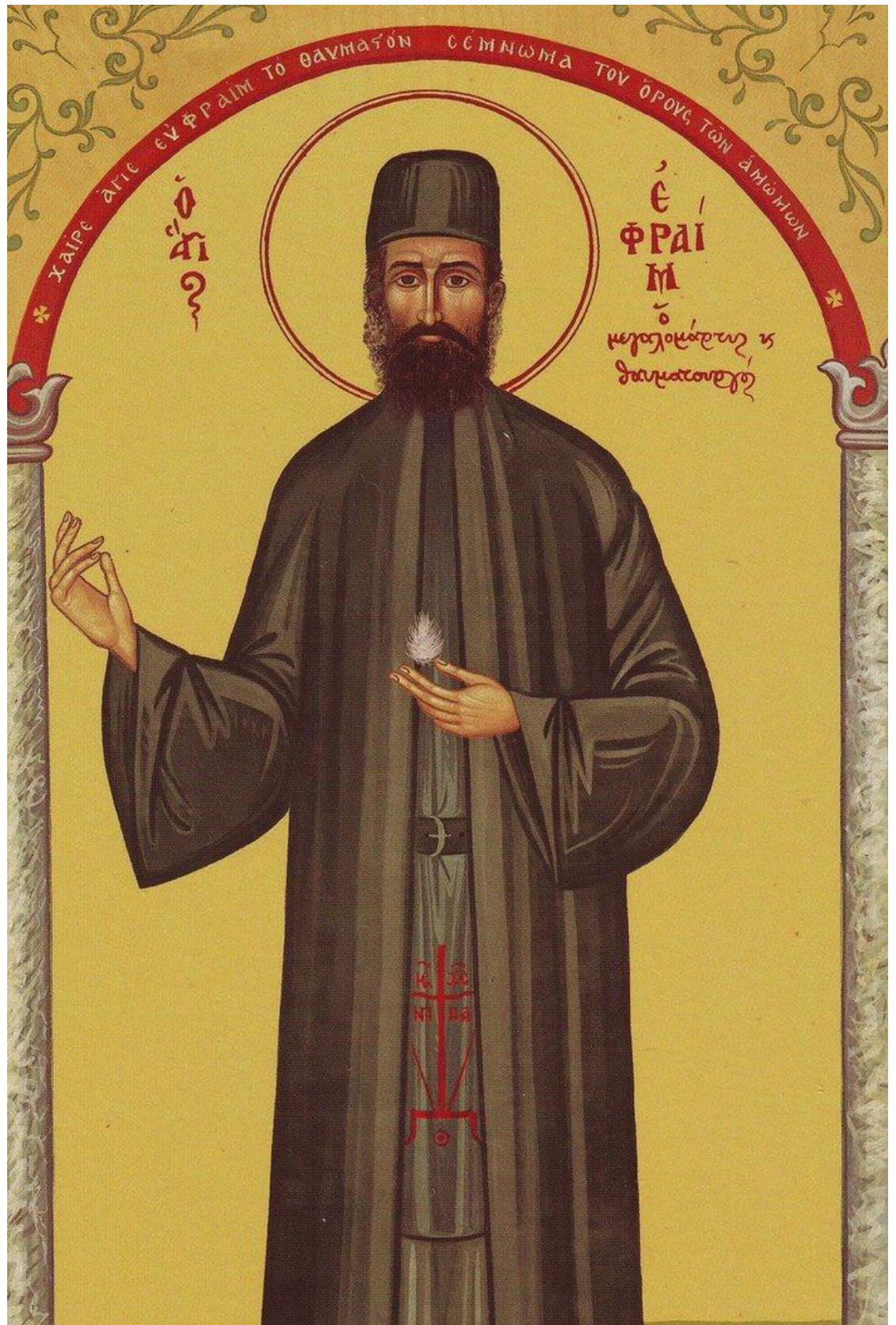


MAY 2018



Saint Andrew Family News

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

ICON OF SAINT EPHRAIM OF NEA MAKRI: MAY 5TH

PHILOPTOCHOS ANNUAL TRICKY TRAY: MAY 11TH

SCREENAGERS FILM: MAY 18TH



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

☎: 973-584-0388

Fax: 973-584-3573

E-mail info@standrewgonj.org Web site <http://www.standrewgonj.org>

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

Father John Theodosion, *Editor in Chief*

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

*Please submit your articles and information on time to
Vasiliki (Bessie) Petrakos info@standrewgonj.org
Deadline for the **JUNE 2018 ISSUE** is May 21st*

DIVINE SERVICES

MAY

Tuesday	1	+ JEREMIAS THE PROPHET NO LITURGY AT ST. ANDREW CHURCH
Wednesday	2	Mid Pentecost 4th Wednesday after Pascha
Thursday	3	+ ST. XENIA OF KALAMATA
Saturday	5	+ST. IRENE THE GREAT MARTYR
Sunday	6	Sunday of the Samaritan Woman
Tuesday	8	+St. John the Apostle and Evangelist NO LITURGY due to Clergy retreat
Wednesday	9	+ST. ISAIAH THE PROPHET
Sunday	13	Sunday of the Blind Man / Mother's Day
Wednesday	16	APODOSIS OF PASCHA +THEODORE THE SANCTIFIED / <i>RELICS*</i>
Thursday	17	+ HOLY ASCENSION
Sunday	20	HOLY FATHERS OF THE 1ST ECUMENICAL COUNCIL
Monday	21	+ STS CONSTANTINE & HELEN, EQUAL TO THE APOSTLES
Saturday	26	SATURDAY OF SOULS <i>Fr. John will be visiting the Locust Hill Cemetery after Service</i>
Sunday	27	HOLY PENTECOST
Monday	28	+MONDAY OF THE HOLY SPIRIT

JUNE

Sunday	3	THE SUNDAY OF ALL SAINTS Fast of the Holy Apostles + <i>begins on 6/4 ends 6/28</i>
Sunday	10	2nd Sunday of Matthew
Sunday	17	3rd Sunday of Matthew/Father's Day
Sunday	24	THE NATIVITY OF ST. JOHN THE BAPTIST
Friday	29	STS. PETER AND PAUL
Saturday	30	SYNAXIS OF THE TWELVE APOSTLES

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

ΙΕΡΕΣ ΑΚΟΛΟΥΘΙΕΣ

ΜΑΙΟΣ

- Τρίτη 1 ~~Ιερεμίας Προφήτης~~ — ακυρώθηκε η λειτουργία
- Τετάρτη 2 ΤΗΣ ΜΕΣΟΠΕΝΤΗΚΟΣΤΗΣ
- Πέμπτη 3 +ΞΕΝΙΑΣ ΤΗΣ ΘΑΥΜΑΤΟΥΡΓΟΥ
- Σαββάτο 5 ΕΙΡΗΝΗΣ ΜΕΓΑΛΟΜΑΡΤΥΡΟΣ
- Κυριακή 6 Κυριακή Ε΄ - ΤΗΣ ΣΑΜΑΡΕΙΤΙΔΟΣ**
- Τρίτη 8 ~~ΙΩΑΝΝΟΥ ΤΟΥ ΘΕΟΛΟΓΟΥ, ΑΠΟΣΤΟΛΟΥ~~ / ακυρώθηκε λογο Clergy Laity retreat
- Τετάρτη 9 ΉΣΑΪΑΣ ΠΡΟΦΗΤΗΣ/ ακυρώθηκε λογο Clergy Laity
- Κυριακή 13 Κυριακή ΣΤ΄ Τυφλού /Εορτή της Μητέρας**
- Τρίτη 16 ΚΑΤΑ ΤΗΝ ΑΠΟΔΟΣΗ ΤΟΥ ΠΑΣΧΑ +ΘΕΟΔΩΡΟΣ ὁ ΗΓΙΑΣΜΕΝΟΣ* (ΛΕΙΨΑΝΑ)
- Πέμπτη 17 ΤΗΣ ΑΝ ΑΛΗΨΕΩΣ
- Κυριακή 20 Κυριακή Ζ' τῶν 318 Ἁγίων Πατέρων τῆς Α' Οἴκομ. Συνόδου**
- Δευτέρα 21 ΚΩΝΣΤΑΝΤΙΝΟΣ ΚΑΙ ἘΛΕΝΗ ἼΣΑΠΟΣΤΟΛΟΙ
- Σαββάτο 26 ΨΥΧΟΣΑΒΒΑΤΟ | μετά την Θεία Λειτουργία, Ο π. Ιωάννης θα επισκεφτεί το Νεκροταφείο στο Ντόβερ**
- Κυριακή 27 Κυριακή Η' τῆς Πεντηκοστής**
- Δευτέρα 28 Τῆ ΔΕΥΤΕΡᾶ ΜΕΤΑ ΤΗΝ ΠΕΝΤΗΚΟΣΤΗΝ

ΙΟΥΝΙΟΣ

- Κυριακή 3 Α΄ Ματθαίου τῶν Ἁγίων Πάντων**
Νηστεία των Αποστόλων 4/6 -28/6
- Κυριακή 10 Β΄ Ματθαίου**
- Κυριακή 17 Γ΄ Ματθαίου / Εορτή του Πατέρα**
- Κυριακή 24 ΓΕΝΕΘΛΙΟΝ ΤΟΥ ΙΩΑΝΝΟΥ ΠΡΟΔΡΟΜΟΥ**
- Πέμπτη 29 ἈΠΟΣΤΟΛΟΙ ΠΕΤΡΟΣ ΚΑΙ ΠΑΥΛΟΣ
- Παρασκευή 30 Σύναξις τῶν Ἁγίων Δώδεκα Αποστόλων

Την Κυριακή – Ὄρθρος - ώρα 8.45πμ & Θεία Λειτουργία - ώρα 10πμ
Τις καθημερινές – Ὄρθρος - ώρα 8πμ & Θεία Λειτουργία - ώρα 9.15πμ
*(ἔχουμε τα Λείψανα του Ἁγίου στην Λειψανοθήκη της ἐκκλησία μας)**

THE HOLY SPIRIT – TRUE INSPIRATION!

*I wish to share with you the following article written by one of my fellow priests
Fr. James C. Moulketis. I hope you enjoy it as much as I did.*

Visiting New York City is always exciting. The museums, the theaters, Lincoln Center, Broadway, the sights and sounds of one of the greatest cities in the world. Seeing the great masters at the museums, hearing them at the city's music halls and theaters brings joy and inspiration to our hearts. But in New York and in the highways and byways of America we also see many people desperately looking for a new inspiration.



Hanging their hopes on empty dreams and frivolous outlooks. Always looking for something new, something quick to bring them joy and peace and hope. The inspired works of the masters and our contemporary artists as well, just didn't happen in a moment's frenzy, nor were they a result of some pipe dream. True inspiration comes to those who have prepared themselves to receive it, those who search, those who pray, those who struggle and persevere, those who remain faithful and trust.

On the day of Pentecost the early Christians drew their inspiration from the greatest source of all. Our early forefathers and mothers understood that in transmitting the Good news of the Gospel they were in fact communicating an inspired life-style that transforms a life of emptiness and boredom into a life of high purpose and fulfillment. Those heroes of faith have left a

timeless footprint and are still leading us today to a life of joyous fulfillment and peace and hope that surpasses all human understanding.

The time of Pentecost is a time for serious reflection on this sacred source of inspiration—the Holy Spirit of God. The word "inspire" means, literally, "to breathe upon," and the word "spirituality," which is at the root of the word "inspire," means the

state of having been breathed upon. For this reason, the one who lives a life "in the Spirit", is one who has been breathed upon. This is one who has received the Holy Spirit as his life's inspiration.

The 20th chapter of John tells us that the Apostles locked themselves in a room fearful that Christ's persecutors would crucify them as well. Suddenly, the Risen Christ appears before them and offers them His peace. Then John writes, "He breathed on them and said, 'Receive the Holy Spirit.' (Jn.20:22).

If we reflect seriously on this bible episode, we can learn a great deal about true inspiration. That the cowering Apostles are in need of inspiration is apparent. They are fearful and confused, not knowing what to do next. Then Jesus comes to fulfill their need. Now inspired,

their lives take on new meaning and purpose. What is important to observe is that they do not receive their inspiration from within themselves. Their personality transformation, from timid and aimless men into bold and vigorous disciples, is generated from without. Jesus breathed the life of the Spirit into them. And that Holy Spirit, that Giver of Life, that Comforter, that Spirit of truth, which fills everything and is everywhere. That Holy Spirit was their source of power and transformation, and is ours as well today. A real resource and true support, an everlasting joy here and now where we live, here and now where we work, here and now where we pray.

Along with recognizing the Holy Spirit as this source of joy and hope and power we also learn another deep truth concerning inspiration in our lives: we must be prepared to receive it. The full power of the Spirit did not descend upon the Apostles when they first joined Christ. Their confirmation in the Spirit came after Jesus had taught them how to be receptive to it.

The Apostles were ready to receive the Breath of the Spirit through Jesus because they had learned that the Spirit of God was in Him. Jesus had prepared them for this great spiritual event in which their minds and hearts would be opened to the meaning of His own life of sacrificial self-giving. Jesus had prepared them to embrace a ministry of service as the inspired way of fulfillment. Jesus had prepared them for a way of life that needs no relief from their empty dreams and frivolous outlooks.

In his First Letter to the Corinthians, Paul makes this inspired observation: "No one can say, 'Jesus

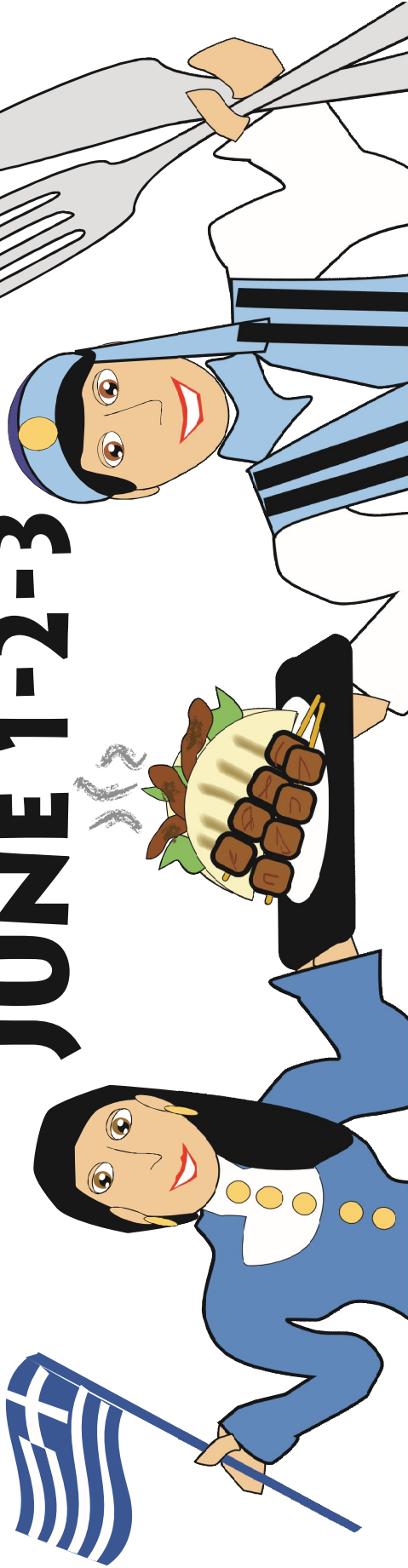
is Lord,' except in the Holy Spirit. There are different gifts but the same Spirit; there are different works but the same God who accomplishes all of them in everyone. To each person the manifestation of the Spirit is given for the common good" (1 Cor.12:4-7). There are different gifts, to be sure. In terms of talent and ability no two persons are exactly alike. But there is one great gift we all have received in common. In Genesis we read, "The Lord God formed man out of the clay of the ground and blew into his nostrils the breath of life, and so man became a living being". The very Breath of God brings us into existence as living beings. Life itself is the gift of the Spirit. And each individual life is given, in God's plan, to serve the common good. We are one creation, one people of God, one human race. We share a common destiny and consequently, a common mission. The goal we share is the promised Kingdom of God among all people, in which all God's children will be reconciled in peace and brotherhood, and love will reign eternal. The mission we share is to prepare the way for the Lord's coming through our works of peace and brotherhood and reconciliation.

"Then He breathed on them and said: 'Receive the Holy Spirit.' "Receive the Holy Spirit and discover that this Gift will not come and go in the manner of the popular trends of our times. Receive the Holy Spirit and discover that God's gifts of love, mercy and forgiveness are never withdrawn. "Receive the Holy Spirit . . . Go, therefore, make disciples of all nations!" Accept this as your inspiration for life and your life will be an inspiration for those around you.

Experience a Taste of Greece!

BIG GREEK FESTIVAL.COM

**2018
JUNE 1-2-3**



St. Andrew Greek Orthodox Church 1447 Sussex Tpk, Randolph, NJ 07869 973-584-0388 Fax 973-584-3573 info@standrewgonj.org

SAVE THE DATE

JOY NEWS

CHRISTOS ANESTI!

CHRIST IS RISEN!

Our JOY group had a blessed Pascha. Our big event - The Saturday of Lazarus - was a great success! His Eminence Metropolitan Evangelos joined us for Liturgy and our luncheon. The JOY group presented their movie on The Seven Sacraments and it was a big hit! Our kids worked hard to make this film and learned a lot in the process. We hope to continue making movies every year. After the movie, we enjoyed a wonderful Lenten feast and then had our Annual Egg Hunt for the children. Even the Easter bunny made an appearance!

In April, we met during our monthly JOY meeting and beautified our garden. Back in January, we had a rock painting event and the children painted rocks that would be later placed on the grounds of St. Andrew. Well, this harsh winter took over and it wasn't until April that we were able to go out and place the rocks. The children had a great time (although it was STILL cold



outside!) sharing their landscaping contribution. Please stop by and admire their work next time you are at Church!

We also had a hike planned for the morning of April 21st. The kids love to go out and explore some of our hiking trails. And our Senior JOY group met up for a Ninja Warrior Obstacle Course. Stay tuned for photos of these events.

As we come to a close of the school year and our JOY meetups, we will be having a swim party and meeting at Land of Make Believe for our end of year party! Please see future emails, Facebook and our JOY Bulletin Board in the Social Hall for details.



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

Then consider joining JOY. JOY (Junior Orthodox Youth) is a fellowship group for these ages. We have one meeting per month and one activity per month.

The group is split into 2 - the junior JOY is grades K-2, and the senior JOY is grades 3-6. Junior JOY is run

by Lynn Axiotes and Senior JOY is run by Harriet Karkanias. Meetings are held on Sundays after Sunday School and Liturgy (12:15pm-1pm) - child only, no parents.

Activities are typically held on Saturdays once a month from 4pm-6pm (unless otherwise noted). Our calendar of activities is posted in the Social Hall on our JOY Bulletin Board. Take a peek when you are at coffee hour!



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

GOYA NEWS

Χριστός Ανέστη! There were many different events which our GOYA participated in during the month of April. Many GOYAns competed in a soccer tournament and played against other NJ GOYAns. Our GOYAns also helped make palms on the Saturday of Lazarus after church service. The palms were given out to parishioners on Palm Sunday. On Good Friday they helped decorate the Epitaphio with beautiful flowers and got the Pascha Candles ready for the evening service. These community activities were a great way for our GOYAns to come together and work as a team! What a wonderful way to help our Saint Andrew community!



UPCOMING EVENTS:

May 12:

Indoor Olympics

May 19:

Metropolis Oratorical Festival

May 24:

Meeting and Elections

May 26 & 27:

Outdoor Olympics

June 1-2-3:

Saint Andrew Festival

June 10:

Graduation, Awards and Scholarships



Join us for a special screening of

SCREENAGERS



GROWING UP IN THE DIGITAL AGE

BY: Saint Andrew Greek Orthodox Church
WHEN: May 18, 2018 - Friday at 7PM
WHERE: 1447 Sussex Turnpike, Randolph NJ
RSVP: info@standrewgonj.org

screenagersmovie.com



THE APOSTLES' FAST

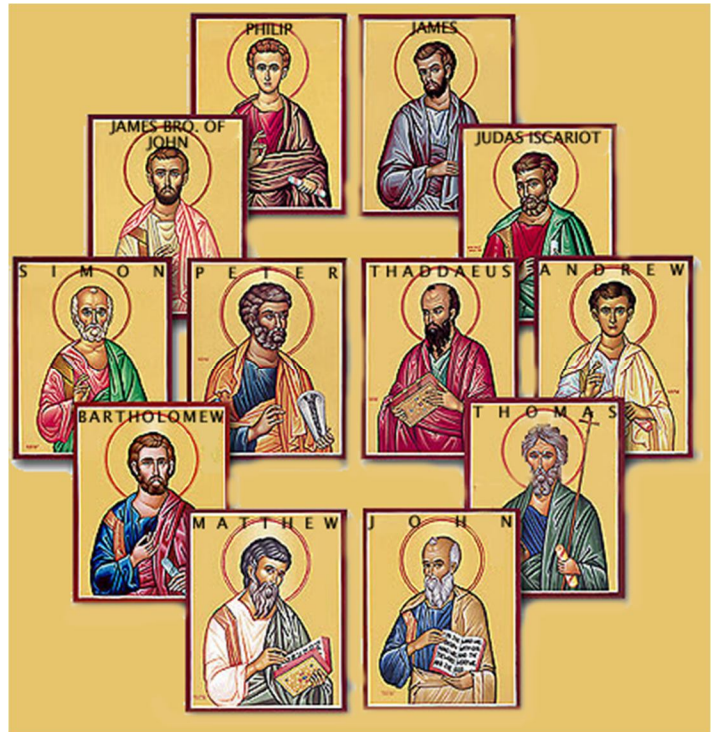
The Lives of the Holy Apostles

On Fridays: June 8, 15, 22, 2018 10:30 a.m. SHARP!

Do you know where the Apostles were sent to begin their missionary work, which Apostle was not martyred, what wondrous miracles were performed by these blessed men? There is so much about these holy men of Christ that we do not know... however, we will have a chance to learn about them during the upcoming Apostle's Fast.

The Orthodox Church observes the Apostles' Fast, a period of fasting that begins on the Monday after the Sunday of All Saints. This Sunday is always one week after the Sunday of Pentecost, so the length of the Apostle's Fast varies from year to year depending on the date of Pascha. The Fast ends with The Feast of the Apostles Peter and Paul on June 29th, followed on June 30th by the Feast of the Synaxis of the Holy Twelve Apostles. A Synaxis are services which occur on the day following a Major Feast Day and is in honor of saints who participated in the event.

The Apostles' Fast originated with the Disciples of Christ following the Descent of the Holy Spirit at Pentecost. Having rejoiced throughout the fifty days following Pascha, the Resurrection of Jesus Christ, the Apostles began to prepare for their departure from Jerusalem to carry Christ's message to the far corners of the world. As part of their



preparation, they began a fast with prayer to ask God to strengthen their resolve and to be with them in their missionary undertakings.

This year we are blessed with several weeks of fasting in which to study! There will be a departure from the usual format as ten women have volunteered to research and present the lives of the Apostles for us! Please join us to hear the stories and increase our knowledge of these very blessed Disciples of Christ. A Lenten luncheon will follow the discussion. Please bring something to share as you are able. Please invite friends, family, everyone!



Camp St. Andrew!

GREEK ORTHODOX SUMMER CAMP
June 25th-29th (Mon-Fri)
9AM-12PM for Ages 4-12

What to expect?

Learning about our faith,
music, games, crafts, sports,
friends, and fun!

Registration forms outside of church office

(All registration forms and \$25.00 fee due to the church office by June 16th)

SAINT ANDREW ANNUAL



FRIDAY, MAY 11, 2018

Hosted by the Ladies Philoptochos Society of Saint Andrew Church

1447 Sussex Turnpike, Randolph, NJ 973-584-0388

DOORS OPEN AT 6:30PM

CALLING BEGINS AT 8:00PM

FOOD WILL BE AVAILABLE FOR PURCHASE

\$10.00 entrance fee includes

Complimentary coffee and dessert, snack bag and **25 regular** prize tickets

Variety Pack \$50.00-Value \$70.00

Tickets for **regular** Prizes are **\$10** for **25** Tickets

Tickets for **Large** Prizes are **\$10** for **10** Tickets

Tickets for **Super** Prizes are **\$10** for **1** Ticket

Regular Prizes \$50.00+ / Large Prizes \$100.00+

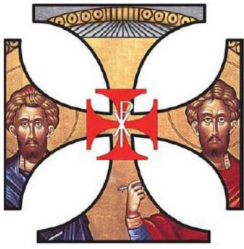
Super Prizes \$200.00+

Tickets will be sold at the door

NO CONSUMPTION OF ADULT BEVERAGES IS ALLOWED ON PREMISES

The Tricky Tray is our main fundraiser. Proceeds will benefit the many charitable, benevolent and philanthropic projects, thus honoring our Mission statement, which is to “help the poor, the destitute, the hungry, the aged, the sick...”

For additional information, please check the website: Trickytray.com/events



PHILOPTOCHOS MISSION

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

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SAINT ANDREW PHILOPTOCHOS MAY 018 NEWS

The “Quiet” Ministries of the Philoptochos

By Petra Knox
President, St. Andrew Philoptochos

Christos Anesti! Alithois Anesti!

You always hear about the more active, the more front-and-center ministries of the Philoptochos, the ones you read the most about such as the Feed the Hungry initiative, our bake sales, our annual Tricky Tray, our various raffles, all of which support our mission to help those in need. But you don’t hear much about what I call the “Quiet Ministries”, the ones that support the Philoptochos mission without much fanfare. I would like to highlight two of them: our *Sunshine ministry* and our *Knitting and Crochet ministry*.

Have you received a get well, sympathy or thinking of you card from the Philoptochos and thought

“how nice they remembered me”. You can thank Betty Kelly for the card. Betty is the head of our **Sunshine ministry** and each month reports on the many cards she has sent to the members of the St. Andrew community who need a kind, thoughtful word. She even sends them to non-parishioners, like my mother, who is very appreciative of being remembered. We often hear of people who are alone, not able to come to Church on Sundays, who don’t have family in the area to visit them, or who are struggling with personal issues. It is hoped a personal note from the Philoptochos will brighten a moment of their day. We thank Betty Kelly for her commitment to easing the suffering of many.

Chaired by Ellen Manetas and Evangelia Papastavrou, and organized by Effie Kritharis and Katrina Albo, the **Knitting and Crochet Ministry** meets Wednesdays to knit beautiful scarves, hats and lap blankets, to name a few. I endeavor to thank the committee in the Sunday bulletin, but lately, they have been knitting up a storm and, as a result, the cards and letters of thanks received have been too many for the Sunday bulletin. Since February, we have received thanks from the following who had this to say:

Holy Cross Brooklyn Outreach Center: *“your love expressed by knitting warm clothing for the homeless has touched the Board members and all the volunteers. Especially it has touched the lives of the homeless as you provided them, with warmth of body and soul.”*

Care One at Madison Avenue (Morristown): *“the joy on the faces of those were given pillows were priceless”.*

Social Services & Food Pantry (Roxbury): *“due to the spirit of giving and care you have shown, we the spirit of giving and care you have shown, we*



are once again able to reach our ultimate goal, to assist those less fortunate families in Roxbury”.

These are but a few of the heartfelt letters of thanks we receive throughout the year.

Just to give you an idea of how energetic this quiet ministry is, since April 2016, Knitting and Crochet and Ministry has knitted:

- 441 scarves
- 120 lap blankets
- 102 baby blankets
- 100 baby hats
- Countless other blankets

As well as headbands, mittens, booties, gloves and adult hats. Orphanages in Russia, area nursing homes, hospitals in New Jersey and the Lehigh Valley, Battered Women’s Shelters, Bridges of Newark, NJ Fireman’s Retirement Home, Warm the Children – all have benefited from their spirit of generosity.

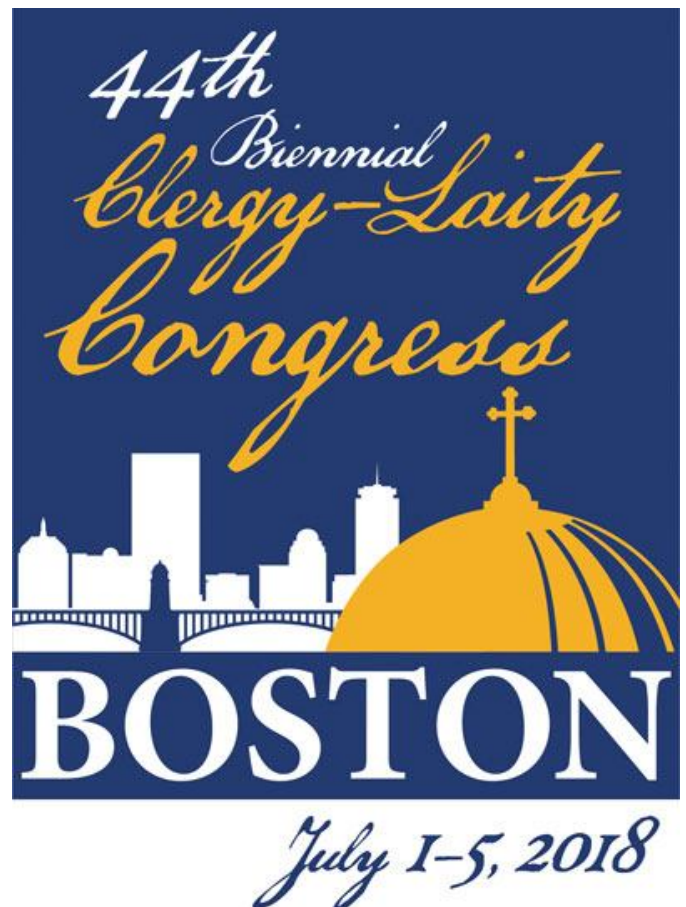
A more recent addition to this quiet ministry is the **Pillow Ministry**. As the name implies, the ladies who meet on Mondays sew comfort pillows for adults and children. To date, they have completed and distributed 135 comfort pillows to Morristown and Hackettstown hospital, Merry Heart and Regency Grand Nursing Home, the Care One Facility in Morristown, the NJ Fireman’s Retirement Home and the Battered Women’s Shelters in our local area.

We are truly appreciative of the work of the Knitting and Crochet Ministry and the Pillow Ministry and thank each of the ladies who are part of both for giving of their time and talent to provide warmth and comfort for many.

By the time you read this we will have had our annual Tricky Tray. While this is not a “quiet” ministry, the Tricky Tray is our largest fund raiser and helps us do more of the philanthropic work of which the “Quiet Ministries” are a part. You will read more about this event in the June magazine.

For now, I would like to extend a sincere thank you to the Tricky Tray committee, Eleni Constantinides, Melissa Dobias, Jeanie Kalas, Irene Karoly and Marina Venizelos for the excellent work on yet another successful Tricky Tray. And thank you to our quiet *Knitting and Crochet Ministry* who provided blankets for several of our gift baskets.

By definition, the entire Philoptochos is a “quiet ministry”. Why, you ask? Because we do the Lord’s work without a lot of fanfare and trumpets sounding. Yes, we tell you about our good works. Yes, you know about the collections we take for the many charities, and yes, we ask for your support for all our various endeavors to which you donate generously. But if you have no idea the amount of people we have helped in this year alone, it is because we don’t always know ourselves. We just know that we must continue doing all we can to ease the suffering of those in need. And with your support, that is possible.



Dear St. Andrew Families,

As the summer approaches, the **Hellenic Afternoon School** is preparing for the next school year. Our focus is on teaching the Greek Language, music, dance, and culture. In addition to Greek School on Thursday's we also offer MAZI, adult language classes, and **dance programs** for both younger and GOYA age students.

Please assist us in planning for next year by registering early. Forms will be available at the end of May. Prompt enrollment will ensure you the best rate. Forms may be emailed to salomi@optonline.net or brought to the church office. Your registration will not be complete until payment is either sent to or delivered to the church office and all prior fees have been settled. In addition, kindly provide your current email and phone numbers so we can keep an updated file of emergency contact information. Your email will also allow us to keep you updated on HAS, dance, and MAZI happenings. It will not be shared or used for any other purposes.

The 2018-2019 calendar will be available with the registration form. Please note the dates for the Sunday assembly's and end of the year graduation program. All students will be expected to attend all special events.

REGISTRATION/FEE POLICY:

Prior to Registration, the 2017 tuition, past Stewardship and fees must be paid in full.

- A 2018 Stewardship Commitment Card must be submitted prior to or at time of registration.
 - a. For Stewards, a minimum Stewardship Pledge of \$500 (with \$375 paid-to-date at the time of Registration) is required -- OR --
 - b. For Non-Stewards, a \$500 fee must be paid in full at the time of Registration.
- The full 2018 Stewardship pledge must be fulfilled by December 31st 2018.
- Each additional child registered will receive a 10% discount on their tuition.
- The annual PTA charge of \$25 must be paid in addition to the regular tuition.

If you experience financial difficulties as a result of these policies, please arrange a meeting with Father John to discuss in confidence eligibility for a waiver or alternate payment arrangements.

All St. Andrew Parishioners with a 2018 Stewardship Commitment Card of \$2,000 and above that have paid \$1,000 at the time of Registration will be entitled to 1 Free Tuition for the 2018-19 school year with a 10% discount for each additional child registered.

Unfortunately, Stewardship commitments no longer permit us to subsidize Greek School operations. To fulfill the yearly Parish Budget it costs Saint Andrew an average of about \$1800 per family, forcing us to conduct numerous fundraisers to the detriment of outreach and ministry activities central to our Christian mission. We would like to thank you for your support of our programs and look forward to hearing from everyone soon!

In Christ,

Salomi Massaras,
Greek School Director

Keith P. Marin,
Parish Council President

Education Committee
of Saint Andrew GOC

We don't want the Resurrection

Stergios Sakkos

It sounds harsh and may test the credibility of unsuspecting readers to say that we don't want the Resurrection. If you're blind, don't you want your sight? If you're sick, don't you want to be cured? And Christ's Resurrection is exactly this: eyes in the darkness of our blindness, health in the tormenting sickness of our mortality, the saving way out of the dead-end of the present



world into the infinite and holy world of eternity, our passing from corruption into incorruption.

The Resurrection is an irrefutable event. It isn't supported by our faith, but is the foundation and support of our faith. Two thousand years ago, the divine and human Person of our Lord, Jesus Christ, came into conflict with death and seemed to have succumbed to the fate of mortal Adam: 'he died and was buried'. But since He was no ordinary person, Jesus Christ didn't remain in the grave but 'arose and was seen'. He defeated death and rose, He stood upright and alive- seen and acknowledged by many- and redeemed the human race from the dominion and fear of death.

And yet people don't want the Resurrection. It doesn't require much investigation nor demand much study to understand that today's society, even if it's supposed to be Christian, is not at all receptive towards the Resurrection of Jesus Christ. Take a look around you and you'll see that many people are devotees of epicurean materialism, of the dogma of 'eat, drink and be merry, for

tomorrow we die'. They can see nothing beyond the gravestone because they've locked themselves in to the things of this world. This is why young and old panicked when the economic crisis struck. The loss, or even restriction, of the comfort and prosperity they'd been enjoying seemed unbearable, intolerable and the non-gratification of their feelings and desires equated to deprivation of their enjoyment.

In any case, the Resurrection, an event outside human experience, came under attack from people from the very beginning. It really is incredible and challenging to our way of thinking that the first and most intransigent doubters of the Resurrection were the very people you'd have expected to welcome it without question- the Lord's own disciples. What they'd seen and experienced with Him had convinced them that He was the Messiah, but they restricted Him to their own worldly standpoint. They didn't want the Messiah Whom the prophets spoke about, they weren't about to accept Him as He presented Himself, humble and meek. To their way of thinking, the Messiah would

have to be a mighty conqueror, an all-powerful king, an invincible ruler of the world. They were proud of Him and praised Him when He fed the crowds and when He raised dead Lazarus. How could they accept that the Messiah had died, that He had entered the tomb? So when they saw Him nailed to the Cross and then laid in the tomb, dead, they dispersed and were disheartened. It was only Jesus' enemies who began to worry that He would rise, as He'd foretold, and they hastened to seal the tomb and set soldiers there to guard it. Against whom? Against the terrified and despairing disciples who baldly stated 'We had hoped that he was the one to redeem Israel'? (Luke 24, 21). 'We had hoped', once. Now, however, their hopes were dashed, extinguished.

Yet Jesus broke the locks of Hades and rose. He Who taught the truth which sanctifies and liberates, Who revealed His divine authority through the signs, cures and resurrections He performed, now confirmed it with the sign of signs, His own Resurrection. Convinced of this by His successive appearances, the once cowardly disciples became apostles and, 'as lions breathing fire' delivered to the world their valid testimony that Christ had risen. So the light of hope shone out

from the empty tomb of the risen Jesus. A new path opened in our life and our eternal happiness, which we tread in repentance and faith.

This is precisely the problem for people today. They don't reject Christ. They admire His goodness and love, all the blessings He showered on the earth. It's the Resurrection that bothers them. Had Jesus remained dead in the tomb, He'd have had most people's sympathy. He's unwelcome and under attack today precisely because He is risen and the announcement of His Resurrection has as its immediate consequence the requirement for our own repentance, for the rejection of the passions.

A Christ Who didn't rise could very well be identified with the countless gods and goddesses of paganism who not only don't forbid, but encourage the passions. But what about the risen Christ, Who declares: 'I was dead, and behold, I am alive for ever and ever'. (Rev. 1, 18)? How can you put up with Him chastising your misdemeanours, restricting your wickedness and organizing your life? This is why so many people don't want the Resurrection.

Source: pemptousia.com April 12, 2018

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Thursday, June 14th at 5pm

Saint Andrew Community Center gymnasium. Refreshments will be offered by the PTA

Please join us as we celebrate our children and their accomplishments

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SUNDAY, JUNE 10, 2018

*Will be held in the Church immediately after Divine Liturgy
And followed with Refreshments in our hall, Offered by St. Andrew PTA
Please join us as we celebrate our children and their accomplishment*

NAVAGATING THROUGH YOUR TEEN YEARS: SUICIDE

Q: What does the Orthodox Church say about committing suicide?

A: The Orthodox Church believes that we are called as Christians to preserve life, and that we do not have the right to take away anyone's life, including our own. Suicide is very serious in the eyes of the Church because it doesn't give a person the opportunity for repentance and confession. As suicide and its consequences is such a complex issue, the church addresses it pastorally on a case by case basis.

Q: What should I do if a friend seems suicidal?

A: Show your friend that you care by listening— sometimes this is enough to lighten the load just enough for them to carry on. Allow them to experience God's love through you by showing sympathy, staying calm, and remaining non-judgmental. Don't try to carry the burden by yourself. Urge them to get help as soon as possible and get other friends, parents, and adults involved. If your friend is in immediate danger, get help right away and call 911. Remember, if all of your attempts fail, don't blame yourself. If you were close to the person, it might be helpful to reach out to a suicide survivor support group.

GET THE FACTS

There's ALWAYS another solution. Many teens who have attempted suicide say that they didn't really want to die, but they couldn't see any other way out. Remember that no matter how horrible you feel, these emotions will pass.



Being depressed or having suicidal thoughts doesn't make you a bad person! Depression can make you think and feel things that are out of character. Even though depression is completely treatable, it's estimated that only 20% of teenagers ever receive help. It's important to tell someone how you are feeling!

Wait 24 hours before taking action. This can give you time to think things through and distance yourself from those strong emotions.

Make sure you are never alone. If you are afraid you can't control yourself, stay in public places or hang out with family and friends. Even if you can't verbalize your feelings, anything to keep from being alone and in danger will help.

KNOW THE SIGNS

Sometimes it is hard to know what your friends are going through, especially if they are hurting or

suffering from depression. Remember that suicide is a permanent solution to a temporary problem, so it is important to recognize warning signs:

- Thinking, talking or wishing about suicide.
- Taking risks like abusing drugs and alcohol.
- Feeling hopeless, like there is nothing to live for.
- Getting upset about insignificant things.
- Giving or throwing away personal belongings.
- Withdrawing from family, friends, or hobbies.
- Feeling anxious or agitated all of the time and having dramatic mood swings.

THE CHURCH SPEAKS

God has a plan.

God created you in His image and has a unique purpose for your life. “For I know the plans I have for you, says the LORD, plans for welfare and not for evil, to give you a future and a hope” (Jer. 29:11). While things may not seem to work out the way you want them to, remember that God’s plan may not be running on your time table!

Christ wants us to have life.

Life isn’t always easy. At some point, every one of us faces something (whether it’s depression, grief, stress, etc.) that may challenge our will to live. We should look at Christ’s message to give us strength: “The thief comes only to steal and kill and destroy; I came that they may have life, and have it abundantly” (John 10:10). In other words, Christ wants us to have life. He came to this world to free us from death itself!

You are His Holy Temple.

We have no right to take away life, whether it’s our own or someone else’s. In fact, we have been created for a very special purpose. We find out in 1 Corinthians 3:16 that our lives and bodies don’t belong to us, but rather to God: “Do you not know that you are God’s temple and that God’s Spirit dwells in you?” Since we have been given this

great responsibility, it’s important that we take care and respect ourselves and others.

Return like the Prodigal Son.

God is always patiently waiting for us to return to him with open arms like the father who received the Prodigal Son (Luke 15:11-32). Suicide takes away our opportunity to repent, since we can’t “undo it” or ask for forgiveness later. No matter how desperate or hopeless we feel, God is ready to accept, forgive, and embrace us. Christ is our hope. God comforts us not only through the Sacraments of the Church, but also our community, friends, and families. Christ emphasizes that we are never alone: “I will not leave you desolate; I will come to you” (John 14:18). Just remember that Christ is always by your side, even if you are feeling hopeless or isolated.

INFO

If your feelings become so overwhelming that you can’t see any solution besides harming yourself or others, you need to get help right away. Asking for help can be really tough, but talking to someone who can help you deal with your feelings is the best solution. Call the National Suicide Prevention Lifeline at 1-800-273-TALK (8255) or visit www.suicidepreventionlifeline.org

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Online Resources:

- American Foundation for Suicide Prevention: <http://www.afsp.org/>
- Adolescent Suicide Statistics and Prevention: <http://www.teensuicide.us/>

Books:

- *Grieving a Suicide: A Loved One’s Search for Comfort, Answers and Hope* by Albert Y. Hsu, Inter Varsity Press, 2002.

*Ο Άγιος Εφραίμ ο Μεγαλομάρτυς και Θαυματουργός (1384 – 1426)

Ο Άγιος Εφραίμ εγεννήθη εις τα Τρίκαλα Θεσσαλίας το 1384, την εποχή της Τουρκοκρατίας. Το 1395 άρχισε να εφαρμόζεται το παιδομάζωμα και με προτροπή της μητέρας του ο άγιος Εφραίμ σε ηλικία 14 ετών, έφυγε από το σπίτι του, από τη μητέρα και τα 7 του αδέρφια, και πήγε να μονάσει στη Μονή του Ευαγγελισμού της Θεοτόκου στο όρος των Αμώνων στη Νεά Μάκρη Αττικής.



Το 1424 οι Τούρκοι εισέβαλαν στο μοναστήρι και εσφαγίασαν όλους τους καλόγερους. Ο Άγιος απουσίαζε σε μια σπηλιά όπου πήγαινε και προσευχόταν και όταν επέστρεψε και αντίκρυσε το φοβερό θέαμα, εθρήνησε. Τον επόμενο χρόνο όμως, την 14^η Σεπτεμβρίου, την ημέρα του Σταυρού, επανήλθαν οι βάρβαροι Τούρκοι και αφού βρήκαν τον Άγιο τον συνέλαβαν και τον εβασάνισαν για οκτώμιση μήνες με μεγάλη μανία και βαρβαρότητα. Τέλος τον εκρέμασαν ανάποδα από ένα δέντρο μουριάς στην αυλή της Μονής αφού διεπέρασαν την κοιλιά του με ξύλο αναμμένο και τον κάρφωσαν με καρφιά στο δέντρο. Ο Άγιος Εφραίμ τελείωσε μαρτυρικώς τη ζωή του στις 5 Μαΐου του 1426.

Για τον άγιο αυτόν νεομάρτυρα δεν γνωρίζαμε τίποτε μέχρι τις 3 Ιανουαρίου 1950, οπότε και φανέρωσε τον τόπο της ταφής του, στη μοναχή Μακαρία. Μια φωνή, αρχικά σιγανή αλλά με τον καιρό δυνατότερη στην ψυχή της, της έλεγε: «Σκάψε και θα βρεις αυτό που επιθυμείς», μέχρι τη στιγμή που της φανερωθηκε ένα σημείο στο προαύλιο του μοναστηριού. Εκεί βρέθηκε ο τάφος με τα οστά του Αγίου. Ο χώρος ανέδυε μία εξάισια ευωδία. Το βράδυ, διαβάζοντας τον εσπερινό, η

Μακαρία άκουσε βήματα. Ο ήχος ερχόταν από τον τάφο, αντηχώντας έως την πόρτα της εκκλησίας. Εκεί τον πρωτοαντίκρισε. Ήταν ψηλός με μάτια μικρά στρογγυλά, με μακριά μαύρα γένια που έφταναν στο λαιμό, ντυμένος με τη μοναχική αμφίεση. Στο ένα χέρι είχε μία φλόγα και με το άλλο ευλογούσε. Το ίδιο βράδυ ο Άγιος φανερώθηκε στον ύπνο της, και με καθαρή φωνή της λέγει: «Σ' ευχαριστώ πολύ. Ονομάζομαι Εφραίμ.»

Το λείψανο του Αγίου Εφραίμ φυλάσσεται εκεί από τότε και καθημερινά εκατοντάδες πιστών το επισκέπτονται ζητώντας από τον Άγιο την ευλογία και τη βοήθειά του. Ο Άγιος με τη χάρη του Θεού έχει κάνει χιλιάδες θαύματα. Στον περίβολο της Μονής, και προστατευμένη από κτίσμα που κτίστηκε γύρω της, υπάρχει η μουριά πάνω στην οποία ο Άγιος Εφραίμ άφησε την τελευταία του πνοή.

Η Εκκλησία μας τιμά στις 5 Μαΐου τον μαρτυρικό του θάνατο και στις 3 Ιανουαρίου την ανεύρεση των ιερών λειψάνων του.

Αξίζει να επισκεφτείτε το μοναστήρι όταν βρεθείτε στην Αθήνα. Είναι στη Νέα Μάκρη. Από όλα τα μέρη της Ελλάδας αλλά και από το εξωτερικό προσέρχονται πιστοί για να προσκυνήσουν τον Άγιο.

Η Ανακήρυξη σε Άγιο

Το 2011 ο Παναγιότατος Οικουμενικός Πατριάρχης κ. Βαρθολομαίος ανακήρυξε τον οσιομάρτυρα Εφραίμ σε Άγιο

*Οι πληροφορίες είναι από τα βιβλία της Ιεράς Μονής Ευαγγελισμού της Θεοτόκου και Αγίου Εφραίμ, Νέας Μάκρης

*Saint Ephraim of Nea Makri, Attica (1384 -1426)

Saint Ephraim was born in Trikala of Thessalia in 1384, when Greece was enslaved to the Turks. In 1395 because of the «παιδομάζωμα» (the Turks would forcefully take young boys from their families, convert them to Islam and use as their own soldiers), his mother encouraged Ephraim, aged 14 then, to run away leaving her and his 7 little brothers. He joined the Monastery of the Annunciation to the Theotokos on Mount Amomon in Attica.

On the 14th of September 1425, the Turks invaded the monastery, captured Ephraim and brutally tortured him for nearly 9 months. On May 5th 1426 they hung him head down from a mulberry tree in the monastery's courtyard, then nailed him on the tree and finally stuck a large piece of flaming wood through his stomach.

We knew nothing about this holy person until January 3rd 1950, more than 500 years after his death, when he miraculously revealed his relics to a nun, Makaria. Upon discovering the place where he had been buried, the whole area filled with an exquisite aroma. That evening nun Makaria first “saw” him. Tall and thin, small round eyes, with his right hand blessing and his left hand holding a flame. He appeared in her dream saying: “Thank you. My name is Ephraim.”

Today there is a church dedicated to Saint Ephraim inside the Monastery of the Annunciation which has been rebuilt after the Turks had destroyed it. The relics of the Saint are kept inside. Hundreds of people visit the Monastery every day He has become one of the most beloved saints in the last thirty years and is a center of pilgrimage for the entire country of Greece. His martyred death is commemorated by the church [May 5th](#) and the discovery of his [relics January 3](#).

He has been glorified by the Ecumenical Patriarch of Constantinople and officially been declared as a Saint in March 2011



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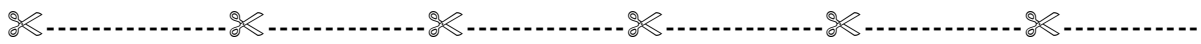
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And Now - Something Completely Different!

Many Orthodox Christians might talk freely about Jesus' Resurrection yet deeply question the event. If it were an obvious reality, it wouldn't require faith. Unlike belief, faith is a commitment to that event. Jesus responds to Mary Magdalene's recognition of Him as "Rabboni" with "Do not cling to Me, for I have not yet ascended to My Father." (John 20:16-17) Her familiar beloved Jesus can't be clung to any longer. Jesus the "teacher" is now returning to His Father and will no longer function as someone just offering profound new wisdom. Something completely different is occurring - the caterpillar is about to emerge as a butterfly! Are you ready to see it?

We ought to pause here and examine our own attitude towards Jesus. Are we clinging to a role Jesus fulfills for us? It's very easy to get stuck seeing things from a particular perspective. When changes occur and our views change, will those roles still function? Will "Jesus" still "work"? In our present culture, change is the only constant. Many struggle to keep up with changes, particularly when it comes to the incredible role the computer has in every phase of our daily existence. It is not uncommon to hear people express their sense of irrelevance for anything like an ancient Orthodox Church and its views on life. It's not a surprise that Church attendance is shrinking in all faiths. Perhaps there has been too much clinging to something that has long changed from the way we need it! Are we ready for something completely new? Could it be that we have to change towards Christ? This too is faith. You respond and then, like Mary, act. Transformation is only real in action. You need to be something completely different, just like the apostles.

Thomas was an adamant realist who demanded that "unless I see in His hands the print of the nails and put my finger into the print of the nails, and



put my hand into His side, I will not believe." (John 20:25). We may be reluctant to identify with Thomas, but inwardly, most of us find ourselves in a similar place regarding what we will believe. Because Thomas speaks for most of us, we ought to applaud his courage. And we ought to emulate his response. When Jesus gently guides Thomas into belief, are we also going to respond "My Lord and my God!"? What will it take for anyone of us to be guided into something radically new? Again, as with Mary, what is needed is a new response, a way of seeing something new. Then our response!! And once again, this is faith!

Jesus's particular encounter with Thomas is only the beginning of His 40 days of "speaking of the things pertaining to the kingdom of God" (Acts 1:3). He continued teaching and spoke especially of the radical transformation each would undergo. "You shall receive power when the Holy Spirit has come upon you." (Acts 1:8). Like Moses before the burning bush, the apostles probably voiced a similar question, "Who am I to go to? ..." (Exodus 3:11). Isn't this a question each of us asks? -Who am I that can do this? Don't we always manage to find our own weaknesses as excuses for not trying great things? Called to witness Christ in our lives, do we retreat from this awesome responsibility because of our culture of political correctness? Truth will always offend those who have forsaken it for lies. Ironically the ones who claimed the truth ended up crucifying the Truth!

But you are not being asked to empower yourself. Moses is given to us as the example of yielding that power back to God. And so were the apostles: "When they were all with one accord in one place." (Acts 2:1) something occurred; "there came a sound from heaven as a rushing mighty wind." United, together - isn't this what it means to come together for worship? Isn't worship and fellowship

more than a weekly catching up of things but instead a gathering for empowerment? “And they were filled with the Holy Spirit and they began to speak...so that the multitude each heard them speak in his own language.” (Acts 1: 4, 6).

Having witnessed and heard, response occurred. “What shall we do?” (Acts 2:37). And the once timid, fleeing Peter stood boldly proclaiming in the words of John the Baptist, “Repent, and let everyone be baptized in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit.” (Acts 2:38). Here the multitude could receive the very empowerment that had occurred in their presence. Liturgy brings us each Sunday before the epiclesis or the calling down of the Holy Spirit upon the Eucharistic bread and wine for its transformation into the body and blood of the living, risen Lord Jesus Christ. We are witnesses to the presence of the Holy Spirit and while on our knees, ought to implore that same Holy Spirit to transform each of us as well. Can you imagine what might happen to you during Liturgy some Sunday when such a prayer is answered and a new person arises from his or her knees? Indeed, something completely different!

As Orthodox Christians, each of us must come to the realization that here in Jesus Christ, risen and eternally present in a Kingdom in this world but not of this world, we are empowered into true personhood. Sin feeds all the artificial identities we assume in a world that has finite endurance. This world, the universe, will pass away but Christ’s Kingdom is eternal.

Are you satisfied with a life struggling within an inconstant world of things in which being “six feet under” closes your life, or do you want to be forever present in a Kingdom that has no end? Don’t let the world of things fool you. “We are all dust in the wind” (Kansas). But like Moses, we can allow God to transform us from “bread and wine” into something divine. Pentecost is a witness to the full reality that Christ is risen. Here we can become something completely different!

As you confront Pentecost, consider these deeply moving words of Archimandrite Vasileios *“In the Liturgy of Christ’s sacrifice (our Divine Liturgy), we experience the unconfused interpenetration of created and uncreated, of life and death, of movement and motionlessness, of freedom and nature. Things visible are seen in an invisible way. Things that cannot be spoken are expressed ineffably. Things that cannot be approached, that are far beyond us, dwell among us. And we ourselves are something infinitesimal, even non-existent, which contains something unlimited and unattainable. In the end, one cannot tell if things invisible are more perceptible than created things, or if the latter are more holy than the former. Everything exists and has value because the Holy Spirit illuminates it.”* (Hymn of Entry, p 68-69)

No, there’s no language error here. This is Pentecost! Who does not want this?

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Tragedy, experienced as life in danger, can spell the beginning of a life filled with wondrous growth and great joy; in the meantime, it instigates chaos by fostering confusion and unfathomable pain when left on its own with the innocent and ignorant alike. More likely than not, it's difficult to tell the difference – even for the most knowledgeable. Definition determines the difference.

For example, more specifically, seeded in the reliving of Holy Week: Jesus' disciples - and especially the Theotokos – were forced to cope with the horror surrounding His untimely death. They were focused - feeling, thinking, and reacting – to physical reality, unable to see past the moment, much less God's prevailing Mind/Plan for salvation and peace in the long run.

Can you imagine coping as dealing with the spirit of vicious hate that prevailed against Jesus by those, no less, who were dedicated to defending the faith of their father, Abraham – the *right way*: loyal *verbatim* to laws recorded in Moses' Ten Commandments – just opposite: hatefully blind to their (unacceptable) Messiah's more immediate focus on healing and feeding of hungry masses?

First, all His disciples could do was run and hide – something Jesus never did - then slowly gather conflicted feelings as remembering all He had taught them as trying to get them prepared for His departure. This had to be exceedingly difficult for them - an incomprehensible loss, especially since they couldn't very well comprehend the profound depth of His teachings in the first place (except for John, whom He loved, and was later empowered to write while exiled in Patmos). *But then there was the **wonder of His Resurrection – and the reaffirmation of His power and Place at Pentecost!*** Jesus' message was a declaration that, through His powers – those innate to the Living Word - they could speak the "language" of the one to whom they were speaking (whatever it happened to be, at least figuratively speaking) and be completely understood in Spirit. This was extremely important to

appreciate, trust, and respect. Its amazingly dynamic power was like "a two-edged sword" (electronically multi-magnified in our day) capable of chopping up and rearranging, devilling in the process, both basic and baselessly clever manipulations – forgetting those "lies" never understandable or foreseeable except through the mind of Christ and a way to word them – when written right!

Take Mary Magdalene, for example, the first one Jesus revealed Himself to after His resurrection. Her decision, at one particular moment, spelled the beginning of a path she would be forced to follow for the rest of her life. There were consequences she hadn't considered before undertaking her mission: a solemn determination to get justice for her beloved Master – or if she had, didn't care. The word was one seeded into natural law, reverberating loud and clear through her wounded soul: balance – via retribution. "Get even; I have to get even – for Him!" Her purposeful sole goal: "to get the song back into my heart." Retribution, through the law of balance, may have been misplaced (none of His disciples acted on anything similar). This was balance negotiated for the peace of *her personal soul*. The urge was like the call of some eternal command written clearly across a vast heavenly scroll. How could simple forgiveness heal such egregious insult? For her, the right way was the only way: **go to Rome**, meaning, *tell the ruler of our world, the one with some conscious voice for all of his people - and not just a few, Emperor Augustus Caesar.*

Sometimes faith, as quietly living within ourselves, seems to disappear – feeling distant. Sometimes we feel doomed to die alone; sometimes we wish we

hadn't been born in the first place so we wouldn't be faced with decisions we fail to know how to make or manage. Sometimes we cannot figure out how we've lived so long – in spite of what we've been forced to face, or cope with. All of this is neither here nor there; fact is, **we are here** – *for a reason*, even if only God knows why.

Who knows, maybe we're simply meant to set a "perfect" example – of what, only He knows. I believe our Creator is happy with us *just as long as that's what we do*, whether understanding as much or not. All of us struggle in one way or another. We pass through **many mini tragedies** without realizing as much. Like lending a blind eye to needs of another, never drawing interest because detached for convenience sake. Or even stay away from community, Church, so we don't have to face responsibilities as family members. We can grow through conflict by developing a *balanced* respect for responsibility – and learn how to do our honest part rather than try to deny it completely.

Some of this goes back to "old world" Greek mentality where the only way to survive without going mad was to simply cut ties completely and seek a life of "freedom" in magical **America** - overseas. Just remember, *Jesus paid a huge price* to redeem us from the slavery of sin! There's something about the slavery of seeking "success" that numbs us to anything *other*, especially as lived in the South. I find that realization to be profoundly humbling since the infection has spread to America's "*Dream of Conscience*" as well. Themes of

Greek Tragedy has knocked me down many times while trying to teach me that lesson. I've finally learned – at least a *little*.

The greatest of all we can give in return for God's understanding, patience and love, is to offer a *reaffirmation that His Son indeed paid a price worth the humiliation and pain* He somehow suffered without groaning or griping. Sometimes He blesses us with *figurative* parents and friends who love us as He does – perhaps so *they* can learn a lesson – from us. Be grateful. We weave in and out between and around too many roles to count.

LOVE, so measureless and profoundly integrated in us resides beyond a way to reason our way into and/or out of responsibilities – whether as a big splash, loud and clear, or wee small whimper sounding like, "I love you, Lord Jesus, and trust You with all of my life."

Jesus is truly our personal Savior. How He suits us also addresses us as a carrier of Good News. **We can be exemplar**: by speechlessly spreading His Word – through mercy and grace.

Our pink purse raffle was won by Maria Yoanides. *Thank you to all who participated!*

Our next luncheon is Tuesday, May 15 – 11:30am. All seniors joyfully welcome.

An Editorial by: MaryAnn Brinkley (973-442-3011) and Betty Kelly (973-704-0377) co-chairs

KOLLYVA ON SATURDAY OF SOULS ON MAY 26, 2018

ΨΥΧΟΣΑΒΒΑΤΟ (Psychosavato)

Please bring your own kollyva dish to church by 8:45am Place dish on table and submit +List of Names with your offering.

If you do not want to prepare your own you may wish to order individual kollyva dish. Cost for individual dish of S.O.S. kollyva is **\$30**.

Those who do not wish to have their own kollyva dish may participate in the COMMUNAL KOLLYVA TRAY. The participation cost for communal SOS kollyva is **\$15**.

Please contact the church office and make arrangements by Thursday before the Saturday of Souls. 973-584-0388 info@standrewqonj.org

LIST OF NAMES of your +Beloved for eternal memory and blessed repose will be prayed for on **Saturday**.

You may submit your +List along with your offering for the priest by 9 am on the day of service or bring them to the office the week of.

KOLLYVA arrange for your kollyva and bring your donation to the office with your *check payable to St. Andrew* or bring your own prepared kollyva from home.

ON THE ELDER WHO LAUGHED ON HIS DEATH BED

A devout elder lay on his deathbed. His friends gathered around him and mourned him. With that, the elder (geronda) laughed three times. The monks asked him: "What are you laughing at?" The elder (geronda) replied: "I laughed the first time because all of you are afraid of death; the second time, for none of you are prepared for death; the third time because I am going from labor to rest."



Behold, how a righteous man dies! He is not afraid of death. He is prepared for death. He sees, that through death, he passes from the difficult life to eternal rest.

When the nature of man imagines itself in its original state in Paradise, then death is

unnatural, the same way that sin is unnatural. Death emanated from sin. Repented and cleansed from sin, man does not consider death annihilation, but the gate to life eternal.

If, at times, the righteous prayed to God to prolong their earthly life, that was not because of love for this life nor because of the fear of death but solely that they would gain more

time for repentance and cleansing from sin in order that they may present themselves before God, more sinless and more pure. Even if they showed fear before death, that was not out of fear of death but the fear of God's judgment. What kind of fear then must the unrepentant sinner have before death?

Saint Nikolai Velimirovich

ΓΙΑ ΤΟΝ ΗΛΙΚΙΩΜΕΝΟ ΠΟΥ ΓΕΛΟΥΣΕ ΣΤΟ ΝΕΚΡΙΚΟ ΤΟΥ ΚΡΕΒΑΤΙ

Ένας ευσεβής γέροντας ήταν ξαπλωμένος στο νεκρικό του κρεβάτι. Οι φίλοι του μαζεύτηκαν γύρω του και τον πενθούσαν. Ο γέροντας γέλασε τρεις φορές μαζί τους. Οι καλόγεροι τον ρώτησαν: «Γιατί γελάς;» Ο γέροντας απάντησε: «Την πρώτη φορά γέλασα επειδή όλοι σας φοβάστε τον θάνατο· τη δεύτερη φορά, επειδή κανένας από εσάς δεν είναι προετοιμασμένος για το θάνατο· την τρίτη φορά επειδή θα αναπαυθώ μετά την εργασία μου.»

Δείτε πώς ένας ευσεβής άνθρωπος πεθαίνει! Δεν φοβάται το θάνατο. Είναι προετοιμασμένος για το θάνατο. Βλέπει ότι με το θάνατο περνάει από τη δύσκολη ζωή στην αιώνια ανάπαυση.

Όταν μπορείς να φανταστείς την αρχική φύση του ανθρώπου στον Παράδεισο, τότε ο θάνατος είναι αφύσικος, με τον ίδιο τρόπο που και η αμαρτία είναι αφύσικη. Ο θάνατος προήλθε από την

αμαρτία. Ο άνθρωπος όταν είναι μετανοημένος και καθαρός από αμαρτία, δεν θεωρεί το θάνατο ως αφανισμό, αλλά τον θεωρεί πύλη για την αιώνια ζωή.

Εάν μερικές φορές οι ευσεβείς προσεύχονται στον Θεό και ζητούν να παρατείνουν την επίγεια ζωή τους, είναι όχι από αγάπη για αυτή τη ζωή ούτε επειδή φοβούνται το θάνατο, αλλά μόνο για να κερδίσουν χρόνο για μετάνοια και κάθαρση από τις αμαρτίες, ώστε να παρουσιασθούν μπροστά στο Θεό πιο αγνοί και λιγότερο αμαρτωλοί. Ακόμη και αν δείξουν φόβο μπροστά στο θάνατο, δεν είναι ο φόβος του θανάτου αλλά ο φόβος της κρίσης του Θεού. Τότε πόσο φόβο πρέπει να έχει πριν το θάνατο ο μη μετανοών αμαρτωλός;

Άγιος Νικόλαος ο Βελιμίροβιτς

PARENTS' CORNER

By Alexandra Protopapas

“MAY - 2018 – TEEN GAMBLING”

Recently a parishioner contacted me about their teen who may be gambling and she remembers an article I wrote many years ago and would like me to bring up the topic again. Let's think about May as a time when your teenagers are getting ready to go to proms, the beach, play sports, and of course use their phones for various games and yes, gambling online as well.

They are cunning and smart lying about their age. Parents do not overlook at the fact that gambling can be as dangerous as drugs and alcohol. Let's talk about some scenarios before you give them that credit card and cash.

Superbowl in February and March Madness in basketball just ended and it is baseball season now. You know about all those on-line Texas Hold 'Em games, etc. – and even on television they advertise how easy it is to gamble online? Is your teen going down the shore for prom, or going to Atlantic City with fake identification? PARENTS BE AWARE OF THE DANGERS OF TEEN GAMBLING! Research from the Harvard School of Public Health and the Annenberg Public Policy Center indicates that there has been a 600% increase in teen gambling in the past ten years.

Most gambling occurs among “teens” in college, (remember the age of going into casinos, or on-line gambling is 21 – but of course your teen doesn't lie) yet a lot of high school students participate in betting on sports and online, or visit they Atlantic City and race tracks often. Gambling can start innocently with a little competition like who will win a football game, or they watch the glamorized World Series of Poker on TV and all the gambling sites that follow them on Facebook, etc. March Madness and basketball, then baseball, (the



popular sports gambling of the school or office pool), then the trip to Atlantic City after the prom all add to the dangers of teens getting into something that can be devastating in their future. The lottery is also an area that entices youth, and who needs cash? Everything can be done with a credit card and who checks age?

Drugs and alcohol is what is focused in health surveys, not gambling, and the true figures of how much of a problem teen gambling has been in the United States is not yet known. Education in schools now focuses on the issue of teen gambling and school policies of “casino nights” which sponsor gambling is being scrutinized, and maybe should be eliminated as a form of fundraising from our Greek Orthodox Churches as well!

Many teens who engage innocently in gambling activities find themselves in debt and the first thing they will do is lie thinking they can get out of it with a hope that they can pay back. The lying leads to stress, then stealing, more lying, so more gambling to catch up, and now you have a teen with an addiction that doesn't show physical marks like drugs or alcohol, but is just as dangerous. Teen gamblers spend more time on their gambling activity or how to get out of it than schoolwork or family or friends. Teen gambling also results in poor academic performance in high school or college, and in some of the colleges the activity is actually encouraged! Teen gamblers are risk takers, usually the brightest students – the ones who can do the math to figure the odds, and they are not as easy to spot as the seriously depressed and withdrawn teen.

Well, now what? You worry about your teen having sex, you worry about bullying; you worry

about drugs and alcohol, now one more thing? You better worry! As a classic Greek mom or dad you are the classic enabler so you will be the one to suffer too! The best thing parents can do to prevent a teenage gambling addiction is to just keep doing what you're doing and stay involved. It's okay to have friendly "games" once in a while

Signs of a teen gambling addiction

There are a few signs that a teenager may be involved in a gambling addiction. Here are some of the red flags:

- *Begins to sell personal belongings.*
- *Borrows money from friends and family and does not repay it.*
- *Steals and lies.*
- *Has a large amount of cash that cannot be explained.*
- *Has a great deal of debt that cannot be explained.*
- *Strangers call on the phone with increasing frequency.*
- *Withdraws from his or her regular social groups and activities.*
- *Makes "900" number calls to gambling numbers.*
- *Appears distracted and anxious; can be moody or depressed.*
- *Unexplained absences from school or work.*
- *Breaks curfew regularly.*
- *Spends hours on online gaming sites.*
- *Obsession with sports scores can indicate a sports gambling habit.*

We still have a couple of months where we may experience "cabin fever" if we get more snow, so plan some indoor or outdoor activities with your teens. Also, encourage them to take part in our wonderful St. Andrew's G.O.Y.A!!! There is so much to do! Hug your teen today – (yeah you too dad!) God Bless you all and I wish you all a warm embrace, hugs, love, and Christ in your hearts!!! Till next month...

This month's **Table Prayer Guide** is from a **Prayer for Special Occasions: Easter (Pascha)**

"Let all then enter into the joy of our Lord. First and last receiving their like reward; rich and poor rejoice together. Sober and slothful, celebrate the day. You that have kept the fast, and you that have not, rejoice today; for the Table is richly laden. Fare royally on it. The calf is a fatted one. Let no one go away hungry. Let all partake of the cup of faith. Let all enjoy the riches of his goodness. Let no one grieve at his poverty; for the universal Kingdom has been revealed."

Saint John Chrysostom – Fourth Century, Antioch – Easter Sunday Service

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

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

and that "social gambling" on occasion can be fun, but it can become an addiction.

Below are some "signs of a teen gambling addiction which comes from the source, "Teen+Gambling=Trouble", UConn Health Center in the News. Office of Communication.

New Jersey Parish Has Nafpaktian and Cypriot Roots

Name: Saint Andrew Greek Orthodox Church

Location: Randolph, N.J., Metropolis of New Jersey Founded: 1962

Clergy: Fr. John Theodosion (HCHC '91)

Size: about 700 on the mailing list (450 Stewarts)

Web: www.standrewgonj.org

E-mail: info@standrewgonj.org

Noteworthy: Only two priests have served the church during its 56-year existence

RANDOLPH, N.J. – In the early 1960s, several Greek Orthodox living in Morris County, in northwestern New Jersey, who were too far away from the closest parishes in the New York metropolitan area, decided to establish a church in the small community of Dover, near Interstate 80. Most of the original families came to that part of New Jersey from the area of Nafpaktos, Central Greece, along the north shore of the Gulf of Corinth not far from Patras. Cypriots comprise the second largest group of the community.

Local AHEPAns were instrumental in spearheading the effort to begin a parish.

The Nafpaktians knew of a young priest in Nafpaktos, Fr. Konstantine Tsigas, who they invited to serve their fledgling community. He became the first full-time pastor and the longest serving priest, building up the parish for 42 years.

The community grew quickly and by the early 1970s had purchased a nine-acre site in Randolph Township, about 12 miles south of the existing location. Groundbreaking took place in 1973 and the consecration was held in December 1991.

Upon the retirement of Fr. Tsigas in May 2004, Holy Cross graduate Fr. John Theodosion, a native of Cleveland, was assigned to St. Andrew. He previously served St. George parish in Piscataway, N.J., for nine years.



While the community still has a large group of immigrants, most of the membership consists of first- and second-generation American-born parishioners. Under his leadership the parish was able to complete a second phase of its building program with a new community center and classroom building.

Active Youth Programs:

St. Andrew parish has several ministries, including a strong youth program. According to parish information, the Sunday School has about 150 students in grades pre-K to high school and the Greek school numbers about 70 enrolled.

The Hellenic Afternoon School includes programs for children from toddlers until the sixth grade. The toddler class is called "Mazi Me Ti Mama" and has a second year of classes called "Mazi Me Ti Thaskala..

When the children become 4 years old then they are eligible for the first year of afternoon Greek School. Students graduate after they have completed the sixth grade. Classes are offered for adults, as well, on a beginner, intermediate, and advanced levels.

GOYA: The GOYA of St. Andrew keep teenagers involved in most of the activities of the Northern New Jersey Youth Commission under the guidance of the Metropolis and events which are held locally. These events include activities which range from indoor Olympics to basketball, to religious retreats.

HOPE and JOY:

St. Andrew **HOPE** playgroup is a group of mothers and children ranging in ages from newborn to pre-school. There are many religious, cultural and social events that are scheduled throughout the year for children and mothers. This is a great opportunity for Mothers and children to share in a rewarding experience and build bonds with other members of the community. Children play and interact with other children their own age by participating in music, and in arts and crafts, and by playing with available toys. Play dates are held in the church hall on a monthly basis.

The St. Andrew **JOY** "Junior Orthodox Youth" is geared for children ages 6-12.

JOY provides the opportunity for youth to develop close friendships through fun, Bible study, Christmas Caroling, educational activities, game nights, talent shows and field trips.

Most activities are held on Saturdays and meetings are held on Sundays after Sunday School. JOY is divided into junior and senior groups to better minister to these age groups.

Parish youth also take part in sports, forming volleyball and basketball teams. They enter the annual Sights and Sounds Competition each year, which draws young people from many New Jersey parishes who participate in several athletic and artistic events. The parish finished in second place last March.

Other Ministries:

During Great Lent, Fr. Theodosion leads discussion groups about the Orthodox Faith in addition to the many services during the period.

A book store provides many titles for members to build their knowledge about the Faith

YAL This year the Young Adult League meets once a month and has been struggling to get organized but will be reorganizing soon.

OCF The parish has a mailing list of about 20 students who comprise the Orthodox Christian Fellowship Chapter at Morris County Community College, with about five to 10 attending the OCF meetings. Several students who attend are not Orthodox but are interested in converting.

Altar Boys

About 25 serve in the Altar on Sundays, and then attend Sunday school after communion just as the other students in the community.

Chanters/ Choir

Several men serve as chanters on a regular basis. Two are paid by the community. First is the head chanter Alex Vlassis who chants Sundays and on major feasts. The weekday chanter is Christos Neoroutsos, who also chants Sundays. St. Andrew a Capella choir has about 25 members who sing on Sundays from September to June. Choir director is Alex Vlassis.

Philoptochos

A new ministry which has been added to the many things Philoptochos does was inspired by the national campaign to "Feed the Hungry". The Philoptochos chapter has committed to working at the Faith Kitchen in Dover NJ. The entire community and several ministries take turns working at the Faith Kitchen at Trinity Lutheran Church once each month. These include the Philoptochos, Parish Council, GOYA, and AHEPA/ Daughters.

Philoptochos activities include: Food collections during Thanksgiving, Christmas and Easter for donation to area food pantries; Money collected and donated to Habitat For Humanity; There is a Tricky Tray held every May and proceeds are donated to charity and to our church. Vasilopita bake sale in December and sale of Tsourekia in April.

Under the banner of the Philoptochos is the knitting group and the new pillow making group each meets weekly. They make pillows, knit blankets, scarves, hats and mittens for people all over New Jersey who are in need.

Other ministries also include the PTA for the Hellenic Afternoon and Sunday Schools, the Senior Hellenic Dance Group, consisting of GOYA members, An advanced dance group for GOYA members, the Junior Hellenic Dance Group for children up to age 11, the AGAPE Group, consisting of senior citizens, who meet monthly, attend dinner theaters, movies and visiting St. Michael's Home.

Fund Raising

Stewardship has been a part of the community since 1991. It has slowly grown but the parishioners have become more and more generous over the years. Stewardship currently makes up less than half of our yearly budget. The parish's goal is to have stewardship fund 50 percent of our annual budget. The rest of the \$740,000 budget is met with various fund raisers, including the spring festival usually the second weekend in June, a Cypriot Taverna Night, and other.

compiled by Jim Golding

Remembering Fotis Seretis

*In a world in which most worship the god of
the self*

Let me speak of a truly good elf

His name in Greek means the light

He wasn't a man of power or financial might

*He owned a diner that was a part of a
vanishing American scene*

*Where the owner scrambled the eggs and the
bacon was lean*

*His restaurant had the warmth of your own
home*

Good home cooking, no cappuccino foam

It was a haven for the politician and occasional pauper

It was even sought out by Cindy Lauper

For Fotis this was an extension of his good heart

He didn't get into it for wealth

And in the end it got to be hard on his health

He was a simple man whose diner was for giving

He was happy just to make a living

While speaking to his buddy Eddie George

I was told that Fotis would always forge

a relationship with the sick and the poor

I don't care if you can pay do you need any more?

He lived his faith he didn't have to preach

Look at his life and you don't have to teach

From theory that never impresses

Fotis was a sermon that silently confesses

All that faith in our Lord Jesus addresses

Fotis grew up near Nafpaktos in Greece

Hard times in those days never seemed to cease

As a young man he left for the USA

He knew that in America he find a better way

The Greek community in Dover did not have a church

*Fotis and Takis Seretis along with George Speal refused
to leave it in the lurch*

They were among the original pioneers

They worked hard and never gave into any fears

Their efforts took root and we are here today



because of these pioneers who paved the way

He served on the parish council for years on end

His sage wisdom he would always lend

To anyone who would listen to this good man

All of us can say without a doubt we were a Fotis fan

When things got loud and people were out of order

Fotis's humor and advice poured oil on troubled water

Many times we were in the financial thickets

Fotis bailed us out by selling the most raffle tickets

But his greatest love was reserved for Pauline and Tom

They were his partners Pauline was his right arm

They worked side by side for many years

Until sickness confirmed their worst fears

That one would leave without the other

There could never be another

To fill the shoes of a simple man who was a giant

Strong in faith and God reliant

*As appealing as a sandwich of crisp bacon a juicy tomato
and fresh lettuce*

Such was the man named Fotis Seretis

He leaves a legacy of love that his wake would prove

*Tuttle's Funeral Home was so crowded you could hardly
move*

Our light is now being transferred to the heavenly host

Fotis you were a prince we loved you the most

The most important part of the seed is the kernel

Our light has been summoned to heaven

May his memory be eternal

Love, George Moshen

BAPTISMS – ΒΑΠΤΙΣΙΣ

SOPHIA ROSE PAHOULIS, daughter of Anna Jude Pahoulis was baptized on March 25, 2018 according to the rites of our faith and given the name **ΕΥΑΓΓΕΛΙΝΑ - EVANGELINA**. Godmother was Maria Skoulos.

SOFIA ANDREAS JELIS, daughter of John Jelis and Stala Michael was baptized on April 14, 2018 according to the rites of our faith and given the name **ΣΟΦΙΑ – SOFIA**. Godparents were Anastasios and Christiana Krimitsos.

HENRY SERGIO SPIES, son of Ryan Jeffrey Spies and Margarita Maria Sergonis was baptized on April 14, 2018 according to the rites of our faith and given the name **ΣΕΡΓΙΟΣ – SERGIO**. Godmother was Angela Melchione.

JOSEPH SERGIO MELCHIONNE, , son of Joseph N. Melchionne and Angeliki A. Sergonis was baptized on April 14, 2018 according to the rites of our faith and given the name **ΙΩΣΗΦ – JOSEPH**. Godfather was Michael Sergio Sergonis.

FUNERALS – ΚΗΔΕΙΕΣ

+Angelo George of Mountain Lakes, NJ passed away on March 17, 2018. Angelo was the beloved husband of Laurice, devoted father of Duana M. George (Guy D. Pistilli), Valeri (William) Work, David (Marlis) George, and Roberta George-Matalon. A Funeral Service was held at Saint Andrew Greek Orthodox Church on Saturday March 24th.

+ Louis Demakos, of Morris Plains NJ passed away on April 11, 2018. Angelo was the father of Eleni Demakos, Demetra (Jeff) Laino, Potoula Gieger. He was predeceased by his wife Athanasia in 1991. A Funeral Service was held at Saint Andrew Greek Orthodox Church on Monday, April 16th

DONATIONS RECEIVED IN MEMORY OF: PLEASE JOIN US IN PRAYER FOR THE SOULS OF:

+Helen Candes
Costa & Eugenia Sedereas

+Zachary Paul Geaneas
Vivian Geaneas

+Panayiota Nikolis
Jack & Betty Kelly

+Sam Cederas
Costa & Eugenia Sedereas

+Angelo George
John & MaryLou Rodimer
Virginia Thomas

+Minas Polyhronakis
George & Anna Kavalos

+Louis Demakos
Eleni Demakos & Family

+Athena Halis
Costa & Mary Demos

+Anastasios Ernest Stamoutsos
Antonios & Panayiota Louca
Marios & Eleni Constantinides
Stanley & Irene Karoly
Troy & Diane Kontometros

+Ekaterini Efstathiou
Costa & Mary Demos
John & Chrysanthe Borzeka
Antonios & Panayiota Louca
Maria Stamoutsos

+Nikolaos Kalos
+Theresa Kalos
Stratis & Lisa Kalos
+Ioannis John Kole
Kay Lewis

+Elena Tirondola
Costa & Mary Demos
John & Chrysanthe Borzeka

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

ST. ANDREW CALENDAR

WEEKLY SCHEDULE

RELIGIOUS EDUCATION **Sundays**

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

BAKING GROUP **Tuesdays** @9am

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

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

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

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

GOYA Greek Dancing **Thursdays** @7pm

UPCOMING EVENTS

COFFEE HOUR HOSTS MAY: 5/6 PHILOPTOCHOS,
5/13 PARISH COUNCIL, 5/20 DOP, 5/27 PTA,

5/7 Metropolis Clergy Laity | Venetian, Garfield NJ

5/11 @6:30pm Annual Tricky Tray /Philoptochos

5/15 @11:30am Agape Lunch 3rd Tuesday

5/18 @7pm SCREENAGERS a special screening at
Saint Andrew RSVP so we can better prepare

5/19 PTA End of the Year Field Trip to St. Basil

5/20 @3PM WEDDING of Tsamis & Zarkadas

5/21 @7:30pm Parish Council Meeting 4th Monday

5/24 @7pm GOYA Meeting 4th Thursday

5/26 After the Liturgy of SATURDAY OF SOULS - Fr. John
will visit the Locust Hill Cemetery and pray for our
beloved parishioners.

5/26 @2:30PM BAPTISM

5/26 Faith Kitchen Host – Philoptochos

5/29 @7pm Philoptochos Meeting note date change

COFFEE HOUR HOSTS JUNE: 6/3 FESTIVAL NO C HOUR,
6/10 DOP, 6/17 PHILOPTOCHOS, 6/24 PARISH COUNCIL

JUNE -1-2 -3 FESTIVAL

6/7 HAS End of Year Rehearsals

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

6/8 @10:30am on Fridays: ORTHODOX DISCUSSION on
Lives of the Holy Apostles also on June 15 & 22

6/9 @12PM WEDDING

6/9 @3PM WEDDING of Minter & Kolovos

6/10 SAINT ANDREW ELEMENTARY ORATORICAL,
GRADUATION, AWARDS, & SCHOLARSHIPS

6/10 @1:30PM BAPTISM @3PM BAPTISM

6/16 @4PM WEDDING of Hayter & Casares

6/14 HELLENIC AFTERNOON SCHOOL GRADUATION

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

6/23 Faith Kitchen Host – Daughters of Penelope

JUNE 24 CAR RAFFLE DRAWING

6/24 @1:30PM BAPTISM

JUNE 25-29 SA SUMMER CAMP FROM 9AM-12PM

6/30 @2PM BAPTISM

COFFEE HOUR HOSTS JULY & AUGUST SUMMER SCHEDULE

Summer Coffee Hour: It is our summer tradition
that all coffee hour trays will benefit our
Ministries. We all share the responsibility of
bringing food. Please bring a cake, cookies, fruit,
etc. to church with you from time to time to add
to our coffee hour table. Or, arrange to host a
COFFEE HOUR by contacting the church office. If we
do not have someone host and/or sponsor the
coffee hour, we will not be able have one on
that particular Sunday. Thanking-you in advance
for your participation this summer.

JULY 1-6 ARCHDIOCESE CLERGY LAITY BOSTON

7/8 @12:30PM BAPTISM

7/8 @3PM WEDDING of Sakacs & Ruiz

7/20 Fallen Cypriots of 7/20/74 Turkish invasion

August 1-14 Fasting Period

8/15 "DORMITION OF THE THEOTOKOS "

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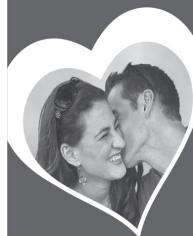
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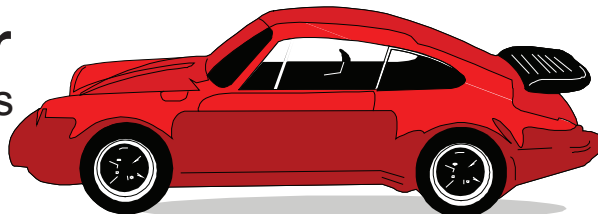
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Chris Neroutsos, *Chanter*

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Salomi Massaras salomi@optonline.net

HELLENIC AFTERNOON SCHOOL TEACHERS

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

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

Ladies Philoptochos Society: Petra Knox, *President*

Coffee Hour *need facilitator*

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

AHEPA: TJ Borzeka, *President*

Daughters of Penelope: Athena Borzeka, *President*

PTA: Maria Pallis, *President*

HOPE: Maria Pallis

JOY: Harriet Karkanias, Lynn Axiotes

GOYA: George Clapsis, *President*

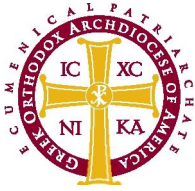
GOYA ADVISORS:

Doniki Ibrahim, Yiota Louca, Peter Sedereas, Marina Venizelos

HELLENIC DANCE

GOYA INSTRUCTOR: Tanya De Boer

JUNIOR GROUP INSTRUCTOR: Angelo Gergatsoulis



Greek Orthodox
Metropolis of
New Jersey

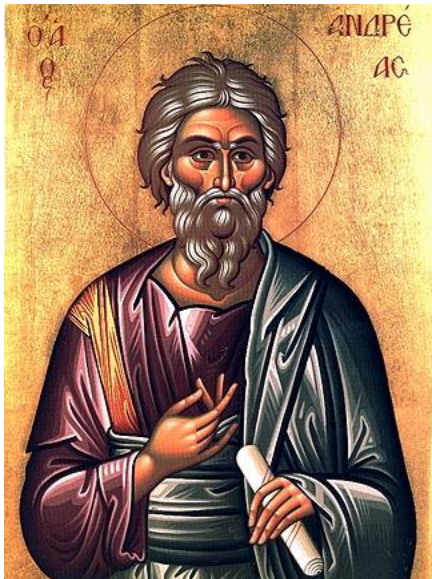
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In the period from the **Resurrection to Pentecost** (*May 27th*), the Sunday Epistle readings tell us of a community of believers that were so totally devoted to God that their life together was charged by the power of the Holy Spirit. They prayed and served together in true Christian fellowship, loving each other and sharing their lives with one another. Those with more shared with those who had less, and people related in ways that blurred the lines of gender, race and culture. Unbelievers coming into contact with this community of believers saw a vision of life that was so dynamic that they could not resist it. We read in Acts 2:47 that “the Lord added to their number day by day those who were being saved.” This is the Church that we as Orthodox Christians claim to be.

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.