

MARCH 2020



Saint Andrew Family News

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

SUNDAY OF ST. GREGORY PALAMAS – MARCH 15

GREEK INDEPENDENCE DAY PROGRAM – SUNDAY MARCH 22

GREEK INDEPENDENCE DAY PARADE IN NYC – MARCH 29



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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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

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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 **MARCH 2020 ISSUE** is February 17*

DIVINE SERVICES

MARCH

- Sunday 1 Forgiveness Sunday**
Forgiveness Vespers at 4:00pm
- Monday 2 Office of the Great Compline @6:30pm *Lent Begins*
- Wednesday 4 Pre-Sanctified Gifts Liturgy @6:30pm
- Friday 6 1st Salutations @6:30pm
- Saturday 7 3rd Saturday of Souls (*with Kollyva*) [ST. THEODORE *commemorated*]
- Sunday 8 Sunday of Orthodoxy**
- Monday 9 Office of the Great Compline @6:30pm
- Wednesday 11 **Pan Orthodox Pre-Sanctified Gifts Liturgy @6:30pm**
Parishioners of Holy Trinity and Sts Peter & Paul will celebrate Liturgy at St. Andrew
- Friday 13 2nd Salutations @6:30pm
- Sunday 15 Sunday of St. Gregory Palamas**
- Monday 16 Office of the Great Compline @6:30pm
- Wednesday 18 Pre-Sanctified Gifts Liturgy @6:30pm
- Friday 20 3rd Salutations @6:30pm
- Sunday 22 Sunday of the Holy Cross**
- Monday 23 Office of the Great Compline @6:30pm
- Wednesday 25 **ANNUNCIATION OF THE THEOTOKOS** Orthros at 8am Divine Liturgy at 9am
Greek Independence Day the 25th of March
- Friday 27 4th Salutations (*at St Andrew*) @6:30PM
- Sunday 29 Sunday of St. John Climacus**
- Monday 30 Office of the Great Compline @6:30pm

APRIL

- Wednesday 1 Pre-Sanctified Gifts Liturgy @6:30pm
- Friday 3 Akathyst Hymn @6:30p
- Sunday 5 Sunday of Mary of Egypt**
- Monday 6 Office of the Great Compline @6:30pm
- Wednesday 8 Pre-Sanctified Gifts Liturgy @6:30pm
- Saturday 11 LAZARUS SATURDAY – Orthros @9am & Divine Liturgy @10am
- Sunday 12 Palm Sunday - Orthros & Divine Liturgy @8:45am**
The Service of the Nymphios @7pm
- Mon-- Sat 13 -18 HOLY WEEK SERVICES**
- Sunday 19 HOLY PASCHA – Vespers of Agape @11am**
- Thursday 23 Saint George Orthros at 8am Divine Liturgy at 9am
- Friday 24 +THEOTOKOS OF THE LIFE-GIVING SPRING Orthros at 8am Divine Liturgy at 9am
- Sunday 26 Thomas Sunday**

Sundays: Orthros @ 8:45AM & Divine Liturgy @ 10AM | **Weekdays:** Orthros @ 8AM & Divine Liturgy @ 9AM
Sunday school students will attend the Divine Liturgy at 10am, receive Holy Communion and then proceed to their classrooms

ΙΕΡΕΣ ΑΚΟΛΟΥΘΕΙΕΣ

ΜΑΡΤΙΟΣ

- Κυριακή 1 Κυριακή τῆς Τυροφάγου**
- Κυριακή 1 **Μέγας Εσπερινός** ώρα 4:00μμ
- Δευτέρα 2 Ακολουθία Μέγα Απόδειπνων ώρα 6.30μμ *Νηστεία*
- Τετάρτη 4 Προαγιασμένη Λειτουργία ώρα 6.30μμ
- Παρασκευή 6 Α΄ Χαιρετισμοί - ώρα 6.30μμ
- Σάββατο 7 Γ΄ Ψυχασάββατον(με κόλλυθα) [+ΑΓΙΟΥ ΘΕΟΔΩΡΟΥ]
- Κυριακή 8 Κυριακή Α΄ τῶν Νηστειῶν (τῆς Ὁρθοδοξίας)**
- Δευτέρα 9 Ακολουθία Μέγα Απόδειπνων ώρα 6.30μμ
- Τετάρτη 11 Προαγιασμένη Λειτουργία ώρα 6.30μμ *οι ενορίτες από τις εκκλησίες Holy Trinity και Sts Peter & Paul θα γιορτάσουν την Προαγιασμένη Λειτουργία μαζί με μας στο Άγιο Ανδρέα*
- Παρασκευή 13 Β΄ Χαιρετισμοί - ώρα 6.30μμ
- Κυριακή 15 Κυριακή Β΄ των Νηστειῶν - Γρηγόρου του Παλαμά Ἀρχιεπ. Θεσσαλονίκης**
- Δευτέρα 16 Ακολουθία Μέγα Απόδειπνων ώρα 6.30μμ
- Τετάρτη 18 Προαγιασμένη Λειτουργία ώρα 6.30μμ
- Παρασκευή 20 Γ΄ Χαιρετισμοί - ώρα 6.30μμ
- Κυριακή 22 Κυριακή Γ΄ τῶν Νηστειῶν (τῆς Σταυροπροσκυνησεως)**
- Δευτέρα 23 Ακολουθία Μέγα Απόδειπνων ώρα 6.30μμ
- Τετάρτη 25 **Ο ΕΥΑΓΓΕΛΙΣΜΟΣ ΤΗΣ ΘΕΟΤΟΚΟΥ «25η Μαρτίου»**
Ὁρθρος - ώρα 8πμ & Θεία Λειτουργία - ώρα 9.15πμ
- Παρασκευή 27 Δ΄ Χαιρετισμοί - ώρα 6.30μμ
- Κυριακή 29 Κυριακή Δ΄ τῶν Νηστειῶν - τοῦ Ὁσίου Πατρὸς ἡμῶν Ἰωάννου τοῦ συγγραφέως**
- Δευτέρα 30 Ακολουθία Μέγα Απόδειπνων ώρα 6.30μμ

ΑΠΡΙΛΙΟΣ

- Τετάρτη 1 Προαγιασμένη Λειτουργία ώρα 6.30μ
- Παρασκευή 3 Ακάθιστος Ὕμνος
- Κυριακή 5 Κυριακή Ε΄ τῶν Νηστειῶν - Ὁσίας Μητρὸς ἡμῶν Μαρίας τῆς Αἰγυπτίας**
- Δευτέρα 6 Ακολουθία Μέγα Απόδειπνων ώρα 6.30μμ
- Τετάρτη 8 Προαγιασμένη Λειτουργία ώρα 6.30μ
- Σάββατο 11 Σάββατον τοῦ Λαζάρου Ὁρθρος ώρα 9πμ Θεία Λειτουργία ώρα 10πμ
- Κυριακή 12 Κυριακή τῶν Βαΐων**
Ἡ Ακολουθία του Νυμφίου ώρα 7μμ
- Δεύτερα-Σάββατο 13 -18 ΙΕΡΕΣ ΑΚΟΛΟΥΘΙΕΣ ΜΕΓΑΛΗΣ ΕΒΔΟΜΑΔΑΣ**
- Κυριακή 19 Ἅγιο Πάσχα** Ὁ Εσπερινός της Αγάπης 11πμ
- Πέμπτη 23 Ἁγίου Γεωργίου Ὁρθρος - ώρα 8πμ & Θεία Λειτουργία - ώρα 9πμ
- Παρασκευή 24 **ΖΩΟΔΟΧΟΥ ΠΗΓΗΣ;** ώρα 8πμ & Θεία Λειτουργία - ώρα 9πμ
- Κυριακή 26 Κυριακή Β΄ Του Θωμά**
- Κυριακή:** Ὁρθρος ώρα 8:45πμ & Θεία Λειτουργία ώρα 10πμ | **καθημερινές** – Ὁρθρος ώρα 8πμ & Θεία Λειτουργία ώρα 9πμ
Οι μαθητές του Κατηχητικού σχολείου θα έρθουν πρώτα στην Θεία Λειτουργία ώρα 10πμ, μετά την Θεία Κοινωνία θα συνεχίσουν στις τάξεις τους.

Friends I ran across this article and I liked the way it talked about making the most of lent.

I hope you enjoy it as much as I did.



MAKING LENT GREAT FOR YOUR FAMILY

Our neighbors returned from a weekend away at a resort with their two teenagers. They described to us the wonderful food buffet at the resort. The brunch buffet, they reported, had everything, the meats, the scrambled egg bar, tremendous fruit spreads, all the pancakes and toppings you could think of, ten different types of dishes, salmon, croissants, you name it, they had it. They couldn't hold back their dismay as they told us how their two boys came back from the buffet with a bowl of Captain Crunch cereal!

"They can have that at home any time," they exclaimed. They could have anything they wanted, a feast fit for a king, and they passed it all up for a bowl of cold cereal.

For some, this is what Great Lent is like. We have this incredible banquet feast for our souls to learn, indulge, and devour. We have a tremendous spread of services, traditions, rituals, prayers, hymns, and guidelines for preparing for Christ's resurrection, but many of us walk through and chose a bowl of cold cereal. Naturally, we will feel pretty unfulfilled if that is all we take away. How can we make Lent great for our kids and our families? Well, it is as simple, and as challenging, as learning to indulge ourselves in the Lenten buffet that God offers to nourish our souls.

Lent is a time that we are invited to change our lifestyle in preparation for Easter. Like anything else in life, the more we understand what is happening, the more we indulge in the banquet, the more we will experience God's healing

presence in our lives. I won't be able to highlight all of the delicacies that are laid out before us during this Lenten season, so I will highlight three of the dishes that families can partake in as a way of connecting to the banquet ourselves and teaching our children to partake. Notice the first connection, though. The most effective way to teach our children the joy of the liturgical life of the Church is to embrace it in our own lives.

Make a commitment on how you will fast during Lent.

As Orthodox we fast from food to be able to fast from sin. And it is our sin that keeps us from experiencing God fully. This connection between how we eat and how we sin is what the Fathers of the Church are clear on. This connection is also something that is lost in contemporary society. In America today we don't hear a lot about how fasting can help a marriage stay together or how a family can learn to love God through fasting. As a therapist I see marriages fail because people cannot control how they act towards each other. Essentially the more we indulge ourselves in whatever we want, the more we become enslaved to our desires, rather than free to love. Fasting is not magic, but when we feast at the banquet for our souls through fasting we see God transforming our worldly desires towards His Kingdom. Opening up our marriages and families to fasting, opens up our hearts to be filled with the Grace of God and be truly free.

Fasting rules for families are a personal thing. Each family will do it differently. In consultation with your Priest or Spiritual Father, consider following the fasting guidelines of the Church. Consider what you did last year, and take a step further this year. For some, this might mean fasting from meat and dairy during the first and last weeks of Lent. For others, it is time to fast from dairy products during every week of Lent, or on Wednesdays and Fridays. Learning to partake of fasting from the buffet of the Church during Lent means letting go of control of our diet and giving this to God. Fasting is not just about food, but also about healing our souls. It is a challenge for us today, but like any sacrifices we make in faith, God's blessings that come from it are uncountable.

Make a commitment to a Church Schedule during Lent

During Lent, the Church offers more opportunities for us to come together in prayer.

When we make any efforts to re-orient our lives towards God, we will be challenged. The Church knows this and provides opportunities for us to strengthen ourselves for this effort through prayer. The church services are for us to be encouraged and strengthened.

Before Lent starts, decide as a family what your church service schedule will be. Families do this all the time at the beginning of the soccer, football, or basketball season. Families look ahead to commit their evenings and weekends to the sport schedule. The coach demands it and families do this. We do this for earthly rewards: a championship team or to help our kids develop their sports skills. Planning in advance that you will go to every Wednesday night Pre-Sanctified service, or Friday night Salutations service, or maybe Saturday night Vespers is a commitment towards heavenly rewards of peace and healing.

Planning ahead what services you will commit to is a way of setting our family's Lenten journey within the life of the parish; right where it belongs.

Now what should we do if our kids don't want to go? Or maybe we have mixed feelings about going. Attending the services requires a commitment of our time that will pay off in transforming our hearts and lives towards receiving God's Grace. God's Grace heals the ills of our souls. But services don't have to be boring. Spend time as a family to make it meaningful. Learn about the service. Ask your Priest to teach what is happening and why.

Participate in the services by learning the hymns and prayers. Suggest coordinating a potluck or discussion group at Church after service for families. This could mean coordinating activities for kids and discussion for adults. Do a family activity following the service that everyone will enjoy, like a family night at home. Like many good things in life, until we learn to love the medicine of worship in our lives, a teaspoon of sugar helps it go down. There are few things as boring as an Orthodox Church service that you are not connected with and there is nothing more transforming than living a life of worship.

Make a commitment to family prayer at home during Lent

Kids are more likely to feel at home at church if their home feels more like a church.

While I am not suggesting that we walk slowly and use quiet voices at home, Lent is a great time to build your family icon corner, or come together before your icon corner in prayer. Mom and dad must be taking things seriously if they are lighting a candle before the icons and bowing their heads in prayer. If we are singing Church hymns at home, our kids will feel a familiarity when the hymns are sung at Church. Lent is a time to consider coming together as a family before the icons instead of

before the television. If you don't think you know how to do this, talk to your Priest about how to start to pray or find people to teach you about this.

Consider specifically incorporating the Lenten Prayer of Saint Ephraim as a family. Each evening, following dinner, or before bedtime when everyone is together, gather at the family icon corner and say the prayer all together.

O Lord and Master of my life, give me not the spirit of sloth, faintheartedness, lust for power, or idle talk. (prostration)

But grant me, your servant, the spirit of moderation, humility, patience, and love. (prostration)

Yes, O Lord and King, grant me to see my own faults and not to judge my brothers and sisters. For you are blessed to the ages of ages. Amen (prostration)

After each verse, do a full prostration, or bow, in front of the icon of Christ. This is the same prostration the Priest does at the beginning of services. Nothing shifts a family prayer time like doing prostrations together. Christ is present as we gather, and through the icons. Bowing down to Him makes it real and requires a step in faith. Paradoxically, it strengthens our faith, which is

Dr. Philip Mamalakis, his wife Georgia, and their seven children live in Boston, Massachusetts where he is the Assistant Professor of Pastoral Care at Holy Cross Greek Orthodox School of Theology. Dr. Mamalakis directs the Field Education program and teaches classes on pastoral care and topics related to pastoral counseling. He has recently completed a marriage preparation program with Fr. Charles Joanides for the Greek Orthodox Archdiocese and is working on an Orthodox parenting book.



By Philip Mamalakis, PhD

what we need as we try to turn our lives towards Him.

So the Lenten buffet is laid out before us to nourish our souls and prepare us to receive Christ at Easter. We can partake of fasting, church services, and prayer in the home. I have not mentioned many of the other 'dishes' available like confession, forgiveness, almsgiving, reading the scriptures, pilgrimages, reading the lives of the Saints, or memorizing scripture or prayers. The banquet is set for us to partake as much as we desire.

The goal or purpose of Lent is not to fast or pray. The goal of Lent is to experience God directly. Helping our kids 'get more out of Church' means helping them experience God directly. Lent is a time for families to reorient ourselves towards God, but it takes a commitment to open our families to the life in Christ and open our homes to God's saving Grace. The feast is there for us to partake of, but we can also walk right by, grabbing a bowl of cold cereal. Remember, though, that after a bowl of cereal you will be hungry again in an hour. But God promises those who partake, that "Blessed are those who hunger and thirst after righteousness, for they shall be filled."

**SAVE THE DATES: JUNE 12•13•14
50TH GREEK FESTIVAL • 2020**

HELLENIC AFTERNOON SCHOOL

The students and staff of the Hellenic Afternoon School invite you to join us for a celebration of the Annunciation and Greek Independence Day on Sunday March 22nd. We will present this program directly and after Divine Liturgy and encourage you to attend. The children have worked hard on their poems and songs are anxious to perform them for all of you!

Big changes are also coming to our program. Mr. Tony Bosco is the new educational coordinator and we look forward to benefiting from his expertise in educational leadership. We strive to make the Greek Language learning experience the best it can be for all our students. Wishing you a wonderful Spring!



Salomi Massaras

H.A.S. GREEK INDEPENDENCE DAY PROGRAM ON SUNDAY MARCH 22ND

Please join us after Liturgy as the Hellenic Afternoon School students recite poems in celebration of Greek Independence Day «25^H MAPTIOY»

Why is Religious Education and Greek School Education so important?



“The Holy Gifts for the Holy people of God”. If we listen to Father during the Divine Liturgy we will hear him say these words. So what does the word “Holy” or “Agios” mean? Simply put it means to be separate. It is a call from the very beginning when the Apostles began to teach the word of God that Christians must be different, live different, believe different. As the Orthodox Faith began to grow the Fathers knew two things that were paramount to the success of the Orthodox Church. First, teaching the Faith true to the word of God and secondly, as St Paul has stated, in order for the Faith to remain accurate in must be written in Greek which was the language of the educated. This was important to ensure the gospels would be handed down in the most accurate way. If we listen in our Divine Liturgy we hear some of the most beautiful hymns

and prayers. Just by listening we feel ourselves motivated, transformed to a different level of Faith. This is why learning Greek helps us all, not just children but adults too, understand the Faith in its original form and when we have that kind of an understanding it makes us all better students of Faith. The Greek Orthodox Church is who we are. Let us all celebrate our collective education process with our children as one body of Christ.

In His Service,
Tony Bosco, Director of Education

GREAT LENT STUDY – 2020

TENDING THE GARDEN OF OUR HEARTS

As we approach Great Lent, we are given the opportunity to think about our souls and bodies as the spiritual gardens they are. Any garden whether it be for fruits and vegetables or flowers needs to be cared for otherwise it will become a patch of weeds. To take Lent seriously means to take time for reflection, finding a quiet space in this fast-paced world to prepare ourselves for the joy of the Resurrection. For this reason we gather to learn and strengthen our understanding of our Faith. It is a beautiful time to open ourselves to the wonderful prayers, services, and practices which prepares us for this magnificent Feast.

This year for our Lenten Study, we will be discussing the book "TENDING THE GARDEN OF OUR HEARTS: DAILY LENTEN MEDITATIONS FOR FAMILIES." This book has beautiful essays for discussion for each day of Great Lent.

Please join us as we gather for reflection and study to deepen our understanding of this very special time of year. Let us support each other as we renew our souls and bodies in preparation for the great celebration of our Lord's Resurrection.

We will meet on five consecutive **Fridays at 10:30am March 6th through April 3rd.**

A Lenten luncheon will follow each session.

Please bring a Lenten dish to share, as you are able.

Everyone is welcome!

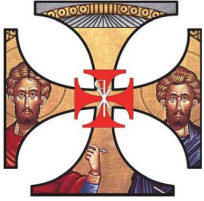
*The Lenten spring waters the flower of repentance!
Let the cleansing water of the Lenten spring water
our souls so that we may cry out to the Giver of
Light: "Glory to You, O lover of man!" ~from Cheese-
Fare Wednesday Vespers*

GREEK INDEPENDENCE DAY PARADE MARCH 29, 2020

**Along 5th Ave starting on 61st Street and ending on 79th Street and 3rd Ave
Sunday 3/29/20 at 1:30pm**



Saint Andrew PTA will be organizing a bus to go to NYC to take part in the Greek Independence Day Parade. We will leave the church parking lot immediately after Sunday Services.
Look for more information as seating will be limited.



PHILOPTOCHOS NEWS

MARCH 2020

LET US GIVE WITH AN OPEN HEART!

Our Saint Andrew Philoptochos chapter is involved with many charitable causes. Market Street Mission, Interfaith Food Pantry, Family Promise of Morris County, Coat Drive, Dover Soup Kitchen to list a few. We give to so many people in need throughout the year including some of our own parishioners who may have fallen on hard times. Please come to our meetings, ask questions, and get the right information. The time to get involved is now.

Our Saint Andrew Philoptochos, partnered with the Sand Shore School's Turkey and Canned Food Drive this year to help bring happiness and a **warm Thanksgiving meal** to those who would otherwise have gone hungry on Thanksgiving Day. A Turkey Dinner with all the trimmings and additional groceries were purchased, boxed, and delivered to 13 Families and fed 49 people in total.



Proverbs 11:25

Whoever brings blessing will be enriched, and one who waters will himself be watered.

Mark your calendars as we are beginning to collect items for our **Annual Tricky Tray** scheduled for **Friday May 8th, 2020**. This event allows us to raise funds and make a greater impact when giving forward. A portion of the proceeds from last year's event was used to purchase the food items for the Sand Shore School Thanksgiving Drive, gifts for the Holiday Giving Tree, backpacks and school supplies to children at Technology High School in Newark at their Annual Backpack Giveaway.

We believe that the spirit of giving should be year-round. As God continues to bless us we should pay it forward and be a blessing to others.

Proverbs 22:9

He who is generous will be blessed. For he gives some of his food to the poor.

We also contributed to their **Annual Giving Tree**, gifting **34 children** with items listed on their wish list (pajamas, winter hats, socks and toys) for the Holiday Season. We shopped, wrapped and delivered presents putting smiles on faces of children ranging from age 12 months to 17 years old.

How can you help? Become a Member!

Make a difference! Get involved! Do your share! We welcome you and are open to new fundraising ideas.

For membership information: please contact our Philoptochos President: Mary Michailidis: mmichailidis@yahoo.com or our Vice President: Marina Venizelos: mjvenizelos@gmail.com

Blessed are those who bless others.

Jeanie Kalas, *Philoptochos Assistant Treasure*



THINKING ABOUT LENT

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

ΚΑΝΟΝΤΑΣ ΣΚΕΨΕΙΣ ΓΙΑ ΤΗ ΝΗΣΤΕΙΑ

Πατήρ Ιωάννης Θεοδοσίου

Καθώς μπαίνουμε στην πολύ σημαντική χρονική περίοδο που ονομάζεται Αγία και Μεγάλη Σαρακοστή, μας έρχονται κάποιες γνωστές εικόνες. Η πρώτη είναι η Ανάσταση του Χριστού και η Κυριακή του Πάσχα για την οποία προετοιμαζόμαστε κατά τη διάρκεια της νηστείας. Άλλες εικόνες που μας έρχονται είναι οι λειτουργίες των Χαιρετισμών στην Παναγία και φυσικά η νηστεία. Για κάποιους από εμάς η νηστεία είναι μία από τις κυριότερες πράξεις που συμμετέχουμε κατά τη διάρκεια της σαρακοστής. Μία άλλη εικόνα που έχω ακούσει να αναφέρεται την περίοδο αυτή του χρόνου είναι ενός πνευματικού αγώνα ταχύτητας. Κάθε χρόνο καθώς αγωνιζόμαστε να αναπτυχθούμε πνευματικά και να ακολουθούμε τη διδασκαλία του Χριστού, μπορούμε να σκεφτόμαστε τους εαυτούς μας σαν αθλητές που τρέχουν σε έναν αγώνα για τον Χριστό. Και καθώς τρέχουμε σε αυτόν τον αγώνα μέσα στο χρόνο, φτάνουμε σε αυτή την περίοδο που ονομάζεται Αγία και Μεγάλη Σαρακοστή. Μπορούμε να τη σκεφτόμαστε ως την περίοδο που τρέχουμε στο τελευταίο τμήμα του αγώνα.

Και ακριβώς όπως οι αθλητές κάνουν προπονήσεις και έχουν διατροφικές απαιτήσεις, έτσι και εμείς ως Ορθόδοξοι Χριστιανοί έχουμε ιδιαίτερες διατροφικές και πνευματικές ανάγκες. Όταν αναφερόμαστε σε πνευματικές ανάγκες εννοούμε τις σκέψεις μας, τις πράξεις και προσευχές μας. Νομίζω είναι ατυχές που μερικές φορές σκεφτόμαστε πιο πολύ τα φαγητά που πρέπει να σταματήσουμε να τρώμε, και έτσι γινόμαστε σαν τους Χριστιανούς αδελφούς και αδελφές μας από

άλλα δόγματα που πρέπει να «εγκαταλείψουν» ένα πράγμα που αυτοί επιλέγουν την περίοδο της νηστείας. Θυμάμαι όταν ήμουν στο Δημοτικό, κάποια παιδιά έκοψαν την τσιχλόφουσκα και άλλα έκοβαν τις καραμέλες. Τα έκοβαν αυτά με σκοπό να υπενθυμίσουν στον εαυτό τους ότι ο Χριστός έκανε μία απίστευτη θυσία για εμάς όταν κρεμάστηκε στον σταυρό. Το να σκεφτόμαστε τη θυσία του Χριστού είναι πολύ σημαντικό, αλλά ως Ορθόδοξοι Χριστιανοί έχουμε πολύ βαθύτερους και ωραιότερους τρόπους να επωφελούμαστε από την εμπειρία της Νηστείας της Μεγάλης Σαρακοστής. Η Νηστεία δεν είναι μόνο για την θυσία αλλά και για την καλλιέργεια. Είναι να γινόμαστε καλύτεροι ως Χριστιανοί και να κερδίζουμε τις αρετές που βλέπουμε στον Χριστό και τους Αγίους. Οι άγιοι είναι αυτοί που κέρδισαν τη σωτηρία μέσα από τις αρετές και τις καλές πράξεις τους, και πρέπει να το κρατάμε καλά στη σκέψη μας ότι ο υπέρτατος σκοπός στη ζωή είναι η σωτηρία μας και η αιώνια ζωή.

Κάτι που θα μας βοηθήσει να πετύχουμε αυτόν τον σκοπό είναι να βελτιώσουμε την σχέση μας με τον Θεό. Αυτό θα το πετύχουμε με την πιο συχνή και πιο ευλικρινή προσευχή. Η προσευχή βοηθάει να γνωρίσουμε τον Θεό και να κατανοήσουμε καλύτερα τις προσδοκίες Του από εμάς, μέσω της προσευχής έχουμε μία πραγματική σχέση μαζί Του. Μπορούμε να Τον ευχαριστούμε και να μοιραζόμαστε τις στεναχώριες και τις χαρές μας μαζί Του. Ο Θεός θα είναι κοντά μας όπως ο πιο κοντινός και πιο αγαπητός μας συγγενής ή φίλος· κάποιος που σου είναι οικείος, και σε γνωρίζει καλά. Έχω ακούσει ότι ένας άνθρωπος μπορεί να

είναι ένας θεολόγος της Εκκλησίας μελετώντας τα συγγράμματα των πατέρων της Εκκλησίας και τη Βίβλο, αλλά αυτό το άτομο ποτέ δεν θα γνωρίσει αληθινά τον Θεό αν δεν μάθει να προσεύχεται στον Θεό. Οι Πατέρες της Εκκλησίας λένε ότι ο αληθινός θεολόγος είναι άνθρωπος προσευχόμενος, επειδή η προσευχή είναι ο μόνος τρόπος να έχουμε στενή σχέση με τον Θεό.

Υπάρχει ένας γνωστός μου ιερέας που συνιστά στον καθένα μας να έχουμε ένα σταθερό ημερήσιο πρόγραμμα προσευχής. Λέει να επιλέξουμε μια ήσυχη ώρα της ημέρας να προσευχόμαστε. Να κρατάμε καθημερινά με συνέπεια αυτή την σύντομη ώρα που μπορούμε να είμαστε μόνοι με τον Θεό και να μοιραζόμαστε μαζί Του οτιδήποτε έχουμε στο μυαλό μας.

Καθώς συνεχίζουμε τον πνευματικό μας αγώνα δρόμου μέχρι το τέρμα που είναι η Ανάσταση, δεν πρέπει να επικεντρωνόμαστε μόνο στα φαγητά που νηστεύουμε, αλλά και στις πράξεις από τις οποίες πρέπει να απέχουμε. Ο Άγιος Ιωάννης ο Χρυσόστομος λέει, «να μη νηστεύει μόνο το στόμα, αλλά και τα μάτια και τα πόδια και τα χέρια και όλα τα μέρη του σώματος να νηστεύουν. Να νηστεύουν τα χέρια, παραμένοντας καθαρά από κλοπή και απληστία. Να νηστεύουν τα πόδια, αποφεύγοντας τους δρόμους που οδηγούν σε αμαρτωλά θεάματα». Λέει επίσης να μην βλέπουμε τα ανήθικα με τα μάτια μας, και να νηστεύουμε και με την ακοή μας «η νηστεία της ακοής είναι να μην δεχόμαστε το κουτσομπολιό και ψευδείς κατηγορίες εναντίον των συνανθρώπων μας». Είναι σημαντικό να έχουμε συνολική άποψη της νηστείας, και να αποφεύγουμε την άποψη που επικεντρώνεται μόνο στην αποχή της τροφής.

Έτσι μαθαίνοντας να νηστεύουμε από το φαγητό και την αμαρτία, η αποχή από αυτά ίσως μας προκαλέσει μία φυσική πείνα, την οποία όμως μπορούμε να συμπληρώσουμε με θεϊκή τροφή. Ο άγιος Κλήμης ο Αλεξανδρεύς λέει ότι αυτή «η θεϊκή τροφή αποτελείται από πίστη, ελπίδα,

αγάπη, υπομονή, γνώση, ειρήνη και σύνεση». Ξέρω ότι τώρα μερικοί από εσάς μπορεί να λέτε «Πατέρα Ιωάννη, αυτά δεν μου φαίνονται και πολύ χορταστικά». Αλλά ο Χριστός ο ίδιος είπε «Μακάριοι οι πεινώντες και διψώντες την δικαιοσύνην, ότι αυτοί χορτασθήσονται». Ο λόγος που λέω ότι η θεϊκή τροφή είναι πιο χορταστική είναι **επειδή σε γεμίζει περισσότερο**. Σκεφτείτε το. Μόλις η τροφή που τρώτε χωνευτεί, δεν σας ικανοποιεί πλέον, αντίθετα όμως οι αρετές της πίστης, της ελπίδας, της αγάπης, της υπομονής, της γνώσης, της ειρήνης και συνέπειας, σου δίνουν ένα κορεσμό που διαρκεί, σε χορταίνουν διαρκώς. Οι αρετές αυτές υιοθετούν καλές πράξεις οι οποίες φέρνουν ευλογία και στους ανθρώπους που τις κάνουν και σε αυτούς που τις αποδέχονται.

Φίλοι μου, αναφέραμε λίγα πράγματα σχετικά με την Μεγάλη Σαρακοστή. Ο καθένας μας όμως πρέπει να θυμάται πως η νηστεία μας, αν είναι πραγματική νηστεία θα είναι πραγματικός αγώνας και πιθανόν να αποτύχουμε πολλές φορές. Μα η Χριστιανική ζωή ως αγώνας και προσπάθεια είναι η ουσιώδης πλευρά της νηστείας. Η πίστη που δεν έχει ξεπεράσει αμφιβολίες και πειρασμούς σπάνια είναι πραγματική πίστη. Καμία πρόοδος στη Χριστιανική ζωή δεν είναι δυνατή χωρίς την πικρή εμπειρία της αποτυχίας. Είναι σημαντικό αυτό να το κρατάμε στο μυαλό μας καθώς συμπληρώνουμε την πρώτη εβδομάδα της Νηστείας, επειδή έχουμε ακόμη πολλές ημέρες μέχρι να φτάσουμε στο τέρμα, στην Ανάσταση. Αν όμως επιμένουμε και κρατάμε στο μυαλό μας τις διατροφικές και πνευματικές προϋποθέσεις που χρειαζόμαστε, θα μπορούσαμε να πούμε αυτό που λέει ο Απόστολος Παύλος στην II επιστολή του προς τον Τιμόθεο «Λοιπόν μου επιφυλάσσεται ο στέφανος, που βραβεύει την δικαιοσύνην και την αρετήν, και τον οποίον ο Κύριος, που είναι ο δίκαιος κριτής, θα μου δώσει ως ανταμοιβήν κατά την μεγάλην εκείνην ημέραν της Δευτέρας Παρουσίας. Και θα τον δώσει όχι μόνον εις εμέ, αλλά και εις όλους όσοι έχουν αγαπήσει και ποθήσει με καθάραν και αγίαν καρδίαν την ένδοξον εμφάνισίν του». Αμήν.

ATTENTION CURRENT AND PROSPECTIVE MEMBERS!

Are you an official member of Saint Andrew Church? Do you know how the church uses the contributions we pledge every year? As members, we all should know how the church uses the contributions we make and affords you the right to participate in the General Assemblies, where you can find out those answers, as well as understanding the current and future plans for the church. For 2020, the Stewardship Committee has mailed out Pledge Cards. We understand that submitting your pledge card in November may not be uppermost in your mind with the holiday season and other responsibilities taking priority. With that in mind, we will be celebrating a **Second Stewardship Sunday on March 8th**. If you have not yet submitted your 2020 pledge, we ask that you do that and bring or mail your pledge to church. We need everyone's participation to fulfill our obligations. Lastly, thank you to all those who have fulfilled their 2019 pledge, and to those who have already made their 2020 Commitment. We couldn't do what we do without you and are grateful to God for your continued love and support

LENTEN SPIRITUAL EXERCISE – PRAYER

March is fully Lent. There are many ways in which Lent continues to be seen negatively as the focus on giving something up. This too frequently takes ownership of Lent. If all that we do during Lent is to be mindful of what we can't have, then this becomes our Lenten focus. Despite the pain caused by this "sacrifice", it fails to bring spiritual growth if not replaced by real actions, real exercises! It is never easy to be in pain without letting the pain own you. To an athlete, pain is taken as a positive sign of effective training. To someone struggling with extended illness, pain is a reminder of their lost health. The more anyone centers living their lives within the context of a pain that is robbing them of that life, the less one lives life. Pain has a way of humbling our pride! We are brought out of ourselves and this opens us up to God's presence. God can never work with any of us if we are constantly in the way, telling God how we'd like things done. Lent often becomes a pain reminding each of us how it is that we live unconsciously and without spiritual awareness while prioritizing the world that is continuously rushing away from us. Lent reminds us that there is something eternal that invites each of us to participate in it. Here's a pain demanding attention for our own good!

For many of us, "God" remains an intellectual idea that we define with the quintessential characteristics of our humanity. We have intelligence, so God must have perfect intelligence or omniscience. We have power so God must have perfect power or omnipotence. Whatever we have or are, God has in perfection. This is called Platonism, an idea personified in Socratic thought by Plato. You may never have studied Plato, but his ideas are part of your thinking whether you're aware of it or not. You might even be making such thinking about God as an obstacle to God. Lent is a great time to make sure that how you believe about God is really about God. This is a crucial necessity for each of us. Our salvation is at risk!

Jesus is not a Platonist! He is centered in the way life is understood as a personal relationship with God. Here the Trinity is a dynamic living relationship into which Jesus calls each of us and not some abstract theological concept. In order to understand Trinity, each of us needs to begin where God begins with us. Platonism is incapable of understanding Trinity because the Platonic God is an ideal, not Person. This creates enormous conflict when discussions about the Trinity fail to define their starting idea of God. Relationships

communicate, have dialogue. With God, this is what prayer means for us. We don't talk at God but with God who is right in the midst of our conversation. Yes, prayer brings God into our very presence. It is a very sacred moment. Prayer isn't any special way of talking. You don't need contrived language with lofty words. Prayer is talk from the heart. God always hears this kind of talk. And if you are patient, silent, willing to hear the reply, you will!

Often we hear, even say it ourselves, that "God is Love"! How do we live in that amazing reality? Does this motivate us towards the fullness of this wonderful, divine Love? The Divine Liturgy offers us this love each time we seriously participate in it. A crucial component of our Orthodox faith is that any divine encounter is transfigurational. Our faith is not a private belief but a universal challenge to transform creation. You will discover how God is actively transforming you when you seriously approach our Orthodoxy in this way. The monastics have already given their whole life in order to actualize this amazing truth! You probably never thought of Orthodoxy on such a grand scheme, but each of us is commissioned to witness Christ in the fullness of His Incarnation and Resurrection. We can only achieve this by centering everything we do in this God who is Love. This is an urgent issue. Lent calls us to an honest assessment of our spiritual

walk. Are we even taking that walk or have we settled for convenience? Is a reluctant "giving up" something really transformative? Why not take Lent serious enough to engage its transfiguration character? But this is the kind of Lent where some pain is going to enter your life. It will mean "working out" once more and flexing spiritual muscles that have atrophied over time due to a focus on immediate issues that have taken ownership of our lives. If our Orthodoxy remains a private Sunday ritual, how are we transforming anything, even ourselves?

There is only one effective exercise to beginning spiritual exercises and that is PRAYER! What many of us practice as prayer is often words having little power. Take a moment and reflect on your prayer life. How often do you pray? Is there a time for prayer or is it hit-or-miss during the day when you realize you might need a little extra help? The Divine Liturgy is actually one continuous prayer that ushers into Christ's Kingdom. Imagine what you might experience if you participated in the Divine Liturgy prayerfully! This is one crucial function of Lent - to re-connect you through prayer with the living presence of Christ and His Kingdom. Once you have this experience, imagine what effect this might have on how you then enter the work week. You are being transformed!

I leave you with these words from Elder Sophrony from his Prayer:

Pain forces the cry, "Thou didst give me Thy precept to love, which I accept with all my being, but there is no strength in me for this love. Thou Who art love, come abide in me, and perform in me all that Thou has enjoined, for Thy commandment exceeds my power. My mind is too frail to comprehend Thee. My spirit cannot see into the mysteries of Thy life. I desire to do Thy will in all things but my days go by in perpetual conflict. I am tortured by the fear of losing Thee because of the evil thoughts in my heart; and fear crucifies me. I sink. Lord, save me, as Thou didst save Peter who dared to walk on water, to go to Thee.'

Here is the true spirit of Lent. If urgent prayer is not the centrality of our Lenten journey, then simply "giving up" something is in reality nothing more than that - a giving up! Think about it during this Lenten month and dare to walk out onto the water with Peter, but unlike Peter, be steadfast in your gaze upon Christ.

A blessed Lent to all
Herbert F. Schuster



GOYA NEWS MARCH



GOYA had a busy February! On February 14th, we attended the Valentine's Day dance in Wyckoff. As always everyone had a great time! On February 16th, many of our GOYAns provided entertainment at the annual Mardi Gras with their Greek dancing! A good time was had by all!

Although those events were a lot of fun, Saint Andrew GOYAns love helping those who are less fortunate. We made sandwiches and provided a delicious lunch for the Faith Kitchen at the Trinity Lutheran Church in Dover, on February 22nd. Our older GOYAns served lunch to many people who were very grateful for our generosity. It is always a beautiful day and a very humbling experience. We are so happy to contribute in any way we can. We would like to thank the parents for all their donations and Mr. John Paxos and Mr. Nick Monokandilos for cooking the meal. We couldn't do it without you! We would also like to thank Mrs. Georgia Haglund for organizing the Faith Kitchen every month for all the ministries participations.

We are very busy preparing for Sights and Sounds and look forward to performing for our St. Andrew family! We hope to bring home many medals!

Upcoming events:

3/1 - Sights and Sounds dress rehearsal

3/7 - Sights and Sounds in Westfield,
3/ 14, snow date

3/ 20 - GOYA retreat at St. Andrew Church

3/ 26 - GOYA meeting

April – Soccer tournament and Indoor Olympics,
details to follow

May 23-24, Memorial Day Weekend, - Outdoor
Olympics at Monmouth University

We look forward to attending lent and Holy Week services.



PTA NEWS MARCH 2020

On Sunday, February 16, the Saint Andrew PTA held their Αποκριάτικο Γλέντι “Mardi Gras,” fundraiser and dinner dance at the Meadow Wood in Randolph, NJ. There were approximately 250 people who attended. The DJ played a mix of both traditional, and popular Greek hits. He also played fun party games for the children to enjoy. Many people went home as winners with over 100 beautiful prizes! The lucky winner of the Gucci Bag Raffle is Lorena Aguadelo.

Thank you very much to all of our parishioners who have donated a prize, advertisement, or their time to make this event a success. Everyone who

attended had a wonderful time and each year keeps getting better and better!

PTA UPCOMING EVENTS...

Sunday, March 29th - Greek Independence Day Parade trip to NYC.

Saturday, April 11th - Saturday of Lazarus Luncheon and Egg Hunt

Sunday, May 3rd - Teacher Appreciation Breakfast (Kids serve teachers)

If you are interested in becoming a PTA board member or would like to join the committee, please let us know by May 8th. Contact us at: ptastandrew@gmail.com





**MARDI GRAS
FEBRUARY 16, 2020
ΑΠΟΚΡΙΑΤΙΚΟ ΓΛΕΝΤΙ
ΚΑΙ ΤΟΥ ΧΡΟΝΟΥ!**



SUNDAY OF ST. GREGORY PALAMAS

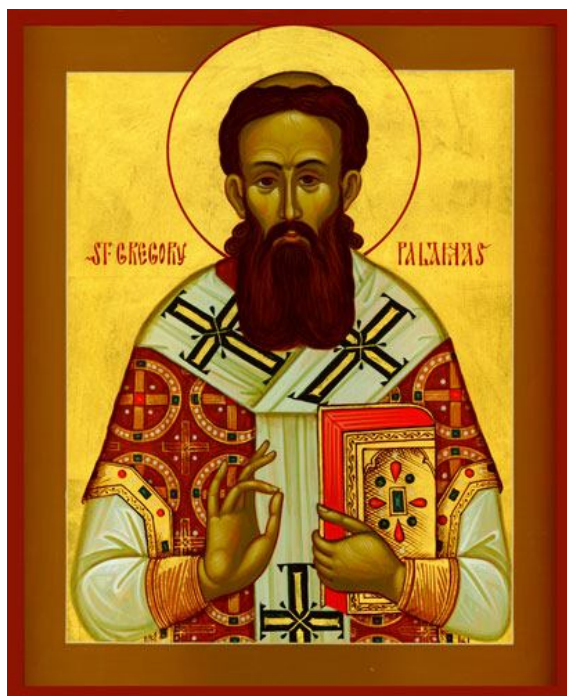
Introduction

On the Second Sunday of Lent the Orthodox Church commemorates our Holy Father Gregory Palamas, Archbishop of Thessalonica, the Wonderworker. The feast day of Saint Gregory Palamas is November 14, however, he is commemorated on this Sunday as the condemnation of his enemies and the vindication of his teachings by the Church in the 14th century was acclaimed as a second triumph of Orthodoxy.

Life of the Saint

Our holy Father Gregory was born in Constantinople in 1296 of aristocratic parents who had emigrated from Asia Minor in the face of the Turkish invasion, and were attached to the court of the pious Emperor Andronicus II Palaeologus (1282-1328). Despite his official duties, Gregory's father led a life of fervent prayer. Sometimes as he sat in the Senate, he would be so deep in prayer as to be unaware of the Emperor addressing him. While Gregory was still young, his father died after being clothed in the monastic habit; and his mother for her part wanted to take the veil, but delayed doing so in order to take care of the education of her seven children. Gregory, the eldest, was instructed by the most highly reputed masters of secular learning and, after some years, was so proficient in philosophical reasoning that, on listening to him, his master could believe he was hearing Aristotle himself. Notwithstanding these intellectual successes, the young man's real interest lay only with the things of God. He associated with monks of renown in the city and found a spiritual father in Theoleptus of Philadelphia, who instructed him in the way of holy sobriety and of prayer of the heart.

About the year 1316, Gregory decided to abandon the vanities of the world. His mother, two sisters, two brothers and a great many of his servants



entered upon the monastic life with him. He and his two brothers went on foot to the holy Mountain of Athos, where they settled near the Monastery of Vatopedi under the direction of the Elder Nicodemus, who came from Mount Auxentius. Gregory made rapid progress in the holy activity of prayer, for he had put into practice since childhood the fundamental virtues of obedience, humility, meekness, fasting, vigil and the different kinds of renunciation that make the body subject to the spirit. Night and day he besought God ceaselessly with

tears saying, "Lighten my darkness!" After some time, the Mother of God, in whom he had put his trust since his youth, sent Saint John the Theologian to him with the promise of her protection in this life and in the next.

After only three years, the early death of his brother Theodosius, followed by that of the Elder Nicodemus, led Gregory and his second brother, Macarius, to attach themselves to the Monastery of the Great Lavra. Gregory was appointed chanter. His conduct in the cenobitic life was beyond reproach, and the brethren admired his zeal for putting into practice all the holy evangelic virtues. He lived with such abstinence as to appear unburdened by the flesh to the extent of being able to go three months without sleep. At the end of three years of common life, his soul thirsting for the sweet waters of the wilderness, he retired to the hermitage of Glossia, under the direction of an eminent monk called Gregory of Byzantium. With the passions purified, he was now able to rise up in prayer to the contemplation of the mysteries of the Creation. Solitude and inner stillness enabled him to keep his intellect fixed at all times in the depths of his heart, where he called on the Lord Jesus with compunction, so that he became all prayer, and sweet tears flowed continually from his eyes as from two fountains.

The incessant raids of Turkish pirates soon obliged Gregory and his companions to leave their hermitage. Together with twelve monks, he wanted to make the pilgrimage to the Holy Places and to seek refuge at Mount Sinai; but this did not prove feasible. Instead, he spent some time in Thessalonica, where he joined the group around the future Patriarch Isidore, who was endeavoring to spread the practice of the Jesus prayer among the faithful so that they might profit from the experience of the monks. In 1326, Gregory was ordained a priest, having understood in a vision that this was indeed the will of God. He then departed to found a hermitage in the area of Beroea, where he practiced an even stricter asceticism than before. For five days of the week he remained alone, fasting, keeping vigil and praying with abundant tears. He only appeared on Saturdays and Sundays to serve the Divine Liturgy, share a fraternal meal, and converse on some spiritual subject with his companions in the ascetic life. He continued thus to rise up in contemplation and to enter into closer union with God in his heart.

When his mother died, he went to Constantinople to fetch his sisters, whom he settled in a hermitage near his own. But as Serbian raids in the region became more and more frequent, he decided to go back to Mount Athos. He settled a little above the Lavra in the hermitage of Saint Savas, where he lived in greater seclusion than before, and could converse alone with God. He went to the monastery only infrequently and would receive his rare visitors on Sundays and feast days. Going on from that contemplation which is still outward, Gregory then attained to the vision of God in the light of the Holy Spirit and to the deification promised by Christ to His perfect disciples.

One day in a dream, he saw that he was full of a milk from heaven which, as it overflowed, changed into wine and filled the surrounding air with a wonderful scent. This was a sign to him that the moment had come to teach his brethren the mysteries that God revealed to him. He wrote several ascetic treatises at this time, and, in 1335, was appointed Abbot of the Monastery of Esphigmenou. But the two hundred monks who lived there understood neither his zeal nor his

spiritual expectations so, after a year, he returned to his hermitage.

At that time, Barlaam, a monk from Calabria, won a great name for himself as a speculative thinker in Constantinople. He was particularly fond of expounding the mystical writings of Saint Dionysius the Areopagite, which he interpreted in an entirely philosophical way, making knowledge of God the object of cold reason and not of experience. When this refined humanist learned of the methods of prayer of some simple monks of his acquaintance, who allowed a place to the sensory element in spiritual life, he was scandalized. He took occasion to calumniate them and to accuse them of heresy. The hesychast monks appealed to Gregory who then wrote several polemical treatises in which he answered the accusations of Barlaam by locating monastic spirituality in a dogmatic synthesis.

He showed that asceticism and prayer are the outcome of the whole mystery of Redemption, and are the way for each person to make the grace given at Baptism blossom within himself. He also defended the authenticity of the methods which the Hesychasts used to fix the intellect in the heart; for since the Incarnation we have to seek the grace of the Holy Spirit in our bodies, which are sanctified by the Sacraments and grafted by the Eucharist into the Body of Christ. This uncreated grace is the very glory of God which, as it sprang forth from the body of Christ on the day of the Transfiguration, overwhelmed the disciples (Matthew 17). Shining now in the heart purified from the passions, it truly unites us to God, illumines us, deifies us and gives us a pledge of that same glory which will shine on the bodies of the Saints after the general Resurrection. In thus affirming the full reality of deification, Gregory was far from denying the absolute transcendence and unknowableness of God in His essence. Following the ancient Fathers, but in a more precise manner, he made a distinction between God's imparticipable essence and the eternal, creative and providential energies by which the Lord enables created beings to participate in His being, His life and His light without, however, introducing any division into the unity of the divine Nature. God is not a philosophical concept for Saint Gregory: He is Love, He is Living Person and consuming fire, as Scripture

teaches (Deuteronomy 4:24), Who does everything to make us godlike.

Saint Gregory's brilliant answer to Barlaam was first accepted by the authorities of Mount Athos in the Hagiorite Tome and then adopted by the Church, which condemned Barlaam (and with him the philosophical humanism that would soon inspire the European Renaissance), during the course of two Councils at the Church of Saint Sophia in 1341.

Barlaam's condemnation and his departure for Italy did not bring the controversy to an end. No sooner had Gregory returned to his Athonite hermitage from Thessalonica where he had been writing his treatises in seclusion than Akindynos, an old friend of his, restated the substance of Barlaam's arguments and condemned Gregory's distinction between essence and energies as an innovation. Akindynos, who at first aspired to be an umpire between Barlaam and Gregory, was the kind of rigid conservative who does no more than repeat set phrases without seeking to enter into the spirit of the tradition. At the same time, a dreadful civil war broke out as a result of the rivalry between the Duke Alexis Apokaukos and Saint Gregory's friend, John Cantacuzenus (1341-47). The Patriarch, John Calecas, sided with Apokaukos and encouraged Akindynos to bring a charge of heresy against Gregory, which led to the excommunication and imprisonment of the Saint.

During the four years of Gregory's confinement, there was no slackening of his activity. He carried on a huge correspondence, and wrote an important work against Akindynos. When John Cantacuzenus gained the upper hand in 1346, the Regent, Ann of Savoy, came to the defense of the Saint and deposed the Patriarch on the eve of Cantacuzenus' triumphal entry into the City. He nominated Isidore as Patriarch (1347-50), and summoned a new Council to vindicate the Hesychasts. The controversy was not finally resolved until 1351, at a third Council which condemned the humanist Nicephorus Gregoras. In the Synodal Tome the doctrine of Saint Gregory on the uncreated energies and on the nature of grace

was recognized as the rule of faith of the Orthodox Church.

Among Isidore's new episcopal appointments, Gregory was named Archbishop of Thessalonica in 1347; but he was unable to take possession of his see as the city was in the hands of the Zealots, the party opposed to Cantacuzenus. After finding shelter for a while in Lemnos, where he showed heroic devotion during an epidemic, Gregory was eventually able to enter the city acclaimed as if Christ Himself were coming in triumph, with the chanting of Paschal hymns.

During a voyage to Constantinople, he fell into the hands of some Turks, who held him for a year in Asia Minor (1354-55), but allowed him a measure of freedom. This, and his openness of spirit, enabled him to engage in amicable theological discussions with the Muslim doctors of religion and with the son of the Emir Orkhan. When he was set free, thanks to a ransom from Serbia, he returned to Thessalonica to take up his activity again as pastor and wonderworker. He suffered a long illness and, some time before his death, Saint John Chrysostom appeared to him with the invitation to join the choir of holy hierarchs immediately after his own feast. And, indeed, on November 14, 1359 the Saint gave up his soul to God. When he died, his countenance was radiant with a light like to that which shone on Saint Stephen (Acts 6:15). In this way God showed, through the person of his servant, the truth of his doctrine on the reality of deification by the uncreated light of the Holy Spirit. The veneration of Saint Gregory was approved by the Church in 1368. The Saint works many miracles even to the present day and, after Saint Demetrios, is regarded as the Protector of Thessalonica.

Orthodox Commemoration of the Sunday of Saint Gregory Palamas

The feast day of Saint Gregory Palamas is November 14, the day of his repose, however the Orthodox Church commemorates the Saint on the Second Sunday of Lent. As a Sunday of Great Lent, the commemoration is celebrated with the Divine Liturgy of Saint Basil the Great, which is preceded by a Matins (Orthros) service. A Great Vespers is conducted on Saturday evening.

Apolytikion (Plagal of Fourth Tone)

O Gregory the Miracle Worker, light of Orthodoxy, support and teacher of the Church, comeliness of Monastics, invincible defender of theologians, the pride of Thessalonica, and preacher of grace, intercede forever that our souls may be saved.

Kontakion (Plagal of Fourth Tone)

With one accord, we praise you as the sacred and divine vessel of wisdom and clear trumpet of theology, O our righteous Father Gregory of divine speech. As a mind that stands now before the Primal Mind, do you ever guide aright and lead our mind to Him, that we all may cry: Hail, O herald of grace divine.

Απολυτίκιο (Ήχος πλ. δ΄.)

Ὁρθοδοξίας ὁ φωστήρ, Ἐκκλησίας τὸ στήριγμα καὶ διδάσκαλε, τῶν Μοναστῶν ἡ καλλονή, τῶν θεολόγων ὑπέρμαχος ἀπροσμάχητος, Γρηγόριε θαυματουργέ, Θεσσαλονίκης τὸ καύχημα, κήρυξ τῆς χάριτος, ἰκέτευε διὰ παντός, σωθῆναι τὰς ψυχὰς ἡμῶν.

Ἔτερο Απολυτίκιο (Ήχος πλ. α΄.)

Τὸ πολύφωνον στόμα τῆς θείας χάριτος, τῶν Ὁρθοδόξων δογμάτων τὴν ἀληθῆ θησαυρόν, ἀνυμνοῦμέν σε πιστῶς Πάτερ Γρηγόριε· τῆς Ἐκκλησίας γὰρ φωστήρ, ἀνεδείχθης φαεινός, καὶ κλέος Θεσσαλονίκης· ἦτις ἐν σοὶ καυχωμένη, λαμπρῶς γεραίρει τοὺς ἀγῶνάς σου.

ΚΥΡΙΑΚῆ ΑΓΙΟΥ ΠΑΤΡΟΣ ΓΡΗΓΟΡΙΟΥ ΠΑΛΑΜΑ

**Ο ΑΓΙΟΣ ΓΡΗΓΟΡΙΟΣ Ο ΠΑΛΑΜΑΣ,
1296-14.11.1356**

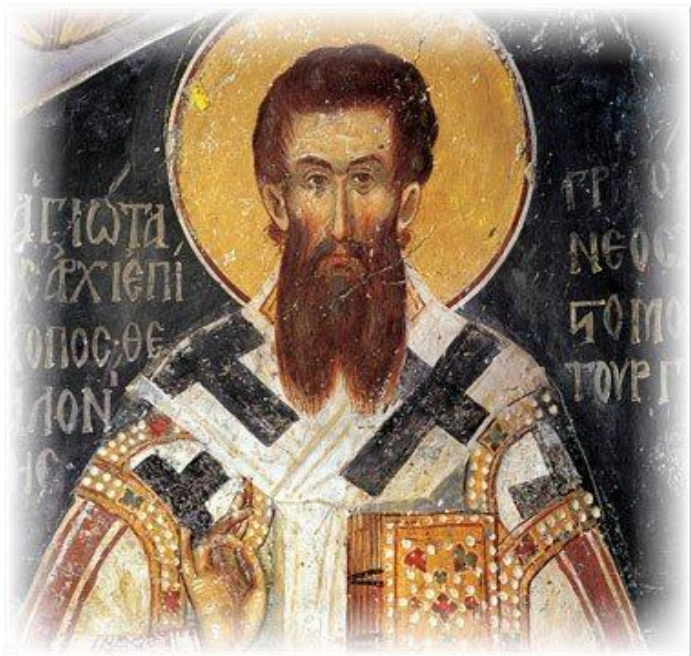
Ποιος, αγαπητοί, ήταν ο μέγας και θείος Γρηγόριος το πληροφορούμεθα με σαφήνεια και πληρότητα και μόνον από το απολυτίκιο του.

"Ὁρθοδοξίας ὁ φωστήρ, Ἐκκλησίας τὸ στήριγμα καὶ διδάσκαλε, τῶν μοναστῶν ἡ καλλονή, τῶν θεολόγων ὑπέρμαχος ἀπροσμάχητος, Γρηγόριε θαυματουργέ, Θεσσαλονίκης τὸ καύχημα, κήρυξ τῆς χάριτος, ἰκέτευε διὰ παντός, σωθῆναι τὰς ψυχὰς ἡμῶν."

Ἡ καταγωγή του Αγίου Γρηγορίου ήταν η Κωνσταντινούπολις. Γεννήθηκε το 1296 από γονεὶς εναρέτους και ενδόξους, τον Κωνσταντῖνον και την Καλλονήν. Ο πατέρας του ήταν συγκλητικός, και έγινε κατόπιν και μοναχός. Εμπιστεύθηκε τα παιδιά του στην δυνατή προστασία της Θεοτόκου την οποία και άφησε Επίτροπόν τους. Ἦταν επτά ετών όταν εκοιμήθη ο ενάρετος πατέρας του.

Εκτός από το θεϊκό χάρισμα της ευφυΐας έδειξε και σπάνια επιμέλεια, ώστε σε μικρό διάστημα να έχη συγκεντρώση στον εαυτό του κάθε λογής επιστήμη και γνώση. Σε ηλικία 20 ετών έγινε θαυμαστός και από μεγάλους και σοφούς της εποχής του.

Για τη όλη του αξιοζήλευτη προκοπή ζητήθηκε και από τον αυτοκράτορα στα βασιλεία, αλλά ο



ευλογημένος Γρηγόριος, σαν συνετός, τον νου του εγύρισε σε υψηλότερα και εζητούσε να ανέβη στον Θεό, και για αυτό τον λόγον αφιερώνει τον εαυτό του στον Θεό και ζη στο εξής βίον ασκητικόν και ισάγγελον.

Τον σκοπό του φανερώνει στην μητέρα του και εκείνη η ευλογημένη εδόξασε τον Θεό και κάλεσε και τα άλλα τέσσαρα παιδιά της για να πληροφορηθούν από τον μεγαλύτερο αδελφό τα σχετικά με την αφιέρωσί του στην λατρεία του Θεού. Τους κατέπεισε όλους και φάνηκαν και

αυτοί πρόθυμοι στον ίδιο πόθο και την αφιέρωσή τους στον Θεό.

Εμοίρασαν με τρόπο ευαγγελικό τα υπάρχοντά τους στους πτωχούς και αφίνοντας τις ματαιότητες του κόσμου με προθυμία ακολούθησαν τον Χριστό.

Την μητέρα με τις δύο αδελφές έβαλαν σε γυναικείο μοναστήρι, τα δε δύο άλλα αδέλφια του επήρε μαζί του στο Άγιον Όρος.

Στο Άγιον Όρος εμπήκε στην υποταγή του θαυμασίου Γέροντος Νικηφόρου, ο οποίος ζούσε ησυχαστική ζωή κοντά στο Μοναστήρι του Βατοπαιδίου. Από τον Γέροντα Νικηφόρο διδάχθηκε κάθε αρετή με τα έργα, με ταπεινώσι ψυχής. Με την υπακοή, την ταπείνωσι και την άσκησι εγνώρισε έμπρακτα τις αρετές και εμόρφωσε στην καρδιά του τον Χριστό. Εκεί αξιώθηκε να δεχθή, με μυστική αποκάλυψι, την αντίληψι της Υπεραγίας Θεοτόκου.

Μετά την κοίμησι του Γέροντός του έρχεται στην περίφημη Μονή της Μεγίστης Λαύρας, όπου έμεινε λίγα χρόνια ασκούμενος με μεγάλη σπουδή στα πνευματικά αγωνίσματα. Από την Μονή επήγε σε πιο ερημικό τόπο και παρέδωσε τον εαυτό του σε κάθε κατά Χριστόν σκληραγωγία. Τις αισθήσεις του με προσοχή συμάζεψε, την δε ζωή του άριστα παιδαγόγησε και με την βοήθεια του Θεού ενίκησε κατά κράτος τους πολέμους του διαβόλου. Με αγρυπνίες και πηγές δακρύων καθάρισε την ψυχή του και έγινε σκεύος εκλεκτό του Παναγίου Πνεύματος και αξιώθηκε πολλές θεοφανείες.

Λόγω όμως των πολλών επιδρομών των Τούρκων αναγκάστηκε να αφήση την ησυχία του και να έλθη στην Θεσσαλονίκη, χωρίς όμως να βγή από την ακρίβεια της αγίας του ζωής.

Αφού καθάρισε, με την βοήθεια του Θεού και με πολλούς ασκητικούς κόπους, το σώμα και την ψυχή, δέχθηκε κατόπιν από θεϊκή πληροφορία και το μέγα της ιερωσύνης χάρισμα. Ετελούσε δε την ιερά Μυσταγωγία σαν ένας άλλος άγγελος, ώστε και μόνον όσοι τον έβλεπαν έπαιρναν κατάνυξι στις ψυχές τους. Αναδείχθηκε πνευματοφόρος πατήρ και έλαβε εξουσία κατά των δαιμόνων, το χάρισμα των θαυμάτων, και προέλεγε τα μέλλοντα. Με ένα λόγο ήταν στολισμένος με τα

χαρίσματα και τους καρπούς του Αγίου Πνεύματος.

Το να αγωνιζόμαστε, αγαπητοί, για την αρετή είναι στην δική μας εξουσία, το δε να πέσουμε σε πειρασμούς δεν εξαρτάται από εμάς. Γι' αυτό και χωρίς τους πειρασμούς τέλειοι δεν μπορούμε να γίνουμε, ούτε και φανερώνεται η πίστις μας προς τον Θεόν. Γι' αυτό πολύ ορθά λένε οι σοφοί τα θεία, μόνον όταν καλώς ανταμωθούν η πράξις και το πάθος, τότε τελειούται ο κατά Θεόν άνθρωπος. Επέτρεψε η πάνσοφος του Θεού Πρόνοια και ο μέγας και άγιος Γρηγόριος να πέση σε πολλούς πειρασμούς για να φανή στ' αλήθεια με όλους τους πειρασμούς τέλειος.

Η πορεία του Αγίου προς τα άνω Βασίλεια ήταν ουρανομήκης. Με υπακοή, ταπείνωσι και άσκησι εγνώρισε έμπρακτα τις αρετές. Εμόρφωσε δηλαδή τον Χριστό στην καρδιά του. Στην έρημο όλον τον καιρό είχε ασχολία προσευχής και μέσα από την καρδιά του εκραύγαζε προς τον Χριστό «φώτισόν μου το σκότος». Δια μέσου του θεοδιδάκτου δρόμου, της νηστείας, της αγρυπνίας και της προσευχής και των ευαγγελικών αρετών έλαβε ουράνια χαρίσματα...

Πολύ σωστά στο απολυτίκιο του Αγίου η Εκκλησία μας ομολογεί τον θείον Γρηγόριον «φωστήρα Ορθοδοξίας, Εκκλησίας στήριγμα και διδάσκαλον, κήρυκα της χάριτος».

Για 23 ολόκληρα χρόνια δέχθηκε ο Άγιος πιστός δούλος του Θεού Γρηγόριος πολλές συκοφαντίες και την λύσσα του Σατανά...

Αφού πείστηκε περισσότερο στην θεία ψήφο, ωδηγήθηκε στον αρχιερατικό θρόνο και άξιος έγινε ποιμένας της Εκκλησίας των Θεσσαλονικέων. Σαν αρχιερέας πρόσθεσε περισσότερους κόπους για τον Χριστόν, το Ευαγγέλιον και την Εκκλησία Του.

Οι δυτικοί, Βαρλαάμ, Ακίνδυνος και λοιποί πολέμιοι του Αγίου Γρηγορίου έλεγαν ότι η θεία Χάρις είναι κτιστή, οπότε μένει ο άνθρωπος και ο κόσμος αμέτοχος στην θεία ζωή και χάρι.

Πρέπει να αισθανώμεθα τον Άγιο Γρηγόριο μαζί με την Εκκλησία μας σαν κανόνα της Ορθοδόξου Θεολογίας και της χριστιανικής ζωής.

Επί της βασιλείας Ανδρονίκου Δ' του Παλαιολόγου, που ήταν θερμός προστάτης της

ευσεβείας, συγκροτήθηκε ιερά Σύνοδος στην οποία ήλθε και ο Βαρλαάμ και με κομπασμό και έπαρσι ανέφερε τα κακόδοξα του δόγματα και τις κατηγορίες του εναντίον των ευσεβών. Με θείο, όμως, Πνεύμα, αφού ενισχύθηκε ο μέγας Γρηγόριος και παίρνοντας δύναμι Θεού, εταπείνωσε το βλάσφημο και υπερήφανο στόμα του Βαρλαάμ, και με λόγους και συγγράμματα πύρινα τις κακοδοξίες του εχάλασε... Επίσης και τον διάδοχο του Βαρλαάμ Ακίνδυνον τον παρουσίασε στην Σύνοδο σαν Βαρλααμίτην...

Μπροστά σε τρεις αυτοκράτορες και τρεις πατριάρχας και συνόδους ανέτρεψε, με λόγους και συγγράμματα θεόπνευστα, τις πλάνες και αιρετικές διδασκαλίες του Βαρλαάμ, Ακινδύνου και ομοφρόνων τους...

Εκτός όλων αυτών ο Θεός, κατά τις ανεξιχνίαστες Του βουλές, τον έστειλε διδάσκαλο στην Ανατολή. Σαν υπέρμαχος της ευσεβείας, προσκλήθηκε στην Κων/πολι και σαν πρέσβυς για να ειρηνεύσει την Εκκλησίαν από τις συκοφαντίες του ασεβούς Βαρλαάμ...

Ενώ όμως επήγαινε πιάστηκε από τους αγαρηνούς (Τούρκους) και ωδηγήθηκε αιχμάλωτος στην Ανατολή. Εκεί τον εκράτησαν ένα χρόνο, και τον έσερναν από τόπο σε τόπο και από πόλι σε πόλι, και σαν τέλειος αθλητής και διδάσκαλος του Χριστού edίδασκε το Ευαγγέλιο του Χριστού άφοβα.

Όσοι στέκονταν καλά στην πίστι τους στερώνε περισσότερο και τους παρακινούσε να μένουν ακλόνητοι στην πίστι, τους δε κλονιζομένους τους εστερέωνε κατά σοφό τρόπο. Με όσους πάλι είχαν προδώσει την πίστι και περιέπαιζαν τα χριστιανικά δόγματα διαλεγόταν με θάρρος για την ένσαρκο οικονομία, την προσκύνησι του Τιμίου Σταυρού, των σεβασμίων εικόνων και για τον Μωάμεθ και άλλων πολλών ζητημάτων. Και άλλοι από τους παρόντας, οι καλοπροαίρετοι, τον εθαύμαζαν, άλλοι εμαίνονταν εναντίον του, οι οποίοι και ήθελαν να τον σκοτώσουν, αν δεν τους εμπόδιζε η ελπίδα της εξαγοράς του, οικονομία και αυτό της θείας Προνοίας, για την μεγάλη ωφέλεια της Εκκλησίας, όπως και έγινε. Τον ελευθέρωσαν κάποιοι φιλόχριστοι και επανήλθε στην ποιμήνη του μάρτυς αναίμακτος με τα στίγματα του Χριστού στολισμένος...

Μέσα μόνο στην αγία του Χριστού Ορθόδοξον Εκκλησία μπορούμε να γνωρίσουμε τον Θεό, όχι με την διάνοια η το συναίσθημα, αλλά με αγιοπνευματική εμπειρία μπορεί ο ζωντανός χριστιανός να έχη μετοχή στο φως, την ζωή και την δόξα της Αγίας Τριάδος. Εμείς οι άνθρωποι κοινωνούμε και ενωνόμαστε με τον Θεό δια μέσου των θείων ενεργειών του Θεού που είναι άκτιστες, ενώ η θεϊκή ουσία του Θεού είναι ακοινωνήτος.

Στην χρυσή αλυσίδα των μεγάλων διδασκάλων και Αγίων Πατέρων της Εκκλησίας συναριθμήθηκε και ο μέγας Γρηγόριος ο Παλαμάς, ο οποίος και αναδείχθηκε ισάξιος των Αγίων Αθανασίου, Βασιλείου, Γρηγορίου, Χρυσοστόμου, Κυρίλλων, Μαξίμου, Δαμασκηνού, Φωτίου και Θεοδώρου Στουδίτου.

Σπάνια έγινε τόσος αγώνας, τόση προπαγάνδα, τόση δυσφήμησι και κατασυκοφάντησι προσώπου, όσον εναντίον του Αγίου Γρηγορίου του Παλαμά. Και μέχρι σήμερα οι Δυτικοί διατηρούν στο Παρίσι αντιπαλαμική Σχολή δυσφημούντες τον Άγιο και την διδασκαλία του.

Ο αυτοκράτωρ, ο πατριάρχης και οι συνοδικοί χαρακτήρισαν στο τέλος της Συνόδου τον Άγιον Γρηγόριον «Διδάσκαλον ευσεβείας, και κανόνα δογμάτων ιερών και στύλον της ορθής δόξης και πρόμαχον Εκκλησίας και βασιλείας ευσεβούς καύχημα».

Οι απόψεις του, αποτελούν σύνοψι και έκφρασι της εμπειρίας και της παραδόσεως της Εκκλησίας. Το κλειδί της θεολογίας το κατείχε στ' αλήθεια ο θείος Γρηγόριος, επειδή είχαν διανοιγεί τα μάτια του από το Άγιο Πνεύμα.

Εδίδασκε ότι ο Θεός δεν είναι μόνον αμέθεκτος αλλά και μεθεκτός. Την ουσία του Θεού ουδείς και ουδέποτε ούτε στον παρόντα ούτε στον μέλλοντα αιώνα θα ιδούμε, τις άκτιστες όμως ενέργειες του Θεού μπορούμε να κοινωνήσουμε, ημών θεουμένων, κάτω από κατάλληλες πνευματικές προϋποθέσεις. Αυτές δηλαδή αποτελούν το μέσον και την γέφυρα που συνδέει τον άκτιστο Θεό με τα κτίσματα. Άλλο είναι η ουσία του Θεού και άλλο οι θείες ενέργειές του.

Ορθόδοξος Φιλόθεος Μαρτυρία -
Εκδόσεις "Ορθόδοξος Κυψέλη"

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The Stages of Marriage: Chronos and Kairos

By Presvytera Kerry Pappas MA, LMFT

“For everything there is a season, and a time for every matter under heaven ... a time to weep, and a time to laugh; a time to mourn, and a time to dance ... a time to embrace, and a time to refrain from embracing; ... a time to seek, and a time to lose; a time to keep, and a time to cast away” (Ecclesiastes 3:1-6).

The writer of the above verses, though not speaking specifically about marriage, beautifully captures the essence of the movement, the ebbs and flows, of life and marriage. We move from one stage, or season, to another, where some things remain the same and others change. For those of us married in the Orthodox Church, the single most important consistent reality of marriage is that Christ joins us; He is ever-present within and beside us.

On a practical level, some of the daily responsibilities of husband and wife remain constant, while others may change depending on external circumstances and interests.

Thus, a newly married couple with both spouses working outside the home may equally share household responsibilities, whereas a couple with young children may make very different choices regarding household responsibilities, with one perhaps carrying more of the load than the other for a period of time.

When considering the stages (or seasons) of marriage, we may think chronologically: romance/courting, the early years, raising children, the empty nest, the senior years. Or, we may think of marriage in terms of the actual seasons of the year: winter (difficulty and intense struggle), spring (hope, new life), summer (joy, connection, contentment), fall (underlying currents of tension and strife).



Further, significant life-changing events such as the onset of a chronic physical or mental illness, the birth of a child with special needs, conversion to Orthodoxy, a major career and/or geographical change, or an unexpected death in the family may also be markers for seasons of marriage.

Time can be understood in two distinct ways: chronos and kairos. Chronos is measurable, quantifiable time, “the tick and tock of the clock, the ebb and flow of months and years” (Nicole Roccas in *Time and Despondency*). Kairos, the significant present moment when God acts, is characterized by the “unpredictable moments of opportunity ... filled with meaning when clock time stands still, when eternity breaks in” (Metropolitan Kallistos Ware).

Regardless of how we view the seasons of marriage, God is working in our lives. Though we live in the realm of created time, chronos, God consistently and regularly presents kairos moments into our lives, big and small moments, which give us opportunity to recognize His presence and experience “the transfiguration of our marriage on

earth into the reality of the Kingdom” (Fr. John Meyendorff).

Everything that happens in marriage has the potential to be a kairos moment, where God is acting decisively in our lives to transform us from the inside out by His grace to “love our neighbor as we love ourselves” (Matthew 22:39) and to be saved moment by moment in this relationship with our closest neighbor, our spouse. As the Church clearly teaches, those who choose the path of marriage are saved in and through marriage. We often miss the “small” kairos moments of transformation as we give in to the temptations of anger, brooding, complaining, and negative thoughts and feelings, rather than seeing them as opportunities God gives us to allow Christ to work in and through us to encounter Him and to do what is right. For example, when a husband is late again for dinner, God provides a kairos moment for both husband and wife. The husband has the choice of allowing God to work through him by offering a sincere apology from a place of humility or to simply walk in the door and rationalize his lateness. The wife has the choice of allowing God to work through her by lovingly and firmly expressing her disappointment or to become frustrated and show contempt to her husband.

When we experience a decisive, life-changing event in our married life, we are more prone to take pause and to consider the active presence of God in our joy and/or suffering. For example, if the husband completes the lifelong dream of completing an educational goal, the couple may take the opportunity to recognize God’s grace at work and to thank Him. Or, as Elder Aimilianos of blessed memory taught, the onset of a chronic or life-threatening illness may become for the couple the catalyst of “birth pangs, the travail, the suffering ... that will enable God to be born and to grow within them ... to teach them, reshape them,

and awaken them to reality, to see what is truly important and of value.”

God always stands at the door of our hearts and knocks, offering an abundance of kairos moments. And, He does so in a way that is unique to each of us and to our marriage relationship, knowing what we need, as He loves us so much that “even the hairs of our heads are counted” (Luke 12:7).

These moments of opportunity come in many and varied ways in our marriages, in the height of joy and the pit of suffering and everything in between. In order to see God at work in these moments, the eyes of our hearts must be open to Him. God offers to us kairos moments in marriage—when we set up our first home, experience a breach of trust, witness the new life given to our child at baptism, navigate a relationship with meddling in-laws, share a moment of peace and quiet, struggle with and come to agreement on a major decision, go about daily responsibilities around the home (mundane as they may seem to be), and practicing forgiveness to name a few. Are our hearts open to recognizing His presence and seeking to draw nearer to Him?

Throughout the seasons of married life in created time (chronos), He acts decisively in the kairos moments of those seasons, both in the daily rhythms of married life and in milestone events, to draw us nearer to Him and, by His grace and our faithful response, to become like Him, being saved one day at a time within the blessed communion of marriage.

Presvytera Kerry Pappas is the coordinator for Clergy and Seminarian Couple Care, a member of the staff of the Center for Family Care. She has Master’s degrees from Holy Cross Greek Orthodox School of Theology and Adler Graduate School and is a licensed marriage and family therapist. She has been married to Fr. Harry Pappas for 38 years. They have three adult children and five grandchildren.

PHILOPTOCHOS SCHOLARSHIP 2020

The Saint Andrew Philoptochos APPLICATION FOR SCHOLARSHIP consideration is offered to Saint Andrew Parishioners. Please contact Philoptochos or the Church office for details on eligibility and APPLICATION FORM. *Applications and all supporting documents must be postmarked on or before May 15, 2020.* The Scholarship winners will be announced on **June 7, 2020.**

ROOM FOR AGAPE – VOICE FOR THE SENIORS - MARCH 2020



Lent was provided for us by our thoughtfully concerned Holy Fathers as a most enduring priceless gift. They took the cost of learning to heart in order to spread their lessons: sage advice, with practice inclusive (habit forming the right way).

Their goal: come to understand wholeness as the positive parameter of oneness. The way to use power: is as a plus – by staying on the Light side, banking on balance in the black known as “The Trust” - to go on a journey that’s

enjoyable, profitable and bond-worthy: unforgettable. Then develop one more trust – in The Prophet, fulfillment: the wondrous teacher known to exist – as Really *Here*, still in all.

The coin has now flipped, and a few see only organization. They hear of Satan by devilling words into wee pieces to suit whatever they see as for them in the mess of a language left better unsaid. The fertile field of Word incarnate has now too many mixed and messed messages to count on if ever.

Just thinking about the above in a way triggers a scene of horrible terror, wildly chaotic and fickle – a stewpot, especially pictured volcanic. Everyone fears going there because afraid of cooking alive, impatient to wait for dessert (thickened cream pudding on ice).

Some folk see this challenge as if actually up to the torment of torn meanings. The system in which the Fathers chose to function was that of utter silence, contrary to and trained on separation from the heat of chaos – with no thought of anything else, go along with the logs of many successive generations, and keep weighing in as an unforgettable contribution.

For now, the Only force to really matter boils down to this: that of earth – at Heart. And this was



where our Fathers thrived, Church foundation becoming staid because of the ear they developed – by training all surges on One/Won.

The “surges” so called, were measured – just as the force of a heartbeat is within a given cycle. They likened it to the surge of desire for something one wants “right now” as a filler: something we “*have to have*” – or *die* for want of it. They taught us how to slow the speed between the trigger and grip of an act translated as rebellion. Now the additive: a backup desire by translation into a similar sameness (if not this, then that – also known as cheating).

Another additive surge is likened to that of a surgeon’s knife – his sword. One side sees precision’s thoughtful touch; the other, piercing/cutting slash of a trigger word, reactive/rebounding: like bullets forced out of one’s eyes, nose, and/or mouth launched like a rocket with tremors reverberating and tearing out flesh of those catching a wave on the rebound – turned “dead”. (Numb is dead too – as in speechless, muted, fused and frozen – mindless – stunned to

rock confusion.) The most powerful tools in all of creation remain as parts – multitasking as numbers: all of them right in one’s head.

What were the Fathers inspired to do – or say?

Build a door to awareness! Make us aware of our innate potential both to kill and to cure: to open a door to something else – something as to gain! It was a different kind of balancing act, replacing *this* with *that* – and *that* for *this*, just in case confusion began blurking an ear to debase. In other words, cover all bases. One place to be at – was sanctuary. And so it was, in translation with a *new/NU* kind of flexibility (one with new clear vision) to proof and reprove the options - in place of rigid rules that railroaded one on slavish tracks – with something suitable to adherence. *They personally spoke of Christ as unique: crystal-clear as unforeseeable until personally connected for each and every One Won.*

Their goal, as a whole, was to provide a way to slow down – incrementally – step by step - in order to hear the invoice of God at work within the context of our struggling soul – especially the universally compatible one where perfection provides the pulse of life and river’s flow - for messengers to get where they’re going – to nourish, to help, to heal and to teach - all of them there in a heartbeat. *Each and every One is a winner because of a flexible and always forgiving way to work.* All of it’s on the QT: both in trust and thrust – right Here.

But: **B-U-T beauty.** *We have to appreciate* the Presence of Force in foresight. It’s “spoken” as pain and certain feeling. We have to slow down to veto speed up. We drift on down without sensing a thing; it’s painless. Speeding UP calls for decision and drive – OR one finds their self caught up in speed of most, now having to try to settle back down once again.

That’s where the Fathers took their stand, offering soul food for fuel that counters the surge effect. Staying off this to get off that; to get on to Him instead. Take some of this and then some of that to

replace it. Forces of habit mimic tracks that are really dynamically healthy and good – just in some alternate way. Like energy to fuel fight - or flee. As just one perfect protective example: sugar-fuel=speed into drive. The Body of Christ compounds the Power to process – manifold!

There are ways to break a habit – also ways to benefit when given a friendly assignment. There are bold ones and then there are those more subtle. The keyword here is the pain – and the presence of failure lurking to drive one back down toward a blissful abyss - even through blinding blizzard. One way or other we’re paying - or making it worse for the better. The present: a gift, price of the prize already paid - by our Lord Ruler, Christ Jesus.

And so it was, the Holy Fathers, recognizing personal vulnerability (even at Best), in wisdom agreed: go slow. One small feat to better a flaw than a widening abyss spread by failures. *Stay the enlightening route; go slow - - and one day you’ll see yourself standing steady on a plain where your view is from above, sharing mercy with those who keep trying because, on earth, we’re constantly under negotiation.*

Realizing profit from the pain you suffered to get where you are right now will keep you humble, feeling lighter (still knowing potential for the *other* way to be within the flash of a moment), so stay steady as gaining strength for the next. Just also remembering, as a base for reliable security, that having been there means vulnerability (because scarring covers for weakness) and so one (a winner now) stays focused on the routine that drew that route out of darkness.

Just never forget your goal as a vision brightened by love - to work!

Our next luncheon is Tuesday, March 17, at 11:30am, weather permitting. All seniors welcome to fellowship with lightness and joy.

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

MARCH 2020 – SEXUAL HARASSMENT

In my previous issue I talked about “love” and social media. Recently, a former student, (who happens to be half Greek), contacted me that she was being sexually harassed and is afraid. She asked, “What should I do?” We talk about fears as we sarcastically say, “Beware of the “Ides of March” and for some, March is not a good month for them. It is March after all! How did I respond to this student some may ask? I am not a professional in this area. I thanked her for reaching out but expressed that she needed to seek out a professional to talk to and have the courage as well to tell her parents even though she is now over 18 years old. I believe she will.



What is sexual harassment? It is a type of discrimination when one is treated differently because of his or her sex. In this article, I will talk about teenage girls as I have worked with many of them in my teaching profession as a teacher, but at that time I was close to the counselors who worked with those who experienced sexual harassment. I learned a lot about how to recognize it and have attended conferences to learn more so I can have empathy with my teenage students. Many years ago, I did write an article about this subject and I finally found it and decided to use some of the information.

Sexual harassment is behavior that is uninvited, unwanted, and unwelcome. If a person feels uncomfortable or offended and an environment of this type is created, it's sexual harassment. It may be repeated or may be very offensive on a one-time basis. In school, it can create an environment that makes learning difficult. Although I am retired now, I saw how learning affected the girls who were sexually harassed, and they hid it very well. The worse cases go beyond harassment which lead to sexual assault or rape, which are serious crimes. Sexual harassment, not a serious crime, yet it is inappropriate in schools and in workplaces. It is

hurtful to the targets, especially teen girls, and they do suffer in silence and may avoid school, a sport, and a loss of self-confidence and self-esteem. Sexual harassment shows disrespect and it is not the way teen girls want to be treated. When students are accused of sexual harassment in school, they may get suspended, but the victim may still feel uncomfortable. Most of the time in schools, sexual harassment is brushed aside as “flirting” or “kidding around”

especially when it is just verbal, but this type of bullying still hurts and it is demeaning. If a girl doesn't want to be touched, it's sexual harassment if she is touched. If the victim is uncomfortable, it is sexual harassment. How else can I explain it?

Physical sexual harassment involves touching someone, especially on her sexual parts, pulling at a person's clothing, bumping or rubbing against a person, kissing or holding a person against her will, or preventing her from moving freely. **Verbal and non-verbal sexual harassment** means using offensive words and comments, usually spoken privately so only the victim can hear, but can also be public, talking about body parts, or rating people's bodies or worse, pointing! Come on, what do boys say when a girl with a tight blouse or short skirt walks by? Hopefully they say nothing to the girls! They don't need to be disrespectful and they should not spread rumors! Displaying obscene material in someone's locker or sending an explicit message on someone's computer or cell-phone of course is evidence that doesn't disappear. We talked about social media in last month's article! Parents be aware! Wake up! Just because a girl likes to dress sexy, it doesn't give anyone the right to not treat girls respectfully. Forget the “boys will be boys” speech and the dirty jokes, it doesn't show maturity! Flirting is okay; it's part of adolescence and growing up, but if the person is uncomfortable or angry, it is sexual harassment. Girls are not flattered with that type of attention –

they are humiliated and embarrassed. Girls are sensitive, so boys need to be sensitive when flirting. Girls may not speak up, especially when in a group.

Many girls have talked about being sexually harassed and the good thing is once they recognize it, they begin to report it. Laughing at a joke that seems like sexual harassment only makes everyone in the group guilty as well. Let your girls be aware of this. They deserve to be treated respectfully. Teach your children to be sensitive to how others react to their words. So, what should they do if they are sexually harassed? TAKE ACTION! It may be embarrassing and difficult, but if they don't like it, they should say so or walk away! If comments are offensive, they should speak up or walk away. If it continues, tell them to report it – especially if it is happening at school or at a workplace. It takes courage to talk about sexual harassment. Hopefully they will tell you as parents or find someone who will listen. Sexual harassment doesn't happen in GOYA, right? Wrong answer!!! It happens everywhere. What a great topic to discuss! Many boys think it's cool when they tell the girls they look great. *They need to watch how they say it.* GOYA advisors, it would be a good topic to ask the girls if they ever felt sexually

harassed! As GOYA advisor many years ago, we did talk about these areas. The way to bring it up is ask if they ever felt uncomfortable around the boys, and why? No names, just good old-fashioned discussions! Maybe the boys can be part of the discussion as well.

Parents, tell your teen daughters not to remain silent. They should not carry the burden alone. Encourage them to speak to someone. If sexual remarks or behavior are uninvited, unwelcome, or unpleasant, that's sexual harassment. Sexual harassment is disrespectful, embarrassing, humiliating, and unfair.

With all this in mind, I hope every family has something to talk about this week. Parents, teach your children the proper way to treat others and tell them to take other people's feelings into consideration when talking. Talk to your sons as well.

Ah! It is nice to see the sun, the flowers, the birds, spring, and celebrating soon the Resurrection of our Lord will be upon us next month. Let's prepare. With my husband Mike and son Nicholas, we wish you a blessed and peaceful month of March.

A Short Prayer for When You're Afraid...

God, you haven't given me a spirit of fear. Come and replace my fear with your power and your love so I may have a sound mind to live each day glorifying you. Amen.

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."

From my family to yours, have a great month of March! Remember to stress the power of prayer with your children and encourage them to come to you when they have any fears. No Ides of March for us!

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)

SAVE THE DATES: JUNE 12•13•14
50TH GREEK FESTIVAL • 2020

FIVE WAYS TO PREPARE FOR GREAT AND HOLY LENT

Shine within my heart, loving Master, the pure light of Your divine knowledge, and open the eyes of my mind that I may understand Your teachings. Instill in me also reverence for Your blessed commandments, so that having conquered sinful desires I may pursue a spiritual way of life, thinking and doing all those things that are pleasing to You.

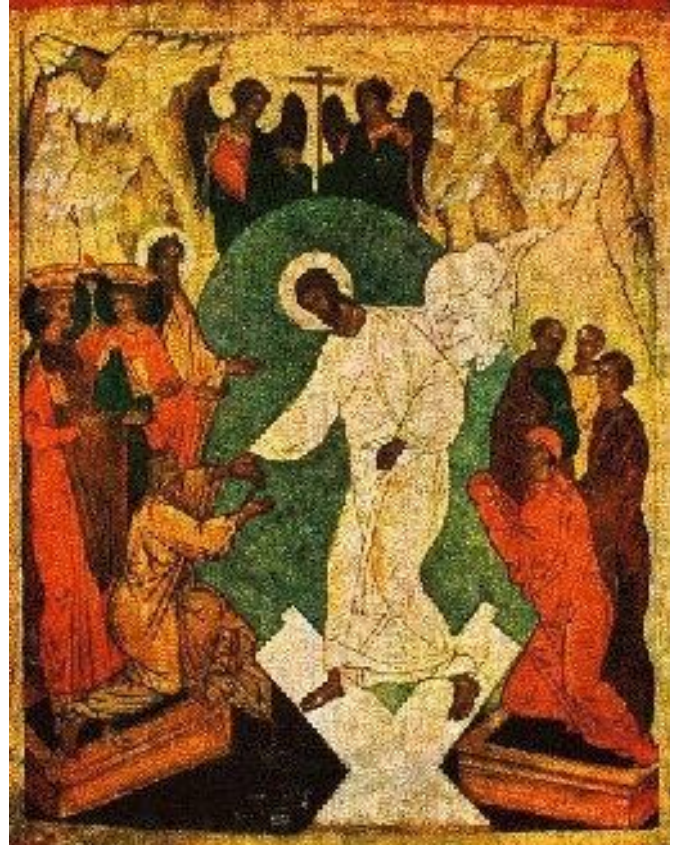
For You, Christ my God, are my light, and to You I give glory, together with Your Father and Your Holy Spirit, now and forever. Amen. (Prayer for Enlightenment)

Great and Holy Lent begins on Monday. Great Lent is one of the most important parts of our liturgical calendar. Of course, we are supposed to prepare ourselves daily to receive Christ through prayer, fasting, and other spiritual disciplines. However, Lent is a special time of year where we make a more focused effort in these spiritual disciplines... in anticipation of the glorious Resurrection of our Lord and Savior, Jesus Christ.

We live in a busy world. We don't have time to prepare meals, so we grab some fast food. We don't have time to read books, so we listened to e-books or audio books in the car or on a plane. We don't even have time for a phone call, so we send out a quick text message.

Unfortunately, our busy schedules also affect our spiritual lives. Even with the Triodion period before Lent, we still can find ourselves surprised that Clean Monday is here... leaving us unprepared for the Lenten journey.

So let's BE PREPARED this Great and Holy Lent. Here are five simple ways that to prepare our lives for Lent. It is important to prepare yourself for your individual Lenten journey. But also consider preparing as a family or youth group, remembering that we are not alone on the path to salvation.



1) Understand what Great and Holy Lent is all about!

It is hard to truly be transformed by the services, Holy Scriptures, and traditions if you have no idea what any of it means. So, talk to your parish priest. Learning about Great Lent will make it a more meaningful and beneficial spiritual journey. There are so many beautiful traditions that we are used to seeing, but do not quite understand.

BE PREPARED: Spend just 10 minutes a day reading about different parts of Great Lent and their significance. We suggest the following to learn more about Great Lent:

Journey through Great Lent "Zine":

<http://www.goarch.org/archdiocese/departments/religious/zines/lentzine>

Greek Orthodox Archdiocese – Resources about Great Lent and Pascha: <http://lent.goarch.org/>

2) Check your parish calendar for the Lenten services

We are good at keeping track of our next doctor's appointment, football practice, or important birthdays. Are we keeping track of our Orthodox Christian liturgical calendar? Most parishes post a special schedule for the Lenten services well in advance. So there is no reason to miss out on any of the incredible services during the Lenten season.

BE PREPARED: Make sure to get a copy of the calendar from your Church office. Post it somewhere in your home or room where you will see it every day. You could even add the dates/services to your smartphone.

Did you know that the Archdiocese has an Orthodox Calendar where you can read/learn about the feast of the day and much more?

<http://www.goarch.org/chapel/calendar>

3) Add "Prayer" and/or "Scripture Reading" to your daily schedule

Prayer and studying the Holy Scriptures are essential parts of Orthodox Christian living. Lenten is the perfect time to work on these disciplines. It is hard to focus or take a moment to unwind. Prayer and reading Holy Scripture can help refocus our hearts and minds on Christ, rather than the white noise around us.

BE PREPARED: Seriously! Actually write it down those words on your calendar or make a reminder on your smartphone. Also, make sure you have a prayer book handy (you can pick one up at your local parish bookstore) and a Holy Bible (also available at your parish bookstore).

Did you know they also have a pocket YOUTH Bible?

<http://www.orthodoxmarketplace.com/bibles/orthodox-youth-new-testament-and-psalms-rsv.html>

Did you know you can get the daily Scripture readings right on your smartphone?

<http://www.goarch.org/archdiocese/departments/internet/mobileapps/mobileapps>

4) Pick a book to read for Lent

Our lives have been taken over by gaming systems, smartphones, television, computers, etc. This Lent, make it a point to read this book instead of watching too much T.V. or playing video games. Not only will it help you "unplug" from the world, but you will probably learn something new about your faith!

BE PREPARED: Talk to your parish priest about the books he might recommend for your Lenten reading. Visit your parish bookstore... You can also go to online bookstores like the following:

Orthodox Marketplace:

www.orthodoxmarketplace.com

Holy Cross Bookstore:

<http://store.holycrossbookstore.com/>

Light & Life Publishing;

<http://www.light-n-life.com/>

5) Plan to fast

Fasting is not punishment... it is a discipline. So learn why fasting is such an important spiritual discipline of the Orthodox Christian Church. Talk to your priest about what is appropriate and how to prepare. Also, there are many articles and resources that discuss the importance of fasting.

BE PREPARED: Consider going grocery shopping with your parents and encourage them to purchase foods that are appropriate for the Fast. This way, you will be prepared to follow the fast to the best of your ability. Talk to your parish priest about how to handle various social situations where fasting might not be as easy, like at parties or dinner at a friend's house.

PRAYER OF ST. EPHRAIM THE SYRIAN

O Lord and Master of my life, deliver me from the spirit of indolence, 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, χάρισαί 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

A YOUNG PERSON'S GUIDE TO LENTEN

The Great Compline service occurs after Vespers and before midnight. At this time we review our thoughts, words and deeds of that day and ask God's mercy or forgiveness for our sins. We sin when we disobey God's commandments; the teachings of Jesus, who is also God; and the teachings of the Orthodox Church guided by the Holy Spirit, who is also God. Our God is the Holy Trinity - Father, Son and Holy Spirit - one God in Three Persons. (This is the best way humans can define the mystery of God.) We ask the Theotokos, Jesus' mother, to pray for us and to protect us. The Great Compline reminds us to live a Christian life every day. We sing this hymn or refrain between the chanted verses that praise God: *O Lord of the Powers be with us, for in times of distress, we have no other help but You, Lord of the Powers, be with us.* We kneel when singing this hymn.

The Liturgy of the Pre-Sanctified Gifts is part Vespers (the service on Saturday evenings) and part Liturgy (the Sunday mornings worship service). There are no Liturgies on the weekdays of the Great Fast. Therefore, the Church offers us Holy Communion - sanctified or blessed on the

previous Sunday - in the middle of the week to give us the strength to continue through the Great Fast. The Communion hymn is: *O taste and see how good the Lord is.*

Salutations or Akathist to the Theotokos - On the Fridays of the Great Fast we sing praises to the Virgin Mary. The Akathist Hymn is a poem with twenty-four stanzas, authored by Patriarch Germanos I (715-730). It is an alphabetic acrostic - every stanza begins with a letter of the Greek alphabet, from alpha through omega.

The service begins with the Small Compline. On the first four Fridays of the Great Fast, we chant six stanzas of the poem; the service is named the *Salutations* (Greetings) to the Theotokos. On the fifth Friday, we chant all four stanzas. In between each stanza, we chant segments of a long poem by St. Joseph the Hymnographer (died April 3, 886).

The words of the Akathist Hymn remind us that the Theotokos intercedes for us - brings our prayers to her son Jesus, watches over us, and at time, actually protects us from harm. The word *akathist* means "without sitting."

BAPTISM – ΒΑΠΤΙΣΗ

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

Congratulations to all! Συγχαρητήρια σε όλους

DONATIONS RECEIVED +IN MEMORY OF:

+Carol Colombaris

Vasilios & Paraskevi Seretis
Athena Colombaris
Vasilios & Chrystalla Apostolopoulos
Barbara Lane
Mary Jo Chopeak
Charles & Mary Demos
Herbert & Maro Schuster

+Elder Ephraim

Herbert & Maro Schuster

+George Kalavriziotis

Dimitrios & Haroula Drosos

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Stilianos & Susan Nikolaou
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Reta Matthews
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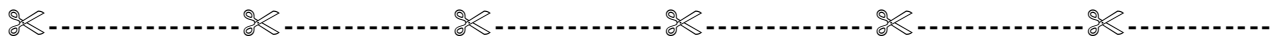
Georgia Pavelis
Joanna Lignos
Dimitrios & Haroula Drosos
Louis & Niki Vagias
John Vagias

+John Seretis

Vasilios & Paraskevi Seretis


+George Thomopoulos

Vasilios & Paraskevi Seretis



MEMORIAL GIFT

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

Please remember the Late  _____ in the prayers of the Divine Liturgy.
Kindly accept the memorial gift as a token of Love and Respect in his/her memory.

The deceased was the beloved _____ (husband, wife, father, mother, other) of bereaved*
Please ACKNOWLEDGE my/our gift to a member of the family.

NAME & ADDRESS OF BEREAVED* _____

NAME & ADDRESS OF DONOR(S) _____

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

SAINT ANDREW CALENDAR

WEEKLY SCHEDULE

RELIGIOUS EDUCATION Sundays after Holy Communion

PILLOW MINISTRY TBA ON A Monday 11am

BAKING GROUP Tuesdays 9am more TBA

Hellenic Evening School Spring 2020 Tuesdays 7pm

KNITTING GROUP Wednesdays 10am -2pm

Hellenic Afternoon School Thursdays 4:30pm

JR Greek Dancing Thursdays 6:30pm

GOYA Greek Dancing Thursdays 7pm

Little Angels Play NEW Fridays 10am

**COFFEE HOUR HOSTS MARCH 3/1 PHILOPTOCHOS,
3/8 PTA*, 3/15 DOP*, 3/22 GOYA*, 3/29 BAKALIKO***
**LENTEN FOODS DURING COFFEE HOUR PLEASE*

3/6 @10:30AM **FRIDAYS:** GREAT LENT STUDY - ALSO ON
MARCH 13, 20, 27, AND APRIL 3

3/7 3RD SATURDAY OF SOULS

3/8 SUNDAY OF ORTHODOXY - REGULAR CLASSES - ICON
PROCESSION BY CHILDREN

3/8 A SECOND STEWARDSHIP SUNDAY

3/9 @ 8PM **MONDAYS** PRE-MARRIAGE COUNSELING
SESSIONS - ALSO ON 3/16 & 3/23

3/19 @7:30PM STEWARDSHIP MEETING (*NOTE DATE CHANGE*)

3/20 GOYA RETREAT

3/21 HOPE/JOY ROLLER SKATING

3/22 GREEK INDEPENDENCE DAY GREEK SCHOOL
PROGRAM (HAS)

3/23 PHILOPTOCHOS MEETING 4TH TUESDAY

3/26 @6:30PM GOYA MEETING 4TH THURSDAY

3/28 FAITH KITCHEN: PHILOPTOCHOS

3/29 GREEK INDEPENDENCE DAY PARADE in NYC

3/30 @7:30PM PARISH COUNCIL MEETING

**COFFEE HOUR HOSTS APRIL: 4/5 PHILOPTOCHOS*,
4/12 ALL MINISTRIES*, 4/19 PASCHA, 4/26 GOYA**
**LENTEN FOODS DURING COFFEE HOUR PLEASE*

4/11 SATURDAY OF LAZARUS

4/12 - (PALM SUNDAY) NO CLASSES - FAMILY
WORSHIP

4/16 NO HAS CLASSES .

4/19 **PASCHA** - NO CLASSES - FAMILY WORSHIP

4/25 FAITH KITCHEN: DOP/AHEPA

4/26 @1:30PM BAPTISM

**COFFEE HOUR HOSTS MAY: 5/3 PHILOPTOCHOS,
5/10 NEED HOST/SPONSOR FOR MOTHER'S DAY,
5/17 DOP, 5/24 BAKALIKO, 5/31 PTA**

5/2 @11AM BAPTISM

5/2 @3PM Umina_Kritharis Wedding

5/3 @1pm PTA Elections

5/8 @6PM PHILOPTOCHOS ANNUAL TRICKY TRAY

5/9 @11AM BAPTISM @3PM BAPTISM

5/10 PTA TEACHER APPRECIATION BREAKFAST

5/18 & 5/19 CLERGY LAITY CONFERENCE IN GARFIELD NJ

5/18 GRAND BANQUET AT VENETIAN IN GARFIELD NJ

5/23 @11AM BAPTISM

5/23 & 5/24 METROPOLIS GOYA OUTDOOR OLYMPICS

5/23 FAITH KITCHEN: PARISH COUNCIL

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

5/28 HAS GRADUATION AND FINAL PROGRAM

5/31 @3PM BAPTISM

SAVE THE DATES: JUNE 12•13•14 50TH GREEK FESTIVAL • 2020

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

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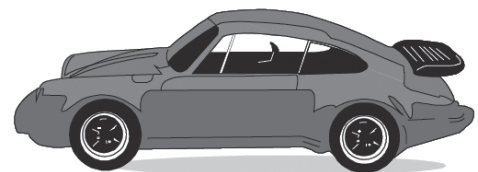
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Director of Education, Anthony Bosco tboz266@aol.com

STEWARDSHIP

Ellen Manetas, *Chairperson*

RELIGIOUS EDUCATION DIRECTORS

Harriet Karkanias, Rachel Lopardo, Maro Nicolaou Schuster

BYZANTINE CHANTERS/CHOIR

Chanter

Choir Director

HELLENIC AFTERNOON SCHOOL EDUCATION COMMITTEE

Fr. John Theodosion, Athena Borzeka, Maria Galvin,
Salomi Massaras salomi@optonline.net

HELLENIC AFTERNOON SCHOOL TEACHERS

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

MINISTRIES & ORGANIZATIONS

Ladies Philoptochos Society: Mary Michailidis, *President*

Coffee Hour *need facilitator*

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

AHEPA: TJ Borzeka, *President*

Daughters of Penelope: Eleni Boyadjis, *President*

PTA: Maria Pallis, *President*

Little Angels Playgroup (LAP): Athina Vella

HOPE & JOY: Harriet Karkanias, Lynn Axiotes

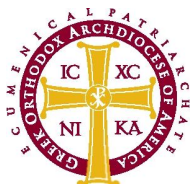
GOYA

Evagelia Zois, *GOYA President*

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

Hellenic Dance

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



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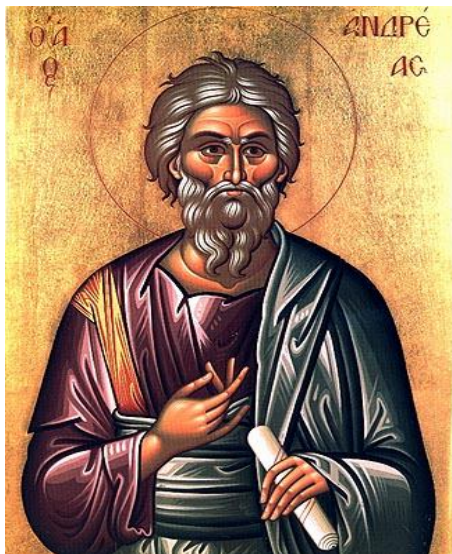
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PRAYER OF ST. EPHRAIM THE SYRIAN

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

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

Yea, Lord and King, grant the 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 ππαίσματα, και μη κατακρίνειν τον αδελφόν μου, ότι ευλογητός Ει εις τους αιώνας των αιώνων. Αμήν

HYMN OF THE APOSTLE ST. ANDREW

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

ΑΠΟΛΥΤΙΚΙΟ ΤΟΥ ΑΠΟΣΤΟΛΟΥ ΑΝΔΡΕΟΥ

Ως των Αποστόλων πρωτόκλητος,
και του κορυφαίου αυτάδελφος,
τον Δεσπότην των όλων Ανδρέα 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.