

DECEMBER 2019



# Saint Andrew Family News

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



Greek Orthodox  
Metropolis of  
New Jersey

“ICON” NATIVITY IC XC – DECEMBER 25<sup>TH</sup>

ANNUAL CHRISTMAS PAGEANT – DECEMBER 15<sup>TH</sup>

# 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](mailto:info@standrewgonj.org) Web site <http://www.standrewgonj.org>

NJ Metropolis Web: [www.njgoarch.org](http://www.njgoarch.org) G.O. Archdioceses Web: [www.goarch.org](http://www.goarch.org)

Father John Theodosion, *Editor in Chief*

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

*Please submit your articles and information on time to  
Vasiliki (Bessie) Petrakos [info@standrewgonj.org](mailto:info@standrewgonj.org)*

*Deadline for the **JANUARY ISSUE 2020 ISSUE** is December 2<sup>nd</sup>*

# DIVINE SERVICES

## DECEMBER

- Sunday 1 14<sup>th</sup> Sunday of Luke**
- Wednesday 4 +ST. BARBARA THE GREAT MARTYR \* / *Relics*
- Friday 6 +ST. NICHOLAS ARCHBISHOP OF MYRA
- Sunday 8 10<sup>th</sup> Sunday of Luke**
- Monday 9 +THE CONCEPTION OF +ST. ANNA
- Thursday 12 +ST. SPYRIDON THE WONDERWORKER OF TRYMITHOUS
- Sunday 15 11<sup>th</sup> Sunday of Luke | +ST. ELEUTHERIOS THE HOLY MARTYR**
- Sunday 22 Sunday before the Nativity | +ST. ANASTASIA THE GREAT MARTYR**
- Tuesday 24 +EVE OF THE NATIVITY OF CHRIST, +EUGENIA THE RIGHTEOUS | Orthros, Great Hours, Great Vesperal Liturgy of St. Basil the Great
- Tuesday 24 +HOLY NATIVITY OF OUR LORD Orthros & Divine Liturgy of St. John Chrysostom @6PM
- Friday 27 +ST. STEPHEN, ARCHDEACON & FIRST MARTYR
- Sunday 29 Sunday After Nativity**
- Tuesday 31 CIRCUMCISION OF OUR LORD & COMMEMORATION ST. BASIL | Great Vespers Service @3:30pm

## JANUARY 2020

- Wednesday 1 CIRCUMCISION OF OUR LORD & COMMEMORATION OF ST. BASIL @8:45AM
- Sunday 5 SUNDAY BEFORE EPIPHANY + Orthros, Great Hours, Great Vespers, & Divine Liturgy Of St. Basil The Great, Great Agiasmos (Fasting Day)**
- Monday 6 HOLY THEOPHANY, Baptism Of Our Lord and Saviour Jesus Christ , Orthros, Divine Liturgy & The Great Agiasmos
- Tuesday 7 THE SYNAXIS OF THE HOLY PROPHET +ST. JOHN THE BAPTIST
- Sunday 12 Sunday after Epiphany**
- Friday 17 +ST. ANTHONY THE GREAT
- Saturday 18 +ST. ATHANASIOS THE GREAT & CYRIL, PATRIARCHS OF ALEXANDRIA
- Sunday 19 12<sup>th</sup> Sunday of Luke**
- Monday 20 +ST. EUTHYMOS THE GREAT
- Sunday 26 15<sup>th</sup> Sunday of Luke | HAS Three Hierarchs Program**
- Thursday 30 +SYNAXIS OF THE THREE HIERARCHS: |+BASIL THE GREAT, +GREGORY THE THEOLOGIAN, & +JOHN CHRYSOSTOM

**Sundays:** Orthros @ 8:45AM & Divine Liturgy @ 10AM | **Weekdays:** Orthros @ 8AM & Divine Liturgy @ 9AM

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

Sunday school students will attend the Divine Liturgy at 10am, receive Holy Communion and then proceed to their classrooms

# Ι Ε Ρ Ε Σ Α Κ Ο Λ Ο Υ Θ Ι Ε Σ

## Δ Ε Κ Ε Μ Β Ρ Ι Ο Σ

**Κυριακή 1 ΙΔ΄ Λουκά**

Τετάρτη 4 +ΒΑΡΒΑΡΑΣ ΜΕΓΑΛΟΜΑΡΤΥΡΟΣ\*

Παρασκευή 6 +ΝΙΚΟΛΑΟΥ ΕΠΙΣΚΟΠΟΥ ΜΥΡΩΝ ΤΗΣ ΛΥΚΙΑΣ ΤΟΥ ΘΑΥΜΑΤΟΥΡΓΟΥ

**Κυριακή 8 Ι΄ Λουκά**

Δευτέρα 9 Η ΣΥΛΛΗΨΗΣ ΤΗΣ +ΑΓΙΑΣ ΘΕΟΠΡΟΜΗΤΟΡΟΣ ΆΝΝΗΣ

Πέμπτη 12 +ΣΠΥΡΙΔΩΝΟΣ ΕΠΙΣΚΟΠΟΥ ΤΡΙΜΥΘΟΥΝΤΟΣ ΤΟΥ ΘΑΥΜΑΤΟΥΡΓΟΥ

**Κυριακή 15 ΙΑ΄ Λουκά** +ΕΛΕΥΘΕΡΙΟΥ ΙΕΡΟΜΑΡΤΥΡΟΣ

**Κυριακή 22 Κυριακή πρό τής Χριστοῦ Γεννήσεως** | +ΑΝΑΣΤΑΣΙΑΣ ΜΕΓΑΛΟΜΑΡΤΥΡΟΣ ΤΗΣ ΦΑΡΜΑΚΕΥΤΡΙΑΣ

Τρίτη 24 +ΠΡΟ ΣΑΡΚΑ ΓΕΝΝΗΣΙΣ ΤΟΥ ΧΡΙΣΤΟΥ, +ΕΥΓΕΝΙΑΣ | Όρθρος, Μεγάλοι Ώραι, Μέγα Εσπερινός, και Θεία Λειτουργία Αγίου Βασιλείου

Τρίτη 24 +Η ΚΑΤΑ ΣΑΡΚΑ ΓΕΝΝΗΣΙΣ ΤΟΥ ΧΡΙΣΤΟΥ | Όρθρος και Θεία Λειτουργία Αγίου Ιωάννη Χρυσοστόμου ώρα 6:00μμ

Παρασκευή 27 +ΣΤΕΦΑΝΟΥ ΠΡΩΤΟΜΑΡΤΥΡΟΣ ΚΑΙ ΑΡΧΙΔΙΑΚΟΝΟΥ

**Κυριακή 29 Κυριακή μετά την Χριστοῦ Γέννησιν**

Τρίτη 31 Η ΚΑΤΑ ΣΑΡΚΑ ΠΕΡΙΤΟΜΗ ΤΟΥ ΧΡΙΣΤΟΥ, ΒΑΣΙΛΕΙΟΥ ΑΡΧΙΕΠΙΣΚΟΠΟΥ ΚΑΙΣΑΡΕΙΑΣ ΜΕΓΑ ΕΣΠΕΡΙΝΟΣ\_3:30ΜΜ

## ΙΑΝΟΥΑΡΙΟΣ 2020

Τετάρτη 1 Η ΚΑΤΑ ΣΑΡΚΑ ΠΕΡΙΤΟΜΗ ΤΟΥ ΧΡΙΣΤΟΥ, ΒΑΣΙΛΕΙΟΥ ΑΡΧΙΕΠΙΣΚΟΠΟΥ ΚΑΙΣΑΡΕΙΑΣ ώρα 8.45πμ

**Κυριακή 5 ΠΡΟΕΟΡΤΙΑ ΤΩΝ ΦΩΤΩΝ - ΘΕΟΠΕΜΠΤΟΥ & ΘΕΩΝΑ ΤΩΝ ΜΑΡΤΥΡΩΝ (Νηστεία) – Όρθρος, Μέγα Εσπερινό, Θεία Λειτουργία του Αγίου Βασιλείου & Ακολουθία του Αγιασμού**

Δευτέρα 6 ΤΑ ΑΓΙΑ ΘΕΟΦΑΝΕΙΑ ΤΟΥ ΣΩΤΗΡΟΣ ΗΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ & ΜΕΓΑΣ ΑΓΙΑΣΜΟΣ

Τρίτη 7 Η ΣΥΝΑΞΙΣ ΤΟΥ ΠΡΟΔΡΟΜΟΥ ΚΑΙ ΒΑΠΤΙΣΤΟΥ

**Κυριακή 12 Απόδοσις τών Αγίων Θεοφανείων**

Παρασκευή 17 +ΑΝΤΩΝΙΟΥ ΤΟΥ ΜΕΓΑΛΟΥ

Σαββάτο 18 +ΑΘΑΝΑΣΙΟΥ ΤΟΥ ΚΥΡΙΛΛΟΥ ΑΡΧΙΕΠΙΣΚΟΠΩΝ ΑΛΕΞΑΝΔΡΕΙΑΣ

**Κυριακή 19 ΙΕ΄ Του Λουκά**

Δευτέρα 20 +ΕΥΘΥΜΙΟΥ ΟΣΙΟΥ ΤΟΥ ΜΕΓΑΛΟΥ

**Κυριακή 26 ΙΣΤ΄ Λουκά -Τελώνου καί Φαρισαίου** | Πρόγραμμα των Τριών Ιεραρχών

Πέμπτη 30 ΤΩΝ ΤΡΙΩΝ ΙΕΡΑΡΧΩΝ +ΜΕΓΑ ΒΑΣΙΛΕΙΟΣ, +ΓΡΗΓΟΡΙΟΣ Ο ΘΕΟΛΟΓΟΣ, + ΙΩΑΝΝΗΣ ΧΡΥΣΟΣΤΟΜΟΣ

Την **Κυριακή**:Όρθρος ώρα 8:45πμ & Θεία Λειτουργία ώρα 10πμ | **Τις καθημερινές** – Όρθρος ώρα 8πμ & Θεία Λειτουργία ώρα 9πμ  
(Έχουμε τα Λείψανα του Αγίου στην Λειψανοθήκη της εκκλησία μας)\*

Οι μαθητές του Κατηχητικού σχολείου θα έρθουν πρώτα στην Θεία Λειτουργία ώρα 10πμ, μετά την Θεία Κοινωνία θα συνεχίσουν στις τάξεις τους.

## A Saving Faith!

Friends, in Luke chapter 18 we read about the blind man of whom Jesus said, "Thy faith hath saved thee".

How do we know he had faith besides that the Lord said so? We could see his faith very well by four things. First of all, when he heard that someone was coming, he heard the multitude, he said, "Who's here?" and when they said, "Jesus," the man showed his faith. He said, "Jesus, Thou Son of David,



have mercy on me." That shows that the man knew Him to be the Messiah, because it had been prophesied that the Messiah would be from the descendants of David. He is crying out, "Jesus, Thou Son of David, have mercy on me," and the multitude is saying, "Be quiet," trying to shut him up.

But he keeps crying: another sign of the man's faith. And then, when the Lord is made aware of the commotion and has the man come before Him, and stand before Him, and says, "What do you want Me to do?" he showed his faith by asking simply and forthrightly for what he needed. And the Lord told him, "Thy faith hath saved thee." And he received his sight. And then, yet another sign of his faith, what did he do after his healing? He went and followed Him and glorified God.

Now do we have this sort of faith, brothers and sisters? This man was blind in his eyes, but certainly not in his soul. But we, unfortunately, have it the opposite way. We see with our eyes, but we don't see very well with our souls. We don't always recognize Jesus as Messiah and as King and Lord in everything we do, everything we are, both

in our weaknesses and in our strengths. We can be very forgetful.

The multitude told the blind man to be quiet. Who was the multitude? Well, in this case, it was probably some well-meaning people, probably the apostles among them. But it also means, the rabble, the crowd, the demons, the world. The world says the Greek Orthodox are crazy. The rabble, the crowd tells us that our church is not "open-minded" enough.

They say we are too strict with this and that and the other thing. In all these things the world totally and completely fights our faith, telling us in essence to be "quiet."

Do we listen to the world? Well anytime we are ashamed of our Faith, or we give up our faith for some activity, or we let someone belittle our faith and make feel silly or stupid, we do the will of the world and not the will of God. We should be like the blind man who was not ashamed to proclaim his faith by crying out again and again, "Jesus, Son of David, have mercy on me!"

Brothers and Sisters we must keep the example of this blind man as our example in life. He had a deep faith, persistence, a willingness to stand up for what he believed in, and gratitude to the Lord. And there are so many ways to show our gratitude to God. First a foremost is by following his teachings. Second, is by praying and telling him how grateful we are for his many blessings. And finally, by living our faith and being a good example of the Christian Faith by not allowing the ways of the world to take us off of our course towards Christ and His kingdom. When we do this some people may ridicule us but others will see our example and be

strengthened by it and do the right thing themselves. Friends, every day we have the opportunity to get things right; to seek the Lord and reach out to him. Like the blind man in Luke

chapter 18. Never let the things people say stop you from doing what is right and following our Lord.

# 10 REASONS

## to bring your child to Sunday School

While sleeping late can be nice, have you considered the benefits of Sunday School attendance for your child?

1. **Age Targeted Teaching:** Where else can your kids get Biblical instruction that's focused toward their developmental abilities?

2. **Systematic Bible Learning:** Our curriculum is designed to give a foundation for lifelong learning, so children will understand how all the parts of Scripture point to Christ, and to be inspired by learning about the lives of the Saints.

3. **Spiritual Mentors:** A dedicated teacher can be an Orthodox Christian role model who extends parents' teaching efforts.

4. **Friends:** In Sunday School, your child will build positive friendships with their peers by discovering God's Word together.

5. **It's Fun:** Sunday School is not Disney Land, but our teachers do work hard to teach Orthodoxy in ways that are relevant and fun.

6. **Praying Teachers:** Praying together in class with words, songs and being

attentive during Divine Liturgy with all our 5 senses helps encourage the habit of prayer and communing with God.

7. **Big Reward For a Small Investment:** An hour per week of focused free Orthodox Christian instruction for your child.

8. **Send the Right Message:** Making Sunday School a priority shows your kids that God's Word really does matter more than pillow-time, Sunday morning sports or a hectic social calendar.

9. **Orthodox Fellowship:** Participating in the Divine Liturgy is a critical part of our life in faith; attendance is modeled to kids as a lifelong endeavor. Being part of a community fosters emotional health.

10. **Sunday school models stewardship** in the classroom, within our parish, and with outreach beyond our parish, a real life example of loving our neighbors.



**HIS EMINENCE METROPOLITAN EVANGELOS OF THE  
GREEK ORTHODOX METROPOLIS OF NEW JERSEY**

and

**THE ST. JOHN THE THEOLOGIAN CATHEDRAL**

**Proudly Present**

# **A Christmas Benefit Concert**

**With Selections from G.F. Handel's "THE MESSIAH" and  
selections of Christmas Songs and Carols**

**SATURDAY DECEMBER 07, 2019 6:00 P.M.**

**THE ST. JOHN THE THEOLOGIAN CATHEDRAL  
353 East Clinton Avenue Tenafly New Jersey 07670**

## **FEATURING**

**Helena Biktasheva Fousteris, soprano; Alyson Spina, soprano; Eleni Catanzaro, soprano;  
Catrina Albo, soprano; Amy Maude Helfer, mezzo-soprano; David O. White, tenor; Costas Tsourakis,  
bass-baritone; Saffron Chung, pianist; Yelena Savranskaya, Concert Master, Violinist**

**The NJ Metropolis Chamber Orchestra and Chorus  
Under the Direction of Maestro Dimitrios M Fousteris**

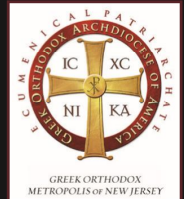
**DONATION \$50**

**Tickets available in advance or at the door**

**TO RESERVE TICKETS CALL: (201) 567-5072**

**Email: [metropolitancathedral@stjohntenafly.org](mailto:metropolitancathedral@stjohntenafly.org)**

**Web: [www.gonj.org](http://www.gonj.org)**



## The Decision

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

### Η Απόφαση

Του Πατέρα Ιωάννη Θεοδοσίου

Αδέλφια μου εν Χριστώ, βλέπουμε ότι τα Ευαγγέλια έχουν να μας πουν πολλά για τα χρήματα. Ένα κείμενο αναφέρεται στον «Πλούσιο και τον Λάζαρο». Ένα άλλο αναφέρεται στον Ανόητο Πλούσιο Άνθρωπο που ήθελε να χτίζει μεγαλύτερες αποθήκες να αποθηκεύει τις σοδειές του και μετά ανακάλυψε την ίδια εκείνη νύχτα ότι επρόκειτο να πεθάνει.

Και στο κατά Λουκάν Ευαγγέλιο, κεφ.18, διαβάζουμε για ένα πλούσιο νεαρό άνδρα που πλησιάζει τον Χριστό και ρωτά, «Καλέ μου δάσκαλε, τί πρέπει να κάνω για να κληρονομήσω την αιώνια ζωή; και ο Ιησούς του λέγει, «Γιατί με αποκαλείς καλό; Κανείς δεν είναι καλός παρά μόνο ο Θεός. Γνωρίζεις τις εντολές, Ου μοιχεύσεις, Ου φονεύσεις, Ου κλέψεις, Ου ψευδομαρτυρήσεις κατά του πλησίον σου μαρτυρίαν ψευδή, Τίμα τον πατέρα σου και τη μητέρα σου.» Και αυτός είπεν «Όλα αυτά τα κάνω από μικρός.» Και όταν το άκουσε ο Ιησούς, του είπεν, «Σε ένα ακόμη δεν είσαι σωστός. Πούλησε όλα σου τα υπάρχοντα και μοίρασε τα στους φτωχούς, και θα βρεις τον θησαυρό του Παραδείσου Έλα, ακολούθησέ με.»

Μα τι τιμή να κληθείς να ακολουθήσεις τον Χριστό! Να κληθείς στον κοντινό Του κύκλο. Μπορείς να φανταστείς πώς θα ήταν να είσαι ένας από τους μαθητές Του και καθημερινά να είσαι μάρτυρας των θαυμάτων του Χριστού; ή ακόμη να κάνεις και ο ίδιος θαύματα; να ευεργετείσαι από τη διδασκαλία και τα υποδείγματά Του Κυρίου εκεί μπροστά στα μάτια σου; θα αρπάζαμε την ευκαιρία; Ή μήπως όχι; Η Βίβλος λέει ότι ο πλούσιος άνθρωπος σε αυτό το ευαγγέλιο λυπήθηκε πολύ, γιατί δεν ήταν ολίγον πλούσιος, ήταν πολύ πλούσιος. Φαντάσου να είσαι στη θέση

του πλούσιου. Πόσο δύσκολο θα ήταν να πουλήσεις όλα τα υπάρχοντά σου και να τα μοιράσεις στους φτωχούς; Δεν είναι εύκολη απόφαση όταν σκεφτείς τι χρειαζόμαστε για να ζούμε στη σημερινή εποχή, αλλά σε πολύ λίγους ανθρώπους έχει ζητηθεί να πάρουν μια τέτοια παρόμοια απόφαση όπως μοναχοί ή μοναχές. Εμείς οι εγκόσμιοι δεν χρειάζεται να παίρνουμε μια τέτοια απόφαση, αλλά έχουμε ένα κάλεσμα του Θεού όσον αφορά τα χρήματα και τα υλικά αγαθά.

Μας προτρέπει να μην είμαστε προσκολλημένοι στα χρήματα και τα υλικά πράγματα, μας προτρέπει να θεωρούμε τα κτήματά μας ως δανεικά. Τα δανειζόμαστε και τα χρησιμοποιούμε ενώ είμαστε στη γη, αλλά για ποιό λόγο; Για να δοξάσουμε το όνομα του Κυρίου, και όταν κάνουμε καλές πράξεις, δοξάζουμε το όνομά Του και ελκύουμε κόσμο προς Αυτόν. Τους εμπνέουμε να μάθουν για τον Κύριο και τη Χριστιανική Πίστη. Αυτό είναι το κάλεσμα της Εκκλησίας. Να είσαι μάρτυρας της Πίστης να δοξάζεις τον Θεό να βοηθάς τους φτωχούς να μορφώνεις τον κόσμο και να δυναμώνεις την κοινότητα των πιστών. Αυτό όμως δεν γίνεται χωρίς εσένα. Δεν γίνεται χωρίς τη δέσμευση των ανθρώπων της κοινότητας πως θα δεσμευτεί ο καθένας και ο ένας στον άλλο και ολόκληρη τη ζωή μας στον Κύριο ημών Ιησού Χριστό. Με άλλα λόγια, να δεσμευόμαστε με την Οικονομία του Χρόνου μας του ταλέντου και των θησαυρών μας. Η δέσμευση του χρόνου, του ταλέντου και των θησαυρών μας είναι σαν ένα σκαμνάκι με 3 πόδια πάνω στο οποίο η εκκλησία αναπαύεται. Κάποιοι άνθρωποι νομίζουν ότι η εκκλησία μπορεί κατά κάποιο τρόπο να κρατηθεί με μόνο ένα ή δύο από τα πόδια του σκαμνιού.



Όμως, στο πέρασμα των χρόνων έχουμε μάθει πως όταν οι οικογένειες συνεισφέρουν και υποστηρίζουν και τα τρία πόδια του σκαμνιού, τότε η εκκλησία όχι μόνο επιβιώνει αλλά ευδοκimeί! Είμαι σίγουρος πως όλοι θέλουμε η εκκλησία να ευημερεί και να μεγαλώνει καθώς προχωράμε στο μέλλον, αλλά αυτό εξαρτάται από εσάς.

Φίλοι μου, στον άνδρα στο ευαγγέλιο Του Πλουσίου Νεαρού Ανδρός, δόθηκε μια ευκαιρία ζωής που συμβαίνει μια φορά στη ζωή. Έπρεπε να πάρει μια απόφαση και θα έπρεπε να του ήταν εύκολη αφού ο Κύριος του πρόσφερε την ευλογία του «θησαυρού του παραδείσου», εάν ήταν

πρόθυμος να δείξει πως αγαπούσε τον Χριστό περισσότερο από τα πράγματά του. Η απόφαση πρέπει και για εμάς να είναι εύκολη. Πρέπει να δείξουμε στον Κύριο πως τον αγαπάμε με το να βοηθούμε στην εκκλησία όσο μπορούμε και να προσφέρουμε σκληρή εργασία, τις γνώσεις μας, και τις οικονομικές πηγές μας. Με αυτό τον τρόπο βοηθούμε την εκκλησία να ευημερεί και να αναπτύσσεται. Η στήριξη που δίνουμε τώρα θα είναι ευλογία για εμάς σήμερα και στις γενεές που θα έλθουν ως την αιωνιότητα.

*Adaptation by: Maria Kiritis, HAS teacher*

## **ANNUAL CHRISTMAS PAGEANT**

**Students of Religious Education and Hellenic Afternoon Schools will present a CHRISTMAS PAGEANT after Divine Liturgy on Sunday, December 15<sup>th</sup>**

## **ΧΡΙΣΤΟΥΓΕΝΝΙΑΤΙΚΟ ΠΡΟΓΡΑΜΜΑ**

**Οι μαθητές του Κατηχητικού Σχολείου μαζί με τους μαθητές του Ελληνικού Απογευματινού Σχολείου θα μας παρουσιάσουν το ΧΡΙΣΤΟΥΓΕΝΝΙΑΤΙΚΟ ΠΡΟΓΡΑΜΜΑ μετά την Θεία Λειτουργία στις 15 Δεκεμβρίου**



## **HOPE & JOY Christmas Caroling**

**We will be going Christmas Caroling on Saturday, December 21<sup>st</sup> at 12:30pm**

**Please join us in bringing joy to the residents of Merry Heart, 200 State Route 10 W, Succasunna, NJ 07876.**



GOYA has been filled with excitement!

On October 24<sup>th</sup> the GOYANs gathered together to prepare peanut butter and jelly sandwiches and helped cook food for the Faith Kitchen in Dover.

On Saturday, October 26<sup>th</sup>, a few of the older GOYANs travelled to the soup kitchen and were able to serve the less fortunate. The experience was unforgettable and extremely humbling. Thank you to all the parents that donated items towards the GOYA meal which was prepared and served



On Saturday, November 2<sup>nd</sup>, the GOYANs attended the Fairview bowling tournament. It took place at Northing Arlington Lanes and we bowled for approximately two hours and competed with other churches. Several of our GOYANs received medals! After bowling we went to the Ascension Church hall in Fairview for dinner and dancing. As always we had a great time together!

We continue to enjoy our volleyball and basketball games and look forward to the tournament!

We wish everyone a Blessed Christmas and a Happy, Healthy 2020!!!

### Upcoming Events in December

- 7 & 8 – Volleyball and Basketball Tournament
- 14– Christmas caroling
- 19 – GOYA meeting
- 27 – Christmas dance in Flemington

*Submitted by Andrew Venizelos, GOYA Vice President*

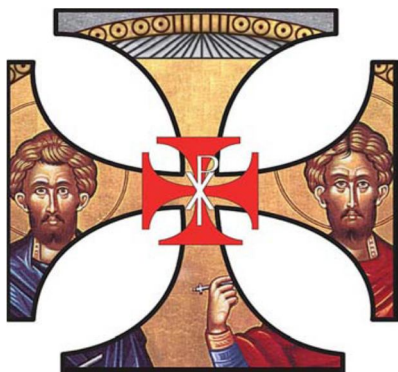


**FAITH KITCHEN - SATURDAY OCT 26<sup>TH</sup>**



**GOYA VOLUNTEERS**

All of the GOYANs did a tremendous job preparing and serving the food. In addition to the meal, many of the diners took home loaves of delicious bread which were solicited for donation by Calli Pappas from her employer, Panera Bread, in Succasunna. The GOYANs enthusiasm was contagious and brought joy to the many underprivileged diners.



As I searched for a message from the Philoptochos for this month, I came upon a wonderful activity that will help us reconnect with the true, non-commercial, meaning of Christmas.

The 40-day fast for Christmas begins on November 15<sup>th</sup>. If we begin to decorate our homes on that day, it will be beneficial as we will begin seeing the transformation around us and within us.

Below is the December calendar of Philoptochos events. I hope to see you participate and/or contribute to make them all a success.

Wishing you the peace and joy of Christmas and a Happy, Healthy New Year 2020! | Καλά Χριστούγεννα και ευτυχισμένο το νέο έτος!

Sincerely,

**Mary**

Mary H. Michailidis, Saint Andrew Philoptochos President



### PHILOTOCHOS EVENTS IN DECEMBER

**On Sunday December 1<sup>st</sup> Coffee Hour & Monthly commitment tray will be for:** *UNICEF United Nations International Children's Emergency Fund General Medical Fund, provides financial resources for individuals in need of assistance not specifically covered by other restricted National Funds of Programs*

**Vasilopita & Holiday Bake Sale** will be during the Month of December. Look for our ORDER FORMS.

### ANNUAL CHRISTMAS PARTY

Saint Andrew Ladies Philoptochos Society and the Daughters of Penelope

Cordially Invite You to Our ANNUAL CHRISTMAS PARTY.

**Tuesday, December 10<sup>th</sup> at 6:30 p.m.**

**REDWOODS GRILL & BAR | 459 Main St, Chester, NJ 07930.**

The cost per person is \$40.00

*Menu: Appetizers, Salad, Choice of Four Entrees, Soft Drinks Coffee, Tea, and Dessert /Cash Bar.*

**R.S.V.P. by November 30<sup>th</sup> to:** Mary Michailidis c 203-249-9390 [mmichailidis@yahoo.com](mailto:mmichailidis@yahoo.com) ,  
Marina Venizelos c 973-896-1591 [mjvenizelos@gmail.com](mailto:mjvenizelos@gmail.com),  
Eleni Boyadjis [eboyadjis@aol.com](mailto:eboyadjis@aol.com), Athena Borzeka [aborzeka@aol.com](mailto:aborzeka@aol.com)

A One Year **Memorial Service** for our beloved Petra Knox will be on Sunday, December 29<sup>th</sup>



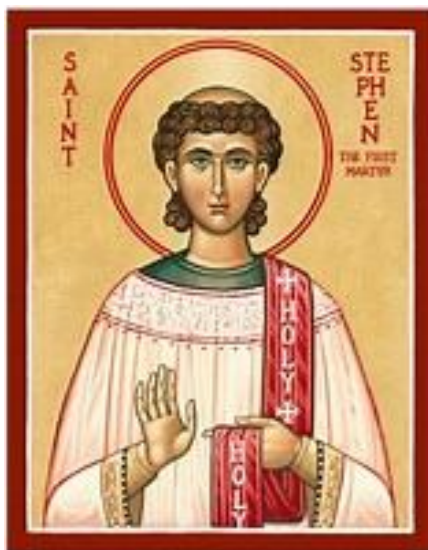
This has been a very busy Fall for the Daughters of Penelope. On October 20<sup>th</sup> braving the wet and windy weather our members participated in the Community Soup Kitchen of Morristown's Hunger Walk. This is a charity that we have proudly supported over the years along with the Faith Soup Kitchen of Dover. On November 2<sup>nd</sup> some of our members attended the Fifth District AHEPA Cancer Research Gala held at the Pines Manor in Edison. It was a wonderful event in which large grants were presented to the Fox Chase Cancer Center, the Weill Medical College of Cornell University Children's Blood Foundation and the Rutgers Cancer Institute of New Jersey. Our main focus over the past few months was our Fashion Show fundraiser which was held earlier in the day on November 2<sup>nd</sup> at The Meadow Wood in Randolph. It was a tremendous success which will allow us to continue to support all of the various charities and scholarship programs for which our organization is so well known. We were honored to have the Grand President Celia Kachmarski and Grand Secretary, Georgette Boulegeris in attendance along District Governor Antoinette Zachariades and much of the District Lodge. I would like to thank all of our members who worked so tirelessly to make this fundraising event so successful and memorable. It was a true showing of Sisterhood and team work !



## THE STEWARDSHIP OF ST. STEPHEN THE ARCHDEACON AND PROTOMARTYR

"...when the number of disciples was multiplying, there arose a complaint against the Hebrews by the Hellenists, because their widows were neglected in the daily distribution. Then the twelve summoned the multitude of disciples and said...brethren, seek out from among you seven men of good reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business...And they chose Stephen, a man full of faith and the Holy Spirit..."

(Acts 6:1-6)



Stephen was the first of the seven deacons ordained by the Holy Apostles in order to provide service to the poor. This is why he is regarded the "Archdeacon," the first among deacons.

Born into a faithful Jewish family, he spent his youth studying the Old Testament and desired to become a rabbi. Stephen was driven with the desire to be the most competent rabbi so he became the student of the famous rabbinical theologian, Gamaliel. Stephen lived during a time when the Christian Church was being established. Upon completion of his studies, Stephen questioned the validity of the Christian teachings. In short time, he discovered its truth in Jesus Christ, the Risen Messiah. The descent of the Holy Spirit fifty days following the Resurrection of our Lord and Savior Jesus Christ inspired many to be baptized (Pentecost). The first Christians sold all their possessions and made their offering at the feet of the Apostles. This generous act was one that freed them from worldly cares and enabled them to live as one community. However, the growth of the Church meant that the Apostles had less time for prayer and ministry. To assist them, the Apostles established the ministry of the diaconate.

As the Archdeacon, Stephen did more than serve the material needs of the Christian community, he

also preached with a knowledge and power that comes only from God. The leaders of the Jewish community in Jerusalem became angry at Stephen's ability to bring people to belief in Jesus Christ and brought charges of blasphemy against him. As Stephen stood before the Jewish tribunal, "the council looking steadfastly at him, saw his face as the face of an angel" (Acts 6:15). In

chapter seven of the Book of Acts we read the account of Stephen's remarks to the high priest and his council. As he spoke of God's love and kindness their hatred towards him grew and they were convinced that he should be put to death. As he concluded his God inspired testimony Stephen said: "Look! I see the heavens opened and the Son of Man standing at the right hand of God!" This infuriated them and they dragged him out of the city and "they stoned Stephen as he was calling on God and saying, 'Lord Jesus, receive my spirit.' The he knelt down and cried with a loud voice, 'Lord, do not charge them with this sin.' And when he said this, he fell asleep" (Acts 7:39-40). Being the first to give his life for Christ earned him the title of "Protomartyr."

How did this young Christian express his stewardship to his new Church and Faith? A learned scholar of the Old Testament, Stephen did not aspire for positions of leadership or honor as other learned men would expect, but to a life of service and teaching. He was ordained a deacon, and as such, he spent his life assisting the priests in their liturgical functions and teaching the people every day. As a deacon, whose task it was to provide various services, his was not a role that was subject to a particular authority, but a position that was offered in imitation of Christ Whose

example is one of servant leadership. We, too, can learn from the example of St. Stephen if we contemplate upon the words of St. Paul in his Second Epistle to the Corinthians and apply them

### **ΑΠΟΛΥΤΙΚΙΟΝ ΟΥ ΠΡΩΤΟΜΑΡΤΥΡΟΥ ΣΤΕΦΑΝΟΥ ΔΕΚΕΜΒΡΙΟΥ 27<sup>Η</sup>**

For the struggles you endured for Christ God, a royal diadem crowns your head, O First Champion of Martyrs. For you refuted the folly of the Jews and beheld your Savior on the right of the Father. Ever beseech Him, therefore, for our souls.

### **ΚΟΝΤΑΚΙΟΝ ΟΥ ΠΡΩΤΟΜΑΡΤΥΡΟΥ ΣΤΕΦΑΝΟΥ**

Yesterday the Master arrived in the flesh, today the servant departs from the flesh. Yesterday He who reigns was born. Today the servant dies for Him by stoning, the Protomartyr, the divine Stephen.

to our lives: "For we do not preach ourselves, but Christ Jesus the Lord, and ourselves your bondservants for Jesus' sake" (2 Cor. 4:5)

### **ΑΠΟΛΥΤΙΚΙΟΝ ΟΥ ΣΤΕΦΑΝΟΥ ΠΡΩΤΟΜΑΡΤΥΡΟΥ 27 ΔΕΚΕΜΒΡΙΟΥ**

Βασίλειον διάδημα, εστέφθη σή κορυφή, εξ άθλων ών υπέμεινας, υπέρ Χριστού τού Θεού, Μαρτύρων πρωτόαθλε, σύ γάρ τήν Ιουδαίων, απελέγξας μανίαν, είδές σου τόν Σωτήρα, τού Πατρός δεξιόθεν, Αυτόν ούν εκδυσώπει αεί, υπέρ τών ψυχών ημών.

### **ΚΟΝΤΑΚΙΟΝ ΟΥ ΣΤΕΦΑΝΟΥ ΠΡΩΤΟΜΑΡΤΥΡΟΥ**

Ό Δεσπότης χθές ήμϊν, διά σαρκός έπεδήμει, και ό δουλος σήμερον, από σαρκός έξεδήμει, χθές μόν γάρ, ό Βασιλεύων σαρκί έτέχθη, σήμερον δέ, ό οικέτης λιθοβολείται, δι' αυτόν και τελειούται, ό Πρωτομάρτυς και θεϊος Στέφανος.

## **ΑΓΙΟΣ ΣΤΕΦΑΝΟΣ Ο ΠΡΩΤΟΜΑΡΤΥΡΑΣ**

Ο Άγιος Στέφανος ήταν ένας από τους πιο διακεκριμένους μεταξύ των επτά διακόνων, πρώτος στη σειρά, που εξέλεξε η Εκκλησία της Ιερουσαλήμ για να διακονεί στα γεύματα και να μεριμνά για τις χήρες και τους φτωχούς, μετά από υπόδειξη των δώδεκα Αποστόλων (Πράξ. 6,1-6).

Ήταν επίσης και ο πρώτος Χριστιανός μάρτυρας (πρωτομάρτυρας) που αναφέρεται στην Καινή Διαθήκη (Πράξ. 22,20). Το πότε και που γεννήθηκε ο Στέφανος, δε γίνεται γνωστό μέσα από τις Πράξεις των Αποστόλων.

### **Ο ΣΤΕΦΑΝΟΣ ΕΝΑΣ ΑΠΟ ΤΟΥΣ ΕΠΤΑ ΔΙΑΚΟΝΟΥΣ**

Στην πρώτη χριστιανική κοινότητα των Ιεροσολύμων υπήρχαν δύο ομάδες πιστών: τη μια αποτελούσαν Ιουδαίοι, που μιλούσαν εβραϊκά, και την άλλη ελληνοιστές Ιουδαίοι, που είχαν ζήσει σε ελληνιστικό περιβάλλον, είχαν γνωρίσει τα αγαθά του ελληνικού πολιτισμού και είχαν υποστεί επίδραση στη νοοτροπία και στη γλώσσα.

Από μέρους των Ελληνοιστών υπήρξαν παράπονα ότι κατά την καθημερινή διανομή των τροφίμων

παραμελούνταν οι χήρες τους. Οι Απόστολοι, αφού συγκέντρωσαν όλη την Εκκλησία, τους παρότρυναν να εκλέξουν επτά άντρες με καλή φήμη και γεμάτους σοφία, για να ασχοληθούν με τη διακονία των τραπεζών της αγάπης, ώστε εκείνοι να αφοσιωθούν απερίσπαστοι στο κήρυγμα. Πράγματι η Εκκλησία εξέλεξε επτά άντρες και οι Απόστολοι τους χορήγησαν το Άγιο Πνεύμα. Αυτοί οι επτά ονομάστηκαν Διάκονοι, γιατί το έργο τους ήταν η ανιδιοτελής προσφορά υπηρεσιών στην Εκκλησία. Όλοι είχαν ελληνικά ονόματα Στέφανος, Φίλιππος, Πρόχορος, Νικάνορας, Τίμωνας, Παρμενίωνας, Νικόλαος (Πράξ. 6,1-6).

Οι επτά διάκονοι, επομένως, είχαν ιδιαίτερη θέση στη ζωή της πρώτης Εκκλησίας, το γεγονός ότι τα ονόματά τους ήταν ελληνικά, διευκόλυνε το άνοιγμα της Εκκλησίας στον ειδωλολατρικό κόσμο. Οι Πράξεις των Αποστόλων αναφέρουν ιδιαίτερες πληροφορίες για τη δράση δύο εκ των επτά διακόνων, του Στεφάνου και του Φιλίππου.

## ΤΟ ΚΗΡΥΓΜΑ ΤΟΥ ΣΤΕΦΑΝΟΥ

Ο Στέφανος ήταν άνθρωπος γεμάτος πίστη και πνευματικά χαρίσματα. Ήταν άνθρωπος "πλήρης πίστεως και Αγίου Πνεύματος" και είχε αφιερώσει τη ζωή του στο κήρυγμα του ευαγγελικού λόγου και στη φιλανθρωπική δράση. Για την προσφορά και τις αρετές του τιμήθηκε με το χάρισμα της θαυματουργίας.

Πέρα από τη διακονία που είχε στην εκκλησία ο Στέφανος έβρισκε καιρό και δύναμη για να κηρύττει το Ευαγγέλιο του Χριστού (Πραξ. 6,8-15. 7,1-60). Ταυτόχρονα ο Στέφανος έκανε μεγάλα και καταπληκτικά θαύματα ανάμεσα στο λαό, που προκαλούσαν κατάπληξη και αποδεικνυαν την αλήθεια του χριστιανικού κηρύγματος. Ακόμη, σε συζητήσεις που είχε με ανθρώπους της συναγωγής, η δύναμη και η σοφία του Αγίου Πνεύματος που πλήρωνε το Στέφανο, τους έκανε να μην μπορούν να τον αντιμετωπίσουν (Πράξ. 6,9-11).

Το κρίσιμο θέμα, γύρω από το οποίο περιστρέφονταν οι συζητήσεις, ήταν η σχέση του χριστιανικού μηνύματος με τον Ιουδαϊσμό. Ο Στέφανος απευθύνονταν στους αδελφούς και πατέρες του, όπως τους ονόμαζε, και τους έλεγε ότι ο Ναός και η ιδιαιτερότητα του Ιουδαϊκού λαού ήταν πράγματα σεβαστά, αλλά σε μεγάλο βαθμό ξεπερασμένα. Είναι σκαλοπάτια στο σχέδιο του Θεού για τη σωτηρία του ανθρώπου, που ξεπεράστηκαν με το έργο του Χριστού.

Αντίθετα, κατά τη γνώμη των Ιουδαίων, με επικεφαλής το ιερατείο, τους Γραμματείς και τους Φαρισαίους, ο Θεός ήταν αποκλειστικά δικός τους, έπρεπε να λατρεύεται στο Ναό και ο Μωσαϊκός Νόμος ήταν αιώνιος.

Με τη βαθιά θεολογική του κατάρτιση ανέτρεπε εύκολα τις κακοδοξίες των Ιουδαίων για το έργο του Χριστού, προκαλώντας την οργή και το φθόνο τους. Οι Ιουδαίοι επειδή δεν μπορούσαν να αντικρύσουν τα επιχειρήματά του κατέφυγαν στο δόλο και στη βία. Ξεσήκωσαν το λαό και τους

προεστούς με ψευδομάρτυρες που έλεγαν ότι τον άκουσαν να διδάσκει βλάσφημα για το Μωυσή, το Ναό και το Θεό, τον άρπαξαν με μίσος και τον οδήγησαν μπροστά στο Συνέδριο, τάχα για να απολογηθεί.

## Η ΑΠΟΛΟΓΙΑ ΚΑΙ ΤΟ ΜΑΡΤΥΡΙΟ ΤΟΥ ΣΤΕΦΑΝΟΥ

Η απολογία του Στεφάνου αποτελεί πρότυπο πίστης, τόλμης και θάρρους. Ο Στέφανος στην απολογία του, χωρίς να φοβηθεί καθόλου, έκανε μια εκτενή αναδρομή στην ιστορική πορεία του Εβραϊκού λαού. Τους επισήμανε τις ευεργεσίες του Θεού προς το λαό, αλλά και τις παραλείψεις που πολλές φορές έδειξε ο λαός απέναντί στη συμφωνία με το Θεό. Τόνισε ιδιαίτερα την εχθρική στάση τους απέναντι στους Προφήτες, τους οποίους οι ίδιοι θανάτωσαν. Στη συνέχεια είπε ότι ο Θεός δεν κατοικεί σε χειροποίητους ναούς και ολοκλήρωσε την απολογία του με οξύτατη κριτική στους θρησκευτικούς άρχοντες των Ιουδαίων (Πράξεις κεφ. 7).

Στο τέλος της απολογίας του και καθώς οι αρχιερείς εξαγριωμένοι έτριζαν τα δόντια τους, σηκώνοντας το βλέμμα του στον ουρανό και βλέποντας τη δόξα του Θεού και τον Ιησού να στέκεται στα δεξιά του Θεού είπε: "Βλέπω τον ουρανό ανοιχτό και τον Υιό του Ανθρώπου να στέκεται στα δεξιά του Θεού" (Πράξ. 7,55-56).

Στο άκουσμα των λόγων αυτών, τα μέλη του Συνεδρίου όρμησαν με μανία πάνω στο Στέφανο και τον έβγαλαν έξω από την πόλη για να τον θανατώσουν με λιθοβολισμό (Πράξ. 8,1). Ένας νεαρός, που τον έλεγαν Σαούλ, ανέλαβε να φυλάει τα ρούχα αυτών που λιθοβολούσαν. Αυτός ο νεαρός είναι ο μετέπειτα Απόστολος Παύλος.

Κατά το μαρτύριό του ο διάκονος Στέφανος προσευχόμενος είπε: "Κύριε Ιησού, δέξου το πνεύμα μου". Κατόπιν πέφτοντας στα γόνατα ακολούθησε πιστά το παράδειγμα του Διδασκάλου του, ζητώντας από το Θεό να συγχωρήσει τους εκτελεστές του. Φώναξε δυνατά "Κύριε μην τους λογαριάσεις αυτή την αμαρτία" και ξεψύχησε,



δίνοντας με τον τρόπο αυτό την ομολογία της πίστεως του.

Ήταν ο πρώτος Χριστιανός που μαρτύρησε για την πίστη του, γι' αυτό και ονομάστηκε Πρωτομάρτυρας. Η μορφή του είναι η αρχή της γενιάς των μαρτύρων, μιας λαμπρής γενιάς στην ιστορία της χριστιανικής Εκκλησίας. Η μνήμη του τιμάται από την Ορθόδοξη Εκκλησία με ιδιαίτερη λαμπρότητα στις 27 Δεκεμβρίου, ενώ η ανακομιδή των λειψάνων του στις 2 Απριλίου.

Τον νεκρό πλέον Στέφανο τον έθαψαν και τον θρήνησαν (Πράξ. 8, 2), ενώ μετά το θάνατό του ακολούθησε διωγμός κατά των Χριστιανών. Κατά την παράδοση το λείψανό του μεταφέρθηκε από

τον Αυτοκράτορα Κωνσταντίνο στην Κωνσταντινούπολη.

#### Η ΑΓΙΟΓΡΑΦΗΣΗ ΤΟΥ ΣΤΕΦΑΝΟΥ

Κατά τη μέση βυζαντινή περίοδο ο Στέφανος αγιογραφείται ως νεαρός διάκονος, φορώντας ωμοφόριο και ιερατικό χιτώνα. Σε παλαιότερες αναπαραστάσεις όμως φορά απλά ένα ιερατικό χιτώνα για διάκονο της ύστερης αρχαιότητας. Σε μία από τις αρχαιότερες αναπαραστάσεις στο Σαν Λορέντζο της Ρώμης με το βιβλίο του Ευαγγελίου, αργότερα εμφανίζεται σε αναπαραστάσεις με βράχο στο κεφάλι του, σαν σύμβολο της κατάληξής του. Στη Δύση πολλές φορές απεικονίζεται μαζί με ένα ακόμα διάκονο και μάρτυρα, τον Άγιο Λαυρέντιο της Ρώμης (+258).

## THE CHRISTMAS STORY RENEWED

We are all so familiar with the Christmas story that we hardly give it much attention. But familiarity doesn't say anything about whether you understand it! Isn't it time to make it real again? What, it's not real? Well, it's real alright, but not in the way we read it. In fact, many of you probably have never actually read it. Where can it be found? Is it presented differently? What is the context within which it is presented? Are these all the same? Here is the very beginning of our Christian faith and we know so little about it.

You can find the Christmas story only in the Gospel of Matthew and the Gospel of Luke. It's not found in either the Gospel of Mark or the Gospel of John. And you won't find the same story in either Matthew or Luke. The differences matter. Don't you want to know more? Read them first before proceeding; they're very short and move quickly. In fact, so often we also move too quickly in our reading of them. So let's pause together and look



more closely at the details. It might surprise you! Read first, OK?

Matthew begins with a genealogy of Jesus Christ. Being human, Jesus didn't just show up at Christmas. There is an extensive history to Jesus as the human person He is. It's complicated. But you're in luck - our Internet gives us a wonderful opportunity to learn who each person

in that list is. You should do that. Search each name for a history and be amazed! I doubt few of us have ever even thought of doing that. Well, now you can; after all, we're all connected! And please don't tell me there's no time when I see enough of you finding time for Facebook!

Whose genealogy is it? You will notice it is Joseph's connection to David that is essential to all prophecy. You might argue that Joseph isn't the father, but he is legally the father of Jesus and therefore confers upon Him his history. Here is the connection to David. What does Luke say? You won't find it until chapter 3:23-38. Because Luke is

introducing Jesus to us at the age of thirty things are very different. There must be a reason for that. If you read it, you will find a direct link to Jesus' identity - "the Son of God." Clearly a major difference exists here that is alerting all of us to something so radically new that we need to reconsider the history of what God has been revealing to us through the history of Israel. You see, the Bible is a whole account that needs study!

Matthew quickly alerts us to a crisis in the life of Mary betrothed to Joseph. Suddenly, without anything to prepare us we are told she is "found to be with child from the Holy Spirit." (Matthew 1:18). Familiarity has numbed us to this event. Am I the only one wondering about this "Holy Spirit"? I seriously doubt any of us stuck in postmodern thought just accepts this with a "oh yeah, God can do whatever"! Saying it isn't the same as actualizing it.

You need to go back to Genesis. Read chapter one and what do you see? "The Spirit of God was hovering over the face of the deep." (Genesis 1:2). A human child is formed in the "deep", the waters of Mary's womb. Here we see the miracle of Creation once again. Something radically NEW is happening. And what's strange is that our familiarity with this story has almost eliminated this amazing event and reduced it a "Christmas story"!

Joseph, when he found out about Mary's pregnancy was extremely disturbed. How would YOU react? Do we ever recognize the human struggle of Joseph at all? Things would not go well for Mary and he realized that he had to respond in a totally new way. So troubled was Joseph that the Lord sent an angel to enlighten him. It was revealed in his dreams who this child will be and what Joseph must do. What if that were YOU? Joseph awoke and "did as the angel of the Lord commanded him. (Matthew 1:24). What an astounding response, a response to a New thing

about to take place, even if it was beyond his comprehension! Are we looking for new ways? Are we yielding to God for the answers? Probably not - it's too unscientific!

The Christmas story isn't about the gifts, although that certainly is a very nice thing. It isn't about jolly Santa and all the wonderful things he does to make children happy, provided they get what they want! It isn't about the office parties or the gatherings that bring us together, although all of these are a wonderful "sense" of this story! The story is about You and Me responding to God who has interrupted our lives with the gift of life, a New life. Somehow in all of our "busy-ness" we forgot about death. You should never forget that. It hasn't gone away because we have become postmodern, because science is about to give us a "theory of everything", because God is somehow ecumenical in some universal way. The dirtiest word of all - "SIN" - may have been covered over with all sorts of disguises, but the consequences of it haven't.

Look, I'm no Scrooge. I never put myself into any position of judgement. I just know about me, and I'm glad for Christmas. I'm glad God found a way to love me when I hardly find time for God. I'm glad the father is waiting in the road, waiting for me, the prodigal son or daughter, to return with my practiced speech of "I'm sorry!" And I'm glad God's not even listening as God smothers me with those incredible kisses of love. Is this what Christmas means to YOU? I'm happy for Santa - he's a great person because he cares about us. And he wants us to be "good". But God isn't about being good and Matthew and Luke remind us of that. It's about being alive, eternally, in the presence of God who fashioned us in God's "image and likeness". We all have the image; shouldn't we really want the likeness?

Merry Christmas!  
Herbert F. Schuster

# **The Eternal Light Society**

“...but lay up for yourselves treasures in heaven...”

Matthew 6:20 (RSV)



## **REMEMBER YOUR CHURCH THROUGH PLANNED GIVING**

**The Church is the Body of Christ** on earth and carries on His ministry in the world today. Making a Planned Gift to the Church is an opportunity to leave a legacy that strengthens His ministry and expresses our thankfulness to Him.

Through a charitable gift, you can have a significant positive effect on the ministries of the Church and the people whose lives are changed by them. The impact of your gift will be felt for years and generations to come.

A charitable gift may also give you substantial current tax benefits as well as estate tax benefits.

**Eternal Light Society** was established in 2012 as an organization of all that have made a commitment to support the ongoing ministries of our Church through a planned gift. Regular meetings, luncheons, dinners, newsletters, financial planning seminars, annual artoclasia, annual memorial service and more make up

the various programs and benefits of the Eternal Light Society.

As you explore the ways outlined here by which you can support the ministries of the Church, please know that the staff in the church office, the Metropolis and the Archdiocese are available to assist you in any way possible.

### **Ways to Give**

Consider making a gift in one of the following ways:

#### **BEQUEST:**

When you include the Church in your testamentary plans, you support its vital mission on a long-term basis. The most common way this is done is through a single bequest. Any type of property, including cash, securities, real estate, works of art and jewelry, and more, may be given to the Church through a bequest. Your generosity will assist in sustaining the faith, ministries and mission of

our Orthodox Christian Church in the world today and for generations to come.

## **TYPES OF BEQUESTS**

**Specific Bequest** This may be a specific dollar amount, a specific piece of tangible or real property, or a stated percentage of your estate.

**Residuary Bequest** This includes all or a portion of your estate after distribution of other specific bequests, debts, taxes, expenses & fees.

**Contingent Bequest** Under this type of provision, the Church will only receive the bequest if the primary intention cannot be met or if certain specified circumstances take place.

## **MATCHING GIFTS**

You can make a gift to the Church and multiply the benefit. Many employers will match your charitable gifts. Please check with your employer to see if they have a matching gift program.

## **GIFTS OF CASH**

A gift of cash is by far the easiest and most common way to make a charitable gift to the Church. If you itemize, you are entitled to a charitable deduction based on the full amount of your gift (up to 50% of adjusted gross income). If you cannot use the entire deduction this year, it can be carried forward over the next five years.

## **GIFTS OF SECURITIES**

If you own appreciated securities (held more than 12 months), you can benefit by giving them to the Church:

- In most cases, you can avoid payment of capital gains tax that would

have been due if you sold the shares; and

- If you itemize, you will receive a charitable deduction for the full fair market value of the gift. Gifts of appreciated assets are generally deductible up to 30 percent of your adjusted gross income. Any excess can be carried over for five years.

## **GIFTS OF LIFE INSURANCE**

Do you have a life insurance policy that is no longer needed? Rather than giving it up, consider gifting the policy to the Church. Unneeded life insurance often provides a significant method of supporting the Church. If you designate the Church as owner and beneficiary of a paid-up life insurance policy, you receive a charitable deduction approximately equal to the replacement cost. If the policy is not paid up, you receive an income tax deduction equal to the "cash surrender value" in the year the gift is made. Even term life policies can have significant value. Check with your advisor to find out.

## **GIFTS OF REAL ESTATE**

Gifts of real estate offer you an opportunity to make a significant gift to the Church.

An outright gift of real estate held more than 12 months is the simplest method and is governed by the same basic rules governing securities. When the property has been transferred through a properly executed deed, in most cases, you receive the following benefits:

- You can avoid capital gains tax on the appreciation; and
- You receive an income tax deduction based on the current appraised fair market value. You

can claim a deduction up to 30% of your adjusted gross income in the year of the gift. Any excess may be carried over for up to five years.

**Speak to your attorney or tax advisor about the following real estate giving alternatives:**

- **Real Estate Gifts Used to Fund a Life Income Trust**
- **A Retained Life Estate**

### **QUALIFIED RETIREMENT PLANS**

For many individuals, retirement accounts are a major financial resource and the basis for a financially secure future. Qualified retirement plans provide substantial benefits for accumulating funds for retirement. However, these plans can be subject to both estate and income taxes when funds are distributed or when the plan participant dies. A current distribution directly from a retirement account to the Church can result in significant tax savings. In addition, by naming the Church as the beneficiary of the remainder after your death and/or the death of your spouse, 100 percent of the plan's balance would avoid both income and estate taxes. You can also name the Church as a beneficiary for a portion of the plan along with your spouse and/or children. If you wish to make this type of gift, contact your plan administrator for a "change of beneficiary" form.

### **CHARITABLE GIFT ANNUITY**

A very popular life income arrangement, a charitable gift annuity, is a simple contract between you and the Church. You make a gift and, in return you receive:

- Guaranteed fixed-income payments for you and/or another beneficiary for life. The rate is

based on your age, the number of annuitants and the date of gift. If the gift is made in cash or non-appreciated assets, a portion of the income payment will be tax-free;

- A substantial charitable income tax deduction in the year the gift is made. Any excess can be carried forward;
- Minimization or elimination of capital gains tax on appreciated, long-term property; and
- Because the payout rate on a gift annuity is based on the age of the beneficiary or beneficiaries at the time the gift is made, the guaranteed fixed payout rates are particularly beneficial if you are 55 years or older.

### **DEFERRED GIFT ANNUITY**

Younger donors may find the deferred charitable gift annuity an attractive giving alternative by which you make the gift now and defer receiving payments until a future date which you designate. The annuity rate is based on your age at the time you establish the annuity and the number of years before the first payment.

- Benefits:**
- A substantial charitable income tax deduction in the year the gift is made;
  - Deferred annuity payments - often deferred until retirement when you will likely be in a lower income tax bracket;
  - Annuity payments, a portion of which are tax-free if established with cash or non-appreciated securities, are fixed; and
  - Your philanthropy helps to secure the future of the Church.

### **CHARITABLE LEAD TRUST**

The charitable lead trust is a giving opportunity which enables you to make a gift to the Church

and transfer assets to your heirs in the future at a reduced gift tax cost. As a lead trust donor, you irrevocably transfer assets, such as cash, securities or other property to a charitable lead trust. The trust is set up for a specific term of years during which you designate the Church as the income beneficiary. When the term of the trust ends, the trust property reverts to your heirs, either outright or in trust. While no current income tax deduction is available for the lead interest, the income is tax-free and a gift and estate tax charitable deduction is available. This program is attractive to individuals desiring to transfer significant assets to heirs and an interest in reducing estate taxes.

**Benefits:**

- You qualify for a federal gift tax deduction which may vary modestly depending on the timing of your gift;
- For the term of the trust, the Church will receive fixed or variable payments depending on the type of trust. Upon termination of the trust, your designated beneficiaries will receive the trust's assets; and
- Any asset growth occurring within the trust will be distributed to trust beneficiaries free of gift or estate tax.

**CHARITABLE REMAINDER TRUSTS**

In a charitable remainder trust you may transfer assets to the trust while retaining the right to receive income for life or a term of years. You can also name beneficiaries to receive an income stream. Benefits:

- A substantial income tax deduction and avoidance of capital gains tax on the transfer of appreciated assets to the trust;
- Income for life for you and/or a loved one; and
- Federal estate and inheritance tax savings.

**LIVING WILLS**

When doing your estate planning it is common to also include a Living Will dealing with how medical care will be provided if you are unable to give the instructions yourself. The Archdiocese has prepared an Orthodox Living Will that can be filled in and reviewed by your family, doctor and legal advisor. For Orthodox faithful, it is important that the Living Will reflect your Orthodox Christian beliefs. There are many prayers and observances that can give great comfort to the patient and family. If you choose to have your attorney prepare your living will, we urge you to include language in that reflects your Orthodox Christian beliefs.

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*The material provided here is designed to furnish our Orthodox Christian faithful with general information. It is not intended as legal or financial advice. When considering a charitable gift, be sure to consult your attorney, professional adviser or accountant to ensure that it meets your individual circumstances. Please contact your church if you have any questions or concerns about planned giving opportunities. The Department of Stewardship, Outreach & Evangelism as well as the Office of Parish Development will be happy to assist you, your priest and your advisers in developing an approach that will best fit your needs and desires.*

Contact your priest or these Archdiocesan Offices with questions or for further assistance:

Stewardship Ministries Telephone 646/519-6160 E-mail [Stewardship@goarch.org](mailto:Stewardship@goarch.org)

Office of Parish Development Telephone 847/478-5275 E-mail [JMinetos@goarch.org](mailto:JMinetos@goarch.org)

“For if we live, we live to the Lord, and if we die, we die to the Lord. So then, whether we live or whether we die, we are the Lord’s.”  
Romans 14:8

GREEK ORTHODOX ARCHDIOCESE DEPARTMENT OF STEWARDSHIP, OUTREACH & EVANGELISM



In the quiet of breathless calm, a Category 5 Hurricane can whip up chaos way on out there, circle round and never touch one's peaceful moment - until the Other side arrives, just opposite. From way high up: eagle eyes get a message loud and clear: "yes indeed, this is really spatial; memory is teaching us a lesson that's still the same old story that no one ever gets until, in retrospect, someone finally sees it as the finite magnified – *by way of the live-in Word*.



**Without perspective,** there's still no scene that forms dynamic pattern/process/ principle – nothing physical to contend with and/ or plus, Hurricane Personality remains as only a figure of speech: nothing there to matter much except a scattered naivety somewhere deep afield - *until* some more personal kind of real life devastation suddenly hits home.

*"Silent night; Holy night."* Oh, the mighty contrast and yet so close to one in the same *per se* – within the eye of a storm. That's all one needs to get there: nigh to the stable where Light is focused on the birth of Baby Jesus – as Memory opens a window for all to enjoy as a moment restored from the Library of Eternal Feats and Files. He was there in a make-shift place because a kindly business woman, on seeing the stage of travail weighing heavy on young Mary, simply showed some mercy. She was playing *Older Woman* on this stage, with truest understanding. (Does anyone remember *her* to offer simple thank you?)

**Christmas is all about Memory:** Christ Jesus - the Seed Of Life (S-O-L of Soul). One Ne/yes, present sense: gift of truly unforgettable, etched/renewed as cycling round from year to year. I smile and say, thank you, Lord – but also thank you, precious Virgin Mary for transporting Him in Psalm (embodied here) to teach us weak and wanton human beings that More to live for Life means Love that often turns out being sacrificial with lots of pain in the wake of weighted take.

**The Word** begins a spin from Memory to stringy threads to yarns that mount up as a book: a

Manual of Everything, a ME – a Mind's Eye – Bonsai tree's distorted beauty where all of it's in sight: like an olive tree, to speak of pain. How can it be: that this truly wondrous gift God gave us (as the power to remember) would also be the worsted curse: once lived, bedeviled, in reverse? Jesus solved that problem for us, focused on The Word of "Soundmess" – structured rightly written, ringing from the heart (and yes, what goes around, comes around – it's the Circulation): an eye a seed an island bed embedded deep within a cell as part of every wholeness now discrete. We can take our "body" personal – especially as a whole. His Kingdom in disguise is like an island in a Sea of C's and systematic Mindful Order, all innate to weight as well: compressed to Light for Life.

How can it be, we ask ourselves, that we can sense the presence of our loved ones even though long gone – and gain joy, comfort and instruction, (yet at the same time feel a void in pain) as reading through so many lines that now are wise, especially kind and reassuring: priceless words we took for granted as "something being there" but now, translated, become as colored jewels that come across with clarity – although unforeseeable in utter darkness – until a beam of light appears on them: the Laser Light of Seed reborn/ resurgent/ reconstructed. And then, even feel a tender touch from when one time so long ago, we needed reassurance. Who knew then as you know now just how priceless touch could be at propitious moments, such as weakened by a struggling spouse and absence was made helpless for a fleeting moment. Strength is buried in remembrance, scripted as a chorus.

Nothing's ever just repeated as it was at Once. It's compounded; it's compressed; it's been hammered in: nailed down/ crossed up/ obliteration never possible. Memory sticks; it's glued there. Wiping clear/ cleaning out/ burned out/ obliterated; so many ways have tried and failed to wipe out our Lord Jesus script anchored in for every soul – completely unforgettable. (BUT – we have to acknowledge to connect – that's all; period; dot; a mend.) There are all those little add-to's that keep changing scenes to subtle sound distortion - or made it better – more accessible, magnifying life-enhancing patterns. Some are based on Principle – Others, stubborn streak. There's that and Nothing Else of course: NE/ that's the One; there's awe to wonder – Gee, See Here! The Hush: look – we're subliming for reversals universal also.

Memory has Huge power, as instantaneous retrieval: seed. Retrieval: it means *Everything* to the quick in Mind, especially through sensory perception where wordless and unspeakable, expressed by deed in fact.

The Memory Dynamic took root in earliest ages – long before much had accrued except as a lot of bubbles and thread-bare antidotes and dust. Without a seed to serve example, be it oat or twist of heat, every little random motion would have to find a blast to gain to ever make a move (at least the varied first one). **Memory saved enormous time** – but, then again, it worked as if a curse ---because it can't forget: that's why.

Memory is vulnerable to Circumstance, prevailing as a chemistry that cannot leave, so festers. Memory fields are shredded by so much abuse – except for frozen parts that come to life again when the need is gone – or more can come to light for life, reseeded.

Why am I telling you this, especially right now? The crisis of our Country is a life relived – only this time, utilized as “fuel” - and Memory has carried me just everywhere on a wing of prayer – all the way to finite stars where having to start with Nothing – just an O of space unknown – and to form container for myself – to truly Mind as only Memory could possibly know how – by way of carbon copy.

Memory has many powers – and they multiply. Memory is reliant on the Word to translate all the

files on record where every action, with joined reaction, is chemically stored – recorded in our cryptic script. Language keeps the key. Memory's translatable through the mercy of our language – and how we take it personal: the stride we know by heart – to hear of it: acknowledgement in kind.

It can haunt and it can heal us; it can cause us to forget when we can't or couldn't just forgive – let GO. That is, get to it some other way that does more harm than good: what we call the “conscience”. And there it eats and feasts on energy that could serve mighty feats instead. Mighty tiny – some of them, but everything adds up.

**I have found, beyond all doubt**, that the Greek Mind in concert with GOC of Orthodoxy, cling to every Universal Key there is as treasure. None other, language/ sound, as reapplied, are so spatially correlated: Word-wise, of the Logos structure, is geometrically applicable in every way – especially elementally speaking. And so it is that consequence, true to form as memory goes - conflicts. There is no way to light a candle anywhere near what all Life's treasure has to share where Memory's a factor. Amazing! Absolutely amazing: wondrous – as unto just unspeakable: Silence. Cherish the manifold Gifts of the Pre-sent: to share - which is the Only Way: to understand *the weight of world with Memory in mind* - compressed: not so simple, Being Human - when Memory's restored in all Her glory, summarizing. Duty calls – to share judiciously. We don't cast pearls as unto swine; we love to work – no more hiding.

**Most beautiful Christmas, precious family**; we are One as Awe in All – the Wholeness, no more empty box made clear - or black one for that matter. No more heavy laden; only feather Light – for Life unspeakable for human voice, untrained as to what the word now means. Now-won; lived/bedevil-ed. Here-in-there addresses discretion: just a shift of assets. Word: the elemental mostest, and Jesus, (Gee, as to wonder) personalized. Think Light! Plus/ + - you'll have a start to guide you. Precious, yes – confirmed.

#### December Christmas Luncheon

**Red Hut Inn December 17 - 11:30am - \$15pp**

Maryann Brinkley (973-442-3011)

Betty Kelly (973-704-0377) co-chairs



## A Movement to Change the World!

By Fr. Stavros N. Akrotirianakis

And He said to them, *“Go into all the world and preach the Gospel to the whole creation.”*

Mark 16:15

How do you answer these questions?

I view the church more as:

- An organization to which I belong
- A movement to change the world

I think the majority of parishioners in my community view the church more as:

- An organization to which I belong
- A movement to change the world

Perhaps the biggest gap in how things are and how they should be in the church is found in the answers to these two questions. Viewing the church more as “an organization to which I belong” poses a lot of problems.

First, if one views the church as an organization, we see it from a secular, almost business perspective. Organizations have officers and rules, budgets, fundraisers, etc. Organizations also have members. The members of organizations have obligations, such as paying a membership fee.

Members also want rights—they have not only expectations but “contractual” rights. People who belong to organizations come and go—they may re-up their membership, suspend it or discontinue it. The organization has to cater to the members in order to retain their membership. Members become shareholders in an organization that now belongs partly to them.

Organizations, at their core, are member-centered. Without many members, there is no organization.

Perhaps the word “movement” is not the most appropriate word. After all, Christ coming into the world was not a political movement. However, it was a theological movement, a social movement and a revolutionary movement.

Christ’s message was theological because it changed the human understanding of God. God no longer resided in a temple, but could be worshipped anywhere. God did not require blood sacrifices. Christ shed His blood for us, and in return, we are supposed to live for Him. Death no longer consigned us to Hades, but because of the Resurrection, we can inherit eternal life in the Kingdom of God. We can again be in the Paradise from which Adam and Eve fell. The focus on God shifted from a God of Law and punishment, to a God of mercy and forgiveness. Because Christ partook of our human nature, it showed us that even as human beings we can have access to God.

Christ’s message changed society. No longer was it enough to “check boxes” in adhering to the Law. The 613 commandments of the Old Testament, which had been summarized into the Ten Commandments, were further summarized in two commandments— to love God and to love our neighbor. Love cannot be about checking boxes because love has no boundaries. In the words of St. Paul, “love never ends.” (I Corinthians 13:8)

In loving our neighbor, we are to serve and to share. *“There is no distinction between Jew and*

*Greek; the same Lord is Lord of all and bestows His riches upon all who call upon Him.” (Romans 10:12)*

This means that we are not to distinguish between who we love and how we love. We are to love and to serve all, without hesitation and without distinction. Christ didn't tell us to give away 10 percent of what we have or even everything we have, but simply to give.

Christ's message was revolutionary. It turned the world upside down. It took the focus off of self and put it on God and on others. Because so many people put themselves at the center of everything, the message was not well received by all.

The Roman and Jewish leadership saw Christ as a threat to their power. And throughout the 2,000 year history of Christianity, people have seen Christ as a threat, and have worked to extinguish Christians and Christianity.

In many ways, the world is this way today—Christ's message hasn't changed. The focus is still supposed to be on Him and on others. And because people seem to be putting themselves continually at the center of everything, the message of Christ is not well received by many. Because if I am going to follow after Christ, I will have to give up some of my own ideas and submit to His, and in American society anyway, any threat to someone's rights is a threat to be eliminated. So we try to suppress the message, even going so far as to say that the Christian message is the greatest threat to our way of life, our independence. And that's precisely the message—true freedom is found in faith and dependence on God. True freedom is found not in individual expression but in obedience. This message is revolutionary compared to how we are conditioned to think as Americans.

The Christian message is still one that can change the world, and the Church is supposed to be the deliverer of that message. The problem with seeing the Church as an organization to which we belong is that we all already have too many organizations to which we belong, too many obligations, too many things to do. If all the Church is another thing to do, no wonder it is shrinking.

Christ, through the Church, intends for us to change the world by spreading His message and serving others. His message gives form and purpose to life. There are many who feel they have no purpose or nothing greater than themselves.

The message of Christ is actually very attractive because there are so many who feel voids that can only be filled with Him. But they have to be given an opportunity to know Christ, and that is what the Church does. It spreads the message of salvation to everyone.

We have to change our thinking regarding the Church from being an organization to which we belong, to a movement to change the world.

We have to stop “doing” church in the sense of just keeping the doors open, and having activities that merely help perpetuate our organizations—fundraising, festivals and so on—and instead help us to actually BE the Church, the Body of Christ which actively spreads the message to everyone.

The church is not an organization but a movement to change the world. Stop doing church and starting being the church.

*Fr. Stavros N. Akrotirianakis is the proistamenos of St. John the Baptist Greek Orthodox Church in Tampa, Fla. He writes a daily series called “The Prayer Team” that is published on the Orthodoxy Christian Network (OCN), which has resulted in three books.*

## **Christmas Season!**

Wow! We just put away our Halloween garb, Thanksgiving tablecloths, and now we are into the blessed holiday for all Christians, Christmas! What to prepare first? Hm? We just talked about how to be thankful in our last article, and if you are reading this, be thankful again that you have good health, heat, electric, a loving family, and good friends and neighbors who will help even in a storm if we ask. It's time, my dear parents, to keep Christmas as simple as possible to truly embrace its meaning. Of course, this time of the season can still be fun, and we can enjoy ourselves and make our children happy with the traditional exchange of gifts, visits to Santa, caroling, partying, and time off from school for the kids.

It is a good time to include family traditions from the past and share that with your children and friends. Get photos from the time your children had their first Christmas, and maybe even photos of Christmas's you celebrated in the past! Include all members of the family in creating a collage of these photos! With all the new technology, use it to create memories.

To appreciate the closeness of the Christmas season, give everyone a job to share and prepare together! Children should not only depend on getting gifts but should share in the experience of preparing for the Christmas celebrations in decorating, cooking, and



coming up with ideas for the days that they will be off from school. These are experiences they will pass on to their friends, and tomorrow to their own families. Include them in celebrations at the church. Have your teens support the little ones, and have the little ones help the teens with church decorating.

Togetherness is important, but parents need "alone" time too! During the holidays, parents can attend holiday parties without children, just like children many times want to spend holiday parties without parents.

Do less and enjoy more. No need for Christmas time to be a stressful time of the year. Keep it simple. Relaxed parents create a relaxed environment for their kids as well. Having a joyful environment is contagious just like smiles are. A stressed parent creates stress. Yeah! I believe we have all been there at one time or another! There were years when we created stress because of unreasonable requests for certain gifts, we yelled at our children and spouses for not helping us around the house at Christmas, and then we may have stressed when it was time to put everything away! Now my attitude is, if I get things done, I get them done, if not, so what? One day at a time. Pray, relax, enjoy your serenity because you are going to do it all again next year!

### **This month's Table Prayer Guide Prayers:**

*Today is born of a Virgin, He who holds creation in the hollow of His hand. As a mortal He is wrapped in swaddling rags, He who in His being cannot be handled. God lies in a manger, who of old established the heavens in the beginning. He is nourished with milk from the breast, He who rained Manna on the People in the desert. He summons Magi, the Bridegroom of the Church. He accepts their gifts, the Son of the Virgin. We worship your birth, O Christ. Show us also your divine Epiphany.*

*Christmas Royal Hours, 9<sup>th</sup> hour*

*Today the Virgin gives birth to Him who is above all being, and the earth offers the cave to Him whom no one can approach; Angels with Shepherds give glory, while Magi journey with a star, for to us there has been born a little Child, God before the ages.*

*Saint Romanos the Melodos*

*6<sup>th</sup> Century, Constantinople*

On behalf of my husband Mike, and my son Nicholas, we would like to wish you all a Joyous and Merry Christmas and a Healthy and Happy New Year, 2020!

Feel free to e-mail me with your comments and suggestions for our "Parents' Corner" at: [alexandraproto@gmail.com](mailto:alexandraproto@gmail.com) | (You can also find me on FACEBOOK under my name Alexandra Alex Protopapas) Alexandra Protopapas Med | Certified Teacher of the Handicapped & Social Sciences – Retired Educational Services of Morris County (ESC) (currently at Academy of St Elizabeth, Arrow Academy, Parsippany Schools) | (Information, Teaching, Tutoring, Counseling, Homebound Instruction (973-214-2583)

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Michael & Cathy Barrett



**Pemptousia Partnership / Hell and Heaven / October 30, 2018**

The position of Orthodox Dogmatic teaching is that heaven and hell are not two limited places where the righteous are rewarded and the unrighteous punished after death, nor that hell is a region of concrete instruments of torture. Heaven and hell are states and forms of relationship with our life-giving God. We ought to clarify that there is only one energy of God, just as there is one essence and one will. This creative and re-creative energy multiplies through the diversity of created operations. Thus, because of differences in receptivity and faith, as well as variations in people's conceptual powers, some will perceive God's single energy as love, others as mercy, punishment, justice or hatred.

In essence, there is the one creative energy of God, which the damned perceive as hate or punishment, because of their hardened soul, whereas the blessed see it as love, happiness, boldness and consolation. Thus, God's friends (the sanctified) look on Him and are overwhelmed with unimaginable pleasure, whereas the damned do not see Him and live in inexpressible pain. Saint Basil the Great compares the created beauty of the sun with the uncreated beauty of the Sun of

Righteousness, that is the Kingdom of God. One can readily understand, therefore, what joy is experienced by those who gaze upon the noetic Sun, and what sorrow is the lot of those who do not. Just as those who see the created sun in this life and pity the blind who are unable to do so.

Holy Scripture tells us about the pain of the dissolute, which is caused by divine fire. Is this actual fire, as Augustine claims, or a vivid, symbolic image taken from created reality? It is clear that, for Orthodoxy, the fire of hell is uncreated, as the uncreated energy of God. Of course, the Scholastic theologians had, and perhaps still have, a different view, because they believed that the fire of hell is actual and that in heaven we see God's essence. Thomas Aquinas, in the Summa, says that the glorified human eye is able to see the essence of God. It is obvious that the interpretations of Western theologians are very different from those of their Orthodox counterparts. Any confusion or equation of Orthodox and Western theology results in erroneous conclusions and leads to unsound theological positions. Moreover, it is bad scholarly practice to project Western views as Orthodox and vice versa.

Heaven is not the mere post-mortem survival of human existence, nor a condition of well-being. Our immortality is won through participation in the inexhaustible and interminable Triune God and is, above all, a process of becoming free, a movement towards God that is constant and never-ending. It is our perfection and completion, a progression towards being in the likeness of God. As regards the infinite, insofar as this has to do with God, it is not to be understood philosophically. According to philosophy, God is the Being, a self-existent reality Who has neither beginning nor end. In theology, however, this definition of the infinite is not sufficient, because God is not merely infinite but also uncreated. As uncreated, He is also inexhaustible: He creates and constantly gives substance to His creatures, and He is activated eternally towards the support of creation. Because of God's infiniteness and His attribute of being uncreated, no-one who participates in God can ever be fully satisfied, at least in this heavenly condition or in the phase of becoming perfect. This is why, in the heavenly situation, there will be no sense of satiety, nor a static state, but rather a continuous progression and perfection of rational beings through their participation in God. Patristic

theology does not take our advancement in the vision of divine glory as something magical or mechanical. God is the Creator and Lord of life. He rules as regards nature, but out of His respect for our independence, He does not dominate our free will. This is why the resurrection is not restricted to a caste of chosen ones, but is a general, universal fact. God grants us being and well-being. Being is given without His asking us, but well-being is conditional on our will. Just as God did not ask anyone about the creation, so He will not ask about recreation, the abolition of death and the resurrection of the dead. God does not sanctify the will by coercion, hence the existence of hell, which is a condition of people who have been resurrected but whose will is unhealthy. Heaven, on the other hand is the state of those who have been resurrected with a sanctified will. The will of those in hell cannot be sanctified by God by force, because, as Gregory the Theologian points out 'Good is not good if it does not come about in a good way'. Because God respects our freedom, He does not interfere with our independence. In the end, the restoration of nature is a task for the Triune God, while healing our will is the result of cooperation between humankind and divine Grace.

Source: [pemptousia.com](http://pemptousia.com)



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OCN has partnered with Pemptousia. A Contemporary post-modern man does not understand what man is. Through its presence in the internet world, Pemptousia, with its spirit of respect for beauty that characterizes it, wishes to contribute to the presentation of a better meaning of life for man, to the search for the ontological dimension of man, and to the awareness of the unfathomable mystery of man who is always in Christ in the process of becoming, of man who is in the image of divine beauty. And the beauty of man springs from the beauty of the Triune God. In the end, "beauty will save the world".

## SACRAMENTS

### BAPTISMS – ΒΑΠΤΙΣΙΣ

RYAN MANNY RIZZUTO, son of Manny S. Rizzuto II and Stephanie Anne Speal was baptized on Saturday, October 26<sup>th</sup>, 2019 according to the rites of our faith and given the name **ΕΜΜΑΝΟΥΗΛ – EMMANUEL**. Godfather was George Hatziemanuel.

GRHART JOHN DE BOER, son of Garry De Boer and Tanya Paitakes was baptized on Saturday, November 9<sup>th</sup> 2019 according to the rites of our faith and given the name **ΓΑΒΡΙΗΛ – GABRIEL**. Godmother was Katherine Prassas.

### WEDDING – ΓΑΜΟΣ

On Saturday, October 26<sup>th</sup>, 2019 at 3:00 pm **Michael Tirondola** wed **Christina Drake** of Hopatcong, NJ. Sponsor was Barbara Pepe. Witness was Michele Tirondola.

*Congratulations to all! Συγχαρητήρια σε όλους*

## OBIT & FUNERAL – ΝΕΚΡΟΛΟΓΙΕΣ & ΚΗΔΕΙΕΣ

+**Lygeri Lois D. Marin**, 92, formerly of Chester, NJ passed away peacefully on Monday, October 14, 2019 in Garden City, SC after a lengthy illness. She was born in Montclair, NJ to Peter and Irene Demelis and was a proud first-generation American.

The majority of her 40-year teaching career was spent in the Roxbury Township school district. Both her fellow teachers and students became her life-long friends. She loved American History and enjoyed reading throughout her life.

Lois was predeceased by her husband, Nicholas F. Marin in 1975. She is survived by her sons Keith P. Marin (Holly) and Charles N. Marin (Eileen), both of Myrtle Beach, SC; Grandchildren Sara A. Marin and Christian N. Marin; her Brother, Ted Demelis of FL; and her Stepmother, Stamatia Demelis of New Brunswick, NJ.

The Funeral Service was held at Saint Andrew Greek Orthodox Church, 1447 Sussex Turnpike, Randolph, NJ on Thursday, October 24<sup>th</sup> at 10:00 am. Internment was at the Pleasant Hill Cemetery in Chester, NJ. Parish Council and St Andrew staff expresses their sincerest condolences to her family. May her memory be eternal



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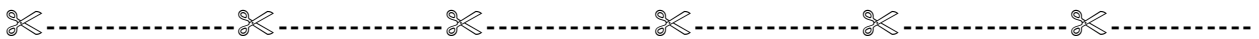
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Your book (with dedication) will be placed in a pew at Saint Andrew Church

*Please use a separate form for each dedication you would like to donate.*



# SAINT ANDREW FINANCIAL SUMMARY 2019

	Jan - Sept	Budget	\$ over Budget
<b>INCOME</b>			
CONTRIBUTION INCOME	327,302.87	360,258.00	(32,955.13)
STWP - ADD'L CLOSE THE GAP		64,620.00	(64,620.00)
EDUCATION/DANCE NET INCOME	26,334.63	24,200.00	2,134.63
SUMMER CAMP NET INCOME	199.24	200.00	(0.76)
FUNDRAISING EVENTS NET INCOME	170,387.29	194,751.00	(24,363.71)
OTHER INCOME	31,975.50	16,501.00	15,474.50
<b>TOTAL INCOME</b>	<b>556,199.53</b>	<b>660,530.00</b>	<b>(104,330.47)</b>
<b>EXPENSE</b>			
STAFF EXPENSE	234,471.73	261,304.00	(26,832.27)
CAR EXPENSE	7,199.83	3,375.00	3,824.83
INSURANCE EXPENSE	37,175.15	42,749.00	(5,573.85)
PROFESSIONAL SERVICES	2,845.36	5,127.00	(2,281.64)
EQUIPMENT	3,429.83	4,655.00	(1,225.17)
BANK CHARGES	2,607.42	2,394.00	213.42
MORTGAGE PAYMENT (Principal & Interest)	100,939.50	101,250.00	(310.50)
TELEPHONES/INTERNET EXPENSE	3,830.37	4,274.00	(443.63)
ADVERTISING	-	250.00	(250.00)
PERMITS	-	250.00	(250.00)
LITURGICAL	-	377.00	(377.00)
UTILITIES	41,602.18	41,581.00	21.18
SUPPLIES & PRINTING EXPENSE	25,300.88	21,415.00	3,885.88
BLDG & GROUNDS EXP.	42,800.37	57,090.00	(14,289.63)
POSTAGE & HANDLING	2,816.38	3,752.00	(935.62)
MINISTRY EXPENSE	51,478.33	55,762.00	(4,283.67)
EVANGELISM/OUTREACH	3,885.00	3,751.00	134.00
CONVENTIONS & SEMINARS	3,248.86	7,500.00	(4,251.14)
TRANSPORTATION	2,310.00	-	2,310.00
MISC.			-
<b>TOTAL EXPENSE</b>	<b>565,941.19</b>	<b>616,856.00</b>	<b>(50,914.81)</b>
<b>NET CASH RECD (SHORT)</b>	<b>\$ (9,741.66)</b>	<b>\$ 43,674.00</b>	<b>\$ (53,415.66)</b>
<b>From Operations</b>			
<b>Unrestricted Cash 12/31/18</b>	<b>96,353.08</b>		
<b>Cash generated (used) this year</b>	<b>(9,741.66)</b>		
<b>Cash Balance 9/30/19</b>	<b>86,611.42</b>		

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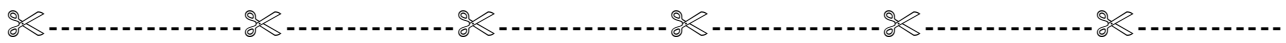
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# SAINT ANDREW CALENDAR

## WEEKLY SCHEDULE

**RELIGIOUS**    **EDUCATION**    Sundays    after    Holy  
**Communion**

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

**BAKING GROUP** Tuesdays 9am

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

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

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

**GOYA Greek Dancing** Thursdays 7pm

**Little Angels Play NEW** Fridays 10am

11/28 NO HAS Classes THANKSGIVING WEEKEND

11/29 @7pm Great Vespers at Saint Andrew

11/30 Saturday +Saint Andrew Day

COFFEE HOUR HOSTS DECEMBER 12/1 PHILOPTOCHOS\*,  
12/8 PTA\*, 12/15 DOP\*, 12/22 GOYA\*, 12/29 BAKALIKO

\*LENTEN FOODS DURING COFFEE HOUR PLEASE

11/30 @12PM HOPE /JOY HOLIDAY DAY

12/1 NO REL ED CLASSES - FAMILY WORSHIP  
(THANKSGIVING WEEKEND)

12/1 @2PM WEDDING GRIBAS HOHENSTEIN

12/2 @7PM GENERAL ASSEMBLY MEETING FOLLOWED BY

12/2 @8PM PARISH COUNCIL MEETING

12/6 & 12/13 @10:30 am Nativity Lenten Study

12/7 CHRISTMAS BENEFIT CONCERT, TENAFLY @6PM

12/8 @12:45PM CAREGIVER WORKSHOP

12/8 ANNUAL CHRISTMAS TREE LIGHTING AND OPEN HOUSE  
AT METROPOLIS OF NJ AT 5:30PM

12/9 @7:30PM STEWARDSHIP MEETING

12/10 PHILOPTOCHOS & DOP CHRISTMAS DINNER TUESDAY  
@6:30PM AT REDWOODS GRILL & BAR, CHESTER NJ

12/13 TOYS FOR TOTS last day drop off

12/13 6pm PTA KIDS NIGHT OUT Christmas Party

12/15 CHRISTMAS PAGEANT (HAS & RELIGIOUS ED)

12/15 ELECTIONS FOR THE PARISH COUNCIL

12/17 AGAPE LUNCHEON RED HUT DINER @11:30AM

12/19 @6:30PM GOYA MONTHLY MEETING

12/21 HOPE/JOY Caroling at 2:30p Merry Heart

12/22 SNOW DATE FOR CHRISTMAS PAGEANT

12/22 @12:15PM HOPE /JOY CHRISTMAS PARTY

12/26 NO HAS CLASSES - (CHRISTMAS BREAK)

12/28 FAITH KITCHEN- DOP/AHEPA

12/29 NO RELIGIOUS ED CLASSES - FAMILY WORSHIP  
(CHRISTMAS BREAK)

## 2020

COFFEE HOUR HOSTS JANUARY 1/5 PHILOPTOCHOS,  
1/12 PTA, 1/19 DOP, 1/26 GOYA

1/6 METROPOLIS VASILOPITA @6PM IN WESTFIELD, NJ

1/12 VASILOPITA IN CHURCH

1/12 HOPE/JOY VASILOPITA

1/12 - ST. ANDREW ORATORICAL FESTIVAL

1/19 @1PM BAPTISM MALOUPIS

12/25 METROPOLIS WIDE THREE\_HIERARCHS\_PROGRAM  
*more TBA*

1/25 FAITH KITCHEN: PARISH COUNCIL

1/25 NNJ THREE HIERARCHS /GREEK LETTERS CELEBRATION  
/TENAFLY NJ TBA

1/25 HOPE/JOY ACTIVITY MOVIE 1/26 THREE  
HIERARCHS\_ HAS PROGRAM IN CHURCH

1/28 PHILOPTOCHOS MEETING 4<sup>TH</sup> TUESDAY

COFFEE HOUR HOSTS FEBRUARY 2/2 PHILOPTOCHOS,  
2/9 PTA, 2/16 DOP, 2/23 GOYA

2/6 @6:30PM TEACHER'S MEETING

2/9 GODPARENTS' SUNDAY *more TBA*

2/10-2/12 METROPOLIS CLERGY RETREAT

2/13 @6:30PM PTA MARDI GRAS MEETING

2/15 HOPE JOY cooking class *more TBA*

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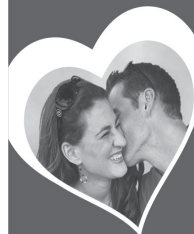
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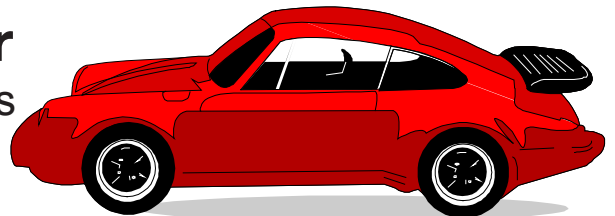
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**Financial Administrator**, Cathy Barrett [fin@standrewgonj.org](mailto:fin@standrewgonj.org)

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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](mailto:salomi@optonline.net)

## **HELLENIC AFTERNOON SCHOOL TEACHERS**

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

## **MINISTRIES & ORGANIZATIONS**

**Ladies Philoptochos Society:** Mary Michailidis, *President*

**Coffee Hour** *need facilitator*

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

**AHEPA:** TJ Borzeka, *President*

**Daughters of Penelope:** Eleni Boyadjis, *President*

**PTA:** Maria Pallis, *President*

**Little Angels Playgroup (LAP):** TBD

**HOPE & JOY:** Harriet Karkanias, Lynn Axiotes

## **GOYA**

Evagelia Zois , *GOYA President*

Peter Sedereas, Marina Venizelos, Polymnia Crysler, Marlena Karipidis,

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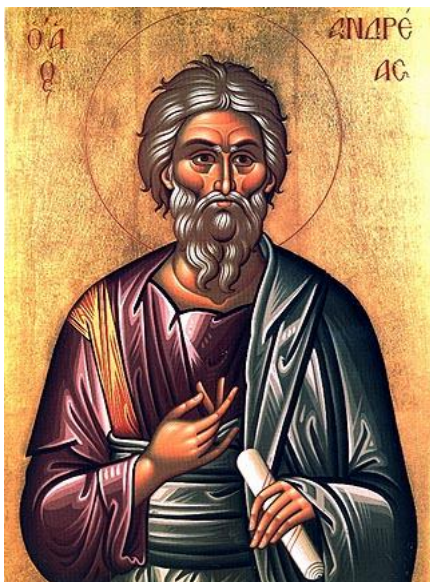
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Permit No. 220



### You are the Voice of Christ in a Changing World

The base from which we serve as the Voice of Christ in a Changing World is the parish. A strong parish provides opportunities for sharing the Good News of Christ, for welcoming those that are searching for a spiritual home, and a base from which we are sent out into the world. The parish also provides a place for worship, community and education in the faith. To be stewards of the Gospel, we need to be stewards of our parish. This requires the vision and inspiration to see the parish, not as it is, but as it could be. We are called to offer ourselves and our treasure to make our local church all that it can be.

#### HYMN OF THE APOSTLE ST. ANDREW

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

#### ΑΠΟΛΥΤΙΚΙΟ ΤΟΥ ΑΠΟΣΤΟΛΟΥ ΑΝΔΡΕΟΥ

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

### The Saint Andrew Vision Statement

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