



**SAINT ANDREW
THE APOSTLE
ORTHODOX CHURCH**

Antiochian Orthodox Archdiocese of North America

Christ is The Word
LOGOS

*The mission of Saint Andrew the Apostle Orthodox Church
is to glorify our Lord and God and Savior Jesus Christ through our words and actions according to the Holy Traditions and Sacred Teachings of our
Holy Orthodox Christian Faith*

GLORY TO JESUS CHRIST!

July 2021

Wisdom

Blessed is the one who finds wisdom, and the one who gets understanding, for the gain from her is better than gain from silver and her profit better than gold. She is more precious than jewels, and nothing you desire can compare with her. Long life is in her right hand; in her left hand are riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to those who lay hold of her; those who hold her fast are called blessed.

Proverbs 3:13-18

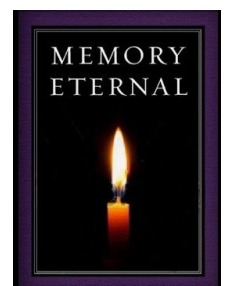
Did you know?

- ✦ Our Iconographer, Nick Papas, recently installed the new **Hospitality of Abraham & Dormition icons**, as well as decorative elements in the recessed ceiling of our Nave. **Come and see!** (Additional donations toward miscellaneous expenses will be welcome.)
- ✦ **We are back** to normal seating in the church. Attendance is up, and we are looking forward to seeing everyone back in church!
- ✦ **Now that Coffee Hour has resumed**, please consider bringing some food to share. It can be something you picked up on the way to church, or a recipe you've been wanting to try, or anything you wish. Every contribution is greatly appreciated!
- ✦ We have **two studies** coming up in the fall for **teens and adults**. **New Testament Greek for Beginners** will start you on the path of reading the New Testament in its original Greek. **The Gospels and the Feasts of the Church** will offer Bible study and an overview of the Orthodox Faith through a look at the Great Feasts of our church year. This course would be excellent for those looking for a refresher on their faith, as well as non-Orthodox inquiring about Orthodoxy. These studies will be offered **in person**.
- ✦ **Vespers** is an evening service that begins the liturgical day. ("And there was evening and there was morning, the first/second/etc. day" - Genesis 1.) At St. Andrew's, Vespers is celebrated on Saturday evening and usually on the eve of Feasts. It is at Vespers that we hear texts that explain what we are celebrating: on Saturday evening, the resurrection and secondary celebrations such as certain saints, or special commemorations such as the Holy Fathers; on the eve of a Feast, details and interpretations of the event at the heart of the Feast. **Orthros**, celebrated in the morning before the Liturgy, provides additional wisdom along the same lines. If you miss Vespers and Orthros, and only come to Liturgy, you are missing a great deal of learning about the Faith.
- ✦ **The Men's Fellowship** invites all men to join in their activities and ministries: monthly men's breakfast, weekly church cleaning, other projects as they come up. Contact Steve Metaxas for more information.
- ✦ **When stepping up to the chalice** to receive the Holy Gifts, it is customary to **say your Christian name** even if you believe the priest or deacon should know it. Please do this for your children, as well, until they have been taught to do it themselves. It is not a test for the priest to remember your name! 😊

Wall of Eternal Memory

We are still receiving orders for memorial nameplates for our planned **Wall of Eternal Memory**. This will be a small yet powerful way we can say to our departed, "I love you." We light a candle and appeal to God with the words, "May their memory be eternal!"

Information about this project and your opportunity to make a permanent remembrance of your departed loved ones has been mailed out to everyone on our mailing list. If you did not receive a mailing, you can download the information on our website (www.orthodoxdelmar.org/eternalmemory). From the home page, click or hover over the Ministries tab and click Wall of Eternal Memory. Brochures are also available on the table in the church foyer.



"AND THE DISCIPLES WERE FIRST CALLED CHRISTIANS IN ANTIOCH" (Acts 11:26)

MISSION MOMENT - AFRICA -- Part 2

by Mary Ann Bulko

“Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age” (Mt 28:19) Amen.

While the partially-built classrooms in Kasikizi were quite adequate, there weren't enough desks to go around and the floors were unfinished and covered with dirt. And yet, there were blackboards, for which we were grateful. I was both personally amazed and transfixed with admiration seeing a young mother sitting on the floor while leaning against the back wall of one classroom. She was taking notes in class with one hand, while holding her nursing babe with the other. What mattered most, was the enthusiasm of learners, translators, and instructors. Classes were mixed with young men and women, some of whom would serve as catechists in their respective communities. Others were perhaps preparing for the priesthood or diaconate, and still others might become clergy wives in time. We conducted simultaneous classes in several rooms and would rotate the students so each could participate in virtually all subjects and learn from each instructor.



Students including a nursing mother



Mary Ann teaching with translator

Our lessons included: Lives of Saints; The Divine Liturgy; Sacraments; The Role of a Priest; The Role of a Presbyteria (Papazia); The Holy Bible; etc. There were many questions afterward. It was always a lively exchange and, in a sense, we were all learners! A number of remembrances and images are forever etched into my mind.

During my second mission trip to Africa, I was most fortunate when Bp. JERONYMOUS entrusted me with a rather large icon that he had recently acquired. It depicted twenty-one Saints of Africa. As we discussed the lives of Mary of Egypt, Moses the Ethiopian, among others, the students were intrigued, enthralled, surprised, yet truly inspired by the revelation! Talk about a picture being worth a thousand words!!

Besides teaching classes in Rubale, our team was quite engaged on weekends, witnessing three separate church consecrations! On one such occasion, we met a recently widowed woman and her daughter who arrived from the States. Mrs. S. generously donated funds for the construction/consecration of one of these churches in memory of her husband. We soon learned how a sad event in one family was transfigured into joy and jubilation for an entire community!



Papazia (Presbyteria) with baby Sophia

Postscript: Sadly, I recently learned that the woman I spoke of, Mrs. Charita Stavrou, reposed in the Lord in March 2018 at the age of 89. She was an extraordinary woman. Three years after our brief meeting in Tanzania in 2004, I was on a plane heading to the OCMC in Florida. Just two rows ahead of me, across the aisle, sat a small, elderly woman. As she spoke to an attendant, I got a glimpse of her face. Surprised to see her, I called out: “Mrs. Stavrou?” She turned and looked at me and said: “You are the one! I knew God would send someone to help me!” Needless to say, I was startled, not knowing what she meant. During orientation for my second mission to Tanzania, I learned she was a member of the team. This tireless woman is a ‘saint’ in my humble opinion. Her Obituary recounts that she served in six countries in Africa, many for the long-term, as well as in Central America. She almost succumbed to a dreadful illness while in Africa but recovered to continue her labor of love. She was an amazing seamstress and taught many how to make clerical vestments, ecclesiastical coverings, clothing, etc. She also taught anyone and everyone who would like to know about



+Mrs. Charita Stavrou with Bp. JERONYMOUS and child

the Faith. In fact, I received a letter from her after our shared mission experience in 2007. Ever seeking yet another opportunity to spread the word, she wrote, “Let us go where they have never heard of Jesus Christ!” And she did! I believe there are ‘saints’ in our midst and she has finally received her rest and just reward in Him! May her Memory be Eternal!

still more to come ...

Information on 2021 summer mission trips is posted on the bulletin board in St. Andrew's foyer. For additional information on Mission Teams, contact the Orthodox Christian Mission Center (OCMC.org).

God bless all our Faithful Stewards!

MANY THANKS for your pledges to support Christ and Orthodoxy through St. Andrew's. God bless you for your generosity! Pledges for 2021 are still welcome! **It's not too late** to turn in your pledge of support for 2021! You may pick up a stewardship packet in the foyer or visit the Stewardship page on our website: www.orthodoxdelmar.org/stewardship. (From the home page, click or hover over the Ministries tab, then click Stewardship. There you can also submit your pledge online.)



Thank you for continuing to send in your generous offerings during this unusual time. To facilitate your giving, **check with your bank** about setting up a recurring payment to St. Andrew's via **online bill-pay**. Set it up once, and **they mail the checks**, according to your schedule! Your support continues to be needed as we bear witness to Christ in our community and provide a place of worship for the faithful.

Iconographer's Corner

Dead People and Why Icons Look Weird

by Nicholas Papas

Originally published July 11, 2013 on "The Sounding" blog
<https://myocn.net/the-sounding/>

If I say, "Hello," it is not a stretch to think that the answer will be something like... well... "Hello."

However, if I say "Hello" to a dead person, a two-way conversation may hit a wall.

Greeting, let alone conversing with, a dead person might be considered by some to be anything from quirky to insane.

What IS the difference between talking to a dead person and talking to a live one? The first thing that comes to my mind is that dead people don't reply. And yet, Christians have been talking to dead people for centuries.

The Christian conversation with "dead" people starts with talking to Jesus.

You might respond, "But Jesus isn't dead!" and I would say, "Aha, you're making my point!"

It seems to me that the difference between talking to a dead person and talking to a live one is a faith matter! More specifically, it has to do with whether one believes life exists after death. And this is at the root of who Jesus is, what He did, where He is now and what He means to us.

But to say that faith explains the difference between talking to a dead person and talking to a live one is an easy-sort-of, almost cop-out or expected type of answer to what is a very tough nut to crack. And while it may not be an easy answer to a cop out, Jesus, through Luke, Cleopas and the Emmaus story, shows us a path to absorbing this elusive thing, faith.

Along the road, Jesus explained about Himself from the scriptures, but the Apostles still did not understand who or what He was. But they did not have to wait long for their eyes to be opened, and it was Communion, the Eucharist, that opened them.

Jesus revealed the formerly hidden messages of Scripture. He showed Himself to be The Christ of the Old Testament. And even more amazingly, the Apostles eyes were opened to knowing that this was Jesus there with them! He had risen from the dead!

And maybe now with our eyes newly opened by such things as the elucidation of the Scriptures and the "Breaking of the Bread", we will be able to see Christ's victory over death too.

It is as if with Christ, a Holy atomic bomb blows open the graves and, opposite to a bomb of death, brings life to all those who have died.

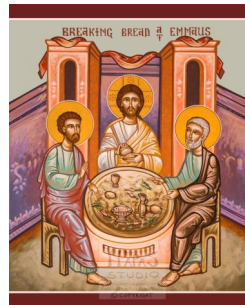
This, oddly, brings in the title topic of "weird" looking icons.

It is the "weird" look of icons that emphasizes and articulates the concept of people being dead-but-not-dead! The idea that someone could be dead-but-not-dead is the one taught in Emmaus (and in all of the Resurrection messages of Jesus).

The way people are depicted in icons is, on the one hand, visibly decipherable as being completely human and like us. Yet on the other hand, iconographic, artistic flair portrays these dead-but-not-dead people in an abstracted, stylized way that proclaims in a poem for the eye that these people are in heaven. For an artist to paint a portrait of someone who is dead-but-not-dead presents a formidable challenge. The answer is revealed as being that "weird" look expressed in Orthodox iconography.

As such, we have a double, mysterious blessing for finding the faith to talk with "dead" people.

The mystery of being dead-but-not-dead is revealed in Jesus-explained Scripture and in the mystery of the "weird" art of Orthodox iconography!



Car Wash Tickets!

Waves Car Wash tickets are available again! See Marty Smith.

Reverence in God's House

O Lord, I love the habitation of your house and the place where your glory dwells.
 - Psalm 26:8

Row Blocking

You've never heard of row blocking? It's that practice of sitting right next to the aisle so that no one else can get by to sit in the middle of the row. Please move toward the middle of the row, leaving the aisle seats for those coming later. For those with small children who may need to make a fast exit, or if you just can't handle sitting in the middle of the row, be sure to graciously allow those coming after you to go past by getting up and moving out for them so they can get by. (This is especially important on the choir side; please allow choir members access to empty seats for the sermon.)

Standing vs. Sitting

The traditional posture for prayer and worship in the Orthodox Church has been to stand. In the Orthodox "old countries", there are usually no pews in the churches. Chairs or benches on the side walls are usually reserved for the elderly and infirm. In North America, we have tended to build our churches with pews, and since we have them, we need to figure out when we may sit and when we should stand.

First of all, it is fully acceptable (even preferable) to stand for the entire service. If you prefer this, it might be better to find a place closer to the back or side of the church so as not to stand out or block someone's view.

When should you definitely stand? Always during the Gospel reading, the Little and Great Entrances, the Anaphora, the distribution of Holy Communion, whenever the priest gives a blessing, and the Dismissal. In fact, it may be simpler to remember that you may sit during litanies (Lord have mercy), and stand for the rest.

Follow these instructions - it's probably safer than to follow what the people are doing in the first couple of rows. When in doubt, stand. It is never wrong to stand in church.

Pentecost in a Nutshell

by Dr. Brian Ephrem Fitzgerald

The *Feast of Pentecost* celebrates the descent of the Holy Spirit upon the disciples gathered in the Upper Room, which is narrated in Acts 2:1-47. The feast thus celebrates the foundation of the Church and the subsequent proclamation of the Gospel into the whole world (Acts 1:4-8). As a feast, Pentecost ranks second in stature after Pascha itself. It is held on Sunday, the fiftieth day after Pascha and, like the Feast of the Ascension and the Apostles Fast, the precise date of its celebration depends on the date calculated for Pascha. Thus, like Pascha itself, the date of Pentecost's celebration usually differs between Christian East and West.

Pentecost originally, especially in Acts 2, occurred on the Jewish Festival of *Shavuot*, a festival of the wheat harvest held fifty days after the Passover. Christian Pentecost would develop over time into its own unique festival inseparably linked with the Christian Pascha. Among the unique features of Orthodox Christian Pentecost is the Vespers service on the night of Pentecost which includes the *Kneeling Prayers*, i.e., the first service after Pascha where prostrations are once again allowed. Properly speaking, Orthodox Christian Pentecost consists of three days, *Trinity Sunday*, *Spirit Monday*, and the *Third Day of the Trinity* (Tuesday). The afterfeast of Pentecost lasts one week and is a fast free week in celebration of the life giving promise of the Holy Spirit, of the Foundation of the Church, and the proclamation of the Gospel. Until the preparations for the next Great Lent, all the remaining days of the Ecclesiastical Year are named for the day after Pentecost on which they occur, e.g., *Twelfth Sunday after Pentecost*.

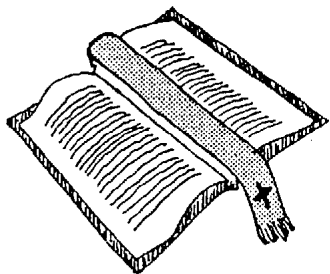


The New Testament anticipates the descent of the Holy Spirit in several places, i.e., Mark 1:8, Luke 3:16, John 1:33. The sending of the Holy Spirit is promised explicitly in Luke 24:49, John 7:33-39, John 14:16-20, John 15:26, John 16:7-15, and Acts 1:4-8. Joel 2:23-32 and Ezekiel 36:24-28 are understood in the Church as Old Testament prophecies regarding Pentecost. The Christian feast of Pentecost, therefore, is very solidly grounded in Holy Writ.

In Christ's Incarnation, death, burial, and Resurrection, man's sins are forgiven, the power of death is broken, and the path to *Theosis* or *Divinization*, i.e., communion with God, is restored. In Christ's Ascension, humanity is reconciled with the universe in its role as a microcosm of the universe, unifying the material and spiritual realms of the cosmos. *What can Pentecost add to this?* The Incarnation, Crucifixion, Resurrection, and Ascension of Christ have executed all these life-saving accomplishments for us *objectively*, much like the creation of a medicine whose healing properties are objective facts. Yet such medicine remains without effect as long as it remains unused. The objective healing properties, to have any effect, must be applied to the ailing patient. *It is the Holy Spirit Who descended in Pentecost Who applies this healing to us in the Church.* The world-renewing event of Pentecost (Acts 2:1-47) is the foundation of the Church wherein these healing properties take effect! It is in Church, through its sacraments, that one grows in union with God by grace. It is in the Church and through the Church that the power of God is manifest and made known to the world.

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth. (Acts 1:8)

Yet Pentecost is not simply a one-time event of the past, but is the ongoing experience of the life of Christ Incarnate in the Church, the Ark of Salvation. Each of us, though our own baptism and chrismation, receive our own *personal Pentecost* wherein each of us receives the promised Comforter (John 14:16-20, 15:26-27) for ourselves. In the Church and its sacraments, all the healing benefits of Christ's saving works become our own, much as the promised healing of medicine only takes place once it is ingested. *Pentecost, therefore, is the celebration of the life-giving application of God's salvific acts to ourselves and to all the world.*



Opening the Scriptures
to hear God speak

Get ready for Sunday School!

St. Andrew's Annual Sunday School Parish Picnic

Sunday, September 12, in place of Coffee Hour - All are invited!

Please bring something to grill or a side dish to share.

Classes begin - Sunday, September 19

We are in need of Sunday School leaders. If you are interested in leading a class and learning the Scriptures along with the children, please contact Joy Smith or Fr. Herman.

June 2021

TROPARION OF ST. ANDREW-Tone 4 – As the first-called Apostle and brother of their leader, O Andrew, intercede with the Master of all to grant peace to the world, and to our souls great mercy.

July 4 All Saints of North America

St. Andrew, bishop of Crete & Hymnographer (712); St. Andrew Rublev, iconographer (1430); New Hieromartyr George of Serbia (1941)

Tone 1 Epistle: Romans 2: 10-16
Eothion 2 (St. Mark 16: 1-8) Liturgy Gospel: St. Matthew 4: 18-23

RESURRECTION TROPARION - Tone 1 - While the stone was sealed by the Jews, and the soldiers were guarding thy most pure Body, thou didst arise on the third day, O Saviour, granting life to the world. For which cause the heavenly powers cried aloud unto thee, O Giver of life: Glory to thy resurrection, O Christ! Glory to thy kingdom! Glory to thy providence, O thou who alone art the Lover of mankind!

July 11 Great-martyr Euphemia

Great-martyr Euphemia the All-praised, of Chalcedon (304)
Olga, princess of Kiev (Russia, 969)

Tone 2 Epistle: 2 Corinthians 6: 1-10
Eothion 3 (St. Mark 16: 9-20) Liturgy Gospel: St. Matthew 6: 22-33

RESURRECTION TROPARION - Tone 2 - When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hell with Thy godly power. And when Thou didst raise the dead from beneath the earth, all the powers of heaven did cry aloud unto Thee: O Thou who art risen from the dead, O Lord, glory to Thee!

July 18 Fathers of the 4th Ecumenical Council

Pamba, a desert-dweller (Egypt, 4 cent.)
John of the Monastery of the Caves near Kiev (Russia, 1160)

Tone 3 Epistle: Titus 3: 8-15
Eothion 4 (St. Luke 24: 1-12) Liturgy Gospel: St. Matthew 5: 14-18

RESURRECTION TROPARION - Tone 3 - Let the heavens rejoice and the earth be glad; for the Lord hath done a mighty act with his own arm. He hath trampled down death by death and become the First-born from the dead. He hath delivered us from the depth of hades, granting the world the Great Mercy!

July 25 Repose of St. Anna, mother of the Theotokos

Anna, mother of the Theotokos (1st cent.)
Olympiada, deaconess, friend and disciple of John Chrysostom (410)

Tone 4 Epistle: Galatians 4: 22-27
Eothion 5 (St. Luke 24: 12-35) Liturgy Gospel: St. Matthew 8: 28 - 9: 1

RESURRECTION TROPARION - Tone 4 - Having learned the joyful message of the resurrection from the angel, the women disciples of the Lord cast from them their parental condemnation, and proudly broke the news to the disciples saying, Death hath been spoiled. Christ God is risen, granting the world great mercy!

Regular Schedule

Saturday 5 pm Confession
6 pm Vespers
Sunday 9 am Orthros
10 am Divine Liturgy

Be sure to **visit our website** at www.orthodoxdelmar.org/calendar for special services and the most up-to-date schedule.

Other July Services:

St. Veronica
Monday, July 12
Divine Liturgy 10 am

St. Paraskevi
Monday, July 26
Divine Liturgy 10 am

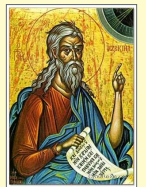
St. Irene of Chrysovolantou
Monday, July 28
Divine Liturgy 3:30 pm
(fast after breakfast)

Check our online calendar at www.orthodoxdelmar.org/calendar for additional weekday services and the most up-to-date schedule.

If a man is righteous and does what is just and right ... does not oppress anyone, but restores to the debtor his pledge, commits no robbery, gives his bread to the hungry and covers the naked with a garment, does not lend at interest or take any profit, withholds his hand from injustice, executes true justice between man and man, walks in my statutes, and keeps my rules by acting faithfully - he is righteous; he shall surely live, declares the Lord GOD.

Ezekiel 18:5, 7-9 esv

The Holy Prophet
Ezekiel is
commemorated on
July 21.

**Make note of our regular service times:**

Saturday Confessions 5:00 pm Sunday Orthros/Matins 9:00 am
Saturday Vespers 6:00 pm Sunday Divine Liturgy 10:00 am

Please contact Father Herman for information about becoming a member of the Saint Andrew Orthodox Church

Rev. Father Herman Acker, Pastor

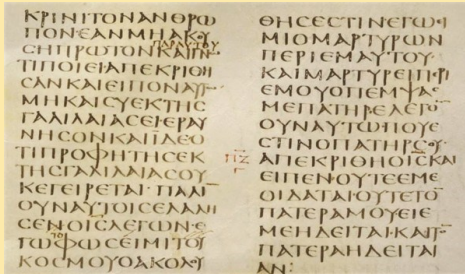
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St. Andrew Orthodox Church

Studies for Adults and Teens

In Person - Fall 2021



New Testament Greek for Beginners

Beginning September 7

Tuesdays at 6 pm

Part One: 10-week course

Why study New Testament Greek?

- It will enable you to read the original author in the words they were divinely moved to write.
- It will force you to slow down your Bible reading, making you analyze words and phrases in new ways and engage the text more fully.
- It will allow you to see the different nuances the authors use and how they use the words to compile thoughts and arguments.
- It will challenge your brain to work in ways it is not used to, keeping your mind active and sharp.
- It will help you to understand the thought that the author is trying to communicate.

“Reading the Bible in translation is like kissing your new bride through a veil.”

Haim Nachman Bialik



The Gospels and the Feasts of the Church

Beginning September 9

Thursdays at 6 pm

Part One: 10-week course

For those interested in exploring the Orthodox Faith, or refreshing or deepening their understanding.

- You will be exposed to a basic overview of each of the four Gospels, emphasizing the particular characteristics of each Gospel which make it different from the other three, as well as how they are similar.
- You will learn which Gospel provides the text for each of the Great Feasts and why.
- You will reflect on the poetry and imagery of some of the festal texts which are read, chanted, and/or sung.
- You will become acquainted with the theological importance of each of the feasts.

Registration Requested

Please email, or call & leave a message.

Textbook information will be provided after registration.

St. Andrew Orthodox Church

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