

NOVEMBER 2023

Well done
good & faithful
servant

Matthew 25:23



Greek Orthodox
Metropolis of
New Jersey

Saint Andrew Family News

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

GENERAL ASSEMBLY Sunday at 12pm – November 12th

THANKSGIVING DAY SERVICE - Wednesday at 5pm – November 22nd

SAINT ANDREW GREAT VESPERS Wednesday at 6pm – November 29th

SAINT ANDREW DIVINE LITURGY Thursday at 9:30am – November 30th

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*

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

*Deadline for the **DECEMBER ISSUE** is November 17th*

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DIVINE SERVICES

NOVEMBER 2023

Sunday	5	7th Sunday of Luke
Wednesday	8	SYNAXIS OF THE ARCHANGEL WESTFIELD LS
Thursday	9	ST. NEKTARIOS
Sunday	12	8th Sunday of Luke John the Merciful, Patriarch of Alexandria
<i>Monday</i>	<i>13</i>	<i>ST JOHN CHRYSOSTOM – IN WESTFIELD</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
Sunday	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 @8:15AM & Divine Liturgy @ 9:30AM

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

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

ΝΟΕΜΒΡΙΟΣ 2023 + ΙΕΡΕΣ ΑΚΟΛΟΥΘΙΕΣ

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
<i>Δευτέρα</i>	<i>13</i>	<i>Ἰωάννης Χρυσόστομος, Ἀρχιεπίσκοπος Κωνσταντινουπόλεως -WESTFIELD NJ</i>
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	22	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>

Κυριακή – Ὁρθρος - ώρα 8.15πμ & Θεία Λειτουργία - ώρα 9:30πμ |

καθημερινές – Ο - ώρα 8πμ & Θ Λ – ώρα 9πμ

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

Saint Andrew Family News November 2023

DECEMBER 2023 + DIVINE SERVICES

Sunday	3	14th Sunday of Luke
Monday	4	+ST. BARBARA THE GREAT MARTYR * / <i>Relics</i>
Wednesday	6	+ST. NICHOLAS ARCHBISHOP OF MYRA
Sunday	10	10th Sunday of Luke Christmas Pageant
Tuesday	12	+ST. SPYRIDON THE WONDERWORKER OF TRYMITHOUS
Friday	15	+ST. ELEUTHERIOS THE HOLY MARTYR
Sunday	17	11th Sunday of Luke
Thursday	21	+ST. ANASTASIA THE GREAT MARTYR
Sunday	24	Sunday before the Nativity Eugenia the Righteous, Eve of the Nativity of Christ
Sunday	24	Holy Nativity of our Lord Great Vespers - Orthros & Divine Liturgy (<i>The faithful who have prepared to receive Holy Communion may fast after the midday meal and approach for the Holy Eucharist at this time</i>) TIME TBA
TBA	27	Saint Stephen, Archdeacon and First Martyr
Sunday	31	Sunday after Nativity; Apodosis of the Nativity of Our Lord and Savior, Jesus Christ
Sunday	31	CIRCUMCISION OF OUR LORD & COMMEMORATION ST. BASIL Great Vespers @3:30pm

Sundays: Orthros @8:15AM & Divine Liturgy @ 9:30AM | **Weekdays:** Orthros @8AM & Divine Liturgy @ 9AM
(*We have this saint's Relics at our Saint Andrew Reliquary*) *

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

ΔΕΚΕΜΒΡΙΟΣ 2023 + ΙΕΡΕΣ ΑΚΟΛΟΥΘΙΕΣ

Κυριακή	3	ΙΔ' Λουκά
Δευτέρα	4	+ΒΑΡΒΑΡΑΣ ΜΕΓΑΛΟΜΑΡΤΥΡΟΣ* <i>Λείψανα</i>
Τετάρτη	6	+ΝΙΚΟΛΑΟΥ ΕΠΙΣΚΟΠΟΥ ΜΥΡΩΝ ΤΗΣ ΛΥΚΙΑΣ ΤΟΥ ΘΑΥΜΑΤΟΥΡΓΟΥ
Κυριακή	10	Ι' Λουκά
Τρίτη	12	+ΣΠΥΡΙΔΩΝΟΣ ΕΠΙΣΚΟΠΟΥ ΤΡΙΜΥΘΟΥΝΤΟΣ ΤΟΥ ΘΑΥΜΑΤΟΥΡΓΟΥ
Παρασκευή	15	+ΕΛΕΥΘΕΡΙΟΥ ΙΕΡΟΜΑΡΤΥΡΟΣ
Κυριακή	17	ΙΑ' Λουκά
Πέμπτη	21	+ΑΝΑΣΤΑΣΙΑΣ ΜΕΓΑΛΟΜΑΡΤΥΡΟΣ ΤΗΣ ΦΑΡΜΑΚΕΥΤΡΙΑΣ
Κυριακή	24	Κυριακή πρό τῆς Χριστοῦ Γεννήσεως Παραμονή τῆς ἑορτῆς τῶν Χριστουγέννων; Ὅσιομάρτυρος Εὐγενίας καί τῶν σὺν αὐτῇ
Κυριακή	24	+Η ΚΑΤΑ ΣΑΡΚΑ ΓΕΝΝΗΣΙΣ ΤΟΥ ΧΡΙΣΤΟΥ +ΜΕΓΑ ΕΣΠΕΡΙΝΟ <i>ὥρα Θα Ανακοινωθεῖ</i>
Θα Ανακοινωθεῖ	27	Στέφανος Πρωτομάρτυς; Μεθεόρτια των Χριστουγέννων
Κυριακή	31	Ἀπόδοσις Γεννήσεως τοῦ Χριστοῦ;
Κυριακή	31	Η ΚΑΤΑ ΣΑΡΚΑ ΠΕΡΙΤΟΜΗ ΤΟΥ ΧΡΙΣΤΟΥ, ΒΑΣΙΛΕΙΟΥ ΑΡΧΙΕΠΙΣΚΟΠΟΥ ΚΑΙΣΑΡΕΙΑΣ +ΕΣΠΕΡΙΝΟΣ 3:30MM

Κυριακή – Ὁρθρος - ὥρα 8.15πμ & Θεία Λειτουργία - ὥρα 9:30πμ | **καθημερινές** – Ὁ - ὥρα 8πμ & Θ Λ - ὥρα 9πμ
(*Ἔχουμε τα Λείψανα του Αγίου στην Λειψανοθήκη της εκκλησία μας*)*

Οι μαθητές Κατηχητικού θα έρθουν πρώτα στην Θεία Λειτουργία ὥρα 9.30πμ, μετά την Θεία Κοινωνία στις τάξεις τους.

In the Gospel of Luke 12:16-21, Jesus tells us the parable of the rich fool. He kind of reminds us of the old Beatle's hit from the 60's called "Nowhere man". The song writers, John Lennon, and Paul McCartney, sing of a man who thinking of his nowhere plans, making all his nowhere plans, for nobody. In the end they lament, isn't he a bit like you and me?



invest in the rock. No, I am not talking about Prudential; we are talking about the "kingdom of God. In His sermon on the mount, Jesus tells us to seek first the kingdom of God and His righteousness, and all these things will be added to you (Matt: 6:33) It is of course important to plan for our future and especially our retirement and when we seek first the kingdom of God,

Well in the Gospel of Luke we read of a man whose ground yielded a bumper crop. The harvest was so great that he had to knock down his old barns and build newer and even bigger ones. He was rich. He can now say to himself "I am loaded I can take life easy for many years. I've got my wealth stored up only for me and I can "eat, drink, and be merry"

How many of us have dreamt that one day we will hit the lottery? Or maybe in Atlantic City or Las Vegas all of the categories on a slot machine will line up. What would we do with that windfall? How many of us have used the time and talent God has given us to pursue dreams of wealth and comfort? While there is nothing wrong with wealth and comfort per se, it can lead us to sin if we think of it as our own personal reward. This happens when we leave God out of our lives. As we say at the end of our Divine Liturgy, "every good and perfect gift is from above, coming down from the Father of lights. Each year we read of "The rich man and Lazarus". In this parable we are warned against the perils of riches used only for ourselves as we turn a blind eye to those in need.

The rich fool in the gospel mentioned above did not give any thought to his final destiny. **He trusted only in his wealth.** How many of us today only trust in material wealth such as real estate and Wall Street investments? If we do, we are like the foolish builders who built their house on sand. Why not

we begin to commit ourselves and one another to Christ our God. This is the road to true joy. The late and venerable priest of St. Nicholas Church in Newark, Fr. James Aloupis of blessed memory would ask the children he met "how to you spell joy?" They would answer J-O-Y. Then Father would say J is for Jesus first, O is for others second and Y is for yourself last. This is the prescription for the joy that comes from true Christian stewardship.

True stewardship comes from a heart that is right with God. It comes from a poverty of spirit that looks at the wonders of God and then realizes how blessed and dependent we are. It is a revelation that leads us to view ourselves as humble servants of a loving and benevolent Father in heaven. We then seek His kingdom. We begin to see others as His divine image. We seek to do His will. We see a need and we instinctively say to ourselves What would Jesus do? Since we are seeking His Kingdom, we have the spiritual wisdom to do His will. As we become closer to Him we realize that none of what we have is our own. It is a gift from God who so loved us that He gave His only begotten Son for the remission of sin. We have been redeemed from the sins of following our own way. We now have the Holy Spirit given by the Father through the Son to lead and guide us in His path.

This is stewardship. It is our Trinitarian existence as we give the best of our time, talent, and treasure to perpetuate this wonderful and life fulfilling

kingdom. Yes, time, talent, and treasure a trinity of a person undivided. All three must work in one accord.

In this community, we are beginning to understand this. We have many people who give so generously. We have vital youth ministries. Our Sunday School teachers love our children and have redesigned the program to enliven and bring new interest to our young people. We have Sunday and weekday worship, an active and engaged Bible Study for adults, knitting and pillow ministry, Faith Kitchen outreach, Agape Group for our senior citizens, etc. We at Saint Andrew, are seeking His Kingdom and His righteousness.

The AOL news had a wonderful story of an “everywhere man” who got this message. It was the story of the “Secret Santa” who was born poor, was briefly homeless, dropped out of college, had been fired from jobs and even once considered robbery. He said that every time he hit a low point in life, someone gave him money and food and that is why he is devoted his life to returning the favors.

This fellow turned his life around and had since become a millionaire from his cablevision and long-distance telephone business. His mission is to give away his money to the needy in secret during the Christmas Holiday season. For the past 26 years he has anonymously given away millions of dollars and

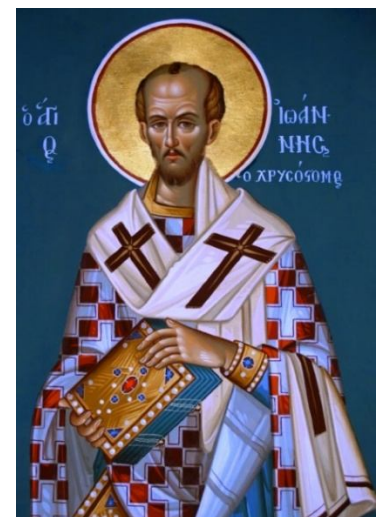
finally as he faces his own battle with esophageal cancer has, he let his name be publicized. His name is Larry Stewart, and he gets it.

As we get ready to complete our community center, and as we are beginning to reach out and give a portion of the fruits of our activities to help those in need, we pray that we will leave the nowhere man behind and follow our Lord’s admonition to his followers as He leads us into His kingdom. He told them that they must begin to deny themselves and take up their cross. In doing this we leave the world of the nowhere man and move towards the Kingdom of God. This will be our stewardship commitment. We will become the everywhere men and women whose light will attract a lost and hurting world to the beauty and mysticism of true and functioning Orthodox Christianity.

This will happen as we become true stewards who bring the whole tithe and offering into the storehouse. At that point we will not be able to contain the riches of God’s blessing.

Let us take this step of faith. Let us show our love and gratitude as we offer ourselves to the work of the church, to its ministries and outreach. Then let us answer the call to truly commit ourselves and one another and our whole life to Christ our God.

Monday, November 13, 2023
Feastday Celebration of St. John Chrysostom,
the Patron Saint of the Greek Orthodox Metropolis
of New Jersey,
will be celebrated at the Metropolis Chapel of
St. John Chrysostom.
Orthros & Divine Liturgy at 9:00am
Reception to Follow





GREEK ORTHODOX
METROPOLIS OF
NEW JERSEY

SAINT ANDREW GREEK ORTHODOX CHURCH

Rev. John Theodosion
Pastor

Fr. John Theodosion together with the parish council of Saint Andrew invite you and your family to participate in the Feastday festivities of our Patron Saint, Andrew the First Called Apostle.

Wednesday, November 29, 2023

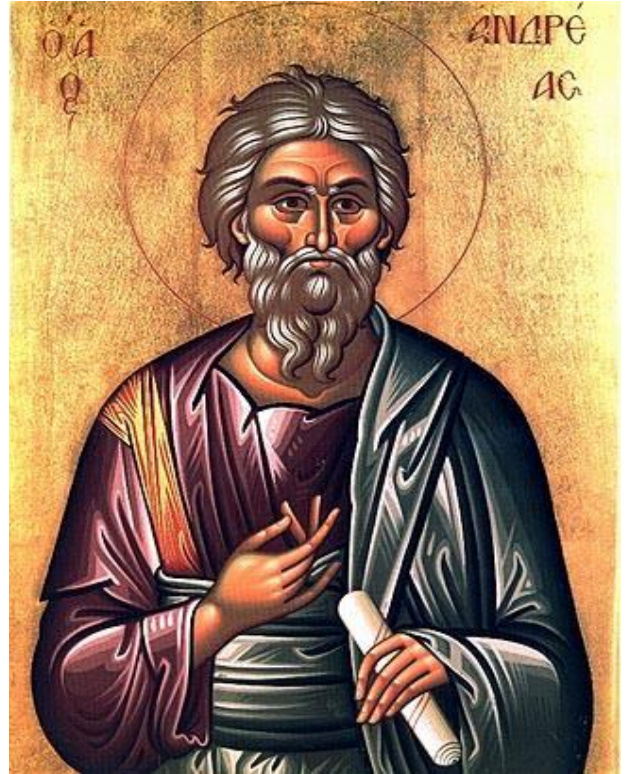
7:00 pm Great Vespers
with Artoclasia

*Reception following services hosted by our
Ladies of Philoptochos.*

Thursday, November 30, 2023

8:15 am Orthros
9:30 am Divine Liturgy
with Artoclasia

*Luncheon Following Services hosted by our
Ladies of Philoptochos.*



HYMN OF THE APOSTLE SAINT ANDREW

As first called of the Apostles and brother of Peter the Preeminent, O Andrew, intercede with the Master of all to grant peace to the whole world, and great mercy to our souls.

ΑΠΟΛΥΤΙΚΙΟ ΤΟΥ ΑΠΟΣΤΟΛΟΥ ΑΝΔΡΕΟΥ

Ως των Αποστόλων πρωτόκλητος, και του κορυφαιου αυταδελφος, τον Δεσπότην των όλων Ανδρέα ικέτευε, ειρήνην τη κουμένη δωρήσασθαι, και ταις ψυχαις ημών το μέγα έλεος.

If you cannot attend Live Stream of Services

*Participation in services is also available via livestream - go to:
Home | St. Andrew Greek Orthodox Church (orthodoxws.com)
choose LIVESTREAM on the MENU BAR*

If you would like to sponsor an **Artoclasia** on November 29th or 30th
Please contact the Office

Online Giving System:

Website: <https://www.standrewgonj.org/> and choose PayPal or online WeShare



SAINT ANDREW GREEK ORTHODOX CHURCH

Rev. John Theodosion
Pastor

GENERAL ASSEMBLY

On behalf of the Parish Council, we cordially invite you to attend in person the Saint Andrew
General Assembly meeting on Sunday, November 12th at 12:00pm.

According to the Uniform Parish Regulations of the Archdiocese, all parishioners present, and wishing to participate in the discussions and voting, must be active stewards for 2023. There will be many important topics discussed.

Γ Ε Ν Ι Κ Η Σ Υ Ν Ε Λ Ε Υ Σ Η

Εκ μέρους του Διοικητικού Συμβουλίου ευρισκόμαστε στην ευχάριστη θέση να σε
προσκαλέσουμε στην Εικονική Γενική Συνέλευση της Κοινότητας που θα γίνει την
Κυριακή, 12^{ης} Νοεμβρίου, 2023 στις 12:00μμ.

Σύμφωνα με το ομοιόμορφο καταστατικό των Κοινοτήτων της Ιεράς Αρχιεπισκοπής όλοι οι παρόντες οικονόμοι (*stewards*) για να έχουν δικαίωμα συζητήσεων και ψήφου πρέπει να είναι ενεργά μέλη για το 2023. Θα συζητήσουμε πολλά σημαντικά θέματα.

The AGENDA is as follows:

1. Opening Prayer
2. Nomination and election of Chairperson and appointment of Recording Secretary by the Chairperson for the General Assembly Meeting
3. Approval of the Minutes of the previous General Assembly Meeting
4. President's Report
5. Priest's Remarks
6. Treasurer's Report
7. 2024 Budget
8. The Festival
9. Youth Safety Policy Compliance
10. Nominations for Parish Council (*Elections will be held on Sunday December 10th, 2023*)
11. Nominations for Election Committee
12. Nominations for Auditing Committee
13. Comments & Questions
14. Closing Prayer

Yours in Christ,

Rev. John Theodosion, *Protopresbyter*
Nicholas Monokandilos, *Parish Council President*

Τα ΘΕΜΑΤΑ είναι τα εξής:

1. Προσευχή
2. Διορισμός και εκλογής προέδρου και διορισμός Γραμματέως Πρακτικών για την Γενική Συνέλευση.
3. Έγκριση των πρακτικών της τελευταίας Γενικής Συνελεύσεως
4. Μήνυμα ου προέδρου
5. Μήνυμα του π Ιωάννη
6. Έκθεσης Ταμείου
7. Προϋπολογισμός για το 2024
8. Το Φεστιβάλ
9. Συμμόρφωση με την πολιτική ασφάλειας των νέων
10. Προτάσεις για την ανάδειξη νέων μελών προς πλήρωση των κενών θέσεων του Διοικητικού Συμβουλίου (*οι εκλογές θα γίνουν την Κυριακή, στις 10^η Δεκεμβρίου 2023*)
11. Προτάσεις για την Εξελεγκτική Επιτροπή
12. Προτάσεις για την Εφορευτική Επιτροπή
13. Ερωτήσεις & Παρατηρήσεις
14. Προσευχή

Με αγάπη Χριστού,

π. Ιωάννης Θεοδοσίου, *Αιδ. πρωτοπρεσβύτερο*
Νικόλαος Μονοκάντιλος, *Προέδρος Διοικητικού Συμβουλίου*

The Stewardship of Time

(Reprinted from goarch.org website)

Spending Time with God

As Christians it is important to value the time we spend at church, in worship, service and activities. Every member of the Body of Christ plays a role, according to their gifts, in the life of the church. The church is not a social club, but rather a place where people of faith gather for worship, fellowship and service.

Most importantly, we gather together in worship, praising and thanking God for the blessings in our lives and hearing His Word. Of the 168 hours in every week with which we have been blessed, we offer back the short time we spend in church on Sunday morning, gathered together as the Body of Christ. We are united in prayer and united in Holy Communion. We become his hands and feet carrying out His work in the world. As we offer ourselves and our time as His Church, we are part of something much bigger than we can imagine – much bigger than the project we support, the service we provide, the prayer we offer.

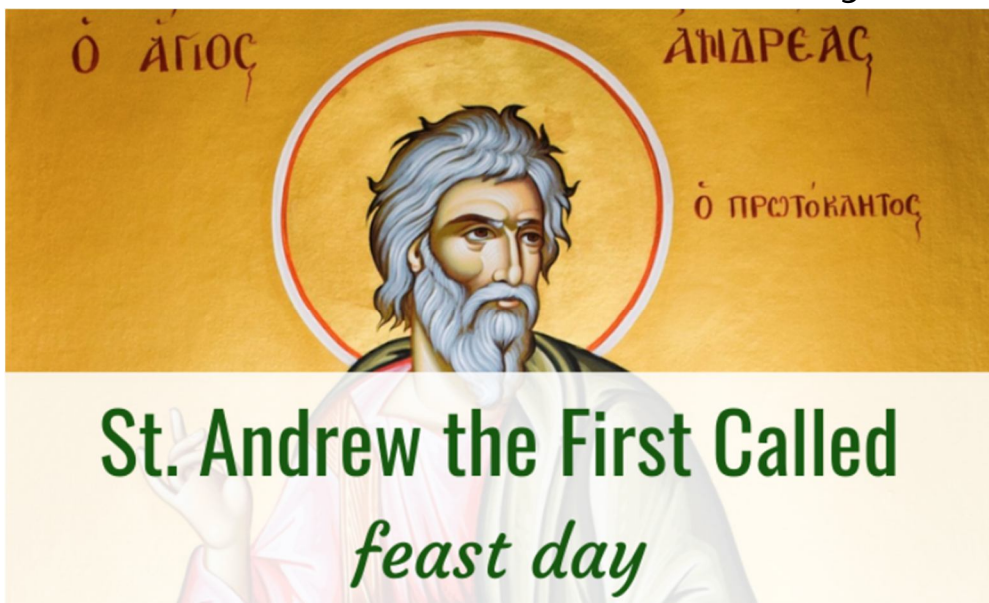
The Great Feast (Luke 14)

In the Gospel of Luke we read of the man who planned a great feast and invited many people. When it was time to serve the dinner, they were all too busy – one with his farm, one with his bride, another with his oxen. We can become so *busymaking a living* that we forget to make a *life*. God gets crowded out of our lives over the most unimportant things.

Resetting Our Priorities

Just as we budget our financial resources to reflect our priorities, we can re-set our allocation of time. We are all busy, but not all of that busy time is well-spent. We may need to say no to certain demands on our time, opening our schedule to God's prompting. We can live each day anticipating the opportunities he places in our path to offer our gift of time.

Come and See! Sunday November 26



Please join our Saint Andrew community students in celebrating with a **special presentation** during the Divine Liturgy in anticipation of the feast day of our beloved patron Saint Andrew.

His Eminence Metropolitan Apostolos of New Jersey



His Eminence Archbishop Elpidophoros of America, as Patriarchal Vicar of the Greek Orthodox Metropolis of New Jersey, is pleased to announce that the Holy and Sacred Synod of the Ecumenical Patriarchate accepted the Holy Eparchial Synod's petition and unanimously elected **His Grace Bishop Apostolos of Medeia as the new Metropolitan of the Holy Metropolis of New Jersey** at its meeting on Monday, July 24, 2023.

His Eminence Metropolitan Apostolos of New Jersey was born in Rhodes and is a spiritual son of the late Metropolitan Apostolos (Demelis) of Rhodes. He has served the Sacred Archdiocese of America for twenty years in various capacities as an Archimandrite and Presiding Parish Priest, as Chancellor of the Holy Metropolis of San Francisco, as an Auxiliary Bishop, as Spiritual Advisor to the National Ladies Philoptochos Society, and as Chief Secretary of the Holy Eparchial Synod. Most recently, he served the pastoral and liturgical needs of the Holy Metropolis of New Jersey.

Archbishop Elpidophoros — from the very first day of the election — directed the clergy of the Holy Metropolis of New Jersey to commemorate the canonical name of their new Shepherd in the divine services. The Archbishop also expressed his joy that Metropolitan Apostolos will serve as a member of the Ecumenical Patriarchate's Holy and Sacred Synod for one year beginning on September 1.

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The Enthronement of His Eminence Metropolitan Apostolos of New Jersey took place on **Saturday, September 16, 2023, at 10:30 a.m.**, at the Greek Orthodox Cathedral of Saint John the Theologian in Tenafly, New Jersey. The following day, Sunday, September 17, His Eminence also celebrated his first Divine Liturgy at the Cathedral as the new Metropolitan of New Jersey.

Communiqué from the Greek Orthodox Archdiocese of America

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

To Forgive is Divine and Human

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

Το Να Συγχωρείς είναι Θείο και Δείχνει Ανθρωπιά

π. Ιωάννης Θεοδοσίου

Όταν θα διαβάζετε αυτό το φυλλάδιο το νέο εκκλησιαστικό έτος θα έχει ήδη ξεκινήσει. Όλοι οι φορείς μας θα έχουν κάνει τις συναντήσεις τους και θα πορευόμαστε προς μια ακόμη επιτυχημένη χρονιά για τα προγράμματα του Αγίου Ανδρέα. Η εκκλησία μας είναι ένα μέρος τόσο ζωντανό και δραστήριο. Συνεχώς ζούμε νέες εμπειρίες και ανθρώπους ενώ συμμετέχουμε στα προγράμματα και τις δραστηριότητες της κοινότητάς μας. Όσο περνά ο καιρός, κάνουμε νέους φίλους και δυναμώνουμε τις παλιές φιλίες μας. Όμως, όσο περνάει ο καιρός και καθώς εργαζόμαστε να πετύχουμε τους στόχους μας, μερικές φορές πληγώνουμε ή προσβάλλουμε κάποιους με τα λόγια μας και τις πράξεις μας. Καμιά φορά γίνεται σκόπιμα, τις περισσότερες φορές όμως δεν γίνεται σκόπιμα, αλλά το αποτέλεσμα είναι το ίδιο. Κάποιος προσβάλλεται από τα λόγια ή τις πράξεις μας. Τέτοιες καταστάσεις μπορούν να πληγώσουν ή ακόμη και να χαλάσουν και τις καλύτερες σχέσεις. Τις περισσότερες φορές όμως, μπορούμε να φτιάξουμε ή να διορθώσουμε την πληγωμένη σχέση με μια απλή συγγνώμη ή με μια εγκάρδια κουβέντα να ζητήσουμε συγχώρεση.

Το πρόβλημα είναι πως όταν κάποιος μας προσβάλλει, αυτομάτως το παίρνουμε προσωπικά. Αναρωτιόμαστε, «Πώς μπορεί να μου το κάνει αυτό;» ή «Ποιά νομίζει ότι είναι και λέει αυτά για μένα;» ή «Δεν γνωρίζουν ποιός είμαι και πόσο σκληρά έχω δουλέψει; Δεν έχουν κανένα δικαίωμα να μου μιλούν έτσι!» Αυτό φαίνεται πως συμβαίνει στα σπίτια μας, στην εκκλησία, στο σχολείο, και οπουδήποτε συγκεντρώνονται άνθρωποι. Πληγωνόμαστε βαθιά μέσα μας και αρχίζουμε να απομακρυνόμαστε, και να υψώνουμε τοίχους και εμπόδια ανάμεσα στον εαυτό μας και τους άλλους. Αυτό, δυστυχώς, εμποδίζει την διαδικασία της συμφιλίωσης. Κρατάμε μέσα μας τον θυμό και κόβουμε την επικοινωνία με αυτούς που μας προσέβαλαν. Σκεπτόμαστε πως θα τους δείξουμε ότι δεν τους χρειαζόμαστε και η σχέση μας χαλάει.

Μόνο ένα άτομο χαίρεται με αυτές τις καταστάσεις, και αυτός είναι ο Σατανάς. Ιδιαίτερα όταν αυτά συμβαίνουν μέσα στην εκκλησία. Δεν θέλει η αντίληψή μας για την εκκλησία να είναι ένας τόπος αγάπης, γαλήνης και αρμονίας, αλλά θέλει να είναι η εκκλησία τόπος μίσους, έντασης και διαίρεσης. Μιμούμαστε τον διάβολο κάθε φορά που επιτρέπουμε οι φιλικές μας ομάδες να είναι αποκλειστικές. Επίσης τον μιμούμαστε όποτε κουτσομπολεύουμε και διαδίδουμε κακές φήμες για ανθρώπους που ξέρουμε από την εκκλησία. Τον μιμούμαστε και όταν επιτρέπουμε στην υπερηφάνεια μας να μας εμποδίζει να ζητάμε συγχώρεση όταν έχουμε κάνει κάτι που πλήγωσε έναν συνάνθρωπό μας.

Η Βίβλος είναι γεμάτη παραδείγματα ανθρώπων που ζήτησαν συγχώρεση και που συγχώρεσαν. Για παράδειγμα, έχουμε τον Βασιλιά Δαυίδ που έστειλε έναν άνθρωπο στη μάχη ξέροντας ότι θα πεθάνει και μετά παντρεύτηκε τη γυναίκα του ανθρώπου αυτού. Όταν ο προφήτης Νάθαν του υπέδειξε το λάθος του, ο Δαυίδ μετανόησε και έγραψε τον 50ό Ψαλμό (ή τον 51 -ανάλογα με τη μετάφραση). Αυτός ο Ψαλμός είναι γνωστός ως «η Προσευχή της Μετανοίας». Αν ποτέ ζητήσετε συγχώρεση από τον Θεό, ανοίξτε τη Βίβλο και βρείτε αυτό το κείμενο, θα σας βοηθήσει να εκφράσετε τα συναισθήματά σας.

Ο Μανασσής ήταν ένας κακός και ειδωλολάτρης βασιλιάς που αναφέρεται σε (2 Χρονικά 33 ή 4 Βασιλεία 2) και ήταν πολύ άπιστος στον Θεό και τις διδασκαλίες Του. Όταν ο Μανασσής κατάλαβε πόσο λάθος έκανε, μετανόησε και λέγεται πως έχει γράψει την ακόλουθη ωραία προσευχή της συγχώρεσης.

«Κύριε παντοκράτορ, ό Θεός τῶν Πατέρων ἡμῶν, τοῦ Ἀβραάμ, καὶ Ἰσαάκ, καὶ Ἰακώβ, καὶ τοῦ σπέρματος αὐτῶν τοῦ δικαίου, ό ποιήσας τὸν

οὐρανὸν καὶ τὴν γῆν σὺν παντὶ τῷ κόσμῳ αὐτῶν, ὁ πεδήσας τὴν θάλασσαν τῷ λόγῳ τοῦ προστάγματός σου, ὁ κλείσας τὴν ἄβυσσον, καὶ σφραγισάμενος αὐτὴν τῷ φοβερῷ καὶ ἐνδόξῳ ὀνόματί σου, ὃν πάντα φρίσσει καὶ τρέμει ἀπὸ προσώπου τῆς δυνάμεώς σου, ὃτι ἄστεκτος ἢ μεγαλοπρέπεια τῆς δόξης σου, καὶ ἀνυπόστατος ἢ ὀργὴ τῆς ἐπὶ ἀμαρτωλοῖς ἀπειλῆς σου, ἀμέτρητόν τε καὶ ἀνεξιχνίαστον τὸ ἔλεος τῆς ἐπαγγελίας σου. Σὺ γὰρ εἶ Κύριος ὕψιστος, εὐσπλαγχνος, μακρόθυμος, καὶ πολυέλεος, καὶ μετανῶν ἐπὶ κακίας ἀνθρώπων. Σὺ, Κύριε, κατὰ τὸ πλῆθος τῆς χρηστότητός σου ἐπηγγείλω μετάνοιαν, καὶ ἄφεσιν τοῖς ἡμαρτηκόσι σοι, καὶ τῷ πλήθει τῶν οἰκτιρμῶν σου ὤρισας μετάνοιαν ἀμαρτωλοῖς εἰς σωτηρίαν. Σὺ οὖν, Κύριε, ὁ Θεὸς τῶν δυνάμεων, οὐκ ἔθου μετάνοιαν δικαίοις, τῷ Ἀβραάμ, καὶ Ἰσαάκ, καὶ Ἰακώβ, τοῖς οὐχ ἡμαρτηκόσι σοι, ἀλλ' ἔθου μετάνοιαν ἐπ' ἐμοὶ τῷ ἀμαρτωλῷ, διότι ἡμαρτον ὑπὲρ ἀριθμὸν ψάμμου θαλάσσης. Ἐπλήθυναν αἱ ἀνομίαι μου, Κύριε, ἐπλήθυναν αἱ ἀνομίαι μου, καὶ οὐκ εἰμί ἄξιος ἀτενίσαι, καὶ ἰδεῖν τὸ ὕψος τοῦ οὐρανοῦ, ἀπὸ τοῦ πλήθους τῶν ἀδικιῶν μου, κατακαμπτόμενος πολλῷ δεσμῷ σιδηρῷ, εἰς τὸ μὴ ἀνανεῦσαι τὴν κεφαλὴν μου, καὶ οὐκ ἔστι μοι ἄνεσις, διότι παρώργισα τὸν θυμὸν σου, καὶ τὸ πονηρὸν ἐνώπιόν σου ἐποίησα, μὴ ποιήσας τὸ θέλημά σου, καὶ μὴ φυλάξας τὰ προστάγματά σου. Καὶ νῦν, κλίνω γόνυ καρδίας, δεόμενος τῆς παρὰ σοῦ χρηστότητος. Ἠμάρτηκα, Κύριε, ἡμάρτηκα, καὶ τὰς ἀνομίας μου ἐγὼ γινώσκω, ἀλλ' αἰτοῦμαι δεόμενος. Ἄνες μοι, Κύριε, ἄνες μοι, καὶ μὴ συναπολέσης με ταῖς ἀνομίαις μου, μηδὲ εἰς τὸν αἰῶνα μηνίσας τηρήσης τὰ κακὰ μοι, μηδὲ καταδικάσης με ἐν τοῖς κατωτάτοις τῆς γῆς· διότι σὺ εἶ Θεός, Θεὸς τῶν μετανοούντων, καὶ ἐν ἐμοὶ δείξεις πᾶσαν τὴν ἀγαθωσύνην σου, ὃτι ἀνάξιον ὄντα, σώσεις με κατὰ τὸ πολὺ ἔλεός σου, καὶ αἰνέσω σε διὰ παντός ἐν ταῖς ἡμέραις τῆς ζωῆς μου. Ὅτι σὲ ὑμνεῖ πᾶσα ἡ δύναμις τῶν οὐρανῶν, καὶ σοῦ ἐστὶν ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, Ἀμήν».

Ὅταν καταλάβουμε τὴν δική μας ἀμαρτωλότητα μπροστὰ στὸν Θεό τότε ἴσως εἶναι πιο εὐκόλο να συγχωροῦμε αὐτοὺς που μας προσβάλλουν.

Ἀκόμη, βλέπουμε τὸν Ἰωσήφ στὴν Παλαιὰ Διαθήκη που συγχωρεῖ (Γένεσις 45) τοὺς ἀδελφούς του που

τον πούλησαν σκλάβο. Ὅχι μόνο τοὺς συγχώρεσε, ἀλλὰ ὅταν ἐγίνε ὁ ἰσχυρότερος ἄνθρωπος στὴν Αἴγυπτο μετὰ τὸν Φαραώ, τοὺς βοήθησε να πάνε στὴν Αἴγυπτο καὶ τοὺς παρείχε ὅσα χρειάζονταν κατὰ τὴ διάρκεια τῆς μεγάλης πείνας ἐκείνης τῆς ἐποχῆς.

Τέλος, βλέπουμε τὴν εὐσπλαχνία τοῦ Χριστοῦ κρεμασμένος στὸν Σταυρό που προσευχήθηκε στὸν Οὐράνιο Πατέρα Του, « Πάτερ, ἄφες αὐτοῖς, οὐ γὰρ οἶδασιν τί ποιοῦσιν,» (Λουκά 23:34)

Βλέπουμε σε αὐτὰ τα παραδείγματα ἀπὸ τὴ Βίβλο αὐτοὺς που συγχώρησαν καὶ που ζήτησαν συγχώρεση. Καλὸ εἶναι να διαβάσουμε για αὐτοὺς καὶ να δούμε πὼς ἐζήσαν, τί λάθη ἔκαναν καὶ πὼς τα διόρθωσαν. Εἶναι παραδείγματα καὶ για τὴ δική μας ζωὴ. Βλέπουμε πὼς ὁ Χριστὸς καὶ ὁ Ἰωσήφ συγχώρεσαν, καὶ βλέπουμε καὶ πὼς να ζητάμε συγχώρεση σαν τὸν Μανασσή καὶ τὸν Βασιλιά Δαυίδ. Ἡ σημασία τῆς συγχώρεσης δεν μπορεῖ να υποτιμηθεῖ, ὁ Κύριος μας τὸ διδάσκει «.....αν συγχωρήσετε τοὺς ἀνθρώπους για τα παραπτώματά τους, θα σας συγχωρήσει κι εσὰς ὁ οὐράνιος Πατέρας σας. Ἀν ὅμως δε συγχωρήσετε στους ἀνθρώπους τα παραπτώματά τους, οὔτε κι ὁ Πατέρας σας θα συγχωρήσει τα δικά σας παραπτώματα». (Ματθαῖος 6:14-15) Μία μέρα θα βρεθούμε ὅλοι μπροστὰ στὸν φοβερό Κριτὴ Χριστό. Πὼς θα ζητήσουμε ἄφεση τῶν ἀμαρτιῶν μας αν δεν εἴμαστε πρόθυμοι να συγχωρήσουμε τοὺς «οφειλέτας ἡμῶν» σήμερα; Προσευχηθεῖτε τότε στὸν Κύριο για πνεῦμα συγχώρεσης καὶ ζητήστε να μαλακώσει τὴν καρδιά σας. Προσευχηθεῖτε ἀκόμη για ταπεινότητα για να λέτε ὅτι λυπάστε. Τέλος, να προσεύχεστε για πίστη για να δεχτεῖτε τὴν εὐλικρινὴ συγγνώμη ἐνός ἀνθρώπου που μετανοεῖ εὐλικρινά.

Ἐχοντας ὅλα αὐτὰ στὸ μυαλό μου, προσεύχομαι να ἔχουμε ἓνα εἰρηνικό καὶ ἀρμονικό ἔτος, νομίζω ὅμως πὼς πρῶτα χρειάζεται να ζητήσουμε συγχώρεση καὶ να συγχωρήσουμε καὶ εμεῖς. Προσεύχομαι να συναναστραφούμε με πνεῦμα Πίστης καὶ Ἀγάπης. Προσεύχομαι να εστιάσουμε τις προσπάθειές μας στὴ δοξολογία τοῦ Θεοῦ σε ὅλες μας τις προσπάθειες καὶ πράξεις.

Adaptation by Maria Kiritsis of Athens GR



GOYA November 2023

GOYA has been off to a great start! Starting off with past events, St Andrew recently hosted this year's harvest dance! We had a great turn out and all the GOYAns had a lot of fun! A big thank you to everyone that helped make the event so special!

The Mr/Miss GOYA Pageant occurred on October 8th. We had Jonathan Crysler represent us as Mr Randolph and Karmen Giannikopoulos represent us as Miss Randolph. They both did a phenomenal job and we are so proud of both of them!

For GOYA games so far we have played Paramus, all the teams did a great job! Big Congrats to the Senior Girls volleyball team for their first win of the season! Some upcoming games include 10/15 against Fairview, 10/22 against Roseland, 10/29 at Wyckoff, 11/5 against Tenafly, 11/12 at Clifton, and 11/19 against Union/Piscataway.

Upcoming events for GOYA, is the Bowling Dance/Tournament coming up in November at Fairview. This dance is a lot of fun! GOYAns start the day off at a bowling alley, where they are put into lanes with other GOYAns of their age from different churches, and then brought over to Fairview church for the dance!

Hope to see everyone back again for another exciting year!! :)

Written By: Despina Sedereas



If you have any questions about the upcoming GOYA year please do not hesitate to reach out to any of the GOYA Executive Board Members and advisors!

The GOYA can best be reached at saintandrewgoya@gmail.com!



GOYA Harvest Dance was a Saint Andrew Community Event

On September 29th, the Saint Andrew GOYA hosted the Harvest Dance. It is also known as the kickoff dance as it is the first GOYA event of the ecclesiastical year. It was also the first time that Randolph hosted a dance since 2016.

It was a daunting task, as we had over 450 GOYAnS and Chairpersons registered, from 16 Church's for the event. It was to be the largest GOYA Dance ever to be held in Northern New Jersey!

The best laid plans do not always turn out the way you want. Mother nature stepped in and threw a curve ball at us, as there were torrential down pours and major flooding along the coastlines. The Governor even issued a State of Emergency. An hour before the event, five Churches had to cancel.

With God as our Co-Pilot, and keeping our Faith in Christ, our tremendous team of advisors, GOYAnS, Father John and parents, did not miss a beat as we made changes at the last minute

to ensure that our dance was still a success as we still hosted over 375!

Our GOYAnS have always helped our community, selflessly – whether it is helping at the Gyro Sale, Festival, Tricky Tray, spring cleaning and even moving furniture!

This time the community of Saint Andrew stepped up and showed our GOYAn's love and what true Stewardship is.



We received generous donations from the ministries of Philoptochos, PTA, Daughters of Penelope and AHEPA, which helped offset some of our expenses. Mary Stamoutsos and Antonia Clapsis made hundreds of spanakopites! And without John Paxos, we would not have eaten! He spent many days in the kitchen prepping and cooking for the GOYAn's.

And every GOYA parent was there, not only the night of the event, but all week, cleaning, setting up and decorating and of course helping in the kitchen! We even had younger siblings helping as well!

Spiro Moskonas, Nick Theodosion and Maria Kallas, all former GOYAn's of Saint Andrew were the DJs and Photographer for the night and did a tremendous job.

And our GOYAn's were awesome! All week they were at the gym preparing, knowing that this was their dance, their time to shine.

What a sight it was to see all the GOYAn's having such an awesome time. It was largely received as a great dance by all the other visiting GOYA.

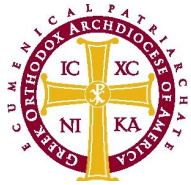
But it would not have been a success without the love and support of the entire community of Saint Andrew, who showed Philoxenia and demonstrated Stewardship.

Thank you to everyone in our community of Saint Andrew for making our Harvest Dance such a success. May God Bless our community!

Peter Sedereas,
GOYA Advisor



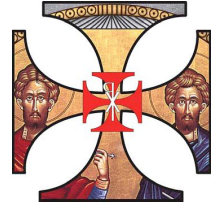
Pavlos Giannakopoulos, Cathy Mantinaos, Irene Baroulakis, Marlena Karipidis, Diana Sedereas, Peter Sedereas, Christina Kalavriziotis, Anna Sifonios, Polymnia Chrysler



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

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Assistant Treasurer

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Panayiota Louca

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Athena Theodosion

Advisor to Board

Mary Michailidis

Spiritual Advisor

Fr John Theodosion

Dear Saint Andrew Parishioners,

His Eminence Archbishop Elpidophoros has dedicated the Sunday of the Good Samaritan each year as Philoptochos Sunday. This year it is on November 12th. His Eminence has called Philoptochos an "army of agape (love), an army that conquers pain and anguish through generosity and kindness. You prove that alone we can do so little but together we can do so much."

Although Saint Andrew Philoptochos is continually helping those in need, we could not succeed without the help and support of our community and Saint Andrew parishioners. We thank you so very much!

The following are a few of the Philoptochos activities happening during the month of November.:

We collected winter coats for men, women, and children for the annual Market Street Mission Coat Giveaway to be held at The Morristown Green on November 4th.

Thank you to all who donated!

Currently, we are collecting food to benefit the Interfaith Food Pantry. Some items needed are turkeys, potatoes, stuffing, cranberry sauce, pies, cans of peas, corn, gravy, juices, and anything else you would like to donate. Deadline for donations is November 9th.

November 25th is Philoptochos' turn to host Faith Kitchen where we prepare food and serve it at the Trinity Lutheran Church in Dover.

November 28th at 7pm Philoptochos Monthly Meeting

November 29th : Great Vespers and Artoclasia for Saint Andrew followed by a reception hosted by Philoptochos.

November 30th: Saint Andrew Day, Divine Liturgy and Artoclasia followed by a luncheon hosted by Philoptochos. Help will be needed!

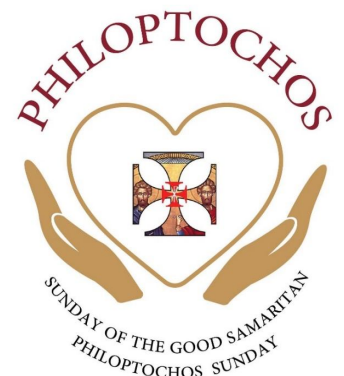
During the month of November, members of Philoptochos will be asking for donations for our annual Christmas card. Any donation is greatly appreciated. Your names will be printed in the card which every member of Saint Andrew will receive. All funds collected assist people in need from Saint Andrew. We thank you in advance!

May God guide us to continue doing His work.

Wishing you a Happy, Healthy, and Blessed Thanksgiving!

Marina Venizelos,

Saint Andrew Philoptochos, President



FOR ALL SAINT. ANDREW YOUTH (6-18 YEARS)
 SAINT ANDREW FAMILY CHRISTMAS CARD
 Each Child is asked to submit One DRAWING:

1. DRAWING MUST be in COLOR on white computer paper 8 ½ x11.
2. **Original** drawings **only** will be judged
3. No tracing, or computer drawings
4. It must also be drawn with the religious theme of the Birth of our Lord Jesus Christ
5. Include on the **back** of drawing:
Date of Birth, Grade, First & Last Name and Telephone number of participant



The selected drawings will be published in our Saint Andrew Family Christmas Card and mailed with the Ecclesiastical Calendar
DEADLINE IS SUNDAY November 12, 2023



Share your Christmas & New Year's Wishes

Some volunteer, some donate. We know that our parishioners do both. Saint Andrew Philoptochos appreciate all that you do, and we are grateful for your generosity which helps us offer hope and strength to those who are most in need.

A great number of requests for assistance are being presented to us and WE CONTINUE TO RESPOND.

It is our tradition to mail **Christmas and New Year's greetings** from parishioners to the entire church family. This year we will again select a Holiday Card which will be drawn by the children in our parish. Please print clearly how you would like your family name to appear and return the form to the church office or to any Philoptochos member on Sundays after church. Deadline for greetings is **November 19, 2023**

The donations you make will be set aside and will only be used to assist our Saint Andrew families in need.

We appreciate any assistance that you may offer.

In the Service of the Lord, Saint Andrew Philoptochos

Yes I/we would like to donate:

\$_____ Other \$25.00 \$50.00 \$75.00 \$100.00 \$_____ more

PRINT YOUR NAME CLEARLY

ΓΡΑΨΕΤΕ ΤΟ ΟΝΟΜΑ ΣΑΣ ΚΑΘΑΡΑ

The meaning of objects held by saints in icons

 BASILICA.RO



CROSS

symbolizes sacrifice and appears in the icons of martyrs



GOSPEL

points to preaching, being attributed to evangelists and hierarchs



SCROLL

indicates wisdom and is associated with prophets, apostles and venerables



CROSIER

signifies spiritual authority and it is held by hierarchs or abbots



CHURCH

is held by founders of religious establishments



ICON

represents the defenders of icons or disciples with the icon of their spiritual father



WRITING QUILL / STYLUS

points to a hymnographer or writer saint



MEDICINE BOX

suggests the fact that the saint was a holy unmercenary



WEAPONS

are associated with a military saint and are often accompanied by the cross

HOLY PROTECTION MONASTERY

Please join the PTA HAS/RE for a field trip to the **HOLY PROTECTION MONASTERY** in Pennsylvania on **Saturday November 18th**. A bus will be provided departing from Saint Andrew at 9:00am and returning approximately by 4:00pm. Pricing for adults is \$20 and children \$10.

Please RSVP by Thursday Nov. 9 via the Signup genius

<https://www.signupgenius.com/go/20F0B4FADA828A6F58-45453004-holy>

All payments need to be made by the deadline to the main office. There will be no refunds.

After Nov. 10th, the bus will open to the Saint Andrew Community. This will be on a first come first serve basis. Total seats are approximately 50 people.

Please email ptastandrew@gmail.com with any questions. If we see that we do not have enough participation by first week of Nov. the bus will be cancelled, and everyone will need to go by car.

If you would like to donate to the monastery, please bring Kitchen and Bathroom supplies the day of the trip. We look forward to seeing everyone!



Color Me Mine[®]
POTTERY PAINTING

Join us for a
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DAUGHTERS OF PENELOPE AN AFTERNOON IN PARIS FASHION SHOW AND LUNCHEON

Paris Fashion Week paled in comparison to the spectacular Fashion Show and Luncheon hosted by the Daughters of Penelope on the rainy afternoon of Saturday, October 15th. The rain, however, did not, in any way, affect the beauty and sophistication of the clothing and jewelry (thank you Bicega, Sparta, NJ), the prizes, and, of course, the guests. Everyone enjoyed a lovely afternoon of good food (thank you Meadow Wood), stimulating conversation, and warm laughter shared amongst friends and family from near and far.



It is with a warm heart that we thank Athena Borzeka and Eleni Boyadjis for an outstanding job as Fashion Show Chairs. Without your guidance, dedication, and hard work, we could not succeed. Also, thank you to all of the Daughters who spent many days and nights selling raffle tickets, wrapping prizes, shopping for fashions and gifts, and soliciting donations. When we work together as a sisterhood, there is nothing we cannot accomplish.

The proceeds of the Fashion Show will be used to benefit our many philanthropic projects, including The American Foundation for Suicide Prevention, Penelope House Domestic Family Violence Center, and the Fifth District AHEPA Cancer Research Foundation.

Finally, heartiest congratulations go to Chrissy Borzeka, the lucky winner of the Louis Vuitton MyLockMe Crossbody Bag! Cheers Chrissy! We know you will wear it with style!



Lent: Are You Ready?

For Orthodox Christians, the Nativity Lent begins on November 15 and ends December 24. What exactly is “Lent”? Lent is the period of 40 days in which fasting is the central action we are called to perform. Fasting is work, specifically the spiritual purification and self-discipline we are called to do during this period. Why are we asked to do this? The Incarnation! We are invited to participate in something spectacular - are we prepared?



Think of the many events in your life where certain dress codes are required for attendance. We do not come to a wedding in our work clothes; we often wear a tuxedo or a beautiful wedding dress. Many of us are mindful of our clothing before entering the Church. The occasion prompts our attire. This is because the event we are attending has some sort of specialness to it. How we dress reflects how we understand the event’s significance.

The world in which we live has managed to transform “Christmas” into the “holiday” season in which Christ has been removed from the manger and replaced by a variety of non-offensive images and ideas. It is difficult to find any mentioning of the Incarnation anywhere. To accommodate our diversity, Christians have been silenced about the Incarnation and its significance for all of humanity. Lent is that time in each of our lives when we are challenged to examine our spiritual health. Are we prepared for that significant event to which we have been invited?

The work of Lent is fasting. Have you ever thought fasting as “getting ready” or even “properly dressed”? Sadly, for many of us, fasting is associated with “giving up meat”! If this is all one manages to do for 40 days, then it hardly defines fasting. We

should get rid of the idea that fasting is merely “giving” something up while doing nothing for our spiritual health. Fasting is spiritual purification and self-discipline as a way to denying ourselves and recognizing the centrality of God. It may be hard to accept, but each of us gets in God’s way of loving us. Fasting reveals to each of us the many obstacles we have erected to keep us from the loving relationship God has called us to have.

Jesus fasted. The fullness of Jesus’ humanity was ever mindful of His centeredness in God. Without this mindfulness, each of us can easily be owned by our many “wants” which then lead us further and further from God. Just look around you and see how so much of the way we live with each other today is driven by self-centered “wants”. The cost of satisfying these “wants” is leading us into extreme conflict with each other as is reflected in the growing intensity of the violence we are witnessing. Fasting is calling us to examine our “wants”. It is these that we need to “give up” during our fasting in order to be ready to enter into the joy of God’s Incarnation. If we fail to re-center ourselves, how can we be capable of receiving this amazing event? Sadly, familiarity with the Incarnation has made us unaware of this supernova occurring within our reality. We must recover our sense of amazement and wonder of the Incarnation. Fasting re-orient, us towards this miraculous act of God!

Fasting also calls each of us to prayer. When the effort is made to turn aside from the “wants” of the Self, there is room to talk with God. People struggle with prayer. Real prayer is tough because it asks us to locate God into our presence. All too often prayers are nothing more than remembered words.

Would you speak words of love to someone you love without a passionate sense of their presence?

It is not enough to simply “give up” meat for Lent. You need to understand why you are doing that, you need a purpose. Before you enter Lent, take a good look at your spiritual health. Do you pray enough? Are you studying the Word of God as revealed to you in Scripture? Do you come and participate in the Divine Liturgy? Is the Eucharist an essential Sacrament for you? Is the Incarnation something extraordinary or has it become simply a “Christmas” memory? The Incarnation alerts us to a radical

newness about to change our everyday-ness! Are you ready for that? If these are offensive questions, then are not these the very questions you need to answer? We do not live our Christian life apart from our “real” life. There is no separation of “Church and State” in an authentic Christ-centered life. Jesus did not live that way, and neither should we!

We are called to a spectacular event - the Incarnation! The Kingdom is NOW but not YET!

Let each of us make our best effort to be ready and properly dressed to welcome God’s arrival!

Herbert Schuster

The poster features a dark blue background with a white torn-paper border. At the top, a compass icon is on the left and a tent icon is on the right. The main text reads "CAMP GOOD SHEPHERD NEW JERSEY" in white, with "JUNE 23-29" in yellow below it. To the left, it says "SAVE THE DATE!" in white. To the right, it says "REGISTRATION INFO COMING SOON!" in white. Below the text are three polaroid-style photos: a group of people on a wooden bridge, two people high-fiving, and a group of people posing. Below each photo are the words "Faith!", "Fun!", and "Fellowship!" respectively. Two white line-art pine trees are on the bottom left and right. At the bottom, there is an Instagram icon with "@gomnj_youth", the logo of the Greek Orthodox Archdiocese of America (Metropolis of New Jersey), and a website icon with "www.nj.goarch.org/".

SAVE THE DATE!

**CAMP GOOD SHEPHERD
NEW JERSEY**

JUNE 23-29

**REGISTRATION
INFO COMING
SOON!**

Faith!

Fun!

Fellowship!

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PARENTS' CORNER

By Alexandra Protopapas

NOVEMBER 2023 – What is Autism?

NOVEMBER: “Finding Thankfulness in Different People and Special Places”

A few years ago, I received a very touching and inspirational article from one of our parish members, **Melanie Pappas**, who has walked in the shoes as a parent of a child described below. It is worth repeating this every year for parents. This month with at least school children now hopefully comfortable in their school environment, we have children who are being diagnosed with **Autism**. Autism Month is in April, but I have encountered some parents who NOW may recognize that their child may have Autistic symptoms and realized them recently after the pandemic. They should do their research and ask questions.

What is a simple definition of autism? Autism, or autistic spectrum disorder, (ASD), refers to a broad range of conditions characterized by challenges with social skills, repetitive behaviors, speech, and nonverbal communication. According to the Center for Disease Control, autism affects an estimated 1 in 36 children in the United States today.

Melanie, thank you for sharing this below!

“The Last Mile: Invisible Differences

When we meet someone, we're not bringing an open mind to the table. We bring our experiences and expectations of social behavior to the table.

For each person, those factors exist in every exchange and relationship, from how we approach someone to what we say.

When you don't appear to have everything together, others make an instantaneous assessment based on what they see on the exterior.

That could be – and often is – from across a crowded room.

It's the exterior that gets in the way of getting to know someone that later on we can't imagine why we didn't strike up a conversation earlier, why we didn't share time with them in the hours away from services.

Would you be able to spot someone who thinks differently from you, if they wore the same brand name labels or styled their hair in a similar way?

With just a glance, you are unlikely to note anything specific – unless it brought attention to the individual because it was “odd” or so different as to interrupt the normal ebb and flow of living.

That's the problem for people who have autism or learn differently. Others have a preconceived notion of how one should respond in each situation. They know the routine and how things can go and, if it changes, this brings discomfort and unease.

When a response from a different thinker is not forthcoming – in the time it's expected to - or it evokes an unexpected response, the most natural response is to withdraw, to create distance between the thing that is uncomfortable and our own goals in life. As quickly as possible.

There are, called by some, “invisible disabilities.”

For the people who think differently – and who have some level of understanding that they're different, they might think to be better off to have a physical deformity. It's easier to “see” the difference. People again have a preconceived notion of what someone is able to do or not do based on what they see.

When you don't walk in the shoes of a different thinker, there can be and sometimes is a visually observable physical recoil or an “avoidance” pattern of others that reflects their discomfort or a false fear of contagion. Somehow, because different thinkers

don't take in and process things the way others do, they are somehow inferior or lesser than.

Different thinkers can't possibly have the same dreams and goals. Learning or doing what's expected is not just hard – it's exhausting.

Little children won't understand why people avoid them. They just know it happens.

When they are children with learning differences, they grow into young adults who know they're different.

They don't want to be. It breaks their hearts. Not just once, but day after day, week after week, year after year.

It breaks their parents' hearts. Over and over.

When one asks, "What's my purpose?" how's a parent to respond?

No one asks for a "label." People innately want to be like everyone else, but everyone is not, and, lacking a miracle or Divine intervention, different thinkers are unlikely to realize a quality of life that many typically developing children, youth and adults aspire to.

That's the problem from their perspective: They know that they're different, and that makes them somehow inferior or intellectually incapable. Some know their behavior makes them stand out. That they don't fit in, because it takes more effort or more time for them, and we can't – or won't – wait. Time and energy is preciously scarce, and we part with it sparingly.

One in five children with learning disabilities will not graduate from high school. Fewer go on to college and even fewer graduate college.

It's easy to walk among others in a crowd, exchange a smile or a greeting and not be "seen" - or be seen for reasons that are different from how one wants to be perceived.

Depending on how someone's dressed, the scars of self-injury go unseen. Marks inflicted when, in self-

reflection, one feels inadequate or less than. Alone or lonely. Friendless.

Depending on the expression, the internal turmoil may go unseen. The struggle to find the words to say, "Hello." Then there's the added complexity of saying it in what's considered a friendly tone of voice.

It's not possible to walk a mile in someone else's shoes. Ask anyone if they would, and the response is almost always that it's easier to walk in your own shoes. No one wants anyone else's "problems" – they have enough of their own. No one wants to be heading somewhere with a goal in mind and be interrupted from that path.

Without seeing, it's possible to bear a cross – a burden – which there is no anticipated relief from.

Some carry many crosses, the weight of which threatens to break them. How is it possible to move forward when the challenges are so overwhelming?

There are those who are so blessed as to have been given an acute awareness that helps them see beyond the external trappings of human life. Some, akin saints, recognize the signs of struggle – external or internal – and make their way to our side, committed to sharing or easing the burden.

There's no secret to finding the blessed. Often it's when and where we are least likely to look. They are among us, though they themselves would never think of themselves as special or unique in the eyes of the Lord. As people mingle among others in a crowd, the silence of those who think differently is deafening to them, and the blessed hear it and take a seat at the table. They don't consider it a burden to share of themselves. Time has no value. It's not squandered in spending it with others who could benefit from sharing.

We need only raise our eyes in the church to bear witness to those who have already walked that mile, some who bore their crosses, in every manner imaginable, to ultimate sacrifice.

How do you define living a meaningful life? What are you doing to give meaning to life for others?

Foster in yourself giving. A kind word, a gentle smile, patience, really listening to the few words that escape from the lips of those who struggle to express themselves.

The most minute detail of a moment in time may, in fact, change the future of those who think differently in unexpected and unanticipated ways.

Squander your time - in doing well."

With Thanksgiving in the month of November, This month's

Table Prayer Guide is from "Prayers for Special Occasions – Thanksgiving - Psalm 92: 1-2, 4-5, 12-15

"It is good to give thanks to the Lord, and to sing praises to our name, O Most High: To declare Your loving kindness in the morning, and Your faithfulness every night. For You, Lord, have made me glad through Your work; I will triumph in the works of Your hands. The righteous shall flourish like a palm tree, He shall flourish like a palm tree, He shall grow like a cedar in Lebanon. Those who are planted in the house of the Lord shall flourish in the courts of our God. They shall still bear fruit in old age; They shall be fresh and flourishing, To declare that the Lord is upright; He is my rock, and there is no unrighteousness in Him.



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

ANNUAL CHRISTMAS PAGEANT

Students of Religious Education and Hellenic Afternoon Schools will present a **CHRISTMAS PAGEANT** after Services on **Sunday December 10th** (Snow date 12/17)

ΧΡΙΣΤΟΥΓΕΝΝΙΑΤΙΚΟ ΠΡΟΓΡΑΜΜΑ

Οι μαθητές του Κατηχητικού Σχολείου μαζί με τους μαθητές του Ελληνικού Απογευματινού Σχολείου θα μας παρουσιάσουν το ΧΡΙΣΤΟΥΓΕΝΝΙΑΤΙΚΟ ΠΡΟΓΡΑΜΜΑ, την **Κυριακή 10 Δεκεμβρίου** μετά την Θεία Λειτουργία



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THE PARISH COUNCIL IS A MINISTRY

Fr. Jim Kordaris

The president was preparing to exit Air Force One on an official visit. Before exiting the plane, he took what seemed like a very long time checking his appearance in the mirror – first his hair, then his tie, and then his suit. When an aide teased him about his vanity, the president replied, “When I go out that door, I’m not just a man – I am the United States of America .”

In much the same way, parish council members represent their parish and the Orthodox Christian faith. As leaders of the community, parish council members are on the front lines and are able to have a long-term effect on their parish. To serve on the parish council is a ministry and those who serve are called to represent Christ to all whom they meet in all aspects of life.

Mission of the Parish Council

The mission of the parish as defined in the Uniform Parish Regulations – and therefore the mission of the Parish Council – is “...to keep, practice and proclaim the Orthodox Christian Faith pure and undefiled.”

In the parable of the Rich Man and Lazarus, the Rich Man walked by poor Lazarus every day. The Rich Man didn't hate Lazarus – he just ignored him, committing the sin of indifference. The opposite of love is not hate. The opposite of love is indifference.

We have been blessed with great treasures of the faith and Lazarus lies at our gate. Lazarus is the visitor that walks through the doors of our church on Sunday morning. Lazarus is the non-Orthodox spouse. Lazarus is the lapsed

Orthodox Christian visiting the parish after a long absence. Like the Rich Man in the parable, we often walk right by without noticing, and they eat from the crumbs that fall from our table.

If we believe that in Orthodoxy we have the fullness of the Truth, then we have the great responsibility – the Great Commission – to share it with everyone. As Jesus said, “Go therefore and make disciples of ALL nations – “εις πάντα τὰ ἔθνη.”

Ambassadors of Faith

For non-Orthodox as well as for inactive Orthodox Christians, entering an Orthodox church can be a very uncomfortable, intimidating experience. Research has shown that non-believers attend church at least once each year, and when they attend, they are profoundly affected by their first impressions.

It is also important to note that the percentage of Greek Orthodox Christians marrying non-Orthodox Christians is in the range of 70-90%. Some priests will tell you that it is closer to 100%. If we don't make Orthodoxy real and accessible to the non-Orthodox spouse, then eventually we will lose the couple and their children.

Often the first person our visitors see is a member of the parish council. Reaching out to those who enter our doors with a handshake, a greeting and a welcoming smile could be the most important missionary work we do. Simply put -- friendliness has eternal implications.

Unless people see in us the light and the love of Christ, they will not believe.

Choosing Suitable Candidates for the Parish Council

Parishioners are often nominated as candidates for the Parish Council because of their education, business experience or legal background. The best parish council members are not necessarily those who are business-oriented, but rather, those who are Church-oriented and Christ-centered. To be a good council member, one must be active in the worship and sacramental life of the Church. The best candidates are easy to find – they are in church.

We are Conciliar

The Priest is head of the Parish, and is charged with the guidance of the total Parish program. The parish council consists of the Priest, and the elected lay members, and is referred to as a board only when so required by local statute. In internal matters of the Church, we always use the designation of Parish Council. This is because one of the identifying traits of the Orthodox Church is that we are conciliar – decisions are made in council.

To refer to the Parish Council as “The Board” is a symptom of our inclination to apply the corporate paradigm to the operation of the Church. Although some tools used in corporate

life may also be useful in the operation of the Church, the corporate paradigm falls short and reduces the local church to something less than she was meant to be.

Setting An Example for the Parish

The duties of a parish council member (GOA Parish Regulations) include regular attendance at divine services and participation in the sacramental life of the Church, “...thereby setting an example for the parish.” To set an example for the parish will require that we overcome the stereotype of the parish council member who is rarely seen in church. It is easy to be like Martha -- Jesus, the Son of God, came to dinner and Martha spent the entire time in the kitchen “anxious and troubled about many things.”

A Commitment to Serve

In the Affirmation of Office, the parish council members affirm that they “...will fulfill faithfully and sincerely the duties and obligations required of a member of the Parish Council...” No contract is signed, but a promise is made which rests on the shared commitment of all council members to serve the Church, which is the Body of Christ on earth. We are His hands, feet, eyes and more. To serve on the council is a ministry and a mission. We are called to use the gifts with which we have been blessed to carry out the work of the Church.

Fr Jim Kordaris serves the Greek Orthodox Archdiocese as Director of Stewardship, Outreach and Evangelism. Prior to attending seminary, Fr Jim served on the parish council of St. Mary's (Kimissis) Church of Minneapolis under the leadership of Fr Anthony Coniaris, including two years as parish council president. Fr Jim has served parishes in Jamaica-Queens, Roslyn Heights-Long Island, St George on West 54th-NYC, and currently St. George-Kingston, NY.

PRACTICAL RESOURCES FOR PARISH MINISTRY

Department of Stewardship, Outreach & Evangelism

Greek Orthodox Archdiocese of America

Fr Jim Kordaris, Director | FrJimK@goarch.org | 646-519-6760

Preparing for Confession

Fr. Jim Kordaris
Department of Stewardship, Outreach &
Evangelism
Greek Orthodox Archdiocese of America

*“Enter the Church and wash away
your sins.*

*For here there is a hospital and
not a court of law.*

*Do not be ashamed to enter the
Church;*

*Be ashamed when you sin, but not
when you repent!*

-St. John Chrysostom



In the film, *Indiana Jones and the Last Crusade*, Indiana finds himself in a cave, trying to pass three obstacles in order to reach the Holy Grail. To pass the first he is told, “Only a penitent man will pass.” As he repeats this phrase to himself, he approaches the place where, only moments before, many had fallen before him.

At the last instant, just as blades are falling over his head, he cries out to himself, “a penitent man is *humble* before God!” Indiana drops to his knees and the blades pass harmlessly over his head.

We, too, are called to drop to our knees before God. However, this is only an outward sign of repentance. There must also be a *spiritual* dropping to the knees in humility before God.

Repentance has its roots in the apostles. In the Book of Acts the Apostle Peter says, “Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you shall receive the gift of the Holy Spirit.” (Acts 2:37-38)

When we fall away from God, we have removed ourselves from His communion – communion with Him and with all other Christians. We have *excommunicated* ourselves. To re-enter communion with God is the on-going activity of all Christians. We fall away daily in some way or another. No one is exempt. As Father John

Chrysavgis writes, “Both prodigal and saint are ‘repenting sinners.’”^[1]

Often, when children play in competitive games, one will call out “that’s a *do over!*” Haven’t we all, at more than one time in our lives, wished for that chance to undo the past and start over? This is the first step in repentance. Repentance offers us this new beginning.

We are telling God that we have *changed our mind* about our past direction and would like to move back into communion with him. The Greek work for repentance is *metanoia* and translates as a *change of mind*. This change implies a very deep and fundamental transformation in the way we see ourselves, those around us, our world, and our relationship to God. So it is often a good thing to change our mind.

To change our mind in repentance is the starting point in our journey toward the re-centering of our lives in God the Trinity. We leave behind regret as we move toward hope. We turn our focus from our own shortcomings to the power of God’s love. Failings are forgotten and we see before us what we may become by God’s divine grace.^[2] Repentance is not a single action but an attitude, a frame of mind.



In his book, *Achieving Your Potential in Christ: Theosis*, Father Anthony Coniaris writes of the Transfiguration of Christ as a transformation of the darkened nature of man into the restored “positive beauty of the image of God that had been marred by sin....” In striving toward Theosis, union with God, we are led to repentance. As we move toward the light of God, we become more aware of our sin, and develop the attitude of continual repentance.^[3]

Think back over your life of things which you regret having said or done – hurtful, inconsiderate, selfish, deceitful. Think also of those things which you have done which may not have directly affected others, but which you know to be wrong according to the teachings of the Church. Bring them to mind as if they were occurring right now. Think of how it would have been if you had acted differently. Take this regret and turn it into repentance. Feel the falsehood, and acknowledge that you have offended another person or the Church, and in doing so you have offended God.

This regret now requires a personal response. Just as God’s love for us is personal, so must ours be for Him. In the words of Fr. Theodore Stylianopoulos, “As the baptized Christian grows from child to adult, and participates in the sacramental life of the Church, his personal response to God becomes crucial.”

The personal response is the act of confession, which is recognized as a sacrament in the Orthodox Church. Confession is an important aspect of our spiritual growth process, and should not be seen as legalistic, nor should it be shrouded in guilt.

Confession is one aspect of a spiritual life in Christ and should be seen as a sort of spiritual check-up with one’s spiritual father. Just as we go to the doctor who is able to see our medical history in order to make the appropriate diagnosis and to prescribe the necessary medicine, so it is necessary for us to go to a spiritual father who knows us and is able to prescribe the most appropriate spiritual medicine.

[1] Chryssavgis, John, *Repentance and Confession*, Holy Cross Orthodox Press, Brookline, 1990, p 4.

[2] Ware, Kallistos, *The Orthodox Way*, St. Vladimir’s Seminary Press, Crestwood, 1993, p 152.

[3] Coniaris, Anthony M., *Achieving Your Potential In Christ: Theosis*, Light and Life Publishing, Minneapolis, 1993, p 56.



In Orthodoxy, confessions are heard in any convenient and open part of the church, quite often in front of the iconostasis. As one stands before the iconostasis, the priest stands beside, serving as a minister and a witness before Christ on behalf of the individual. It is not the priest, but rather God who is the judge.

Several prayers and Psalms are read. Sometimes hymns are chanted. The priest then encourages the individual to repent, “My brother/sister, do not be ashamed to relate to God, before me, all that you came to tell; because you are not telling

these things to me but to God, before whom you stand.” [1]

Following the confession, the priest reads the following to the individual:

“My spiritual child, who have make your confession to my humble person: I, a humble sinner, have no power to forgive sins on earth; only God can do that; but trusting in the divinely spoken words that were addressed to the Apostles after the Resurrection of our Lord Jesus Christ, which said, “If you pronounce unforgiven the sins of any, they remain unforgiven”, we are bold to say: Whatever you have related to my humble and lowly person, and whatever you have failed to say either from ignorance or from forgetfulness, whatever it may be, may God forgive you in this present age and in the age to come.”

Confession is not a duty nor requirement to be fulfilled. Repentance and confession have an important place in the development of our Christian life. The sacrament of Holy Confession may be seen as a gift from God for the reception of forgiveness. It is also an opportunity to receive spiritual guidance from one’s spiritual father. With practice, Holy Confession may begin to appear as an opportunity for personal spiritual growth. [2]

By keeping ourselves in front of God, we find it easier to remain free from the bonds of sin. In the words of St. Thallassios, “As wax melts before fire, so does an impure thought before the fear of God.” [3]

In everyday terms we might call this the *Clean Slate Theory*. This theory holds that when something is dirty, a little more dirt is barely noticeable. But when that same thing is clean, even the slightest bit of dirt becomes immediately noticeable.

So, it is with sin in our lives. Without confession, each additional sin appears to stain us very little, and we become numb to the difference between right and wrong. But when we receive the gift of a clean slate through confession of our sins, we find our sins more uncomfortable, because they are so very clear to us in our current state of cleanliness.

It is important to remember that If we are to be forgiven our sins by God, He requires of us that we also forgive one another. For many of us, this is the most difficult aspect of repentance and

confession. Yet we say it each time we pray the Lord’s prayer, “forgive us our trespasses as we forgive those who trespass against us.”

This is also repeated by Jesus in Matthew 6:14-15, “For if you forgive men their trespasses, your heavenly Father will forgive you; but if you do not forgive men their trespasses, neither will your Father forgive your trespasses.”

This is what Christianity is. It is right in the middle of everything – even the Lord’s Prayer – “forgive us our trespasses as we forgive those who trespass against us.” We are not offered forgiveness on any other terms.

Do you find it hard to forgive? In his book *Mere Christianity*, C.S. Lewis writes, “Everyone says forgiveness is a lovely idea until we have someone to forgive.” [4]

How are we able to forgive someone if we don’t like that person? Is it realistic to strive to “love one’s neighbor”? Do we have to like him or find him an attractive person? It’s hard to make yourself like someone. Often, we don’t even like *ourselves*.

But like ourselves or not, we still *love* ourselves. So, it follows that *loving* our enemies doesn’t mean that we have to *like* them.

Christians always say to “hate the sin but love the sinner.” But just how is this done?

If you think about it, the one person for whom we have done this all our lives is ourselves. However, much we hate some of the things we do, we still love ourselves. In fact, it’s because we love ourselves that we hate that we’re the kind of person that would do some of these things.

So, our Christianity doesn’t reduce our hate for evil. We *ought* to hate evil. We should hate evil in others the way we hate evil in ourselves – being sorry that things were done and hoping that the person doing them will repent and be saved. [5]

It is a human tendency to become complacent in the knowledge that though we have sinned, there are many others with much greater sins. It is easy to think that by comparison, “we are not that bad.” God doesn’t call us to be “not that bad.” We can always find someone who appears to be more sinful than we are.

Yet if we look at ourselves, can we be so sure that we have lived a life of penitence and confession that will keep the gates of heaven open to us? Father Anthony Coniaris writes, "One unconfessed, unforsaken sin is enough to keep us out of the

Kingdom, I'm not going to tell you what that secret sin is for you. The Holy Spirit no doubt has already told you what it is. Jesus calls on you today to repent and forsake that sin so that you may be in the Kingdom." [6]

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DISTRICT ORATORICAL FESTIVAL: ST. GEORGE IN TRENTON, NJ - APRIL 6, 2024

ST. JOHN CHRYSOSTOM ORATORICAL

PURPOSE The purpose of the St. John Chrysostom Oratorical Festival is to give teenagers an opportunity to learn, write and speak about their Orthodox Faith, Church and heritage. The intent is to help grow their understanding and appreciation of their identity as Greek Orthodox Christians and to cultivate their spiritual growth. The program is called a festival, rather than a competition, to minimize competitiveness and emphasize that this is a learning opportunity—for participants and the audience. Annual Topics: The topics for the Oratorical Festival are developed each year by the Department of Religious Education (DRE) and approved by the archbishop. The DRE also creates a "Topics, Tips and Resources" document which includes a bibliography to help teachers and participants. There are two lists of topics, one for the junior division and one for the senior division. Whether participants choose to prepare a speech, poem or essay, all must choose from the provided topics for their respective division.



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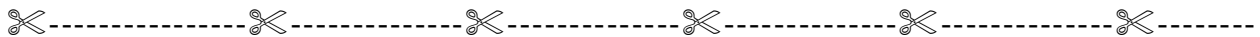
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On Wednesday October 4th, 2023 @10am Krista Zuccheri will be received into Greek Orthodox Church by the Holy Sacrament of Chrismation. Godfather was Kostas Michalios.

On Saturday October 14th, 2023, at 4pm **Amanda Yaccarino** was received into Greek Orthodox Church by the Holy Sacrament of Chrismation. Godmother was Pamela Vranis

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

WEDDINGS - ΓΑΜΟΙ

On Saturday, October 7th, 2023 @11:30am **Demetri Peter Rotsides** and **Grace Alexandra Dajer** of Succasunna, NJ were joined in Holy Matrimony according to the rites of Eastern Orthodox Church. Sponsor was Melissa Bakker; witness was Bettina Rotsides.

On Saturday, October 7th, 2023 @2PM **Zachary Samuel Plotzker** of Wayne, NJ, and **Katy Maria Venizelos** of Sparta NJ, were joined in Holy Matrimony according to the rites of Eastern Orthodox Church. Sponsor was Constantine Venizelos; witness was Marina Venizelos.

On Sunday October 15th, 2023, at 2pm **Justin Saint Clair** and **Alexia Parpas** of Brooklyn NY were joined in Holy Matrimony according to the rites of Eastern Orthodox Church. Sponsor was Marianna Parpas; witness was Anthony Garcia.

Congratulations and may God always bless you with lots of love and joy.
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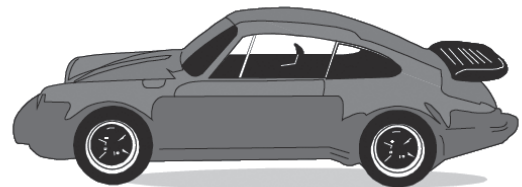
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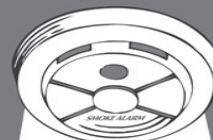
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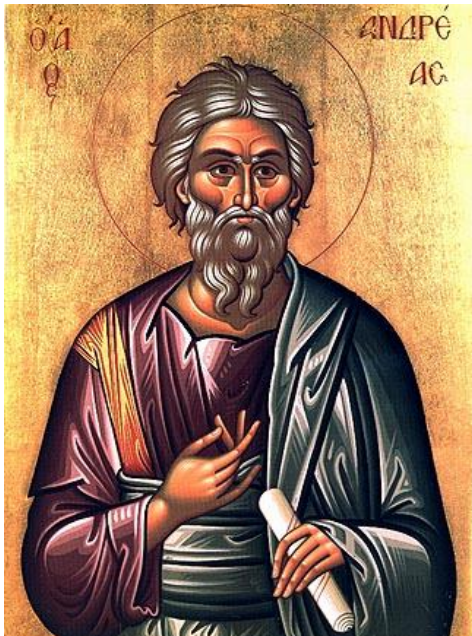
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και ταις ψυχαίς ημών το μέγα έλεο

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