

APRIL 2020



Saint Andrew Family News

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

THE RESURRECTION OF CHRIST

The risen Lord Jesus is depicted between the two angels who announced the glad tidings of His Resurrection to His disciples. One holds the stone that sealed the door to the tomb, while the soldiers that guarded the Lord's body are put to confusion.

PALM SUNDAY – APRIL 12

HOLY WEEK APRIL 13-18

SUNDAY OF HOLY PASCHA – APRIL 19



Greek Orthodox
Metropolis of
New Jersey

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 <https://www.standrewgonj.org/>

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

Like Us / Follow Us on our church Facebook page

Online Giving System

WeShare click on link and follow instructions

<https://standrewgonj.churchgiving.com> or call the office

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 2020 ISSUE** is April 20th*

DIVINE SERVICES

LOOK FOR UPDATES ON OUR WEBSITE

APRIL

- Wednesday 1 Pre-Sanctified Gifts Liturgy @6:00pm
Friday 3 Akathyst Hymn @6:00pm
Sunday 5 Sunday of Mary of Egypt
Monday 6 Office of the Great Compline @6:00pm
Wednesday 8 Pre-Sanctified Gifts Liturgy @6:00pm
Saturday 11 LAZARUS SATURDAY – Orthros @9am & Divine Liturgy @10am
Sunday 12 Palm Sunday - Orthros & Divine Liturgy @8:45am
The Service of the Nymphios @7pm
Mon-- Sat 13 -18 HOLY WEEK SERVICES
Sunday 19 HOLY PASCHA – Vespers of Agape @11am
Thursday 23 Saint George Orthros at 8am Divine Liturgy at 9am
Friday 24 +THEOTOKOS OF THE LIFE-GIVING SPRING
Sunday 26 Thomas Sunday

MAY

- Friday 1 + JEREMIAH THE PROPHET
Sunday 3 SUNDAY OF THE MYRRH-BEARING WOMEN
+ ST. XENIA OF KALAMATA
Tuesday 5 +ST. IRENE THE GREAT MARTYR +ST. EPHRAIM THE YOUNGER
Friday 8 +ST. JOHN THE APOSTLE AND EVANGELIST
Saturday 9 +ST. ISAIAH THE PROPHET
Sunday 10 SUNDAY OF THE PARALYTIC | MOTHER'S DAY
Wednesday 13 MID PENTECOST (4TH WEDNESDAY AFTER PASCHA)
Friday 16 +THEODORE THE SANCTIFIED / RELICS*
Sunday 17 SUNDAY OF THE SAMARITAN WOMAN
Thursday 21 + STS CONSTANTINE & HELEN, EQUAL TO THE APOSTLES
Sunday 24 SUNDAY OF THE BLIND MAN
Thursday 28 HOLY ASCENSION
Sunday 31 Fathers of the 1st Ecumenical Council

Sundays: Orthros @ 8:45AM & Divine Liturgy @ 10AM |

Weekdays: Orthros @ 8AM & Divine Liturgy @ 9AM

ΙΕΡΕΣ ΑΚΟΛΟΥΘΕΙΕΣ

ΑΝΑΖΗΤΗΣΤΕ ΕΝΗΜΕΡΩΣΕΙΣ ΣΤΗΝ ΙΣΤΟΣΕΛΙΔΑ ΜΑΣ

ΑΠΡΙΛΙΟΣ

Τετάρτη	1	Προαγιασμένη Λειτουργία <u>ώρα 6.00μμ</u>
Παρασκευή	3	Ακάθιστος Ύμνος
Κυριακή	5	Κυριακή Ε' τών Νηστειών - Όσίας Μητρός ήμών Μαρίας τής Αιγυπτίας
Δευτέρα	6	Ακολουθία Μέγα Απόδειπνων <u>ώρα 6.00μμ</u>
Τετάρτη	8	Προαγιασμένη Λειτουργία <u>ώρα 6.00μμ</u>
Σάββατο	11	Σάββατον του Λαζάρου Όρθρος <u>ώρα 9πμ</u> Θεία Λειτουργία <u>ώρα 10πμ</u>
Κυριακή	12	Κυριακή τών Βαΐων Η Ακολουθία του Νυμφίου <u>ώρα 7μμ</u>
Δεύτερα-Σάββατο	13	-18 ΙΕΡΕΣ ΑΚΟΛΟΥΘΙΕΣ ΜΕΓΑΛΗΣ ΕΒΔΟΜΑΔΑΣ
Κυριακή	19	Άγιο Πάσχα Ο Εσπερινός της Αγάπης 11πμ
Πέμπτη	23	Αγίου Γεωργίου Όρθρος - <u>ώρα 8πμ</u> & Θεία Λειτουργία - <u>ώρα 9πμ</u>
Παρασκευή	24	ΖΩΟΔΟΧΟΥ ΠΗΓΗΣ; <u>ώρα 8πμ</u> & Θεία Λειτουργία - <u>ώρα 9πμ</u>
Κυριακή	26	Κυριακή Β' Του Θωμά

ΜΑΙΟΣ

Παρασκευή	1	ΊΕΡΕΜΙΑΣ ΠΡΟΦΗΤΗΣ
Κυριακή	3	ΚΥΡΙΑΚΗ Γ' τών ΜΥΡΟΦΟΡΟΝ +ΞΕΝΙΑΣ ΤΗΣ ΘΑΥΜΑΤΟΥΡΓΟΥ
Τρίτη	5	+ΑΓΙΑΣ ΕΙΡΗΝΗΣ ΜΕΓΑΛΟΜΑΡΤΥΡΟΣ, +ΑΓΙΟΥ ΕΦΡΑΪΜ ΜΕΓΑΛΟΜΑΡΤΥΡΟΣ
Τετάρτη	8	ΙΩΑΝΝΟΥ ΤΟΥ ΘΕΟΛΟΓΟΥ, ΑΠΟΣΤΟΛΟΥ
Πέμπτη	9	ΉΣΑΪΑΣ ΠΡΟΦΗΤΗΣ
Κυριακή	10	ΚΥΡΙΑΚΗ Δ' του ΠΑΡΑΛΥΤΟΥ ΕΟΡΤΗ ΤΗΣ ΜΗΤΕΡΑΣ
Τετάρτη	13	Τη ΤΕΤΑΡΤΗ ΤΗΣ ΜΕΣΟΠΕΝΤΗΚΟΣΤΗΣ
Παρασκευή	16	+ΘΕΟΔΩΡΟΣ ο ΗΓΙΑΣΜΕΝΟΣ* (ΛΕΙΨΑΝΑ)
Κυριακή	17	ΚΥΡΙΑΚΗ Ε' τής ΣΑΜΑΡΕΪΤΙΔΟΣ
Πέμπτη	21	ΚΩΝΣΤΑΝΤΪΝΟΣ και ΈΛΕΝΗ ΊΣΑΠΟΣΤΟΛΟΙ
Κυριακή	24	Κυριακή ΣΤ' του Τυφλού;
Πέμπτη	28	η ΠΕΜΠΤΗ ΤΗΣ ΑΝΑΛΗΨΕΩΣ
Κυριακή	31	Κυριακή Ζ' τών 318 Αγίων Πατέρων τής Α' Οίκου. Συνόδου

Κυριακή: Όρθρος ώρα 8:45πμ & Θεία Λειτουργία ώρα 10πμ |
καθημερινές – Όρθρος ώρα 8πμ & Θεία Λειτουργία ώρα 9πμ



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SAINT ANDREW GREEK ORTHODOX CHURCH

Rev. John Theodosion
Pastor

Tentative schedule for

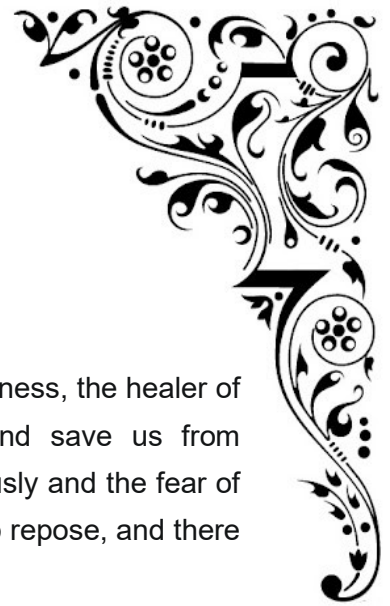
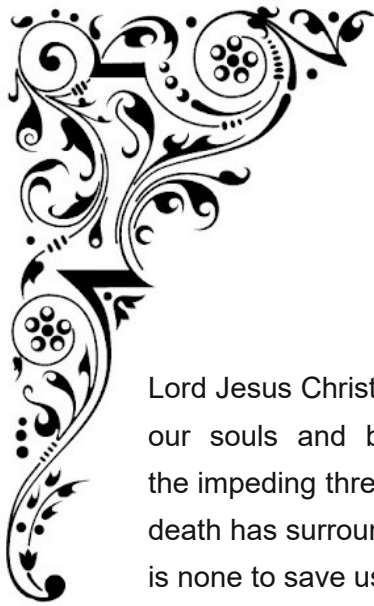
DIVINE SERVICES - HOLY WEEK 2020

- April 11 **SATURDAY OF LAZARUS**
Morning Orthros @9AM & DIVINE LITURGY at 10AM
- April 12 **PALM SUNDAY**
Morning Orthros and Divine Liturgy 8:45AM-12 Noon
Evening The Services of the *Nymphios* (Bridegroom) 7PM
- April 13 **HOLY MONDAY**
Morning Liturgy of Pre-sanctified Gifts 9-10:15AM
Evening The Service of the *Nymphios* (Bridegroom) 7PM
- April 14 **HOLY TUESDAY**
Morning Liturgy of Pre-sanctified Gifts 9-10:15AM
Evening The Service of the *Nymphios*
(Bridegroom) The *Troparion Kassianis* 7PM
- April 15 **HOLY WEDNESDAY**
Morning Liturgy of Pre-sanctified Gifts 6-7:15AM
Afternoon The Sacrament of Holy Unction (*for children and adults*) 3-4:30PM*
Evening The Service of the *Nymphios* (Bridegroom) 7PM*
- April 16 **HOLY THURSDAY**
Morning Vespers & Divine Liturgy of St. Basil 7:30-10am
Evening The Twelve Gospels – *Agia Pathi* – Procession of the Crucifix 6:30PM
- April 17 **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 18 **HOLY SATURDAY**
Morning Vespers and Divine Liturgy of St. Basil the Great 9-11:30AM
Night **HOLY PASCHA**, Orthros @11PM, **RESURRECTION** at Midnight and
Divine Liturgy follows immediately
- April 19 **SUNDAY OF PASCHA**
Vespers of **Agape** 11AM
The Gospel will be read in many Languages

ΙΕΡΑΙ ΑΚΟΛΟΥΘΙΑΙΣ ΜΕΓΑΛΗΣ ΕΒΔΟΜΑΔΟΣ ΚΑΙ ΠΑΣΧΑ 2020

αν μας επιτρέπουν

- Απρίλιος 11 **ΣΑΒΒΑΤΟΝ ΤΟΥ ΛΑΖΑΡΟΥ**
Το Πρωί Όρθρος ώρα 9πμ & ΘΕΙΑ ΛΕΙΤΟΥΡΓΙΑ ΩΡΑ 10ΠΜ
- Απρίλιος 12 **ΚΥΡΙΑΚΗ ΤΩΝ ΒΑΪΩΝ**
Το Πρωί Όρθρος και Θεία Λειτουργία 8.45-12 μεσημέρι
Το Εσπέρας Η Ακολουθία του Νυμφίου 7μμ
- Απρίλιος 13 **ΜΕΓΑΛΗ ΔΕΥΤΕΡΑ**
Το Πρωί Προηγιασμένη- 9-10:15πμ
Το Εσπέρας Η Ακολουθία Του Νυμφίου 7μμ
- Απρίλιος 14 **ΜΕΓΑΛΗ ΤΡΙΤΗ**
Το Πρωί Προηγιασμένη- 9-10:15πμ)
Το Εσπέρας Η Ακολουθία Του Νυμφίου και
Το Τροπάριον Της «Κασσιανής» 7μμ
- Απρίλιος 15 **ΜΕΓΑΛΗ ΤΕΤΑΡΤΗ**
Το Πρωί Προηγιασμένη- 6-7:15πμ
Το Απόγευμα Το Μυστήριο Του Ευχελαιίου (*παιδιά & ενήλικους*) 3-4:30μμ*
Το Εσπέρας Η Ακολουθία Του Νυμφίου 7μμ*
- Απρίλιος 16 **ΜΕΓΑΛΗ ΠΕΜΠΤΗ**
Το Πρωί Εσπερινός και Θεία Λειτουργία του Μ. Βασιλείου – 7:30-10πμ
Το Εσπέρας Τα Δώδεκα Ευαγγέλια - Άγια Πάθη και Η Σταύρωσις 6:30μμ
- Απρίλιος 17 **ΜΕΓΑΛΗ ΠΑΡΑΣΚΕΥΗ**
Το Πρωί Αι Βασιλικαί Ώραι 9πμ
Το Απόγευμα Η Αποκαθήλωση 3μμ
Το Εσπέρας Ο Επιτάφιος και η περιφορά του Επιταφίου 7μμ
- Απρίλιος 18 **ΜΕΓΑ ΣΑΒΒΑΤΟΝ**
Το πρωί Εσπερινός και Θεία Λειτουργία του Μ. Βασιλείου 9-11:30πμ
Την Νύκτα 11μμ Όρθρος και τα μεσάνυκτα ακριβώς **Η ΑΝΑΣΤΑΣΙΣ**
Εν συνεχεία Θεία Λειτουργία.
- Απρίλιος 19 **ΚΥΡΙΑΚΗ ΤΟΥ ΠΑΣΧΑ**
Ο Εσπερινός της **Αγάπης** 11πμ
Το Ιερόν Ευαγγέλιον θα αναγνωσθή σε πολλές γλώσσες



Prayer for Protection against a Pandemic

Lord Jesus Christ our God, You Who created human beings with utter goodness, the healer of our souls and bodies, heed now the supplication of Your children, and save us from the impending threat against the world. For this affliction has spread ferociously and the fear of death has surrounded us. Many have suffered and many have passed on to repose, and there is none to save us, except You, O Lord.

We know, Merciful Lord, that all this will cultivate our faith, as we implore you, crying out in utter repentance. Undo, O Lord, the dangerous effects of the virus and heal all people, as a most Gracious Lord. For those, who repose in peace, give rest in Your heavenly abode. Grant peace to the world, so that all people know that You are the Only God, and your faithful are not bound by death, but live forever.

For You are our hope and our whole life is in Your benevolent hands, and to You we give glory, as well as to the Father and the Holy Spirit, now and forever and unto the ages of ages. Amen.

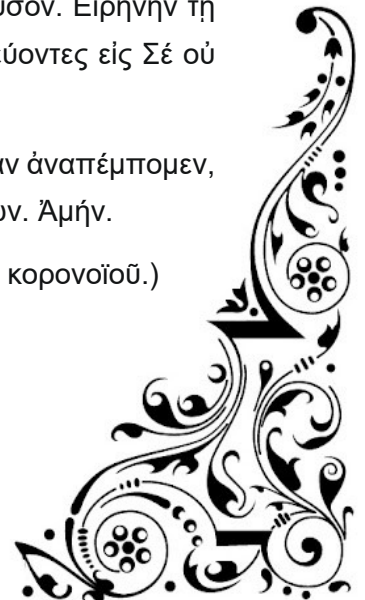
Προσευχή διά πάσαν λοιμικήν νόσον

Κύριε Ἰησοῦ Χριστέ ὁ Θεός ἡμῶν, ὁ διά τήν πολλήν σου ἀγαθότητα ποιήσας τόν ἄνθρωπον, ὁ ἰατρός τῶν ψυχῶν καί τῶν σωμάτων ἡμῶν, πρόσχες νῦν ἐπί τήν δέησιν τῶν τέκνων σου, καί ῥῦσαι ἡμᾶς τῆς ἐπελθούσης τῷ κόσμῳ σου ἀπειλῆς· ὅτι νόσος ἐνέσκηψε δεινή, καί φόβος θανάτου ἐκύκλωσεν ἡμᾶς. Πλείστοι ἠσθένησαν, καί ἱκανοί ἐκ τοῦ λοιμοῦ ἐκοιμήθησαν, καί οὐκ ἐστίν ὁ λυτρούμενος μλήν σου, Κύριε.

Οἶδαμεν, Ἀγαθέ, ὅτι πρὸς νοθεσίαν ἡμῶν ἐπήγαγες ταῦτα ἐφ' ἡμᾶς· ἀλλά νῦν ἐπιστρέφοντες, ἐν μετανοία κραυγάζομεν· τήν νομήν τοῦ λοιμοῦ ἀνάστειλον, καί πάντας ὡς οἰκτίρμων θεράπευσον· τοὺς δέ Θανόντας ἀδελφούς ἡμῶν ἐν ταῖς σκηναῖς σου ἀνάπαυσον. Εἰρήνην τῇ οἰκουμένην δώρησαι, καί γνώτωσαν πάντες ὅτι Σύ εἶ Θεός μόνος, καί οἱ πιστεύοντες εἰς Σέ οὐ δεδοίκασι Θάνατον.

Ἵτι σύ εἶ ἡ ἐλπίς ἡμῶν, καί εἰς χεῖρας σου ἡ ζωὴ ἡμῶν ἅπασα, καί σοί τήν δόξαν ἀναπέμπομεν, σὺν τῷ Πατρὶ καί τῷ Ἁγίῳ Πνεύματι, νῦν καί ἀεὶ καί εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

(Ἀφορμὴ διά τήν σύνταξι τῆς ἀνωτέρω προσευχῆς ὑπῆρξε ἡ ἐπιδημία τοῦ κορονοϊοῦ.)





GREEK ORTHODOX
METROPOLIS OF
NEW JERSEY

SAINT ANDREW GREEK ORTHODOX CHURCH

Rev. John Theodosion
Pastor

Dear Parishioners of St. Andrew:

We all remain concerned and prayerful for your health and well-being, and during these unprecedented times ask you to please consider your ongoing financial support of our blessed community.

As you are aware the Church has to follow the state and Metropolis recommendations to limit all our Church activities which includes the temporary suspension of Greek and Sunday schools and limits Church participation. This means our Church has never needed your financial assistance more than it does now during this crisis.

Every dollar that is normally collected during Sunday services has been eliminated for the foreseeable future. Our Faith, our Church, our Community needs to meet the challenge ahead of us. Therefore, we pray that you consider sending your Stewardship, and what you would have given at worship services for the collection basket and candles by mail, or by even better by contributing online now. Think of it as lighting a virtual candle. Even if we can't all worship and enjoy being together for the time being, we can still join together for the good of St. Andrew.

To add to the severity of the situation we have been forced to make the difficult decision to cancel our two major fundraisers, the Festival and the Car Raffle, which were scheduled for June. Due to the lead time and the uncertainty as to when we could gather in large groups again, it is not feasible to maintain these two fundraisers. This leaves us with an even larger financial burden, and we are asking you to consider donating to a special "Festival Fund". This is a special campaign looking for 200 families to donate \$1,000 extra. We realize that many are suffering with the economic effects of the Coronavirus and ask that if possible you fulfill your donation between now and June 30. Many Parish Council members have already contributed to this fund to show our commitment to St. Andrew.

This situation is serious and needs to be addressed with love and commitment to ensure the Church continues to be able to meet the needs of our community. We can use PayPal and ONLINE GIVING By WeShare to expedite our support for the Church. **The Church needs a commitment from all of us to fulfill our Stewardship, continue our normal weekly contributions and donate to this special Festival Fund.** The situation with the Coronavirus is very serious and it may get worse. It has the capability to affect many lives right here in our community. Know that you are in our prayers and please let us know if we can help you. Here are the links to give online at this time:

Pay Pal and WeShare are available on our
Saint Andrew Website: <https://www.standrewgonj.org>

God Bless each and every member of this amazing community.

Prayerfully in Christ,

The St. Andrew Parish Council



GREEK ORTHODOX
METROPOLIS OF
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SAINT ANDREW GREEK ORTHODOX CHURCH

Rev. John Theodosion
Pastor

Αγαπητοί μας ενορίτες του Αγίου Ανδρέα

Παραμένουμε όλοι ανήσυχoi και προσευχόμεστε για την υγεία και ευημερία σας, όμως κατά τη διάρκεια αυτών των πρωτόγνωρων ημερών, σας παρακαλούμε να σκεφτείτε και την οικονομική σας στήριξη στην ευλογημένη κοινότητά μας.

Όπως έχετε ενημερωθεί, η Εκκλησία πρέπει να ακολουθεί τις συστάσεις της πολιτείας και της Μητρόπολης και να περιορίσει όλες τις δραστηριότητες της Εκκλησίας στις οποίες ανήκουν και η προσωρινή παύση του Ελληνικού σχολείου και του Κατηχητικού και επίσης περιορίζει τη συμμετοχή στον Εκκλησιασμό. Αυτό σημαίνει πως η Εκκλησία ποτέ δεν χρειάστηκε την οικονομική σας βοήθεια περισσότερο από τώρα σε αυτή την κρίση.

Κάθε δολάριο που συνήθως συλλέγεται κατά τη διάρκεια της λειτουργίας της Κυριακής, έχει μηδενιστεί για το άμεσο μέλλον. Η Πίστη μας, η Εκκλησία, η Κοινότητα πρέπει να ανταπεξέλθουν σε αυτή την πρόκληση. Συνεπώς, προσευχόμεστε να σκεφτείτε ότι πρέπει να στείλετε την Οικονομία σας, και επιπλέον το ποσό που θα δίνετε στο καλάθι και για να ανάψετε κερί στη θεία λειτουργία, είτε ταχυδρομικά, ή ακόμη καλύτερα συνεισφέροντας ηλεκτρονικά. Είναι σαν να ανάβετε κερί ηλεκτρονικά. Ακόμη και αν δεν μπορούμε να προσευχηθούμε όλοι μαζί και να ιδωθούμε αυτό τον καιρό, μπορούμε να ενωθούμε για το καλό του Αγίου Ανδρέα.

Επιπλέον, αυτό που κάνει ακόμη πιο σοβαρή την κατάσταση, είναι ότι αναγκαστήκαμε να πάρουμε τη δύσκολη απόφαση να ακυρώσουμε το Φέστιβαλ και τη Λοταρία με το Αυτοκίνητο, που ήταν προγραμματισμένα για τον Ιούνιο, οι δύο κυριότερες πηγές εσόδων μας. Λόγω των μικρών χρονικών περιθωρίων και της αβεβαιότητας τότε θα μπορούσαμε να μαζευτούμε όλοι μαζί, δεν είναι εφικτό να διατηρήσουμε αυτές τις δύο μεγάλες πηγές εσόδων. Αυτό μας αφήνει με ένα ακόμη μεγαλύτερο οικονομικό βάρος, και ζητούμε να σκεφτείτε μία δωρεά σε ένα ειδικό «Έρανο Φεστιβαλ». Είναι μία ειδική εκστρατεία που αναζητεί 200 οικογένειες που θα δωρίσουν επιπλέον \$1,000. Αντιλαμβανόμαστε πως πολλοί υποφέρουν με τις οικονομικές συνέπειες του Κορωνοϊού και σας παρακαλούμε αν είναι δυνατόν να εκπληρώσετε τη δωρεά σας από τώρα έως τις 30 Ιουνίου. Πολλοί από τα μέλη του Ενοριακού μας Συμβουλίου έχουν ήδη συνεισφέρει σε αυτό τον έρανο δείχνοντας τη αφοσίωσή τους στον Άγιο Ανδρέα.

Η κατάσταση είναι σοβαρή και πρέπει με αγάπη και αφοσίωση να τη διαχειριστούμε για να εξασφαλίσουμε ότι η Εκκλησία θα συνεχίσει να ανταποκρίνεται στις ανάγκες της κοινότητας. Μπορούμε μέσω PayPal και WeShare να δείξουμε έμπρακτα την υποστήριξή μας στην Εκκλησία. **Η Εκκλησία χρειάζεται δέσμευση από όλους ότι θα εκπληρώσουμε την Οικονομία μας, θα συνεχίσουμε τις εβδομαδιαίες συνεισφορές μας και θα κάνουμε δωρεά στον ειδικό Έρανο του Φέστιβαλ.** Η κατάσταση με τον Κορωνοϊό είναι πολύ σοβαρή και ίσως χειροτέρεψει. Είναι δυνατόν να επηρεάσει πολλές ζωές εδώ στην κοινότητά μας. Να ξέρετε ότι προσευχόμεστε για εσάς και παρακαλούμε ενημερώστε μας αν μπορούμε να σας βοηθήσουμε. Αυτοί είναι οι σύνδεσμοι για να δωρίσετε ηλεκτρονικά :

Pay Pal and WeShare are available on our

Saint Andrew Website: <https://www.standrewgonj.org>

Να έχετε την ευλογία του Θεού όλοι και το κάθε μέλος ξεχωριστά, αυτής της εκπληκτικής κοινότητας.

Μετά προσευχής στον Χριστό,

Το Ενοριακό Συμβούλιο του Αγίου Ανδρέα

GOYA APRIL 2020

Since February, Saint Andrew GOYANS have been practicing for one of the biggest events of the year: **Sights and Sounds**. The event was held at Holy Trinity Greek Orthodox Church in Westfield on Saturday, March 7th. It is an all-day event, where the GOYANS leave from the church at 7am and come back around 11pm!

The event itself is centered on the arts-visual and performances. Our GOYA competed against churches all over New



Jersey in categories such as Greek Dance, Band, English Play, Religious Singing Group, and English Singing Group. Individual GOYANS also performed their own singing solos, monologues, and instrument solos. There also was a visual category-- "Sights"-- where GOYANS submitted their art work of all kinds to be judged as well as literature they have written.



Saint Andrew GOYA took home some wins. The English Play and Band came in 5th place overall. Barbara Karkanias took honorable mention for acrylic painting, and Giorgio Seretis got honorable mention for his literature. Finally, Antoni Bulko came in first place for his instrument solo and English monologue. Great job to everyone and all the groups who participated! We would like to thank our advisors and parents who coached us in the various events. We really appreciate all the time they spent with us!





GOYans serving food - Faith Kitchen

We are hoping that GOYANS will be able to prepare for Holy Week and Easter. The plan is to help out with cleaning, decorating the Epitaphios, and helping make palms as they do yearly. And God willing after that, they will be training for the annual Olympics in May!

AS WE ENTER HOLY WEEK, ARE WE SEEKERS? ATTENDEES? MASTERS

By Fr. Stavros N. Akrotirianaki

Joseph of Arimathea, a respected member of the council, who was also himself looking for the kingdom of God, took courage and went to Pilate, and asked for the Body of Jesus. (Mark 15:43).

Joseph of Arimathea is, in my opinion, one of the honorable figures in the Passion narrative. He was, as we read in the gospels, “a respected member of the Council,” who at the same time “was also himself looking for the kingdom of God.” He did not pretend to be a “know it all” as some of his contemporaries were doing. Instead he was seeking something greater than himself. Pontius Pilate had a moment where he contemplated “What is truth?,” but then couldn’t allow himself to see truth for fear of what it might cost him.

Joseph, on the other hand, not only contemplated “truth,” but he “took courage” and did something—He “went to Pilate and asked for the Body of Jesus.”

This was a courageous act that could easily have led Joseph to suffer a similar demise as the Lord did. After all, Joseph was going to the very man who had handed down a death sentence. Pilate had no reason to be loyal to Joseph. Though perhaps, having washed his hands of the whole thing, Pilate was anxious to have the whole episode behind him and the faster someone could bury the Body of Jesus, the quicker the whole thing might go away.

We are told in John 19:39 that Joseph was accompanied by Nicodemus, who had approached Jesus secretly (John 3) to ask Him questions.

Nicodemus had also defended Jesus, reminding his peers in the Sanhedrin that the law required a trial before a person could be judged (John 7:50-51). Nicodemus was a Pharisee, so this was a courageous act for him as well.

As I reflect on the story of Joseph and Nicodemus, two men of authority in the Jewish temple who were also courageous “seekers,” it leads me to three classifications of people who witnessed the Crucifixion: masters, attendees and seekers.

The “masters” were the Jewish and Roman authorities who were directly responsible for the death of Christ. They carried out the event with violence and arrogance, masters of tragedy, masters filled with hatred and ego. They weren’t interested in hearing about Christ, they had already made up their mind what was truth.

The “attendees” were all those who stood silently by. If they believed, they lacked the courage to express it. If they felt an injustice was being done, they didn’t step forward to stop it. It is probably unfair to say that they were complicit with the “masters” in carrying out the execution of the Lord. But we also know that while hatred is a sin, indifference can be as well.

The “seekers” are those who had not necessarily grasped the entire truth of Christ, but they were eager to learn more. The seekers included Joseph and Nicodemus, as well as the myrrh-bearing women who ministered to Jesus in death. Many Christians fit into one of these three categories. In contemporary context, there are the “masters” of

the faith, who in some cases, work against the faith. There are entire books written on the subject of “Antagonists in the Church.”

There are some Christians who are not necessarily antagonistic, but who have no desire to learn more about Christ—they know what they know and are content with that. Even as they get older, and become concerned for their mortality, they are closed off to growing in their faith. The irony is that there are no masters of the faith—we ALL have always to go. Only saints who have lived in Christ and died in Him can truly be considered masters of the faith.

There are some Christians who are “attendees.” They “attend” services, either seldom or even regularly, but they really don’t grasp what is going on. They attend in body, but the mind and the spirit do not attend with them. They also seem content to not stretch their comfort zones when it comes to growing in the faith.

This brings us to the category of “seekers.” To be a seeker one has to be an attendee. He has to be present in body. To be a seeker one has to realize that he is not a “master,” that he still has room to grow in his faith. In order to be a seeker, one must be present not only in body but in mind and in spirit, with a mind that is humble enough to admit it doesn’t know everything, and a spirit that is open

to pushing the bounds of one’s comfort zone in order to more deeply experience the faith. Indeed, it takes courage to be a seeker.

Joseph and Nicodemus inspire and motivate me because, while they didn’t start off in the right place (masters), they certainly ended up in the right place (seekers). This inspires me that there can be hope for anyone who comes to God as a seeker. The scriptures confirm this in their use of the word seek. Notice how Jesus’ teachings below do not use the word “attende” or “master,” but rather emphasize the importance and the reward of being a “seeker.”

“Seek first His kingdom and His righteousness, and all these things will be given to you as well.” (Matthew 6:33) “

Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks receives; the one who seeks finds; and to the one who knocks, the door will be opened.” (Luke 11:9-10)

As you attend services this Holy Week, and as you approach your Christian life in the months and years to come, do not consider yourself a “master,” or be content with being an “attende” but come to Christ continually as a “seeker” because it is the seeker who finds Christ!

Fr. Stavros N. Akrotirianakis is the proistamenos of St. John the Baptist Greek Orthodox Church in Tampa, FL He writes a daily series called “THE PRAYER TEAM” that is published on the Orthodoxy Christian Network (OCN), and which has resulted in three books: “LET ALL CREATION REJOICE: REFLECTIONS ON ADVENT AND THE NATIVITY”; “THE ROAD BACK TO CHRIST: “REFLECTIONS ON LENT, HOLY WEEK AND THE RESURRECTION”; and “BLESSED IS THE KINGDOM, NOW AND FOREVER: REFLECTIONS ON THE DIVINE LITURGY.”



ΜΠΑΪΝΟΝΤΑΣ ΣΤΗ ΜΕΓΑΛΗ ΕΒΔΟΜΑΔΑ, ΕΪΜΑΣΤΕ ΑΝΑΖΗΤΗΤΕΣ; ΣΥΜΜΕΤΕΧΟΝΤΕΣ ; ΔΑΣΚΑΛΟΙ;

Από τον πατέρα Σταύρο Ν. Ακρωτηριανάκη

Ο Ιωσήφ ο Αριμαθαίας, ένα σεβάσμιο μέλος του συμβουλίου, ο οποίος και ο ίδιος αναζητούσε τη βασιλεία του Θεού, πήρε θάρρος και πήγε στον Πιλάτο, και ζήτησε το Σώμα του Ιησού. (Μάρκος 15:43)

Ο Ιωσήφ ο Αριμαθαίας είναι, κατά την γνώμη μου, μία έντιμη μορφή στη διήγηση των Παθών. Όπως διαβάζουμε στα ευαγγέλια, ήταν «σεβάσμιο μέλος του Συμβουλίου», ο οποίος συγχρόνως «και ο ίδιος έψαχνε την βασιλεία του Θεού». Δεν προσποιόταν τον «ξερόλα» όπως έκαναν κάποιοι από τους σύγχρονούς του. Αντιθέτως, αναζητούσε κάτι σπουδαιότερο από τον εαυτό του. Ο Πόντιος Πιλάτος για μια στιγμή διαλογίστηκε «Ποια είναι η αλήθεια;», αλλά μετά δεν επέτρεψε στον εαυτό του να δει την αλήθεια από το φόβο του κόστους που θα είχε πάνω του.

Ο Ιωσήφ, από την άλλη μεριά, όχι μόνο δεν διαλογίστηκε την «αλήθεια», αλλά και «πήρε θάρρος» και έκανε κάτι – Πήγε στον Πιλάτο και ζήτησε το Σώμα του Ιησού.

Αυτή ήταν μία θαρραλέα πράξη που εύκολα θα μπορούσε να οδηγήσει τον Ιωσήφ σε παρόμοιο θάνατο με τον Κύριό μας. Αφού, ο Ιωσήφ πήγε στον ίδιο άνθρωπο που είχε παραδώσει μια θανατική ποινή. Ο Πιλάτος δεν είχε λόγο να είναι πιστός στον Ιωσήφ. Ίσως όμως, έχοντας νίψει τις χείρας του, ο Πιλάτος να ανυπομονούσε να αφήσει το όλο επεισόδιο πίσω του και να σκέφτηκε ότι όσο πιο γρήγορα κάποιος έθαβε το σώμα του Ιησού, τόσο πιο σύντομα θα ξεχνιόταν η όλη ιστορία.

Μας λέει ο Ιωάννης 19:39 ότι ο Ιωσήφ συνοδευόταν από τον Νικόδημο, ο οποίος είχε μυστικά πλησιάσει τον Ιησού να Του κάνει κάποιες ερωτήσεις. Ο Νικόδημος επίσης, είχε

υπερασπισθεί τον Ιησού, υπενθυμίζοντας στο Συνέδριο ότι ο νόμος απαιτούσε δίκη πριν ένα άτομο κριθεί (Ιωάννης 7:50-51). Ο Νικόδημος ήταν Φαρισαίος, επομένως η πράξη του αυτή ήταν και θαρραλέα.

Καθώς σκέφτομαι την ιστορία του Ιωσήφ και του Νικοδήμου, δύο ανδρών εξουσίας στον Εβραϊκό ναό, που ήταν επίσης θαρραλέοι «αναζητητές», οδηγούμαι σε τρεις κατηγορίες ανθρώπων που έζησαν την Σταύρωση: οι δάσκαλοι, οι συμμετέχοντες και οι αναζητητές.

Οι «δάσκαλοι» ήταν οι Εβραϊκές και Ρωμαϊκές αρχές οι οποίοι ήταν οι άμεσα υπεύθυνοι για τον θάνατο του Χριστού. Εξετέλεσαν το γεγονός με βία και υπεροψία, οι κύριοι της τραγωδίας, δάσκαλοι γεμάτοι μίσος και εγωισμό. Δεν τους ενδιέφερε να ακούσουν για τον Χριστό, είχαν ήδη αποφασίσει για το ποια ήταν η αλήθεια.

Οι «συμμετέχοντες» ήταν όλοι εκείνοι που στέκονταν κοντά σιωπηλοί. Και να πίστευαν, τους έλειπε το θάρρος να το εκφράσουν. Αν είχαν αισθανθεί ότι γινόταν μία αδικία, δεν έκαναν τίποτε να την σταματήσουν. Είναι μάλλον άδικο να λέμε πως ήταν συνεργοί με τους «δασκάλους» και συνετέλεσαν στην εκτέλεση του Κυρίου μας. Ξέρουμε όμως επίσης ότι ενώ το μίσος είναι αμαρτία, το ίδιο μπορεί να είναι και η αδιαφορία.

Οι «αναζητητές» είναι εκείνοι που δεν είχαν συλλάβει την αλήθεια για τον Χριστό εξ' ολοκλήρου, αλλά ήταν πρόθυμοι να μάθουν περισσότερα. Στους αναζητητές ανήκουν ο Ιωσήφ και ο Νικόδημος, όπως και οι μυροφόρες που περιποιήθηκαν τον Ιησού στο θάνατο. Πολλοί Χριστιανοί ταιριάζουν σε μία από τις τρεις αυτές κατηγορίες. Στο σύγχρονο περιεχόμενο, υπάρχουν οι «δάσκαλοι» της πίστης, που σε ορισμένες

περιπτώσεις, εργάζονται ενάντια στην πίστη. Υπάρχουν ολόκληρα βιβλία πάνω στο θέμα «Ανταγωνιστές της Εκκλησίας».

Υπάρχουν μερικοί Χριστιανοί που δεν είναι απαραίτητα ανταγωνιστικοί, αλλά που δεν έχουν καμμία επιθυμία να μάθουν περισσότερα για τον Χριστό – ξέρουν αυτό που ξέρουν και είναι ευχαριστημένοι με αυτό. Ακόμη και καθώς μεγαλώνουν, και σκέφτονται περισσότερο τον θάνατο, παραμένουν αρνητικοί στο να καλλιεργήσουν με την πίστη τους. Η ειρωνία είναι πως δεν υπάρχουν δάσκαλοι της πίστης – ΟΛΟΙ πρέπει πάντα να φεύγουμε. Μόνο οι άγιοι που έχουν ζήσει εν Χριστώ και έχουν πεθάνει για Αυτόν, μπορούν αλήθεια να θεωρούνται δάσκαλοι της πίστης.

Υπάρχουν κάποιοι Χριστιανοί που είναι «συμμετέχοντες». Συμμετέχουν στα μυστήρια, είτε σπάνια είτε και τακτικά, αλλά δεν πιάνουν το νόημα του τί συμβαίνει. Συμμετέχουν με το σώμα, αλλά το μυαλό και η ψυχή δεν συμμετέχουν. Επίσης, μοιάζουν ευχαριστημένοι και δεν ενδιαφέρονται να επεκτείνουν τη ζώνη άνεσής τους και να αναπτύξουν την πίστη τους.

Και έτσι ερχόμαστε στην κατηγορία των «αναζητούντων». Για να γίνει κάποιος αναζητητής πρέπει να είναι πρώτα συμμετέχων. Να είναι παρών με το σώμα. Για να είναι κάποιος αναζητητής πρέπει να καταλάβει ότι δεν είναι «δάσκαλος,» ότι έχει ακόμη δρόμο για να καλλιεργήσει την πίστη του. Για να είσαι αναζητητής, πρέπει να είσαι παρών όχι μόνο στο σώμα αλλά και στο μυαλό και στην ψυχή, με μυαλό τόσο ταπεινό που να παραδέχεται ότι δεν

ξέρει τα πάντα, και μια ψυχή ανοιχτή στο να σε σπρώχνει να βγεις από τη βολή και την άνεσή σου με σκοπό να ζήσει πιο βαθιά την πίστη. Μάλιστα, θέλει θάρρος να είσαι αναζητητής.

Ο Ιωσήφ και ο Νικόδημος με εμπνέουν και μου δίνουν κίνητρο, επειδή ενώ δεν ξεκίνησαν από το σωστό μέρος (δάσκαλοι), σίγουρα κατέληξαν στο σωστό μέρος (αναζητητές). Αυτό με εμπνέει και πιστεύω πως μπορεί να υπάρχει ελπίδα για όποιον έρχεται στον Θεό ως αναζητητής. Οι γραφές το επιβεβαιώνουν αυτό με την χρήση της λέξης «αναζητώ». Παρατηρείστε πως οι διδασκαλίες του Ιησού παρακάτω δεν χρησιμοποιούν τη λέξη «συμμετέχων» ή «δάσκαλος,» αλλά μάλλον τονίζουν την σημασία και την ανταμοιβή του να είσαι «αναζητητής».

«Ζητείτε δὲ πρῶτον τὴν βασιλείαν καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν». (Ματθαίου 6:33)

”Γι’ αυτό κι εγώ λέω σε σας: Ζητάτε και θα σας δοθεί. Γυρεύετε και θα βρείτε. Χτυπάτε και η πόρτα θα σας ανοιχτεί. Γιατί ο καθένας που ζητάει παίρνει, κι εκείνος που γυρεύει βρίσκει, και σ’ εκείνον που χτυπάει, η πόρτα θ’ ανοιχτεί.» (Λουκά 11:9-10)

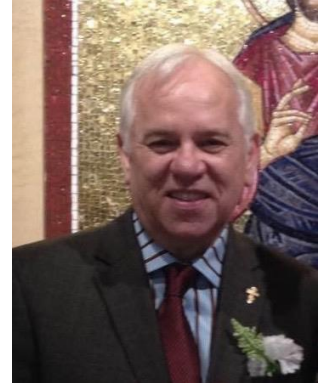
Καθώς προσέρχεσθε στη λειτουργία αυτή τη Μεγάλη Εβδομάδα, και καθώς πλησιάζετε την Χριστιανική ζωή στους επόμενους μήνες και χρόνια που θα έλθουν, μη θεωρήσετε πως είστε «κύριος» ούτε να είστε ικανοποιημένοι που είστε «ένας συμμετέχων» αλλά να έρχεστε στον Χριστό συνεχώς ως «αναζητώντες» επειδή οι αναζητώντες είναι αυτοί που βρίσκουν τον Χριστό!

Ο πατήρ Σταύρος Ν. Ακρωτηριανάκης είναι ο προϊστάμενος της Ελληνικής Ορθόδοξου Εκκλησίας του Αγίου Ιωάννη του Βαπτιστή στην Tampa, Florida. Γράφει μία καθημερινή σειρά που λέγεται «Ομάδα Προσευχής», The Prayer Team, που εκδίδεται στο Ορθόδοξο Χριστιανικό Δίκτυο (OCN), το οποίο συνετέλεσε στο να γραφτούν τρία βιβλία: «*Let all Creation Rejoice: Reflections on Advent and the Nativity*»; «*The Road Back to Christ: Reflections on Lent, Holy Week and the Resurrection*»; and «*Blessed is the Kingdom, NOW and Forever: Reflections on the Divine Liturgy.*»

RELIGIOUS EDUCATION: CHRISTOS ANESTI!!!!

Our Holy Orthodox Church does a great job teaching us that Christ is always present. We collectively say over and over on the Anastasi, Christ "IS" Risen from the dead. We never say Christ rose from the dead. This is an important lesson not only for our children but for everyone. Christ is always present. A hundred years ago Orthodox Christians were singing Christ is risen from the dead, we sing it today and a hundred years from now Orthodox faithful will be singing Christ "IS" risen from the dead. This is an important distinction because Christ being always present makes Him relevant to every generation. Christ is not an ancient figure in history, He is the Son of God for all generations to know and develop their own personal relationship with.

As we reflect on the Passion of our Lord and we relive that experience every year in our minds and hearts we are quickly moved to the joy and confidence in knowing that the love Christ is shared with everyone for every generation. I encourage all students and families to continue the joy of the Resurrection throughout the year. God bless all our children and the beautiful families of our Community.



In His Service,
Tony Bosco

REFLECTION

Water is finer than earth; fire is finer than water; air is finer than fire; electricity is finer than air. Nevertheless, air and electricity are dense elements in comparison to the spiritual world. Electricity is very fine, but the voice is finer than electricity; the thought finer than the voice; the spirit finer than thought.

Air is fine and it carries the voice over a great distance. Electricity is fine and it carries light over a great distance. Nevertheless, how much more so is every deed, word and thought of yours carried to all ends of the spiritual world.

Oh, how dreadful it is to commit sinful deeds and to speak sinful words and to think insane thoughts! To what immeasurable distances are waves amassed from this on the spiritual sea!

But do not peer into the details of the unknown world. The main thing is that you know and measure how all your deeds, words and thoughts unavoidably create an impression on all four sides: on God and the spiritual world, on nature, on men, and on your soul. If you train yourself in this knowledge, you will attain a high level of saving vigilance.

[From The Prologue of Ohrid by St. Nikolai Velimirovic for February 20th](#)



Greek Orthodox
Metropolis of
New Jersey

SAINT ANDREW GREEK ORTHODOX CHURCH

PHILOPTOCHOS



SAINT ANDREW PHILOPTOCHOS APRIL 2020 NEWS

PHILOPTOCHOS MISSION

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

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Dear Parishioners,

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

Each year we raise funds to disperse to local and national charities. We also help families in need from our own community. Our main fundraiser is the annual TRICKY TRAY which was scheduled to be held on Friday, May 8, 2020. Unfortunately due to the Coronavirus COVID-19 crisis, we will be postponing it to a future date. God willing it will be in the Fall of 2020. We depend on our parishioners as well as the local business community to support the Tricky Tray. We will not be collecting anything now due to the crisis. As we know many people and businesses are being affected. We pray that God will protect us all and get us through this difficult time.

Scholarship applications for High School seniors are now available and are being emailed to all seniors. Please feel free to contact a Philoptochos board member or the church office with any questions.

Thank you and God Bless you all,
Kali Anastasi!
Saint Andrew Philoptochos

SAINT ANDREW ANNUAL

**TRICKY
TRAY**

LOOK FOR THE DATE IN THE FALL OF 2020!

CORONAVIRUS AND THE CHURCH:

AN INTERVIEW WITH METR. HIEROTHEOS OF NAFPAKTOS

Coronavirus and the Church

An Interview with Metropolitan Hierotheos of Nafpaktos and Agiou Vlasiou

Question 1: *What is the coronavirus (covid-19)?*

Answer: It is a virus which, like most viruses, consists of RNA's, and uses the structure, the nucleus and the DNA of cells to function.

It is known that the genetic information from the DNA, which is in the nucleus of the cell, is transferred to the RNA, which is in the cytoplasm, and is then transcribed into proteins. This copying, transcription and translation is the central doctrine of biology.

However, the reverse flow of information from RNA to DNA disrupts that central doctrine of biology. To make sense of it, I will use the image of the hijacker, who does not have his own airplane, he does not know how to fly, but he uses the aircraft's instruments and the pilot for his own purpose.

Question 2: *Why is there so much fear of the coronavirus?*

Answer: There are many viruses, such as AIDS, hepatitis, influenza, ebola, SARS, etc., for which science has found its way to face. When in the early 90s the problem erupted with the AIDS virus, humanity panicked, and in Greece there was established the National Response Committee for AIDS, which became the Center for Special Disease Control, and in both of these I was the representative of the Church of Greece and I have been following since then the issues dealing with related infections. I even wrote a book titled *AIDS, A Way of Life*.



The coronavirus startled the scientific community, which will soon be faced scientifically. Until then we need to be careful and pray.

Question 3: *How do you justify the panic induced by the coronavirus?*

Answer: Indeed, apart from the coronavirus, there is also a virus of panic, about which humanitarian and social scientists and psychologists speak.

Panic is explained by what I said earlier, but at the same time it is interpreted by the fear of death. The person who loves life wants to live as long as possible and fears death. This is the so-called panic of death. This is not the case now with coronavirus, but death has always been approaching us in a variety of ways.

The fear of death is linked to every illness, which leads a person towards death's horizon. Heidegger has emphasized that man operates in two ways, first in the so-called everyday way, linked to power, authority, health and social activity, and secondly in the so-called existential way, which is linked with the arrival of disease and the approach to death.

When someone is admitted to the hospital, because of a disease, immediately there are existential questions, such as the question of the meaning of life and the meaning of death. The various thoughts that literally torment them, such as who is responsible for the situation in which they arrived at, and, consequently, they are occupied with the so-called "borderline moments of their life", which existential philosophy and existential psychology speak about. That is why we should not only treat the sick physically, but holistically.

Question 4: *What is death?*

Answer: Death is not just what happens at the end of biological life, but it is the corruptibility and mortality that are inherent in our biological organism as a whole.

Molecular biology has shown that of the 25,000 genes in the human cell, from the first moment of the fertilization of the cell, there are also genes of ageing (death), which are in the so-called mitochondrial DNA, which is located in the cytoplasm, and the genes of disease.

Therefore, from the very first moment of human conception, before the stem cells differentiate, before the tissues and organs are created, before the organism of the embryo is formed, the genes are already present. This means that death is a biological and psychological "burden" we carry from the very first moment of our conception to the gradual crises of death in our lives.

Question 5: *How should we deal with the coronavirus problem?*

Answer: The answer has to be addressed on many levels. Science is doing its part, and I believe we will have hopeful developments in this area. The State, with its institutions, is trying to restrict its dispersal, because the virus does not distinguish between a human being and a citizen. It is also of interest to the Health Department and how they will deal with it as a "matter of war", because it is truly an internal enemy. And the person-citizen must confront it on a personal level, that is, beyond the decisions of the responsible bodies, they must be held accountable before the so-called panic of death.

Of course, at this critical time, we must respect and honor the doctors and nursing staff who work with responsibility, knowledge and bravery.

Question 6: *How do we deal with the sick and society at large suffering with existential questions?*

Answer: I have already emphasized that the State with its institutions is making the necessary decisions to safeguard the population. But that is not enough, because man is not a machine, not even a living machine, but he is a being where the meaning of life and the meaning of existence occupy him. Many times he wonders why he should protect himself from a disease if life is meaningless for him. Drug addicts often express themselves this way, when we advise them to be careful, but they respond: "I don't want to be careful, because for me life has no meaning."

Therefore, one cannot deal with such situations only by measures that are directed at the human body, as if man were a biological machine, but he needs both psychological and spiritual support. We already knew this as we were going through the economic crisis, many politicians and economists were saying that the economy also needs psychology to come to grips. And I ask: If the

economy wants psychology, then doesn't disease want existential psychology to deal with it?

Viktor Frankl has emphasized that human beings are occupied by the "tragic triad", that is, pain, guilt and death. Therefore, all forms of science must deal with the particular problem that arises so that that man is not considered just a biological machine.

Question 7: *How do you view the Church's response to the problem that has arisen?*

Answer: I think the Church has reacted and reacts with great composure and that is related to what has been a very long two thousand years of experience, while the State has had about two hundred years of experience.

Thus, the Ecumenical Patriarchate, the Church of Greece, the Church of Crete, as well as other Churches, reacted with responsibility and seriousness, because they have in mind man as the image and likeness of God, who has biological needs, but above all, psychological and spiritual needs, and the means by which they address all these issues.

Question 8: *What is the Church's timeless experience of which you speak?*

Answer: As you know, over the centuries many ailments have emerged, but the science was not as developed as it is today. Thus, the Church has always taken the necessary measures to deal with physical ailments, but also to satisfy the spiritual and eternal needs of everyone.

Take, for example, the illness of leprosy. It was a terrible illness, which for many centuries had no cure and it was contagious so that they would

remove the sick from society and put them in "social quarantine".

The Fathers of the Church were particularly interested not only in the treatment of disease, but also in the treatment of the patient who dealt with it; this is what they were most interested in. Let me remind you of Basil the Great, who in his *Vasileiada* had a place for the lepers, when leprosy was considered contagious, and he himself would embrace the lepers, to show them love.

I believe that beyond the Coronavirus and any virus is man with his existential and spiritual problems and his eternal questions, which is why I am bothered by the virus of social racism and the virus of panic.

Carl Jasper has emphasized that in general, humans, and especially the sick, need "existential communication".

Question 9: *Lately there has been a great deal of talk about the question of restricting ecclesiastical services, and especially of administering Holy Communion. What is your opinion?*

Answer: First of all, I would like to say that the Church functioned and functions in a coordinated way. We have "ecclesiastical leadership" which is the Permanent Holy Synod, chaired by His Beatitude the Archbishop of Athens and All Greece Hieronymos, which I think he is tackling the issue with responsibility and seriousness. They are who we should primarily listen to as bishops and clergy, and not be urged to differentiate ourselves from this, because the Church is not a badly organized body, but it has institutions that take a stand on emerging issues.

I said earlier that the Church has had a great deal of experience over two thousand years in dealing with such issues. Thus, it recommended that we listen to the specialists and institutions of the State dealing with this matter, it decided to suspend its

pastoral activity, it advised on the restriction of the elderly and the sick to their homes, but in various other ways it leaves the window open for human beings to communicate with God.

Just as we need to ventilate our home, that is, to open the windows to refresh it with air and to bring in the sun, so also the Church is a window in our lives, that refreshes its infected air, it helps us to see further and allow another sun into our lives, which will kill the spiritual germs and the spiritual viruses.

In regards to Holy Communion, the Church once again has a great deal of timeless experience. Just as in scientific disciplines, the great value of the bibliography is emphasized, so does the Church have its own "bibliography", which says that with Holy Communion Christ is given, Who is eternal life and heals our spiritual sicknesses, and sometimes our physical sicknesses. The Church cannot be forced to deny its identity.

Question 10: *How do you see the view of some who recommend not to come to Church and to Holy Communion for fear of transmitting the coronavirus?*

Answer: The Church always recommends those who want to commune to do so under the conditions, as expressed in the exhortation, "with the fear of God, faith and love." Nothing is unconditionally done in the Church. Personally, I have seen that in recent years many have been living without the proper conditions, which is repentance, confession, fasting, and it has troubled me. I therefore urge Christians not to commune without the necessary ecclesiastical conditions.

However, as I said earlier, the priests commune people, the sick, without thinking that they are

transmitting diseases to their fellowmen, and that they themselves will be infected with diseases. Noteworthy examples are the churches in hospitals, in which churches come those who are sick and those who are healthy and all the members of the Church commune from the same Body and Blood of Christ, despite the various viruses and germs that are going around.

We have also observed, that which until now everyone praised, how priests pastorally worked and communed in the sanatoriums and hospitals of infectious diseases and other places, such as in Spinalonga. I don't understand what has changed since then.

Question 11: *There are some who argue that the phobia surrounding Holy Communion has nothing to do with the faith or disbelief of a Christian. What do you say about that?*

Answer: All the issues in our lives and the way we deal with them have to do with faith and they show how much one truly believes in God. Love is inextricably linked to faith, that is to say, there is no love without faith or faith without love. But the Church is dealing with all matters pastorally, in terms of rigorousness and economia, and, of course, repentance is an element of the Orthodox ethos.

Question 12: *What is your final view on the issue that has arisen?*

Answer: I think composure, sobriety and seriousness are needed, and everything will find its way. The virus of panic and the so-called "paranoid" are worse than the coronavirus. The Holy Synod will make the appropriate decisions as the subject evolves, but beyond the necessary precautions, we need faith in God's Providence.

Source: Translated by John Sanidopoulos. *Ekklesiadiki Paremvasis*, Issue 283, February 2020.

DAUGHTERS OF PENELOPE ALEXANDER #250- APRIL NEWS



As we are all scrambling to acclimate to the impact of the Coronavirus we have had to cancel and or postpone some of our activities. We will continue to inform our members via emails as we learn of any new changes. In the meanwhile, please stay safe and healthy and observe all recommendations set forth by the CDC.

Please mark your calendars for our tentatively scheduled upcoming events.

May 23rd Our District Education Foundation is sponsoring The Festival of Tables at the Pines Manor in Edison. We are proud to be entering for the first time. Our theme is “Amadeus” and our chair, Vasilia Christodoulou has been working very hard to put together a sensational tablescape. The proceeds will benefit the Daughters of Penelope District Scholarship Fund. Look for pictures in the next monthly issue.

NOTE: THIS EVENT HAS BEEN rescheduled from March 21st

~~April 5th - Next Monthly Meeting after Divine Liturgy and Coffee Hour~~ **CANCELLED !!**

April 25th - We will host the Faith Soup Kitchen in Dover

May 2nd - DOP District Spring Luncheon in Point Pleasant, NJ

May 13th AHEPA Biennial Congressional Banquet, Washington, DC honoring His All Holiness Bartholomew I

June 19-20th- District Convention in Tenafly, NJ

June 22nd - Dinner Meeting and Elections at Benito’s Trattoria in Chester, NJ



RESURRECTION

The coronavirus has produced widespread fear and even panic. Things have come to a standstill as each of us struggles with this horrible epidemic. But what drives this fear is the death that occurs in some from this virus. It is our fear of death, coupled with inadequate information, that has created so much terror. Dying frightens each of us. Identifying life with living now has given death great



power over our lives. This fear of death is a reminder of the poverty of our spiritual life because what causes this fear is how firmly each of us is rooted in creation and not our relationship with the Creator. This truth ought to be the call to a serious spiritual recovery and now Resurrection points to the Way - Christ!

We celebrate a victory of life over death in the Resurrection of Jesus. His death on the Cross was an unimaginably painful death! Even today, we can not understand the amount of tortuous suffering Jesus endured because of the hatred and fear He created in those unwilling to hear His message of life. And this is the scandal of the Cross - Life itself! The finality of death that Jesus' enemies expected would be the end of His message became the very Life realized in the birth of a new person. We just fail to realize how amazing the reality the Resurrection is for how we live and how we die. Think what an opportunity each of us has given this incredible reality!

This fear of death that this virus is producing should awaken us to an even greater fear - the loss of eternal life itself. Suddenly salvation becomes an urgent focus. But there can be no

fear here if the reality of it is not as real as the reality of death this virus is suddenly producing in us. Each of us has lost the inner sense of a deep illness - the illness of the soul- as a result of sin -the voluntary separation from God. Imagine a seedling refusing to grow into the light. This is what our self-centeredness has accomplished. Lent has been the period of time to reflect on our health. Where have we

placed our living? How much of what you do is centered on you? All the things you have can make you like the man who stored away the things he thought would now give him leisure, when suddenly his life ended. What did all of these things, the world, bring him if in this time of gathering things he managed to lose his soul? When the flesh once more returns to its elements and vanishes into the universe that too will one day vanish, all that will remain is his eternal soul, alone, seeking life, the sun it has failed to make any effort to grow towards while it could.

It is ironic that this virus has each of us so fearful that we quarantine ourselves from others. Is this how sin works with respect to God? Now that we are locked into our homes, out of public places, even Churches closing in fear and forgetting what holy means, isn't this the Lent calling us to once more turn to God in utmost sincerity? It is unfortunate that calamities have us turn to God but if that gets you heading in a new direction, then take advantage of this urgent call to return. After all, the Prodigal son remembered his father in time of great personal

need. What mattered most is that he returned. It is never too late to return.

Some might argue that God has failed us, that prayers go unanswered, as this virus seems to resist any response to it. How small is our sense of God? How many times have people prayed to God without receiving their expected answers? How often have people given God little chance to respond in any other way but what the people expect? Read how the religious community taunted Jesus while on the Cross. Even then their self-centeredness sought confirmation. In this expectation they were incapable of receiving the Resurrection. To this day, does the deep significance of the Resurrection reveal itself to you at Pascha or has it become a routine “feast” day?

We live Life now or we live Life eternal. We either believe that our natural self is the sum total of who we are or we stop and listen to God whispering that we are so much more than mere material form. If Resurrection doesn't scare you into this Life, then isn't it time to finally take this radical, impossible event as one of the most critical realities for your life? You might fear death, but do you fear losing Life? Is anyone really confident enough in the many theories about life and human identity that you would be willing to choose any one over the

Resurrection? Here is an imperceptible virus humbling us. But we will find a way to overcome it because this virus is simple. It is the simplest process for sustaining life. Yes, even this virus is only concerned with living no matter how it achieves this.

Are we that earnest for living? Is your spiritual yearning viral? Then look to the Resurrection as the promise to eternal Life.. Each of us has to first “pick up your Cross and follow Me” Jesus tells us. Lent was that period of carrying the Cross. But carrying the Cross meant you were also going to be placed on it. You too will have to suffer the pain of dying to yourself. Only by letting go of something old and worn out can you put on something new. If there is one central and perplexing message from the Gospels, it is that you “must be born anew”! The Resurrection is a promise, but this is a promise we have to receive and enact. Money in the bank may be there for some future need, but it is doing little in waiting. The Resurrection is a promise that you are to live now. I doubt most of us know just how amazing this real event is in our spiritual lives.

Christos annesti! Let's join Him at His party and feast!!

Herbert Schuster

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PROCLAIM HIS RESURRECTION: SEVEN MILES WITH JESUS?

Father Christopher Makiej

One of the most profound passages of Scripture is the story of Jesus appearing to two men walking on a road on the day of His Resurrection. Luke and Cleopas were traveling to the village of Emmaus, which was seven miles from Jerusalem. Suddenly, the Resurrected Jesus appeared and walked with them, although at first they did not recognize Him.

The events and conversation that occurred on this seven-mile journey with Jesus provide us with powerful and practical teachings that can invigorate our spiritual lives. Please open your Bibles to the Gospel of Luke 24:13-35.

Evaluate Our Road

First of all, we see in verse 13 that Luke and Cleopas are traveling on a road. They are on a seven mile journey. And so this passage has the backdrop and image of a road being traveled.

Being a Christian is very much like being a traveler on the road. Bishop Kallistos Ware writes: "our situation, say the Greek Fathers, is like that of the Israelite people in the desert of Sinai; we live in tents, not houses, for spiritually we are always on the move. Christianity is more than a theory about the universe, more than teachings written down on paper; it is a path along which we journey" (The Orthodox Way).

What is the road that we are traveling?
Are we spiritually on the move?

What is the direction of our marriages, our children, our families? Where are we going? So many people in our society today are spinning in

many different directions morally and spiritually with no real purpose.

And so the first teaching from the road to Emmaus is simply a call to evaluate our road. Evaluate the purpose and direction of your life.

More Talking and Discussing of Jesus

Secondly, in verses 14 and 15, we see that the two disciples are talking and discussing the events and teachings of Jesus. And as they were talking, the Resurrected Jesus Himself drew near and went with them! Jesus always responds when we focus our attention on Him. Immediately as the disciples conversed about Jesus, He came into their midst and walked with them.

Dear friends, we need more talking and discussing about Jesus! And when we talk about Him and pray to Him and meditate on Him, there He is, in our presence. A very pious Geronta on Mt. Athos once told me that no matter where you are or what you are doing, simply call on the name of Jesus, and there He will be, in your midst. It's sort of like the song by James Taylor: "just call out my name, and you know wherever I am, I'll come running."

When was the last time you talked and discussed Jesus? Think about this week, your conversations with your spouse, family or friends. How many discussions do we have about Jesus and our Faith? Our children especially need to hear their parents frequently discussing and talking about Jesus, His Holy Word, and the teachings of our Church.

But it's a challenge to talk about Jesus today. There is so much junk talk in society; so much superficial hype and spin in the news and media. No wonder so many are dazed and confused about the

direction and purpose of their lives. Dr. Robert Shaw, author of "The Epidemic," writes that "Parents find themselves enslaved by a materialistic, overachieving society that leads them to spend so many hours at work and so much money that they can't make the time to do the things necessary to bond with their children."

Friends, Jesus promises to give us peace and purpose, but we must seek first to shift our priorities and focus more of the attention of our lives on Him.

Listening: The Language of Love

Going forward, another teaching from this passage occurs in verses 17-19.

Jesus asked them what they were talking about (He was still preventing them from recognizing Him). Cleopas answered and said, "Are You the only stranger in Jerusalem, and have You not known the things which happened there in these days?" And He said to them, "What things?"

"What things?" Jesus asked an open-ended question. He obviously knew what they were discussing, yet He wanted to listen to them. And they opened up and talked at length, and He listened. It is said that "listening is the language of love." Jesus loves us and He always listens. He wants us to talk to Him in prayer. He wants to listen to our everyday concerns and issues.

Also, in a very practical way and through the example of Jesus, we can seek to be better listeners in our everyday relationships. We are called to love each other. And love is listening. Be an active and aggressive listener to others. Ask open-ended questions. Put the other person first. Be present in all your relationships. And in so doing, we become more like Christ.

Correct our Understanding

Moving forward on the road with Jesus, we see that He clears up the confusion and misunderstanding of the two disciples who had an incorrect belief in who Jesus really was. Verse 21 says that the disciples were disappointed in Jesus because they "had hoped that He was going to redeem Israel."

You see, some of the followers of Jesus thought He was a "military Messiah." They wanted Him to overthrow the Roman occupation of Jerusalem. Others thought He was simply another prophet or moral teacher. Very few could comprehend the immense charismatic depth and presence on earth of the God-Man, Jesus, whose purpose was to reveal the ultimate truth of our existence here on earth, bear the sin of the world on the Cross and then to be Resurrected from the dead!

And so it is with many people today. They have an incorrect and confused understanding of who Jesus really is. They merely think of Jesus as a religious leader or prophet like Mohammed or Buda. Books like "The Divinci Code" and others distort and confuse the true nature of Jesus.

So also do many contemporary Liberal Protestant Christian Churches not believe that Jesus is God. These "churches" have become social clubs of political correctness and tolerance of any theory about Jesus. They have become places where personal immorality is viewed as a "civil right."

Even many Greek Orthodox are confused and misunderstand the truth about Jesus. I remember a young married couple who attended a Bible Study for the first time in their lives. They confessed that they never heard Jesus talked about much in Church and had no idea what the Crucifixion and Resurrection really meant. These are people who grew up attending Church!

Open The Scripture

Jesus corrects the understanding of the disciples and clears up their confusion in verse 27 as He opened the Scripture to them and "expounded to them in all the Scriptures the things concerning Himself."

Friends, we need to open our Bibles and open our minds to allow the Holy Spirit to correct our understanding about who Jesus really is! Jesus demonstrated on the road to Emmaus that the only way to correct and true understanding of Himself is through His Holy Word. Through the Bible, God reveals His plan and purpose for our lives. It's astonishing to me when I see people fly through books like "Lord of the Rings" or "The Divinci Code," yet they say they have no time to read the Bible!

I love the quote from Saint John Chrysostom: "I have always suggested, and will not stop suggesting, that you not only heed what is said in church, but also constantly occupy yourself in reading the Divine Scriptures at home." Ten minutes a day of reading and meditating on God's Word can open our minds, change our lives, clear our thoughts and correct our understanding of the truth about who Jesus really is and His purpose for our lives. The disciples said it themselves in verse 32, "Did not our heart burn within us while He talked with us on the road and while He opened the Scriptures to us."

Fr. Christopher Makiej has served the parish of Saints Constantine and Helen in Andover, MA for the past seven years. He also served as assistant Priest at the Annunciation Church of Lancaster, PA for five years.

Born in Lowell, MA, Father Christopher attended the University of Massachusetts, Lowell and graduated from Hellenic College in 1985 with a B.A in Business Management. He graduated from Holy Cross Greek Orthodox School of Theology in 1991.

Fr. Christopher has been the keynote speaker at various youth retreats and guest lecturer for several years in religion classes at Elizabethtown College, PA. He currently represents the Metropolis of Boston on the national committee of Parish Outreach and Evangelism. He and his wife, Katerina and their two sons reside in Methuen, MA.

Going Further

As Jesus and the two disciples approached the village of Emmaus, verse 28 tells us that He indicated that He was going further. Jesus wants to take us further in our faith and understanding of Him. Yet many will continue to resist Him. What's keeping you from going further?

Dear brothers and sisters, Jesus loves us and wants us to go further in our relationship with Him. He wants to stir a positive change in our lives. He wants us to become more like Him: kind, patient, prayerful, forgiving, and loving. He wants us to truly know and experience our purpose here on earth. And He wants us to make a difference in the lives of others by being useful in service to His Church.

Also in this passage, verse 30 tells us that Jesus was made known to the two disciples as He sat with them and "broke bread." Jesus broke bread with them in the same way as during the Last Supper. This scene is an image of the Eucharist, as Jesus is also spiritually made known to us every Sunday when we receive Him. Every Sunday Liturgy then becomes a type of "Emmaus" at which we experience the Resurrected Christ and then go and proclaim His Resurrection to the world as did His disciples (verse 33).

May we surrender and follow Him on the road of our lives now, and always and forever. Amen!



PHILOPTOCHOS SCHOLARSHIP 2020

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 documents must be postmarked on or before May 15, 2020.* The Scholarship winners will be announced on **June 7, 2020.**

ROOM FOR AGAPE – VOICE FOR THE SENIORS - APRIL 2020



Kalo Pascha!

The Passion of Christ, depicted as a bridegroom, embodies a theme of love that comes to Light in amazing ways. Jesus was generous in His use of Figures Of Speech (*FOS/ light*) in order to somehow relay His message in a way everyday people of the time could connect with and thereby understand - at least in some small or *mini-schooled* way. He realized the vulnerability of misunderstanding by listeners taking analogies too

literally but really had no choice. What He had to share in Truth was exceedingly scholarly and far beyond their capacity to understand back when. (He was a “Know-it-All”.)



For the Pascha moment, the subject of fusion was at issue. He translated this dynamic process as a power base: an impending wedding. For example, He took the pattern and process of fusion in principle *as He understood it to be and had mastered*, being One as A son (alpha and omega) with His Father in mind (right here – in there, elementally speaking - and now here, as the Light of the World, both soundly and graphically spoken). This was way too confusing to follow back then when language was structured for practical purposes only. Even today, with mega-magnifiers for supportive affirmations, it's difficult without a point of reference specific to a single focus.

Now there are a set of “fusions” (refusals leaping with adversities right behind them), several by name so far in fact, some are ceremoniously enacted: wedding scenes where crowns cross-connect, and then the marrying pair making rings around a table, crowns connecting them: royal/noble, steady, never changing (just as He is –

Helium, taken very lightly - elementally speaking).
Fusion: (I just noticed Sion there!)

Fusions are present in our Liturgies – even as writings on the wall (iconic) that ring around us as reminders like a spatially cryptic-fashioned womb (that of our Holy Mother, Theotokos).

Fusions: think about this – as together, inhaling/smelling the fragrant scent of myrrh, then when we sing to blend Psalms Of Praise – and out pops a sound of wonder as voices fuse, combined. Especially here, reconsider, Holy Supper: the body and blood of Christ as the taste of wine touches your/our tongue and feel the warmth as well as enjoy the taste – fusion there, compounded – His body in Yours: each of us alike: Sum One.

And then consider, as we work as a team – All in One: the warmth of familiarity/ relatively speaking, brother 'n sister, infuses more strength like we never thought to be possible – someone to cheer and take pity with because of the Understanding!

These are all delicate moments, requiring an especially exquisite touch in mind – the touch of appreciation – subtle suggestion -even to treasure because Other brings it to light as lively: the fusion of completion – made Wholly complete in summation: A Gift, and we think of the Magi at Christmas, sharing priceless gifts of love.

The fusion we take most for granted is the art of listening by heart, allowing sounds of the pumper to spread the message around, pumping it through the *thinkingdom* of our bodily wholeness through river, stream and finite pathway: all of this - by Heart!

The holy work of emotion is there, running around in circles. They take their toll, marking time, where day and night converge from venous to arterial from blue to red and back: the urge of the Oh To— O to work/ ought to work/ have to work a way to Word just as well: a veto that escaped. Owe to fish 'n fission, possible; owe to fusion, a gain for Life and Wife (and Strife sometimes) but always eventually home to rest a moment for another special moment – a copy of Family altogether in worship and praise: an altogether Fusion moment to remind us how it is done.

Fusion: where ends meet: Alpha and Omega. Tale in the mouth, chasing, spinning all around for details: wholeness there with carbon rings (pressure/tested diamonds, completely masked with a mystified shield until trimmed of the waste all around it – then set in a crown of buttery gold, something like that of the Father.

So many crowns translated in so many ways; eventually we're bound – literally so - to translate the pattern/patera/mess of the fodder in "Thee way there" that's all white as well as perfectly clear. In the meantime, black and white are as different as day and night: one phases in as the other goes round to enlighten a different field. Coming and going: going to come – just leaving. All one needs is a door or a shell or a seed or a vacancy plot or a script to realize how each has its place. Open side here is blind over there; one never

knows except to adore the scholarly son who couldn't just leave useful alone to struggle in darkness, not realizing how eyes and ears and tastes of their tongue had anything in common with languish and pain – non-knowing.

The most gifted of all are those who got in touch with The Fusion – and lived it – in the course of living their marriage where in touch with the wonder of Body as more than two pieces of flesh. If there's any one thing I can share with you here, its awareness of wonder innate to the strings that keep each, in particular, unique their very own way. They are precious; they are priceless. They are priceless because of the cost where give and take was a given take for one while a unique take on give to the other, sacrifices too weighty to measure. But I dare say – and most all will agree – that the sacrifice stemmed from some missed understanding the other couldn't quite put in words. So what did they do? They gave all they had - plus a measure of delicate touch now and then (just for the fun of it yet fundamental to their marital language where two souls have indeed become one). Become One? (Now there's a winner worth a laugh: plus the cat's meow!) That, with a twinkle, adds up to a speck of delight adding life that's forever non-ending. Uplifting: the Word is forever elevating – and praiseworthy to say just the least.

****Christ Jesus, The Word**, language written with an alphabet of sound structures (as "*compaired*" with chemical elements only now in verse, translated, and nuanced phonon-etically), is innately interwoven in our physical composition! *We can literally See it, sense it, read it by ear as by Heart – and then make Light of it as a wonder so magnificent it outshines all forms of darkness, even to blind as bonding momentarily!*

Our next Agape Luncheon is April 21 at 11:30am – the week after Pascha.

Maryann Brinkley (973-442-3011) and Betty Kelly (973-704-0377) co-chairs

APRIL 2020 – TEEN GAMBLING

With all the sports excitement we enjoy with our youth such as football, basketball, and soon baseball, do we ever think that our young teens can become addicted to gambling? Most teens bet on sports and online gambling games, not usually the racetrack. A couple of months ago we had the Super Bowl, in March we had March Madness with basketball, and now on television, with an I-phone or any electronic device, your teens can play casino games without going to any casino! They can just “promise” that they are over 18 years old and just have access to a credit card.



Approximately 4-5% of youth, ages 12-17, meet one or more criteria of having a gambling problem. Another 10-14% are at risk of developing an addiction, which means that they already show signs of losing control over their gambling behavior.

(2019 statistics -Teen Gambling Main source material: "Teens + Gambling = Trouble," UConn Health Center in the News. UConn Office of Communications.Online.)

Most gambling occurs among “teens” in college, but now many high school students are gambling! Gambling can start innocently with a little competition like who will win a football game, or they watch the glamorized World Series of Poker on TV and all the gambling sites that follow them on Facebook, Instagram, etc. March Madness and basketball, then baseball, (the popular sports gambling of the school or office pool), then the trip to Atlantic City after the prom all add to the dangers of teens getting into something that can be devastating in their future. The lottery is also an area that entices youth, and who needs cash? Everything can be done with a credit card and who checks age? Even compulsive gaming online can be addictive. With the COVID19 virus threat, our teens may not be going to many group events and for them it is a chance to “play” and “gamble” at home, online!

Drugs and alcohol are focused in health surveys, not gambling, and the true figures of how much of a problem teen gambling has been in the United States in

not yet known. Education in schools now focuses on the issue of teen gambling and school policies of “casino nights” which sponsor gambling is being scrutinized, and maybe should be eliminated as a form of fundraising from our Greek Orthodox Churches as well!

Many teens who engage innocently in gambling activities find themselves in debt and the first thing they will do is lie thinking they can get out of it with a hope that they can pay back. The lying leads to stress, then stealing, more lying, so more gambling to catch up, and now you have a teen with an addiction that doesn't show physical marks like drugs or alcohol but is just as dangerous. Teen gamblers spend more time on their gambling activity or how to get out of it than schoolwork or family or friends. Teen gambling also results in poor academic performance in high school or college, and in some of the colleges the activity is actually encouraged! Teen gamblers are risk takers, usually the brightest students – the ones who can do the math to figure the odds, and they are not as easy to spot as the seriously depressed and withdrawn teens.

Well, now what? You worry about your teen having sex, you worry about bullying; you worry about drugs and alcohol, now one more thing? You better worry! As a classic Greek mom or dad, you are the classic enabler so you will be the one to suffer too! The best thing parents can do to prevent a teenage gambling addiction is to just keep doing what you're doing and stay involved. It's okay to have friendly “games” once in a while and that “social gambling” on occasion can be fun, but it can become an addiction. Watch those cell phones and tablets!

Below are some “signs of a teen gambling addiction” which comes from the source, [“Teen+Gambling=Trouble”, UConn Health Center in the News. Office of Communication.](#)

“Signs of a teen gambling addiction

There are a few signs that a teenager may be involved in a gambling addiction. Here are some of the red flags:

- Begins to sell personal belongings.
- Borrows money from friends and family and does not repay it.
- Steals and lies.
- Has a large amount of cash that cannot be explained.
- Has a great deal of debt that cannot be explained.
- Strangers call on the phone with increasing frequency.
- Withdraws from his or her regular social groups and activities.
- Makes "900" number calls to gambling numbers.
- Appears distracted and anxious; can be moody or depressed.
- Unexplained absences from school or work.

- Breaks curfew regularly.
- Spends hours on online gaming sites.
- Obsession with sports scores can indicate a sports gambling habit."

We still have a couple of months where we may experience "cabin fever" before summer although the weather this year has been good in New Jersey, no snow, so plan some indoor or outdoor activities with your teens within small group gatherings. Also, encourage them to take part in our wonderful St. Andrew's G.O.Y.A!!! There is so much to do! Hug your teen today – (yeah you too dad!) God Bless you all, and I wish you all a warm embrace, hugs, love, and Christ in your hearts!!! Till next month...

With my husband Mike, and son Nicholas, we would like to say to everyone
Christos Anesti – Christ is Risen, and wish all a very good month!

My Table Guide Prayer this month is for Pascha from:

"Saint John Chrysostom" / Fourth Century, Antioch – an Easter Sunday Service.

"Let all then enter into the joy of our Lord. First and last receiving their like reward; rich and poor rejoice together; Sober and slothful, celebrate the day. You that have kept the fast, and you that have not, rejoice today; for the Table is richly laden. Fare royally on it. The calf is a fatted one. Let no one go away hungry. Let all partake of the cup of faith. Let all enjoy the riches of his goodness. Let no one grieve at his poverty; for the universal Kingdom has been revealed."

"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"

PS...

Common Sense action when enjoying the outdoors, traveling, & bonding with large groups to avoid any viruses. (From American Red Cross)

- "Avoid close contact with people who are sick.
- Avoid touching your eyes, nose, and mouth.
- Stay home when you are sick.
- Cover your cough or sneeze with a tissue, then throw the tissue in the trash.
- Clean and disinfect frequently touched objects and surfaces using a regular household cleaning spray or wipe.
- Follow CDC's recommendations for using a facemask.
 - CDC does not recommend that people who are well wear a facemask to protect themselves from respiratory diseases, including COVID-19.
 - Facemasks should be used by people who show symptoms of COVID-19 to help prevent the spread of the disease to others. The use of facemasks is also crucial for [health workers](#) and [people who are taking care of someone in close settings](#) (at home or in a health care facility).
- Wash your hands often with soap and water for at least 20 seconds, especially after going to the bathroom; before eating; and after blowing your nose, coughing, or sneezing.
 - If soap and water are not readily available, use an alcohol-based hand sanitizer with at least 60% alcohol. Always wash hands with soap and water if hands are visibly dirty.

These are everyday habits that can help prevent the spread of several viruses. CDC does have [specific guidance for travelers.](#)"

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)

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)

CANCELED: GREEK FESTIVAL • 2020

SAINT ANDREW COMMUNITY PARTNERS "DIAMOND PARTICIPANTS"

Contact the church office if you would like information on becoming a Community Partner.
There are various levels and opportunities that you and your business can participate in



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I would like to **donate** _____ DL books to St. Andrew to be used in pews by parishioners
_____ x \$20 per book = \$ _____ Total Amount enclosed **Cash or check** # _____

Your Name: _____

Phone: _____ E: mail: _____

Please indicate the **Name** you would like to appear on Dedication below (*print clearly*):

Donated by: _____

In memory of: + Name or In honor of: ♥ Name of (*circle one*)

Your book (with dedication) will be placed in a pew at Saint Andrew Church
Please use a separate form for each dedication you would like to donate.

BAPTISM – ΒΑΠΤΙΣΗ

MIA ROSE DIMITRAKIS, daughter of Richard and Vicky (Koukoutsis) Dimitrakis was baptized on Saturday, February 8th, 2020 according to the rites of our faith and given the name **ΜΑΡΙΑ – MARIA**. Godparents were Nicholas and Joanne Papamarkos.

Congratulations to all! Συγχαρητήρια σε όλους

DONATIONS RECEIVED +IN MEMORY OF:

+Steve Borzeka

Charles & Mary Demos

+John Christopoul

Charles & Mary Demos

+Carol Colombaris

Michael & Cathy Barrett
Angeliki Brouard

+Zachary Geaneas

Vivian Geaneas

+George Kalavriziotis

Demos & Afrodite Paxos
Takis & Sultana Seretis

+Sofia Karsos

Debra Sedereas

+Norma Khurdan

Michael & Cathy Barrett
Angeliki Brouard
Maria Stamoutsos

+Vincent Pellegrino

Michael & Cathy Barrett

+Kanella Perdikoulis

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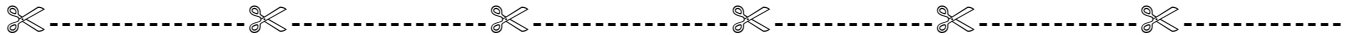
+John Seretis

Demos & Afrodite Paxos

DONATIONS RECEIVED FOR THE HEALTH OF:

♥ Fr. Demetri Tsigas & ♥ Fr. Konstantine Tsigas

Spyros & Diana Moraitis



MEMORIAL GIFT

SAINT 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 TBD & TBA

COFFEE HOUR HOSTS APRIL: CANCELED

~~4/5 CAREGIVER'S WORKSHOP~~ **CANCELED**

~~4/5 DOP MEETING~~ **CANCELED**

4/11 SATURDAY OF LAZARUS

4/12 - (PALM SUNDAY) NO CLASSES

4/16 NO HAS CLASSES .

4/19 PASCHA - NO CLASSES - FAMILY WORSHIP

~~4/21 @11:30 AGAPE LUNCH~~ **CANCELED**

~~4/23 @6:30PM GOYA MEETING~~ **CANCELED**

4/25 FAITH KITCHEN: DOP/AHEPA

TBD 4/26 @1:30PM BAPTISM

4/27 @7:30PM PARISH COUNCIL MEETING

TBA 4/28 @7PM PHILOPTOCHOS MEETING 4TH TUESDAY

TBA COFFEE HOUR HOSTS MAY:

TBD 5/2 @11AM BAPTISM

TBD 5/2 @3PM Umina_Kritharis Wedding

TBA 5/3 @1pm PTA Elections

~~5/8 @6PM TRICKY TRAY~~ **CANCELED**

TBD 5/9 @11AM BAPTISM @3PM BAPTISM

~~5/10 PTA TEACHER APPRECIATION BREAKFAST~~ **CANCELED**

5/10-5/17 PATRIARCHAL VISIT TO THE USA BY HIS ALL-HOLINESS ECUMENICAL PATRIARCH BARTHOLOMEW

TBA 5/17 - 5/19 CLERGY LAITY CONFERENCE IN GARFIELD NJ

TBA 5/18 GRAND BANQUET AT THE VENETIAN

TBD 5/23 @11AM BAPTISM

TBA 5/23 & 5/24 METROPOLIS GOYA OUTDOOR OLYMPICS

5/23 FAITH KITCHEN: PARISH COUNCIL

5/24 - NO CLASSES - FAMILY WORSHIP (MEMORIAL DAY WEEKEND)

TBD 5/28 HAS GRADUATION AND FINAL PROGRAM

TBD 5/31 @3PM BAPTISM

TBD COFFEE HOUR HOSTS JUNE:

6/6 SATURDAY OF SOULS

TBD 6/7 CELEBRATION OF RELIGIOUS EDUCATION & GRADUATION

~~6/12•13•14—BIG GREEK FESTIVAL~~ **CANCELED**

TBD 6/20 HOPE/JOY CELEBRATION *more TBA*

TBD 6/21 TRIPLE S BEGINS - (STUDENT SUMMER SUNDAYS - GRADES PRE-K3 THROUGH 5TH GRADE)

TBD 6/22-6/26 @9AM-12PM SUMMER CAMP AT SA

6/27 FAITH KITCHEN –GOYA

~~6/28 CAR RAFFLE~~ **CANCELED**

6/28 @3:30PM BELMONT_JAGHAB WEDDING

7/20 +FALLEN CYPRIOTS OF 7/20/74

7/25 FAITH KITCHEN: PHILOPTOCHOS

7/25 @1PM CASTORINA_WENDT WEDDING

8/22 FAITH KITCHEN: DOP/AHEPA

TBA HAS AGIASMOS / 1ST DAY OF CLASSES

TBA SUNDAY SCHOOL AGIASMOS / 1ST DAY OF CLASSES

TBD TO BE DETERMINED | TBA TO BE ANNOUNCED

PLEASE SEE SCHEDULE UPDATES IN WEEKLY E-BULLETIN & OR WEB SITE

*Reservations for: St. Andrew Community Center Gym, Social Hall or Classrooms must be made with Church Office.
Saint Andrew Family News April 2020*

PRIEST

Rev. John Theodosion frjohn@standrewgonj.org

OFFICE STAFF

Office Manager, Vasiliki (Bessie) Petrakos info@standrewgonj.org

Financial Administrator, Cathy Barrett fin@standrewgonj.org

Director of Education, Anthony Bosco tboz266@aol.com

STEWARDSHIP

Ellen Manetas, *Chairperson*

RELIGIOUS EDUCATION DIRECTORS

Harriet Karkanias, Rachel Lopardo, Maro Nicolaou Schuster

BYZANTINE CHANTERS/CHOIR

Chanter

Choir Director

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: Mary Michailidis, *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): Athina Vella

HOPE & JOY: Harriet Karkanias, Lynn Axiotes

GOYA

Evagelia Zois, *GOYA President*

Peter Sedereas, Marina Venizelos, Polymnia Crysler, Marlena Karipidis,
Diana Sedereas, Roslyn Monokandilos, *GOYA Advisors*

Hellenic Dance

GOYA Tanya De Boer, *Instructor* & George Clapsis, *Assistant Instructor*
Jr & Sr Groups Angelo Gergatsoulis, *Instructor*



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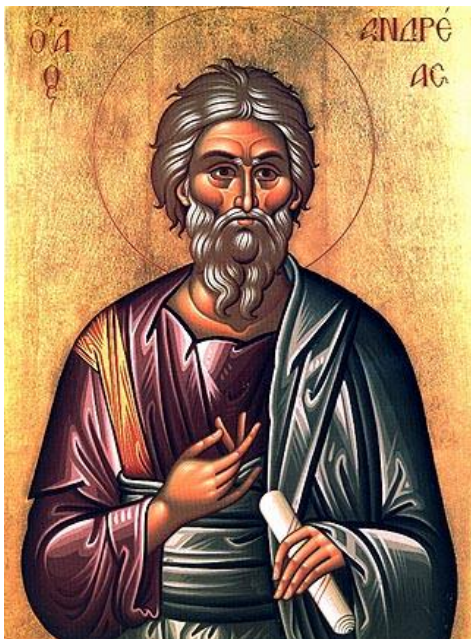
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PRAYER OF ST. EPHRAIM THE SYRIAN

O Lord and Master of my life, deliver me from the spirit of intolerance, meddling, ambition, and vain talk.

Bestow Thou upon me Thy servant the spirit of chastity, meekness of mind, patience and love.

Yea, Lord and King, grant that I may know my sins and my faults, and not judge my brother; for Thou art blessed forever. Amen.

ΚΑΙ ΤΗΝ ΕΥΧΗΝ. ΑΓ. ΕΦΡΑΪΜ ΤΟΥ ΣΥΡΟΥ

Κύριε και Δέσποτα της ζωής μου, πνεύμα αργίας, περιεργείας, φιλαρχίας, και αργολογίας μη μοι δώς .

Πνέυμα δε σωφροσύνης, ταπεινοφροσύνης, υπομονής και αγάπης, χάρισάι μοι τω Σω δούλω.

Ναι, Κύριε, Βασιλεύ, δώρησαί μοι του οράν τα εμά παιίσματα, και μη κατακρίνειν τον αδελφόν μου, ότι ευλογητός 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 ικέτευσε,
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.