

MAY 2022



Greek Orthodox
Metropolis of
New Jersey

Saint Andrew Family News

[A MONTHLY PUBLICATION OF SAINT ANDREW GREEK ORTHODOX COMMUNITY OF MORRIS COUNTY](#)

ICON OF THE SAMARITAN WOMAN – 5TH SUNDAY OF LENT MAY 22ND

TRICKY TRAY – MAY 13TH

HELLENIC AFTERNOON SCHOOL GRADUATION – MAY 26TH

Saint Andrew Family News

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

On Sundays we celebrate

Orthros @ 8:15 AM & Divine Liturgy @ 9:30 AM

For other services please check our website or call the office

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DIVINE SERVICES

MAY

- Sunday 1 Thomas Sunday** | +JEREMIAS THE PROPHET
- Tuesday 3 +ST. XENIA OF KALAMATA
- Thursday 5 +ST. IRENE THE GREAT MARTYR +ST. EPHRAIM THE HOLY MARTYR
- Sunday 8 Sunday of the Myrrh-Bearing Women** | *MOTHER'S DAY*
- Sunday 15 Sunday of the Paralytic**
- Wednesday 18 MID PENTECOST (*4th Wednesday after Pascha*)
- Saturday 21 + STS CONSTANTINE & HELEN, EQUAL TO THE APOSTLES
- Sunday 22 Sunday of the Samaritan Woman** | *MEMORIAL SERVICE AHEPA & DOP*
- Sunday 29 Sunday of the Blind Man**

JUNE 2022

- Thursday 2 Holy Ascension
- Sunday 5 FATHERS OF THE FIRST ECUMENICAL COUNCIL**
GREEK INDEPENDENCE DAY PARADE IN NYC AT 1:30PM
- Saturday 11 SATURDAY OF SOULS + Bartholomew the Holy Apostle
Fr. John will visit the Locust Hill Cemetery to pray for our +Loved ones
- Sunday 12 HOLY PENTECOST**
RELIGIOUS EDUCATION GRADUATION & SCHOLARSHIP AWARDS
- Monday 13 MONDAY OF THE HOLY SPIRIT
- Sunday 19 SUNDAY OF ALL SAINTS - FATHER'S DAY**
FAST OF THE HOLY APOSTLES + BEGINS ON 6/19 ENDS ON 6/28
- Friday 24 THE NATIVITY OF ST. JOHN THE BAPTIST
- Sunday 26 2nd Sunday of Matthew**
- Wednesday 29 STS. PETER AND PAUL
- Thursday 30 SYNAXIS OF THE TWELVE APOSTLES

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

Sundays: Orthros @ 8:15AM & Divine Liturgy @ 9:30AM

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

Ι Ε Ρ Ε Σ Α Κ Ο Λ Ο Υ Θ Ι Ε Σ

ΜΑΙΟΣ

- Κυριακή 1 Κυριακή Β' τοῦ Θωμά** | ΓΕΡΕΜΙΑΣ ΠΡΟΦΗΤΗΣ
- Τρίτη 3 +ΞΕΝΙΑΣ ΤΗΣ ΘΑΥΜΑΤΟΥΡΓΟΥ
- Πέμπτη 5 +ΑΓΙΑΣ ΕΙΡΗΝΗΣ ΜΕΓΑΛΟΜΑΡΤΥΡΟΣ, +ΑΓΙΟΥ ΕΦΡΑΙΜ ΜΕΓΑΛΟΜΑΡΤΥΡΟΣ
- Κυριακή 8 Κυριακή Γ' τῶν Μυροφόρων** | *ΕΟΡΤΗ ΤΗΣ ΜΗΤΕΡΑΣ*
- Κυριακή 15 Κυριακή Δ' του Παραλύτου**
- Τετάρτη 18 Τῆ ΤΕΤΑΡΤῆ ΤΗΣ ΜΕΣΟΠΕΝΤΗΚΟΣΤΗΣ
- Σάββατο 21 ΚΩΝΣΤΑΝΤΙΝΟΣ ΚΑΙ ἙΛΕΝΗ ἹΣΑΠΟΣΤΟΛΟΙ
- Κυριακή 22 Κυριακή Ε' τῆς Σαμαρείτιδος**
Μνημόσυνο ΑΗΕΠΑ & Θυγατέρες της Πηνελόπης
- Κυριακή 29 Κυριακή ΣΤ' τοῦ Τυφλοῦ;**

ΙΟΥΝΙΟΣ 2022

- Πέμπτη 2 Τῆ Πέμπτη τῆς Αναλήψεως
- Κυριακή 5 Κυριακή Ζ' τῶν 318 Ἁγίων Πατέρων τῆς Α' Οἰκομ. Συνόδου**
ΠΑΡΕΛΑΣΗ ΤΗΣ 25^ῃ ΜΑΡΤΙΟΥ ΝΥΣ
- Σάββατο 11 ΨΥΧΟΣΑΒΒΑΤΟ | ΒΑΡΘΟΛΟΜΑΪΟΣ ἈΠΟΣΤΟΛΟΣ; ΒΑΡΝΑΒΑΣ ἈΠΟΣΤΟΛΟΣ
π. Ιωάννης θα επισκεφτεῖ το Νεκροταφείο στο Ντόβερ μετά την Λειτουργία
- Κυριακή 12 ΚΥΡΙΑΚΗ Η' Τῆς ΠΕΝΤΗΚΟΣΤῆς**
Πρόγραμμα Αποφοίτησης Κατηχητικού Σχολείου & Βραβεία Υποτροφιών
- Δευτέρα 13 ΤΟΥ ΑΓΙΟΥ ΠΝΕΥΜΑΤΟΣ
- Κυριακή 19 Α' Ματθαίου τῶν Ἁγίων Πάντων** | *ΕΟΡΤΗ ΤΟΥ ΠΑΤΕΡΑ*
ΝΗΣΤΕΙΑ ΤΩΝ ΑΠΟΣΤΟΛΩΝ 19/6 - 28/6
- Παρασκευή 24 ΓΕΝΕΘΛΙΟΝ ΤΟῦ ΙΩΑΝΝΟΥ ΠΡΟΔΡΟΜΟΥ;
- Κυριακή 26 Β' Ματθαίου**
- Τετάρτη 29 ἈΠΟΣΤΟΛΟΙ ΠΕΤΡΟΣ ΚΑΙ ΠΑῦΛΟΣ
- Πέμπτη 30 ΣΥΝΑΞΙΣ ΤῶΝ ΑΓΙΩΝ ΔΩΔΕΚΑ ΑΠΟΣΤΟΛΩΝ

*(Έχουμε τα Λείψανα του Αγίου στην Λειψανοθήκη της εκκλησία μας)**
Τὴν Κυριακὴ – Ὅρθρος - ὥρα 8.15πμ & Θεία Λειτουργία - ὥρα 9:30πμ
Τὶς καθημερινές – Ὅρθρος ὥρα 8πμ & Θεία Λειτουργία - ὥρα 9πμ

EACH DAY IS THE MORNING OF PASCHA

"I am the way the truth and the life."

By Fr. John Theodosion

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 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, page 141, 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 Jairus’ little daughter and help us to change our life and grow as you helped Mary Magdalene. Amen.

ΚΑΘΕ ΜΕΡΑ ΕΙΝΑΙ ΤΟ ΠΡΩΙΝΟ ΤΟΥ ΠΑΣΧΑ

«Είμαι ο τρόπος, η αλήθεια και η ζωή.»

Υπό π. Ιωάννη Θεοδοσίου

Ο Χριστός αναστήθηκε! Όταν σκεφτόμαστε την ανάσταση του Χριστού, σκεφτόμαστε τον Κύριο μας μέσα σ’όλη του τη δόξα να εγειρείται από τον τάφο μια Κυριακή πρωί. Σκεφτόμαστε τη δύναμη που έχει πάνω στο θάνατο. Σκεφτόμαστε επίσης πώς Αυτός είπε, «Είμαι ο τρόπος, η αλήθεια και η ζωή.» Ο Κύριος μας είναι τόσο μεγαλοπρεπείς σε όλα Του τα έργα, με σοφία έχει δημιουργήσει τα πάντα. Όταν σκέφτομαι την ομορφιά και το θαύμα του Κυρίου σκέφτομαι όλα Του θαύματα και ιάματα Του, και τις διδασκαλίες που αλλάζουν τη ζωή.

Ένα τέτοιο θαύμα είναι η ανάσταση της κόρης του Ιάρειου. Μια πολυάσχολη μέρα, με πλήθος κόσμου σε όλες τις πλευρές, ένας άνδρας ονόματι Ιάρειος, ο οποίος ήταν άρχοντας της συναγωγής,

έπεσε στα πόδια του Ιησού και Τον παρακάλεσε να έρθει το σπίτι του, γιατί είχε μια μοναχοκόρη περίπου δώδεκα ετών, η οποία πέθαινε. Πρίν προλάβει ο Ιησούς να απαντήσει στο Ιάρειο με όλο τον κόσμο να σπρώχνει τριγύρω, μια γυναίκα που είχε χρόνια ροή αίματος, άπλωσε το χέρι και ακούμπησε το στρίφωμα των ρούχων Του. Δύναμη έφυγε από τον Χριστό και γιάτρεψε την γυναίκα. Ο Χριστός σταμάτησε τα πάντα και έψαξε γύρω του να δει ποιός τον ακούμπησε. Όταν η γυναίκα συνειδητοποίησε ότι ο Ιησούς ήξερε ότι τη γιάτρεψε έπεσε στα πόδια του αποκάλυψε σε όλους ότι αυτή ήταν που είχε γιάτρευτεί. Και της είπε ο Ιησούς, «Χαίρε κόρη, η πίστη σου σε έκανε καλά. Πήγαινε εν ειρήνη.» Εκείνη τη στιγμή ένας υπηρέτης από το σπίτι του Ιάρειου του είπε, «Η κόρη σου είναι νεκρή, μην απασχολείς άλλο τον

δάσκαλο.» Μα όταν το άκουσε ο Ιησούς, του απάντησε λέγοντας, «Μην φοβάσαι, μόνο πίστευε και θα γίνει καλά.» Όταν ο Ιησούς έφτασε στο σπίτι, πήρε τον Πέτρο, James και Ιωάννη, και τους γονείς του κοριτσιού μέσα στο δωμάτιο όπου κοίτονταν και την πήρε από το χέρι και της είπε, «Μικρό κορίτσι, σήκω.» Και τότε το πνεύμα της επέστρεψε και εγείρηκε!

Οι άνθρωποι που κάποτε κορόιδεψαν το Ιησού που είπε ότι θα γινόταν καλά πρέπει να έμειναν έκπληκτοι και να δόξασαν τον Θεό. Η πίστη τους ήταν σε κώμα, (σε έναν ύπνο σαν θάνατο), αλλά ήταν σαν να μίλησε σε όλους όταν μίλησε στο μικρό κορίτσι και της είπε να σηκωθεί. Ήταν σαν να πρόσταζε την πίστη τους να σηκωθεί και να γίνει μια ζωντανή και ευήμερη πίστη. Πράγματι μιλάει σε όλους μας όταν προστάζει μια κοιμισμένη και αδύναμη πίστη μέσα μας να εγερθεί.

Η πίστη μας πρέπει να εγερθεί μέσα στον καθένα μας, όπως οι γυναίκες με το μύρο, που σηκώθηκαν νωρίς την Κυριακή το πρωί την τρίτη μέρα από τη σταύρωση του Κυρίου. Σηκώθηκαν και πήγαν στον τάφο για να μύρουν με ευπρέπεια τον Κύριο τους, και προς μεγάλη τους έκπληξη βρήκαν την πέτρα παραμερισμένη και τον τάφο κενό. Άρχισαν να κλαίνε και να ψάχνουν, και αναρωτιόντουσαν τι απέγινε ο Κύριος. Τότε η Μαρία Μαγδαλινή μίλησε με κάποιον που πίστευε ότι ήταν ο κηπουρός. Και μόνο όταν ο Χριστός κάλεσε το ονομά της γύρισε και αναγνώρισε ότι ήταν Αυτός. Τότε φώναξε «Rabboni Master.» Τότε όλα άρχισαν να έχουν λογική και αυτή και οι άλλες μυροφόρες κατάλαβαν και πίστεψαν στην ανάσταση του Χριστού.

Κάθε Κυριακή στην Ορθόδοξη Εκκλησία είναι μια γιορτή της Ανάστασης του Χριστού, αλλά πρέπει να εκλαμβάνουμε κάθε μέρα ως μια ευκαιρία για να θυμόμαστε και να γιορτάζουμε την ανάσταση του Κυρίου μας. Ένα συγγραφέας έγραψε σχετικά με την Ανάσταση, «Και εσύ, εσύ εγέρθηκες. Εσύ

άφησες τον ύπνο του θανάτου. Εσύ εγέρθηκες, ζωντανός και δοξασμένος. Και η λαμπρότητα της αναστάσεως σου αναπαύεται σε κάθε μας πρωινό... Κύριε, μην αφήσεις καμία καινούργια μέρα να φωτίσει τη ζωή μου χωρίς πρώτα η σκέψη μου να πηγαίνει στην Ανάσταση σου, και χωρίς να βγαίνω, εν πνεύματι, με τα φτωχά μου θέλητρα, στο κενό τάφο στο Κήπο.

Γιατί είναι ο Εγερμένος Ιησούς που έρχεται κοντά μου κάθε μέρα την αυγή. Όποιες δυσκολίες μπορεί να υπάρξουν, όποιοι κίνδυνοι, κάθε μια από τις μέρες μου θα ξεκινά φωτεινά εάν θυμάμαι – με όλη μου την ψυχή και σκέψη – ότι ο Σωτήρας μου έχει υπερνικήσει τις δυνάμεις του κακού και του θανάτου. Η πρώτη πράξη πίστης μου, κάθε πρωί, θα είναι μια πράξη πίστης στην τελική Σου νίκη.» (In Thy Presence, by Fr. Lev Gillet, σελ. 141, 1977, SVS Press). Κάθε μέρα πρέπει να είναι για εμάς άλλη μια μέρα νίκης για τη πίστη προστηθέμενη στις τόσες άλλες νίκες που κερδίθηκαν όσο καιρό ήταν Αυτός εδώ στη γή, όπως η ανάσταση της κόρης του Ιάρειου. Η πίστη μας πρέπει να ξαναξυπνά όπως οι μυροφόρες σηκώθηκαν νωρίς το πρωί και η μικρή κορούλα του Ιάρειου ήρθε πάλι στη ζωή. Ο Χριστός σηκώθηκε νωρίς το πρωί το Πάσχα έτσι ώστε μια μέρα και εμείς να αναστηθούμε.

Φίλοι του Χριστού προσεύχομαι ότι η εμπειρία της Ανάστασης του Κυρίου θα είναι για όλους μας ένα γεγονός που αλλάζει τη ζωή, που μετατρέπει κάθε μέρα της ζωής μας σε μια γιορτή για τον ανεστημένο Κύριο, και μια καθημερινή αφύπνιση της πίστης μας στο Θεό. Κύριε, προσευχόμαστε να εγείρεις την πίστη μας όπως ανέγειρες την μικρή κόρη του Ιάρειου και να μας βοηθήσεις να αλλάξουμε τη ζωή μας και να ωριμάσουμε όπως βοήθησες την Μαρία Μαγδαλινή. Αμήν.

*Μετάφραση υπό
Αγγελικής Σταυροπούλου Αθήνα, Ελλάδα*

SUNDAY OF THE SAMARITAN WOMAN



Introduction

The fifth Sunday of Holy Pascha is observed by the Orthodox Church as the Sunday of the Samaritan Woman. The day commemorates the encounter of Christ with the Samaritan woman at Jacob's well.

The biblical story of this event and the dialog between Christ and the woman is found in the Gospel of Saint John 4:5-42.

Background

One of the most ancient cities of the Promised Land was Shechem, also called Sikima, located at the foot of Mount Gerazim. There the Israelites had heard the blessings in the days of Moses and Jesus of Navi.

Near to this town, Jacob, who had come from Mesopotamia in the nineteenth century before Christ, bought a piece of land where there was a well.

This well, preserved even until the time of Christ, was known as Jacob's Well. Later, before he died in Egypt, he left that piece of land as a special inheritance to his son Joseph (Gen. 49:22).

This town, before it was taken into possession by Samaria, was also the leading city of the kingdom of the ten tribes. In the time of the Romans it was called Neapolis, and at present Nablus. It was the first city in Canaan visited by Patriarch Abraham.

Here also, Jesus of Navi (Joshua) addressed the tribes of Israel for the last time. Almost three hundred years later, all Israel assembled there to make Roboam (Rehoboam) king.

When our Lord Jesus Christ, then, came at midday to this city, which is also called Sychar (John 4:5), He was wearied from the journey and the heat. He sat down at this well.

After a little while the Samaritan woman mentioned in today's Gospel passage came to draw water. As she conversed at some length with the Lord and heard from Him secret things concerning herself, she believed in Him; through her many other Samaritans also believed.

Concerning the Samaritans we know the following: In the year 721 before Christ, Salmanasar (Shalmaneser), King of the Assyrians, took the ten tribes of the kingdom of Israel into captivity, and relocated all these people to Babylon and the land of the Medes.

From there he gathered various nations and sent them to Samaria.

These nations had been idolaters from before. Although they were later instructed in the Jewish faith and believed in the one God, they worshipped the idols also.

Furthermore, they accepted only the Pentateuch of Moses, and rejected the other books of Holy Scripture. Nonetheless, they thought themselves to be descendants of Abraham and Jacob.

Therefore, the pious Jews named these Judaizing and idolatrous peoples Samaritans, since they lived in Samaria, the former leading city of the Israelites, as well as in the other towns thereabout.

The Jews rejected them as heathen and foreigners, and had no communion with them at all, as the Samaritan woman observed, "the Jews have no dealings with the Samaritans" (John 4:9). Therefore, the name Samaritan is used derisively many times in the Gospel narrations.

After the Ascension of the Lord, and the descent of the Holy Spirit at Pentecost, the woman of Samaria was baptized by the holy Apostles and became a great preacher and Martyr of Christ; she was called Photine, and her feast is kept on February 26.

Icon of the Sunday of the Samaritan Woman

The icon of the Sunday of the Samaritan Woman depicts the biblical story of Christ conversing with the woman at the well. Our Lord is shown sitting



beside the well, speaking with and blessing the Samaritan woman.

She is shown with her right hand outstretched toward Christ, indicating both her interest in what He is saying, and also as a sign of her faith and her efforts to bring others to hear what Christ has to say. In the background of the icon, the city is visible together with Mount Gerazim.

Orthodox Christian Celebration of the Feast of the Sunday of the Samaritan Woman

The Sunday of the Samaritan Woman is celebrated with the Divine Liturgy of Saint John Chrysostom.

On this Sunday and throughout the Paschal period until the Apodosis or leave-taking of Pascha, the day before the Feast of the Ascension, the services begin with the chanting of the troparion of Pascha, "Christ is risen..."

Κυριακή της Σαμαρείτιδος

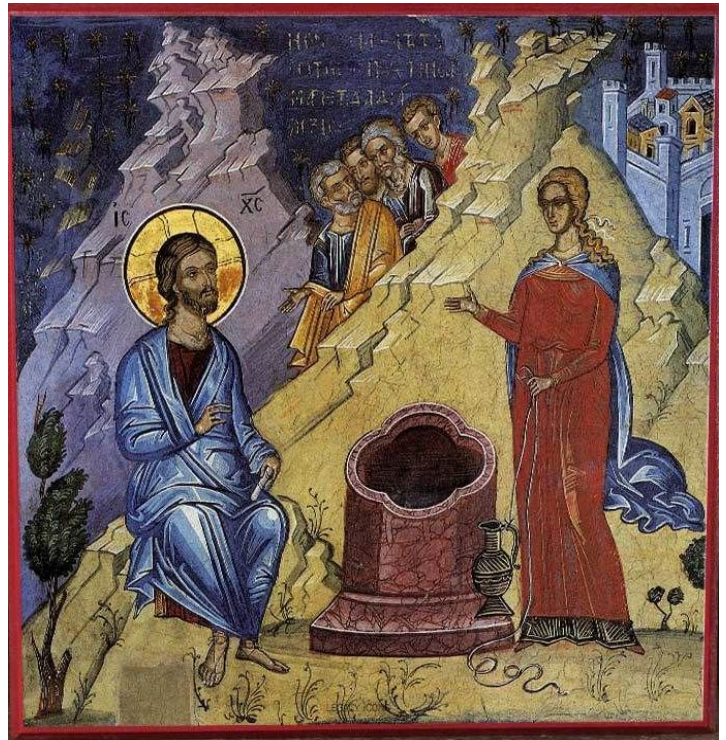
*Ἵδωρ λαβεῖν ἔλθοῦσα τὸ φθαρτὸν γύναι,
Τὸ ζῶν ἀπαντλεῖς, ᾧ ῥύπους ψυχῆς πλύνεις.*

Ἔρχεται ὁ Κύριος σε μια πόλη της Σαμάρειας που λέγεται Σιχάρ. (Σαμάρεια ονομάσθηκε ἡ πόλη που ἔκτισε τὸ 880 π.Χ. ὁ βασιλιάς τοῦ Ἰσραήλ, Ἀμβρί, ἔπειτα τὸ ὄρος Σομόρ που ἦταν ἡ ἀκρόπολή της καὶ τέλος ὅλο τὸ βόρειο βασίλειο τοῦ Ἰσραήλ, που καταλύθηκε ἀπὸ τοὺς Ἀσσυρίους τὸ 721 π.Χ. καὶ ὁ ηγεμόνας τοὺς ἐγκατέστησε ἐκεῖ ἐθνικούς ἀπὸ πολλὰ μέρη).

Εκεῖ ἦταν ἡ πηγή τοῦ Ἰακώβ, τὸ πηγάδι που ἐκείνος εἶχε ἀνοίξει. Κουρασμένος ὁ Κύριος ἀπὸ τὴν ὁδοιπορία κάθισε μόνος τοῦ δίπλα ἀπὸ τὸ πηγάδι καὶ κάτω ἀφελῶς, γιατί οἱ μαθητές τοῦ πήγαν νὰ ἀγοράσουν τροφές. Ἔρχεται ἐκεῖ μια γυναίκα ἀπὸ τὴ Σαμάρεια νὰ πάρει νερό καὶ ὁ Κύριος διψώντας ὡς ἄνθρωπος, τὴς ζήτησε νερό.

Αὐτὴ ἀντελήφθηκε ἀπὸ τὴν ἐμφάνισή τοῦ ὅτι ἦταν Ἰουδαῖος καὶ θαύμασε πως ἓνας Ἰουδαῖος ζητά νερό ἀπὸ τὴν ἐθνικὴ Σαμαρείτιδα. Ἀν γνῶριζες, τὴς εἶπε, τὴ δωρεὰ τοῦ Θεοῦ, ποιός εἶναι αὐτός που σου ζητά νὰ πιεῖ νερό, ἐσύ θα τοῦ ζητούσες καὶ θα σου ἔδινε ζωντανό νερό. Ὁ Κύριος ἐπιβεβαίωσε ὅτι ἀν γνῶριζε θα γινόταν μέτοχος πραγματικὰ ζωντανοῦ νεροῦ, ὅπως ἔπραξε καὶ ἀπόλαυσε ἀργότερα ὅταν τὸ ἔμαθε, ἐνῶ τὸ συνέδριο τῶν Ἰουδαίων που ἔμαθαν σαφῶς, ἔπειτα ἐσταύρωσαν τὸν Κύριο τὴς δόξης. Δωρεὰ τοῦ Θεοῦ εἶναι, ἐπειδὴ θεωρεῖ ἀγαπητούς ὅλους ἀκόμα καὶ τοὺς μισητούς ἀπὸ τοῦ Ἰουδαίου ἐθνικούς καὶ προσφέρει τὸν εαυτό τοῦ καὶ καθιστὰ τοὺς πιστοὺς σκευὴ δεκτικὰ τὴς Θεότητός τοῦ.

Ἡ Σαμαρείτιδα δὲν κατάλαβε τὸ μεγαλεῖο τοῦ ζωντανοῦ νεροῦ, ἀπορεῖ που θα βρεῖ νερό χωρὶς κουβά σε ἓνα βαθύ πηγάδι. Ἐπειτα ἐπιχειρεῖ νὰ τὸν συγκρίνει με τὸν Ἰακώβ, που τὸν ἀποκαλεῖ πατέρα, ἐξυμνώντας τὸ γένος ἀπὸ τὸ τόπο καὶ ἐξαίρει τὸ νερό με τὴ σκέψη ὅτι δὲν μπορεῖ νὰ βρεθεῖ καλύτερο. Ὅταν ὁμως ἀκούσε ὅτι τὸ «νερό που θα σου δώσω» θα γίνῃ πηγή που τρέχει πρὸς αἰώνια ζωὴ, ἄφησε λόγο ψυχῆς που ποθεῖ καὶ ὁδηγεῖται



πρὸς τὴ πίστη καὶ ζήτησε νὰ τὸ λάβει γιὰ νὰ μὴ ξαναδιψήσει. Ὁ Κύριος θέλοντας νὰ ἀποκαλύπτει λίγο λίγο, τὴς λέγει νὰ φωνάξει τὸν ἄνδρα τὴς, γνῶριζόντάς τὴς πόσους ἄνδρες εἶχε καὶ αὐτὸν που ἔχει τώρα δὲν εἶναι δικός τὴς. Εκείνη ὁμως δὲν στενοχωρεῖται ἀπὸ τὸν ἔλεγχο, ἀλλὰ ἀμέσως καταλαβαίνει ὅτι ὁ Κύριος εἶναι προφήτης καὶ τὸν ζητά ἐξηγήσεις σε ψηλά ζητήματα.

Βλέπετε πόση εἶναι ἡ μακροθυμία καὶ ἡ φιλομάθεια αὐτῆς τὴς γυναίκας; Πόση συλλογὴ καὶ γνώση εἶχε στὴ διάνοιά τὴς, πόση γνώση τὴς θεόπνευστης Γραφῆς; Καὶ ἀμέσως τὸν ρωτᾷ που πρέπει νὰ λατρεύεται σωστά ὁ Θεός, ἐδῶ σ' αὐτὸ τὸ τόπο ἢ στα Ἱεροσόλυμα; Καὶ τότε παίρνει τὴ ἀπάντηση, ὅτι ἔρχεται ἡ ὥρα ὅποτε οὔτε στὸ ὄρος αὐτὸ οὔτε στα Ἱεροσόλυμα θα προσκυνήτε τὸν Πατέρα. Τὴς γνῶριζει μάλιστα ὅτι ἡ σωτηρία εἶναι ἀπὸ τοὺς Ἰουδαίους, δὲν εἶπε θα εἶναι, στὸ μέλλον, γιατί ἦταν αὐτός ὁ ἴδιος. Ἔρχεται ὥρα καὶ εἶναι τώρα που οἱ ἀληθινοὶ προσκυνητές θα προσκυνοῦν τὸ Πατέρα κατὰ Πνεῦμα καὶ ἀλήθεια.

Γιατί ὁ ὕψιστος καὶ προσκυνητός Πατέρας, εἶναι Πατέρας αυτοαληθείας, δηλαδή τοῦ μονογενοῦς Υἱοῦ καὶ ἔχει Πνεῦμα ἀληθείας, τὸ Πνεῦμα τὸ ἅγιο καὶ αὐτοὶ που τὸν προσκυνοῦν, τὸ πράττουν ἔτσι

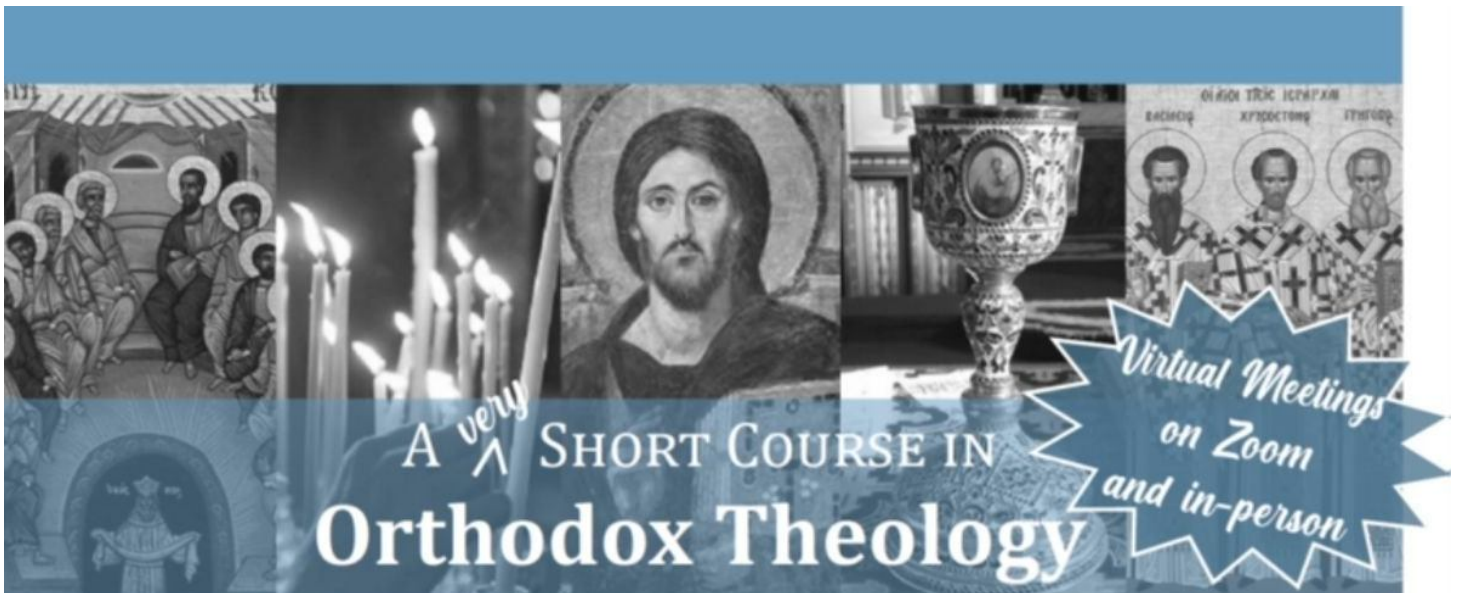
διότι ενεργούνται δι' αυτών. Ο Κύριος απομακρύνει κάθε σωματική έννοια τόπο και προσκύνηση, λέγοντας: «Πνεύμα ο Θεός και αυτοί που τον προσκυνούν πρέπει να τον προσκυνούν κατα Πνεύμα και αλήθεια». Ως πνεύμα που είναι ο Θεός είναι ασώματος, το δε ασώματο δεν ευρίσκεται σε τόπο ούτε περιγράφεται με τοπικά όρια. Ως ασώματος ο Θεός δεν είναι πουθενά, ως Θεός δε είναι παντού, ως συνέχων και περιέχων το πάν.

Παντού είναι ο Θεός όχι μόνο εδώ στη γη αλλά και υπεράνω της γης, Πατήρ ασώματος και κατά τον χρόνο και σε τόπο αόριστος.

Βέβαια και η ψυχή και ο άγγελος είναι ασώματα, δεν είναι όμως σε τόπο, αλλά δεν είναι και παντού, γιατί δεν συνεχούν το σύμπαν αλλά αυτά έχουν ανάγκη του συνεχόντος.

Η Σαμαρείτιδα καθώς άκουσε από το Χριστό αυτά τα εξάισια και θεοπρεπή λόγια, αναπτερωμένη, μνημονεύει τον προσδοκώμενο και ποθούμενο Μεσσία, τον λεγόμενο Χριστό που όταν έρθει θα μας τα διδάξει όλα. Βλέπετε πως ήταν ετοιμότητα για την πίστη; Από που θα γνώριζε τούτο, αν δεν είχε μελετήσει τα προφητικά βιβλία με πολλή σύνεση; Έτσι προλαβαίνει περί του Χριστού ότι θα διδάξει όλη την αλήθεια. Μόλις την είδε ο Κύριος τόσο θερμή της λέγει αποκάλυπτα: Εγώ είμαι ο Χριστός, που σου μιλώ. Εκείνη γίνεται αμέσως εκλεκτή ευαγγελίστρια και αφήνοντας τη υδρία και το σπίτι της τρέχει και παρασύρει όλους τους Σαμαρείτες προς το Χριστό και αργότερα με τον υπόλοιπο φωτειδή βίο της (ως Αγία Φωτεινή) σφραγίζει με το μαρτύριο την αγάπη της προς τον Κύριο.

(Απόσπασμα ομιλίας του Αγίου Γρηγορίου Παλαμά)



A Very Short Course in Orthodox Theology

Six Week Course - May 11 – June 15, 2022

This free adult Christian Education course is offered by the Greek Orthodox Metropolis of San Francisco Christian Education Ministry and Saint Paul Greek Orthodox Church in Irvine, CA. Each class session topic is independent. Attend when you are able – a series commitment is not required. The fast moving format is a combination of lecture, visual presentation, discussion, and occasional video. No homework. Supplemental reading will be provided by PDF at no cost.

Every Wednesday for six weeks from May 11 – June 15. | 7:00 p.m. – 9:00 p.m. PST

In-person and online via Zoom | Please register to receive the Zoom link here.

<https://stpaulsirvine.org/register>



HELLENIC INDEPENDENCE DAY PARADE 5th Avenue, NYC, NY on June 5th, 2022

For 82 years, the Federation of Hellenic Societies of Greater New York has organized the Greek Independence Day Parade. Following a two-year interruption caused by the Covid-19 pandemic we are very pleased to announce that this year's Greek Independence Day Parade will take place on **Sunday, June 5th, 2022 at 1:30 p.m.** on Manhattan's **Fifth Avenue, 64th to 79th Streets.**

St. Andrew Greek Orthodox Church would like all organizations (Greek School, GOYA, AHEPA, Philoptochos, PTA, etc) to participate in the GREEK INDEPENDENCE DAY PARADE.

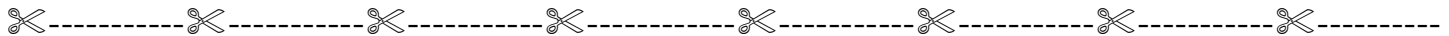
Our church is organizing a bus trip to New York City. We are requesting **\$5 per student and \$10 per adult.** Departure from our church parking lot will be no later than 12:15 pm and returning about 6:00pm.

We ask that all students and GOYAns who have traditional "TSOLIA/FOUSTANELA" costumes and

girls who have traditional "AMALIA" costumes should be dressed in them. If not ..then we ask all participants to please wear a white dress shirt/blouse and blue pants/skirts (*no torn/ripped jeans please*).

The GREEK INDEPENDENCE DAY PARADE belongs to all Hellenes, all Greek-Americans, and Philhellenes so let's all be present on Fifth Avenue, rain or shine, on **Sunday, June 5th, 2022 at 1:30 p.m.** to proudly celebrate the **200th Anniversary of March 25, 1821, the start of the Greek War of Independence,** the Bicentennial Celebration which we were not able to properly celebrate last year.

Please make your **RESERVATION** on the Google Document (TBA) or by contacting the church office info@standrewgonj.org. Also complete the FORM below and submit with your payment so we can hold your seat on the bus. Seating will be 1st come so make your PARADE RESERVATIONS and payment ASAP. For more info contact the church office.



Name _____ cell phone _____

_____ x \$10 = \$ _____ _____ x \$5 = \$ _____ = Total due \$ _____
number of adults number of students must be accompanied by adult

Total number of pp attending _____ Check# _____ or cash _____ \$ _____

**GREEK ORTHODOX ARCHDIOCESE OF AMERICA
ARCHIEPISCOPAL ENCYCLICAL**

Prot. No. 68/2022

Archiepiscopal Encyclical on the Great and Holy Pascha

April 24, 2022

Unto the Most Reverend and Right Reverend Hierarchs, Pious Priests and Deacons, the Monks and Nuns, Presidents and Members of Parish Councils, Honorable Archons of the Ecumenical Patriarchate, Members of Leadership 100, the Day and Afternoon Schools, Philoptochos Societies, the Youth, Greek Orthodox Organizations, and the entirety of the Christ-named Plenitude of the Holy Archdiocese of America.

My Beloved Brothers and Sisters in Christ,

Christ descended alone to the Gates of Hades, He returned taking many spoils of His victory.

(Verse of the Synaxarion of Pascha)

What a journey our Lord took for the sake of our salvation! What pains did He not endure? Not only did He descend from the heights of Heaven to earth through his Incarnation, but through His Death on the Cross he descended into the lowest depths of human experience. As we chant on Pascha night: Κατήλθεσ ἐν τοῖς κατωτάτοις τῆς γῆς – into death itself, even though He is the Author of Life.

This is how the Lord Jesus, Who is the New Adam and the First-Born of the Dead, redeems the mass of humanity. He undergoes a single human life and death; He died alone upon the Cross, forsaken and abandoned. Alone did He descend into Hades, that he might free all those imprisoned there from ages past. By His flesh, which He took from the womb of His Virgin Mother, He assumes the totality of the human race. There is no 2 person who is not connected to Him through His Incarnation. By living a perfect life in a willing, conscience way, He makes possible perfection for every human being through metanoia, which is as much transformation as it is repentance and turning from selfishness to God. Finally, using the Cross to bridge Heaven and earth, He descends to the lowest depths, to find us and to bring us home to Heaven.

As the Synaxarion affirms: “He returned taking many spoils of His victory.” This is why we cry out with our hearts aflame with joy, even as our candles shine brightly and dispel the gloom of night:

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

Therefore, my beloved Christians, let us honor His journey from Heaven to earth, from earth to Hades, and back again for our salvation. Let us embrace one another with love and compassion, forgetting no one and forgiving everyone. Thus, we will rise from the lowest depths of our struggles and challenges, to the celestial heights of God’s glory and life everlasting.

Χριστὸς Ἀνέστη! Ἀληθῶς Ἀνέστη!
Christ is Risen! Truly He is Risen!

† ELPIDOPHOROS
Archbishop of America

Saint Andrew Family News May 2022

ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ ΑΜΕΡΙΚΗΣ
ΑΡΧΙΕΠΙΣΚΟΠΙΚΗ ΕΓΚΥΚΛΙΟΣ

Αριθ. Πρωτ. 68/2022

Ἀρχιεπισκοπική ἐγκύκλιος γιὰ τὴν ἁγία καὶ μεγάλη ἐορτὴ Πάσχα.

24 Ἀπριλίου 2022

Πρὸς τοὺς Σεβασμιωτάτους καὶ Θεοφιλεστάτους Ἀρχιερεῖς, τοὺς Εὐλαβεστάτους Ἱερεῖς καὶ Διακόνους, τοὺς Μοναχοὺς καὶ τὶς Μοναχές, τοὺς Προέδρους καὶ τὰ Μέλη τῶν Κοινοτικῶν Συμβουλίων, τοὺς Ἐντιμολογιωτάτους Ἄρχοντες τοῦ Οἴκουμενικοῦ Πατριαρχείου, τὰ μέλη τῆς Ἡγεσίας τῶν 100, τὰ Ἡμερήσια καὶ Ἀπογευματινὰ Σχολεῖα, τὶς Φιλοπτώχους Ἀδελφότητες, τὴ Νεολαία, τὶς Ἑλληνορθόδοξες Ὄργανώσεις καὶ ὁλόκληρο τὸ Χριστεπώνυμο πλήρωμα τῆς Ἱερᾶς Ἀρχιεπισκοπῆς Ἀμερικῆς.

Προσφιλεῖς ἀδελφοὶ καὶ ἀδελφές ἐν Χριστῷ,

«Χριστὸς κατελθὼν πρὸς πύλην ἄδου μόνος, λαβὼν ἀνῆλθε πολλὰ τῆς νίκης σκῦλα.»

(Στίχοι τοῦ Συναξαρίου τοῦ Πάσχα)

Πόσο θαυμαστά εἶναι τὰ ἔργα τοῦ Κυρίου γιὰ τὴ σωτηρία μας! Δὲν ὑπάρχει πόνος ποὺ νὰ μὴν ὑπέμεινε! Ὅχι μόνο κατεδέχθη νὰ κατέλθει ἐκ τῶν οὐρανῶν, γενόμενος ἄνθρωπος, ἀλλὰ μὲ τὸ σταυρικό του θάνατο, κατῆλθε στὰ ἔγκατα τοῦ ἄδη γευόμενος τὸ θάνατο, ὅπως ψάλλουμε κατὰ τὴ νύχτα τοῦ Πάσχα, γιὰ αὐτὸν ποὺ εἶναι ἡ πηγὴ τῆς ζωῆς: «Κατῆλθες ἐν τοῖς κατωτάτοις τῆς γῆς».

Ἔτσι ὁ Κύριος μας Ἰησοῦς Χριστὸς ἀπεργάζεται τὴ σωτηρία μας, ὡς ὁ νέος Ἀδάμ, γενόμενος πρωτότοκος ἐκ τῶν νεκρῶν, λυτρώνοντας τὴν ἀνθρωπότητα, πεθαίνοντας ἐπάνω στὸ σταυρό, ἐγκαταλελειμμένος ἀπὸ ὅλους. Κατεβαίνει στὸν ἄδη λύνοντας τὰ δεσμὰ τῶν ἀπ' αἰῶνος κεκοιμημένων. Ἐνσαρκούμενος στὴ μήτρα τῆς Θεοτόκου θεώνει τὸ γένος τῶν ἀνθρώπων, ἐνώνοντας τὰ διεστῶτα. Ὡς τέλειος Θεὸς καὶ τέλειος ἄνθρωπος, 2 χαρίζει τὴν τελειότητα σὲ ὅλους τοὺς ἀνθρώπους μέσω τῆς μετάνοιας, ἡ ὁποία μεταθέτει τὸν ἄνθρωπο ἀπὸ τὴ μοναξιά τοῦ ἐγωισμοῦ στὴ χαρὰ τῆς κοινωνίας μὲ τὸ Θεό. Τέλος, ὡς βασιλεῦς τῆς κτίσεως ἐνώνει τὸν οὐρανὸ μὲ τὴ γῆ, «κατελθὼν ἐν τοῖς κατωτάτοις» μᾶς ἔλκει ὅλους στὸν παράδεισο ποὺ εἶναι τὸ πραγματικό μας σπίτι.

Τὸ συναξάριο τῆς ἡμέρας τοῦ Πάσχα μᾶς διαβεβαιώνει γιὰ τὸ Χριστό ὅτι: «λαβὼν ἀνῆλθε πολλὰ τῆς νίκης σκῦλα», δηλαδὴ ἀναστήθηκε φέρνοντας μαζί του τὰ πολλὰ λάφυρα τῆς νίκης. Γιὰ αὐτὴ τὴ νίκη λοιπὸν ἄς ψάλλουμε μὲ καιόμενες καρδιές ἀπὸ χαρὰ, λαμβάνοντας τὸ φῶς μὲ τὴν ἀναστάσιμη λαμπάδα μας, γιὰ νὰ λάμπει διαλύοντας τὸ σκότος τῆς νύχτας:

**Χριστὸς ἀνέστη ἐκ νεκρῶν, θανάτῳ θάνατον πατήσας,
καὶ τοῖς ἐν τοῖς μνήμασι, ζωὴν χαρισάμενος.**

Ἔτσι λοιπὸν ἀγαπητοὶ μου Χριστιανοί, ἄς τιμήσουμε αὐτὴ τὴν πορεία τοῦ Κυρίου μας γιὰ τὴ σωτηρία τοῦ γένους τῶν ἀνθρώπων, ἀπὸ τὸν οὐρανὸ πρὸς τὴ γῆ, ἀπὸ τὴ γῆ πρὸς τὸν ἄδη καὶ πάλι πρὸς τὸν οὐρανό. Ἄς «λαμπρυνθῶμεν τῇ πανηγύρει, καὶ ἀλλήλους περιπτυσάμενοι, συγχωρήσωμεν πάντα τῇ ἀναστάσει», ὑψούμενοι ἀπὸ τὰ βάθη τῶν παθῶν καὶ τῆς ἁμαρτίας, στὰ ὑπέρτατα ὕψη τῆς δόξης τοῦ Θεοῦ καὶ τῆς αἰωνίου ζωῆς.

Χριστὸς Ἀνέστη! Ἀληθῶς Ἀνέστη!

Saint Andrew Hellenic Afternoon School

As we approach the last weeks of the Saint Andrew Hellenic Afternoon School program, we reflect on all the students hard work and the wonderful support of our teachers and staff. A special thank you to Father John for his leadership and support. The students have been practicing the Greek language and learning the Greek culture, using various learning strategies with their teachers to support engagement throughout the school year. Our recent activity was inspired by the famous Greek chef, Akis Petretzikis recipe. The fourth level students learned how to bake a Lenten chocolate cake as they practiced using Greek dialogue with their peers in a short video recording. The students found with this experience how to be more comfortable speaking in the Greek language with their peers as they discussed steps in the activity. The students had so much fun!

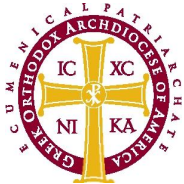
We want to thank all our students for their hard work in learning the Greek language and culture in new ways and look forward to many more experiences when we return for the new school year. Our teachers and staff cannot wait to see you. We wish everyone a safe and fun summer!

We look forward to seeing you on **Graduation Day on Thursday, May 26, 2022.**

Συγχαρητήρια στα παιδιά μας και καλό καλοκαίρι!



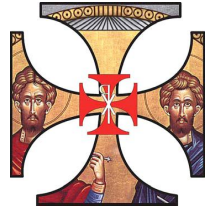
The fourth level students visit the third level students as they demonstrated their work on a short story in Greek using a Z Chart strategy for better understanding. The students enjoyed the activity as the teachers, Ka Stacey and Ka Archontia facilitated the class discussion. Looking forward to more collaboration with different level students in learning the Greek language and culture!



Greek Orthodox
Metropolis of
New Jersey

SAINT ANDREW GREEK ORTHODOX CHURCH

PHILOPTOCHOS



Christos Anesti! – Alithos Anesti! -

Christ is Risen! – Truly He is Risen!

PHILOPTOCHOS

MISSION

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

Hope everyone had a blessed Lenten Journey and may the Resurrection of Christ be in your hearts always!!

In the month of May we celebrate all the “Mothers”. We would like to give our best wishes to all the Mothers, Godmothers and Grandmothers and a **Happy Mother Day!**

After a long 2-year pandemic, our Philoptochos ladies are finally getting ready for our major fundraiser the “Tricky-Tray” scheduled for May 13, 2022, at Saint Andrew. Please see our flyers for all the details. We would like to thank our parishioners, our Saint Andrew Ministries, Business Owners, other Philoptochos chapters and external friends for their generosity and support for our main event. Please support us in our mission to help the poor, the destitute, the hungry, the aged, the sick, the unemployed, the orphaned, the imprisoned, the widowed the handicapped....

The Executive Board

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Mary Michailidis

1st Vice President
Marina Venizelos

2nd Vice President
Maria Daniskas

Treasurer
Salomi Massaras

Assistant Treasurer
Maro Schuster

Recording Secretary
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Panayiota Louca
Irene Petrou

Advisor to Board
Eleni Constantinides

Spiritual Advisor
Fr John Theodosion

What is Philoptochos Mission?

THE GREEK ORTHODOX LADIES PHILOPTOCHOS SOCIETY, INC., is the duly accredited women’s philanthropic society of the Greek Orthodox Archdiocese of America.

The mission of the Society shall be:

To help the poor, the destitute, the hungry, the aged, the sick, the unemployed, the orphaned, the imprisoned, the widowed, the handicapped, the victims of disasters

To undertake the burial of impoverished persons and to offer assistance to anyone who may need the help of the Church through fund raising efforts.

To promote the charitable, benevolent, and philanthropic purposes of the Greek Orthodox Archdiocese of America, through **instructional** programs, presentations, lectures, seminars and other educational resources.

To preserve and perpetuate Orthodox Christian concepts and the Orthodox Christian Family, and through them, to promote the Greek Orthodox Faith and traditions, in accordance with its doctrines, canons, discipline, divine worship, usages and customs.

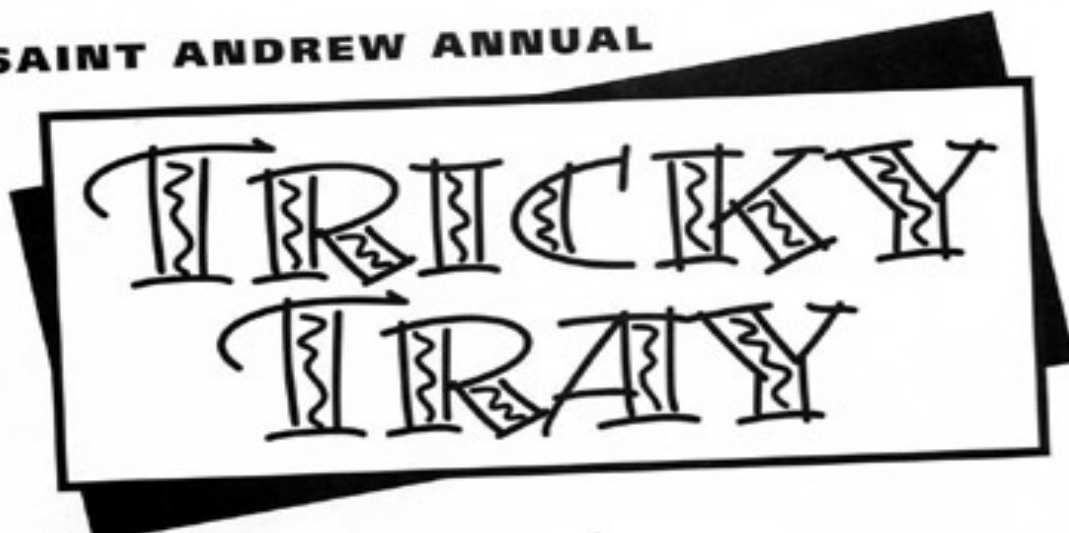
To promote participation in the activities of the Greek Orthodox community, with the cooperation of the Parish Priest and the Parish Council. The charitable work of the Society shall be performed with discretion, courtesy, and kindness.

Our membership is ongoing. If you like to join this wonderful organization, please don't hesitate to reach out to us. If you are a member but did not renew your membership, please complete the 2022 form and join us.

Thank you!

In the Service of the Lord,
Maro Nicolaou Schuster, Assistant Treasurer

SAINT ANDREW ANNUAL



FRIDAY, MAY 13, 2022

DOORS OPEN AT 6:30PM

CALLING BEGINS AT 8:00PM

**Hosted by the Ladies Philoptochos Society of Saint Andrew Church
1447 Sussex Turnpike, Randolph, NJ 973-584-0388**

\$10.00 entrance fee includes
Complimentary coffee, dessert, snack and **25 regular** prize tickets

Variety Pack \$50.00-Value \$80.00

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
- COVID protocol will be followed
- No consumption of alcoholic beverages is permitted

**The Tricky Tray is our main fundraiser and a portion of the proceeds will go to
the following charities: Deirdre's House, Family Promise and
Cooley's Anemia/Thalassemia**

If you have any questions, please contact TrickyTray2022@gmail.com

GOYA MAY 2022

There is a lot to look forward to for our 2021-2022 GOYA members this spring. As the weather warms up, we have a lot more spring and outdoor events for all GOYAns to participate in. This year, we have both indoor and outdoor Olympics taking place with various events for all to participate in! Outdoor Olympics will be taking place at Monmouth University just as previous years and will be a two-day excursion over Memorial Day weekend. There will be many events such as co-ed volleyball, track and field events, swimming, and many more. Indoor Olympics will have events such as chess and online sporting games for GOYAns to participate in as well. We look forward to watching our members rank high for these events and bring home some medals!

For some past events, we had a busy month, packing lunches for the Faith Kitchen with some peanut butter and jelly sandwiches along with some snacks. At our last general GOYA meeting, we also packed some hygiene kits for the IOCC (International Orthodox Christian Charities) that will be sent to refugees in the Ukraine and Ukrainians that are found in other countries as well.

Some upcoming events to keep an eye out for: Easter Basket Drive to be donated to 'I A.M. Hope' in Denville; Soccer tournament; Indoor and Outdoor Olympics; 10-12th grade GOYA Prom; and GOYA 2022-2023 Board Nominations (must be present at our next **general GOYA meeting on Thursday, April 28th** to get nominated to be on the board).



Written by: GOYA President Pola Katsanos



BIG GREEK FESTIVAL.COM

JUNE 17-18-19



FRIDAY • JUNE 17 • LUNCH 11AM-2PM

Eat in or take out — pre-order at
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DINNER 5PM-11PM

SATURDAY • JUNE 18 • 11AM-11PM

SUNDAY • JUNE 19 • 12PM-7PM



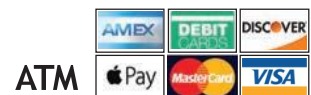
- Authentic Greek food and drink
- Greek bakery — homemade pastries
- Outdoor taverna grill and bar
- Live Greek music, DJ and dancing
- Traditional Greek folk dancers
- Church tours and bookstore
- Kiddie corner — fun and games
- Raffles and more

FREE ADMISSION

Free parking at County College of Morris with free round-trip shuttle service

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

BigGreekFestival.com [f](#) [t](#)





GREEK ORTHODOX
METROPLIS OF
NEW JERSEY

SAINT ANDREW GREEK ORTHODOX CHURCH

Rev. John Theodosion
Pastor

May 2022

Re: 2022 COMMUNITY PARTNERS PROGRAM

Dear Saint Andrew supporter:

We are looking forward to hosting a successful **BIG GREEK FESTIVAL on June 17, 18 and 19**. We would like to invite your participation as a Community Partner of Saint Andrew. During the past two years we made a conscious decision not to reach out to our past commercial donors during this period of uncertainty, and instead aggressively reduced costs in an effort to live within our means. Fortunately, we were able to receive about \$65,000 in both 2020 and 2021 in forgiven PPP loans to help us through this period. But that boost in funding is no longer available to us, as we begin restoring life beyond the pandemic. We ask that you prayerfully consider on becoming a Community Partner for Saint Andrew. We have received a lot of inquiries from people looking forward to the return of our festival, so we expect another strong turnout with several thousand visitors providing exposure for your business. If you are able to participate this year, please return the "**COMMUNITY PARTNERS PROGRAM**" designating your participation level.

We look forward to seeing you at our event and pray that you and your family will have a healthy and joyous summer.

Yours in Christ,

Rev. Fr. John Theodosion
Parish Priest

Nicholas Monokandilos
Parish Council Treasurer

PP/noe
Enclosure

GREEK FESTIVAL • JUNE 17, 18, 19

community partners program

JOIN OUR GREEK FESTIVAL Community Partners Program

As a Greek Festival Community Partner, you'll reach a wide audience through our various advertising efforts. At the same time, you are helping to support our charitable outreach programs and community service. We have five partner levels contact us today to discuss the one that's right for you .



DIAMOND PARTNER • \$5,000

For a full year, your sponsorship is promoted at ALL events at St. Andrew and in all publications.

- Exclusive 5' x 7' billboard in Community Center for 1 year
- An ad in the Saint Andrew Family News Magazine, 10 issues
- 1 full-page ad in annual Mardi Gras journal
- 1 full-page ad in annual Tricky Tray journal

PLATINUM PARTNER • \$2,000

6' x 4' sign in gym during Festival

GOLD PARTNER • \$1,000

5' x 3' sign in gym during Festival

SILVER PARTNER • \$750

4' x 3' sign in gym during Festival

BRONZE PARTNER • \$500

3' x 2' sign in gym during Festival

BigGreekFestival.com



GREEK FESTIVAL • JUNE 17,18,19

community partners program

Deadline: May 15, 2022

Business name _____

Address _____

City _____ State _____ Zip _____

Phone _____ Fax _____

Email _____ Website _____

Contact person name _____

Phone _____ Cell _____

Fax _____ Email _____

Partner Level :

Diamond \$5,000 Platinum \$2,000 Gold \$1,000 Silver \$750 Bronze \$500

Payment method:

- Check made payable to: **Saint Andrew Greek Orthodox Church**
 Credit card (complete info below)

Credit card type: MasterCard Visa

Credit card number: _____ Exp date: _____ / _____

Please list brief information you want on your banner (note size of banner will determine how much we can fit)

Signature _____

Date _____

Please supply your company logo. High-resolution digital files are preferred.

Mail check and form to:

Greek Festival Community Partners

1447 Sussex Turnpike

Randolph, NJ 07869

tel: 973-584-0388

email: info@standrewgonj.org

BigGreekFestival.com

Thank you for your support!

Ad content subject to approval by Festival Committee. Sponsor is responsible for accuracy of all information provided and for securing permission for content including the logo, copyright or trademark rights of any third party.

DAUGHTERS OF PENELOPE

ALEXANDER #250

As Daughters of Penelope, one of our most sacred missions is to empower women. Women of all ages, who lack the basic necessities, were the recipients of generous donations made by our members. The charitable organization, "Distributing Dignity" is a non profit which collects new bras and feminine hygiene products and distributes to inner city schools and women's shelters these basic necessities which some are unable to afford without this assistance. Our chapter collected an amount which caused their bin to overflow. It was an amazing sight to see what a few of us can do to affect the lives of those in need. Our collection of these items continued through April 17th.



Lifting Up Women in Need

On May 14th, our chapter will attend the theatre production of "South Pacific" at the Mayo Center in Morristown. If you are interested in attending this event or in joining our Sisterhood, please contact Eleni Boyadjis at eboyadjis@aol.com or (609) 304-3714. Our next meeting is on Thursday, April 28th at 6:30 p.m.



ORDER OF AHEPA MORRIS COUNTY CHAPTER #300

Instituted August 12, 1934

DAUGHTERS OF PENELOPE ALEXANDER CHAPTER #250

Instituted March 3, 1952 - Randolph, New Jersey



MEMORIAL SERVICES May 20TH 2022

SAINT ANDREW GREEK ORTHODOX CHURCH, RANDOLPH, NJ 07869

We're Free!
Don't grieve for us, for now we are free!
We're following the path God laid you see.
We took his hand when we heard him call,
We turned our back and left it all.
We could not stay another day.
To laugh, to love, to work or play.
Tasks left undone must stay that way.
We found peace at the end of the day.
If our parting has left a void,
Then fill it with remembered joy!

A love shared, a laugh, a kiss
Ah yes! These things we too will miss.
Be not burdened with times of sorrow,
We wish you the sunshine of tomorrow.
Our life's been full, we've savored so much,
Good friends, good times, a loved one's Touch.
Perhaps our time seemed all too brief,
Don't lengthen it now with undue grief.
Lift up your heart and share you see,
God wanted us now. HE SET US FREE!

HONOREE GRAND BANQUET

Monday, May 9th @ 6:00 pm - The Venetian in Garfield, NJ

Saint Andrew Greek Orthodox church will honor only a few of the many hard working and dedicated parishioners of our community.

This year the following people were chosen to be honored by our church and will receive an award at the banquet. The Community Honoree is **Roslyn Monokandilos**, Parish Council Honoree is **Nikolas Karkanias**, Philoptochos Honoree is **Marina Venizelos**, GOYA Honoree is **Panagiota (Pola) Katsanos**, Religious Education Teacher Honoree is **Photeine Lopardo**, Essential Medical Worker Honoree is **Dr Andreas Rotsides**, Youth Worker Honoree is **Harriet Karkanias**, and Oldest Person being honored is **MaryAnn Brinkley**.

We would like to thank them all for their services and contributions to the success of our ministries. If you would like to attend this event, please contact the office for reservations and details asap. RSVP by 4/27/22 .

We will represent the awards to our honorees in our church on Sunday May 22nd

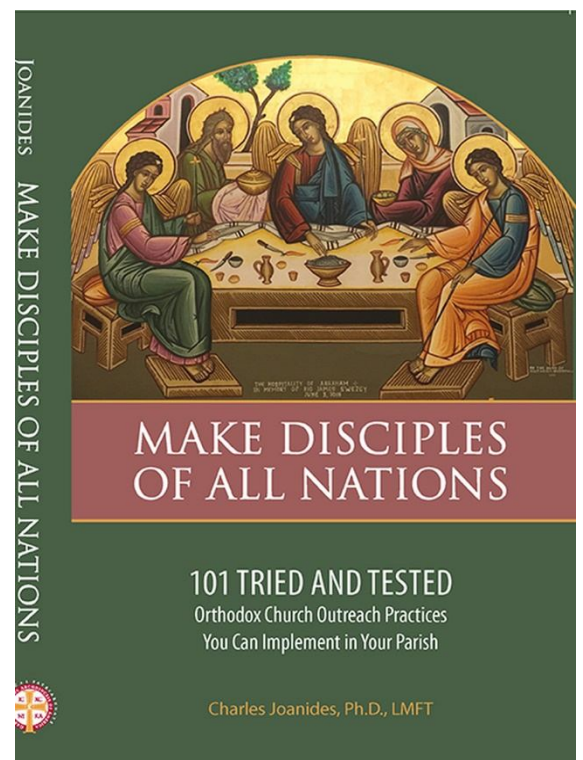
MAKE DISCIPLES OF ALL NATIONS

Make Disciples of All Nations: 101 Tried and Tested Orthodox Church Outreach Practices You Can Implement in Your Parish by the Greek Orthodox Archdiocese Department of Stewardship, is now available on Orthodox Marketplace. Composed with the input from many clergy of the Greek Orthodox Archdiocese, this book describes strategies, programs, ideas, policies, and approaches that are working in churches to support and expand their communities. It serves as outreach for change with "tried and tested" practices. As a short resource for parish priests, parish council members and stewardship committees, it will help improve church attendance while working with the Holy Spirit to share the word of the Gospel.

THIS IS WHAT PEOPLE ARE SAYING:

"In his latest book, "101 Tried and Tested Orthodox Church Outreach Practices " Fr. Charles Joanides, inspires and motivates clergy to do more! There is no greater blessing than serving our Lord and His people. As priests on the "front-line", we are continually expected to come up with new ideas and ministries to engage our faithful. The exceptional Clergy interviewed, represent hundreds of years of combined experience in ministry. They offer us best practices and practical tools for serving our faithful, specific examples of what has successfully worked for them and their ministries. Many thanks to the Department of Stewardship, Outreach and Evangelism, for making this important resource available."

Fr Mark Leondis | President, Archdiocesan Presbyter's Council
Pastor, St Mark Greek Orthodox Church, Boca Raton, FL



Resurrectional Reality

Have you ever tried to make slight changes to something only to discover that you've made so many changes that the original is gone? Forces of change are always challenging each one of us to "improve", to make things relevant. All too frequently this results in a loss of the original. You might have noticed this in our St. Andrew Church now seeking some sense of an original that Covid 19 has changed for all of us. But what is that "original"?



Pascha proclaims the event of Christ's Resurrection. Has this just become an annual "tradition" that Orthodox Christians recognize as a "remembrance" or does it contain essential substance critical of a crucial "event" that reveals how we are to live? Recently ***Orthodox Heritage***, Vol. 20 (Issue 1-2), 2022 contains a most urgent call to recognize how "Fake Christianity" has become a prevailing attitude within the Orthodox Church as well as all Christianity. What on earth is "fake Christianity"? "Cultural corrosion and a lack of Biblical literacy" (page 9) has created the counterfeit faith identified as Moralistic Therapeutic Deism (MTD) where the God of the Bible is accommodated into our modern world. How do you recognize this within your response to our original Orthodoxy?

The moralistic view centers our purpose as a necessity to be "good" and do "good" in order to make it all work out. All utopia visions are centered in this sense of "good", but utopia really means something lacking form. No eutopic vision has ever brought us to such a vision of reality. We simply can't agree what "good" is. Often cultural demands define what this "good" needs to be. Without a central point from which we can evaluate these various options to what is "good", we end up in conflict. When there is no absolute "good" by which things are evaluated any "good" becomes acceptable. This then leads to the therapeutic aspect in which the ultimate purpose for this "good" is to be happy. You might recognize this as a convenient self-centeredness which offers such advice as "live in the moment" or "make the most of what you've got". Deism is the idea that once God "created" the world, God became a distant observer who is watching to see what we'll do with what God has given us. "MTD is a cake-and-ice cream theology for those who want to feel good about themselves without sacrificing cultural relevance" (page 9). In other words, it is making the kind of changes to the original purpose of our faith that result in the complete loss of that original. Indeed, we are readily accepting a "fake" Christianity when we place ourselves at the center of our faith. Isn't this Adam and Eve's original temptation now being successfully implemented as band-aid therapy

for a culture desperately in need of Christ's Resurrection as event?

Jesus didn't come to advise us on how to be "nice". Anyone reading the Bible will discern Jesus' message as a "stumbling" block, not one calling people into an elusive ethical or feel-good reality. Perhaps the most difficult challenge in our time is the issue of "truth" itself. It has become a "truth" itself that "your truth" is all that matters. The very thought that some sort of "Truth" exists has been discarded in order to allow for everyone's truth to center themselves. A ship without a rudder is subject to the currents. If we lose our Orthodox center, we lose our spiritual rudder and drift within the strongest current. But are we even aware of how our cultural currents are changing the original? While changes are inevitable, are there some that change the original message into something unreadable?

It is clear that every Orthodox Christian must begin with a self-examination of their spiritual life. What does Christ's Resurrection mean for you who claim Him? How are you in the world without shaping your faith to accommodate the world? Does your faith have the power to be a presence in this challenging culture in such a way that it shapes the culture and not vice versa? There has never been more urgency to returning to the Church and embracing our community in worship. If worship has become difficult, perhaps it is because God has ceased to matter. That is why it has become imperative to evaluate your spiritual maturity. Here we rediscover the Truth that cannot be modified to accommodate this secular monster deceiving us away from Christ. Has the "serpent" re-appeared and like Eve, are we listening?

One of the most important actions all Orthodox Christians need to do is become Biblically literate.

This is more than simply reading the Bible, but listening for the voice of God speaking to us through the active presence of the Holy Spirit. Our willingness to promote fake Christianity is produced by our ignorance to what the Church actually teaches. The Bible may be difficult to read, but it is God's word empowered by the Holy Spirit. In order to properly understand its content for ALL AGES and TIMES, we need to come together to learn its application to our very confusing culture. "Christians have to be clear about why they believe the Bible is trustworthy, why they would say it's reliable for their own life, and then be able to articulate that to other people" (page 10). We need to take seriously the Holy Spirit's guidance when we embark on this Biblical journey. We are desperately in need of listening in a very noisy world for that small still voice of God. Can you actually manage 10 minutes of undistracted silence in the course of your day? If you can't, how then can you pray? Give this some thought in these very confusing times. Our postmodern culture is re-shaping us into islands of individuality but our God is totally relational. We are called, through the Cross, back into God's embrace. We have the freedom to refuse God. Imagine what a serious choice that is and why it is so important that we have the knowledge to choose rightly!

Each of us cannot engage our current cultural perspectives with mere opinions. Opinions form islands. Unless we take the time to understand the Bible and our Orthodox faith as having a profound sense of something absolute, we will become silent witnesses to a fake Christianity that simply places the Cross into the closet for next year's "remembrance" of a Resurrection that has no power in a world totally committed to self-centered "happiness".

Christos anesti!
Herbert Schuster

PARENTS' CORNER

By Alexandra Protopapas

Loss of a Child!

I hope you all had a Blessed Easter! Our Greek Orthodox Easter gave us a lot to think about especially with the war going on in Ukraine. ***"Hristos Anesti, Christ is Risen"***.

Years ago, for us, as we prepared for Easter, we had to deal with the loss of our adult daughter. This time of the year I always write about our loss of a child because it all comes back to me as it was during Easter time. How does one deal with the loss a child during the holidays? How do parents prepare and celebrate the Resurrection of Christ or any holiday? How do you explain death of a child to siblings and family? It is not easy, but with God's grace, faith, prayer, and patience we accept our circumstances and move on in a way that keeps us going. Let's also think about children separated from family members and friends and children who die not only from illnesses but also for no other reason, but war.

Prayer is important during tragic times. Pray for the child one may have lost whether an infant, small child, teen, or adult, and pray with the other children, family members and friends. Although in the beginning the pain is harsh, prayer gives us strength and growth in what the coming days, weeks, months, and years will bring. Especially for the younger children who may have lost a sister or brother, or for a parent who loses a child at childbirth, or a sudden illness or accident which takes a child, and now war; prayer is the first thing that brings relief and some peace.

Listen to those who have experienced the loss of a child. Don't try to explain the why or tell them you

know how they feel. Listen and let those who have lost their loved ones know you hear them. Be there for them, especially children, because small children do not know how to react or express feelings. It is important that we continue with holiday preparations in a simple way.

With adults or children who have experienced a loss, give them a hug. Holding a small child especially reassures them that they are safe. The sense of touch is a wonderful way to communicate without words. Read to your child that has lost a sibling. Find books that deal with the difficult subject of death and read to them from the Bible as well. Read about the Crucifixion and Resurrection. Another way children deal with stress is play. It may seem inappropriate to "play" during a time when a child may have lost a sibling or cousin or friend but finding something to play may bring small children a time to laugh and relax and that is needed. Keep going.

Try not to let children watch too much television. Every day we see visions of tragedy with the current war in Ukraine. This is new for us, especially new for children as well. There are too many tragedies in our world currently so focus on some positive things like reading and praying and just spending quality time with family.

When experiencing the loss of a child, seek some help by talking to your parish priest or a counselor. One will never forget the loss of a child, but we do get through the pain with our faith and with the reality that we are on this earth to live on, and that life is good and simple and precious, and we cannot

always explain everything that happens. Parents often experience anger and depression during their time of grief – I know we did. Bereavement is a process that we got through slowly, but we got through it. The pain slowly shrinks, and plans take over. Emotions of loss always will exist with hope for the future; anxiety and despair eventually will disappear. All the negative symptoms I described

are part of the grieving process and we learn how to go on for our families, our friends, and ourselves. Let's be grateful that we celebrated our Greek Orthodox Easter with gratefulness, laughter, family time, and prayer! I know for us, the closeness of family was important this year and every year. This year we celebrated our Greek Orthodox Easter with gratefulness, laughter, family time, and prayer because of our faith!

***Christos Anesti ek nekron, thanato thanaton patisas, kai tis en tis mnimasi zoin harisamenos.
ALITHOS ANESTI!!!***

***Christ is risen from the dead, trampling down death by death, and to those in the tombs,
granting life. TRULY CHRIST IS RISEN!***

This month's **Table Prayer Guide** is from
"Prayers for Special Occasions – Death of a Loved One – Trisagion Service"

"Among the spirits of the righteous perfected in faith, give rest, O Savior, to the soul of Your servant (name of lost one). Bestow upon it the blessed life, which is from You, O Loving Lord. Within Your peace, O Lord, where all Your Saints find rest, rest also to the soul of Your servant, for You alone are Immortal.

Glory to the Father and to the Son and to the Holy Spirit.

You are our God who descended into Hades and loosened the pains of those who were chained.

Grant rest also, O Savior, to the soul of Your servant.

Now and forever and unto the ages. Amen

Most pure and spotless Virgin, who ineffably gave birth to God, intercede with Him for the salvation of the soul of your servant."

From my family to yours, have a great May, Christos Anesti,
Happy Mother's Day to all mothers and grandmothers!

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

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

Alexandra Protopapas Med | Certified Teacher of the Handicapped & Social Sciences – Retired, but currently at: Educational Services of Morris County (ESC) (currently at Academy of St Elizabeth, Trinity Christian School, Parsippany Schools) | (Information, eaching, Tutoring, Counseling, Homebound Instruction (973-214-2583)



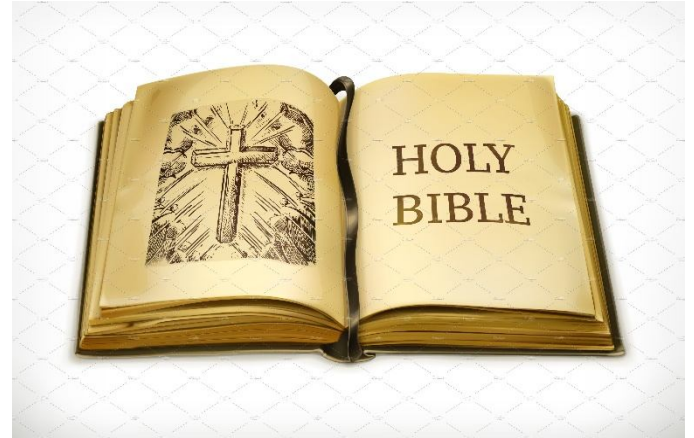
Why pray?

For the Christian, praying is supposed to be like breathing, easier to do than to not do. We pray for a variety of reasons. For one thing, prayer is a form of serving God ([Luke 2:36-38](#)) and obeying Him. We pray because God commands us to pray ([Philippians 4:6-7](#)). Prayer is exemplified for us by Christ and the early church ([Mark 1:35](#); [Acts 1:14](#); [2:42](#); [3:1](#); [4:23-31](#); [6:4](#); [13:1-3](#)). If Jesus thought it was worthwhile to pray, we should also.

Another reason to pray is that God intends prayer to be the means of obtaining His solutions in a number of situations. We pray in preparation for major decisions ([Luke 6:12-13](#)); to overcome demonic barriers ([Matthew 17:14-21](#)); to gather workers for the spiritual harvest ([Luke 10:2](#)); to gain strength to overcome temptation ([Matthew 26:41](#)); and to obtain the means of strengthening others spiritually ([Ephesians 6:18-19](#)).

We come to God with our specific requests, and we have God's promise that our prayers are not in vain, even if we do not receive specifically what we asked for ([Matthew 6:6](#); [Romans 8:26-27](#)). He has promised that when we ask for things that are in accordance with His will, He will give us what we ask for ([1 John 5:14-15](#)). Sometimes He delays His answers according to His wisdom and for our benefit. In these situations, we are to be diligent and persistent in prayer ([Matthew 7:7](#); [Luke 18:1-8](#)). Prayer should not be seen as our means of getting God to do our will on earth, but rather as a means of getting God's will done on earth. God's wisdom far exceeds our own.

For situations in which we do not know God's will specifically, prayer is a means of discerning His will (see [James 1:5](#)). Prayer was instrumental in the Spirit's sending of Paul and Barnabas on the first missionary journey ([Acts 13:1-3](#)). Solomon asked for "wisdom and knowledge," and God gave him that and much more ([2 Chronicles 1:10-12](#)).



Prayers un-prayed will be prayers unanswered. If the Syrian woman with the demon-influenced daughter had not prayed to Christ, her daughter would not have been made whole ([Mark 7:26-30](#)). If the blind man outside Jericho had not called out to Christ, he would have remained blind ([Luke 18:35-43](#)). God has said that we often go without because we do not ask ([James 4:2](#)). In one sense, prayer is like sharing the gospel with people. We do not know who will respond to the message of the gospel until we share it. In the same way, we will never see the results of answered prayer unless we pray.

A lack of prayer demonstrates a lack of faith and a lack of trust in God's Word. We pray to demonstrate our faith in God, that He will do as He has promised in His Word and bless our lives abundantly more than we could ask or hope for ([Ephesians 3:20](#)). Prayer is our primary means of seeing God work in others' lives. Because it is our means of "plugging into" God's power, it is our means of defeating Satan and his army that we are powerless to overcome by ourselves. Therefore, may God find us often before His throne, for we have a high priest in heaven who can identify with all that we go through ([Hebrews 4:15-16](#)). We have His promise that the fervent prayer of a righteous man accomplishes much ([James 5:16-18](#)). May God glorify His name in our lives as we believe in Him enough to come to Him often in prayer.

Γιατί προσευχόμαστε;

Γιατί προσευχόμαστε; Γιατί να προσευχόμαστε όταν ο Θεός έχει ήδη τον τέλειο έλεγχο πάνω σε κάθε τι; Γιατί να προσευχόμαστε όταν ο Θεός ξέρει τι θα Του ζητήσουμε πριν το ζητήσουμε;

(1) Η προσευχή είναι ένας τρόπος υπηρεσίας στο Θεό (Κατά Λουκά 2:36-38). Προσευχόμαστε επειδή ο Θεός μας το ζητάει (Φιλιππησίους 4:6-7).

(2) Η προσευχή είναι το παράδειγμα που έχουμε από τον Χριστό και την πρώτη εκκλησία (Κατά Μάρκον 1:35, Πράξεις 1:14, 2:42, 3:1, 4:23-31, 6:4, 13:1-3). Αν ο Ιησούς πίστευε ότι αξίζει να προσευχόμαστε, κι εμείς το ίδιο πρέπει να πιστεύουμε.

(3) Η πρόθεση του Θεού για την προσευχή είναι να γίνει το μέσον για να λάβουμε τις λύσεις Του σε μια σειρά από καταστάσεις:

- α) Προετοιμασία για μεγάλες αποφάσεις (Κατά Λουκά 6:12-13)
- β) Να υπερνικήσουμε δαιμονικά δεσμά σε ζωές (Κατά Ματθαίον 17:14-21)
- γ) Εξέυρεση εργατών για τον πνευματικό θερισμό (Κατά Λουκά 10:2)
- δ) Να αποκτήσουμε δύναμη για να νικήσουμε ερασμούς (Κατά Ματθαίον 26:41)
- ε) Το μέσον για να ενδυναμώσουμε άλλους νευματικά (Εφεσίους 6:18-19)

(4) Έχουμε την υπόσχεση του Θεού ότι οι προσευχές μας δεν είναι μάταιες, ακόμα κι αν δεν λάβουμε συγκεκριμένα ότι ζητήσαμε (Κατά Ματθαίον 6:6, Ρωμαίους 8:26-27).

(5) Έχει υποσχεθεί ότι όταν ζητάμε σύμφωνα με το θέλημά Του, θα μας δώσει αυτό που ζητάμε (Α΄ Ιωάννη 5:14-15).

Μερικές φορές καθυστερεί τις απαντήσεις Του κατά τη σοφία Του και προς όφελός μας. Σε αυτές τις περιπτώσεις, εμείς πρέπει να είμαστε επίμονοι στην προσευχή (Κατά Ματθαίον 7:7, Κατά Λουκά 18:1-8). Την προσευχή δεν θα πρέπει να τη βλέπουμε ως μέσον για να πείσουμε τον Θεό να κάνει το δικό μας θέλημα, αλλά μάλλον σαν το μέσον για να γίνει το

θέλημα Του κάτω στη γη. Η σοφία του Θεού ξεπερνά τη δική μας.

Σε καταστάσεις στις οποίες δεν ξέρουμε ποιο είναι το θέλημα του Θεού, η προσευχή είναι το μέσον για να διακρίνουμε το θέλημα του Θεού. Αν ο Πέτρος δεν είχε ζητήσει από τον Ιησού να τον καλέσει να βγει από τη βάρκα και να περπατήσει στο νερό, θα είχε χάσει αυτή την ευκαιρία (Κατά Ματθαίον 14:28-29). Αν η γυναίκα από τη Συρία με την δαιμονισμένη κόρη δεν είχε προσευχηθεί στο Χριστό, η κόρη της δεν θα θεραπευόταν (Κατά Μάρκον 7:26-30). Αν ο τυφλός έξω από την Ιεριχώ δεν είχε φωνάξει στον Ιησού, θα ήταν ακόμα τυφλός (Κατά Λουκά 18:35-43). Ο Θεός λέει ότι συχνά δεν έχουμε γιατί δεν ζητάμε (Ιάκωβος 4:2). Κατά μια έννοια, η προσευχή είναι όπως ο ευαγγελισμός. Δεν ξέρουμε ποιος θα ανταποκριθεί στο μήνυμα αν δεν κηρύξουμε το ευαγγέλιο. Το ίδιο συμβαίνει με την προσευχή: Δεν θα δούμε αποτελέσματα αν δεν προσευχηθούμε.

Έλλειψη προσευχής σημαίνει έλλειψη πίστης και εμπιστοσύνης στον Λόγο του Θεού. Προσευχόμαστε για να διακηρύξουμε την πίστη μας στο Θεό, ότι θα κάνει ό,τι υποσχέθηκε στο Λόγο Του, και θα ευλογήσει τις ζωές μας πλούσια, περισσότερο από ότι ζητάμε ή ελπίζουμε (Εφεσίους 3:20). Η προσευχή είναι το πρωταρχικό μας μέσο για να δούμε το έργο του Θεού στις ζωές των άλλων. Επειδή είναι το μέσο για να «συνδεθούμε» με τη δύναμη του Θεού, είναι το μέσον για να νικήσουμε τον εχθρό και το στρατό του (το Σατανά και το στρατό του) που δεν θα μπορούσαμε με τη δική μας δύναμη. Γι αυτό, είτε να βρισκόμαστε συχνά στο θρόνο του Θεού, γιατί έχουμε έναν Αρχιερέα στον ουρανό που μπορεί να ταυτιστεί με όλα όσα περνάμε (Εβραίους 4:15-16). Έχουμε την υπόσχεσή Του ότι πολύ ισχύει η ένθερμη προσευχή του δικαίου (Ιάκωβος 5:16-18). Είθε ο Θεός να δοξάσει το όνομά Του στις ζωές μας καθώς πιστεύουμε σ' Αυτόν αρκετά ώστε να ερχόμαστε σ' Αυτόν συχνά με προσευχή.

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Saint Andrew Family News May 2022



Tessie “Anastasia” D. Nomos, 87, of Whippany, passed away peacefully on March 21, 2022, after a long and difficult battle with Alzheimer’s Disease. She was surrounded by family when she passed.

Tessie was born on January 15, 1935, in Newark, N.J. After graduating from West Side H.S., she went on to work at Bamberger’s Department Store. They placed her in the hosiery department because she had great legs! She then worked as a dental assistant for a Greek dentist in Newark.

While waiting on the corner for the bus one day, she was spotted by noted N.J. artist Adolf Konrad, who saw her from the window of his studio. Not wanting to seem inappropriate, he sought out her employer to ask permission to paint her portrait. There are actually several versions which have been displayed at The Newark Museum and other galleries around the state.

In 1955, Tessie went on a one-month vacation to Greece to visit relatives. There she met dashing, blue-eyed Peter Nomos, and the one-month vacation turned into a year’s stay. At the end of the year, they were married in a tiny church at the base of the Acropolis, and

they returned to the States to start a new life together. They went on to have a daughter, Laura.

Peter and Tessie ran a grocery store in Newark and then moved to Orange, N.J. where they opened a luncheonette. They closed the restaurant in 1971 and moved to Morris County. Tessie then had a 25-year career at Automatic Switch Company in Florham Park. She retired in 1999 after a bout with cancer.

Tessie had many interests. She loved painting with oils, gardening and traveling and was an avid reader. She loved music and was an ardent Sinatra fan. Tessie had an extensive, eclectic record collection as well. Although she never pursued higher education, (though she was offered a full scholarship) she had a brilliant mind and could converse on a long range of topics, notably politics and economics.

Tessie was predeceased by her parents, James and Efstathia, her husband Peter, her brother George, and her sister Mary Basilion. She is survived by her daughter Laura, son-in-law Peter, and her beloved grandson Nicholas, who was the light of her life.

Visitation was on March 28, 2022, at Saint Andrew in Randolph NJ from 10:00 a.m. – 11:00 a.m. **Funeral Service** for the repose of her soul was on Monday, March 28, at Saint Andrew in Randolph NJ at 11:00 a.m. and **Interment** at Rosedale Cemetery in Montclair, N.J.

DONATIONS can be made **in HONOR** of a joyous occasion, **in GRATITUDE** for someone who helped you in a special way, or **in MEMORY** of a loved one to

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*We will notify the recipient (or bereaved) of your kind thoughtfulness,
we will pray in our Liturgy for you, the recipient and or bereaved, and
we will announce your donation in upcoming magazine.*

Vasiliki Grapsas, 96, passed away peacefully in her home on April 14, 2022. Born to Aphrodite and Demetrios Papacharalambos in the mountain village of Chrisovo, Nafpaktia, Greece, she was barely two years old when her father left for America hoping to provide money for his wife and daughter. At the age of 17, she married Demetrios Grapsas, also of Chrisovo, and together they had 5 children. She lived and suffered through a very difficult time in Greece, with WWII hitting her village and the Germans stealing and looting food and supplies. Her beloved Chrisovo was infiltrated by communists several years later during the Greek Civil War. Vasiliki was left to fend for her family, pregnant and with a young child, when her husband Demetrios was captured and imprisoned in a communist work camp. At one point, Demetrios escaped prison, and when communists came looking for her husband, Vasiliki protected her young daughter by hiding her in a barrel. Demetrios turned himself back in to the communists to save his family, but their home and village was plundered. Demetrios eventually freed himself from prison again and was able to safely return home to his wife, his daughter, and a newborn son. Through all the difficulty, Vasiliki remained kind and openhearted to all she met and went on to grow her family. Her only wish was that no future generations would have to ever live this drama again.



In May 1968, Vasiliki immigrated to the USA. Her daughter Sultana, who had escaped the slaughter of the communists, had married and moved to America and soon sponsored Demetrios, Vasiliki and their 4 other children to move in with them to Dover, NJ, a town which had hundreds of Greek immigrants from her beloved Nafpaktos region in Greece. Vasiliki settled into a peaceful life in America, becoming a citizen in 1974. She was an amazing cook and became the head chef in her children's restaurants: Her son-in-law Pete's in Dover and later her son George's "Bonanza" and "Park Place Luncheonette" in Florham Park. Vasiliki would come home from work and help raise her 10 grandchildren, who fondly referred to her as "Yiayia Koula", on a daily basis. She always made sure to provide her children and grandchildren with nightly home cooked meals up until a few years ago when her health declined. Her Spanakopita and Baklava will be missed. She loved her extended family more than anything and never missed a Sunday at St. Andrew's church. Vasiliki's commitment to her family was matched only by her commitment to God. She would fast and receive holy communion on a weekly basis, read one religious book a week about the lives of the Saints of our church, and was always available to dole out advice her children, grandchildren, and great grandchildren about anything and everything, without prejudice, judgement, or critique. -Vasiliki loved unconditionally. She had a beautiful voice when she sang Greek folk music and loved to dance at family gatherings and feasts. Vasiliki would have everything ready for Easter every year so that her family would be together and enjoy a traditional Greek Orthodox Easter, and it feels fitting that she passed during a very holy time in the Greek Orthodox Calendar.

She leaves behind her five children (Sultana Seretis, Giorgos Grapsas, Aphrodite Kasolas, Katina Sakellaropoulos, & Elli Pittas), ten grandchildren, (Nikos Seretis, Demetrios Seretis, Jacqui Sakellaropoulos, Demetrios Sakellaropoulos, Bobby Kasolas, Despina Pittas-Szelag, Vasiliki Garces, Vasiiki Grapsas, Demetrios Grapsas, & Andrew Grapsas) and twenty great grandchildren. Having her in all our lives for all these years was truly a blessing to us all. She touched everyone she met with her kind words and angelic smile.

Funeral Service for the repose of her soul was at 12pm on Tuesday, April 19, 2022, at Saint Andrew Greek Orthodox Church, Randolph. Internment followed at the Locust Hill Cemetery, in Dover NJ

Donations in Memory of:

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+George Kavalos
The Gregorio Family

+Tessie Nomos
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PHILOPTOCHOS SOCIETIES OF CLIFTON, RANDOLPH & WYCKOFF

The Philoptochos Societies of Clifton, Randolph and Wyckoff will be sponsoring the **Rise Against Hunger** Meal Packaging Campaign! This very worthwhile initiative brings people together to package 10,000 meals to feed the underprivileged people around the world!

The event will be held at the Father John and Presvytera Margaret Orfanakos Fellowship Hall, Clifton NJ on **Thursday, May 19, 2022** at 6:30 pm. The packaging of foods will take approximately 1½ hours to complete. Not only are we asking the ladies from our societies to attend but also parishioners, family, and friends of all three parishes.

Donations are also being accepted to help defray the cost of \$3,500 to fulfill this campaign.

To register and/or make a monetary donation please click on the link below:

<http://events.riseagainsthunger.org/St%20George>

or contact: Denise Cecchini (Clifton) 201-406-2827 evad54@aol.com

Mary Michailidis (Randolph) 203-249-9390 mmichailidis@yahoo.com

Demi Thomas (Wyckoff) 201-652-0463 demithomas27@gmail.com

We look forward to having you join us in hosting this worthwhile and rewarding project.

Any questions please contact the liaison for Rise Against Hunger, Harriet Panagakis, at 973-432-1009 or htripler58@gmail.com. To read more about this campaign please visit

[Rise Against Hunger - Who We Are 2021.pdf](#)

WEEKLY SCHEDULE

RELIGIOUS EDUCATION Sundays **after Holy Communion**

PILLOW & KNITTING 1ST & 3RD WEDNESDAY **10:30am**

BAKING GROUP Tuesdays **9am**

Hellenic Afternoon School Mon or Thu **4:30pm**

Greek Dancing Thu Grp 1 @**5:45** & Grp 2 @**6:30pm**

GOYA Greek Dancing Thursdays @**7:30pm**

LAP 1ST & 3RD Friday of each month @**9:30-11:00am**

COFFEE HOUR HOSTS IN MAY: 5/1 PHILOPTOCHOS
5/8 PTA, 5/15 GOYA, 5/22 DOP, 5/29 BAKALIKO

5/1 AFTER CHURCH HOPE JOY "PROTOMAYIA" CRAFT

5/4 @10:30AM PILLOW & KNITTING AS WELL AS 5/18

5/6 @10AM BIBLE STUDY ON FRIDAYS ALSO MAY 13 & 20

5/7 GOYA METROPOLIS SOCCER TOURNAMENT

5/7 @1PM BAPTISM

5/9 LIFELINE SCREENING AT ST ANDREW @8AM -4PM

5/9 NJ METROPOLIS AWARDS BANQUET | VENETIAN @6PM

5/13 @6PM TRICKY TRAY PHILOPTOCHOS

5/14 METROPOLIS INDOOR OLYMPICS

5/15 @2PM BAPTISM

5/16 METROPOLIS CLERGY LAITY ASSEMBLY & PHILOPTOCHOS
CONVENTION | THE WATERFALLS CLAYMONT DE

5/21 @ 10:30AM BAPTISM @3PM WEDDING

5/22 MEMORIAL SERVICE FOR SOULS OF AHEPA & DOP

5/23 @7:30PM PARISH COUNCIL MEETING

5/24 @7PM PHILOPTOCHOS MEETING

5/26 @4:30PM HAS GRADUATION/GYM

5/26 @6:30PM GOYA MEETING

5/28 METROPOLIS OUTDOOR OLYMPICS

5/28 FAITH KITCHEN – PARISH COUNCIL ALSO ON 9/24

5/30 MEMORIAL DAY

COFFEE HOUR HOSTS IN JUNE : 6/5 PHILOPTOCHOS
6/12 DOP , 6/19 FESTIVAL NO COFFEE HOUR ..

6/5 GID PARADE IN NYC

6/11 SATURDAY OF SOULS | *Fr. John will visit the Locust Hill Cemetery to pray for our +Loved ones*

6/12 RELIGIOUS EDUCATION GRADUATION AND SCHOLARSHIP AWARDS PRESENTATION

JUNE 17 FRIDAY 18 SATURDAY 19 SUNDAY
SAINT ANDREW BIG GREEK FESTIVAL

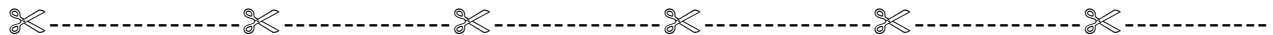
6/25 FAITH KITCHEN – GOYA ALSO ON 10/22

6/25 @2PM BAPTISM

7/17 -7/23 CAMP GOOD SHEPHERD

7/23 FAITH KITCHEN – PHILOPTOCHOS ALSO ON 11/26

8/28 FAITH KITCHEN – DOP /AHEPA ALSO ON 12/24



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PLEASE SEE SCHEDULE UPDATES IN WEEKLY E-BULLETIN & OR WEB SITE

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Saint Andrew Family News 2022

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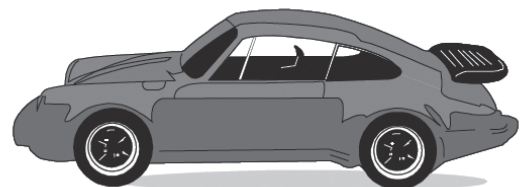
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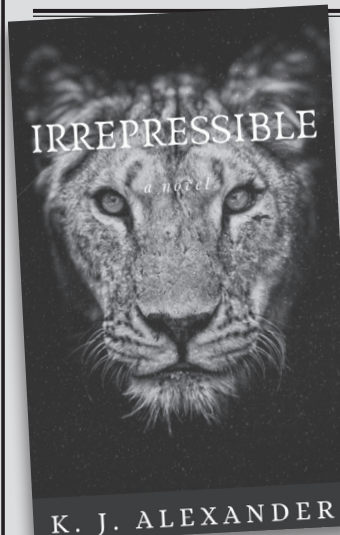


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Vasilgia Christodoulou, *Director*

TEACHERS: Haroula Christodoulou, Vasilgia Christodoulou, Archontia Fromouzopoulou, Effie Kritharis, Yiota Louca, Stacey Papanikolaw, Eleni Zeris

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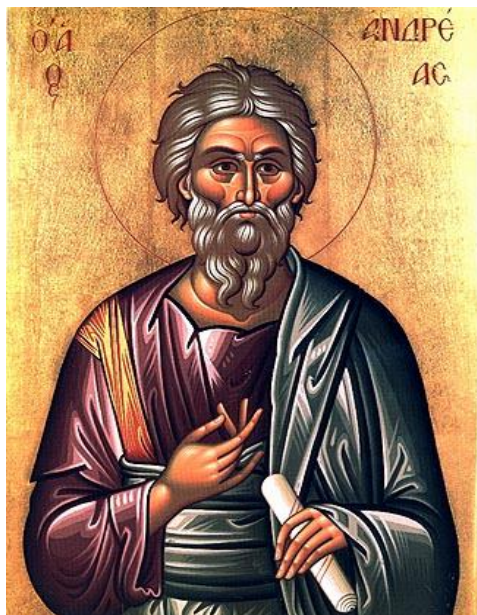
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peace to all the world to grant,
and to our souls His great mercy.

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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.