

JUNE 2020



Greek Orthodox
Metropolis of
New Jersey

Saint Andrew Family News

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

ICON MARKELLA OF CHIOS — JULY 22

ON REOPENING THE CHURCH — 3 PART PHASE — DATES TBA

Saint Andrew Family News

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

On Sundays we celebrate

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

For other services please check our website or call the office

OFFICE HOURS

Mon – Fri 10am-4pm

☎: 973-584-0388

Fax: 973-584-3573

E-mail info@standrewgonj.org

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

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

Father John Theodosion, *Editor in Chief*

2020 PARISH COUNCIL

EXECUTIVE BOARD 2020

Steven Mitrakos, *President*

Athena Borzeka, *Vice President*

Peter Petrou, *Treasurer*

Connie Tirondola, *Assistant Treasurer*

Thomas (TJ) Borzeka, *Assistant Treasurer*

Maro Nicolaou Schuster,
Corresponding Secretary

Herbert Schuster, *Recording Secretary*

BOARD MEMBERS

Manny Christakos

Eleni Constantinides

Peter Geanakopoulos

Pavlos Giannikopoulos

James Kardaras

Nikolaos Karkanias

Nicholas Monokandilos

John Moskonas

Nick Pappas

Peter Sedereas

Yianni Tsamutalis

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*

*Deadline for the **SEPTEMBER 2020 ISSUE** is July 20*

Please find magazine issues on our web site <https://www.standrewgonj.org>

To receive Weekly Bulletin e mails serviced by the Archdiocese's LISTSERV please send e mail to info@standrewgonj.org and request your preferred email address to be added to Distribution List

To receive e mails serviced by constant contact please follow link and subscribe
<https://lp.constantcontactpages.com/su/WXhDvtV/StAndrew>

by submitting this request, you are consenting to receive emails from:
St. Andrew Greek Orthodox Church, 1447 Sussex Turnpike, Randolph, NJ 07869, US

Like Us / Follow Us on our church Facebook page

Online Giving System

WeShare click on link and follow instructions <https://standrewgonj.churchgiving.com> or call the office

DIVINE SERVICES

JUNE

- Saturday 6 SATURDAY OF SOULS
Fr. John visits Cemeteries to pray for our +Loved ones after service
- Sunday 7 HOLY PENTECOST -**
- Monday 8 MONDAY OF THE HOLY SPIRIT
- Thursday 11 Bartholomew the Holy Apostle; Barnabas the Holy Apostle;
Revelation of the Hymn Axion Estin ..on Mt. Athos by the Archangel Gabriel
- Sunday 14 SUNDAY OF ALL SAINTS – Sunday school Graduation Program**
FAST OF THE HOLY APOSTLES + BEGINS ON 6/15 ENDS 6/28
- Sunday 21 2ND SUNDAY OF MATTHEW | FATHER'S DAY**
- Wednesday 24 THE NATIVITY OF ST. JOHN THE BAPTIST
- Sunday 28 3RD SUNDAY OF MATTHEW**
- Monday 29 STS. PETER AND PAUL
- Tuesday 30 SYNAXIS OF THE TWELVE APOSTLES

JULY

- Sunday 5 4TH SUNDAY OF MATTHEW**
- Sunday 12 5TH SUNDAY OF MATTHEW**
- Sunday 19 SUNDAY OF THE HOLY FATHERS; 4TH ECUMENICAL COUNCIL**
- Monday 20 THE GLORIOUS PROPHET ELIAS (ELIJAH)
- Wednesday 22 ST. MARY MAGDALENE ***RELICS**
SAINT MARKELLA, THE VIRGIN-MARTYR OF CHIOS
- Saturday 25 DORMITION OF ST. ANNA, MOTHER OF THE THEOTOKOS
- Sunday 26 7TH SUNDAY OF MATTHEW**
+PARASKEVE THE RIGHTEOUS MARTYR OF ROME ***RELICS**
- Monday 27 PANTELEIMON THE GREAT MARTYR & HEALER ***RELICS**

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

Weekdays Orthros @ 8AM & Divine Liturgy @ 9AM

*We have the **RELICS** of this saint in our Reliquary

ΙΕΡΕΣ ΑΚΟΛΟΥΘΕΙΕΣ

ΙΟΥΝΙΟΣ

- Σαββατο 6 ΨΥΧΟΣΑΒΒΑΤΟ
π. Ιωάννης θα επισκεφτεί το Νεκροταφείο στο Ντόβερ μετά την Λειτουργία
- Κυριακή 7 ΚΥΡΙΑΚΗ Η' τῆς ΠΕΝΤΗΚΟΣΤῆΣ**
- Δευτέρα 8 ΤΟΥ ΑΓΙΟΥ ΠΝΕΥΜΑΤΟΣ
- Πέμπτη 11 ΒΑΡΘΟΛΟΜΑΪΟΣ ἈΠΟΣΤΟΛΟΣ; ΒΑΡΝΑΒΑΣ ἈΠΟΣΤΟΛΟΣ;
ΣΥΝΑΞΙΣ ἘΝ Τῷ ἄΔΕΙΝ ΤΟΥ ὕΜΝΟΥ ἜΣΤΙΝ
- Κυριακή 14 Α' Ματθαίου τῶν Ἁγίων Πάντων |**
Πρόγραμμα Αποφοίτησης Κατηχητικού σχολείου
ΝΗΣΤΕΙΑ ΤΩΝ ΑΠΟΣΤΟΛΩΝ 15/6 -28/6
- Κυριακή 21 Β' ΜΑΤΘΑΪΟΥ** *ΕΟΡΤΗ ΤΟΥ ΠΑΤΕΡΑ*
- Τετάρτη 24 ΓΕΝΕΘΛΙΟΝ ΤΟΥ ΙΩΑΝΝΟΥ ΠΡΟΔΡΟΜΟΥ;
- Κυριακή 28 Γ' ΜΑΤΘΑΪΟΥ**
- Δευτέρα 29 ἈΠΟΣΤΟΛΟΙ ΠΕΤΡΟΣ ΚΑΙ ΠΑΥΛΟΣ
- Τρίτη 30 ΣΥΝΑΞΙΣ ΤῶΝ ἈΓΙΩΝ ΔΩΔΕΚΑ ΑΠΟΣΤΟΛΩΝ

ΙΟΥΛΙΟΣ

- Κυριακή 5 Δ' ΜΑΤΘΑΙΟΥ**
- Κυριακή 12 Ε' ΜΑΤΘΑΙΟΥ**
- Κυριακή 19 Κυριακή των Ἁγίων Πατέρων της Δ' Οικουμενικής Συνόδου;**
- Δευτέρα 20 ΠΡΟΦΗΤΗΣ Ἡλίας ὁ Θεσβίτης
- Τετάρτη 22 +ΜΑΡΙΑΣ ΜΑΓΔΑΛΗΝΗ* **ΛΕΙΨΑΝΑ** | +Μαρκέλλα παρθενομάρτυς
- Σαββάτο 25 οίμησις Ἁγίας Ἄννης, Μητρός τῆς Θεοτόκου;
- Κυριακή 26 ΣΤ' ΜΑΤΘΑΙΟΥ |** ΠΑΡΑΣΚΕΥΗ ὍΣΙΟΜΑΡΤΥΣ * **ΛΕΙΨΑΝΑ**
- Δευτέρα 27 ΜΕΓΑΛΟΜΑΡΤΥΣ ΠΑΝΤΕΛΕΗΜΩΝ * **ΛΕΙΨΑΝΑ**

Την Κυριακή – Ὅρθρος 8.45πμ & Θεία Λειτουργία 10πμ
Τις καθημερινές – Ὅρθρος 8πμ & Θεία Λειτουργία 9.00πμ
*(Έχουμε τα Λείψανα του Αγίου στην Λειψανοθήκη της εκκλησία μας)**

DIVINE SERVICES

AUGUST

Sunday	2	8TH SUNDAY OF MATTHEW
Mon-Tue	3-4	PARAKLESIS SERVICE @6:30PM
Wednesday	5	VESPERS @ 6:30PM AT ST. ANDREW
Thursday	6	TRANSFIGURATION OF OUR LORD AND SAVIOR JESUS CHRIST
Friday	7-9	PARAKLESIS SERVICE @6:30PM
Sunday	9	9TH SUNDAY OF MATTHEW
Mon-Thu	10-13	PARAKLESIS SERVICE @6:30PM
Friday	14	GREAT VESPERS @6:30PM <i>LOCATION TO BE ANNOUNCED (TBA)</i>
Saturday	15	THE DORMITION OF OUR MOST HOLY LADY THE THEOTOKOS
Sunday	16	10TH SUNDAY OF MATTHEW
Sunday	23	11TH SUNDAY OF MATTHEW
Saturday	29	BEHEADING ST. JOHN THE BAPTIST (<i>STRICT FAST DAY</i>) <i>LIT TBA IN BULLETIN</i>
Sunday	30	12TH SUNDAY OF MATTHEW

ΙΕΡΕΣ ΑΚΟΛΟΥΘΕΙΕΣ

ΑΥΓΟΥΣΤΟΣ

Κυριακή	2	Η΄ Ματθαίου
Δευτέρα-Τρίτη	3-4	Ακολουθία Παράκλησις - <u>ώρα</u> 6:30μμ
Τετάρτη	5	Εσπερινός <u>ώρα</u> 6:30μμ
Πέμπτη	6	Η ΜΕΤΑΜΟΡΦΩΣΙΣ ΤΟΥ ΚΥΡΙΟΥ ΥΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ
Παρασκευή	7	Ακολουθία Παράκλησις - <u>ώρα</u> 6:30μμ
Κυριακή	9	Ματθαίου
Δευτέρα - Πέμπτη	10-13	Ακολουθία Παράκλησις - <u>ώρα</u> 6:30μμ
Παρασκευή	14	Εσπερινός - <u>ώρα</u> 6:30μμ <i>θα ανακοινωθεί στο Εβδομαδιαίο Bulletin</i>
Σάββατο	15	ΚΟΙΜΗΣΗΣ ΤΗΣ ΥΠΕΡΑΓΙΑΣ ΘΕΟΤΟΚΟΥ
Κυριακή	16	Ι΄ Ματθαίου
Κυριακή	23	ΙΑ΄ Ματθαίου
Σάββατο	29	ΑΠΟΤΟΜΗ ΚΕΦΑΛΗΣ ΠΡΟΔΡΟΜΟΥ ΙΩΑΝΝΟΥ ΒΑΠΤΙΣΤΟΥ (<i>Αυστηρή Νηστεία</i>) / <i>θα ανακοινωθεί</i>
Κυριακή	30	ΙΒ΄ Ματθαίου

.....It is with tremendous joy that I announce to you that in anticipation of the forthcoming decisions of the State and Local Authorities to relax the Stay-At-Home COVID-19 regulations, the time has finally arrived for our parishes to prepare to open the doors of the Church, and begin the process of receiving our beloved Parishioners. To assist in this difficult transition, I announce the development of the official Greek Orthodox Metropolis of New Jersey Three Phase Reopening Strategy, which has been created in order to assist our parishes in welcoming the faithful as safely as possible, while adhering to all Metropolis, Federal, State, Local and CDC requirements. The dates for the reopening of the parishes will be set by region and will be communicated once the Stay-at-Home orders have officially been relaxed.....

PART I: PARISH REQUIREMENTS

- Each parish must review, update, and implement an Emergency Operations Plan (EOP). This must be done in collaboration with the local health departments and other relevant partners. The following CDC resource provides guidance as to what to include in your EOP:
<https://www.cdc.gov/coronavirus/2019>
- There will be only one door available for entrance into the Church. This door will be kept open so that parishioners do not need to touch the door handle.
- There will be no access for parishioners to enter other buildings or areas, other than where the Liturgy is being celebrated, except for use of the restroom.
- Hand sanitizer stations must be available in the Narthex, in the restrooms and throughout the Church and/or Community Center.
- All Divine Liturgy books/Hymnals and parish publications (bulletins) must be removed from the pews.
- There must be clearly marked seating designated throughout the church, that will direct and ensure that parishioners follow proper social distancing, remaining at least 6 feet apart. Every other pew is to remain empty.
- The 6 foot social distancing does not apply to family members who have been quarantined together. These family members may sit together in the designated family sections of the Church.
- Although the CDC recommends restrooms to be closed, the restrooms are allowed to remain open for use by one parishioner at time.
- In addition, since it is a point of contact the Narthex must be continually sanitized.
- At the conclusion of every Service the entire Church must be properly sanitized according to the CDC, state, and local guidelines.

CDC Sanitation Guidelines

- There must be clearly marked signage directing the faithful to follow the established social distancing/safety procedures in place.

- For the time being, the celebration of the Divine Liturgy shall continue to be livestreamed for the parishioners (due to capacity limits) who are unable to attend the service.
- Prior to entry into the Church parishioners are to be asked if they have been in contact with anyone who has tested positive for COVID-19, or if they are taking care of anyone with COVID-19 symptoms. If they respond yes, then they will not be allowed to enter the Church.
- There are to be no gatherings of any kind after the conclusion of the Divine Liturgy.
- All Parish Council Members and Ushers must wear a mask at all times.
- Collection baskets are not to be passed. At the end of Liturgy a basket is to be placed in the Narthex and parishioners are to be encouraged to leave their donation as they exit.
- It is the responsibility of the parish to keep and maintain a log book at the entrance of the Narthex in which the Parishioners will write the full name, full mailing address, phone number, and email address (if applicable) of each Parishioner and individual (including Clergy/Chanter/Sexton and Altar Servers) present or otherwise in attendance in the Church. This log must include the date and time of the service being attended.
- A designated Parish Council Member logs each parishioner in as they enter the church using a Laptop or Tablet.
- Or each person or family entering may prepare this information at home and upon arrival, placing in a basket found in the Narthex.
- Or using pens that are constantly sanitized by a Parish Council Member the parishioners log themselves in.
- Or a Parish Council Member has a record of all registered participants and checks people off as they come in.
- In order to alleviate congestion in the Narthex, the parish may set up the Pangari outside of the Church.

PART 2: PARISHIONER SAFETY REQUIREMENTS

- Parishioners must wear protective masks throughout the Service.
- Parishioners must sanitize their hands upon entering the Church.
- Parishioners upon entry must register their attendance with their full names and contact information.
- Parishioners must adhere to the social distancing guidelines of keeping a 6 foot distance from other parishioners at all times in the pews and throughout the Church. The only exception being for families that have quarantined together, as they will be able to sit together in a designated section of the Church.
- Parishioners must screen themselves prior to coming to church including a temperature check even if they have not experienced any symptoms of COVID-19. If they have symptoms they are not to attend church.

- Parishioners are not to wander in the Church, in the Parish facilities, or outside on the parish grounds.
- Parents are asked to keep their children from roaming the aisles.
- Parishioners shall not come to the Church by a ride share (Uber, Lyft), a taxi, or other means of public transportation. Parishioners must arrive in their own vehicle. **(Strongly Recommended), or arrange for another parishioner to transport them.**
- Parishioners must leave the Church premises, including the parking lot and exterior grounds, upon conclusion of the Divine Liturgy, all the while maintaining social distancing standards.
- Only one parishioner will be allowed in the restroom at a time. Parishioners must thoroughly wash their hands after using the restroom.
- If after attending any service, a parishioner experiences symptoms of or tests positive for COVID-19, in addition to immediately contacting their medical provider, they must contact the Church office to inform the parish of the date that they attended service.

PART 3: PARISHIONERS ATTENDING THE DIVINE LITURGY

- Due to the limited capacity a registration platform is to be used by the parish in order for Parishioners to reserve their attendance at the Divine Liturgy on a first come first serve basis.
- The Platform used must be able to collect full name, full mailing address, phone number, and email address (if applicable) of each Parishioner. This list must be printed out by 5pm the day before the Service.
- A small portion of available capacity is to be reserved in order to offer Parishioners without internet access the ability to reserve via telephone.
- Pertaining to 40 Day Memorial Services, priority is to be given for a family to register up to 10 people per Memorial Service.
- All parishioners are to be given the opportunity to attend the Divine Liturgy before anyone can sign up to attend a 2nd Liturgy.
- Any parishioners that reserve their place for a service and do not attend the Liturgy will have to wait for all other parishioners to have the opportunity to register before they may register again.
- In order to give more Parishioners the opportunity to attend the Divine Liturgy, the parishes may offer the Divine Liturgy multiple times throughout the week, including evening Divine Liturgies.
- The Parish priest should send out a survey to the faithful in order to gauge their interest in attending these additional Liturgies.
- The Liturgical schedule will not be the same for every parish and will be determined by the Parish priest based on the needs of the parish.
- There must be an adequate number of Parish Council Members at every Service to ensure all requirements are adhered to.

PART 4: LITURGICAL GUIDELINES FOR REOPENING

- The Liturgy may be celebrated in the parish gymnasium/Community Center if it provides for a larger capacity than the Church.
- In addition, a parish may celebrate the Liturgy in the Church and livestream the Service to the gym/hall, thus allowing more people to attend the Liturgy.
- Altar servers (Acolytes) are to be limited to 2 per service.
- Until further notice there will be no Choirs.
- The traditional practice of receiving Holy Communion will not be changed.
- Andidoron is to be cut by one person, wearing gloves and a mask, placed in a plastic bag, and each parishioner will carefully take their own piece from the basket, without touching the remaining. The same process is to be used for the distribution of Kollyva.
- The celebration of the Holy Sacraments of Baptism and Marriage are not permitted to take place until further notice.
- 40 Day Baby Blessings are to be scheduled during the week with only the parents present.
- Throughout the Service Parish Council members are to continually monitor and remind the parishioners of the 6 foot social distancing guidelines.

PART 5: STEPS FOR REOPENING

- An organizational meeting between the Parish Priest and the members of the Parish Council must be held in order to properly prepare for the parish reopening.
- The Parish Priest and Parish Council President must complete a checklist of Metropolis Requirements for reopening, as well as submit in writing a letter to His Eminence which includes:
 - Certification that the parish has made all appropriate preparations for safely reopening.
 - A request to His Eminence for permission for the parish to begin reopening to the faithful according to Phase 1 of the Metropolis Three Phase Reopening Strategy.
 - The Priest and Parish Council must correspond with their parishioners explaining to them the Reopening and all of the safeguards and social distancing requirements that have been put in place prior to the parish reopening.
 - Once approved by His Eminence for the parish to reopen, the parish Priest must submit a full report by email to His Eminence upon the completion of each service, including a list of all Parish Council Members present.
- Please be aware that once reopened it is the responsibility of the Parish Priest and Parish Council to ensure that all of these requirements are being met at all times. If the parish is not meeting these requirements, it is the prerogative of His Eminence to immediately rescind his blessing and permission for the parish to reopen to the faithful.

ΜΕΡΟΣ 1 :

ΚΑΝΟΝΙΣΜΟΙ ΕΝΟΡΙΑΣ

- Κάθε ενορία πρέπει να επανεξετάσει, αναθεωρήσει και να εφαρμόσει ένα Σχέδιο Έκτακτης Λειτουργίας. Αυτό πρέπει να γίνει σε συνεργασία με τις τοπικές υπηρεσίες υγείας και άλλων σχετικών συνεργατών. Η ακόλουθη πηγή από το CDC (Κέντρο Ελέγχου Λοιμώξεων) παρέχει οδηγίες για το τι να συμπεριλάβετε στο Σχέδιο Έκτακτης Ανάγκης: <https://www.cdc.gov/coronavirus/2019>
- Η είσοδος στο ναό θα γίνεται μόνο από μία πόρτα εισόδου. Η πόρτα αυτή θα παραμένει ανοικτή έτσι ώστε οι ενορίτες να μην χρειάζεται να αγγίζουν το πόμολο.
- Δεν θα υπάρχει πρόσβαση στους πιστούς σε άλλα κτίρια ή περιοχές παρά μόνο στο χώρο που γίνεται η Λειτουργία και στην τουαλέτα.
- Απολυμαντικά χεριών πρέπει να είναι διαθέσιμα στον Νάρθηκα, στις τουαλέτες και σε όλο τον χώρο της Εκκλησίας και του Κοινοτικού χώρου.
- Όλα τα βιβλία Θείας Λειτουργίας / Ύμνων και εκκλησιαστικά φυλλάδια πρέπει να απομακρυνθούν από τα στασίδια (καθίσματα).
- Πρέπει να υπάρχει ξεκάθαρη σήμανση σε ολόκληρη την εκκλησία που θα κατευθύνει τους ενορίτες και θα διασφαλίζεται η σωστή κοινωνική απόσταση, δηλαδή 6 πόδια ο ένας από τον άλλο. Θα χρησιμοποιείται μία σειρά καθισμάτων, η επόμενη σειρά θα παραμένει κενή, μετά πάλι μία σειρά θα προσφέρεται για κάθισμα, η επόμενη θα είναι κενή, και πάλι το ίδιο.
- Η κοινωνική απόσταση των 6 ποδών δεν χρειάζεται να τηρηθεί από μέλη οικογένειας που βρίσκονταν μαζί στην καραντίνα. Αυτή η οικογένεια μπορούν να καθήσουν μαζί σε συγκεκριμένα μέρη της εκκλησίας.
- Αν και το Κέντρο Ελέγχου Λοιμώξεων (CDC) συνιστά οι τουαλέτες να είναι κλειστές, θα επιτρέπεται η χρήση τους για ένα άτομο τη φορά.
- Επιπλέον, ο Νάρθηκας πρέπει να απολυμαίνεται συνεχώς επειδή είναι σημείο επικοινωνίας.
- Στο τέλος της κάθε Λειτουργίας πρέπει ολόκληρη η εκκλησία να απολυμαίνεται σύμφωνα με τις οδηγίες του Κέντρου Ελέγχου Λοιμώξεων (CDC), της πολιτείας και των τοπικών κατευθυντήριων γραμμών.

Οδηγίες Απολύμανσης του Κέντρου Ελέγχου Λοιμώξεων (CDS)

- Πρέπει να υπάρχει ευκρινής σηματοδότηση που θα κατευθύνει τους πιστούς στην τήρηση της καθιερωμένης κοινωνικής απόστασης / μέτρων ασφαλείας.
- Προς το παρόν, θα συνεχίσουμε να μεταδίδουμε τη Θεία Λειτουργία ζωντανά διαδικτυακά για τους ενορίτες που δεν θα μπορούν να προσέρχονται στη Λειτουργία (λόγω των ορίων χωρητικότητας).
- Πριν την είσοδο στον ναό, οι ενορίτες θα ερωτώνται αν έχουν έλθει σε επαφή με κάποιον που διαγνώστηκε θετικός στον COVID-19, ή αν φροντίζουν κάποιον με συμπτώματα COVID-19. Εάν απαντήσουν θετικά, τότε δεν θα τους επιτρέπεται η είσοδος στην εκκλησία.
- Δεν θα επιτρέπονται οι συναθροίσεις μετά το πέρας της Θείας Λειτουργίας.

- Όλα τα μέλη του Ενοριακού Συμβουλίου και όσοι βοηθούν στην Λειτουργία πρέπει να φορούν μάσκα συνεχώς.
- Δεν θα διανέμονται καλάθια περισυλλογής. Στο τέλος της Λειτουργίας θα τοποθετείται καλάθι στο Νάρθηκα και οι ενορίτες προτρέπονται να αφήνουν τη δωρεά τους καθώς θα εξέρχονται.
- Είναι ευθύνη της ενορίας να κρατούν και να διατηρούν ένα βιβλίο καταχώρησης στην είσοδο του Νάρθηκα στο οποίο θα γράφουν οι ενορίτες το πλήρες όνομά τους, την ταχυδρομική τους διεύθυνση, αριθμό τηλεφώνου, το email τους (αν υπάρχει). Αυτό ισχύει για τους ενορίτες και για κάθε άτομο (συμπεριλαμβανομένου και του Κλήρου / Ψαλτών / Νεωκόρου και παπαδοπαίδων) που ευρίσκεται στην εκκλησία. Στο βιβλίο αυτό θα γράφεται και η ημερομηνία και ώρα της λειτουργίας την οποία θα παρακολουθήσουν.
- Η καταχώρηση θα ανατεθεί σε ένα μέλος του Ενοριακού Συμβουλίου και θα γίνεται σε ένα φορητό υπολογιστή ή tablet την ώρα που θα εισέρχεται ο κάθε ενορίτης.
- Επίσης μπορεί το κάθε άτομο ή οικογένεια να έχει έτοιμες γραμμένες τις πληροφορίες από το σπίτι και μόλις φτάνει στην εκκλησία να τοποθετεί το χαρτί σε ένα καλάθι στο Νάρθηκα.
- Ή χρησιμοποιώντας στυλό που διαρκώς θα απολυμαίνονται από ένα μέλος του Ενοριακού Συμβουλίου, οι ενορίτες θα καταχωρούνται μόνοι τους.
- Άλλη λύση είναι ένα Μέλος του Ενοριακού Συμβουλίου να έχει αρχείο με όλους τους εγγεγραμμένους συμμετέχοντες και να σημειώνει όσους εισέρχονται.
- Για να περιοριστεί ο συνωστισμός στο Νάρθηκα, το παγκάρι μπορεί να τοποθετηθεί έξω από την Εκκλησία.

ΜΕΡΟΣ 2^ο :

ΚΑΝΟΝΙΣΜΟΙ ΑΣΦΑΛΕΙΑΣ ΕΝΟΡΙΤΩΝ

- Οι ενορίτες πρέπει να φορούν προστατευτικές μάσκες καθ' όλη τη διάρκεια της Λειτουργίας.
- Οι ενορίτες πρέπει να απολυμαίνουν τα χέρια τους μόλις εισέλθουν στην Εκκλησία.
- Με την είσοδο στην Εκκλησία οι ενορίτες θα καταχωρούν την προσέλευσή τους με το πλήρες όνομά τους και τα στοιχεία επικοινωνίας τους.
- Οι ενορίτες πρέπει να συμμορφώνονται με τους κανονισμούς κοινωνικής απόστασης, κρατώντας απόσταση 6 ποδών από άλλους ενορίτες την ώρα που βρίσκονται στα καθίσματα αλλά και σε όλους τους χώρους της Εκκλησίας. Μόνη εξαίρεση οι οικογένειες που βρίσκονται μαζί στην καραντίνα, θα μπορούν να κάθονται μαζί σε καθορισμένο χώρο της Εκκλησίας.
- Οι ενορίτες πρέπει να εξετάζονται πριν πάνε στην εκκλησία ελέγχοντας και τη θερμοκρασία τους ακόμη και αν δεν νιώθουν συμπτώματα του COVID-19. Εάν έχουν συμπτώματα, να μην προσέλθουν στην εκκλησία.
- Οι ενορίτες να μην περιφέρονται στην Εκκλησία, τις εγκαταστάσεις της ενορίας, ούτε στους εξωτερικούς χώρους.
- Ζητείται από τους γονείς να μην αφήνουν τα παιδιά τους να περιφέρονται στους διαδρόμους.
- Οι Ενορίτες να μην έλθουν στην Εκκλησία με όχημα που μοιράζεται με άλλους (Uber, Lyft), ούτε με ταξί ούτε με μέσον δημόσιας συγκοινωνίας. **Συνιστάται αυστηρά** οι Ενορίτες να φτάνουν με το δικό τους όχημα **ή τουλάχιστον να κανονίσουν να τους μεταφέρει κάποιος από την ενορία.**

- Μόλις τελειώσει η Θεία Λειτουργία, οι ενορίτες πρέπει να αναχωρούν από τους χώρους της Εκκλησίας, συμπεριλαμβανομένων και του χώρου στάθμευσης και όλων των εξωτερικών χώρων, κρατώντας και τις αποστάσεις ασφαλείας.
- Μόνο ένας ενορίτης θα επιτρέπεται στην τουαλέτα κάθε φορά. Οι ενορίτες πρέπει να πλένουν τα χέρια τους διεξοδικά μετά την χρήση της τουαλέτας.
- Εάν μετά την παρακολούθηση κάποιας λειτουργίας, κάποιος ενορίτης παρουσιάσει συμπτώματα ή ελεγχθεί θετικός στον COVID-19, αφού αμέσως επικοινωνήσει με τον ιατρό του, πρέπει να επικοινωνήσει με το γραφείο της Εκκλησίας για να ενημερωθούν όσοι ήταν παρόντες την συγκεκριμένη ημερομηνία.

ΜΕΡΟΣ 3^ο :

ΕΝΟΡΙΤΕΣ ΠΡΟΣΕΡΧΟΜΕΝΟΙ ΣΤΗ ΘΕΙΑ ΛΕΙΤΟΥΡΓΙΑ

- Λόγω περιορισμένης χωρητικότητας θα χρησιμοποιείται μία πλατφόρμα καταχώρησης για να γίνεται κράτηση θέσης στη Θεία Λειτουργία με σειρά προτεραιότητας.
- Η πλατφόρμα που θα χρησιμοποιείται θα μπορεί να καταχωρεί πλήρες όνομα, πλήρης ταχυδρομική διεύθυνση, αριθμό τηλεφώνου και email (αν υπάρχει) του κάθε ενορίτη. Αυτός ο κατάλογος πρέπει να εκτυπώνεται το αργότερο έως τις 5 το απόγευμα της ημέρας πριν τη Λειτουργία.
- Θα κρατείται λίγος χώρος ο οποίος θα κλείνεται διά μέσω τηλεφώνου για να διευκολυνθούν οι ενορίτες που δεν έχουν ίντερνετ.
- Όσον αφορά τα 40 ήμερα Μνημόσυνα, θα δίνεται προτεραιότητα στην οικογένεια να κλείσει θέση σε έως 10 άτομα ανά Μνημόσυνη Δέηση.
- Θα δίνεται η δυνατότητα σε όλους τους ενορίτες να προσέρχονται στη Θεία Λειτουργία πριν κάποιος μπορέσει να εγγραφεί να παρακολουθήσει 2^η Λειτουργία.
- Όσοι ενορίτες κλείσουν θέση για τη Λειτουργία και δεν προσέλθουν στη Λειτουργία, θα πρέπει να περιμένουν τότε όλοι οι ενορίτες θα έχουν την ευκαιρία να εγγραφούν πριν οι ίδιοι εγγραφούν ξανά.
- Για να δοθεί η ευκαιρία σε περισσότερους ενορίτες να προσέλθουν στη Θεία Λειτουργία, η ενορία δύναται να προσφέρει τη Θεία Λειτουργία περισσότερες φορές μέσα στην εβδομάδα, περιλαμβάνοντας και βραδινή Θεία Λειτουργία.
- Ο ιερέας της ενορίας πρέπει να στείλει ερωτηματολόγιο στους πιστούς για να έχουν μία ένδειξη του ενδιαφέροντός τους να προσέλθουν σε αυτές τις επιπλέον Λειτουργίες.
- Το Λειτουργικό Πρόγραμμα δεν θα είναι το ίδιο για κάθε ενορία και θα ορίζεται από τον Ιερέα της ενορίας βάσει των αναγκών της ενορίας.
- Θα πρέπει να υπάρχουν αρκετά Μέλη του Ενοριακού Συμβουλίου σε κάθε Λειτουργία ώστε να διασφαλίζεται η τήρηση όλων των κανόνων.

ΜΕΡΟΣ 4^ο : ΛΕΙΤΟΥΡΓΙΚΕΣ ΟΔΗΓΙΕΣ ΓΙΑ ΕΠΑΝΕΚΚΙΝΗΣΗ

- Η Λειτουργία μπορεί να τελεστεί στο γυμναστήριο / Κοινοτικό Κέντρο της ενορίας εάν μπορεί να παρέχεται μεγαλύτερη χωρητικότητα από ότι στην Εκκλησία.
- Επιπλέον, η ενορία δύναται να τελέσει τη Λειτουργία στην Εκκλησία και συγχρόνως να μεταδίδεται διαδικτυακά στο γυμναστήριο ή αίθουσα, επιτρέποντας έτσι σε περισσότερο κόσμο να προσέρχεται στη Λειτουργία.
- Τα παπαδοπαίδια (ακόλουθοι του Ιερέα) περιορίζονται σε 2 ανά λειτουργία.
- Μέχρι νεωτέρας, δεν θα έχουμε Χορωδία.
- Η παραδοσιακή μορφή μετάληψης της Θείας Κοινωνίας δεν αλλάζει.
- Το Αντίδωρον θα κόβεται από ένα άτομο που θα φορά γάντια και μάσκα, θα τοποθετείται μέσα σε πλαστικό σακκουλάκι, και ο κάθε πιστός θα παίρνει το δικό του κομμάτι από το καλάθι προσεκτικά, χωρίς να αγγίζει τα υπόλοιπα. Η ίδια διαδικασία θα γίνεται και για το μοίρασμα των κόλλυβων.
- Οι τελετές του Αγίου Βαπτίσματος και του Γάμου δεν επιτρέπονται μέχρι νεωτέρας.
- Η Ευχή για τις 40 ημέρες ζωής των μωρών θα προγραμματίζονται κατά τη διάρκεια της εβδομάδας με παρόντες μόνο τους γονείς.
- Κατά τη διάρκεια της Λειτουργίας τα μέλη του Ενοριακού Συμβουλίου θα ελέγχουν συνεχώς και θα υπενθυμίζουν στους ενορίτες τις συστάσεις για 6 πόδια κοινωνική απόσταση.

ΜΕΡΟΣ 5^ο : ΒΗΜΑΤΑ ΓΙΑ ΤΗΝ ΕΠΑΝΕΝΑΡΞΗ

- Πρέπει να διεξαχθεί μια οργανωτική συνάντηση ανάμεσα στον Ιερέα της Ενορίας και τα μέλη του Ενοριακού Συμβουλίου ώστε να προετοιμαστούν σωστά για το άνοιγμα της ενορίας.
- Ο Ιερέας της Ενορίας και ο Πρόεδρος του Ενοριακού Συμβουλίου πρέπει να συμπληρώσουν ένα κατάλογο των Απαιτήσεων της Μητρόπολης για το άνοιγμα, καθώς και να υποβάλλουν γραπτώς ένα γράμμα στον Σεβασμιότατο στο οποίο θα εσωκλείεται:
- Βεβαίωση ότι η ενορία έχει κάνει όλες τις απαραίτητες προετοιμασίες για ασφαλές άνοιγμα.
- Αίτηση στον Σεβασμιότατο για άδεια προς την ενορία να ξεκινήσει το άνοιγμα στους πιστούς σύμφωνα με την 1^η Φάση από τις Τρεις Φάσεις της Στρατηγικής του Ανοίγματος της Μητρόπολης
- Ο Ιερέας και το Ενοριακό Συμβούλιο πρέπει να επικοινωνήσουν με τους ενορίτες και να εξηγήσουν την Επαναλειτουργία και όλες τις οδηγίες ασφαλείας και απαιτήσεις της κοινωνικής απόστασης που έχουν τεθεί πριν το άνοιγμα στην ενορία.
- Μόλις εγκρίνει ο Σεβασμιότατος το άνοιγμα της ενορίας, ο Ιερέας της ενορίας πρέπει να υποβάλλει μία πλήρη αναφορά μέσω email στον Σεβασμιότατο μόλις ολοκληρώνεται κάθε Λειτουργία, συμπεριλαμβάνοντας ένα κατάλογο με τα ονόματα όλων των μελών του Ενοριακού Συμβουλίου που ήταν παρόντες.
- Παρακαλώ να είστε ενήμεροι ότι μόλις ανοίξετε ξανά, είναι ευθύνη του Ιερέα της Ενορίας και του Ενοριακού Συμβουλίου να διασφαλίζουν ότι οι κανονισμοί τηρούνται πάντοτε. Εάν η ενορία δεν τηρεί τους κανονισμούς, είναι δικαίωμα του Σεβασμιότατου να αποσύρει άμεσα την ευλογία του και την άδεια στην ενορία να ανοίξει ξανά στους πιστούς.

Adaptation by: Maria Kiritsis, HAS Teacher



SAINT ANDREW GREEK ORTHODOX CHURCH

Rev. John Theodosion
Pastor

Greek Orthodox
Metropolis of
New Jersey

GENERAL ASSEMBLY AGENDA

June 2020

Dear Steward of St. Andrew,

On behalf of the Parish Council, we cordially invite you to attend a St. Andrew Council of Ministries and General Assembly meeting on:

Tuesday, June 23rd @ 7:30pm

According to the Uniform Parish Regulations of the Archdiocese, all parishioners present, and wishing to participate in the discussions and voting, must be active stewards for 2020.

DUE TO THE CURRENT CORONAVIRUS COVID-19 RESTRICTIONS, THIS MEETING WILL BE HELD ONLINE. ADVANCE REGISTRATION IS REQUIRED. SIGN UP INFORMATION WILL BE COMMUNICATED TO YOU. YOU MUST SIGN UP BY MONDAY, JUNE 22 TO ATTEND. SIGN-IN INSTRUCTIONS WILL BE SENT TO ALL WHO REGISTER.

The Agenda is as follows:

1. Opening Prayer
2. Nomination and election of Chairperson and appointment of Recording Secretary by the Chairperson for the General Assembly Meeting
3. Approval of the Minutes of the previous General Assembly Meeting
4. President's Message
5. Priest's Remarks
6. Reopening Report
7. Treasurer's Report
8. Stewardship Report
9. Personnel Report
10. Philoptochos Report
11. Christian Education & Communications Report
12. Greek Education & Dance Report
13. Youth Safety Workers
14. Building & Grounds Report
15. Safety & Emergency Preparedness
16. Comments & Questions
17. Closing Prayer

Yours in Christ,
Rev. John Theodosion, *Protopresbyter*
Steven P. Mitrakos, *Parish Council President*

Από τον π. Ιωάννη Θεοδοσίου

Χριστός Ανέστη,

Γράφοντας αυτό το άρθρο, ακούω τις πολλές καθημερινές συνεντεύξεις τύπου από τον Κυβερνήτη Murphy. Τις τελευταίες ημέρες, γίνονται συζητήσεις για το άνοιγμα της οικονομίας και τι θα συμβεί, και πότε θα ανοίξουν όλα και πάλι. Πρέπει να πω, πως το βρίσκω παράξενο, μαζί με καταστήματα τροφίμων, καταστήματα εργαλείων και φαρμακείων, ότι και τα καταστήματα που πωλούν οιοσπνευματώδη θεωρήθηκαν πρώτης ανάγκης. Αντίθετα, οι εκκλησίες δεν θεωρήθηκαν βασικής ανάγκης. Το γνωρίζω ότι οι εκκλησίες είναι μέρη όπου μεγάλες ομάδες ανθρώπων συγκεντρώνονται σε κοντινή απόσταση ο ένας από τον άλλο, αλλά μου φάνηκε πράγματι περίεργο ότι τα καταστήματα που πωλούν οιοσπνευματώδη ήταν πιο αναγκαία από τις εκκλησίες.

Επίσης έμαθα ότι ένα από τα μη βασικά μέρη που ανοίγουν είναι τα γήπεδα του γκολφ. Και πάλι το βρίσκω παράδοξο. Επίσης άκουσα πως στην Ελλάδα τα κομμωτήρια άνοιξαν πριν από τις εκκλησίες. Κατά την γνώμη μου, άλλο ένα παράδοξο.

Όταν οι καιροί είναι αβέβαιοι, οι άνθρωποι χρειάζονται την πίστη τους περισσότερο από ποτέ. Όταν το σκεφτούμε, όλοι οι καλύτεροι γιατροί και ερευνητές δεν έχουν καταφέρει ακόμη να βρουν μια θεραπεία γι αυτόν τον ιό ακόμη. Οι κυβερνητικοί αξιωματούχοι δεν έχουν καταφέρει να σταματήσουν την εξάπλωση του ιού αυτού.

Εμείς, φυσικά, πειθαρχούμε σε ότι μας ζήτησαν οι ηγέτες μας και ακολουθούμε όλους τους κανονισμούς κοινωνικής απόστασης και έχουμε αποκλείσει τους πιστούς και τους κρατούμε



μακριά από την εκκλησία με εξαίρεση τις διαδικτυακές λειτουργίες. Κάνουμε το καλύτερο που μπορούμε για να διατηρήσουμε τη σχέση μας με τους ανθρώπους μας ακόμη και με όλους αυτούς τους περιορισμούς. Μάλιστα, πιστεύω πως είχαμε περισσότερη συμμετοχή στις λειτουργίες στο διαδίκτυο από ότι θα είχαμε αν οι εκκλησίες δεν είχαν κλείσει.

Έχοντας αναφέρει όλα αυτά, παραμένω και εγώ στην προστασία του σπιτιού μου και ακολουθώ όλα τα πρωτόκολλα για να παραμείνω ασφαλής και να κρατήσω την οικογένειά μου και όλους γύρω μου ασφαλείς. Μάλιστα, ίσως αγοράσω χονδρική την κρέμα χεριών αφού τα χέρια μου είναι τόσο ξηρά από το πολύ πλύσιμο.

Με όλη την σοβαρότητα, όταν παρατηρώ όλα αυτά που οι κυβερνώντες μας λένε, μου φαίνεται πως η πίστη στον Θεό και η κυριότητά Του σε όλη τη δημιουργία έχει μείνει έξω από όλα όσα φρόντισαν να τακτοποιήσουν. Φαίνεται σαν να είναι οι εκκλησίες κλειστές τώρα και ότι οι άνθρωποι δεν πρέπει να συναντώνται όλοι μαζί, αλλά γιατί δεν μπορούν να έλθουν μέσα να ανάψουν ένα κερί και να προσευχηθούν; Θα έβλαπταν τον εαυτό τους ή την κοινωνία; Το μήνυμα που μεταδίδεται εδώ είναι ότι η πίστη μας και η ιερή ζωή της εκκλησίας είναι προαιρετική και μη αναγκαία. Ότι η θεία κοινωνία δεν είναι απαραίτητη, ο γάμος, το χρίσμα, η εξομολόγηση και η βάπτισμα είναι όλα μη αναγκαία. Αν θα μπορούσαν να αλλάξουν ή να προσαρμοστούν στα πρωτόκολλα υγείας και ασφάλειας, τότε μπορούμε να επιτρέψουμε στον κόσμο να τα έχει, αλλιώς, η

συμμετοχή στην εκκλησία και την πίστη και τα μυστήρια κάνει κακό σε εσένα και τους γύρω σου.

Έχει συμβεί πολλές φορές στη ζωή της εκκλησίας οι Χριστιανοί να οδηγούνται «υπόγεια» εξαιτίας των διωγμών από κυβερνήσεις ή άλλους φορείς. Αυτό που ακούμε τώρα είναι ότι δεν απαγορεύεται η πίστις μας αλλά φαίνεται πως ό,τι κάνουμε και ο τρόπος που εφαρμόζουμε την πίστη μας και ζούμε με την πίστη μας έχει προσωρινά απαγορευτεί. Αυτό με ανησυχεί γιατί δεν ξέρω πώς θα μοιάζει η εκκλησία μας όταν όλα αυτά θα είναι στο παρελθόν. Ίσως χρειαστεί να παλαίψουμε με τη νομοθεσία που θα ορίζει τον τρόπο που θα εκφράζουμε και θα ζούμε την πίστη μας εν ονόματι της προστασίας μας από την πίστη μας την οποία εξασκούμε εδώ και 2000 χρόνια. Ίσως χρειαστεί να πάμε «υπόγεια» για να ζήσουμε σύμφωνα με την πίστη μας.

Και βέβαια δεν προτείνω να επαναστατήσουμε εναντίον των πολιτικών αρχηγών μας οι οποίοι πιστεύω κάνουν ότι καλύτερο μπορούν να μας προστατεύουν και να μας κρατούν ασφαλείς. Όμως υπενθυμίζω στους πιστούς μας να έχουν κριτική σκέψη σε ότι μας λέγεται και να θυμόμαστε ότι η εκκλησία μας είναι ιερή εκκλησία που σημαίνει ότι έχουμε επικοινωνία με τον Θεό μέσω της Θείας Κοινωνίας, της Ιεράς

Εξομολόγησης, του Ιερού Ευχελαίου, του Αγιασμού, κλπ. Εάν πάψουμε να έχουμε επικοινωνία με τον Θεό και μεταξύ μας λόγω της κοινωνικής απόστασης που εξασκούμε, τότε θα πάψουμε να είμαστε η Ορθόδοξη Εκκλησία. Θα μπορούσαμε να καταλήξουμε να είμαστε λαός που προσπαθεί να ζήσει την πίστη του χωρίς την εκκλησία μας, αλλά αυτό είναι ένα οξύμωρο. Δεν μπορεί να γίνει. Η ιερή ζωή της εκκλησίας είναι απαραίτητη για να ζήσουμε με Ορθόδοξη Πίστη. Χωρίς τις ιερές λειτουργίες και χωρίς τη μάζωξη των ανθρώπων αλλάζουμε την πίστη μας και παύουμε να είμαστε η Ορθόδοξη Εκκλησία.

Φίλοι / φίλες, τα φέρνω αυτά στην προσοχή σας επειδή κινδυνεύουμε άθελά μας να παραδώσουμε την Ορθόδοξη Πίστη στο όνομα της ασφάλειας ή υγείας. Ως να ήταν κάτι επικίνδυνο ή ανθυγιεινό το να είσαι Ορθόδοξος Χριστιανός και να ζούμε την πίστη μας. Προσεύχομαι η πανδημία να περάσει και να επιστρέψουμε στη ζωή όπως ήταν πριν όλο αυτό συμβεί, αλλά νομίζω πως θα είναι όπως την εποχή μετά τις επιθέσεις της 11^{ης} Σεπτεμβρίου του 2004. Ο κόσμος θα αλλάξει, οι ζωές μας θα αλλάξουν αλλά δεν πρέπει να επιτρέψουμε η Ορθόδοξη Πίστη μας ή ο τρόπος που ζούμε να αλλάξουν.

Adaptation by Maria Kiritsis, HAS Teacher

PRAY FOR JUSTICE AND PEACE DURING NATIONWIDE CIVIL UNREST

Violence is a horrible and tangible manifestation of the reign of sin in our world. It is expressed in many faces, all of which seek to deny the image and likeness of God in each human person, in whom God has placed an irreducible dignity and sacredness.

“The fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control” (Galatians 5:22-23). Therefore, as we kneel, invoking the coming of the Holy Spirit as the Comforter, let us offer up our prayers to our loving God for the victims of hatred and racism, to safeguard us all from such prejudice, and also vengeance and destruction, as well as preserve unity and peace in our country, our common home.

STATEMENT ON THE INCIDENT IN MINNEAPOLIS

May 30, 2020

The Very Reverend and Reverend Clergy

Esteemed Members of the Metropolitan Council, Esteemed Members of the Parish Councils, Philoptochos Sisterhood, Faculty and Students of the Catechetical and Greek Afternoon Schools, Directors and Participants of all Youth Organizations, and all devout Orthodox Christians of the Communities of the Greek Orthodox Metropolis of New Jersey

My Beloved in the Lord,

Over the past several days, communities across the United States have been in turmoil due to the tragic and unjust death of George Floyd in Minneapolis this past week. The events leading up to his death and his death itself show a blatant disregard for civility and a disrespect for human life. This indifference to the value of human life and the events which were perpetrated against him are condemned in the strongest terms. Our nation has endured far too much injustice, far too much hatred, and far too much pain in its recent history to allow incidents like this to continue. The cost of these tragedies has been the very fracture of our nation's soul.

The death of George Floyd highlights some of the primary issues of our contemporary society. Whether this tragedy was motivated by race, negligence, hatred, or indifference is not yet fully known, but what is known is that we are still grappling with the reality that there are underlying societal issues which are at the root of this societal problem. One of these issues is how we value human life. As Orthodox Christians who ardently believe that each person is made in the image and likeness of God, we must always stand up for timeless principle that every life has value and that life itself is a gift from God. The value of life is incalculable and its preciousness beyond expression. We are all children of God and His love for us is boundless. Therefore, we must treat each other with respect and dignity, recognizing that each one of us bears the same image and likeness which we ourselves received.

My beloved in the Lord, the tragedy which occurred sadly cannot be altered; however, our responsibility as Orthodox Christians and as citizens of the world is to ensure that the respect for life is perpetually preserved so that events like this do not occur again. As our nation tries to learn from this tragedy, let us always remember that peacefulness will always triumph even if it is the longer road to traverse. Finally, I ask that each and every one of you pray for all those involved including both the victims and the perpetrators. It is through our prayers, our fervent supplications before God, and our efforts to prevent future tragedies that He might heal this wound which presently afflicts our nation. In this way, we may be able to bring to fruition the words of the Prophet Isaiah, ***“Learn to do good; seek justice, correct oppression; defend the fatherless, plead for the widow”*** (Is. 1:17). Praying that our loving Lord grants peace to all so that justice may be done and so that our country may heal, I remain,

With Paternal Love and Blessings,

† E V A N G E L O S

Metropolitan of New Jersey

GOYA JUNE 2020

Written by Lia Zois, GOYA President

In these past few months, Saint Andrew GOYA unfortunately was not able to attend all of their events that had been planned due to the recent pandemic. Most notable of these annual events is the Olympics, in which the GOYAs from all churches spend the weekend at Monmouth University to compete in track & field events. It is considered to be one of the largest events of the year for GOYA, and is the last occasion for the seniors. Other events that were scheduled for March, April, and May were the soccer tournaments, helping out during Holy Week, and the Indoor Olympics. Now, Saint Andrew GOYA has gone virtual! They are hosting meetings via Zoom, and plan to have elections May 28th for the new board. Regardless of what was missed out on, this year was full of successful dances, games, meetings, service work, and more.

As a senior now looking back on my GOYA years, I am bittersweet. On the one hand, I am sad that my years in GOYA are over. But, on the other hand, I am incredibly thankful for all that GOYA has given me—everlasting friendships, amazing memories, lessons on responsibility, a stronger hold on my faith, and more. Starting in 7th grade, I was timid to join as the one of the youngest of the group. However, I immediately was welcomed with open arms by all of the GOYANS there, and I knew that I would have an unforgettable next 6 years. That is something I always admired about this group—the sense of belonging it gave to me and many other kids. Being around people who share similar backgrounds and have the same faith is something I always felt lucky to experience.

Sunday school and retreats taught me and other kids about importance of behaving in a Christian manner, and strengthened my connection to being Greek Orthodox. GOYA has also given me strong relationships between other kids as well as advisors. It is a place where no matter what we were doing, I would always end up enjoying myself and everyone else's company. It even allowed me to get to know people from all around New Jersey because of all of the dances and events that involved all churches. With that, these events GOYA hosted really helped me get out of my shell and be more confident and social. The support everyone has given me over the years to do so is something I am grateful for. While I did have my fair share of fun, from the Harvest Dance to Olympics, I also learned a bit of responsibility. Being on the board for the past few years up until this year as President, I had to help plan events, keep GOYANS updated, and manage to keep things in order. This taught me the importance of staying organized, being creative, and working as a group with my fellow board members. I will use these skills as I move on into the next parts of my life. This only captures a glimpse of the many things I experienced over the years. With all that being said, I strongly encourage everyone who is of age to join GOYA, as it is a life changing group and is tons of fun. I am especially thankful for Father John, the advisors, and the entire GOYA group for giving me such an enjoyable experience. GOYA is something I will always hold close to my heart.

CONGRATULATIONS TO OUR GRADUATING GOYA SENIORS



Maria Gizas

SHIPPENSBURG UNV, PA



Callie Pappas



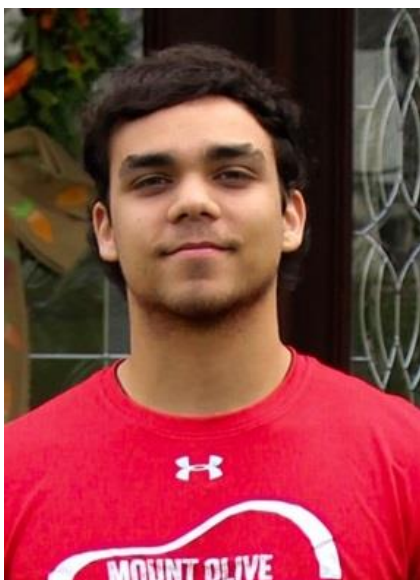
Amalia Zeris

CCM, NJ



Lia Zois

HOFSTRA UNV., NY



Yanni Kalas

NJIT, NJ



Michael Papayianis

PACE UNIVERSITY, NY



Giorgio Seretis

CCM, NJ

The noblest question in the world is: **What good may I do in it?** — Benjamin Franklin
*“Watch your thoughts; they become words. Watch your words; they become actions.
Watch your actions; they become habits. Watch your habits; they become character.
Watch your character; it becomes your destiny.”*

May God bless you and guide you always!

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

CONGRATULATIONS

HELLENIC AFTERNOON SCHOOL STUDENTS

You have now completed the 2019-2020 Greek School year. I'd like to commend you for your hard work and perseverance throughout this period. Although we cannot hold our usual moving up and graduation ceremonies, we are looking forward to future celebrations and are proud of each and every one of you.

This years' graduating class is:

Marios Christodoulou, Peter Haritos, Elisabeth Karkanias, & Anthony Mitrakos.

Our best wishes to them and their teacher Kyria Amalia Armenakis .

To formalize their achievement, they will participate in a
virtual Graduation hosted by the Metropolis on June 14th at 2pm

Also this year, we'd like to recognize several students who maintained a

perfect attendance:

Pre-K: Violetta A. Benas

2nd Grade: Artemisia Baroulakis: Eftihelina Benas, Theofania Benas

6th Grade: Marios Christodoulou

With the assistance of the PTA we intend to present your awards, certificates, and diplomas at the appropriate opportunity. Students in grades 1-6 will also receive their final report cards online. Please note that we are only indicating a **pass or fail** for the final grade due to the unusual circumstances this school year. In addition, many thanks to those of you that have complied with your teacher's request and have contributed to the end of the year project. Look for a slideshow, coming soon, on the PTA Facebook page.

On another housekeeping note, next year's registration forms will be sent through email. Please contact the office directly if you need to complete or have any financial responsibilities remaining from this school year.

We emailed all our HAS families **a gift from the Vourderis family**. They have created a coloring book, of which we sent both a Greek and English version, to commemorate the 100 Anniversary of their family business on Coney Island. We hope the kids enjoy it!

Lastly, thanks to all the teachers, assistants, volunteers, and PTA members who have given of their time and talents throughout the school year. Additionally, we wish Kyria Amalia Armenakis and Kyria Maria Kiritsis a healthy and happy retirement from HAS. We all look forward to honoring their tenures and marking this year's milestones when we can gather again.

Wishing you a healthy and safe summer!



Greek Orthodox
Metropolis of
New Jersey

SAINT ANDREW GREEK ORTHODOX CHURCH

PHILOPTOCHOS



PHILOPTOCHOS

MISSION

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

The Executive Board

President

Mary Michailidis

1st Vice President

Marina Venizelos

2nd Vice President

Maria Daniskas

Treasurer

Irene Karoly

Assistant Treasurer

Jeanie Kalas

Recording Secretary

Melissa Dobias

Corresponding Secretary

Maro Schuster

The Board

Members

Antonia Clapsis

Betty Kelly

Salomi Massaras

Advisor to Board

Eleni Constantinides

June 2020 Newsletter

Another Philoptochos year, albeit shortened by the pandemic, is coming to an end. The year was filled with mixed emotions due to the abrupt disruption to our normal lives due to the unforgiving COVID-19. That is, we had many positive moments with successful Coat and Food Drive, Vasilopita and bake sales, Faith Kitchen, phone calls to our parishioners, home visits, but we also had difficult decisions to make by canceling our fundraisers that help support our ministry. For example, the postponement of our largest fundraiser the May 2020 Tricky Tray to hopefully October 9, 2020.

In April 2020 we started conducting our meetings virtually via Zoom and have continued to use this medium to continue planning how we will be continuing doing our good work. For example, food drives, mask making, hospital and nursing home blanket donations, donations to families in need, donations to school children, and more. Our next Food Drive is Saturday & Sunday June 13 & 14 in the church parking lot from 12-3pm.

Our membership drive is still on going and we hope you will renew your membership if you have not already done so. If you have, thank you! Also, if you would consider recruiting a new member that would also be wonderful because we will continue to have strength in numbers. Please contact me at MMichailidis@yahoo.com, Marina Venizelos Mjvenizelos@gmail.com, or Maro Schuster MaroSchuster13@gmail.com to request another form or ask any questions.

Also, if you would like to donate to the Philoptochos, you can find a link to do so on the Church's website under Online Giving by WeShare. Click on the image and it takes you to the Philoptochos "tray." This will help us during this time to keep up with our obligations and continue our ministry.

Philoptochos scholarships will be announced for the deserving High School seniors that have participated in the life of the Saint Andrew Community and have achieved academic scholarship. Father John will announce the winners on Sunday, June 14, 2020 virtually.

Lastly, we will be providing hand-made masks created by the Philoptochos Pillow Ministry which will be available in the Narthex. Wearing a mask will be mandatory as we continue to reopen and especially as we approach the reopening of our church.

Thank you to all the parishioners who have generously supported us throughout the year.

May your families continue to be safe and healthy.

Mary H. Michailidis, *Saint Andrew Philoptochos President*

MOTHER OF THE YEAR MAY 2020

A woman from our parish who best exemplifies "Mother of the Year" has been chosen.

We have known this wonderful woman since she came to our community with her family 15 years ago. She joined Philoptochos immediately and has tirelessly worked for the wellbeing of those less fortunate.

From modest beginnings but with strong faith and great values, she stood by her husband and helped him build their family business. Together they raised three wonderful children, very polite and respectful.

Our mother of the year has chaired our biggest fundraiser and through her extraordinary efforts funds were raised which have been used to feed the hungry, house the homeless and give hope to those who have despaired.

Her most recent contribution is what she has been doing since the beginning of this coronavirus crisis. She fearlessly goes shopping, solicits donations and delivers food to numerous families who are facing financial difficulties.

We are honored to know and acknowledge **Jeanie Kalas as our 2020 Mother of the Year!**

"The two most important things in this world are God and your family. As long as you hold those close to your heart, the world is yours." These words have been the guiding principles of our family. Since we were young our mom always reminded us of these words and of the importance of love for God and family.

My mom has always been a role model for me and my brothers. The dedication, compassion, and love she has for helping others have always been and continue to be an inspiration to not just our family but to all who meet her. She is passionate and compassionate and holds endless love in her heart. She works tirelessly to help others never thinking twice. Jumping straight into the action and never looking to be recognized. No matter who it is, what situation, or what obstacles she encounters, she continues to work hard to help those in need. Keeping her faith and love of God as her guiding principle.



Each day our mom sets an example for my brothers and I to follow. She has and continues to emphasize the importance of kindness and compassion. She has raised us to be kind-hearted individuals with open hearts, always willing to help, love, and support anyone who comes our way. These qualities are what define us as a family and it is all because of my mother. She is the glue that holds us tight together. As we grow older we see that our personalities and characteristics as individuals may be different but our foundation and morals are the same because of what our mother has taught us. We are so grateful for her passion, endless love and for always reminding us that we were put on this earth with a bigger purpose. One bigger than ourselves. One where we are meant to share with others.

My mom is the wonderful woman she is today because of all she has endured in life. Yet with every challenge and every obstacle, she stands taller, with more love and more compassion in her heart than ever before. She has and continues to work so hard to continue the work of the lord and to continue being an example and helping hand in her community. My mom is without question the kindest, the strongest and most passionate individual I know. I am certain that my mom would want her story to serve as an inspiration to others. She would want others to know that despite the challenges she faced in life, she worked hard, loved her family endlessly, and worked compassionately to do the work of God.

THE STEWARDSHIP OF ST. MARKELLA OF CHIOS

"Train up a child in the way he should go..."(Proverbs 22:6)

Among the most rewarding, challenging, and enjoyable experiences in life are the blessings that come with being a parent. The environment we strive to create in rearing our children must be one that provides opportunities that enable them to reach their full potential. It is with an optimistic spirit that parents overcome the mistakes they make, reevaluate the situation, and return with a renewed spirit to provide opportunities for responsible growth. Promoting an understanding of love and trust strengthens the bonds between parents and their children.

It is a sad thing indeed that we can pick up a newspaper almost any day of the week and read of children being abused by parents. These tragic events, unfortunately, are not new to society. Let us take a look back into the sixteenth century and study the life of St. Markella of Chios.

The life of St. Markella does not reveal that she experienced any divine visions, but it does tell of a young girl who possessed great devotion to and faith in our Lord and Savior Jesus Christ. Still a young child, her mother died leaving her to be reared by her father. Known as an atheist to fellow villagers, Markella's father was recognized as having had an abusive temper. He believed that his daughter was the cause of all his frustrations and failures. One day he became so angry with Markella that she ran from the house to escape his violent punishment. Seeking to find a suitable hiding place, she fell among the rocks and became lodged between them. Helpless and unable to break free, she found by her father who killed her on the spot. Not many days later a villager happened upon the place and noticed that water was coming forth. He informed the rest of the village of this location, and to their amazement, the villagers realized that there was miraculous healing power from that water. The people recalled the life of Markella and realized that she had died a martyr's death. In memory of her sacrifice a chapel was built on that location. The people of Chios will tell you that there are times when the rocks at that spot will turn the color of blood as a symbol of the sacrifices made by the holy martyrs of the Church. Miracles continue to be attributed through the intercessions of St. Markella.

We learn from the life of St. Markella that the parental influence in her life was lacking, to say the least. As Christian Orthodox parents we have the awesome responsibility of nurturing our children. St. Paul in his Epistle to the Ephesians has written about parenthood teaching us to: "...not provoke your children to wrath, but bring them up in the training and admonition of the Lord" (Eph. 6:4). The greatest gift we offer our children is the gift of faith in Jesus Christ our Lord and Savior. We learn from the example of the Lord Himself that we must be parents who give love and understanding to our children. It was with great tenderness that our Lord called the children to Himself and said: "Let the little children come to Me, and do not forbid them; for of such is the kingdom of heaven" (Matt. 19:14).

The challenge we face as parents and stewards is to teach our children to progress in life with the blessings of God and to respect humankind. Parenthood is most definitely an expression of our understanding of Christian Orthodox Stewardship since we must beseech God to grant us the insight to relate to our children — pray to Him that we be granted the patience and hope to manage the most difficult situations — and be blessed with the wisdom to teach our children the way to make proper decisions in life. We will most definitely make mistakes in raising our children, but as one noted child psychologist has written: "The definition of perfect parenting is easy to express — Just err and err and err again, but less and less and less."

SAINT MARKELLA OF CHIOS.

Commemorated July 22.

Saint Markella lived in the village of Volissos, Chios sometime after the middle of the fourteenth century. Her parents were Christians, and among the wealthiest citizens of Volissos. The saint's mother died when she was young, and so her father, the mayor of the village, saw to her upbringing. He was a difficult man who was cynical about the Church. Markella had been taught by her pious mother to be respectful and devout, and to guard her purity.

She avoided associations with other girls who were more outgoing than she was so that she would not come to spiritual harm through such company. Her goal was to attain the Kingdom of Heaven, and to become a bride of Christ. St Markella increased in virtue as she grew older, fasting, praying, and attending church services, aiding the poor and always trying to bring others to the way of God.

She loved and respected her father, and comforted him in his sorrow. She told him she would take care of him in his old age, and would not abandon him. As an adult, Saint Markella was loved by everyone for her beauty and for her spiritual gifts. The Enemy of our salvation incited her father with an unnatural desire for his daughter. The unfortunate man spent a long time struggling against his lust, but, finally, he gave in to it. At times he would speak to his daughter roughly, then later he would appear to be gentle.

He no longer looked at Markella as his daughter but as a woman lustfully. He wanted to be near her, and to stroke her hair. Eventually Markella understood her father's intentions. Horrified, the saint prayed to the Panagia for protection and tried to avoid him as much as she could. One morning she decided to leave her father's house. She ran away to the mountains. Her father saw her leaving and began to chase her. But he could not keep up with her due to his old age. He yelled to her that he would find her and tear her apart.

Markella made it to the mountain top and hid in some bushes. Fearing her death she asked God to give her strength enabling her to overcome this evil. She remained there until nightfall awaiting her father's arrival. It was a night with a full moon that lit up the countryside. She heard bells of a flock of sheep and a shepherdess appeared and she called out to her. Markella told her she was fleeing evil but did not tell her the details. Markella was well loved throughout the community. Marouso, the shepherdess volunteered to stay and be watchful.

They took turns while one slept the other stood watch. The people in her village Volissos noticed her absence and sought to find out where she was from her father. He told them sarcastically that she went to become a saint. Rage built up in her father and he took a knife and his bow and arrow and sought out after her. Markella and her friend saw him coming and she went into a nearby cave to hide. Her father encountered the shepherdess who told him nothing about her hiding place. He passed by and Marouso went to the cave where Markella was hiding and told her where her father had headed.

Markella then decided to leave this place and headed south towards the beach when she saw a shepherd. She approached near him and hid in a huge bush disregarding its thorns. The shepherd came over to see who this was and was surprised to find out it was Markella. The shepherd heard the

approach of a horse and immediately her father was in front of him. With fiery eyes and foaming in the mouth he asked if he had seen Markella. Her father drew his knife as to threaten him so as he would tell him her location.

Frightened the shepherd pointed to the bush where Markella was hiding. Markella continued to pray as he approached her hiding place. He set the bush on fire to drive her out. Markella ran out the other side and ran toward the jagged rocks along the shoreline. She screamed for Christ and the Panagia to help her. She was bleeding from the thorns and ran frantically. Then she felt a pain in her thigh. She stopped and pulled out an arrow that her father had shot at her. It bled profusely. Meanwhile her father was getting closer. Suddenly she was filled with the Holy Spirit. Her countenance was filled with light. She was ready to fulfill a martyr's death. She continued to run along the rocky shoreline calling on the Panagia as she ran.

Exhausted she fell to her knees and miraculously the rock on which she stood gave way and split open and received her body up to the waist. Her father was viscosly joyful that he had now captured her. He took out his knife and he cut off her breasts. Her blood spayed in all directions covering him with her blood. Markella again prayed to Christ and the Panagia. He then cut off her head and cast it into the sea. The sea crashed on the rocks and her father was fearful that he would be taken into the sea punishing him for his horrible crime.

So he ran to escape the scene of his crime. In later years, pious Christians built a church on the spot where St Markella hid in the bush. The spot where she was killed became known as The Martyrdom of St Markella, and the rock that opened to receive her is still there. The rock appears to be a large stone that broke off from a mountain and rolled into the sea. Soil from the mountain covers the spot on the side facing the land.

On the side facing the ocean is a small hole, about the size of a finger. A healing water flows from the opening, which cures every illness. The flow of water is not due to the movements of the tide, because when the tide is out, there would be no water. This, however, is not the case. The water is clear, but some of the nearby rocks have been stained with a reddish-yellow color. According to tradition, the lower extremities of St Markella's body are concealed in the rock. The most astonishing thing about the rock is not the warmth of the water, nor the discoloration of the other rocks, but what happens when a priest performs the Blessing of Water.



A sort of steam rises up from the water near the rock, and the entire area is covered with a mist. The sea returns to normal as soon as the service is over. Many miracles have occurred at the spot, and pilgrims flock there from all over the world.

Reference: G.O.A.A.



ORTHODOX MONASTERY ICONS

ΑΠΟΛΥΤΙΚΙΟΝ OF VIRGIN MARTYR MARKELLA

| First Tone

Submitting to the laws of the Lord's divine teachings, you strove to keep them blamelessly, O Martyr Markella. And fearing the violence of your father, you fled from him and dwelt in the mountains. Pursuing you he found you and slew you, O undefiled bride of Christ. Glory to Him who strengthened you. Glory to Him who crowned you. Glory to Him who works healings for all through you.

ἈΠΟΛΥΤΙΚΙΟΝ ΜΑΡΚΕΛΛΗΣ ΠΑΡΘΕΝΟΜΑΡΤΥΡΟΣ | FIRST TONE

Τῆς αγνείας τό ρόδον καί τῆς Χίου τό βλάστημα,
τήν αγίαν Μαρκέλλαν ἐν ὠδαίς εὐφημήσωμεν,
τμηθεῖσα γάρ χειρί τῆ πατρική, ὡς φύλαξ
ἐντολῶν τῶν τοῦ Χριστοῦ, ῥώσιν νέμει καί
κενδύνων ἀπαλλαγὴν, τοῖς πρός αὐτήν
κραυγάζουσι, δόξα τῷ δεδωκότι σοι ἰσχύν, δόξα
τῷ σέ θαυμαστώσαντι, δόξα τῷ ἐνεργούντι διά
σου, πασιν ἰάματα.



ΚΑΝ ΑΓΝΟΩΜΕΝ ΠΑΝΤΕΣ ΗΜΕΙΣ ΜΑΡΚΕΛΛΑ, ΑΘΛΗΣΕΩΣ ΣΗΣ, ΧΡΙΣΤΟΣ ΟΙΔΕ ΤΟΝ ΤΡΟΠΟΝ.

Βιογραφία

Ανάμεσα στους πολυάριθμους Αγίους, που κοσμούν το τοπικό αγιολόγιο και τη μακρόχρονη εκκλησιαστική ιστορία του μυροβόλου νησιού της Χίου είναι και η Αγία παρθενομάρτυς Μαρκέλλα, που αποτελεί το ευλαβικό καύχημα των απανταχού της Γης Χίων και τον πολύτιμο πνευματικό θησαυρό για χιλιάδες προσκυνητές, που συρρέουν στον τόπο του μαρτυρίου της για να αποδώσουν τον οφειλόμενο σεβασμό στο μεγαλείο και τον ηρωισμό της, αλλά και για να ζητήσουν τη θαυματουργική της χάρη για την επίλυση σωματικών και ψυχικών ασθενειών.

Η Αγία Μαρκέλλα γεννήθηκε και μεγάλωσε στη Βολισσό, στο ιστορικό αυτό κεφαλοχώρι της βορειοδυτικής Χίου. Για τον χρόνο της γέννησης, της ζωής και του μαρτυρίου της Αγίας υπάρχει σύγχυση και ασάφεια μεταξύ των βιογράφων. Σύμφωνα με τον βιογράφο της, Όσιο Νικηφόρο τον Χίο, η Αγία Μαρκέλλα έζησε και ήκμασε περί το 1500 μ.Χ. Ο πατέρας της ήταν ειδωλολάτρης και η χριστιανή μητέρα της απεβίωσε σε νεαρά ηλικία. Η Μαρκέλλα διακρίθηκε από νωρίς για τη βαθιά της πίστη και αγάπη στον Χριστό, την καλοσύνη και αγνότητά της, τη σεμνότητα και την ευγένεια της ψυχής της.

Προικισμένη με θεϊκή σοφία και αμέτρητα ψυχικά χαρίσματα επικοινωνούσε αδιάκοπα με τον Θεό. Αυτόν τον «επίγειο άγγελο» φθόνησε ο εωσφόρος και θέλησε να την πολεμήσει με κάθε μέσο.

Έτσι ο ειδωλόλατρες και σκληρόκαρδος πατέρας της άρχισε να επιθυμεί ερωτικά την ίδια του την κόρη και να νιώθει προς αυτή μία αστείρευτη σαρκική επιθυμία. Όταν η Μαρκέλλα διαπίστωσε τον αναίσχυντο χαρακτήρα του σαρκολάτρη πατέρα της, εγκατέλειψε το πατρικό σπίτι και αναζήτησε καταφύγιο στα βουνά της περιοχής. Τότε ο πατέρας της κινούμενος από τις κτηνώδεις ορέξεις του και με απερίγραπτη μανία άρχισε να ψάχνει να βρει τη νεαρή και όμορφη Μαρκέλλα. Τότε η δύστυχη και έντρομη κόρη προσπάθησε να προστατευθεί και να σώσει την τιμιότητά της. Μία μεγάλη βάτος αποτέλεσε το ασφαλές καταφύγιο της Αγίας. Ένας βοσκός όμως αντιλήφθηκε τη Μαρκέλλα και υπέδειξε τη βάτο στον μανιακό πατέρα της. Τότε ο πατέρας έβαλε φωτιά στη βάτο για να την αναγκάσει να βγει έξω από αυτή. Η Μαρκέλλα κατάφερε και βρήκε διέξοδο και έτσι γλίτωσε από τα χέρια του σαρκολάτρη πατέρα της. Στη συνέχεια άρχισε να τρέχει πάνω στις πέτρες και τα βράχια, αλλά ο πατέρας της βλέποντας τη δυσκολία να την φτάσει, αποφάσισε να τη σημαδέψει με το τόξο του και έτσι εκτόξευσε προς αυτή ένα βέλος. Η Αγία πληγώθηκε και το αγνό της αίμα πότισε τα βράχια. Παρόλα αυτά δεν έχασε την ψυχική της δύναμη και συνέχισε να τρέχει. Οι σωματικές της δυνάμεις άρχισαν όμως να την εγκαταλείπουν και κάποια στιγμή έπεσε κάτω ταλαιπωρημένη και πληγωμένη. Η βαθιά και ακλόνητη πίστη της την βοήθησε να βρει τη σωτήρια λύση. Με τα μάτια στραμμένα στον Ουράνιο Νυμφίο προσευχήθηκε και Του ζήτησε να σχίσει τον βράχο και να την κρύψει μέσα. Η παράκληση της Αγίας έγινε πραγματικότητα και έτσι ο βράχος σχίστηκε και δέχτηκε το σώμα της ενάρετης Μαρκέλλας μέχρι το στήθος. Ο σαρκολάτρη πατέρας φτάνοντας στον τόπο και βλέποντας το παράδοξο αυτό θαύμα, οργίστηκε ακόμη περισσότερο και έκοψε με ένα μαχαίρι τους μαστούς της και τους πέταξε στο βουνό. Στη συνέχεια αποκεφάλισε την κόρη του και πέταξε την κεφαλή της στη θάλασσα. Σύμφωνα με την παράδοση μία ασυνήθιστη λάμψη άρχισε να εκπέμπεται από την κεφαλή της Αγίας, που στέφθηκε με τον ουράνιο και άφθαρτο στέφανο της άθλησης και της θεϊκής δόξας.

Ο σχισμένος βράχος, που δέχτηκε το μαρτυρικό σώμα της Αγίας, αποτελεί μέχρι σήμερα για τους προσκυνητές σημείο ευλαβικής αναφοράς και πηγή ιαμάτων, αφού όσοι προσεύχονται με πίστη, παρατηρούν τον ερυθρό χρωματισμό των βράχων και το νερό να ατμίζει. Αναρίθμητα είναι τα θαύματα, που με τη χάρη του Θεού, έχει επιτελέσει η Αγία Μαρκέλλα από την εποχή του μαρτυρίου της έως τις ημέρες μας, ενώ μάρτυρες θαυμαστών σημείων έγιναν λαμπρές πνευματικές φυσιογνωμίες της Εκκλησίας μας, όπως Άγιος Μακάριος ο Νοταράς Επίσκοπος Κορίνθου, ο Άγιος Νεκτάριος Επίσκοπος Πενταπόλεως και ο βιογράφος και συντάκτης της Ακολουθίας της Αγίας, Όσιος Νικηφόρος ο Χίος, οι οποίοι συχνά προσέρχονταν στον τόπο του μαρτυρίου της Αγίας για να προσευχηθούν. Η μνήμη της Αγίας παρθενομάρτυρος Μαρκέλλας εορτάζεται κάθε χρόνο στις 22 Ιουλίου και λαμπρά πανηγυρίς λαμβάνει χώρα στον φερώνυμο ιερό ναό της Αγίας, που βρίσκεται επί της αμμώδους παραλίας στον ομώνυμο όρμο της Βολισσού και αποτελεί παγκιακό, αλλά και πανελλήνιο προσκύνημα.

Η φιλοπατρία των απανταχού της Γης ευρισκομένων Χίων, αλλά και τα αναρίθμητα θαύματα της Αγίας οδήγησαν στην ανέγερση ιερών ναών επ' ονόματι της πολυάθλου και ενδόξου παρθενομάρτυρος της Χίου. Έτσι η συνοικία του Βοτανικού στην Αθήνα κοσμεύεται με ενοριακό ναό της Αγίας Μαρκέλλας, ενώ τα τελευταία χρόνια ανεγέρθηκε περικαλλές παρεκκλήσιο στο όνομα της Αγίας και στην περιοχή της Κάτω Κηφισιάς. Γραφικά παρεκκλήσια επ' ονόματί της έχουν καταγραφεί στις Σπέτσες, την Άνδρο, τη Μήλο, τη Σαντορίνη και τη Σάμο

SYNAXIS OF THE “AXION ESTIN” ICON OF THE MOTHER OF GOD

Commemorated on June 11th

According to Tradition, during the iconoclast persecution of Leo III the Isaurian (717-741), an Icon of the Theotokos was slashed by the sword of one of the Emperor’s soldiers. Blood flowed from the Icon into the sea. Shaken by this sign, the repentant sinner fled to Mount Athos. One day he saw the Icon, which had floated from Constantinople, lying on the shore, it was still bleeding and dyeing the water red. He ran toward it and, with fear and trembling, he carried it to the Protaton church. There the Icon stopped bleeding, indicating that the Panagia had forgiven him for desecrating her holy Icon.



Many years later, a certain Elder and his disciple were living in a cave near Karyes. On a Saturday night in 982, the Elder went to attend the All-Night Vigil at Karyes, leaving his disciple behind to read the service in their cell. When it was dark, an unknown monk came to the cell. He said that his name was Gabriel, and the disciple invited him to come in.

Since it was time for the Vigil, the two monks began to pray before the Icon of the Mother of God. When they finished the eighth Ode of the Canon, the disciple began to chant: “My soul magnifies the Lord...” and then he sang the Irmos of Saint Cosmas the Hymnographer (Oct. 14): “More honorable than the Cherubim...” The visitor then chanted the next verse: “For He hath regarded the lowliness of His handmaiden; for behold, henceforth all generations shall call me blessed.” Then, instead of singing “More honorable...” the visitor prefaced it with: **“It is truly meet to bless thee, O Theotokos, ever blessed and most pure, and the Mother of our God”** followed by “More honorable.”

During the singing of this hymn, the Icon was illumined with a heavenly light, and the disciple was moved to tears. He asked his guest to write down the new words, but there was no paper. The stranger took a roofing tile and wrote the entire hymn upon it with his finger, as though it were made of wax. The disciple then realized that this was no ordinary monk, but the Archangel Gabriel. The heavenly visitor told him, “Sing the hymn this way, and all of the Orthodox as well.” Then, he disappeared. The light continued to shine forth from the Icon for a long time.

The Eleousa (Merciful) Icon of the Mother of God, before which the hymn “It Is Truly Meet” was first sung, was transferred to the katholikon at Karyes. The tile, with the hymn written on it by the Archangel Gabriel, was taken to Constantinople when Saint Nicholas Chrysoberges was Patriarch.

The Icon takes its name from the hymn we sing after the epiklesis during the Divine Liturgy. The cell where the miracle took place is known today by the name **“Axion Estin.”** **The miracle occurred on June 11, 982 on a Sunday.** The miraculous tile on which the hymn was transcribed was transferred to the Patriarchate of Constantinople and was displayed for veneration by the faithful in the imperial palace Church of Saint Stephen. From that time on, the expanded hymn Axion Estin became part of the Divine Liturgy and other services of the Church.

The Icon is especially honored with festivities and a procession on Bright Monday, and many miracles take place on that day.

[https://www.kelioxionestin.com/eng/ |](https://www.kelioxionestin.com/eng/)

<https://www.oca.org/saints/lives/2015/06/11/101695-synaxis-of-the-axion-estin-icon-of-the-mother-of-god>

*"It is meet indeed to bless Thee,
the ever-blessed and most pure and Mother of our
God.*

*Thee that art more honorable than the Cherubim,
and incomparably more glorious than the
Seraphim,*

*who without spot of sin didst bear God the Word;
Thee, verily the Mother of God, we magnify".*

Ολόκληρος ο ύμνος έχει ως εξής:

*«Άξιον εστίν ως αληθώς
μακαρίζειν σε την Θεοτόκον,
την αιμακάριστον και παναμώμητον
και μητέρα του Θεού ημών.
Την τιμιωτέραν των Χερουβείμ
και ενδοξοτέραν ασυγκρίτως των Σεραφείμ
την αδιαφθόρως Θεόν Λόγον τεκούσαν,
την όντως Θεοτόκον, Σε μεγαλύνομεν.»*

ΑΞΙΟΝ ΕΣΤΙ -

Η ΘΑΥΜΑΤΟΥΡΓΗ ΕΙΚΟΝΑ ΤΟΥ ΠΡΩΤΑΤΟΥ ΣΤΙΣ ΚΑΡΥΕΣ ΤΟΥ ΑΓΙΟΥ ΌΡΟΥΣ

ΤΟ ΙΣΤΟΡΙΚΟ ΤΗΣ ΑΓΙΑΣ ΕΙΚΟΝΑΣ

Το παρακάτω ιστορικό γράφηκε ως υπόμνημα από τον ιερομόναχο Σεραφείμ τον Θυηπόλο το 1548 ο οποίος υπήρξε και Πρώτος του Αγίου Όρους και διέσωσε ο Άγιος Νικόδημος ο Αγιορείτης.

Στη Σκήτη του Πρωτάτου, που βρίσκεται στις Καρυές του Αγ. Όρους - κάτω από τη ρωσική Σκήτη του Αγ. Ανδρέα - εκεί κοντά στην τοποθεσία της Ι. Μονής Παντοκράτορος, είναι ένας λάκκος (χαράδρα) μεγάλος που έχει διάφορα κελιά.

Σε ένα από αυτά τα κελιά που ήταν αφιερωμένο στην Κοίμηση της Θεοτόκου, κατοικούσε ένας ενάρετος Ιερομόναχος γέροντας με τον υποτακτικό του. Κατά το βράδυ ενός Σαββάτου θέλοντας ο Γέροντας να πάει στην αγρυπνία στη μονή λέει στον υποτακτικό:

- *Εγώ Τέκνο μου θα πάω να ακούσω την αγρυπνία ως συνήθως. Εσύ μείνε στο κελί και ανάγνωσε την ακολουθία σου. Και έτσι έφυγε.*

Αφού ήρθε το βράδυ, ακούει ο υποτακτικός να χτυπάει κάποιος την πόρτα του κελιού. Πήγε, την άνοιξε και βλέπει κάποιον ξένο και άγνωστο μοναχό, ο οποίος αφού παρακάλεσε, μπήκε και έμεινε εκείνη τη βραδιά στο κελί.

Την ώρα του όρθρου σηκώθηκαν και έψαλλαν και οι δύο την ακολουθία. Όταν όμως ήλθαν στην **Τιμιωτέραν των Χερουβείμ**, ο υποτακτικός έψαλλε ως τέλους τον ύμνο, ενώ ο ξένος μοναχός στάθηκε μπροστά από την εικόνα της Θεοτόκου και με περισσή ευλάβεια και φόβο κάνοντας άλλη αρχή του ύμνου τον έψαλλε ως εξής: **«Άξιον εστίν ως αληθώς, μακαρίζειν σε την Θεοτόκον, την αιμακάριστον, και παναμώμητον, και μητέρα του Θεού ημών»**. Και μετά επισύναψε και την Τιμιωτέραν μέχρι τέλους.

Όταν άκουσε αυτό ο υποτακτικός ενθουσιάστηκε αφ' ενός για το νέο ύμνο, αφετέρου για την κατά κάποιο τρόπο αγγελοειδή φωνή και ουράνιο μελωδία που άκουσε και λέει προς τον ξένο μοναχό:

- *Εμείς μόνο την Τιμιωτέρα ψάλλουμε, το Άξιον Εστίν, δεν το έχουμε ακούσει ποτέ, ούτε εμείς αλλά ούτε και οι πρωύτεροι από μας. Αλλά σε παρακαλώ, κάνε αγάπη και γράψε σε μένα τον ύμνο αυτό για να τον ψάλλω και γώ στην Θεοτόκο.*

- *Φέρε μου μελάνι και χαρτί για να γράψω τον ύμνο, του είπε ο ξένος μοναχός.*



- Δεν έχω ούτε μελάνι, ούτε χαρτί, είπε ο υποτακτικός. Τότε ο ξένος μοναχός είπε:

- Φέρε μου μια πλάκα.

Την πήρε λοιπόν ο ξένος, και έγραψε πάνω σ' αυτήν με το δάκτυλό του τον παραπάνω ύμνο, **το Άξιον Εστί**. Κι ώ του θαύματος!!! Τα γράμματα χαράχθηκαν τόσο βαθιά πάνω στην σκληρή πλάκα σαν να γράφτηκαν σε μαλακό πηλό.

Και ποιος να περιγράψει την έκπληξη του υποτακτικού που βρέθηκε μπροστά σ' αυτό το εξαίσιον γεγονός, ο οποίος δίκαια στάθηκε εμβρόντητος και παράλαβε την πλάκα από τον ξένο. Μετά είπε ο ξένος στον υποτακτικό:

- Από σήμερα και στο εξής έτσι να ψάλλετε αυτό τον ύμνο και εσείς, αλλά και όλοι οι Ορθόδοξοι στην Κυρία ημών Θεοτόκο. Και μετά εξαφανίστηκε. Ήταν ο **Αρχάγγελος Γαβριήλ**, απεσταλμένος από το Θεό, για να αποκαλύψει τον αγγελικό αυτό ύμνο στην ανθρωπότητα.

Ο υποτακτικός μοναχός δοκιμάζοντας έκπληξη στην έκπληξη και χαρά στην χαρά, προσκύνησε τον τόπο όπου στάθηκε ο Άγγελος και ξεφώνησε: «*Νυν είδα αληθώς ότι εξαπέστειλε Κύριος τον Άγγελο Αυτού*» και ατενίζοντας την εικόνα της Θεοτόκου «*Δεδοξασμένα ελλαλήθη περί σου η πόλις του Θεού, Δέσποινα μου Μαρία*».

Αφού επέστρεψε και ο Γέροντας από την αγρυπνία στο κελί, άρχισε ο υποτακτικός να του διηγείται τα συμβαίνοντα και να του ψάλλει το **Άξιον Εστί**, όπως του παρήγγειλε ο Άγγελος και στη συνέχεια του έδειξε και την πλάκα με τα αγγελοχάρακτα γράμματα. Ο Γέροντας ακούγοντας και βλέποντας όλα αυτά, έμεινε εκστατικός απέναντι στο θαύμα αυτό.

Πήραν και οι δύο την αγγελοχάρακτη πλάκα και πήγαν στο Πρωτάτο. Την έδειξαν στον Πρώτο αλλά και στους Γέροντες της Κοινής Σύναξης και τους διηγήθηκαν όλα τα γενόμενα. Αυτοί δόξασαν το Θεό και ευχαρίστησαν τη Κυρία Θεοτόκο για το εξαίσιον αυτό Θαύμα. Αμέσως έστειλαν την πλάκα στην Κωνσταντινούπολη προς τον Πατριάρχη και τον Αυτοκράτορα αφού τους έγραψαν και γράμματα που εξιστορούσαν όλη την υπόθεση του γεγονότος.

Από τότε και μετά ο Αγγελικός αυτός ύμνος διαδόθηκε σε όλη την Οικουμένη και ψάλλεται στη Θεομήτορα από όλους τους Ορθοδόξους. Η δε εικόνα της Θεοτόκου που βρισκόταν στην Εκκλησία του κελιού στο οποίο έγινε αυτό το Θαύμα, με κοινή απόφαση των Πατέρων αποφασίσθηκε να μεταφερθεί στο Ιερό Βήμα του Πρωτάτου. Έτσι αφού συνήχθησαν πολλοί Πατέρες, έκαναν μια μεγαλειώδη λιτανεία (κρατώντας κεριά, προσφέροντας θυμιάματα, και θείους ύμνους) όπως άρμοζε στην περίπτωση και αφού πήγαν στο κελί όπου είχε λάβει χώρα το Θαύμα προσκύνησαν την εν λόγω Ιερά Εικόνα της Θεομήτορος. Στη συνέχεια την λιτάνευσαν προς την Εκκλησία του Πρωτάτου. Όταν έφθασαν στον Ναό την απέθεσαν στον κυρίως Ιερό Ναό και στη συνέχεια τέλεσαν αγρυπνία εις δόξα και τιμή της Θεομήτορος και του Υπηρέτη Αυτής Μεγίστου Αρχαγγέλου Γαβριήλ. Μετά αφού την έλαβαν σαν τίμιο αγίασμα, χρυσοπορφύρωτο κιβωτό και τιμαλφέστατο θησαυρό, με την δέουσα τιμή και ευλάβεια την εισήγαγαν στο Ιερό Βήμα σύμφωνα με την προσυμφωνηθείσα απόφαση και την ενθρόνισαν στο Ιερό σύνθρονο του Αγίου Βήματος πίσω από την Αγία Τράπεζα, όπου βρίσκεται μέχρι και σήμερα, σαν σε θρόνο βασιλικό.

Από τότε η Ιερά αυτή Εικόνα πήρε την ονομασία του αγγελικού ύμνου «**Άξιον Εστί**», επειδή μπροστά στην εικόνα αυτή ψάλλθηκε για πρώτη φορά από τον Άγγελο ο ύμνος αυτός. Το κελί πήρε την επωνυμία «Άξιον Εστί» ενώ ο λάκκος (η τοποθεσία) που βρίσκεται το κελί ονομάζεται από όλους μέχρι σήμερα «Άδειν» (δηλαδή, ψάλλειν), επειδή εκεί για πρώτη φορά ψάλλθηκε ο αγγελικός αυτός ύμνος.

Το θαύμα αυτό είναι παλαιό και έγινε το 980 μ.Χ. επί της Βασιλείας Βασιλείου και Κωνσταντίνου των αυτοδέλφων που ονομαζόντουσαν και Πορφυρογέννητοι, υιών του Ρωμανού του νέου και επί πατριαρχίας Νικολάου του Χρυσοβέργου. Η παραπάνω εικόνα της Υπεραγίας Θεοτόκου καλουμένης «**Άξιον Εστί**» κατασκευάσθηκε στους χρόνους της εικονομαχίας. Γενικά η όλη τεχνοτροπία της εικόνας είναι αυστηρά βυζαντινή και η όψη της επιβλητική, με γλυκεία σοβαρότητα, γνώρισμα πολλών παλαιών εικόνων. Κατά το έτος 1836 το μεγαλύτερο μέρος της εικόνας σκεπάσθηκε με λιθοστόλιστο αργυροχρυσωμένο κάλυμμα, θαυμαστής Αγιορείτικης τέχνης.

Στις 11 Ιουνίου πραγματοποιείται Θεία Λειτουργία στο Πρωτάτο και πανήγυρη στο Ιερό Παντοκρατορινό Κελλί του «Άξιον Εστί», σε ανάμνηση του θαύματος.

https://www.keliexionestin.com/?page_id=760 <http://www.saint.gr/570/saint.aspx>

EMERGING INTO LIFE

The Spirit of God was hovering over the face of the water. (Genesis 1:2). A contemporary “remix” of this verse captures the deeper sense of this: “God’s Spirit brooded like a bird above the watery abyss” (Eugene H. Peterson, *The Message//Remix*, 2003). A bird broods over its eggs that are slowly maturing in the warmth, and patiently awaits for their hatching, that moment of life emerging. Isn’t this a wonderful way to describe creation? The Theotokos gave birth to Jesus, the Son of God, in a similar manner of life emerging. In Jesus is Life and this Life is now eternal. We see in both instances the emergence of newness. When do we see this newness again? Believe it or not - right now, in the very moment of your life! Because of this amazing gift of the Holy Spirit.



The Feast of Pentecost occurred May 31. It is called Shavuot and represents the Spring harvest festival of the Israelites. A Spring harvest brings the fruits of a winter’s growth, a period of brooding, into life and this life becomes the food that will nourish people’s lives. In some sense, it is a victory of life over “death” that winter so often represents. Jesus’ apostles gathered together in one place to celebrate this feast. Suddenly, “without warning there was a sound like a strong wind. It filled the whole room” (Acts 2:1-4) and the Holy Spirit touched each one with a divine fire so that each started speaking in a different language (often called “tongues”). Because it was a very important feast day, many pilgrims had arrived for the celebration. These pilgrims heard the apostles describing God’s mighty work revealed in Jesus in their native language and they were amazed! “Their heads were spinning; they couldn’t make head or tail of any of it” (Acts 2:11). Has anything changed in our times? Do we still listen with confusion?

The prophet Joel had spoken, “And it shall come to pass in the last days, says God, that I will pour out My Spirit on all flesh and they shall see visions and dream dreams, and they shall prophesy.” But within this prophecy are these grim warnings that “Blood and fire and billowing smoke will turn the sun black and the moon blood-red”. This will occur before the Day the Lord arrives and whoever calls out for help to Me, God, will be saved” (Acts 2:16-21).

Birth occurs amidst struggle and pain. Each of us fights our way into existence, but simply being here is only the beginning of a long journey towards fully unveiling who we are. As an acorn is unable to see itself as a mighty oak, so too is our humanity. Sadly, so many of us seem to think that all of these intermediary phases of growth describe our reality when in fact we are so much greater than what we are now. When we stop and become the transitions of our potentialities, we are given the sign of “meaning”. Each of us routinely desires to know “Who am I”. Jesus question to each of us is simply “Who do YOU say I am”?

The apostles, in encountering the Holy Spirit, suddenly became aware that they had ceased emerging. Peter, the one who three times denied Christ, stood boldly before this assemblage of people from every corner of the known world and proclaimed "God has made this Jesus, whom you crucified, both Lord and Christ!"

Orthodox Christians worship God as Trinity. Often a monotheistic God is conveniently reduced to a First Cause and then is constrained by philosophical categories to become an authority to whom we are bound in obedience through Laws. This is not the Triune God of Orthodoxy. We are obedient to God because God in this triune relationally is unconditional Love. It is this Love that calls us into our continuing emergency so that God broods over us. And as this brooding brought something new into existence, so will the Holy Spirit continue to keep us warm, make us grow towards the final "likeness" that is the mighty oak of our existence.

In this crisis of the COVID19 pandemic, each Orthodox Christian is called to re-evaluate their spiritual growth. Moments of genuine faith are also moments of great fear. Faith has always been a risk. But as we have been given the Comforter, the Holy Spirit, Christ Himself, each of us must remember that God is always listening to our cries even when the sun is darkened and the moon turns red. Salvation is what Orthodoxy is all about and now, at Pentecost, we have been given the assurance that God is "hovering" over our emergence out of the abyss into Life.

Always be safe. Always love as much as you can while you can, and look to the Holy Spirit in order to become the "likeness" of God and be that mighty oak!

Herbert Schuster

Support the Daughters of Penelope,
Chapter 250
Pampered Chef Fundraiser to benefit
Feeding America
June 1 - June 21



Simply go to
pamperedchef.com/party/daughtersofpenelope
to place your order which will ship directly to door

questions? contact our pampered chef consultant

Amy-Sue Grubow
201.213.3557 text or call
agrubow@aol.com


INDEPENDENT CONSULTANT



Amy-Sue | www.pamperedchef.biz/amysue
Facebook group: www.facebook.com/groups/AmySuesKitchen/

PARENTS' CORNER

By Alexandra Protopapas

JUNE - 2020 – GRADUATION TIMES IN COVID-19 TIMES

Most proms were being planned, Pre-School Graduations, Elementary and Middle School Graduations, Greek School Graduations, Sunday School Graduations, High School Graduations, College & University Graduations, Law School, Medical School, this school, that school, this place, that place, oh my God, does it ever end? It is that time of the year for “Stepping Forward”, moving on, making decisions.

Most of our graduates expected various celebrations through parties, family gatherings, travel gifts, etc. In this time of Covid-19, celebrations should still be honored in your own way. Many participated in “virtual graduations”, signs on lawns, parading and honking in cars, and at home with immediate family. Appreciate where you are today. It’s okay. We may not always get what we want, but be appreciative of your accomplishments, nevertheless. I lost my daughter years ago, but at times I post the poem she wrote in high school which actually got first place in “Sights and Sounds” and eventually was published in a book.

Most people look at the end of a year as a time to think about new beginnings for the New Year. As a parent, before my children became adults, I looked at the **end of the school year** as a time to think about what was next for my children. It is that time of the year for “Stepping Forward”, moving on, making decisions. Students, congratulations to all of you and to the parents who helped you! With their guidance and with your Christian faith, you made it through!

Congratulations to all graduates! Enjoy the following poem originally written for graduating high school seniors but can be applied to any graduation ceremony.

Stepping Forward

**The school year has come to an end,
And it's time to say goodbye.*

It's hard to forget the good times

That so swiftly ran us by.

**It seems like just yesterday*

When we were freshmen in the hall,

Newcomers to high school life,

Not knowing anyone at all.

**We went to class and met new friends*

Throughout the puzzling year,

Eventually we gained the strength

To overcome our fear.

**Sophomore year came along*

We were settled in and steady.

Junior year lay ahead

And we were surely ready.

**The next year we were working hard*

Because junior year was rough,

We studied hard and stuck it out

Though it was so tough.

**Senior year we had it made*

The leaders of the school,

Sitting on top of the world

Proudly we would rule.

**Our thanks go to the teachers*

Who made us what we are today,

Always there to help us

Pushing the right way.

**Don't let go of the friendships*

For they bond us to the friend,

Who stays with us always

And forever till the end.

**Even during hard times*

A friend would understand,

When life seemed impossible

He would lend a hand.”

(by Niki Protopapas – 1992)

Once again, congratulations to ALL GRADUATES! Parents, be proud, be grateful, encourage your children to remain positive, and take photos of the various ways you celebrate the current celebrations especially since they are different and hopefully only a one-time event celebrated “differently”!

CONGRATULATIONS!

My Table Prayer Guide prayer today is from a **Prayer for “Upon Completion of a Task”**

*“Thank you, Lord for Your strength and guidance in my work. You are the fulfillment of all good things.
Fill my soul with joy and gladness, that I may praise You always. **AMEN***

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

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

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

Feel free to e-mail me with your comments and suggestions for our “Parents’ Corner” at:
alexandraproto@gmail.com

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

Alexandra Protopapas MEd

Certified Teacher of the Handicapped & Social Sciences – Retired

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

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



OBIT & FUNERAL – ΝΕΚΡΟΛΟΓΙΕΣ & ΚΗΔΕΙΕΣ

+Joan C. Midis, nee Chacharon, passed away peacefully on April 30, 2020. Beloved wife of the late Anthony M. Midis; preceded in death by her parents Alexander Chacharon, Irene (Frank) Varouxakis; Dearest sister of the late Themis (Betty) Chacharon; Barbara (late Leonard) Neiman; late Theodore L. Varouxakis. Dearest sister in law to late Panos (late Voula) Midis MD, late Costa (Anna) Midis. Dearest cousin of George (Alik) Ellas.

Joan was adored and loved by many nieces and nephews, great nieces and nephews and many friends. Born in Highland Park, Illinois, Joan grew up in Glencoe, Illinois and was a graduate of New Tier High School. Joan attended the University of Miami, Florida, as an Arts Major. She met and married the love of her life Anthony in Chicago, Illinois and they settled in North Caldwell, New Jersey, where they lived happily.

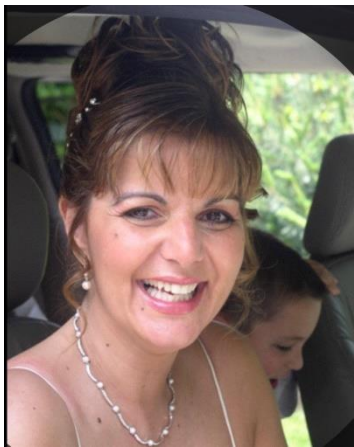
Joan was a very talented artist, loved gardening and her weekly bowling league. In consideration of the current situation surrounding Covid-19, Burial is private. Tuttle Funeral Home arranged on Wednesday, May 6th at 10am for a private Funeral for the repose of her soul followed by a burial at the Rest land Cemetery in East Hanover NJ.

+Spyros I. Simonis, age 73 longtime resident of Parsippany NJ passed away on May 4th in his home surrounded by his loving family.

He was born on October 10, 1946 in Athens Greece and is predeceased by his parents Ioanni Simonis and Georgia Varveri.

Spyro is survived by: his devoted wife Georgia Simonis; loving daughters Barbara Simonis and Anna (Dennis) Gruebelic; sister Louiza Simonis, and grandchildren Georgia, Nicholas and Zoe.

Private arrangements were made by Par-Troy Funeral Home. Funeral service was held for the repose of his soul on Thursday May 7th at 10am at St. Andrew Greek Orthodox Church, Burial followed at the Evergreen Cemetery in Morristown, NJ.



+Anna Maria Pappas, 57, passed away on May 23, 2020 at Morristown Medical Center due to complications from her valiant battle with Multiple Sclerosis.

Born in Jersey City, NJ, Anna grew up in Madison, NJ, before moving to Harding Township in 1981.

Anna graduated with honors with a degree in Fashion Marketing & Management from Berkeley College. She worked for many years in the fashion industry before becoming a Mom. Anna then went on to pursue her passion as a preschool teacher.

Anna's proudest and biggest passion in life was being a devoted mother and raising her daughter, Christina Maria.

Anna is survived by her dear parents, Gus and Christine Pappas; her loving daughter, Christina Maria Juliano, and her husband Michael; her beloved brothers, Chris Pappas, and his wife Davina; and Peter Pappas. She is also survived by her adored nephews, Dean Pappas and George Pappas; her adored niece, Eloise Pappas; and Anna's boyfriend, Stephen Sangillo.

The Pappas family is concerned about the well-being of those they love and care about. On Friday May 29, 2020 at 9:30am a private Funeral Service for the repose of the soul of +Anna took place. It was followed by the burial at Fairview Cemetery in Westfield, NJ. We ask that you please keep Anna's family in your thoughts and prayers during this difficult time. In lieu of flowers, the family kindly requests donations in memory of Anna may be to: Saint Andrews Greek Orthodox Church in Randolph, NJ (www.standrewbonj.org). Arrangements are under the care of Burroughs, Kohr & Dangler Funeral Home, Madison, NJ.

+Olga Lambos, 85, of Rockaway Twp., passed away on Saturday, May 23, 2020, at Care One of Morris, Parsippany. She was born in Diasellaki, Greece and moved with her husband to the US in 1958 and lived in Jersey City before moving to Rockaway in 2004.

She is survived by her husband of 62 years Alexios; daughter Angela Nicolaou and her husband Antonis; son Arestides Lambos and his wife Michele; grandchildren Olga and Haralambos (Harry) Nicolaou and Alexios and Athena Lambos as well as many nieces and nephews.

On Thursday May 28th, 2020 at 11:30am a private Funeral Service for the repose of Olga's soul was held at Saint Andrew, followed by a burial at the Locust Hill Cemetery in Dover, NJ.



DONATIONS RECEIVED +IN MEMORY OF:

+Elaine Barrett

Angeliki Brouard
Peter & Julie Ioannou
Dimitrios & Haroula Drosos
Michael & Irene Melekos
Costa & Mary Demos
Maria Stamoutsos
Keith & Holly Marin
Chrysanthe Borzeka

+Genevieve Cederval

Michael & Irene Melekos
Chrysanthe Borzeka

+Eleni Cocordas

Eleni Orginos
Irene Orginos

+John Conte

Chrysanthe Borzeka

+Stelianos 'Steve' Diamandas

Chrysanthe Borzeka

+Sotirios Georgulas

Mr. & Mrs. Christos Sakkos

+Helen Gizas

John & Antonia Gizas

+Crist Dimetrios & Ruth Ann Hovliaras

+James & Irene Hovliaras
Christine Hovliaras

+Mihali Kambouris

Mr. & Mrs. Christos Sakkos

+George Kavalos

Mr. & Mrs. Marano & Family
Mrs. Eva Hatzis & Family
John & Maria Kostakis
Costa & Mary Demos
Peter & Julie Ioannou
Chrysanthe Borzeka

+George Laoudis

Ioannis & Irene Laoudis
George & Theresa Laoudis

+Joan Midis

The Ellas Family, George, Alik, Zoe, Christina
Barbara Neiman

+Amalia Mpakarakes

Chrysanthe Borzeka

+Zoe Paleocostas

Dimitrios & Haroula Drosos
Peter & Julie Ioannou
Michael & Irene Melekos
Chrysanthe Borzeka

+John Plastoris

Angeliki Brouard
Costa & Mary Borzeka
Chrysanthe Borzeka

+Nikolaos Porfiriadis

Mr. & Mrs. Christos Sakkos

+Niki Protopapas

Mike & Alexandra Protopapas

+Spyros Simonis

Dimitrios & Haroula Drosos
Costa & Mary Demos
Chrysanthe Borzeka
John & Kyriaki Karipidis

+Angelo Tsakiris

Chrysanthe Borzeka

+Evelyn Vardakis

Chrysanthe Borzeka

SAINT ANDREW CALENDAR * LOOK FOR UPDATES ON WEEKLY E BULLETIN

WEEKLY SCHEDULE: TBA, TBC, TBD, TBR

TBR 5/16 @11AM BAPTISM BUSECK

TBR 5/23 @11AM BAPTISM SABA

TBR 5/30 @11AM BAPTISM HARRIS

TBR 5/31 @3PM BAPTISM JELIS

TBR HAS GRADUATION AND FINAL PROGRAM

6/1 @7:30PM PARISH COUNCIL MEETING

6/2 at 7pm + **What the Church Fathers say about Death and Eternal Life** (Chapter 55)

6/6 SATURDAY OF SOULS

6/9 @ 7pm + **What the Church Fathers say about..** Salvation (Chapter 15)

6/14 RELIGIOUS EDUCATION & SR GRADUATION & AWARDS **RESCHEDULED**

6/14 @ 2PM Metropolis virtual Graduation for Greek school students (grade 6)

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

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

Religious Education: will continue to send out weekly lessons via email throughout the summer and periodically include easy home crafts for the little ones. [Look for emails](#)

JUNE SUMMER CAMP AT SA **CANCELED**

6/23 @7:30PM GENERAL ASSEMBLY

6/27 FAITH KITCHEN—GOYA

6/28 CAR RAFFLE **CANCELED**

6/29 Life Line Screening **CANCELED**

6/29 @7:30PM PARISH COUNCIL MEETING 4TH MONDAY

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

7/25 FAITH KITCHEN: PHILOPTOCHOS

7/27 @7:30PM PARISH COUNCIL MEETING 4TH MONDAY

8/22 FAITH KITCHEN: DOP/AHEPA

8/23 @1PM BAPTISM LASPADA

8/25 @7PM PHILOPTOCHOS BOARD MEETING

8/31 @7:30PM PARISH COUNCIL MEETING

9/ RUMMAGE SALE **CANCELED**

9/10 @4:30PM HAS AGIASMOS / 1ST DAY OF CLASSES

9/10 ~~6/28~~ @3PM BELMONT_JAGHAB WEDDING **RESCHEDULED**

9/13 SUNDAY SCHOOL AGIASMOS / 1ST DAY OF CLASSES

9/19 @3:30PM BAPTISM BAKKER

TBC 9/20 SERVICES/ASBURY PARK *more tba*

9/22 @7PM PHILOPTOCHOS MEETING 4TH TUESDAY

9/24 @6:30PM GOYA MEETING 4TH THURSDAY

9/26 FAITH KITCHEN: PARISH COUNCIL

9/27 @3PM Umina_Kritharis Wedding **RESCHEDULED**

9/28 @7:30PM PARISH COUNCIL MEETING 4TH MONDAY

10/8 @6PM TRICKY TRAY **RESCHEDULED** from 5/8/20

10/10 ~~5/16~~ @3PM WEDDING Melekos_D'Andrea **RESCHEDULED**

10/24 FAITH KITCHEN: GOYA

10/25 HAS OXI DAY PROGRAM

10/25 @2PM MARIN ROSENGARTH WEDDING

11/21 @3PM WEDDING KAVALOS_FREIDHOF

11/28 FAITH KITCHEN: PHILOPTOCHOS

11/29 @7pm Great Vespers of Saint Andrew

11/30 **Sunday** +Saint Andrew Day

12/26 FAITH KITCHEN: DOP/AHEPA

2021

MAY 2021 CLERGY LAITY CONFERENCE IN GARFIELD NJ **RESCHEDULED** FROM 5/20 & 10/20

6/27/21 @1PM CASTORINA_WENDT WEDDING

TBA TO BE ANNOUNCED | TBC-TO BE CONFIRMED | TBD TO BE DETERMINED | TBR TO BE RESCHEDULED
PLEASE SEE SCHEDULE UPDATES IN WEEKLY E-BULLETIN & OR WEB SITE

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

PRIEST

Rev. John Theodosion frjohn@standrewgonj.org

OFFICE STAFF

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

Financial Administrator, Cathy Barrett fin@standrewgonj.org

Director of Education, Anthony Bosco tboz266@aol.com

STEWARDSHIP

Ellen Manetas, *Chairperson*

RELIGIOUS EDUCATION DIRECTORS

Harriet Karkanias, Rachel Lopardo, Maro Nicolaou Schuster

BYZANTINE CHANTERS/CHOIR

Panayiotis Fotinis, *Chanter*

Salomi Massaras, *Interim Choir Director*

HELLENIC AFTERNOON SCHOOL EDUCATION COMMITTEE

Fr. John Theodosion, Athena Borzeka, Maria Galvin,

Salomi Massaras salomi@optonline.net

HELLENIC AFTERNOON SCHOOL TEACHERS

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

MINISTRIES & ORGANIZATIONS

Ladies Philoptochos Society: Mary Michailidis, *President*

Coffee Hour *need facilitator*

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

AHEPA: TJ Borzeka, *President*

Daughters of Penelope: Eleni Boyadjis, *President*

PTA: Maria Pallis, *President*

Little Angels Playgroup (LAP): Athina Vella

HOPE & JOY: Harriet Karkanias, Lynn Axiotes

GOYA

Evagelia Zois, *GOYA President*

Peter Sedereas, Marina Venizelos, Polymnia Crysler, Marlena Karipidis,

Diana Sedereas, Roslyn Monokandilos, *GOYA Advisors*

Hellenic Dance

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

Jr & Sr Groups Angelo Gergatsoulis, *Instructor*



Greek Orthodox
Metropolis of
New Jersey

SAINT ANDREW

GREEK ORTHODOX CHURCH

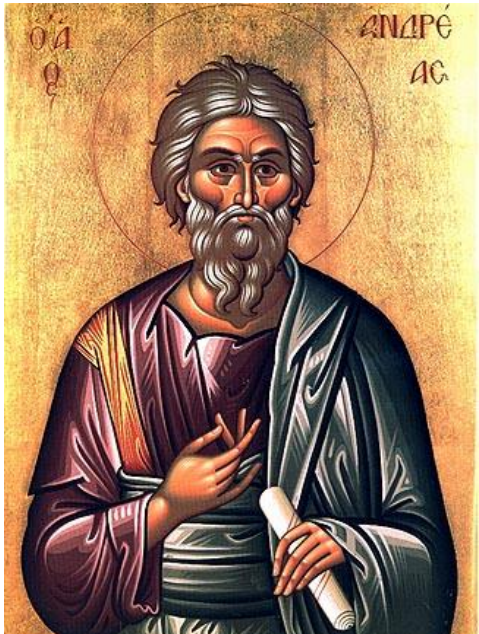
1447 SUSSEX TURNPIKE, RANDOLPH, NJ 07869-1830

info@standrewgonj.org

973-584-0388 phone

973-584-3573 fax

Non-Profit Org.
U.S. POSTAGE
PAID
DOVER, NJ
Permit No. 220



SENTENCED TO IMMORTALITY

For us Christians, life on this earth is a school in which we learn how to secure for ourselves immortality and eternal life. For of what benefit is this life, if we cannot attain to eternity within it? But for a man to be resurrected with Christ, a man must first die with Him and live the life of Christ as his own.

If he does this, then on the Day of Resurrection he may say, along with St. Gregory the Theologian: *'Yesterday I was crucified with Christ, today I am glorified with Him; yesterday I died with Him, today I am given life with Him; yesterday I was buried with Him, today I rise with Him.'*

Sentenced to immortality: *A Paschal Homily by St. Justin Popovic of Serbia*

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 ατάδελφος,
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.