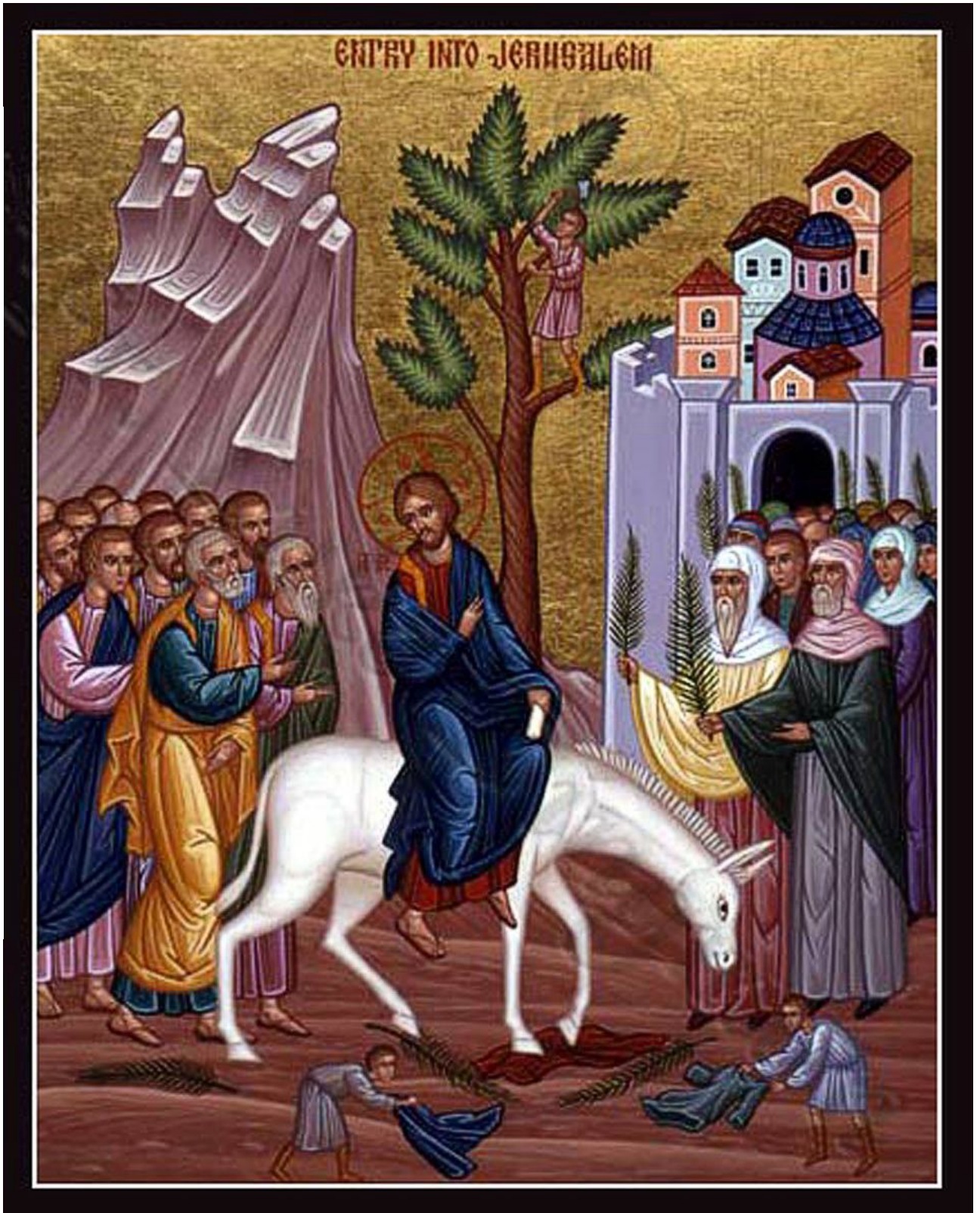


APRIL 2019



Greek Orthodox
Metropolis of
New Jersey

Saint Andrew Family News

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

"ICON" PALM SUNDAY – APRIL 21

PASCHA – APRIL 28

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>

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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 2019 ISSUE** is April 8th*

DIVINE SERVICES

APRIL

- Monday 1 Office of the Great Compline @6:30pm
- Wednesday 3 Pan Orthodox Pre-Sanctified Gifts Liturgy @6:30pm *Parishioners of Saint Andrew and Holy Trinity will celebrate Pre-Sanctified Gifts Liturgy at Sts Peter & Paul church, 66 Beech Street, Rockaway NJ at 6:30pm*
- Friday 5 4th Salutations (at St Andrew)) @6:30PM
- Sunday 7 Sunday of St. John Climacus**
- Monday 8 Office of the Great Compline @6:30pm
- Wednesday 10 Pre-Sanctified Gifts Liturgy @6:30pm
- Friday 12 Akathyst Hymn @6:30p
- Sunday 14 Sunday of Mary of Egypt**
- Monday 15 Office of the Great Compline @6:30pm
- Wednesday 17 Pre-Sanctified Gifts Liturgy @6:30pm
- Saturday 20 LAZARUS SATURDAY – Orthros @9am & Divine Liturgy @10am
- Sunday 21 Palm Sunday - Orthros & Divine Liturgy @8:45am
The Service of the Nymphios @7pm**
- Monday - Saturday **22- 27 HOLY WEEK SERVICES**
- Sunday 28 HOLY PASCHA – Vespers of Agape @11am**
- Monday 29 Saint George *commemorated* Orthros at 8am Divine Liturgy at 9am

MAY

- Wednesday 1 + JEREMIAS THE PROPHET
- Friday 3 +THEOTOKOS OF THE LIFE-GIVING SPRING + ST. XENIA OF KALAMATA
- Sunday 5 +Thomas Sunday +St. IRENE THE GREAT MARTYR**
- Wednesday 8 +ST. JOHN THE APOSTLE AND EVANGELIST
- Thursday 9 +ST. ISAIAH THE PROPHET
- Sunday 12 Sunday of the Myrrh-Bearing Women / *Mother's Day***
- Thursday 16 +THEODORE THE SANCTIFIED / *RELICS**
- Sunday 19 SUNDAY OF THE PARALYTIC**
- Tuesday 21 + STS CONSTANTINE & HELEN, EQUAL TO THE APOSTLES
- Wednesday 22 MID PENTECOST (4TH WEDNESDAY AFTER PASCHA)
- Sunday 26 SUNDAY OF THE SAMARITAN WOMAN**

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

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

ΙΕΡΕΣ ΑΚΟΛΟΥΘΙΕΣ

ΑΠΡΙΛΙΟΣ

- Δευτέρα 1 Ακολουθία Μέγα Απόδειπνων ώρα 6.30μμ
- Τετάρτη 3 Προαγιασμένη Λειτουργία *Οι ενοριτες από τις εκκλησιές του «Holy Trinity» και του Αγίου Ανδρέα θα γιορτάσουν Προαγιασμένη Λειτουργία μαζί στον Sts Peter & Paul ώρα 6.30μμ*
- Παρασκευή 5 Δ' Χαιρετισμοί - ώρα 6.30μμ
- Κυριακή 7 Κυριακή Δ' τών Νηστειών - του Όσιου Πατρός ήμών Ιωάννου του συγγραφέως**
- Δευτέρα 8 Ακολουθία Μέγα Απόδειπνων ώρα 6.30μμ
- Τετάρτη 10 Προαγιασμένη Λειτουργία ώρα 6.30μ
- Παρασκευή 12 Ακάθιστος Ύμνος
- Κυριακή 14 Κυριακή Ε' τών Νηστειών - Όσίας Μητρός ήμών Μαρίας τής Αιγυπτίας**
- Δευτέρα 15 Ακολουθία Μέγα Απόδειπνων ώρα 6.30μμ
- Τετάρτη 17 Προαγιασμένη Λειτουργία ώρα 6.30μ
- Σαββάτο 20 Σάββατον του Λαζάρου Όρθρος ώρα 9πμ Θεία Λειτουργία ώρα 10πμ
- Κυριακή 21 Κυριακή τών Βαΐων**
Η Ακολουθία του Νυμφίου ώρα 7μμ
- Δεύτερα-Σάββατο 22-27 ΙΕΡΕΣ ΑΚΟΛΟΥΘΙΕΣ ΜΕΓΑΛΗΣ ΕΒΔΟΜΑΔΑΣ**
- Κυριακή 28 Άγιο Πάσχα** Ο Εσπερινός της Αγάπης 11πμ
- Δευτέρα 29 Αγίου Γεωργίου Όρθρος - ώρα 8πμ & Θεία Λειτουργία - ώρα 9πμ

ΜΑΙΟΣ

- Τετάρτη 1 Ίερεμίας Προφήτης *ακυρώθηκε η λειτουργία*
- Παρασκευή 3 +ΖΩΟΔΟΧΟΥ ΠΗΓΗΣ +ΞΕΝΙΑΣ ΤΗΣ ΘΑΥΜΑΤΟΥΡΓΟΥ
- Κυριακή 5 Κυριακή Β' του Θωμά +ΕΙΡΗΝΗΣ ΜΕΓΑΛΟΜΑΡΤΥΡΟΣ**
- Κυριακή 6 Κυριακή Ε' - ΤΗΣ ΣΑΜΑΡΕΙΤΙΔΟΣ**
- Τετάρτη 8 ΙΩΑΝΝΟΥ ΤΟΥ ΘΕΟΛΟΓΟΥ, ΑΠΟΣΤΟΛΟΥ
- Πέμπτη 9 ΉΣΑΪΑΣ ΠΡΟΦΗΤΗΣ
- Κυριακή 12 Κυριακή Γ' τών Μυροφόρων | Εορτή της Μητέρας**
- Πέμπτη 16 +ΘΕΟΔΩΡΟΣ ο ΗΓΙΑΣΜΕΝΟΣ* (ΛΕΙΨΑΝΑ)
- Κυριακή 19 Κυριακή Δ' του Παραλύτου**
- Τρίτη 21 ΚΩΝΣΤΑΝΤΙΝΟΣ ΚΑΙ ΈΛΕΝΗ ΊΣΑΠΟΣΤΟΛΟΙ
- Τετάρτη 22 Τη ΤΕΤΑΡΤΗ ΤΗΣ ΜΕΣΟΠΕΝΤΗΚΟΣΤΗΣ
- Κυριακή 26 Κυριακή Ε' τής Σαμαρείτιδος**
- Την Κυριακή – Όρθρος - ώρα 8.45πμ & Θεία Λειτουργία - ώρα 10πμ**
Τις καθημερινές – Όρθρος - ώρα 8πμ & Θεία Λειτουργία - ώρα 9.15πμ
*(Έχουμε τα Λείψανα του Αγίου στην Λειψανοθήκη της εκκλησία μας)**
- Οι μαθητές του Κατηχητικού Σχολείου θα έρθουν πρώτα στην Θεία Λειτουργία ώρα 10πμ, θα προχωρήσουν από την αριστερή πλευρά για να λάβουν την Θεία Κοινωνία και θα συνεχίσουν στις τάξεις τους.*



Greek Orthodox
Metropolis of
New Jersey

SAINT ANDREW GREEK ORTHODOX CHURCH

Rev. John Theodosion
Pastor

DIVINE SERVICES FOR HOLY WEEK 2019

- April 20 **SATURDAY OF LAZARUS**
Morning Orthros @9AM & DIVINE LITURGY at 10AM
(Holy Communion)
- April 21 **PALM SUNDAY**
Morning Orthros and Divine Liturgy 8:45AM-12 Noon *(Holy Communion)*
Evening The Services of the *Nymphios* (Bridegroom) 7PM
- April 22 **HOLY MONDAY**
Morning Liturgy of Pre-sanctified Gifts 9-10:15AM *(Holy Communion)*
Evening The Service of the *Nymphios* (Bridegroom) 7PM
- April 23 **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 24 **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 25 **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 26 **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 27 **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 28 **SUNDAY OF PASCHA**
Vespers of **Agape** 11AM
The Gospel will be read in many Languages

ΙΕΡΑΙ ΑΚΟΛΟΥΘΙΑΙΣ ΜΕΓΑΛΗΣ ΕΒΔΟΜΑΔΟΣ ΚΑΙ ΠΑΣΧΑ 2019

- Απρίλιος 20 **ΣΑΒΒΑΤΟΝ ΤΟΥ ΛΑΖΑΡΟΥ**
Το Πρωί Όρθρος ώρα 9πμ & ΘΕΙΑ ΛΕΙΤΟΥΡΓΙΑ ΩΡΑ 10ΠΜ
(*Θεία Κοινωνία*)
- Απρίλιος 21 **ΚΥΡΙΑΚΗ ΤΩΝ ΒΑΪΩΝ**
Το Πρωί Όρθρος και Θεία Λειτουργία 8.45-12 μεσημέρι (*Θεία Κοινωνία*)
Το Εσπέρας Η Ακολουθία του Νυμφίου 7μμ
- Απρίλιος 22 **ΜΕΓΑΛΗ ΔΕΥΤΕΡΑ**
Το Πρωί Προηγιασμένη- 9-10:15πμ (*Θεία Κοινωνία*)
Το Εσπέρας Η Ακολουθία Του Νυμφίου 7μμ
- Απρίλιος 23 **ΜΕΓΑΛΗ ΤΡΙΤΗ**
Το Πρωί Προηγιασμένη- 9-10:15πμ (*Θεία Κοινωνία*)
Το Εσπέρας Η Ακολουθία Του Νυμφίου και
Το Τροπάριον Της «Κασσιανής» 7μμ
- Απρίλιος 24 **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 25 **ΜΕΓΑΛΗ ΠΕΜΠΤΗ**
Το Πρωί Εσπερινός και Θεία Λειτουργία του Μ. Βασιλείου – 7:30-10pm
(*Θεία Κοινωνία*)
Το Εσπέρας Τα Δώδεκα Ευαγγέλια - Άγια Πάθη και Η Σταύρωση 6:30μμ
- Απρίλιος 26 **ΜΕΓΑΛΗ ΠΑΡΑΣΚΕΥΗ**
Το Πρωί Αι Βασιλικάι Ώραι 9πμ
Το Απόγευμα Η Αποκαθήλωση 3μμ
Το Εσπέρας Ο Επιτάφιος και η περιφορά του Επιταφίου 7μμ
- Απρίλιος 27 **ΜΕΓΑ ΣΑΒΒΑΤΟΝ**
Το πρωί Εσπερινός και Θεία Λειτουργία του Μ. Βασιλείου 9-11:30πμ
(*Θεία Κοινωνία*)
Την Νύκτα 11μμ Όρθρος και τα μεσάνυχτα ακριβώς **Η ΑΝΑΣΤΑΣΙΣ**
Εν συνεχεία Θεία Λειτουργία. (*Θεία Κοινωνία*)
- Απρίλιος 28 **ΚΥΡΙΑΚΗ ΤΟΥ ΠΑΣΧΑ**
Ο Εσπερινός της **Αγάπης** 11πμ
Το Ιερόν Ευαγγέλιον θα αναγνωσθή σε πολλές γλώσσες

TIME WITH GOD IN PRAYER

By Fr. John Theodosion

On the 4th Sunday of Lent we read in the 9th chapter of St. Mark where he tells us that, A man brought his son to Jesus for healing from demonic possession. The man brought his son to Jesus because the disciples were unable to cast out the “dumb spirit” When He cast it out and the father and son left. “...Jesus had gone indoors, his disciples asked him privately, ‘Why couldn’t we drive the spirit out?’ And Jesus answered, “This kind cannot be driven out by anything but prayer and fasting” (vs. 28,29).



These few sentences raise for us the whole issue of prayer in our lives. The issue of what its place and purpose are in the Christian life. Most of the time, we are of two minds about prayer. When we find ourselves at a difficult time in our lives, when we are in the depths of sorrow or darkness and pain, prayer seems to come easier to us; it seems almost to be our only alternative. But in another mood, and under different circumstances, prayer becomes a mystery and an effort, an obligation that almost intrudes and interferes with our lives. Most times when we think of prayer, it seems to us that we are thinking about something whose difficulty is almost impossible to overcome. We think about the fact that so many prayers seem to remain unanswered. The physical laws of the universe seem so absolute and unchangeable that we can never be sure that an answer to prayer is even possible.

We are overwhelmed with doubt that the inevitable processes of nature can ever be overcome. And as if these bump up against the

moral barrier of why God should require us to pray anyway. If God is loving and merciful, why doesn't He just give us what we need or want? Why should prayer from us be an indispensable condition of the working of God? Is it because God needs our prayers?

Although it is sometimes difficult for us to fathom and accept, the fact is that prayer is required of us simply

because it meets our deepest spiritual and emotional needs. And when we pray, we are spending time with God. We need time with God! In the rush and stress of everyday life, and never more than in these days when the song of speed is in every person's ear, we tend to lose sight of God. It's not that we disbelieve in God, but in this busy and engrossing world where our minds are filled from early morning to late at night with news and information coming from the farthest corners of the world, where the demands made upon us by our jobs and responsibilities are almost relentless and unending, it is easy for God to fall out of our thoughts. And as we think less and less about God, He inevitably becomes just a name rather than a living presence in our lives. But we need time with God! We begin to think that happiness is a commodity bought by material success, that technology will answer the mysteries of life, and that we are the masters of our own destinies. When that happens, is it any wonder that the face of God has gone farther and farther from us, and that Jesus Christ is just a concept in the far distance?

When we are called to prayer, however, that act makes us more deeply aware of God's presence. We remember again where we came from, and where we are going. And as we remember these things through prayer, we are changed, the way we act, the way we speak, even the way we think, are transformed and consecrated by the nearness of God. When we sorrow we are comforted, when we fear we are reassured, when we are tempted we are strengthened; in a world filled with confusion and violence, --- prayer brings us a sense of direction and most importantly, it brings us peace in our heart because he is present with us through prayer.

But prayer also brings a second blessing and grace into our lives. One of the saddest things that we can do is to take a hard look at the world that surrounds us and to really see the evils and the wrongs that are unremedied, the helpless that are unpitied and unhelped, the sorrowing and lonely who remain uncomforted, the pain and suffering that is ignored. And this is not so much because we do not care, but because we are so distracted, so preoccupied, so harried, that we simply do not notice. Christ on the other hand led a prayer centered life and reacted very differently. In the midst of the largest and most boisterous crowd He could always hear the cry of need. And that is because the person who answers

the call to prayer is a person who is sensitized to the world around him or her, becomes aware of the unmet needs of that world, and responds to them with a caring heart. Because we are closer to God when we pray we are more able to see the world from God's point of view, and it empowers and upholds us as we struggle to act out our lives in the world as Christ did. Prayer has the mysterious power to bring us ever closer to the mind of God.

So, Christ calls us today to a life of prayer, not because God almighty has any need of them, but because we need contact with God through prayer so badly in our lives. As we begin to take our first steps in a life enriched by prayer, we don't need to worry about finding the right way or the right words. Rather, we need to find and make the time to start today. A time of quiet when we can be alone with God, to remember what He asks of us, and what we need of Him. We also need to come together and pray as the body of Christ, and as we do this, God becomes less a word and more a living presence in our lives, enriching and strengthening us and our relationships with people and the world around us. Perhaps then it can be said of us that we are truly Christian because we are truly people of prayer.

SAVE THE DATES IN 2019

JUNE 7, 8 & 9

Friday, Saturday & Sunday

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GREEK ORTHODOX METROPOLIS OF NEW JERSEY

Holy and Great Lent 2019

My Beloved in the Lord,

With the commencement of Great Lent we begin our journey to Holy Week wherein we commemorate the entry of our Lord into Jerusalem, the institution of the Eucharist, our Lord's betrayal, His Passion, His death on the Cross, and, ultimately, His Resurrection from the dead on the third day. For us to approach the most holy feast of Pascha, we must properly prepare ourselves throughout this Lenten journey so that we may participate in the feast with a pure heart. This journey is long and difficult struggle and it begins with us in utter darkness since it reflects the seemingly hopeless state of humanity. Our pilgrimage from darkness to light during Holy and Great Lent is similar to humanity's journey throughout the ages. Having disobeyed God in the Garden of Eden, our ancestors found themselves closed outside the gates of Paradise and confronted with their new state of being. They found themselves in a land of darkness; a land where they encountered loneliness for the first time as they were distanced from their Creator; a land where pain was a new sensation to them; a land where they became acquainted with the feeling of fear. Though Adam and Eve would use their free will to disobey their Creator, God would ensure that humanity had a way to return to him utilizing the same free will that cost them their freedom. It would be many generations before the time was ripe for our Lord to reveal Himself in the flesh and to present this opportunity for us to reverse the curse of darkness so that we may return to His Divine Light.

It is precisely this journey of humanity from darkness to light that we relive during the course of Great Lent. This journey towards the Light of the Resurrection requires us to prepare through prayer, forgiveness, fasting, and almsgiving and it gives us increased opportunities to exercise our freedom in a manner that is directed not towards ourselves, but towards God and our neighbor. During this period of Great Lent we see more Divine Services such as Pre-Sanctified Liturgies, Great and Small Compline, and the Akathist Services. Even though few people are able to make all of these services, challenge yourself to go to Church more than you already do. Challenge yourself to pray more and to truly listen to the words of the hymns. Challenge yourself to

increase your personal prayer life so that you build a relationship with God and with the Saints. Forgiveness is also a hallmark of the Lenten period. It is necessary to ask forgiveness from God and from your neighbor. Therefore, if you have not been to confession in a while or even if you have never gone to confession, schedule a time to meet with your parish priest so you may confess your sins to God and so that your parish priest may help give you pastoral guidance. Seek forgiveness from your neighbor and ask forgiveness from those who love you and from those who do not. In this way, we learn humility so that we may honestly implore *"Create in me a clean heart, O God, and renew a right spirit within me"* (Ps. 50:10).

Fasting is an important part of this Lenten journey not because we deprive ourselves, but because we learn to control our free will. Fasting is not just abstaining from food, but also controlling what comes out of our mouths like scornful words, curses, or exhibiting temper. When fasting from certain foods, however, challenge yourself to do more than you have done before within reason. The object of fasting is not self-mortification, but it is meant to display that we are not merely body, we are also soul and that there is more to us than just our physical bodies, there is also a spirit that has been given free will. Finally, the act of giving to the poor or donating our time to helping others highlights the fundamental aspect of not living for ourselves, but living for Christ since each of our neighbors are made in the image and likeness of our Lord. Push yourselves to give more to those who are less fortunate or to give your time to those who are the marginalized members of our society. If you know a lonely person, spend some time with them and bring them greater joy. Spend additional time with someone in the hospital who may not get many visitors. Invite someone who may be estranged from the Church to your local parish. These small acts are seeds that are nurtured and cared for over time and which tend to bear the sweetest fruits in the Lord's vineyard.

My beloved children in the Lord, we must not approach Holy and Great Lent as an obligation to be fulfilled, but as a relationship with God and neighbor to be repaired

and restored. The purpose of this journey is not to check off a series of boxes in an effort to momentarily complete a task, but its purpose is to engender in us a true metanoia wherein we turn back to God and continually orient ourselves towards Him. Furthermore, we should not look at Great Lent as a mere reenactment of our Lord's Passion, Crucifixion, and Resurrection, but we approach this feast as active participants of this reality through the Divine Services as we hear repeated during the Bridegroom services of Holy Week, *"Come, then, and with our minds now purified, let us also go with Him and be crucified with*

Him and die for Him to the pleasures of this life, so that we may also live with Him..."

It is my most fervent hope and prayer that as we begin this period of Holy and Great Lent that we actively participate in prayer, forgiveness, fasting, and almsgiving. Finally, I pray we all remained focused on permanently orienting ourselves towards God as we prepare ourselves to fully participate in His glorious three-day Resurrection.

With Paternal Love and Blessings,

† E V A N G E L O S

Metropolitan of New Jersey

ΙΕΡΑ ΜΗΤΡΟΠΟΛΙΣ ΝΕΑΣ ΙΕΡΣΕΗΣ

«Ἰδοῦ καιρός εὐπρόσδεκτος, ἰδοῦ καιρός μετανοίας»

(Ἰδιόμελο Ἀποστίχων Ἑσπερινοῦ Κυριακῆς τῆς Τυρινῆς)

Ἀγαπητοί ἐν Χριστῷ ἀδελφοί,

Ἀπό σήμερα τό ἀπόγευμα, μέ τόν Κατανυκτικό Ἑσπερινό τῆς Συγχωρήσεως, ἀρχίζει ἡ Μεγάλη Τεσσαρακοστή, ἡ κατανυκτικότερη περίοδος τοῦ ἐκκλησιαστικοῦ ἔτους, πού στόχο ἔχει νά μᾶς βοηθήσει νά προετοιμαστοῦμε γιά τά μεγάλα γεγονότα τοῦ Πάθους καί τῆς Ἀναστάσεως τοῦ Κυρίου μας. Ὁ ἱερός ὑμνωδός παρομοιάζει τήν περίοδο αὐτή μέ στάδιο, πού ἀνοίγει τίς πύλες του στούς ἀθλητές, προσκαλώντας τους νά ἀθληθοῦν. Ἔτσι καί ἡ Ἐκκλησία μας, καλεῖ ὅλους ἐμᾶς τούς πιστούς νά ἀγωνιστοῦμε τήν περίοδο αὐτή γιά τήν κατάκτηση τῶν ἀρετῶν καί νά προετοιμαστοῦμε μέ περισυλλογή, προσευχή, νηστεία καί μετάνοια νά συνοδοιπορήσουμε καί νά «*συσταυρωθοῦμε*» μέ τόν Χριστό, ὥστε νά μπορέσουμε νά γευθοῦμε καί τή χαρά τῆς Ἀναστάσεως Του.

Ὁ ἱερός ὑμνογράφος, μάλιστα, μᾶς προσκαλεῖ σέ αὐτήν τήν πορεία ὑπογραμμίζοντας μέ ἔμφαση *«ἰδοῦ καιρός εὐπρόσδεκτος, ἰδοῦ καιρός μετανοίας»*. Τώρα δηλαδή εἶναι ὁ κατάλληλος καί ἐνδεδειγμένος καιρός γιά νά μετανοήσουμε καί νά διορθώσουμε τούς ἑαυτούς μας, νά ἀγωνιστοῦμε γιά νά κερδίσουμε τή σωτηρία μας. Τό ἴδιο ἐπισημαίνει καί ὁ ἀπόστολος Παῦλος, ὅτι τώρα εἶναι ὁ καιρός κατά τόν ὁποῖο ὁ Θεός δέχεται τή μετάνοιά μας, εἰσακούει τίς προσευχές μας, εὐλογεῖ τόν ἀγῶνα μας καί μᾶς σώζει.

Γιά νά φτάσουμε ὅμως στή σωτηρία μας, θά πρέπει νά διέλθουμε ἀπό τή μετάνοια, ἡ ὁποία ἀποτελεῖ τόν θεμέλιο λίθο τῆς χριστιανικῆς ζωῆς. Ἡ πρώτη λέξη τοῦ

Χριστοῦ ὅταν ἄρχισε τό δημόσιο κήρυγμά Του ἦταν τό *«μετανοεῖτε»*, διότι ἡ μετάνοια δίνει τή δυνατότητα στόν πεπτωκότα ἄνθρωπο νά ἐμβαθύνει στήν πίστη καί νά ἐπαναπροσδιορίσει τήν πορεία τῆς πνευματικῆς του ζωῆς. Χωρίς αὐτήν καθίσταται μάταιη ἡ λυτρωτική θυσία τοῦ Χριστοῦ καί μένουν κλειστές οἱ πύλες τοῦ Παραδείσου καί τῆς βασιλείας τῶν οὐρανῶν.

Ἡ μετάνοια ὅμως δέν θά πρέπει νά εἶναι ἕνα στιγμιαίο φαινόμενο, ἀλλά θά πρέπει νά εἶναι τρόπος ζωῆς. Μετανοῶ, σημαίνει ὅτι συναισθάνομαι τήν ἁμαρτωλότητά μου. Μετανοῶ, σημαίνει ὅτι παίρνω ἀπόφαση νά κόψω κάθε δεσμό μέ τήν ἁμαρτία. Μετανοῶ, σημαίνει ὅτι ἀφήνω πίσω μου ὅλα ὅσα μέ ἀπομάκρυναν ἀπό τόν Θεό καί ἐπιστρέφω, κατά τόν ἅγιο Ἰωάννη τῆς Κλίμακος, στήν καθαρότητα καί τή χάρη πού εἶχα κατά τήν ὥρα τοῦ Βαπτίσματος. Ἡ ἐσωτερική αὐτή μεταστροφή καί ἀνακαίνιση εἶναι ἀναμφισβήτητα μιά κοπιώδης καί ἐπίπονη διαδικασία, ἡ ἀγάπη ὅμως τοῦ Θεοῦ θά ἀποτελέσει τό ἀσφαλές στήριγμα καί τό καταφύγιό μας.

Ἀγαπητοί μου ἀδελφοί,

Ὁ πνευματικός ἀγῶνας τοῦ χριστιανοῦ εἶναι ἀγῶνας μέ στόχο τόν Παράδεισο. Ἀγωνιζόμενοι *«τόν καλόν ἀγῶνα»* προσπαθοῦμε καθημερινά νά κερδίσουμε *«ἀντι τῶν φθαρτῶν τὰ ἄφθαρτα, ἀντι τῶν ἐπιγείων τὰ οὐράνια, ἀντι τῶν προσκαιρῶν τὰ αἰώνια»*. Εἰδικότερα αὐτήν τήν περίοδο, ἡ Ἐκκλησία μᾶς καλεῖ νά ἐντείνουμε τήν προσπάθειά μας καί ἐπιχειρεῖ μέ πρόσθετες Ἀκολουθίες, ὅπως οἱ Χαιρετισμοί, τά Ἀπόδειπνα καί οἱ

Προηγιασμένες Θεΐες Λειτουργίες, νά αναθερμάνει τόν ζήλο μας καί νά μᾶς ἐμφυσήσει μεγαλύτερη προθυμία γιά νηστεία, προσευχή, μελέτη τοῦ Εὐαγγελίου, Μυστηριακή ζωή, ἐλεημοσύνη καί κάθε ἀρετή.

Ὡς Ἐπίσκοπος καί πνευματικός σας πατέρας, εὐχομαί ὀλόθερμα νά διέλθουμε τήν Ἁγία καί Μεγάλη Τεσσαρακοστή μέ συντριβή καρδίας, εἰλικρινῆ

μετάνοια, ἔμπρακτη ἀγάπη πρὸς τόν Θεό καί τόν συνάνθρωπο, ὥστε νά φθάσουμε πνευματικά προετοιμασμένοι στό Ἅγιο Πάσχα καί στή λαμπροφόφορο Ἀνάσταση τοῦ Κυρίου μας.

Ο ΜΗΤΡΟΠΟΛΙΤΗΣ
† Ὁ Νέας Ἱερσέης ΕΥΑΓΓΕΛΟΣ

Grand Celebration on Monday April 8th

My Beloved,

I pray that this letter finds all of you enjoying the blessings of God.

As Greek Orthodox Christians and as proud Hellenes will look forward with much anticipation to the various liturgical and patriotic ethnic celebrations that will mark March 25th as a day of freedom and independence for the Greek Nation which was enslaved for over 400 years under the Ottoman yoke.

With this in mind, it is my pleasure to once again invite all of you, Faculty, Students, Parents, and PTO members, to a special **Grand Celebration** in honor of Greek Independence Day that will take place at the Metropolitan Cathedral of St. John the Theologian (353 East Clinton Avenue, Tenafly, NJ) at **6:00pm on Monday, April 8, 2019**. Highlighting the celebration will be the world renowned **EVZONES**, the Presidential Guard of Greece, who will honor us with their presence.

All Afternoon Greek School Classes that are normally scheduled on a Monday are to be **cancelled** on this day so that all Teachers, Students and Parents may attend the celebration in Tenafly; boys who have traditional *"tsolia/foustanela"* costumes and girls who have traditional *"amalia"* costumes should be dressed in them. Those who do not have should wear a white dress shirt/blouse and blue pants/skirts. Kindly RSVP to St. John the Theologian Cathedral (201-567-5072) by **Monday, April 1, 2019**.

I very much look forward to being with all of you for this magnificent celebration in honor of Hellenic Freedom and Ideals and once again invite you to join me in once again welcoming the **EVZONES** to the Greek Orthodox Metropolis of New Jersey.

With Paternal Love and Blessings,

† ΕΥΑΓΓΕΛΟΣ,
Metropolitan of New Jersey

GREEK INDEPENDENCE DAY PARADE 5th Avenue, NYC, NY on April 14, 2019

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

Saint Andrew PTA is organizing a Bus to go to NYC to take part in the Greek Independence Day parade. The PTA has paid for the bus but we kindly ask \$5 per person to cover tip and snacks. Seating is limited make your reservation ASAP.



“How should I fast?” was offered in English. We are happy to be able to include the same article for our Greek readers.

Πώς πρέπει να νηστεύω;

Υπο π. Ιωάννη Θεοδοσίου

Φίλοι μου, διαβάζω ένα βιβλίο την Φιλοκαλία που περιέχει συμβουλές προς τους μοναχούς και τις μοναχές. Πολλές από αυτές μπορούν να υιοθετηθούν και από εμάς στη δική μας ζωή σε αυτό τον κόσμο. Διάβαζα ένα άρθρο του Αγίου Ιωάννη του Κασσιανού «Περί των Οκτώ Λογισμών της Κακίας». Ένα μέρος του αναφέρεται ειδικά στη νηστεία. Όταν νηστεύουμε, πρέπει να ακολουθούμε τους κανόνες της νηστείας όσο περισσότερο μπορούμε. Μπορείτε να βρείτε οδηγό νηστείας στο ημερολόγιο της Εκκλησίας. Για κάθε ημέρα του ημερολογίου βλέπουμε πώς να νηστεύουμε και από τι να απέχουμε. Το ακόλουθο άρθρο του Αγίου Ιωάννη του Κασσιανού μας εξηγεί τί στάση να κρατούμε όταν νηστεύουμε. Εύχομαι σε όλους σας μία ευλογημένη νηστεία και ελπίζω να σας αρέσει το άρθρο.

Θα μιλήσω αρχικά για τον έλεγχο του στομάχου, το αντίθετο της λαιμαργίας, πώς να νηστεύετε, τί και πόσο να τρώτε. Δεν θα πω τίποτε όσον αφορά εμένα, παρά μόνο τί μου έχουν μεταδώσει οι Άγιοι Πατέρες. Δεν μας έχουν δώσει μόνο ένα κανόνα για τη νηστεία ούτε ένα πρότυπο και μέτρο διατροφής, επειδή δεν έχουν όλοι την ίδια δύναμη· η ηλικία, κάποια ασθένεια ή ευαισθησία του σώματος μας κάνει διαφορετικούς. Έδωσαν όμως σε όλους μας ένα μοναδικό στόχο: να αποφεύγουμε την πολυφαγία και να γεμίζουμε την κοιλιά μας. Επίσης θεωρούν ότι η νηστεία μίας ημέρας είναι πιο ευεργετική και πιο σημαντική βοήθεια εξαγνισμού, παρά η παρατεταμένη νηστεία τριών, τεσσάρων, ή ακόμη και επτά ημερών. Κάποιος που νηστεύει για πολύ καιρό, λένε, συχνά καταλήγει να τρώει πάρα πολύ φαγητό. Το αποτέλεσμα είναι ότι κάποιες φορές το σώμα εξασθενεί από υπερβολική έλλειψη τροφής

και τεμπελιάζει για πνευματικές ασκήσεις, ενώ άλλες φορές βαραίνοντας από την τεράστια ποσότητα φαγητού που κατανάλωσε, κάνει τη ψυχή απαθή και χαλαρή. Επίσης βρήκαν ότι η κατανάλωση χορταρικών ή πολτών δεν ήταν ανεκτή από όλους και ότι δεν μπορούσαν όλοι να ζήσουν με ξερό ψωμί. Ένας άνθρωπος είπαν, μπορεί να φάει ένα κιλό ψωμί και να πεινά ακόμη, ενώ άλλος μπορεί να φάει μισό κιλό ή μόνο έξι οζ. και να είναι χορτάτος. Όπως είπα, οι Πατέρες μας έχουν δώσει ένα μοναδικό βασικό κανόνα αυτοσυγκράτησης: «μην εξαπατάσθε από το γεμάτο στομάχι, ούτε να παρασύρεστε από την ευχαρίστηση του ουρανίσκου. Δεν είναι μόνο η ποικιλία των φαγώσιμων που ανάβει τα φλογερά βέλη της ανηθικότητας, αλλά και η ποσότητά τους. Με όποιο είδος φαγητού και αν είναι γεμάτο το στομάχι, θα γεννά τον σπόρο της υπερβολής. Δεν είναι μόνο το πολύ κρασί που αποχαυνώνει το μυαλό: το πάρα πολύ νερό ή το πάρα πολύ από οτιδήποτε του προκαλεί υπνηλία και το αποβλακώνει. Οι Σοδομιστές καταστράφηκαν όχι λόγω του πολύ κρασιού ή του πολύ φαγητού, αλλά από την υπερβολική ποσότητα ψωμιού, όπως λέει ο Προφήτης (Εζεκιήλ 16:49). Η ασθένεια του σώματος δεν είναι εμπόδιο για την αγνότητα της καρδιάς, εφ' όσον παρέχουμε στο σώμα ό,τι απαιτείται για τη θεραπεία της ασθένειας και όχι ό,τι επιθυμούμε για την ευχαρίστησή μας. Τροφή θα λαμβάνουμε όση χρειαζόμαστε για να ζούμε, αλλά όχι στο σημείο να σκλαβωνόμαστε στις επιθυμίες της στιγμής. Τρώμε με μέτρο και σε λογικές ποσότητες για να διατηρήσουμε υγιές το σώμα μας, όχι να το στερήσουμε από την αγιότητά του. Ένας κατανοητός κανόνας για τον αυτοέλεγχο που μας άφησαν οι Άγιοι Πατέρες είναι ο εξής: σταματήστε να τρώτε ενώ

ακόμη πεινάτε και μην τρώτε μέχρι να ικανοποιηθείτε. Όταν ο Απόστολος είπε, «Μη φροντίζετε να εκπληρώνετε τις επιθυμίες της σάρκας» (Ρωμ. 13:14), δεν μας απαγορεύει να φροντίζουμε για τις ανάγκες της ζωής μας: μας προειδοποιεί ενάντια στην καλοπέραση. Επιπλέον, από μόνη της η αποχή από το φαγητό δεν συνεισφέρει στον τέλειο εξαγνισμό της ψυχής αν δεν ενεργοποιήσουμε και τις υπόλοιπες αρετές. Η ταπεινοφροσύνη, για παράδειγμα, που εξασκούμε με πειθαρχία στην εργασία μας και με την σωματική στέρηση, βοηθά πολύ. Εάν αποφύγουμε την πλεονεξία με το να μην έχουμε πολλά χρήματα, αλλά και με το να μην επιθυμούμε να τα έχουμε, αυτό μας οδηγεί σε αγνότητα της ψυχής. Απελευθέρωση από θυμό, από κατήφεια, από υπερηφάνεια, βοηθά στον

εξαγνισμό της ψυχής γενικά, ενώ η αυτοσυγκράτηση και η νηστεία είναι ιδιαίτερα σημαντικές για τον ιδιαίτερο εξαγνισμό της ψυχής μέσω της αποχής και μετριοπάθειας. Κανένας δεν μπορεί με γεμάτο στομάχι να κάνει πνευματικό αγώνα ενάντια στον δαίμονα της αμαρτίας.

Ο αγώνας μας λοιπόν πρέπει πρώτα να ξεκινά έχοντας τον έλεγχο του στομάχου και υποβάλλοντας το σώμα μας στη νηστεία, μετά να προσευχόμαστε όλοι μαζί στην εκκλησία, να κάνουμε πράξεις φιλανθρωπίας και πνευματική μελέτη, να επικεντρώνουμε την καρδιά μας στον φόβο της Γέεννας και στον πόθο της Βασιλείας του Θεού.

Adaptation by Maria Kiritsis, HAS Teacher

HELLENIC AFTERNOON SCHOOL

Καλό Πάσχα One behalf of myself, the teachers, volunteers, Education Committee and students of the Hellenic Afternoon School, we wish you all a blessed Easter!

The PTA is arranging a trip to the Greek Independence Parade in NYC and both the Hellenic Afternoon school and dance sessions are taking a short break during Holy Week. We hope you can bring your children to participate in some of our Church's most sacred services.

When we return after the holiday, we will be preparing for Graduation on the last week of May. Five students are anticipating graduating and we hope you can join us to celebrate their achievements. Registration forms will also be available next month as we are planning for next year's classes.

Best Regards,
Salomi Massaras

St. Andrew Greek Orthodox Church 1447 Sussex Turnpike Randolph NJ



The ALL-NEW 2019



330i xDrive M Sport

The Ultimate Driving Machine **\$25 RAFFLE**

MSRP **\$52,435**



2.0-liter BMW TwinPower Turbo 4-cylinder, 16-valve 255-HP, 295 Torque Engine

****** MSRP \$52,435! ****** @ St. Andrew 1:00pm

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Included Options:

- ❖ Portimao Blue Metallic
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- ❖ Connect Package Pro




St. Andrew Greek Orthodox Church Randolph NJ (973) 584-0388 Images are for advertising purposes. Actual car may vary.

St. Andrew Financial Summary 2019

	Jan	Budget	\$ over Budget	
INCOME				
CONTRIBUTION INCOME	46,613.00	39,946.00	6,667.00	(1)
STWP - ADD'L CLOSE THE GAP	-	7,180.00	(7,180.00)	(2)
EDUCATION/DANCE NET INCOME	2,821.50	-	2,821.50	(3)
SUMMER CAMP NET INCOME	-	-	-	
FUNDRAISING EVENTS NET INCOME	4,325.00	11,087.00	(6,762.00)	(4)
OTHER INCOME	5,239.00	1,837.00	3,402.00	(5)
TOTAL INCOME	58,998.50	60,050.00	(1,051.50)	
EXPENSE				
STAFF EXPENSE	25,755.58	28,722.00	(2,966.42)	(6)
CAR EXPENSE	136.70	375.00	(238.30)	
INSURANCE EXPENSE	3,995.08	4,413.00	(417.92)	
PROFESSIONAL SERVICES	144.45	299.00	(154.55)	
EQUIPMENT	1,667.78	535.00	1,132.78	
BANK CHARGES	234.49	266.00	(31.51)	
MORTGAGE PAYMENT (Principal & Interest)	11,215.50	11,250.00	(34.50)	
TELEPHONES/INTERNET EXPENSE	374.38	482.00	(107.62)	
ADVERTISING	-	-	-	
PERMITS	-	-	-	
LITURGICAL	-	49.00	(49.00)	
UTILITIES	4,917.24	4,497.00	420.24	
SUPPLIES & PRINTING EXPENSE	2,669.71	2,399.00	270.71	
BLDG & GROUNDS EXP.	5,020.25	9,178.00	(4,157.75)	
POSTAGE & HANDLING	80.00	424.00	(344.00)	
MINISTRY EXPENSE	5,762.46	6,194.00	(431.54)	
EVANGELISM/OUTREACH	-	87.00	(87.00)	
CONVENTIONS & SEMINARS	475.00	500.00	(25.00)	
TRANSPORTATION	-	-	-	
MISC.	-	-	-	
TOTAL EXPENSE	62,448.62	69,670.00	(7,221.38)	
NET CASH RECD (SHORT)	\$ (3,450.12)	\$ (9,620.00)	\$ 6,169.88	
From Operations				
Unrestricted Cash 12/31/18	96,353.08			
Cash generated (used) this year	(3,450.12)			
Cash Balance 1/31/19	\$ 92,902.96			

(1) Includes \$12.8k pledged for 2018 and \$400 from Stewardship Tray

(2) Amount needed to avoid budgeted deficit.

(3) Tuition for 2018/19 School Year

(4) Budget amount includes Cyprus Night postponed to Feb

(5) Includes \$1200 Bakaliko and \$4100 for memorials.

(6) Budget amount includes allocation for pastoral assistant.

HOPE & JOY

Happy Great Lent to All!!! Our HOPE & JOY group is still going strong and we hope to have a very Blessed Easter season. Don't forget to join us for our Saturday of Lazarus Liturgy, Egg Hunt and Luncheon.

Our JOY group took a trip to TumbleTechs in Fairfield in order to climb, run, jump and slide around a Ninja Warrior Obstacle course. The JOY members had so much fun!

At our meeting this month, we discussed Lent and ways we can give back or fast, but not only fasting from food. Both the HOPE and the JOY members received a Gratitude Scavenger Hunt to complete and return after Easter.

We have a few more meetings and activities planned before we close out our HOPE & JOY year. Please check the Bulletin Board in the Social Hall or the St. Andrew PTA for information on our upcoming activities. We look forward to seeing you at our events!!!



DO YOU HAVE A CHILD IN GRADES K-6? Yes? Then consider joining HOPE & JOY. HOPE (Hellenic Orthodox Primary Education) and 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 HOPE is grades K-2, and the JOY is grades 3-6. HOPE is run by Lynn Axiotes and 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 HOPE/JOY Bulletin Board. Take a peek when you are at coffee hour!

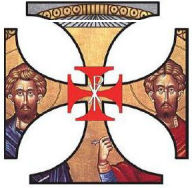
For more information on JOY or any of our upcoming events/activities, please contact HOPE & JOY of St. Andrews: hopejoystandrews@gmail.com

Religious Education

The Religious Education Students have been enjoying learning more and more about the Divine Liturgy and stories from the Bible.

The older students have taken a larger part in the Sunday Service by reciting the Creed.





SAINT ANDREW PHILOPTOCHOS

1447 SUSSEX TURNPIKE, RANDOLPH, NJ 07869-1830

SAINT ANDREW ANNUAL



Greek Orthodox
Metropolis of
New Jersey



Dear Parishioners,

Saint Andrew Ladies Philoptochos Society of Randolph, New Jersey, is part of one of the largest women's philanthropic organizations in the United States, the Greek Orthodox Ladies Philoptochos Society. Our biggest fundraiser is the annual Tricky Tray, which will take place on **Friday, May 10, 2019**. In an effort to assist the less fortunate amongst us, this year's proceeds will be dedicated to our many charitable, benevolent and philanthropic projects thus honoring our Mission Statement which is "to help the poor, the destitute, the hungry, the aged, the sick..."

In order for our event to be successful, our organization relies mainly on donations from our own community as well as the local business community. We could not do it without your support! Listed below are some recommendations:

- Basket of items retailing a minimum of \$50.
- An advertisement of your business in our Journal
- Gift card/gift certificate
- Monetary donation ; we will shop on your behalf for items needed.

All donations are tax deductible and should be mailed, or delivered, to the Saint Andrew Greek Orthodox Church no later than April 20, 2019. Or, please contact us at ttray20135@gmail.com and one of our committee members will gladly pick up your donation. Checks should be made payable to *Saint Andrew Philoptochos* and sent to:

Saint Andrew Greek Orthodox Church
Saint Andrew Philoptochos/Tricky Tray
1447 Sussex Turnpike
Randolph, NJ 07869

Save the date for Friday, May 10th and join us for a fun filled evening!
If you have any questions please contact one of the committee members.

We thank you in advance for your support and generosity and look forward to seeing you on the 10th!

The Tricky Tray committee:

Antonia Clapsis, Eleni Constantinides, Melissa Dobias, Jeanie Kalas, Irene Karoly,
Marina Venizelos

We are a 501-c3 organization. EIN- 22-1755125

DAUGHTERS OF PENELOPE NEWS- APRIL



Alexander Chapter #250 continues to be blessed with a flurry of activity as our chapter flourishes. On Friday, March 8th we gathered for a night of bowling and fellowship. We were happy that our evening had 50 participants, including 24 Daughters of Penelope members and their families. On Sunday, March 10th we were privileged to attend the Fifth District Salute to Women at the Pines Manor in Edison, honoring Anne Papageorge, a Vice President at the University of Pennsylvania. Ms. Papageorge's accomplishments are many and she serves as an impressive role model for all. On March 17th we proudly initiated two more new members into our sisterhood during our monthly meeting and commemorated the day with a Lenten St. Patrick Day Irish Coffee reception.

Our chapter continues to fundraise and support Family Reach, a national nonprofit dedicated to alleviating the financial burden of cancer. Working with over 300 hospitals and cancer centers nationwide, they provide immediate financial assistance, education and navigation to families before they hit critical breaking points. Their efficient, solutions-driven model bridges the gap between hospital and home, quickly providing the vital support families need to stay afloat. Our own Morristown Medical Center is affiliated with this fine organization.



As we continue on our Lenten journey to Pascha, we wish you the strength to continue with a heightened fast, greater prayer and abundant almsgiving.

Respectfully,
Eleni Boyadjis, Chapter President

Dear Friends,

Some of you may know that my son, Peter, was diagnosed with kidney disease at age 29. When he told us the news I told him that since he and I are the same rare blood type O- then I would give him one of my kidneys. After going through the Donor process, I found out that I do not have full function of my kidneys. The past 3 years have been with lots of up and downs. While preparing for weddings and for his future, he discovered by chance that he had kidney failure. Over time, his kidney disease has gotten worse causing them not to work well enough to keep him alive. The last 6 months he started training and at the same time doing dialysis. This is what we facing now and his treatment options are limited to dialysis treatments or a kidney transplant.



Getting regular dialysis treatments, usually 5 times a week for four hours at a time, will help his kidneys do their job and keep him alive, but a transplant would offer him more freedom and the ability to live a longer, healthier, more normal life.

However, finding a kidney for a transplant is not easy. Just ask the 100,000+ people on the waiting list for a deceased donor kidney like me. Time is not on his side. Some wait for years; many die while waiting. The average wait time is five years or more for a kidney from a deceased donor. However, there is another option: receiving a kidney from a living donor.

Asking a family member or a friend to consider donating a kidney to me is difficult, but it greatly improves his chances of getting a transplant. A living kidney donation typically lasts longer and has better function.

You might not know a lot about living donation - I know I didn't before kidney disease affected my son's life. Understandably, some people are afraid

about the surgery and what living with one kidney will mean for them. Here's some basic information about kidney donation:

- You only need one kidney to live a healthy, long life.*
- Most donor surgery is done laparoscopically, meaning through tiny incisions.*
- The recuperation period is usually fairly quick, generally two weeks.*
- The cost of your evaluation and surgery will be covered by my insurance. The hospital can give you extensive information on this.*
- You will have a separate team of healthcare professionals to evaluate you as a living donor. Their job is to help you understand the risks and benefits and look out for YOUR best interests.*

You can also learn more about living donation on the National Kidney Foundation (NKF) website: www.kidney.org/livingdonation or by contacting the NKF's free, confidential helpline at 855.NKF.CARES (855.653.2273) or nkfcare@kidney.org. If you want to talk to someone who's already donated a kidney, NKF can also help.

Thank you for taking the time to read his story. If donating a kidney to him is something you would like to consider, I would be happy to tell you more about his story and explore the process of determining if you are a match for him. However, I know living donation may not be right for everyone — but you can still help! Consider being an organ donor after death and also, help me by sharing his story with everyone you know. At the very least I want to bring awareness to kidney disease and living donation. I am hopeful my efforts will help him receive a kidney sooner and encourage others to consider helping the many people on the wait list.

Despina Dermatis Prassas

GREAT LENT STUDY – 2019 - OUR JOURNEY TO PASCHA

Please join us as we take time for reflection and study to deepen our understanding of this very special time of year. We will meet on five consecutive **Fridays at 10:30am March 15th through April 12th**. A Lenten luncheon will follow each session. Please bring something Lenten to share, as you are able. Everyone is welcome!

Saint Andrew FAMILY NIGHTS on Fridays during Lent

March 15, 22, 29, April 5 & 12 at 5:15-6:30pm in the social Hall before Salutation Service (6:30-8pm) bring a Lenten pot luck meal to share. *Share* a meal together, *Pray* together, *Learn* together, *Refocus*, Children can *play*, Young Adults can *reconnect*, Parents can *reflect*.

PHILOPTOCHOS SCHOLARSHIP 2019

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

Lifetouch

Be included in our directory

Lifetouch will be photographing all our families for our new

SAINT ANDREW PICTORIAL DIRECTORY

May 30, May 31, June 1, 2019

(Thursday, Friday, Saturday)

Questions?

Contact Athena Borzeka aborzeka@gmail.com or the Church Office info@standrewgonj.org

Shutterfly New: Exclusive offer at Shutterfly

Families who purchase Lifetouch photography will receive \$30 to spend on Shutterfly.com



GOYA NEWS

The GOYAnS went to the Valentine's dance in Piscataway. This was the last dance of the year and the seniors appreciated one final dance.

Presidents Day Weekend was the Championship Tournament for basketball and volleyball in Clifton. The district 1 GOYAs played against District 2, (1st and 2nd place teams played). Randolph GOYAs junior and senior level basketball teams did compete. The senior boys lost in the semi-finals to a good all-around Holmdel Team, while the junior boys lost in the championship to Piscataway.

The service for the Myrrh Streaming Icon in Taylor, Pennsylvania was an amazing experience for the GOYAnS who went, as they saw the miracle take place before them. The blessed visitors brought home myrrh.

The GOYAnS also competed in Sights and Sounds in Westfield. Many different groups were represented, and Randolph brought home trophies for many Sights categories and a few individual awards for Sounds. Everyone had a great time together!

We are all looking forward to the Olympics in May which will finish off the GOYA year. For us seniors, we can't wait to apply what GOYA has taught us for the next stage in our lives!

Upcoming Events:

April 5 - Religious retreat – Randolph

April 7 – SA Oratorical Festival – Randolph

April 13 – Indoor soccer tournament – Wall Twp.

May 11 – Indoor Olympics – Perth Amboy

May 23 – Meeting and Board nominations

May 25-26 – Outdoor Olympics – Monmouth U.

June 13 - Board elections and senior send off

Sights award winners:

1st place – Posters, MariaElena Kalas

2nd place – Mixed Media, MariaElena Kalas

2nd place – Hand molded ceramics, Alexia Louca

2nd place - Woodworking – Michael Aaron

3rd place – Jewelry original design, Alexia Louca

3rd place - Recycled materials, MariaElena Kalas

3rd place – Hand thrown on wheel ceramics,
Barbara Karkanias

3rd place – Charcoal – Evangelos Clapsis

3rd place – Senior essay, Mariana Bulko

Honorable mention – Photography, MariaElena Kalas

Sounds award winners:

2nd place, Junior instrument solo, Andoni Bulko

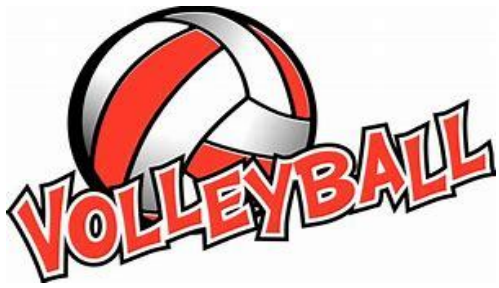
4th place, English play

Best actress – MariaElena Kalas

Best supporting actor – Michael Aaron







Volleyball NEWS

The spring volleyball clinic had a great start on Sunday 3/3. The 12 participants, led by professional trainer Amy Berry, started by learning how to hit, serve and receive. The participants is a mix of



current Saint Andrew GOYA members, two future Saint Andrew GOYA members (current 6th grader students) and two GOYA members from Ss Nicholas, Constantine & Helen Greek Orthodox Church in Roseland. Remaining clinics will be on 3/17, 3/24 and 4/4.



The 4 clinics are run by Garden State Elite Volleyball Club.

Garden State Elite Volleyball Club (GSEVC) is the premier volleyball center and youth volleyball club in Northern New Jersey. They offer two types of programs: **Girls Travel**, for girls that want to play club volleyball and **Girls Juniors**, for girls that do multiple sports and want a moderate level of commitment.

Girls Juniors Program



10-12 week program practicing three hours/week (either Mondays & Wednesdays 5-6.30pm or Sundays 12-3pm) and participate in three local tournaments. They offer top coaches, challenging and well organized practices, extra training and skills sessions with their staff, personalized

workout plans that include speed, agility, and strength training, as well as personal testing on a monthly basis, and access to open gyms every week during the season; the list goes on and on! If you are serious about volleyball and want to be challenged- GSEVC IS THE PLACE TO PROVE IT!

For more information visit their website at www.gsevc.com/girlsjuniors

Palm Sunday

Introduction

On the Sunday before the Feast of Great and Holy Pascha and at the beginning of Holy Week, the Orthodox Church celebrates one of its most joyous feasts of the year. Palm Sunday is the commemoration of the Entrance of our Lord into Jerusalem following His glorious miracle of raising Lazarus from the dead. Having anticipated His arrival and having heard of the miracle, the people went out to meet the Lord and welcomed Him with displays of honor and shouts of praise. On this day, we receive and worship Christ in this same manner, acknowledging Him as our King and Lord.



Biblical Story

The biblical story of Palm Sunday is recorded in all four of the Gospels (Matthew 21:1-11; Mark 11:1-10; Luke 19:28-38; and John 12:12-18). Five days before the Passover, Jesus came from Bethany to Jerusalem. Having sent two of His disciples to bring Him a colt of a donkey, Jesus sat upon it and entered the city.

People had gathered in Jerusalem for the Passover and were looking for Jesus, both because of His great works and teaching and because they had heard of the miracle of the resurrection of Lazarus. When they heard that Christ was entering the city, they went out to meet Him with palm branches, laying their garments on the ground before Him, and shouting, "Hosanna! Blessed is he that comes in the Name of the Lord, the King of Israel!"

At the outset of His public ministry Jesus proclaimed the kingdom of God and announced that the powers of the age to come were already active in the present age (Luke 7:18-22). His words and mighty works were performed "to produce repentance as the response to His call, a call to an inward change of mind and heart which would

result in concrete changes in one's life, a call to follow Him and accept His messianic destiny. The triumphant entry of Jesus into Jerusalem is a messianic event, through which His divine authority was declared.

Palm Sunday summons us to behold our king: the Word of God made flesh. We are called to behold Him not simply as the One who came to us once riding on a colt, but as the One who is always present in His Church, coming ceaselessly to us in power and glory at every Eucharist, in every prayer and sacrament, and in every act of love, kindness and mercy. He comes to free us from all our fears and insecurities, "to take solemn possession of our soul, and to be enthroned in our heart," as someone has said. He comes not only to deliver us from our deaths by His death and Resurrection, but also to make us capable of attaining the most perfect fellowship or union with Him. He is the King, who liberates us from the darkness of sin and the bondage of death. Palm Sunday summons us to behold our King: the vanquisher of death and the giver of life.

Palm Sunday summons us to accept both the rule and the kingdom of God as the goal and content of

our Christian life. We draw our identity from Christ and His kingdom. The kingdom is Christ - His indescribable power, boundless mercy and incomprehensible abundance given freely to man. The kingdom does not lie at some point or place in the distant future. In the words of the Scripture, the kingdom of God is not only at hand (Matthew 3:2; 4:17), it is within us (Luke 17:21). The kingdom is a present reality as well as a future realization (Matthew 6:10). Theophan the Recluse wrote the following words about the inward rule of Christ the King:

“The Kingdom of God is within us when God reigns in us, when the soul in its depths confesses God as its Master, and is obedient to Him in all its powers. Then God acts within it as master ‘both to will and to do of his good pleasure’ (Philippians 2:13). This reign begins as soon as we resolve to serve God in our Lord Jesus Christ, by the grace of the Holy Spirit. Then the Christian hands over to God his consciousness and freedom, which comprises the essential substance of our human life, and God accepts the sacrifice; and in this way the alliance of man with God and God with man is achieved, and the covenant with God, which was severed by the Fall and continues to be severed by our willful sins, is re-established.”

The kingdom of God is the life of the Holy Trinity in the world. It is the kingdom of holiness, goodness, truth, beauty, love, peace and joy. These qualities are not works of the human spirit. They proceed from the life of God and reveal God. Christ Himself is the kingdom. He is the God-Man, Who brought God down to earth (John 1:1,14). “He was in the world, and the world was made through Him, yet the world knew Him not. He came to His own home, and His own people received Him not” (John 1:10-11). He was reviled and hated.

Palm Sunday summons us to behold our king - the Suffering Servant. We cannot understand Jesus' kingship apart from the Passion. Filled with infinite love for the Father and the Holy Spirit, and for creation, in His inexpressible humility Jesus

accepted the infinite abasement of the Cross. He bore our griefs and carried our sorrows; He was wounded for our transgressions and made Himself an offering for sin (Isaiah 53). His glorification, which was accomplished by the resurrection and the ascension, was achieved through the Cross.

In the fleeting moments of exuberance that marked Jesus' triumphal entry into Jerusalem, the world received its King, the king who was on His way to death. His Passion, however, was no morbid desire for martyrdom. Jesus' purpose was to accomplish the mission for which the Father sent Him.

“The Son and Word of the Father, like Him without beginning and eternal, has come today to the city of Jerusalem, seated on a dumb beast, on a foal. From fear the cherubim dare not gaze upon Him; yet the children honor Him with palms and branches, and mystically they sing a hymn of praise: ‘Hosanna in the highest, Hosanna to the Son of David, who has come to save from error all mankind.’” (A hymn of the Light.)

“With our souls cleansed and in spirit carrying branches, with faith let us sing Christ's praises like the children, crying with a loud voice to the Master: Blessed art Thou, O Savior, who hast come into the world to save Adam from the ancient curse; and in Thy love for mankind Thou hast been pleased to become spiritually the new Adam. O Word, who hast ordered all things for our good, glory to Thee.” (A Sessional hymn of the Orthros)

Icon of the Feast

In the Icon of the Feast of Palm Sunday, Christ is the central figure, depicted seated upon the colt of a donkey as He enters Jerusalem, a fulfillment of the prophecy found in Zechariah 9:9. Christ is blessing with His right hand, and in His left hand is a scroll, symbolizing that He is the fulfillment of the Old Testament prophecies concerning the Messiah, the Anointed One who has come to redeem us from our sins and break the power of death. The colt, one of the animals that were considered unclean

according to the Law, is symbolic of the inclusion of all peoples of all nations in the new covenant that will come through the death and Resurrection of Christ (Isaiah 62:10-11). It is also a sign that our Lord has revealed a heavenly and spiritual kingdom that offers true and enduring peace.

On the right, the disciples accompany Jesus in His Triumphal Entry. Depicted on the left are the Jews who greet Him crying "Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!" The word "Hosanna" means "Save, I pray" or "Save now."

The children are the small people who are greeting Christ with palm branches and laying these and their garments on the ground before Christ as tokens of honor for one who is acknowledged as a King. The city of Jerusalem is shown as the walled buildings, and the temple is depicted as the building with the dome.

Orthodox Christian Celebration of Palm Sunday

Palm Sunday is celebrated with the Divine Liturgy of Saint John Chrysostom, which is preceded by the Matins service. A Great Vespers is conducted on Saturday evening according to the order prescribed in the Triodion. Scripture readings for Palm Sunday are: At the Vespers: Genesis 49:1,8-12; Zephaniah

Apolytikion: First Tone

By raising Lazarus from the dead before Your passion, You did confirm the universal resurrection, O Christ God! Like the children with the palms of victory, we cry out to You, O Vanquisher of death: Hosanna in the highest! Blessed is He that comes in the name of the Lord!

Apolytikion: Fourth Tone

As by baptism we were buried with Thee, O Christ our God, so by Thy Resurrection we were deemed worthy of immortal life; and praising Thee, we cry: Hosanna in the highest; blessed is He that cometh in the Name of the Lord.

Kontakion: Plagal of the Second Tone

Sitting on Your throne in heaven, carried on a foal on earth, O Christ God. Accept the praise of angels and songs of children who sing: Blessed is He that comes to recall Adam.

Hymns and Prayers of Palm Sunday

3:14-19; Zechariah 9:9-15. At the Orthros (Matins): Matthew 21:1-17. At the Divine Liturgy: Philippians 4:4-9; John 12:1-18.

On this Sunday, in addition to the Divine Liturgy, the Church observes the Blessing and Distribution of the Palms. A basket containing the woven palm crosses is placed on a table in front of the icon of the Lord, which is on the Iconostasion. The prayer for the blessing of the Palms is found in the Ieratikon or the Euxologion. According to the rubrics of the Typikon, this prayer is read at the Orthros just before the Psalms of Praise (Ainoi). The palms are then distributed to the faithful. In many places today, the prayer is said at the conclusion of the Divine Liturgy, before the apolysis. The text of the prayer, however, indicates clearly that it is less a prayer for the blessing of the palms, even though that is its title, and more a blessing upon those, who in imitation of the New Testament event hold palms in their hands as symbols of Christ's victory and as signs of a virtuous Christian life. It appears then, that it would be more correct to have the faithful hold the palms in their hands during the course of the Divine Liturgy when the Church celebrates both the presence and the coming of the Lord in the mystery of the Eucharist.



Κυριακή των Βαΐων

(†) *ἐπίσκοπος Αὐγουστῖνος Καντιώτης*

«Ὡσαννά, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, βασιλεὺς τοῦ Ἰσραήλ» (Ιω. 12,13)

Σήμερα, ἀγαπητοί μου, εἶναι μεγάλη ἐορτή, δεσποτική ἐορτή, ἡ Βαΐοφόρος.

Ὅλος ὁ λαὸς τῶν Ἱεροσολύμων βγήκαν ἔξω, γιὰ νὰ ὑποδεχθοῦν τὸ Χριστό. Κρατοῦσαν στὰ χέρια τους βάρια καὶ κλαδιά ἐλιᾶς. Ἔστρωναν στὸ δρόμο τὰ ροῦχα τους, νὰ πατήσῃ ὁ Χριστός. Καὶ τὰ μικρὰ παιδιά φώναζαν «Ὡσαννά, εὐλογημένος ὁ ἐρχόμενος...» (Ιω. 12,13).

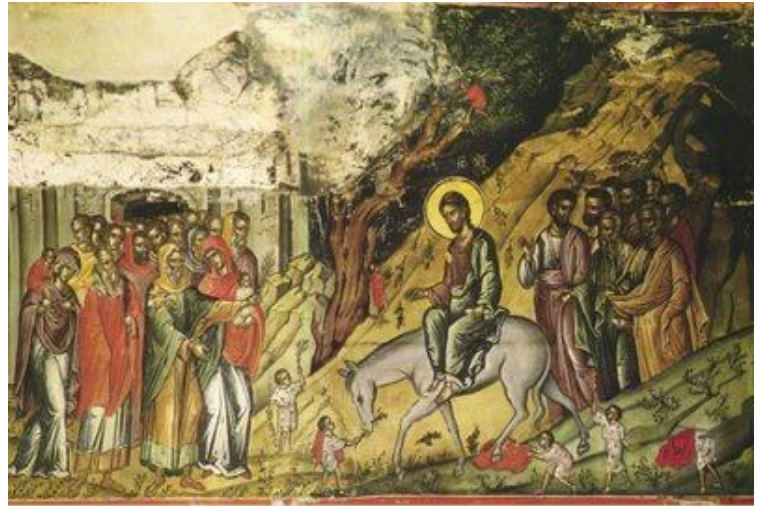
Ἔτσι τὴν ἡμέρα ἐκείνη ἡ πρωτεύουσα τοῦ Ἰουδαϊκοῦ ἔθνους ὑποδέχθηκε τὸ Χριστό. Ἡ ἱστορία ἀναφέρει πολλές ὑποδοχὲς βασιλέων καὶ αὐτοκρατόρων. Ἡ Ἀθήνα, ἡ Ῥώμη, ἡ Κωνσταντινούπολι πολλές φορές ὑποδέχθηκαν νικητὰς καὶ θριαμβευτὰς ὕστερα ἀπὸ νικηφόρους πολέμους.

Ἀλλ' ὅλες αὐτὲς οἱ ὑποδοχὲς εἶναι πολὺ μικρὲς μπροστὰ σ' αὐτὴ τὴ θριαμβευτικὴ εἴσοδο τοῦ παμβασιλέως Χριστοῦ στὰ Ἱεροσόλυμα. Οἱ λεπτομέρειες διδάσκουν. Καὶ ἀπὸ τὶς λεπτομέρειες τῆς σημερινῆς θριαμβευτικῆς εἰσόδου θὰ ἤθελα, ἀγαπητοί μου, νὰ προσέξετε μερικὲς.

Καὶ πρῶτα ἄς ρωτήσουμε· Πῶς εἰσήλθε ὁ Χριστὸς στὰ Ἱεροσόλυμα; Οἱ νικηταί, πού ἀναφέραμε, κάθονταν πάνω σὲ ἄλογα ὑπερήφανα καὶ χρυσοστολισμένα ἢ σὲ ἄμαξες πολυτελέστατες. Κάποιοι μάλιστα, γιὰ νὰ φανῆ πιὸ ἰσχυρὸς ἀπὸ τοὺς ἄλλους, διέταξε, τὸ ἀμάξι του νὰ τὸ σέρνουν λιοντάρια· φανταστῆτε τί τρόμος!

Καὶ ἄλλοι κάθονταν ἐπάνω σὲ ἐλέφαντες ἢ ἄλλα ἄγρια θηρία. Κοιτάξτε τώρα τὴ διαφορά. Ὁ Χριστὸς μας εἶναι ὁ ποιητὴς καὶ βασιλιάς τοῦ παντός. Εἶναι, ὅπως ψάλλει ἡ Ἐκκλησία μας, «ὁ τοῖς Χερουβὶμ ἐποχούμενος καὶ ὑμνούμενος ὑπὸ τῶν Σεραφεὶμ» (δοξ. ἐσπ. Ὑπαπαντῆς).

Καὶ ὅμως συγκαταβαίνει, ταπεινώνεται τόσο, ὥστε ἀπ' ὅλα τὰ ζῶα διαλέγει ἓνα «πῶλον ὄνου», ἓνα γαῖδουράκι (ἔ.ἀ. 12,15). Ἐπάνω στὴ ράχη ἑνὸς τέτοιου ζῶου κάθεται ὁ Χριστός. Καὶ μᾶς διδάσκει μὲ τὸ παράδειγμά του, ὅτι πρέπει νὰ εἴμαστε ταπεινοὶ στὸν κόσμον αὐτόν. Διδάσκει ὅμως καὶ κάτι ἄλλο. Τὸ



γαῖδουράκι, ὅπως λένε οἱ πατέρες, σημαίνει τὸ ἄλογον μέρος τῆς ὑπάρξεως τοῦ ἀνθρώπου.

Σημαίνει τὴν ἀγριότητα καὶ τὸ πείσιμα, τὸ πεισματάρικο «γαῖδουράκι» πού κάθε ἄνθρωπος ἔχει μέσα του καὶ δὲν θέλει νὰ ὑποταχθῆ στὸ Θεό. Σημαίνει ἀκόμη, κατὰ τοὺς πατέρας, τὰ εἰδωλολατρικὰ ἔθνη, πού ἦταν βυθισμένα στὸ πηχτὸ σκοτάδι τῆς πλάνης καὶ πού τὰ πάθη τους τοὺς εἶχαν καταντῆσει κατώτερους κι ἀπὸ τὰ τετράποδα.

Γι' αὐτοὺς εἶπε καὶ ὁ Δαυΐδ· «Ἄνθρωπος ἐν τιμῇ ὧν οὐ συνῆκε, παρασυνεβλήθη τοῖς κτήνεσι τοῖς ἀνοήτοις καὶ ὠμοιώθη αὐτοῖς», δηλαδή· ὁ ἄνθρωπος δὲν συνειδητοποίησε τὴν τιμητικὴν του θέσι, συναριθμήθηκε μὲ τὰ ἀνόητα ζῶα καὶ ἔγινε ὁμοιος μ' αὐτά (Ψαλμ. 48,13).

Τὸ γαῖδουράκι, μόλις κατάλαβε ὅτι τὸ ζητάει ὁ Χριστός, μὲ προθυμία δέχθηκε ἐπάνω του τὸν Κύριο· γιὰ καὶ τὰ ζῶα κάτι αἰσθάνονται. Ἐνας φίλος μου ἱεροκέρυκας μοῦ ἔλεγε τὸ ἐξῆς. Κάποτε περιοδεύοντας ἔφτασε κουρασμένος σ' ἓνα χωριό.

Πῆγε στὴν πλατεῖα νὰ μιλήσῃ, ἀλλὰ οἱ ἄνθρωποι δὲν ἔδειξαν μεγάλη προθυμία ν' ἀκούσουν τὸ λόγο τοῦ Θεοῦ. Ξαφνικὰ ἔρχεται καὶ σταματᾷ ἀπὸ κάτω ἓνα πουλαράκι καὶ τέντωσε τ' αὐτιά του. Ὅση ὥρα μιλοῦσε ὁ ἱεροκέρυκας, αὐτὸ δὲν κουνήθηκε ἀπὸ τὴ θέσι του. Αὐτὸ ἔκανε μεγάλη ἐντύπωσι. Καὶ ὁ ἱεροκέρυκας εἶπε· Ἦρθα στὸ χωριό σας, κ' ἐσεῖς πού ἔχετε αὐτιά, ἐσεῖς

πού έχετε λογικό, έσεΐς πού άκούσατε τήν καμπάνα νά χτυπά, δέν ήρθατε· τó γαΐδουράκι αυτό άφησε τή μάνα του, άφησε τó χορτάρι του, και ήρθε και στάθηκε έδώ...

«Έγενόμην έν Πνεύματι έν τή Κυριακή ήμέρα και ήκουσα φωνήν όπίσω μου μεγάλην ώς σάλπιγγος» (Απ. 1,10) Νά λοιπόν τί μάς διδάσκει τó γαΐδουράκι. Σάν νά έχη φωνή μάς φωνάζει· Ταπεινωθήτε, όπως ταπεινώθηκε ό Χριστός· κι όπως έγώ πρόθυμα έφερα στη ράχη μου τó Χριστό, κ' έσεΐς νά ύποταχθήτε στό χρηστό ζυγό του πού έλευθερώνει από τά ζωώδη πάθη.

Άλλά τó Εύαγγέλιο άναφέρει και κάτι άλλο. Κρατούσαν, λέει, «βαΐα» (Έ.ά. 12,13). Τά βαΐα τά κρατούσαν όταν ήθελαν νά ύποδεχθοϋν ένα νικητή. Τά βαΐα ήταν, όπως ψάλλει ή Έκκλησία, «τά τής νίκης σύμβολα».

Άλλά γιατί νά ύποδεχθοϋν μέ βαΐα τó Χριστό; Από ποιόν πόλεμο ήρθε; Ποιόν νίκηση; Δέν έχετε αϋτιά; Σάν χθές ό Χριστός πολέμησε και νίκησε εκείνον πού τρέμει ό κόσμος όλος. Νίκησε τó χάρο. Χθές Σάββατο πήγε στα μνήματα και είπε· «Λάζαρε, δεϋρο έξω» (Έ.ά. 11,43). Και ό Λάζαρος βγήκε όλοζώντανος από τόν τάφο.

Αυτό είναι τó μεγαλύτερο θαϋμα. Γι' αυτό κρατούν τά βαΐα και λένε· Χαΐρε, ό νικητής του θανάτου! Και νά είστε βέβαιοι ότι, όπως στό Λάζαρο, έτσι πάλι θά σταθί ό Χριστός μας στα μνήματα όλων τών ανθρώπων και θ' άκουστή ή φωνή· Νεκροί, άναστηθήτε! Και οι νεκροί θ' άναστηθοϋν. Αϋτή τή σημασία έχουν τά βαΐα.

Έκτός από τά βαΐα μερικοί έκοψαν κλαδιά έλιᾶς. Γιατί κρατούσαν κλαδιά έλιᾶς; Άν διαβάζετε άγία Γραφή, θά δήτε ότι, όταν ό Νῶε άνοιξε τó παράθυρο τής κιβωτοϋ και έστειλε τó περιστέρι, αϋτό πέταξε, αλλά παντοϋ συνάντησε πτώματα, και γύρισε πίσω.

Όταν όμως τó έστειλε για δεύτερη φορά, τά νερά είχαν χαμηλώσει και είχαν φανή τά δέντρα. Τότε τó περιστέρι έκοψε ένα κλαδάκι από έλιά, και τó έφερε μέ τó ράμφος του(βλ. Γέν. 8,11). Και ό Νῶε δόξασε τó Θεό. Είναι δηλαδή ή έλιά σύμβολο χαρᾶς και ειρήνης.

Και ό όχλος, λοιπόν, κρατούσε έλιά στα χέρια του, για νά πῆ· Χριστέ, σύ μόνο είσαι ό Θεός τής αγάπης και τής ειρήνης. Πέρασαν από τότε τόσα χρόνια, και ό κόσμος σήμερα τίποτε άλλο δέν διψάει τόσο όσο τήν ειρήνη. Τήν ειρήνη δός μας, Χριστέ· τήν παγκόσμια ειρήνη. «Υπέρ τής ειρήνης του σύμπαντος κόσμου», εϋχεται ή Έκκλησία μας.

Κάτι άκόμη. Εΐδαμε, ότι ό άπλοϊκός λαός έβγαζε τά ροϋχα του και τά άπλωνε κάτω, σαν τάπητα, για νά πατήση επάνω ό Χριστός μας. Άλλά τί σημαίνουν τά ροϋχα, τά «ιμάτια», πού άναφέρουν τά εύαγγέλια για τή σημερινή έορτή; (Ματθ. 21,8. Μάρκ. 11,8. Λουκ. 19,36).

Δέν τó λέω έγώ, ό άπόστολος τó λέει. Διαβάστε πρὸς Κολασσαεΐς (3,9)· «Άπεκδυσάμενοι τόν παλαιόν άνθρωπον...», γδυθήτε τόν παλιό άνθρωπο, και ένδυθήτε τó νέο. "Έχεις κ' έσύ νά βγάλεις ένα ροϋχο. Όλοι μας έχουμε νά βγάλουμε ένα ροϋχο. Τά λερωμένα σου τά βγάζεις και τά βάζεις νά πλυθοϋν. Άλλά έχεις κ' ένα ροϋχο πού μένει επί μέρες και χρόνια βρωμερό και άκάθαρο.

Έλα, σε καλεΐ ή Έκκλησία, έλα νά τó βγάλεις και νά τó πλύνεις στό πλυντήριο. Γιατί αν δέν βγάλεις τó πουκάμισο αϋτό τής κολάσεως (τής μοιχείας, τής πορνείας, τής ψευτιᾶς, τής άτιμίας κ.τ.λ.), Χριστιανός δέν είσαι. Και θ' άκούσουμε τή νύχτα τής Άναστάσεως στη θεία λειτουργία· «Όσοι εις Χριστόν έβαπτίσθητε, Χριστόν ένεδύσασθε. Άλληλουΐα». Όσοι, λέει, πιστέψατε στό Χριστό, βγάλατε τó πουκάμισο τής άμαρτίας και φορέσατε τή λαμπρή στολή, τó ένδυμα τών πριγκίπων, πού δίνει ό Χριστός σε κάθε ψυχή πού τόν πιστεύει και τόν άκολουθεΐ.

Άδελφοί μου, τελείωσα. Άφήνω τά ροϋχα πού έστρωναν, αφήνω τά βαΐα, αφήνω τά κλαδιά τής έλιᾶς, αφήνω τó πουλαράκι, κι άκούω –ώ τί άκούω– μουσική! Τί μουσική είναι αϋτή; Είναι τά «Όσαννά...» (Ιω. 12,13). Ποιοί ψάλλουν; Τά άθῶα παιδάκια. Αϋτά ήταν πιό κοντά στό Χριστό. Σάν άηδόνια του οϋρανοϋ τραγουδοϋσαν «Όσαννά...».

Τ' άκουσαν οι άγγελοι του οϋρανοϋ και χάρηκαν. Τ' άκουσε και ό διάβολος και πικράθηκε· κ' έβαλε τά όργανά του, τούς γραμματεΐς και φαρισαΐους, νά έμποδίσουν τά παιδια πού φώναζαν «Όσαννά...». Σάν τούς άπίστους πατεράδες σήμερα, πού κυνηγοϋν τά παιδια για νά μὴν πηγαίνουν στα κατηχητικά σχολεία, έτσι κι αϋτοί τήν ήμέρα εκείνη ήθελαν νά σταματήσουν τά παιδια.

Άλλ' ό Χριστός τί τούς είπε· Κι αν άκόμη τά παιδια σιωπήσουν, κι αν άκόμη όλοι οι άνθρωποι σιωπήσουν, κι αν βουβαθί ό κόσμος, οι πέτρες πού πατάμε κι αϋτές άκόμα θά φωνάξουν (βλ. Λουκ. 19,40).

Δὲν ἔχει ἀνάγκη, ἀδελφοί μου, ἀπὸ μᾶς τὰ σκουλήκια ὁ Χριστός. Κι ἂν ἐμεῖς φύγουμε κι ἀδειάσουν οἱ ἐκκλησίες, κι ἂν ἐμεῖς τὸν ἀρνηθοῦμε, οἱ οὐράνιες σφαῖρες καὶ τὰ ἀμέτρητα ἄστρα, τὰ λουλούδια καὶ οἱ θάλασσες καὶ οἱ ἄβυσσοι καὶ οἱ τάφοι θὰ φωνάζουν· «Εἷς ἅγιος, εἷς Κύριος, Ἰησοῦς Χριστός» (Φιλ. 2,11 καὶ θ.

Λειτ.). Αὐτὸν ὑμνεῖ τε, αὐτὸν ὑπερυψοῦτε εἰς πάντας τοὺς αἰῶνας· ἀμήν.

(†) ἐπίσκοπος Αὐγουστῖνος

<https://www.hristospanagia.gr/%CE%BA%CF%85%CF%81%CE%B9%CE%B1%CE%BA%E1%BD%B4-%CF%84%E1%BF%B6%CE%BD-%CE%B2%CE%B1%CE%90%CF%89%CE%BD-%E2%80%A0-%E1%BC%90%CF%80%CE%AF%CF%83%CE%BA%CE%BF%CF%80%CE%BF%CF%82-%CE%B1%E1%BD%90%CE%B3%CE%BF/>

WHICH ONE ARE YOU?

The Parable of the Prodigal Son is found in Luke 15:11-32. It has become so familiar to all of us that I fear this great parable has lost some of its power to speak to us. Ask anyone and you'll almost always get the same reply that it's about humiliation and repentance. Indeed it is about that but knowing that doesn't seem to make much of a conviction in us to seriously examine how these are present in our lives. Yes, sometimes something too familiar can make its message to each of us hard to really hear! You see, this is a parable and parables can NEVER become too familiar; if they do, you've lost the parable and its paradox!



So, let's start anew. Why don't we begin by trying to put ourselves into the parable? Because we are so familiar with this parable, we also know that there are two sons. Jesus' audience did not know of the older brother until Jesus finished this parable. Do you think that Jesus did this for a very special reason? After all, if it's just simply about humility and repentance, wouldn't the prodigal younger son be enough? Jesus doesn't think so, and neither should you!

So, knowing what you do know, who would you be? Which son best describes YOU? It is important that you don't just "read" this parable. In fact, a parable is a very special vehicle for transmitting truth that isn't easy to describe. You never just read any parable,

especially this one! It's like trying to tell someone about "love" - somehow words fail. How do you give meaning to fuzzy realities? Any parable can never be read for a particular meaning. It is like an onion, layered, always bringing you tears as you peel each new layer. Parables require the Holy Spirit! You need to be reading prayerfully!

Jesus tells us this parable within a context. We learn from Luke that "all the tax collectors and sinners drew near to

Him to hear Him." (Luke 15:1). When you are ill, do you just listen to just anyone? No! You seek out doctors very familiar with what it is that is making you ill. After all, you want to be healed don't you? Notice that here in Luke those that want to "hear Him" aren't the ones you might expect. After all, "sinners and tax collectors"! What do they want with Jesus? What could they possibly want to "hear"? What are you listening for? Also present were "the Pharisees and scribes", the "righteous ones, and they were "complaining" that "Jesus sits with sinners". Imagine that! A doctor where the sick are! Who is this Jesus?

Jesus tells two parables. The first is "The Lost Sheep". Imagine what sort of shepherd leaves the ninety-nine at risk to find one lost sheep! We might think it a risk not worth taking. When he finds that sheep, he "rejoices"! And then the "Lost Coin" in which a woman, having plenty of remaining coins, turns her

house up-side down to find the one lost. We might think this is crazy. And when she finds that lost coin, she “rejoices”! Crazy! Right? Who would do such a thing? GOD does! God rejoices! Finally, the Prodigal Story.

There probably isn't a father anywhere like this father. How would you feel if your son or daughter asked for their inheritance? You're being treated as dead to them. And they aren't even waiting till you are! He gives it knowing what it means! The father risks really being dead to this demanding, entitled, child. We might be outraged; how could he be so indulgent? What's the matter with him -has he lost his mind? Don't you feel that way? But what would you do?

We know the ending. It doesn't take this son long to lose everything. He has exiled himself from his father. You have to give him credit - he never gave up trying to make it. How many of us have this determination? But that's the problem isn't it? He centered everything on his ability to make things work. Eventually the world is more than you can ever handle. But, isn't this the very definition of SIN? Let's get over the ethical sense of SIN as some bad moral decisions. Sin is a foundational malady, a deep illness and until you confront it honestly, you'll do whatever it takes to get by on your own.

But then he remembers! In his abject poverty, he realizes that he has a father who lives and lives abundantly. Despite his having treated his father as dead, his father is fully alive and well! And he remembers this father, but can he ever return? There are plenty of self-centered, pride-driven reasons for not returning, but then his death will be a certainty. He really is at the very bottom. Are YOU there in your life? Have you reached a point where still find yourself “sick” no matter what quick fix remedies you've tried? Then listen to this boy. He returns, not as the unworthy son, but as a servant. He knows that his father treats his servants far better than where he finds himself. He would rather be his father's servant

than where he now finds himself as his son in endless want. By treating his father as dead, the son also died. He could never return as the son. What matters is the return.

Many of us are acting as if God is dead, as if God doesn't matter in the endless grind of daily living. We have to make things work. We are ultimately only responsible to ourselves. We need to find a way! And more often, we manage to get by. We settle for the best of the worst. Our sniffles and sneezes will pass even if our body is sick unto death! So who are you?

There's more though - Jesus really isn't finished! What about the older son, the brother, who “was out in the field” and refused to take part in the “rejoicing” for his brother, who was “dead and is alive again, was lost and is now found”? What is your response? Is this older brother, this older sister, really YOU? How do you respond to a really serious sinner who finally realizes his or her poverty? Do you rejoice and “kill the fatted calf”? Or are you so self-centered that even in the presence of your father's “all that I have is yours” has never really been “yours”?

As we enter Lent, are we doing it for the right reasons? You may be an Orthodox Christian but is simply “giving something up” the true spirit of Lent? If all that you do is that, then please, re-think your Lenten return and make no mistake about it, Lent is a “return”. Do you find time to pray more? Are you making an effort to come to any of the Pre-sanctified Liturgies on Wednesday or Salutations on Friday nights? Do you even know why you should? Far be it from me to judge, but if we want to understand Lent, we have to begin with ourselves and our condition. Are we the prodigal son, at the very bottom of his life in need of return or are we the older brother, content but remaining “out in the field” without ever realizing what it is that is ours?

I don't know about your thoughts about this amazing father, but I know I'd like a father like that! And Jesus is telling me that this “father” is God. Who wouldn't want such a God, such a father? Don't you think it's

time to remember the reality of the father alive, waiting, and return? Lent isn't just about giving something up, doing something negative; Lent is positive; it is your opportunity to return, fallen as you are, to a father who will rejoice! Wow!

"Lent invites us to embrace the truth that we all exist in the terrifying, beautiful predicament of being absolutely in the hands of divine mercy." (*Christian Century*, February 13, 2019, page 20). If Lent is just

work without any remembrance of your father, then we won't ever rejoice when our lost brother, our own self "who was dead and is alive again, was lost and is found". Which brother, which sister, are YOU? Remember God and return while you still are able to do so. Don't ever think that never having left at all is being there!

Herbert Schuster

ROOM FOR AGAPE – APRIL 2019 A VOICE FOR THE SENIORS



Kalo Pascha! We bow in speechless wonder as remembering, once again, the power and glory of God's altogether majestic manifold works: Love, Mercy and Grace – with forgiveness everywhere as we live to learn. There is no other King like Him, whose fragrant music fills the air: the inner scent of holiness - Divine. Nor will there ever be anything anywhere - even remotely comparable (much less exactly like) The Orthodox Pascha, forever tops.



Christ, our Lord, is *The One* – oh yes; and we are one with Him! Him: yes He is, the pulse, drive, and song of our heart – just like time, emitting. The way of the Word: what can be likened to it? Every work falls short – except for the Grace of Holy Spirit forever alive in us – working: so *personal* here, exquisitely interwoven within the fibers of our being.

Memory is sealed in our hearts as the core central theme of our lives: a Light consuming space – a seed/a script of everlasting beauty (not that it looks like anything much because so very binding, also blinding). We have to wait to see: to watch as it unfolds - like a scroll from memory's crypt telling us where and what to be doing: right here before our eyes. The lines connect, messages carried, as rewritten by authors of liturgical works, giving birth through patience, pain, and prayer – plus wisdom through God's Grace. Translations abound where purified – then allowed to gather again with prayer to serve as guidance. The Holy Fathers: how I treasure their words in form! Mighty works, as feats unfolding, never cease to amaze me as to the manifold depth of fertile forms

that interlock with understanding: seeded there – right here: in script!

We cannot lose it – only try to disconnect to live without its gluey form of subtle constant conscience. Sound bodies cannot live alone. Without some form of solar light, they die to try another way - in vain/ in vein. Word: man's greatest friend can (within the fractional flash of a likened second) just as easily become a truly morbid enemy when twisted by a foreign force toward even the slightest gross contamination!

The Word, as Holy Scripture declared it, is a two-edged sword slashing away to bedevil us – allowed. He who has ears, now in command by Jesus, learns how to filter rather than shut them off or close them down, missing all the goodness of a message right along with uttermost challenge. This was the work of the Holy Fathers - so wise: to discern one from the other through constant prayer - and translate it to us through practice. They keep us in touch with the pulse of Time so we are carried to rise.

Time becomes the great storyteller – periodically – day by day and week by week – year by year and generation to generation - all from memory: cryptically sealed, figures of speech abounding: building stage upon stage, step by step - each room as a cell or page: all based on the one foundation of a Mother line: walls of a cell-like tomb to die — or womb, where just beginning: to live.

For memory, superseded, days to remember appear like logs unrolling, translatable as revealed by ear. And here we see - the ever present Tree of Life through Jesus Christ, the *logos*, our Lord! I can only stand in awe, my knees too old to bend (then rise again without a lot of help) when I watch how sounds converge to form a graphic art of constant real convergence!

Our gift of memory is a phenomenal one; we can recall whatever we pray for – whenever at least our Protector and Guide determines how now is the moment to work for better than for worse. Sometimes, as a gift of Grace, deeply impressed ones are sealed away for a different day when suddenly they are useful – like frozen assets, either walled or filed away for resurrection on a later stage, where useful at last and truly reinforcing.

One of those was saved for me in the form of my precious Uncle Nick who I first met while in my forties – when feeling compelled to meet the family of my father, George Paschalakis, from eastern Crete. I spoke not a word of Greek because, to my American mother, Orthodox was *Catholic*: something she was raised to hate. The first time, he showed me around Athens: focused on prideful ancient history. The next time, he introduced me to the faith of our Christian fathers as Cretan Greeks knew it to be – like *Agios Deca*, for example, on a Lenten pilgrimage to central Crete. The next time he got more personal, taking me to their village chapel built deep on the side of a mountain with a house on top. I had no idea what it even was until I'd gotten inside the arch that served as a door – with Jesus still hanging on the Cross: good

Friday. I'm tall, so my head was close to the ceiling. The sanctuary was more like a cave – very old. The villagers, crowded in, were busy chattering – until suddenly very quiet. The “priest” was one of the people, calling Service to begin. Of course, I didn't understand a word but the spirit of holiness both impressed and embraced me.

When my uncle's son-in-law, Stavrou, a short burly tough kind of boss of a man, went to the foot of the Cross – he kneeled and kissed Jesus' feet: so humbly, worshipful and kind - well, tears began to pour down my face until I had difficulty seeing much after that. I just stood as if frozen there – no longer in fear but in awe. There was more – for as Stavrou carried Jesus on Cross around the room, all the women – some of them old, kneeled with faces to the floor that was – well, nothing more than hardened clay. Soon the Service was over without my realizing because still frozen there within the scene of that earlier moment. I finally realized it was time to go when Uncle Nick touched me, having suddenly noticed me there. Everyone was chattering away exactly as Greeks tend to do as planning ahead with their friends after Liturgy. He gently took me by the hand and said “*pame, spiti*”, leaving his friends and conversation behind. And when we got there (just a short walk), he pulled out a bowl of greens and said, “we use *lathe*”. Well, no Greek – especially him – had used *lathe* all that week. This was his kind of love: to soothe my soul even if it meant to break the hard fast rule for just one flash of a moment. And I wept all the more, realizing his love was addressing a need through a moment of flexible strength. The adage holds: “*brittle bones break; strong ones strengthen with challenge.*”

Bonds of love grow stronger every moment when we pray and bond with understanding: that each of us is like one cell in the body of Christ.

Please join us for our AGAPE Lenten Luncheon on April 19th at 11:30 am

MaryAnn Brinkley and Betty Kelly, co-chairs

By Alexandra Protopapas

April 2019 – Easter, Spring and our Social and Emotional Health

Spring weather is here as is Easter on Sunday, April 28th. We will possibly be cooking our lamb outside, enjoying the outdoors, preparing to jog and swim, but are we ready?

Readiness is not only being prepared physically, but are we prepared socially and emotionally, and have we prepared our children as well?

We prepare our children for their physical health by taking them to get checked by the doctor, encouraging them to exercise and participate in outdoor activities, attend GOYA sporting events with them, and even prepare them for Junior Olympics. How do we assess our children's social and emotional health? Take these two tests below, and also give them to your children, best for those twelve or older, and let's see how you all do!



SOCIAL HEALTH -

Score one point for each yes answer...

1. *I meet people and make friends often.*
2. *I have at least one close friend.*
3. *I can say no to my friends if they want me to do something I don't want to do.*
4. *I balance having my way with allowing others to have theirs.*
5. *I respect the right of others not to be like me.*
6. *I work cooperatively with others.*
7. *If I have a problem with others, I face it.
I try to work through the problem with them.*
8. *I am comfortable communicating with adults.*
9. *I am comfortable talking with most young men and women my own age.*
10. *I practice good citizenship.*
11. *I am fair and trustworthy when dealing with others.*

10-11 = excellent / 8-9 = good, but social health could use improvement

6-7 = social health could use quite a bit of improvement

5 or lower = social health needs a great deal of improvement

EMOTIONAL HEALTH -

Score one point for each yes answer...

1. *I try to accept my feelings of love, fear, anger, and sadness.*
2. *I can tell when I feel as though I am under pressure.*
3. *I try to find ways to deal with pressure and control my reaction to it.*
4. *I try to have a positive outlook.*
5. *I ask for help when I need it.*
6. *I can discuss my problems with my friends and family members.*
7. *I can accept compliments.*
8. *I give compliments.*
9. *I can accept constructive comments.*
10. *I take responsibility for my actions.*
11. *I am honest with myself and others.*

10-11 = excellent emotional health / 8-9 = good, but emotional health could use improvement

6-7 = emotional health could use quite a bit of improvement

5 or lower = emotional health needs a great deal of improvement.

So how did you do? Are you and your teens ready to conquer the world now in a healthy social and emotional frame of mind? Are your older teens ready for Prom time? Graduation? New relationship? College? Ready for a career? New job? No job? Hopefully, once they are balanced socially and emotionally, they can make decisions that will put them in a direction guided toward being good Orthodox Christians, good citizens, and good to themselves and others. The same goes for us as adults.

Everyone have a great month, HAPPY EASTER, and enjoy the beautiful weather ahead with Christ in your heart, and good times with family and friends!

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: alexandraproto@gmail.com

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

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

Alexandra Protopapas MEd

Certified Teacher of the Handicapped & Social Sciences – Retired

Educational Services of Morris County (ESC) (currently at Academy of St Elizabeth, Arrow Academy, Parsippany Schools)

(Information, Teaching, Tutoring, Counseling, Homebound Instruction (973-214-2583))

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On Sunday March 10th, 2019 at 2:00pm **Thomas N Yfantis** wed **Vanessa Encarnacion** of Washington Township. Sponsor was Jenny Dorizas, witness was Sheryl Waller.

Congratulations to all! Συγχαρητήρια σε όλους!

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+John O'Neil
Vasilios & Voula Seretis

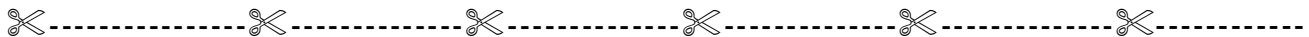
+Margaret Prassinou
Vasilios & Voula Seretis
Gerry & Bessie Petrakos

+Efsthia Siamas
Gerry & Bessie Petrakos

+Demetrios Stavropoulos
Gerry & Bessie Petrakos

+Vicki Flaris Rapp
Frangoudis Family
Michael Vogas & Helen Goudelis
Nicholas & Christina Katsanos
Joanne Diamantidis
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Glenn Beall
Fordham University Chemistry
Dept. Faculty & Staff
George & Stacey Papanikolaw
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Philip & Alexandra Tangalos
Theodore & Mary Tangalos
Angeliki Brouard & Family
John & Maria Kostakis
John & Kyriaki Caminis
Douglas & Lucy Lenhardt
Marios & Eleni Constantidindes
Vasilios & Voula Seretis
Gerry & Bessie Petrakos

May their memory be eternal. Αιωνία η μνήμη αυτών.



MEMORIAL GIFT

ST ANDREW | 1447 SUSSEX TURNPIKE | RANDOLPH, NJ 07869-1830

Please remember the Late † _____ in the prayers of the Divine Liturgy.
Kindly accept the memorial gift as a token of Love and Respect in his/her memory.

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

WEEKLY SCHEDULE

RELIGIOUS EDUCATION Sundays after Holy Communion

PILLOW MINISTRY TBA ON A Monday 11am

BAKING GROUP Tuesdays 9am

KNITTING GROUP Wednesdays 10am -2pm

Hellenic Afternoon School Thursdays 4:30pm

JR Greek Dancing Thursdays 6:30pm

GOYA Greek Dancing Thursdays 7pm

YOUTH GROUPS

HOPE HELLENIC ORTHODOX PRIMARY EDUCATION grades K-2 in public schools

JOY JUNIOR ORTHODOX YOUTH grades 3-6

GOYA GREEK ORTHODOX YOUTH OF AMERICA grades 7 in in public schools (and older than 13)

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

4/1 @8pm Pre- Marriage Counseling Sessions also on **April 15th** (*NOTE date change 4/8/19*)

4/5 Fridays @10:30am GREAT LENT STUDY also on April 12

4/5 Fridays at 5:15-6:30pm Family Night also on April 12

4/5 GOYA Religious Retreat in Randolph

4/6 HOPE/JOY Appalachian Trail Hike

4/7 SA Oratorical Festival /Rel Ed

4/8 Metropolis Grand Celebration / Tenafly @6pm

4/13 GOYA Indoor Soccer in Randolph

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

4/15 @7:30pm Parish Council *Monday*

4/16 @11:30am Agape Lunch *3rd Tuesday*

4/20 SATURDAY OF LAZARUS

HOPE EGG HUNT - COMMUNITY PALM CROSSES

4/21 PALM SUNDAY /COMMUNITY LUNCH

4/28 PASCHA

4/30 @7pm Philoptochos *Tuesday*

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

5/4 @11:30am *Baptism*

5/10 TRICKY TRAY/ Philoptochos

5/11 @10:30am *Baptism*

5/11 GOYA Indoor Olympics in Perth Amboy

5/12 Mother's Day

5/18 HOPE/JOY Shepherd Valley Creamery

5/19 MEMORIAL SERVICE +beloved Family members of AHEPA

5/19 RELIGIOUS EDUCATION GRADUATION PROGRAM AWARDS & SCHOLARSHIP PRESENTATION

05/23 @6:30pm GOYA Meeting & Board Nominations

5/25 FAITH KITCHEN –DOP & AHEPA

5/30 HELLENIC AFTERNOON SCHOOL GRADUATION PROGRAM

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

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

6/1 *WEDDING GIZAS & LANGONE*

6/2 SUNDAY SCHOOL MOVIE

JUNE 7-8-9- Festival

6/13 @6:30pm GOYA Board Election & Senior Send-Off

6/15 *Saturday of Souls*

6/16 Father's Day

6/16 SUNDAY SCHOOL MOVIE

6/18 Philoptochos EOY Dinner @6pm location TBA

6/22 FAITH KITCHEN – PARISH COUNCIL

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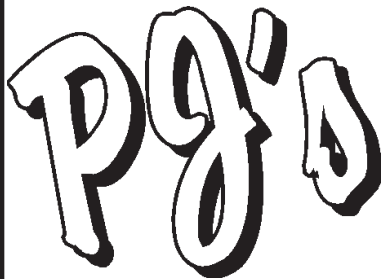
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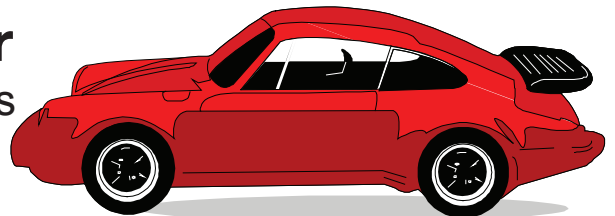


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Financial Administrator, Cathy Barrett fin@standrewgonj.org

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Ellen Manetas, *Chairperson*

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Vickie Geannakakes, Harriet Karkanias, Rachel Lopardo, Maro Nicolaou Schuster

BYZANTINE CHANTERS/CHOIR

Alex Vlassis, *Head Chanter & Choir Director*

Chris Neroutsos, *Chanter*

HELLENIC AFTERNOON SCHOOL EDUCATION COMMITTEE

Fr. John Theodosion, Athena Borzeka, Maria Galvin,

Salomi Massaras salomi@optonline.net

HELLENIC AFTERNOON SCHOOL TEACHERS

Amalia Armenakis, Haroula Christodoulou, Vasilia Christodoulou, Maria Kiritsis, Effie Kritharis, Yiota Louca, Salomi Massaras, Maria Pallis, Stacey Papanikolaw, Eleni Zeris

MINISTRIES & ORGANIZATIONS

Ladies Philoptochos Society: Petra Knox, *President*

Coffee Hour *need facilitator*

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

AHEPA: TJ Borzeka, *President*

Daughters of Penelope: Eleni Boyadjis, *President*

PTA: Maria Pallis, *President*

Little Angels Playgroup (LAP): Maria Pallis

HOPE & JOY: Harriet Karkanias, Lynn Axiotes

GOYA

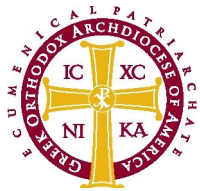
Constantine Sedereas, *GOYA President*

Polymnia Crysler, Yiota Louca, Peter Sedereas, Marina Venizelos, *GOYA Advisors*

Hellenic Dance

GOYA Tanya De Boer, *Instructor* & George Clapsis, *Assistant Instructor*

Jr & Sr Groups Angelo Gergatsoulis, *Instructor*



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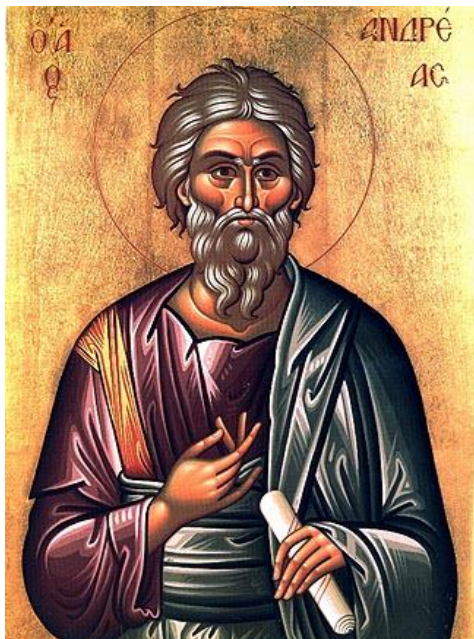
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Lenten Prayer of St. Ephraim the Syrian

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

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

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

For you are blessed unto the ages of ages. Amen

Και την ευχήν-Αγ. Εφραίμ του Σύρου

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

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

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

Ει εις τους αιώνας των αιώνων. Αμήν

HYMN OF THE APOSTLE ST. ANDREW

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

ΑΠΟΛΥΤΙΚΙΟ ΤΟΥ ΑΠΟΣΤΟΛΟΥ ΑΝΔΡΕΟΥ

Ως των Αποστόλων πρωτόκλητος,
και του κορυφαίου αυτάδελφος,
τον Δεσπότην των όλων Ανδρέα ικέτευε,
ειρήνην τη οικουμένη δωρήσασθαι,
και ταις ψυχαίς ημών το μέγα έλεο

The Saint Andrew Vision Statement

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