

MAY 2019



Saint Andrew Family News

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

"ICON" RESURRECTION – APRIL 28

ANNUAL TRICKY TRAY – May 10

RELIGIOUS EDUCATION GRADUATION PROGRAM – MAY 19

AWARDS & SCHOLARSHIP PRESENTATION- MAY 19

HELLENIC AFTERNOON SCHOOL GRADUATION PROGRAM – MAY 30

FAMILY PICTURES WITH LIFETOUCH FOR SAINT ANDREW DIRECTORY – MAY 30, 31, JUNE 1



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*

2019 PARISH COUNCIL

EXECUTIVE BOARD 2019

Steven Mitrakos, *President*

Athena Borzeka, *Vice President*

Peter Petrou, *Treasurer*

Connie Tirondola, *Assistant Treasurer*

Peter Geannakopoulos, *Assistant Treasurer*

Maro Nicolaou Schuster, *Corresponding Secretary*

Herbert Schuster, *Recording Secretary*

MEMBERS

Manny Christakos

Nicholas Monokandilos

Eleni Constantinides

John Moskonas

James Kardaras

Nick Pappas

Nikolaos Karkanias

Peter Sedereas

Ellen Manetas

Rich Tirondola

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 2019 ISSUE** is May13th*

DIVINE SERVICES

MAY

Wednesday	1	+ JEREMIAH THE PROPHET
Friday	3	+THEOTOKOS OF THE LIFE-GIVING SPRING + ST. XENIA OF KALAMATA
Sunday	5	+THOMAS SUNDAY +ST. IRENE THE GREAT MARTYR +ST. EPHRAIM THE YOUNGER
Wednesday	8	+ST. JOHN THE APOSTLE AND EVANGELIST
Thursday	9	+ST. ISAIAH THE PROPHET
Sunday	12	SUNDAY OF THE MYRRH-BEARING WOMEN <i>MOTHER'S DAY</i>
Thursday	16	+THEODORE THE SANCTIFIED / <i>RELICS*</i>
Sunday	19	SUNDAY OF THE PARALYTIC
Tuesday	21	+ STS CONSTANTINE & HELEN, EQUAL TO THE APOSTLES
Wednesday	22	MID PENTECOST (4 TH WEDNESDAY AFTER PASCHA)
Sunday	26	SUNDAY OF THE SAMARITAN WOMAN

JUNE

Sunday	2	SUNDAY OF THE BLIND MAN
Thursday	6	HOLY ASCENSION
Sunday	9	FATHERS OF THE 1ST COUNCIL
Saturday	15	SATURDAY OF SOULS
Sunday	16	HOLY PENTECOST <i>FATHER'S DAY</i>
Monday	17	MONDAY OF THE HOLY SPIRIT
Sunday	23	SUNDAY OF ALL SAINTS
Monday	24	THE NATIVITY OF ST. JOHN THE BAPTIST <i>FAST OF THE HOLY APOSTLES + BEGINS ON 6/24 ENDS 6/28</i>
Saturday	29	STS. PETER AND PAUL
Sunday	30	SYNAXIS OF THE TWELVE APOSTLES

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

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

*(We have this saint's Relics at our Saint Andrew Reliquary)**

Religious Education School students will attend the Divine Liturgy Sundays at 10am, line up on the left to receive Holy Communion, and then proceed to their class.

ΜΑΙΟΣ

Τετάρτη	1	ΊΕΡΕΜΙΑΣ ΠΡΟΦΗΤΗΣ
Παρασκευή	3	+ΖΩΟΔΟΧΟΥ ΠΗΓΗΣ +ΞΕΝΙΑΣ ΤΗΣ ΘΑΥΜΑΤΟΥΡΓΟΥ
Κυριακή	5	ΚΥΡΙΑΚΗ Β΄ ΤΟΥ ΘΩΜΑ , +ΑΓΙΑΣ ΕΙΡΗΝΗΣ ΜΕΓΑΛΟΜΑΡΤΥΡΟΣ, +ΑΓΙΟΥ ΕΦΡΑΪΜ ΜΕΓΑΛΟΜΑΡΤΥΡΟΣ
Κυριακή	6	ΚΥΡΙΑΚΗ Ε΄ - ΤΗΣ ΣΑΜΑΡΕΙΤΙΔΟΣ
Τετάρτη	8	ΙΩΑΝΝΟΥ ΤΟΥ ΘΕΟΛΟΓΟΥ, ΑΠΟΣΤΟΛΟΥ
Πέμπτη	9	ΉΣΑΪΑΣ ΠΡΟΦΗΤΗΣ
Κυριακή	12	ΚΥΡΙΑΚΗ Γ΄ ΤΩΝ ΜΥΡΟΦΟΡΩΝ <i>ΕΟΡΤΗ ΤΗΣ ΜΗΤΕΡΑΣ</i>
Πέμπτη	16	+ΘΕΟΔΩΡΟΣ ὁ ΗΓΙΑΣΜΕΝΟΣ* (ΛΕΙΨΑΝΑ)
Κυριακή	19	ΚΥΡΙΑΚΗ Δ΄ ΤΟΥ ΠΑΡΑΛΥΤΟΥ
Τρίτη	21	ΚΩΝΣΤΑΝΤΙΝΟΣ ΚΑΙ ἘΛΕΝΗ ἼΣΑΠΟΣΤΟΛΟΙ
Τετάρτη	22	Τῆ ΤΕΤΑΡΤῆ ΤΗΣ ΜΕΣΟΠΕΝΤΗΚΟΣΤΗΣ
Κυριακή	26	ΚΥΡΙΑΚΗ Ε΄ τῆς ΣΑΜΑΡΕΙΤΙΔΟΣ

ΙΟΥΝΙΟΣ

Κυριακή	2	ΚΥΡΙΑΚΗ ΣΤ΄ ΤΟΥ ΤΥΦΛΟΥ
Πέμπτη	6	ΤΗΣ ΑΝΑΛΗΨΕΩΣ
Κυριακή	9	ΚΥΡΙΑΚΗ Ζ΄ ΤΩΝ 318 ἈΓΙΩΝ ΠΑΤΕΡΩΝ τῆς Α' Οἰκομ. ΣΥΝΟΔΟΥ
Σαββατο	15	ΨΥΧΟΣΑΒΒΑΤΟ
Κυριακή	16	ΚΥΡΙΑΚΗ Η΄ τῆς ΠΕΝΤΗΚΟΣΤῆς <i>ΕΟΡΤΗ ΤΟΥ ΠΑΤΕΡΑ</i>
Δευτέρα	17	ΤΟΥ ΑΓΙΟΥ ΠΝΕΥΜΑΤΟΣ
Κυριακή	23	Α΄ ΜΑΤΘΑΪΟΥ ΤΩΝ ἈΓΙΩΝ ΠᾶΝΤΩΝ
Δευτέρα	24	ΓΕΝΕΘΛΙΟΝ ΤΟΥ ΙΩΑΝΝΟΥ ΠΡΟΔΡΟΜΟΥ; <i>ΝΗΣΤΕΙΑ ΤΩΝ ΑΠΟΣΤΟΛΩΝ 24/6 -28/6</i>
Σαββάτο	29	ἈΠΟΣΤΟΛΟΙ ΠΕΤΡΟΣ ΚΑΙ ΠΑΥΛΟΣ
Κυριακή	30	ΣΥΝΑΕΙΣ ΤΩΝ ΑΓΙΩΝ ΔΩΔΕΚΑ ΑΠΟΣΤΟΛΩΝ

Την Κυριακή – Ὁρθρος - ώρα 8.45πμ & Θεία Λειτουργία - ώρα 10πμ
Τις καθημερινές – Ὁρθρος - ώρα 8πμ & Θεία Λειτουργία - ώρα 9.15πμ

*(Έχουμε τα Λείψανα του Αγίου στην Λειψανοθήκη της εκκλησία μας)**

Οι μαθητές του Κατηχητικού Σχολείου θα έρθουν πρώτα στην Θεία Λειτουργία ώρα 10πμ, θα προχωρήσουν από την αριστερή πλευρά για να λάβουν την Θεία Κοινωνία και θα συνεχίσουν στις τάξεις τους.

Each Day is the Morning of Pascha

Christ is Risen! When we think about the resurrection of Christ, we think about our Lord in all of His glory rising from the grave on a Sunday morning. We think about his power over death. We also think about how He said, “I am the way the truth and the life.” Our Lord is so magnificent in all His works, in wisdom He has made everything. When I think about the beauty and the wonder of our Lord I think about all of His miracles and healings, and life changing teachings.

One such miracle is the raising of Jairus’ daughter. On a busy day, with a crowd of people on all sides, a man named Jairus, who was a ruler of the synagogue, fell down at Jesus’ feet and begged Him to come to his house, for he had an only daughter about twelve years of age, and she was dying. Before Jesus could answer Jairus with the people all pushing around, a woman, who had a flow of blood for years, reached out and touched the hem of His garment. Power went away from Christ and healed the woman. Christ stopped everything to find out who touched him. When the woman realized that He knew about her healing she fell at His feet and revealed to all that it was to her that



the healing had taken place. And He said to her, “Daughter, be of good cheer; your faith has made you well. Go in peace.” Just then, a servant from Jairus’ house said to him, your daughter is dead do not trouble the teacher anymore. But when Jesus

heard it, He answered him, saying, “Do not be afraid; only believe, and she will be made well.” When Jesus got to the house He took Peter, James and John and the girl’s parents into the room where the girl was lying and he took her by the hand and said, “Little girl, arise.” And then her spirit returned and she arose!

The people who had once mocked Jesus for saying that she would be alright must have marveled and praised God. Their faith was in a coma, (a death like sleep), but it’s as if He were speaking to all of them when He spoke to the little girl commanding her to rise up. It’s as if He were commanding their faith to rise up and become a living and thriving faith. The truth is that He is indeed speaking to all of us when commands a dormant and weak faith in each one of us to rise up.

Our faith should rise up in each of us as the myrrh bearing women, who arose early on a Sunday morning on the third day after their master and Lord had been crucified. They rose up and went to the tomb to properly anoint their Lord, and to their astonishment they found the stone rolled away and an empty tomb. They began to weep and search, wondering what has happened to the Lord. Then Mary Magdaline spoke to someone whom she believed was the gardener. And only as Christ called her name did she turn and recognize that it was Him. Then she cried out “Rabboni Master.” Everything began to make sense and she and the other myrrh bearing women understood and believed in the resurrection of Christ.

Each Sunday in the Orthodox Church is a celebration of the Resurrection of Christ, but we should treat each day as an opportunity to remember and celebrate the resurrection of our Lord. One author wrote concerning the Resurrection, *“Thou too, Thou didst arise. Thou didst leave the sleep of death. Thou didst arise, living and glorious. And the glory of thy resurrection rests over each of our mornings... Lord, let no new day come to illumine my life without my thought going out to thy Resurrection, and without my going out, in spirit, with my poor*

spices, to the empty tomb in the Garden.

For it is the Risen Christ who comes to me each day at dawn. Whatever difficulties there may be, whatever dangers, each of my days will start radiantly if I remember- with my whole soul and all my thought- that my Savior has conquered the powers of evil and death. My first act of faith, each morning, will be an act of faith in Thy final victory,” (In Thy Presence, by Fr. Lev Gillet, page141, 1977, SVS Press). Each day should for us be another victory of faith added to the many victories that won throughout His time here on earth; like the raising of Jairus’ daughter. Our faith should reawaken as the myrrh bearing women arose early in the morning and as Jairus’ little daughter came back to life. Christ arose early morning on Pascha so that one day we would resurrect also.

Friends in Christ I pray that the experience of our Lord’s Resurrection will be for all of us a life changing event which transforms each day of our life into a celebration of the risen Lord, and a daily reawakening of our faith in God. O Lord, we pray that you raise our faith as you have raised the Jairus’ little daughter and help us to change our life and grow as you helped Mary Magdaline. Amen.

In the April, 2019 issue of the Saint Andrew Family News the article

“TIME WITH GOD IN PRAYER”

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

ΧΡΟΝΟΣ ΜΕ ΤΟΝ ΘΕΟ ΜΕΣΩ ΠΡΟΣΕΥΧΗΣ

Από τον Πατέρα Ιωάννη Θεοδοσίου

Την 4^η Κυριακή των Νηστειών διαβάζουμε στο 9^ο κεφάλαιο του Αγίου Μάρκου που αναφέρει ότι ένας άντρας έφερε στον Ιησού το γιο του για θεραπεία από δαιμονική κατάληψη. Ο άντρας έφερε τον γιο του στον Ιησού επειδή οι μαθητές δεν τα κατάφεραν να εκδιώξουν το «ανόητο πνεύμα». Όταν το εκδίωξε και ο πατέρας με τον υιό του έφυγαν, «.....Ο Ιησούς είχε μπει μέσα και οι μαθητές Του διακριτικά τον ρώτησαν, «Γιατί εμείς δεν μπορέσαμε να εκδιώξουμε το πνεύμα; Και ο Ιησούς απάντησε, “Αυτό το είδος δεν μπορεί κανείς να το εκδιώξει παρά μόνον η προσευχή και η νηστεία.» (στ. 28,29)

Αυτές οι λίγες προτάσεις εγείρουν το όλο ζήτημα της θέσης της προσευχής στη ζωή μας. Το ζήτημα της θέσης και του σκοπού της προσευχής στη Χριστιανική ζωή. Τις περισσότερες φορές, έχουμε διαφορετική άποψη για την προσευχή. Όταν βρεθούμε σε μια δύσκολη στιγμή στη ζωή μας, όταν είμαστε χωμένοι στη λύπη ή το σκοτάδι και τον πόνο, η προσευχή μας έρχεται ευκολότερα· σχεδόν μας φαίνεται ως η μόνη λύση. Μα όταν νιώθουμε καλά, και κάτω από διαφορετικές περιστάσεις, η προσευχή μοιάζει με μυστήριο και προσπάθεια, μία υποχρέωση που σχεδόν παρεμβαίνει και εισβάλλει στις ζωές μας. Τις περισσότερες φορές όταν σκεφτούμε την προσευχή, μας φαίνεται ότι σκεπτόμαστε κάτι που η δυσκολία του είναι σχεδόν αδύνατο να την ξεπεράσουμε. Σκεπτόμαστε το γεγονός ότι τόσες πολλές προσευχές φαίνεται ότι παρέμειναν αναπάντητες. Οι φυσικοί νόμοι του σύμπαντος φαίνονται τόσο απόλυτοι και αμετάβλητοι που δεν μας αφήνουν να είμαστε ποτέ σίγουροι ότι είναι

δυνατόν να εισακουστεί η προσευχή μας.

Είμαστε πνιγμένοι μέσα στην αμφιβολία ότι οι αναπόφευκτες διεργασίες της φύσης μπορούν και να ξεπεραστούν. Και καθώς συγκρούονται με τον ηθικό φραγμό γιατί ο Θεός μας ζητά να προσευχόμαστε όποιο και να είναι το αποτέλεσμα. Αν ο Θεός είναι αγάπη και είναι ελεήμων, γιατί απλά δεν μας δίνει ό,τι χρειαζόμαστε ή θέλουμε; Γιατί να είναι η προσευχή απαραίτητη προϋπόθεση των έργων του Θεού; Μήπως επειδή ο Θεός χρειάζεται τις προσευχές μας;

Αν και μερικές φορές είναι δύσκολο να κατανοήσουμε και να το δεχτούμε, γεγονός είναι ότι η προσευχή είναι απαραίτητη απλά επειδή συναντά τις βαθύτατες πνευματικές και συναισθηματικές ανάγκες. Και όταν προσευχόμαστε, περνάμε χρόνο με τον Θεό. Χρειαζόμαστε χρόνο με τον Θεό! Στο τρέξιμο και το άγχος της καθημερινής ζωής, και πολύ περισσότερο αυτές τις ημέρες που ο ρυθμός της ταχύτητας βουίζει μέσα στου καθενός το αυτί, συνήθως χάνουμε την εικόνα του Θεού. Δεν είναι ότι δεν πιστεύουμε στον Θεό, αλλά σε αυτόν τον πολυάσχολο κόσμο που μας κρατά προσηλωμένους από νωρίς το πρωί μέχρι αργά το βράδυ με ειδήσεις και πληροφορίες από τις πιο απομακρυσμένες γωνιές του κόσμου, όπου οι απαιτήσεις από την εργασία μας και οι ευθύνες που έχουμε είναι αμείλικτες και ατελείωτες, είναι εύκολο να βγάλουμε τον Θεό από τις σκέψεις μας. Και καθώς όλο και πιο λίγο σκεπτόμαστε τον Θεό, αναπόφευκτα μένει μόνο σαν όνομα παρά σαν ζωντανή παρουσία στις ζωές μας. **Μα χρειαζόμαστε χρόνο με τον Θεό!** Αρχίζουμε να

πιστεύουμε ότι η ευτυχία είναι εμπόρευμα που αγοράζεται με την υλική επιτυχία, ότι στην τεχνολογία θα βρούμε τις απαντήσεις για τα μυστήρια της ζωής, και ότι είμαστε κύριοι της μοίρας μας. Όταν αυτό συμβεί, είναι να απορείς που το πρόσωπο του Θεού απομακρύνεται όλο και πιο πολύ, και ότι ο Ιησούς Χριστός είναι απλώς μία έννοια πολύ μακρινή σε απόσταση;

Όταν καλούμαστε σε προσευχή όμως, η κίνηση αυτή κάνει πιο αισθητή την παρουσία του Θεού. Θυμούμαστε από πού ήλθαμε, και πού πηγαίνουμε. Και καθώς θυμόμαστε αυτά μέσω της προσευχής, αλλάζουμε, τον τρόπο που συμπεριφερόμαστε, τον τρόπο που μιλάμε, ακόμη και τον τρόπο που σκεπτόμαστε, έχουμε μεταμορφωθεί και αγιασθεί από την εγγύτητα του Θεού. Όταν είμαστε λυπημένοι παρηγορούμαστε, όταν φοβόμαστε καθησυχάζουμε, όταν μπαίνουμε σε πειρασμό δυναμώνουμε· σε ένα κόσμο γεμάτο σύγχυση και βία, η προσευχή μας δίνει ένα είδος κατεύθυνσης και πιο σημαντικά, μας φέρνει γαλήνη στην καρδιά μας επειδή είναι παρών κοντά μας μέσω της προσευχής.

Μα η προσευχή φέρνει επίσης μία δεύτερη ευλογία και χάρη στις ζωές μας. Ένα από τα πιο λυπηρά πράγματα που μπορούμε να κάνουμε είναι να ρίξουμε μία σκληρή ματιά στον κόσμο που μας περιβάλλει και στα αλήθεια να δούμε τα κακά και τα σφάλματα που δεν θεραπεύονται, τους αβοήθητους που δεν τους λυπούνται και δεν βοηθώνται, τους ανθρώπους που κλαίνε και τους μοναχικούς που δεν βρίσκουν παρηγοριά, τον πόνο και την συμφορά που αγνοούμε. Και αυτό δεν είναι τόσο επειδή δεν νοιαζόμαστε, αλλά επειδή είμαστε τόσο απορροφημένοι, τόσο απασχολημένοι, τόσο βιαστικοί, που απλά δεν τα προσέχουμε. Ο Χριστός αντίθετα, έζησε μία ζωή με επίκεντρο την προσευχή και αντιδρούσε πολύ

διαφορετικά. Στο μέσον και του μεγαλύτερου και πιο θορυβώδους πλήθους πάντα άκουγε την κραυγή των ανθρώπων σε ανάγκη. Και αυτό επειδή το άτομο που απαντά στο κάλεσμα της προσευχής είναι ένα άτομο ευαίσθητοποιημένο στον κόσμο γύρω του ή της, αντιλαμβάνεται τις μη βοηθούμενες ανάγκες του κόσμου, και ανταποκρίνεται με καρδιά που νοιάζεται. Επειδή είμαστε πιο κοντά στον Θεό όταν προσευχόμαστε, μπορούμε να δούμε τον κόσμο με τη ματιά του Θεού, και μας δυναμώνει και μας εξυψώνει καθώς παλεύουμε να πράττουμε στη ζωή μας όπως έκανε ο Χριστός. Η προσευχή έχει τη μυστηριώδη δύναμη να μας φέρνει ακόμη πιο κοντά στο νου του Θεού.

Έτσι, ο Χριστός μας καλεί σήμερα σε μια ζωή προσευχής, όχι επειδή ο Θεός ο παντοδύναμος την χρειάζεται, αλλά επειδή εμείς χρειαζόμαστε πάρα πολύ στη ζωή μας την επικοινωνία με τον Θεό μέσω της προσευχής. Καθώς ξεκινάμε τα πρώτα μας βήματα μιας ζωής εμπλουτισμένης με προσευχή, δεν χρειάζεται να ανησυχούμε για το πώς θα βρούμε τον σωστό τρόπο ή τα σωστά λόγια. Αντίθετα, χρειαζόμαστε να βρούμε και να έχουμε το χρόνο να αρχίσουμε σήμερα. Μία ώρα ησυχίας που μπορούμε να είμαστε μόνοι με τον Θεό, να θυμηθούμε τι ζητά από εμάς και τί χρειαζόμαστε εμείς από Εκείνον. Πρέπει επίσης να μαζευόμαστε και όλοι μαζί ως σώμα Χριστού, και όταν γίνεται αυτό, ο Θεός γίνεται όλο και λιγότερο μια λέξη και περισσότερο μια ζωντανή παρουσία στις ζωές μας, εμπλουτίζοντας και δυναμώνοντάς εμάς και τις σχέσεις μας με τους ανθρώπους και τον κόσμο γύρω μας. Ίσως τότε να μπορούμε να πούμε ότι είμαστε πραγματικά Χριστιανοί επειδή είμαστε αληθινά άνθρωποι της προσευχής.

Adaptation by Maria Kiritsis, HAS Teacher

Stewards of the Faith

Having faith can be difficult. Keeping faith in the face of doubt is the ongoing struggle of every Christian since the earliest days of Christianity. We dedicate the first Sunday after Easter to Thomas the Apostle, forever remembered as “Doubting Thomas” because he doubted the first reports of the Resurrected Christ.

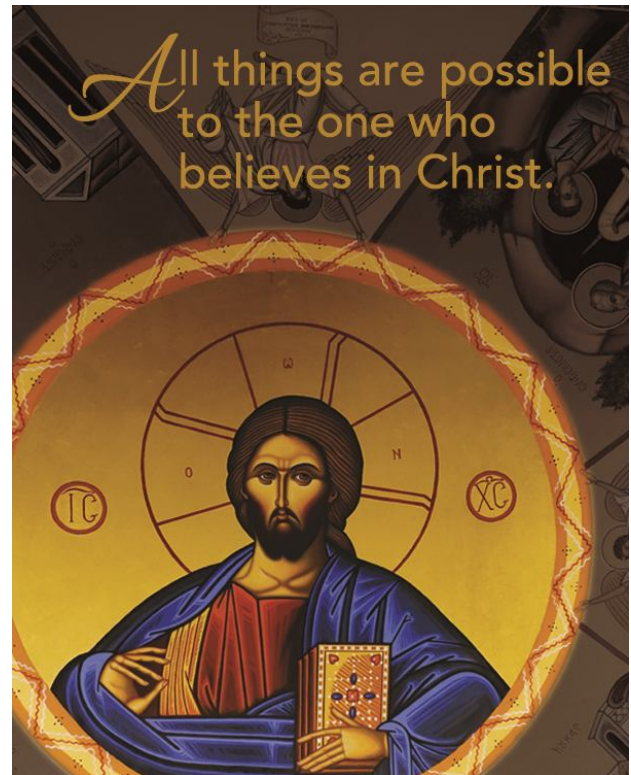
In the Gospel of Mark (9:22 NKJV), we read that when the disciples couldn't help him, a father brings his epileptic son to Jesus in desperation, saying, “...if you can do anything, have compassion on us and help us.” Jesus replies to the father's lack of faith, “If you can believe, all things are possible to him who believes.” The father's response is a prayer we can pray every day: “Lord, I believe; help my unbelief!”

Faith is our trust in God. Faith is our trust that He watches over us and has a plan for us: “For I know the thoughts that I think toward you, says the Lord, thoughts of peace and not of evil, to give you a future and a hope” (Jeremiah 29:11 NKJV). Living with the uncertainty of daily life requires faith. Uncertainty also invites doubt. But doubt does not indicate a lack of faith. As theologian and philosopher Paul Tillich has written, “Doubt is not the opposite of faith; it is one element of faith.” Doubt is a part of our journey of faith, but we need to face our doubt honestly and directly.

Faith is often accompanied by struggle as we search for the truth. Doubt instills humility. Doubt motivates us to learn and to grow. In spite of his doubt, the Apostle Thomas remained open to the truth of the Resurrection. When he saw the Risen Christ, he immediately believed and became a great apostle of the faith. His doubt led him to a greater faith.

Stewardship of our faith in Jesus Christ calls us to do those things that protect and strengthen the

faith that lies within us. Taking the time to learn about our Orthodox Christian Faith, praying to God for understanding and guidance, and worshiping with others as the Body of Christ – all these things protect and strengthen our faith. As stewards of the faith, Saint Peter instructs us to “...always *be* ready to *give* a defense to everyone who asks you a reason for the hope that is in you....” (1 Peter 3:15 NKJV).



Faith is not a big rule book of “dos and don'ts.” It is about loving and seeing Jesus Christ in the other. Stewardship of our faith in Jesus Christ calls us to do those things that reflect our faith to others, living our faith through our actions. As Jesus tells us, “By this all will know that you are my disciples, if you have love for one another” (John 13:35 NKJV). There is no better way of sharing the faith that lies within us than to see Christ in others and to love and care for them.

Through faith, God's will is accomplished in the world. Our great example is Mary, the Theotokos,

the Mother of our Lord. When Archangel Gabriel came to her at the Annunciation, tradition and hymnology hold that all creation awaited her response. In faith and obedience to the will of God, Mary replied to the angel, “Behold, I am the handmaid of the Lord; let it be according to your word” (Luke 1:38 NKJV). Mary responds with faith in order to fulfill God’s will for all the world.

Research has shown that Christians we seek three things from their church: Transcendence, Significance and Fellowship (*Lost in America*, Clegg & Bird 2001). Transcendence is to know God and to experience His presence. This we do through prayerful participation in Liturgy and the sacraments. Significance is the desire to have a purpose – to do something meaningful – most often in service to our fellow man. Fellowship is

connecting with others through meaningful relationships. The Church offers opportunities for Transcendence, Significance and Fellowship, and in their pursuit, we also serve and support the Church and fully become members of the Body of Christ. To be stewards of the faith we are also called to be stewards of our local church which nurtures our faith and the faith of others.

Stewardship is an act of faith. When we believe, stewardship follows. Stewardship is faith in action; action motivated by humble gratitude to God for his blessings in our life.

As Saint John tells us about all that is written in his Gospel, “...these things are written **that you may believe** that Jesus is the Christ, the Son of God, and that by believing you may have life in his name” (John 20:31 NKJV).

Fr. James W. Kordaris, Director | Stewardship, Outreach & Evangelism | Greek Orthodox Archdiocese of America

Οικονόμοι της Πίστης

Το να έχεις πίστη μπορεί να είναι δύσκολο. Το να κρατάς την πίστη σου στο πρόσωπο της αμφιβολίας είναι ένας συνεχής αγώνας για κάθε Χριστιανό από τα πρώτα πρώτα χρόνια του Χριστιανισμού. Αφιερώνουμε την πρώτη Κυριακή μετά το Πάσχα στον Απόστολο Θωμά, ο οποίος έμεινε για πάντα γνωστός ως «ο άπιστος Θωμάς» επειδή αμφισβήτησε τις πρώτες αναφορές για τον Αναστημένο Χριστό.

Στο κατά Μάρκον Ευαγγέλιο (9:22), διαβάζουμε ότι όταν οι μαθητές του Χριστού δεν μπόρεσαν να τον βοηθήσουν, ένας απελπισμένος πατέρας φέρνει τον επιληπτικό γιο του λέγοντας, «..... αν δεν μπορείς να κάνεις κάτι, ευσπλαχνίσου μας και βοήθησέ μας.» Ο Ιησούς απαντά στην έλλειψη πίστης του πατέρα, «Αν μπορείς να πιστεύεις, τα πάντα είναι δυνατά σε αυτόν που πιστεύει.» Η απάντηση του πατέρα θα μπορούσε να είναι

προσευχή να τη λέμε κάθε μέρα: «Κύριε, πιστεύω· βοήθησε τη δυσπιστία μου!»

Πίστη είναι η εμπιστοσύνη μας στον Θεό. Πίστη είναι να πιστεύουμε ότι μας προσέχει και ότι έχει ένα σχέδιο για εμάς: «καὶ λογιῶμαι ἐφ’ ὑμᾶς λογισμὸν εἰρήνης καὶ οὐ κακὰ τοῦ δοῦναι ὑμῖν ταῦτα»

(Ιερεμία 29:11 NKJV). Το να ζεις με την αβεβαιότητα της καθημερινής ζωής απαιτεί πίστη. Η αβεβαιότητα επίσης προσκαλεί την αμφιβολία. Η αμφιβολία όμως, δεν σημαίνει και έλλειψη πίστης. Όπως έχει γράψει ο θεολόγος και φιλόσοφος Paul Tillich, «Η αμφιβολία δεν είναι το αντίθετο της πίστης· είναι ένα στοιχείο της πίστης.» Η αμφιβολία είναι μέρος του ταξιδιού της πίστης, αλλά πρέπει να αντιμετωπίσουμε την αμφιβολία μας ειλικρινά και ευθέως.

Η πίστη συχνά συνοδεύεται με αγώνα καθώς αναζητούμε την αλήθεια. Η αμφιβολία ενσταλάζει την ταπεινότητα. Η αμφιβολία γίνεται κίνητρο για

περισσότερη γνώση και ανάπτυξη. Παρ' όλη τη δυσπιστία του, ο Απόστολος Θωμάς παρέμεινε ανοικτός στην αλήθεια της Ανάστασης. Όταν αντίκρουσε τον αναστηθέντα Χριστό, αμέσως πίστεψε και έγινε σπουδαίος απόστολος της πίστης. Η δυσπιστία του τον οδήγησε σε μεγαλύτερη πίστη.

Η οικονομία στην πίστη μας στον Ιησού Χριστό μας καλεί να κάνουμε πράγματα που προστατεύουν και ενδυναμώνουν την πίστη που έχουμε μέσα μας. Βρίσκοντας το χρόνο να μάθουμε για την Ορθόδοξη Χριστιανική Πίστη, προσευχόμενοι στον Θεό για κατανόηση και καθοδήγηση, και λατρεύοντας μαζί με άλλους ως Σώμα Χριστού – όλα αυτά προστατεύουν και δυναμώνουν την πίστη μας. Ως οικονόμοι της πίστης μας, ο Άγιος Πέτρος μας συμβουλεύει «...πάντα να είστε έτοιμοι να υπερασπιστούμε οποιονδήποτε σας ζητά ένα λόγο για την ελπίδα μέσα σας.....» (1 Πέτρου 3:15 NKJV).

Η Πίστη δεν είναι ένα βιβλίο κανόνων με «Κάνε αυτό ή Μη κάνεις εκείνο.» Είναι να αγαπάμε και να βλέπουμε τον Ιησού Χριστό στον πλησίον μας. Η Οικονομία της πίστης μας στον Ιησού Χριστό μας καλεί να κάνουμε αυτά που αντανakλούν την πίστη μας στους άλλους, να ζούμε την πίστη μας μέσα από τις πράξεις μας. Όπως μας λέει ο Ιησούς, « Έτσι θα ξέρουν όλοι ότι είστε οι μαθητές μου, δηλαδή όταν αγαπάτε ο ένας τον άλλο» (Ιωάννη 13:35 NKJV). Δεν υπάρχει καλύτερος τρόπος να μοιράζεσαι την πίστη που βρίσκεται μέσα μας, από το να βλέπεις τον Χριστό στους άλλους και να τους αγαπάς και να τους νοιάζεσαι.

Μέσω της πίστης, το θέλημα του Θεού εκπληρώνεται στον κόσμο. Το μεγάλο μας παράδειγμα είναι η Μαρία, η Θεοτόκος, η Μητέρα του Κυρίου μας. Όταν ο Αρχάγγελος Γαβριήλ της παρουσιάστηκε στον Ευαγγελισμό, η παράδοση

και οι ύμνοι μας λένε ότι ολόκληρη η Δημιουργία ανέμενε την απάντησή της. Με πίστη και υπακοή στο θέλημα του Θεού, η Μαρία απάντησε στον άγγελο, «Ιδού, δούλη Κυρίου εγώ· ας γίνει το θέλημά Σου» (Λουκά 1:38 NKJV). Η Μαρία απαντά με πίστη με σκοπό να εκπληρώσει το θέλημα του Θεού για όλον τον κόσμο.

Η έρευνα έχει δείξει ότι οι Χριστιανοί αποζητούν τρία πράγματα στην εκκλησία τους: την *Υπέρβαση*, την *Ουσία* και την *Κοινωνία* (Lost in America, Clegg & Bird 2001). Υπέρβαση είναι να γνωρίζεις τον Θεό και να ζεις την παρουσία Του. Αυτό το πετυχαίνουμε με τη συμμετοχή μας στην Λειτουργία και τα Ιερά Μυστήρια μέσω της προσευχής. Η Ουσία είναι η επιθυμία να έχουμε ένα σκοπό – να κάνουμε κάτι που έχει νόημα - βοηθώντας τον συνάνθρωπό μας. Η Κοινωνία είναι να συνδεόμαστε με τους άλλους μέσα από σημαντικές σχέσεις. Η Εκκλησία προσφέρει ευκαιρίες για Υπέρβαση, για την Ουσία και τη συντροφικότητα, και στην αναζήτησή τους, επίσης υπηρετούμε και υποστηρίζουμε την εκκλησία και γινόμαστε μέλη του Σώματος του Χριστού. Για να είμαστε οικονόμοι της πίστεως καλούμαστε να γίνουμε και οικονόμοι της τοπικής μας εκκλησίας η οποία θρέφει την πίστη μας. Η Οικονομία είναι πράξη πίστεως. Όταν εμείς πιστεύουμε, η οικονομία ακολουθεί. Η Οικονομία είναι πίστη στην πράξη· πράξη που κινητοποιείται από ταπεινή ευγνωμοσύνη προς τον Θεό για τις ευλογίες Του που μας χάρισε στη ζωή μας.

Καθώς ο Απόστολός Ιωάννης μας λέει για ότι είναι γραμμένο στο Ευαγγέλιό του, «...αυτά είναι γραμμένα **για να μπορείς εσύ να πιστέψεις** ότι ο Ιησούς είναι ο Χριστός, ο Υιός του Θεού, και ότι με την πίστη μπορείς να έχεις ζωή στο όνομά Του» (Ιωάννη 20:31).

Adaptation by Maria Kiritis (HAS Teacher)

ST ANDREW FINANCIAL SUMMARY 2019

	Jan - Feb	Budget	\$ over Budget	
INCOME				
CONTRIBUTION INCOME	88,866.95	79,860.00	9,006.95	(1)
STWP - ADD'L CLOSE THE GAP	-	14,360.00	(14,360.00)	(2)
EDUCATION/DANCE NET INCOME	4,572.00	-	4,572.00	(3)
SUMMER CAMP NET INCOME	-	-	-	
FUNDRAISING EVENTS NET INCOME	17,345.00	12,170.00	5,175.00	(4)
OTHER INCOME	9,874.00	3,670.00	6,204.00	(5)
TOTAL INCOME	120,657.95	110,060.00	10,597.95	
EXPENSE				
STAFF EXPENSE	51,842.28	57,437.00	(5,594.72)	(6)
CAR EXPENSE	1,610.25	750.00	860.25	
INSURANCE EXPENSE	7,990.16	8,830.00	(839.84)	
PROFESSIONAL SERVICES	377.87	590.00	(212.13)	
EQUIPMENT	1,827.78	1,050.00	777.78	
BANK CHARGES	599.50	532.00	67.50	
MORTGAGE PAYMENT (Principal & Interest)	22,431.00	22,500.00	(69.00)	
TELEPHONES/INTERNET EXPENSE	749.36	956.00	(206.64)	
ADVERTISING	-	-	-	
PERMITS	-	-	-	
LITURGICAL	-	90.00	(90.00)	
UTILITIES	8,101.20	8,970.00	(868.80)	
SUPPLIES & PRINTING EXPENSE	5,409.18	4,776.00	633.18	
BLDG & GROUNDS EXP.	9,140.36	18,344.00	(9,203.64)	(7)
POSTAGE & HANDLING	1,320.00	840.00	480.00	
MINISTRY EXPENSE	11,484.54	12,390.00	(905.46)	
EVANGELISM/OUTREACH	-	170.00	(170.00)	
CONVENTIONS & SEMINARS	475.00	500.00	(25.00)	
TRANSPORTATION	1,260.00	-	1,260.00	(8)
MISC.	-	-	-	
TOTAL EXPENSE	124,618.48	138,725.00	(14,106.52)	
NET CASH RECD (SHORT)	\$(3,960.53)	\$ (28,665.00)	\$ 24,704.47	
From Operations				
Unrestricted Cash 12/31/18	96,353.08			
Cash generated (used) this year	(3,960.53)			
Cash Balance 2/28/19	\$ 92,392.55			

(1) Includes prior year stewardship. Rental income higher 1st quarter.

(2) Amount needed to avoid budgeted deficit.

(3) Tuition for 2018/19 School Year.

(4) Includes Cyprus Night and prior year Festival Comm. Partners

(5) Includes Bakaliko and Memorials.

(6) Budget includes unspent allocation for pastoral assistant.

(7) Snow plowing recorded as paid.

(8) Bus trip mostly reimbursed by donations.

EXPERIENCE A TASTE OF GREECE!

BIG GREEK FESTIVAL.COM

JUNE 7-8-9

FRIDAY · JUNE 7

Lunch 11am-2pm Eat in/take out • Order via tel/fax/email
Dinner 5pm-12am

SATURDAY · JUNE 8 · 12PM-12AM

SUNDAY · JUNE 9 · 12PM-8PM



AUTHENTIC GREEK FOOD & DRINK

GREEK BAKERY – HOMEMADE PASTRIES

OUTDOOR TAVERNA GRILL & BAR

LIVE GREEK MUSIC, DJ & DANCING

TRADITIONAL GREEK FOLK DANCERS

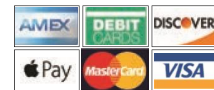
CHURCH TOURS & BOOKSTORE

KIDDIE CORNER – FUN & GAMES

RAFFLES & MORE!

Admission: Adults \$2
Children 12 & under free

**VISIT OUR
WEBSITE FOR
A FREE
ADMISSION
COUPON**



ATM

FREE PARKING at County College of Morris with **FREE** round-trip shuttle service!

Saint Andrew Greek Orthodox Church, 1447 Sussex Turnpike, Randolph, NJ 07869
Tel 973-584-0388 • Fax 973-584-3573 • info@standrewgonj.org

BigGreekFestival.com

GOYA

Saint Andrew GOYA has had various events the past few months. Four of our GOYans went to the Faith Kitchen, along with some of our parishioners, to help prepare and serve food for those in need. The trip to the Faith Kitchen took place on Saturday, March 23rd and Georgio Moskonas, Andrew Venizelos, Lia Zois, and Andrew Aaron all went to Dover to take part in this humbling, meaningful, and important event.

On Friday, April 5th, Saint Andrew hosted a religious retreat. GOYAs from Tenafly and Paramus joined us as we shared an evening of faith and fellowship. The retreat began with a Lenten dinner followed by a church service. A presentation was then given by the Morris County Sheriff's Department on Opioid and Narcan Awareness. This was a very beneficial event because our GOYans had the opportunity to mingle with GOYans from other churches, view and pray at a beautiful Salutations service, and gain awareness about a real-world issue. We are very thankful to Mr. Scott Baker for preparing a delicious Lenten meal for all of us.

Over Memorial Day weekend, our GOYans will travel to Monmouth University to participate in the GOYA Olympics, where we will compete in several events and hopefully bring home some medals!

GOYA Board Elections and Senior Sendoff will be held in the Social Hall on June 13th at 6pm





On Saturday, April 13th was the indoor soccer tournament where our boys' team competed against other GOYA teams from Districts 1 and 2. Congratulations to our Soccer Team on their 3rd place finish in this year's tournament! Thank you to our coaches: Christos Diamantidis, Evan Floris and Nick Theodosion.

Along with many other Saint Andrew parishioners our GOYANS marched in the Greek Independence Day Parade that took place on a beautiful Sunday, on April 14th 2019 in NYC.



RELIGIOUS EDUCATION

Saint John Chrysostom District Oratorical Festival

On Saturday, April 13th, Antoni Bulko and Prashant Mainkar participated in the Saint John Chrysostom District Oratorical Festival at Saint Nicholas, Constantine, and Helen Church. They presented beautiful, moving words about their Orthodox journey.

Congratulations to both boys and thank you for representing Saint Andrew so well!

The 2019 SJC National Oratorical Festival will be hosted by the Archangel Michael parish in Port Washington, NY on June 7-9, 2019.



PHILOPTOCHOS NEWS MAY 2019

My dear fellow St. Andrew parishioners,

Christos Anesti! I hope each of you had a beautiful Pascha with an opportunity to share in the Resurrection of our Lord with beloved family and friends.

While we are approaching the end of our year, I would encourage you to consider joining our Philoptochos chapter next fall when we resume our activities after the summer recess. Our work is dedicated to helping those in need, and as specifically stated in our Mission Statement **“to help the poor, the destitute, the hungry, the aged, the sick...”** His Eminence Archbishop Demetrios of America called Philoptochos, **“an army of nobility and the jewel of our Church.”** At the local level, we support and provide assistance to those in need through our continued commitment to a number of local charities. At the national and international levels, we meet our financial commitments to National Philoptochos to support their ongoing, extensive and diverse initiatives in this country and abroad. In the year 2016, National Philoptochos distributed **\$2.06 million** in philanthropic aid. So, please come join us and become a member when we return to our efforts in September.

In the meantime, everyone is invited to attend our annual Tricky Tray, our largest fundraiser, on Friday, **May 10th**. We are still accepting cash donations and gift basket contributions. Please contact Eleni Constantinides, Antonia



Clapsis, Melissa Dobias, Jeanie Kalas, Irene Karoly or Marina Venizelos to make a donation or obtain a list of suggested gift items. We look forward to seeing you for an evening of fun.

The annual Metropolis of New Jersey Clergy-Laity Assembly and Philoptochos Convention will take place at the Venetian in Garfield on **May 13th – 14th**, with the banquet to be held on the last day. This year, our Philoptochos honoree is Mary Demos, a beloved longtime parishioner and devoted Philoptochos member. For information about tickets, please inquire with Vasiliki Petrakos at the church office.

We thank those who submitted applications for the Philoptochos Scholarship. Recipients will be announced on **May 19th**.

Our last monthly meeting of the year is scheduled for Tuesday, **May 29th**, at which time elections will be held. Election committee co-chairs, Mary Demos and Chrys Borzeka, shall be sending a letter to all Philoptochos members to confirm the date of the elections and advise that anyone eligible to run for the Board must be present.

Please mark your calendars for our “End-of-the-Year”, which is scheduled for **June 18th** at Forte’s Restaurant, Rt. 10, Randolph. For information about tickets, please inquire with Eleni Constantinides or Mary Hadjiyerou.

In the Service of the Lord,
Maria Daniskas

SAINT ANDREW ANNUAL

TRICKY TRAY

FRIDAY, MAY 10, 2019

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

St. Andrew Greek Orthodox Church 1447 Sussex Turnpike Randolph NJ



The ALL-NEW 2019 330i xDrive Sport

The Ultimate Driving Machine **\$25 RAFFLE**

MSRP \$52,435



2.0-liter BMW TwinPower Turbo 4-cylinder, 16-valve 255-HP, 295 Torque Engine

* * * * * **MSRP \$52,435!** * * * * * @ St. Andrew 1:00pm

TICKETS only \$25 each! DRAWING: JUNE 30

Included Options:

- ❖ Portimao Blue Metallic
- ❖ Sport Design
- ❖ 19" Bi-Color Wheels
- ❖ Remote Engine Start
- ❖ Parking Assistance Plus
- ❖ Active Blind Spot Detection
- ❖ Apple CarPlay w. 1 Year Trial
- ❖ Heated Front Seats + Wheel
- ❖ Live Cockpit Pro + Navigation
- ❖ Connect Package Pro



St. Andrew Greek Orthodox Church Randolph NJ (973) 584-0388

Images are for advertising purposes. Actual car may vary.



ZINBURGER WINE & BURGER BAR
MAY 7th • TUESDAY • 11 AM - 10 PM
Morris Plains Zinburger



In partnership w. St. Andrew School PTA, Zinburger
Wine &

Burger Bar will be donating 20% of the sales All proceeds / St. Andrew School PTA.
Please **print flyer** from E –bulletin also available in church and **bring it with you.**
Valid at this location only. Excludes alcohol, tax and gratuity. Must present this flyer at the time of
ordering/purchase.

Hellenic Afternoon School GRADUATION
Thursday, May 30th at 5pm

Please join us as we celebrate our children and their accomplishments

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

New Registration Form

Saint Andrew Family & Student Information

(2 sides)

Will be shared with the following groups

**PTA, Sunday school, Greek school, Greek dance,
GOYA dance, JOY, Cub Scouts...**

So we do not have to fill in multiple forms with the same information

Greek school families will have **one additional work sheet registration form**

SAINT ANDREW GREEK ORTHODOX CHURCH
ELEMENTARY ORATORICAL PRESENTATIONS

SR. GRADUATION AWARDS CEREMONY

SCHOLARSHIP PRESENTATIONS

Sunday, May 19th, 2019

SAINT ANDREW SUMMER CAMP

June 24th - 28th, 2019

Monday – Friday from 9am-12pm

PTA MAY ARTICLE

April has been a very eventful month for The St. Andrew PTA. On Sunday, April 14th, we participated in the Greek Independence Day Parade in New York City. The event celebrated the 198th anniversary of Hellenic independence from Turkish Ottoman Rule. The children of St. Andrew, parents, teachers, and Fr. John, marched proudly as a group waving our Greek flags. Some of the students wore traditional Greek costumes. The PTA also sponsored a bus for the event which was just as enjoyable as the parade itself. A great time was had by all who attended.

The following week, the PTA hosted the Saturday of Lazarus Luncheon. After church services, the St. Andrew community gathered in the community center to share homemade Lenten meals prepared by many PTA mothers. The children were visited by the Easter Bunny and participated in an Easter Egg Hunt! We were also blessed with the presence of His Eminence Metropolitan Evangelos. This event is always so special because it caters to both the young and older generations of our community.



**Capture memories
for a lifetime**

Do you know the names of the people sitting around you?
Help us to build a tool that will put names with faces.
Be a part of our new family directory program—we need YOU to make our new family album complete!



Each family will receive a complimentary 8x10 portrait and free directory for participating!

Schedule your photography session today!
Look for details in the bulletin

lifetouch
Connecting You through Family Photography
www.lifetouch.com

300-01482 • Nov 12/15

MAY 30 THURSDAY 2-9PM

MAY 31 FRIDAY 2-9PM

JUNE 1 SATURDAY 10AM-6PM

TO SCHEDULE YOUR APPOINTMENT GO TO

<https://booknow-lifetouch.appointment-plus.com/ypgl7zc2/>

or we can schedule an appointment for you on Sundays or you may contact Athena Borzeka aborzeka@gmail.com or the church office info@standrewgonj.org

Save the date for up and coming PTA events....

May 19th Religious Ed. Graduation Program

May 23rd PTA Monthly Board Meeting

May 30th HAS Graduation Program

June 2nd PTA Sponsored Coffee Hour

If you have any inquiries or would like to Join our PTA board for 2019-2020, please contact the PTA at: ptastandrew@gmail.com

FAITH KITCHEN

Through Faith Kitchen, Saint Andrew provides a healthy meal to the needy — the men, women, children, elderly, working poor, unemployed, veterans, immigrants, homeless, and food insecure members of our community. They wait in line outside until the doors open, knowing that this may be their only meal of the day. Thanks to the volunteers of Saint Andrew, the hungry in our community enter the kitchen and find a delicious hot meal, as well as sandwiches and a fruit cup for their next day's lunch.



In the spirit of caring and sharing, we ask that you help us fulfill this important ministry. You can help by donating to the cost of the meal, by donating food items, and/or by volunteering to serve. If you are interested or would like more information, please contact Georgia Haglund by email at thehaglundfamily@comcast.net.

DAUGHTERS OF PENELOPE - MAY NEWS

Christos Anesti ! Spring Greetings from your Daughters of Penelope Chapter Alexander #250 !

This month our chapter is pleased to announce our first "Chick Flick and Pizza Night" on Friday, May 3rd. We look forward to spending some time enjoying a relaxed evening, followed by some brainstorming for next year's fundraising activities as well as some upcoming new community outreach opportunities.

On Saturday, May 4th, we will gather at The Merion in Cinnaminson for our District Spring Luncheon. During this event we will offer gifts cards for the benefit of Penelope's Place. This will assist women recovering from domestic abuse and violence. Penelope's Place is one of the National Projects which we are proud to support.

We wrap up May with our **Dinner Meeting and Elections on May 30th at Casa de Pasta at 6:30 p.m.** The price is \$35 and includes a wonderful selection of soups, appetizers, entrees and upgraded desserts and coffee. It's never too late to join our group which is growing by leaps and bounds. For more information, please contact



Eleni Boyadjis at
eboyadjis@aol.com or
(609) 304- 3714.

This month's photo includes our two newest members, Jean Pellegrino and Allison Mantzas.

Christ Is Risen! Have We Forgiven?

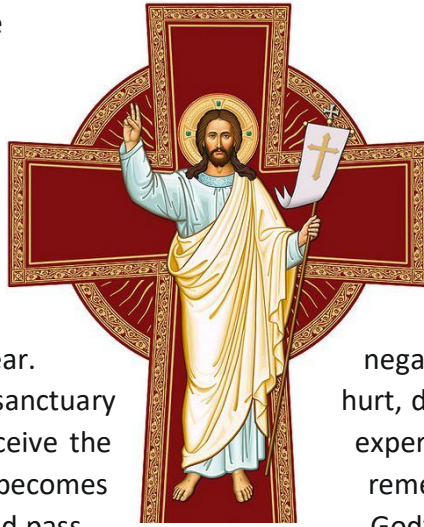
George & Melissa Tsongranis

You are sitting in church during the Resurrection service. It is virtually pitch black; the most notable exception is a single flicker of light from the altar. The warm sound of hymns fills the air, and the anticipation is building. You have been waiting for this moment for almost seven weeks—maybe, all year. Now the priest emerges from the sanctuary with a lit candle, chanting “Come, receive the light...” The once-dark space rapidly becomes aglow as the faithful eagerly accept and pass on the light.

The darkness is no more. Tonight, you are united as one family, one Body in Christ—many candles combining to reflect the one Light of the World. Soon, the gospel reading will proclaim the Resurrection, and shortly after that, this magnificent hymn is heard:

It is the Day of Resurrection! Let us shine forth in splendor for the Festival, and embrace one another. Let us say, ‘O brethren, even to those, who do not love us; let us forgive all things in the Resurrection, and thus, let us exclaim: ‘Christ is risen from the dead, trampling Death by death, and bestowing life to those in the tombs.’ – Doxastikon

The Church tells us as we bask in the transformative reality of the Resurrection that we are to “forgive all things.” Likewise, on the eve of Great Lent, the Church presented us with the Sunday of Forgiveness as a final, enduring theme for our lenten preparation. We see the need to forgive as a divine and perennial responsibility, whether in approaching, or, as now, having reached the festal period of Pascha. Forgiveness is an indispensable part of our Christian being. To celebrate Christ’s Resurrection—as God’s people—is to willingly accept the grace of forgiveness, both in granting it to others and actively seeking it for ourselves.



What Is Forgiveness and Why Can It Be So Hard?

The ability to forgive is the Christ-like trait to let go of offenses. That is not to say that forgiveness is always an easy or automatic process. Even when we consciously decide to forgive someone, we may cling to negative emotions and remember the hurt, disappointment, or embarrassment we experienced. However, when we remember we are all sinners in need of God’s mercy, forgiveness comes more naturally to us. We must also be mindful, that is only through the grace of God that we are able to forgive anyone.

Why Is Forgiveness Important?

When we pray the Lord’s Prayer, we ask God to “forgive us our trespasses AS WE FORGIVE those who trespass against us.” In other words, being forgiven and forgiving others are two sides of the same coin. It is critical to remember, also, that we are forgiven by God with the same proportion as we forgive others. In Matthew 6:14-15 Christ says, “For if you forgive men their trespasses, your heavenly Father will also forgive you. But if you do not forgive men their trespasses, neither will your Father forgive your trespasses.” So, it is clear that forgiveness is important for our soul. In addition, a variety of studies have shown people who forgive unconditionally live longer than those who do not. Forgiveness is for our own physical, spiritual, and emotional wellbeing.

What Does It Mean to Forgive Unconditionally?

Unconditional forgiveness means that we don’t require anything of the person we are forgiving. We can’t say, “I’ll forgive him as soon as he pays the money back.” Or “I will forgive her as soon as she apologizes.” Forgiveness is about love—loving others as ourselves. Even if the other person isn’t ready to accept our forgiveness or to forgive us—

because oftentimes responsibility lies on both ends—we still should seek it. We can only accept responsibility for ourselves and humbly pray for reconciliation.

How Many Times?

In Matthew 18:21-22, Peter asked Christ the limits to forgiveness even suggesting seven times for each person. Christ answers by saying, *“I do not say to you, up to seven times, but up to seventy times seven.”* We understand the Lord’s response not to signify a literal number of 490, but, to figuratively imply that we are to forgive without limit. This is a tremendous example of the high calling of our baptism into Christ. In varying numbers and degrees of conflict, Christians are called to forgive as a faithful response to God’s unfathomable love for us. That said, it is important to note that if injuries against you are blatantly abusive, you must seek personal safety before you can begin working toward forgiveness. Forgiving does not mean allowing someone to continually abuse you.

How to Build Up Your Forgiveness Muscles (and model them for your children)

Forgiveness can be challenging, and we need to approach it with prayer and humility. We begin by examining our own sins and confessing them, as well as seeking forgiveness from those we have wronged. We need to be patient and honest with ourselves as we work toward this goal. Deeper wounds may impact the amount of time and help we need to make peace with a situation or person. Here are some things you can do to practice forgiveness in your home:

- *Create a Forgiveness Ritual* – Seeking forgiveness is important, especially before we receive Holy Communion. As a family, make it a practice before Divine Liturgy for everyone to ask one another for forgiveness. Discuss the meaning of forgiveness together and encourage one another to seek it out for day-to-day frustrations with one another. Learning and practicing forgiveness must first take place in our homes, among the people with whom we are most intimate.

- *Pray Regularly* – Prayer puts us in communication with God. Regular prayer will transform our hearts and calm us so that we may move us toward forgiveness. When we have a deep wound we need to make sure we include the person or people that we need to forgive in our prayers. Praying for them can be as simple as, “Lord, have mercy on....” Or, “Lord, help me create space in my heart to forgive this person.”

- *See Christ in Others* – Regularly reflecting on the fact that every person we encounter, however flawed, is created and loved by God, can help us be more compassionate and forgiving toward one another. Consider this quote by Metropolitan Anthony of Sourozh:

Every one of us is in the image of God, and every one of us is like a damaged icon. But if we were given an icon damaged by time, damaged by circumstances, or desecrated by human hatred, we would treat it with reverence, with tenderness, with broken-heartedness. We would not pay attention primarily to the fact that it is damaged, but to the tragedy of its being damaged. We would concentrate on what is left of its beauty, and not on what is lost of its beauty.

- *Confession as a sacrament* – Holy Confession helps us unburden our soul and refocus on Christ. When we have difficulties we are struggling with, confessing can help us open our hearts to make room for forgiveness. The sacrament reconciles us with God and His creation.
- *Get help* – Sometimes, greater, issues make forgiveness difficult and require assistance to work through. Consider talking with your parish priest and/or a professional counselor for help.

Through working toward forgiveness in all our relationships we allow the light of Christ’s Resurrection to burn brightly in our hearts. We are better able to proclaim, “Christ is Risen!” and better able to pass our light on to others.

Christ is Risen! Truly He is Risen!

George and Melissa Tsongranis are part of the Archdiocese Center for Family Care.

Συγχώρηση, Ευγνωμοσύνη, Εμπιστοσύνη και Χαρά για Καλή Υγεία

Ομιλία με τον τίτλο «Είς ἴασιν ψυχῆς καί σώματος» που πραγματοποιήσε ο Αρχιμανδρίτης Ανδρέας Κονάνος, στον Ιερό Ναό Ευαγγελιστρίας Πειραιώς, την Τετάρτη 5 Νοεμβρίου 2014, στο πλαίσιο των εκδηλώσεων «Ενορία εν δράσει...» του Ιερού Ναού Ευαγγελιστρίας Πειραιώς.

Κύρια σημεία και χαρακτηριστικά αποσπάσματα της ομιλίας:

α. Η σημασία της Συγχώρησης για την Ηρεμία, την Ψυχική και την Σωματική Υγεία

“Δεν μπορείς να πηγαίνεις στο Θεό με κακίες, τσακωμένος και να λες εγώ πηγαίνω και κάνω προσευχή στην Εκκλησία. Αυτή η κατάσταση θα σε αρρωστήσει. Είς υγείαν ψυχῆς και σώματος θα είναι όταν είσαι άνθρωπος αγαπημένος και συγχωρεμένος με όλους”

“Μαζί με όλα τα άλλα συν – χωράω και σένα, δηλαδή σε χωράω και σένα, έλα μπες στην καρδιά μου, σε αντέχω. Όποιος το κάνει αυτό κερδίζει στη ζωή του πολλά χρόνια. Διότι το να κρατάς κακίες σε λιώνει, σε αρρωσταίνει, σε δηλητηριάζει, σε καταστρέφει. Είναι μεγάλη ξεκούραση στην ψυχή μας να πούμε στο Θεό “και άφες ημίν ...” και να το έχεις κάνει, όχι να το λες. Εγώ Κύριε συγχωρώ αυτούς που με στεναχώρησαν. Έτσι ήξεραν, έτσι έκαναν. Δεν είχαν δίκιο, αλλά τους συγχωρώ.”

“Θες να δεις το Θεό; Θες να ηρεμήσει η ψυχή σου; Προσπάθησε να συγχωρέσεις αυτούς που σε πονέσανε. Για να κοιμηθείς πιο καλά το βράδυ και να είναι ο ύπνος σου χορταστικός. Ο καθένας έχει τα ελαφρυντικά του. Όλοι οι άνθρωποι έχουν δίκιο. Γιατί ο καθένας για να κάνει αυτό που κάνει κάτι σκέφτηκε, κάπως μεγάλωσε, κάτι έμαθε. Όταν το καταλάβεις αυτό θα ηρεμήσεις και θα γλυτώσεις πολύ κούραση ψυχῆς. Οι αρχαίοι έλληνες τον άνθρωπο που δεν συγχωρεί και

κρατάει κακίες, τον ονόμαζαν μοχθηρό. Επειδή είναι μόχθος, κούραση, είναι κουραστικό το πράγμα αυτό να γυρίζει το μυαλό σου και να κρατάς κακία. Σε κουράζει εσένα τον ίδιο. Άστο να φύγει, πέρασε αυτό.”

β. Ευγνωμοσύνη αντί για Γκρίνια

Προχωρώντας ο π. Ανδρέας, είπε ότι κάτι ακόμη που μας βοηθάει στην Εκκλησία να ζήσουμε ευτυχισμένοι, είναι το να είμαστε ευγνώμονες, δηλαδή να έχουμε ευγνωμοσύνη. Με άλλα λόγια, να μην έχουμε στη ζωή μας την γκρίνια, τα παράπονα και τη μιζέρια. Δεν υπάρχει χειρότερο πράγμα για να αρρωστήσει κάποιος, από το να είναι άνθρωπος συνέχεια με παράπονα, γκρίνιες και ανικανοποίητη ψυχή. Τίποτα να μην τον ευχαριστεί. Αυτό είναι αρρώστια.

“Το αντίθετο (της γκρίνιας) είναι η ευγνωμοσύνη. Να πεις θα ψάχνω σε όλα να βρω κάτι ωραίο. Να ψάξεις να βρεις κάτι, παρόλο το πρόβλημα σου, να το μετατρέψεις σε αφορμή ευγνωμοσύνης στο Θεό. Αυτοί οι άνθρωποι θα ζήσουν πολλά χρόνια γιατί ο ευγνώμων ελκύει τη Χάρη του Θεού.”

γ. Ζήσε στο Σήμερα, το Τώρα

“Γι’ αυτό είναι πολύ μεγάλο μυστικό να λες “Κύριε Ιησού Χριστέ ελέησον με”, εννοείται τώρα, δεν λέει κάποτε. Βοηθήστε το νου σας με την προσευχή σας. Να αποσύρεστε λίγο και να λέτε τώρα να δοξάσω το Θεό για το παρόν αυτής της στιγμής.”

δ. Εμπιστοσύνη στο Θεό

“Να πεις Θεέ μου αυτό το πρόβλημα μου το εμπιστεύομαι σε σένα και απόδειξη είναι ότι ηρέμησα. Δεν μπορείς να κοινωνάς και μετά να βρίσκεις τον Ιερέα και να του λες ότι έχεις άγχος για κάποιο θέμα. Και πριν λίγο έχεις κοινωνήσει. Και μπήκε μέσα σου Αυτός που είναι η λύση για όλα τα προβλήματα, ο Θεός ο ίδιος και τίποτα δεν

σ' άγγιξε και πάλι σε τρώει η αγωνία του φόβου σου.”

“Πιστεύω θα πει πριν γίνει το θαύμα εγώ να ετοιμάζω το σπίτι μου για να κάνω την οικογένεια μου. Πριν γίνει κάτι να το βλέπεις νοερά στην ψυχή σου. Εμπιστεύσου, αφέσου, παραδώσου. “

ε. Βάλτε Χαρά στη Ζωή σας

«Χαρά είναι το “χ” που καταργεί και διαγράφει την “αρά”, δηλαδή την κατάρρα. Χαρά θα πει η κατάσταση που καταργεί την κατάρρα της ψυχής μας. Χαρά θα πει η ψυχή σου να βλέπει τα πράγματα με καλή διάθεση, με την καλή τους πλευρά».

“Η καλύτερη κληρονομιά στο παιδί σας, εκτός των άλλων, είναι και αυτό, να δώσετε ένα περιβάλλον ευτυχισμένο στο σπίτι, να ακούγετε ένα γέλιο κάπου κάπου στη μέρα. Όταν τα παίρνεις όλα πολύ τοις μετρητοίς, είσαι πάρα πολύ σοβαρός, τότε η ζωή θα σε τρελάνει. Η ζωή είναι πάρα πολύ σκληρή για αυτούς που είναι πάρα πολύ σοβαροί όλη την ώρα. Γι' αυτό δεξ λίγο με χιούμορ τα πράγματα, δεξ τα λίγο αλλιώς.

Βάλτε χαρά στο σπίτι σας. Για να τη βάλετε να την ζητάμε από το Χριστό, να τη νιώθουμε πρώτα στη δική μας την ψυχή. Κι όταν κοινωνάμε αυτό ακριβώς του ζητάμε. “Χαράν, υγείαν ευφροσύνην” ζητάμε στις ευχές της θ. Μετάληψης. Αυτά δεν είναι μαγικά, που τα διαβάζουμε και πιάνουν από μόνα τους. Εσύ θα τα κάνεις. Όπως και η θ. Κοινωνία δεν είναι κάτι μαγικό. Θέλει συντονισμό

ζωής. Όλη η ζωή να συντονίζεται με αυτό που κάνουμε. Αυτό είναι το δώρο της θ. Κοινωνίας και ο καρπός του Αγ. Πνεύματος.”

στ. Να ζήσουμε την Κλίση μας

Ολοκληρώνοντας την 2^η αυτή ομιλία του ο π. Ανδρέας, είπε ότι ο βασικός λόγος που αρρωσταίνουμε ψυχικά και σωματικά είναι ότι δεν ζούμε αυτό που κατά βάθος θέλουμε. Όλοι οι άνθρωποι έχουμε κάτι που η Εκκλησία ονομάζει κλίση. Είναι αυτό που κατά βάθος η ψυχή του ανθρώπου θέλει να το κάνει για να βρει τον προορισμό της. Είναι πλασμένος κάποιος για κάτι. Πρέπει να το κάνει, αλλιώς θα υποφέρει.

“Είναι μεγάλο πράγμα να ξυπνάς το πρωί και να λες αυτό που ζω, το θέλω. Είναι ωραίο πράγμα αυτό που κάνεις να σε γεμίζει. Είναι ωραίο πράγμα αυτό που είναι η δουλειά σου, ο άντρας σου, η γυναίκα σου, το σπίτι σου να είναι όπως το ονειρεύεσαι. Αν είσαι εδώ κι ονειρεύεσαι να είσαι εκεί, μια ζωή θα κοιτάς εκεί και θα αλληθωρίζεις και θα υποφέρεις.

Ο καθένας να ψάξει να βρει στην ψυχή του “γιατί ζω εγώ, τι θέλω να κάνω κατά βάθος, τι μου λείπει, ποιός είναι ο καημός μου ο ανεκπλήρωτος”. Και πρέπει αυτό να το τηρήσουμε και να το πιάσουμε και να το ζήσουμε. Ο Χριστός μας, θέλει να πει να σε όλα τα ωραία που η ψυχή μας κατά βάθος θέλει να ζήσει.”

Πηγή: [Συνοδοποιρία](#)

Νοέμβριος 13, 2014

Posted by Ζωντανό Ιστολόγιο in : [Βίντεο](#), [Ορθοδοξία / Εκκλησία](#), [trackback](#)

Ότι είναι από τον ουρανό και κάτω δεν το χρειαζόμαστε! Ένα πιάτο φαί, ένα παλιόρουχο και κάπου το κεφάλι να βάλεις από κάτω είναι αρκετά. Μη γεμίζετε τη ζωή σας με πολλές ανούσιες υποχρεώσεις και βάρη εις βάρος της ψυχής σας. Τι νόημα έχει να κερδίσεις όλον τον κόσμο και να χάσεις την ψυχή σου; Ο νούς σας πρέπει να είναι στην ουράνια βασιλεία και πως θα κερδίσουμε την αιώνια ζωή.

- Γέροντας Ιωσήφ Βατοπαιδινός



WHAT NEW WORLD?

Paradigms are very powerful models that shape how we will live our lives. Each one of us, even without being aware of it, includes and excludes things from our ways of living by the use of a paradigm. What makes this an issue is that paradigms are often established for us long before we are even aware of them. You may have heard the expression, “the apple doesn’t fall far from the tree” when people talk about the behavior of children as reflecting their parent’s behavior. This is very true. A family operates within an accepted paradigm.



There comes a time in everyone’s life when new paradigms present themselves. It’s often a very difficult time because values, ways of living, relationships, and identities all become unclear. Many will be asking, “who am I?”, or, “I’m not sure what I want to do with my life”. These are all searching moments when the existing paradigm fails to meet our needs. These are called “revolutionary” times in our lives because we are revolting, searching for something new and meaningful.

Pascha is revolutionary! Sadly, the yearly routine of Pascha has deprived it of its revolutionary status. Pascha is a major paradigm shift, an earthquake shaking the foundations. Paul, who experienced a radical paradigm shift, tells us “Therefore if anyone is in Christ, they are a new creation. The old has passed away; behold, the new has come.” (2 Corinthians 5:17). And Isaiah’s prophecy “Behold, the former things have come to pass and the new things I now declare.” (Isaiah 42:9) further alerts us to anything but another routine Pascha. What does this mean?

Paradigms provide meaning and direction. The Bible tells us clearly that God’s paradigm for us got lost by a bad decision. It is important for every Orthodox Christian to take seriously the Genesis account concerning who we are. Many people try to reduce this narrative to some sort of everyday, factual reading and, being incapable of aligning their reading with a scientific paradigm, read dismissively the story

of Adam and Eve. Without a spiritual knowledge provided by this narrative, the salvation that Christ achieves on our behalf becomes an ethical list of “sins” that He forgives. It is essential that the issue itself is exile, that we have withdrawn from the Father, and need return. This is SIN! It is the most damaging paradigm many of us choose.

But this is the old form and we are told that it has “passed away”. You no longer operate in the paradigm you have embraced. You have been renewed; you are a new creation. Without a proper understanding of Adam and Eve’s spiritual identity you will struggle to make sense of Christ’s revolutionary paradigm of salvation.

Many of us have become accustomed to Pascha as an Orthodox High Holy Day. We observe it, we give it some sort of annual acknowledgment within the structure of our Orthodoxy. Suddenly the Church swells and often overflows with people doing just such an action. There’s the obligatory Pascha services that many think end with the light of Christ and “CHRISTOS ANNESTI”. Most leave without realizing that the Divine Liturgy that follows is the first day of the new life to which we have been called, to which we have been renewed. The revolution has occurred and few notice! Death itself has been overcome. The end of our paradigms is always death. The end of God’s paradigm is life! How can this not be the most revolutionary words ever spoken?

Sadly, the new creation doesn’t seem to displace the old. **There is a disconnect with the world**, shaped by our existing paradigm, and the new paradigm Christ has made real. Many imagine a withdrawal from the world within which we live our lives. A feeling of “giving something up” lingers. Wasn’t Lent enough? But Jesus never asks that of us. What Pascha offers is living in this world from a new paradigm. If you embrace this new paradigm, if you are a new creation, you might change things. You see, the Prodigal Son returned out of his broken, old self. His father covered this with a royal robe. The Father

refused to see his son in any other way than the new way of return, as a new creation. Here is where there is rejoicing.

It would be unrealistic to think you could keep your old paradigm the same as the new paradigm. Being made a new creation, you will be able to discern the world in a totally new way. But this is what revolutions do; **they tear down the old and bring into birth something new.** How can you remain the same? When you truly understand that Pascha is the most radical revolution that has ever been recorded in human history, it might shock you to the core. Pascha reveals the enormity of SIN. Can you imagine what it is that you lose through this human condition?

Death in this new paradigm doesn't exist. Not a material death in which we all must pass, but a spiritual birth. Look at the caterpillar. It may not realize why it has to relentlessly eat until, one day, it dies to itself, becomes a cocoon that appears lifeless, and then, one wonderful day, emerges as butterfly of magnificent beauty. You see paradigm shifts demand change.

Pascha brings each of us to a decision. It's not just the annual Holy Day of Orthodox Christians; it is a total revolution. Whether you choose this aspect of Pascha doesn't matter because what has happened

has happened once and for all. Everything that Scripture anticipates has been realized. But God respects and deeply loves your individuality. Christ didn't suffer crucifixion alone; there were two others on each side of Him. It wasn't for company. It is pointing to each of us to a decision just like theirs. Jesus asks each of us "Who do you say I AM?". There before Christ crucified we are offered life but do we choose it by choosing Him? How will we respond? Jesus will never intrude on your freedom, and choosing is always difficult when the stakes are very high for either choice. It is each one of our challenges to respond to the revolution occurring in our midst. Will this Pascha alert you to the new paradigm by which you are called to live your life? Or will Pascha just be the annual trip to your Church?

We have been called by Christ to be vigilant. Sometimes you can't put off until tomorrow what you need to do today. Today is eternity. Pascha is a reminder of that. The revolution has occurred. Bob Dylan once sang, "These's times they are a'changing, get out of the way of what you can't understand". Please, don't let this be you. Understand!

A new world has been born at Pascha - plan to be there today!! **Be a NEW CREATION!** It is a new world - make it your new world, your new paradigm!

Herbert Schuster

ROOM FOR AGAPE – MAY 2019 A VOICE FOR THE SENIORS



We cap off the spiritual high of our Pascha Journey by celebrating Theotokos of the Living Spring, continuously uplifting! It's also my name-day, so She took me to Her garden – this time in a special way because I'd grieved so much. That's Her specialty, you know: taking grievors to a personal place for refreshment and renewal, and what Her spring is all about: shedding endless tears that end up fragrant myrrh. Now every sound is scented by Her gracious understanding: that Her Son, indeed, is the ultimate conqueror/concurrent that you have to



seek – to win. Sound comes to Light - only by way of the live-in Word that's, in the meantime, on colorful display - just as flowers show where very much alive: embedded in the fertile soil of our live-in soul. Remember – May 3!

There is no other womb like Hers – Her space: a fertile constant virgin field that's set apart from all the rest. Silence speaks for itself – in motion. Only Jesus' presence lingers there, so pure: recalling from

the start a mystified body of Holiness: a *Ghostar* still in form. From the very first motion to pull things together, here was the finest to whirr 'n spin. (So now we know the origin of the Word, worry: right

where He began where found within Her heavenly space, virgin still, subliming - along with all He represented: Still a sound in silence – and the first One ever to really Matter, making subtle difference multiply. Still in Order, we find a field that's unto itself: alone/all One – A winner: first to really last, especially in stride.

*****(Pull if necessary)** There is a blend to hear of Him: *whirred*. His spirit serves to guide - and sweetness bonds with Holiness: spinning toward divine. Once you see how Word works; once you can follow a way with the whine, it gets into your blood to last as the source of vigor and everything else that goes and glows because of it – like music where refined: line by line, one step at a time – each one measured as a moment, when taking note of how our languish serves us: a guide for tempo - magnified. Heart provides the thrust and power keeping motion moving - until to last the only way left just has to give out for want of a way to sustain us (at least here on earth where we are still - just going along for the ride).

I must have prayed a different way so words were well connected - the way they flowed in sheets by drop, from a pupil (pair of them) tied to the fervor of my message: *“Dear Lord and Master of my life, please have mercy on me and meye self - for they are all messed up right now so very varied knotted completely, ready to swamp and suck me down where all is frayed with other ends in sight. I am overwhelmed.”* I must have worded it right for that's when Theotokos quietly stepped right in to nurse my wailing body – by guiding me to Her garden: Sublime. I was now so light, having lost all I had, She actually trusted me to follow!

What I saw was the *Garden of Eden*, everything here reversed – which was to say, addressed in a very different language where figures of speech were spoken for by the way they flourished, yet looking familiar in every way (except for how they connected – deeply rooted, completely out of sight/ say blinded/ grounded).

The way I knew was because of the way they all turned away. I was more of a loss and even less than a void: I was some sort of virulent sucker. They all took and turned once again. Trees were laden with fruit everywhere; flowers blooming glorious. As if to spite them, fragrance wrapped me up (no allergens there) – with gentle healing touches. Then I heard a certain sound, like a rush of sparkling water. “Come now; follow me”, She gently said, and continued on a familiar track, expecting me to go along with whatever else She

had to tell or show me. “This, meye dear, is how to think: be reasonable - drop by drop/ step by step/ space to pace – then turn around – go back a bit – then turn again to take two more. Just one wee measure by the moment leads to greater streams of thought as offering some give.” A pause. “All eventually summarize as a mountain in disguise.”

By the way She expressed it, I saw brooks turn to streams into rivers to lakes and on to the sea – just like the pattern of a tree that I only knew as poetry in my heart – now on a vine, reaching along certain lines like lanes and streets and highways onto websites in disguise where trains of thought converge: then, to last, inspired: “Oh to work, and still some more!”

She knew what I was thinking, picking up on *free be still*. “You see there? Trees have rivers, too, streaming up and down within the heart of every record: ages are logged as running rings around as paced. All you need is a founding father – a fledge linkeyed pattern, living loud on many roots and branches. All the rest just follows on wherever *meye* stream patterns. So trust, meye Child, and let His Spirit guide you. Just tag along 'n follow/ride – well bonded. Don't be telling Him what to do or how to say it; just keep humming as only human can allow.” In my head, I heard myself echo (I could because it was empty): Just adjust/ seek will sour/ love juice sweetens/ whining winds up later. That was difficult for me – until I let it rest for ages so it seemed.

Then I could sense Her getting personal: Mother to mutter let's say, given force to listen closely – much more in remorse. She began reminiscing – recalling feats and deeds of old, grieving more instead of less. She told me about the first ones here (if only for a field trip/visit). How, on the spot, considered This be “Their” Place: a palace: dimension in disguise. “*Their 'shift'* changed the tone of things (now we know, immeasurably so).”

“Moses named them Adam and Eve, language still very lacking. Now we have atoms and ways to get even – always for “balance in trade” as a universal force of habit. There are other translations, too, you know” – (I thought, such as having to do with dam-sites and stop-its, always getting even). “God”, for them, was more of a teacher-guide than someone high on mighty (*Glory be Doing*) – at least where “Daye” were from before they hemmed and hawed in travel. As you might say, their Dean, or specialty professor, was one who knew just all there was to *weave or* know - until that very moment ---

(a pause) when they began calling Him Hymn, the mime – covering up with hmmm (a slight).”

Then She was quiet, taking a moment to reflect - apologizing. “God is a re-creator you know; He really knows His work and how to save by being repetitious. He discovered pattern in a mold. But this class was a little different because of the way He connected them – with an heir whose elements from memory coalesced without a finite plan - *Circumstantial*” - and paused. Filling the gap, I said to myself: Sir-cum-stance is *Man with Standing – that’s MS: the missus?* My reverie was canceled out when She followed with another thought that filtered in – from Her/ the myrrh/ Her cry: “They simply *had* to be part of it in order to survive: to espouse the idea of a partner - and compromise in kind. Like, God didn’t say “*Don’t foster ideas*” - just stay away from “*This tree*”: His tree, with memory stored in seed the alternate way: a tuber/root. He didn’t say to view it from afar – where fired up until even less than mindless dust and ashes. This tree was ancient-spirited as tenacious: it had focus/ it had *pull*/ it was precious to its core. It was a special gift that, that given time, succeeded on its own.”

Her voice became deeply sorrowful. “*He thought they knew how to think. After all, He did* - perhaps forgetting what kind of dirt they came from as forming the shape they were in (as it related to the mold). Now we call it “*fieldwork*” that no one wants to do – but everyone does; or if they did, were not allowed – for want of a way to explain it.

“So you see, Creator/God learned a priceless lesson, too – right here: *You have to speak the language of the ones to whom you are speaking – or confusion will master chaos more quickly than soundness can wrap a way around it before making it to Mind,* expressing respect for The Word.” Under Her breadth, “It says a lot about listeners!”

“So you see, He grieved too – God did, filling an ocean with endless insults neutralized by streams from Her spring.” She was being humble, then allowed me to speak for myself. There’s always a way to learn a lesson – one really worth repeating: Precious Mother writes to Her Son on particle paper for remembrance’ sake (quill handy/ feather-light) to straightway strengthen everything worth a wee little while - through persistence, circling round - *before* investing in a future that’s worth its weight: as a prize – for the present, let’s say – for a rarefied verifiable moment that’s forever - just beginning to end. **All around: Holiness – that’s Awe.**

Next time I’ll tell you about Her flowers: a translation of Her flowing spring with endless tears forthcoming that turned out to be – well, scents of still another kind that spice up life galore.

Our next luncheon date is Tuesday, June 16. Betty is planning a field trip, so save the whole day.

May the Lord bless all of you – and may memory always survive to lighten, strengthen, and embrace us.

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

PARENTS’ CORNER

May 2019 – How do we “communicate” with others?

By Alexandra Protopapas

The school year is coming to a close with proms, and college acceptance letters coming in. Yup! May is here! Let’s **“COMMUNICATE!”**

I hope everyone had a Blessed and Happy Easter, HRISTOS ANESTI! If we have been listening to the news, everything is about “*communication*”. Do we not hear about politics and President Trump, “*communication*,” or “basketball, GOYA Olympics, and baseball” and about immigration “*communication*”, did they do that, did they do this? “*Communication*,



communication, communication”, do we ever think before we “*communicate*”? Too much inappropriate “*communication*” can ruin a person’s reputation. “*Communication*” brings in money for many, as it is part of working. “*Inappropriate communication*” is gossip (kotsombolio) for most, and “*communication*” when it is “*gossip*” is what we must stop doing and find appropriate ways to “*communicate*”.

According to one of the definitions in Funk & Wagnall’s standard dictionary, “*communication is the imparting or exchanging of information or news*”. However,

many do not “communicate”, they “gossip” and that definition in Funk & Wagnall’s standard dictionary is “*gossip is idle, sometimes malicious talk, especially about others*”. Some have even said they “conversate”! What? When did “Conversate” become a real word? Conversation is fine when discussing issues relevant to a specific topic, but did you ever think that “conversation” could have a negative connotation when it’s not used appropriately? “*Conversation is a talk, especially an informal one between two or more people, in which news and ideas are exchanged*”.

This month we discuss with our adolescents the danger of some dates on prom night, which may involve drinking, or reckless driving, or even sex. We communicate with our teens what to do or not do, not talk down to them by lecturing. As adults we may “communicate” about the girl next door who got pregnant or “communicate and have conversations” about the friends who were caught with drugs. Who are we? Our own children repeat what adults discuss and the GOSSIP, KOSTOBOLIO takes a wrong turn. Parents, have you heard of the “Mean Girls” or “Gossip Girl”? Do many not often compare college acceptance letters with other parents? In the news recently we heard about scandals of parents *buying their children’s way* into good schools. What if your friend’s child did not get accepted somewhere? Do we think before we “talk/communicate” or “brag”? Let’s take feelings into consideration and let’s not “communicate” about each other at all especially in front of our children! Let’s encourage our teens not to brag about schools in GOYA or how well they fared in a sport, or brag about their wonderful awards. Should they not be proud? Absolutely, but it’s the way they “communicate”!

Being aware of how we communicate involves both the mind and body. The mind affects the body and sometimes emotions like jealousy and the desire to gossip takes over especially in the adolescent world. We must teach our children not to “gossip”, but to communicate or have a conversation. Stress develops with hurt emotions when children, especially adolescents, hear others “gossip” about them or even gossip about their friends or others. Understanding emotions can help us identify when we have stepped over the line and realize we have hurt someone’s emotions. We can pray for repentance, but we must still deal with the fact that by “gossiping” about someone, we may have triggered emotions in someone that were hurtful. Emotions are more complicated than we think.

For children and teens, it is even more difficult. “Communication” may be difficult.

The best way to deal with not hurting is to relate everything to our own experiences. We may be confident in ourselves and believe hurtful “communication” will not affect us, but that is not true of all people. Some may not be “rational” in solving problems. “Rational” thinking is important, and being “rational” means being reasonable. When your child or teen criticized the way one of his/her classmates dressed for example, what do you say? They may say something to that person that is painful like, “you dress like a hoe”, or “you look like a freak”, or “did you get that at K-mart or Payless”. Children, and especially teens, are very sensitive, and they can be very mean too! That may trigger emotions that develop into anger. Anger trickles into the school, into the home, and into the community. Some may not be able to control impulses and they may express their feelings inappropriately causing others stress, anger, and pain which may have consequences that create irrational thinking.

The people your children and teens hurt may be able to cope with the criticism if they are secure, but when was the last time you have you seen a totally secure child or teen? Even adults are not that secure! The people hurt may be able to cope for that moment and not even show their pain, but when they find out that others are now “gossiping” because “rumors” are being spread, that person has crossed the line. What are they to do?

What about the children who were the victims of malicious *gossip or conversation*? Oh yeah, “those children are trouble makers anyway”. How should they cope with their hurt feelings? What will you tell your child who comes home crying? Go beat the other child? Let me tell off the parent! Yeah, I will give my child a good example of forgiving and will fight with the other parent!

“Communication” suggestions for parents on what to discuss with those who are always the victims of malicious talk, or even if we know our children are the instigators of malicious talk, prejudice, or discrimination.

Let go and let God. To begin with, prayer for serenity and peace may not be something children or teens can understand immediately, but if you tell them to silently say a prayer when they are hurting, God will listen and take the pain away.

*Encourage optimism, which means teaching children to expect the best possible outcome when things go wrong. It may be the people who hurt your children or teens may be dealing with their own pain and trying to get back at them will only encourage doing the same thing they did.

*Let your children know it is ok to admit their feelings were hurt. They can let the other people know that even if at times the other's reaction may look at that as a weakness, but in reality it is strength and shows we are real and that we do get hurt.

*Show children and teens constructive ways of dealing with conflict. Do you know what that is? It is called compromise. To compromise means that both parties involved in a conflict agree to give a little. This way not one feels they are the loser, and the conflict may be resolved.

*Set goals that are challenging, but reachable. If your children or teens, for example, are criticized because they do not wear those name brand clothes, no matter what you do, they may not be happy until they get at least one name brand item. Give in once in a while, but encourage them to recognize what can and cannot be controlled in their life.

*Encourage your children and teens to have faith in themselves and God and hope that events will work out for the best.

*Encourage children and teens to accept individual differences and not criticize. Teach them not to discriminate which is to treat someone differently on the basis of something or someone other than individual worth.

*Teach children and teens to not be prejudice, which is forming negative or unfavorable opinions about something or someone without enough experience or knowledge.

*Encourage empathy, which is identifying and trying to understand others' feelings.

*Teach children and teens to give and accept help.

We are the adults, and we also can't deal with malicious talk against us! Imagine what it is like for a seventeen year old who was criticized about her prom dress, or the teen who did not get the scholarship! Let's encourage our children **to "talk less" and communicate more.**

With my family, I would like to say to everyone Christos Anesti – Christ is Risen, and wish all a very good month!

My Table Guide Prayer this month is for Pascha from:

"Saint John Chrysostom" / Fourth Century, Antioch – an Easter Sunday Service.

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

"Christ is Risen"

Christ is risen, from the dead, trampling down death by death, and to those in the tombs granting life."

"Christos Anesti"

Christos Anesti ek nekron thanato, thanaton patisas ke tis en tis mni-ma-si zo-in cha-ri-sa-me-nos

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

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

On behalf of my husband Mike, and my son Nicholas, we would like to wish you all a Healthy and Happy New Year, 2019!

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)

Orthodox Theology and the Judgment of History (3of 3)

For head of the Orthodox Church is neither a man, nor an angel, not even any other creature of God, but the very God-Man, the historical Christ, the Son of the Virgin, Perfect God and perfect Man, Son of God and Son of man.

Now, all the meaning, the beauty, the divine-likeness and the kallos of the created world are realized in the person of the Virgin Mary, the daughter of Israel, the Mother of God. That is why the Church is in a certain way realized through the Mother of God, the Virgin Mary and through the Holy Spirit. Through the Most Holy Virgin Mary, the created is rendered indeed from Church in potency Church in actuality, that is Body of the Living Christ and God.

In the Holy Spirit we know and become certain that the Orthodox Church is the One and Only, Truthful Holy, Catholic and Apostolic Church, the Whole Church of Christ. In the Holy Spirit, we witness that all the Fullness of the Trinitarian hypostatic Living God abides in the historically emerged Orthodox Church.

The Orthodox Church is not product of the historical evolution of an abstract, or philosophical, Christianity. But is a fact of a continuous extension in space and time of the Pentecost. The Orthodox Church is identical to the Pentecost, extended in history and the world, in order for the world, all creation and the mankind to become Christ by Grace. That is, in order for all to become Theanthropic Body having as its single head neither a human being nor an angel, but Him the very Blessed Son of the Virgin, the historical Christ Himself, the historically revealed Uncreated and hypostatic God, the One of the Trinity.

The Great Church of Christ, the Mother of Orthodox Churches, The Holy, Eastern and Orthodox Church of Constantinople will preserve this fundamental truth of Orthodoxy as the most



precious treasure, dressing it with the Doctrines of the Ecumenical Synods. This Truth will be transmitted by the Eastern Orthodox Church of Christ to all the Orthodox Churches around the world. All Christians and all Christian denominations in East and West that, in one or another way, have either remoted themselves from this genuine Truth and theological Experience or have not approached it yet -because of historical circumstances and difficulties- are invited to (re)turn to this fundamental Truth and the life-giving implications of Orthodox Theology of the Eastern, Orthodox Apostolic and Catholic Church.

All other Christian doctrines, Christian denominations, churches or religions, and so on, they are –proportionally and accordingly to each of them- located within the Holy Orthodox and Catholic Church as potentially Orthodox Churches; as a possibility to become truly Orthodox Churches. They may grow and acquire the fullness of the Orthodox Church and the fullness of the Triune God, should they move towards the Trinitarian and

Living God and get free of any necessity of earthly, secular, Power and endocosmic, earthly self-affirmation; should they receive the Whole Christ, His Whole Church and All His Theology as the Orthodox Theology.

Certainly, it is possible to have the fallacy and error of endocosmic, secular, subjective self-affirmation and authority, in the Orthodox Church as well. But this happens only as a diversion of particular individuals, and not as an ecclesiastical diversion. For the Ecclesiastical completeness of the Orthodox Church consists but in the completeness of the Presence of Christ the God-Man in the Orthodox vision and faith, in the Orthodox teaching and Worship, in the Orthodox methodology and asceticism.

It is possible that even a single truly Orthodox Christian can be saving and carrying on the entire Orthodox Church. Such a person can be testifying the Whole Christ without reductions, diminutions, and distortions of the Lord's Person.

Orthodox theology and the Orthodox Church are identical and contain all the Truth about God. They contain the complete Image of God as He Is in His Majesty and His Truth.

This is why Orthodox Church, Faith, Worship and Theology do not refer to any religion that stands by other religions, Christian or monotheistic, Buddhist, Muslim or anything else, humanwise respected and comprehensible. Religions in general are established and move in the space of subjectivity and morality, the space of human needs for individual or social prosperity and self-affirmation, for overcoming the fear of the unknown and the death.

But this is not the case in the Orthodox Church, worship and theology. Here man becomes freed from any need and fear by entering completely, as body, soul and spirit, to the area of Divine Being.

Here man becomes God by Grace and participant in the Life of the Triune and personally Living God Himself.

It is on these grounds that any Synod, Ecumenic or local Council, but, in any case, Orthodox, ought to always reveal the one and fundamental truth, that 'God revealed Himself in Flesh...'

Any kind of heresy, whether Eastern or Western, in one way or another, disputes and abrogates this Fundamental Truth that constitutes the quintessence of Orthodox Theology: 'God revealed Himself in Flesh...'. This is the unbreakable foundation of every Orthodox Church, the foundation of the One and Holy, Catholic and Apostolic Church.

When, through Christ the God-Man, man encounters with the Triune God, then an explosion of an indescribable joy happens both in and out of the deified human being. Then, man wishes that all humans are saved and that they know the Lord. He wants all people to be risen from the death. He wishes that nothing stays in death. Then, such a person becomes what the great St. Isaak the Syrian says, 'a merciful heart for the sake of all creation'. Precisely as St. Seraphim of Sarov and all the Saints and the God-bearing Fathers, this person becomes an affectionate mother and a heart full of eros for the whole of the creation, in a manner reminiscent of what Christ addressed to the Great Paisios, who was praying even for the demons and the enemies of the Truth: 'You, Paisios, you became alike to me in Love'. This is perfect Love, this perfect and ecstatic Eros of the Living God for all His creatures and all His beings. This is the perfect day of the Lord and God the Truthful Savior and Messiah, Christ the God-Man. This is the perfect Orthodox One Church of Christ and this is its perfect theology in Christ the Jesus the Truthful God and man.

12 October 2018 [Previous post: <http://bit.ly/2DNPzN3>]
[Georgios P. Pavlos, Professor of Physics and Philosophy ...](http://pemptousia.com/author/georgios-p-pavlos-professor-of-physics-and...)
pemptousia.com/author/georgios-p-pavlos-professor-of-physics-and...



OBITS & FUNERALS – ΝΕΚΡΟΛΟΓΙΕΣ & ΚΗΔΕΙΕΣ

+Peter Παναγιώτης James Mikedes, 89, of Budd Lake, NJ passed away on Wednesday, March 6, 2019 at Merry Heart Nursing Home. Peter was born on October 25, 1929 in Queens, NY. He lived in West Caldwell, NJ prior to Budd Lake, NJ. He received his Undergraduate and master's degree from Northwestern University. Peter was a Combustion Engineer for CE Lummus in Bloomfield, NJ. He was a proud veteran of the United States Air Force. Peter enjoyed investing and cooking. He was a risk taker and loved to dance. Peter is survived by his sons, Jim and John Mikedes, and his daughter, Marie Blasi. A Funeral Service was held for the repose of his soul at Saint Andrew Greek Orthodox Church in Randolph NJ on Monday March 11, 2019. Internment was at Washington Crossing National Veterans Cemetery, Newtown, PA.

+Σπυρο Σπυρίδωνας S. Matthews, 86, of Ledgewood, passed away on Tuesday, April 2, 2019, at his home. He was born in Greece and resided in Roxbury Twp. Since 2000, formerly of Northvale. He was the owner of the Chester Hills Diner and Matthews Colonial Diner. He is survived by Kiki his wife of 55 years; two children Dimitri and his wife Helen of Long Valley and Kathy Batsides and her husband Jim of Long Valley; three brothers Peter, Steve and Stanley; two sisters Potoula Georgoutsos and Evagelia Triantafilakos; four grandchildren Alexa; Christos, Michael and Jack. A Funeral Service was held on Friday, April 5, 2019, 12:00PM at St. Andrew Greek Orthodox Church, Randolph. Interment was at Stanhope Union Cemetery.



+Viola Lioudis passed away on March 10, 2019. She was 90 years old. Born and raised in Summit NJ, to parents Michael and Lena (nee Colella) Pecca, Viola graduated Summit High School before marrying the love of her life in 1957, James Lioudis. She was a homemaker, a mother, and an amazing cook. She and her husband worked together to manage their family business. After moving to Mendham with her husband in 1995, Viola became a very involved member of the Mendham Seniors Club, serving as the recording secretary as well as program director. She was a faithful parishioner of Saint Andrew Greek Orthodox Church in Randolph, NJ. Viola is predeceased by her siblings, Marion, Rose, Josephine, Marie, and Joseph; she is survived by her loving husband of 63 years, James; her children Michael, Sophia, and George; daughters-in-laws Susan and Nancy and son-in-law Jimmy; grandchildren Michael (Carrie), Kristopher (Valerie), Emily, Vincent, Katherine, Stellios, and Debbie (Kosta); as well as ten great grandchildren. A Funeral Service was held on Saturday, March 16, at 11:15am at the Saint Andrew Greek Orthodox Church, Randolph, NJ, immediately followed by a burial at Hilltop Cemetery in Mendham.

May their memory be eternal.

Αιωνία η μνήμη αυτών.





**COMMUNITY PARTNERS
DIAMOND PARTICIPANTS**

**Donations Received
In Memory of:**

+Sotiria Catacalos

Gerry & Bessie Petrakos
Spiro & Mary Hadjiyerou
John & Ellen Manetas
Tony & Helen Kotoulas
Ourania Theocharides
Charles & Mary Demos

+Ethel Christakos Castle

John & Chrysanthe Borzeka

+Donald Galvin

John & Chrysanthe Borzeka
John & Ellen Manetas
Charles & Mary Demos

+Thomas Edwards

John & Chrysanthe Borzeka

+Zachary Geaneas

Vivian Geaneas

+Neil Green

Peter & Diana Sedereas

+Petra Knox

Gerry & Bessie Petrakos
Tony & Helen Kotoulas

+Viola Lioudis

Pauline Pappas
John & Chrysanthe Borzeka

+Spyro Matthews

John & Ellen Manetas

+Spencer Wissenger

DIAMOND PARTNER

The Randolph DINER
BAR and GRILL

517 Route 10 East, Randolph • 973.328.2400
therandolphdiner.com

Brooklyn BAGEL & DELI
& MEDITERRANEAN FOOD MARKET

517 Route 10 East, Randolph • 862.244.9073
brooklynbagelanddeli.com

chilly yogurt

Frozen yogurt & Cliff's homemade ice cream – you can't beat that!
517 Route 10 East, Randolph • 862.397.4734

DIAMOND PARTNER

The All New
TOWNSQUARE DINER
SERVING NORTH JERSEY
SINCE 1987

320 Rt 15 South, Wharton
973-366-7309
townsquare-diner.com

**The Sedereas
and Paxos Families
Welcome You!**

contact church office on becoming a Community Partner at Saint Andrew

Gary & Carol McGotty

+Constantino Pallis

Dimitra Pallis
Paris Pallis

+Evangelos Pallis

Dimitra Pallis
Paris Pallis

+Loukas Pallis

Dimitra Pallis
Paris Pallis

+Maria Pallis

Dimitra Pallis
Paris Pallis

+Spero Pallis

Dimitra Pallis
Paris Pallis

+Joyce Wood

Gary & Carol McGotty

+Margaret Prassinou

Gerry & Bessie Petrakos
Mark & Sandra Hoehn
Michael & Cathy Barrett
OuraniaTheocharides

+Vicki Flaris Rapp

Gerry & Bessie Petrakos
Andrew & Monica Pagoulatos
Michael & Cathy Barrett
Costas Kaiafas & Cynthia Rossi
John & Chrysanthe Borzeka
Tony & Helen Kotoulas

+Efstathia Siama

Gerry & Bessie Petrakos

+Dimitri Stavropoulos

Gerry & Bessie Petrakos

SAINT ANDREW CALENDAR

COFFEE HOUR HOSTS MAY: 5/5 PHILOPTOCHOS ,
5/12 GOYA, 5/19 DOP, 5/26 BAKALIKO

5/4 Cub Scout Camporee at Mt Allamuchy Scout
Reservation in Stanhope, NJ

5/4 @11:30am *Corona Baptism*

5/7 PTA Zingburger Fundraiser see promo

5/10 @6:30PM ANNUAL **TRICKY TRAY**/ Philoptochos

5/11 @10:30am *Papamarkos Baptism*

5/11 GOYA Indoor Olympics in Perth Amboy

5/12 Mother's Day

5/13 @6:30pm Clergy Laity Grand **Banquet**,
Venetian, Garfield, NJ ,

5/18 HOPE/JOY Shepherd Valley Creamery

5/19 MEMORIAL SERVICE +beloved of AHEPA

5/19 RELIGIOUS EDUCATION GRADUATION PROGRAM AWARDS
& SCHOLARSHIP PRESENTATION

5/21 @11:30AM AGAPE LUNCHEON

05/23 @6:30pm GOYA Meeting & Board
Nominations, Luggage Drop Off for trip

5/23 @7:30pm Parish Council NOTE date change

5/25 & 5/26 GOYA Outdoor Olympics at Monmouth

5/25 FAITH KITCHEN –DOP & AHEPA

5/26 NO CLASSES FOR SUNDAY SCHOOL- FAMILY WORSHIP

5/30 HELLENIC AFTERNOON SCHOOL GRADUATION PROGRAM

5/30, 5/31, 6/1: DATES FOR YOUR **FAMILY PICTURE** WITH
LIFETOUGH FOR UPCOMING SAINT ANDREW **DIRECTORY**

5/30 @7:30PM STEWARDSHIP MEETING

COFFEE HOUR HOSTS JUNE: 6/2 PTA, 6/9 NO COFFEE HR
6/16 PHILOPTOCHOS, 6/23 DOP, 6/30 BAKALIKO

6/1 *WEDDING GIZAS & LANGONE*

6/2 SUNDAY SCHOOL MOVIE

6/2 @2PM *WEDDING DODD & PALESTIS*

JUNE 7-8-9- Festival

6/13 @6:30pm GOYA Board Election &
Senior Send-Off

6/15 Saturday of Souls

6/15 JOY Activity

6/16 Father's Day

6/16 @12:30pm *Meadows Chrismation*

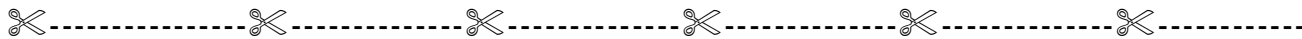
6/17 @7:30pm General Assembly

6/16 SUNDAY SCHOOL MOVIE

6/18 @11:30PM AGAPE LUNCHEON

6/18 Philoptochos EOY Dinner @6pm location TBA

6/22 Cub Scouts Fishing at Pequest Fish and Wildlife
Management AreaOxford, NJ



MEMORIAL GIFT

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

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

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

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

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

NAME & ADDRESS OF BEREAVED* _____

NAME & ADDRESS OF DONOR(S) _____

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

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



ShopRiteWines.com
CHESTER

**NO CLUB CARDS
NO MEMBERSHIP FEES**
Just the **LOWEST PRICES**
on the Brands **YOU WANT!**

1 FREE BAG OF ICE

* With Any Purchase. (7lb BAG - LIMIT 1 per visit.)

Offer good at Chester Wines & Spirits location only. May not be combined with any other offer. Must have coupon present for offer. SA2018



American Red Cross



GATEWAY DENTAL

EFTHIMIOS H. KALAVROUZOTIS, D.M.D.

General & Cosmetic Dentistry

RICHARD J. CLEAVE, D.M.D.

General & Implant Dentistry

NJ PCS Permit #034

COMPREHENSIVE FAMILY DENTAL CARE

**IV SEDATION • ORAL SURGERY
INTERCEPTIVE ORTHODONTICS
DENTAL IMPLANTS**

121 Center Grove Road, Suite 2 • Randolph, NJ 07869

973 328-7732

www.gatewaydentalnj.com



MARY "DANGLER" CILLO

Sales Associate

C: 201-400-7222 • O: 973-543-2552

106A East Main Street

Mendham, NJ 07945



RESIDENTIAL BROKERAGE

marycillo.cbintouch.com

Owned by a subsidiary of NRT LLC



Electrical Services

All Home and Business Electrical Needs
Generator Installation & Maintenance

FREE Estimates

Senior & Military Discounts

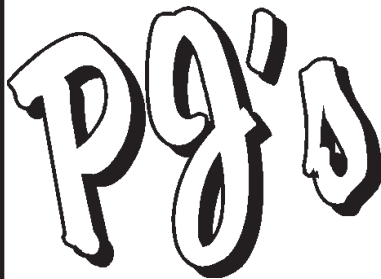
973-874-0880

OAK RIDGE, NJ 07438 • FULLY INSURED • NJ LIC #17112



CatholicMatch New Jersey

CatholicMatch.com/NJsingles

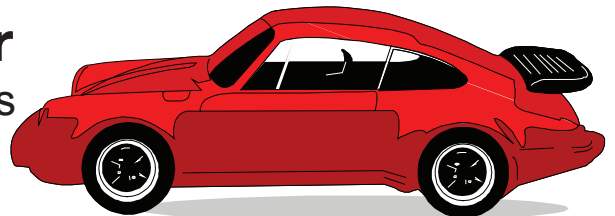


Auto Body & Coach Works

"Helping Protect Your Automotive Investment"

Expert Collision Repair

- Foreign & Domestic • Free Estimates
- Insurance Work Welcome
- Rental Cars Available



Earning Our Reputation One Satisfied Customer At A Time

584-1008

25 State Highway Route 10 • Succasunna

Mallory's Army Foundation

B L U E O U T B U L L Y I N G



United Together In The Fight Against Bullying ...

Don't Just Teach Kindness ...

BE KINDNESS!

www.MallorysArmy.org

(973) 440-8657

info@mallorysarmy.org



It's easy to join our mailing list! Just send your email address by text message: Text MALLORYSARMY to 22828 to get started.

Message and data rates may apply.

Locals love you **more**

Locally owned, independent merchants return 68% of *their* income to *your* local economy.

National chains?
43% (or less)

Online sellers?
Zip. Zero. Nada.

So...who **really**
loves ya, baby?



Learn more:
the350project.net

™ © The 3/50 Project LLC; all rights reserved. 68 and 43 figures courtesy of Civic Economics.

ADVERTISE

YOUR BUSINESS IN THIS SPACE

Join the thousands of professionals and businesses in our network and begin growing sales, driving new client visits and building client retention and name recognition.



800-883-4343



ALL THINGS **BASEMENTY!**

- HUMIDITY & MOLD CONTROL
- NASTY CRAWL SPACES

- WATERPROOFING & FINISHING
- FOUNDATION PROBLEMS

Quality 1st Basement Systems®

NY Lic # 1274423 • NJHIC# 13VH01833300

WET BASEMENT?

Contact us for a FREE ESTIMATE!

866-588-8317

BasementRepairNJ.com

Par-Troy Funeral Home

Ronald DiMaggio, President-Manager, N.J. Lic.#2989

Centrally Located in the Heart of Parsippany

Pre-Arranged Funeral Services Available

95 Parsippany Road, Parsippany

887-3235

Katherine J. —
Licopantis, R.N.

Electrologist

Office Hours
By Appointment

1130 Route 46 West
Parsippany

973-334-1010

R & D

PAVING

COMMERCIAL - RESIDENTIAL

Sealcoating • Repairs
Remove, Replace & More ...

973-584-7283

NJ Lic. #13VH08083900

www.RandDpaving.net

Anthony A. Boyadjis

Attorney At Law

103 Washington Street
Morristown, NJ 07960

www.boyadjislaw.com

(973) 538-5512

Fax (973) 538-5579

Help your community,
the environment,
& yourself



▶ Patronize your
local businesses

*Please Continue
To Pray For*



World Peace

NOW SERVING BEER, WINE & COCKTAILS

Voted "Best Diner" in Morris County

Roxbury Diner

Great Food, Warm Smiles, An
Inviting Place to Dine

101 ROUTE 10, SUCCASUNNA

Call or Visit and We Will Satisfy
All Your Catering Needs

973-584-2818

www.RoxburyNJDiner.com



**\$20 Off Any Catering
Over \$200⁰⁰**

READY.GOV

Don't be afraid...Be Ready



Owned And Operated
by NRT LLC.



**COLDWELL
BANKER**

NJAR® Million
Dollar Sales
Club 2001

RESIDENTIAL BROKERAGE
106A EAST MAIN STREET
MENDHAM, NJ 07945

(973) 543-2552 x115 Bus.

(862) 345-1815 EFAX

(973) 479-8059 Cell

(973) 543-3918 Direct

alikiellas@coldwellbanker.com

ALIKI ELLAS
CNRS, ABR, CNMS
Sales Associate
alikiellas.com

PRIEST

Rev. John Theodosion frjohn@standrewgonj.org

OFFICE STAFF

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

Financial Administrator, Cathy Barrett fin@standrewgonj.org

STEWARDSHIP

Ellen Manetas, *Chairperson*

RELIGIOUS EDUCATION DIRECTORS

Vickie Geannakakes, Harriet Karkanias, Rachel Lopardo, Maro Nicolaou Schuster

BYZANTINE CHANTERS/CHOIR

Alex Vlassis, *Head Chanter & Choir Director*

Chris Neroutsos, *Chanter*

HELLENIC AFTERNOON SCHOOL EDUCATION COMMITTEE

Fr. John Theodosion, Athena Borzeka, Maria Galvin,

Salomi Massaras salomi@optonline.net

HELLENIC AFTERNOON SCHOOL TEACHERS

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

MINISTRIES & ORGANIZATIONS

Ladies Philoptochos Society: Petra Knox, *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): Maria Pallis

HOPE & JOY: Harriet Karkanias, Lynn Axiotes

GOYA

Constantine Sedereas, *GOYA President*

Polymnia Crysler, Yiota Louca, Peter Sedereas, Marina Venizelos, *GOYA Advisors*

Hellenic Dance

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

Jr & Sr Groups Angelo Gergatsoulis, *Instructor*



Greek Orthodox
Metropolis of
New Jersey

SAINT ANDREW

GREEK ORTHODOX CHURCH

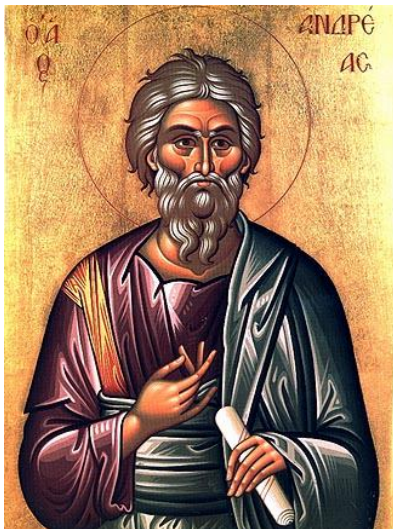
1447 SUSSEX TURNPIKE, RANDOLPH, NJ 07869-1830

info@standrewgonj.org

973-584-0388 phone

973-584-3573 fax

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



APOLYTIKION FOR GREAT AND HOLY PASCHA

ΤΡΟΠΑΡΙΟ ΕΟΡΤΗΣ ΠΑΣΧΑ - ΘΡΙΑΜΒΙΚΟΣ ΎΜΝΟΣ

✘ Χριστός Ανέστη εκ νεκρών, θανάτω θάνατον πατήσας,
και τοις εν τοις μνήμασι, ζωήν χαρισάμενος

✘ *Hristos anestee ek nekron, thanato thanaton pateesas
ke tis en tis mneemasee, zoin harisamenos*

✘ **Christ is risen from the dead, by death trampling down
upon death, and to those in the tombs he has granted life**

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.