

OCTOBER 2023



Greek Orthodox
Metropolis of
New Jersey

Saint Andrew Family News

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

ICON OF SAINT THOMAS – OCTOBER 6TH

Saint Andrew Family News

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

On Sundays we celebrate

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

For other services please check our website or call the office

OFFICE HOURS

Mon – Fri 10am-4pm

☎: 973-584-0388

Fax: 973-584-3573

E-mail info@standrewgonj.org

Web site <https://www.standrewgonj.org/>

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

Father John Theodosion, *Editor in Chief*

2023 PARISH COUNCIL

EXECUTIVE BOARD 2023

Nicholas Monokandilos, *President*

Athena Borzeka, *Vice President*

Thomas (TJ) Borzeka, *Treasurer*

Peter Petrou, *Assistant Treasurer*

Chris Tsamutalis, *Recording Secretary*

Peter Sedereas, *Corresponding Secretary*

BOARD MEMBERS 2023

Pavlos Giannikopoulos

Nikolaos Karkanias

Steven Mitrakos

Maro Nicolaou Schuster

George Papanikolaw

John A. Paxos

Herbert Schuster

Mike Serghiou

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

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

*Deadline for the **NOVEMBER ISSUE** is October 16th*

Please find magazine issues on our web site <https://www.standrewgonj.org>

To receive WEEKLY BULLETIN E-mails serviced by the Archdiocese's LISTSERV please send e mail to info@standrewgonj.org and request your preferred email address to be added to our Distribution List

Online Giving System

Website: <https://www.standrewgonj.org/>

check out our New ABUNDANT APP



DIVINE SERVICES

OCTOBER 2023

Sunday	1	2nd Sunday of Luke
Wednesday	4	ST. HIEROTHEOS OF ATHENS <i>Relics</i>
Friday	6	ST THOMAS THE APOSTLE
Sunday	8	3rd Sunday of Luke
Sunday	15	Sunday of the 7th Ecumenical Council
Wednesday	18	ST. LUKE THE EVANGELIST
Sunday	22	6th Sunday of Luke
Monday	23	ST. IAKOVOS THE BROTHER OF THE LORD
Thursday	26	ST DEMETRIOS THE MYRRH BEARER
Saturday	28	OXI DAY" <i>Greek National Holiday</i> +HOLY PROTECTION OF THE THEOTOKOS
Sunday	29	5th Sunday of Luke

NOVEMBER

Wednesday	1	+COSMAS AND DAMIAN
Sunday	5	7th Sunday of Luke
Wednesday	8	SYNAXIS OF THE ARCHANGELS
Thursday	9	ST. NEKTARIOS
Sunday	12	8th Sunday of Luke John the Merciful, Patriarch of Alexandria
<i>Location TBA</i> Monday	13	<i>ST JOHN CHRYSOSTOM – LOCATION TBA</i>
Tuesday	14	ST. PHILIP THE APOSTLE <i>NATIVITY FAST BEGINS ON 11/15</i>
Thursday	16	MATTHEW THE APOSTLE & EVANGELIST
Sunday	19	9th Sunday of Luke
Tuesday	21	THE PRESENTATION OF THE THEOTOKOS INTO THE TEMPLE
Wednesday	22	THANKSGIVING DAY SERVICE Orthros & Divine Liturgy @5PM
Saturday	25	ST. KATHERINE THE GREAT MARTYR
	26	13th Sunday of Luke ST STYLIANOS
Wednesday	29	SAINT ANDREW GREAT VESPERS SERVICE FOR @6PM
Thursday	30	SAINT ANDREW THE FIRST CALLED APOSTLE * Orthros 8:15am & Divine Liturgy @9:30 AM

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

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

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

Sunday School students will attend the Divine Liturgy at 9:30am, receive Holy Communion and proceed to their classes.

ΙΕΡΕΣ ΑΚΟΛΟΥΘΙΕΣ

ΟΚΤΩΒΡΙΟΣ 2023

Κυριακή	1	Β' Λουκά
Τετάρτη	4	ἹΕΡΘΘΕΟΣ ἘΠΙΣΚΟΠΟΣ ἈΘΗΝΩΝ * <i>Λείψανα</i>
Παρασκευή	6	ΘΩΜᾶΣ ἈΠΟΣΤΟΛΟΣ
Κυριακή	8	Γ' Λουκά
Κυριακή	15	Των Ἁγίων Πατέρων τῆς Ζ' Οἰκ. Συνόδου
Τετάρτη	18	ΤΟΥ ΑΓΙΟΥ ΛΟΥΚΑ ΕΥΑΓΓΕΛΙΣΤΗ
Κυριακή	22	ΣΤ' Λουκά
Δευτέρα	23	ΙΑΚΩΒΟΥ ΤΟΥ ΑΔΕΛΦΟΘΕΟΥ
Πέμπτη	26	ΤΟΥ ΑΓΙΟΥ ΔΗΜΗΤΡΙΟΥ ΜΕΓΑΛΟΜΑΡΤΥΡΑΣ
Σάββατο	28	28 ^Η ΟΚΤΩΒΡΙΟΥ» ΤΗΣ ΑΓΙΑΣ ΣΚΕΠΗΣ ΤΗΣ ΘΕΟΤΟΚΟΥ
Κυριακή	29	Ε' Λουκά

ΝΟΕΜΒΡΙΟΣ

Τετάρτη	1	+ΚΟΣΜΑΣ ΚΑΙ ΔΑΜΙΑΝΟΣ ΑΝΑΡΓΥΡΟΙ
Κυριακή	5	Ζ' Λουκά
Τετάρτη	8	+Η ΣΥΝΑΞΙΣ ΤΩΝ ΑΡΧΙΣΤΡΑΤΗΓΩΝ ΜΙΧΑΗΛ ΚΑΙ ΓΑΒΡΙΗΛ
Πέμπτη	9	+ΝΕΚΤΑΡΙΟΥ ΕΠΙΣΚΟΠΟΥ ΠΕΝΤΑΠΟΛΕΩΣ ΤΟΥ ΘΑΥΜΑΤΟΥΡΓΟΥ
Κυριακή	12	Η' Λουκά Ἰωάννου τοῦ Ἐλεήμονος, Πατριάρχου Ἀλεξανδρείας
Θα Ανακοινωθεί	13	Ἰωάννης Χρυσόστομος, Ἀρχιεπίσκοπος Κωνσταντινουπόλεως
Τρίτη	14	+ΦΙΛΙΠΠΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ <i>ΣΑΡΑΝΤΑΗΜΕΡΟ ΝΗΣΤΕΙΑΣ 15/11</i>
Πέμπτη	16	+ΑΠΟΣΤΟΛΟΣ ΚΑΙ ΕΥΑΓΓΕΛΙΣΤΗΣ ΜΑΤΘΑΪΟΣ
Κυριακή	19	+ Θ' Λουκά
Τρίτη	21	ΤΑ ΕΙΣΟΔΙΑ ΤΗΣ ΘΕΟΤΟΚΟΥ
Τετάρτη	23	ΚΑΤΑ ΤΗΝ ΗΜΕΡΑΝ ΤΩΝ ΕΥΧΑΡΙΣΤΙΩΝ Ὁρθρος & Θεία Λειτουργία - <u>ώρα 5μμ</u>
Σάββατο	25	ΑΙΚΑΤΕΡΙΝΗ ΜΕΓΑΛΟΜΑΡΤΥΣ
Κυριακή	26	ΙΓ' Λουκά Ὅσιος Στυλιανός ὁ Παφλαγῶν
Τετάρτη	29	ΜΕΓΑΣ ΕΣΠΕΡΙΝΟΣ ΤΟΥ ΑΓΙΟΥ ΑΝΔΡΕΟΥ <u>ώρα 6μμ</u>
Πέμπτη	30	+ΑΝΔΡΕΟΥ ΑΠΟΣΤΟΛΟΥ ΤΟΥ ΠΡΩΤΟΚΛΗΤΟΥ Ὁρθρος 8:15 πμ & Θεία Λειτουργία <u>ώρα 9:30πμ</u>

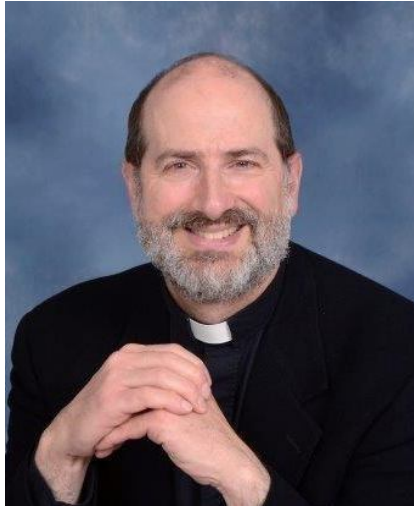
Την Κυριακή – Ὁρθρος - ώρα 8.15πμ & Θεία Λειτουργία - ώρα 9:30πμ
Τις καθημερινές – Ὁρθρος - ώρα 8πμ & Θεία Λειτουργία - ώρα 9πμ
*(Ἐχομε τα Λείψανα του Αγίου στην Λειψανοθήκη της εκκλησία μας)**

Οι μαθητές του Κατηχητικού σχολείου θα έρθουν πρώτα στην Θεία Λειτουργία ώρα 9.30πμ, μετά την Θεία Κοινωνία θα συνεχίσουν στις τάξεις τους.

To Forgive is Divine and Human

By Rev Fr John Theodosion

By the time you read this bulletin the new ecclesiastical year will be in full swing. All of our organizations will have met, and we will be on our way to another successful year of programs at St. Andrew. Our church is such a lively and energetic place. We are constantly experiencing new things and people as we participate in the programs and activities of the community. It happens though that as we progress through the year, we make new friends, and we strengthen



old friendships. It also happens that as we progress through the year and as we work to achieve our goals, we sometimes hurt and offend others with our words and actions. Sometimes this is intentional and most times this is unintentional, but the outcome is the same, someone is offended by our words or actions. These situations can hurt or even break the best of relationships. In most situations, however, we can fix or mend the broken relationship with a simple apology or a heart-to-heart talk to foster forgiveness.

The problem is that when someone offends us, we automatically take it personally. We ask, "How can he do that to me?" or "Who does she think she is, saying that about me?" or "Don't they know who I am and how hard I've worked? They have no right to say that to me!" This seems to happen in homes, at church, at school, and anyplace we have gatherings of people. We are hurt deep inside, and we start to distance ourselves, and put up walls or barriers between ourselves and others. This, unfortunately, hinders the process of healing. We hold our anger inside and we stop communicating with those who have offended us. We figure that we will show them we don't need them, and the relationship is broken. There is only one person who rejoices in these situations, and that is Satan

himself. Especially when these things happen within the church. He doesn't want our perception of the church to be a place of love, peace, and harmony, but rather he would have the church be a place of hatred, tension, and division. We imitate the devil anytime we allow our groups of friendships to become exclusive. We also imitate him whenever we gossip and spread nasty rumors about people we know at church. And we also

imitate him whenever we allow our pride to stop us from asking for forgiveness when we have done something to hurt someone else.

The Bible is filled with examples of people who asked for forgiveness and who forgave. For example, we have King David who sent a man into battle knowing that he would die and then married the man's wife. After the prophet Nathan showed him the error of his ways (2 Samuel 12), David repented and wrote the 50th Psalm (or 51st Psalm depending on your translation). This Psalm is known as "the Prayer of Repentance." If you ever seek forgiveness from God pick up your Bible and turn to this passage and it will help you express your feelings.

Manasseh was a wicked and idolatrous king written about in (2 Chronicles 33 or 4 Kingdoms 2) and he was very unfaithful to God and His teachings. When Manasseh realized how wrong he was he repented and was said to have written and beautiful prayer of forgiveness which is as follows. *"Lord almighty, God of our fathers, of Abraham and Isaac and Jacob and of their righteous posterity, You have made heaven and earth with all their adornment. You have bound the sea with Your word of command. You have confined the abyss and sealed it with Your fearful and glorious name.*

All things shudder and tremble before Your power. The magnificence of Your glory cannot be endured. The wrath of Your threat against sinners cannot be resisted. Yet immeasurable and unsearchable is Your promised mercy. For You are the Lord Most High, compassionate, long-suffering and merciful, turning away from the evils of people. You, Lord according to the abundance of Your goodness, have promised repentance and forgiveness to those who have sinned against You; And in the multitude of Your loving kindness You have appointed repentance for sinners unto salvation. Surely, Lord, God of the heavenly powers, You have not appointed repentance for the righteous, for Abraham and Isaac and Jacob, who did not sin against You; But You have appointed repentance for me a sinner. For the sins I have committed are more in number than the sands of the sea. My transgressions are multiplied, Lord, they are multiplied! I am unworthy to look up and see the height of heaven because of the multitude of my iniquities. I am weighed down with many evil bonds and cannot lift up my head because of my sins. I have no relief because I have provoked Your wrath and have done evil before You, not doing Your will, nor keeping Your commandments, but setting up abominations and multiplying offenses. And now I bend the knee of my heart beseeching Your goodness. I have sinned, Lord, I have sinned, and I know my transgressions. Do not be angry with me forever or store up evils for me; and do not condemn me to the depths of Hades. For You, Lord, are the God of those who repent, and to me You will show Your goodness. Unworthy as I am, You will save me in Your great mercy and I will praise You continually all the days of my life. For all the powers of heaven sing Your praises and Yours is the glory forever. Amen." When we understand our own sinfulness before God then maybe it is easier to be forgiving to those around us who have offended us.

As well we see how Joseph in the Old Testament was forgiving (Genesis 45), after his brothers sold him into slavery. Not only did he forgive them, but after he came to be the most powerful person in Egypt after Pharaoh, he had them move to Egypt and he provided for their every need during the great famine of that time.

Finally, we can see the forgiveness of Christ when, as he was hanging on the Cross, he prayed to His Heavenly Father saying, "Father, forgive them, for they do not know what they do," (Luke 23:34).

We see in these examples from the Bible, those who forgave and those who sought forgiveness. We should look them up and see how they lived, the mistakes they made and the things they got right. These should be examples to us in our lives. We see here how Christ and Joseph forgave, and we see how to ask for forgiveness as Manasseh and King David did. The importance of forgiveness cannot be underestimated, the Lord teaches us that "...if you forgive men their trespasses, your heavenly Father will also forgive you. But if you do not forgive men their trespasses, neither will your Father forgive your Trespasses" (Matthew 6:14-15). One day we will all be before the awesome Judgment Seat of Christ. How will we ask him for forgiveness of our sins then if we are not willing to forgive others their "trespasses against us" today? Pray then to the Lord for the spirit of forgiveness and ask him to soften your heart. Pray as well for the humility to say you are sorry. Finally, pray for trust to accept the sincere apology of a person who sincerely repents.

With these things in mind, I pray that we will have a peaceful and harmonious year, but I think that first we need to ask forgiveness and to forgive as well. I pray that we will deal with each other in a spirit of Faith and Love. And I pray we will concentrate our efforts in glorifying God in all our endeavors and in every action.

In last month's Saint Andrew Family News, we ran the article

The Church is the Kingdom of Heaven

We are happy to be able to provide it this month in Greek for our Greek speaking parishioners

Η Εκκλησία είναι η Ουράνια Βασιλεία

π. Ιωάννης Θεοδοσίου

Φίλοι και φίλες μου, με την αρχή του Νέου Εκκλησιαστικού Έτους, θα ήθελα να σας αναφέρω κάτι που με ανησυχεί. Πρόκειται για την προσέλευση στη λειτουργία. Πρέπει να πω πως χαίρομαι πολύ που κάποιοι έρχονται τακτικά στην εκκλησία. Τα Παιδιά στα αλήθεια μοιάζουν να χαίρονται την εμπειρία τους αυτή στην εκκλησία. Το θεωρώ πραγματική ευλογία να βλέπω τη δίψα των ανθρώπων να μεταλάβουν το πολύτιμο σώμα και αίμα του Χριστού.

Μου είναι δύσκολο να παρακολουθώ την εκκλησία να γεμίζει αργά αργά ή να μη γεμίζει καθόλου. Πιστεύω να καταλαβαίνετε τι εννοώ. Είναι σαν να έχεις οργανώσει ένα πάρτι για τις 4:00 μ.μ. και ο κόσμος να μην εμφανίζεται πριν τις 6:00 μ.μ. Με αγωνία και ανησυχία αναρωτιέμαι, «Θα έλθουν;» Ακόμη και αυτό που λέμε «ελληνική ώρα» δεν δικαιολογεί αυτή την αργοπορία.

Από τότε που ήμασταν μικρά παιδιά μας έμαθαν ότι πρέπει να πηγαίνουμε στην εκκλησία και να προετοιμαζόμαστε για την Θεία Κοινωνία, αυτό είναι το σωστό. Πρέπει να προετοιμαστούμε για την Θεία Κοινωνία με προσευχή και νηστεία. Ένα μέρος της προσευχής είναι η προσευχή που γίνεται κατά τη διάρκεια της Θείας Λειτουργίας. Οι προσευχές, το Ευαγγέλιο, οι τελετές, το Σύμβολο της Πίστεως (το «Πιστεύω»), η γονυκλισία την ώρα του καθαγιασμού των τιμών δώρων, και οι προσευχές πριν την Κοινωνία, έχουν σκοπό να μας βοηθήσουν να λάβουμε το πολύτιμο σώμα και αίμα του Χριστού. Αν έλθουμε στην εκκλησία αργά και προλάβουμε μόνο να απαγγείλουμε την προσευχή της κοινωνίας μόλις πριν λάβουμε τη Θεία Κοινωνία, τότε η αλήθεια είναι ότι δεν θεωρούμαστε έτοιμοι. Επιπλέον, διδάσκουμε στα παιδιά μας ότι αυτή η προετοιμασία είτε δεν είναι σημαντική ή δεν υπάρχει. Η λατρεία της Θείας

Λειτουργίας είναι το πιο σημαντικό πράγμα που μπορούμε να κάνουμε κάθε εβδομάδα. Πρέπει να κάνουμε το καλύτερο που μπορούμε να έχουμε αυτή την ευκαιρία που μας έδωσε ο Θεός, να προσευχόμαστε και να Τον λατρεύουμε μαζί κάθε εβδομάδα.

Ίσως έχετε ακούσει να λένε πως όταν άνθρωποι πάνε σε αγώνα baseball, δεν φτάνουν εγκαίρως για τον έβδομο γύρο ή εμφανίζονται στον έβδομο γύρο και φεύγουν αμέσως μετά τον όγδοο γύρο, λοιπόν αυτό κάνουν πολλοί από εμάς κάθε Κυριακή. Εμφανιζόμαστε ακριβώς πριν την Κοινωνία και φεύγουμε αμέσως μετά. Όπως όταν πηγαίνουμε στο σινεμά που φτάνουμε λίγα λεπτά νωρίτερα και φεύγουμε μόνο όταν τελειώσει η ταινία, έτσι πρέπει και στην εκκλησία και να φεύγουμε όταν έχουμε πάρει και το αντίδωρο.

Με αυτό τον τρόπο θα ζήσουμε ολοκληρωτικά την εμπειρία μας στη Λειτουργία της Κυριακής. Θα προσφέρουμε τους εαυτούς μας με προσευχή στον Θεό και ως αντάλλαγμα θα λάβουμε το πολύτιμο Σώμα και Αίμα Του.

Η λειτουργία μας δεν είναι πάντα τέλεια. Υπάρχουν και φορές που θα βαριέστε ή ο ιερέας θα είναι παράφρων, ή ίσως να μη σας αρέσει η τελετή, αλλά σας εγγυώμαι ότι αν έρθετε στις 9:20 π.μ. και προσευχηθείτε με την καρδιά σας, θα αρχίσετε να νιώθετε σαν να είστε στη Βασιλεία των Ουρανών. Και αυτό δεν θα συμβεί λόγω των ψαλμωδιών. Θα συμβεί επειδή με προσευχή επιτρέψατε στο Άγιο Πνεύμα να μπει μέσα σας αφού είστε παρόντες και σωματικά και πνευματικά. Αν τα παιδιά σας βαριούνται, φέρτε τα κοντά στη χορωδία και να ψάλλετε όλοι μαζί με τη χορωδία. Ίσως βοηθήσουν στην ανάγνωση του Απόστολου ή του Συμβόλου της Πίστεως. Τι ωραίος τρόπος να βοηθήσετε τα παιδιά να συμμετέχουν στη λειτουργία και να μην

βαριούνται! Τα αγόρια μπορούν να βοηθήσουν και μέσα στο ιερό.

Προσεύχομαι αυτή τη χρονιά ο Θεός να μας χαρίσει πολλές ευλογίες και σε πολλές μορφές.

Περισσότερο όμως προσεύχομαι για συλλογική πνευματική ανάπτυξη και μεγαλύτερη εκτίμηση και κατανόηση της λατρείας στην εκκλησία μας. Καλή Αρχή ! Ευλογημένη νέα αρχή.

Adaptation by Maria Kiritsis, Athens GR

The Greek Orthodox Archdiocese of America announces the upcoming NAMEDAY Gala in honor of His Eminence Archbishop Elpidophoros, which will take place on November 5, 2023 in New York City. This momentous event will not only celebrate His Eminence's patron saint but also support a remarkable cause—the newly established Archdiocesan Youth Summer Camp Scholarship Fund.



Save the date of November 5, 2023, to join His Eminence Archbishop Elpidophoros and the entire Archdiocese in this remarkable celebration. Together, let us raise the much-needed funds to ensure that every child can experience the transformative power of our Archdiocesan summer camps.

An Afternoon in Paris
FASHION SHOW & LUNCHEON
Saturday October 14, 2023 @ 11 am – 3 pm
The Meadowood | 461 Rt. 10 East, Randolph NJ
Featuring: Fashions by Beciga of Sparta NJ
Luncheon & Designer Raffles
Donation \$60
To benefit the charitable works of
the Daughters of Penelope
For tickets and more information please contact :
DOP.Alexander250.Randolph@gmail.com or
Eleni Boyadjis (609)304-3714



Saint Andrew Religious Education Program begins a new year!

After Father John conducted AGIASMO our teachers met students to start a new adventure in learning about Orthodoxy. Each student created a cross craft to take home.



Middle and High school students shared experiences about when and how they include their cross in daily life.

Please have your children join us every Sunday.

Sunday October 1st
Religious Education OPEN HOUSE
&
BACKPACK BLESSING
for all levels

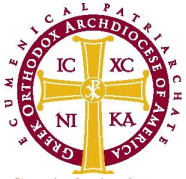
Pre-school students talking, singing, crafting.



Grades 5-6
talked about
Elevation of the
Cross.

[Save the date](#)

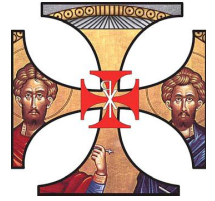
SATURDAY, NOVEMBER 4TH
HOLY PROTECTION MONASTERY PTA FIELD TRIP
Look for more details & sign-up genius



Greek Orthodox
Metropolis of
New Jersey

SAINT ANDREW GREEK ORTHODOX CHURCH

PHILOPTOCHOS



PHILOPTOCHOS MISSION

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

2023-2024

The Executive Board

President

Marina Venizelos

1st Vice President

Maro Schuster

2nd Vice President

Irene Laoudis

Treasurer

Salomi Massaras

Assistant Treasurer

Irene Petrou

Recording Secretary

Faye Paskas

Corresponding Secretary

Kia Paskas

The Board Members

Antonia Clapsis

Maria Daniskas

Maria Galvin

Joanna Haritos

Panayiota Louca

Irene Sergonis

Athena Theodosion

Advisor to Board

Mary Michailidis

Spiritual Advisor

Fr John Theodosion

Dear Brothers and Sisters in Christ,

We began 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:

Drew University/Classics Department, Green Vision Greystone Thrift Shop (Psychiatric Hospital) Market Street Mission, Mendham Library Morris County Community At large New Legacy Books ReStore/Habitat for Humanity, Saint Andrew Community, Saint Joseph Church/Fr. Burke Thrift Shop, United Breast Cancer, Foundation Veterans of Foreign Wars (VFW Post 7333)

We thank Mary Michailidis and Irene Laoudis for chairing, organizing, and implementing the rummage sale. We thank all the people that came to help with the event as well. Thank you to our parishioners and friends who donated clothes and household items etc. to make this year's rummage sale a success.

In October, Market Street Mission coordinates donations of coats, hats, and scarves to be distributed to adults and children in Morristown. Saint Andrew Philoptochos is accepting coats/scarves, hats for adults and children. Please drop off the gently used winter clothes by October 26, 2023. COAT GIVEAWAY will be held at the Morristown Green in Morristown, November 4th Saturday 10 am – 1 pm.

In November, we will be collecting Thanksgiving food items. A suggested list of items will be provided. The items you will donate will give families a chance to enjoy a Thanksgiving dinner and will restock the Interfaith Food Pantry.

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.

We look forward to seeing you at our monthly meetings which are held at 7:00pm on the 4th Tuesday of each month!

Thank you.

In the Service of the Lord,

Maro Nicolaou Schuster,

St. Andrew Philoptochos, 1st Vice President

SAINT ANDREW GOYA



Hi! My name is Christos Kalavrouziotis and I am the president of the St. Andrew's GOYA. I am a junior at Morris County School of Technology and my goal for GOYA is to make it the most memorable year. Over the last four years, I have been a member of GOYA and had a fantastic time. We organized many fundraisers, participated in community service, and had a great time attending many dances. This year we will continue to take part in these activities and will also host the Harvest dance at the end of September.

On September 24 we have diving of the Cross Celebration, Maria Kalavrouziotis, Kosta Giannikopoulos, Karmen Giannikopoulos and Constantinos Matinaos will be representing St. Andrew. We wish them the best!

The Executive Board and I would like to welcome back all the returning members and all the new members. Together we will make great memories with our fellow Christian friends. Feel free to reach out to me with any questions at SaintAndrewGoya@gmail.com.

Our Executive Board is:

Christos Kalavrouziotis *President*, Despina Sedereas *Vice President*, Dora Katsanos *Vice President*, Jonathan Crysler *Corresponding Secretary*, Maria Kalavrouziotis *Recording Secretary*, Constantinos Mantinaos *Treasurer*

Board Members: Alexander Barrett, Karmen Giannikopoulos, Peter Karipidis, Ava Papageorge, Zoe Sifonios, Dean Zervos.



A Reflection for October 28

Fr. Mark Sietsema

Every year Greek Orthodox Christians take pride in the commemoration of October 28, which we know as "OXI Day." As a people joined by a common faith with those brave Greek patriots of the Second World War, we also celebrate the courage and steadfastness of a nation that said "NO" to fascism, "NO" to injustice, and "NO" to slavery. Every successive generation of Orthodox Christians gives thanks to God, therefore, when they extol the glorious memory of the Twenty-Eighth of October.

For the generation who lived through that momentous time, however, "OXI Day" is more than a memory. The passage of seventy years has not in the least dimmed the recollection of these events, and the urgency and immediacy of that day remain fresh in their minds for life. All across Greece on that fateful morning in 1940, a sound went up throughout all of the cities and towns, the sound of sirens and claxons. Walls that before had echoed only with the tolling of the church bells now reverberated with the din of alarms. Under any circumstances, this eerie and unearthly wailing would have had an unnerving effect, and all the more at a time when Europe was descending into the inferno of another world war.

But on October 28, 1940 the people of Greece did not panic. Men went calmly to their closets and retrieved their military uniforms. Women went about their necessary tasks, and the children assisted as they were able. With levelheaded determination, the citizenry of Greece mobilized against the coming invaders. With steadfast resolve, the government of Greece delivered their resounding "NO!" to the Axis aggressors.



This example of "poise under pressure" is one of the finest treasures of the Hellenic heritage and is at the heart of the legacy of "OXI Day." There can be no doubt about it: the people of Greece on October 28, 1940 chose the harder path in taking the way of resistance. Had they opened the gates to the invaders, much bloodshed and many deprivations would have been avoided. That brave generation, though, refused to submit to oppression, even at the cost of their homes, their land, and their lives. Theirs was an act of self-sacrifice that clearly proclaimed the humanitarian ideals of their Orthodox Christian faith. Not only so, but by delaying the Axis onslaught in the Balkan Peninsula, the Greek nation which said "OXI" contributed to the eventual downfall of the Fascist powers in Europe. They chose to fight

and even to die so that their children and the children of other nations might live in liberty.

For this reason, we, both as Americans and as Orthodox Christians, cherish the memory of "OXI Day" with doxologies and celebrations. For us, the Twenty-Eighth of October 1940 is not merely a memory ... but rather something far more. OXI Day is the embodiment of the ideals of the Christian life: "Greater love has no man than this, that a man lay down his life for his friends" (John 15:13). In the simple words and brave actions of Christian Greece, we see all of the highest virtues of sanctified

human nature revealed: passion for justice, courage in the time of trial, unity in the midst of conflict, and willingness to offer up oneself for the good of others.

Every time a Christian stands up against evil on behalf of another, OXI Day happens all over again. Therefore, we pray that we might also be brave warriors for the good, and so be worthy heirs throughout our lives of the legacy of "OXI Day."

May the Lord bless our celebration of October 28 and seal its example in our souls forever!

Fr Mark received his M.Div. (summa cum laude) from Holy Cross in 1998. He has a B.A. (summa cum laude) in Comparative Religion from the University of Michigan (1985) and a Ph.D. in Linguistics from M.I.T. (1989). He serves Holy Trinity Greek Orthodox Church in Lansing, MI.



Hellenic Afternoon School OXI DAY Program

Sunday October 29th

after services the students of the Hellenic Afternoon School will recite poems commemorating the Greek's refusal to surrender to fascism during WWII.

SAVE THE DATE

Friday, November 24th at noon

PTA ACTIVITY

COLOR ME MINE, Denville NJ

Look for more details & sign-up genius

The Urgency of Interrupting

We do many tasks on autopilot until something interrupts the routines our lives have taken. Perhaps going to Church has become one of those automatic routines. Would it be unfair to question why you go Church? I do not think any of us decides to spend the day in a supermarket just to walk up and down the aisles and be amazed by the abundance and variety of what is provided for us. We go for a reason - we need something. Most of the things we decide to do are done with a purpose. It is this purpose that empowers the actions we make.



The danger of routines is that they narrow what we see, how we hear, even what new experiences we may encounter. Routines numb us. You have heard the expression “think outside the box” applied to solving new problems. As a student I remember trying to solve a problem using the same approach each time and getting the same wrong answer. It is when I stepped back and started looking for some new way that I moved towards a solution. I am sure many of you have had this experience. Too often we get frustrated and give up. Then the problem remains unsolved.

Almost everyone has a Bible, but what is its use? If we approach the Bible as any other book we might read, the Bible too often becomes informational and for many of us irrelevant. We have too much of our own history to deal with and no longer find the ancient and violent history the Bible offers as interesting. At the same time, many of us acknowledge the Bible as the “Word of God”. Do we understand what this means, and do we read the Bible with ears that can hear that Word? Our routines have obscured both how we see and hear. Bible study is often about one’s experience after an informational reading of the Bible in which each of

us hears what they already expect to hear. But what if there is an interruption in your routine. What would happen to your reading of the Bible if instead of seeing it as only inspired human writing seeing it as bringing you before the presence of our awesome God? Has even “God” become routine?

I do not think it is unfair to ask why I go to Church because we need to stop and recognize the routines our lives have comfortably accepted. There is a desperate urgency to having our

routines interrupted. Have you ever wondered what your purpose might be for going to Church? It is this purpose that will determine your engagement with the Church. If you need a food item, you will go to a particular food store and not a fashion store. Your purpose empowers your actions. You must act on your purpose. For what purpose do you go to a Sunday Liturgy? This purpose will determine how you attend Church. Even more importantly, discovering your purpose will interrupt routines and return you into the living presence of God in Jesus Christ. This will develop true worship because there is now a relationship that is real.

I urge you to take a few minutes in silence and examine the way you choose to attend Church on Sundays. Too often we focus on the length of the Liturgy or the issue of language. These are excuses for not doing what the Liturgy asks of us - to enter the Kingdom where Christ greets us at every Eucharist. How anxious are you when you once again find yourself in the arms of someone beloved? Think of the many service men and women away from their families who are finally united after being away. Do you go to Church with such an expectation? When you open the Bible, are you opening yourself up to God’s presence or are you

just reading passages that often seem meaningless? Then it is time to interrupt your routines, think outside of box, and experience something radically new. It is also time to discover prayer. Even here, prayer has become routine. When prayer becomes routinely said words we no longer dialogue with God. True prayer and worship are our greatest challenges because these suffer most from routine. Examine both within your life. How have prayer and worship become routine for you?

Try it and see what you will suddenly discover in your spiritual life. There is nothing routine about God. The sooner you allow yourself the opportunity to travel new paths, the more amazing our loving God will become for you.

Be interrupted!
Herbert Schuster

SAVE THE DATE FOR OUR ANNUAL...

Sponsored by the Saint Andrew PTA,
JOY, HOPE & Little Angels

- Who:** All children & parents
of Saint Andrew!
- What:** Trunk or Treat followed by
indoor activities, food, music
and more!
- When:** Friday, October 20th, 2023
- Time:** Time 6:00 pm
- Where:** Saint Andrew Church
(In the back parking lot)
for Trunk **or** Treat and
Gymnasium for dinner and
activities!



**WEAR A COSTUME ! BRING A TREAT BAG!
CARS & CANDY DONATIONS NEEDED!**

In order to make this event successful we need your help.
A PRIZE WILL BE GIVEN OUT TO THE MOST CREATIVE LOOKING CAR!
ALL CARS MUST BE DECORATED AND READY BY 6:15 pm SHARP!

PLEASE NO CANDY WITH NUTS!!!

RSVP THROUGH SIGN UP GENIUS IF YOU PLAN ON ATTENDING.

**If you are not on PTA mailing list and/or have any questions you may email us
at ptastandrew@gmail.com**

Thank you to Kristie Georgakopoulos and Katerina Corona for organizing this event!

“YOU CANNOT TEACH ADULTS NEW THINGS.”

By Bill Marianes

The title of this article comes from Greek philosopher Socrates. I think he got it right in his entire statement which was: “You cannot teach adults new things. You can merely create the environment in which they discover the truth for themselves.” This belief is the basis of the “Socratic method” used by law schools and other educators to teach by asking questions and helping people learn to think and discern the truth.

Are you ready to discover the truth for yourself? Each of our Igniting the Flame of True Christian Stewardship program begins with Socrates’ words and then asks two key questions.

Question #1: Do you believe in John 3:16?

In John 3:16 we learn that “For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.” Let’s focus a little on that last part. Do you believe in the resurrection? Do you believe in the possibility of Heaven or everlasting life? Do you believe there is anything after this life?

These are fair questions because in his book, *American Grace*, Robert Putnam reports on the results of a nationwide survey that concluded that while 80% of Americans are absolutely sure there is a God, only 60% are absolutely sure that there is a heaven and only 52% have this level of certainty about life after death. What do you believe?

I am pleased to report that 100% of the attendees at all Stewardship Calling Igniting The Flame programs raise their hands and testify to believing in the resurrection, the possibility of Heaven and the promise of John 3:16. This leads us to our second question.

Question # 2: Are you ready?

If this were the exact moment when you were called to meet your Maker, is the state of your faith and the body of your works sufficient to assure you of salvation for all of eternity? If they are,

congratulations, you are unique and ready. But if you are like most of us, there is more you can and should do. So, what keeps us from going “all in” and better using our gifts for God’s greater glory and our salvation?

Stewardship is what we do with all of the gifts God gave us. He didn’t have to give us any, or many, gifts. Did you ever wonder why your Father blessed you with all of the incredible talents, abilities and resources He has entrusted uniquely to you? And are you doing the best you can with them? If not, why not?

When we are asked to reconsider our stewardship commitments, we sometimes excuse our own conduct (or lack thereof) by sitting in judgment of our perception of the relative lack of contributions of others. But when our judgment day comes, won’t we stand alone? Whether we did more or less than our brother or sister probably won’t really matter. It’s about what we do with the gifts we were given. It’s personal. Being “less bad” than someone else does not make us “good.” My good friend and priest, Father Barnabas Powell delivered an inspiring sermon sharing one of the most critical lessons he learned from his pastoral counseling training. He informed us that most people already know the right thing to do. They know when they are doing the right thing and when they are not doing enough. The job of the counselor/advisor/mentor is merely to help us actually admit and acknowledge what we already know. Sounds like Socrates actually had it right.

So is your stewardship contribution of your time, talent, treasures and tithes to your Parish/Diocese/Metropolis/Archdiocese *the best you can do given the gifts you have been given?*

What was the first answer that came to your mind? If your personal salvation for all of eternity depended on the truth of this answer, what would your answer be?

In his book, *The Second Brain*, Scientist Dr. Michael Gershon, explained: "A hundred million neurotransmitters line the length of the gut, approximately the same number that is found in the brain." Thus, when someone asks you: "What does your gut say?" or advises you to "Follow your gut" they are actually giving you sound scientific advice.

Our Father has given us a "second brain" to help us discover the truth for ourselves. So, what does your gut say right now? Is there anything more you can do, or give, for your Parish/Diocese/Metropolis/Archdiocese and for your salvation? The icon of Pentecost inspires us to reflect on our personal ministry. To be a part of Christ's holy commission and help bring His word and our faith to ourselves and others through the exercise of our own unique stewardship calling can be a noble and compelling life objective for each of us.

Eternity is an awfully long time. It is far longer than the relatively short time we will spend on this orb we call earth. So, if what we do with God's gifts to us here helps determine where we will spend the rest of eternity, our stewardship stakes in our daily lives just got a lot higher.

This brings us back to question #2. Are you ready? Is the state of your faith and your body of works sufficient to assure you of the right result on judgment day? As John 3:16 teaches, our belief in our Lord is a critical part of our faith journey. So too is our stewardship over the "talents" God has given us.

Ask yourself the right questions, and you will discover the truth for yourself. Then go do something more today (and for all the tomorrows you are given) in gratitude for Christ's redeeming love and to help prepare your soul for salvation! God bless you as you pursue your own unique stewardship calling. SOTPAETJ (stay on The Path, and enjoy the journey)

Bill Marianes is the Chief Evangelist Officer of the Stewardship Calling ministry focused on helping people and parishes discover and live their stewardship callings so that they may have a good account before the awesome judgment seat of Christ. The always free www.stewardshipcalling.com website contains many resources to help churches and parishioners with stewardship, strategic planning, engaged discipleship, discovering your WHY, servant leadership, effective communications and church operational excellence. Bill is also a member of the Orthodox Ministry Services Team: <https://orthodoxministry.org/>. Bill can be reached at Bill@stewardshipcalling.com

MARKET STREET MISSION'S ANNUAL COAT DRIVE

Please drop off by **THURSDAY OCTOBER 26TH**

Philoptochos is collecting **gently used** coats, hats, and scarves. Please put donated items in marked bins located in the Social Hall.

**Winter Coats for MEN, WOMEN, MEN/WOMEN 2X-4X,
CHILDREN & HATS/SCARVES**

NO light jackets, raincoats, or sweaters etc.

COAT GIVEAWAY will be held at

The Morristown Green in Morristown, November 4th Saturday 10am-1pm

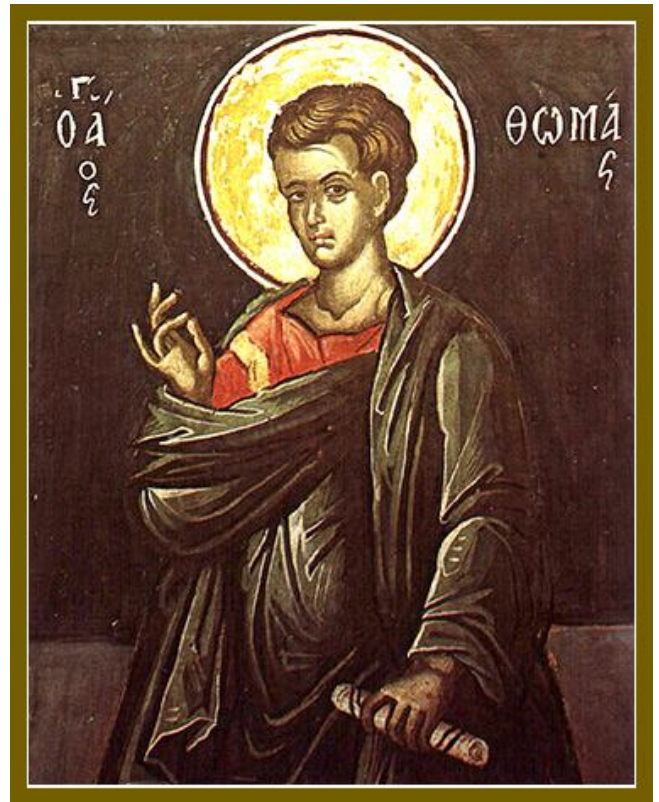


Apostle Thomas – October 6th

The Holy and Glorious Apostle Thomas was born in the Galileian city of Pansada and was a fisherman. Hearing the good tidings of Jesus Christ, he left all and followed after Him. The Apostle Thomas is included in the number of the holy Twelve Apostles of the Savior.

According to Holy Scripture, the holy Apostle Thomas did not believe the reports of the other disciples about the Resurrection of Jesus Christ: "Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe" (John 20:25).

On the eighth day after the Resurrection, the Lord appeared to the Apostle Thomas and showed him His wounds. "My Lord and my God," the Apostle cried out (John 20:28). "Thomas, being once weaker in faith than the other apostles," says St John Chrysostom, "toiled through the grace



of God more bravely, more zealously and tirelessly than them all, so that he went preaching over nearly all the earth, not fearing to proclaim the Word of God to savage nations."

Some icons depicting this event are inscribed "The Doubting Thomas." This is incorrect. In Greek, the inscription reads, "The Touching of Thomas." In Slavonic, it says, "The Belief of Thomas." When St Thomas touched the Life-giving side of the Lord, he no longer had any doubts.

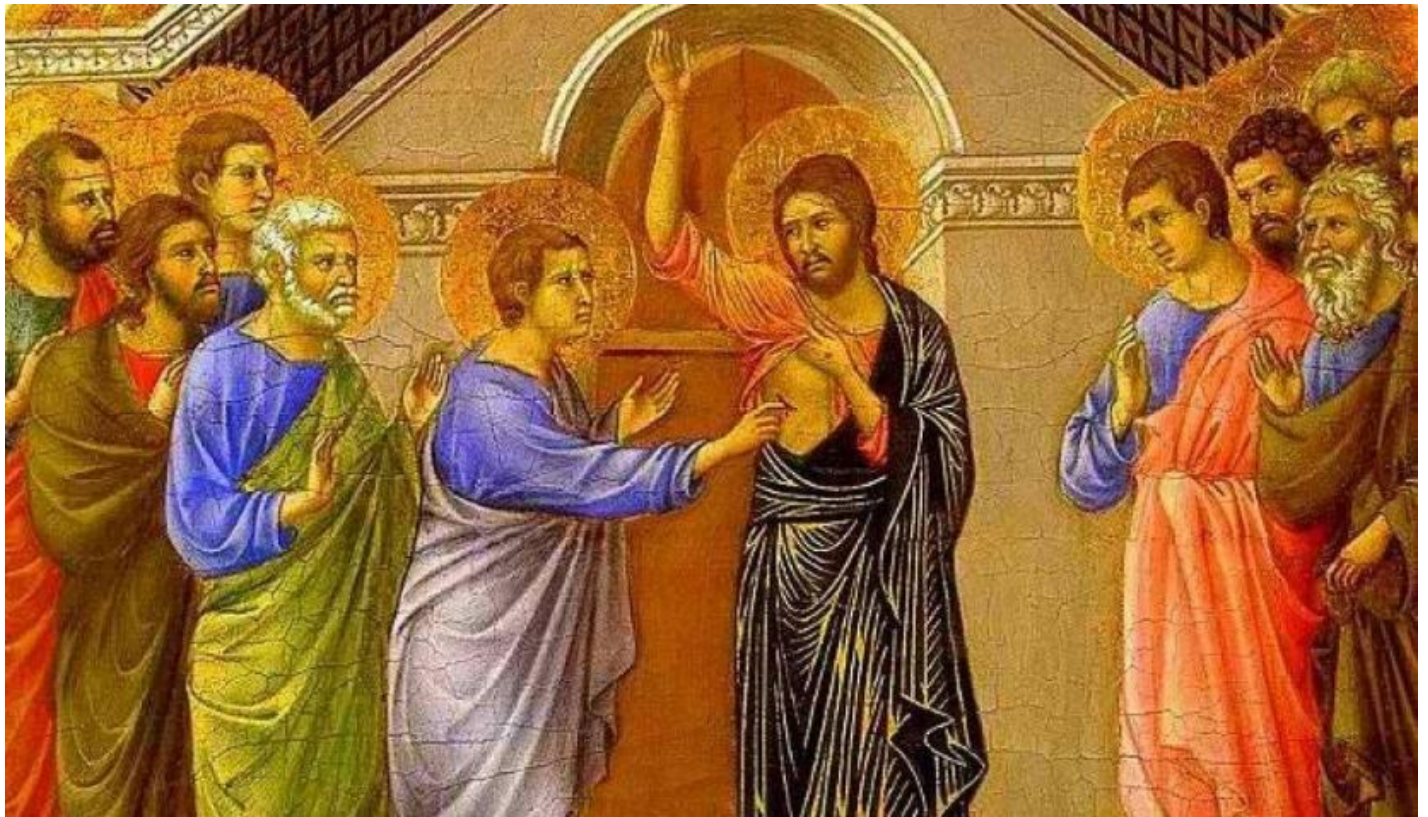
According to Church Tradition, the holy Apostle Thomas founded Christian churches in Palestine, Mesopotamia, Parthia, Ethiopia and India. Preaching the Gospel earned him a martyr's death. For having converted the wife and son of the prefect of the Indian city of Meliapur [Melipur], the holy apostle was locked up in prison, suffered torture, and finally, pierced with five spears, he departed to the Lord. Part of the relics of the holy Apostle Thomas are in

India, in Hungary and on Mt. Athos. The name of the Apostle Thomas is associated with the Arabian (or Arapet) Icon of the Mother of God

Άγιος Θωμάς ο Απόστολος – 6 Οκτωβρίου

Η αναφορά στην απόκλησή του ως Δίδυμος, γίνεται στο ευαγγέλιο του Ιωάννη, το οποίο προοριζόταν περισσότερο από οποιοδήποτε άλλο προς τους ελληνοιστές Ιουδαίους. Κάτι τέτοιο δεικνύει πιθανώς πως έτσι αποκαλείτο ανάμεσά τους.

Όνομα



Το όνομα Θωμάς όπως προειπώθηκε είναι Αραμαϊκό και η απόδοσή του στα ελληνικά είναι η λέξη Δίδυμος. “Δεν πρέπει να σχετίζεται με τους ιωνικούς τύπους Θώμα και Θωμάζω, που σημαίνουν θαύμα και θαυμάζω αντίστοιχα, αλλά με τον αραμαϊκό τύπο Tōma και τον εβραϊκό Tōm”. Παρόλα αυτά έγιναν κάποιες προσπάθειες από ορισμένους ερευνητές προς κάποιες άλλες κατευθύνσεις, οι οποίες όμως δεν έγιναν δεκτές από τη επιστημονική κοινότητα. Τέτοιες απόψεις ήταν πως το όνομα Θωμάς μπορεί να ταυτιστεί και με το επίθετο δίψυχος.

Άλλοι ερευνητές πρότειναν πως η λέξη Δίδυμος απηχεί στην πραγματική οικογενειακή κατάσταση του Αποστόλου, όμως κάτι τέτοιο δεν μπορεί να επιβεβαιωθεί. Οι απόψεις αυτές ουσιαστικά στηρίζονται σε δύο αντιφατικές μαρτυρίες, που τον αναφέρουν ως δίδυμο κάποιας Λυσίας (PG 92,

1076) και κάποιου Ελεάζαρου (PG 2, 77). Είναι όμως γενικά παραδεκτό πως δεν απηχούν αξιόπιστες μαρτυρίες. Επίσης πρέπει να τονιστεί πως στις Συριακές εκκλησίες είναι γνωστός ως Ιούδας Θωμάς. Αυτή η μαρτυρία είναι πολύ σημαντική διότι μετά την εξεύρεση των κειμένων του Nag Hammadi, το απόκρυφο ευαγγέλιο του Θωμά, φέρεται να γράφτηκε από κάποιο δίδυμο Ιούδα Θωμά. Επιπρόσθετα, άλλα απόκρυφα κείμενα, όπως οι Πράξεις Θωμά, τον αναφέρουν αντίστοιχα ως Ιούδα Θωμά.

Ο βίος μέσα από την Καινή Διαθήκη

Ο **Θωμάς** θεωρείται πως ήταν ψαράς. Όπως διαφαίνεται από το Ευαγγέλιο του Ιωάννη (21, 1-4) κατά την εμφάνιση του Ιησού στην όχθη της λίμνης Τιβεριάδος, ο Θωμάς βρισκόταν ανάμεσα στους επτά μαθητές, ενώ επίσης ανάμεσά τους βρισκόταν και κατά την παρουσία Του στη θαυμαστή αλιεία

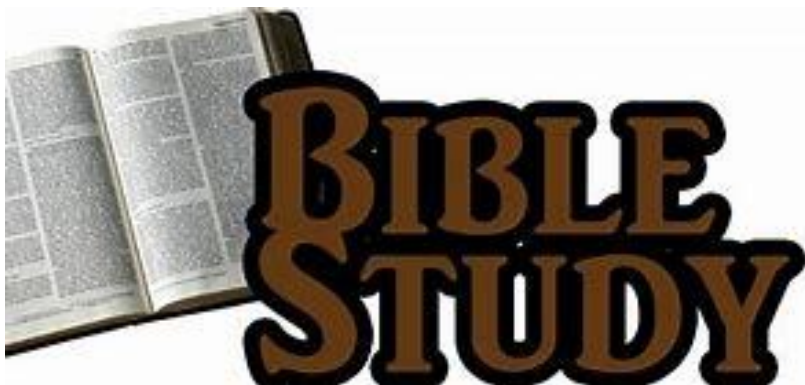
που ακολούθησε. Σύμφωνα όμως με μερικούς ερευνητές μια τέτοια εκτίμηση μπορεί να αποβεί παρακινδυνευμένη

Στην πρώτη περίπτωση που συναντάμε τον Άγιο Θωμά παρατηρούμε αποφασιστικότητα και θάρρος. Ο Κύριος καλεί τους μαθητές να μεταβούν στην Βηθανία όπου βρισκόταν ο νεκρός πλέον φίλος Του Λάζαρος, παρά το γεγονός ότι οι Ιουδαίοι τον γύρευαν για να τον θανατώσουν. Ο Θωμάς απευθυνόμενος προς τους άλλους μαθητές τους είπε: “ἄγωμεν καὶ ἡμεῖς ἵνα ἀποθάνωμεν μετ’ αὐτοῦ” (Ιωάννης 11, 16). Σε άλλη περίπτωση διαφαίνεται η ορθολογιστική σκέψη του Θωμά, που αργότερα αποκλήθηκε και άπιστος, εξ αιτίας της θέλησής του να γνωρίσει το μυστήριο της αναστάσεως από κοντά.

Στο Ιωάννης 14, 4-5 παρατηρούμε στη ρήση του Κυρίου, πως οι μαθητές δε γνωρίζουν που πηγαίνει και ποια είναι η οδός που οδηγεί σε αυτό το δρόμο. Ο ίδιος τότε εγείρει κάποια ανασταλικά ερωτήματα θέτοντας ευθέως το ερώτημα “Κύριε,

οὐκ οἶδαμεν ποῦ ὑπάγεις· καὶ πῶς δυνάμεθα τὴν ὁδὸν εἰδέναι;”. Σε μία τρίτη περίπτωση διαφωτίζεται περισσότερο ο σκεπτικός χαρακτήρας του Αποστόλου.

Η περίπτωση αυτή είναι γνωστή περίπτωση της λεγόμενης “απιστίας” του Θωμά. Ο Κύριος εμφανίστηκε μετά την Ανάστασή σου ενώπιον μαθητών, δίχως ανάμεσά τους να βρίσκεται ο Θωμάς. Καθώς του διηγήθηκαν την ιστορία ο ίδιος δυσπιστούσε, όπως και μερικοί άλλοι μαθητές. Ο ίδιος όμως δείχνοντας την ευθύτητα του χαρακτήρα του δεν κρύφτηκε. Αναφώνησε ενώπιον των μαθητών πως “ἐὰν μὴ ἴδω ἐν ταῖς χερσίν αὐτοῦ τὸν τύπον τῶν ἥλων, καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων, καὶ βάλω τὴν χεῖρά μου εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω” (Ιωάννης 20, 25). Η θέση αυτή όμως μετατράπηκε σε πραγματική θριαμβευτική ομολογία όταν ο Κύριος πραγματοποίησε το θέλημά του, αναγνωρίζοντας πως είναι “ὁ Κύριός μου καὶ ὁ Θεός μου” (Ιωάννης 20, 28).



Fr. John's Office

Thursdays

7:00pm

October 5, 12, 19, 26, November 9, 16
& TBA Dec. 7, 14

WILL THEY COME BACK?

Ideas on Welcoming and Retaining the Un-churched and the De-churched

Fr. Jim Kordaris



A newspaper reporter was interviewing the mother of a large family of children. The reporter asked her the difficult question, "Which of your children do you love the most?"

Her reply showed what a wise and loving mother she was. She told the reporter, "I love the one who is away until he returns home; the one who is sick until he is well; the one who is hurt until the hurt disappears; and the one who is lost until he is found."

God loves us in the same way. He loves and waits for his children that have left to return to him. He also loves his children that are lost and he seeks to find them.

Much is being written and said about outreach to the "un-churched" and the "de-churched." Many positive and creative ideas, programs and resources have been developed, and more are currently being developed. These efforts at bringing people to the local church may be broadly focused or they may be efforts of a local parish in its own community. Whatever the scope of our efforts to educate, inform and bring home the un-churched and dechurched, the critical variable in this equation will always be the local parish.

Management expert Peter Drucker was told the story of a museum that once polled its visitors to

determine why they had come to the museum. The greatest number of visitors replied that they came into the museum because it was raining outside. The second-most frequent response was that they came in to use the restroom. To this story, Drucker responded with the question, "How many of these visitors came back?"

Through our outreach efforts—and sometimes despite the lack of them— God will bring people through the doors of our churches. They will come for various reasons. The question we must ask ourselves is, "How many of them will come back?" We need to realize that within five minutes of entering a church, most first-time visitors have already decided whether they are coming back.

For the un-churched seeking a spiritual home, the majority of our outreach may entail removing impediments that keep first-time visitors from entering or feeling welcome in our local church. We need to realize that the "Greek" in the name of our Greek Orthodox Church and the Greek flag that waves outside causes many non-Greek visitors to wonder whether they would be welcome in our parishes. Potential visitors often assume that they are not.

The church website is the way that most first-time visitors will find a church. The message we send on our home page provides a first impression of the

parish. This is where the visitor needs to find the first message of welcome, along with a schedule of services and descriptions of the various ministries of the parish. The home page should avoid including large amounts of administrative information, focusing instead on a message of welcome.

In the book *Lost in America: How You and Your Church Can Impact the World Next Door*, authors Tom Clegg and Warren Bird write of their findings that people generally have three fundamental needs:

1. **Transcendence:** to know God and to feel His presence
2. **Significance:** to have purpose and to do something meaningful
3. **Community:** to connect with others through meaningful relationships

Visitors to our churches can feel the presence of God through participation in the Divine Liturgy and other services, and by being surrounded in worship and prayer by people living transfigured lives. We can provide opportunities to minister to others through the various community service projects in which the parish members participate, and by encouraging members to lead additional ministries of service to the community. We provide a sense of community by creating opportunities for the people to gather socially following Divine Liturgy for food and refreshments and other occasions and events.

A useful test is to approach our local parish as if for the first time. What would our first impression be? Are the doors open and easy to find? Is the physical appearance of the building welcoming? Is there a sign indicating the time of the services? Is there a sign welcoming all to the parish? Does someone greet us and help us when we enter? Can we understand the services? Is information on the faith readily available?

One Greek Orthodox woman, after visiting a church with her non-Orthodox husband and two children, wrote the following about her visit: "Lighting the

candle no one greeted me; they could see I was new."

A sincere smile, a firm handshake and a word of welcome may be the most important missionary work we do. Bill Hybels, the pastor and founder of Willow Creek Community Church in Illinois, has written that "friendliness can have eternal consequences." This is true for the visitor as well as the greeter.

An important step that may be taken is one advocated by Fr. Charles Joanides in his research and writing on intermarriage in the Greek Orthodox Church. Fr. Charles suggests that a parish mentoring program can be essential in integrating the non-Orthodox spouse into the community. This program could be expanded to all inquirers, catechumens and new converts to the faith.

Fr. Charles writes, "Like godparents, mentors are resource persons who assume the responsibility of providing information to the non-Orthodox regarding any number of different questions and concerns." These concerns could be religious, cultural or just practical. A parish mentoring program ensures that individuals new to the faith will have a parishioner available to them who can provide information and help them to connect with others in the community. A mentor can reduce initial culture shock and increase feelings of welcome and belonging.

Thus far we have focused on those coming to church for the first time— the "un-churched." There is an equally important group of people who were raised in the Church but, for one reason or another, are no longer active. When these people return, it is critical that we be sensitive to the fact that it is difficult to return. Active members often speak without thinking, making the returning Orthodox Christians feel judged for their absence, rather than encouraged for their return.

In this situation, it is important to remove "should" language, such as, "You should be here every Sunday," with encouraging language, as in, "We

missed you” or “We’re so glad you’re here.” It is also important to get returnees reintegrated into the community as quickly as possible, finding a need for their particular skill sets, or a ministry group to which they would be a welcome addition.

These de-churched individuals are seen in Church during Holy Week and Christmas, and occasionally for memorials, funerals, weddings and baptisms. These are times when we can reach them in a new way, showing them that their reasons for not attending may no longer be valid. One priest, in his opening comments to the inevitable full house on Palm Sunday, says the following: “It’s a blessing to see you all here. I know that some of the reasons people don’t attend church on a regular basis are 1) The services are too long; 2) It’s all in Greek and you don’t understand it; and 3) It’s all about the money. Well, today we started Divine Liturgy on time and finished in one hour and fifteen minutes, all of my parts were done in English or English and Greek, we passed only one tray, and the candles when you entered were a free-will offering. So unless you have any other reasons, please come back on a regular basis. We miss you.”

Thom Rainer (ThomRainer.com), a researcher and writer specializing in church growth and the un-churched, provides a great deal of information on ways to welcome those that come through our doors, including a list of things we should never say

to first-time visitors. His work is a great resource in reaching the un-churched and de-churched.

The key to keeping existing members, bringing back the inactive Orthodox Christians and welcoming those who are searching for what our Church has to offer can be stated in two words: *education and engagement*. Our people need to know their faith, and they need to be engaged in the life of the parish. Parish leadership must take every opportunity and utilize every resource available to accomplish this.

In 1986, Archbishop Iakovos appointed a Commission for an Archdiocesan Theological Agenda. Their report, published in 1990 by Holy Cross Press, still speaks to us today:

...[T]he faith commitment has more and more become a matter of personal choice than of social or cultural heritage. This means that Orthodox Christians must be both challenged and helped to move beyond religious nominalism to a conscious choosing of the Orthodox way of life based on personal knowledge of the Orthodox Faith and personal experience of its value amidst the problems of everyday life.

Fr. Jim Kordaris serves the Greek Orthodox Archdiocese of America as Director of Stewardship, Outreach & Evangelism. He served the parish of St. George on West 54th Street on in New York for 14 years. He has been serving the Church of St. George in Kingston, NY since 2018

This article first appeared in: [PRAXIS 2016 Volume 15 Issue 1/2: "Speaking to Secular America" \(Fall/Winter 2016\)](#).

BRING THEM TO ME

Jesus is concerned about the 5,000 men plus women and children that are with him in the wilderness. His disciples tell him that all they have are five loaves and two small fish that a boy has offered. Jesus’ response is the phrase, “*Bring them to me.*” Jesus then takes the loaves, blesses and breaks them, and feeds 5,000 men plus women and children.

We also bring what we have to Jesus. We offer bread and wine. He returns it to us as His body and blood in Holy Communion. We offer ourselves and we become the Church, His body on earth. No matter how much we give, He cannot be outdone. Just like the boy who offered the loaves and the fish, if we offer what we have – however great or small our gift – with prayer and humility, God will receive our gifts and multiply them to feed His people.

Expatriate Voting Rights: an opportunity to elevate the Hellenic Diaspora

Originally published in *Kathimerini* - July 24, 2023

By Afrodit Xydi and Georgios Laskaris

In 2019 the Greek parliament passed a legislation that enabled nationals living abroad to vote. It was a historic first step in facilitating the right to vote for Greek expats. Even though original estimates were setting registrations at 300,000 Greeks, only 22,000 exercised the right in the national elections of June 25th. The primary reason that voting registrations were well below expectations is that the qualifying criteria were excessively restrictive.

A new legislative initiative, announced by Kyriakos Mitsotakis and placed into public consultation by the Ministry of the Interior on July 10, will remove those restrictions and expand the potential pool of voters to all expatriate Greek citizens registered to vote in Greece.

That said, this is only the beginning. This initiative must be accompanied by a far-reaching plan that will embrace the global Hellenic diaspora, including expatriate Greeks not only of the first but also of the second and third generation, connecting them inextricably with the political and social life of Greece. Below we list some proposals for the essential upgrading of the role of the Hellenic Diaspora.

One of the first and most essential steps that must be taken to connect the Hellenic diaspora with Greece is its mapping: identifying the location and size of the various Hellenic diaspora communities around the world. It is indicative that today, Greek embassies and consulates have no way of knowing exactly how many Greek citizens live in their jurisdiction, let alone how many members of the broader diaspora there are. Modern technological tools, such as social media and artificial intelligence, can be used as means in this initiative. This mapping is necessary not only because it can prove lifesaving in case of serious local and global crises, such as in the recent partial evacuation of Mariupol by Greek expatriates during Russia's invasion of Ukraine, but also because it enables the creation of a stronger Greek diaspora that can



become a crucial factor of influence in the global stage.

For the essential interconnection of the state with the diaspora, it is necessary to strengthen the Greek presence abroad. The adequate staffing of the consular authorities with diplomatic as well as administrative staff is a crucial first step in this direction. The writers are aware that at least in the US, consular authorities are understaffed, resulting in consular staff making superhuman efforts to perform various services without avoiding delays. This fact leads to the discouragement of the Greeks in the diaspora to start time-consuming procedures, such as establishing the citizenship of their children, ultimately leading to a substantial alienation of the second generation of Greeks from the nation. At the same time, economic diplomacy through the consular authorities must be strengthened with experienced economic diplomats who will be able to exploit not only the special characteristics of local economies but also the influence of the Hellenic business diaspora in local communities.

It is also high time that the already successful digitization of government services be expanded beyond its borders. Time-consuming and costly procedures, need to be digitized and streamlined, with a citizen-centric approach. Ultimately, repatriating Greek expats starts with simplifying citizenship processes, and is further supported by effective tax incentives, as well as better

communication of opportunities in Greece, not only in terms of career trajectories but also in terms of the availability of free public university education. Such a repatriation wave will not only strengthen the domestic economic but will also be a solution to the country's demographic challenges.

Lastly, with regards to electoral processes, it is also necessary that informational campaigns are better targeted and more effective. More specifically cultural, academic and student associations, Greek Orthodox communities and Greek schools can be used as vehicles to inform Greek expats in a timely and direct manner about the details of the expat voting legislation. Even today, many Greek citizens are discouraged from registering as expat voters since they believe that they can only vote at their

local consular authorities (which, for example, in a large country like the USA are usually very far away). However the law explicitly states that if there are more than 40 registered voters in an area, the consular services will consider setting up a local voting station. Improving communication to Greek expats regarding their voting rights should be a priority for consular services.

Removing the restrictive qualifying criteria for expat voting registration will definitely lead to an increase in the number of expat voters. This legislative intervention that institutionally strengthens the Greek diaspora is welcome, but it is just the start. There is another Greece outside of Greece that must be connected with unbreakable organic ties to the Greek state.

Ψήφος Αποδήμων: Μια ευκαιρία αναβάθμισης της Ελληνικής Διασποράς

Ο νόμος για την ψήφο των αποδήμων αποτέλεσε ένα ιστορικό πρώτο βήμα για την διευκόλυνση του εκλογικού δικαιώματος των Ελλήνων του εξωτερικού

Ο νόμος για την ψήφο των αποδήμων (νόμος 4648) που ψηφίστηκε από την Βουλή το 2019, αποτέλεσε ένα ιστορικό πρώτο βήμα για την διευκόλυνση του εκλογικού δικαιώματος των Ελλήνων του εξωτερικού. Αν και η αρχική η εκτίμηση ήταν ότι 300,000 Έλληνες θα ενδιαφερόντουσαν να ψηφίσουν, περίπου 30.000 έκαναν χρήση του δικαιώματος στις τελευταίες εκλογές. Ένας από τους λόγους που οι εγγραφές ήταν λιγότερες από το αναμενόμενο, ήταν οι περιοριστικές προβλέψεις του νόμου που καθιστούν την άσκηση του εκλογικού δικαιώματος δύσκολη ή στις πλείστες των περιπτώσεων αδύνατη.

Τις πολύ περιοριστικές προβλέψεις του νόμου, έρχεται να άρει η νέα νομοθετική πρωτοβουλία που προαναγγέλθηκε από τον Κυριάκο Μητσοτάκη και τέθηκε σε δημόσια διαβούλευση από το Υπουργείο Εσωτερικών στις 10 Ιουλίου διευρύνοντας την δυνητική δεξαμενή ψηφοφόρων σε όλους τους απόδημους Έλληνες πολίτες που είναι εγγεγραμμένοι στους εκλογικούς καταλόγους.

Αυτή η πολύ σημαντική πρωτοβουλία πρέπει να συνοδευτεί από ένα μακρόπνοο σχέδιο που θα

αγκαλιάζει την παγκόσμια Ελληνική ομογένεια, δηλαδή τους απόδημους Έλληνες όχι μόνο της πρώτης αλλά και της δεύτερης και τρίτης γενιάς, συνδέοντας τους άρρηκτα με την πολιτική και κοινωνική ζωή της Ελλάδας. Παρακάτω παραθέτουμε κάποιες προτάσεις για την ουσιαστική αναβάθμιση του ρόλου της Ελληνικής ομογένειας.

Ένα από τα πρώτα και πιο ουσιαστικά βήματα που πρέπει να γίνουν για την διασύνδεση της Ελληνικής ομογένειας με την Ελλάδα είναι η ταυτοποίησή της δηλαδή η κατάρτιση λίστας όλων των Ελλήνων ομογενών, ανεξαρτήτως εκλογικού δικαιώματος. Είναι ενδεικτικό ότι σήμερα, οι πρεσβείες και τα προξενεία της Ελλάδος δεν έχουν τρόπο να γνωρίζουν με ακρίβεια ούτε πόσοι είναι οι Έλληνες πολίτες στις περιοχές ευθύνης τους ούτε, πολύ περισσότερο, πόσοι είναι οι Έλληνες ομογενείς. Τα σύγχρονα τεχνολογικά μέσα, όπως τα μέσα κοινωνικής δικτύωσης και η τεχνητή νοημοσύνη μπορούν να αποδειχθούν ο πιο πολύτιμος σύμμαχος σε αυτήν την προσπάθεια. Αυτή η καταγραφή είναι απαραίτητη όχι μόνο γιατί μπορεί να αποδειχθεί σωτήρια σε περίπτωση σοβαρών τοπικών και παγκόσμιων κρίσεων, όπως

π.χ. η πρόσφατη μερική εκκένωση της Μαριούπολης από Έλληνες ομογενείς κατά την διάρκεια της εισβολής της Ρωσίας στην Ουκρανία αλλά κυρίως γιατί με αυτόν τον τρόπο η Ελληνική ομογένεια μπορεί να μετατραπεί σε κρίσιμο παράγοντα επιρροής και άσκησης ήπιας ισχύος του Ελληνικού κράτους μέσω της πολιτιστικής διπλωματίας.

Για την ουσιαστική διασύνδεση της πολιτείας με την ομογένεια είναι απαραίτητη η ενίσχυση της Ελληνικής παρουσίας στο εξωτερικό. Η επαρκής στελέχωση των προξενικών αρχών με διπλωματικό αλλά και διοικητικό προσωπικό είναι ένα κρίσιμο πρώτο βήμα προς αυτή την κατεύθυνση. Οι γράφοντες είναι σε θέση να γνωρίζουν ότι τουλάχιστον στις ΗΠΑ, οι προξενικές αρχές είναι υποστελεχωμένες, με αποτέλεσμα το προξενικό προσωπικό να καταβάλει υπεράνθρωπες προσπάθειες για την εκτέλεση διαφόρων υπηρεσιών χωρίς να αποφεύγονται οι καθυστερήσεις. Το γεγονός αυτό οδηγεί σε αποθάρρυνση των Ελλήνων της διασποράς να ξεκινήσουν χρονοβόρες διαδικασίες όπως η διαπίστωση ιθαγένειας των τέκνων, εγγραφή στα δημοτολόγια κ.α. οδηγώντας τελικά σε ουσιαστική αποξένωση της δεύτερης γενιάς των Ελλήνων από την Ελλάδα. Παράλληλα, η οικονομική διπλωματία μέσα από τις προξενικές αρχές πρέπει να ενισχυθεί με έμπειρους οικονομικούς διπλωμάτες που θα μπορούν να εκμεταλλευτούν όχι μόνο τα ειδικά χαρακτηριστικά των κατά τόπους οικονομιών αλλά και την επιρροή της Ελληνικής επιχειρηματικής διασποράς στις τοπικές κοινωνίες.

Είναι καιρός η επιτυχημένη ψηφιοποίηση των υπηρεσιών του Ελληνικού κράτους να βγει και εκτός συνόρων. Η ουσιαστική απλοποίηση χρονοβόρων και κοστοβόρων διαδικασιών, όπως η απόκτηση της Ελληνικής ιθαγένειας από τους Έλληνες ομογενείς δεύτερης και τρίτης γενιάς, γίνεται σήμερα ιδιαίτερα σημαντική. Η απλοποίηση της απόκτησης ιθαγένειας, τα

φορολογικά οικονομικά κίνητρα, η ενημέρωση της Ελληνικής ομογενειακής νεολαίας για την χωρίς δίδακτρα φοίτηση στα Ελληνικά δημόσια ΑΕΙ κ.α. είναι λίγα μόνο από τα μέτρα που δυνητικά μπορούν να οδηγήσουν σε ένα μαζικό κύμα επαναπατρισμού των Ελλήνων της διασποράς. Ένα τέτοιο κύμα όχι μόνο θα ενισχύσει την εγχώρια οικονομική δραστηριότητα αλλά θα συνεισφέρει και στην μερική αντιμετώπιση του δημογραφικού προβλήματος.

Τέλος, όσον αφορά τις εκλογικές διαδικασίες, μια εκστρατεία ενημέρωσης των Ελλήνων της διασποράς μέσω των πολιτιστικών, ακαδημαϊκών και φοιτητικών συλλόγων, των ελληνορθόδοξων κοινοτήτων και των Ελληνικών σχολείων όπου γης θα βοηθούσε στην έγκαιρη και άμεση ενημέρωση των απόδημων Ελλήνων σχετικά με την διευκόλυνση του εκλογικού δικαιώματος και τις λεπτομέρειές του. Ακόμα και σήμερα πολλοί Έλληνες πολίτες αποθαρρύνονται να εγγραφούν στους ειδικούς καταλόγους του εξωτερικού καθώς πιστεύουν ότι μπορούν να ψηφίσουν μόνο στις κατά τόπους προξενικές αρχές (οι οποίες π.χ. σε μια αχανή χώρα σαν τις ΗΠΑ είναι συνήθως πολύ μακριά) ακόμα κι αν ο νόμος προβλέπει την διενέργεια εκλογών όπου υπάρχουν πάνω από 40 εκλογείς. Η καλύτερη ενημέρωση της Ελληνικής διασποράς σχετικά με την διευκόλυνση του εκλογικού δικαιώματος από τον τόπο κατοικίας τους πρέπει να αποτελέσει προτεραιότητα των κρατικών αρχών.

Είναι βέβαιο ότι η κατάργηση των περιορισμών για την ψήφο των αποδήμων θα αυξήσει τις εγγραφές απόδημων Ελλήνων στους εκλογικούς καταλόγους του εξωτερικού. Αυτή η νομοθετική παρέμβαση που ενισχύει θεσμικά την Ελληνική διασπορά είναι καλοδεχούμενη αλλά είναι μόνο η αρχή. Υπάρχει μια ακόμα Ελλάδα έξω από την Ελλάδα που πρέπει να συνδεθεί με άρρηκτους οργανικούς δεσμούς με την Ελληνική πολιτεία.

*Η Αφροδίτη Ξύδη είναι μηχανικός. Σπούδασε στο Πανεπιστήμιο Johns Hopkins, απέκτησε μεταπτυχιακό από το Τεχνολογικό Ινστιτούτο της Μασαχουσέτης (MIT) και MBA από το Πανεπιστήμιο Harvard. Σήμερα είναι η εκτελεστική διευθύντρια του Ινστιτούτου Πολιτικής "Δεσμός" www.desmospolicy.org με έδρα την Βοστώνη των ΗΠΑ.

*Ο Γεώργιος Λάσκαρης είναι πυρηνικός φυσικός. Απέκτησε το διδακτορικό του στο Πανεπιστήμιο Duke και πραγματοποίησε τις μεταδιδακτορικές του σπουδές στο Πανεπιστήμιο Stanford και στο Τεχνολογικό Ινστιτούτο της Μασαχουσέτης (MIT). Σήμερα εργάζεται ως σύμβουλος επιχειρήσεων και είναι ο πρόεδρος του Ινστιτούτου Πολιτικής "Δεσμός" www.desmospolicy.org με έδρα την Βοστώνη των ΗΠΑ.

WHO'S AFRAID OF HALLOWEEN

I have a confession to make. And it's a bad one

When I was a kid ... I used to get dressed up for Halloween! And it was not always something innocent either, like an astronaut or a cowboy. Once I was even a ghost! Worse yet, I would go door-to-door with my brothers and say "Trick or treat!" Idolatrous! Occultic! Satanic! Over time, of course this demon-glorifying activity caught up with me. Look at me now. I dress in black almost every day ...

Of course you see the problem here. If not, you will very soon start reading about it in the paper again. Many people of churchy persuasions object strenuously to the observance of Halloween. Every year we read letters to the editor that run as follows:

"Halloween is the worship of the devil! Halloween comes from heathen roots! Trick or Treat comes from an ancient pagan custom: the Druids would go from house to house seeking a virgin to sacrifice! If you complied and handed over your family's virgin, they left outside your door a jack-o-lantern with a candle inside ... fueled by human fat! If you did not comply, a terrible trick would be played on you! The Catholic Church perpetuated the pagan legends with its Feast of All Saints. If you let your kids celebrate Halloween, you expose them to the possibility of demonic possession!"

Well, good Orthodox Christian, what should our Church make of this controversy? Is Halloween something we Christians should shun like the Black Mass? Don't the facts about Halloween's origins prove that it is an abomination?

No. First of all, none of these "facts" are true. It's all fiction. We know almost nothing about the culture and practices of the ancient Druids, except what little the Romans had to say. (Mind you, these are the same Romans who also used to say that Christians hold secret orgies where they sacrifice



babies and eat them—so let's be careful about how much credence we give them.) The Romans invaded Britain in 43 B.C. There they found a number of Celtic tribes, which the Roman legions subjugated with relative ease.

Now, you need to know that the Romans were not what you would call "culturally curious." They had little interest in the ways of the conquered Britons. Generally, when there is interaction between conqueror and subject, the conqueror picks up and uses the local names for rivers, hills, and the like. For instance, our state is full of names from the native languages of the Indians: Michigan, Mackinac, Saginaw, Escanaba, Kalamazoo, Washtenaw. However, we find almost no use of the Celtic place names by the Romans. The Romans did not come to Britain for kaffee-klatsches, but for plundering and pillaging. Under the Roman sword the Celtic place-names perished with the Celts, as did any certain knowledge of Celtic or Druidic customs (like what kind of fat they used in their candles).

But what if the stories about pagan Halloween were true? Does that prevent us from making a fun day out of the Thirty-First of October? Or do pagan origins damn a thing forever?

I would hope that as Orthodox Christians we would know better than to say that. We borrowed an awful lot of useful things from ancient pagan cultures. Our musical system of eight tones? From the pagan Greeks. (Next time you hear a dismissal hymn in the Third Tone, picture a phalanx of Lacedaemonian warriors marching into an attack: they liked Third Tone for their battle hymns.)

And our iconography is an obvious adaptation of Egyptian funerary art: the portraits painted on Egyptian coffins look just like the faces in our

icons. Christmas, we all know, is a retooling of the Roman celebration of the winter solstice, the Feast of Sol Invictus (the Invincible Sun-god). And many, many Christian churches were built atop pagan shrines and holy places, the most famous example being the conversion of the Parthenon (a temple built in honor of Athena the Virgin Warrior) to a church dedicated to the Virgin Mary.

Even Protestants with their Puritan impulses and their “just the Bible” mentality have to contend with borrowings from pagan sources in the Scriptures. For example, chapters 22-24 of the Book of Proverbs are almost certainly a translation of the older Egyptian advice guide *The Instruction of Amen-em-Opet*. And elsewhere in the Bible different titles given to God such as El Elyon “God Most High” and “the one who rides on the clouds like a chariot” (Psalm 104:3) are originally epithets for the pagan storm-god Baal.

What’s my point? You can’t judge a custom by its origins. What counts is one’s intention in the here and now. And let’s be honest: modern Halloween for you and me—and even the Wiccans down the street—has nothing to do with virgin sacrifice or black magic. It’s about having fun in a costume and eating things your dentist wouldn’t approve of.

“Well!” the anti-Halloween crowd would reply, “Halloween teaches kids that they can get something for nothing!!” But is that so bad? To my ears that sounds awfully close to the Christian idea of grace!

“Yes, yes, but we shouldn’t teach our kids that it’s OK to threaten someone with vandalism if they don’t fork over something you want!” Well, let’s look at this from another perspective. Maybe Halloween holds a nice little life lesson: you give a little to get a little. The Book of Proverbs speaks often of the power of gifts. If we all practiced the spirit of Halloween—being prepared always to give small kindnesses to those around us—what a wonderful world we would have.

Again, let’s be honest: no one was ever possessed by the devil because he or she dressed up for Halloween or passed out licorice or read a Harry Potter book. Our modern lives have way too many other avenues for temptation to enter, and these things are the real cause of our spiritual problems: pride, gluttony, hatred, materialism, and ignorance.

This may be the only pro-Halloween article by a clergyman you read this year. Actually, this piece isn’t so much pro-Halloween as it is anti-superstition and anti-paranoia. American Christianity is too much titillated by thoughts of demons, based on a mythology of evil that has more to do with pagan folklore than the sober statements of Scripture. Such superstition gives all Christians a bad name.

That’s why I’m not afraid of Halloween, and I see no problem with Orthodox Christians having fun at costume parties. After all, why would anyone want to learn more about Jesus Christ and his message, if being a Christian means forever being a spoilsport and a killjoy? If you believe in one God, if you trust Him, then accept his protection and don’t live in fear of demonic bogeymen. The real battle with the devil is fought in the heart, not in front of the Harry Potter bookstore.

Some people drink too much on New Year’s Eve. Should that stop you and me from enjoying a glass of champagne? Some people eat too much at Thanksgiving. Should that stop us from having our turkey with all the trimmings? Some people spend too much at Christmas. Should that stop us from exchanging gifts?

Some people go overboard on the spooky side of Halloween. It’s not too hard to avoid that for your family. Skip the horror movies. Don’t revel in gore. Don’t profane death. Don’t indulge in occult practices ... But don’t be paranoid or superstitious either!

And have a Happy Halloween!

Fr. Mark Sietsema, Presiding Priest, Holy Trinity Greek Orthodox Church in Lansing, MI

He received his M.Div. (summa cum laude) from Holy Cross in 1998. He has a B.A. (summa cum laude) in Comparative Religion from the University of Michigan (1985) and a Ph.D. in Linguistics from M.I.T. (1989).

PARENTS' CORNER

By Alexandra Protopapas

October - 2023 – Fall! Halloween!

Welcome again to the quick ending of summer, children settled in schools, and time for leaves falling, Halloween, but oh so many fun things to do! Many went to Greece, the shore, summer school for some, but a fun summer for most! I am sorry I missed my September 2023 article! I'm back now so let's talk about the fall season!

Of course, Halloween is in October. As I say every October, I don't like this holiday, but I do go to my door and give wrapped candy. Many parents do not let their children participate in Halloween activities, but before you deprive of fun activities during this holiday, once again, research the reasons. I know our St Andrew's Greek Orthodox Church does have safe activities for our children. Encourage them to participate. I will just quote one paragraph from Allan Rudnick below that I repeat every October.

"The key in understanding of the origins of the term Halloween comes from the sense of what is "hallowed" or "holy". In the Lord's Prayer, Christians pray, "Our Father, in heaven, hallowed be your name..." In the fourth century, John Chrysostom tells us that the Eastern Church celebrated a festival in honor of all saints who died. In the seventh and eighth centuries, Christians celebrated "All Saints' Day" formally."

Halloween is a fun time for our children such as carving pumpkins, going to Halloween parties with friends at church or school and dressing up in costumes. It will give our children a feeling of belonging and they have good clean fun! Let them enjoy Halloween. If something scares them, tell them to say a prayer and this will take their fears away. I suggest non-scary costumes and elimination devil, witch, and morbid ones.

Now let's talk about the beginning of fall! October is a great time for many activities for our children. Put those light jackets on those kids and let them be outdoors while they can still enjoy the fresh air.

Have them rake leaves with you! Make art projects with the leaves. Explain the beauty of nature that is upon us because of all the great things that God has given us and how the changing season of life is like the unchanging character of God. Go apple and pumpkin picking and even have them listen to the Bible stories during this time in their Sunday School classes.

What about those teenagers? Don't let them tell you they have too much homework and they can't go outside to rake leaves! No leaves to rake? Yes, like I always say, they can take the younger children apple picking, for a walk to observe the changing colors, and watch the birds fly south. Encourage your teens and young adults to go outdoors for fresh air whether it is to rake leaves, walk the dog, or just sit outside to do some homework or read a good book. It is amazing what they can see when they look up and just quietly observe the wind move the leaves, the songs of the birds, or the clouds moving. All these observations are part of the miracles given to us by God.

There are a number of activities all year! Go to <https://standrewgonj.org/parish-calendar/> to follow them!

We should encourage prayer with our children, young and old as well as continue to enjoy the outdoors. I know when I am in a stressful situation I pray and this power of prayer, for me, gives me strength to overcome my stress, or fears, or shortcomings. I have been doing that all year! Fall season is beautiful and with the hot summer we just had, before the rain and snow is upon us, spend some time with your children outdoors and take the time yourself to pray outdoors as well. Do we tell our children to pray often? If not, we should. Our home is a school as well. They can pray anywhere, anytime!

With that in mind, my prayer this month from my book ***"A Table Prayer Guide"*** is from
"The Church of the Home"

by Rev. Fr. Anthony M. Coniaris, *"Making God Real in the Orthodox Christian Home"*.

"The most influential school in the world is not Oxford or Harvard or the Sorbonne or Yale or Cambridge. It is the home. The question is not, "Is there a school under your roof?" The real question is, "How good is the school under your roof?" What are you teaching? What are you not teaching?" If the one hour a week spent in Church and Church School is to be effective, it must be supplemented in the greatest of all schools, the home, by dedicated Christian parents who, by family discussions, family prayer, a special family evening, family Bible reading, family devotions at the supper table, will give their children the greatest gift possible: the knowledge of the One True God Jesus Who will walk with them through life, strengthen them, heal them, guide them, and give them meaning to their life, grant the peace of God and lead them ultimately to life eternal."

Feel free to e-mail me with your comments and suggestions for our "Parents' Corner" at:
alexandraproto@gmail.com - Have a good month!
(You can also find me on Facebook & Messenger under my name Alexandra Alex Protopapas)

Alexandra Protopapas MEd

Certified Teacher of the Handicapped & Social Sciences – Retired
Educational Services of Morris County (ESC) (currently part-time at Academy of St Elizabeth)



KALYVES CRETE

"The Hidden Jewel of Crete"

Dr. John Paitakes-

My wife and I finally decided to return to Crete, Greece, our favorite vacation place, after a four-year hiatus due to COVID. We had been in regular contact with our relatives via email and telephone during this period monitoring health conditions. We decided to make the trip this past May. My niece and her husband (our Godson) joined us.

Kalyves is a small village on the Western side of Crete in the Apokoronos area of Crete, about a 30-minute drive from Chania. It overlooks Souda Bay. It is a working village which provides a taste of traditional village life providing delicious Cretan dishes and hospitality. This village has all the necessary accommodations of a town to include numerous restaurants, mini markets, pharmacies, bakeries, butcher shops, gift shops, several banks and a Greek Orthodox Church. Numerous coffee shops outline the main street where locals and tourists frequent.

For the past twenty years, we have vacationed in this small village staying at the same hotel, The Kalyves Beach Hotel, located on the beach facing the sea. We have dealt with the contract manager of this hotel and their sister hotel the Kiani Beach Resort. Penelope Vassolou is the office manager who is most gracious also. They have always provided us with excellent accommodations and services at a reasonable price. Their sister hotel, the Kiani Beach Resort on the outskirts of the village is a large all-inclusive resort with numerous amenities and services. We prefer the Kalyves Beach Hotel which provides excellent services but also the exposure to village life within walking distant. We also enjoy talking with the locals and gaining insight into their lives, goals and politics (which Greeks always enjoy discussing). We immerse ourselves into their lives and thoughts and develop a deep understanding of their daily life. The vast majority of residents of this village have never left the village

and surrounding areas. As a Greek American, this vacation experience in this village has enriched our lives over numerous vacations to this small village in the past twenty years. My wife is not of Greek descent; her ethnic background is Slovakian and Hungarian. She grew up in a large family with numerous cousins and strong family relationships. Over our 54 years of marriage, she developed a strong bond with the Greek family culture (similar to hers) and customs. In fact, she can cook and dance much better than I!

During the past fifty years of visiting Greece, we also visited numerous other islands to include Santorini, Mykynos, Rhodos, Karpathos, Kefalonia, Aegina,



Chios, Hydra and Tinos, and several others. However, we have spent the most vacation time in Crete as it was my dad's birthplace. My dad, John Adam Paitakes, was born in 1910 in the tiny village of Vafe in the Apokrono sections next to Vrisses. This village had a small population of several hundred at that time. His father, Adam and his three sons John, Gus and Michael came to the United States through Ellis Island around 1917 to find a better and more prosperous life. His wife Irene remained in Greece until her husband and children settled in America and then joined them.

Over the years, my wife and I discovered numerous relatives who were offspring of the Paitakes family.

As of this writing there are approximately twenty-two other Paitakes we have discovered thus far; there may be more. We remain in regular contact with them during the year. My wife and I feel very close to these newfound relatives. This is our second family discovered over the years in this beautiful village and island of Crete.

Much of our appreciation is also extended to the excellent management and staff at the Kalyves Beach Hotel. (Despina Voutetaki, Contract and Yield Manager of Sea Crete Hotels, website is www.seacretehotels.com.)

Legacy of Catherine Pantias Marini

Every year that goes by I think of my mother and her story that has never been told.

Long before there was a church in the Greek community of Dover, NJ. A Greek school was formed. My mother was a teacher in this community prior to Mrs. Lefkothia Ristas.

She was an amazing teacher involving the whole community, in not only learning the Greek language but in plays that were directed by my mother. She also translated American Christmas carols into the Greek language.

Born in Constantinople, Turkey (Istanbul) at the turn of the 20th century of Greek parents Nicholas and

Maria Pantias from the islands of Paxos and Naxos, Greece.

Catherine graduated from the school of Zapon with a teaching degree, as well as receiving seven years of a private school education in the French language. She taught school in the Dover, NJ community from the 1930's until the 1950's. She also gave private language lessons in Greek and French to those who requested them.

In 1925 Catherine married Louis Marini and came to America. They had three children: Nicholas Marin (deceased), Frederick Marini (deceased) and Eleanor Mary Marini Tsakonas.



(5) Grandchildren including Paul Demitrios Tsakonas, Leia Isabella, James Tsakonas and Elias James Tsakonas.

(1) Great, great grandchild, Nicoletta Rosengarth

Although this is a tribute to my mother, I must mention my father and what he contributed to society with his parents and siblings, and America. I'm equally proud of both my parents for the legacy they left behind for their children, grandchildren, great grandchild, great, great grandchild.

My father, Louis Marini, was born in Genoa, Italy on January 3, 1900 to Italian and French parents Maria and Frederick Marini. He moved to Constantinople, Turkey as a child with his parents and siblings, Eleanor and Pierre. The move to Turkey was made because of a barber trade association that my paternal grandfather, Frederick Marini, belonged to along with my maternal grandfather, Nicholas Pantias. This is how my father met my mother, as children. They were later married.



P.S. Information was given to me by my mother's sister Angeliki Koukotos, my father's brother, Peter (Pierre) Marini and his sister Eleanor Marini Pappas before they passed away.

Heritage is very important to me, and I feel that everyone should know their true identity. Pictures of my mother's diversified class are illustrated in this tribute.

My father moved to America with his family, attended school through the eighth grade; quite school to help his immediate family.

Papa, as I called my father, was a go getter. At the early age of 16, he received his driver's license from the city of New York and the next day was hired as a taxi cab driver in New York City. At 17, he enlisted in World War I for the U.S. Army and honorably discharged the

following year. His son Nicholas Maeini (Marin) also served in World War II of the U.S. Navy and received an honorable discharge.

My father was an amazing chef that could give Bobby Flay a run for his money. He was an excellent chef with savory as well as being a fantastic pastry chef. His memorable dishes always made us crave for more.

Papa passed away in 1960 and mama passed away in 1965. Always remembered and never forgotten.

Your loving daughter,
Eleanor Mary Marini Tsakonas

SAINT ANDREW COMMUNITY PARTNERS "DIAMOND PARTICIPANTS"

Contact the church office if you would like information on becoming a Community Partner.
There are various levels and opportunities that you and your business can participate in



DIAMOND PARTNER DIAMOND PARTNER DIAMOND PARTNER

The Randolph DINER
BAR and GRILL
517 Route 10 East, Randolph • 973.328.2400
therandolphtdiner.com

The All New
TOWNSQUARE DINER
SERVING NORTH JERSEY SINCE 1987
320 Rt 15 South, Wharton
973-366-7309
townsquare-diner.com

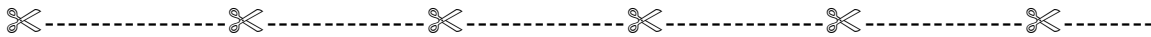
THE MEADOW WOOD
WEDDINGS & SPECIAL EVENTS
the knot BEST OF WEDDINGS HALL OF FAME
the knot BEST OF WEDDINGS 2022
WEDDINGWIRE COUPLES' CHOICE AWARDS 2022

Brooklyn BAGEL & DELI
& MEDITERRANEAN FOOD MARKET
517 Route 10 East, Randolph • 862.244.9073
brooklynbagelanddeli.com

The Sedereas and Paxos Families Welcome You!

461 US-10 Randolph, NJ
973-537-5454
themeadowwood.com

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



HONOR GIFT

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

Please pray for the Health of _____ in the prayers of the Divine Liturgy.
Kindly accept this **HONOR GIFT** for the occasion of:

NAME DAY, BIRTHDAY, WEDDING, ANNIVERSARY, GRADUATION .. OTHER

as a token of Love, please **ACKNOWLEDGE** my/our gift to:

NAME & ADDRESS OF HONOREE _____

NAME & ADDRESS OF DONOR(S) _____

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

BAPTISM – ΒΑΠΤΙΣΗ

NICHOLAS FISHER BROOKS, son of Ryan Michael Brooks and Katerina Constantinou of Parsippany, NJ was Baptized and Chrismated according to the rites of our church on Saturday at 2:00 pm on August 26th, 2023 and given the name **NICHOLAS- ΝΙΚΟΛΑΟΣ**.
Godmother was Nicole Louca.

Congratulations to all wishing them all the blessings.
Συγχαρητήρια σε όλους και τους ευχόμαστε όλες τις ευλογίες.

WEDDING - ΓΑΜΟΣ

On Saturday, September 16th, 2023, at 2:00pm **Matthew Patrick Zoller** of Morris Plains, NY wed **Janine M. Rotsides** of Convent Station, NJ. Officiant was Rev. Fr. John Theodosion, sponsor was Catherine Rotsides, witness was Zachary Zoller.

Congratulations and may God always bless you with lots of love and joy.
Συγχαρητήρια, ο Θεός να σας ευλογεί πάντα με πολλή αγάπη και χαρά!

DONATIONS RECEIVED +IN MEMORY OF:

+Panagiotis Karabatsos

Angela Papayianis & Family

+Catherine (Marini) Pantias

Paul & Eleanor Tsakonas

+Dimitrios Paxos

Vasilios & Marina Staikos

+Panagiotis Takis Seretis

Vasilios & Marina Staikos

Paul & Eleanor Tsakonas

+Fr. Konstantine Tsigas

Antonios & Panayiota Louca

Ann Pantazes

Theodore & Jenise Janulis

Jack & Betty Kelly

Alex & Theano Stavros & Family

Peter & Irene Petrou

Daughters of Penelope

Costas & Dina Seretis

Vasilios & Marina Staikos

Angeliki Brouard

Christos Miliotis

Paul & Eleanor Tsakonas

Thomas & Aspasia Thayer

George & Angela Leotsakos

Peter & Erica Pappas

Angela Papayianis & Family

George Evans

John A. Paxos

Zachary & Phyllis Demopoulos

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

SAINT ANDREW Greek Orthodox Church | 1447 Sussex Turnpike | Randolph, NJ 07869 or website: <https://www.standrewgonj.org/> **and choose PayPal** / online WeShare

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

WEEKLY SCHEDULE

RELIGIOUS EDUCATION Sundays after Holy Communion

PILLOW & KNITTING 2ND & 4TH Wednesdays 11am

BAKING GROUP Tuesdays 9am

Hellenic Afternoon School Thu 4:30pm

Greek Dancing Thu Grp 1 @6:30 & Grp 2 @7:15pm

Greek Dancing GOYA/ Grp 3 Thursdays @8:00pm

Scripture Talk Tue @7-8 pm Weekly Zoom Link

<https://us06web.zoom.us/j/88548756745>

COFFEE HOUR HOSTS IN OCTOBER: 10/1 PHILOPTOCHOS, 10/8 PTA, 10/15 DOP, 10/22 GOYA, 10/29 BAKALIKO

10/1 SPECIAL BACKPACK BLESSING

10/1 RELIGIOUS EDUCATION OPEN HOUSE

10/1 BACKPACK BLESSING

10/4 @10AM CHRISMATION

10/7 @11:30AM WEDDING DAJER_ROT SIDES

10/7 @2PM WEDDING VENIZELOS_PLOTZKER

10/9 @7:30am EPA MEETING W PC & STWP

10/11 @11AM KNITTING CROCHETING & PILLOW MINISTRY

10/14 DOP FASHION SHOW at the Meadowood@11am

10/14 @3pm Chrismation

10/15 @2PM WEDDING PAPPAS_ST CLAIR

10/17 PARISH COUNCIL Monthly Meeting

10/19 @11:30AM THURSDAY AGAPE LUNCH

10/20 @6PM FRI TRUNK OR TREAT - PTA

10/22 @2pm GOYA Home game - Randolph vs Roseland

10/23 @6pm Stewardship Meeting

10/24 @7pm Philoptochos Monthly Meeting

10/25 @11AM KNITTING CROCHETING & PILLOW MINISTRY

10/26 @7pm GOYA Monthly Meeting

10/26 Coat Drive drop off at the church deadline

10/28 Faith Kitchen GOYA

10/28 @10AM BAPTISM

10/29 The 28th of October OXI DAY – Poems in Church Hellenic Afternoon School Celebration

10/30-11/2 National Clergy Retreat in AZ

COFFEE HOUR HOSTS IN NOVEMBER: 11/5 PHILOPTOCHOS, 11/12 PTA, 11/19 DOP, 11/26 GOYA

11/3 @8A-5PM LIFELINE SCREENING AT SA SOCIAL HALL

11/4 HOLY PROTECTION MONASTERY PTA FIELD TRIP @9AM

11/4 Coat Giveaway at Morristown Green @10am-1pm

11/4 @4:00PM BAPTISM

11/4 GOYA NNJYC Bowling Tournament Fairview @6PM

11/5 @12:15PM BAPTISM

11/5 @2PM GOYA Home games - Randolph vs Tenafly

11/8 @11AM KNITTING CROCHETING & PILLOW MINISTRY

11/9 @7pm BIBLE STUDY also Nov. 16

11/10 @2PM WEDDING DEMOPOULOS_RYDER

11/12 SUNDAY @12PM PARISH GENERAL ASSEMBLY MEETING

11/16 @10:30AM THURSDAY AGAPE BRUNCH (NOTE TIME CHANGE)



MEMORIAL GIFT

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

Please remember the Late † _____ in the prayers of the Divine Liturgy.
Kindly accept the memorial gift as a token of Love and Respect in his/her memory.

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

NAME & ADDRESS OF BEREAVED* _____

NAME & ADDRESS OF DONOR(S) _____

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

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

GATEWAY DENTAL

Dr.K
Creating healthy smiles

Dr. Tim Kalavrouziotis, D.M.D.
is looking forward to treating all of
your family's dental needs at the
following convenient locations:

Black River Dental

DR. KALAVROUZIOS

O: 973-328-7732 • F: 973-328-1409
office@gatewaydentalnj.com • gatewaydentalnj.com
121 Center Grove Road • Suite 2 • Randolph, NJ 07869

blackriverdental.com • 908-879-5333
530 East Main Street • Suite A1 • Chester, NJ 07930

IT'S A NEW DAY IN THE FIGHT AGAINST ALZHEIMER'S.

alzheimer's association

Please Continue To Pray For



World Peace

THE SUSPENSE WON'T KILL YOU, TEXTING MIGHT.



STOPTEXTSSTOPWRECKS.ORG



Electrical Services

All Home and Business Electrical Needs
Generator Installation & Maintenance

FREE Estimates

Senior & Military Discounts

973-874-0880

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

ADVERTISERS NEEDED!

PLEASE CALL MIKE MAGRINO

1-800-883-4343 Ext. 90

or CELL 609-721-1244

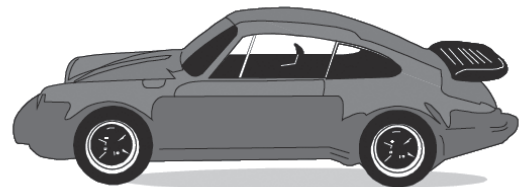
PG's

Auto Body

"Helping Protect Your Automotive Investment"

Expert Collision Repair

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



Earning Our Reputation One Satisfied Customer At A Time

973-584-1008

25 State Highway Route 10 • Succasunna, NJ



**Act now to
help end hunger.**

In the United States, one in nine
people face hunger.

feedingamerica.org



**Help the ASPCA put a stop
to animal cruelty.**




www.aspca.org



**NATIONAL PROBLEM
GAMBLING HELPLINE**

1-800-522-4700
CALL • TEXT • CHAT
NCPGAMBLING.ORG/CHAT



READY.GOV

Don't be afraid...Be Ready



www.PetsforVets.com

ALL THINGS BASEMENTY!

- HUMIDITY & MOLD CONTROL
- NASTY CRAWL SPACES
- WATERPROOFING & FINISHING
- FOUNDATION PROBLEMS



NY Lic # 1274423 • NJHIC# 13VH01833300

WET BASEMENT?

Contact us for a FREE ESTIMATE!

866-588-8317

BasementRepairNJ.com

Par-Troy Funeral Home

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

Centrally Located in the Heart of Parsippany

Pre-Arranged Funeral Services Available

95 Parsippany Road, Parsippany

887-3235

Katherine J. —
Licopantis, R.N.

Electrologist

Office Hours
By Appointment

1130 Route 46 West
Parsippany

973-334-1010

POISON
Help™

1-800-222-1222

poison.org

24 HOURS A DAY

Anthony A. Boyadjis

Attorney At Law

103 Washington Street
Morristown, NJ 07960

www.boyadjislaw.com

(973) 538-5512

Fax (973) 538-5579

WE NEED A WAFFLE LOT
OF BLOOD DONORS



**West Morris
Foot & Ankle**

151 State Route 10
Suite 102
Succasunna, NJ 07876

973-370-3759



Dr. Erato Giokas
Podiatrist

Book online www.westmorrisfootandankle.com
House calls and Saturday appointments available by request.



**American
Heart
Association®**

life is why™

We are a relentless force
for a world of longer,
healthier lives.

www.heart.org



DOING
THE MOST
GOOD®

www.salvationarmyusa.org

**ROOFING • CHIMNEYS
MASONRY • GUTTERS**

We Find & Fix Leaks!



**ROYAL PRO
CONSTRUCTION**

Family Owned/Operated • Lic. #13VH0934200, Bonded & Insured • 20+ Yrs.

732-589-9967

Serving All of New Jersey

\$800 OFF
Any New Roof Replacement

15% OFF
Any Roof, Chimney, Gutter,
Masonry Repair & SENIORS

Check
Your
Smoke
Alarms....



What do
you have
to lose?



**SKYLANDS
LEGAL LLC**

Joshua
Donovick
Esq.



Elder Law
Wills, Trusts
& Estates
Social Security
Disability

973.970.9583 SPARTA

joshua@skylandslegal.com

skylandslegal.com

PRIEST

Rev. John Theodosion frjohn@standrewgonj.org

OFFICE STAFF

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

Financial Administrator, Cathy Barrett fin@standrewgonj.org

STEWARDSHIP

Georgia Haglund, *Chairperson*

RELIGIOUS EDUCATION DIRECTORS

Maro Nicolaou Schuster

BYZANTINE CHANTERS/CHOIR

Panayiotis Fotinis, *Chanter*

Salomi Massaras, *Choir Director*

HELLENIC AFTERNOON SCHOOL EDUCATION COMMITTEE

Fr. John Theodosion, Athena Borzeka, Vasilgia Christodoulou,

Maria Galvin, Maria Pallis

HELLENIC AFTERNOON SCHOOL

Vasilgia Christodoulou, *Director*

TEACHERS: Haroula Christodoulou, Vasilgia Christodoulou,

Alexandra Kontogiannis, Effie Kritharis, Yiota Louca,

Stacey Papanikolaw, Eleni Zeris

MINISTRIES & ORGANIZATIONS

Ladies Philoptochos Society: Marina Venizelos, *President*

Knitting, Crocheting & Pillow Ministries: Ellen Manetas

Bakaliko: Maria Stamoutsos

Coffee Hour: Irene Laoudis

Agape Group: Betty and Jack Kelly & Chrissy Borzeka

AHEPA: TJ Borzeka, *President*

Daughters of Penelope: Georgia Haglund, *President*

PTA:

Little Angels Playgroup (LAP) Athina Vella

HOPE & JOY: Dina Aspromatis

GOYA

Christos Kalavriziotis *GOYA President*

Peter Sedereas, Polymnia Crysler, Pavlos Giannikopoulos,

Christina Kalavrouziotis, Anna Sifonios, *GOYA Advisors*

Hellenic Dance

GOYA Angelo Gergatsoulis, *Instructor (assisted by: Pavlos Giannikopoulos)*

Jr & Sr Groups Angelo Gergatsoulis, *Instructor*



Greek Orthodox
Metropolis of
New Jersey

SAINT ANDREW

GREEK ORTHODOX CHURCH

1447 SUSSEX TURNPIKE, RANDOLPH, NJ 07869-1830

info@standrewgonj.org

973-584-0388 phone

973-584-3573 fax

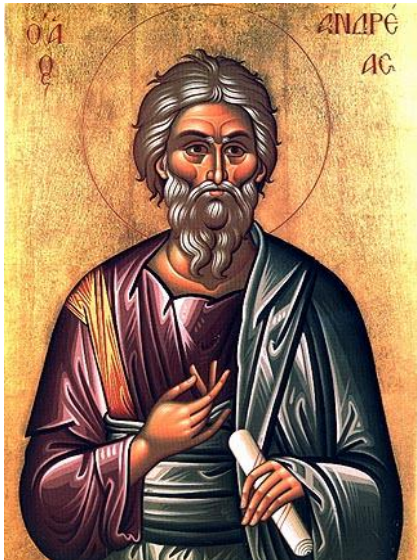
Non-Profit Org.

U.S. POSTAGE

PAID

DOVER, NJ

Permit No. 220



What is Christian Stewardship?

Christian Stewardship is about becoming good caretakers of all that God has given us. God has given each of us special and unique gifts. And through Holy Scripture He teaches us all that we have is a loan. He lends everything to us, and reminds us that one day He will ask us to give a detailed accounting of what we have done with the gifts He has given us. Archbishop Anastasios of Albania has noted that “we find ourselves by offering ourselves.” Have we learned the blessedness of generously giving to others of all we have?

HYMN OF THE APOSTLE ST. ANDREW

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

ΑΠΟΛΥΤΙΚΙΟ ΤΟΥ ΑΠΟΣΤΟΛΟΥ ΑΝΔΡΕΟΥ

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

THE SAINT ANDREW VISION STATEMENT

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