ΠΑΣΧΑ**
Ο Εσπερινός της **Αγάπης** 11πμ
Το Ιερόν Ευαγγέλιον θα αναγνωσθή σε πολλές γλώσσες

THE FEAST OF FEASTS-PASCHA

On Saturday, the day after the crucifixion of the Lord, His disciples and followers were filled with gloom, for they had seen their Lord and Master die, crucified on a cross. As Holy Scripture tells us, there was a man named Joseph from the Jewish town of Arimathea. He was a member of the council, a good and righteous man, who had not consented to their purpose and deed, and he was looking for the kingdom of God. This man went to Pilate and asked for the body of



Jesus (Luke 23:50–52). Pilate gave him leave. So he came and took away His body. [He and] Nicodemus also, who had at first come to Him by night...took the body of Jesus, and bound it in linen clothes...as is the burial custom of the Jews. Now in the place where He was crucified there was a garden, and in the garden a new tomb where no one had ever been laid. So because of the Jewish day of Preparation, as the tomb was close at hand, they laid Jesus there (John 19:38–42). The women who had come with Him from Galilee followed, and saw the tomb, and how His body was laid; then they returned and prepared spices and ointments. On the Sabbath they rested according to the commandment (Luke 23:55–56).

Next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate and said, Sir, we remember how that impostor said, while He was still alive, ‘After three days I will rise again.’ Therefore order the sepulcher to be made secure until the third day, lest His disciples go and steal Him away, and tell the people, ‘He has risen from the dead, and the last fraud will be worse than the first. Pilate said to them, You have a guard of soldiers; go, make it as secure as you can. So they went and made the

sepulcher secure by sealing the stone and setting a guard (Matt. 27:62–66).

But on the first day of the week, at early dawn, the women went to the tomb, taking the spices which they had prepared (Luke 24:1). And behold, there was a great earthquake; for an angel of the Lord descended from heaven and came and rolled back the stone, and sat upon it. His appearance was like lightning, and his raiment white as snow. And for fear of him the guards trembled and

became like dead men. But the angel said to the women, Do not be afraid; for I know that you seek Jesus Who was crucified. He is not here; for He has risen, as He said. Come, see the place where He lay. Then go quickly and tell His disciples that He has risen from the dead (Matt. 28:2–7).

Mary Magdalene came to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb. So she ran, and went to Simon Peter and the other disciples, the one whom Jesus loved, and said to them, They have taken the Lord out of the tomb, and we do not know where they have laid Him. Peter then came out with the other disciples, and they went toward the tomb. They both ran, but the other disciples outran Peter and reached the tomb first; and stooping to look in, he saw the linen cloths lying there, but he did not go in. Then Simon Peter came, following him, and went into the tomb; he saw the linen cloths lying, and the napkin, which had been on His head, not lying with the linen cloths but rolled up in a place by itself. Then the other disciple, who reached the tomb first, also went in, and he saw and believed.... Then the disciples went back to their homes.

But Mary stood weeping outside the tomb, and as she wept she stooped to look into the tomb; and

she saw two angels in white, sitting where the body of Jesus had lain, one at the head and one at the feet. They said to her, Woman, why are you weeping? She said to them, Because they have taken away my Lord, and I do not know where they have laid Him. Saying this, she turned around and saw Jesus standing, but she did not know that it was Jesus. Jesus said to her, Woman, why are you weeping? Whom do you seek? Supposing Him to be the gardener, she said to Him, Sir, if You have carried Him away, tell me where You have laid Him, and I will take Him away. Jesus said to her, Mary. She turned and said to Him in Hebrew, Rabboni! (which means Teacher). Jesus said to her, Do not hold Me, for I have not yet ascended to the Father; but go to My brethren and say to them, I am ascending to My Father and your Father, to My God and your God. Mary Magdalene went and said to the disciples, I have seen the Lord; and she told them that He had said these things to her (John 20:1–8, 10–18).

Later the Risen Christ revealed Himself to the apostles in the Divine Glory of the Resurrection. And when they witnessed that glory, a new awareness of life was born within them along with the power of faith which moved them to new deeds in their apostolic service. It led them into a hostile world in which they were to endure suffering and which met their preaching of the Crucifixion and Resurrection of Christ with enmity and scorn. But we know that Christ's apostles carried His holy message throughout the Greek and Roman world and into other lands, preaching Christ, how He had come into the world to save men and how, though Himself God, He had taken human flesh and lived as a man among men, and how, as a man, He had achieved incomprehensible perfection.

So too, all true believers rejoice on this day of redemption by the great revelation of God's truth and life eternal in Jesus Christ, our Redeemer. His

glorious Resurrection is the foundation of our Christian Faith and Hope. It is the indestructible foundation on which the miraculous structure of Christ's Church is built.

The Resurrection of Christ the Redeemer is the Great Work for the redemption of mankind from enslavement to Satan and corruption; the power of sin is destroyed and Death itself is abolished. The Resurrection of Christ grants every one the right to call himself a child of God; it is the return of Paradise lost, the threshold of the Holy of Holies of immortal life and communion with God. St. Paul tells us that if there had been no Resurrection then our Christian faith would have been deprived of any foundation or value: If Christ has not been raised, then our preaching is in vain and your faith is in vain,... If Christ has not been raised, your faith is futile and you are still in your sins (1 Cor. 15:14, 17).

But Christ is risen; He rose the First among the sons of earth, and thus manifested His Might and His Divine Power. Through our forefather's disobedience to God, sin took possession of human nature, and brought decay and death in its wake. But Christ abolished fallen nature and cleansed the fallen Adam (Eph. 1:7). With His divine blood He raises man into a new creation (1 Cor. 15:13–26).

The Holy Orthodox Church triumphs, exults and rejoices, magnifying and extolling Christ's glorious Resurrection, the great and wonderful manifestation of Divine Love and Forgiveness and the beginning of everlasting life. On this Feast of Feasts, this Triumph of Triumphs, the Holy Church exults in her love for her beloved Bridegroom, Who rose from the tomb for our salvation, and summons us, Her faithful children, to this eternal Feast of angels and men. This greatest feast, illuminated by the light from on high, is a divine prefiguration of the general resurrection of all those who have died from the beginning of time. And this is so because, as the Paschal Hymn so

triumphantly proclaims: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!

Kontakion of the Feast (Tone 8)

Thou didst descend into the tomb, O Immortal, Thou didst destroy the power of death. In victory didst Thou arise, O Christ God, proclaiming Rejoice to the myrrh bearing women, granting peace to Thy apostles, and bestowing resurrection on the fallen.

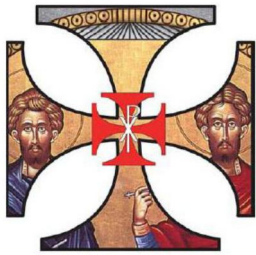
Hymn of the Resurrection

Having beheld the Resurrection of Christ, let us worship the Holy Lord Jesus, the only sinless One. We venerate Thy Cross, O Christ, and we praise and glorify Thy holy Resurrection; for Thou art our God, and we know no other than Thee; we call on Thy name. Come, all you faithful, let us venerate Christ's holy Resurrection, For behold, through the Cross joy has come into all the world. Let us ever bless the Lord, praising His Resurrection. for by enduring the Cross for us, He has destroyed death

St Andrew Financial Summary 2018

	Jan	Budget	\$ over Budget
INCOME			
CONTRIBUTION INCOME	50,661.00	38,531.00	12,130.00
EDUCATION/DANCE NET INCOME (includes dance/not salary)	2,300.00	-	2,300.00
SUMMER CAMP NET INCOME	-	-	-
FUNDRAISING EVENTS NET INCOME	760.11	4,250.00	(3,489.89)
OTHER INCOME	3,399.00	1,834.00	1,565.00
TOTAL INCOME	57,120.11	44,615.00	12,505.11
EXPENSE			
STAFF EXPENSE	27,734.61	24,438.50	3,296.11
CAR EXPENSE	149.43	375.00	(225.57)
INSURANCE EXPENSE	3,735.92	4,163.00	(427.08)
PROFESSIONAL SERVICES	1,154.42	1,274.00	(119.58)
EQUIPMENT	160.00	869.00	(709.00)
BANK CHARGES	214.91	205.00	9.91
MORTGAGE PAYMENT (Princ & Int)	11,215.50	11,250.00	(34.50)
TELEPHONES/INTERNET EXPENSE	368.59	436.00	(67.41)
ADVERTISING	-	-	-
PERMITS	-	-	-
LITURGICAL	-	42.00	(42.00)
UTILITIES	6,078.87	3,949.00	2,129.87
SUPPLIES & PRINTING EXPENSE	1,141.75	2,101.00	(959.25)
BLDG & GROUNDS EXP.	8,566.15	8,124.00	442.15
POSTAGE & HANDLING	400.00	299.00	101.00
MINISTRY EXPENSE	5,650.00	6,031.00	(381.00)
EVANGELISM/OUTREACH	-	83.00	(83.00)
CONVENTIONS & SEMINARS	475.00	600.00	(125.00)
TRANSPORTATION	-	-	-
MISC.	-	-	-
TOTAL EXPENSE	67,045.15	64,239.50	2,805.65
NET CASH RECD (SHORT)	\$ (9,925.04)	\$ (19,624.50)	\$ 9,699.46
From Operations			
Unrestricted Cash 12/31/17	154,295.58		
Cash generated (used) this year	(9,925.04)		
Cash Balance 1/31/18	\$ 144,370.54		

If you have any questions about this Financial Summary, please contact any Parish Council Member



PHILOPTOCHOS MISSION

To promote charitable, benevolent and philanthropic outreach to preserve the sanctity of life and family and to perpetuate and promote our Orthodox faith and traditions.

The Executive Board

President

Petra Knox

1st Vice President

Eleni Constantinides

2nd Vice President

Marina Venizelos

Recording Secretary

Betty Kelly

Corresponding Secretary

Mary Michailidis

Treasurer

Maro Schuster

Assistant Treasurer

Irene Karoly

The Board Members

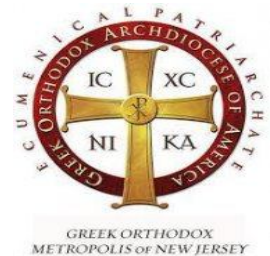
Antonia Clapsis

Melissa Dobias

Maria Daniskas

Jeanie Kalas

SAINT ANDREW PHILOPTOCHOS APRIL 2018 NEWS



The Saint Andrew Philoptochos Society of Randolph is a local chapter of the National Ladies Philoptochos Society, one of the largest philanthropic organizations in the United States, whose primary mission is to assist the poor, the hungry and the destitute.

Each year we raise funds to disperse to local and national charities. Our main fundraiser, the annual *Tricky Tray* will be held on Friday, May 11, 2018.

We welcome and depend on our parishioners as well as the local business community, to support the Tricky Tray. Please assist us in making this a successful fundraiser. We greatly appreciate your generosity and contributions.

The following are ways you can help:

- Contributing a Gift Basket
- Making a Monetary Donation
- Placing an Ad in our Journal
- Volunteering for the Event

Please contact the committee: Eleni Constantinides, Jeanie Kalas, Irene Karoly, Marina Venizelos, Melissa Dobias if you can donate, advertise or help.

David Yurman Bracelet Raffle

We are selling raffle tickets for an elegant David Yurman bracelet. Proceeds will go toward Philoptochos community outreach.

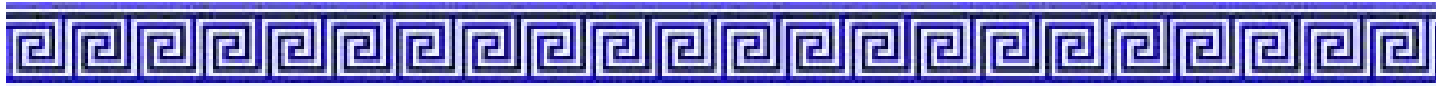
Scholarship applications for High School Seniors are now available: Application deadline is May 15th, 2018.

Thank you for your support!
St. Andrew Philoptochos

SAINT ANDREW ANNUAL



SAVE THE DATE
FRIDAY MAY 11, 2018
ANNUAL TRICKY TRAY



Join us as we celebrate Sunday's Greek Independence Day Parade with a

GREEK NIGHT

SATURDAY, APRIL 21ST 2018 AT 6PM

SAINT ANDREW HALL

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For reservations and info contact Church Office. Tickets will not be sold at door.
Reserve & pay for a table of 12 by April 12th and receive 1 Free Bottle of wine for the table.

If you are unable to attend, please consider making a donation to Saint Andrew as a portion of the proceeds will be sent to International Orthodox Christian Charities.

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JOY News

March really came in like a lion, bringing a snowstorm that broke some weather records in NJ. While we did have to cancel our Senior Joy warrior ninja obstacle course, we are rescheduling for after Easter in April. Stay tuned for details!

March also brought us an impromptu outing to the movies. We saw "A Wrinkle in Time", a movie that was originally a book. Some of our members read the book and were able to see if their imaginative version matched the film.

We have been busy filming for our 2018 JOY Movie, which will premiere on the Saturday of Lazarus. The children have been excited to again put on their acting hats as well as learn a few more things about the faith.

We wish everyone a Kalo Pascha! Christos Anesti! Christ is Risen!

DO YOU HAVE A CHILD IN GRADES K-6? Yes?

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



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

The Disorienting Shock of an Empty Tomb: Sunday of the Myrrh-Bearing Women in the Orthodox Church

May 15, 2016 · Fr. Philip LeMasters

Acts 6:1-7

Mark. 15:43-16:8

We all know what it is like to receive shocking news. Sometimes it is simply impossible to be prepared to hear an astounding message that we did not expect at all. Today we commemorate the people who received the most shocking news of all time from the angel: “Do not be amazed; you seek Jesus of Nazareth, Who was crucified. He is Risen. He is not here...Go tell His disciples—and Peter—that He is going before you to Galilee; there you will see Him, as He said to you.”

These first witnesses to our salvation were all women who expected to find the dead body of Jesus Christ in the tomb. They saw Him die on the Cross and now went to anoint Him properly for burial. Like the disciples and everyone else, these women did not expect the resurrection. We can only imagine how sad, scared, and terribly disappointed they must have been as they rose very early on Sunday morning to take their sorrowful journey to His tomb. When they got there, these women—the Theotokos, Mary Magdalen, two other Mary’s, Johanna, Salome, Martha, Susanna and others whose names we do not know— were the first to receive the shocking news of the resurrection of our Lord, God, and Savior Jesus Christ.

We also remember Sts. Joseph of Arimathea and Nicodemus, prominent Jewish leaders who were also the Lord’s secret followers. Joseph “took courage” and risked his position and perhaps his life by asking Pilate for the Savior’s body. He took Him down from the Cross and, with Nicodemus’ help, wrapped Him in a linen shroud and put Him in a tomb.

Not only must these women and the men we remember have been torn apart with grief at the



death of Christ, they were surely afraid to be identified with One Who had been rejected, condemned, and publically executed as a blasphemer by the Jews and a traitor by the Romans. Nonetheless, they found the courage to do what devotion to their Lord required, regardless of their pain and fear. They served Christ in the only way still available to them by providing Him a decent burial.

There is a powerful realism about this story, for it certainly does not read like something made up after the fact. The Lord’s disciples are not even present in it, for they had run away in fear at His arrest. St. Peter, the chief disciple, had denied Him three times before His crucifixion. The first witnesses of the resurrection are all women, whose testimony had no authority in that time and place. Moreover, they went to the grave in order to anoint His dead body, not to find an empty

tomb. Like them, Sts. Joseph and Nicodemus viewed Christ simply as one of the dead at that point. If someone were trying to make up a story to support the truth of the resurrection and to build up the credibility of the first Christians, this would not be the way to do it. It is, however, the perfect way to bear witness to the shocking truth of what no one expected, of what makes no sense according to our usual ways of thinking, and of what truly happened on that great and holy day when Life first dawned from the tomb.

As we continue to celebrate the glorious season of Christ's Passover from death to life, we must not lose the sense of disorienting shock that the myrrh-bearing women received when they saw the stone that had been rolled away from the door of the tomb and heard the message from the angel of the Savior's resurrection. What happened was so amazing that "they went out and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to anyone, for they were afraid."

Too often, we take the good news of Christ's victory over death for granted as part of a story that we know quite well. Even as we are accustomed to the intensified prayer, fasting, and repentance of Lent, we get used to the joyful celebration of the season of Pascha each year. A way to reopen the eyes of our souls to the unique and extraordinary nature of the Lord's resurrection is for us to put ourselves in the place of the myrrh-bearers and of Sts. Joseph and Nicodemus by struggling to overcome anything that would hold us back from devoted service to Jesus Christ, even when it is not easy. Nothing that these holy women and men did in the aftermath of Christ's death was fun, popular, or safe. We can be sure that they would have all strongly preferred to be doing something other than burying their friend and Lord. But they overcame those struggles and pressed on in serving Him in the only way available to them. If they were to love Him then, they had to give Him a proper burial.

Today our situation is obviously different, for we live well after the Lord's resurrection. Nonetheless, the spiritual challenge is the same. No generation gets to pick the circumstances that it faces. Human beings do not get to choose the illnesses, tragedies, or other problems that they encounter. It is not entirely up to us what temptations and weaknesses challenge us, our marriages, and our families. Indeed, if we pretend that we get to pick how to serve our Lord in ways that suit us, we will likely ignore what He is actually calling us to do. Our challenge is to be faithful in responding to the situation that is before us, in discerning how to bear witness to Christ's victory over death in the here and now, even if we would rather be doing something else.

The Church in Jerusalem faced a similar situation when there was strife over the daily distribution of bread to widows of different ethnic backgrounds. The apostles were too busy with their ministries to address that problem, so they ordained the first deacons to serve the practical needs of the community. And as a result, the Church flourished. We can be sure that the apostles would have preferred for such problems not to have arisen at all. But that is not what happened. When the problem arose, they had to find a way to address it. To have ignored it because they did not like it would have been to ignore God's calling to them and to have refused to serve Christ in His Body, the Church.

We will grow in our participation in the Savior's victory over sin and death by humbly accepting the opportunities for serving Him that our lives, and the lives of those around us, present. Most of us need look no further than our own families, our parish, and our friends and acquaintances in order to discern quite clearly what God is calling us to do. If we want a Lord Who fits our preconceived notions and calls us to serve Him only in ways that we find convenient, pleasing, or easy, then we will fall into the idolatry of worshiping our own self-centered delusions. Remember that our Lord's empty tomb was an unexpected shock from which

the women initially fled in fear. But what was at first so terrifying turned out to be a blessing beyond anyone's expectations. Had the women not put themselves in the place of humble obedience and service, they would not have been the first witnesses of the resurrection. And our lives will not bear witness to the joy of Christ's great victory unless we do the difficult work of serving Him in whatever circumstances we face, regardless of whether we especially like them or not.

Pascha was truly disorienting for all our Lord's followers. It did not fit with any conventional expectations for religion in that time and place, and it still does not. In order to participate more fully in the life of our Risen Lord, we must follow the example of those blessed women and men who, in the midst of their fear and pain, did what needed

to be done in order to love and serve Christ, even though they could not imagine what was to happen next. Theirs was not a self-centered, sentimental, or culturally accommodated spirituality, but a way of living that opened them to the new day of a Kingdom not of this world. The shock of the empty tomb was overwhelming, but that was necessary in order to open their eyes to news so good that nothing could have prepared them for it. This Paschal season, let us follow their holy example so that our eyes will also be opened to the brilliant light that continues to illumine even the darkest grave. As the angel said, "Do not be amazed; you seek Jesus of Nazareth, Who was crucified. He is Risen. He is not here...Go tell His disciples—and Peter—that He is going before you to Galilee; there you will see Him, as He said to you."

EASTERN CHRISTIAN INSIGHTS | Homilies and Commentary on the Christian Life Today Ancient Faith Ministries

Κυριακή τῶν Μυροφόρων (8-5-2011)

Τιμοῦμε καί ἐορτάζουμε σήμερα, ἀγαπητοί μου, ἐκείνους τούς ἄνδρες καί τίς γυναῖκες, πού ἐκπλήρωσαν πρὸς τόν νεκρόν Ἰησοῦν τά τελευταῖοι τους καθήκον, νά τόν κατεβάσουν ἀπό τόν Σταυρόν καί νά τόν ἐνταφιάσουν.

Ὁ Χριστός πέθανε ἐπάνω στό Σταυρό σάν κακοῦργος, ἀνάμεσα σέ δύο ληστές. Ἦθελαν οἱ Ἰουδαῖοι μέ αὐτόν τόν τρόπον νά δείξουν, ὅτι ἦταν μεγαλύτερος κακοῦργος, χειρότερος ἀπό τούς δύο ληστές. Τί μεγάλο κακό, τί μεγάλο ἀνοσιούργημα ἔκαναν! Οἱ ἄνθρωποι καταδίκασαν τόν Θεό σέ θάνατο καί ὁ Θεός μᾶς "καταδίκασε" νά εἴμαστε ἀθάνατοι. Μᾶς ἔδωσε ζωή αἰώνια.

Ἐρχεται ὁ Ἰωσήφ, ἀνώτερο μέλος τοῦ Ἑβραϊκοῦ Συνεδρίου καί ζητάει ἀπό τόν Πιλάτο τό σῶμα τοῦ Ἰησοῦ. Μέχρι τώρα ἦταν κρυφός μαθητής τοῦ Κυρίου, ἀλλά τώρα ἀποκαλύπτεται, τά παίζει ὅλα γιά ὅλα. Γράφει τό ἱερό Εὐαγγέλιο, τολμήσας εἰσηλθε πρὸς Πιλάτον. Τόλμησε νά παρουσιασθεῖ ἐνώπιον τοῦ Πιλάτου. Ἦταν πολύ τολμηρό καί ριψικίνδυνο αὐτό πού ἔκανε. Ὅποιος ἔδειχνε συμπάθεια στόν κατάδικο Χριστό, κινδύνευε καί ὁ ἴδιος. Ὅλο τό κλῆμα

ἦταν πολύ ἀρνητικό. Σκεφθεῖτε, ὅτι οἱ ἔνδεκα μαθηταί κρυβόντουσαν διά τόν φόβον τῶν Ἰουδαίων. Δέν τολμοῦσαν νά ξεμουτίσουν. Ὅποιος ἔπεφτε στά χέρια τους, λίγο-πολύ θά εἶχε τήν ἴδια τύχη.

Ὅμως ὁ Ἰωσήφ τό πῆρε ἀπόφαση. Δέν φοβήθηκε τίποτε. Αὐτό, ἡ ταφή δηλαδή, ἔπρεπε νά γίνει. Γι' αὐτό ἀψηφᾷ τά πάντα καί μπαίνει στό διοικητήριο τοῦ Πιλάτου. Ζητάει, χωρίς νά φοβηθεῖ, ζητάει ἐπιμόνως, ἀπαιτεῖ τό σῶμα τοῦ Ἰησοῦ. Καί μαζί μέ αὐτόν ἔρχεται καί ὁ Νικόδημος, πού καί αὐτός ἦταν μαθητής τοῦ Μεγάλου Διδασκάλου, φέρνοντας ἀρώματα περίπου ἑκατό λίτρα.

Ὅταν ὅλοι τόν ἀρνήθηκαν καί τοῦ γύρισαν τήν πλάτη, οἱ δύο αὐτοί ἄνδρες διέσωσαν τήν ἀξιοπρέπεια ὅλης τῆς ἀνθρωπότητας. Ἀγάπησαν τόν Χριστό, τόν πίστεψαν καί τώρα ἦρθε ἡ ὥρα νά τό ἀποδείξουν ἐμπρακτα.

Ἔτσι μᾶς δίνουν τό μάθημα τῆς τόλμης. Νά μή δειλιάζουμε νά φανερώνουμε τίς θρησκευτικές μας πεποιθήσεις. Ὅταν οἱ ἄλλοι δέν ντρέπωνται νά διαλαλοῦν τίς ἁμαρτίες τους καί τήν ἀπιστία τους, γιατί ἐμεῖς νά διστάζουμε νά ὁμολογήσουμε τήν

πίστη μας στον αληθινό Θεό; Οι δύο αυτοί άγιοι άνδρες μάς διδάσκουν να μη φοβώμαστε, αλλά να ύψώνουμε την φωνή μας, όταν τό κακό θριαμβεύει, όταν διώκεται ο Χριστός και ή Έκκλησία του. Νά τολμοῦμε μέ σύνεση και θάρρος, χωρίς να φοβώμαστε στίς αντιδράσεις και τό κόστος.

Η ταφή έγινε βιαστικά. Πρώτον για να μή φέρουν εμπόδια οι Ιουδαίοι. Μήπως πιέσουν τον Πιλάτο και ανακαλέσει την απόφασή του. Τούς σταυρωμένους συνήθως δεν τούς έθαβαν. Τούς τιμωρούσαν ακόμη και μετά θάνατον. Τούς άφηναν πάνω στο σταυρό, για να τούς κατασπαράξουν τά όρνεα και τά άγρια θηρία.

Δεύτερον, ήταν απόγευμα της Παρασκευής. Από τό ήλιοβασίλεμα άρχιζε ή άργία του Σαββάτου και αυτοί σαν καλοί Έβραίοι θά έπρεπε να σταματήσουν κάθε εργασία τους. Πόσο πολύ πρέπει να μάς διδάξει και αυτή τους ή ένέργεια! Νά τηρούμε χωρίς παρεκκλίσεις τον νόμο του Θεού. Έμεις να τηρούμε σωστά και μέ ακρίβεια την άργία της Κυριακής. Λόγω της αναστάσεως του Κυρίου, μετέφεραν οι ίδιοι οι άγιοι Απόστολοι την άργία του Σαββάτου την Κυριακή.

Αυτά για τούς δύο άνδρες. Όμως, όπως είπαμε έχουμε και γυναίκες ήρωίδες, τίς άγιες Μυροφόρες. Παρακολούθησαν όλα τά γενόμενα στον Γολγοθά. Είδαν την σταύρωση και την θεόσωμη ταφή. Κατόπιν έτρεξαν να έτοιμαστούν. Πριν βασιλέψει ο ήλιος, άγόρασαν τά άρώματα, πού τούς ήταν απαραίτητα και κατά την έντολήν (της άργίας) ήσύχασαν, μάς λέει τό Εύαγγέλιο. Όσο κρατούσε ή άργία του Σαββάτου και αυτές, σαν θεοφοβούμενες, δεν έκαναν τίποτε. Την Κυριακή όμως πολύ ένωρίς, ακόμη ήταν σκοτάδι, πήραν τον δρόμο για τον τάφο, για να αλείψουν μέ άρώματα τό πανάχραντο σώμα του Ίησου, όπως συνήθιζαν οι Ιουδαίοι να κάνουν.

Δέν φοβούνται τό σκοτάδι, την έρημιά, δεν ύπολογίζουν τούς άγριους στρατιώτες, πού φυλάσσουν τον τάφο και είχαν την έντολή να χτυπήσουν όποιον πλησίαζε εκεί. Ένα μόνο σκέφτονται, πώς αυτές, γυναίκες άνίσχυρες, πώς θά παραμερίσουν τον μεγάλο λίθο, πού έφραζε την είσοδο του μνημείου; Άλλά τί είπαν; Πάμε και ο Θεός βοηθός. Ασφαλώς σε κάθε καλό μας έργο έχουμε τον

Θεό βοηθό και συμπαραστάτη. Νά τό πιστεύουμε και να έλπίζουμε σ' αυτό. Άν είμαστε χριστιανοί, όφείλουμε να ζοῦμε μία ζωή άξια του Χριστού.

Πρέπει να γνωρίζουμε, ότι οι στρατιώται ήσαν δέκα έξι. Τέσσερις τετράδες. Μία τετράδα αναπαυόταν και οι άλλες τρεις φρουρούσαν άγρυπνοι. Όποιος δεν έτελοῦσε σωστά τό καθήκον του, θά είχε αυστηρότατες κυρώσεις. Στην περίπτωση αυτή ή ποινή ήταν μία: Η σταύρωση. Μετά από αυτό ποιός στρατιώτης μπορούσε να κοιμηθεί; Ποιον θά έπιανε ο ύπνος; Πώς μέ τέτοιες προϋποθέσεις θά πήγαιναν οι μαθηταί και θά έκλεβαν τον Χριστό; Έκείνοι οι δειλοί μπορούσαν να τά βάλουν μέ όλόκληρη κουστωδιά;

Η άνδρεία λοιπόν και των γυναικών αυτών είναι αξιοπρόσεκτη και είναι άπαραίτητο να γίνει αξιομίμητη. Μάς λένε οι Πατέρες της Έκκλησίας, ότι για να συναντηθοῦμε μέ τον αναστάνα Κύριο, πρέπει να καλλιεργήσουμε τίς δύο μεγάλες άρετές, την άνδρεία και την φρόνηση. Οι άγιες Μυροφόρες έλαβαν τον μισθό άνδρείας και της φιλοθεΐας τους.

Όπως την γέννηση του Χριστού δεν την πληροφορήθηκαν οι μεγάλοι γής και οι πλούσιοι, αλλά οι ταπεινοί και άπλοί βοσκοί, έτσι τό γεγονός της αναστάσεως του Χριστού δεν τό έμαθαν οι ισχυροί και οι άξιωματοῦχοι, ούτε καν αυτοί οι απόστολοι. Τό άκουσαν πρώτες οι μυροφόρες γυναίκες. Αυτές πρώτες είδαν τον άγγελο και τό κενό μνημεΐο. Αυτές έλαβαν την πληροφορία, ότι άνέστη ο Κύριος. Αυτές πρώτες είχαν την μεγάλη τιμή να δοῦν τον αναστημένο Χριστό. Έτσι έγιναν οι εύαγγελίστριες των Εύαγγελιστών, οι απόστολοι των αποστόλων, οι διδάσκαλοι των διδασκάλων.

Άγαπητοί μου,

Η γενναιότητα δεν κάνει διάκριση φύλων. Ο Χριστός εμπνέει τό ίδιο άνδρες και γυναίκες. Οι άνδρες άς ατενίζουν στους δύο τολμηρούς άγίους Ίωσηφ και Νικόδημο. Οι γυναίκες άς έχουν ύπ' όψι τους τίς άγιες ήρωίδες Μυροφόρες. Όλοι, άνδρες και γυναίκες, να προχωροῦμε άτρόμητοι στην έπιτέλεση των χριστιανικών μας καθηκόντων.



Proof of the Resurrection

By Fr. Stavros Akrotirianakis in The Prayer Team

As they were saying this, Jesus Himself stood among them. But they were startled and frightened, and supposed that they saw a spirit. And He said to them, “Why are you troubled, and why do questionings rise in your hearts? See My hands and My feet, that it is I Myself; handle Me, and see; for a spirit has not flesh and bones as you see that I have.” And while they still disbelieved for joy, and wondered, He said to them, “Have you anything here to eat?” They gave Him a piece of broiled fish, and He took it and ate before them. Luke 24:36-42 Thursday of the 3rd Week of Pascha

Good morning Prayer Team!

Christ is Risen!.

Can we prove the Resurrection actually happened? There are many cynics who argue that there was no Resurrection of Christ. The Bible testifies to “many proofs” (Acts 1:3) that Jesus rose from the dead. We read these in the Gospel accounts- First there is the empty tomb, and as we are told in the Gospel of John (20:6-7), the grave clothes were neatly folded. There was not a scene of chaos at the tomb.

There were multiple appearances to the Disciples. He appeared to them on the evening of the day of the Resurrection. Thomas was not with them. He appeared to them a week later and Thomas was with the Disciples. (John 20:19-29) He

appeared to Luke and Cleopas on the road to Emmaus. (Luke 24:13-35)

In today’s scripture, Jesus appeared to the Disciples and stood among them. He entered a scene where they were frightened and mistook Him for a “spirit.” In His perfected and Resurrected Body, He had no need for food. Nevertheless, He ate before them, much as He would have before the Resurrection. (Incidentally, it is the Orthodox tradition after funeral services that there is a “mercy” meal, sometimes called a “makaria” and traditionally fish is served at such a meal. This custom comes from this scriptural account, that after the Resurrection, Christ ate fish. If the end of a person’s earthly life is their Resurrection in Christ, then when we gather to remember them, we also eat fish.)

Back to the proofs of the Resurrection, Jesus walked the earth for forty days after the Resurrection and appeared to many people. Saint Paul testified that Jesus “*appeared to more than five hundred brethren at one time, most of whom are still alive.*” (I Corinthians 15:6) Many people were giving oral history testifying to the Resurrection of Christ. During the same time frame, there is no evidence of anyone saying that the Resurrection was not true.

We know that the Gospel accounts of the Resurrection were written during the middle to end of the first century. There are historic documents that have been dated to this time period. In other words, the first written records of the Resurrection are from the years immediately after it happened. There is no disputing that.

Then there is the behavior of the Disciples, who all of a sudden went from scared and hiding to boldly proclaiming the Gospel everywhere. What could have motivated them to do so? The TRUTH of the Resurrection.

There is the behavior of the untold number of people who have died for Christ, the martyrs who were tortured and killed, who refused to renounce their faith in Jesus Christ in the face of death. Could all of them have died because of a lie?

And then there are the untold billions of people whose lives have been centered around their faith in Jesus Christ. Did they all perpetuate a fraud?

Finally, there is the work of Christ in this world today. I can't tell you how many “miracles” I have seen where I walk away not only amazed at the power of God in the world today, but of the utter truth that there is no way that there can't be a God at work in the world.

I recently read somewhere that the definition of a lie is “rewriting history.” Contemporary society is

trying to rewrite history in order to write the truth of the Resurrection out of it. The facts simply don't support this.

There is no question that a man named Jesus walked the earth two thousand years ago. There is no question that He taught in synagogues, worked miracles and made the Jewish Temple leadership uncomfortable. There is no question that He demonstrated many of the “Messianic” signs that were foretold in the Old Testament. And there is no doubt that He was crucified on a Friday afternoon outside of Jerusalem. Even in the Nicene Creed, we say “Crucified for us under Pontius Pilate” in order to put a specific period of time on the Crucifixion. Pontius Pilate is an undisputed figure in history. The crucifixion is also undisputed.

Which leads us to the Resurrection. The Resurrection is true. And the reason is the billions of people who have testified and who continue to testify to this day through their Christ-centered lives that indeed Christ rose from the dead. Christ is either the most incredible person who ever lived or the greatest fraud ever perpetuated. Not only have I studied the historical evidence, but I have experienced the spiritual evidence; watching people die in the hope of eternal life, and more importantly, watching people live, and living myself, with this same hope every day.

Revealing Your human nature, O Savior, You partook of food after You rose from the tomb and standing in their midst preached repentance. Then You ascended immediately to Your heavenly Father and promised to send the Comforter to Your disciples. O most Divine God-man, glory to Your Resurrection. (Exapostelarian of the 6th Eothonon, Trans. by Holy Cross Seminar Press)

Let your experience of Christ, as well as the experience of others, strengthen your faith in Him today!

May 19, 2016 Fr. Stavros N. Akrotirianakis is the pastor of *St. John the Baptist Greek Orthodox Church in Tampa, Florida*, and the director of *St. Stephen's Summer Camp for the Metropolis of Atlanta*.

SIGHTS & SOUNDS 2018

ST. ANDREW GOYA: 5TH PLACE OVERALL

4th Place: CHORAL SPEAKING:
Girls Growing Up

Members: Tina Moskonas, Hariklia Papayianis, Eleni & Lia Zois, Mariana Bulko, Maria Kalas, Alexia Louca
Coach: Presbyteria Athena



SENIOR MONOLOGUE
2nd Place: Kassandra Ibrahim
3rd Place: Maria Kalas



SENIOR SINGING SOLO
5th Place: Anastasia Baker



4th Place: ENGLISH PLAY: Light Hearted Romeo & Juliet



Cast: Andrew & Michael Aaron, Anastasia Baker, Argie & Achilles Dabrowski, Charles Donati, Maria Kalas, John Karipidis, Tommy Kydonieus, Georgio Moskonas
Stage Crew: Andrew Venizelos, Anna Xhumba
Directors: Angela Aaron, Irene Bigger

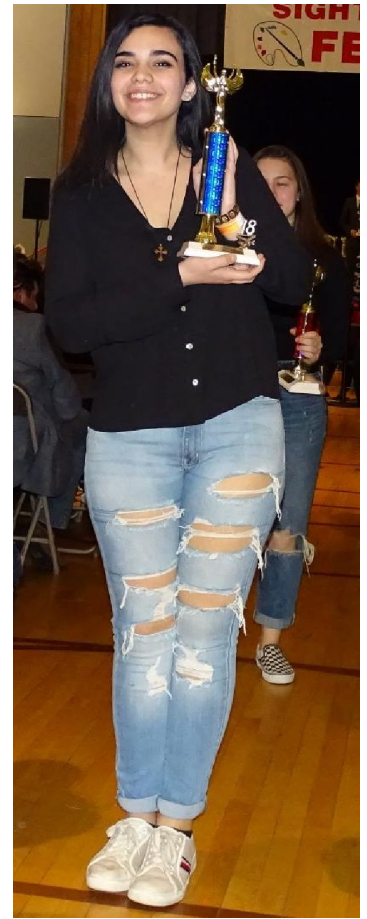


SIGHTS & SOUNDS 2018 SIGHTS AWARDS



Maria Kalas
1st Place: Black & White Photography
1st Place: Sculpture

Kassandra Ibrahim
1st Place: Mosaics
1st Place: Pastels
2nd Place: Collage
2nd Place: Decoupage
2nd Place: Hand Molded Ceramics
2nd Place: Original Design on Clothing
2nd Place: Poster
Honorable Mention: Recycled Materials
Honorable Mention: Hand Thrown on Wheel Ceramics



Josephine Hadjiloucas
1st Place: Fused Glass
1st Place: Original Design on Clothing



Andrew Aaron
2nd Place: Original Design on Ready Made Item



Argie Dabrowski
3rd Place: Senior Poetry



Nicki Pappas
3rd Place: Hand Thrown on Wheel Ceramics
Honorable Mention: Original Design on Clothing

ST. ANDREW GOYA SOUNDS 2018

GREEK DANCE: George Clapsis, Alexander Rapp, Demitrios and Giorgio Seretis. *Instructor:* Tanya DeBoer



5th Place: Senior Instrument Solo - Achilles Dabrowski

THE PAULIE SRONG BAND: Achilles Dabrowski, Charles Donati, Anastasia Baker, Michael Aaron, Georgio Moskonas, Andrew Venizelos



ENGLISH SINGING: Andrew Aaron, Georgio Moskonas, Andrew Venizelos *Not Pictured:* Tina Moskonas, Eleni & Lia Zois, Mariana Bulko, Maria Kalas, Alexia Louca.



GREEK MONOLOGUE: George Clapsis



DRAMATIC PAIR: Anastasia Baker & Kassandra Ibrahim



ST. ANDREW GOYA SIGHTS & SOUNDS 2018



CONGRATULATIONS to the 30 participants of Sights & Sounds! You showcased your God-given talents beautifully and did an excellent job on your performances while representing St. Andrew in such a fine and respectful manner. Bravo!



On Friday, February 23rd GOYAns from St. Anna in Flemington joined us for the 1st Salutations service, a delicious Lenten Dinner prepared by Mr. Baker and to make 150 lunches for the **Bridges Outreach Program** that were delivered on Saturday morning to the homeless in downtown Newark. The evening concluded with a talk by Father John about spending our free time wisely and to always keep Jesus top of mind.



NAVAGATING THROUGH YOUR TEEN YEARS: DEALING WITH GOSSIP

Q: I always find myself stuck in conversations with my friends that involve gossip. What am I supposed to do?

A: Speak up. Let your friends know that the unkind words are hurtful and that no one is benefiting from the conversation. Be positive. Turn the conversation around by saying something nice about the person being talked about. Walk away. Don't encourage the conversation and don't be part of the problem by sticking around to listen.

Q: What if I hear a rumor about myself?

A: Whether there is some truth to the rumor or not, it can be very painful. Here are a few things you can do: Don't react quickly. Take a step back and control your emotions. Remain friendly and stay positive. Don't fall into the same trap as the person who spread the rumor. Speak with the person directly. While it may have been a complete misunderstanding, you might find that you have something to apologize for as well.

GET THE FACTS

- Gossip is one of the oldest and most common ways that people share (unproven) facts, usually about someone else's personal life.
- People of all ages, backgrounds, and cultures use gossip as a form of communication, and studies show that it helps us navigate through social situations.



- Research says that people are influenced by gossip, even when it contradicts what they have seen with their own eyes.
- While we are used to basing our decisions on unproven facts, like gossip or rumors, remember that information drifts further from the truth as it travels from person to person.

KNOW THE SIGNS

Normal interactions with your friends can easily turn into gossip sessions. What you say may influence how your friends perceive someone, whether good or bad, so it's important to think before you speak. Recognizing rumors about someone may be hard, but asking yourself some questions before adding your "two cents" could make a huge difference!

- Are you sharing information to make yourself look better?
- Is it harmful or degrading to the other person?
- Are you stretching the truth to make something seem more exciting?
- Are you revealing a secret that someone told you in confidence?
- Would you feel comfortable saying the same thing if the person was standing in front of you?

THE CHURCH SPEAKS

If you don't have something nice to say...

Well, you know the rest. St. Paul asks the same thing of us in his letter to the Ephesians, "Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen" (Ephesians 4:29).

Don't be the spark! Sometimes one careless word can cause enormous pain and create unnecessary problems, even if you weren't intentionally trying to hurt someone. St. James says, "The tongue is a little member and boasts of great things. See how great a forest a little fire kindles!" (James 3:5). We can also find examples of this in the Old Testament when Solomon writes, "Fire goes out without wood, and quarrels disappear when gossip stops" (Proverbs 26:20). Don't give gossip a place to live, because even the smallest spark can start a great fire. Unfortunately, it's contagious!

You've got a friend—so act like one!
Pretending to act one way in front of someone

and turning against them after they leave is described in Psalm 41:6: "They visit me as if they were my friends, but all the while they gather gossip, and when they leave, they spread it everywhere." Make sure that you are an honorable friend, no matter who you are talking with!

Show some humility. We all know the common phrase "nobody is perfect," so why is it so easy to point out other people's flaws, but not our own? St. Basil says, "If you see your neighbor committing sin, take care not to dwell exclusively on his faults, but try to think of the many good things he has done and continues to do. Many times, by examining everything he has done, you will come to the conclusion that he is truly better than you." Instead of focusing on yourself, show some humility by lifting others up with respect and positivity.

INFO

If you or someone you know is dealing with gossip and its consequences, speak to a friend, a trusted adult, or your parish priest

Find us on Facebook!

www.facebook.com/GOYAMinistry

Online Resources:

- The Dangers of Gossip:
<http://ymtoday.com/articles/2375/the-dangers-of-gossip>
- Take the Gossip Quiz:
<http://christianteens.about.com/od/christianliving/a/gossipquiz.htm>

Books:

- What the Church Fathers Say, Volume I, by George W. Grube, Light & Life Publishing, 1996



Room for Agape

a voice for our seniors - April 2018

Christos Anesti! Truly Christ is risen, conquering death by death as the antidote for death, whose innate power, in opposition to life, determines to not only tear body into wee pieces but subtly confuse mind and spirit like some insidious form of cancer. (We devil eggs, creaming the heart - and devil ham, creating a spread, as reminders.)



In the beginning was the Word.” (John 1:1) Life begins with keen appreciation – plus equal awareness of the manifold powers of this Word, everlasting. **There can be no more confusion** over who and/or what Christ Jesus can do as both helper and healer of *soul*. He came to live in our situation, the only way to truly understand exactly what we have to face on a daily basis – and then redeem us by way of the Cross. His Father made all questions we may have had made perfectly clear – *by way of the Living live-in Word*. We’re no longer “crossed up” for Life. Co-creator, and Light of the world, He is *thee* source of timely insight: *Inner Vision* – foreseeable. He provides access to all we’ll ever need to know. He’s a Wonder, absolutely no longer in question. We are exquisitely connected to His way as practicing believer/followers!

“At the name of Jesus, every knee shall bow.” (Phil 2:10)

The name of Jesus/Jesu, addresses positive reaffirmation, and is actually seeded into our souls, making His Presence exquisitely close. Plus: He supports the lie and very foundation upon which we build a more stable and soundly structured story for life.

Sound structure is multi-dimensional - universal in nature, designed via bondage of communication, making other sound connections in the process – simultaneously. Letters of alphabetical ore build language, elements of chemical structure build molecules that, in turn, geometrically build cell/blocks that provide structure for our body as a whole,

elements of earth negotiate as making the most of energy’s spirit, all of them take note of music as offering gracious edification. Together, in concert, they provide “wayves” that weave their way around to make the most of space allowed. Plus – memory banks provide even much more energy in storage, readily accessible, eager to work as offering ideas. All of them support a sound way to express whatever we have in mind – and all of them build on bonds of love, connecting. **Do you realize how precious your life truly is – how exquisitely engineered to work wonders?** Not only *yours* but every living soul and thing on earth! Each deserves zealous protection – *especially from us who know*, and realize why: because Time is actually our very best friend - *and* worst enemy. They go hand in hand: one to teach and one to serve as a tester. **God designed you/us with a mind to govern this sole, or personal own, estate – even wisely.**

Right now, assault weapons are a topic of great concern, bringing war scenes to community schools – and hopefully not only for those who lost loved ones to fire arms over recent years – innocent *children*, no less – but those who have children and grandchildren who’ve gone off to college, forced to face potential for untimely demise. *There is no excuse for carnage of comfort*. Nowhere else in the world is this problem so very pronounced – a death-sentence, so to speak – all due to twisted rhetoric and “values” carried to extreme opposition of all we hold dear as Jesus seeded them to

be - at heart. *This isn't a matter of left or right, right or wrong, but greedy self-interest.*

"Am I my brother's keeper?" asked Cain (Gen 4:9) when God gave him reason to exercise conscience after jealously killing his brother. Jesus fortified the moral of this story with his parable of the good Samaritan. *We have to consider the safety of others - as well as personal interests alone!*

Ironically enough, what made love of guns into a compulsive disorder in the USA can be **traced back to none other than Moses** – recorded in the Book of Exodus. That's right – seeded by the movie, *Ben Hur* (1959) with hawk-nosed, square-jawed, booming God-fearing voice of *Carlton Heston*, playing the role of Moses. Iconic image set the stage for the NRA by naming him spokesperson to promote the idea of gun safety through an organized social setting. *That's how it started out.* Then came the image of Moses, arms extended high in the air with shepherd's staff in hand (as if armed defiantly with a rifle) booming, **"Let my people go!"** Also, ironically enough, Moses had been saved from sure death as a newborn Israelite baby in Egypt by the Pharaoh's daughter in defiance of a royal decree designed to weaken the Israeli base of worker/slaves. All of this was fortified by his valuable gift for interpreting dreams which, in turn, ultimately led him to a most outstanding position and reputation.

When Moses saw the horrible conditions under which his native people lived, he obeyed God's call to deliver them back to their "promised land". We must teach our children how to watch for principles, patterns, and especially sound structures that serve as perfect examples of God's indestructible law. Quietly now, as Godly yarns of DNA, wise words are especially versatile when prayerfully wrapped in Holy Spirit.

When a story is glaring enough, someone is literally *bound* to see it – like reading a book as living it. As a whole, young folk have the healthiest eyes. Their ears are open to what is "Just and Reasonable". Brought up in the midst of instant info, they've gleaned a lot without thinking about it. **Now they're awake**; their sense of fairness, keen. ***Life is precious***: graphically realized when a trusted friend is lost to the fractional-second blast of a very mean bullet – and *cannot be bought back*, no matter how their plea is worded. Many of us have dumbed down as a matter of survival in this quickened age of instant info.

Thankfully, our wonderful Youth have multiple ways to learn from human "works" – by *just being there* - with us as reliable sounding boards, so important to them. May we pledge ourselves anew to be especially supportive of *their* idea of a healthy society – the one they'll be forced to face as reaching *their* age of ultimate responsibility - and current adults are dependent on *their* mercy.

God's plan for our planet is extremely painful to negotiate right now – in multiple ways with as many faces. ***What are we really – anyway?*** Now is the moment to speak up for where we are – in Truth. God is surely listening. Theotokos continues to weep, often profusely.

Our next monthly luncheon is Tuesday April 20 – Lenten – at 11:30am. We can share our newfound vigor as hope for days and years to come.

An editorial by:
Maryann Brinkley (973-442-3011) and
Betty Kelly (973-704-0377)

BIG GREEK FESTIVAL

JUNE 1ST 2ND & 3RD

HAS HAPPENINGS APRIL 2018

Chirstos Anesti! The staff and students of HAS want to wish everyone a blessed Pascha! A reminder that Greek School classes are cancelled Holy Week so that we may all attend services at church and prepare for the Resurrection.

I'd like to express my gratitude to the teachers, volunteers, and PTA members who assisted with our March 25 festivities. As we are quickly approaching the end of the school year, we are now preparing for graduation. We ask for your assistance in maintaining our student's attendance through the busy next two months.

We are also making plans for next year's classes including more technology that the PTA has graciously donated for the classrooms to booster our curriculum. We will once again offer classes for children from pre-school age to grades 6 and additional classes for adults. Registration forms for the upcoming year will be available at the end of May.

Sincerely,
Salomi Massaras

PARENTS' CORNER

By Alexandra Protopapas

"APRIL - 2018 – All About Autism Awareness"

Let's think about **April and Autism Awareness Month**. One of our parishioner's daughters, *Domonique "Nickie" Pappas*, has an emotional article for us that was featured at Hunterdon Preparatory School. It is time to read it.

To Nickie:

Nickie, this is great! With all the bullying and violence escalating in our society today, it is amazing that we have young ladies like you who are not only aware of the world around us, but you have the talent and pleasure in sharing your thoughts with us. Thank you from all of us at St Andrew Greek Orthodox Church!

"Hunterdon Preparatory School

Please take a minute to read this wonderful piece written by one of our students. Guarantee that you will love it 😊:)"



"Dear Autism,

Hey, it's me. The one you chose to make unique. I wanted you to know that you are a blessing and a curse. You make my life unique, all right. Thanks to your magic, I have trouble making friends and keeping them. I have trouble reading facial expressions and body language, thanks to you. We didn't know you and I shared a brain till I was eleven years old. For a long time, you spilled under the radar of teachers, doctors, and my parents. They thought you would just go away. Boy, were they wrong. Because you were untreated, you grew stronger. You were starting to control me around age six. I was sweet and adorable one minute, the next a screaming and crying mess. I was screaming because you won't let me use my mouth to tell them what I needed. But here's something you need to know, I grew stronger because of you.

I learned to channel you, like seven years later, into art. You and I became best friends. I'm getting ahead of myself. In first grade would be the last time we sat in a mainstream classroom. You laughed at my

meltdowns. You laughed at my pain. You smiled. I still remember the day we got our first one-on-one aide. I was so angry that you continued to laugh. I can't remember her if it killed me. I hated her because it was yet another thing that made me different. One more reason for the other kids to make fun of us. Nobody ever wanted to play with me because of you. You screwed me over. Honestly, you hurt me and there are times when I want to cut you out of my brain. I'm hardwired to see, feel, and understand things differently.

We hate the feel of certain textures like wool, burlap, and felt on our body. We hate the taste of peanut butter, avocados, and tomatoes. The peanut butter feels like a thousand grains of sand of been put in our mouth. It makes us want to throw up. Wool makes our skin crawl. The feeling is like ants crawling all over you, but you can't kill the ants. They creep and crawl until you remove the wool, then they are killed.

Thanks to you I can't tell who is being fake nice to me. I rely on other people's opinion to tell me what to think. You tell me I can't stand loud noises, crowds and bright lights. You are the cause I don't enjoy parties or dances. But the odd thing is I enjoy amusement parks. I have a love of roller coasters because we love the wind whipping past our face and the click-clack of the roller coaster track. Certain noises such the scraping of a metal fork against teeth or the clinking of plates or glasses makes us cover our ears. The sound we felt ten times louder than a neurotypical person would hear. So we chose places like Taco Bell or a pizzeria where paper and plastic are used because they are sensory friendly. Our senses are stronger so weird textures; smells and flavors can cause a panic attack or sensory overload. Our best friend understands quite a bit. Sometimes she can tell when a panic attack is coming before us.

Our biggest problem is coping with the world, which is why, in every bag, there is a pair of ear buds, a fidget cube, and sometimes we also carry an adult coloring book. These things help us cope with the problems daily life can bring. Some days are so bad that we have to wear noise-canceling earmuffs because even the sound of own breathing can drive us crazy. On those days we do nothing but sit quietly. But on those days we do quite a bit of thinking. We have quite a few ideas. We came up with this idea to write to you on one of those days. I'm finally getting the chance to talk to you and boy does it feel great.

I want to thank you for a couple of things like making me different. The two most amazing people in my life love me even more because of you. They love the way we see things and understand things because sometimes we see a solution that they cannot. Our therapist is amazing. She talks to us on a daily basis, not because she has to but because she cares. She is our number one cheerleader on the sidelines. She knows that our future is very bright. The doctors who said we would never live independently are full of trash. As long as we have each other, we will make it in this big, wide, world. Thanks for showing me that just because you're different, it doesn't mean you are weird."

Monday, April 2nd is WORLD AUTISM AWARENESS DAY 2018.

For more information about AUTISM you can also contact **AUTISM SPEAKS** at:<https://www.autismspeaks.org/>
From my family to yours, let's celebrate our Greek Orthodox Easter with gratefulness, laughter, family time, and prayer!

This month's **Table Prayer Guide** is from a **Prayer for Special Occasions: Easter**

"Christ is Risen"

Christ is risen, from the dead, trampling down death by death, and to those in the tombs granting life."

"Christos Anesti"

Christos Anesti ek nekron thanato, thanaton patisas ke tis en tis mni-ma-si zo-in cha-ri-sa-me-nos

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

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

The Outreach Ministry of Coffee Hour

Fr Jim Kordaris

You may not realize it, but coffee hour is a ministry. It's an extension of liturgy that goes back to the earliest days of the Church when the faithful would gather following the Eucharist for fellowship and to share a meal.

Outreach in the parish is not difficult. There is no silver bullet – no magic pill. It is a thousand little things we do that send a message of welcome to those that enter our doors.

Is your church friendly? It may not be as friendly as you think. We often hear the story of the person that visited a “friendly” parish only to find that the parishioners are only friendly to each other. Standing in the fellowship hall, coffee cup in hand, visitors are often ignored, left to feel invisible.

We look forward to fellowship after worship. It's our social time – a time to see friends and catch up with their news and to make plans for the week ahead. But we may need to re-think our parish welcome efforts when it comes to coffee hour. Parishioners should be encouraged to speak to someone new during fellowship, welcoming the stranger and including them in conversation.

Our welcome efforts actually begin the moment people walk through our doors or even when they drive into our parking lot. Visitors decide within five to ten minutes of their arrival whether they will come back. Our welcome efforts may be our most important ministry.

Greeters need to welcome visitors – whether outside the door or as they enter the church. A sincere smile, handshake and greeting are what we offer as we place the Sunday bulletin in their hand. The bulletin should offer a welcome and an invitation to fellowship following liturgy. This welcome and invitation could be offered again during the announcements by the priest.



The greeters' ministry continues as they welcome, guide and accompany guests into coffee hour, making introductions. For both the first-time visitor and the person returning after a long absence, entering a fellowship hall filled with people we don't know or haven't seen for a long time is difficult. Greeters can say, “Let me take you in to coffee hour. We'll get a cup of coffee. I'll introduce you to a few people.” This sounds like nothing, but it makes the coffee hour a ministry. It makes entering that room much less intimidating.

Remember – People are not looking for a friendly church. They are looking to make friends at church. When our people meet at church and get together outside of church, we have begun to create a community of friends. In a healthy fellowship ministry, people are making Orthodox Christian friends that are changing their lives.

As with any parish ministry, a hospitality ministry requires leadership and guidance. As parish leaders, we are responsible for how we get along with parishioners as well as how they get along with each other. Parish leaders find out about the people they lead. They make introductions and help them to find their place, both socially and in service to the community.

This ministry is not without pitfalls. There can be no “turf.” No one person one makes the coffee or controls the coffee hour every week. If one person “owns” the ministry, it can become stale. Leaders are stewards of their position, always asking, “Who can I get involved?” If possible, create a hospitality team or several teams. Make it a group effort as much as possible. Make it clear that it’s a ministry. Communicate that “Your help is welcome here.”

Give some thought to what you offer your guests. You are sending a message that “we are glad you’re here.” Preparing for coffee hour should not become a competition sport, but what you put out for guests sends a message. Consider them as guests in your spiritual home.

Το Ποιμαντικό Έργο της Προσεγγίσης την Ώρα του Καφέ

Fr Jim Kordaris

Ίσως να μην το συνειδητοποιείτε, αλλά η ώρα του καφέ είναι ποιμαντικό έργο. Είναι προέκταση της θείας λειτουργίας και ξεκινά από τα πρώτα ακόμη χρόνια της Εκκλησίας όταν οι πιστοί κάθονταν μαζί για παρέα και για να μοιραστούν ένα γεύμα μετά τη Θεία Ευχαριστία.

Η προσέγγιση στην ενορία μας δεν είναι δύσκολη. Δεν υπάρχει μαγική συνταγή – ούτε θαυματουργός τρόπος. Είναι τα χιλιάδες μικρά πράγματα που κάνουμε και νιώθουν καλοδεχούμενοι όσοι περνούν την πόρτα μας.

Η εκκλησία η δική σας είναι φιλική; Ίσως και να μην είναι φιλική όσο νομίζετε. Συχνά ακούμε κάποιον να λέει πως επισκέφτηκε μία «φιλική» ενορία όπου κατάλαβε ότι οι ενορίτες είναι φιλικοί μόνο μεταξύ τους. Οι επισκέπτες συχνά στέκονται, κρατώντας ένα φλυτζάνι καφέ στο χέρι, και επειδή τους αγνοούμε αισθάνονται αόρατοι.

Επιδιώκουμε την συντροφικότητα, την παρέα μετά τη λειτουργία. Είναι η κοινωνική μας ώρα – η ώρα που βλέπουμε τους φίλους μας, λέμε τα τελευταία νέα μας και κάνουμε σχέδια για την εβδομάδα που

One New Testament Professor liked to tell his students that in the New Testament, bread is never just bread. We can also say that in the parish, coffee is never just coffee. It is so much more.

Many Orthodox Christians come from Southern European or Middle Eastern backgrounds where food equals hospitality. Putting food and drink in a visitor’s hands is how we say “Welcome!” When you’ve shared coffee or food, you’ve begun to form a friendship.

We become the Body of Christ in the Divine Liturgy as we are connected through His Body and Blood. We continue to be the body of Christ when we gather in His name. The Holy Spirit is present if we truly see fellowship as a ministry.

έρχεται. Αλλά μάλλον πρέπει να αναθεωρήσουμε τις προσπάθειες που κάνουμε ως ενορία για αυτά τα καλωσορίσματα την ώρα του καφέ. Οι ενορίτες θα έπρεπε να ενθαρρύνονται για να μιλήσουν σε κάποιον που έρχεται πρώτη φορά, καλωσορίζοντάς τον και καλώντας τον στις συζητήσεις μας.

Οι προσπάθειες για ένα καλωσόρισμα ξεκινούν όχι μόνο τη στιγμή που κάποιος θα περάσει από την πόρτα, αλλά και τη στιγμή που θα μπει με το αυτοκίνητό του στον χώρο στάθμευσης. Οι επισκέπτες αποφασίζουν αν θα ξαναέλθουν μέσα στα πρώτα πέντε με δέκα λεπτά της άφιξής τους. Οι προσπάθειές μας να τους καλωσορίσουμε ίσως να είναι το πιο σημαντικό ποιμαντικό μας έργο.

Πρέπει να υπάρχουν άνθρωποι επί της υποδοχής που θα καλωσορίζουν τους επισκέπτες – είτε έξω από την πόρτα ή την ώρα που μπαίνουν στην εκκλησία. Ένα ειλικρινές χαμόγελο, μία χειραψία και ένας χαιρετισμός είναι αυτό που προσφέρουμε καθώς τους δίνουμε το Κυριακάτικο ενημερωτικό φυλλάδιο. Στο φυλλάδιο θα πρέπει να υπάρχει ένα καλωσόρισμα και μία πρόσκληση για κοινωνία

μετά τη λειτουργία. Αυτό το καλωσόρισμα και η πρόσκληση μπορούν να γίνουν και από τον ιερέα κατά τη διάρκεια των ανακοινώσεων.

Το ποιμαντικό έργο των επι της υποδοχής συνεχίζεται μετά το καλωσόρισμα καθώς καθοδηγούν και συνοδεύουν τους επισκέπτες στον χώρο που προσφέρεται ο καφές και μετά τους συστήνουν. Για ένα άτομο που έρχεται πρώτη φορά αλλά και για κάποιον που επιστρέφει μετά από μεγάλη απουσία, είναι δύσκολο να μπει σε μία αίθουσα γεμάτη ανθρώπους που δεν ξέρει ή δεν έχει δει για πολύ καιρό. Οι άνθρωποι της υποδοχής μπορούν να πουν, «Επίτρεψέ μου να σε πάω στην αίθουσα του καφέ. Θα πιούμε τον καφέ μας και θα σου γνωρίσω κάποιους ανθρώπους.» Μπορεί να ακούγεται ασήμαντο, αλλά αυτό είναι που κάνει την ώρα του καφέ ποιμαντικό έργο. Κάνει λιγότερο τρομακτικό το να μπει κανείς στην αίθουσα.

Να θυμάστε – Οι άνθρωποι δεν ψάχνουν για μια φιλική εκκλησία. Ψάχνουν να κάνουν φίλους στην εκκλησία. Όταν οι άνθρωποί μας συναντώνται στην εκκλησία και και βρίσκονται ξανά εκτός εκκλησίας, έχουμε αρχίσει τη δημιουργία μιας κοινότητας φίλων. Σε μία υγιή ποιμαντική κοινότητα, οι άνθρωποι κάνουν Χριστιανούς Ορθόδοξους φίλους που αλλάζουν τη ζωή τους.

Όπως με κάθε άλλο ποιμαντικό έργο, η ομάδα φιλοξενίας χρειάζεται αρχηγό και καθοδήγηση. Ως υπεύθυνοι ποιμαντικών ομάδων, έχουμε την ευθύνη για το πως τα πηγαίνουμε με τους άλλους ενορίτες, όπως και αυτοί πως τα πάνε μεταξύ τους. Οι υπεύθυνοι της ενορίας πρέπει να μαθαίνουν για τους ανθρώπους που καθοδηγούν. Κάνουν συστάσεις και τους βοηθούν να βρουν τη θέση τους, και κοινωνικά και στη λειτουργία της κοινότητας.

Αυτό το ποιμαντικό έργο έχει και τις παγίδες του. Δεν πρέπει να υπάρχουν κερτημένα. Να μην

ετοιμάζει τον καφέ το ίδιο άτομο και να ελέγχει την ώρα του καφέ κάθε εβδομάδα ο ίδιος. Εάν το ίδιο πρόσωπο «κατέχει» την ώρα του καφέ, μπορεί να ξεθυμάνει. Οι υπεύθυνοι που κάνουν αυτό το ποιμαντικό έργο, πάντα ερωτούν, «Ποιον μπορώ να κάνω να ασχοληθεί;» Εάν είναι δυνατόν, δημιουργήστε μία ομάδα φιλοξενίας ή αρκετές ομάδες. Κάντε το ομαδική προσπάθεια όσο γίνεται. Τονίστε ότι είναι ποιμαντικό έργο. Ανακοινώστε ότι «κάθε βοήθεια είναι ευπρόσδεκτη εδώ.»

Δώστε λίγη σκέψη στο τί προσφέρετε στους καλεσμένους σας. Στέλνετε το μήνυμα ότι «χαιρόμαστε που είστε εδώ.» Η προετοιμασία της ώρας του καφέ δεν πρέπει να γίνει ανταγωνιστικό άθλημα, αλλά αυτό που προσφέρετε για τους καλεσμένους στέλνει ένα μήνυμα. Θεωρείστε τους ότι είναι καλεσμένοι στο πνευματικό σας σπίτι.

Ένας νέος καθηγητής της Καινής Διαθήκης, του άρεσε να λέει στους μαθητές του ότι στην Καινή Διαθήκη, το ψωμί δεν είναι ποτέ μόνο ψωμί. Επίσης μπορούμε να πούμε ότι στην ενορία μας, ο καφές δεν είναι ποτέ μόνο καφές. Είναι κάτι πολύ περισσότερο.

Πολλοί Ορθόδοξοι Χριστιανοί έχουν έλθει από τη Νότια Ευρώπη ή από μέρη της Μέσης Ανατολής όπου το φαγητό ισοδυναμεί με τη φιλοξενία. Βάζοντας φαγητό και ποτό στα χέρια ενός επισκέπτη, είναι ο τρόπος μας να πούμε «Καλώς Ήλθατε!» όταν έχετε μοιραστεί τον καφέ ή φαγητό, αρχίζει να αναπτύσσεται μία φιλία.

Γινόμαστε το Σώμα του Χριστού στη θεία λειτουργία καθώς συνδεόμαστε μέσω του Σώματος και του Αίματός Του. Συνεχίζουμε να είμαστε το Σώμα του Χριστού όταν συγκεντρωνόμαστε στο όνομά Του. Το Άγιο Πνεύμα είναι παρόν εάν στ' αλήθεια βλέπουμε την συντροφικότητα σαν ποιμαντικό έργο.

Adaptation by Maria Kiritsis (HAS Teacher)

CLERGY-LAITY CONGRESS

44th Clergy-Laity Congress Planned for Boston July 1-5 | ENCYCLICAL | Orthodox Observer Jan-Feb 2018

All things are possible to him who believes (Mark 9:23)

To the Most Reverend Hierarchs, the Reverend Priests and Deacons, the Monks and Nuns, the Presidents and Members of the Parish Councils of the Greek Orthodox Communities, the Distinguished Archons of the Ecumenical Patriarchate, the Day, Afternoon, and Church Schools, the Philoptochos Sisterhoods, the Youth, the Hellenic Organizations, and the entire Greek Orthodox Family in America

Beloved Brothers and Sisters in Christ,



With joy, I join with the beloved and respected Hierarchs of the Holy Eparchial Synod and the members of the Archdiocesan Council in announcing that our 44th Biennial Clergy-Laity Congress and the national meeting of the Greek Orthodox Ladies Philoptochos Society will convene July 1 to 5, in Boston, Massachusetts. We offer our sincere gratitude to His Eminence Metropolitan Methodios and the leadership, clergy, and laity of the Metropolis of Boston for their willingness to host the 44th Clergy-Laity Congress of our Archdiocese and to welcome the leaders of our parishes and organizations from throughout our blessed country.

Our theme for the Congress will be “All Things Are Possible to the One Who Believes in Christ” (cf. Mark 9:23). As Orthodox Christians we affirm our faith in Christ, a faith that makes the impossible possible, the unreachable reachable, the non-achievable achievable. We know that our faith in Him leads us in our worship and ministry. We are also led by the example of our Lord in seeing the limitless possibilities of our faith. His life and ministry show us that belief in Him leads to healing, renewal and hope.

Belief in Christ defeats the power of sin and death, transfigures our lives, and leads us on the path of salvation. Our unwavering belief in Him as shown through our lives and our ministry will help us overcome any challenges, will extend our witness in new and dynamic ways, and will lead others to Christ and the abundant and blessed life in Him.

As we plan our Clergy-Laity Congress, I ask the faithful of our Holy Archdiocese to consider this theme and its implications for our work in our parishes, ministries, organizations, and resources. We also ask all of our parishes to support and send delegates so that we can have full participation in this vital event of our Greek Orthodox Church in America. Our Clergy-Laity Congress is a blessed time to gather in faith, fellowship, and love with a focus on evaluating and planning our work of ministry. May our preparations be guided by the presence of Christ, by the power of our faith in Him, and by our commitment to share the unlimited possibilities and the tremendous power of our faith in Christ.

With paternal love in Him,
† DEMETRIOS, Archbishop of America

BAPTISMS – ΒΑΠΤΙΣΙΣ

PARKER JOSEPH FARA, son of Demetri and Johnessa (Antonelli) Sakellaropoulos of Succasunna, NJ was baptized on February 17, 2018 according to the rites of our faith and given the name **ΠΕΡΙΚΛΗΣ - PERIKLIS**. Godfather was Giorgio Seretis.

ORION MATHIS GRAPSAS, son of Demetri and Andreas and Blaine (Badick) Grapsas of Stockholm, NJ was baptized on February 25, 2018 according to the rites of our faith and given the name **ΩΡΙΩΝ - ORION**. Godfather was Demetrios Seretis.

FUNERALS – ΚΗΔΕΙΕΣ

+Sophie (Frangos) Smith, passed away on February 19, 2018, she was the beloved mother of Valerie and Luis Alvarez and Eileen and Stephen Smith. A Funeral Service was held at St. Andrew Greek Orthodox Church on Saturday February 24th.

+Ekaterini Efstathiou, passed away on February 19, 2018. She was the beloved mother Marios (Eleni) Constantinides, Chrystalla Socrates and Sophia Pieri. The Funeral Service was at Saints Catherine and George Greek Orthodox church, Astoria, NY on Saturday February 24th.

+Mary (Theofanus) Mavrikios, of Ocean Township, passed away on February 21, 2018. She was the beloved mother of: Demetra (Andreas) Papadopoulos, Nina Kordulak and Faith (James) Grill. A Funeral Service was held at Saint Andrew Greek Orthodox Church on Monday February 26th.

Our sincerest condolences to their family and may their memory be eternal.

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

+Kathryn Demos

John & Chrysanthe Borzeka
Jack & Betty Kelly

+Fotini Sikolas

John & Chrysanthe Borzeka

+Harry Sakas

Freda Sakas

+Ekaterini Efstathiou

Keith & Holly Marin
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Dimitrios & Haroula Drosos

+Hristos Stathopoulos

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+Anastasios Ernest Stamoutsos

Angeliki Brouard & Family
Zack & Phyllis Demopoulos
George & Claire Moshen
St. Andrew Philoptochos
Stamoutsos Family
George & Eleni Leinas
Nikolaos & Athanasia Kartsioukas

+Athena Halis

Dimitrios & Haroula Drosos

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

Αιωνία η μνήμη σου αξιομακάριστε και αείμνηστε αδελφέ ημών.

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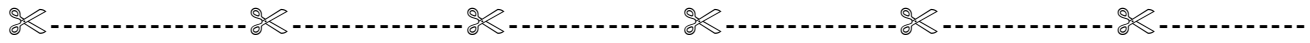
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The deceased was the beloved _____ (husband, wife, father, mother, other) of bereaved*
Please **ACKNOWLEDGE** my/our gift to a member of the family.

NAME & ADDRESS OF **BEREAVED*** _____

NAME & ADDRESS OF **DONOR(S)** _____

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

ST. ANDREW CALENDAR

WEEKLY SCHEDULE

RELIGIOUS EDUCATION Sundays

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

BAKING GROUP **Tuesdays** @9am

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

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

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

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

GOYA Greek Dancing **Thursdays** @7pm

UPCOMING EVENTS

3/31 SATURDAY OF LAZARUS

- A Luncheon hosted by HOPE & PTA
- HOPE Play Group sponsors a PASCHA Egg Hunt
- JOY Group will present a Film
- Parishioners will make Palm Crosses

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

4/1 PALM SUNDAY (WESTERN EASTER)

4/8 PASCHA

4/14 @11am Baptism @12pm Two Baptisms

4/17 @11:30AM AGAPE LUNCHEON

4/20 Senator Bucco's Beef Steak Dinner

4/21 @10am Two Baptisms

APRIL 21 GREEK NIGHT

4/22 GID PARADE in NYC

4/23 @7:30pm Parish Council Meeting 4th Monday

4/24 @7pm Philoptochos Meeting 4th Tuesday

4/26 @7pm GOYA Meeting 4th Thursday

4/27 Kids Night Out

4/28 Faith Kitchen Host – Philoptochos

5/7 Metropolis Clergy Laity | Venetian, Garfield NJ

5/11 Annual Tricky Tray /Philoptochos

5/20 @3pm Wedding of Tsamis & Zarkadas

5/26 SATURDAY OF SOULS

5/26 Faith Kitchen Host – Philoptochos

JUNE -1-2 -3 FESTIVAL

DATE TBA HAS End of Year Rehearsals

DATE TBA HELLENIC AFTERNOON SCHOOL GRADUATION

6/9 @12PM Wedding of Pallis & Westberg

6/9 @3pm Wedding of Minter & Kolovos

6/10 RELIGIOUS EDUCATION GRADUATION & AWARDS

6/10 @1:30PM BAPTISM

6/16 @4pm Wedding of Hayter & Casares

6/16 JOY End of Year Trip Land of Make Believe

6/23 Faith Kitchen Host – Daughters of Penelope

6/30 @2pm Baptism

JUNE 24 CAR RAFFLE

JUNE 25-29 SA SUMMER CAMP

7/1-7/6 ARCHDIOCESE CLERGY LAITY BOSTON

7/8 @3pm Wedding of Sakacs & Ruiz

7/20 Fallen Cypriots of 7/20/74 Turkish invasion

8/19 @3pm Wedding of Constantinou & Georgiou

9/3 LABOR DAY

9/8 @3pm Wedding of Eastlake & Geannakopoulos

9/9 @1pm Wedding of Parnos & Ercolino

9/9 @11:15am AGIASMOS for Sunday school & all educators (*Religious, Greek, Public schools*)

9/9 First Day of Sunday School

9/13 @4:30pm Agiasmos for Hellenic Afternoon School followed by 1st day of classes

9/15 @3pm Baptism

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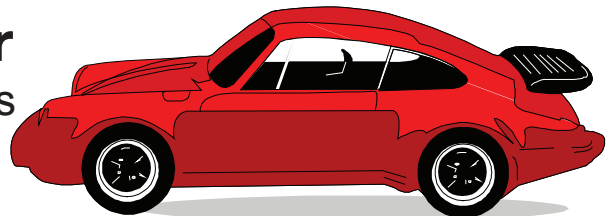
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Agape Group: Maryann Brinkley & Betty Kelly *co-chairs*

AHEPA: TJ Borzeka, *President*

Daughters of Penelope: Athena Borzeka, *President*

PTA: Maria Pallis, *President*

HOPE: Maria Pallis

JOY: Harriet Karkanias, Lynn Axiotes

GOYA: George Clapsis, *President*

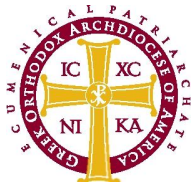
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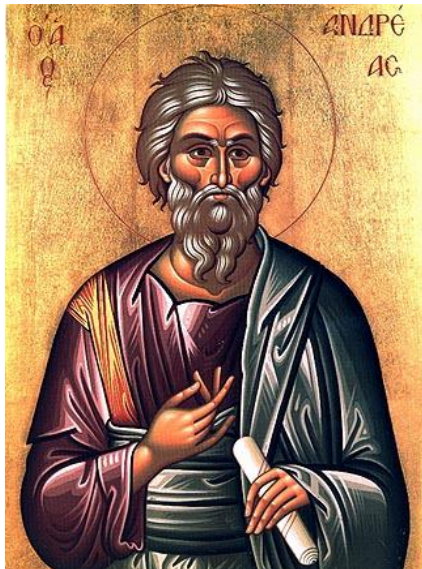
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πατήσας,

και τοις εν τοις μνήμασι, ζωήν χαρισάμενος

✠ *Hristos anestee ek nekron, thanato thanaton
pateesas*

ke tis en tis mneemasee, zoin harisamenos

✠ **Christ is risen from the dead, by death trampling down
upon death, and to those in the tombs He has granted life**

HYMN OF THE APOSTLE ST. ANDREW

As first of the Apostles to receive the call,
and very brother of the prince of them,
intercede O Andrew,
with the Master of all of us,
peace to all the world to grant,
and to our souls His great mercy.

ΑΠΟΛΥΤΙΚΙΟ ΤΟΥ ΑΠΟΣΤΟΛΟΥ ΑΝΔΡΕΟΥ

Ως των Αποστόλων πρωτόκλητος,
και του κορυφαίου αταδέλφος,
τον Δεσπότην των όλων Ανδρέα ικέτευε,
ειρήνην τη οικουμένη δωρήσασθαι,
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The Saint Andrew Vision Statement

Our Greek Orthodox Community of Morris County is a welcoming place where the family of Saint Andrew is committed to God, Orthodox worship, Christian education, philanthropy, and Hellenic culture, for the benefit of those whose lives we touch.