

OCTOBER 2018



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 7TH ECUMENICAL COUNCIL – OCTOBER 14, 2018

OXI DAY GREEK NATIONAL HOLIDAY - OCTOBER 28TH

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

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

*Please submit your articles and information on time to
Vasiliki (Bessie) Petrakos info@standrewgonj.org
Deadline for the **NOVEMBER 2018 ISSUE** is October 15th*

DIVINE SERVICES

OCTOBER

- Thursday 4 ST. HIEROTHEOS OF ATHENS*
- Saturday 6 ST. THOMAS THE APOSTLE
- Sunday 7 3rd Sunday of Luke**
- Sunday 14 7th Ecumenical Council**
- Thursday 18 ST. LUKE THE EVANGELIST
- Sunday 21 6th Sunday of Luke**
- Tuesday 23 ST. IAKOVOS THE BROTHER OF THE LORD
- Friday 26 ST. DEMETRIOS THE MYRRHBEARER
- Sunday 28 7th Sunday of Luke | OXI DAY” Greek National Holiday | HOLY PROTECTION
(HAS will be celebrating “OXI” Day)**

NOVEMBER

- Sunday 4 5th Sunday of Luke**
- Thursday 8 SYNAXIS OF THE ARCHANGELS
- Friday 9 +ST. NEKTARIOS
- Sunday 11 8th Sunday of Luke**
- Tuesday 13 +ST. JOHN CHRYSOSTOM, ARCHBISHOP OF CONSTANTINOPLE (*location TBD*)
- Wednesday 14 +ST. PHILIP THE APOSTLE
- Friday 16 +MATTHEW THE APOSTLE & EVANGELIST
- Sunday 18 9th Sunday of Luke**
- Wednesday 21 THE PRESENTATION OF THE THEOTOKOS INTO THE TEMPLE
- Wednesday 21 THANKSGIVING DAY SERVICE +ORTHROS & Divine Liturgy @6pm*
- SUNDAY 25 13TH SUNDAY OF LUKE +ST. KATHERINE THE GREAT MARTYR**
- THURSDAY 29 GREAT VESPERS SERVICE FOR ST. ANDREW @7PM**
- FRIDAY 30 +ST. ANDREW THE FIRST CALLED APOSTLE * Orthros & Divine Liturgy @ 9 AM**

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

Weekdays: Orthros begins @ 8AM & Divine Liturgy @ 9:15AM

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

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

ΙΕΡΕΣ ΑΚΟΛΟΥΘΙΕΣ

ΟΚΤΩΒΡΙΟΣ

Πέμπτη	4	ΙΕΡΟΘΕΟΣ ΕΠΙΣΚΟΠΟΣ ΑΘΗΝΩΝ *
Σαββάτο	6	ΘΩΜΑ ΤΟΥ ΑΠΟΣΤΟΛΟΥ
Κυριακή	7	Γ΄ Λουκά
Κυριακή	14	Των Αγ. Πατέρων (Ζ΄ Οικ. Συν.)
Πέμπτη	18	ΕΥΑΓΓΕΛΙΣΤΗΣ ΛΟΥΚΑΣ
Κυριακή	21	Σ΄ Λουκά
Τρίτη	23	ΙΑΚΩΒΟΥ ΤΟΥ ΑΔΕΛΦΟΘΕΟΥ
Παρασκευή	26	ΤΟΥ ΑΓΙΟΥ ΔΗΜΗΤΡΙΟΥ ΜΕΓΑΛΟΜΑΡΤΥΡΑΣ
Κυριακή	28	Ε΄ Λουκά «28 ^Η ΟΚΤΩΒΡΙΟΥ» ΤΗΣ ΑΓΙΑΣ ΣΚΕΠΗΣ ΤΗΣ ΘΕΟΤΟΚΟΥ <i>Ελληνικό Σχολείο θα εορτάσει «28^Η ΟΚΤΩΒΡΙΟΥ» Εθνική Εορτή</i>

ΝΟΕΜΒΡΙΟΣ

Κυριακή	4	Ε΄ Λουκά
Πέμπτη	8	Η ΣΥΝΑΕΙΣ ΤΩΝ ΑΡΧΙΣΤΡΑΤΗΓΩΝ ΜΙΧΑΗΛ ΚΑΙ ΓΑΒΡΙΗΛ
Παρασκευή	9	+ΝΕΚΤΑΡΙΟΥ ΕΠΙΣΚΟΠΟΥ ΠΕΝΤΑΠΟΛΕΩΣ ΤΟΥ ΘΑΥΜΑΤΟΥΡΓΟΥ
Κυριακή	11	Η΄ Λουκά
Τρίτη	13	ΙΩΑΝΝΟΥ ΤΟΥ ΧΡΥΣΟΣΤΟΜΟΥ, ΑΠ. ΚΩΝΣΤΑΝΤΙΝΟΥΠΟΛΕΩΣ <i>(θα ανακοινωθεί)</i>
Τετάρτη	14	ΦΙΛΙΠΠΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ
Παρασκευή	16	ΑΠΟΣΤΟΛΟΣ ΚΑΙ ΕΥΑΓΓΕΛΙΣΤΗΣ ΜΑΤΘΑΪΟΣ
Κυριακή	18	Θ΄ Λουκά
Τετάρτη	21	ΤΑ ΕΙΣΟΔΙΑ ΤΗΣ ΘΕΟΤΟΚΟΥ
Τετάρτη	21	ΚΑΤΑ ΤΗΝ ΗΜΕΡΑΝ ΤΩΝ ΕΥΧΑΡΙΣΤΙΩΝ Όρθρος & Θεία Λειτουργία - <u>ώρα</u> 6πμ
ΚΥΡΙΑΚΗ	25	ΙΓ΄ Λουκά ΑΓΙΑΣ ΑΙΚΑΤΕΡΙΝΗΣ ΜΕΓΑΛΟΜΑΡΤΥΡΟΣ
ΠΕΜΠΤΗ	29	ΜΕΓΑΣ ΕΣΠΕΡΙΝΟΣ ΤΟΥ ΑΓΙΟΥ ΑΝΔΡΕΟΥ
ΠΑΡΑΣΚΕΥΗ	30	ΑΝΔΡΕΟΥ ΑΠΟΣΤΟΛΟΥ ΤΟΥ ΠΡΩΤΟΚΛΗΤΟΥ Όρθρος & Θεία Λειτουργία - <u>ώρα</u> 9π

Την Κυριακή – Όρθρος - ώρα 8.45πμ & Θεία Λειτουργία - ώρα 10πμ

Τις καθημερινές – Όρθρος - ώρα 8πμ & Θεία Λειτουργία - ώρα 9.15πμ

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

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

THE NAME ABOVE EVERY NAME

by Fr John Theodosion

Our Lord declared: “If they persecuted Me, they will persecute you; if they kept my word, they will keep yours also. But all this they will do to you on my account, because they do not know Him Who sent Me” (Jn. 15.20-21). And so they did persecute our Lord, and they did persecute the Twelve, and



so even today they continue to persecute his disciples, even the Great Martyr Demetrios, whose memory we commemorate on October 26, because they do not *want* to know Him Who has come and revealed Himself.

If you want to know someone, certainly the first question you would ask . When the pre-eternal Word revealed Himself at the burning bush and commissioned Moses to call the Hebrews out of Egypt, the latter needed a name, so he could say who was sending him. “Let them praise the Name of the Lord Yahweh, “He Who is and Who was and Who is to come, the Almighty” (Rev. 1.8b)], for his Name alone is exalted; his glory is above earth and heaven” (Ps. 148.13).

There resides great power in a name. It is *not* merely a label. By invoking His Name, we are endowed with divine power. When two are three are gathered in his Name, He is personally present in our midst (Mt. 18.20). When we come to church we are gathered in his Name; we do everything in the Name

of the Father and of the Son and of the Holy Spirit.

Moses did go before Pharaoh. In the Name of the Lord, he stood and proclaimed with boldness, “Thus says the Lord.... For by now I could have put forth my hand and struck you and your people with pestilence, and you would have been cut off from the earth; but for this purpose have I let you live, to show my power, so that my Name may be declared throughout all the earth” (Ex. 9.13b, 15-16).

Sixteen-hundred years later, in the same Name, a young man named Demetrios stood boldly before another tyrant, the Emperor Maximian, and witnessed to the Lord Whom he knew and loved for

shedding his blood. This Demetrios of Thessalonica was also called by that Name, by Whose power he conquered his enemies, even death and Hades, the last enemy. And we, another sixteen-hundred years later, are called by that same Name. God has called us all out of darkness and into his marvelous light, unto unity in his holy Body, the Church. “He who has an ear, let him hear what the Spirit says to the churches. To him who conquers I will give some of the hidden manna, and I will give him a white stone, with a new name written on the stone” (Rev. 2.17a), that we may be living stones in the Temple of our God. To put it plainly we are called Christians (Acts 11.26b); we are called by the Name of Christ. We find life in his Name and in no other. We do celebrate the name and life of Demetrios for Demetrios bore the Name of Christ.

“How can this be?,” you may ask. You may point out that Demetrios is a pagan name, and you would be right. It is true that Demeter was the Greek goddess of grain and fertility. Her cult spread throughout the Greco-Roman world. She was known as Ceres in Latin, whence we get the term for breakfast ‘cereals.’ Is this a Christian name? Why didn’t he change his name?

Saint Demetrios did what each of *us* must do. It is a very easy thing merely to change a name. It is a very easy thing merely to take the name of a saint and to have a name day party once a year. Demetrios, however, by the power of Christ, made his name new. Just as Christ does *not* create a new heaven and a new earth but makes them new, we are to be born anew of water and the Spirit, and we are to baptize not only our skin but our hearts, our minds, our names, our speech, and even the culture around us. This is what Demetrios did to his own name, making it a Christian name.

We must likewise witness to the Name, not by empty lip-service, not a mere change of label, but true struggle, as Demetrios has given an example to those who bear his name and to all the world. With every breath, until his last, Demetrios witnessed to Christ and praised the Name of the Lord, “Therefore,” along with his Lord, “God has highly exalted him, and bestowed on him the name which is above every name, that at the Name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father” (Phil. 2.9-11). Amen.

In the September, 2018 issue of the Saint Andrew Family News the article “AS WE FORGIVE” was offered in English. We are happy to be able to include the same article for our Greek readers below.

ΚΑΘΩΣ ΣΥΓΧΩΡΟΥΜΕ

από τον Πατέρα Ιωάννη Θεοδοσίου

Ο Ιησούς είπε μία από τις σπουδαιότερες παραβολές πάνω στο θέμα της συγχώρεσης. Η ιστορία έχει δύο κεντρικούς χαρακτήρες: έναν βασιλιά και δύο υπηρέτες. Ο ένας υπηρέτης χρωστούσε στο βασιλιά ένα τεράστιο ποσό – 10.000 δηνάρια που ισοδυναμούσαν με \$10 εκατομμύρια. Αυτό το ποσό ήταν αδύνατο να το αποπληρώσει ένας άνθρωπος μεσαίου εισοδήματος. Κι όμως ο άντρας υπόσχεται, «δώσε μου περισσότερο χρόνο και θα σου τα επιστρέψω όλα.» Ο βασιλιάς ήξερε ότι αυτό ήταν αδύνατον, λυπήθηκε τον άντρα και του συγχώρησε ολόκληρο το χρέος. Φαντάζεστε πόσο ωραία θα αισθάνθηκε μην οφείλοντας τίποτε πλέον στο Βασιλιά; Φυσικά και ένιωθε υπέροχα, μα δεν διδάχθηκε τίποτε από τη συμπόνια που ο βασιλιάς έδειξε προς αυτόν. Όταν έφυγε από το παλάτι και είδε ένα φίλο που του χρωστούσε 100 δηνάρια, που είναι ίσα με \$500, άρπαξε το φίλο του από το γιακά και απαίτησε τα χρήματά του. Ο φίλος του έπεσε στα γόνατα και ικέτευσε «δώσε μου περισσότερο χρόνο και θα σου τα επιστρέψω όλα.» Ο πρώτος άντρας δεν έδειξε έλεος και πέταξε το φίλο του στη φυλακή έως ότου ξεπλήρωνε το χρέος του.

Όταν ο βασιλιάς άκουσε τη θλιβερή ιστορία, θύμωσε και κάλεσε τον πρώτο υπηρέτη του οποίου είχε συγχωρήσει το χρέος. Του είπε, «Βρε κακούργε υπηρέτη! Σου συγχώρησα όλο το χρέος επειδή μου το ζήτησες και εσύ δεν έδειξες κανένα έλεος στο φίλο σου όπως εγώ ελέησα εσένα;» Έπειτα ο βασιλιάς φυλάκισε

τον άντρα μέχρι να ξεπληρώσει το ποσό που όφειλε.

Είμαι σίγουρος ότι καθώς διαβάζουμε αυτή την παραβολή πολλοί ίσως σκέπτονται: Δεν θα μπορούσα ποτέ να βάλω κάποιον στη φυλακή για ένα τέτοιο μικρό ποσό. Πιθανόν όχι, αλλά πόσες φορές ευχηθήκαμε κάτι κακό για κάποιον που μας έβλαψε; Οι περισσότεροι από εμάς δεν το αντιλαμβανόμαστε αλλά έχουμε τις δικές μας φυλακές μέσα μας. Και σε μερικές περιπτώσεις, έχουμε πολλούς ανθρώπους παγιδευμένους σε αυτές τις φυλακές. Βλέπετε, κάθε φορά που κάποιος μας βλάπτει και εμείς αρνούμαστε να τον συγχωρήσουμε, τον τοποθετούμε μέσα στη μικρή μας προσωπική φυλακή. Επίσης κρατάμε μέσα μας θυμό και απέχθεια προς αυτό το άτομο, πράγμα το οποίο η ψυχολογία μας λέει ότι μπορεί να μας βλάψει πολύ.

Στην πραγματικότητα είμαστε εμείς που φυλακίζομαστε από το δικό μας θυμό και απέχθεια επειδή αρνούμαστε να συγχωρήσουμε. Με τη θέλησή μας κρατάμε αυτούς και τα αδικήματά τους ζωντανά μέσα στις φυλακές της καρδιάς μας. Αντί να συγχωρούμε και να ξεχνάμε, αρνούμαστε τη συγχώρεση και συνεχίζουμε να θυμόμαστε ότι μας έχει πληγώσει. Όπως ο σύζυγος που είπε στη γυναίκα του: «Γιατί συνεχώς μιλάς για τα λάθη μου; Εγώ νόμιζα πως με είχες συγχωρήσει και τα είχες ξεχάσει» «Έχω συγχωρήσει και τα έχω ξεχάσει,» είπε η γυναίκα, «θέλω να

βεβαιωθώ ότι εσύ δεν ξεχνάς ότι έχω συγχωρήσει και έχω ξεχάσει.» Αυτό δεν είναι αληθινή συγχώρεση. Είναι σαν απλώς να έχετε στρώσει ένα χαλί στην πόρτα που οδηγεί προς τη φυλακή.

Ο Κύριος μας δίδαξε να συγχωρούμε, όχι μόνο σε αυτήν την παραβολή, αλλά και σε τουλάχιστον άλλες δύο περιπτώσεις. Πρώτον, στην Κυριακή Προσευχή, όπου μας διδάσκει πώς να προσευχόμαστε « και άφες ημίν τα οφειλήματα ημών ως και ημείς αφίεμεν τοις οφειλέτες ημών.» Επίσης μας δίδαξε «όσα δέσετε επί γης, δεδεμένα και στον ουρανό.» Αυτό σημαίνει ότι αν αρνηθούμε να συγχωρήσουμε άλλους στη γη, ο ουράνιος Πατέρας θα αρνηθεί να μας συγχωρήσει τη φοβερή ημέρα της κρίσεως.

Φίλοι μου, ξέρω πόσο δύσκολη μπορεί να είναι η συγχώρεση επειδή έχω αγωνιστεί για αυτό και εγώ ο ίδιος και κρατώντας μία σωστή αντίληψη παίρνει πολύ χρόνο να μας βοηθήσει στην διαδικασία της συγχώρεσης. Αν το βρίσκετε δύσκολο να συγχωρήσετε, σκεφτείτε το βουνό του χρέους που ο καθένας μας χρωστάει στον Θεό. Δέκα φορές το δέκα εκατομμύρια έχουμε προσβάλει το Θεό με τις σκέψεις μας, τα λόγια μας, τις πράξεις μας, τους πόθους μας, τον εγωισμό μας, την υπερηφάνια μας και τις έχθρες μας. Κι όμως ο Θεός, με τη μεγάλη του αγάπη και το έλεός του μας έχει συγχωρήσει. Κάποιος λέει ότι κάθε φορά που δυσκολεύεται να συγχωρήσει κάποιον, λέει, «Να ο άνθρωπος που μου χρωστά \$25, και καθώς το λέει, θυμίζει στον εαυτό του τα \$10.000.000 χρέος που ο Θεός του έχει συγχωρήσει. Αυτό, λέει, τον βοηθά να συγχωρεί.

Πρέπει να θυμόμαστε ότι χρωστάμε στον Κύριο! Είμαστε χρεωμένοι και το χρέος πληρώνεται μόνο με το να επεκτείνουμε ο ένας στον άλλο τη συγχώρεση που ο Θεός επίσης δίνει σε εμάς. Δεν υπάρχει άλλος τρόπος. Ο Απόστολος Παύλος λέει, «Όπως ο Θεός σε συγχώρησε, έτσι και εσείς να συγχωρείτε.» (Κολοσσαείς 3:13) και σε άλλο σημείο λέγει, «Να είστε καλοί ο ένας στον άλλο, μαλακοί στην καρδιά, συγχωρητικοί, όπως ο Θεός με τον Χριστό συγχώρεσε εσάς.» (Εφέσσιοι 4:32)

Το έχουμε καθιερώσει ότι είναι δύσκολο να συγχωρείς, αλλά θα ήθελα να κλείσω με αυτή την ιστορία. Ένας άγιος και μία καλόγρια της εκκλησίας είχαν άσχημα συναισθήματα προς μία αδελφή του μοναστηριού. Όσο και να προσπαθούσε, δεν μπορούσε να αγαπήσει την αδελφή της όπως ζήτησε ο Ιησούς, αλλά συνεχώς παρακαλούσε για τη χάρη Του. Μία μέρα συνειδητοποίησε πως μία πράξη που ίσως να ήταν αδύνατη για αυτήν, ήταν πάντα δυνατή για τον Κύριο που παρέμενε μέσα της. Έτσι, στράφηκε προς τον Κύριο και είπε, «Εγώ μόνη μου δεν μπορώ να αγαπήσω αυτή την αδελφή όπως την αγαπάς εσύ Κύριε, αλλά εσύ, που ζεις μέσα μου, εσύ μπορείς να την αγαπήσεις μέσα από εμένα.» Απλά παρέδωσε το πρόβλημα στον Κύριο και ηρέμησε. Αγνόησε τα ανεπαρκή της αισθήματα. Εμπιστεύθηκε στον Κύριο την παροχή της τέλει αγάπης και συγχώρεσης που ζητείται στο ευαγγέλιο. Και το έκανε! Ελπίζω ότι όλοι μας θα μπορέσουμε να ακολουθήσουμε το παράδειγμα αυτού του αγίου και να κάνουμε και εμείς το ίδιο.

*Adaptation by:
Maria Kiritis, HAS Teacher*

PARISH COUNCIL PRESIDENT'S MESSAGE

My dear brothers and sisters in Christ,

I would like to first wish everyone a Happy belated New Ecclesiastical Year! - that began in September.

This is a great opportunity for a New Beginning as we all continue with our Spiritual struggles for perfection to achieve Salvation.

I assumed the position of Parish Council President, effective the eve of August 6, which also happens to be my name day, upon the completion of our August Parish Council meeting, with the stepping down of our former President, Keith Marin, and our former Assistant Treasurer, Holly Marin, as a result of their well-deserved relocation to Myrtle Beach, South Carolina. On behalf of the entire St. Andrew community, I would like to extend our sincere gratitude for their servant leadership and unwavering commitment in service to our St. Andrew Church. We greatly appreciate their tireless efforts in helping get us to where we are today. Without them, I don't know where we would be today. So, "Thank you Keith and Holly!", and "God Bless you!" We will certainly miss them. However, good news, Keith has agreed to remain on the Parish Council as our new Vice President, my former position, to advise and continue to share his vast knowledge and talents. Thanks Keith! Additionally, Peter Petrou has stepped up to join the Parish Council again as our new Assistant Treasurer. Thanks Peter!

I'm honored and grateful to assume the position of Parish Council President. It's a great responsibility I don't take lightly at all. I had contemplated it, as I was concerned whether I can handle the load - as we all have already a lot on our plates in our personal, family and professional lives. So, I struggled with it. I spoke with my wife Anastasia and Fr. John who advised me to pray and ask for His guidance; and whatever it may end up being: "in" or "out" - it would be okay. I think because it would be from God. So, I prayed and asked for His

guidance. What I've derived after thinking and praying is that God gives us each responsibilities or challenges, according to our needs and based on our abilities. So, it varies amongst us. However, overall, it is "**equivalent**". I hope and pray that God helps me to properly serve Him at our St. Andrew Church as Parish Council President.

As our new Parish Council President, I'd like to take this opportunity to address the state of our St. Andrew Greek Orthodox Church.

Our fundraising efforts - festival, car raffle, Greek night, gyro sales, and furniture sales - have all fallen short of their lofty financial targets/goals. So financially we are at risk, especially given our immediate need for the much-needed repairs to prevent catastrophic harm to our electrical system. We can ask ourselves "why?" and spend lots of time and effort trying to figure it out. And we can certainly determine how to make-up the financial shortfall with yet more events, as we seem to do time after time. This is somehow ingrained in us. But then I ask, Why are we here at St. Andrew? What is our purpose? What are we best known for? It's our food, right? Not our beautiful Orthodox Christian Faith and its Ministries, including our Hellenic culture.

Our Ministry work is a lot more fractured and siloed than we'd like to admit. Our programs are often disconnected, each on their own track. This is referred to as the "ice cube tray" model of ministry. Because, rather than make up a seamless whole, our programs and ministries tend to each occupy their own little box. Of course, we know what happens to ice cubes...they melt. And our disconnected programs and ministries, each pulling in different directions often, are struggling to form a new generation of Faithful Orthodox Christians. In fact, our Faith is under siege, with a decline in church attendance and engagement by our new generations - our future!

Furthermore, **our Stewardship** falls significantly short from meeting our obligations. In fact, last year in 2017 it accounted for **only about 40%** of our budget, which was low in my opinion – as a result of the frugal cost-containment efforts of our

- Only **20%** (79/389 pledges) gave **over \$1k** last year in 2017.

Note: 65 non-pledges are excluded.

- Only 12% (47/389) gave over \$1.5k
 - 7% (29/389) gave over \$2k
 - 4% (18/389) gave over \$2.5k
 - 2% (8/389) gave over \$3k
 - 0.5% (2/389) gave over \$8k
- **80%** (310/389) gave **only up to \$1,000** last year in 2017.
 - 63% (245/389) gave only up to \$500 last year
 - 41% (159/389) gave only up to \$400
 - 33% (127/389) gave only up to \$300
 - 22% (84/389) gave only up to \$250
 - 14% (55/389) gave only up to \$200
 - 9% (34/389) gave only up to \$150

Does this seem disproportionate? Now, granted we don't know the circumstances. Only God does. And that's perfectly okay. However, as a result, our current stewardship does not permit us to subsidize our ministries; forcing us to conduct numerous fundraisers to the detriment of outreach and ministry activities central to our Christian mission. This is not good at all. It seems to me then we have it all wrong. It should not be this way. I realize this has plagued our Orthodox Church of America forever. What kind of caretakers or stewards of our St. Andrew are we as a whole? How are we going to answer God when the day comes, and He asks us, "What did we do for His St. Andrew"? Aren't we after all supposed to all be Disciples and the Body of the Church?

I believe there is a better way. However, the reality is we can't do it alone. It is not sustainable. We need everyone's **equivalent sacrifice** of their time, talents and treasures to make it work. It doesn't work with just the "few" to carry the load, and the "many" standing on the sidelines. That might have worked in the past, but it doesn't work now; nor will it work going forward - as the "few"

Parish Council under the leadership of our former President, Keith Marin.

In 2017, there were 389 pledges and 65 non-pledges – 454 Stewards in total.



are burned out and as a result struggle, even with their own spirituality at times.

In today's digital age, with the plethora of high-intensity entertainment constantly at our disposal, it can be easy to be apathetic towards God and our St. Andrew Church, believing that it is always someone else's responsibility to accomplish the important work that is needed. Many people think it is acceptable to do the bare minimum or to give the bare minimum, but this perspective is flawed. We should never be content in how much work we do with our time and talents, or how much we offer with our treasures to our St. Andrew Church, because Christ has always done more for us than we could ever imagine.

God can also be easily ignored. We sometimes put God aside and just focus on our earthly responsibilities, needs or wants. We might miss church or come late. That's easy to do because there are no immediate repercussions. But if we were to do it in other aspects of our life, such our work or personal, then there could be monetary or emotional impacts. We wouldn't be happy. Yet we still put off God sometimes and not worry about it until the day comes when we absolutely need to.

Hopefully, God willing, it is then not too late. We need to be more **God fearing** and place proper importance on our Spiritual life - which is so easy to neglect.

As brothers and sisters in Christ, we need to all grow together Spiritually, as a Family of God. So, it's up to everyone in the community - as God's Family - to live Heaven here on Earth. We need to pray together; be together. Attend church services more regularly together. Be more respectful during church services and prayers. After all, it is not a performance. We are not at an opera house or social club. We need to sometimes try to remember that. Each of every one of us is part of God's Family. With that comes responsibility, in hopes of achieving Salvation.

We need to change our "Fundraising" mindset that is somehow ingrained in us to one of "Ministry", where our Stewardship alone sustains all the needs of our Church. Any fundraising, if at all, would be used for Ministry. We shouldn't rely the needs of our St. Andrew Church on Fundraising. I don't think God would be happy knowing that the blessings He has given everyone is not sufficient in maintaining and growing His St. Andrew Church. We all need to recognize how important this is and properly prioritize it. The reality is that every one of us has a responsibility for the success of St. Andrew. And not just merely to sustain it, but to help it grow and flourish in success. This can only be accomplished through everyone, according to the extent of their personal abilities - so that we may give glory, not to ourselves, but to God. We must strive with all of our ability to offer our **equivalent** time, talents, and treasures to our St. Andrew Church in a way that glorifies God and gives thanksgiving to Him, who gives us the gifts and ability to offer back to Him, what He has already given to us. We must recognize this is how we realize our active participation in the Body of Christ, His Church and, therefore, in the Kingdom of God. This commitment and devotion should not be seen as an obligation to be fulfilled,

but an opportunity to be an active participant in Heaven.

Our St. Andrew Church can be strong, vibrant and impactful for everyone; all of the time. We can make a huge difference in the lives of our youth, young adults, families, elderly and community overall. We can help all our generations connect to Christ and live our Orthodoxy and Hellenism on a daily basis to achieve Salvation. We need to spend less time fundraising and spend more time ministering to each other and to others. We need to have a **"ministry-oriented" mindset**, instead of a "fundraising" one, with a culture of Gratitude. We need to do more effective Christ-centered, Kingdom-oriented ministries to glorify God. Our Lord emphasized to His Disciples, "Love one another, as I have loved you".

We need to establish a Parish of Faith, Love and Respect. We need to all lead by example by attending church services and parish events regularly, including our General Assembly meetings. It starts with each and every one of us, as it takes all of us together - the St. Andrew Family; God's Family.

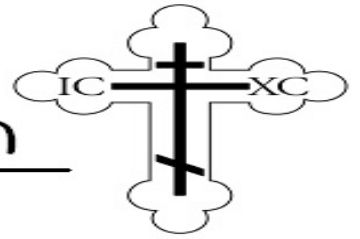
My brothers and sisters in Christ, the time has come for us to all come together and have a common path and goals, so we can walk towards Christ together. We must work through any differences or issues that arise, as we manage to do at the workplace. We can become the model community for ourselves and others - to glorify God. We can achieve for ourselves, and for those who visit us, **"An Experience of the Kingdom of God!"**, here on Earth, at our very own St. Andrew Church - besides, or instead of, *"An Experience of a Taste of Greece!"*.

I hope and pray that we grow in our beautiful Orthodox Christian faith and dedication to our Lord, to our St. Andrew Church, to one another, and to our neighbors. God bless us all, and God bless our St. Andrew Church!

Your brother in Christ, Steven P. Mitrakos, Parish Council President



Religious Education



We had a wonderful start to our Religious Education program on September 9th. After Communion, Father John prayed the Agiasmos service to bless our students and staff for a Blessed Ecclesiastical New Year. We look forward to seeing everyone on Sundays!



Meet our Teachers



Photeine Lopardo is our Pre-K 3 teacher. She has been teaching this class for 20 years, and previously taught at St. George in Clifton for 8 years. Her favorite part about being a Religious Education teacher is the enthusiasm of the Pre-K children because everything is new and exciting to them. You can be flamboyant and silly and everything that they learn is interesting. Photeine has been a part of the St. Andrew community for 23 years and volunteers at the festival yearly. She lives in Rockaway with her husband and two children. She looks forward to continuing to teach Sunday School for a very long time!

Tina Kefalas has been a religious education teacher for the past 7 years in **the Pre-K 4 class.** Her favorite part about being a Religious Education teacher is the excitement and eagerness to learn about our faith exhibited by the children. In her class, her students learn about our faith and have fun doing it through coloring, stories and crafts! She has been a part of the St. Andrew community for 23 years and loves volunteering around the church whenever she can. Tina works full time for Chubb and resides in Hope with her husband and son.



Why You Should Keep Taking Your Kids To Church Even When It Feels Pointless?

September 26, 2017

By [Fr. John Peck](#)

Every Sunday families face the monumental challenge of getting out the door and to the service on time.

In our house the baby always needs something right as it is time to leave.

by [Emily Carrington](#)



After a bottle, a paci, her blanket, and some coaxing, our eight-week-old daughter fell asleep on the way to church. I hoped she would take a morning nap during the service and we would actually focus on worship.

Not ten minutes into the service, she filled her diaper. Out went my husband with my daughter. After they returned, she sat calmly for about two minutes before the fussing began again. I took her to the back to calm her down, but nothing worked. I went back to our seat, grabbed my nursing cover, and headed to the room in the back. Nursing, burping, and more fussing ensued. Before I knew it, the service was over and I had yet to “worship.” I couldn’t help but wonder: Why are we even here? Why do we even try?

Every Sunday is some variation of this routine. In the two to three hours we spend at church, my daughter is bound to need to be changed, fed, and put to sleep. My husband and I are like popcorn as we tend to her needs. I think about the future and realize that things are not going to get easier any time soon.

I remember my parents dutifully bringing us to church and carting us up to the balcony. My

grandma would quietly pass out fruit Mentos while we wiggled in our pew. Over the years this pew was where we would doodle on children’s bulletins, sing hymns, and memorize the Lord’s Prayer and the Apostle’s Creed. Slowly, but surely, these words were written on our hearts and the wiggles stopped. My parents’ persistence and regular church attendance wasn’t futile.

Other parents of young children, be encouraged. Your work on Sunday mornings isn’t futile either. Even the worst, most distracted and failed attempts are important, if for no other reasons but the following.

You Are Teaching Your Child that Church Is Important

You wouldn’t be attempting church with children if you didn’t think it was important. Perhaps you have always known church is important or perhaps as a childless adult you were convinced that corporate worship is better than an isolated spiritual life. Either way, you have known the beautiful reality that going to church is part of the spiritual life.

As Russell Moore stated,


“we are not simply fueling our individual quiet times with praise choruses. We’re actually ascending to the heavenly places together, standing before Christ and all of his angels on Mount Zion.”

But now with children participation in the corporate body feels like a distant reality and heaven isn’t any closer.

Every Sunday families face the monumental challenge of getting out the door and to the service on time. In our house the baby always needs something right as it is time to leave. Some mornings we stop to address her needs and we are late to church. Other mornings we come rolling in with a crying, needy baby. Either way, we are not part of corporate worship in the ways we used to be.

It is easy to find excuses to stay home, but even on the most stressful mornings it is important that Christian parents haul their families to church, even if we just feel like we are going through the motions. Children see what we do and, as my pastor reminds us regularly, they love what we love. The regular struggle to attend regular worship reinforces to our children that church is a priority.

You Are Creating Habits that Will Smooth the Future

Train up a child in the way he should go; even when he is old he will not depart from it. [Proverbs 22:6](#) .

If we wait until we have perfectly well-behaved children to bring them to church, it is likely Jesus will have already returned. Looking back, things only got more difficult for my parents as my sister and I got older. I have distinct memories of my dad sitting in the station wagon idling in the driveway while my mom herded us out the door.

Once I could drive we would often take three cars to get four people to church because nobody could get out the door on time to suit my father. But we

followed his lead. Going to church wasn’t debatable, and nobody had to tell us that. This was simply the established order as long as I can remember. It was this habit that pulled me through as I doubted my faith in my adolescence.

While on the subject of behavior and habit-making: what a great way to teach, practice, and live grace. Our salvation isn’t dependent on our behavior, so don’t make church attendance behavior-dependent, either. Our children need grace, and so do we. Regardless of how the children are acting during worship, if worship involves entering the presence of God, then what better time than with screaming children to experience such a grace.

You Are Introducing Your Kids to a Lifelong Community

So you got to church and you survived the service, but you can’t repeat any points from the sermon and your child was throwing a fit so epic no one could focus on the sacraments. Wasted time, right? No.

Your time after the service, while perhaps not as essential as participating in the word and sacrament, is an important part of being part of the body. Your children are meeting peers whom, Lord willing, will be alongside them as they come into their faith.

They are also meeting adults who are praying for them, teaching them, guiding them, and setting an example of a godly life. As an adult, I now see that some of my fiercest prayer warriors are the adults who have prayed for me since my baptism. They prayed for me when I left for college and kept me connected to the body of Christ as I struggled to find a church home in early adulthood.

These peers, prayer warriors, teachers, and mentors are essential to your child’s spiritual well-being. We live in a time when fewer and fewer other associations will uphold the gospel. With the secularization of the communities in which we live,

our children will lean even more on their church community to help bear the burdens that are inevitable to the human experience.

You Are Building Your Own Community

As I have already stated, perhaps belabored, being part of Christ's body is essential. If you stay home, when do you have a chance to share your needs as well as offer support to others? Perhaps an exhausted tired momma with a screaming baby in the back will remind others to pray for all of the exhausted tired mommas (and especially you). You need the prayer.

You also need to pray for others. As a mother, I surprisingly find myself with more time to pray. This might change in the future, but with one baby I seem to have extra quiet time in my day. I find myself praying on walks, while I am nursing, while I am rocking a sleeping baby. By staying connected to the Christian body, I can use this time to pray for others.

You Are Including Your Children in Christ's Body

You are not just offering your children a like-minded community, you are faithfully including them in the body of Christ. In [Acts 16:33](#) Paul baptizes the whole household of the jailer. In [Matthew 19:14](#), Jesus says,

"Let the little children come to me, for to such belongs the kingdom of heaven."

The New Testament makes it clear that there is a place for our wiggly, fussy, and distracting children. Our efforts as parents, however messy, are worth our time, if only to follow the example of both Christ and Paul.



Emily Carrington is a housewife and nonprofit consultant in Hillsdale, Michigan. She is also a co-founder of the start-up nonprofit organization the Early Pregnancy Loss Association. Follow her on Twitter: @ecarrington725.

You Are Being Faithful

Perhaps the most important reason to strive for regular church attendance is because it is part of the duty of a Christian parent. This builds on point number five, but it is not just a recognition of children's place in church. Instead, it is acknowledging our responsibility as parents to bring them up in the church.

When we baptized our daughter we promised to instruct, pray with, set an example for, and

"endeavor by all the means of God's appointment to bring her up in the nurture and admonition of the Lord."

These vows echo Paul's words in [Ephesians 6:4](#):

"provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."

This is an intimidating responsibility, if only for the sheer weight of its consequences. While baptism practices and vows vary between denominations, the responsibility to raise our children according to God's word is an essential responsibility as a Christian parent. And why not do it with the help and guidance of the church?

Take Heart and Keep It Up

So dear parent, rest easy. While Sunday morning might feel more like a wrestling match, a battle of wills, or a circus, your time, efforts, and distracted worship are worth it. Even the messiest and most frustrating days are not wasted. Thank God for his grace—and keep it up.

THE SEVENTH ECUMENICAL COUNCIL

Held in Nicea, Asia Minor in 787. Under Empress Irene. 367 Bishops were present.

The Iconoclast Controversy

It centered around the use of icons in the Church and the controversy between the iconoclasts and iconophiles. The Iconoclasts were suspicious of religious art; they demanded that the Church rid itself of such art and that it be destroyed or broken (as the term "iconoclast" implies).

The iconophiles believed that icons served to preserve the doctrinal teachings of the Church; they considered icons to be man's dynamic way of expressing the divine through art and beauty. The Iconoclast controversy was a form of Monophysitism: distrust and downgrading of the human side.

The Council's Proclamation

"We define that the holy icons, whether in color, mosaic, or some other material, should be exhibited in the holy churches of God, on the sacred vessels and liturgical vestments, on the walls, furnishings, and in houses and along the roads, namely the icons of our Lord God and Savior Jesus Christ, that of our Lady the Theotokos, those of the venerable angels and those of all saintly people. Whenever these representations are contemplated, they will cause those who look at them to commemorate and love their prototype. We define also that they should be kissed and that they are an object of veneration and honor (*timitiki proskynisis*), but not of real worship (*latreia*), which is reserved for Him Who is the subject of our faith and is proper for the divine nature, ... which is in effect transmitted to the prototype; he who venerates the icon, venerated in it the reality for which it stands."



Defenders of Orthodoxy

St. John of Damascus (675-745)

John Mansur was educated at the Caliphate Court in Damascus. He held a position comparable to that of a Prime Minister. He was a devout Orthodox Christian. He entered the Monastery of St. Sabbas in Palestine, where he wrote many poems, hymns and treatises, one of which is called "An Exact Exposition of the Orthodox Faith." This work is a systematic theological summary of all the basic doctrines of the first seven centuries, a monumental work which became a classic in Orthodox Theology.

The Triumph of Orthodoxy

An Endemousa (Regional) Synod was called in Constantinople in 843. Under Empress Theodora. The veneration of icons was solemnly proclaimed at the St. Sophia's Cathedral. Monks and clergy came in procession and restored the icons in their rightful place. The day was called "Triumph of Orthodoxy." Since that time, this event is commemorated yearly with a special service on the first Sunday of Lent, the "Sunday of Orthodoxy."

FR. THOMAS HOPKO'S 55 MAXIMS FOR LIFE



The Right Rev. Protoperbyter Thomas Hopko

In Orthodox Church tradition, the season of Great Lent is called, in the liturgical books, the “*tithe of the year.*” We know that in the Bible the believers were obliged to give ten percent of their possessions, their time, their crop, their money to the Lord, to the temple. And the rule of the tithe wasn’t at all because ninety percent of our possessions are our own and ten percent belong to God.

The tithe was to remind the people of God that they belonged to God, that He had saved them, He had delivered them from Egypt, that He was their God. And so that they would never forget that God is God and they were to keep his ordinances and commandments and that all things belonged to Him and that they possessed things as gifts from Him, they were obliged to this rule of ten percent. Of course in the

New Testament when the Lord Christ came, the teaching was if you will be perfect, you give everything, and you follow me. And as some of the saints like John Chrysostom says: “*We speak about giving all and then we don’t even give the ten percent.*”

Now this Lenten Season, as far as time is concerned, is just about exactly ten percent of the year. If we have 365 days and you have 40 days of the Lenten Season and then, in the Orthodox tradition again, the Holy Week of Christ’s Passion added on, that adds up to be virtually ten percent of the year. And the Lenten Season is that time of the year when believers, Christian believers, try to be what they ought always to be and to do what they ought always to do, but don’t.

It's not a time for a special pious devotional activity. It's a time for normal Christian life and normal Christian activity, the way it should be lived all year round but is not. So the season of repentance, the Lenten spring as it's often called, this *"tithe of the year"* is when the believers mobilize themselves individually and together, corporately, to try to be God's people, to be a Christian, to be a human being, to be a person, as a Christian, to know that we were not simply brought of Egypt into Palestine.

We were brought from death to life, Earth to Heaven. We are in the new Passover. We belong to God, not simply because He delivered us from earthly bondage, but we belong to Him because we were bought by the Blood of Christ, redeemed from Hell itself, from death itself, in order to live forever with God.

Now during this *"tithe of the year,"* Christians are called to do all those things which open them up to the grace of God, all those disciplines that prove that they are believers. Usually they're summarized, as they are in Orthodox tradition, in the Gospel readings on the Saturday and Sunday before Lent begins, by those three teachings of Jesus that are found in the Sermon on the Mountain—when you pray, when you fast, and when you give alms or more technically, more correctly translated, when you do acts of mercy.

So the Lenten Season would be a time for praying—personally, corporately, in one's heart, in one's room, in one's Church, as a member of the Church. It would be a time for fasting in secret—abstaining from foods, not overeating, realizing that our food and drink is the Word of God, and not some

physical food, our food is the Bread of Life who is Christ Himself. And then also that it would be a time of doing acts of mercy—helping others, giving to the poor, spending time with people.

And then in addition to those three things, you would have confession of sins; you would have a practice of silence; so many things, reading the Bible, that Christian believers should be doing all of the time. So the Lenten Season is that *"tithe of the year,"* when we try to be and do what we should be and do at all times.

A few years ago, I was asked: *"Father Thomas, if you summarized, in the shortest form, what a practical life of a believing Christian, of a human being who believes in God and believes in Christ, what would it be like? What kind of maxims or rules would that include?"*

And in response to that request, I made up a list of what I called **"55 Maxims,"** 55 things that a believer, very simply, would do if they were really a believer and were really obedient to God and wanted to live the way God would have us live. And I will just now, read these maxims to you.

1. **Be always with Christ.** Trust God in everything. Never forget God.
2. **Pray as you can, not as you think you must.** Pray as God inspires you to pray, not as you want to, but as God gives. And for a Christian, that would mean in one's heart, in one's room, and in one's Church.
3. **Have a keepable rule of prayer** that you do by discipline. You can't just pray when you feel like it. You have to pray by discipline, the times of day where you would remember God and say your prayers.

4. **Say the Lord's Prayer several times a day**—just as one is getting into one's car or walking into one's office or into one's classroom or before eating a meal, when waking in the morning, when going to sleep at night. Just say the Lord's Prayer. It's the prayer that the Lord gave, a short prayer, but it contains everything that a human being needs to pray if Christ is crucified, raised, and glorified.
5. **Have a short prayer that you constantly repeat** when your mind is not occupied with other things. This short prayer could simply be "*Lord have mercy*" or "*Lord Jesus Christ have mercy.*" The person just might say "*Jesus.*" A person might say "*God,*" but just some short prayer that fills the mind when the mind is not working in order to have the remembrance of God in one's life, in one's heart.
6. **We, Orthodox, would say make some prostrations when you pray.** Kneel down. Bend over. Bow down. Use your body. As St. Ephraim, "*If your body is not praying when you're praying, you're not really praying.*" Prayer is not just an activity of the mind and heart. It's an activity of the whole person.
7. **Eat good foods in moderation.** Fast on fasting days, and of course during Lent that's an entire fast. But eating good foods, not the kind of foods that could harm you and eating in moderation and when fasting, fasting in secret.
8. **Practice silence, inner and outer.** Just sit for a few minutes every day in total silence. Turn off all the appliances. Open one's self to God. Don't think about anything. Watch the thoughts that come, and turn them over to God.
9. **Do acts of mercy in secret.** Just do some good things that no one knows about.
10. *[...skipped...]*
11. **Go to liturgical services regularly.** Go to Church. Stand there. Listen. Pray. Don't pay attention to the people—oh yes, be attentive to their presence. But be there for the sake of the service itself.
12. **Go to Confession and Holy Communion regularly.** Participate in the Church's sacramental life.
13. **Do not engage intrusive thoughts and feelings.** When feelings come upon you, when thoughts come upon you, don't engage them. If you accept them, they've got you, and you will sin. So you've got to cut them off, right at the very start.
14. **Reveal all your thoughts and feelings to a trusted person regularly.** Normally, that would be one's pastor, or one's Spiritual Father or Mother, one's elder. But every human being, every Christian, must have someone who knows everything about them. And that we regularly report to them about what is going on in our life.
15. **Read the Scriptures regularly**—not reading them to fight with others, not reading them to show off quoting, but reading them as fuel, as food. Because if we don't read the Scriptures regularly, we die. It would be like trying to live without eating or to drive a car without putting fuel into it.
16. **Read good books, a little at a time.** Don't gobble them up. Don't read through it to say "*I've read it.*" Slowly read books. Sometimes, read the same book two or three times over again—trying to put into practice what it says.

17. Cultivate communion with the Saints.

Learn who the holy people were in Christian history. Learn who they were who taught, who suffered, who died, who lived a Christian life. And emulate them. As St. John of the Ladder said: *“Anyone who does not emulate the Saints is a fool, but also a fool would be someone who tried to imitate another person in the details of his or her life.”* You can’t do that, but we must learn from the holy people.

18. Be an ordinary person. Be one of the human race. Don’t ever say: *“I thank you God, I’m not like other people.”* Try to be like others as much as you can. Be ordinary. As the Russian writer Chekov said: *“Everything outside the ordinary is from the Devil.”*

19. Be polite with everyone—first of all, the members of your own family. Sometimes we feel, we could be rude with our own family members but nice to people outside. No, we must begin with kindness to those closest to us first.

20. Maintain cleanliness and order in your home. God doesn’t live in clutter or in filth and dirt. Yes, we don’t have to be fanatics about having everything prissy clean, but we have to have a Sophianic order, at least in some parts of our house where we live and eat and where we pray especially.

21. Have a healthy, wholesome hobby. Have something where you exercise your brain just for the pure joy of it.

22. Exercise regularly—got to move around.

23. Live a day, and even a part of a day, at a time. Don’t be in the past, and don’t be in tomorrow. St. Benedict said: *“Do what you’re doing. Be present where you are.”*

What does God want me to do, right now—not later tonight, not tomorrow morning, not yesterday, but right now?

24. Be totally honest—first of all, with yourself. The greatest sin is the lie, and the greatest lie is the lie about God, and the lie about me and God. Be totally honest.

25. Be faithful in little things. Jesus said it. *“He who is faithful in little, inherits much and is put over much. And those that are not faithful in little, lose the little they have.”* In St. Luke’s Gospel, the Lord even said: *“lose the little, they think that they have.”* Fidelity in small, ordinary things.

26. Do your work, and then forget it. Don’t carry it around with you. Be totally attentive to what you’re doing, but don’t carry it in your mind. Have your mind focused on what you’re doing at the present moment.

27. Do the most difficult and painful things first. We tend to do the easy things, the things we like, and put off the things we don’t. We should try to reverse that and do the most difficult and boring things first.

28. Face reality. Don’t live in fantasy. There’s a Russian saying: *“God is everywhere except in imagination and fantasy.”* Face the realities of your life.

29. Be grateful. Be grateful in all things.

30. Be cheerful. Act cheerful, even if you don’t feel like it, especially in the presence of others.

31. Be simple, hidden, quiet, and small. The Holy Fathers say: *“If you want to be known by God, seek not to be known by people.”* And again, it’s simplicity, hiddenness, quiet, smallness.

32. Never bring attention to yourself.

Never, consciously, bring attention to yourself. Wherever you are, do what the other people do. That's especially important in Church. When you go to Church, do what the people there are doing. It's what St. Ambrose told to St. Monica, the mother of St. Augustine, when she asked: "*What should I do when I go to Rome?*" He said: "*When in Rome, do as the Romans do.*" Fast as the Romans fast. Stand as the Romans stand. Sing as the Romans sing.

33. Listen when people talk to you. To be attentive to others is one of the greatest gifts. Keep your mind awake and pay attention when people speak to you.

34. Be awake, and be attentive. Be fully present where you are—wakefulness, watchfulness, attentiveness.

35. Think and talk about things no more than necessary. We should speak only when it's necessary to speak. In fact the Scripture says: "*We should speak only when spoken to.*" The Fathers say: "*We often repent of idle talk but very seldom have to repent of maintaining silence. Sometimes we do, because we have to speak. But we should talk and think about things no more than absolutely necessary.*"

36. When we speak, speak simply, clearly, firmly, and directly—nothing superfluous, not putting on airs. Again, simplicity is the rule.

37. Flee imagination, fantasy, analysis, figuring things out. Once and for all, we have to stop trying to figure things out. God can illumine our mind and give us insight into the nature of things, but we can't figure it out. We don't have the equipment to do it, and we should stop trying.

38. Flee carnal, sexual, things at their first appearance. You can't dialogue with lust and *pornea* and immorality of the flesh. It always wins. It always has the arguments on its side. Flee it at its first appearance.

39. Don't complain, grumble, murmur, or whine. Complaining, thinking, looking at the faults of others, we work during Lent and all our life to stop doing that. We pay attention to ourselves.

40. Don't compare yourself with anyone. The Last Judgment is not on a curve. God doesn't compare us one to another. Each one of us stands according to who we are, what we have received, what we have been given, and what our vocation is.

41. Don't seek or expect praise from anyone or pity from anyone. I and my friend Paul Lazar used to call it the "*PP.*" No praise. No pity. We always want to have people to think: "*Oh, how wonderful you are*" or to say "*Oh my, how hard you work or how much you suffer.*" We seek to flee the pity and flee the praise of others.

42. We don't judge anyone for anything—no matter what. This doesn't mean we just say "*Everyone's fine and good.*" That's not true. But we don't condemn them. We don't get in to what makes them tick. We don't tell them always what to do. What they do, we do. And we show people what we believe by what we do. But we don't judge anyone for anything, and if we do, then the Lord judges us the same way.

43. Don't try to convince anyone of anything. Once and for all, we have to stop trying to teach other people. I'm not trying to teach you now, I hope. I'm just trying to tell you what I think is true. Then you can do with it, what you want. But it can't be

my desire to convince you and to win in an argument. I can only, to use a Scriptural word, “*bear witness*” or “*make testimony*.” But I can’t have as my goal to convert the other. And that’s even true with evangelization. We’re not out there to convert people. We’re out there to bring them the joy of the victory of God in Christ. What they do with it is between them and God.

44. **Don’t defend or justify yourself.** The Saints say: “*Those who try to justify themselves commit suicide.*” We don’t need to justify ourselves. God will vindicate us. We don’t need to defend ourselves. God is our defender.

45. **Be defined and bound by God alone** and not by people. We don’t let anyone define our life. God defines our life. And even the closest people to us should not be defining our life—our parents, our spouses. No, only God is defining who we are, and we’re only bound to his definition.

46. **Accept criticism gratefully**, but test it carefully. We are not obliged to put into practice every criticism that’s given to us. Sometimes the criticism is false. But we certainly must welcome it, be grateful for it, test it. And St. John Chrysostom said, even when we’re accused of something, even if we think it’s not true, we should accept the criticism as true and put it into practice then we’ll never go wrong. Because if our accuser is right, we have repented, and we have pleased them. If they’re not right, we put them to shame.

47. **Give advice to others only when asked** to do so or when it is your duty to do so. This is very important. You don’t go around giving free advice or counsel. If people ask

us, we tell them. I was asked, “Father Tom, say some things on Ancient Faith Radio. I say: “*Okay, cause you asked me.*” So when we’re asked, we can answer. If it’s our duty, if it’s our job—like a parent or a pastor or a supervisor in operation or a teacher—then we must do it. That’s our work. But we never give counsel or advice, unless we’re asked or unless it’s our duty to do so.

48. **Do nothing for anyone that they can and should do for themselves.** It is not charitable to do things for others that they should be doing for themselves. We rob them of their life when we do that. So we should help people to do what they have to do themselves and not do it for them. Now there’s plenty of people who can’t do for themselves what they need to do. Then, we help them. But we should never be helping people to do things that they should be doing for themselves.

49. **Have a daily schedule of activities**, avoiding whim and caprice. Again, the Holy Fathers teach us that *idiorhythmia*, capriciousness, whimsicalness is the cause of all of our downfall. We have to be disciplined. We have to have a rule for ourselves, and try and follow it. Of course, the rule is not some kind of iron law. In a sense it’s made to be modified or broken, but we have to have it. Each night when we go to sleep, we should tell ourselves what the next day should look like, and then try to keep that rule. Things will happen, but we should try to keep the rule.

50. **Be merciful with yourself and with others.** Of course, we’re to be merciful to others, but we must be merciful to ourselves too. We cannot judge ourselves more harshly than God does, and the worst

sin is despair. So we should be living by the mercy of God all the time—taking responsibility for our life, but not berating ourselves or beating ourselves up. God does not want that. There is no merit in that. Repentance is what God wants, not remorse or some type of self-flagellation.

51. Have no expectations, except to be fiercely tempted to your very last breath. St. Anthony said it. He said: *“A truly wise person knows the difference between right and wrong, good and bad, true and false and clings fiercely to what is good, true, and beautiful, but fully expects to be tested, to be tried, and to be tempted till his very last breath.”* He said that without being tempted, no one can enter God’s Kingdom—without temptation, no salvation. The whole life of a man on Earth is a trial, according to Scripture. Job said it. So we are being tried every moment, we should expect it. We should never expect the trial to go away. We don’t ask God to take our crosses away. We ask for the power to carry them. God doesn’t tempt anybody. But in the providence of God, we are tested all the time so that our salvation can be ours, and that we could be victorious by the victory of Christ.

52. Focus exclusively on God and light. Never focus on darkness, temptation, and sin. That’s classic teaching. Fill yourself with good things. Don’t be mesmerized by dark things. Don’t meditate on evil things. Meditate on good things, and God will take care of the rest.

53. Endure the trial of yourself and your own faults and sins peacefully, serenely, under the mercy of God. This is very important. St. Seraphim of Sarov said: *“To*

have the Holy Spirit is to see your own wretchedness peacefully, because you know that God’s mercy is greater than your wretchedness.” St. Therese of Lisieux, a Roman Catholic saint who died at 24, she wrote to a friend: *“If you are willing to bear the trial of your own wretchedness, serenely, then you will surely be the sweetest dwelling place of Jesus.”* We have to bear our own faults, serenely. St. Paul said: *“Where sin has abounded, grace has super abounded.”* And we cannot let the devil rejoice two times. Pythagoras said: *“When we fall, the devils rejoice. When we stay down, the devils keep rejoicing.”* And nothing puts the devils more to shame than having fallen, we stand up again. So we must bear peacefully, calmly, our own weaknesses, our own failings. Expect them. Don’t make them happen, but expect them. We are not God.

54. When we fall, get up immediately and start over. As often as we fall, we stand up again. And we will fall. It says in Scripture that the wise person, the wise man, falls seven times a day, that means a lot, but he gets up again. The fool does not get up again, and the fool doesn’t even know that he has fallen. The wise person knows when he falls, but he gets up again. In fact, the tradition says: *“It belongs only to God, never to fall.”* It belongs to demons to fall and not get up again, but it belongs to human beings, certainly to Christians, to fall and to get up again, to fall and to get up again. One Desert Father even described human life, according to Christian faith, in that way. When he was asked by a pagan, what does it mean to be a Christian, he said: *“A Christian is a person who falls down and gets up again, who falls down and gets up*

again, who falls down, is lifted up again by the grace of God to start over.” And you can start over every moment anew.

55. And finally, get help when you need it, without fear and without shame. We all need help. A Russian saying is: *“The only thing you can do alone, by yourself is perish,”* is go to Hell. If we are saved, we’re saved with others. So we must have counsel. We must have friends. We must be with others. And sometimes, we need specific help, like if we’re caught on drugs or alcohol or sex. Then, we have to go and get that specific help, like we would go to a doctor when we are sick. Sometimes, we don’t know what to do, so we need help. We

have to go to an elder person, a more experienced person to give us guidance. But we should never, ever, be ashamed or afraid of getting help. It’s just a normal part of the human race. In the Lenten Season, as a little a mini-life, it’s a time when we take advantage of all the help we can get. We take the help of the Scripture writers. We take the help of the Saints. We take the help of the services. We take the help that God provides in all the various ways that he provides it—for the sake of our life, our healing, and our salvation. So the last maxim, 55, get help when you need it without fear and shame. Be a human being. Be a Christian.

Thomas Hopko was an Eastern Orthodox Christian priest and theologian.

He was the Dean of Saint Vladimir’s Orthodox Theological Seminary from September 1992 until July 1, 2002 and taught dogmatic theology there from 1968 until 2002

Born: March 28, 1939, United States of America

Died: March 18, 2015, Wexford, Pennsylvania

In addition to his many books, articles, and sermons, Fr. Thomas published a simple but powerful set of spiritual maxims, which have circulated widely throughout the Internet for years.

Life and education:

Thomas Hopko was born in Endicott, New York of Rusyn descent. His ancestors are linked to the Rusyn village of Nevicke near the city of Uzhorod. He was baptized and raised in St. Mary’s Carpatho-Russian Orthodox Greek-Catholic Church, Endicott. He gained his B.A. in Russian studies at Fordham University in 1960, followed by a Master of Divinity degree at St. Vladimir’s Orthodox Theological Seminary in 1963. He later completed a master’s degree in philosophy at Duquesne University in 1968 and a PhD in theology at Fordham University in 1982. ^[1] At St. Vladimir’s Seminary, Hopko studied with such renowned Orthodox theologians as Father Alexander Schmemmann, Father John Meyendorff, Nicholas Arseniev and Serge Verkhovskoy. He was ordained to the priesthood in 1963 and served several parishes in the states of Ohio and New York. In 1968 he began to teach at St. Vladimir’s and eventually succeeded his teacher, Serge Verkhovskoy, as professor of dogmatic theology. He was elevated to the rank of archpriest in 1970 and, upon his election as dean, to the rank of protopresbyter (1995). ^[2]

Activities and affiliations:

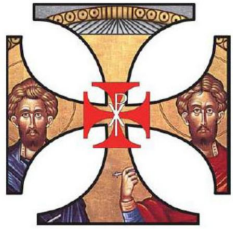
Hopko was a prominent Orthodox Christian lecturer and speaker, well-known both in Orthodox and ecumenical circles. He served as a member of the Faith and Order Commission of the World Council of Churches and as a delegate from the Orthodox Church in America to the Assemblies of WCC in Uppsala, Sweden and Nairobi, Kenya. He was also President of the Orthodox Theological Society in America (1992–95). ^[citation needed]

Hopko has written about the ordination of women and the reasons for its rejection in the Eastern Orthodox Church. ^[3]

Death:

Hopko died of complications from congestive heart failure due to amyloidosis on March 18, 2015, in Wexford, Pennsylvania. ^[4] He was survived by his wife and five children. Days before his death, his daughter Juliana created a blog wherein she provided periodic status updates about his declining health and eventual death. ^[5]





SAINT ANDREW PHILOPTOCHOS

OCTOBER 2018

Dear Philoptochos Members,

Another fundraiser, our annual Rummage Sale, was successfully completed. The proceeds from this event are solely dedicated to the needs of our beloved church and our Knitting Group. A heartfelt THANK YOU to our members and other parishioners who donated items and dedicated many hours preparing and working on the two days of the event. Our guests found and purchased many useful and very affordable items. Any unsold items were donated to various organizations such as Market Street Mission, Big Brothers Big Sisters of America, the Lupus Foundation and others. Many items are on their way to countries in South and Central America.

We will soon be donating coats, hats, and gloves to the **Market Street Mission for their Annual Coat Give Away**, and asking you to make donations of various non-perishable items to fill our Thanksgiving Baskets.

We are now preparing for the new ecclesiastical year. The Board has met and prepared an agenda. We have many interesting and also fun things planned for the coming months. One of the things we are planning is participation in a free Human Trafficking Awareness Event, which will take place on October 18, 2018 at Sussex County



If you have any questions, comments or concerns, please talk to us. We are always available and approachable.

Eleni Constantinides
Saint Andrew Philoptochos 1st
Vice President

Community College Performing Arts Center.

We need your help to accomplish all that we have in mind and we ask you to step forward and offer your assistance and support. Please join our chapter and become a Philoptochos member, help us look ahead and offer us some ideas on how we can become better.

The Mission of Philoptochos is to help those amongst us who are in need. Talk to us if you have questions or if you don't quite understand what we do. There is no reason why all women in our parish should not join this great Army of Women called Philoptochos.

We are looking forward to a great year, we ask you to join us and stand beside us as we conquer hunger, poverty, hopelessness and loneliness.

May God bless us all and give us the wisdom and strength we need to live a Christ like life.

*Market Street Mission's Twenty-Eighth
Annual Coat Giveaway
Saturday, November 3, 2018
10:00 am – 1:00 pm
On the Morristown Green*

*Would you like to donate a coat, hat, scarf
or gloves?
Bring them to church the month of October
These items are needed for men, women & children.
Deadline for coats to the Mission:
Friday, October 26th, 2018*

THE BASIC PURPOSE OF THE HELLENIC AFTERNOON SCHOOL

The basic purpose of the Greek School is to systematically and methodically teach the Greek language so that our children are able to read, write, understand, speak Greek, and express their thoughts in writing with precision. The successful operation of the Greek School is based upon the determination, organization and teaching methods of experienced and enthusiastic teachers.

In conjunction with these goals, the teaching of the Greek language is closely linked with the cultural and religious teachings of our ethnic group. The teaching of our history, our traditions, our folksongs and dances, our customs and our religion serve as a means of strengthening our children's awareness of, and respect for, their religious and ethnic heritage. Moreover, their esteem for the moral and ethnic values of their ancestors will help them form a strong Hellenic Christian character.

The ultimate goal is to motivate our children to maintain and promote the values they have received from their parents and ancestors, and to keep them close to their fellow Greeks, to Hellenism and to our Greek Orthodox Faith.

Ο ΒΑΣΙΚΟΣ ΣΚΟΠΟΣ ΕΛΛΗΝΙΚΟΥ ΑΠΟΓΕΥΜΑΤΙΝΟΥ ΣΧΟΛΕΙΟΥ

Ο βασικός σκοπός του Ελληνικού Σχολείου είναι να διδάξει την ελληνική γλώσσα συστηματικά και μεθοδικά έτσι ώστε τα παιδιά μας να μπορούν να διαβάζουν, να γράφουν, να καταλαβαίνουν και να μιλούν ελληνικά και να μπορούν με ακρίβεια να εκφράσουν γραπτώς τις σκέψεις τους. Η επιτυχής λειτουργία του Ελληνικού Σχολείου βασίζεται στην αποφασιστικότητα, οργάνωση και τις διδακτικές μεθόδους που εφαρμόζουν έμπειροι και ενθουσιώδεις διδάσκαλοι.

It's all Greek



Σε συνδυασμό με αυτούς τους στόχους, η διδασκαλία της ελληνικής γλώσσας συνδέεται στενά και με τις πολιτιστικές και θρησκευτικές διδασκαλίες της εθνότητάς μας. Η μάθηση της ιστορίας μας, των παραδόσεων, των δημοτικών μας τραγουδιών και χορών, των εθίμων και της θρησκείας μας συντελούν και στην ενδυνάμωση της συναίσθησης και του σεβασμού των παιδιών στη θρησκευτική και εθνική μας κληρονομιά. Επιπλέον, η εκτίμησή τους για τις ηθικές και εθνικές αξίες των προγόνων τους θα τους βοηθήσει να πλάσουν ένα δυνατό Ελληνικό Χριστιανικό χαρακτήρα.

Ο απώτερος στόχος είναι να παρακινήσουμε τα παιδιά μας να διατηρήσουν και να προάγουν τις αξίες που έλαβαν από τους γονείς και τους προγόνους τους, και επίσης να τα κρατήσουμε κοντά στους συμπατριώτες μας Έλληνες, στον Ελληνισμό και στην Ελληνική Ορθόδοξη Πίστη.

GRIEF IS A FUNNY THING

by Gregory J. Abdalah

I recently took my wife to see *Les Misérables*. From the first time I heard it, it became one of my favorite musicals. I did not really understand all of the themes and topics at first, often turning to my mom for explanation as we were listening in the car. When asked to choose something to sing in an eighth-grade music class, I naturally chose my favorite song: “Stars.” My mother cried, of course. “Stars” became my go-to piece for anytime I needed something to sing—this range included anything from high school musical auditions to a “Broadway Night” Performance in Stara Zagora, Bulgaria, to my parents “requesting” me to sing for their friends during dinner in the Pope room at Buca di Beppo. Each time she heard me sing it, my mother cried, of course. It became a running joke. I’d sing a few bars in the car and then stop and ask, “You crying, ma?” Nothing seemed a more fitting encore when choosing the program for my college senior recital, the final for a degree in vocal performance. And for those who are wondering...yes, my mom cried. So, much to my surprise, when I took my wife to see *Les Misérables*, I got emotional during “Stars.” Then memories of the joy shared through music flooding in: listening together in the car, singing in the choir, seeing concerts and musicals and plays together. The next thing I knew, the cast started singing the reprise of “Do you hear the people sing?” and I could not stop crying. I even had to stay in my seat during the standing ovation to compose myself! It hit me like a ton of bricks: Grief is a funny thing. It has the ability to creep up on you when you least expect it.

While I was sharing this experience with a friend, they asked “Does it feel fresh?” I stumbled to find



an answer and could not. The best I could come up with was: “It’s like a scab that sometimes gets picked off.” The reality is that it has been ten years since my mom passed away. I feel like I should be past the point of crying at random, but every so often that scab gets picked off. What does it really mean to be “past” it, anyway? I am not depressed, I am not wallowing in sadness, but I do miss my mom. I do not think that is a bad thing or something to be ashamed to admit. At the same time, I often feel funny when I talk about it, even with my wife, like I should not feel this way. Like I’m less of a man if I get sad. We’re taught from a young age to “keep our chin up” and to not show any sign of weakness—the implication being that any show of emotion is weakness. This lends itself to an idea that we need to simply “move on” and “get over it.” This idea, taken to its ultimate conclusion, threatens to turn us into hardened

stoics, unable to feel. On the flip side, I feel awkward posting drawn out, emotional rants on social media outlets, worried that others would see these things as empty cries for attention that threaten to stagnate a healthy process of healing. The result is an internal conflict: a struggle to find normalcy amidst a need to move on while openly grieving.

Grief is a funny thing. Not “ha ha” funny, not amusing, but this weird feeling that has the ability to knock our legs out from under us when we least expect it. How do we begin to deal? To find “normalcy”? To begin, I think we have to recognize that in situations of grief, there is no normal. Grief is an expression of loss, and loss is a recognition that our community has changed. We are built for community and we, hopefully, grow through our experience of community. A shifting of that community, most especially when that shift occurs within our family, may require that we relearn how to function as a community. It may require that we step outside of what is comfortable, into something new and unknown and, ultimately, scary. When we step outside of our comfort zones, however, we learn.

This specific type of learning often comes through experiences in our lives that are difficult. For example, perhaps the most important lesson my mother ever taught me came in the months leading up to her death. In the May 2008 issue of the *Word Magazine*, the same month as she passed away, she wrote, “I ask God to reveal His will for me.”

How powerful a statement, mirrored after Christ’s own prayer in the Garden of Gethsemane prior to His voluntary and life-giving death (Matthew 26: 36-44). As we follow Christ’s way, we grow along His path. At St. George in Phoenix, we call this “The Way of the Warrior Saint”: a life that is practical, biblical, and crucifixional, focused on sacrificing our own needs for the needs of others. Moments of self-offering often manifest themselves through some form of self-denial. Ill-equipped to deal with suffering in our lives, these moments teach us, little by little, how to handle suffering so that when it comes, we might be ready.

During the Paschal season, we sing “Make a joyful noise to God all the Earth” (Psalm 66: 1) as a verse to the First Antiphon at Divine Liturgy, and I often think of my mother when I hear this. Even in her greatest suffering, she gave praise to God. She wrote me an email of encouragement as I was finishing seminary, reminding me to pray each morning to put my mind at ease. She shared with me the Prayer of St. Philaret of Moscow which ends with: “Direct my will. Teach me to pray. Pray yourself in me.” My dad related once that in her final weeks, mom was agitated and uncomfortable for a few days and then was completely peaceful. She put her mind at ease, submitted her will to God’s, and her death was “painless, blameless, and peaceful.” In His moment of suffering, Christ models a response to the suffering in our lives, which my mother passed on to me in her suffering. Though this lesson is difficult to bear, it is through learning that we grow.

Gregory J. Abdalah holds a D.Min. from St. Vladimir’s Orthodox Theological Seminary and is the Pastoral Assistant at St. George Antiochian Orthodox Church in Phoenix, Arizona, where he resides with his wife Diana.

Public Orthodoxy seeks to promote conversation by providing a forum for diverse perspectives on contemporary issues related to Orthodox Christianity. The positions expressed in this essay are solely the author’s and do not necessarily represent the views of the editors or the Orthodox Christian Studies Center.



Room for Agape

a voice for our seniors October 2018



October is a truly beautiful month in at least two ways. One I remember, as my devotedly Greek-minded “philosopher” father would describe it, “*nature provides sacred patterns of life – for everyone to sense.*” In October, golden leaves dropping off to sleep, keep dying to decay, and then provide warmth and nourishment for roots of trees around - after first serving an

abundance of oxygenated clarity through inspiration all summer, for neighboring hearts and minds – or something like that.

“*Earth is God’s college campus*”, he would joyously declare; “*His professors – all around - speak in silence by living a perfect example of something you have to translate for yourself.*” Kids have strange ways to remember things; coincidental happenings feed in. Everything matters as filed away in memory banks designed to seed another generation. ***The name of Jesus helps a lot to keep it straight!***

We have been greatly blessed with an aid for keeping us straight – Leipsaba, relics here at St Andrew. They became available to us as a rare inspirational privilege and priceless gift, along with **Leipsanothiki**, thanks to one of our late parishioners whose saintly father/priest had been gifted with them by monastic brothers of the Faith commissioned to protect them, while adding on to the original few down through the centuries. (Free copies of a special St Andrew magazine dedicated to an elaboration of these Relics are located in the rack by our Bookstore.)

For October, we have Saints Romanos, Hierotheos, Nektarios, Paraskevi, Holy Protection of the Theotokos. I love each of them in particular ways and, as I celebrate their unique contributions to the Faith, cannot help but be nourished, inspired, and strengthened accordingly. The best we can do, with holiness of spirit and pure hearts, is the most our Creator expects of us. May we share and work together with joy, building bonds of strengthening Spirit and a renewed sense of

wonder regarding God’s miraculous healing Grace with their help.

Saint Romanos brings back to light the embodiment of a miracle. His parishioners laughed at him; as a young priest, he couldn’t deliver words straight much less carry a tune. But he prayed – and prayed – and prayed for what seemed like a lifetime until Theotokos appeared, giving him Voice along with the gift of poetry. Who hasn’t been brought to tears by sounds and words from the ***Akathist Hymn*** sung Fridays during Lent, or at least had their heart strings drawn to enhanced wonder borne of Awe in view of Her presence as generated by St Romanos! Don’t stop there. Consider ***Agne Parthene/ Oh Virgin Pure***, so unforgettable because of how it keeps flowing echoes in line as riding along to partner with our heart surge – unforgettable. (Those who *wish* they were talented, don’t despair. *Think Saint Romanos*: God gifts and enhances according to powers of personal faith, purity of purpose, and willingness to humbly *continue* work as He leans toward learning.)

Saint Hierotheos was the most highly esteemed and learned supreme Judge of Athens when Apostle Paul gave his unforgettable speech on Mars Hill (Acts 17:22-31). The black marble plaque engraved with his words still holds its place of distinction there: “*Ye men of Athens, I perceive that in all things you are too superstitious--*”. ***He saw the Light – the wonder – of magnified glory.***

Saint Hierotheos, with an eye for truth and ear for understanding, and voice for sharing words with clarity of vision, became an instant believer never to stray from Paul's mission. He was immediately accepted as a brother Apostle after the fact – even to attend the Theotokos' Dormition with them. Here we have a man, knowledgeable in all matters of state, ethics, and science to the highest degree, instantly recognizing the integrative magnified validity of Christ Jesus as the supreme dynamically positive power: "Yea soo", Jesus the One: the Yes of reaffirmation, meaning Savior of the world! Oh, how I wish he were here today—*with eyes of enlightenment* where we now have quantum mechanics: with ways for relatability between here and there - heaven and earth – as correlated representations of "space" at work all the way from genetic engineering to tweets to seed for thought to memory banks to heavenly wonders. Zoom in; zoom out. Ugly and beautiful intertwined, confusing. Everything is related. One way oars the utterance attributable to the gifted presence, Word Of Wonder: wow mom!

Given our current bank of scientific knowledge, based on magnification beyond all forms of imagination, we have opportunity "to see" many dynamic processes previously relegated to "pure imagination/ superstition", meaning Nothing such as religion - especially Christianity which has been deliberately undermined and/or denigrated to keep the Church in Her place. **"At the name of Jesus every knee shall bow."** (Phil 2:10) Begin at verse 5 then on to 11 to get the full significance of this power.

Saint Nektarios, Archbishop of Pentapolis early on, is especially edifying for our church family. Peripheral contributors to his life at the turn of the 20th century are physically with us. Here was a man whose saintly presence, thoughts, and practices triggered the worst in his hierarchal brothers of the Church, forcing him to live as a vagabond in his own beloved country, and deviously prevented him

from serving as Patriarch of Alexandria. They never stopped harassing Saint Nektarios, trying to degrade his reputation in one form or other to the very end. He was just *too generous*, thinking he would quickly bankrupt the Church (if nothing else) by caring *self-sacrificially* for basic needs of "strangers". Throughout his life, suffering only made him stronger; he was completely devoted to his protective Mother, the all Holy Theotokos. He didn't "pound his head against walls" trying to get to where he wanted to go but, "growing calluses on his knees", found alternate (otherwise unthinkable) paths that turned out to be exceeding rich in spiritual reward. Saint Nektarios reposed destitute at the monastery for women he founded at Aegina but, actually, his wealth was Christ's wealth, dwelling and working wonders - within. Whenever I hear his name, I think of sweet nectar from the blossoms of flowering wonders/ little children, lambs and spiking kids. Myrrh still emanates from his grave even now.

God created us to be different – to be *More* than living creatures: at least one step higher – more like Him – with love and caring for Others than our most *personal* seed-kind alone. *That personal part is what differentiates us from the animal kingdom!* The saints went further in that regard – closer to *God's* way to work - for the sake of harmony and balance: wholeness/ holiness/ summated Oneness.

Love in its purest form is even greater still. Just *listen*. "Be still and know that I am God." (Ps 44/45:11) The *next* attribute is love to work – on purpose: for a reason. God works; go do – there's always More. *May we always magnify the Lord together, and praise his name to the Highest. Jesus – Jesu: in every language, some form of Yes.*

Our traditional Agape "3rd Tuesday" luncheon day is October 16. We are hoping for a bus ride to Atlantic City. There's more planning to go. Everybody welcome.

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

DAUGHTERS OF PENELOPE NEWS



The Alexander #250 Chapter has been busy setting up an exciting calendar for the Fall. We will be **meeting on each third Sunday of the month** directly following our DOP hosted coffee hour, beginning with September 23rd.



Our big push for the year is our **Raffle** which will be drawn on **November 18th** and features a prize of **“Two Tickets to Greece”** (\$2,000 travel voucher which can actually be used for Greece or any other destination). There are only 300 tickets being sold at \$20 each with the proceeds benefitting the philanthropic works of the DOP.

Following the Drawing Sunday 11/18 of the Raffle, we will head to the **Four Sisters Winery for a wine tasting**, tour, and **Murder Mystery Dinner**. The cost is **\$40 per person** with a limited number of seats left. We are looking forward to a wonderful year and are always looking for new members to join us. For more information, please contact

Eleni Boyadjis (609) 304-3714 eboyadjis@aol.com or
Athena Borzeka athena2553@aol.com or Irene Petrou rikka561@yahoo.com.

PARENTS' CORNER

By Alexandra Protopapas

Bullying in School 2018 – 2019

Welcome! I hope your child had adjusted to school life! Now is time to get back to focusing on our children getting back in the swing of things that have to do with school and community!

Our topic will be **“bullying”**. It may seem like a repetitive topic in schools, the media, in the community, and yes, even church. Parents, please be aware, our children are still being bullied and they may not tell you about it! **BULLYING IS SERIOUS. DO NOT IGNORE IT**, and if your child reports it to you, report it immediately and follow up.



Once again, this is also a political year when as parents, many will be voting for legislators in their states and I hope everyone VOTES. It doesn't matter what political party you are affiliated with, it is our responsibility to make our voices heard. There is a lot of negativity shown through the media and our children are picking up the rhetoric of a toxic environment that includes bullying. Be aware of how your children talk because although we do not want our children to be bullied, we also do not want our children to act in a way that may be a form of bullying in the

way they network with their friends at school, and with other children that they may not like. Teach your children respect and let them know that when they respect others, they will get respect back.

School bullying is a type of bullying that occurs in or out of school. It can be verbal, emotional, or physical and it is done over and over again, in the class, in the halls, on the bus, or on the way home. Our children may be bullied because of the way they dress, talk, act, their race, their gender, their religion, and they may be victims, At the same time, they may be the bullies. BULLYING IS SERIOUS. DO NOT IGNORE IT.

Many schools have anti-bullying programs and they can be effective in increasing awareness and provide support and protection for victims, but do you know about it if your child is being bullied? Can you recognize if your child is the bully? BULLYING IS SERIOUS. DO NOT IGNORE IT.

What are some examples of school bullying? The obvious ones are the ones that cause physical injuries which include stealing, punching, slapping, giving wedgies, school pranks, teasing, abusing, and pushing. Silent bullying can even be taking pictures on a cell phone because someone thinks your child dresses weird, and shows the rest of the

classmates so they can all laugh. Keeping certain people out of a group, spreading rumors, harassment, whispering to another in front of someone, provoking, or even being given the silent treatment is all examples. If your child comes home saying he or she doesn't want to go to school – investigate why. BULLYING IS SERIOUS. DO NOT IGNORE IT.

Does bullying happen in the church? Oh yes! We are not immune from children in GOYA, Greek School, or Sunday School being victims, or possibly the bullies in one form or another. Does *your* child tease others? Teachers, advisors, look for the signs.

I need to repeat this...tell your children to befriend a child that may be sitting alone, or one who is not athletic, or one who never participates in anything. Just like we welcome new members to our St. Andrew's Community, a very important aspect of our members remaining is how active the children are, and whether or not they feel "at home".

Parents, this will be a great year! Bond with your children, visit their schools, meet their friends, and look for any changes in behavior. BULLYING IS SERIOUS. DO NOT IGNORE IT. Also PLEASE VOTE.

This month's **Table Prayer Guide** is from "**Daily Prayers – personal requests**"

by Rev. Fr. Anthony Coniaris, Editor – My Daily Orthodox Prayer Book

Always allow time to bring your personal concerns and requests to the Lord. Let each person in the family share in this by using petitions such as:

"Let us pray for" (specific people and situations)

"Let us thank God for..."

"Let us ask God's forgiveness for..."

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

Have a great month and a wonderful school year!

(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)

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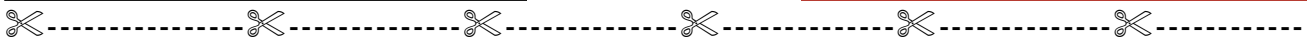
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The deceased was the beloved _____ (husband, wife, father, mother, other) of bereaved*
Please ACKNOWLEDGE my/our gift to a member of the family.

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BAPTISMS – ΒΑΠΤΙΣΙΣ

ELIJA KENNETH MARSHALL son of Daneilleo J. Marshal and Nicole A. Fackina of Dover, NJ was baptized on August 18, 2018 according to the rites of our faith and given the name **ELIJAH – ΗΛΙΑΣ**. Godmother was Ennette Boyiatjis.

WEDDINGS – ΓΑΜΟΙ

On August 19th 2018 at 3:00 pm **Alessandro Ionas Georgiou** of London Enfield United Kingdom wed **Vasiliki N. Constantinou** of Parsippany, NJ. Sponsor was Katerina Constantinou, witnesses were Eleni Constantinou and Alex Evelyn.

On September 8th 2018 at 3:00 pm **Christopher George Geannakopoulos** wed **Stephanie Lynn Eastlake** of Stanhope, NJ. Sponsor was Katherina Prisco, witness was Brett Prisco.

Congratulations to all! Συγχαρητήρια σε όλους!

FUNERAL – ΚΗΔΕΙΑ

+Pantelis (Peter) Karaconstantis, of Vero Beach FL, formerly of Hampton NJ and a member of St. Andrew Church, passed away on August 15,, 2018. +Peter was the husband of Catherine father of Donna Dilks, Peter Karaconstantis, Jr., Katherine Karaconstantis LaLime (Johnj) Peter Dardaganis (Ruth) Faye Paskas (Martin). A Funeral Service was held at St. Nicholas Church Ft. Pierce FL on August 20th.

DONATIONS RECEIVED IN BLESSED MEMORY

PLEASE JOIN US IN PRAYER FOR THE SOULS OF:

+John Gatanas
Demos & Afrodite Paxos

+George Minakakis
John & Chrysanthe Borzeka

+George Tsitsiragos
Kevin & Catherine Shaw

+Nellie Tsitsiragos
Kevin & Catherine Shaw

May their memory be eternal. Αιωνία η μνήμη αυτών .

ST. ANDREW CALENDAR

WEEKLY SCHEDULE

RELIGIOUS EDUCATION **Sundays** after Holy Communion

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

BAKING GROUP **Tuesdays** @9am

GOYA Volleyball **Tuesdays** @6-10pm

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

GOYA Basketball **Wednesdays** @6-10pm

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

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

GOYA Greek Dancing **Thursdays** @7pm

YOUTH GROUPS

LAP LITTLE ANGELS PLAYGROUP for children not yet attending Kindergarten

HOPE HELLENIC ORTHODOX PRIMARY EDUCATION grades K-2 in public schools

JOY JUNIOR ORTHODOX YOUTH grades 3-6 in public schools

GOYA GREEK ORTHODOX YOUTH OF AMERICA grades 7 in in public schools (and older than 13)

UPCOMING EVENTS

9/25-12/5 @7-9pm Adult Greek Language Class
Tuesdays cost \$300

9/25 @7pm Philoptochos Meeting 4th Tuesday

9/26 @7:30-8:30pm Adult Greek Dance *10 weeks on Wednesdays \$125*

9/29 @10 AM WEDDING ROSE & MOSHEN

9/29 HOPE/ JOY "Apple Picking" meet at 4pm at High Orchard on Canfield Ave., Randolph

COFFEE HOUR HOSTS OCTOBER: 10/7 PHILOPTOCHOS
10/14 PTA, 10/21 DOP, 10/28 GOYA

10/5-10/7 CONNECT CONFERENCE in Atlanta GA more info on: website, FB or info@connectorthodoxy.org

10/7 @12:30pm Project Mexico Presentation

10/7 Mr. & Miss GOYA at Pine's Manor @4pm

10/11 @6pm HAS Back to School (*Parents attend*)

10/14 @12:15pm HOPE/JOY Monthly Meeting

10/14 @2:30pm GOYA GAMES (Wyckoff/Randolph)

10/16 @11:30am Agape Luncheon 3rd Tuesday

10/20 HOPE/JOY Activity "Turtleback Zoo"

10/21 @2:30pm GOYA GAMES (Roseland/Randolph)

10/22 @7:30pm Parish Council 4th Monday

10/23 @7pm Philoptochos Meeting 4th Tuesday

10/25 @7pm GOYA Monthly Meeting 4th Thursday

10/27 Faith Kitchen – GOYA

10/27 @4pm HOPE/JOY/PTA "TRUNK OR TREAT"

10/28 HAS OXI Day HAS Program

10/28 @2:30pm GOYA GAMES (Clifton/Randolph)

COFFEE HOUR HOSTS NOVEMBER: 11/4 PHILOPTOCHOS
11/11 PTA, 11/18 DOP, 11/25 GOYA

11/2 @8am -4pm Lifeline Screening Pre-registration is required call 888-653-6450

11/4 @1:30PM BAPTISM

11/10 @9am-3pm SPECIAL OLYMPICS of NJ Area 3

11/11 @1:30PM BAPTISM

11/11 @3pm PTA "Christmas Spectacular" in NYC @5pm

11/3 Market Street Mission Coat Giveaway on Morristown Green @10am-1pm

11/17 JOY Activity /Sterling Hill Mine

11/17 @2:30pm Baptism

11/18 @1:30PM BAPTISM

11/22 Thanksgiving Day

11/22 NO HAS / NO Greek Dance

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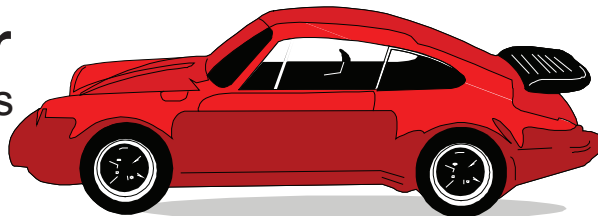
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Salomi Massaras salomi@optonline.net

HELLENIC AFTERNOON SCHOOL TEACHERS

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

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

Ladies Philoptochos Society: Petra Knox, *President*

Coffee Hour *need facilitator*

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

AHEPA: TJ Borzeka, *President*

Daughters of Penelope: Eleni Boyadjis, *President*

PTA: Maria Pallis, *President*

Little Angels Playgroup: Maria Pallis

HOPE & JOY: Harriet Karkanias, Lynn Axiotes

GOYA: Constantine Sedereas, *President*

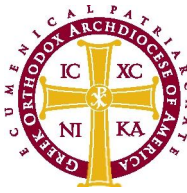
GOYA ADVISORS:

Polymnia Crysler, Yiota Louca, Peter Sedereas, Marina Venizelos

HELLENIC DANCE

GOYA INSTRUCTOR: Tanya De Boer

JUNIOR GROUP INSTRUCTOR: Angelo Gergatsoulis



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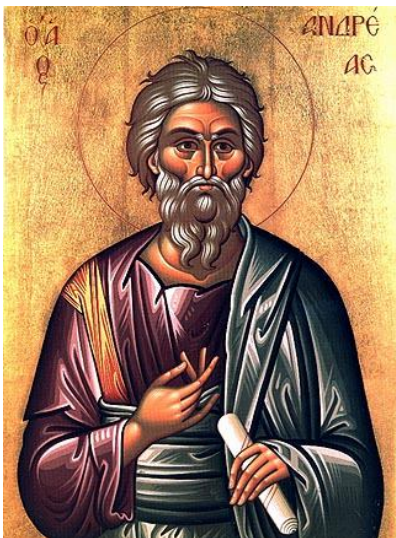
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*From The Saint of the Prisons Valeriu Gafencu
(Romanian Martyr for Christ during Communism)*

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

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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.