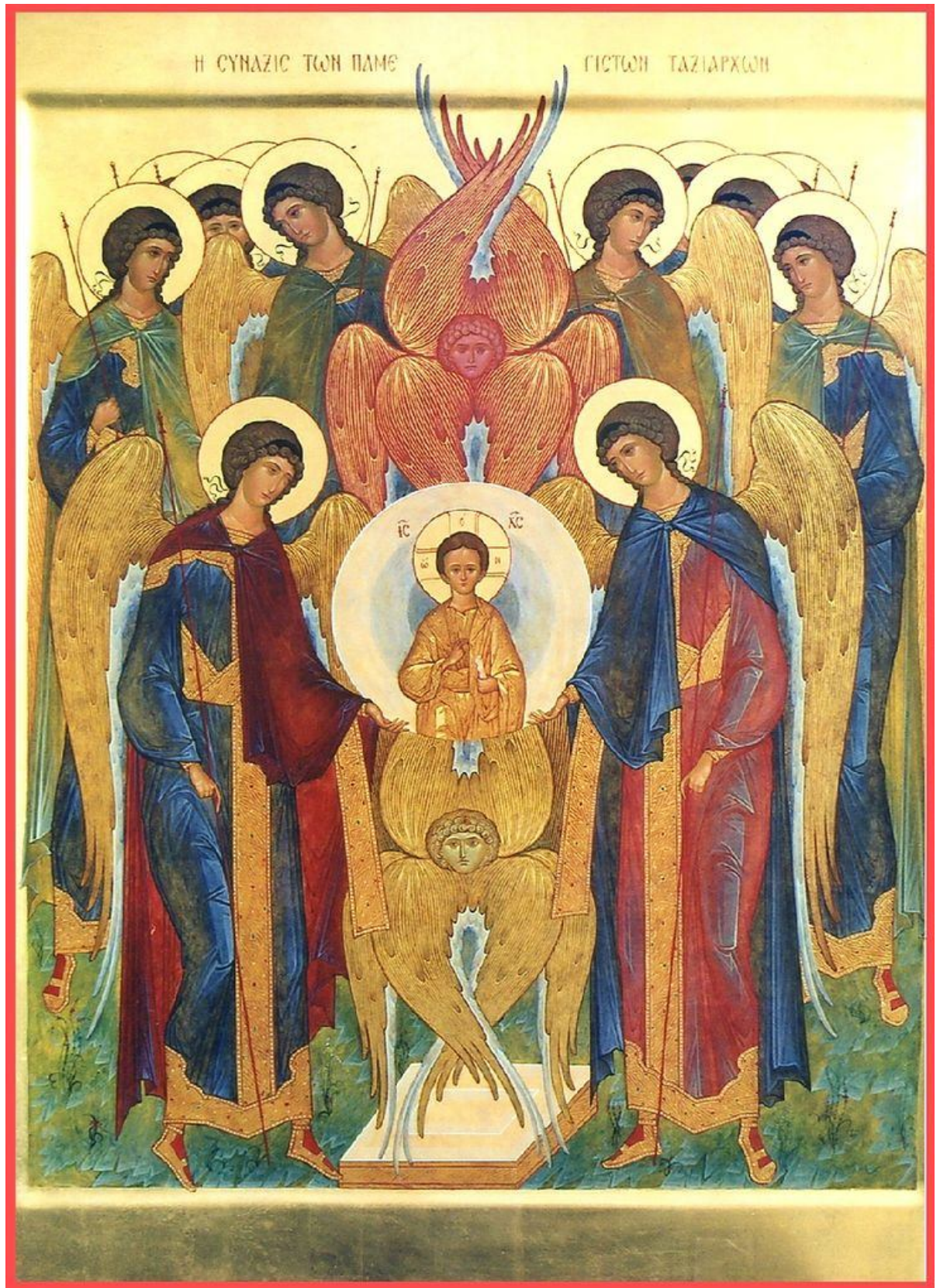


OCTOBER 2019



Saint Andrew Family News

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

“ICON” SYNAXIS OF ARCHANGELS - NOVEMBER 8TH

OPEN HOUSE: SUNDAY SCHOOL – OCTOBER 6TH

BACK TO GREEK SCHOOL NIGHT - OCTOBER 10TH



Greek Orthodox
Metropolis of
New Jersey

Saint Andrew Family News

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

On Sundays we celebrate

Orthros @ 8:45 AM & Divine Liturgy @ 10:00 AM

For other services please check our website or call the office

OFFICE HOURS

Mon – Fri 10am-4pm

☎: 973-584-0388

Fax: 973-584-3573

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

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

Father John Theodosion, *Editor in Chief*

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

Please submit your articles and information on time to

Vasiliki (Bessie) Petrakos info@standrewgonj.org

*Deadline for the **NOVEMBER ISSUE 2019 ISSUE** is October 1*

DIVINE SERVICES

OCTOBER

- Friday 4 +ST. HIEROTHEOS OF ATHENS*
- Sunday 6 3rd Sunday of Luke** +ST. THOMAS THE APOSTLE
- Sunday 13 7th Ecumenical Council**
- Friday 18 +ST. LUKE THE EVANGELIST
- Sunday 20 6th Sunday of Luke**
- Wednesday 23 +ST. IAKOVOS THE BROTHER OF THE LORD
- Saturday 26 ST. DEMETRIOS THE MYRRHBEARER
- Sunday 27 7th Sunday of Luke** (*HAS will be celebrating "OXI" Day*)
- Monday 28 OXI DAY" *Greek National Holiday* | +HOLY PROTECTION OF THE THEOTOKOS

NOVEMBER

- Friday 1 COSMAS AND DAMIAN
- Sunday 3 5th Sunday of Luke**
- Friday 8 SYNAXIS OF THE ARCHANGELS
- Saturday 9 +ST. NEKTARIOS
- Sunday 10 8th Sunday of Luke**
- Wednesday 13 +ST. JOHN CHRYSOSTOM, ARCHBISHOP OF CONSTANTINOPLE - *location TBD*
- Thursday 14 +ST. PHILIP THE APOSTLE
- Saturday 16 +MATTHEW THE APOSTLE & EVANGELIST
- Sunday 17 9th Sunday of Luke**
- Thursday 21 THE PRESENTATION OF THE THEOTOKOS INTO THE TEMPLE
- SUNDAY 24 13TH SUNDAY OF LUKE**
- Monday 25 +ST. KATHERINE THE GREAT MARTYR
- Wednesday 27 THANKSGIVING DAY SERVICE +ORTHROS & Divine Liturgy @6pm
- FRIDAY 29 GREAT VESPERS SERVICE FOR ST. ANDREW @7PM**
- SATURDAY 30 +SAINT 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)**

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

ΙΕΡΕΣ ΑΚΟΛΟΥΘΙΕΣ

ΟΚΤΩΒΡΙΟΣ

Παρασκευή	4	+ ΙΕΡΟΘΕΟΣ ΕΠΙΣΚΟΠΟΣ ΑΘΗΝΩΝ *
Κυριακή	6	Γ' Λουκά +ΘΩΜΑ ΤΟΥ ΑΠΟΣΤΟΛΟΥ
Κυριακή	13	Των Αγ. Πατέρων (Ζ' Οικ. Συν.)
Παρασκευή	18	+ ΕΥΑΓΓΕΛΙΣΤΗΣ ΛΟΥΚΑΣ
Κυριακή	20	Σ' Λουκά
Τετάρτη	23	+ ΙΑΚΩΒΟΥ ΤΟΥ ΑΔΕΛΦΟΘΕΟΥ
Σαββάτο	26	ΤΟΥ ΑΓΙΟΥ ΔΗΜΗΤΡΙΟΥ ΜΕΓΑΛΟΜΑΡΤΥΡΑΣ
Κυριακή	27	Ε' Λουκά <i>Ελληνικό Σχολείο θα εορτάσει - «28^Η ΟΚΤΩΒΡΙΟΥ» Εθνική Εορτή</i>
Δευτέρα	28	28 ^Η ΟΚΤΩΒΡΙΟΥ» ΤΗΣ ΑΓΙΑΣ ΣΚΕΠΗΣ ΤΗΣ ΘΕΟΤΟΚΟΥ

ΝΟΕΜΒΡΙΟΣ

Παρασκευή	1	ΚΟΣΜΑΣ ΚΑΙ ΔΑΜΙΑΝΟΣ ΑΝΑΡΓΥΡΟΙ
Κυριακή	3	Ε' Λουκά
Παρασκευή	8	Η ΣΥΝΑΞΙΣ ΤΩΝ ΑΡΧΙΣΤΡΑΤΗΓΩΝ ΜΙΧΑΗΛ ΚΑΙ ΓΑΒΡΙΗΛ
Σαββάτο	9	+ΝΕΚΤΑΡΙΟΥ ΕΠΙΣΚΟΠΟΥ ΠΕΝΤΑΠΟΛΕΩΣ ΤΟΥ ΘΑΥΜΑΤΟΥΡΓΟΥ
Κυριακή	10	Η' Λουκά
Τετάρτη	13	ΙΩΑΝΝΟΥ ΤΟΥ ΧΡΥΣΟΣΤΟΜΟΥ, ΑΠ. ΚΩΝΣΤΑΝΤΙΝΟΥΠΟΛΕΩΣ – <i>θα ανακινηθεί</i>
Πέμπτη	14	ΦΙΛΙΠΠΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ
Σαββάτο	16	ΑΠΟΣΤΟΛΟΣ ΚΑΙ ΕΥΑΓΓΕΛΙΣΤΗΣ ΜΑΤΘΑΙΟΣ
Κυριακή	17	Θ' Λουκά
Πέμπτη	21	ΤΑ ΕΙΣΟΔΙΑ ΤΗΣ ΘΕΟΤΟΚΟΥ
Σαββάτο	23	ΑΓΙΑΣ ΑΙΚΑΤΕΡΙΝΗΣ ΜΕΓΑΛΟΜΑΡΤΥΡΟΣ
ΚΥΡΙΑΚΗ	24	ΙΓ' Λουκά
Τετάρτη	28	ΚΑΤΑ ΤΗΝ ΗΜΕΡΑΝ ΤΩΝ ΕΥΧΑΡΙΣΤΙΩΝ Όρθρος & Θεία Λειτουργία - <u>ώρα</u> 6πμ
ΠΑΡΑΣΚΕΥΗ	29	ΜΕΓΑΣ ΕΣΠΕΡΙΝΟΣ ΤΟΥ ΑΓΙΟΥ ΑΝΔΡΕΟΥ
ΣΑΒΒΑΤΟ	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, μετά την Θεία Κοινωνία θα συνεχίσουν στις τάξεις τους.

He Who Has Ears Let Him Hear

By Fr. John Theodosion

We hear Christ say after he completes the telling of the parable of the Sower (Matthew chapter 13), "He who has ears let him hear." I believe that this phrase summarizes the meaning of this parable. This parable is not just a story about a farmer, but there are important underlying themes for us to understand and hear with our ears and incorporate in our lives.



"A sower went out to sow his seed". Who is the sower? None other than the Lord Jesus Christ." This "going out" refers to the incarnation of the Son of God. And the seed is the word of God, His words and his teachings.

The parable says "As he sowed, some seed fell by various places, the wayside, the rock, among the thorns and on good ground it "fell." It was not thrown. It fell everywhere equally, and these places, represent the souls of all people. And Christ sowed his teaching to the entire universe, equally and freely to all people. It is available to everyone.

So, we see in this parable there are four kinds of people described. First is the group on the wayside. The wayside is the hard ground; the hearts of those who may hear the word but never let it penetrate their heart and mind so that it can affect their lives.

The birds of the air immediately snatch away the word from their hearts, and these people never really believe at all. The birds are the demons,

who snatch away the word from a person's heart, but only because it is left out there, unprotected, and it is not cherished.

Some of the seed fell upon the rock, and when it grew up, it withered away, because it lacked moisture. The area described here is like a glade. Which is an area where there is a thin layer of soil plants can grow. When there is a

drought, everything dies, except for a few very hardy trees. There is a little bit of soil, a very small amount, but there is not enough soil to retain any moisture, and moisture is the essence of Christ. The person who is represented by the rock has just a small amount of knowledge, and does not struggle or desire, and at the merest, smallest trial, such a person falls away, and dies in the Faith.

Some people are represented by the thorny ground. The thorns spring up with the good seed, the word of God. These thorns choke out the following of the commandments. They choke out the knowledge of God, because these people turn away from God, and turn to the thorns, whatever they are, whether they be riches, cares of this world, sensual pleasures, pride, fear, or ambition. There are hundreds of ways that a person can turn away from Christ, even though he or she appears to be a Christian.

These are like the parable of the Wheat and the Tares. The parable of the Wheat and the Tares is similar to today's parable in that it describes the

good seed the wheat which can be corrupted by the bad seed known as the tares. These tares are the same as thorns. The tares are growing up right by the wheat and even look like the wheat, they are most times indistinguishable from true Christians. They go to church, they have families, they make donations, and they do everything externally just like everybody else, except they don't have Christ within them. Where their treasure is, so their heart is, and their treasure is not Christ, so Christ is not with them. Those people who are amidst the thorns have not Christ, even though they would call themselves Christians. This is a very dangerous situation because you may think that because someone is active in the activities of the church that he or she is a good example to follow. When really, they are a tare or a weed who could lead you astray and cause your faith to be choked off.

Then some of the seed, fell on good ground. And it sprang up and bore fruit. And Christ says it yielded a hundredfold. Meaning from one seed a hundred were born. These are the people whose hearts are like the good ground who having heard the word of Christ with a noble and good heart have kept it and have born fruit with patience.

We must ask ourselves "Now, how is it that we can be good ground?" What's point of this beautiful parable if we don't seek to become the good ground. Isn't that really what we should try to learn from this parable? And what is good ground? Good ground has been tilled carefully, and dug, and the clumps of dirt have been broken up, and it has been finely sifted, and fertilizer has been added to it, and it has been

watered, and hedged round about so that animals cannot get in. It has been guarded, so not one can steal the fruits it will produce. There is effort involved in having good ground. It does not just happen by accident.

But how are we to do this? It seems that our hearts are too hard to change, and we have become set in our ways. Or we just love our ways too much. It seems like task beyond our abilities! St. Paul discusses this in a marvelous way. He says, "For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ lives in me: and the life which I now live in the flesh I live by the faith in the Son of God, who loved me, and gave himself for me." Marvelous, magnificent words! May they be true in our lives. May we open the good earth of our hearts and allow the seed of faith to be planted and watered there. May we say that we no longer live, but Christ lives in us, he is the one who will change our hearts and he will be the one who will teach us the true way to be a Christian. But we must be willing to listen to his word and have a deep desire to follow it.

After this then, we must live by faith, since this is the only way to accomplish our task. And what is our task? It is to become like Christ isn't it? Isn't that the way we truly follow his teaching? Friends, we should pray for the Lord to soften our hearts like that good soil and plant his seed of truth there. Then we should pray for understanding of this truth. Then we should pray for the strength of the Lord to do what is good and right for his glory and for our salvation.

SAINT ANDREW FINANCIAL SUMMARY 2019

	Jan - Aug	Budget	\$ over Budget
INCOME			
CONTRIBUTION INCOME	295,820.57	320,344.00	(24,523.43)
STWP - ADD'L CLOSE THE GAP	-	57,440.00	(57,440.00)
EDUCATION/DANCE NET INCOME	18,212.75	11,000.00	7,212.75
SUMMER CAMP NET INCOME	199.24	200.00	(0.76)
FUNDRAISING EVENTS NET INCOME	164,995.20	188,668.00	(23,672.80)
OTHER INCOME	29,734.50	14,668.00	15,066.50
TOTAL INCOME	508,962.26	592,320.00	(83,357.74)
EXPENSE			
STAFF EXPENSE	204,929.61	228,570.00	(23,640.39)
CAR EXPENSE	5,356.81	3,000.00	2,356.81
INSURANCE EXPENSE	34,538.15	38,332.00	(3,793.85)
PROFESSIONAL SERVICES	2,711.73	4,836.00	(2,124.27)
EQUIPMENT	3,269.83	4,140.00	(870.17)
BANK CHARGES	2,131.64	2,128.00	3.64
MORTGAGE PAYMENT (Principal & Interest)	89,724.00	90,000.00	(276.00)
TELEPHONES/INTERNET EXPENSE	3,432.82	3,800.00	(367.18)
ADVERTISING	-	-	-
PERMITS	-	250.00	(250.00)
LITURGICAL	-	336.00	(336.00)
UTILITIES	37,139.00	36,808.00	331.00
SUPPLIES & PRINTING EXPENSE	24,793.40	19,038.00	5,755.40
BLDG & GROUNDS EXP.	39,849.32	52,370.00	(12,520.68)
POSTAGE & HANDLING	2,816.38	3,336.00	(519.62)
MINISTRY EXPENSE	45,828.33	49,566.00	(3,737.67)
EVANGELISM/OUTREACH	3,535.00	3,168.00	367.00
CONVENTIONS & SEMINARS	2,450.00	2,500.00	(50.00)
TRANSPORTATION	1,260.00	-	1,260.00
MISC.	-	-	-
TOTAL EXPENSE	503,766.02	542,178.00	(38,411.98)
NET CASH RECD (SHORT)	\$ 5,196.24	\$ 50,142.00	\$ (44,945.76)
From Operations			
Unrestricted Cash 12/31/18	96,353.08		
Cash generated (used) this year	5,196.24		
Cash Balance 8/31/19	\$ 101,549.32		

“LET DOWN YOUR NETS”

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

ΡΙΞΤΕ ΤΑ ΔΙΧΤΥΑ ΣΑΣ

Υπό π. Ιωάννη Θεοδοσίου

Στο Κατά Λουκάν κεφάλαιο 5, ο Ιησούς λέγει στους μαθητές Του, «Σαλπάρετε μακριά στα βαθιά νερά, και ρίξτε τα δίχτυα σας να πιάσετε ψάρια.» Ο Σίμων απάντησε: «Κύριε, έχουμε μοχθήσει όλη νύχτα, μα δεν πιάσαμε τίποτε. Τέλος πάντων, θα ακούσω τον λόγο Σου και θα ρίξω τα δίχτυα.» Αυτά τα λόγια δεν είναι λόγια δυσπιστίας, είναι λόγια υπακοής, από έναν άνθρωπο ο οποίος ήταν κουρασμένος και ξάγρυπνος όλη νύχτα, χωρίς να πιάσει κάτι. Σχεδόν τυχαία το αναφέρει αυτό στον Κύριό μας, και τα λόγια αυτά του Αποστόλου Πέτρου μας διδάσκουν κάτι άλλο πολύ σημαντικό. Νιώθετε ποτέ κουρασμένοι ή αποθαρρυσμένοι ή σας ξεγελούν τα αισθήματά σας; Δεν πειράζει. Αν έχετε πίστη, ζείτε ως άνδρας ή γυναίκα με πίστη. Άσχετα αν είστε ευτυχισμένοι ή λυπημένοι, κουρασμένοι ή όχι, απλά υπακούτε. Ακόμη κι αν τα πράγματα φαίνονται άσκοπα, ή χωρίς ελπίδα, το ξέρετε ότι στην πραγματικότητα δεν μπορεί να είναι άσκοπα ή απελπιστικά, γιατί ξέρετε Ποιος είναι Αυτός που σας λέει να κάνετε αυτό το πράγμα. Αν ο Κύριος σου πει να κάνεις κάτι, τότε το κάνεις, επειδή ξέρεις πως θα το ευλογήσει. Όταν οι Απόστολοι είχαν ψαρέψει όλη την προηγούμενη νύχτα, το έκαναν χωρίς τη βοήθεια του Θεού. Δεν ήταν μαζί τους στη βάρκα, και δεν τους είχε πει να βγούν στη θάλασσα και να ρίξουν τα δίχτυα για ψαριά. Δεν είναι ότι δεν υπάκουσαν, αφού ψαράδες ήταν, και αυτή ήταν η τέχνη τους, αλλά όταν ο Χριστός ευλόγησε τις προσπάθειές τους και τους είπε να κάνουν κάτι, και ήταν παρών στις προσπάθειές τους, τότε πέτυχαν μία καταπληκτική, θαυμάσια ψαριά.

Το ίδιο συμβαίνει και στην εκκλησία και σε όλες μας τις προσπάθειες. Όταν αποζητάμε την ευλογία του Κυρίου και ακολουθούμε τις διδαχές Του, οι προσπάθειές μας θα είναι ευλογημένες. Μου

θυμίζει τον καιρό που ήμουν υπεύθυνος νέων σε μία ενορία που δεν είχαν ποτέ κάποιον στη θέση αυτή. Ο πρόεδρος της YAL με πλησίασε και μού είπε, «Τί σκέφτεσαι να κάνεις για να τραβήξουμε το ενδιαφέρον τους και να γίνει καλή δουλειά;» Όταν λοιπόν της είπα τις προτάσεις μου, είπε: «Και εμείς τα κάναμε όλα αυτά και δεν πέτυχε.» Της απάντησα: «Τότε θα συνεχίσουμε την προσπάθεια μέχρι να πετύχουμε.» Με άλλα λόγια, έπρεπε να ρίξουμε πάλι τα δίχτυα μας και να ζητήσουμε την ευλογία του Κυρίου για να πιάσουμε άλλη ψαριά ανθρώπων.

Και στον Άγιο Ανδρέα καμιά φορά νιώθουμε αυτή την αρνητικότητα, μα δεν είναι λόγος να τα παρατήσουμε. Εάν εμείς ξέρουμε ότι αυτό που κάνουμε είναι το καλύτερο για την εκκλησία και την κοινότητα, πρέπει να ζητάμε την ευλογία του Κυρίου και να ρίχνουμε πάλι τα δίχτυα μας, με άλλα λόγια συνεχίζουμε την προσπάθεια μέχρι να πετύχουμε. Για να καταλάβουμε αν κάτι δεν είναι θέλημα Κυρίου ή δεν έχει την ευλογία Του, πρέπει να είμαστε αντικειμενικοί, να το εξετάσουμε καλά και να ρωτήσουμε. Μήπως αυτό που κάνω εξυπηρετεί μόνο τον εαυτό μου; Μήπως το κάνω με αλλαζονεία για να κερδίσω τον θαυμασμό των άλλων; Μήπως πληγώσω κάποιον άλλο αν πετύχει αυτό που θέλω; Αυτό που κάνω, μήπως με κάποιον τρόπο αντικρούει τις διδαχές του Χριστού και της Εκκλησίας; Αν η απάντηση σε οποιαδήποτε από αυτά τα ερωτήματα είναι «ναι», τότε δεν μπορούμε να ζητάμε την ευλογία του Κυρίου, θα ήταν μεγάλη υποκρισία.

Αδέλφια μου, καθώς ξεκινάμε τη νέα χρονιά του Κατηχητικού Σχολείου, ας θυμηθούμε ότι τα ευαγγέλια δεν είναι μόνο τα δίχτυα μας, μα και η διδασκαλία της εκκλησίας μας επίσης. Σας ενθαρρύνω να έχετε γεμάτα τα δίχτυα της

εκκλησίας και να φέρνετε τα παιδιά σας στη λειτουργία χωρίς να αργείτε. Είτε είναι μικρά ή μεγαλύτερα, η ενασχόλησή τους στην εκκλησία θα τα βοηθήσει να μεγαλώσουν και να ωριμάσουν ως άτομα αλλά πιο σημαντικά ως Χριστιανοί που αναπτύσσονται κατ' εικόνα και καθ' ομοίωσιν του Θεού.

Καταννώ ότι Κυριακή πρωί δεν είναι εύκολο να τα σηκώσετε ή να τα απομακρύνετε από τα παιχνίδια τους και την τηλεόραση, να ντυθούν και να μπουν στο αυτοκίνητο καθώς παραπονιούνται και σέρνουν τα πόδια τους. Είμαι σίγουρος πως

μερικές φορές σας κάνουν να θέλετε να τα παρατήσετε αλλά ελπίζω να μην υποχωρήσετε. Εγώ πάντως, θα προσεύχομαι για εσάς, να σας δίνει ο Θεός την υπομονή, δύναμη και επιμονή που χρειάζεστε για να τα καταφέρετε και να τα φέρετε στην εκκλησία στην ώρα τους. Να θυμάστε τον Πέτρο και να είστε σαν αυτόν και τους άλλους αποστόλους, ρίξτε τα δίχτυα και επιμείνετε. Ξέρω πως ο Κύριος θα ευλογήσει τις προσπάθειές σας αν το κάνετε.

Adaptation by: Maria Kiritis HAS teacher

A HELLO FROM A GREEK CHURCH COMMUNITY

“Rebooting the Greek Language” is just such an approach. This is an initiative of the SNF Centre for Hellenic Studies at Simon Fraser University and made possible through the support of the Stavros Niarchos Foundation, with the aim of revitalizing the teaching and learning of the **Greek Language** in the Diaspora.

We are very glad that knowledge of improved methods of teaching the Greek language worked out by linguistic research in institutions of higher learning is “trickled down” to Greek Church communities in the USA. The following invitation to a lecture aimed at enlightening the communicants of St. Andrew’s Church in New Jersey on the method “**Rebooting the Greek Language**” (see Bulletin 171, May 2019) indicates that a serious effort is under way to strengthen curricula in order to better address the needs of their members. The Community maintains an afternoon Greek language and culture school for children as well as for adults. We wholeheartedly recommend that more and more of the over 500 Greek Orthodox Communities in the country emulate the paradigm of St. Andrew’s Church in order to experience a flowering of knowledge and use of our language and a better appreciation of our cultural heritage.

Hello Everyone!

*As we strive to find new ways and opportunities to improve our Hellenic afternoon school, we have come across a new technological platform, which is designed for all students and age groups interested in learning the Greek language. In meeting the strengths and weaknesses of each individual learner, “**Rebooting the Greek Language**” is a wonderful way to engage our students for the betterment of learning. We were very excited to have had a guest speaker of this application, Costa Dedegikas at our church.*

This approach is an initiative of the SNF Centre for the Hellenic Studies at Simon Fraser University and made possible through the support of the Stavros Niarchos Foundation.

*Many of our parents joined us for coffee and donuts during the presentation/demonstration on the use of the free “**Rebooting the Greek Language**” application. This demonstration was held at the **St. Andrew Greek Orthodox Church library on the 26th of September**. Please contact Vasilisa Christodoulou for more information on “**Rebooting the Greek Language**”.*

Thank you, The St. Andrew PTA (Parents, Teachers Association).

St. Andrew PTA

On Saturday, September 21st, the St. Andrew PTA participated in a **walkathon benefiting St. Basil Academy** in Garrison, New York. We couldn't have asked for better weather. All who attended had a wonderful time. The children enjoyed an afternoon of carnival games, pumpkin painting, and of course the hike around the beautiful and scenic St. Basil campus.



RELIGIOUS EDUCATION

Welcome back!

The Religious Education Directors and Teachers are excited for another year of Sunday School.

We kicked off the year on September 8th with an Agiasmos Service for all of our students. Please join us at our Open House on Sunday October 6th.



HELLENIC AFTERNOON SCHOOL

We are off to a great start for the 2019-2020 school year! Currently, we are working with a newly revised curriculum for grades K-3 that incorporates technology as a tool for individualized learning. We hope it will inspire our children to improve their study habits outside class time. Parents, please join us at 6pm on October 10th for our Back to school Night.

Our students are also preparing for OXI day this month. We hope you can attend a short program, after church, on Sunday October 27 to see the children's efforts.

Dance rehearsals have also begun and we thank Angelo for once again preparing our students for upcoming dance presentations. The new schedule is available to all to keep up with the year's events!

Wishing you a wonderful month!
Salomi Massaras, M.Ed, HAS Director



**SPONSORED BY
SAINT ANDREW
PTA, JOY, & HOPE**

- Who:** All children and parents of the St. Andrew community!
What: Trunk or Treat followed by a Halloween Movie (Snacks and drinks will be provided)
When: Friday, October 25th. RAIN OR SHINE (will be in the gym if it rains) 6:00-9:00pm
Where: Saint Andrew Community Center, and parking lot

All children are encouraged to come in costume. Don't forget to bring your treat bags!
The Trunk a Treat will begin promptly followed by a movie! **CARS & CANDY NEEDED!**

In order to make this event successful we need your help.

All cars must be decorated and ready by 6:30pm

A prize will be awarded to the most creative looking car!

PLEASE NO CANDY WITH NUTS!!!

RSVP THROUGH SIGN UP GENIUS IF YOU PLAN ON ATTENDING

GOYA OCTOBER 2019



Saint Andrew GOYA is back for another exciting year. Last year, the GOYANs said goodbye to the seniors and wished them well for their next phase of life! We ended the GOYA year on a high note with the annual Olympics, where we competed in track and field events and we enjoyed the evening dance. This year, GOYA had its first meeting of the year on Tuesday, September 10th. Returning members attended and many new members were welcomed! There, we discussed the upcoming events, such as starting up the new season of girls' volleyball and boys' basketball practices and games. We encourage everyone to join the teams! We began the year in Asbury Park with the celebration of the Holy Cross where GOYANs dive for the Cross. Congratulations to Barbara Karkanias, Peter Karipidis, and Giorgio Seretis who represented St. Andrew GOYA. It was a beautiful day! About 25 GOYANs attended the annual Kick-Off/Harvest Dance at St. George Church in Clifton.

Upcoming events:

- Sunday, October 13th - Mr/Miss GOYA Pageant, Pines Manor, Edison
- Thursday, October 24th GOYA meetings
- Saturday, October 26th - Faith Kitchen, Dover
- Saturday, November 2nd - Bowling Tournament and dance, Ascension Church, Fairview

Everyone had a great time! On October 13th, Andrew Venizelos and Lia Zois will be representing Saint Andrew GOYA in the Mr./Miss GOYA Pageant as Mr. and Miss Randolph. Everyone wishes them the best of luck! We also would like to congratulate Alexia Louca and Constantine Sedereas for winning the GOYA scholarship!

We will be preparing lunch for a soup kitchen in October. Our GOYANs age 16 and up have the opportunity to then serve the lunch at the Faith Kitchen at Trinity Church in Dover. This is one of our many chances to help the community.

GOYA is looking forward to another successful year full of faith, fun and fellowship!

It is never too late to join! GOYA is open to children of all active Stewards of our Church and must be 12 years old and in grades 7th-12th. Feel free to email us with any questions at saintandrewgoya@gmail.com.

Dates for volleyball and basketball games:

Details for each game will be sent out by email.

- October 6th and 27th
- November 3rd, 10th, 17th, 24th
- December 7th and 8th

Respectfully submitted by Lia Zois, GOYA President

The Stewardship of Sts. Kosmas and Damian

"Saintly Unmercenaries and Wonder Workers, regard our infirmities; freely you have received, freely share with us." (Dismissal Hymn)

It is during the month of November that we should pause for a moment to thank the stewards throughout our holy Archdiocese who serve as members of the Philoptochos Society. It was in November 1931 that the late Ecumenical Patriarch Athenagoras I, who was then serving as Archbishop of North and South America, established the Philoptochos Society. Their purpose was clear; they were to become the official philanthropic organization of our Church in the Western Hemisphere. This year, we celebrate their 70th anniversary and, in so doing, we recognize their efforts in providing a ministry that serves the philanthropic, humanitarian, and Christian mission of our Church.

The selection of Ss. Kosmas and Damian as patron saints of the Philoptochos Society was a prudent and admirable choice. Their lives exemplified the meaning of Christian service and dedication. Let us take a closer look at these two saints so that we, too, might renew our conviction to be better Christian Orthodox stewards.

Born in Asia Minor of a pagan father and a Christian mother, these two brothers lived during the early years of the Christian Church. When their father died, their mother devoted her time and energy to giving the boys a Christian education. They were both recognized for their intelligence that led them to pursue studies in medicine. The combination of their faith in Jesus Christ, along with their academic aptitude, convinced them that healing came from God! They promised to offer their medical skills to all people without payment and, in this way, they would fulfill Christ's teaching: "Freely you have received, freely give" (Matt. 10:8).



How was it that they could minister to people without payment? Ss. Kosmas and Damian inherited their fairly sizeable parents' estate, but it was not so great that they could be careless with their spending. Vowing to minister to people freely meant that they had to be prudent stewards in managing this estate. There would be no extra money for luxuries that they could afford if they charged their patients even a nominal medical fee; for this reason, they were named the "unmercenaries."

The medical assistance they provided was offered as an expression of prayer and faith in Jesus Christ, the Healer of both soul and body. During the many years of service, it became evident that they attributed their work not to the medical achievements of their time but to the healing power of our Lord and Savior. All the people, Christians and non-Christians alike, respected the brothers for their generosity and abilities. Their lives were long and their ministry was an inspiration for generations to come. Consider the fact that within a few centuries following their life, there were two more sets of Christian brothers named after them. In each of these cases, the brothers pursued medical careers and ministered to the people free of charge. The one set of brother lived in Rome and they are commemorated on July 1, while the second set of brothers was from Arabia, and they are remembered on October 17.

In remembrance of Ss. Kosmas and Damian, we express our appreciation to the members of the Philoptochos Society and all the stewards of our parishes who freely contribute countless hours and effort. As Ss. Kosmas and Damian reached out to those in need, may we also reach out to all people and embrace them with the love of Christ our God.

SAINT ANDREW PHILOPTOCHOS - OCTOBER 2019

Philoptochos is considered the Philanthropic arm of the Greek Orthodox Church. Philoptochos identifies need and knows how to respond. Philoptochos responds to this need on the local, national as well as on the international level by feeding the homeless, providing clothing and shelter for needy families, by collecting food to stock food pantries, soup kitchens, homeless shelters. The focus on outreach is contemporary with assistance for victims of Hurricanes, Earthquakes, Tsunamis and any overwhelming devastation. We work with Habitat of Humanity to help built and repair homes.



In order to raise the necessary funds to respond to the many cases, which are in our parish or come to us from our Metropolis and National Office Social Services, we have to hold various fundraisers.

We begin the ecclesiastical year with our Rummage Sale. Funds from this fundraiser support our Saint Andrew Church and the knitting group, which provides blankets, hats, and scarves to nursing homes, senior centers, homeless shelters and hospitals. We have responded to needs in our church and we are now saving funds to beautify our beloved Saint Andrew with iconography. At the end of the rummage sale all unsold items are donated to major organizations such as: Soles 4 Souls (shoes), Market Street Mission, Lupus Foundation, Purple Heart Veterans, Peace Works (Nicaragua), Helping Hearts & Handbags (Janet Outreach), Roxbury Social Services, Battered Women's Shelter, Cape Regional Medical Center, Randolph Township Library, Ironia Firehouse, New Legacy Books (VFW Book drop), Morristown Library

& Community, Roxbury Fire Department (collection box), Dog Shelters and others. We thank you, St. Andrew community for providing the clothing, furniture, electronics and so many things to make the rummage sale a success. We thank everyone who dedicated his or her time to setup and clean up for the rummage sale.

In October, Market Street Mission coordinates donations of coats, hats, and scarves to be distributed to adults and children in Morristown. Saint Andrew Philoptochos has already donated over 25 coats.

Next comes our Thanksgiving Baskets giveaway. The items you will donate will give families a chance to enjoy a Thanksgiving dinner and will restock the Interfaith Food Pantry.

And at Christmas we will gather toys for the children of the Market Street residents as well as hygiene items for the residents of the Dover Seniors Center. The Christmas

Greetings form will be available for all St. Andrew families to place their family names and wishes. Please support the Greeting card, as money raised will help needy cases.

We will hold Christmas and Easter Bake Sales.

In May we hold our largest fundraiser, our Tricky Tray. Over the years portion of the funds raised helped Make A Wish Foundation, children with physical and mental disabilities, Family Promise, Faith Kitchen, Saint Jude's Children's Hospital, Muscular Sclerosis and other charities.

So, please keep all these things in mind when you see us ask for your support and generosity.

Once a month, as you exit the church, you will see us holding a basket. Money that you graciously donate supports the National Philoptochos commitments. Listed here are some of these commitments:

Saint Basil's Academy, Hellenic Holy Cross Seminary School, Cancer and Other Major Illnesses Fund, Autism, OCF, IOCC, UNICEF and many others. We thank you for your generous donations.

Please visit the National Philoptochos Society **Website and learn more about who we are and what we do.** Read the 2018 convention Voice, to get the latest updates, and join our sisterhood. [http://www. Philoptochos .org/news/2019-convention/the-voice-2019](http://www.Philoptochos.org/news/2019-convention/the-voice-2019)

Philoptochos - **Philoptochos** (Friend of the Poor), but we also are: **Philotheos** (Friend of God),

Philadelphos (friend of our brothers and sisters), **Philanthropos** (friend of mankind), **Philoxenos** (friend of the strangers)

We ask that every woman in our church, over 18 years of age become a member of Philoptochos. Men are also welcome and invited to join as associate members. Imagine how much we can accomplish if we are all united as one family helping our Church and our neighbors. Isn't this what Christ asks of all of us?

In January 2020 we will begin our new membership drive. Please join us and be part of the Saint Andrew Philoptochos Society.

Our monthly meetings are the fourth Tuesday of every month.

Thank you. In the Service of the Lord,

Maro Nicolaou Schuster,

St. Andrew Philoptochos, Corresponding Secretary



THE ARKET STREET MISSION ANNUAL COAT GIVEAWAY

**Saturday November 2nd 10am -1pm
at the Morristown Green**

We are asking if you have a gently used coat to donate that you bring it to the church by **Monday, October 28** so we can donate in time for the above coat drive.

SYNAXIS OF THE ARCHANGELS - NOVEMBER 8

Synaxis of the Archangel Michael and the other Bodiless Powers: Gabriel, Raphael, Uriel, Salaphiel, Jegudiel and Barachiel

Angels were created as messengers of God. The Scriptures reveal that God created nine orders of angels: Seraphim, Cherubim, Thrones, Dominations, Principalities, Powers, Virtues, Archangels, and Angels. Out of this order come the familiar seven Archangels which include Michael, Gabriel, Raphael, Uriel, Raguel, Sariel, and the fallen Lucifer. Before outlining the roles of the two that have been most prominent with man in the divine plan of the universe, it is required to cite him who has been the source of evil in our world with whom others, divine and mortal have had to contend with over the centuries since the dawn of man.

Lucifer, whose ambitions were a distortion of God's plan, is known to us as the fallen angel, with the use of many names, among which are Satan, Belial, Beelzebub and the Devil. An outcast since his expulsion from Paradise, this force of evil has been a thorn in the side of mankind and in all probability responsible for the miseries which Christianity has been striving to eliminate throughout the world.

The Archangel Michael is the outstanding figure in the eyes of the Greek Orthodox Church and is depicted in the many houses of worship in an icon always on the extreme left where he is pictured as a guardian of Paradise from whence Adam and Eve were evicted. In some icons he is seen with a flaming sword as a symbol of the righteousness that called for the casting out of the Garden of Eden of Adam and Eve after they had fallen victim to Satan in the form of a serpent. Among other



things, it was Archangel Michael who was sent by God to countermand the command of God himself that Abraham sacrifice the life of his own son Isaac. Archangel Michael was also the messenger who warned Lot to flee from the wicked cities of Sodom and Gomorrah.

Archangel Michael's involvement with mankind is also seen in other ways, including his protection of Jacob from the wrath of his brother

Esau over a matter of inheritance for which there are probate courts today. The Scriptures also tell us that it was Michael who battled the Devil for the soul of Moses following the death of the founder of the Israel nation. The Devil based his claim on the soul of the great Moses on the basis of Moses having killed an Egyptian prior to the Exodus, but the defense of the monumental figure of the Bible by Michael saved the soul of Moses from the clutches of Satan.

We are further told that it was Michael who stood by Joshua during his first encounter with his enemies in the land of Canaan. Mentioned in the New Testament numerous times, in which his lofty position is recognized, accounting for many miracles recounted as being attributed to the handiwork of Michael, chief of which is the changing of the course of a river at a place called Chonais in Asia Minor. Michael's many miracles are commemorated by the church on September 6 of each calendar year.

A sweep of the eyes to the other end of the icon screen in Greek Orthodox churches falls on the Icon of Gabriel, seeming like twin sentinel with Michael over all mankind. Gabriel's name is synonymous with redemption, particularly since he was chosen to be sent by God to bring the electrifying news to the Virgin Mary that she was about to become the mother of God. What ensued changed the course of history and brought the promise of the deliverance of man through Jesus Christ. On the left is the symbol of guilt, on the right the symbol of salvation and between those can be seen the inspiring spiritual greats who have woven an enduring fabric to clothe all mankind and keep him from exposures that are life threatening.

Few are aware of the assignments of the lesser known and not so often mentioned saints, aside from Michael and Gabriel and the fallen one. Scant mention is made of the others but much could be made out of their responsibilities as ordained by God through painstaking study of Scriptures which the average reader overlooks because of what is considered more interesting or engrossing. Gabriel is principally mentioned in the Book of Daniel but

there are others who have been mentioned who could do with considerably more attention.

Too little is said of Raguel, who is in charge of the spirits of humans but Sariel, whose duties are not defined whose role as avenger upon the world of lights is somewhat confusing. This brings us down to Sariel, whose duties are not clearly defined. However there is a clear definition of Uriel's role as leader of angelic hosts who guard the underworld (Sheol).

Dismissal Hymn (Fourth Tone)

O Commanders of the Heavenly Host, we the unworthy beseech you, that through your entreaties you will fortify us, guarding us in the shelter of the wings of your ethereal glory, even as we fervently bow before you crying: "Deliver us from all danger, as Commanders of the Powers on high!"

Kontakion (Second Tone)

Chief Commanders of God; ministers of divine glory; guides for men and leadership of the Incorporeal; as Chief Commanders of the Incorporeal, plead for our welfare and for great mercy.

From the website of: The Greek Orthodox Archdiocese of Australia

ΠΟΙΟΙ ΕΙΝΑΙ ΟΙ ΠΑΜΜΕΓΙΣΤΟΙ ΑΡΧΑΓΓΕΛΟΙ ΜΙΧΑΗΛ & ΓΑΒΡΙΗΛ;

Η Αγία Γραφή, αναφέρει σε πολλά σημεία την επικοινωνία των ανθρώπων με τους αγγέλους και ιδιαίτερα με τους επικεφαλής των αγγελικών ταγμάτων Μιχαήλ και Γαβριήλ. Οι άγγελοι δεν γνωρίζουν πόνο και δυστυχία, αμφιβολίες και φόβους, αρσενικό και θυλυκό, αλλά τους χαρακτηρίζει η ομορφιά, η αγάπη και η αέναη ζωή. Είναι άγγελοι, δηλαδή κτιστοί, αόρατοι και τέλεια πνεύματα, τα οποία δεν τα περιορίζει ούτε ο χρόνος, ούτε ο χώρος.

Οι άγιοι άγγελοι εμφανίζονται στους ανθρώπους κάθε φορά που ο Θεός θέλει να γίνει το θέλημά του.

Ο Αρχάγγελος Μιχαήλ και ο Αρχάγγελος Γαβριήλ παρουσιάζονται συνήθως με σπαθί ή σκήπτρο στο δεξι

χέρι, σύμβολο της εξουσίας που τους χάρισε ο Θεός. Στο αριστερό χέρι κρατούν πολλές φορές μια σφαίρα που συμβολίζει τον κόσμο.

Ο Αρχάγγελος Μιχαήλ, το όνομά του σημαίνει «Ποιος Είναι Όμοιος με τον Θεό;».

Είναι άγγελος ο οποίος εμφανίζεται στην Παλαιά Διαθήκη, κυρίως, και μάλιστα στις πρώτες στιγμές της δημιουργίας του Κόσμου: Όταν ο Εωσφόρος λόγω της υπερηφάνειας του εξεγέρθηκε κατά του Θεού, θέλησε να βάλει τον θρόνο του στον ουρανό και να γίνει όμοιος με το Θεό. Τον ακολούθησε ένα τάγμα Αγγέλων, το οποίο και αυτό αποσκήτησε από το Θεό εξαιτίας της υπερηφάνειας του. Τότε εξέπεσαν και διώχτηκαν από

τον ουρανό μαζί με τον αρχηγό τους τον Διάβολο. Και έγιναν όλοι τους σκοτεινοί αντί φωτεινοί. Δαίμονες αντί Άγγελοι. Τότε ο μέγας αυτός αρχάγγελος Μιχαήλ, βλέποντας την ελεεινή έκπτωση των Αγγέλων, κατάλαβε την αιτία της πτώσης τους, και για αυτό με την υποταγή και την ταπείνωση την οποία έδειξε στο Δεσπότη Θεό, διεφύλαξε τόσο την δική του δόξα και λαμπρότητα, όσο και την δόξα των άλλων Αγγελικών ταγμάτων. Για την υποταγή του και την ταπείνωση αυτή, διορίστηκε από το Θεό Παντοκράτορα να είναι ο πρώτος των Αγγελικών τάξεων.

Κατά την περίοδο εκείνη ο αρχάγγελος Μιχαήλ συγκέντρωσε και ένωσε τις τάξεις των Αγγέλων, και φώναξε σ' αυτούς το "Πρόσχωμεν. Ήτοι ας προσέξωμεν και ας εννοήσωμεν, τι έπαθον ούτοι οι εκπεσόντες δαίμονες διά την υπερηφανίαν τους, οίτινες προ ολίγου ήτον μαζί με ημάς Άγγελοι. Και ας στοχασθώμεν τι μεν είναι ο Θεός, τι δε είναι ο Άγγελος. Ο μεν γαρ Θεός, είναι Δεσπότης και Δημιουργός ημών των Αγγέλων. Ημείς δε οι Άγγελοι, είμεθα δούλοι και κτίσματα του Θεού". Και έτσι ύμνησε και δόξασε τον Θεό Παντοκράτορα, αναφωνώντας εκείνον τον θείο και αγγελικό ύμνο με όλους τους Αγγέλους, «Άγιος, Άγιος, Άγιος Κύριος Σαβαώθ, πλήρης ο ουρανός και η γη της δόξης αυτού».

Ο Αρχάγγελος Μιχαήλ είναι εκείνος που ανήγγειλε στον Αβραάμ την ανάγκη θυσίας του γιου του, Ισαάκ και ο οποίος στη συνέχεια την απέτρεψε. Έπειτα στον Λωτ, όταν τον λύτρωσε μαζί με την οικογένειά του από την καταστροφή των Σοδόμων. Μετά παρουσιάστηκε στον Πατριάρχη Ιακώβ, όταν τον λύτρωσε από τα φονικά χέρια του αδερφού του Ησαύ. Αυτός προπορεύονταν μπροστά από τους Ισραηλίτες όταν ελευθερώθηκαν από την σκλαβιά των Αιγυπτίων, με τη μορφή νεφέλης την ημέρα και φωτιάς τη νύχτα, τους έδειχνε το δρόμο προς τη γη της Επαγγελίας. Αυτός παρουσιάστηκε στον μάντη Βαλαάμ, όταν εκείνος ήθελε να καταραστεί τον Ισραηλιτικό λαό για να μη συνεχίσει το δρόμο προς τη Χαναάν. Αυτός παρουσιάστηκε και στον Ιησού του Ναυή απαντώντας του «Εγώ αρχιστράτηγος Κυρίου νυνί παραγένονα».

Στην Καινή Διαθήκη, αυτός είναι που θα αναγγείλει τη δεύτερη έλευση του Ιησού Χριστού και την αρπαγή της

εκκλησίας Του. (1 Θεσσαλονικείς 4:16-17)είναι παρών και στον Ιησού του Ναυή, την πτώση της Ιεριχώς, καθώς και τις ιστορίες του Εμμανουήλ, Δαβίδ, Ηλία κτλ. Πάντοτε κρατά ρομφαία, η οποία δίνει την πύρινη τιμωρία στους εχθρούς του Θεού.

Τον Αρχάγγελο Μιχαήλ, τον συναντάμε στην κάθοδο του Χριστού στον Άδη, όπως επίσης και στην Αποκάλυψη του Ιωάννη, όπου επικεφαλής των Αγγέλων πολεμά το Σατανά. Εμφανίζεται προφητικά να ηγείται στρατιάς αγγέλων σε πόλεμο στον ουρανό, κατά «του μεγάλου Δράκοντα, του αρχαίου φιδιού, του Σατανά» και των αγγέλων του, όπου υπερισχύει ο Μιχαήλ και τους ρίχνει στη γη. (Αποκάλυψη 12:7-9)

Είναι γνωστό και το θαύμα του Αρχάγγελου Μιχαήλ στους Κολοσσούς της Φρυγίας. Στην περιοχή των Κολοσσών είχε αναβλύσει πηγή με αγιασμένο νερό που θεράπευε κάθε αρρώστια. Εκεί χτίστηκε ναός στο όνομα του Αρχάγγελου Μιχαήλ. Οι ειδωλολάτρες στράφηκαν εναντίον του ιερέα του ναού, τον οποίο όμως προστάτευσε ο Αρχάγγελος και σώθηκε. Οι ειδωλολάτρες δοκίμασαν τότε να εκτρέψουν το ρου ενός ποταμού για να πνίξουν τον ιερέα και να καταστρέψουν το ναό. Τότε ο Αρχάγγελος Μιχαήλ επενέβη και με τη ρομφαία του έσκισε στα δυο τη γη και τα νερά χωνεύθηκαν μέσα. Έως σήμερα τα νερά των ποταμών χωνεύονται, γι' αυτό και το μέρος ονομάστηκε Χώναι.

Επίσης θεωρείται από το λαό ότι είναι ο ψυχοπομπός άγγελος, δηλ. μεταφέρει τις ψυχές στον ουρανό. Μάλιστα σε ορισμένες περιοχές, όπως τη Θράκη, υπάρχουν κάποιες προλήψεις και ο κόσμος δεν αφήνει τη μέρα αυτή τα παπούτσια του έξω από το σπίτι, για να μην τα δει ο Αρχάγγελος και «ενθυμηθεί αυτούς και αναλάβει εκ της ζωής».

Στη Σύμη, το ακριτικό νησί των Δωδεκανήσων, ο Ταξιάρχης είναι ο προστάτης των ναυτικών και του προσφέρονται τάματα που τα ρίχνουν στη θάλασσα.

Ο Αρχάγγελος Μιχαήλ (Ταξίαρχος και Αρχιστράτηγος) είναι ο Προστάτης Άγιος της Πολεμικής Αεροπορίας και η μνήμη του γιορτάζεται με κάθε μεγαλοπρέπεια σε όλες τις Μονάδες της Πολεμικής Αεροπορίας.

EXPECTATIONS

How we believe anything is greatly affected by what we expect. If you take a moment to look at what you believe, you might find an expectation attached to each belief. People believe in God and people don't believe in God whether there is a God at all doesn't seem a concern. Behind the reason for belief or unbelief is an expectation. Whether you are aware of these or not, these hidden expectations direct how you worship, how you come to the Divine Liturgy. Shouldn't you know your expectations?

When God called Abram to "go to a new country"

God did so with a promise "I will make you great" (Genesis 12:1). God knew Abram's expectation. With such a promise from God, Abram went. Jesus calls each of us into His Kingdom; He must know our expectations for it, but many simply refuse the offer because this expectation is hidden. Our expectations aren't buying the offer. What's holding us back is that our current "country" is meeting most of our expectations. We're in a comfort zone. Going to a "new country" will take a lot of effort and bring great risks. Suddenly we find ourselves disrupted. This produces unpleasant emotional responses that impact our comfort zone and we don't like it. This Jesus is getting to be an irritation! If He won't go away, we'll have to get rid of Him! Do you see how expectations work?

Sound familiar? Let's not be too quick to blame those who brought Jesus to the Cross, as if we would never do anything like that! What do we do with something unpleasant? Many use the new digital world to execute anyone who isn't within



expectations. Gossip is the poison that empowers more and more aggressive actions against anyone who disturbs "my" comfort zones. How many people do we exclude because these aren't within "my" expectations? God too either fits neatly into what I expect or there's going to be a house cleaning!

The Divine Liturgy begins at 10 AM every Sunday. You and I are expected to be there when it begins. Imagine

attending a Broadway play when it's half finished. Don't we always try to be there when anything begins? Why then do many think the Divine Liturgy begins with "communion"? If anyone is planning to go on vacation, things have to be done in preparation so that on the day vacation begins, we are ready for it. Why can't families do the same on Saturday? Preparing the family for what will occur on Sunday will make attending the Divine Liturgy at 10 AM a fluid event.

Children are very perceptive and recognize when something is important. Parents often project their expectations of how their children will behave by how they respond to their children. If parents bring children, the children will recognize the importance of the Divine Liturgy when it is important to their moms and dads. Parents don't need to bring distractive toys and foods in order to bribe "good" behavior. This sends a wordless message to the children about the Divine Liturgy. Children are almost never made participants in the Divine Liturgy because the parents aren't participating either. Simply standing there can be very boring. Even I'm bored when I just stand there and hope for a speedy ending. When the parents are

engaged and share their engagement with their children, they too will perceive the importance of the Divine Liturgy as a “work of the people”, all the people of all ages!

Sadly, **many attend with expectations** that get in the way of the event. It is critical to understand that the Divine Liturgy occurs in TIME and SPACE! In the Divine Liturgy we are not simply acting out of time the memory of an historical event in which a man named Jesus died on the Cross and was resurrected. The Eucharist is **not** done “in memory”, in time, of Jesus’s actions but as **anamnesis**, a very special spatial memory, a memory with presence, that makes the past completely present in the Church, it’s space wherein we stand. At the chalice, each of us comes before Jesus Himself standing in our space, in our time. He is present NOW! It is the deepest moment of reverence and silence. As we are called to “lift up our hearts” we are being asked to enter with our whole being the space of Christ’s Kingdom. Can you imagine what this must mean? Children will recognize this! They know when something is really real. Parents who have this experience will most certainly share this with their children because children know from their parents when something really matters. Will you need to distract them when such an experience is theirs as well?

Seldom do we come to Church with this expectation, this excitement of meeting the living Christ in our space and time. When we get caught up with time as past or present, we lose the spaceal connection. Christ remains in the past as memory. Eventually this fades in importance. When this occurs, the Divine Liturgy’s beginning becomes less and less of an urgency. But expecting to meet Jesus at the Eucharist will change how you

worship. Your children, who should be part of your spiritual journey, will understand. Did not Jesus tell His apostles to let the children come unto Him? In fact, children may hear God in very unexpected ways that we, if we allow them to share this with us, can learn much from.

Going to Church begins with the Divine Liturgy. If you go just to attend Sunday School, then you haven’t given your children any reason to do that. After all, what are they supposed to learn there if it doesn’t translate into coming before Christ Himself? Teaching morality or what it means to be an Orthodox Christian has very little substance of not enacted in the Eucharist. It is easy to forget that we attend the Divine Liturgy to be made new, to undergo transformation for the sake of salvation. Our postmodern individualism has managed to silence the word “SIN” but not its consequences. Many might feel fine and never realize the deadly cancer taking over their life. We can’t make the mistake of being wrong here. We are in Church, we attend to the Divine Liturgy because at stake is our salvation. Children will understand. You never need to “dumb down” our faith. Jesus is a lot more than the gentle friend everyone seems to want to make Him out to be. In Jesus we are judged and in Jesus we are saved. Do not take judgement lightly. There is no transformation without something in need of transformation. It is imperative that who we are is in need of transformation. We are called to “go into a new land” and receive with trust the promise that God will make us “great”.

Expect the Divine Liturgy as meeting Jesus Christ today, and don’t be late!

Submitted by: Herb Schuster

Daughters of Penelope Alexander #250

You are cordially invited to join us for an afternoon of FASHION and FUN
Fashion Show, Luncheon, and Designer Raffles



When: Saturday, November 2, 2019
11:00 am - 3:00 p.m.

Where: The Meadow Wood
461 Route 10 East Randolph, NJ 07869

Donation: \$50

Proceeds to Benefit the Charitable Works of the
Daughters of Penelope

For Tickets and More Information:

Please contact

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

Julie Ioannou (201) 602-1359 or
jioannou18@yahoo.com

Yiota Louca (973) 615- 3215 or
prlouca@yahoo.com

FAITH KITCHEN Saint ANDREW FEED THE HUNGRY MINISTRY

On the **fourth Saturday of each month**, our church helps to feed the hungry. This important ministry is completed through the Faith Kitchen, located in the Trinity Lutheran Church on East Blackwell Street in Dover. Faith Kitchen opened its doors over 30 years ago when a man asked for groceries and a can opener. This poor man proceeded to sit down on the curb and eat the food he was given. He was hungry and did not care if the food was cold or raw. Since that time, Faith Kitchen, through the volunteer organizations who support it, like St. Andrew's, serves a nutritious meal free of charge six days a week to anyone who comes to eat. Once a month, our parishioners serve a hot meal to between 70 and 100 people. The meal includes a main dish, vegetable, salad, bread, fruit cup and dessert. We also serve seconds, provide take out at the end of the lunch service, and hand out peanut butter and jelly sandwiches for the guest's Sunday meal.

Please help us fulfill this ministry. You can help by donating to the cost of the meal, by providing some of the meal and/or by volunteering to serve. If you are interested or would like more information, please contact Georgia Haglund by email at thehaglundfamily@comcast.net.

FAITH KITCHEN 2019

October 26 – GOYA

November 23 – Philoptochos

December 28 - DOP/AHEPA

FAITH KITCHEN 2020

TENTATIVE SCHEDULE

January 25 - Parish Council

February 22 - GOYA

March 28 - Philoptochos

April 25 - DOP/AHEPA

May 23 - Parish Council

June 27 - GOYA

July 25 - Philoptochos

August 22 - DOP/AHEPA

September 26 - Parish Council

October 24 - GOYA

November 28 - Philoptochos

December 26 - DOP/AHEPA

OXI Day or Halloween? – October 2019

Parents, our children should be settled in school by now with back to school nights scheduled, school shopping, and of course homework! In October though we have Halloween why do we focus on that holiday and not OXI Day of October 28th? ! Have not your children already hounded you about a costume? Do they not look forward to the candy and treats they are going to collect door to door and various Halloween parties? Wouldn't it be better to focus on an ethnic / cultural holiday instead?



This October I would like to quote an article about October 28th instead as last year I focused on how our religion sees Halloween. Parents read through this and simplify its significance with your children. Greek School and Sunday school teachers, please try to do the same. Let's not concentrate so much about Halloween. We recite poems and we sing ethnic songs so let's do that a little more than concentrating on Halloween.

"October 28th is a national holiday in Greece. It is the day that commemorates the rejection by Greek dictator Ioannis Metaxas of the ultimatum made by Italian dictator Benito Mussolini on October 28, 1940. This day is known by Greeks around the world as 'Oxi Day' (No Day).

What Happened On This Day In History

It is said that at 3:00am on October 28, 1940, an ultimatum was handed to Ioannis Metaxas at his home in Kifissia by the Italian Ambassador of Athens, Emanuele Grazzi. The ultimatum required the free passage of the Italian army through the Greek-Albanian border and thus began the occupation of some strategic areas of Greece.

After reading the letter, Metaxas turned to the Italian Ambassador and replied in French (which

was the official diplomatic language at the time) with the historic phrase: 'Alors, c'est la guerre' (Well, this means war), thereby stating his negative position toward the Italian demands.

Grazzi in his memoirs, released in 1945, described the scene as, 'I have been ordered Mr. Prime Minister by you and I gave him the letter. I watched the emotion in his hands and in his eyes. With a firm voice and looking at me in the eyes, Metaxas told me, 'This means war!' I replied that this could be avoided. He replied NO. I added that if the General Papagos... Metaxas interrupted me and said NO! I gave a deep bow, leaving with the deeper respect, this elder, who preferred to be sacrificed instead of enslaved.'

At the time, Metaxas expressed Greek popular sentiment, which was the denial of allegiance. This refusal was passed through to the Greek press with the word 'Oxi' (No). The word 'Oxi' was first presented as a title in the main article of the newspaper 'Greek Future' of N. P. Efstratios on October 30, 1940.

Traditions & Practical Information About This Day In Greece

On this day in Greece, most public buildings and residences are decorated with Greek flags. You will see parades and other festivities throughout the country. It is a national holiday, which means that everything is closed, with the exception of cafes and food venues.

The October 28th holiday is also celebrated by many Greek communities around the world; parades and festivities are observed internationally including major cities in the USA, Canada, and Australia."

With that in mind, my prayer this month, again is from my book **"A Table Prayer Guide"** is from **Daily Prayers: for all times by Saint Gregory of Nyssa / Fourth Century**

"Prayer is the strength of the body, The prosperity of the household, The might of the kingdom, The victory in war, the serenity in peace, The unity of those divided, The constancy of those united."

With my husband Mike, and son Nicholas, we wish a great school year for your children, love, peace, and serenity throughout the year!

Feel free to e-mail me with your comments and suggestions for our "Parents' Corner" at: alexandraproto@gmail.com -Have a good month! Alexandra Protopapas Med | Certified Teacher of the Handicapped & Social Sciences | Teacher at Educational Services Commission of Morris County, Parsippany Schools, Morris & Essex County, St. Elizabeth's Academy in Convent Station, & Arrow Academy School in Whippany. | (Information, Teaching, Tutoring, Counseling, Homebound Instruction)

ORTHODOX DISCUSSION GROUP

Orthodoxy and other Christian confessions....what are the differences?

This pluralistic world is often confusing when discussing matters of our faith. Often we find ourselves wondering since we have the *"same God"* and the *"same Bible,"* are there really differences or when we do see differences we ask ourselves: *why does it matter?*

Join us **Thursdays from 7-8:30 pm** as we explore this idea through comparison and contrast in light of commentary from the Church Fathers....and if you don't know what a Church Father is...come and find out!

Thursdays: October 10th, 17th, 24th and November 7th



RELIGIOUS EDUCATION OPEN HOUSE

**RESCHEDULED TO:
SUNDAY, OCTOBER 6**

Join us in your child's class
after Divine Liturgy

- * Meet your child's teacher(s)
- * Learn about our Program
- * Get to know other parents
- * See what's upcoming!

For additional information, contact:
Religious Education Department: religioueducationstandrews@gmail.com

Special Olympics New Jersey Young Athletes

FREE Inclusive Sports Play Program
for children ages 2 - 7

- Improve gross motor skills
- Celebrate what your child CAN do
- Improve social and language skills
- Learn to PLAY with purpose
- Develop skills for future participation in sports



All children must participate with a parent/adult guardian. All participants must wear athletic shoes. Siblings & friends are encouraged to participate!

Young Athletes Morris Fall 2019

St. Andrews Greek
Orthodox Church
1447 Sussex Turnpike
Randolph, NJ 07869

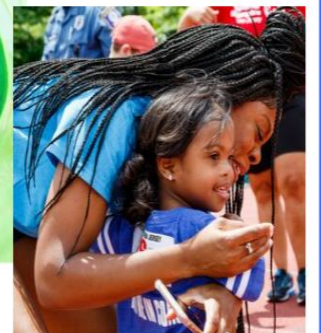
Saturdays

10:00 a.m. - 10:45 a.m.

September 28

October 12

November 9 & 23



**ROOM FOR AGAPE - VOICE FOR THE SENIORS
- OCTOBER 2019**



Do you ever get the feeling that we are living history all over again and, as if having to start all over again from a scratch you cannot quite define exactly for want of a way to word it right, or figure out the source somehow? I know I do - and it just keeps festering more the more I scratch. It's that my arms won't stretch to get a feel for its position. Why? It's been there on my

back: very presence alone is enough to eat the tar right out of me. Furthermore, it keeps nagging - making *itself* worse because it has to get *even* with me. Sort of like a nagging spouse, so to speak, or someone wanting you to do the chores, or a germ/bug that bit and, the more I scratch, just keeps digging deeper –until now it's a carbuncle: a rumble-stewing great volcano with a core – a toughened core – like a leech that has to come out whole or keep on clinging there – festering another layer deeper. Oh the rage. My-meye aye ne: ragged rage, stewing - trying to spit it out. *Just leave, learn to live for crying out loud!*

Let's consider a God Plan for securing a leader/noble king who knows all about outrageous burdens: His Son, Christ Jesus. First for all, He'd have to have reliable parents – two of them – a balanced team - so the Boy has a strong support system from the very beginning: ones who could appreciate the priceless nature of their wonder/child: their potential, plus their helplessness at first.

He built a solid base: First He'd need a mother, from parents with the right lineage who've been faithful followers and worked in the Temple *plus* were respected by their neighbors because of all the kindness. So what if they're old as long as they have unconditional love to share in a very nurturing principled way. Pieces of the puzzle came together systematically – **Phase by Phase:**

Birth of Mary, Mother of God Consider Joachim and Anna. Family related to priest at Temple, has connections, and could teach her about the sacred altar. So when he and Anna are too old to care for her in ways she really needed, her father brought her to the virgin school for training - at the Temple.

Birth of John the Baptist --Elizabeth and Zachariah – again, very old. He's the priest at Temple; they hired a super nanny to teach him survival skills in the desert, to be close to nature - plus careful about the diet.

Gabriel enters the picture with a visit to Mary to ask a special favor – for the Father of her lineage according to the Torah. She was willing to do anything whatsoever to serve her Living God. Why? The way she was raised, you see: to serve with an open heart. She had Joseph as her guardian, according to temple rule – otherwise be stoned to death, as according to the custom: girls dare not come up as pregnant -ever -without a proper wedding: or be stoned to death – baby and all. **Jesus in born - alive!**

Now Phase two: Temptation/ a test for Graduation. Jesus had potential as the Son of God. He is Word Incarnate as well as Light of the world; enormous power there. Out to the desert He goes – to be tempted by the Satan, slinky subtle power – a master doctor twister of words and meanings.

You have to **eat**. “**Oxi-no no no**; there’s more to hunger than only bread and water; there’s the nourishing Word of God.” Lookeye here: You can **rule the world** with all this power in Your hands. “**Oxi-no no no**; I’m here to serve to teach and guide.” **Throw yourself off the mountain**; someone’s *bound* to pick you up before you hit the dirt. “**Oxi-nonono**: tempt not the Lord thy God.” (If Jesus had gone along with *that* one – splat – no more **physical human** being. Besides, He knew the Mind of His Father – He meant business: *Ne is Ne/ one-on-one; take the bath.*)

Topper Temptation 1-2-3: Humility/ Baptism – had to come clean. Jesus had to humble Himself, He did – yes, He *did*! Even though He was the Son of God and had an edge on all authority. It happened - just as John had gotten the message from the Father, so it happened. The pure white dove hovers over Jesus. Then God’s voice: “**Behold My Son, in whom I am well pleased. Hear Him.**” Holy Spirit: wondrous power! Jesus gets His Doctorate in/of **Everything Summated: Gift of Holy Spirit!** SO GET TO WORK!

Now, for us: as “Human Beings”? The Living/ live-in Word has power beyond all measure: reaching, teaching, strengthening, healing – sharing from many different angles and dimensions for a total balanced picture: in all? Perhaps there are too many different ways to count - until we have a way to make our self to Mind. Far more than a scattered brain can just imagine all alone - ever. Are they all translatable to meet our personal need alone? Well, that’s a beginning. Human brain: amazing property that our Creator thought to offer as a special gift. No other creature in all creation has a brain like we have. We have the power to destroy ourselves as well as profit mightily because

of it – to communicate creatively to build a strong community – together. It’s the Sound Mind – taken Lightly – with respect - is the Only Way to ever know. We have to Under stand plus be *for give* for flexibility – or break or crumble.

Children are a gift – in trust. They inspire us – even to inspire and bring to light those gifts innate to each of us – uniquely so – translatable to meet specific need sometimes for the given moment – even to figure out a way to finally control that mean old fiery itch: by letting Christ, the Word, somehow teach us how to look behind by looking for a friend (thy helper/ spouse to help – perhaps). Carbs can get very ugly very fast – even to become some great volcano – much worse than just an abscess. (Anyone’s who’s ever had one knows the course of a mean carbuncle – that started out as just some scratch that let the germs get in to multiply – because I scratched – abrasive words: un-weighed, thoughtless, mean!)

What is my message here to you, beloved brothers and sister? Understand the imperative need to mother-father every child as the most important gift of life given to us to teach to Mind – with their personal gifts buried deep within – while yet, yes, barely there skin deep.. You provided them with their seed and know what they need for reinforcement. Sometimes they are very difficult to understand – sometimes even catastrophic. But also, by God’s Grace, even burn a beautiful beacon - to lighten the path around a stumbling block somewhere. ***Patience, persistence – guidance – flexibility: undying love with understanding; but, most of all, by your example. They’re watching – always watching .***

Agape Luncheon: Tuesday October 15 at 11:30am.
Maryann Brinkley and Betty Kelly, co-chairs



WATCHING IN THE DARK: HORROR FILMS AND SPIRITUAL REALITY

Does the genre of horror complement the physical and spiritual parameters of our current existence?

It's that time of year again when otherworldly creatures roam the streets. Ghostly figures, warty faces, the walking dead – no, not NBN salespeople, but greedy children trick-or-treating. Another tradition is television networks filling their programming with horror films ranging from friendly-witches for kids to chainsaw-wielding psychos for mum. But, before we reach for the popcorn and dim the lights, we should ponder: how can such films correlate with our spiritual lives?

Defining Horror

'Horror' is a physiological and psychological response whereby we experience intense feelings of fear, shock or disgust. In the creative realm, 'horror fiction' induces these feelings and achieves two things: to entertain and/or teach the audience via allegories of dangers in society. To a certain degree, horror can benefit a person; making them

more cautious with their choices of people and actions. Horror differs from thrillers in that the atmosphere is dark, haunting and usually entails supernatural or amoral characters who unleash evil upon the world (*The Smiling Man*, 2015).

As an emotional response, 'horror' is an important component of our human nature. The same reason God gave us emotions (i.e. empathy, love, humor, etc.) and instincts (including 'fight or flight') that, if exercised correctly, help us live our lives safely and according to His intentions. Horror and fear can help us identify when something feels wrong and react with disapproval. However, there's a negative flipside.

The fright we get from horror creates adrenaline, which excites our brain and body to react, giving us what we would deem a 'thrill', just like that achieved from skydiving. However, for some, they associate what would normally be a positive response with images of blood, graphic violence or demonic activities. There's also the risk of some individuals being influenced by these ideas and

attempt to live them out as fantasies. This is an example of how humans can manipulate God-given emotions/instincts for ill intentions. For example, sometimes we need to physically fight to protect ourselves or when someone's in danger, but some fight because they enjoy inflicting pain.

A Film's Internal Logic

We must remember one factor true of all fictional works: it's an invention. Virtually all horror films exist because of, what we will call, a film's 'Internal Logic'. It's the formula or guide by which 'how' and 'why' the film's universe exists. In The Ring series, the victim must watch the tape in order to be killed by the dark force. It's important to understand the insulated operations of the film's moral universe are not a true reflection of how it would operate in the real world.

A film's sense of evil only exists within the structure devised by the filmmakers. In the real world – which God created and where the events of Jesus Christ's took place – those 'rules' fail when confronted by Divine power. There are many accounts of saints who encountered demons in the form of other saints; in order to test them they made the sign of the Cross. Upon seeing the Cross, the evil spirits would disappear like smoke in the wind. There's nothing more troubling than seeing a film where the evil power conquers God. How can something that destroys be greater than something that creates and sustains?

The only time evil is more powerful than the Cross is because the film's Internal Logic makes this possible. People must realize the creators who generate these stories usually have little or no Christian spirituality or do it to acquire money and fame. Even though many horror plots do not make reference to God, it's important that we, as paying Orthodox Christian audience members, are fully aware of the film's lack of true spirituality. Whether it's film, social media or

literature, we always need to carry our Orthodox mindset when appreciating such creative works.

Mental and Spiritual Health

There are many film critics and fans that would argue this article is over-analyzing the concerns against horror entertainment, but we need to consider the mental impact on audiences. There have been several films where I only read the plots on Wikipedia but the 'pictures', which I only imagined, were so disturbing they still haunt me. Without a doubt, watching a horror film can be as traumatic as actually being involved in the act depicted. Though horror films allow us to observe terror and gore within a safe environment, the imaginary can remain with us indefinitely.

One of the most confronting aspects of horror is the depiction of torture. Unfortunately, there's an entire dedicated sub-category. Some filmmakers believe pushing the envelope and manipulating the fright/adrenaline response is a legitimate form of art. What they don't appreciate is the sanctity of the human being as the image and likeness of God, instead of as a piece of meat. By inflicting pain upon the character, the filmmaker is essentially doing the same to God.

Another sub-category are stories based around curses. Almost every film revolves around the characters seeking the help of magic (The Skeleton Key, 2005), mediums (Drag Me to Hell, 2009) or themselves (It Follows, 2014), but never the Church. In such films the characters are held at ransom by the power of the curse; this is where having an Orthodox approach would make the outcome less intense and conclusive. The Church has prayers to ward off the Mati (curse of the Eye) as well as prayers for exoticism, holy relics and an entire Heaven filled with saints – an impressive collection of spiritual weapons.

If an Orthodox-themed horror flick were to exist, the film would unfortunately end as soon as it

began after making the sign of the Cross. It would be a commercial flop. Filmmakers want drama, bleakness and suspense, not a defining Truth.

Conclusion

The Internal Logic of horror films, especially supernatural powers, cannot survive in reality. Such 'creations' are that of filmmakers and are as substantial as smoke. More physical expressions of horror, including extreme violence and torture, though they happen amongst us, still is something we shouldn't treat as another form of entertainment, like RomComs or crime dramas.

Chris Vlahonasios is the owner of TRANSFIGURE Media online media-house specializing in the promotion of creative works by Orthodox filmmakers and artists.

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M: 0423 273 803

ABOUT THE ORTHODOX CHRISTIAN NETWORK

Orthodox Christian Network (OCN) is a 501(c)3 and an official agency of the **Assembly of Canonical Bishops of the United States of America**. It is a recognized leader in the Orthodox Media field and has sustained consistent growth over twenty-two years. We have worked to create a community for both believers and non believers alike by sharing the timeless faith of Orthodoxy with the contemporary world through modern media. **We are on a mission to inspire Orthodox Christians Worldwide.** [Click to signup to receive weekly newsletter.](#)

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Honey, what shall we do with our kids on Halloween?

All things are lawful for me, but not all things are helpful; all things are lawful for me, but not all things edify. (1 Co 10:23)

Spending all my childhood and early youth in native Romania, I have to admit that I am not (yet) emotionally involved with all the major American Holidays. I am working on it, especially since my family has been naturalized a few years ago, but I find myself a bit of a stranger around these days. This fact, however, offered me the opportunity to research their meaning with fresh inquiring eyes and to not just take them for granted. I take for granted only the Romanian holidays that I grew up with, just like every American does with theirs.



Just because it may not be real doesn't mean it can't have a negative impact on the individual or society.

In order to evaluate the merit of horror films, we need to compare them against our Faith. Though such films can be used for allegories they still have to be consistent with the spiritual truths and laws of this world. Just like anything we encounter in our daily lives, we must carry our Cross and remember evil can't overcome good.

The holidays we grow up with become so engrained over the years, to the point where, although we keep all the rituals, decorations and foods, they start to lose their meaning to us. We celebrate them because that's what we do, but we rarely bother to recollect their deeper significance. Even great Holidays like Christmas, Pascha or Thanksgiving are rapidly losing their meaning to consumerism and marketing.

The situation gets even more complicated when a Christian Orthodox comes to America, or when an American born joins the Orthodox Church.

The fall-winter season is particularly challenging. First comes Halloween with all its spooky decorations and misdirected fun. Even if you resist the pressure of "can we go trick-or-treating this year?" that kids put on you, just walking through a neighborhood or turning on the TV around Halloween exposes you and your children to unwanted graphic violence and gore. I like to think that I have a pretty robust sense of humor, but some of the stuff you see out there is really bizarre. This year, for example, someone found it amusing to leave a pair of fake crushed corpses under his car on the driveway, prompting the neighbors and other passers to call 911; I bet that was fun for the emergency operators.

But amidst all this mix-up, some actually remember that the night of Halloween started as the evening celebration of the mass for the souls of the departed, or the All Hallows Eve. I read the other day about a gentleman who, on Halloween, sits on a chair on his front porch and hands out lit candles, along with a treat, for the kids who stop by. He also explains to them that the candle is lit for the souls of the departed people whom we pray for on this day. Yes, I know it is not an Orthodox holiday, but I find this much better than scaring the kids with a chainsaw.

Thanksgiving follows right after, but not without its own challenges. This time, we all agree that it is a wonderful family holiday... except for the (in)famous turkey dinner, falling right in the middle of the Nativity Lent! For an Orthodox priest, this never grows old. The American-born Orthodox are torn between their love for their American tradition and their love for their newly embraced Orthodox Church; the cradle Orthodox are torn between their Orthodox Tradition and this new culinary tradition that everyone seems to enjoy so much around them. In fact, I personally think that we all forget that true Thanksgiving comes from the heart and not from the oven, and the best expression of love is not in what we put in our mouth but in what comes out of it; and this is all I have to say about Thanksgiving.

After the Thanksgiving truce comes Christmas, a great Feast during which we should all find ourselves at peace. But even Christmas, an essential Holy Day for Christians of all nations, has lost its track. In the recent "tradition", rather than preparing ourselves for the coming of the Messiah Christ, through prayer, fasting and almsgiving, we now hold anticipatory Christmas parties (again in Lent) and we spend what's left of our yearly budget on decorations and gifts.

Understand now my drama? As an Orthodox Christian living in the New World, I feel a tension growing every day between our pure and wholesome Holy Tradition, kept intact by the blood of many generations of martyrs, and the society around that, losing many of its Christian roots, challenges now everything I hold dear. As Orthodox I have to choose again and again every day, and the choice is getting harder.

This is why in the end I won't give you any advice on what to do for Halloween; I won't tell you what to eat for Thanksgiving or how to celebrate

Christmas. I will only remind you that as Orthodox Christians, old or new, we share a sacred responsibility, no matter where we are, to preserve intact what we have received from our forefathers,

so, at our turn, to hand it over to our children, just as pure as we have received it. We are the salt of the earth; we are to change the world by revealing Christ to all, not to let the world change us in turn

FR. VASILE TUDORA

Fr. Vasile Tudora is the Parish Priest at the Greek Orthodox Church of St. John the Baptist in Eules, Texas under the omophorion of Metropolitan Isaiah of Denver. Originally born in Bucharest, Romania he pursued first Medical Studies at the "Carol Davila" University of Medicine in Bucharest. Later he responded the call to priesthood and also pursued theological studies at the "Sfanta Mucenita Filoteea" Theological Institute. Due to his dual background, Fr. Vasile has a special interest in Christian Bioethics and writes articles on contemporary faith issues on [his blog](#) and various other blogs and newspapers in English and Romanian. He is married to Presvytera Mirela Tudora, and they cherish every minute of the time they spend with their 5 children: Maria, Luca, Matei, Tatiana and Elena. Beside the Church and the family, Fr. Vasile also longs for the great outdoors and experiments with digital photography.



Thoughts from L.A.

YOUR FUNERAL

By Fr. John Bakas

What will your funeral be like? What will be said of you? More than that, what will be the scene as you stand before God? We write our own script for our funeral by the way we live!

Imagine with me that you are sitting here at church, but this time you are not gathered for the Divine Liturgy. This time you are gathered for a funeral. Do you see it? Can you picture what it looks like? You sit looking on and taking everything in. Perhaps you see crying, grieving, maybe some shedding of tears, maybe even some laughing at the makaria as people share memories of the deceased.

You know many of the people gathered together in memory of this person, so you make your way in and find a place to sit. The pews are packed full of people. Finally, people slowly take their seats and the funeral begins. You look and then realize something very strange and very staggering, the

funeral is for you. What would the scene be like at your own funeral? Would there be family grieving? Would there be positive memories shared?

Keep on imagining the scene. The priest conducting the funeral begins his eulogy after the service and tries the very best he can to paint a message of hope and a positive message about your life.

He tells some stories of your life, he shares some memories, and then speaks of your spiritual condition. He quotes the passage in the Scriptures where it says, "it is appointed for a man once to die and then to face the judgment." He points out the Biblical truth that as you died your spirit separated from your body and your faith now came to light.

All the doubts that you had, all the questions, all that you lived for, nothing else mattered. You sit there wondering why he wasn't saying more good about you. You think back to other funerals you attended and the same priest went on and on

about how so and so was a faithful church member, how they were servants, how they were people of character and integrity, and then you realize that maybe there was not that much to say.

You want to stand up and shout, "I wasn't that bad of a person!" "I came to church!" However, the message continues and finally draws to an end.

A time was even given in the hall for eulogies and a few friends and family got up and reminisced a little about your life and events you shared with them. They spoke of your great personality and how fun you were to be around. You noticed that the things people were saying about you were meant to be complimentary, but now after life was over they didn't matter all that much. People spoke of how hard of a worker you were, of the talents that you had, of the Las Vegas gambling outings, golf, partying, your love of ouzo, and that you danced a mean hasapiko but you noticed not one comment about your faith, not one comment about your spiritual life was mentioned.

All your life you strove so hard to impress people, all your life you thought you wanted people to just like you. So you would do anything to make a friend, and make friends you did. You thought it was vitally important to be good at everything. You wanted people to remember your dedication to work.

You never thought that life would come to an end so quickly. You thought you would have had time later for other things, but the chance never came. At that time your mind is flooded with all sorts of thoughts, all sorts of regrets. You realize all that what you worked so hard for did not matter now. You realize you spent far too much time on things that didn't matter and far too little time on the things that did really matter. You lamented the times you were too busy at work to see your

children grow up. You lamented the times you were too busy just to spend time with your spouse.

You lamented the times you were so wrapped up in your recreation that you neglected the church by taking your kids to baseball and soccer practice on Sunday mornings. You wish you would have served more, loved more, studied scripture more, paid more attention, and you wish you had given more. Now there was nothing you could do about it. Now all that was gone and quickly you learn as you watch your own funeral what was most important. You learn quickly that if you could have written the script for your own funeral it would have been much different. You did write the script of your own funeral, you wrote it by the life you lived, but you do not like the commentary and wish you could change some things.

As the funeral winds down, a last prayer is said and the pall bearers go and carry your casket out of the building. The hearse drives to the graveyard and all the time you feel that you are watching from outside all of it. They bring your casket down, a Trisagion is chanted, memory eternal Amen.

Then they begin to lower your casket into the ground and cover it up. For you that is a very sobering scene, because that solidifies that the truth that your life is done and that there was no coming back to correct mistakes. You see an immense light different from any light you have seen before.

You see a great white throne with someone sitting on the throne. You stand there and you feel totally inadequate, you feel dirty, immoral, for the first time in your life you feel like you are an awful person. You feel alone, and you begin to tremble, your voice begins to quiver. You have this anxiety and fear that words cannot explain because you know the one you look at holds your eternal

destiny in His hands and that your judgment was about to be final.

You realize all that you lived for, all that you were striving for was now totally irrelevant, all that mattered now was what this One sitting upon the throne would say to you about your eternal destiny. You realize that you spent far too much time on things that didn't matter and far too little time on things that did matter. You know who the one you are standing before is. It is none other than the Lord Jesus Christ, but you don't know him, because you never made time to speak to Him. You never made time to learn of Him. You had planned on it someday. You thought you had more time. You thought you would get around to it as you grew older, but the time never came.

So you stand before His throne speechless. There at that judgment seat you see your life relived. You see things from a different perspective this time. You see the times you hurt people. You see all the wrongs you committed. You see of the times you neglected to do what you should have done. You begin to weep uncontrollably because there more than ever you realize you were not as good of a person as you thought you were.

The answer was because you lost your love for the Lord. You were carried away by the world. You recall times with friends when they were mocking God and you joined in with them rather than speaking up because you were afraid. You recall times when people needed help and you turned your back on them.

You recall times when you could have invited people to come and attend church but you didn't think it really mattered. The place you found yourself was nothing like you had pictured.



You thought many times about life after death, but this was much different than you had been taught or thought. You never expected to be so afraid and feel so helpless. The whole time you stand there your mind is filled with, "I wish I would haves" and "I wish I had not's." Then you have nothing more to say and you know what is coming next. You hear the words you dreaded the whole time, "depart from me you evildoer, I never knew you."

Now, look up, and open your eyes. You realize all that was not real. Have you ever had a bad dream that seemed so real, and then you wake up and are so thankful it was not a reality; perhaps that is how you feel right now. The reality is that one day those images may come true.

How do you want to be remembered? I'd go with faithful over faithless. I'd go with generous over stingy. I'd go with compassion over apathy. I'd go with diligent over lazy. I'd go with Christ-like over worldly. I'd go with sincere over hypocritical.

Has your faith sunk in to your heart to the point where it makes a difference in how you live your life? Or, are you just going through the religious motions that you think you are supposed to go through. As you live your life are you prepared to meet the Lord? The reality is, we will all stand before Him some day. What will we say?

Fr. John S. Bakas is dean of St. Sophia Cathedral in Los Angeles and adjunct professor of Orthodox Theology at the Loyola Marymount University School of Theology. | Orthodox Observer, <https://www.goarch.org/news/observer> | January-February 2019 Edition of the Orthodox Observer of the Greek Orthodox Archdiocese of America

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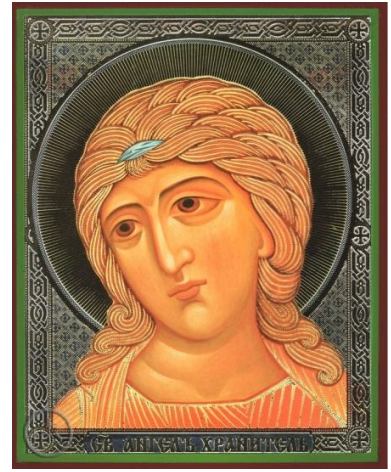
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WISDOM

Reverence with all the powers of your soul all the sacraments, and say to yourself in respect to every sacrament before the celebration or the communion of it: "This is God's mystery. I myself am only the unworthy witness or partaker of it." Otherwise our proud intellect even wishes to search out God's mystery, and, if unable to penetrate it, rejects it as not coming under the small measure of our intellect.

~ St. John of Kronstadt



Baptism:

Grace has been given mystically to those who have been baptized into Christ; and it becomes active within them to the extent that they actively observe the commandments. Grace never ceases to help us secretly; but to do good- as far as lies in our power- depends on us

~ Saint Kosmas Aitolos

Confession:

My child, do you want to crush the head of the serpent? Openly reveal your thoughts in confession. The strength of the devil lies in cunning thoughts. Do you hold on to them? He remains hidden. Do you bring them to the light? He disappears. And then Christ rejoices the prayer progresses, and the light of grace heals and brings peace to your nous and heart

~ Elder Joseph the Hesychast.

Communion:

The Church is the Body of Christ; the Eucharist is the Body of Christ. This is a fundamental identity: the Church in the Eucharist and the Eucharist in the Church."

~ Archimandrite Justin Popovich

I wish to add something that is plainly awe-inspiring, but do not be astonished or upset. This Sacrifice, no matter who offers it, be it Peter or

Paul, is always the same as that which Christ gave His disciples and which priests now offer: The offering of today is in no way inferior to that which Christ offered, because it is not men who sanctify the offering of today; it is the same Christ who sanctified His own. For just as the words which God spoke are the very same as those which the priest now speaks, so too the oblation is the very same

~ St. John Chrysostom

Ordination:

The work of the clergyman in and of itself is not social work, but to create real Christians. The social work will come out subsequently through the Christians themselves

~ Archimandrite Epiphanius Theodoropoulos

I don't know anything more wretched than the soul, which refuses to honor priests. That soul is full of demonic frenzy

~ Saint John Chrysostom

Marriage:

A life lived in the world can be as good, in the eyes of God, as one spent in a monastery. It is indeed only the keeping of God's commandments, love of all, and a true sense of humility that matter, wherever we are

~ Elder Macarius of Optina

SAINT ANDREW CALENDAR

WEEKLY SCHEDULE

RELIGIOUS EDUCATION Sundays **after Holy Communion**

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

BAKING GROUP Tuesdays **9am**

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

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

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

GOYA Greek Dancing Thursdays **7pm**

MAZI & Little Angels Play NEW Fridays **10am**

COFFEE HOUR HOSTS OCTOBER: 10/6 PHILOPTOCHOS 10/13 PTA, 10/20 DOP, 10/27GOYA

10/2 TRIP TO TAYLOR PA

10/3 @7:30PM 2020 Fundraising (Festival, Community Partners, Car Raffle, Cyprus Night...) Planning Meeting

10/6 @12pm Open House Religious Education

10/6 @12:45pm Caregiver Workshop Room 102

10/10 @6:30PM HAS BACK TO SCHOOL /PARENTS INVITED

10/10 @7PM THURSDAYS: ORTHODOX DISCUSSION GROUP
ALSO ON 10/17, 10/24, 11/7

10/12 @9:30-11am YOUNG ATHLETES PRGM IN GYM

10/12 HOPE-JOY AT IDEAL FARM GARDEN 4-6PM

10/13 MR. & MISS GOYA PAGEANT / PINES MANOR, EDISON

10/14 @7:30PM PARISH COUNCIL MEETING (BGT REVIEW)

10/15 @11:30AM AGAPE LUNCHEON 3RD TUESDAY

10/18 @5PM BAPTISM

10/19 @11AM BAPTISM

TBA GYRO SATURDAY SALE

TBA COUNCIL OF MINISTRIES MEETING

10/22 @7PM PHILOPTOCHOS MEETING 4TH TUESDAY

10/24 @6:30PM GOYA MEETING 4TH THURSDAY

10/25 @ 6 PM TRUNK OR TREAT AT SAINT ANDREW CHURCH PARKING LOT FOLLOWED BY MOVIE IN GYM

10/26 FAITH KITCHEN – GOYA

10/26 @3PM DRAKE –TIRONDOLA WEDDING

10/27 OXI DAY GREEK SCHOOL PROGRAM

10/27-11/1 NATIONAL CLERGY RETREAT San Antonio, TX

10/31 NO HAS Classes – Teachers' Meeting @4:30pm

COFFEE HOUR HOSTS NOVEMBER: 11/3 PHILOPTOCHOS 11/10 PTA, 11/17 DOP, 11/24 GOYA

11/2 DOP @11AM FASHION SHOW & LUNCHEON AT THE MEADOW WOOD MANOR RTE 10 (\$50 DONATION PP)

11/2 GOYA BOWLING TOURNAMENT IN FAIRVIEW

11/4 @7:30 PM PARISH COUNCIL MEETING DATE CHANGE

11/9 @7AM-2PM SPECIAL OLYMPICS FALL EXPO IN GYM

11/9 @11AM BAPTISM

11/16 @3PM MULVANEY-SERETIS WEDDING

11/15, 11/22, 12/6 & 12/13 @ 10:30 am. Nativity Lenten Study:

11/16 @6pm RHS HOCKEY EVENT IN GYM

11/17 @2:30PM FRANGOUDIS-KOKKINOS WEDDING

11/23 @9:30-11am YOUNG ATHLETES PRGM IN GYM

11/23 FAITH KITCHEN - PHILOPTOCHOS

11/24 STEWARDSHIP SUNDAY

11/24 @2PM KAVRAZONIS-AFXENTIOU WEDDING

11/25 TENTATIVE @7PM GA MEETING

11/28 NO HAS Classes THANKSGIVING WEEKEND

11/29 @7pm Great Vespers at Saint Andrew

11/30 Saturday +Saint Andrew Day

COFFEE HOUR HOSTS NOVEMBER 12/1 PHILOPTOCHOS, 12/8 PTA, 12/15 DOP, 12/22 GOYA, 12/29 PC

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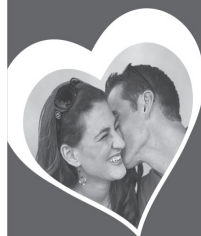
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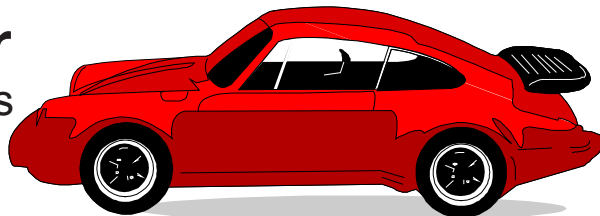
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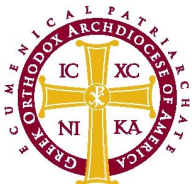
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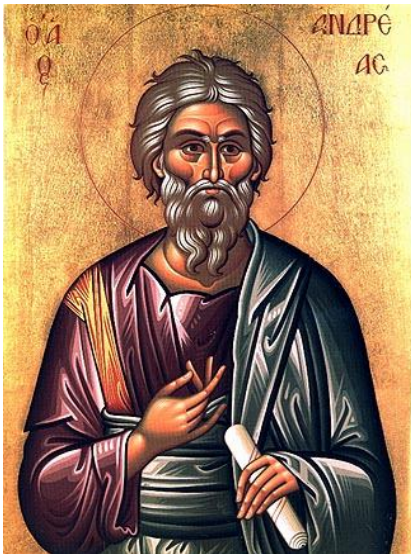
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John 15:8

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That boy did his best with what he had. And Jesus used it to perform a beautiful miracle.

Just like the boy who offered his five loaves and two fish, we offer what we have – however great or small our gift. If we do this prayerfully and in humility, God will take our gifts and multiply them in order to feed His people.

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.

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