

APRIL 2021



Greek Orthodox  
Metropolis of  
New Jersey

## Saint Andrew Family News

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

Icon of Jesus Praying at the Garden of Gethsemane  
Holy Week Services begin on Sunday night April 25<sup>th</sup> -May 1<sup>st</sup>  
Holy and Great Pascha – May 2<sup>nd</sup>

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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](mailto:info@standrewgonj.org)**

**Web site <https://www.standrewgonj.org/>**

**NJ Metropolis Web: [www.njgoarch.org](http://www.njgoarch.org) G.O. Archdioceses Web: [www.goarch.org](http://www.goarch.org)**

Father John Theodosion, *Editor in Chief*

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The Saint Andrew Family News is published monthly except in July and August and is distributed free of charge to all members. Submissions are accepted **only as electronic files, (via e-mail attachment).**

Pending availability of space and permission from Editor-in-chief, submissions will be in next month's issue.

*Please submit your articles and information on time to  
Vasiliki (Bessie) Petrakos [info@standrewgonj.org](mailto:info@standrewgonj.org)*

*Deadline for the **MAY 2021 ISSUE** is April 11<sup>th</sup>  
Please find magazine issues on our web site <https://www.standrewgonj.org>*

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# DIVINE SERVICES

*Services scheduled below are subject to change. Please consult weekly bulletin/website for updates.*

## APRIL

- Friday 2 3rd Salutations @6:00pm
- Sunday 4 Sunday of the Holy Cross** [Western Easter]
- Monday 5 Office of the Great Compline @6:00pm
- Wednesday 7 Pre-Sanctified Gifts Liturgy @6:00pm
- Friday 9 4<sup>th</sup> Salutations @6:00pm
- Sunday 11 Sunday of St. John Climacus**
- Monday 12 Office of the Great Compline @6:00pm
- Wednesday 14 Pre-Sanctified Gifts Liturgy @6:00pm
- Friday 16 Akathyst Hymn @6:00pm
- Sunday 18 Sunday of Mary of Egypt**
- Monday 19 Office of the Great Compline @6:00pm
- Wednesday 21 Pre-Sanctified Gifts Liturgy @6:00pm
- Saturday 24 LAZARUS SATURDAY – at 9:00am Orthros & Divine Liturgy
- Sunday 25 Palm Sunday - Orthros & Divine Liturgy @8:45am**  
**The Service of the Nymphios @7pm**
- Mon- Sat 26 - 5/1 HOLY WEEK SERVICES**

## MAY

- Sunday 2 HOLY PASCHA – Vespers of Agape @11am**
- Monday 3** + ST. GEORGE *Commemorated* | +ST. XENIA OF KALAMATA
- Wednesday 5 +ST. IRENE THE GREAT MARTYR +ST. EPHRAIM THE HOLY MARTYR
- Friday 7 +Renewal Friday: THEOTOKOS OF THE LIFE-GIVING SPRING
- Saturday 8 +ST. JOHN THE APOSTLE AND EVANGELIST
- Sunday 9 Thomas Sunday** | ST. ISAIAH THE PROPHET | *MOTHER'S DAY*
- Sunday 16 Sunday of the Myrrh-Bearing Women** + THEODORE THE SANCTIFIED / *RELICS\**
- Friday 21 + STS CONSTANTINE & HELEN, EQUAL TO THE APOSTLES
- Sunday 23 Sunday of the Paralytic**
- Wednesday 26 MID PENTECOST (*4<sup>th</sup> Wednesday after Pascha*)
- Sunday 30 Sunday of the Samaritan Woman**

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

# ΙΕΡΕΣ ΑΚΟΛΟΥΘΙΕΣ

Οι Ιερές Ακολουθίες που προγραμματίζονται παρακάτω υπόκεινται σε αλλαγές.

Παρακαλούμε συμβουλευτείτε το εβδομαδιαίο δελτίο / ιστοσελίδα μας για ενημερώσεις και αλλαγές.

## ΑΠΡΙΛΙΟΣ

Παρασκευή 2 Γ' Χαιρετισμοί - ώρα 6μμ

**Κυριακή 4 Κυριακή Γ' τῶν Νηστειῶν (τῆς Σταυροπροσκυνήσεως)**

Δευτέρα 5 Ακολουθία Μέγα Απόδειπνων ώρα 6μμ

Τετάρτη 7 Προαγιασμένη Λειτουργία ώρα 6μμ

Παρασκευή 9 Δ' Χαιρετισμοί - ώρα 6μμ

**Κυριακή 11 Κυριακή Δ' τῶν Νηστειῶν - τοῦ Ὁσίου Πατρὸς ἡμῶν Ἰωάννου τοῦ συγγραφέως**

Δευτέρα 12 Ακολουθία Μέγα Απόδειπνων ώρα 6μμ

Τετάρτη 14 Προαγιασμένη Λειτουργία ώρα 6μμ

Παρασκευή 16 Ακάθιστος Ὕμνος ώρα 6μμ

**Κυριακή 18 Κυριακή Ε' τῶν Νηστειῶν - Ὁσίας Μητρὸς ἡμῶν Μαρίας τῆς Αἰγυπτίας**

Δευτέρα 19 Ακολουθία Μέγα Απόδειπνων ώρα 6.00μμ

Τετάρτη 21 Προαγιασμένη Λειτουργία ώρα 6.00μμ

Σαββάτο 24 ΣΑΒΒΑΤΟΝ ΤΟΥ ΛΑΖΑΡΟΥ ώρα 9.00ΠΜ Ὁρθρος & Θεία Λειτουργία

**Κυριακή 25 Κυριακή τῶν Βαΐων**  
Η Ακολουθία του Νυμφίου ώρα 7μμ

**Δεύτερα-Σάββατο 26 1<sup>η</sup>/5<sup>ο</sup> ΙΕΡΕΣ ΑΚΟΛΟΥΘΙΕΣ ΜΕΓΑΛΗΣ ΕΒΔΟΜΑΔΑΣ**

## ΜΑΙΟΣ

**Κυριακή 2 ΑΓΙΟ ΠΑΣΧΑ -Ο Εσπερινός της Αγάπης ώρα 11πμ**

Δευτέρα 3 +ΑΓΙΟΥ ΓΕΩΡΓΙΟΥ (23/3) +ΞΕΝΙΑΣ ΤΗΣ ΘΑΥΜΑΤΟΥΡΓΟΥ

Τετάρτη 5 +ΑΓΙΑΣ ΕΙΡΗΝΗΣ ΜΕΓΑΛΟΜΑΡΤΥΡΟΣ, +ΑΓΙΟΥ ΕΦΡΑΙΜ ΜΕΓΑΛΟΜΑΡΤΥΡΟΣ

Παρασκευή 7 ΖΩΟΔΟΧΟΥ ΠΗΓΗΣ

Σαββάτο 8 ΙΩΑΝΝΟΥ ΤΟΥ ΘΕΟΛΟΓΟΥ, ΑΠΟΣΤΟΛΟΥ

**Κυριακή 9 Κυριακή Β' τοῦ Θωμά | ἩΣΑΪΑΣ ΠΡΟΦΗΤΗΣ | ΕΟΡΤΗ ΤΗΣ ΜΗΤΕΡΑΣ**

**Κυριακή 16 Κυριακή Γ' τῶν Μυροφόρων +ΘΕΟΔΩΡΟΣ ὁ ΗΓΙΑΣΜΕΝΟΣ\*(ΛΕΙΨΑΝΑ)**

Παρασκευή 21 ΚΩΝΣΤΑΝΤΙΝΟΣ ΚΑΙ ἙΛΕΝΗ ἼΣΑΠΟΣΤΟΛΟΙ

**Κυριακή 23 Κυριακή Δ' του Παραλύτου +ΘΕΟΔΩΡΟΣ ὁ ΗΓΙΑΣΜΕΝΟΣ\*(ΛΕΙΨΑΝΑ)**

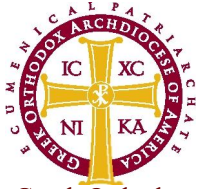
Τετάρτη 26 Τῆ ΤΕΤΑΡΤῆ ΤΗΣ ΜΕΣΟΠΕΝΤΗΚΟΣΤΗΣ

**Κυριακή 30 Κυριακή Ε' τῆς Σαμαρείτιδος**

**Την Κυριακή – Ὁρθρος 8.45πμ & Θεία Λειτουργία 10πμ**

**Τις καθημερινές – Ὁρθρος 8πμ & Θ.Λ. 9.15πμ**

*(Ἐχουμε τα Λείψανα του Αγίου στην Λειψανοθήκη της εκκλησία μας)\**



Greek Orthodox  
Metropolis of  
New Jersey

# SAINT ANDREW GREEK ORTHODOX CHURCH

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Rev. John Theodosion  
Pastor

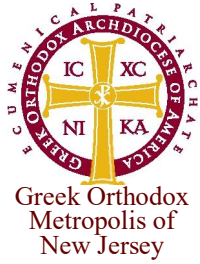
## **SCHEDULE OF SERVICES FOR HOLY WEEK 2021**

***subject to change look for updates in weekly bulletin/website***

- April 26     **HOLY MONDAY**  
7:00pm     The Service of The *Nymphios* (2<sup>nd</sup> Bridegroom)
- April 27     **HOLY TUESDAY**  
9:00am     Divine Liturgy of Pre-sanctified Gifts  
7:00pm     The Service of The *Nymphios* (3<sup>rd</sup> Bridegroom) The *Troparion Kassianis*
- April 28     **HOLY WEDNESDAY**  
6:00am     Divine Liturgy of Pre-sanctified Gifts  
Time        The Sacrament of Holy Unction &/or The Service of The *Nymphios*  
TBA         (Bridegroom)
- April 29     **HOLY THURSDAY**  
7:30am     The Mystical Supper Vespers & Divine Liturgy of St. Basil the Great  
6:30pm     The Sacred Passion & Crucifixion of Our Lord
- April 30     **GOOD FRIDAY**  
9:00am     Divine Service of The Royal Hours  
3:00pm     Service of The Apokathelosis Descent of Christ From the Cross  
7:00pm     The Burial of Our Lord and Saviour, Jesus Christ  
(The Service of Lamentation)
- May 1        **HOLY SATURDAY**  
9:00am     Great Vespers of The Feast of Resurrection &  
Divine Liturgy of St. Basil the Great  
11:00pm    **Midnight Service of THE RESURRECTION OF OUR LORD, JESUS CHRIST**  
Orthros and Divine Liturgy of St. John Chrysostom
- May 2        **SUNDAY OF PASCHA**  
11:00am    **THE RESURRECTION OF OUR LORD, JESUS CHRIST**  
**The Great Paschal Vespers of Agape**

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# SAINT ANDREW GREEK ORTHODOX CHURCH

Rev. John Theodosion  
Pastor

## ΠΡΟΓΡΑΜΜΑ ΜΕΓΑΛΗΣ ΕΒΔΟΜΑΔΟΣ 2021

*Οι Ιερές Ακολουθίες που προγραμματίζονται παρακάτω **υπόκεινται σε αλλαγές.**  
Παρακαλούμε συμβουλευτείτε το εβδομαδιαίο δελτίο / ιστοσελίδα μας για ενημερώσεις και αλλαγές*

- 26 Απριλίου**      **ΜΕΓΑΛΗ ΔΕΥΤΕΡΑ**  
7:00 μ.μ.      Ιερά Ακολουαρία του Νυμφίου
- 27 Απριλίου**      **ΜΕΓΑΛΗ ΤΡΙΤΗ**  
9:00 π.μ.      Θεία Λειτουργία των Προηγιασμένων Δώρον  
7:00 μ.μ.      Ιερά Ακολουαρία του Νυμφίου και Τροπάριον της Κασσιανής
- 28 Απριλίου**      **ΜΕΓΑΛΗ ΤΕΤΑΡΤΗ**  
6:00 π.μ.      Θεία Λειτουργία των Προηγιασμένων Δώρον  
Θα ανακοινωθεί      Τελάσις Μυστηρίου Ιερού Ευχελαίου η/ & Ιερά Ακολουαρία του Νυμφίου
- 29 Απριλίου**      **ΜΕΓΑΛΗ ΠΕΜΠΤΗ**  
9:00 π.μ.      Εσπερινή Θεία Λειτουργία Μ. Βασιλείου επι τη Αναμνησει του Μυστικού Δείπνου  
6:30 μ.μ.      Ακολουθία Των Αγίων Πάθων
- 30 Απριλίου**      **ΜΕΓΑΛΗ ΠΑΡΑΣΚΕΥΗ**  
9:00 π.μ.      Ακολουθία Των Μεγάλων και Βασιλικών Ωρων  
3:00 μ.μ.      Ακολουθία Της Αποκαθήλωσεως  
7:00 μ.μ.      Ακολουθία Του Επιτάφιου και Εγκώμια
- 1 Μαΐου**      **ΜΕΓΑΛΟ ΣΑΒΒΑΤΟ**  
9:00 π.μ.      Μ. Εσπερινός, Θεία Λειτουργία του Μ. Βασιλείου και Πρώτη Ανάστασις  
11:00 μ.μ.      Ακολουθία Παννυχίδος, Τελετή Αναστάσεως και Αναστάσιμη Θεία Λειτουργία
- 2 Μαΐου**      **ΚΥΡΙΑΚΗ ΤΟΥ ΠΑΣΧΑ**  
11:00 π.μ.      Ακολουθία του Εσπερινου της Αγάπης

# STAND ON THE ROCK OF SALVATION

*By Fr. John Theodosion*

As we are one year into the pandemic, and already a few weeks into Great Lent. I wish to encourage you as we proceed to our Lord's Resurrection. The rigors of lent compounded by the restrictions of the pandemic can have an overwhelming negative effect on our mood or disposition. The reason I say this is because the restrictions of the pandemic are frustrating and Great Lent can feel very restricting as well.



shortchanged in the past, Great Lent and my Family. My experience in life has taught me that there is always a silver lining even in bad situations. We just need to look for it. I found that the ability to focus on faith and family were a silver lining for me.

This lent with things beginning to open up a little more, and even though the news reports are telling us that things could flare up

Everywhere we go now we are reminded of the pandemic masks and signs and tape on the floor telling us where to stand etc. Even at home, when we turn on the TV or read the news on our phones and computers, it seems that every other story has to do with the pandemic and reminds us of the restrictions and the fear we have of contracting the virus and possibly passing it on to others. We also worry about our loved ones, our parents and children and friends. We become conflicted because as we worry, we still long to get back to a more normal way of life. The question that we cannot answer is what will normal look like after the pandemic? And, were we truly happy with our fast paced life before the pandemic began? The pandemic shut down happened just after lent began last year and like so many people I was trying to figure out what was going on and how to respond as a person and as a leader of our church. The silver lining in the pandemic for me was that because so many normal meetings, gatherings, celebrations, and events were cancelled I felt that I was able to focus on two things that normally were

again, I am optimistic. I am optimistic because I again look at the silver lining. As I write this, the weather is opening up, the CDC is saying we can have 3 feet of separation, and although the coronavirus has not gone away, it appears that the number of cases is going down in the U.S. I am also optimistic because as we proceed through lent, the things that lent emphasize allow me to come closer to God through prayer, fasting and almsgiving.

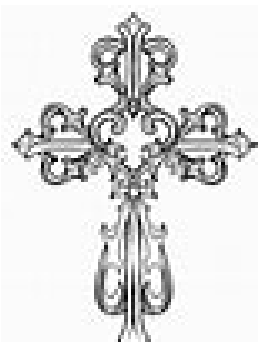
The focus on our faith during lent allows us to take our mind off of the constant flow of information we get through our phones and other screens. It is good to be informed but I believe that obsessively focusing on what is happening in Washington or other national or international events and personalities not to mention the so called, entertainment news, which is just electronic gossip in my opinion, makes us think that we are informed and somehow participating in what goes on in the world, but in my opinion, it becomes a distraction from what is really important. Our spiritual life.

The things of this earth seem so important so real and they are in our face, but the prophet Isaiah tells us in Chapter 51, “Lift up your eyes to the heavens, And look on the earth beneath. For the heavens will vanish away like smoke, The earth will grow old like a garment, and those who dwell in it will die in like manner; But My salvation will be forever, And My righteousness will not be abolished. <sup>7</sup> “Listen to Me, you who know righteousness, You people in whose heart *is* My law: Do not fear the reproach of men, Nor be afraid of their insults. <sup>8</sup> For the moth will eat them up like a garment, And the worm will eat them like wool; But My righteousness will be forever, And My salvation from generation to generation.” God promises us His salvation in His Kingdom to come and tells us not to put our faith in things of this world because they are all fleeting and unstable. We need to put our faith in Christ Himself “the rock of salvation” (Psalm 18:46). We need to be like the person who built his house on the rock. Christ also said in Matthew 7:24-27, <sup>24</sup> “Therefore whoever hears these

sayings of Mine, and does them, I will liken him to a wise man who built his house on the rock: <sup>25</sup> and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for it was founded on the rock.

<sup>26</sup> “But everyone who hears these sayings of Mine, and does not do them, will be like a foolish man who built his house on the sand: <sup>27</sup> and the rain descended, the floods came, and the winds blew and beat on that house; and it fell. And great was its fall.”

Friends, as we go through these turbulent times, we are being beaten by the winds and rains and waves of everything that is happening in the world. The Church provides us with Great Lent which gives us refuge from the difficulties and problems of the world and allows us to stand strong and focus on the things that affect us for eternity. Do not ignore the help and support that the church provides us during Great Lent for our peace of mind and especially for our salvation.



## **Prayer from Great Compline**

O Christ our God, who at all times and at every hour is worshipped and glorified both in heaven and on earth, Who is long suffering, Who is all-merciful, Who is ever-compassionate, Who loves the just, and Who shows mercy to the sinners, Who calls all to salvation through the promise of good things to come. The same Lord, receive at this time our supplications and direct our lives according to Your commandments. Sanctify our souls; purify our bodies; set our thoughts straight; cleanse our thoughts; and deliver us from all distress, evil, and grief. Surround us with Your holy Angels, so that guided and guarded by them we may attain to the unity of the faith, and to the comprehension of Your ineffable glory; for You are blessed, to the ages of ages. Amen.



# OUR LENTEN JOURNEY

## Preparing for the PASSION & RESURRECTION OF OUR LORD

Great Lent is a time for self-examination and self-denial – a time for taking control of our lives and our bodies. The purpose of the fast is to give us a greater awareness of our dependence on God. It is a time to improve ourselves and our relationship with God.

Lent is a time for greater works of mercy and charity for those less fortunate than us. It is a time for visitation of the sick and assistance to the poor, and generally a more joyful relationship with those who are close to us – our family and friends.

Most of all, Lent is a time of joy and a new beginning. We cleanse ourselves –mind, body, and soul– through the physical and spiritual fast, keeping a Christian *attitude* in all that we do. All this is done to prepare us for the Great Feast of Pascha – the Resurrection of Christ.

### REPENTANCE & CONFESSION

Repentance has its roots in the apostles. In the Book of Acts the Apostle Peter says, “*Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you shall receive the gift of the Holy Spirit.*” (Acts 2:37-38)

When we fall away from God, we have removed ourselves from His communion – with Him and with other Christians. We have *excommunicated* ourselves. To re-enter communion with God is the on-going activity of all Christians. We fall away daily in some way or another. No one is exempt.

Often, when children play in competitive games, one will call out “that’s a *do over!*” Haven’t we all



wished for that chance to undo the past and start over? Repentance offers us this new beginning.

We are telling God that we have *changed our mind* about our past direction and want to be back in communion with him. The Greek work for repentance, *metanoia*, implies a very deep change in the way we see ourselves, our world, and our relationship to God. To change our mind in repentance is the starting point in our Lenten journey. We leave behind regret as we move toward hope. Repentance is not a single action but an attitude, a frame of mind.

Think back over your life of things which you regret having said or done – hurtful, inconsiderate, selfish, deceitful. Think also of those things which you have done which may not have directly affected others, but which you know to be wrong according to the teachings of the Church. Bring them to mind as if they were occurring right now. Think of how it would have been if you had acted differently. Take this regret and turn it into repentance. Acknowledge that you have offended another person or the Church, and in doing so you have offended God.

If we are to be forgiven by God, He requires of us that we also forgive one another. For many of us, this is the most difficult aspect of repentance and confession. Yet we say it each time we pray the Lord’s Prayer, “forgive us our trespasses as we forgive those who trespass against us.”

Just as God’s love for us is personal, so must ours be for Him. As the Christian grows from child to adult, his or her personal response to God becomes

crucial. This personal response is the act of confession.

## **FASTING**

The fast for the forty days of Lent is indicated below, though many are not able to hold to the strict fast. We offer the following guidelines to be considered prayerfully with the guidance of your spiritual father and in consideration of any medical condition or dietary requirements.

### **STRICT FAST**

No Meat, Fish, Milk, Dairy Products, Oil, or Oil Products

## **PALM SUNDAY**

Fish, Oil & Wine permitted

### **FEAST OF THE ANNUNCIATION/MARCH 25<sup>TH</sup>**

March 25<sup>th</sup> - all day: Fish, Oil & Wine Permitted

Shellfish are permitted throughout Great Lent

### **JESUS' INSTRUCTIONS ON FASTING**

"Moreover, when you fast, do not be like the hypocrites, with a sad countenance. For they disfigure their faces that they may appear to men to be fasting. Assuredly, I say to you, they have their reward. But you, when you fast, anoint your head and wash your face, so that you do not appear to men to be fasting, but to your Father who is in the secret place; and your Father who sees in secret will reward you openly."

Gospel of Matthew Chapter 6:16-18

### **ST. JOHN CHRYSOSTOM ON FASTING**

Do you fast? Give me proof of it by your works.

If you see a poor man, take pity on him.

If you see a friend being honored, do not envy him.

Do not let only your mouth fast, but also the eye and the ear and the feet and the hands and all the members of our bodies.

Let the hands fast, by being free of avarice.

Let the feet fast, by ceasing to run after sin.

Let the eyes fast, by disciplining them not to glare at that which is sinful.

Let the ear fast, by not listening to evil talk and gossip.

Let the mouth fast from foul words and unjust criticism.

For what good is it if we abstain from birds and fishes, but bite and devour our brothers?

May He who came to the world to save sinners strengthen us to complete the fast with humility, have mercy on us and save us.

### **PRAYER**

Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which passes all understanding, will keep your hearts and your minds in Jesus Christ. - St. Paul's letter to the Philippians

One key to a more fulfilling life is prayer. For Orthodox Christians, the aim of prayer is to enter into conversation with God. Prayer is sometimes referred to as *dialogue with God*. Often it is a *waiting on God in silence*. In the church it is defined as the *lifting of the mind and heart to God, and also as walking in the presence of God*. We turn our mind and thoughts toward Him. We mentally gaze at Him and speak with Him in reverence, fear, and hope. At times we speak to Him with words and at other times we stand in reverent silence, saying nothing, but being aware of His presence. In this dialogue with God we praise Him and thank Him. We ask Him for what we need. Our mind and our heart are opened to Him. Prayer is not only repeating words, it is trust in God that he hears and directs us in His Way involving spiritual growth and development.

## PRAYER TO THE HOLY SPIRIT

Heavenly King, Comforter, the Spirit of Truth,  
present in all places and filling all things,  
the treasury of blessings and Giver of life:  
come and abide in us.  
Cleanse us from all impurity,  
and save our souls,  
O Gracious Lord.

## PRAYER OF ST. EPHRAIM THE SYRIAN

*To be read each weekday during Great Lent*

O Lord and Master of my life, take from me the  
spirit of sloth,  
despair, lust of power, and idle talk.  
But give rather the spirit of chastity, humility,  
patience, and love to Thy servant.  
Yea, O Lord and King,  
grant me to see my own transgressions,  
and not to judge my brother,  
for blessed art Thou, unto ages of ages.  
Amen.

## HOLY COMMUNION

*The Sacrament of Holy Communion, the Eucharist, which literally means "Thanksgiving," is the Mystery whereby the bread and wine of offering are changed, actually, not symbolically, into the very Body and Blood of Jesus Christ. The Eucharist is at the very center of the Church's life, and from it flows the prayer of believers in a sacrifice of entreaty for the peace of the world, for all those who ask for help, and for all men and women "The Eucharist unites us in the most intimate fashion with the Lord; it nourishes our soul and body, and aids our strengthening, increase, and growth in spiritual life. According to the promise of the Gospel, "He that eats this bread will live forever." (The Gospel of John 6:58)*

The cup which holds the wine that becomes the blood of Christ is the chalice, the cup of salvation. When we kneel during the liturgy, we pray with the priest that God the Holy Spirit may change the bread and wine into the Body and Blood of Jesus. This means that when we receive Holy Communion, Jesus comes to live in us.

How do we prepare to receive the Body and Blood of Jesus? We pray. We should have love in our hearts for all people. We should ask forgiveness from God and from our parents, brothers, and sisters, and from anyone we may have hurt.

When we come before the priest for Communion, we make the sign of the cross, tell the priest our baptismal name, hold the Communion cloth under our chin, and open our mouth wide. After receiving, we wipe our lips with the Communion cloth, make the sign of the cross, and hand the Communion cloth to the person next to us.

Once we have received Communion, we must remember that we have become one with Christ and with all those who received Communion with us. Christ now lives in all of us. We are all living *icons* of Jesus. It is by loving one another that we love Jesus. After receiving Communion our bodies become holy chalices. God lives in us.

Jesus wants to use our hands, which have now become His hands, to help those in need. When we receive Communion, we become members of Christ's Body, the Church. This means that Jesus has no eyes but our eyes, no feet but our feet to do His work in the world today. What kind, thoughtful act will you do for Jesus today?

From ***Let us Take a Walk Through Our Orthodox Church*** by Fr. Anthony M. Coniaris / Light & Life Publishing

## **BIBLE READING**

In private study, when a Christian profitably reads the Bible, receiving inspiration and strength from it, family members, friends, relatives and even acquaintances will inevitably notice the difference. Any person who comes into contact with such a Christian cannot but notice the growing peace, love and inner assurance - the spirit of Christ - in that Christian, and will frequently ask (if not ask, certainly think) what gives that person such strength and radiance. God will provide many opportunities to the growing Christian for sharing with others his or her experience with the Bible. What better witness for the truth of the Christian faith than a solid Christian life nourished by Holy Scripture and radiating true Christian love at home, at Church and at work? The Christian's own life becomes a kind of gospel, a living Bible, in which other people observe, read and experience the truths of God in action.

From ***Bread for Life***, by Father Theodore Stylianopoulos | Greek Orthodox Archdiocese Department of Religious Education

### **Suggestions for family Bible reading:**

Set aside a regular time for daily reading preferably in the evening at the supper table when the whole family is together. When the children are young, mom or dad can do the reading. When the children grow older, they may share in the reading. Reading

to children is one of life's greatest joys. Children treasure it.

Don't read too much or too fast. One chapter a day is sufficient. Let what you read sink in slowly. If children are young, read from a Bible story book - one that has pictures which you can show the children.

Start with the biographies of Jesus (Matthew, Mark, Luke, John).

Read with the faith and the expectation that God will really and truly speak to you through what you read.

Do not worry about the passages you do not understand. Concentrate on what you do understand. The more you read, the more you will understand. One passage explains another.

Each day memorize at least one verse that grips you. Say it out loud as a family three or four times. Encourage your children to fall asleep with this verse on their lips.

Get a translation your children understand.

As you read, try to have an icon of Jesus before you if you are reading the Gospels; one of St. Paul if you are reading his epistles, etc. This will help you realize who it is who is speaking to you from ***Making God Real in the Orthodox Home*** by Fr. Anthony M. Coniaris / Light & Life Publishing

*This guide has been compiled to assist you on your Lenten Journey, guiding you in fasting, prayer, repentance & confession, Bible reading and in receiving Holy Communion. May God bless you and guide you, and may you reach your Paschal destination with the joy of renewed faith in Christ.*

DEPARTMENT OF STEWARDSHIP, OUTREACH & EVANGELISM  
GREEK ORTHODOX ARCHDIOCESE OF AMERICA  
[WWW.OUTREACH.GOARCH.ORG](http://WWW.OUTREACH.GOARCH.ORG) | [Outreach@goarch.org](mailto:Outreach@goarch.org)

## “Feed My Lamb?”

was offered in English. We are happy to be able to include the same article for our Greek readers

# Τάϊστε τα Πρόβατά Μου

από τον Πατέρα Ιωάννη Θεοδοσίου

Κάνω σκέψεις για την εκκλησία μας και τις ατυχείς συγκυρίες που δημιουργήθηκαν από τον κορωνοϊό και πόσο έχουμε αποχωριστεί ο ένας από τον άλλο σαν κοινότητα. Είναι πολλοί από εσάς που δεν κατάφερα να δω αυτοπροσώπως, και μάλιστα καθόλου από τότε που άρχισε η πανδημία πριν από ένα χρόνο. Μου λείπετε πολύ και είμαι σίγουρος ότι έτσι νιώθετε και εσείς και σας λείπουν όλοι.

Άκουσα μία διάλεξη την προηγούμενη εβδομάδα στην οποία ο ομιλητής αναφέρθηκε στις λεγόμενες «μεγάλες εκκλησίες». Έλεγε πως αν και αυτές οι εκκλησίες είναι τόσο μεγάλες, κάνουν και μικρότερες ομαδικές συγκεντρώσεις για να βοηθήσουν τα μέλη της ενορίας να αισθάνονται ότι ανήκουν εκεί. Αν και η εκκλησία μας δεν είναι «μεγάλη εκκλησία», εμείς έχουμε μεγάλη κοινότητα. Άρχισα να αναρωτιέμαι, πώς μπορούμε να δημιουργήσουμε μικρές ομάδες και να τις βοηθήσουμε να νιώθουν δέσιμο μεταξύ τους ιδιαίτερα αυτό τον καιρό;

Ενώ τα σκεπτόμουν αυτά, συνειδητοποίησα πως το πιο σημαντικό είναι ότι το δικό μας δέσιμο είναι το Άγιο Πνεύμα! Δεν χρειάζεται να δημιουργήσουμε μικρές ομάδες στην εκκλησία μας για να νιώθουν δέσιμο οι 'πιστοί μας, γιατί αυτό που μας δένει μεταξύ μας είναι η αγάπη και η Χάρης του Θεού. Όμως, συνειδητοποίησα επίσης ότι έχουμε δημιουργήσει τόσα πολλά που μας συνδέουν τον ένα με τον άλλο και συμμετέχουμε στη ζωή της κοινότητας του Αγίου Ανδρέα. Οι μικρές ομάδες υπάρχουν μέσα στην ίδια τη ζωή της κοινότητάς μας. Δυστυχώς, τώρα αν και υπάρχει ακόμη η πνευματική σύνδεση, η φυσική και κοινωνική σύνδεσή μας υποφέρεει.

Άρχισα να σκέφτομαι πώς θα θρέψω αυτό το κοπάδι αφού είναι δύσκολο ακόμη και να ειπωθούμε; Ενώ με απασχολούσε αυτό το



ερώτημα, θυμήθηκα τότε που ο Ιησούς μιλούσε στον Πέτρο μετά την ανάστασή Του ( Ιωάννης 21:15-17.)

Ο Ιησούς είπε στον Σίμωνα Πέτρο, «Σίμων, υιέ του Ιωνά, με αγαπάς περισσότερο απ' όσο αυτοί εδώ;» Αυτός απάντησε, «Ναι Κύριε· το ξέρεις ότι σε αγαπώ.» Τότε του είπε, «Τάϊσε τους Αμνούς μου.» Του είπε ξανά για δεύτερη φορά, «Σίμωνα, υιέ του Ιωνά, με αγαπάς;» Αυτός του είπε, «Ναι Κύριε· το ξέρεις πως σε αγαπώ.» Και ο Κύριος του είπε, «Φρόντισε τους αμνούς Μου.» Του μίλησε μετά για τρίτη φορά, «Σίμωνα, υιέ του Ιωνά, με αγαπάς;» Ο Πέτρος λυπήθηκε επειδή τον ρώτησε για τρίτη φορά, «Με αγαπάς;» Και αυτός Του είπε, «Κύριε, Εσύ γνωρίζεις τα πάντα· το ξέρεις ότι Σε αγαπώ.» Ο Ιησούς του είπε, «Θρέψε/ βόσκει τους αμνούς Μου.»

Άρχισα να σκέπτομαι και να προσεύχομαι, και μετά σκέφτηκα και άλλα. Δεν είναι δυνατόν να απευθυνθώ στο κάθε ένα μέλος της εκκλησίας, αλλά μετά με τη χάρη του Θεού θυμήθηκα τις μικρές ομάδες. Εμείς δεν έχουμε απλά ένα μεγάλο κοπάδι και έναν βοσκό. Εμείς έχουμε ένα μεγάλο κοπάδι που αποτελείται από μικρότερα κοπάδια και το κάθε κοπάδι έχει τον δικό του βοσκό. Κάθε μία από

τις διακονίες της ενορίας μας είναι σαν ένα ξεχωριστό κοπάδι που μαζί με τα άλλα κοπάδια αποτελούν το μεγάλο κοπάδι που είναι η εκκλησία μας.

Ο ίδιος ο Ιησούς δεν διακονούσε τελείως μόνος. Συγκέντρωσε τους μαθητές και τους αποστόλους και τους ανάθεσε τη βοήθεια στις διακονίες και εργασίες της εκκλησίας. Έτσι, όταν ο Χριστός μιλάει με τον Πέτρο, δεν μιλάει μόνο με αυτόν αλλά και σε εμένα και σε εσένα επίσης. Θέλει όλοι μας να ταΐσουμε το κοπάδι της εκκλησίας Του. Τί σημαίνει αυτό; Σημαίνει πως ο κάθε αρχηγός της κάθε διακονίας πρέπει να εργάζεται ενεργά να κρατήσει το αντίστοιχο κοπάδι του μαζί και ενωμένο με την εκκλησία.

Πώς γίνεται αυτό; Αυτό τον καιρό, ως αρχηγοί και βοσκοί των αντίστοιχων διακονιών μας, νομίζω μπορούμε να καλούμε, να στέλνουμε email, να γράψουμε μια κάρτα, να διοργανώσουμε διαδικτυακές συγκεντρώσεις, κλπ. Για παράδειγμα, οι διευθυντές του Κατηχητικού σχολείου μπορούν να απευθυνθούν στο προσωπικό και τους δασκάλους και οι δάσκαλοι μπορούν να πλησιάσουν τους μαθητές. Οι σύμβουλοι της GOYA μπορούν να απευθυνθούν στους προπονητές και εκείνοι να πλησιάσουν τους παίκτες. Τα μέλη του διοικητικού συμβουλίου της Φιλοπτώχου μπορούν να απευθυνθούν σε διάφορους υπεύθυνους διακονιών και αυτοί μετά σε μέλη επιτροπών και σε εργαζόμενους. Σκέπτομαι ότι επειδή δεν μπορούμε να κάνουμε τις συνηθισμένες μας δραστηριότητες και συγκεντρώσεις, δεν σημαίνει πως δεν μπορούμε να διατηρήσουμε, όσο δυνατόν μπορούμε, την επαφή μεταξύ μας.

Ο καθένας μας είναι ένα σημαντικό μέλος του κοπαδιού του Αγίου Ανδρέα, και ο κάθε ένας από εμάς μπορεί να ενεργήσει ως αντιπρόσωπος και να

βοηθήσει να το βοσκήσει. Δεν θέλουμε κανέναν να χαθεί ή να ξεγλιστρήσει από ανοίγματα. Η παραβολή του Χαμένου Αμνού στον Λουκά 15:4-7 μας θυμίζει το ενδιαφέρον και τη φροντίδα του Κυρίου μας για κάθε έναν μας. Ο Κύριός μας ο Ιησούς δίδαξε, «Ποιός από εσάς, έχοντας εκατό πρόβατα, αν χάσει ένα από αυτά, δεν θα αφήσει τα ενενήντα εννέα στην ερημιά, και θα κυνηγήσει αυτό που χάθηκε μέχρι να το βρει; Και όταν το βρει, το βάζει στους ώμους του και χαίρεται. Και όταν επιστρέψει σπίτι, καλεί τους φίλους του και τους γείτονες, και τους λέει, «Χαρείτε μαζί μου, γιατί βρήκα το πρόβατο που είχε χαθεί!» Σας λέγω ότι παρόμοια θα υπάρχει μεγαλύτερη αγαλλίαση στον ουρανό για έναν αρματωλό που μετανοεί παρά για ενενήντα εννέα άτομα που δεν έχουν ανάγκη μετάνοιας.»

Ας εργασθούμε όλοι μαζί, να κρατήσουμε ενωμένο το κοπάδι του Αγίου Ανδρέα, ας επικοινωνήσουμε με τους συναδέλφους μας, τους φίλους και γνωστούς από τις διακονίες μας και να τους κρατήσουμε κοντά. Κάποια στιγμή, προσευχόμαστε να είναι σύντομα, αυτή η πανδημία θα τελειώσει. Δεν μπορούμε να περιμένουμε μέχρι τότε να δούμε πώς θα συγκεντρώσουμε το κοπάδι και πάλι. Στο κεφάλαιο 10 του Κατά Ιωάννη Ευαγγέλιο, ο Ιησούς μιλά για τον λύκο, που πιάνει τα πρόβατα και τα διασκορπίζει. Ο λύκος είναι αληθινός και μπορεί να γίνει παραπλανητικός και πονηρός. Θα επιτεθεί στο κοπάδι μας και δεν θέλουμε να χάσουμε ούτε έναν! Θέλουμε να κρατήσουμε τον λύκο έξω ώστε ως μέλη της κοινότητας της εκκλησίας μας, τα πρόβατα, θα παραμείνουν ενωμένα με τον Χριστό και την Εκκλησία Του. Έτσι, όπως είπε ο Χριστός, «Έχω έλθει για να έχουν ζωή (τα πρόβατα) και να την έχουν πλουσιοπάροχη.»

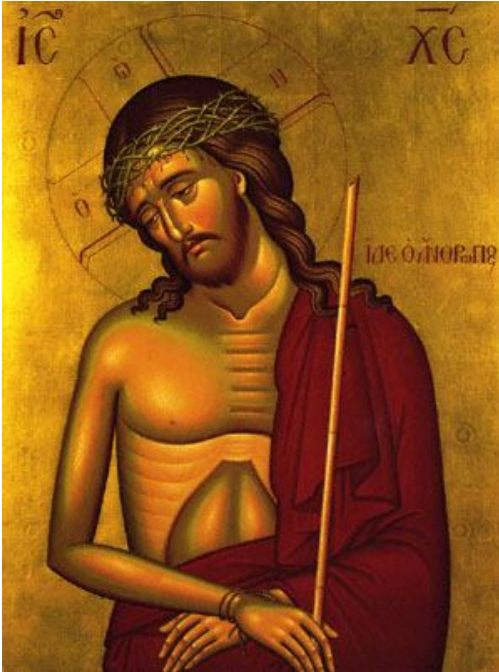
*Adaptation by: Maria Kiritsis, Athens GR*

*Την Πέμπτη της Μεγάλης Εβδομάδας τιμούνται τέσσερα γεγονότα: το πλύσιμο των ποδιών των μαθητών, ο θεσμός του Μυστηρίου της Θείας Ευχαριστίας στο Μυστικό Δείπνο, η αγωνία στον κήπο της Γεθσημανής και η προδοσία του Χριστού από τον Ιούδα.*

*On Thursday of Holy Week four events are commemorated: the washing of the disciples' feet, the institution of the Sacrament of the Holy Eucharist at the Last Supper, the agony in the garden of Gethsemane, and the betrayal of Christ by Judas.*

# Holy Week Services

## HOLY WEEK



**The Bridegroom Service** - The hymn we sing on the evenings of Palm Sunday, Holy Monday, Holy Tuesday and in some churches, on Holy Wednesday, comes from Scripture. On Palm Sunday, we sing this hymn as our priest carries this icon of Christ during a procession while we kneel.

*Behold the Bridegroom comes in the middle of the night and blessed is the servant whom He shall find watching; And unworthy is he whom He shall find heedless (not paying attention). Beware, therefore, O my soul, lest (for fear that) you be given up to death and shut out from the Kingdom. He who is found negligent (forgetful) shall be judged unworthy. Wherefore rouse yourself (wake up) and cry: Holy, Holy, Holy are You, our God, through the protection of the Heavenly Hosts save us. Christ is the Bridegroom of the Church. The Church is the Bride and each of us is a servant. The Bridegroom service warns us to*

be ready for Christ's Second Coming by preparing our souls – living the Christian life as Jesus taught. He wants all people to join Him in Heaven. When Jesus tells stories about the Wedding Feast, He is talking about Heaven.

**Holy Unction** is a Mystery (Sacrament) of the Church offered on Holy Wednesday evening, for the healing of both physical and spiritual illness, including the forgiveness of sins. The service consists of seven prayers, seven epistle readings and seven gospel readings. The priest will also call upon the “*healing*” saints to join in our prayers. Jesus continues to heal people today through the oil of unction, the prayers of the saints, and the prayers of our friends, just as He did in the Gospels.



After the first prayer, before the first epistle reading, listen for the names or descriptions of the healing saints.

*St. James (Iakovos), first Bishop of Jerusalem and son of Joseph, betrothed to the Virgin Mary; the Saint of Myra (St. Nicholas); St. Demetrios; St. Panteliemon; the Holy Unmercenaries (Cosmas & Damian); pours forth streams of healing... as learned in wisdom Divine, and as the friend of Christ (St. John the Evangelist); O Refuge to the world (The Theotokos, Mother of God), Cyrus, John, Thaleleus & Tryphon, Panteleimon & Hermolaus, Samson & Diomidis, Mokius & Aniketos.*

Go to [www.abbamoses.com](http://www.abbamoses.com) to find these saints.

**The Vesperal Liturgy of Holy Thursday** is an extra-special Liturgy because we are with Jesus and the Disciples at the first Holy Communion. This occurred at the meal Jesus shared with His disciples the day before the Passover (John 13:1). Jesus gave bread and wine to His Disciples and told them to "do this in remembrance of me." At this liturgy a second square of Prosphoro (bread used in the Liturgy) – called "the Lamb" - is cut, consecrated (blessed) by the Holy Spirit and becomes Holy Communion. This Lamb is set aside to dry, then Father places it in the Tabernacle on the altar table in the sanctuary. Whenever Father needs to take communion to someone at home or in a nursing home, or who is sick or dying, he adds wine to a piece of the dried "Lamb," Holy Communion. (There is no leftover Communion because the priest must eat and drink the remaining Communion at the end of each Liturgy.)



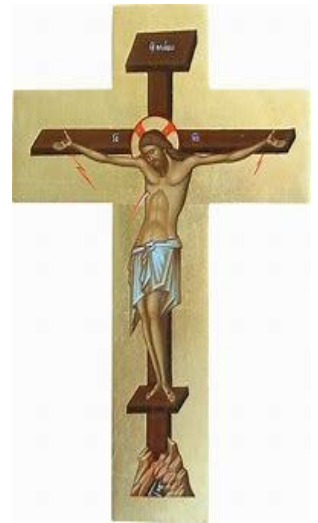
### Reading of the Passion Gospels

Holy Thursday evening we hear all the details of Christ's life during His last few days - Judas' betrayal of Christ to the Sanhedrin / Jewish rulers while He prayed in the Garden, Jesus' trial, crucifixion and burial. The four Gospel stories are divided into 12 readings. If you can read, follow along in a service book. After the fifth Gospel reading, we kneel while our priest carries Christ hanging on a large Cross. Listen to what he says. He begins with:

*Today is hung upon the Tree (Cross), He Who suspended the land in the midst (middle) of the waters.*

The Old Testament prophets spoke about the Messiah and a tree. In Genesis 1 we read,

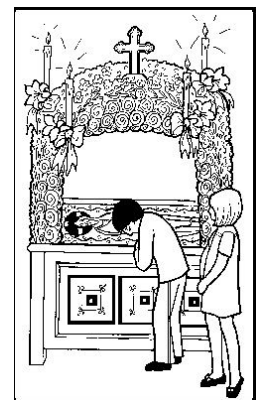
*Then God said, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters."... And God called the firmament Heaven... Then God said, "Let the waters under the heavens be gathered together into one place, and let the dry land appear" ... And God called the dry land Earth, and the gathering together of the waters He called Seas."*



### The Entombment – Taking Down from the Cross

Great and Holy Friday is the saddest day of Holy Week. Taking Jesus down from the Cross helps us express our sadness and sorrow over Christ's death on the cross.

When we enter the church, we see Jesus' dead body hanging on the cross. We also see an empty "Tomb" (kouvouklion, in Greek) decorated with flowers. During the Gospel reading, we learn that Joseph of Arimathea asked Pilate's permission to bury Jesus' body. At that point in the reading, the priest or his helpers remove the body of Christ from the big cross and wrap it in a large white sheet. Either during the remaining Gospel reading or when it ends, our priest takes Jesus' wrapped body into the Sanctuary.





Later in the service, Father carries the Epitaphios in a procession and lays it in the Tomb/kouvouklion. The Epitaphios is a beautiful large embroidered or painted icon showing Joseph and Nicodemus placing Jesus in the Tomb, with the Theotokos, the Apostle John and the Myrrhbearing women watching or just Jesus lying on the tomb. At the end of the service, we approach the Tomb, make the sign of the cross and bow to Christ. We venerate (kiss) the Epitaphios just like other icons. In some churches and in monasteries we make a full prostration, bowing down and touching our heads to the floor, before we kiss the Epitaphios.

**Vespertal Liturgy (St. Basil’s) of the First Resurrection on Holy Saturday Morning**

- Some very exciting things happen during this Liturgy. We hear the story of Jonah in the large whale and the 3 youths – Sidrach, Misach & Abdenago – in the fiery furnace. We can sing the refrain to the Hymn of the Three Youths - *Praise you the Lord and exalt Him forever.* After the Epistle reading, our priest, now wearing white vestments, walks throughout the Church tossing bay leaves (or other greenery) and joyfully chants that Jesus is in Hades freeing all the Righteous people (Those waiting to be set free. We see them in the Resurrection icon – “The Descent into Hades.”) He changed his vestments from purple to white and the altar covers, too. These are signs of the first Resurrection – freeing the people in Hades.



**Matins and Paschal Liturgy** When we come to Church late Saturday evening, the Church is very quiet and dark. The only light comes from a few flickering candles. At midnight, the church is very dark. At midnight, our priest comes out of the Sanctuary singing *Come receive the Light from the Light that is never overtaken by night and glorify Christ Who is risen from the dead.* We all light our candles from his. At some churches, the priest, while holding the Gospel and the Pascha candle, reads the Gospel of the Resurrection in front of the Beautiful or Royal Doors. At other churches, he leads a procession outside the Church and reads the gospel there. In both situations we sing loudly and with great excitement: *Christ is risen from the dead, by death trampling down upon death and to those in the tombs, bestowing life.* The Church is full of bright candlelight! The priest's white vestments seem to glow! The Cross and the Tomb of Jesus are to the side as reminders of what happened to Jesus this week. The Church seems bigger and brighter. The Matins and Liturgy of Pascha begin. This is the happiest service of the year and we are glad to be part of it!

**Agape Vespers - The Resurrection Vesper Service**

The Gospel reading - John 20:19-25 - is read in as many languages as there are people who can read it - English, Greek, Latin, French, Spanish, Russian, Albanian, Arabic, German and more. We do this to show that Christianity is for all people. The “Good News” (the meaning of word “gospel” in Greek) that Jesus died and rose from the dead is for the entire world because God loves all people alike. In the Gospel reading, we hear that Jesus appears to the confused and frightened disciples in a room with locked doors. If you want to hear “Christ is Risen” in 250 languages, go to Pascha Polyglotta -

<http://www.srbigham.com/en/index.html>.

Phyllis Meshel Onest, M.Div. [www.phyllisonest.com](http://www.phyllisonest.com) [pmonest@neo.rr.com](mailto:pmonest@neo.rr.com) © 2008

Saint Andrew Family News April 2021

**PASCHA**  
**LAMBATHES**

**\$20**

look for **LAMBATHES** by church office  
All proceeds to benefit the Saint Andrew Ministries

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*Please Join us for our Annual*

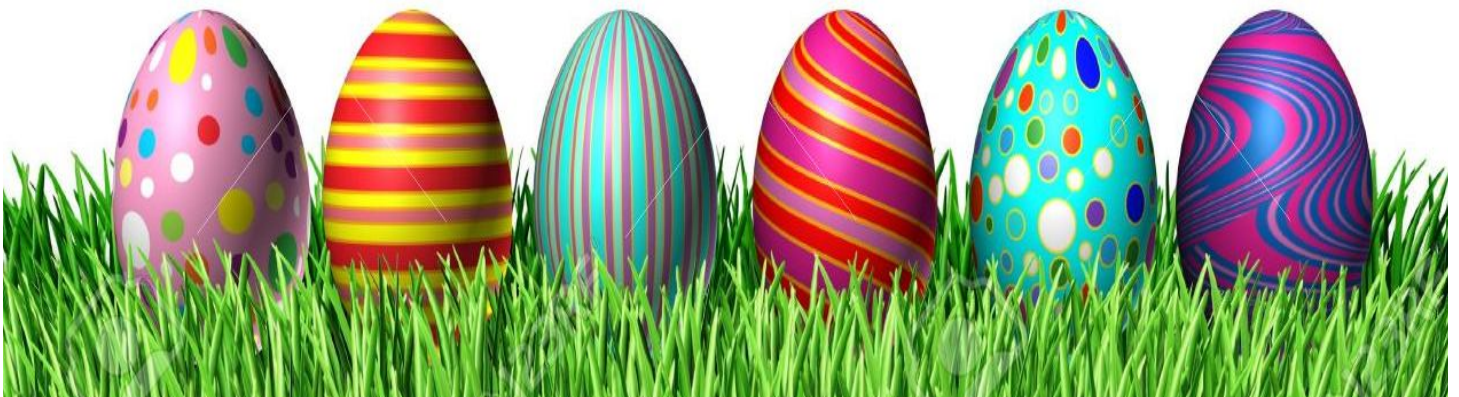
**Saint Andrew**

**PASCHA**  
**EGG HUNT**

**Saturday, April 24<sup>th</sup>, 2021**  
after the Saturday of Lazarus liturgy  
(outside on the grass near back parking lot)

Please register through the **Sign-Up Genius link** on the Saint Andrew Greek Orthodox Church and Saint Andrew PTA groups  
-or-  
email us at: [ptastandrew@gmail.com](mailto:ptastandrew@gmail.com)

**\*MASKS MUST BE WORN\***  
PLEASE REMEMBER TO BRING YOUR EASTER BASKET!  
*Sponsored by the Saint Andrew PTA and Religious Education*





**Kindergarten class photo!**

## Hellenic Afternoon School (HAS)

The Hellenic Afternoon School (HAS) continues to progress in successful student learning in the Greek language and culture by our teachers and the support of our PTA. We implement a variety of educational resources and techniques for engaging students not only in the Greek language, but also learning about our Greek holidays. The 25<sup>th</sup> of March celebration is one holiday the students learned about as we celebrate the bicentennial of the Greek War of Independence. The teachers provided activities and poems for the students to learn as they will be posted for all to see on the PTA Facebook page on March 25<sup>th</sup>. In preparing for Great lent and Greek Orthodox Easter, we provide resources and activities that students can follow and understand about the most important observance in the Greek

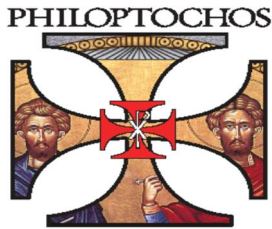
Orthodox faith. The students discover Greek traditions and apply them at home with family.

The Greek language and the Orthodox Church are strongly connected to the Greek Nation. Due to the great effort by the Orthodox Church to preserve the Greek language from the many occupations Greece has experience in the past, we find it is great importance to continue to preserve the Greek language, culture, traditions, and the Orthodox faith in our HAS educational program. We look forward in educating our students the Greek language, culture, religion, and the traditions of our Greek Heritage.



Καλή Σαρακοστή!  
Καλό Πάσχα!

» » » » » » » **HAS Kindergarten students showing off their Marti bracelets.** » » » » » » » »



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Tsoureki <i>Made at the Monastery</i>	_____	X \$15.00/each loaf* <i>*Quantities are limited.</i>	_____ _____
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Quantities are limited.

**NOTE: Tsoureki will be available for pick up beginning Sunday April 11, 2021**

*Thank you for your support and enjoy. Kali Anastasi! Καλη Αναστασης*

## GOYA APRIL NEWS



GOYA and Philoptochos worked together to campaign and collect donations for the annual Souper Bowl of giving. We were able to donate over 850 pounds of canned goods and nonperishable food items to the Interfaith Food Pantry. This could not have been done without all of our generous parishioners who donated many bags of food. Thank you to everyone who donated and helped out with this worthy cause. Before we went to drop off the items from the Souper Bowl, a few GOYAns helped prepare food for the Faith Kitchen in Dover. This could not have been done without the help of Mr. John Paxos and Mrs. Georgia Haglund who cooked the food and helped us package everything which they later delivered.

On March 6<sup>th</sup> and 7<sup>th</sup>, our church hosted another Gyro and Souvlaki sale. To help out, many GOYAns served as runners, which meant delivering the food to the people waiting in their cars. The event was well organized by our hard-working parishioners and the GOYAns helped make things run smoothly! It was a very successful weekend, and the teamwork was amazing! Thank you to all the volunteers and to all who supported this event.

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This year GOYA decided to begin a new tradition! On March 14<sup>th</sup>, a group of GOYAns met at Horseshoe Lake Park to fly kites! This is an event held in Greece every year before Kathari Theftera, Clean Monday, which is the beginning of Great Lent. Although it was a cold day, everyone that attended had a great time at our first annual kite flying event!

Kali Sarakosti





In March, 2021 the Crochet/Knitting/Pillow Ministry delivered to St. Claire's Maternity Ward in Denville, NJ 21 baby blankets,

Comfort pillows and assorted hand knitted baby clothes.

They were very happy to receive our donation and sent us a lovely note.



Dear Ellen - Mary -  
 Thank you so much for the beautiful pillows + blankets you donated to our patients at St. Claire's maternity units. The pillows will come in handy for our new moms, and the blankets will be great for their babies. Thank you for your kindness. It is much appreciated. Blessings to all who contributed. Thank you again. Lise Duke RN

**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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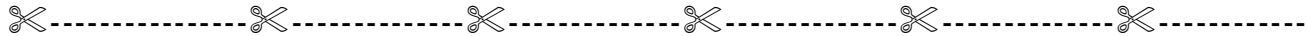
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**HONOR GIFT**

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Please pray for the Health of \_\_\_\_\_ in the prayers of the Divine Liturgy.

Kindly accept this **HONOR GIFT** for the occasion of:

\_\_\_\_\_  
NAME DAY, BIRTHDAY, WEDDING, ANNIVERSARY, GRADUATION .. OTHER

as a token of Love, please **ACKNOWLEDGE** my/our gift to:

**NAME & ADDRESS OF HONOREE:** \_\_\_\_\_

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

## Guess Who's Coming to Dinner?

**April brings each of us solidly into Great Lent.** I am willing to bet that you, if asked, could tell me exactly what you “gave up” for Lent because that is probably the one thing most on your mind. People wonder if, when out somewhere, whether the food is “Lenten” food. There is a deep concern that what has been “given up” might show up un-expectedly in what is being offered. That is because, for most people, Lent really is just focused on giving something up. There is not a lot of joy in such a Lenten season because there is too much worry that there might be a chance of failing.

**You might have noticed that authentic religious** devotion seems elusive when one intentionally strives to uphold Lent as some formalism for pleasing God. This sort of attitude produces little joy. But can there be a different way? If God finds our interior hearts as His spiritual abode within us, then fasting ought to be centered there, in the heart, and not on our appetites located in our stomachs. What does this kind of spiritual fasting within our hearts mean? It means that we choose a different sort of nourishment for our hearts. It means we nourish the heart with God's Word. Now here is a different kind of fasting! When you “give up” to find God's presence what you give up centers you. Now imagine fasting as “taking on” the discernment of God's presence; sullen is now displaced by joy! The stomach reminds you what you are missing, whereas the heart offers unending nourishment! Shouldn't this be fasting? If, in fasting, we are reminded of our total dependence on God and that God knows what we need, then how wonderful is it to allow God to fill us with nourishment that brings us into God's daily presence! This is trustful living without the anxieties that, like acid, eat into our lives. Sometimes it seems

too good to be true, but Christ has invited each of us into this kind of living where joy rather than despair invigorate how we live each day.



**But the heart can be a dangerous place if left un-attended.** It feeds on the worldly passions, those things the stomach desires, then asks the mind for approval and satisfaction. Think of “passion” as desires you might have for anything. It is never difficult for the intellect to mold any passion into right action if the desire is satisfied. But this kind of action is a toxic nourishment for the heart. Slowly, through distorting what is appearance

into what is real, the heart becomes very ill. It is simply being poorly nourished. This is what Sin does to us! Lent is the time for taking a good look at the health of this interior heart which is the only place where God meets us. When the heart becomes so ill that it can no longer see God's presence, one's spiritual life is in danger. Imagine getting sick but ignoring it. We all know the consequences of a physical illness, but do we know the seriousness of spiritual illness? Could it be that those feelings of anxiety and despair are really symptoms of such spiritual illness! Call it a “spiritual fever”!

**You see, Lent calls for a fasting** of the things of the world that have been keeping you isolated in your desires and away from God's presence. Examine yourself and your heart. What passions have become your reality that affect how you live each day? Are you angry, resentful? Is lust driving your appetites? Have you been unable to forgive someone, maybe even yourself? Has prayer become a new exercise for you? How would you assess the way you live each day? Is it, as the Psalmist says a “Rejoicing! This is the day the Lord has made; be glad in it”, or do you feel a constant “heaviness” that barely allows a peaceful sleep? You may have



successfully achieved great power over your physical appetites, but the passions that own you, that struggle for your heart, drive your need to consume things that are bringing each of us into terrible spiritual health. No wonder Pascha is often celebrated with the foods you “gave up”!

**Suppose Jesus were to invite Himself to your house for dinner?** What might you do? Perhaps you would rush home, make sure everything is prepared for His arrival. Every Orthodox Christian has the highest regard for Jesus so that His coming to where you live would be incredible. But what if that invitation is being made every new day? What if Jesus is sending you an invite to your heart? Did you receive it? When Jesus arrives, will you be prepared for Him?

I think if each of us could see Lent in this way, we would be filled with so much joy that Jesus is going to dine with me, that whatever tasks I needed to do in preparing for His arrival, would never be a burden. The mere thought of Jesus coming into my house drives every distracting passion away. All that I can think about is that Jesus is coming to my house! What incredible JOY! What if this is Lent? Isn't your heart the very house Jesus is asking to enter?

I am telling you now that each of you has received an invitation to have Jesus Christ come to you. I know I have! Fasting is an effort to locate this

invitation that has been sent to your heart. It is time to clean out the clutter, the trash, remove those unwanted passions that have become the “couch potatoes” of your heart, and find that invitation. Maybe praying the Psalms is a great way to get ready. Just let God speak them into your heart. Once you have found your invitation, maybe just in time for Holy Week, you will have just enough time to prepare for His arrival on Resurrection Sunday! You know, you will be so busy preparing for Him that whatever you have “given up” will not even own you because the joy of His arrival has consumed you! How then is this sort of nourishment “Fasting”? So, if you have struggled during the long days of April with your fasting, maybe it is because real fasting means being nourished in a way that produces joy. Only the reality of Jesus about to call on me can make this happen. Give your Lenten journey a new direction, pray the Psalms, read the Gospel of Luke, and see what a difference this will make when Jesus comes “knocking” at the door to your heart and seeks to come in and dine with you!

Have a blessed, joy filled Lenten April and be ready for Jesus' arrival! He is coming to your “house”! Will you be prepared for Him?

*Herbert F. Schuster*

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## Parent's Corner

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*By Alexandra Protopapas*

### **April 2021 - Stop Yelling!**

**“Hristos Anesti, Christ is Risen”** are words we will be hearing this month on May 2<sup>nd</sup>, when all Orthodox Christians will be celebrating PASCHA – EASTER. Let us continue wearing our masks, lowering the temperature in yelling, mother nature is raising spring temperatures and tells us to spend time outdoors, so, let us begin communicating better!

Once again, we have so many ways we can communicate. Many of us since the pandemic use

our mobile phones, Facebook, texting, etc. and communication is easier and faster than ever! Even yiyia and pappou know how to use Facebook, Messenger, Zoom, and especially Texting, but our youth have different ways of communicating and at times it puts many of us as parents in the dark!

Do take time to contact family and friends this Easter. You have no excuse! YES – YOU HAVE NO EXCUSE! DO YOU KNOW THAT IN A TEXT WHEN

WRITING IN ALL CAPITALS IT MEANS YOU ARE YELLING? Ok, excuse me, I do not mean to yell. Yes, we do not always use only our voices to yell.

Today we can send messages electronically to connect although nothing replaces one to one communication in person or in a phone call. However, we have family and friends all over the country as well as in other nations, especially in Greece and Cyprus. We can now use social media and the Internet to connect. Let us use our electronic communication skills this Easter if we cannot physically connect one on one. It is better than not connecting at all.

I have a fetish of correcting spelling errors in texts, and I write in complete words, but I have learned some tricks.

You may see various “letters” on cell phones or on the computer. These are called text and e-mail acronyms. Below are some of these and these are just the appropriate ones as there are also others that may not be so appropriate:

### Top 10 Texting Abbreviations

- ROFL means Rolling on floor laughing.
- LMK means Let me know.
- ILY means I love you.
- YOLO means You only live once.
- SMH means Shaking my head.
- LMFAO means Laughing my freaking \*a\* off.
- NVM means Never mind.

### Here is our version of a texting acronyms dictionary or in other words, our text slang translator.

- AKA: Also known as.
- ASAP: As soon as possible.
- BTW: By the way.
- B/C: Because.
- BRB: Be right back.
- BBL: Be back later.
- COB: Close of business.
- DIKY: Do I know you?
- TTYL: Talk to you later

Hopefully, we have not spent a lot of time yelling with our voices, but also not yelling with our electronic communication. If your children write in acronyms, tell them to write in full sentences if you wish. (You can even speak to your phone or computer to write. Be careful however, sometimes you get different words, so edit before sending).

Everyone have a great month in preparation for Easter. From my family to yours, have a blessed and happy EASTER, 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](mailto:alexandraproto@gmail.com) - Have a good month!

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

**Alexandra Protopapas MEd**

Certified Teacher of the Handicapped & Social Sciences – Retired, but currently at:  
Educational Services of Morris County (ESC) (currently at Academy of St Elizabeth, Trinity  
Christian School, Parsippany Schools)

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



## **ROOM FOR AGAPE**

### **VOICE FOR THE SENIORS SPRING 2021**

We are agape. We share our heart of love and now I am sharing with you. We must be one together. Each one contributes to the heart of our strength as a church. Partaking of the Blessed bread and Holy Water pray they following:



O Lord, my God, may Thy Gift and Holy Water be unto:

- enlightenment of my mind
- strengthening of my spiritual and physical powers
- health of soul and body
- conquering of the passions and of my infirmities
- through Thy boundless kindheartedness and by the prayers of Thine All Immaculate Mother and of All Thy Saints. Amen



And pray the LENTEN PRAYER OF SAINT EPHRAIM THE SYRIAN:

**O Lord and Master of my life, do not permit the spirit of laziness and meddling, lust for power, and idle talk to come into me. [bows]**

**Instead grant me Your servant the spirit of prudence, humility, patience, and love. [bows]**

**Yes, Lord and King, give me the power to see my own faults and not to judge my brother/sister. [bows]**

**For You are Blessed unto the ages of ages. Amen**

This is a lot more difficult for some than for others, especially like me who tends to be stubborn and make excuses. If you cannot see to read, then have someone read to you. If you cannot hear, keep practicing so that you remember. If you can do neither, remember a picture from the past or a time when you had to forgive or be forgiven. God knows our heart. He knows how we must struggle.

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### **Saint Andrew GREAT LENTEN BIBLICAL STUDY**

#### **Thursdays at 7:30pm**

#### **April: 1 & 15**

*Since we cannot meet in person, we will be meeting via Google Meet which is like Zoom so... contact the office [info@standrewgonj.org](mailto:info@standrewgonj.org) for [google links](#)*

*We hope everyone who is part of the Saint Andrew Community will take part in this virtual Lenten gathering.*



## INTRODUCING THE NEW EIKONA APP!

**The Eikona Sisters have been singing the glorious hymns for over 25 years!** We're excited to better know the lives of the saints with our new *Eikona app*, and we hope that you will too.

In this app, you will find the daily hymns of the church calendar, chanted simply and beautifully. It's our hope that you will enjoy listening and learning from each day, and that they will become part of your daily prayer routine. **As we know, the theology of our faith is held in its hymnography.**

We also hope that this app will help you feel more connected to the church calendar and the saints – these holy men and women who have trod before us – and to the Holy Feasts upon which our church calendar is built.

*May these hymns resonate deep within your soul as an outpouring of prayer and reflection when you go about your daily life.*

**DOWNLOAD THE  
FREE EIKONA APP HERE!**

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# FASTING *Is It Really Necessary?*

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Rev. Fr. Panayiotis Papageorgiou

*This article is from PRAXIS volume 16, issue 2: "Fasts and Feasts" (Winter 2017).*

Over the years, many people have asked me what the Church's fasting requirements are during Great Lent. Some questioned the value of this ancient practice, and others looked at it with intimidation as they found themselves unable to keep the fast in its strictest forms. As you can imagine, I have spent countless hours trying to explain the tradition of fasting and convince others of its value, dissuade them from looking at it in a legalistic manner and guide them to a proper view of the fast so that it may bear spiritual fruits in them.

The result: I have learned a lot myself, and I hope that at the least, I have been able to help those who approach the fast sincerely looking for a true transformation of themselves through this spiritual exercise. Here are a few things I would like to share with you from what I have learned:

**The Practice of Fasting Is Indeed a Most Ancient One:** Fasting was very prevalent in ancient times and required by the Hebrew people on many occasions as an exercise of discipline and for purification from sin. But the most profound example of fasting in the Old Testament is found with Moses. When he ascended Mount Sinai to encounter God, "he was there with the Lord forty days and forty nights; he neither ate bread nor drank water" (Exodus 34:28). He ascended the mountain purifying his body, soul and mind. There, Moses was in the presence of God and spoke with Him. When he returned to the Jewish people bearing the plaques of the Ten Commandments inscribed by the finger of God, he was filled with the glory of the Lord. His face shone like the sun and the people could not even look at him (Exodus 34:29–35). This came about because Moses had reached



the ultimate state of purification (*katharsis*), which allowed him to attain the state of illumination and finally become a dwelling place of the uncreated light of God (we call this transformation and unity with God *theosis*). Fasting was an essential element for Moses's purification as he approached God and stood in His presence. Ultimately, he was filled with the divine light.

The New Testament period begins with a man who lived on locusts and wild honey—St. John the Baptist (Matthew 3:4; Mark 1:6). He lived in the desert and practiced a strict life of *askesis* (spiritual training) of which fasting was a major part. St. John is the one who received the revelation that the Messiah had come, that God became incarnate in the person of Jesus. Fasting was essential as he lived out a holy life filled with God's wisdom and strength.

Finally, the practice of fasting was sanctioned by our Lord Jesus Christ Himself when He fasted for forty days in the desert before embarking on His earthly ministry. He began His fight against the devil (Matthew 4:1–2) with a strict form of fasting accompanied by prayer. Fasting was part of His *askesis* in His battle with temptation. When the devil

offered Jesus bread to quench His hunger, Jesus pointed out that man cannot live by bread alone (Matthew 4:4) but needs to obey and honor God as well in order to attain eternal life.

**The Primary Goal of Fasting Is to Help Us Keep the Commandments of God So That We May Be Able to Enter His Kingdom:** It is a form of askesis that helps us acquire spiritual discipline. Fasting enables us to detach ourselves from earthly pleasures, even those as essential as food. It helps us discipline the desires of the flesh and take control over our passions. The first couple, Adam and Eve, fell away from God because they decided to eat the forbidden fruit. We fast even from things that are good for us in an effort to reverse the results of the fall. By controlling what goes into our mouth and stomach we train ourselves to control what comes out of our mouth and heart. Through the discipline of fasting we may also control our eyes and avoid looking at things that will aggravate our passions further. Fasting also helps us learn to control our anger and, above all, manage our ego and pride, which are the main causes of our sinfulness.

According to St. John Chrysostom, fasting is to the soul what food is to the body; in the same way that material food nourishes the body, fasting strengthens the soul and makes its wings lighter and able to move more easily. Fasting helps lift the soul above this world to communicate uninhibited with the Creator, free from attachment to the pleasures and lusts of this life.

**In the Tradition of the Orthodox Church, Fasting Is Not an End in Itself:** Rather, it offers spiritual medicine to cure our spiritual ills. It provides renewal, sanctification and fortification when applied in conjunction with several other practices that help us heal, find peace and experience God's love. Repentance through the confession of sins is one of those practices needed along with fasting. Confession is the place and time where we humble ourselves and surrender to God's mercy. Through this act of humility we open up the heavens for the light of God to shine into our hearts and heal us. Forgiveness of others is

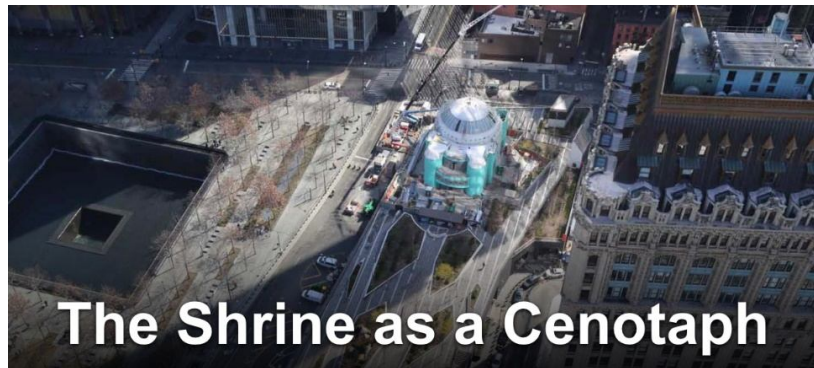
also necessary, as we ask for God's forgiveness for our personal sins and try to find peace in our hearts. Prayer, both individual and communal, is essential to connect to the Lord spiritually and allow Him to unite Himself to us, heal us and grant us His joy. Almsgiving and mercy toward those who are suffering is also necessary in this spiritual journey to perfection. Finally, the study of the Holy Scriptures and other spiritual books is of great benefit to the person struggling in spiritual warfare. God's wisdom and guidance comes to us through the holy books and stories of the lives of the saints. Fasting by itself will not suffice in our journey to theosis.

In these ways, we prepare ourselves to ascend the mountain with Moses, to approach the Lord with a pure heart so that His light may dwell in us and enlighten, sanctify and deify us. Holy Communion is, for us, the top of Mount Sinai where we finally become one with Him and offer Him our whole being in order to heal, transform and perfect us.

The Church provides these tested ways for the healing of our souls in the same way a hospital provides the best tested treatments for the healing of our bodies. No one goes to the hospital and gives advice to the doctors about how they may treat his or her particular disease. We respect the opinion of the doctors because they have knowledge through training; they have treated others before us and acquired the experience to treat specific ailments. In the same way, we need to trust the Church and the wisdom given to her by God. We need to trust experienced spiritual fathers and allow them, through the Sacrament of Confession and spiritual guidance, to prescribe the medicine specific to our need. That is the only way to recover from any spiritual ailment and be restored to peace and joy in Christ.

It is therefore necessary to take all these steps in our journey to the Kingdom of God and the state of perfection. In order to ascend the mountain with Moses, place ourselves in the presence of God and attain theosis, we must begin with fasting.

*Rev. Fr. Panayiotis Papageorgiou serves the parish of Holy Transfiguration in Marietta, Georgia, and holds a PhD in early Christian studies. He has published the first volume of a modern English translation of St. John Chrysostom's [Homilies on Romans](#) (Holy Cross Orthodox Press, 2013) and is currently working on the second volume.*



Beloved Brothers and Sisters in Christ,

The construction on our Saint Nicholas Greek Orthodox Church and National Shrine continues apace, and we are confident that the exterior of the Shrine will be complete in advance of September 11, 2021, a most significant milestone to be observed. Part of what makes the Shrine so important to the entirety of the World Trade Center is the fact that it is the only religious structure within the site. We must never forget that Ground Zero became like a charnel ground for thousands of our fellow human beings who were murdered that day, as what little remained of their mortal coil disappeared in the smoke and ash. It is a grief-filled and sobering thought, especially for those families who were denied even the chance to bury the remains of their loved ones. So many of the funerals in the weeks and months after 9/11 were held for empty coffins.

When there is an empty tomb, it is called a cenotaph (Greek, κενotάφιον). The most famous cenotaph in the world is, of course, the Anastasis in Jerusalem, the Holy Sepulcher. And for the Saint Nicholas Shrine, as the only House of Worship destroyed on 9/11, there is a sense that the rebuilt church will have some of the character of a cenotaph, a living place of memory carved out of stone. This is most appropriate, as Bishop Joachim's article this month connects the intercessory role of St. Nicholas himself with a historic "refuge" (καταφύγιον) chapel appended to Hagia Sophia in Constantinople, to his role as a "powerful intercessor for the dead at the Last Judgment."

The Saint Nicholas Shrine takes on a role of cenotaph for those who perished on 9/11, much as the Woman in the Hymn of Kassiani took on the role of a myrrh-bearer (μυροφόρου ἀναλαβοῦσα τάξιν). The events of 9/11 and the grievous loss of life, with the scant remains of those who perished, bring to the Shrine a further purpose, one that is intensified by the intercessory nature of the Saintly Church Father.

It is an awesome responsibility and privilege to the Greek Orthodox Community, that our National Shrine would serve as a cenotaph for those who would engage it as such. Like the ancient Martyria that were the tombs of the Holy Martyrs, the Shrine becomes both a repository of memory and a place of pilgrimage.

And like the Holy Sepulcher in Jerusalem, the Shrine will be an affirmation of the Resurrection from the dead, that every person may one day say with the Prophet Job (19:25,26):

For I know that my Redeemer lives,  
and that at the last He will stand upon the earth;  
and even after my body has been destroyed,  
yet in my flesh shall I see God!

With paternal Blessings in Christ,

Τὸ Ἀμερικῆς Ἐπιτοφῶρος  
Archbishop Elpidophoros of America



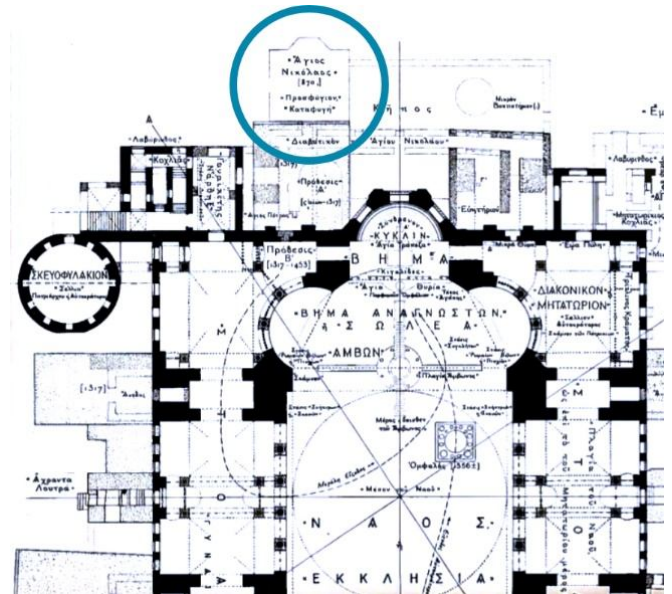
For complete article go to [March 2021 Monthly Update \(mailchi.mp\)](#)

## ..Saint Nicholas Iconographic Program

In a previous Newsletter ([November 2020](#)), the significance for having a pictorial Life Cycle (Vita Cycle) of Saint Nicholas in the Shrine of Saint Nicholas at Ground Zero was explained: the Saints' long history with the city of New York, having its origin in the period of the Dutch colony known as New Amsterdam; and in the centuries-long Byzantine/Orthodox Tradition in which Saint Nicholas is regarded as one of the most popular saints, venerated for his great intercessory powers. He is especially remembered as a holy figure who rescues individuals from dangers and as a great intercessor at tribunals for those who were wrongly condemned. In light of the latter role, he is regarded as a most powerful intercessor for the dead at the Last Judgment. For the Shrine of Saint Nicholas at Ground Zero in Manhattan, there is the additional significance of the role of this Saint for the history of the city in general, and his role for the martyric site of this Shrine in particular.

The pictorial Life Cycle in the Shrine of Saint Nicholas will include 6 scenes, adapted from various well-known examples from the Byzantine/Orthodox visual tradition: the Birth of Saint Nicholas; the Ordination of Saint Nicholas to the Episcopacy; Saint Nicholas Miraculously Providing Dowries for Three Maidens; Saint Nicholas Rescuing a Drowning Man (Sea Miracle); Saint Nicholas Rescues Three Generals Wrongly Imprisoned; Saint Nicholas Rescues Three Innocent Men from Execution; and the *Koimesis* (Dormition-Falling Asleep) of Saint Nicholas. Most pictorial Life Cycles of saints begin with a Birth-Scene; that of his Ordination to the Episcopacy visually marks the beginning of the Saint's public life as the beloved Hierarchy and spiritual Shepherd of his flock. Our Cycle then includes four of the most well-known events of Saint Nicholas' miraculous interventions and rescues on behalf of those who were placed under his spiritual care as well as for those who

devoutly called upon his name for intercession. The Cycle concludes, as with other holy persons, with the scene of his Dormition (*Koimesis* or Falling Asleep) where the Saint is depicted on his funeral bier surrounded by the faithful, both clergy and laity, who gather to venerate his sacred body and who understand that Saint Nicholas will continue to intercede on their behalf.



Ground plan from E. Antoniadis, *Ekphrasis tes Hagias Sophias: etoi, Melete Synthetike kai Analytike hypo epopsin Architektoniken, Archaialogiken kai Historiken tou Polythryletou Temenous Konstantinoupoleos* (Athens, 1907-1909)

The Saint's great and powerful intercessory prayers have long been recognized by the Church. In the Orthodox world, he is esteemed as the most popular saint, after the Panagia. During the Byzantine period, a chapel dedicated to Saint Nicholas was constructed and attached to the east end of Hagia Sophia in Constantinople, the most important church of Orthodox Christendom. This chapel was known as a place of asylum or refuge for the purpose of granting safety to those accused of various crimes, clearly attesting to the belief in Saint Nicholas' assured intercession and intervention on their behalf.

*Bishop Joachim of Amissos is an internationally recognized expert in Byzantine Iconography and is the Director of the Archbishop Iakovos Library at Hellenic College/Holy Cross*





## Obits & Funerals – Νεκρολογίες και Κηδείες

**+Efthimios Pappadopoulos** at age 95, passed away on Friday, February 26, 2021 at his residence in Dover. He immigrated to the USA from Greece in 1946 where he made a life for himself. Over the years he was introduced through St. Andrew's G.O. Church to his wife Anna from Woburn, MA. They were happily married for 43 years. He worked as a Carpenter for 40 years at the Hercules Powder Co. in Kenil, before retiring in 1988. Efthimios was one of the founding members of the original Saint Andrew Greek Orthodox Church in Dover, NJ. He was a member of the Parish Council and an AHEPAN for over 50 years. He dedicated his life to his family and church.



Efthimios is survived by his son; Philip Pappadopoulos and his wife Katherine of Allen, TX., his daughter Marina Staikos and her husband Vasilios of Rockaway Township, his grandchildren Timothy Pappadopoulos and his wife Amanda of Allen, TX., Alexander V. Staikos, Efthimios V. Staikos, Odysseas V. Staikos all of Manhattan, NY., his great granddaughter Katherine Pappadopoulos of Allen, TX. He is predeceased by his wife Anna Pappadopoulos and his brothers Demetrios Papadopoulos and George Pappas.

**A Funeral Service** for the repose of his soul was held at 10:00 AM on Thursday, March 4, 2021 at Saint Andrew Greek Orthodox Church. **Interment** Locust Hill Cemetery, Dover.



**Mary "Maria" Argeson Fotinis** passed away Wednesday March 3, 2021 at St. Clare's Hospital. Dover. She was 95. Marias was born on October 12, 1925 in Allentown PA to the late Charles and the late Sylvia (Vasil) Argeson, Mary lived in Mt. Arlington prior to moving to Hopatcong.

Prior to her retirement she was a secretary to the President of the Ridgewood Country Club in Paramus. She also was a Ford model in New York City and a draftsman during World War II with Curtis Wright.

Mary was a member of St. Nicholas Greek Orthodox Church in Wycoff and St. Andrews Greek Orthodox Church in Randolph

Beloved wife of the late Thomas Fotinis. Devoted mother of Elena Maria Tweed (David) and the late Stewart Fotinis. Loving grandmother of Anthony, Thomas, Christian and Thomas Charles. Dear sister of Theodore Argeson and the late Harry Argeson. Also survived by several great grandchildren and several nieces and nephews.

**A Funeral Service** for the repose of her soul was held on Monday, March 8, 2021 at 10:00AM at Saint Andrew Greek Orthodox Church in Randolph. **Interment:** Mary was laid to rest with her husband Thomas in the George Washington Memorial Park, Paramus.

The Funeral Services were LIVE STREAMED ON THE SAINT ANDREW FACEBOOK PAGE and COVID protocols are followed.

**Donations in memory** of loved ones may be made to

Saint Andrew Greek Orthodox Church, 1447 Sussex Turnpike, Randolph, NJ 07869 or on the church Website: <https://www.standrewgonj.org/> and choose PayPal / ONLINE WeShare.

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### **+Maria Fotinis**

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### **+Efthimios Pappadopoulos**

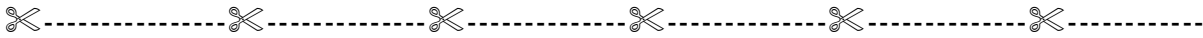
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Maria Kovas  
Dimitrios & Haroula Drosos  
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Maria Tsitsiragos  
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Zack & Phyllis Demopoulos  
Phillip & Kathy Pappadopoulos  
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Michael & Cathy Barrett  
Edward & Marina Cronin  
Demos & Afrodite Paxos  
Vasilios Paxos  
Vasilios G. Seretis  
Hercules Kouroumousis  
Dorothy Kiklis  
Lucile Kiklis

*“For if we live, we live to the Lord, and if we die, we die to the Lord.  
So then, whether we live or whether we die, we are the Lord’s.”  
-Romans 14:8*

**WEEKLY SCHEDULE**  
RELIGIOUS EDUCATION see Family Worship on Saturdays and emails with lesson plans  
Hellenic Afternoon School Mondays and Thursdays **4:30pm**

4/4 Western Easter  
 4/19 @7:30PM PARISH COUNCIL MEETING **VIRTUAL**  
 4/20 @ 7PM PHILOPTOCHOS MONTHLY MEETING **virtual**  
 4/22 @ 7PM GOYA MONTHLY MEETING **virtual**  
 4/25 Palm Sunday  
 5/2 HOLY PASCHA  
 5/8 SUN @2PM SUN WEDDING STAMOUTSOS\_PILOVSKY  
 5/14 PHILOPTOCHOS SCHOLARSHIP APPLICATIONS DUE  
 5/15 @10:30 AM BAPTISM  
 5/22 FAITH KITCHEN - PARISH COUNCIL  
 5/23 @1:00 PM BAPTISM  
 5/31 MEMORIAL DAY  
 5/31 @9:30-11:30AM CHURCH RESERVATION  
 6/5 @1:00 PM BAPTISM  
 6/12 @11:30AM BAPTISM  
 6/12 & 6/13 SAT & SUN GYRO FEST

6/19 Saturday of Souls  
 6/26 FAITH KITCHEN – GOYA  
 6/27 SUN @1:30PM WEDDING CASTORINA\_WENDT  
 7/17 SAT @3:30PM WEDDING Schorr\_Schuster  
 7/24 FAITH KITCHEN -PHILOPTOCHOS  
 8/28 FAITH KITCHEN - DOP/AHEPA  
 9/5/21 SUN @2PM WEDDING MARIN\_ROSENGARTH  
 9/6 LABOR DAY  
 9/10 & 9/11 FRI & SAT RUMMAGE SALE  
 9/18 & 9/19 SAT & SUN GYRO FEST  
 9/25 FAITH KITCHEN - PARISH COUNCIL  
 9/26 BMW CAR RAFFLE DRAWING  
 11/20 SAT @3PM WEDDING KAVALOS\_FREIDHOF  
 11/27 FAITH KITCHEN - PHILOPTOCHOS  
 12/ 25 FAITH KITCHEN - DOP/AHEPA



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The deceased was the beloved \_\_\_\_\_ (husband, wife, father, mother, other) of bereaved\*

Please ACKNOWLEDGE my/our gift to a member of the family.

NAME & ADDRESS OF BEREAVED\* \_\_\_\_\_  
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NAME & ADDRESS OF DONOR(S) \_\_\_\_\_  
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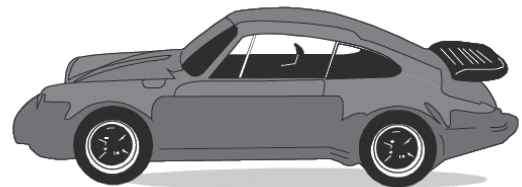
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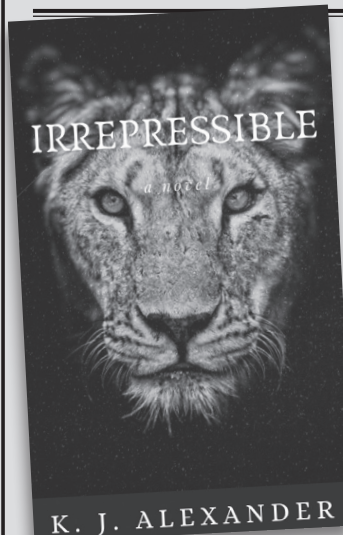


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**Financial Administrator**, Cathy Barrett [fin@standrewgonj.org](mailto:fin@standrewgonj.org)

**Parish Ministry Administrator**: Anthony Bosco [tboz266@aol.com](mailto:tboz266@aol.com)

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Salomi Massaras, *Choir Director*

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Fr. John Theodosion, Athena Borzeka, Vasilias Christodoulou, Maria Galvin,

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Vasilias Christodoulou, *Director*

### *TEACHERS*

Haroula Christodoulou, Vasilias Christodoulou, Effie Kritharis, Yiota Louca,  
Maria Pallis, Stacey Papanikolaw, Eleni Zeris

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**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**

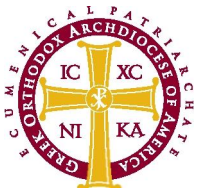
Andrew Venizelos, *GOYA President*

Peter Sedereas, Marina Venizelos, Polymnia Crysler, Marlena Karipidis,  
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**Jr & Sr Groups** Angelo Gergatsoulis, *Instructor*



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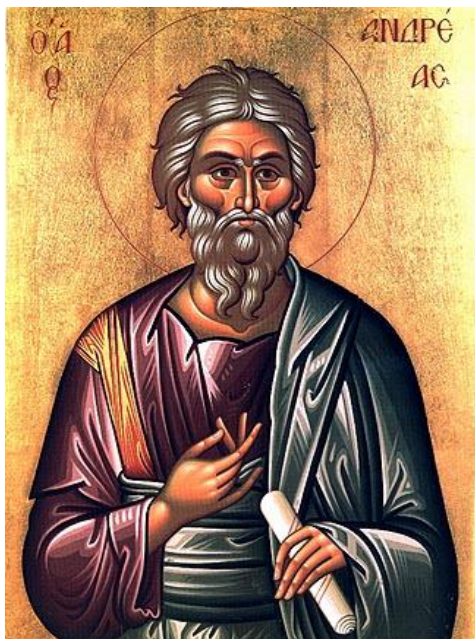
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Great Lent is a time for self-examination and self-denial – a time for taking control of our lives and our bodies. The purpose of the fast is to give us a greater awareness of our dependence on God. It is a time to improve ourselves and our relationship with God.

Lent is a time for greater works of mercy and charity for those less fortunate than us. It is a time for visitation of the sick and assistance to the poor, and generally a more joyful relationship with those who are close to us – our family and friends.

Most of all, Lent is a time of joy and a new beginning. We cleanse ourselves –mind, body, and soul– through the physical and spiritual fast, keeping a Christian *attitude* in all that we do. All this is done to prepare us for the Great Feast of Pascha – the Resurrection of Christ.

### 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.