

APRIL 2022



Greek Orthodox
Metropolis of
New Jersey

Saint Andrew Family News

AMONTHLY PUBLICATION OF SAINT ANDREW GREEK ORTHODOX COMMUNITY OF MORRIS COUNTY

ICON OF PALM SUNDAY – APRIL 17TH

GREAT AND HOLY PASCHA - APRIL 24TH

Saint Andrew Family News

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

On Sundays we celebrate

Orthros @ 8:15 AM & Divine Liturgy @ 9:30 AM

For other services please check our website or call the office

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

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DIVINE SERVICES

APRIL

- Friday 1 4th Salutations @6:00pm
- Sunday 3 Sunday of St. John Climacus**
- Monday 4 Office of the Great Compline @6:00pm
- Wednesday 6 Pre-Sanctified Gifts Liturgy @6:00pm
- Friday 8 Akathyst Hymn @6:00pm
- Sunday 10 Sunday of Mary of Egypt
Katanyktos Vespers @4pm**
- Monday 11 Office of the Great Compline @6:00pm
- Wednesday 13 Pre-Sanctified Gifts Liturgy @6:00pm
- Saturday 16 LAZARUS SATURDAY -Orthros @8am & Divine Liturgy @9am
- Sunday 17 Palm Sunday - Orthros 8:15am & Divine Liturgy @9:30am
The Service of the Nymphios @7pm**
- Mon- Sat 18 - 24 HOLY WEEK SERVICES**
- Monday 25 SAINT GEORGE (3/23) commemorated
- Friday 29 +Renewal Friday: THEOTOKOS OF THE LIFE-GIVING SPRING

MAY

- Sunday 1 Thomas Sunday | +JEREMIAS THE PROPHET**
- Tuesday 3 +ST. XENIA OF KALAMATA
- Thursday 5 +ST. IRENE THE GREAT MARTYR +ST. EPHRAIM THE HOLY MARTYR
- Sunday 8 Sunday of the Myrrh-Bearing Women | MOTHER'S DAY**
- Sunday 15 Sunday of the Paralytic**
- Wednesday 18 MID PENTECOST (*4th Wednesday after Pascha*)
- Saturday 21 + STS CONSTANTINE & HELEN, EQUAL TO THE APOSTLES
- Sunday 22 Sunday of the Samaritan Woman**
- Sunday 29 Sunday of the Blind Man**

Sundays: Orthros @ 8:15AM & Divine Liturgy @ 9:30AM

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

Ι Ε Ρ Ε Σ Α Κ Ο Λ Ο Υ Θ Ι Ε Σ

ΑΠΡΙΛΙΟΣ

Παρασκευή	1	Δ' Χαιρετισμοί - <u>ώρα</u> 6μμ
Κυριακή	3	Κυριακή Δ' τῶν Νηστειῶν - τοῦ Ὁσίου Πατρὸς ἡμῶν Ἰωάννου τοῦ συγγραφέως
Δευτέρα	4	Ακολουθία Μέγα Απόδειπνων <u>ώρα</u> 6μμ
Τετάρτη	6	Προαγιασμένη Λειτουργία <u>ώρα</u> 6μμ
Παρασκευή	8	Ακάθιστος Ὕμνος <u>ώρα</u> 6μμ
Κυριακή	10	Κυριακή Ε' τῶν Νηστειῶν - Ὁσίας Μητρὸς ἡμῶν Μαρίας τῆς Αἰγυπτίας Ἐσπερινὸς Κατανύκτος <u>ώρα</u> 4μμ
Δευτέρα	11	Ακολουθία Μέγα Απόδειπνων <u>ώρα</u> 6.00μμ
Τετάρτη	13	Προαγιασμένη Λειτουργία <u>ώρα</u> 6.00μμ
Σάββατο	16	ΣΑΒΒΑΤΟΝ ΤΟῦ ΛΑΖΑΡΟΥ <u>ώρα</u> 9.00ΠΜ Ὁρθρος & Θεία Λειτουργία
Κυριακή	17	Κυριακή τῶν Βαΐων Ἡ Ακολουθία τοῦ Νυμφίου <u>ώρα</u> 7μμ
Δεύτερα- Σάββατο	18	-24 ΙΕΡΕΣ ΑΚΟΛΟΥΘΙΕΣ ΜΕΓΑΛΗΣ ΕΒΔΟΜΑΔΑΣ
Δευτέρα	25	ΑΓΙΟΥ ΓΕΩΡΓΙΟΥ (23/3)
Παρασκευή	29	ΖΩΟΔΟΧΟΥ ΠΗΓΗΣ

ΜΑΙΟΣ

Κυριακή	1	Κυριακή Β' τοῦ Θωμά ἸΕΡΕΜΙΑΣ ΠΡΟΦΗΤΗΣ
Τρίτη	3	+ +ΞΕΝΙΑΣ ΤΗΣ ΘΑΥΜΑΤΟΥΡΓΟΥ
Πέμπτη	5	+ΑΓΙΑΣ ΕΙΡΗΝΗΣ ΜΕΓΑΛΟΜΑΡΤΥΡΟΣ, +ΑΓΙΟΥ ΕΦΡΑΙΜ ΜΕΓΑΛΟΜΑΡΤΥΡΟΣ
Σάββατο	8	ΙΩΑΝΝΟΥ ΤΟΥ ΘΕΟΛΟΓΟΥ, ΑΠΟΣΤΟΛΟΥ
Κυριακή	9	Κυριακή Γ' τῶν Μυροφόρων ΕΟΡΤΗ ΤΗΣ ΜΗΤΕΡΑΣ
Κυριακή	15	Κυριακή Δ' του Παραλύτου
Τετάρτη	18	Τῆ ΤΕΤΑΡΤῆ ΤΗΣ ΜΕΣΟΠΕΝΤΗΚΟΣΤΗΣ
Σάββατο	21	ΚΩΝΣΤΑΝΤΙΝΟΣ ΚΑΙ ἙΛΕΝΗ ἸΣΑΠΟΣΤΟΛΟΙ
Κυριακή	22	Κυριακή Ε' τῆς Σαμαρείτιδος
Κυριακή	29	Κυριακή ΣΤ' τοῦ Τυφλοῦ;

Τὴν Κυριακὴ – Ὁρθρος - ώρα 8.15πμ & Θεία Λειτουργία - ώρα 9:30πμ
Τὴς καθημερινῆς – Ὁρθρος ώρα 8πμ & Θεία Λειτουργία - ώρα 9πμ



Greek Orthodox
Metropolis of
New Jersey

SAINT ANDREW GREEK ORTHODOX CHURCH

Rev. John Theodosion
Pastor

SCHEDULE OF SERVICES FOR HOLY WEEK 2022

- April 16 **SATURDAY OF LAZARUS**
8:00am Orthros & Divine Liturgy
- April 17 **PALM SUNDAY**
8:15am Orthros and Divine Liturgy
7:00pm The Services of the *Nymphios* (Bridegroom)
- April 18 **HOLY MONDAY**
7:00pm The Service of The *Nymphios* (2nd Bridegroom)
- April 19 **HOLY TUESDAY**
9:00am Divine Liturgy of Pre-sanctified Gifts
7:00pm The Service of The *Nymphios* (3rd Bridegroom) The *Troparion Kassianis*
- April 20 **HOLY WEDNESDAY**
6:00am Divine Liturgy of Pre-sanctified Gifts
3:00pm The Sacrament of Holy Unction
7:00pm The Service of The *Nymphios*
- April 21 **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 22 **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)
- April 23 **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
- April 24 **SUNDAY OF PASCHA**
11:00am **THE RESURRECTION OF OUR LORD, JESUS CHRIST**
The Great Paschal Vespers of Agape



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ΠΡΟΓΡΑΜΜΑ ΜΕΓΑΛΗΣ ΕΒΔΟΜΑΔΟΣ 2022

- 16 Απριλίου** **ΣΑΒΒΑΤΟΝ ΤΟΥ ΛΑΖΑΡΟΥ**
8:00 π.μ. Όρθρος & Θεία Λειτουργία
- 17 Απριλίου** **ΚΥΡΙΑΚΗ ΤΩΝ ΒΑΪΩΝ**
8:15 π.μ. Όρθρος και Θεία Λειτουργία
7:00 μ.μ. Η Ακολουθία του Νυμφίου
- 18 Απριλίου** **ΜΕΓΑΛΗ ΔΕΥΤΕΡΑ**
7:00 μ.μ. Ιερά Ακολουθία του Νυμφίου
- 19 Απριλίου** **ΜΕΓΑΛΗ ΤΡΙΤΗ**
9:00 π.μ. Θεία Λειτουργία των Προηγιασμένων Δώρων
7:00 μ.μ. Ιερά Ακολουθία του Νυμφίου και Τροπάρion της Κασσιανής
- 20 Απριλίου** **ΜΕΓΑΛΗ ΤΕΤΑΡΤΗ**
6:00 π.μ. Θεία Λειτουργία των Προηγιασμένων Δώρων
3:00 μ.μ. Τελέσεις Μυστηρίου Ιερού Ευχελαίου
7:00 μ.μ. Ιερά Ακολουθία του Νυμφίου
- 21 Απριλίου** **ΜΕΓΑΛΗ ΠΕΜΠΤΗ**
7:30 π.μ. Εσπερινή Θεία Λειτουργία Μ. Βασιλείου επι τη Ανάμνησή του
Μυστικού Δείπνου
6:30 μ.μ. Ακολουθία Των Αγίων Πάθων
- 22 Απριλίου** **ΜΕΓΑΛΗ ΠΑΡΑΣΚΕΥΗ**
9:00 π.μ. Ακολουθία Των Μεγάλων και Βασιλικών Ωρων
3:00 μ.μ. Ακολουθία Της Αποκαθήλωσης
7:00 μ.μ. Ακολουθία Του Επιτάφιου και Εγκώμια
- 23 Απριλίου** **ΜΕΓΑΛΟ ΣΑΒΒΑΤΟ**
9:00 π.μ. Μ. Εσπερινός, Θ. Λειτουργία του Μ. Βασιλείου & Πρώτη Ανάστασις
11:00 μ.μ. Ακολουθία Παννυχίδος, Τελετή Αναστάσεως και Αναστάσιμη Θεία
Λειτουργία
- 24 Απριλίου** **ΚΥΡΙΑΚΗ ΤΟΥ ΠΑΣΧΑ**
11:00 π.μ. Ακολουθία του Εσπερινου της Αγάπης

Holy Week

SATURDAY OF LAZARUS

An interlude between Great Lent and Holy Week, the Church names this day the "Saturday of Lazarus" in remembrance of the resurrection of Lazarus told in the Gospel of John (11:1-45) and its promise of universal resurrection for all men. The Church connects this celebration, by anticipation, with the Entrance of Christ into Jerusalem.

PALM SUNDAY

Palm Sunday celebrates the glorious and brilliant feast of the Entrance of Jesus into Jerusalem (John 12:1-18). Zechariah had prophesied the entrance of the Messiah into Jerusalem, saying: "Rejoice greatly ... O daughter of Jerusalem; behold, the King comes unto Thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass", Zech. 9:9. The contemporary Jews associated this prophecy with the expected Messiah. This action of Christ testifies to His nature as Messiah, but with the definite declaration that His Kingdom was not of this world. The main road leading to Jerusalem was covered with palm trees. The multitudes, with palm branches in their hands, spread their cloaks on the road as a show of respect, crying out "Hosanna to the Son of David. Blessed is He that comes in the name of the Lord." A custom of distributing branches of palms to the people in the Church prevails to this day.

During the remainder of Holy Week, the Church advances its liturgical life by about twelve hours, celebrating morning services the night before, and evening services in the morning.

On Palm Sunday evening, the Church celebrates the Orthros (Matins) of Holy Monday, in the first of four "Bridegroom Services." Christ is called the "Bridegroom" because in His Passion, He gives His life for His Bride, the people of God, the Church, just as a husband will sacrifice everything for his wife and family.

From Holy Monday to Holy Wednesday, some parishes will celebrate the Liturgy of the Presanctified Gifts in the morning. This very ancient Divine

Liturgy is a Vespers Service, with the Holy Communion given from the sanctified gifts from the Liturgy on the previous Sunday. This Liturgy is very solemn and reflects the grandeur and simplicity of the early Church.

In the Orthros of Holy Monday, the Church remembers the blessed and noble Joseph and the fig tree which was cursed and withered by the Lord.

In the Orthros of Holy Tuesday, celebrated Holy Monday evening, the Church remembers the parable of the Ten Virgins (Matthew 25:1-13), who were waiting for the arrival of the Bridegroom at a wedding feast.

In the Orthros of Holy Wednesday, the Church remembers the anointing of Christ with myrrh by the woman in the house of Simon, the leper, in Bethany. This woman demonstrated her repentance and her warm faith toward our Lord. On this evening we hear the beautiful "Hymn of Kassiane, which is a hymnological reflection on the repentance of this woman.

HOLY WEDNESDAY

The Sacrament of Holy Unction takes place on Holy Wednesday. The Sacrament is for the healing of body and soul. In Orthodox thought, healing is connected to repentance, confession, and the remission of sins by the Lord. Holy Unction is the for cleansing sins and renewing the body and the spirit of the faithful. Holy Unction is one of the seven Sacraments of the Church, and it has its origin in the practice of the early Church as recorded in the Epistle of James (5:14-15). At the end of the service, the priest anoints the people with Holy Oil.

In the Orthros of Holy Thursday, the Church remembers the washing of the disciples' feet, the institution of the Holy Eucharist, the Prayer of Christ at the Last Supper as recorded in the Gospel of John, and the betrayal." Some parishes will not celebrate this service and replace it with the Sacrament of Holy Unction.

HOLY THURSDAY

In the morning, the Vespereal Divine Liturgy of St. Basil the Great is celebrated. At this Divine Liturgy, the Church commemorates the institution of the Holy Eucharist by the Lord at His Last Supper with His disciples. Here, Christ presented bread and wine as His body and blood, which form the core of the new covenant between God and His people, the Church.

In the evening, in the Orthros of Holy Friday, the Church recalls the Passion of the Lord, from His betrayal by Judas Iscariot, His agony and arrest at Gethse mane, His trial by Jewish religious leaders and Roman authorities, His beatings and mocking, and crucifixion and death on the Cross. This service is long, with twelve readings from the Gospels recounting the events, but its content is dramatic and moving.

After the reading of the fifth Gospel comes the procession with the icon of the Crucified Christ around the church.

HOLY OR "GOOD" FRIDAY

In the morning, the four "Royal Hours" are read. These services consist of hymns, psalms, and readings from the Old and New Testaments, all related prophetically and ethically to the Person of Christ.

Usually in mid-afternoon, Great Vespers is chanted. During this service, we hear the story of the Crucifixion, but with attention paid to the death of Christ, the work of Joseph of Arimathea to secure the body of Christ from Pilate, His removal from the cross, and His burial.

At one point in the reading, the Body of Christ is removed the cross, wrapped in a white cloth and is brought into the sanctuary. Following the reading, the priest carries the icon of the Epitaphios through the church and places it in the Sepulchre (the kouvouklion), which has been decorated with flowers.

GOOD FRIDAY EVENING - THE LAMENTATIONS

On Holy Friday evening, we sing the Orthros of Holy Saturday, consisting of psalms, hymns and readings, dealing with the death of Christ. During the Orthros, the congregation will join in chanting the Lamentations, hymns of praise to the Lord and

relating His ultimate triumph over death. During this service the Epitaphios icon is carried in procession around the church. In some parishes the entire flower-bedecked Sepulcher, symbolizing the Tomb, is carried in the procession.

GREAT HOLY SATURDAY MORNING

On Holy Saturday morning, the Vespereal Divine Liturgy is celebrated. In this Liturgy, the Resurrection of Christ is celebrated and the triumph over death is proclaimed in the hymns and the readings from the Old and New Testament. There is a strong theme of baptism in this liturgy, because in the ancient Church, the catechumens would be baptized in this evening vigil of Pascha.

At midnight Saturday, the life-giving Resurrection of our Lord and Savior Jesus Christ is celebrated. Before midnight, the Odes of Lamentation of the previous day are repeated. The Orthros of the Resurrection begins in complete darkness. The priest takes light from the vigil light and gives it to the faithful, who are holding candles. The priest sings, "Come, receive light from the unwaning light, and glorify Christ, who arose from the dead." Just a short while later, the priest reads the resurrection story from the Gospel of Mark (16:1-8) and leads the congregation in singing the Resurrection Hymn, Christ is risen from the dead, trampling death by death, and to those in the tombs bestowing life." Following, the Orthros service continues and leads into the celebration of the Divine Liturgy.

THE AGAPE VESPERS

At some point on Sunday afternoon the faithful gather once more for Great Vespers, With lighted candles they sing, "Christ is risen. " The people greet one another with the salutation, "Christ is Risen", which is answered, "Truly He is Risen". In the Great Vespers, the Gospel according to John (20:19-25) is read in various languages, proclaiming the Good News of Resurrection all over the universe without discrimination. The fruit of faith in the Resurrection of the Lord is love in His Name; therefore, this day is called "Sunday of Agape."

For the next forty days, the Orthodox Church commemorates the Resurrection of Christ.

Greek Orthodox Archdiocese of America

Mother Maria: An Example of Faith in Action

As we continue our journey through Great Lent, we continue to encounter the themes of humility and self-sacrifice. The modern saint Mother Maria of Paris is a wonderful example of self-sacrifice.

She was born in Latvia in 1891 and was called Liza. As a child she dreamed of being a nun or pilgrim and visiting holy sites. When she turned 14 she became she lost her faith in God because her father died. She thought her father's death was unjust, and she said, "If there is no justice there is no God".

In her later teens when her family moved to St Petersburg, she met some Russian Revolutionaries and eventually married one of them and they had a child. However, Liza became frustrated with the revolutionaries because all they did was sit around and talk. They never seemed to do anything. Eventually, she and her first husband broke up and she came back to Christ and his Church. She entered the Theological Academy of the Alexander Nevsky Monastery in St. Petersburg, and in 1918 and also became the mayor of the town she grew up in as her father had been.

Unfortunately, this was during the time when the Bolsheviks were taking over Russia, and she was accused of helping them and then arrested and taken to trial. Her Judge, Daniel Skobostova, found her to be innocent, and after she was freed, she went to thank him. They became friends and soon after they were married.

Because of the revolution in Russia, they moved to Paris where Liza began to help many of the refugees. She wanted to live the most real, and most pure Christian life, and she dedicated all her time and energies to helping the refugees. She spent so much time and energy helping these refugees that it took a toll on her marriage and she and Daniel broke up.



In 1932, Metropolitan Evlogy tonsured her a nun to be dedicated to serving the poor. She started out with one house and filled it with Russian refugees and eventually she had many homes and was cooking and caring for up to 120 people a night. Each house had a chapel and she painted the icons for the chapels. She brought in Orthodox speakers and started a hospital and schools for children. She was doing so much! She helped start

an organization called Orthodox Action, which put faith into action – helping the poor, the old, the sick, and the unemployed. Mother Maria was living her youthful dream of really doing something for change, not just talking about it.

During World War II when Germany invaded France, Mother Maria did all she could to save the Jewish people who reached out for help. Her priest, Fr. Dimitri Klepinin, made baptismal certificates for any Jewish person who asked for one, even if they were not becoming Orthodox Christians. Along with others, she planned escape routes for the Jewish people so the Nazis would not capture them.

In 1942 many Jews were being held captive in the Velodrome d'Hiver by the Nazis for transport to the concentration camps. Mother Maria snuck into the Velodrome and continued to help the captives. She made a deal with the trash haulers to sneak the children out of the stadium in garbage cans and bring them to Mother Maria's house where she would arrange for their escape out of Paris.

Eventually, in 1943, she was arrested for helping the Jewish people and was taken to the Ravensbrook concentration camp herself. While in the camp she continued to help people and would even give up her meager meals to give to others. She especially

kept a close eye on the children who were separated from their families.

On Great and Holy Friday in 1945, Mother Maria was killed in the gas chamber. Many think that she took someone else's place so they could live. Either way, she died because of the way she lived her faith.

Mother Maria was truly a woman of action. She once said, "At the Last Judgement I shall not be asked whether I was successful in my ascetic exercises, nor how many bows and prostrations I made. Instead, I shall be asked, did I feed the

hungry, clothe the naked, visit the sick and the prisoners. That's all I shall be asked." And she lived exactly that way. But she went beyond just feeding, clothing, visiting, and helping the others in her care: she actually saw everyone she met as "the very icon of God incarnate in the world," and she treated them as such. She may even have died in the place of one of those icons of God walking out the Faith to the very last moment of her earthly life. Inspirational people, like Mother Maria of Paris, are truly examples in the Faith that we can relate to and people we should try to imitate as we live our lives.

This article is based on an excerpt from the book titled "Tending the Garden of Our Hearts: Daily Lenten Meditations for Families.

THE AKATHIST HYMN: "Glory to God for All Things"

This is an excerpt from an Akathist, also called the "Akathist of Thanksgiving," was found among the effects of Protopresbyter Gregory Petrov upon his death in a prison camp in 1940. The title is from the words of Saint John Chrysostom as he was dying in exile. It is a song of praise from amidst the most terrible sufferings attributed to Metropolitan Tryphon of Turkestan.

Kontakion 1

Everlasting King, Thy will for our salvation is full of power. Thy right arm controls the whole course of human life. We give Thee thanks for all Thy mercies, seen and unseen. For eternal life, for the heavenly joys of the Kingdom which is to be. Grant mercy to us who sing Thy praise, both now and in the time to come. Glory to Thee, O God, from age to age.

Ikos 1

I was born a weak, defenseless child, but Thine angel spread his wings over my cradle to defend me. From birth until now Thy love has illumined my path, and has wondrously guided me towards the light of eternity; from birth until now the generous gifts of Thy providence have been marvelously



showered upon me. I give Thee thanks, with all who have come to know Thee, who call upon Thy name.

Glory to Thee for calling me into being
Glory to Thee, showing me the beauty of the universe

Glory to Thee through every sigh of my sorrow
Glory to Thee for every step of my life's journey
For every moment of glory
Glory to Thee, O God, from age to age

Ikos 3

How glorious art Thou in the springtime, when every creature awakes to new life and joyfully sings Thy praises with a thousand tongues. Thou art the Source of Life, the Destroyer of Death. All the earth is Thy promised bride awaiting her spotless

husband. If the grass of the field is like this, how gloriously shall we be transfigured in the Second Coming after the Resurrection! How splendid our bodies, how spotless our souls!

Glory to Thee, bringing from the depth of the earth an endless variety of colours, tastes and scents
Glory to Thee for the warmth and tenderness of the world of nature

Glory to Thee for the numberless creatures around us

Glory to Thee for the hope of the unutterable, imperishable beauty of immortality

Glory to Thee, O God, from age to age

Kontakion 5

The dark storm clouds of life bring no terror to those in whose hearts Thy fire is burning brightly. Outside is the darkness of the whirlwind, the terror and howling of the storm, but in the heart, in the presence of Christ, there is light and peace, silence: Alleluia!

Glory to Thee for the encounters Thou dost arrange for me

Glory to Thee for the love of parents, for the faithfulness of friends

Glory to Thee for the humbleness of the animals which serve me

Glory to Thee for the unforgettable moments of life

Glory to Thee for the joy of living

Moving and being able to return Thy love

Glory to Thee, showing Thine unsurpassable power in the laws of the universe

Glory to Thee, for all nature is filled with Thy laws

Glory to Thee for what Thou hast revealed to us in Thy mercy

Glory to Thee for what Thou hast hidden from us in Thy wisdom

Glory to Thee for the inventiveness of the human mind

Glory to Thee for the dignity of man's labour

Glory to Thee for the tongues of fire that bring inspiration

Glory to Thee, O God, from age to age

Kontakion 10

No one can put together what has crumbled into dust, but Thou canst restore a conscience turned to ashes. Thou canst restore to its former beauty a soul lost and without hope. With Thee, there is nothing that cannot be redeemed. Thou art love; Thou art Creator and Redeemer. We praise Thee, singing: Alleluia!

Glory to Thee for every happening

Every condition Thy providence has put me in

Glory to Thee for what Thou speakest to me in my heart

Glory to Thee for what Thou revealest to me, asleep or awake

Glory to Thee for scattering our vain imaginations

Glory to Thee for raising us from the sloth of our passions through suffering

Glory to Thee for curing our pride of heart by humiliation

Glory to Thee, O God, from age to age

Ikos 12

What sort of praise can I give Thee? I have never heard the song of the Cherubim, a joy reserved for the spirits above. But I know the praises that nature sings to Thee. In winter, I have beheld how silently in the moonlight the whole earth offers Thee prayer, clad in its white mantle of snow, sparkling like diamonds. I have seen how the rising sun rejoices in Thee, how the song of the birds is a chorus of praise to Thee. What is my poor worship! All nature obeys Thee, I do not. Yet while I live, I see Thy love, I long to thank Thee, and call upon Thy name.

Glory to Thee, giving us light

Glory to Thee, loving us with love so deep, divine and infinite

Glory to Thee, blessing us with light, and with the host of angels and saints

Glory to Thee, Father all-holy, promising us a share in Thy Kingdom

Glory to Thee, O God, from age to age

..... ΩΣ ΚΑΙ ΗΜΕΙΣ ΑΦΙΕΜΕΝ.....

Του Πατέρα Ιωάννη Θεοδοσίου

Κάθε χρόνο όταν αρχίζει η Σαρακοστή, η Εκκλησία μας βοηθά να προετοιμαστούμε. Τις εβδομάδες πριν τη νηστεία σκεπτόμαστε την σημαντική περίοδο που θα ακολουθήσει. Κάποιες σκέψεις μας περιλαμβάνουν την ταπεινότητα, την υπομονή και τη συγχώρηση.

Μάλιστα, η συγχώρηση είναι και το θέμα της Κυριακής προ της Σαρακοστής, 6^η Μαρτίου φέτος. Την Κυριακή της Συγχωρήσεως, η Εκκλησία μας εισάγει σε διάφορα θέματα, ένα από αυτά είναι η εκδίωξη του Αδάμ και της Εύας από τον Παράδεισο. Άλλο θέμα είναι οι οδηγίες του Χριστού προς τους μαθητές Του σχετικά με τη συγχώρηση, τη νηστεία και την επιθυμία απόκτησης θησαυρών.

Στη συγχώρηση δίνεται η μεγαλύτερη έμφαση αφού υπάρχει ακόμη και λειτουργία αφιερωμένη σε αυτή το βράδυ της Κυριακής πριν την έναρξη της Σαρακοστής. Πρέπει να ξεκινήσουμε τη νηστεία με καθαρή συνείδηση και να απαλλαγούμε από τις αποσκευές που κουβαλάμε. Τί αποσκευές εννοώ; Οι αποσκευές που όλοι κουβαλάμε εξαιτίας των καθημερινών συναντήσεων με ανθρώπους που λένε ή κάνουν πράγματα που μας προσβάλλουν. Ή τα πράγματα που σκεπτόμαστε και λέμε και κάνουμε σε άλλους επειδή με κάποιο τρόπο μας πρόσβαλαν. Αυτό είναι βέβαια μέρος της πραγματικότητας και αν το αρνηθούμε σημαίνει πως δεν ζούμε σε πνεύμα αλήθειας. Μερικές φορές είναι πιο εύκολο απλά να κατηγορούμε τους άλλους και να παραβλέπουμε τη δική μας ευθύνη σε δύσκολες σχέσεις που έχουμε. Όμως, καθώς εστιάζουμε και σκεπτόμαστε τις σχέσεις μας με τους άλλους, μπορούμε να δούμε πώς και εμείς συμβάλαμε στη δημιουργία αυτής της τεταμένης σχέσης. Το να κατανοήσουμε το ρόλο μας στον τρόπο που θίξαμε άλλους και τις δυσκολίες που έχουμε μαζί τους, απαιτεί ψάξιμο στην ψυχή μας και προσευχή, ακόμη και το μυστήριο της

εξομολογήσεως. Με το να ζητήσουμε συγχώρηση από τους αγαπημένους μας και τους συναδέλφους μας πριν αρχίσει η Νηστεία, μας δίνεται η ευκαιρία να καθαρίσουμε την ψυχή μας και να δουλέψουμε να την κρατήσουμε καθαρή καθώς μεγαλώνουμε και κατανοούμε πώς επηρεάζουμε τους άλλους. Θα έπρεπε να προσκαλούμε τα μέλη της οικογένειάς μας και ακόμη και τους φίλους μας να προσέλθουν στη Λειτουργία της Συγχωρήσεως το βράδυ πριν αρχίσει η Νηστεία και να εκμεταλλευτούμε την ευκαιρία να συγχωρήσουμε και να συγχωρεθούμε.

Επίσης, με τη λειτουργία αυτή μας δίνεται η ευκαιρία να ζητήσουμε συγχώρηση από τους συνανθρώπους μας που δεν ζουν μαζί μας και δεν συναναστρεφόμαστε συχνά, συγχώρηση ως μια εξομολόγηση γιατί μπορεί να τους προσβάλαμε και να αμαρτήσαμε. Τα λόγια και οι πράξεις μας μπορεί να πλήγωσαν άλλους χωρίς να το θέλαμε και δεν μας δίνεται πάντα και η ευκαιρία να ζητήσουμε συγγνώμη. Σκεφτείτε το, αν οδηγείτε αυτοκίνητο, ξέρετε ότι μια λάθος κίνηση ή μάλλον σχεδόν κάθε λάθος κίνηση μπορεί να αναστατώσει κάποιον. Το θέμα είναι πως δεν μπορούμε να πούμε ότι δεν έχουμε ποτέ πληγώσει ή προσβάλλει κάποιον. Η αρχή της Αγίας και Μεγάλης Σαρακοστής είναι η ευκαιρία να συγχωρούμε και να ζητάμε συγχώρηση από τους γύρω μας. Στραφείτε στον Θεό και στους φίλους και αγαπημένους σας μέσω της εξομολόγησης και ανταλλάξτε το φιλί της ειρήνης και ζητήστε ο ένας από τον άλλο συγχώρηση λέγοντας «Συγχώρεσέ με τον αμαρτωλό» και απαντώντας «Σε συγχωρώ. Είθε ο Θεός να μας συγχωρέσει και τους δύο».

Η θεία Λειτουργία της Συγχωρήσεως την παραμονή της Αγίας Σαρακοστής είναι μια ωραία ευκαιρία να τα βρείτε με τον Θεό και τον Χριστιανό συνάνθρωπό σας.

Adaptation by: Maria Kiritsis Athens, GR

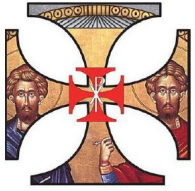


As we prepared for Greek Orthodox Easter, our Saint Andrew students participated in various activities and traditions. They celebrated "Clean Monday" "Καθαρή Δευτέρα," as the teachers organized and demonstrated "KYRA SARAΚOCTI" "Η κυρά-Σαρακοστή," to our students for Greek Orthodox Easter. It was wonderful to see our students and teachers of both the Hellenic Afternoon School and Religious Education collaborating and building community to learn various aspects of our culture and religion. All students enjoyed various crafts and traditional Lenten foods prepared by the PTA with the support of Antonia Clapsis who prepared the LAGANA and various other Lenten foods for us.

The students of both the Hellenic Afternoon School and Religious Education continue to learn about Orthodox Easter in our classrooms.

**ΚΑΛΗ
ΣΑΡΑΚOCTΗ!**





SAINT ANDREW PHILOPTOCHOS



Saint Andrew Philoptochos Scholarship

Greek Orthodox
Metropolis of
New Jersey

Dear Graduating Senior,

The St Andrew Philoptochos invites you to submit an application for scholarship consideration.

The award will be based on the following eligibility criteria:

1. Parents are Stewards of St Andrew Greek Orthodox Church.
2. Involvement and participation in Church activities.
3. Required academic information:
 - Official high school transcript (must be in a sealed envelope from the Guidance Office).
 - SAT or ACT scores (can appear on transcript or printed from College Board web site).
 - 2 letters of recommendation with at least one being from a teacher.
 - A list detailing Church community involvement: activities and organizations to which you belong and your specific role in each of these activities and organizations.
 - Extra-curricular activities outside the Church community.
 - An essay in which the applicant explains how their experiences as a member of the St. Andrew community have prepared them for their future. Submit a clear printout of the essay with the application.

Note: if you took a year off after high school, detail on a separate sheet your activities in the year since high school graduation.

To be considered for the Philoptochos Scholarship Award, please find Application Form

[Philoptochos | St. Andrew Greek Orthodox Church \(orthodoxws.com\)](http://orthodoxws.com)

Mail or hand-deliver the Scholarship Application and all supporting documentation to:

St. Andrew Greek Orthodox Church

1447 Sussex Turnpike

Randolph, NJ 07869

Attn: Philoptochos Scholarship Committee

*Applications and all supporting documents must be postmarked on or **before May 2, 2022***

The Scholarship winners will be announced in **June 2022**

We welcome your application and wish you success in the review process.

The Scholarship Committee

1447 Sussex Turnpike, Randolph, NJ 07869-1830

GOYA NEWS APRIL 2022



Our GOYAnS have been busy preparing for the annual Sights and Sounds Festival that takes place every year at Holy Trinity Greek Orthodox Church in Westfield. This year we celebrated its 50th Anniversary! In this year's annual Sights & Sounds Competition, our GOYAnS had a stellar performance, placing 1st in the English Play and 5th in the Instrumental Group. GOYAnS also placed in individual category competitions for their Sights. These included the Computer Art category, with two of our GOYAnS placing 1st and 3rd respectively. In the Jewelry Making Original Design, one GOYAn also placed first. Our GOYAnS placed 2nd in Mosaics, along with honorable mentions of Decoupage and Macrame. We also had GOYAnS place in the Literature category, taking 2nd and 3rd place respectively.



At this month's meeting, our GOYAnS prepared food that was served at the Faith Pantry Kitchen in Dover, a charitable organization. We are looking forward to the upcoming Soccer Tournament, along with the Indoor and Outdoor Olympics. Look out for upcoming information regarding these events!

Written by: Peter Karipidis



Hope/Joy

This month's Hope/Joy meeting was special as the children celebrated and created crafts for their Godparents. Whether they were there with them or far away the children crafted beautiful icons and signs to give them.

Our next event big event is coming up soon! Save the Date April 16th Saturday of Lazarus. The PTA and Hope/Joy groups will be hosting their annual Saturday of Lazarus Luncheon and Easter egg hunt. There will also be a special Easter craft for all the children of all ages to work on. Please look out for emails with flyer for further details.

We are kindly asking for candy donations to fill the eggs for the egg hunt. There will be a box set up in front of the office to leave candy donations.



PTA elections are coming up if you would like join the board please contact ptastandrew@gmail.com or Maria Pallis or Dina Aspromatis

The PTA plans fun events, trips and activities for the children. We also host a Mardi Gras dinner dance to fund our Hellenic afterschool and Religious education programs. Being part of the PTA is very rewarding as you help make a difference for our children and our community.

Come and See

In the Gospel of John we read of the calling of the disciples...*Philip finds Nathaniel, and said to him, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." And Nathaniel said to him, "Can there any good thing come out of Nazareth?" Philip said to him, "Come and see" (John 1:45-46).*

Each of us is also called to *Come and See* the One who brings us peace and understanding. The One who came to be our great example in life.

See the World as God's Gift to You

Come and see God's many blessings in your life. What is your response to His gifts? In gratitude and thanksgiving, you offer your time, talent, and treasure in proportion to what you have been given.

Gregory the Theologian writes, "You will never overcome God's generosity, even if you give away all that you have.... And however much you bring to him, always more remains. Nor will you give anything that is your own; for all things flow from God (Or 14.22)."

See What the Church can Become

Come and see what the Church can become – not just maintaining current programs, but doing the ministries made possible by your support.

The Calling of Philip and Nathaniel by Athanasios Clark

In the early Church, every person coming to the gathering of the Church brought everything they could spare for the needs of the Church. They provided for the sustenance of the clergy, widows and orphans, for helping the poor, and for all the good works of the Church. This is the Church that we as Orthodox Christians claim to be.



How much can your offering do for Christ? - Only as much as you empower it to do. It depends on your love, because we give to Christ and His Church not according to our means but according to our love for Him. We are called to love God with our entire being – our time, talents and treasury.

See God Work through You

Come and see God work through you to serve His Church and those who seek His Truth.

Remember the Samaritan woman at the well. After meeting Jesus "...The woman then left her water pot, and went her way into the city, and said to the men, Come, see a man, which told me all things that ever I did: is not this the Christ? Then they went out of the city, and came to him" (John 4).

God will place you in situations to share your faith. As He called upon His disciples on the

day of His Ascension, He has also called upon you to be His witness" ...*in Jerusalem, and in all Judea and Samaria, and to the end of the earth.*"

In the Gospel, we read of people coming to see Jesus. There were four individuals who also brought their friend, a paralyzed man, to be healed. When they found the place so crowded that they couldn't get close, these friends removed part of the roof, and lowered their friend down on a stretcher and laid him at Jesus' feet.

We also begin by bringing ourselves to Christ. But it doesn't stop there. After we have brought ourselves, we bring others. The greatest gift we can give to another person is Christ and the ministries of the Church provide the opportunity to do so. But these ministries require our support.

We are able to fulfill God's mission for the Church only to the extent that we support it. We do this by our physical, spiritual and financial support. Did you know that there are some 500 references in the Bible about prayer? But there are some 2300 references in the Bible about offering financial

assistance to the Church to assist in transforming people.

Come and See

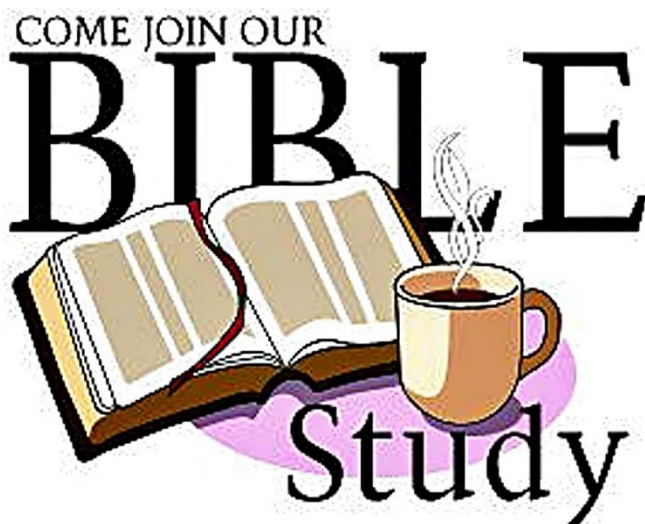
This Phrase is simple yet powerful. It calls us to change our location – physically and spiritually. If we want to find Christ, we must move toward Him. We must grow and mature in our faith.

Giving to the Church is an opportunity – an opportunity to examine our priorities and values. It is an opportunity to express our thankfulness, to give of ourselves and to grow in grace. It is an opportunity to participate in the work of God. Come and see what we can do together with your support.

A check mailed to the church is most meaningful when accompanied by our presence, by our willingness to serve, by our prayers, and by our commitment. Giving is not a substitute for our commitment – it is an expression of our commitment. Come and see how you can grow through service to the Church.

Come and see the works of God, Who is awesome (Psalm 66:5)

Fr Jim Kordaris | Department of Stewardship, Outreach & Evangelism | Greek Orthodox Archdiocese



BIBLE STUDY ON FRIDAY MORNINGS

APRIL 1, 8, 15, MAY 6, 13, 20

Saint Andrew will begin its Lenten and Paschal Bible Study on Friday April 1st 2022 at 10:00 am, by focusing on the lives of the personalities of the Old Testament. These Bible Studies will examine the lives of important biblical figures and discuss their faithfulness to God or in some cases their lack of faithfulness. The Old Testament is so rich with lessons and examples for us. Let's come together get to know and learn from these people who have so much to share with us.

«Έλα και ιδέμόνος σου, δια να πεισθής»

Στο κατά Ιωάννη Ευαγγέλιο διαβάζουμε για το κάλεσμα των μαθητών του Χριστού.....*Ευρίσκει ο Φίλιππος τον Ναθαναήλ και του λέγει· “αυτόν που έγγραψε ο Μωϋσής στον Νομον και προανήγγειλαν οι προφήται εις τα προφητικά των βιβλία τον ευρήκαμεν· είναι ο Ιησούς, ο υιός του Ιωσήφ, από την Ναζαρέτ”. Ο Ναθαναήλ όμως είπεν εις αυτόν· “από την Ναζαρέτ είναι δυνατόν να βγη κάτι καλόν;” Λεγει εις αυτόν ο Φίλιππος· “έλα και ιδέμόνος σου, δια να πεισθής”. (Ιω. 1:45-46)*

Ο καθ' ένας από εμάς επίσης καλείται να *Έλθει και να Ιδει* Αυτόν που μας φέρνει ειρήνη και κατανόηση. Αυτόν που ήλθε και έγινε σπουδαίο παράδειγμα για εμάς.

Δες τον Κόσμο ως Δώρο Θεού

Έλα να δεις πολλές ευλογίες του Θεού στη ζωή σου. Ποιά είναι η απόκρισή σου στα δώρα Του; Με ευγνωμοσύνη και ευχαριστία, να προσφέρεις τον χρόνο σου, το ταλέντο σου, και τον θησαυρό σου ανάλογα με αυτό που σου έχει δοθεί.

Ο Γρηγόριος ο Θεολόγος γράφει, «Ποτέ δε θα μπορέσεις να ανταποδώσεις τη γενναιοδωρία του Θεού, ακόμη κι αν χαρίσεις όλα τα υπάρχοντά σου.....Και όσα και να Του προσφέρεις, πάντα θα υπάρχουν και άλλα πολλά να δώσεις. Ούτε και δίνεις κάτι ολόδικό σου; αφού τα πάντα πηγάζουν από τον Θεό».

Δες τι Μπορεί να Γίνει στην Εκκλησία

Έλα και δες τι μπορεί να γίνει στην Εκκλησία – όχι μόνο να διατηρήσουμε τα τωρινά προγράμματα, αλλά να κάνουμε και εφικτά τα έργα της με την υποστήριξή σας.

Στις πρώτες Εκκλησίες, ο καθένας που ερχόταν στη συνάντηση στην Εκκλησία έφερνε ό,τι



μπορούσε από το περίσσευμά του για τις ανάγκες της Εκκλησίας. Φρόντιζαν για την συντήρηση του κλήρου, των χήρων και των ορφανών, για τη βοήθεια των πτωχών, και για όλα τα καλά έργα της Εκκλησίας. Αυτή είναι και η Εκκλησία που εμείς ως Ορθόδοξοι Χριστιανοί ισχυριζόμαστε ότι είμαστε.

Πόσο σημαντική μπορεί να είναι η προσφορά σας για τον Χριστό; Τόσο όσο εσύ θέλεις να είναι. Εξαρτάται από την αγάπη σου, γιατί προσφέρουμε στον Χριστό και την Εκκλησία Του από την αγάπη μας για Αυτόν. Καλούμαστε να αγαπάμε τον Θεό με ολόκληρη την ύπαρξή μας – τον χρόνο μας, τα ταλέντα μας και το απόθεμά μας.

Δες τον Θεό να Εργάζεται Μέσα από Εσένα

Έλα να δεις τον Θεό να εργάζεται μέσα από εσένα για να υπηρετήσει την Εκκλησία Του και αυτούς που αναζητούν την Αλήθεια Του.

Θυμήσου τη Σαμαρείτιδα στο πηγάδι. Αφού συνάντησε τον Ιησού «..... Η δε γυναίκα αφήκε από την μεγάλην της συγκίνησην την στάμνα της στο πηγάδι και έφυγε δια την πόλιν, όπου και είπεν στους ανθρώπους · “ελάτε να ιδήτε ένα άνθρωπον, ο οποίος μου είπε όλα όσα έχω κάμει. Μηπως αυτός είναι ο Χριστός;” Εβγήκαν, λοιπόν, από την πόλιν οι άνθρωποι και ήρχοντο προς αυτόν. (Ιω. 4).

Ο Θεός θα σε φέρει σε περιστάσεις όπου θα μοιραστείς την πίστη σου. Όπως και όταν κάλεσε τους μαθητές Του την ημέρα της Αναλήψεώς Του. Έτσι καλεί και εσένα να γίνεις ο μάρτυράς Του «.....στην Ιερουσαλήμ, και σε όλη την Ιουδαία και την Σαμάρεια, και ως τα πέρατα της γης.»

.Στο Ευαγγέλιο, διαβάζουμε για ανθρώπους που έρχονται να δουν τον Ιησού. Ήταν τέσσερα άτομα που έφεραν μαζί τους και τον φίλο τους, έναν παράλυτο, για να θεραπευθεί. Όταν είδαν ότι στο μέρος που ήταν ο Ιησούς είχε τόσο συνωστισμό που δεν μπορούσαν να πλησιάσουν, αυτοί οι φίλοι ξήλωσαν μέρος της σκεπής, και κατέβασαν τον φίλο τους που ήταν πάνω σε φορείο, και τον έβαλαν στα πόδια του Ιησού.

Και εμείς να κάνουμε αρχή με την παρουσία μας στον Χριστό. Δεν τελειώνει όμως εδώ. Αφού έλθουμε εμείς, να φέρουμε και άλλους. Το μεγαλύτερο δώρο που μπορούμε να κάνουμε σε κάποιον είναι ο Χριστός και τα έργα της Εκκλησίας μας δίνουν την ευκαιρία να το κάνουμε. Αυτά όμως τα έργα χρειάζονται την υποστήριξή μας.

Εμείς μπορούμε να εκπληρώσουμε την Θεϊκή αποστολή για την Εκκλησία μόνο αν την υποστηρίξουμε. Την εκπληρώνουμε με τη φυσική, πνευματική και οικονομική μας στήριξη. Το ξέρετε ότι υπάρχουν κάπου 500 αναφορές στη Βίβλο για την προσευχή; Αλλά υπάρχουν κάπου 2300 αναφορές στη Βίβλο για την οικονομική συνεισφορά στην Εκκλησία για την ενίσχυση της μεταστροφής των ανθρώπων.

Έλα και Δες

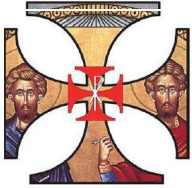
.Αυτή η φράση είναι απλή αλλά όμως τόσο δυνατή. Μας καλεί να αλλάξουμε την τοποθεσία μας – σωματικά και πνευματικά. Εάν θέλουμε να βρούμε τον Χριστό, πρέπει να μετακινηθούμε προς Αυτόν. Πρέπει να αναπτυχθούμε και να ωριμάσουμε με την πίστη μας.

Το να προσφέρεις στην Εκκλησία είναι μια ευκαιρία – ευκαιρία να εξετάσουμε τις προτεραιότητές μας και τις αξίες μας. Είναι μια ευκαιρία να εκφράσουμε την ευχαριστία μας, να δώσουμε από τον εαυτό μας και να μεγαλώσουμε με χάρη. Είναι μια ευκαιρία να συμμετέχουμε στο έργο του Θεού. Έλα και δες τι μπορούμε να κάνουμε μαζί με τη δική σου στήριξη.

Μία επιταγή που στέλνεται ταχυδρομικώς αποκτά νόημα όταν συνοδεύεται και από την παρουσία μας, από την προθυμία μας να υπηρετήσουμε, από τις προσευχές μας, και από τη δέσμευσή μας. Η προσφορά μόνο δεν υποκαθιστά τη δέσμευση – είναι έκφραση της δέσμευσής μας. Έλα και δες πώς μπορείς να αναπτυχθείς μέσα από την υπηρεσία για την Εκκλησία.

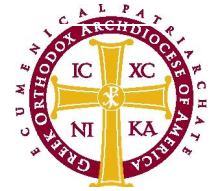
Έλα και δες τα έργα του Θεού, που είναι Υπέροχος (Ψαλμός 66:5)

Adaptation by: Maria Kiritsis, Athens GR



SAINT ANDREW PHILOPTOCHOS

1447 Sussex Turnpike, Randolph, NJ 07869-1830



Greek Orthodox
Metropolis of
New Jersey

Dear Friends of Philoptochos,

The Saint Andrew Philoptochos of Randolph, New Jersey, is part of one of the largest women's philanthropic organizations in the United States, the Greek Orthodox Ladies Philoptochos Society. Each year we raise funds to disburse to local and national charities thus honoring our Mission Statement which is "to help the poor, the destitute, the hungry, the aged, the sick..."

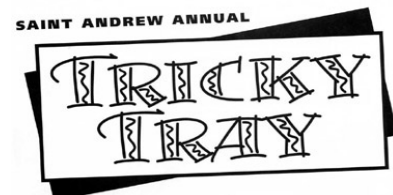
Our main fundraiser, the Tricky Tray, will be held on Friday, **May 13, 2022**. A portion of the proceeds will go to the following charities: Deirdre's House, Family Promise and Cooley's Anemia/Thalassemia. In order for our event to be successful, we rely on donations from our community as well as the local business community.

We would greatly appreciate your support by donating one or more of the following:

- . **Gift basket with items valued at \$50+/\$100+/\$200+**
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Saint Andrew Philoptochos/Tricky Tray
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The Tricky Tray committee:

Marina Venizelos, Melissa Dobias, Antonia Clapsis, Yiota Louca, and Irene Laoudis

Homily for Palm Sunday in the Orthodox Church

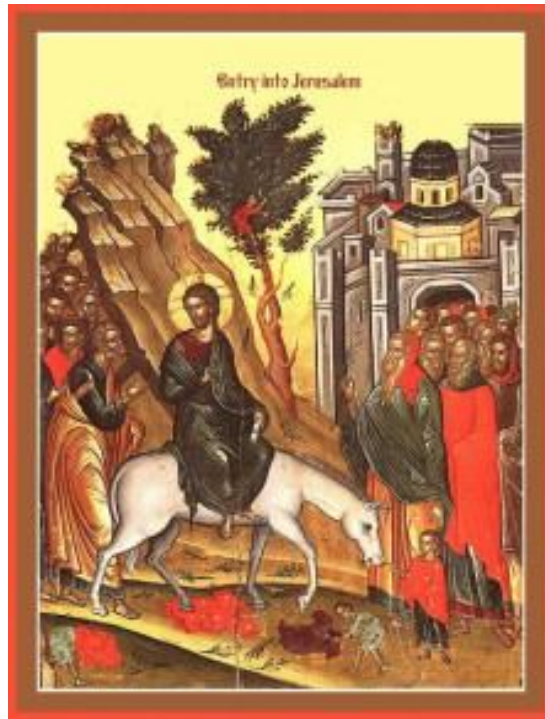
· [Fr. Philip LeMasters /](#)

Human beings are blessed with the ability to focus on what is most important. So much of what we do at work or school, for example, requires that we tune out distractions and give our minds to the task before us.

St. Paul reminds us that we especially need to do so in the Christian life by giving our minds to what is true, noble, just, pure, lovely, virtuous, and praise worthy. Palm Sunday is a time that we all need this reminder as we enter into the mystery of our salvation as Jesus Christ journeys to His cross, descent into Hades, and glorious resurrection.

Nothing about this week comes naturally or easily to us. We understand wanting our enemies to suffer, but not freely suffering for their sake. We understand religious people judging others with self-righteousness, but not loving sinners to the point of dying on their behalf. We understand wanting our side to win, but not that true victory comes by laying aside all that looks like power in this world. We think that we understand a remote God in the heavens who does not understand how hard life is down here, not One who hangs on a cross, occupies a tomb, and descends to Hades.

There are times when what has been cloudy and confused becomes bright and clear, when what has been hidden is made manifest for all to see. Today is one of those times. For Jesus Christ, who revealed that He is the resurrection and the life by raising His friend Lazarus from the dead, now enters Jerusalem as the long-awaited Messiah to the welcoming cheers of the crowd.



Philippians 4:4-9 / John 12:1-18

But even before He gets to Jerusalem, the forces of darkness had decided to kill Christ because they could tell that someone who could raise the dead was a threat to their power; for He was neither a conquering general nor a Pharisee-like interpreter of the Law; and those nationalistic religious leaders had no use for a Messiah who did not serve their schemes of domination.

On Palm Sunday, it becomes clear that the Savior Who enters Jerusalem today is the Lamb of God who takes away the sins of

the world. He is the Passover Lamb whose death and resurrection will conquer death itself. Mary, Lazarus' sister, performed a prophetic act when she anointed Christ with the same kind of costly ointment that was used to anoint the bodies of the dead. This Messiah, this One who is truly anointed to save His people and the whole world, will be rejected by the leaders of the Jews and crucified under the authority of the Romans. And when He is lifted up upon the Cross, He will draw all who believe in Him— Jew, Gentile, male, female, rich, poor, all nations, classes, and races—to the life of a Kingdom that transcends this world and our petty divisions.

Jesus Christ will not reign as a soldier, a politician, or a rich man, but as a Suffering Servant, a slaughtered lamb, a despised victim of torture and capital punishment. The crowds are right on Palm Sunday to welcome Him as a conquering King in Whom God's promises will be fulfilled. But they misunderstand what kind of King He is and how He will conquer. For He rules from a cross and an empty tomb; instead of killing Roman soldiers, He

kills death by allowing Himself to be killed; in the place of a magnificent stallion fit for a king, He rides a humble donkey that would impress no one.

The crowd is right, "Blessed is He Who comes in the name of the Lord, the King of Israel." They shout "Hosanna," which is a plea for God's salvation to come upon the earth. And it does through the Lord's death and glorious resurrection. But that's not what the crowds expected; it's apparently not what the disciples or anyone else anticipated. For it goes against all our preconceived notions of what it means to be successful, to be powerful, to rule upon the earth, and to be respectable and religious.

And it's still a very hard lesson for us to accept, for there is too much of the world in all of us and the demons never work harder than when we are trying to grow closer to Christ. That's why we need to follow St. Paul's advice to focus on what is truly holy this week, to rejoice always, and to "let your gentleness be known to all men." As St. Paul wrote, "The Lord is at hand" which is never more true than on this feast as He enters Jerusalem to the cheers of the crowds.

In Holy Week, what had been cloudy becomes clear; the truth is out in the open and we cannot ignore it any longer. Jesus Christ is the Passover Lamb, the Lamb of God Who takes away the sins of the world. He is our Champion, our Savior, our King, yet in His humility and love, the incarnate Son of God suffers on the cross as the lowest of the low in order to bring us to the heights of heaven and the joy of life eternal through His empty tomb.

And this week we journey with Him to that cross, becoming participants in His passion. Like Lazarus, we sit at table with Him. Like Mary, we anoint Him for burial. Like those gathered in Jerusalem, we welcome Him with palms and praises. Like the disciples, we eat the Passover with Him; like His mother Mary the Theotokos, the other faithful women, and the Apostle John, we kneel before His cross. Like Joseph of Arimathea and Nicodemus,

we bury Him. And like the stunned myrrh-bearers and the doubting apostles, we will marvel at the unspeakable joy of His resurrection. For what looks like complete failure is actually total triumph, as we will see in the early hours of next Sunday.

Holy Week is the climax of Jesus Christ's life and of ours, too. For He goes to the cross for us; He dies and rises for our salvation, to bring us into the unending joy of eternal life, to defeat our ancient foe. So it's time to lay aside our usual distractions, excuses, and obsessions, and enter into the passion of our Lord by worshiping Him in the services of the church, as well as in every thought, word, and deed this week. If we can't attend literally every service, can all pray at home, read the Bible passages for Holy Week, and give less attention to the world and more to God.

It's time to embrace the great mystery of our salvation, of our Savior's infinite love and mercy, and thus share already in the blessedness of the Kingdom of Heaven. Holy Week is the time to enter into the Light that shines brightly even from the terror of the cross and the darkness of the tomb. Yes, our Savior has endured all these evils for us purely out of love; and He will soon rise over them triumphantly.

On Palm Sunday, it is clear who Jesus Christ is: The Lamb of God Who takes away the sins of the world. How will we respond to Him as He goes to the cross for us? Hopefully, with the fear of God and faith and love, we will draw near and not abandon or disregard Him.

Yes, that will take intentional focus and the discipline to turn away from temptations, distractions, and unholy thoughts that become obstacles along our path. Nonetheless, we must follow St. Paul's guidance to "Be anxious for nothing" and allow "the peace of God, which surpasses all understanding...[to] guard your hearts and minds through Christ Jesus."

"Blessed is He who comes in the name of the Lord, the king of Israel. Hosanna in the highest!

ΚΥΡΙΑΚΗ ΤΩΝ ΒΑΙΩΝ

Ευλογημένος ο Ερχόμενος | Του Φώτη Κόντογλου

(Εκείνος που έχει θρόνο τον ουρανό και υποπόδιο τη γη, ο γιός του Θεού και ο Λόγος του ο συναΐδιος, σήμερα ταπεινώθηκε και ήρθε στη Βηθανία απάνω σ' ένα πουλάρι. Και τα παιδιά των Εβραίων τον υποδεχθήκανε φωνάζοντας: «Ωσαννά εν τοις υψίστοις, ευλογημένος ο ερχόμενος, ο βασιλιάς του Ισραήλ».

Οι πολέμαρχοι του κόσμου, σαν τελειώνανε τον πόλεμο και βάζανε κάτω τους οχτρούς τους, γυρίζανε δοξασμένοι και καθίζανε απάνω σε χρυσά αμάξια για να μπουνε στην πολιτεία τους. Μπροστά πηγαίνανε οι σάλπιγγες κι οι σημαίες κ' οι αντρειωμένοι στρατηγοί και πλήθος στρατιώτες σκεπασμένοι με σίδερα άγρια και βαστώντας φονικά άρματα γύρω σ' ένα αμάξι φορτωμένο με λογής λογής αρματωσιές και σπαθιά και κοντάρια παρμένα από το νικημένο έθνος.

Άλογα ανήμερα, ήτανε ζεμένα σ' αυτά τ' αμάξι, με λουριά χρυσοκεντημένα με γαϊτάνια και περπατούσανε κι αυτά καμαρωτά και περήφανα σαν τους ανθρώπους. Ένα κορίτσι έμορφο σαν νεράιδα, μεταξοντυμένο, βαστούσε ένα χρυσό στεφάνι απάνω από το κεφάλι του νικητή, κι άλλα κορίτσια κι αγόρια ρίχνανε λιβάνια κι άλλα μυρουδικά σε κάποια μεγάλα θυμιατήρια όμοια με μανουάλια.

Από πίσω έρχόντανε οι σκλάβοι άντρες και γυναίκες κι όποιοι ήτανε άρρωστοι και λαβωμένοι, τους σέρνανε και τους χτυπούσανε οι στρατιώτες. Όση δόξα είχανε αυτοί που πηγαίνανε μπροστά, άλλη τόση καταφρόνηση και δυστυχία είχανε όσοι ακολουθούσανε από πίσω. Αυτοί ήτανε δεμένοι με σκοινιά και μ' αλυσίδες, πολλοί πιστάγκωνα, κουρελιασμένοι, πληγιασμένοι, κίτρινοι σαν πεθαμένοι από τα μαρτύρια κι από την αγρύπνια.. Γύρω ο κόσμος έκανε σαν τρελλός και φώναζε και δόξαζε τον νικητή. Αλαλαγμός

έβγαινε σαν καπνός απ' όλη την πολιτεία. Αυτή την παράταξη τη λέγανε «θρίαμβο».

Έναν τέτοιο θρίαμβο έκανε κι ο Χριστός σήμερα, ο άρχοντας της ειρήνης και της αγάπης. Μα, όπως τα άλλαξε όλα και τα έκανε ανάποδα απ' ό,τι συνηθίζανε οι άνθρωποι, έτσι κι ο θρίαμβος που έκανε, ήτανε θρίαμβος της φτώχειας και της ταπεινώσης. Ο Ρωμαίος ύπατος ήτανε καθισμένος απάνω σε θρόνο και σε χρυσό αμάξι, μα ο Χριστός ήτανε καβαλικεμένος απάνω σ' ένα πουλάρι, σ' ένα γαϊδουρόπουλο, πούνε το πιο ταπεινό και καταφρονεμένο ανάμεσα στα ζώα.

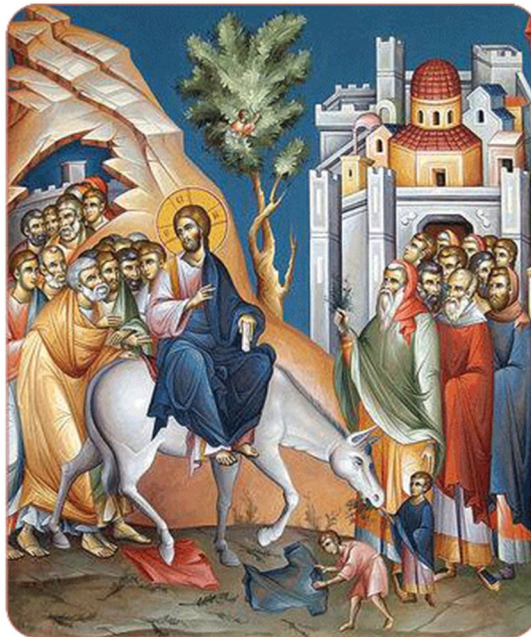
Κι' ο ίδιος ήτανε ταπεινός, πράος, ήσυχος, φτωχοντυμένος, κατά την προφητεία που έλεγε: «Είπατε τη θυγατρί Σιών' Ιδού ο βασιλεύς σου έρχεταιί σοι πράος και επιβεβηκώς επί όνον και πώλον, υιόν υποζυγίου». Το χέρι του δεν βαστούσε σκήπτρο, αλλά βλογούσε τον κόσμο. Από πόλεμο ερχότανε και κείνος, μα έναν πόλεμο πολύ δυσκολοκέρδιστον, πόλεμο καταπάνω στην κακία και στην ψευτιά και στην υποκρισία και στη φιλαργυρία. Και δεν πήγαινε να ξεκουραστεί απ' αυτόν τον πόλεμο, αλλά πήγαινε ν' αρχίσει άλλον, πιο σκληρόν, και να στεφανωθεί μ' αγκαθένιο στεφάνι και να δαρθεί και να περιπαιχθεί και στο τέλος να καρφωθεί απάνω σ' ένα ξύλο σαν κακούργος.

Δεν ήτανε τριγυρισμένος από αγριεμένους υποταχτικούς, αλλά από άκακους ψαράδες, καταφρονεμένους σαν και κείνον. Κι ούτε έσερνε από πίσω του σκλάβους τυραννισμένους, αλλά ανθρώπους που τους ελευθέρωσε από τη σκλαβιά του διαβόλου και πεθαμένους που αναστηθήκανε από τη φωνή του. Σάλπιγγες και τούμπανα δεν φωνάζανε για να τον δοξάσουνε, αλλά παιδιά αθώα που συμβολίζανε την απλότητα που έχουνε οι χριστιανοί και που φωνάζανε «Ευλογημένος ο ερχόμενος» και κρατούσανε αντί για σημαίες και για μπαϊράκια κλαδιά πράσινα των δέντρων.

Κλαδιά χλωρά και ρούχα στρώνανε χάρη για να πατήσει το γαϊδούρι και να περάσει. Κι αυτό το βλογημένο πήγαινε με σκυμμένο το κεφάλι, ταπεινό, ανήξερο, σηκώνοντας τον Χριστό που καθότανε πρωτύτερα απάνω στα τρομερά εξαφτέρουγα σεραφείμ που είναι από φωτιά. Δεν αξιώθηκε να τον σηκώσει κανένα χρυσό αμάξι, μητε άλογο άκριβοσελωμένο, μητε καμμιά κούνια που να τη βαστάνε αντρειωμένοι βαστάζοι, αλλά τον σήκωνε το γαϊδούρι. Ποιο μάτι δεν δακρύζει άμα συλλογιστεί αυτό το μυστήριο!

Ο Χριστός αναποδογύρισε όσα είχε για σωστά και για αληθινά ο αμαρτωλός ο άνθρωπος. Ποιος όμως είναι σε θέση να νοιώσει την ελευθερία που μας έφερε και να ακολουθήσει το πουλάρι με το σκοινένιο καπίστρι κι όχι τ' αφρισμένα τάλογα που χλιμιντράνε καμαρωτά και να μη μπει στη Ρώμη με τα πολλά τα είδωλα, παρά να μπει μαζί με τον βασιλιά της ειρήνης στην Απάνω Ιερουσαλήμ;

Πολλοί, που είναι σοβαροί άνθρωποι, θα πούνε πως δεν τα καταλαβαίνουν αυτά και πως τα παιδιά παιδιακίζουνε κ' οι άντρες αντρειεύονται. Τα ίδια λέγανε κ' οι αρχιερείς κ' οι σπουδασμένοι. «Ϊδόντες δε οι αρχιερείς και γραμματείς τα θαύματα α εποίησε και τους παίδας κρίζοντας εν τω ιερώ και λέγοντας: Ωσαννά τω υιω Δαυίδ, ηγανάκτησαν και είπον αυτώ: Ακούεις τι ούτοι λέγουσιν; Ο δε Ιησούς λέγει αυτοίς: Ναι! ουδεποτε ανέγνωτε ότι «εκ στόματος νηπίων και θηλαζόντων κατηρτίσω αίνον;» Και καταλιπών αυτούς εξήλθεν έξω της πόλεως». Οι αρχιερείς κ' οι γραμματείς διαβάσανε τον ψαλμό του Δαυίδ που έλεγε πως θα προϋπαντήσουνε τον Χριστό τα νήπια και δεν πιστέψανε ωστόσο σ' αυτόν που υμνολογούσανε. Αμή εμείς που διαβάσαμε στο σημερινό Ευαγγέλιο και τον ψαλμό κι αυτά που είπε ο Χριστός στους Εβραίους, δεν θα κριθούμε πιο αυστηρά αν δεν τον πιστέψουμε; Η ματαιότητα



κ' η περηφάνεια μάς κάνουνε να μην καταδεχόμαστε να παμε μαζί με τη φτωχή συνοδεία του, ντρεπόμαστε να ακολουθήσουμε ένα αρχηγό που πάει καβαλικεμένος απάνω σ' ένα γαϊδούρι. Τα ταπεινά, τα φτωχικά, δεν τα θέλουμε. Μα μπορεί να γίνει χριστιανός όποιος δεν αγαπά αυτά που αγάπησε ο Χριστός;

Χθες, Σάββατο, ανάστησε έναν πεθαμένο άνθρωπο, τον Λάζαρο. Ποιος ήτανε αυτός ο Λάζαρος; Κανέναν επίσημο άνθρωπο, κανέναν τρανό; Ο Λάζαρος ήτανε φτωχός, χωριάτης, κι όπως λέγει το Ευαγγέλιο, ήτανε φίλος του Χριστού, που είχε φίλους όλους τους ανθρώπους. Έναν φίλο σημειώνει το Ευαγγέλιο πως είχε ο Χριστός στον κόσμο, κι αυτός ήτανε φτωχός κι αγράμματος. Μα ποιος από μας αγαπά αυτή την πλούσια φτώχεια του Χριστού; Απ' όπου λείπει ο Χριστός, εκεί είναι η φτώχεια η αληθινή, όπως απ' όπου λείπει ο Χριστός λείπει κ' η ζωή η αληθινή και βασιλεύει ο θάνατος. Αυτό θα το καταλάβεις καλύτερα αν γυρίσεις και δεις γύρω σου κι ακουμπήσεις το κεφάλι σου και συλλογιστείς. Πού είναι εκείνοι οι Ρωμαίοι κ' οι παντοδύναμοι αφέντες που κάνανε τους θριάμβους οπού ιστορήσαμε πρωτύτερα; Τι γινήκανε κι αυτοί κι οι μυριάδες που τους προσκυνούσανε και που γονατίζανε μπροστά τους σαν τα καλάμια που τα γέρνει ο βοριάς; Ποιος τους φέρνει στον νου του εξόν κάποιιοι που γράφουνε τα ιστορικά εκείνου του καιρού; Κορμιά, ψυχές, θρονιά, διαμαντόπετρες, άλογα, περηφάνειες, φοβέρες, φωνές, όλα πέσανε σ' έναν λάκκο και χαθήκανε και σβύσανε σαν να μη γινήκανε ποτέ. Και τι απόμεινε από όλα τούτα στις καρδιές των ανθρώπων; Τίποτα κι ακόμα πιο λίγο από τίποτα.

Πλην ο άνθρωπος είναι άπιστος ακόμη και σ' αυτά που βλέπει και σ' αυτά που πιάνει με τα χέρια του και τραβά τον δρόμο που τραβήξανε και κείνοι και σέρνει με ευχαρίστηση το άρμα του Νέρωνα,

Πλην ο άνθρωπος είναι άπιστος ακόμη και σ' αυτά που βλέπει και σ' αυτά που πιάνει με τα χέρια του και τραβά τον δρόμο που τραβήξανε και κείνοι και σέρνει με ευχαρίστηση το άρμα του Νέρωνα,

γιατί είναι «νεύρον σιδηρούν ο τράχηλός του». Τ' αυτιά του είναι σφαλιχτά σε Κείνον που λέγει: «Εγώ ειμί Θεός πρώτος και εις τα επερχόμενα εγώ ειμί. Εγώ βοσκήσω τα πρόβατά μου και εγώ αναπαύσω αυτά». Εκείνος που καθότανε απάνω στο γαϊδούρι, εκείνος είναι ζωντανός μέσα στις απλές ψυχές στον αιώνα κ' είναι για δαύτες θροφή, πηγή αθανασίας, χαρά και αγαλλίαση, κατά τον λόγο που λέγει : «Ευφρανθήσεται καρδία ζητούντων τον Κύριον». Ναι, όποιος ένοιωσε τη χαρά του Χριστού, είναι σαν τον πεθαμένο που αναστήθηκε. Στον κόσμο υπάρχουνε πονεμένοι λογής λογής. Όσοι πονάνε στο κορμί και στην ψυχή κι ο πόνος τους καθαρίζει και τους πηγαίνει στον Θεό, αυτοί είναι οι αγαπημένοι του Χριστού και περπατάνε στη στράτα του με το φως του το παρηγορητικό. Οι άλλοι υποφέρουνε άγωνα. Γι' αυτό ο απόστολος Παύλος γράφει στους Κορινθίους: «Νυν χαίρω, ουχ ότι ελυπήθητε, αλλ' ότι ελυπήθητε κατά Θεόν, ίνα εν μηδενί ζημιωθήτε εξ ημών. Η γαρ κατά Θεόν λύπη

μετάνοιαν εις σωτηρίαν αμεταμέλητον κατεργάζεται· η δε του κόσμου λύπη θάνατον κατεργάζεται». Γι' αυτούς που ελπίζουσε στον Θεό, δεν μετάλλαξε ο Χριστός τον άγονον ιδρωτά τους σε ιδρώτα σωτηρίας, «ιδρώτα ιδρώτι», αλλά θρηνούνε και πονάνε παντοτινά σαν τους ειδωλολάτρες, σφαζόμενοι με τα μαχαίρι της μοίρας. Γι' αυτούς δεν άλλαξε ο Χριστός τον ιδρώτα της αγωνίας τους σε ιδρώτα της προσευχής και της ελπίδας. Όποιος δεν πιστεύει στον Χριστό και στο Ευαγγέλιο, είναι πεθαμένος, αφού δεν υπάρχει αληθινή ζωή μέσα του. Γιατί ζωή δεν θα πει να ανασαίνεις και να περπατάς και να τρως και να πίνεις, αλλά να νοιώθεις τη χάρη της αθανασίας. Τότε θα μπορείς να ψάλεις μαζί με τον υμνωδό τούτο το εξαίσιο απολυτικό

«Την κοινήν ανάστασιν προ του σου πάθους πιστούμενος, εκ νεκρών ήγειρας τον Λάζαρον, Χριστέ ο Θεός. Όθεν και ημείς, ως οι παίδες, τα της νίκης σύμβολα φέροντες, σοι τω νικητή του θανάτου βοώμεν. Ωσαννά εν τοις υψίστοις, ευλογημένος ο ερχόμενος εν ονόματι Κυρίου».

ΚΙΒΩΤΟΣ

ΜΗΝΙΑΙΟΝ ΦΥΛΛΑΔΙΟΝ ΟΡΘΟΔΟΞΟΥ ΔΙΔΑΧΗΣ



DAUGHTERS OF PENELOPE FAMILY NIGHT OF BOWLING

On March 4th, the Daughters of Penelope members along with our Ahepans, families and friends gathered at Circle Entertainment for a fun evening of bowling and fellowship. We invite all of you to join our AHEPA family and look forward to seeing you at our upcoming Spring events. Kali Sarakosti !!

PARENTS' CORNER

By Alexandra Protopapas

APRIL - 2022 - Teen Gambling

Gambling becomes so easy during the pandemic especially for our younger generation and they can do it all on their electronic devices! Look at all the ads on the internet, TV, and the radio! I've written many times about teen gambling, but it was never as advertised as it was these past two years and even children 10 years old are interested. Our youth gets excited about football and basketball especially during the Superbowl in February and basketball during March madness, but now it is so much more. Let's examine these new phenomena.

Key points

From "University Research Fellow, School of Psychology, University of Adelaide."

- Gambling has many forms - card games, lottery tickets, video games and sports bets.
- Help prevent teenage gambling problems by talking about gambling, encouraging other activities and modelling responsible gambling.
- Warning signs of teenage gambling problems include changes in money, sleep patterns, mood, school marks and social activities.
- Get advice about gambling from a psychologist, a counselor, problem gambling services or gambling helplines.

You might think it's too early to think about your child as gambling, but even young children have played forms of gambling such as innocent card games at home but even scratch off cards and lottery tickets. As they get older, they engage in more serious games and unfortunately teens love sports betting.

Television and the internet expose adults AND OUR CHILDREN to many types of gambling especially many online gambling websites that anyone can access as they may lie about their age and may use that student credit card you may have given them. Children can even gamble without money on tablets, smartphones, and Facebook apps. There are many gambling themes on many video games that entice youth to play all day and night. All the advertisements attract children into fun gambling-like experiences. It even tells adolescents that

gambling is an easy way to get rich and we know teens want to get rich quick!

Teen gambling also gives them social activity and with a group of friends, they interact with one another. Messaging each other, texting, sharing gambling stories is a big thing now especially during the pandemic when they were indoors and did not get together in large groups with their friends. They encourage each other to place bets and most of the time you may have no idea what they are up to. A lot of online gambling sites entice youth with free "practice mode" and when time runs out, oops - now they want in, but they need money to participate.

Gambling enticement makes it look like all you need is skill, but gambling is based on chance. This can be dangerous because it looks challenging and fun to young players and it could give them unrealistic beliefs about gambling and the odds of winning.

It would help if you sat and explained to your children the risks of getting into gambling and how it leads to addiction. Explain that gambling companies are set up to make money and they do make more than they pay out. Many teenagers use gambling to cope with boredom or escape from stress or other problems. Look out for educational or mental health problems and a change in behavior, even more isolation on their part once they get into gambling. As I always say, encourage extracurricular activities at church, school, or the community so they can feel good about themselves and have fun. Spend time as a family engaging in activities and don't use phrases like, "I bet I can beat

you in basketball” or betting on anything! The less your child is exposed to poker machines, casinos, lottery, betting on sports, the less likely your child will develop a problem.

What are some of the warning signs that your child might have a problem with gambling?

- sudden changes in the amount of money your children have, being short of money, or your children borrowing or taking money from family and friends
- changes in sleep patterns, tiredness, low energy levels, changes in mood, or irritability when away from gambling activities
- falling marks at school
- withdrawal from friends, social activities, and events
- Preoccupation with video games, sports, or a new focus on sports odds instead of the sport itself

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”

Feel free to e-mail me with your comments and suggestions for our “Parents’ Corner” at: 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, eaching, Tutoring, Counseling, Homebound Instruction (973-214-2583)



If you want to discuss your child’s gambling, you can get advice from a psychologist. “You can google for more info the Gambler’s Help Youthline or get advice from a psychologist to discuss your child’s gambling [Gambling Help Online](#) also provides email and webchat support services.

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, not that much 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...

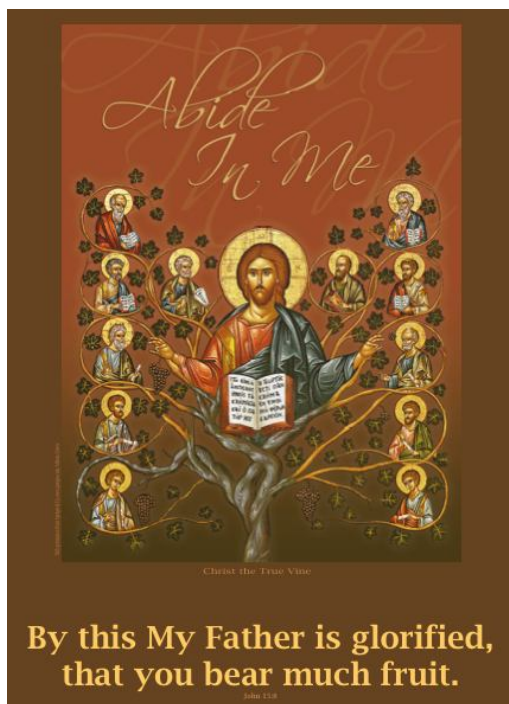
I AM THE VINE; YOU ARE THE BRANCHES

By Fr. Anastasios Gounaris

In John 15:1-8, our Lord is quoted as saying:

*"I am the true vine, and my Father is the gardener. He cuts off every branch in me that bears no fruit, while every branch that does bear fruit he prunes so that it will be even more fruitful. You are already clean because of the word I have spoken to you. Remain in me, as I also remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me. I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing. If you do not remain in me, you are like a branch that is thrown away and withers; such branches are picked up, thrown into the fire and burned. If you remain in me and my words remain in you, ask whatever you wish, and it will be done for you. **This is to my Father's glory, that you bear much fruit, showing yourselves to be my disciples.**"*

Growing up in New Bedford, Massachusetts, I often saw my father pruning the weaker branches from his beloved grapevines in the back yard. He did so patiently, methodically, constantly - so that the stronger branches that showed promise could flourish. I was thoroughly convinced that there wasn't a branch, leaf or even tendril that he didn't know intimately. He plucked off individual Japanese beetles and parasites that would suck the life



from the vines and applied copper sulphate powder to ward off mildew and fungal infections. He poured himself - mind, body and soul - into the task. He loved those vines.

What did he get in return for all of this work? The vines produced. Boy, did they produce! The size and quantity of grapes from that arbor consistently provoked the envy of his Greek and Portuguese friends. As he brought in baskets of grapes, you would have thought that

he was as proud of them as he was of us, his sons. Actually, in a way, I think he was.

When I first read these words of Jesus, I instantly understood their meaning. I had seen it demonstrated all my life, before my very eyes. Over the years I had seen how my father would fret and worry - and how the vines would decline precipitously - if we were on vacation or were otherwise away for more than a few days. My father and the vines had a partnership, a symbiotic relationship. They had to remain with each other in order for the relationship to produce fruit.

Every summer we enjoyed that fruit, we were nourished by it - not to mention the preserves and μουσταλευριά that was produced and distributed widely. That relationship benefited my father's family, his neighbors, his friends. It made our late summers incalculably sweeter.

And it was all because the vines "remained" with him and, most importantly, that he

BAPTISM – ΒΑΠΤΙΣΗ

KAYLA ELIZABETH MILLS, daughter of David Lee Mills and Robin Elizabeth Jackson of West Milford, NJ was Baptized and Chrismated according to the rites of our church on Tuesday, March 15th, 2022 at 5pm and given the name **KALLIOPE – ΚΑΛΛΙΟΠΗ**. Godmother was Anastasia Demopoulos.

WEDDING – ΓΑΜΟΣ

On Sunday February 27th, 2022 at 3:00pm **Bret Santo Reyes** of Morris Plains, NJ wed **Elena M. Melekos** of Hopatcong NJ. Sponsor was Katerina D’Andrea, Witness was Alexa Reyes.
Congratulations to all!

OBIT & FUNERAL – ΝΕΚΡΟΛΟΓΙΑ & ΚΗΔΕΙΑ

Panagioti “Peter” Mastrogiannakos, 71, of Byram Township, New Jersey, passed away on Tuesday, February 22, 2022, at Hackettstown Medical Center. He was born in Pakia, Laconia, Greece and immigrated to the United States in 1976. He was a skilled carpenter by trade from a young age and the Owner of Pete’s Carpentry, Byram Township. Peter was proud of his Greek heritage and took great pride in his work and family. He loved spending time with his grandchildren, family, and friends. He was an avid gardener and had quite a collection of lemon, olive, and fig trees. He loved socializing with people and was a great storyteller.

He is survived by his wife Dimitra of 46 years; two children Tim and his wife Patti of Sparta and Eugenia of Byram; two grandchildren Olivia and Sophia; two brothers Nikos and Vasili and two sisters Margaret and Eleftheria.

Visitation were held on Tuesday, March 1, 2022, 10:00AM at St. Andrew Greek Orthodox Church, Randolph.

Funeral Services for the repose of his soul started at 12:00PM. **Interment** followed at the Locust Hill, Dover.

Arrangements were by Tuttle Funeral Home, Randolph NJ. ***May his memory be eternal***

Konstantinos “Gus” Barbounis, 82, of Mt. Bethel, PA, passed away on Thursday, March 3, 2022, at St. Luke’s Hospital, Stroudsburg.

He was born in Istanbul, Turkey and worked as a quality control engineer for GEC Aerospace, Whippany, NJ. Konstantinos loved dancing, knitting, playing the guitar and piano, working on cars, tinkering on different projects and food.

He is survived by his four children Sotiri of Tucson, AZ, Peter and his wife Kristen of Norwood, NJ, Stavros and his wife Kimberly of Mt. Bethel, PA, and Irini and her boyfriend Steven of Rockaway, NJ; five grandchildren Orion, Nicholas, Cassandra, Marcus and Daniel.

Visitation were on Thursday, March 10, 2022, 7:00-9:00PM at Tuttle Funeral Home, Randolph, NJ (www.tuttlefh.com).

Funeral Services for the repose of his soul were on Friday, March 11, 2022, 10:30AM at St. Andrew Greek Orthodox Church, Randolph, NJ. **Interment** followed at Pleasant Hill Cemetery, Chester, NJ. ***May his memory be eternal.***



Donations in Memory of:

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Saint Andrew Pillow/Knitting/Crochet Ministry

March 16, in addition to the usual projects underway (pillows, blankets, scarves, hats, etc.), we participated in a different craft. Linda A. Paitakes showed us how to make wine gift bags out of wallpaper and yarn. There were approximately twelve ladies chatting and enjoying fellowship while developing “original” creations. The result: everyone went home toting a wine gift bag of their own design... truly, one of a kind.

Our mission continues. Many of our ladies continue working on their projects from the safety and comfort of their homes. Others have been meeting the 1st and 3rd Wednesday of the month at church, enjoying a cup of coffee, light lunch, and friendly company.

Since our last communication a total of 98 items were distributed as follows:

St. Clare’s Denville—15 pillows, 4 blankets

Battered Women’s Shelter, Morris County—20 scarves, 10 pillows, 4 blankets. A special expression of appreciation came from the priest who oversees the distribution/delivery of goods to the Battered Women’s Shelter. The women are so grateful for

the love and kindness we have given them through our charitable work.

“Warm the Children”— 20 scarves, 5 blankets, 10 hats, and 10 pairs of mittens. We have forged a partnership with St. George Greek Orthodox Church in Clifton in the collection and distribution of items needed by children in orphanages and hospitals in Russia. It is wonderful and heartwarming to unite with our Orthodox family in doing God’s work.

Thank you to the talented ladies who donate their time, treasures and talents to such worthy community organizations.

If you have an interest in helping, please join us on the 1st & 3rd Wednesday @10:30AM.

Ellen Manetas, Chairlady
Pillow/Knitting/Crochet Ministry



SAINT ANDREW CALENDAR * LOOK FOR UPDATES ON WEEKLY E BULLETIN

WEEKLY SCHEDULE

RELIGIOUS EDUCATION Sundays after Holy Communion

PILLOW & KNITTING 1ST & 3RD WEDNESDAY 10am

BAKING GROUP Tuesdays 9am

Hellenic Afternoon School Mon or Thu 4:30pm

Greek Dancing Thu Grp 1 @5:45 & Grp 2 @6:30pm

GOYA Greek Dancing Thursdays @7:30pm

LAP 1ST & 3RD Friday of each month @9:30-11:00am

COFFEE HOUR HOSTS IN APRIL : 4/3* PHILOPTOCHOS 4/10* PTA, 4/17* DOP, * LENT 4/24 PASCHA

4/1 @10AM FRIDAY MORNINGS : BIBLE STUDY ALSO ON 4/8, 4/15, 5/6, & 5/13, 5/20

4/6 PILLOW & KNITTING 1ST & 3RD WEDNESDAY 10am

4/9-4/11 NNJYC GOYA RETREAT / PITTSTOWN NJ

4/15@9:30-11:00am LAP also on 4/29

4/16 @10:30AM HOPE & JOY CRAFT & PASCHA EGG HUNT

4/17 PALM SUNDAY

4/17 COMMUNITY LUNCHEON

4/17 WESTERN EASTER

4/18 & 4/25 NO HAS CLASSES DURING HOLY WEEK

4/22 DECORATING THE EPITAPHIO AFTER SERVICE @11AM

4/24 PASCHA

4/26@7:30PM PARISH COUNCIL MEETING

4/27 @7PM PHILOPTOCHOS MEETING

4/28 @6:30PM GOYA MEETING

4/30 NNJYC SENIOR PROM AT ST GEORGE IN OCEAN TOWNSHIP NJ

COFFEE HOUR HOSTS IN MAY : 5/1 PHILOPTOCHOS 5/8 PTA, 5/15 DOP, 5/22 GOYA, 5/29 BAKALIKO

DATE TBA MEMORIAL SERVICE FOR SOULS OF AHEPA & DOP

5/1 AFTER CHURCH HOPE JOY "PROTOMAYIA" CRAFT

5/7 GOYA METROPOLIS SOCCER TOURNAMENT

5/9 LIFE LINE SCREENING AT ST ANDREW

5/9 NJ METROPOLIS AWARDS BANQUET | VENETIAN @6PM

5/14 METROPOLIS INDOOR OLYMPICS

5/15 @2PM BAPTISM

5/16 METROPOLIS CLERGY LAITY ASSEMBLY & PHILOPTOCHOS CONVENTION | THE WATERFALLS CLAYMONT DE

5/21 @ 10:30AM BAPTISM @3PM WEDDING

5/26 @4:30PM HAS GRADUATION/GYM

5/28 METROPOLIS OUTDOOR OLYMPICS

5/28 FAITH KITCHEN – PARISH COUNCIL ALSO ON 9/24

5/30 MEMORIAL DAY

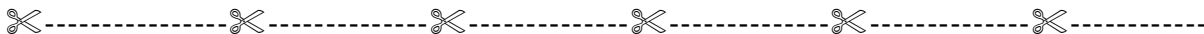
COFFEE HOUR HOSTS IN JUNE : 6/5 PHILOPTOCHOS 6/12 DOP, 6/19 FESTIVAL NO COFFEE HOUR ..

6/5 GID PARADE IN NYC

DATE TBD RELIGIOUS EDUCATION GRADUATION AND SCHOLARSHIP AWARDS PRESENTATION

6/11 SATURDAY OF SOULS

JUNE 17 FRIDAY 18 SATURDAY 19 SUNDAY SAINT ANDREW BIG GREEK FESTIVAL



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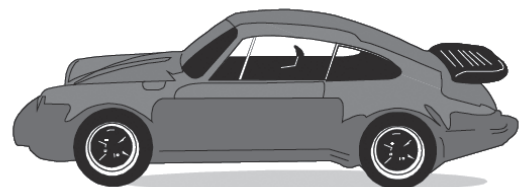
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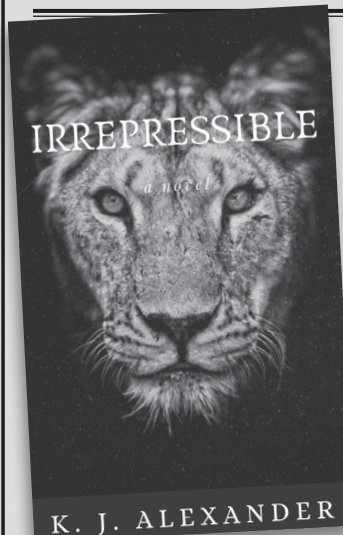


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Salomi Massaras, *Choir Director*

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

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Vasilgia Christodoulou, *Director*

TEACHERS: Haroula Christodoulou, Vasilgia Christodoulou, Archontia Fromouzopoulou, Effie Kritharis, Yiota Louca, Stacey Papanikolaw, Eleni Zeris

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Ladies Philoptochos Society: Mary Michailidis, *President*

Knitting, Crocheting & Pillow Ministries: Ellen Manetas

Bakaliko: Maria Stamoutsos

Coffee Hour: Irene Laoudis

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: Lynn Axiotes, Dina Aspromatis

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Peter Sedereas, Polymnia Crysler, Marlena Karipidis,
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GREEK ORTHODOX CHURCH

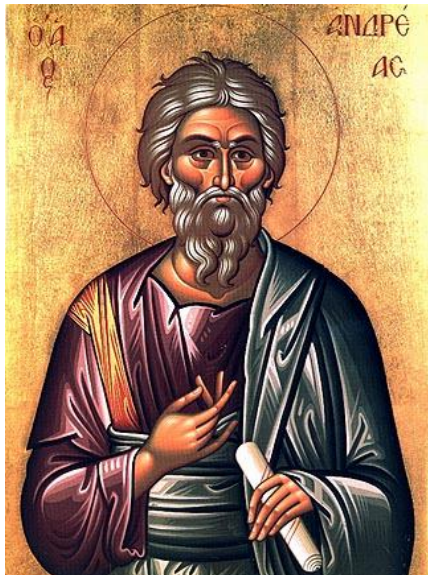
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We are Called to Bear Fruit

At the Last Supper, as we read in Chapter 15 of the Gospel of John, Jesus instructed His disciples, "I Am the Vine; you are the branches." He was telling us that the purpose of our abiding in Him is that we may bear fruit for God in the world. "By this My Father is glorified, that you bear much fruit..." (John 15:8). Just as the vine bears fruit only through its branches, so Jesus has chosen to work in the world through us. We are the members of His body – the branches through which the Vine must bear fruit. We bear fruit when we serve and support God and His Church.

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.