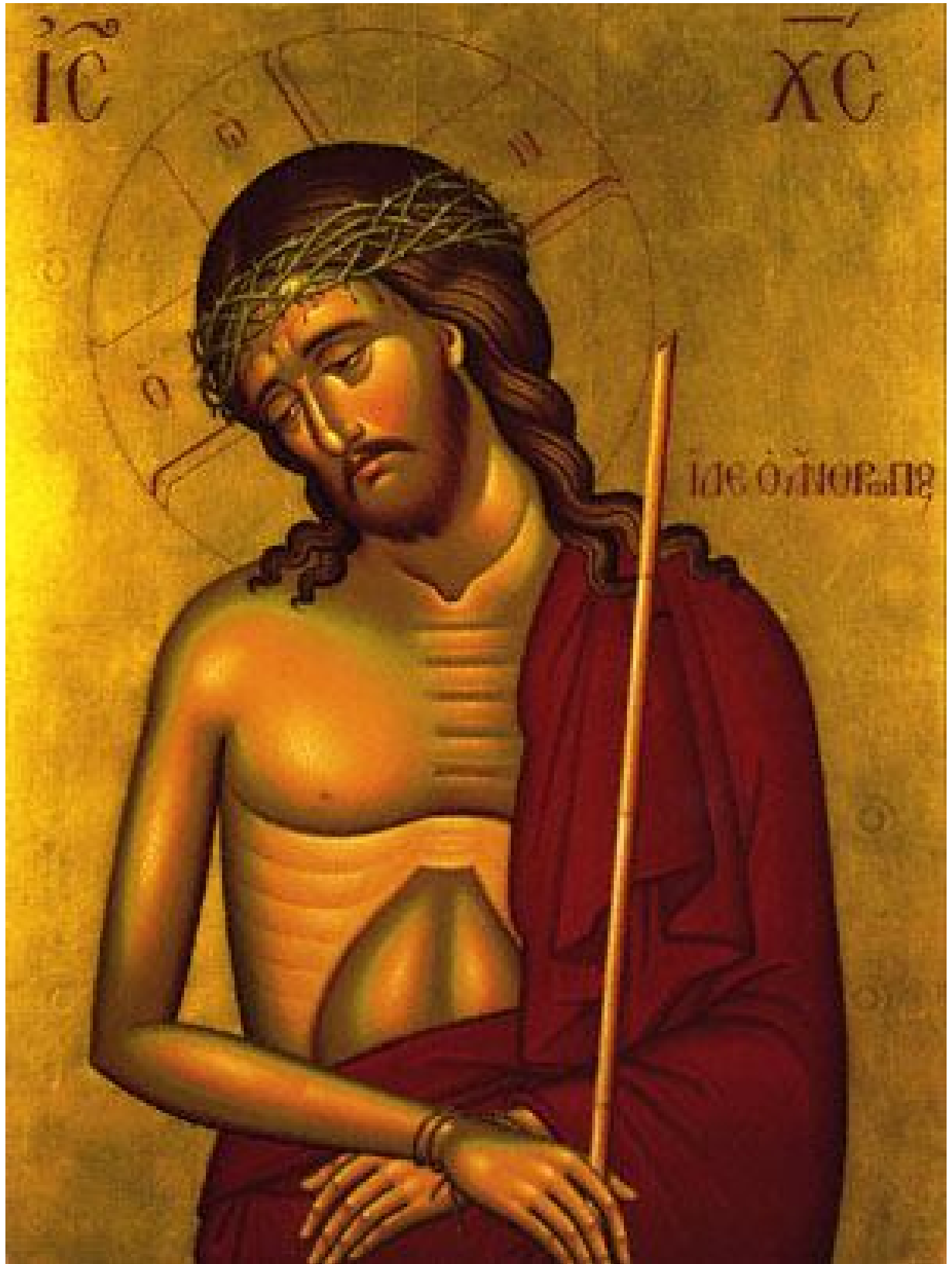


MARCH 2018



Saint Andrew Family News

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

ICON: THE BRIDEGROOM GREAT COMPLINE SERVICE – MONDAYS AT 6:30PM
PRE-SANCTIFIED LITURGY – WEDNESDAYS AT 6:30
SALUTATIONS SERVICES – FRIDAYS AT 6:30PM
GREAT LENTEN STUDY – FRIDAYS AT 10:30AM
RELIGIOUS EDUCATION SEMINAR – MARCH 17TH



Greek Orthodox
Metropolis of
New Jersey

Saint Andrew Family News

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

On Sundays we celebrate

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

For other services please check our website or call the office

OFFICE HOURS

Mon – Fri 10am-4pm

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

Father John Theodosion, *Editor in Chief*

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The Saint Andrew Family News is published monthly except in July and August and is distributed free of charge to all members. Submissions for the magazine are accepted **only as electronic files, (via e-mail attachment)**. Pending availability of space and permission from Editor-in-chief, your submission will be in the next month's issue.

*Please submit your articles and information on time to
Vasiliki (Bessie) Petrakos info@standrewgonj.org
Deadline for the **APRIL 2018 ISSUE** is March 5th*

DIVINE SERVICES

MARCH

- Friday 2 2nd Salutations @6:30pm
- Sunday 4 Sunday of St. Gregory Palamas**
- Monday 5 Office of the Great Compline @6:30pm
- Wednesday 7 Pre-Sanctified Gifts Liturgy @6:30pm
- Friday 9 3rd Salutations @6:30pm
- Sunday 11 Sunday of the Holy Cross**
- Monday 12 Office of the Great Compline @6:30pm
- Wednesday 14 Pre-Sanctified Gifts Liturgy @6:30pm
- Friday 16 4th Salutations (*at St Andrew*) @6:30PM
- Sunday 18 Sunday of St. John Climacus**
- Monday 19 Office of the Great Compline @6:30pm
Pan Orthodox Pre-Sanctified Gifts Liturgy @6:30pm
- Wednesday 21 *Parishioners of Saint Andrew and Holy Trinity will celebrate Pre-Sanctified Gifts Liturgy at Sts Peter & Paul church, 66 Beech Street, Rockaway NJ at 6:30pm*
- Friday 23 Akathist Hymn @6:30p
- Saturday 24 Great Vespers at Evagelismos tis Theotokou in Jersey City
- Sunday 25 Annunciation of the Theotokos/Greek Independence Day**
- Monday 26 Office of the Great Compline @6:30pm
- Wednesday 28 Pre-Sanctified Gifts Liturgy @6:30pm
- Saturday 31 Lazarus Saturday – Orthros @9am & Divine Liturgy @10am

APRIL

- Sunday 1 Palm Sunday - Orthros & Divine Liturgy @8:45am**
The Service of the Nymphios @7pm
- Monday - Saturday 2-7 **HOLY WEEK SERVICES April 2-7**
- Sunday 8 HOLY PASCHA – Vespers of Agape @11am**
- Friday 13 THEOTOKOS OF THE LIFE-GIVING FONT • Renewal Friday
- Sunday 15 THOMAS SUNDAY**
- Sunday 22 Sunday of the Myrrh-Bearing Women**
- Monday 23 GEORGE THE GREAT MARTYR AND TRIUMPHANT
- Wednesday 25 MARK THE APOSTLE AND EVANGELIS
- Sunday 29 Sunday of the Paralytic**

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

ΙΕΡΕΣ ΑΚΟΛΟΥΘΙΕΣ

ΜΑΡΤΙΟΣ

Παρασκευή	2	Β΄ Χαιρετισμοί - <u>ώρα</u> 6.30μμ
Κυριακή	4	Κυριακή Β΄ των Νηστειών - Γρηγόρου του Παλαμά Αρχιεπ. Θεσσαλονίκης
Δευτέρα	5	Ακολουθία Μέγα Απόδειπνων <u>ώρα</u> 6.30μμ
Τετάρτη	7	Προαγιασμένη Λειτουργία <u>ώρα</u> 6.30μμ
Παρασκευή	9	Γ΄ Χαιρετισμοί - <u>ώρα</u> 6.30μμ
Κυριακή	11	Κυριακή Γ΄ των Νηστειών – Της Σταυροπροσκυνήσεως
Δευτέρα	12	Ακολουθία Μέγα Απόδειπνων <u>ώρα</u> 6.30μμ
Τετάρτη	14	Προαγιασμένη Λειτουργία <u>ώρα</u> 6.30μμ
Παρασκευή	16	Δ΄ Χαιρετισμοί - <u>ώρα</u> 6.30μμ
Κυριακή	18	Κυριακή Δ΄ τῶν Νηστειῶν - τοῦ Ὁσίου Πατρὸς ἡμῶν Ἰωάννου τοῦ συγγραφέως
Δευτέρα	19	Ακολουθία Μέγα Απόδειπνων <u>ώρα</u> 6.30μμ
Τετάρτη	21	Προαγιασμένη Λειτουργία <i>Οι ενορίτες από τις εκκλησιές του Άγιο Ανδρέα και «Holy Trinity» θα γιορτάσουν την Προαγιασμένη Λειτουργία μαζί με μας στην εκκλησία Sts Peter & Paul στο 66 Beech Street, Rockaway NJ <u>ώρα</u> 6.30μμ</i>
Παρασκευή	23	Ακάθιστος Ὕμνος
Σαββάτο	24	Μέγας Εσπερινός στη Ευαγγελισμός της Θεοτόκου Jersey City, NJ <u>ώρα</u> 7μμ
Κυριακή	25	Ο ΕΥΑΓΓΕΛΙΣΜΟΣ ΤΗΣ ΘΕΟΤΟΚΟΥ «25η Μαρτίου»
Δευτέρα	26	Ακολουθία Μέγα Απόδειπνων <u>ώρα</u> 6.30μμ
Τετάρτη	28	Προαγιασμένη Λειτουργία <u>ώρα</u> 6.30μ
Σαββάτο	31	ΣΑΒΒΑΤΟΝ ΤΟΥ ΛΑΖΑΡΟΥ Ὁρθρος <u>ώρα</u> 9πμ Θεία Λειτουργία <u>ώρα</u> 10πμ

ΑΠΡΙΛΙΟΣ

Κυριακή	1	Κυριακή τῶν Βαΐων Ἡ Ακολουθία του Νυμφίου 7μμ
Δευτέρα-Σάββατο	2-7	ΙΕΡΕΣ ΑΚΟΛΟΥΘΙΕΣ ΜΕΓΑΛΗΣ ΕΒΔΟΜΑΔΑΣ
Κυριακή	8	Ἅγιο Πάσχα Ὁ Εσπερινός της Αγάπης 11πμ
Παρασκευή	13	ΖΩΟΔΟΧΟΥ ΠΗΓΗΣ
Κυριακή	15	Κυριακή Β΄ τοῦ Θωμά
Κυριακή	22	Κυριακή Γ' τῶν Μυροφόρων
Δευτέρα	23	ΓΕΩΡΓΙΟΣ ΜΕΓΑΛΟΜΑΡΤΥΡΥΣ
Τετάρτη	25	ἈΠΟΣΤΟΛΟΣ ΜΑΡΚΟΣ
Κυριακή	29	Κυριακή Δ΄ τοῦ Παραλύτου

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

ST. GREGORY PALAMAS, ARCHBISHOP OF THESSALONIKE.

By Fr. John Theodosion

On the **second Sunday of Great Lent** our Church commemorates **St. Gregory Palamas**, Archbishop of Thessalonike. Why?

Let's get some basic information on St. Gregory Palamas. He was born in Constantinople about 1296. He became a monk of the great community at Mount Athos. Here he was one of the foremost supporters and practitioners of a type of contemplative prayer called Hesychasm (prayer of the Heart, also known as the Jesus Prayer). The Hesychasts claimed that, by suitable spiritual disciplines, those engaged in contemplative prayer could come to see the "uncreated light" of God. Their opponents objected that this doctrine was inconsistent with the unity and the transcendence of God. At first, Hesychasm was condemned as heretical and Gregory was excommunicated. However, in 1347, thanks chiefly to the unwavering support of the monks of Mount Athos, Gregory was brought back from exile, cleared of heretical charges, and made bishop of Thessalonike. After much controversy, his position was declared orthodox by the church of Constantinople in 1351.

So we see that Gregory was stood strong in his belief in the ascetic life and of the Hesychastic prayer. Great Lent is a time for us to take on the ascetic life, of fasting, prayer and good works, in order to draw near to God and His light, and to know God more intimately. Interestingly, before the big controversy over Hesychasm, Gregory became an abbot at the Esphigmenou Monastery on Mount Athos. He was so strict that the monks rebelled and threw him out. It was from here that he went on to defend Hesychasm and be elected Archbishop of Thessalonike. His life was marked by many of these ups and downs, but his faith never



wavered. Gregory quoted St. Basil in defending Hesychasm- "We know our God from His energies, but we do not claim that we can draw near to His essence." This distinction between God's essence and His energies was a very important one. It is God's essence that is beyond comprehension, beyond our grasp both rationally and spiritually. When we encounter God, it is by grace (a free gift) in His energies. An example from nature that serves as

an imperfect analogy is the sun. We don't have direct contact with the sun itself, with its essence, because that would totally burn us up. We do however experience the energies of the sun, warming our planet, giving life to all plants, providing vitamin D and tanning our bodies, and bringing a smile to our faces.

This is an important concept in Orthodox Theology which Gregory also used to explain how God is mystically present in the Eucharist, in Holy Communion. It is God's energies that are present there, not His essence. This is why we should receive Holy Communion often, in order to fill ourselves with the energies of God.

Friends, as we come out of the starting gate of the fast and complete the first two laps, St. Gregory Palamas is presented to us as a bold example of faith in action. He is a role model in thought, word and deed. I pray that each of us may grow and be richly blessed through the course of the fast. I pray that God's energies may course through our spiritual veins, transforming us with God's uncreated light of truth, peace and love.

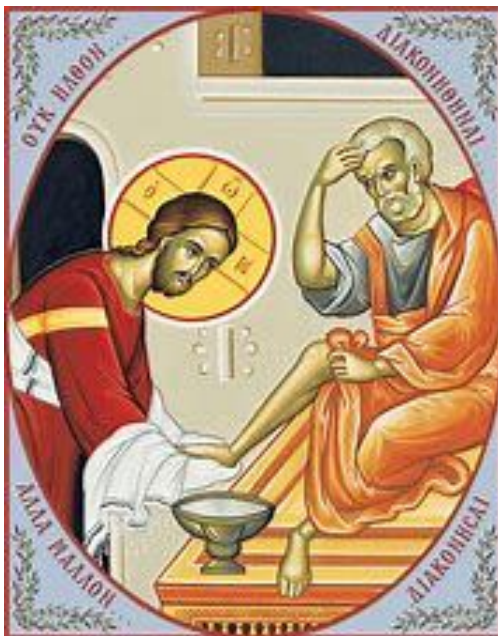
Everyday Stewardship

Christian stewardship began this night in the upper room. Ordinary humans witnessed the Son of God humble himself to a point they could not have imagined, all with the purpose of serving them. That night the ordinary became extraordinary. Jesus demonstrated for them true love and how to share that love with those outside that room. But how could they win hearts for Jesus when they saw themselves as so much less than their teacher? The answer is that he would then feed them with his very self. They would not see him much longer, for the events that began with that evening would lead to his torture, death, resurrection, and ascension to the Father. But in his body and blood they would be nourished for the task at hand: to witness to the whole world the good news of Jesus Christ.

In one night, Jesus gave us a true example of stewardship and the

path to follow. By his example he showed us how to empty ourselves to the point of becoming the servant of all. The path is the holy Eucharist, through which all is possible. When we partake in his banquet, we become Christ to a world in need of Christ. It would be a truly daunting task if he hadn't shown us how to BE Christ. A simple act of washing feet taught us more than any sermon or sacred writing.

As good stewards we believe all we have is a gift from God. That night, before the institution of the Eucharist, Jesus commanded us to wash one another's feet. In essence, he gave us to one another. If we claim to belong to him, then we by definition belong to one another. May the Christ in each of us propel us to our knees so that we may never stop washing one another's feet.



Καθημερινή Οικονομία

Η Χριστιανική οικονομία ξεκίνησε απόψε στο δωμάτιο επάνω. Καθημερινοί απλοί άνθρωποι έγιναν μάρτυρες της ταπεινότητας του Υιού του Θεού σε σημείο που δεν μπορούσαν να φανταστούν, όλοι με το σκοπό να υπηρετήσουν. Εκείνη τη νύχτα το συνηθισμένο έγινε μοναδικό. Ο Ιησούς τους έδειξε την αληθινή αγάπη και πώς να μοιράζονται αυτή την αγάπη με όσους ήταν έξω από το δωμάτιο. Αλλά πώς θα μπορούσαν να κερδίσουν τις καρδιές για τον Ιησού όταν έβλεπαν τους εαυτούς τους τόσο κατώτερους από τον διδάσκαλό τους; Η απάντηση είναι ότι τότε θα τους έτρεφε με τον ίδιο Του τον εαυτό. Δεν θα τον έβλεπαν για πολύ ακόμη, αφού τα γεγονότα που άρχισαν εκείνο το βράδυ θα οδηγούσαν στο μαρτύριό Του, τον θάνατό Του και την ανάληψη στον Πατέρα Του. Με το σώμα και αίμα του θα τρέφονταν για το έργο τους την ίδια στιγμή, στο χέρι: με το να μαρτυρήσουν σε όλο τον κόσμο τις καλές ειδήσεις για τον Ιησού Χριστό.

Σε μία νύχτα, ο Ιησούς μας έδωσε το αληθινό παράδειγμα της οικονομίας και το δρόμο που πρέπει

να ακολουθήσουμε. Με το παράδειγμά του μας έδειξε πώς να αδειάσουμε τον εαυτό μας στο σημείο να γίνουμε υπηρέτης όλων. Ο δρόμος αυτός είναι η Θεία Ευχαριστία, μέσω της οποίας όλα είναι δυνατά. Όταν συμμετέχουμε στο δείπνο Του, γινόμαστε ο Χριστός σε έναν κόσμο που χρειάζεται τον Χριστό. Θα ήταν αλήθεια ένα αποθαρρυντικό έργο αν δεν μας είχε δείξει πώς να ΕΙΜΑΣΤΕ ο Χριστός. Η απλή πράξη του πλυσίματος των ποδιών, μας δίδαξε περισσότερα από οποιοδήποτε κήρυγμα ή ιερή γραφή.

Ως καλοί οικονόμοι, θεωρούμε ότι έχουμε πως είναι δώρο Θεού. Εκείνη τη νύχτα, πριν την αρχή της Θείας Ευχαριστίας, ο Ιησούς μας ζήτησε να πλύνουμε ο ένας τα πόδια του άλλου. Στην ουσία μας έδωσε τον ένα στον άλλο. Είθε ο Χριστός μέσα στον καθένα μας, να μας κάνει να πέσουμε στα γόνατα ώστε να μην σταματήσουμε να πλύνουμε ο ένας τα πόδια του άλλου.

God's Blessings and Stewardship: Give Back, Pay it Forward

Whatever you do work at it with *all your heart*

Bring Your Pledge Card for Second Stewardship Blessing - Sunday, March 11th 2018

EVALUATE YOUR LIFE

Are you a contributing member of the body of Christ?

Are you actively serving God and sharing Him with others?

Are you contributing to peace and unity within His body?

Do you worship regularly?

Take a moment to evaluate your life in light of these principles. We are called to apply our gifts, training, abilities, education and skills to the tasks that God places before us. If we do this humbly and prayerfully, the body of Christ will function to its full potential.



A 2ND STEWARDSHIP SUNDAY - MARCH 11TH

The Stewardship Committee understands that submitting your pledge card in November may not be uppermost in your mind as the holiday season approaches. With that in mind, we will be celebrating a **Second Stewardship Sunday on March 11th**. The 2018 pledges will be collected and blessed at the altar by Father John.

FREQUENTLY ASKED QUESTIONS:

How do I become a member of the parish?

Membership in the Orthodox Church begins at baptism (Chrismation for some) and continues throughout our life. We are united with Christ through the sacraments, or mysteries, of the Church and through our faithful offering of our entire selves to Jesus Christ. Our Archdiocese requires each parish to distinguish between voting members and non-voting members. A voting member is over 18 years of age and turns in a signed stewardship commitment card, committing a portion of time, talent and treasure to the Church. The Archdiocese also requires the voting member to remain current through the year on their commitments. Keep in mind that true membership in the Body of Christ involves living according to His word and within His Church.

Why must I commit to give a specific amount?

Please keep in mind that your stewardship of money is kept in the strictest of confidence. However, we do compile the amounts anticipated to better plan our budget.

What if I cannot fulfill my stewardship commitment?

During the course of a year, people's circumstances change. Your offering is valued because it is made out of your love for God and His Church. Please do not be concerned if you are unable to meet your stewardship pledge – we are glad you are a part of this parish.

ΜΠΕΙΤΕ ΜΕΣΑ ΣΤΗΝ ΚΙΒΩΤΟ

Όταν είμασταν νέοι, μας έλεγαν για την ιστορία του Νώε και της κιβωτού. Πολλοί από εμάς ως ενήλικες τη θεωρούμε μια χαριτωμένη παιδική ιστορία που έχει σκοπό να διδάξει τα παιδιά να είναι καλοί σαν τον Νώε για να έχουν την εύνοια του Θεού. Στο 6^ο Κεφάλαιο της Γένεσης διαβάζουμε:

« Και η γη διαφθάρθηκε μπροστά στον Θεό, και η γη γέμισε ολοκληρωτικά από αδικία. Και ο Θεός είδε τη γη, και να, ήταν διεφθαρμένη· επειδή, κάθε σάρκα είχε διαφθείρει τον δρόμο της επάνω στη γη. Και ο Θεός είπε στον Νώε: Το τέλος κάθε σάρκας ήρθε μπροστά μου, επειδή η γη γέμισε ολοκληρωτικά αδικία απ' αυτούς· και δες, θα εξολοθρεύσω αυτούς και τη γη. Φτιάξε για τον εαυτό σου μια κιβωτό από ξύλα Γόφερ· σε δωμάτια θα φτιάξεις την κιβωτό, και θα την αλείψεις από μέσα κι απέξω με πίσσα. Και θα την κάνεις ως εξής· το μεν μήκος της κιβωτού θα είναι 300 πήχες· το δε πλάτος της, 50 πήχες· και το ύψος της, 30 πήχες. Θα φτιάξεις μια στέγη στην κιβωτό, και θα την τελειώσεις από επάνω σε μία πήχη· και την πόρτα της κιβωτού θα τη βάλεις από τα πλάγια· θα τη φτιάξεις κατώγεια, διώροφα και τριώροφα· κι Εγώ, πρόσεξε, Εγώ επιφέρω κατακλυσμό των νερών επάνω στη γη, για να εξολοθρεύσω κάθε σάρκα, που έχει μέσα της πνεύμα ζωής κάτω από τον ουρανό· κάθε τι που βρίσκεται επάνω στη γη, θα πεθάνει. Και θα στήσω τη διαθήκη μου σε σένα· και θα μπεις μέσα στην κιβωτό, εσύ και οι γιοι σου, και η γυναίκα σου, και οι γυναίκες των γιων σου μαζί σου και θα σας κρατήσω ασφαλείς.»

Καθώς μελετούσα αυτό το απόσπασμα, σκέφτηκα τους φίλους και γείτονες του Νώε. Η Βίβλος δεν μας λέει και πολλά για φίλους και γείτονες, αλλά αναρωτιέμαι τί να έκαναν όταν ο Νώε έχτιζε την κιβωτό. Τί να σκέπτονταν; Για τί πράγμα συζητούσαν στο τραπέζι κάθε βράδυ όταν κάτω από την σκιά του σπιτιού τους ο τρελός Νώε και οι γιοι του χτυπούσαν με τα σφυριά και πριόνιζαν και έχτιζαν. Η ιστορία γίνεται ακόμη πιο περιέργη στο 7^ο Κεφάλαιο της Γένεσης όταν ο Θεός λέει στον Νώα, «Τώρα πήγαινε μέσα στην Κιβωτό και κλείσε την πόρτα, σε επτά

Υπό π. Ιωάννη Θεοδοσίου
ημέρες θα αφήσω τη βροχή να αρχίσει.» Σκέφτομαι αυτούς τους φίλους και γείτονες κατά τη διάρκεια των επτά αυτών ημερών, πόσο θα γέλαγαν και θα κορόιδευαν τον Νώε, τον τρελό γείτονα. Τί να έλεγαν, «Τρελέ ανόητε, φανατικέ! Ο καιρός κάνει τους κύκλους του. Θα είμαστε εντάξει. Γιατί δεν είναι ο Νώε και τα παιδιά του σαν τα υπόλοιπα παιδιά της γειτονιάς; Και τότε ήλθαν οι πλημμύρες και μόνο όσοι ήταν μέσα στην κιβωτό επιβίωσαν.

Μερικές φορές νομίζω η Ορθόδοξη Πίστη μας είναι έτσι. Ο κόσμος μας κοιτά παράξενα όταν μας βλέπουν να πηγαίνουμε στην εκκλησία παράξενες ώρες ή να νηστεύουμε ή να φορούμε μαύρα όταν κάποιος πεθάνει ή οποιαδήποτε άλλη από τις παραδόσεις μας ή από τα έθιμα που ακολουθούμε ως Έλληνες Ορθόδοξοι. Φανταστείτε πώς κοιτούσαν τον Νώε, αλλά αυτός και η οικογένειά του είχαν τέτοια ακλόνητη πίστη στον Θεό που δεν φοβήθηκαν τί πίστευαν οι άλλο άνθρωποι για αυτούς!

Η εκκλησία μας που ακολουθεί την Ορθόδοξη Πίστη είναι σαν την Κιβωτό του Νώε, όταν έχουμε Πίστη στον Θεό και εισερχόμαστε στην εκκλησία που είναι η κιβωτός μας. Βρίσκουμε καταφύγιο και προστασία από τις βροχερές ημέρες και τις πλημμύρες της ζωής. Οι πλημμύρες της ζωής εκδηλώνονται με πολλούς τρόπους. Μπορεί να είναι πλημμύρες αμαρτίας, πλημμύρες σωματικής ασθένειας, πλημμύρες οικογενειακών προβλημάτων, πλημμύρες οικονομικών προβλημάτων, καταλαβαίνετε τι εννοώ.

Η Κιβωτός του Νώε κράτησε τον Νώε, την οικογένειά του, και όλα τα ζώα ασφαλή μέσα της, όπως και η πίστη μας κρατά ασφαλείς από τα κακά του κόσμου. Αλλά πρέπει να είμαστε μέσα. Πρέπει να μπούμε μέσα όποτε έχει λειτουργία η εκκλησία. Έτσι μπαίνουμε υπό την προστασία του Κυρίου μας. Πώς μπορούμε να προστατευθούμε αν δεν μπούμε μέσα; Δεν νομίζω ότι η είσοδος στην εκκλησία μία ή δύο φορές τον χρόνο να δείχνει ότι αποζητούμε την προστασία του Χριστού. Φανταστείτε αν οι γιοι του Νώε έλεγαν ότι ήθελαν να μείνουν στην κιβωτό μόνο

δύο από τις 40 ημέρες. Σίγουρα θα πνίγονταν μόλις έβγαιναν από την κιβωτό.

Φίλοι μου, οι γείτονες του Νώε δεν αναζήτησαν καταφύγιο στην κιβωτό μέχρι που ήταν πολύ αργά, η ευκαιρία που έχουμε να μπούμε μέσα είναι τώρα.

Δεν πρέπει να περιμένουμε να έλθουν ως το λαιμό μας οι πλημμύρες της ζωής, πρέπει να μπαίνουμε μέσα όταν ακόμη οι καιροί είναι καλοί, έτσι ώστε πάντα να έχουμε την εκκλησία μας και την πίστη μας ως υποστήριξη και προστασία μας, ότι και αν συμβεί.



Join us as we celebrate Sunday's Greek Independence Day Parade with a

GREEK NIGHT

SATURDAY, APRIL 21ST AT 6PM

SAINT ANDREW HALL

1 447 SUSSEX TURNPIKE RANDOLPH NJ

ENJOY LIVE MUSIC BY:

NICOS NICOLAIDES & THE COSMOPOLITANS

FEATURING

THE SAINT ANDREW DANCERS

Greek Dancing all night long

Traditional Greek Dinner Buffet & Desserts

Cash Bar with Signature Cocktails

Ages 18 & up \$50 • Ages 6-17 \$25 • Ages 5 & under \$5

For reservations and info contact Church Office. Tickets will not be sold at door.

Reserve & pay for a table of 12 by April 12th and receive 1 Free Bottle of wine for the table.

If you are unable to attend, please consider making a donation to Saint Andrew as a portion of proceeds will be sent to International Orthodox Christian Charities.

MAJOR CREDIT CARDS ACCEPTED FOR ADVANCE PAYMENT ONLY, NOT ACCEPTED AT DOOR

1447 Sussex Turnpike, Randolph, NJ 07869 • Tel 973-584-0388 • Fax 973-584-3573 • www.standrewgonj.org



JOY NEWS

February brought our JOY group lessons on love and lent. The children learned to not only give things up during lent, but to add at least one small good thing each day during lent and continue it forward. We are hopeful that the children are taking these lessons to heart.

We also held our JOY cooking class! This was the second year we offered this class and it was a raving success once again!!! The children learned a little bit about food and food safety and prepared a feast for all to enjoy. Thank you to all of our parent volunteers for lending a hand and helping make this a successful event and one that the children look forward to each year.



Coming up in March, we have our Senior JOY outing - a ninja warrior obstacle course. Also, we will be doing a movie outing to see A Wrinkle in Time. Look for announcements in the Social Hall, via email or on Facebook. Hope to see all our members at our coming events!

We also have our Saturday of Lazarus Egg Hunt and Luncheon! Our JOY group will be making another movie and we will premiere it on the Saturday of Lazarus!!! Don't forget and mark your calendars!!!

DO YOU HAVE A CHILD IN GRADES K-6? Yes?

Then consider joining JOY. JOY (Junior Orthodox Youth) is a fellowship group for these ages. We have one meeting per month and one activity per month. The group is split into 2 - the junior JOY is grades K-2, and the senior JOY is grades 3-6. Junior JOY is run by Lynn Axiotes and Senior JOY is run by Harriet Karkanias. Meetings are held on Sundays after Sunday School and Liturgy (12:15pm-1pm) - child only, no parents. Activities are typically held on Saturdays once a month from 4pm-6pm (unless otherwise noted). Our calendar of activities is posted in the Social Hall on our JOY Bulletin Board. Take a peek when you are at coffee hour!



For more information on JOY or any of our upcoming events/activities, please contact Harriet Karkanias (harriet.karkanias@gmail.com) or Lynn Axiotes (laxiotes@yahoo.com).

Saint Andrew PTA hosts annual **MARDI GRAS & TRICKY TRAY**



On Saturday, February 10th, the St. Andrew PTA hosted their annual Mardi Gras Tricky Tray and dinner dance at the Knoll Country Club West in Parsippany, NJ. It was a night filled with dining and dancing. Children were entertained by a magician, and memories were captured by a state of the art photo booth. A total of 120 prizes were taken home by some very lucky winners! A special thank you to: the Mardi Gras Committee for putting this beautiful evening together and to all the St. Andrew families and Partners for making this night a success.



GOYA NEWS



Congratulations to the Junior Boys Basketball team who capped off an undefeated 5-0 season by winning the NNJ District 1 Championship on Sunday January 21st defeating Tenafly 51-44. Thank you to Coach Aaron and Coach Dontas.

Congratulations to our Senior Boys Basketball team for their 2nd Place finish in close championship game against Tenafly. Thank you to Coach Peter for your dedication to the league. Overall it was an exciting and productive season for the St. Andrew GOYA athletes.



The volleyball girls bump set and spiked themselves through some exciting games. Thank you, Coach Niki and Coach Nicole.



UPCOMING GOYA EVENTS:

2/23-24: Bridges Outreach Prep/Retreat/Run

3/3 Sights & Sounds Festival at Holy Trinity Greek Orthodox Church in Westfield, NJ.

3/22 @6:30pm Monthly Meeting 4th Thursday



GOYA serves the NEEDY

On Friday January 12th Nicki Pappas and Cassandra Ibrahim attended the Bridges Outreach Prep /Retreat at St. Demetrios in Union, NJ to help prepare 100 sandwiches with 70 GOYAns from other parishes. The next morning, they helped distribute lunches, hats, gloves and scarves to the homeless on MLK Boulevard in downtown Newark.



Special thank you to the Knitting Club for the colorful

scarves they gave us to pass out. They loved them!

On Thursday January 25th Alexia Louca, Lia Zois, Peter Dorizas, Andrew Venizelos, George Clapsis, Maria Kalas, Eleni Zois and



Vangeli Clapsis made 100 PB & J sandwiches for the Faith Kitchen. On Saturday morning January 27th our Senior GOYANS: (l-r below) Nicki Pappas, Cassandra Ibrahim, Hariklia Papayianis, Eleni Zois, Anna Xhumba and Achilles Dabrowski assisted Mr. John Paxos to prepare and serve a delicious hot lunch of spaghetti and meat sauce to over 80 guests at the Dover Trinity Church Faith Kitchen. Good job all!



GOYA NEWS



Faith, a five-letter word with a big meaning. On Friday February 2nd 20 GOYANs participated in a retreat focused on life as a Christian and how to follow God's path in hard times. Special guest speaker, Pani Amy George from Saints Peter and Paul Carpatho-Russian Orthodox Church in Rockaway led the GOYANs in a night of games, laughter, prayers, and how to trust in God throughout life's journey. Thank you to Pani Amy for a wonderful night and helping us find our inner faith.



Every year St. Andrew GOYANs collect canned goods to help support our local food pantry. On Sunday February 4th monetary donations were collected to benefit the IOCC. Just a small way to make a meaningful difference in the lives of the needy. Thank you all the generous donors.



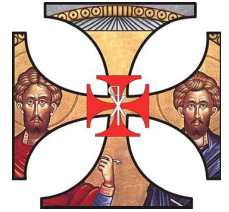
The GOYA dancers performed at the annual PTA Mardi Gras on Saturday February 10th.



Greek Orthodox
Metropolis of
New Jersey

SAINT ANDREW GREEK ORTHODOX CHURCH

PHILOPTOCHOS NEWS



Heat or Eat?

A choice no one should have to make.

Recently I received a request for a donation from the Community Food Bank of New Jersey. On the envelope were these words **HEAT or EAT?** This caught my attention so I opened the envelope (as opposed to tossing it in the recycle bin) and this is what they had to say.

- Increased utility and heating expenses have put added stress on already tight budgets as does the cost for winter clothes.
- Extreme prolonged temperatures of this season make it hard to keep on a budget.
- Our neighbors in need do everything they can to make ends meet and put food on the tables for their families.
- When they have tightened their belts as far as they can, they come to *us* for help.

The “us” of this letter is located in Hillside, NJ. This large warehouse of non-perishable foods is not close to Morris County. You certainly can’t walk there and public transportation doesn’t have a stop at that location. Their “neighbors” are local area parents stuck in low-paying jobs, seniors barely getting by on Social Security and hard-working single parents struggling to afford groceries. Sound familiar? Not unlike what we find in parts of our own Morris or Sussex County.

Closer to home we have the **Interfaith Food Pantry (IFFP)** of Morris County, located in Morris Plains, NJ. All those food drives we do – the Thanksgiving one, the GOYA Souper Bowl Sunday one, the ones at Shop Rite Chester – all the food collected goes directly to the Interfaith Food Pantry. In 2017 alone, the Food Pantry distributed a record of 1,134,854 pounds of food which assisted over 10,000 people in Morris County (*source: letter from IFFP 1/22/2018*). Thanks to your generous

donations, St. Andrew was a part of that 1 million + pounds when we donated *782 pounds of food* in the 4th quarter of 2017 alone! Our efforts have been acknowledged by the Interfaith Food Party with our very own gold leaf on the 2016 “Food Tree”. This designation is for those organizations who donated over 700 pounds of food in a given year. Since we exceeded that just in the 4th quarter of 2017 alone, here’s hoping we get a gold leaf on the 2017 tree.

You read in every Sunday bulletin the “Next day of service at the Faith Kitchen is...”. We are committed to taking off the edge of hunger for at least one day. We are very appreciative of all who have donated the food, prepared the food, served the meals, donated toward the purchase of them, donated the many jars of peanut butter and jelly, or simply said “it’s so nice you are doing that”. I am pleased to report that in 2017 we served over 1000 people! That is 1000 people who, for one day, could sit in a warm safe environment and eat a nutritious and delicious and hot St. Andrew-prepared meal. Plus they got to take away leftovers for an evening meal. The Faith Kitchen Director reports that “as Dover’s ‘Soup Kitchen’...we served over 34,000 meals [in 2017]”.

It would be foolish of us to think that just because we feed a few people in Dover, or provide non-perishables to those who can get to Morris Plains, that we have solved the no-food “problem”. Far from it. In Morris County, which is often ranked high as one of the best counties in the nation to live in, the issue of hunger may seem very small or irrelevant. But in fact, there are many households struggling to get by. There are 40,753 households, or nearly ¼ of Morris County struggling, with 8,837 (5%) living below the U.S. poverty line and 31,916 (18%) falling into the “Asset Limited Income Constrained and Employed” population (*source: Interfaith Food Pantry web site*).

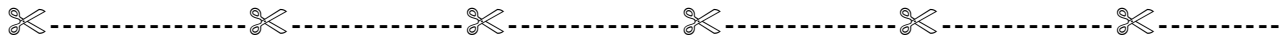
By the time you read this, you will have already heard of our two newest outreaches in our *Feed the Hungry* initiative. The first is with Family Promise of Morris County and the second will take place in New Your City, a joint undertaking with the Philoptochos of Ss. Nicholas, Constantine and Helen. More information on how you can help both will be forthcoming.

In the 1980's television program M*A*S*H there was an episode in which an "enterprising" soldier was trying to make a profit off the black market by selling priceless South Korean artifacts that had been stolen. He tried to sell the items in the 4077 M*A*S*H unit, but was thwarted by Captain Hawkeye Pierce. As the soldier was being escorted out of the camp, he said to Captain Pierce (paraphrasing) "this goes on all over and you can't change the world" to which Captain Pierce replied "no just our little corner of it". That's how I feel when I think of our *Feed the Hungry*

initiatives. We can't end hunger in the world, but we sure can try to do so in our little corner of it.

Hopefully you get the idea that the need remains and the challenge to end hunger goes on. The cold of this winter has been especially difficult. Can you imagine if you had to choose between eating and staying warm? What would you do?

Submitted by: Petra Knox, Philoptochos President



Philoptochos Bake Sale

Koulourakia : <i>Butter Cookies</i>	_____ x6.00/each box	
Kourambiethes : <i>Shortbread cookies topped with powdered sugar</i>	_____ a6.00/each box	
Baklava : <i>Layered filo with nuts & honey syrup</i>	_____ x12.00/each box	
Melomakarona : <i>Cookies dipped in honey syrup</i>	_____ x 6.00/each box	
Gift Tray Large:	_____ x 20.00/per tray	
Tsoureki : <i>Easter bread made at the Monastery</i> *per order only Quantity is limited	_____ x12.00/each loaf	
	Total	\$

Cash _____ or check # _____ payable to *St. Andrew Philoptochos*

Name: _____ Phone Number: _____

Please pick up your order during coffee hour or from the Church office during business hours.
Quantities are limited.

NOTE: Tsoureki will be available for pick up beginning on Palm Sunday

Thank you for your support and enjoy! Kalo Pascha!

HOW DO WE IMPROVE RELIGIOUS EDUCATION?

All are invited to attend the Metropolis of NJ

Religious Education Seminar

at

Saint Andrew Greek Orthodox Church

on

Saturday, March 17th at 8:00am

RSVP by March 12th to the church office: 973-584-0388 or info@standrewgonj.org

We will feed both our minds and our bodies.

Following Orthros & Liturgy we will partake in a Lenten Breakfast at 10am and then a Lenten Lunch will be offered at noon after our sessions.

What is Adult Education?

Dear Religious Educator:

With Great Lent approaching, many parishes will offer a Lenten lecture series or other educational programs for the faithful. These are often held after Pre-sanctified Liturgy on Wednesday night or after Salutations Services on Friday night (the usual pattern in most Greek Orthodox parishes). Because Great Lent has a strong catechetical feel and the origins of Great Lent were connected to the final preparation of catechumens for baptism at the Paschal vigil, an educational series this time of year makes a great deal of sense.

Guest lecturers, frequently theologians from our seminaries or other experts, will speak to an adult audience and then allow some time for questions and discussion. This format raises the question, "Is this good adult education?" It also raises additional questions, dealing with the kinds of adult education we need in our parishes, in recognition that educating adults is (or at least should be) different than educating children.

Adult religious education usually falls along three basic categories: Learning the Tradition; Deepening Knowledge of the Tradition; Applying the Tradition.

Learning the Tradition. Many of the adults in Orthodox parishes grew up at a time where there were few religious education programs or resources available. This has left a large percentage of adults in parishes largely uninformed about basics of the Orthodox Faith. And even if they did participate in some programs when they were young, many adults may have forgotten the religious lessons of childhood. And the lessons of childhood would not have been as "sophisticated" as the lessons we can offer an adult.

Learning the basics of the Faith is thus an important dimension of adult religious education. Sermons, lectures, discussion groups, book clubs can be organized around basic topics. For example: what's contained in the Bible, what happens in the Liturgy, the doctrinal statement of the Creed and other issues.

Deepening Knowledge of the Tradition. There will be parishioners who want to go deeper than basics. They are looking for a "closer read" of the texts. They want to know the origins of our practices or the debates that led to the expression of doctrines in the Councils. They are interested in reading the sources themselves so that they can come to a

deeper knowledge and appreciation of the Orthodox Faith, its riches, its breadth and depth.

While the approach of reading and discussion groups would be similar, the difference is the intensity of focus. Instead of a general sweep through a topic, for example, the New Testament, a group would focus on one Gospel or one Epistle, thus creating the opportunity for a closer study.

Applying the Tradition. There will be parishioners who want to move beyond themselves and apply their faith in the world, and that application is being combined with study of the faith itself. Service projects are an important aspect of this, but combining service with study of the faith is key. Reading a Patristic text on wealth and poverty combined with working in a social service program would be an example of this kind of educational opportunity. Reading and reflecting on social or moral issues could lead to action by parishioners, or just help them in a profession. For example, medical personnel might have many questions

about bio-ethical concerns, which they deal with daily in their work. Parishioners could prepare for encounters to share their faith with people from other backgrounds. For example, studying the history of Orthodoxy in America can lead a group to an encounter with parishioners from other Orthodox jurisdictions. It could expand to encounters with non-Orthodox or even non-Christians, sharing various elements of our Faith, practices, and history with others.

Parishes can and should begin to expand their offerings to adult parishioners, quite possibly along these lines. One important step as you begin to organize an adult education program is asking the parishioners what they would like to study, when they would be more likely to attend, and for how long (how many weeks, how long per meeting, etc.). An important difference between adult education and childhood education is that adults can tell you what they want.

Rev. Anton C. Vrame, Ph.D., Director | Department of Religious Education | Greek Orthodox Archdiocese of America
50 Goddard Avenue, Brookline, MA 02445 | Tel. 646-519-6300

GREAT LENT STUDY 2018

THE HOLY SCRIPTURES OF GREAT LENT

Fridays at 10:30am on Feb. 23, Mar. 2, 9, 16, 23,

“The prayer of the Church is always biblical... During Great Lent the biblical dimension of worship is given even increased emphasis. One can say that the forty days of Lent are, in a way, the return of the Church into the spiritual situation of the Old Testament – a time before Christ, the time of repentance and expectation, the time of the ‘history of salvation’ moving toward its fulfillment in Christ.” ~ *Father Alexander Schmemmann.*

During the forty days of Lent we are ALL called to read the Holy books of Genesis, Isaiah, and Proverbs. The passages to be read are found in the *Daily Bible Reading Guide* which we all received with our calendar. We hear some of these readings in the Pre-Sanctified Liturgy each Wednesday evening during Lent. We also hear many Psalms during these services. Our study will focus on an understanding of why these books were chosen by the Holy Orthodox Church to be read during Great Lent, as well as a discussion of the readings of each Wednesday evening.

Please join us for this informative and interactive study!

A Lenten luncheon will follow each study. Please bring something Lenten to share as you are able. And bring a friend to join us in this special fellowship!



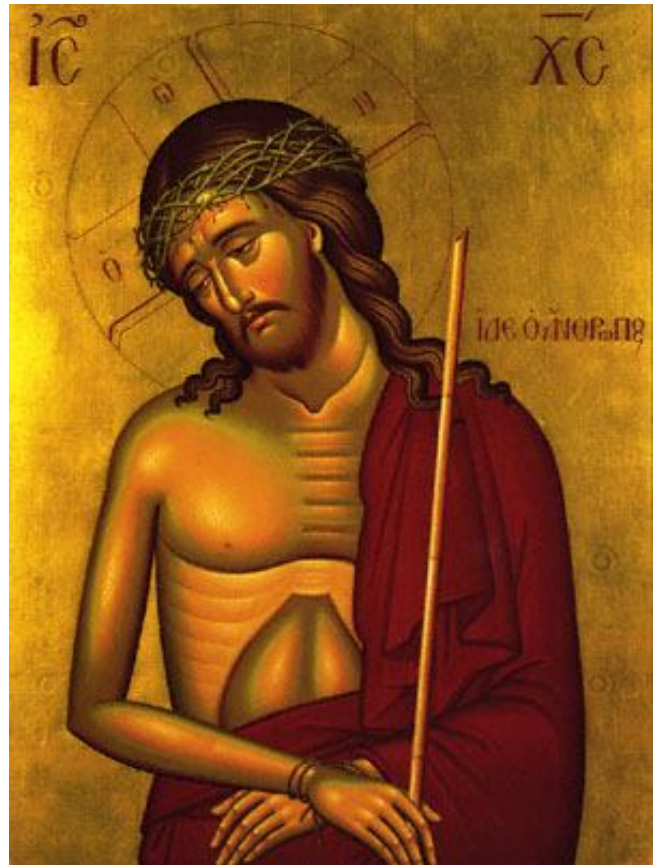
OUR LENTEN JOURNEY

PREPARING FOR THE PASSION & RESURRECTION OF OUR LORD

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

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

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



This brochure has been compiled to assist you on your Lenten Journey, guiding you in fasting, prayer, repentance & confession, Bible reading and in receiving Holy Communion.

May God bless you and guide you, and may you reach your Paschal destination with the joy of renewed faith in Christ.

REPENTANCE & CONFESSION

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

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

Often, when children play in competitive games, one will call out “that’s a *do over!*” Haven’t we all wished for that chance to undo the past and start over? Repentance offers us this new beginning.

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

Think back over your life of things which you regret having said or done – hurtful, inconsiderate, selfish, deceitful. Think also of those things which you have done which may not have directly affected others, but

which you know to be wrong according to the teachings of the Church. Bring them to mind as if they were occurring right now. Think of how it would have been if you had acted differently. Take this regret and turn it into repentance. Acknowledge that you have offended another person or the Church, and in doing so you have offended God.

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

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

FASTING

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

STRICT FAST

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

PALM SUNDAY

Fish, Oil & Wine permitted

FEAST OF THE ANNUNCIATION/MARCH 25TH

March 25th - all day: Fish, Oil & Wine Permitted

Shellfish are permitted throughout Great Lent

Resource: *The Orthodox Daily Planner and Resource Guide* published by the Department of Youth and Young Adult Ministries provides daily guidance in fasting, scripture, feast days and more.

St. John Chrysostom on Fasting

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

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

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

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

Let the hands fast, by being free of avarice.

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

Let the eyes fast,

by disciplining them not to glare at that which is sinful.

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

Let the mouth fast from foul words and unjust criticism.

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

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

Jesus' Instructions on Fasting

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

Gospel of Matthew Chapter 6:16-18

HAS HAPPENINGS MARCH 2018

Happy Spring! Once again the students of HAS will present an assembly in recognition of March 25th in the gymnasium **at 5pm on Thursday March 22nd**. Our students have been busy learning the religious and historical significance of the Annunciation and this important event with both words and music. We look forward to your attendance and support of our programs.

We would also like to thank the PTA which has purchased some technology to augment learning in the classroom. We are always seeking ways to keep students engaged and motivated to learn. My thanks to all those who supported the very successful Mardi-Gras and the ongoing fundraisers which allow our educational programs to grow and develop.

Sincerely, Salomi Massaras

Long Live March 25th! Ζήτω η 25ηΜαρτίου!



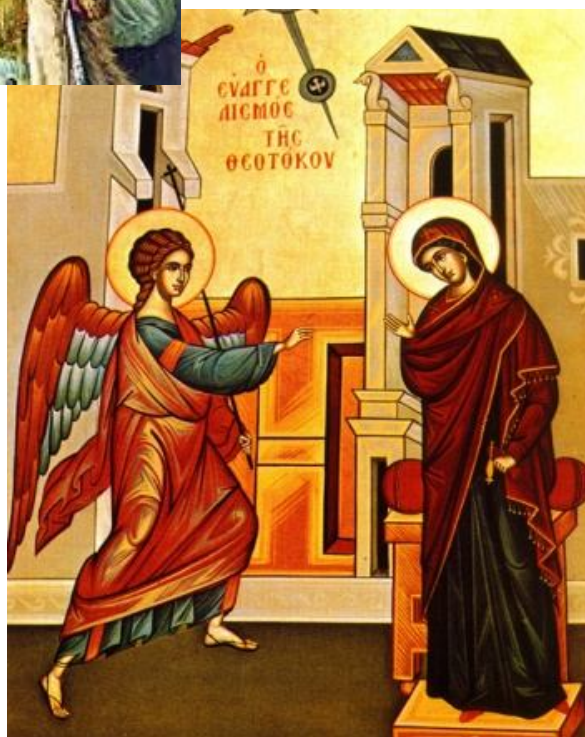
On Sunday, March 25th, 2018, the Greek community will celebrate the 197th anniversary of Greek Independence. This day commemorates the beginning of the fight for Greek independence in 1821 against the Ottoman Empire. On this

holiday, we celebrate our past with a deep sense of pride as we remember our Hellenic ancestors and honor the sacrifices they made so many years ago.

On **April 22nd** we will be participating in the **Greek Independence Day Parade in NYC.**

Please look for more details.

Our celebration of Greek Independence Day coincides with our religious holiday, the celebration of the **Annunciation of the Virgin Mary**, when the angel Gabriel appeared to Mary and told her that she would give birth to the Son of God.



PARENTS' CORNER

By Alexandra Protopapas

“March 2018 – All About Green or Blue?”

Welcome to March! Is this month all about wearing green? Many go shopping to find something green to wear on St. Patrick's Day and they celebrate before March 17th and after at parties, parades, and homes. Is St. Patrick Orthodox? Actually he is! That means it's okay to celebrate, but it's also a sign to be proud of our own heritage and wear blue in March.



The Feast Day of Saint Patrick, who was Bishop of Armagh and Enlightener of Ireland, was an Orthodox Saint centuries before Rome split from the Holy Apostolic Church. A quote from Robert Arakaki who administers the Orthodox-Reformed Bridge, “a meeting place for Evangelicals, Reformed and Orthodox Christians” and attends Saints Constantine and Helen Greek Orthodox Church in Honolulu, Hawaii said:

“The rule of thumb for Orthodox Christians is that a Latin Christian, who lived after the Great Schism of 1054, while they may have lived exemplary lives, are not saints in the full sense of the Church’s understanding. But because he lived from c. 385 to 17 March 460/461 Patrick is considered part of the undivided Church and therefore is an Orthodox saint.”

So what does this mean and why write about it? It means it's okay to wear green on Saint Patrick's Day and celebrate even if you are not Irish. But we are Greek! So why not express our pride for Greek Independence Day and encourage our relatives and friends to wear blue on March 25th? What is March 25th? We recite poems in Greek School, Sunday School and church. We have parades all over the

United States to commemorate our heritage of faith and life!

As written from the Greek Orthodox Archdiocese of America:

For almost two centuries our celebration of the Feast of the Annunciation as Greek Orthodox Christians has been joined by the commemoration of the struggles for independence by our forbearers in Greece that began in March of 1821. These two

observances have been and continue to be very important to us, for they represent a deep connection of our Church and our heritage, of faith and life, that offers a unique witness to the world.

Well? Go shopping! Buy your green, but buy a lot of blue and white as well. Tell your children to wear blue to school on March 26th because this year March 25th falls on a Sunday. Encourage your children to mention the two holidays celebrated on March 25th and do some research with them about the significance of Greek Independence Day and the Feast of the Annunciation. These days we do see a lot on television and in the schools celebrating different cultures and expressing our pride for our culture and our roots. Wear blue to church on that Sunday. Everyone should buy a blue outfit and wear blue on March 25th!

Let's begin also to think about **April and Autism Month**. One of our parishioner's daughters, *Domonique “Nickie” Pappas*, has an emotional article for us that was featured at Hunterdon Preparatory School. I can't wait to feature it for you!

This month's **Table Prayer Guide** is from Reverend Father Epiphanius Theodoropoulos – Counsels for Life, “For Families”.

“For the correct upbringing of your children: few words, much example, and more prayer are necessary.”

Feel free to e-mail me with your comments and suggestions for our “Parents' Corner” at: alexproto@optonline.net

Have a great month! | **Alexandra Protopapas Med** | Certified Teacher of the Handicapped & Social Sciences Teacher at Educational Services Commission of Morris County, Parsippany Schools, St. Elizabeth's Academy in Convent Station, & Abundant Life Schools. |(Information, Teaching, Tutoring, Counseling, Homebound Instruction.)

NAVAGATING THROUGH YOUR TEEN YEARS: BULLYING

Q: My friend is being bullied online. I'm so upset and want to protect my friend, that I respond by saying I will hurt this guy for what he's doing. I know I'm defending my friend, but am I being a bully also?

A: Responding to negative comments with negative comments tends to fuel the fire, not put it out, and often draws others into the conversation. Don't react, respond with anger and threats, or comment on posts that may be offensive or upset someone. You could also potentially become a target. The best way to help is to support your friend and tell a trusted adult.

Q: Last year I received threatening texts from a girl at school. I told my parents and they filed charges, but she has started sending them again. Now I don't want to tell them, because there is nothing else for them to do, especially because it didn't help the first time.

A. Let your parents know! The burden is too big for you to handle alone, and you will feel better when you are supported by people who love you. Don't give up! There's always more that can be done, like working with school officials or going back to the police. Your bravery in coming forward can change your situation and the lives of others!

GET THE FACTS

Bullying is when someone uses physical force, insults, or threats to ignore or hold power over someone else. It's more common than you think. 71% of students say that bullying is a



problem at school, and 160,000 students miss school every day because they fear an attack. Some people are also at a higher risk, like those with disabilities, those questioning their sexuality, and those with low self-esteem or poor social skills.

Types of Bullying: Physical (using violence to dominate another person); Verbal (using words to humiliate someone, usually in front of others); Social (spreading rumors, making someone feel isolated or not included); Cyber (using digital media to embarrass and make threats).

Cyber bullying is especially damaging because the bully can remain anonymous, it can happen at any hour, you can't respond immediately, and it can reach a large audience. Around half of teens say they've been the victim of cyber bullying, and 1 in 10 have had damaging pictures taken of them with cell phones.

DEALING WITH IT

Responding to Bullies: Don't react or fight... bullies love when you get upset. Try staying close to friends, as there is always safety in numbers, and when possible, steer clear or ignore. Most importantly, make sure to tell someone—never keep it a secret.

Responding to Cyber Bullies: Change your privacy settings and click the “report abuse” button or flag. Make sure to save messages, emails, and social media conversations, especially if they are threatening. Most importantly, never share anything that you would not like to be public—things sent or posted electronically are never secure!

THE CHURCH SPEAKS

You Have the Power! God is on YOUR Side!

Even when it seems like everyone is against you, the Lord is always on your side. “Be strong and of good courage, do not fear or be in dread of them: for it is the Lord your God who goes with you; he will not fail you or forsake you” (Deut. 31:6). This doesn't mean that bullying will go away if you ignore it. It means that God will give you the strength to come forward. Do the right thing...saying something will help change your situation AND might help others who are also being bullied by the same person!

The Golden Rule

“Do unto others as you would have them do unto you” (Matthew 7:12). Sound familiar? As early as elementary school, we are taught the Golden Rule which lays out the basics of respect and love for ourselves and others (friends, strangers, classmates, family, etc.). It is important to remember that we are accountable to God every day for all of our thoughts, words, and actions. Make it a priority to think about the “Greatest

Commandment” from Christ, to love one another, with the knowledge that hurtful words or actions can have devastating consequences for others.

Break the Cycle

Often times, those who are bullied end up bullying because they want to be accepted by others. Instead of perpetuating the cycle of violence and hate, think of St. Paul's words, “Do not be overcome by evil, but overcome evil with good” (Rom. 12:21). The next time you find yourself reacting in anger, challenge yourself to respond like Christ, with love instead of revenge. If you aren't sure where to start, use these words from the prayer of Metropolitan Philaret of Moscow, “Bless my dealings with all who surround me. Teach me to treat all that come to me throughout the day with peace of soul and with firm conviction that Your will governs all. In all my deeds and words, guide my thoughts and feelings.”

INFO

If you or someone you know is being bullied, don't ignore it! You can make a difference in that person's life. Don't try to take it on by yourself, it may not be safe. Let an adult, your parents, a teacher, or your parish priest know what's happening, especially if the situation is threatening or dangerous.

Find us on Facebook!

www.facebook.com/GOYAMinistry

Online Resources:

National Bullying Prevention Center:
www.pacerteensagainstbullying.org Department of Health and Human Services:

<http://www.stopbullying.gov/>

Join the Don't Stand By—Stand Up! Campaign:
<http://www.stopcyberbullying.org/>

Join Teens Against Bullying on Facebook:

<https://www.facebook.com/PACERTab>



Room for Agape a

voice for our seniors March 2018

We're on our way to Pascha - all month this year! We start out with a messy bag of burdens and end up feeling like feather-weight golden-voiced canaries – *provided we do our personal work, with lots of drop-offs along the way.*



Pascha turns out to be everybody's favorite spiritual celebration - at least the last part: **Easter!** Canaries don't realize how limited they are as compared to us humans. They are blessed with a brain that knows only a tweet's measure of God's sweet score, and happily share its entirety - unlike us with a magnificent symphony, not only complete with the score but operational manual, required helpers, trainers, and support staff, *but* with huge potential for chaos to drag around, necessitating periodic come-clean sessions *unless* willing to follow His guidance program closely. Were canaries to whole-heartedly sing *our* score, given their minimal physical capacity for self-expression, they would surely vaporize while trying to equal the ecstasy of His glorious composition!

I began my personal *Journey to Pascha* as an ardent and then skeptical Evangelical trapped in opposition to "everything Catholic", and only much later introduced to it, hand in hand, by my beloved "nothing Roman" Uncle Nick Paschalakis - in Crete, where parishioners streamed out of church after midnight with lit candles in hand from "new" church (100+ years old) through winding streets to "old" church, chatting with neighbors through open doors along the way to where a huge bonfire, fueled by olive wood, began burning Judas' effigy – and firecrackers were trusted to hands of momentarily liberated children who joyfully tossed them, usually exploding under slow-moving seniors' feet, resembling a dangerous dance to me. Everybody wholeheartedly seemed to embrace this form of freedom, hazardous or not; after all,

Cretans were never strangers to danger. The seed of his love took thirty years to open my heart to St Andrew. (God works wonders with His own idea of a timely manner.) Now I am accustomed to pace and rigor but the self-discipline required took a while to settle in. I was forced to actually think ahead, especially schedule-wise, a feat unto itself.

Energies of anticipation always accelerate, come the final few days of our Journey. Never mind selective physical food alone: halfway through Holy Week, folks actually start gathering at church – early. Children urge their parents on – in order to claim a front seat. Drivers urge family on – in order to find a parking spot that doesn't require a long trek before joining them in the sanctuary. The "regulars" arrive early to claim their traditional pew. Some families make plans with friends in advance, saving seats in order to enjoy festivities together. Everybody's "got their spot" – some so they can be first (closest to the aisle) to catch the spark of light out of darkness from Father John's candle the moment Pascha technically begins at midnight. **But there is so much more before** that singularly great moment – and still so much more afterward. One doesn't have to understand every nuance of meaning to enjoy the pageantry alone. It's unforgettable! **Holy Spirit carries the day:** first the *spirit of humility* with contriteness, then *the spirit of self-discipline* as reforming old habits, then *spirit of insight* leading toward *forgiveness of others* as well as oneself, then *spirit of remembrance* and, summarily, *glory of light* translated in a whole new set of ways – followed by

victory, and noisy trampling down of Satan! Ask the children what they remember about Easter - in July; at least one event is still unforgettable. For parents of usually fidgety boys, it's their having survived the stress of self-control, beautifully serving through part of even one of the always lengthy Holy Week services.

This year – possibly more so than any other year since the World War II era, in our engrained state of pride for having “come a long way” as aging, we carry a certain and particularly poignant need for soul searching, spiritual cleansing, and mindfully conscious restructuring of thought processes connected to a value system that enhances our appreciation of God’s means through which to test us rather than passively allow us to mutilate and/or destroy it: *to embrace us with His spirit of forgiveness and mercy*, so we can rise above our weaknesses, vulnerabilities, and prideful possessiveness to dedicate our more noble nature to His service anew. Perhaps we’ve never had so many diversely or deviously subtle and/or germ-like bugs and viruses to tear up our bodies and brains before – never mind additives to foods and drinks that thrust us into realms of chemical mutilations all of which affect pathways through which we naturally think, perceive, and absorb intellectual income as fuel. The only safe pathway for many is to simply stay away - aloof, doing without - even as brothers and sisters of old - or wall away, self-enslaved, under careful control – blocked out as in a tomb. Upon honest evaluation, figuratively speaking, we’re either living a buried life, or defy gravity while doing God’s work - and spiritually strive to stay above it.

Reality is where we are: physically existent - whether *consciously* aware or not. Our souls can soar through the uplifting power and redeeming

Spirit of Christ. Reality *is*: gravity keeps us down - grounded. We’re biologically *active* even while spiritually *dead* without the fulfilling power of Christ - **within** (John 18:36)! The Church has survived many periods of imminent destruction. Appearing in so many guises, false prophets have manipulated vulnerable and/or well-meaning people over the ages – even in relatively modern times – and yes, *even now!* Desire to escape rather than embrace challenge, or cast fear as a way to enforce discipline rather than offer constructive guidance have been common themes among sects of all kinds. Renown evangelists have been known to place themselves above common folk, giving license to themselves to do the very things they preach against – and/or prey on follower vulnerabilities to enrich themselves. “There are none righteous,” saith the Lord, “no not one (Romans 3:10).” *But we have Joy; we have Hope; we have Reaffirmations in many ways – that Christ’s Kingdom is Real! YES* because we feel and know it by heart – and even light up sometimes!

Betty is spearheading a fundraising effort for us as a way to pay for bus service to Holy Protection monastery and hopefully other places of interest. We’re impeded, not only because of physical deficits but time of the day we most safely get around; car-pooling is hazardous. If anyone has a better idea, we’re happy to listen! In the meantime, we’ll be selling raffle tickets (3 for \$5) for a beautiful bright pink summer purse. The color goes with everything, something every woman can enjoy – even as a gift for Mothers’ Day. We truly appreciate your participation!

Our luncheon will be Lenten - Tuesday, March 17, at 11:30AM

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

BIG GREEK FESTIVAL

JUNE 1ST 2ND & 3RD

Lenten Is Not A Buffet

It's the long march of March! We're fully into Lent!

Lent is a time for giving things up. There is a feeling of resistance to being asked to give anything up. Many times people give things up that really don't matter, but is this giving things up? Maybe its time to give up giving up! You might laugh at this suggestion, but if you think about it, when you struggle to give anything up for something else, that something else should matter so much more than what you are giving up. In this way, you really aren't giving anything up at all; you are in fact embracing what is returning to you more than you can ever give up.

If this confuses you, let's think about it some more.

Have you ever been to a buffet? Im sure all of us have been to one. What immediately happens is the eyes become much bigger than our stomachs. Plates are filled into mountain ranges of as much food as can be possibly piled onto plates. Of course, this first plate constitutes our favorites, but there are more things to try, not to mention the dessert table already calling many to fill a plate before anything should disappear. What quickly happens is the feeling of fullness announcing itself as food settles. But there is so much more to try! What to do? And so that first mountain range of food is discarded for a new plate, one less filled with everything and now localized to curiosity foods. "I must try that!"

This is quite different from ordering from a menu in a restaurant. Here we are presented with a large range of choices, many possible favorites. It's often a tough decision to make, but something has to be "given up". Is it painful? Not really, because in giving up one dish, you've chosen one that you hope will bring you more pleasure. You really haven't "given anything up"! You've made a better choice.



Lent is nothing like the buffet. Instead, you are at a very good restaurant and need to carefully study the menu for the entree that will bring you maximum eating pleasure! I use the example of food, because in Orthodoxy Jesus announces Himself as the Bread of Life and we "eat and drink" His body and Blood at every Eucharist in which we partake. So it is about food and maybe why Lent is all too often an issue of eating. It simply comes down to "what is your favorite food?" so that choosing it isn't giving anything up at all!

Is Jesus your favorite choice? Then choosing Jesus ought to fill you with His presence in everything that you do. Imagining fondly your favorite meal throughout the day only increases your desire to go back once more and have that same meal again. Perhaps it will be even more enjoyable with a group of friends who have the same joy in such a memorable dish. Now, Jesus is living Bread so that as you choose Him, He fills you with life. Who among us would not choose Him every time?

And we have those friends - the Church, the fellowship of the people. We gather together because we've all had the same meal and received that joy. Lent calls us to our favorite restaurant with our favorite group of friends. Each week the Church is open, offering the finest spiritual foods. No reservations are needed, but you need to come. A good dining experience might last two hours or more, but here, in one hour or less, you will leave renewed, looking forward to returning for the next delight.

Lent offers us spiritual foods we would never sample had we not decided to look at the menu and forgo the usual entree. Yes, Lent offers the "special" of the day and we ought to choose that. Why? Because that's the one the chef really takes pride in preparing and offering for your eating

pleasure. God has offered us Christ. If we could only realize how special this is for us, there would never be any sense of “giving up” anything. What could compare to such a chance to be fulfilled? We shall always hunger soon enough. But Jesus has offered us the meal of eternal life. Perhaps our postmodern arrogance gives a mere nod to the Church. We chuckle at Santa Clause but wouldn’t we love the child’s sense of such a joyful reality? Unfortunately Santa Clause has become a Pavlovian response mechanism in which children see their needs contained in his coming. He only matters because of what he brings. Many of us live God that way. The familiar complaint “Where was God when I needed God?” reveals our deepest gods.

This Lent, don’t “give up” anything; rather, replace the usual with the unusual. When you finally settle on Christ, then don’t just look at Him - immerse yourself in Him. Start eating!! This means fellowship, reading about Him, praying, and participating in His Body and Blood. Jesus is the food of life. Why would you not want that? And how is it possible to consider life as something we “give up”?

When we “give up” something, we are saying that what is being given up is a higher priority than what is being “taken up”. Now, consider this - what are you being asked to “give up” for Lent? Once you have answered this, now consider what you are accepting, for what you are doing this? Is it Christ? Doesn’t this reveal your priority? Should there be anything you can “give up” that has a higher priority than Christ? If this doesn’t strike you as true, then you probably find Lent very challenging. On the other hand if Christ becomes your most important commitment, your most desired, then can there be any difficulty surrendering a lesser calling, like food? Lent isn’t just to give you a hard time - it’s about getting you to recognize the gods that have gotten in the way of seeing and loving God. Be thankful you have this time to clean house! Your soul will thank you!!

Lent is never “giving up” but the “taking up” of Christ in your life. He is our most fulfilling meal because it is the food for eternal life. Choose Him and you will never hunger. So, what are “giving up”?

Herbert Schuster

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Being Separate in a Connected World

....a **Digital Lenten Message** / Fr. Christopher Makiej

Beloved in Christ, we have to see ourselves as being *different* than the world around us! As Christians we are called to be “in the world, but not of the world.” (John 15:19). The Scripture says “come out and be *separate*.....” (2 Cor. 6:17)

Yet this can be very difficult in a world that pressures us to conform to its ways and to be *connected* to it at all times. We live in this age of the 24hr news cycle, which most of the time is not really “news,” but entertainment, shock factor, blog/twitter commentary of usually trivial information. We live in the age of text, twitter, snap chat, Facebook, etc., etc. and we’re pressured to feel we have to be connected constantly or we’ll miss something.

And yes, we are missing something, Jesus, and relationship with Him. We’re missing quietness, prayer, stillness, reflection. And instead, we’ve become impersonal, impatient, addicted, nervous if we don’t have our iPhone “on us” at all times. Is this human advancement? Is this progress of civilization?

Simply because Mark Zuckerberg and Steve Jobs say this is the way we should live, think, interact, then must it be so? Who are they anyway - Prophets, Saints? Meanwhile, like the national heroin epidemic, we have the smart phone/screen addiction epidemic. Yet people are in denial as their texting thumbs ache from carpal tunnel. Is all this natural? We’re all high on information overload and our minds are not wired to handle it.

In his book *The Shallows*, Nicholas Carr explores the impact that our perpetual internet connection is having on the way we think. Numerous studies point to the same conclusion, he writes: “When we go online, we *enter an environment that promotes cursory reading, hurried and distracted thinking, and superficial*

learning. We’ve grown quite adept at scanning and skimming, but what we are losing is our capacity for concentration, contemplation and reflection.”

Yes, we need the technology to function, but how much have we allowed it to control us? Are we able to take breaks, step away and *be separate* – and make a connection with God without a screen in front of us?

GREAT LENT

Now more than ever, Lent is a great way to feel that *separation* during these 40 days of prayer and fasting; to feel that things are different; to slow down, put the phone aside, and be within ourselves and in God’s presence.

Beloved, don’t let trendy modern gadgetry rule and ruin your life! Use moderation and self-discipline. Take breaks from your home/office computer and smart phone. Get some exercise; take a walk; communicate face to face with your spouse and children; come to church more often to pray and get connected with the “spiritual network,” not just the social network. Rather than constantly gaze at the icon apps on your computer screen at home, come to Sunday Liturgies and the Lenten services and gaze at the Iconostasion *icon screen* and enter into true connection and real prayer.

I certainly realize the importance of networking and messaging, etc. But I also believe that as modern Orthodox Christians we have a responsibility, whether its through banners on our texts, tweets, emails, websites, etc, to not only spread the truth of Christ and the Gospel, but to communicate the message to use less technology, in order to remind people to take significant breaks from “the screen.”

LESS IS MORE

Less is more. Less screen means *more* worship time; it means *more* time alone reading Bible, in prayer, in reflection, without all the beeps and buzzing. It means *more* quality family time, *more* time in communication and interaction with your spouse; *more* real conversations and human interaction with real people; *more* eyes off the screen and contemplating the beauty of nature and God's presence in all things with our natural eyes.

Do not conform to this world, but be transformed (Romans 12:2). Social media has a highly addictive and time consuming effect which can negatively affect our marriages, families and relationships. Therefore we should not feel pressured to *conform* to all the slang of the technology lingo. Certainly its fine to do so in moderation, but I submit that its also ok if you do not choose to *like us* or *friend us* or *follow us*....and it doesn't mean that you're not hip or cool. And, though it may be a bit extreme, I declare it's also ok if you want to throw your phone out the window and say enough!

I believe that we are way beyond society simply "adjusting" to the new technology, as we have in the past to the advent of radio, television or the remote control. We're in a spiritual and

contemplative free fall. Just google "screen addiction" and read for yourself. Yes, we live in a *digital* world, but it is also a *demonic world* (Ephesians 2:2, John 12:31) in which I believe the enemy is heavily involved in the modern addictive evil of the undisciplined use of the screen.

I also think its fascinating that as we "advance" with the larger Ultra HD 3D TV's and ever more vivid imagery on "the screen," we have very little that is good (*noble, just, pure, lovely*) to display. (Philippians 4:8). Most modern movies and TV shows lack creativity, art, joy and beauty. Without God, is that not the result? We have fantastic screens, but terrible entertainment. It seems modern man has lost his soul as fast as the speed of technology advances.

And so therefore beloved in Christ, during this beautiful Lenten season, may we "consider our ways." (Haggai 1:7). Let us come out and be separate - not conforming to the world but transforming the times. And let us consider some serious fasting from the gadgetry that controls us, and focus on *disconnecting*..... so that we may truly connect, and "commit ourselves, and one another, and our whole life, to Christ our God."

Fr. Christopher Makiej, Parish Priest Saints Constantine & Helen Church Andover, MA
Greek Orthodox Metropolis of Boston

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Words of life

Sermon, Fourth Saturday of Lent 2016

Imagine, if you will, life as a deaf person. More specifically, imagine all of the things that you can do in the course of a day that would be nearly impossible, or at least significantly more difficult, if you were deaf. How would you wake up in the morning if you couldn't hear your alarm clock? How would you answer the phone at work if you can't hear the person on the other end? How could you talk to someone at the grocery store if they couldn't speak American Sign Language?

Now imagine life as a deaf person in the first century, and not just a deaf person, but mute as well. This existence would have been one of severe limitations, and of austere loneliness and isolation. There were no subtitles, no sign language, no detailed communication whatsoever! This is the picture that the Gospel paints for us today; the man that Jesus heals had to be brought to him, a man who was deaf and without speech. But it is the way that Jesus heals him that is so peculiar; **Jesus heals a deaf man by speaking to him.** Think about that for just a moment; how many times would someone have spoken a word, or a multitude of words to this man? The words would have entered his ears and then evaporated into the ether, unheard and unheeded, and the speaker, with a puzzled look, would have eventually given up and walked away.

Christ heals the deaf man, 14th century mosaic, Kariye Camii, Istanbul (Church of the Holy Saviour, Chora)



How many of us are just like this deaf man? The words of those around us enter our ears, good words from good people. But even though they enter our ears, they remain unheard and unheeded. Maybe it's the council that the priest gives to us when we go to confession. Maybe it's the advice that our parents give when we're making big life-decisions. Or maybe it's something that we read in a book of sayings of the fathers. **Whatever the source of the words, so often we, like the deaf man, move on without actually hearing what was said.**

But **why** is it so important for us to hear these words?

So often, after we are approached or reproached, admonished or encouraged, we remain unchanged. For better or for worse, the words of those around us inspire and encourage us. They comfort us, they motivate us, they amaze us, they edify us, and sometimes they trouble us; and these experiences have the power to transform us. And it is the

opening of our ears that is the gateway to this transformation. But there is something different about Jesus' words; they are uttered by the Son of God, and he who hears those words will live. **"Be opened!"** These words didn't just enter his ears; they sank deep into his heart, changing him.

Here at the liturgy, we encounter words like the ones that healed the deaf man, words of life. Every Sunday, as we gather for the liturgy, we have an encounter much the same as the one that Jesus had with the deaf man. We listen to the reading of the Gospel, the good news of Jesus Christ, the epic story of how God came as a man to save his creation from the clutches of death.

We have the amazing ability to be healed, to be TRANSFORMED! Now, there is no guarantee that when these words enter our ears we will hear them, much less obey. But it is these words that have the power to sink deep into our hearts, into the marrow of our bones, into our very beings, opening our ears and transforming the way that we live our lives. These words, these words of transformation, are the words of Jesus Christ.

Now, I know what you're going to say next; "But Father, there's so much more to liturgy than listening to the Gospel!" And while I'm hesitant to agree with that statement, you're right; the liturgy is a Gospel encounter, and an important part of that is hearing the Gospel read and preached, but the work of the liturgy is more varied than just that.

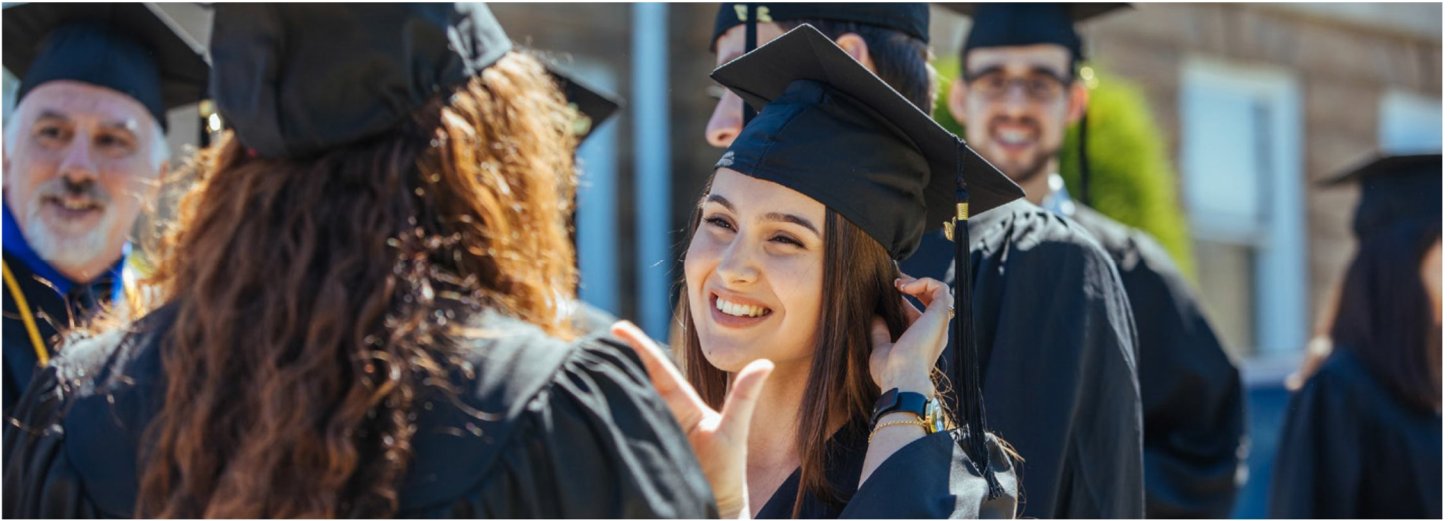
Again we see an example of this in today's Gospel lesson. Jesus speaks words of life that transform the deaf man, but he also touches the deaf man, on his tongue. Now, of course we can be rational and say that it makes sense that Jesus would touch

a mute man's tongue to heal him, where else would he touch him? But this intimate action has deeper significance for us than just cold, rational, logical analog. The deaf man receives words of life, and also the touch of Christ on his tongue, loosing it and allowing him to speak plainly. And what is the first thing that the man does with his newly found speech? He speaks to everyone he meets, telling them of the miraculous things that Jesus Christ had done for him! So too do we, after receiving the sweet Savior on our tongues, receive the ability and the zeal to tell everyone about the marvelous things he has done for us and all mankind! Just as the Psalmist says, so too can we say, "My soul is satisfied as with the richest of foods; with singing lips my mouth will praise you." **Our tongues are not just loosened to speak plainly, but powerfully, and with praise.**

And so, on this memorial Saturday, the last of the Lenten season for this year, we are given this story of complete healing for our own healing. We are told of the truth of Christ, that whoever hears his words and believes in the one who sent him has eternal life and will not be condemned; he has crossed over from death to life. Because they have heard and believed the words of he who was sent, they are transformed. This is who we pray for at the great entrance when we commemorate those who have fallen asleep in the hope of the resurrection of the life to come.

This is that hope; to hear the words of Christ, to let them *renew* and *transform* us, and to have tongues that are able to praise, bless, and worship Christ, telling everyone that we meet of the incomparable glory of the Father, and of the Son, and of the Holy Spirit.

Father Ryan Bishop is a third-year seminarian at St. Vladimir's Orthodox Theological Seminary. Fr. Ryan earned a Bachelor of Arts in Biblical Studies from Columbia Bible College in 2006, and a Joinery Foundations Certificate in 2008. After several years in the cabinetry industry, he decided to work for himself from home, making furniture and looking after his two children. In 2013, the Bishop family embarked on their journey to New York, in order for Fr. Ryan to participate in the Master of Divinity program at St. Vladimir's. He was ordained to the Holy Priesthood on February 28, 2016, by His Eminence Irenée, Archbishop of Ottawa and the Archdiocese of Canada.



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BAPTISMS – ΒΑΠΤΙΣΙΣ

MIA JOY GAGNON, daughter of Sean and Eleni (Androtsakis) Gagnon of Bernardsville, NJ was baptized on January 27, 2018 according to the rites of our faith and given the name **AMALIA - AMALIA**. Godparents were Athena and Fotis Rousvanis.

JULIA ANNE STANGO, daughter of John and Sarah (Kappakas) Stango of Randolph, NJ was baptized on February 10, 2018 according to the rites of our faith and given the name **JULIA – ΙΟΥΛΙΑ**. Godmother was Faye Finaldi.

FUNERAL – ΚΗΔΕΙΑ

Ernest Gus (ANASTASIOS) passed away on Sunday, January 14th 2018. The funeral was held Thursday, January 18th at Saint Andrew Greek Orthodox Church in Randolph, NJ.

Our sincerest condolences to her family and may his memory be eternal.

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+Hristos Stathopoulos
Dimitrios & Haroula Drosos

+John Venizelos
Jack & Betty Kelly

*May your memory be eternal dear brother for you are worthy of blessedness and everlasting memory.
Αιώνια η μνήμη σου αξιομακάριστε και αείμνηστε αδελφέ ημών.*



MEMORIAL GIFT

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

Please remember the Late † _____ in the prayers of the Divine Liturgy.

Kindly accept the memorial gift as a token of Love and Respect in his/her memory.

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

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

NAME & ADDRESS OF BEREAVED* _____

NAME & ADDRESS OF DONOR(S) _____

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

ST. ANDREW CALENDAR

WEEKLY SCHEDULE

RELIGIOUS EDUCATION **Sundays**

PILLOW MINISTRY TBA ON A **Monday** @11am

BAKING GROUP **Tuesdays** @9am

CHOIR PRACTICE **1st & 3rd Tuesday** @6:30pm

KNITTING GROUP **Wednesdays** @10am -2pm

Hellenic Afternoon School **Thursdays** @4:30pm

JR Greek Dancing **Thursdays** @6:30pm

GOYA Greek Dancing **Thursdays** @7pm

UPCOMING EVENTS

2/22 @4:30-8:30pm PTA FUND RAISER Vendors' Event

2/23 @10:30am GREAT LENT STUDY 2018 also on March 2, 9, 16 & 23

2/23 GOYA Bridges Sandwich Making

2/26 @7:30pm Parish Council Meeting 4th Monday

2/27 @7pm Philoptochos Meeting 4th Tuesday

COFFEE HOUR HOSTS MARCH: 3/4 PHILOPTOCHOS, 3/11 DOP, 3/18 GOYA, 3/25 BAKALIKO

3/2 @10:30am GREAT LENT STUDY 2018 also on March 9, 16 & 23

3/1 @5:45PM PTA MONTHLY MEETING

3/3 SIGHTS & SOUNDS FESTIVAL at Holy Trinity Greek Orthodox Church of Westfield, New Jersey

3/4 @3pm Baptism

3/5 @8pm PRE MARRIAGE COUNSELING also on March 12 and 19

3/9 JOY Activity TBA

3/10 Philoptochos will visit to St. Michael's Home for the Aged in Yonkers, NY

3/15 @4:30pm HAS Rehearsals / 25 March Program

3/17 @8am RELIGIOUS EDUCATION TEACHERS SEMINAR at St. Andrew

3/18 JOY Meeting Rooms 204-205

3/20 @11:30AM AGAPE LUNCHEON

3/22 @5pm Hellenic Afternoon School will present an assembly in recognition of March 25th

3/22 @7pm GOYA Meeting 4th Thursday

3/24 Faith Kitchen Host – Parish Council

3/24 @11:30am Baptism

3/26 @7:30pm Parish Council Meeting 4th Monday

3/27 @7pm Philoptochos Meeting 4th Tuesday

3/31 SATURDAY OF LAZARUS

COFFEE HOUR HOSTS APRIL: 4/8 PASCHA NO C HOUR, 4/15 PHILOPTOCHOS, 4/22 GOYA, 4/29 PTA

4/8 PASCHA

4/14 @11am Baptism

4/14 @12pm Two Baptisms

4/20 Senator Bucco's Beef Steak Dinner

4/21 @10am Two Baptisms

APRIL 21 GREEK NIGHT

4/22 GID PARADE in NYC

4/28 Faith Kitchen Host – Philoptochos

5/7 Metropolis Clergy Laity | Venetian, Garfield NJ

5/11 Annual Tricky Tray /Philoptochos

5/17 HAS EOY Rehearsals

5/20 @3pm Wedding

5/24 HAS Graduation

5/24 HAS Graduation

5/26 SATURDAY OF SOULS

5/26 Faith Kitchen Host – Philoptochos

5/27 RELIGIOUS EDUCATION GRADUATION & AWARDS

JUNE -1-2-3 FESTIVAL

6/9 @3pm Wedding

6/16 @4pm Wedding

6/16 JOY End of Year Trip Land of Make Believe

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

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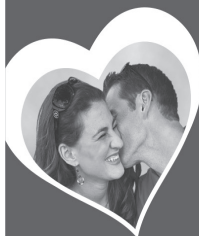
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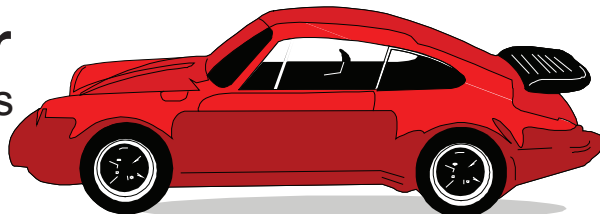
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Financial Administrator, Cathy Barrett fin@standrewgonj.org

STEWARDSHIP

Ellen Manetas, *Chairperson*

RELIGIOUS EDUCATION

BYZANTINE CHANTERS/CHOIR

Alex Vlassis, *Head Chanter & Choir Director*

Chris Neroutsos, *Chanter*

HELLENIC AFTERNOON SCHOOL EDUCATION COMMITTEE

Fr. John Theodosion, Athena Borzeka, Maria Galvin, Keith Marin

Salomi Massaras salomi@optonline.net

HELLENIC AFTERNOON SCHOOL TEACHERS

Amalia Armenakis, Haroula Christodoulou, Vasilgia Christodoulou, Maria Kiritsis, Effie Kritharis,
Yiota Louca, Maria Pallis, Stacey Papanikolaw, Anna Sifonios, Eleni Zeris

M I N I S T R I E S & O R G A N I Z A T I O N S

Ladies Philoptochos Society: Petra Knox, *President*

Coffee Hour *need facilitator*

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

AHEPA: TJ Borzeka, *President*

Daughters of Penelope: Athena Borzeka, *President*

PTA: Maria Pallis, *President*

HOPE: Maria Pallis

JOY: Harriet Karkanias, Lynn Axiotes

GOYA: George Clapsis, *President*

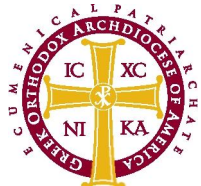
GOYA ADVISORS:

Doniki Ibrahim, Yiota Louca, Peter Sedereas, Marina Venizelos

HELLENIC DANCE

GOYA INSTRUCTOR: Tanya De Boer

JUNIOR GROUP INSTRUCTOR: Angelo Gergatsoulis



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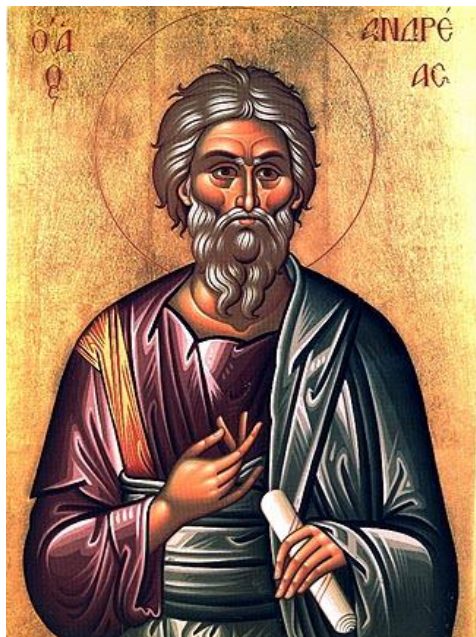
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PRAYER OF ST. EPHRAIM THE SYRIAN

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

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

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

ΚΑΙ ΤΗΝ ΕΥΧΗΝ. ΑΓ. ΕΦΡΑΪΜ ΤΟΥ ΣΥΡΟΥ

Κύριε και Δέσποτα της ζωής μου, πνεύμα αργίας, περιεργείας, φιλαρχίας, και αργολογίας μη μοι δώς . Πνέυμα δε σωφροσύνης, ταπεινοφροσύνης, υπομονής και αγάπης, χάρισάι μοι τω Σω δούλω. Ναι, Κύριε, Βασιλεύ, δώρησαί μοι του οράν τα εμά πταίσματα, και μη κατακρίνειν τον αδελφόν μου, ότι ευλογητός Ει εις τους αιώνας των αιώνων. Αμήν

HYMN OF THE APOSTLE ST. ANDREW

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

ΑΠΟΛΥΤΙΚΙΟ ΤΟΥ ΑΠΟΣΤΟΛΟΥ ΑΝΔΡΕΟΥ

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

The Saint Andrew Vision Statement

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