



**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!**

**August 2021**

**Wisdom**

*Whoever restrains his words has knowledge, and he who has a cool spirit is a man of understanding. Even a fool who keeps silent is considered wise; when he closes his lips, he is deemed intelligent.*

Proverbs 17:27-28

**Fall Fest!**

**Friday & Saturday, October 15 & 16**

**All hands on deck!**

It has been two years since our last Fall Fest. It seems a very long time ago! We are getting organized and pulling together our lists and plans and teams, and we need your help! **There are many tasks:** large and small; one-time and ongoing; before, during, and after. The more people we have working, the easier it will be for everyone.

On **August 1** we will have a **brief meeting** of the whole parish to go over the various teams and tasks, and **a table will be set up in the foyer** with information and signup lists for all the teams. Please sign up for as many tasks as you can!

**Some of our Teams:** Ad Book - Bake Sale - Yard Sale/Yiayia's Attic - Food For Sale - Basket Auction - 50/50 Raffle - Ticket Sales For Baskets And 50/50 Raffle - Set Up/Clean Up - Cashiers/Baggers - Free Coffee Corner - Parking - Security/Emergency Response - Church Tours - Décor.

Besides the obvious fundraising benefit of our Fall Fest, **what will be accomplished?** 1. A closer relationship with each other through a common effort. 2. An increased "presence" in our community. 3. Support of local ministries with a portion of Fall Fest proceeds.

We are excited to be able to offer this event to our community once again. **Come work with us!**

**Did you know?**

- ✦ **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!
- ✦ You know that **lighting candles** with your prayers is a long standing Orthodox tradition, but did you know that there are **differing traditions** regarding where in the church the candle stands are placed? In the Greek tradition, candle stands are usually placed in the back of the church or even in the foyer just before the entrance of the nave. In the Slavic tradition, candle stands are placed in the front of the church, near the iconostasis. At St. Andrew's, we do both, honoring the different traditions represented by our diverse congregation. May our lighting of candles be a reminder that Christ is the Light of the world, and we also should let his light shine from us through our good works.

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As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God.

*1Peter 4:10*

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**Help Wanted - Ministries**

- ✦ One person to **order flowers to be delivered** on various occasions, as needed. (The church will have a florist account, so no worries about payment.) See Maria Kolyvas for details.
- ✦ People to **write greeting cards and call** our parishioners who are homebound. A **Sunshine List** will be provided. This would be as often as you wish or as your schedule allows. See Kh. Vera for details and list.



WE'RE ALL IN THIS TOGETHER.  
**GIVE BLOOD.  
SAVE LIVES.**

**Monday,  
August 30**  
**10 am - 3 pm**  
**Sign up today!**

**BLOOD DRIVE**

To sign up, visit our website ([orthodoxdelmar.org](http://orthodoxdelmar.org)) and click the link on the home page, or sign up on the signup sheets in the church foyer.



Opening the Scriptures  
to hear God speak

## Get ready for Sunday School!

### St. Andrew's Annual Sunday School Parish Picnic & Registration

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

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

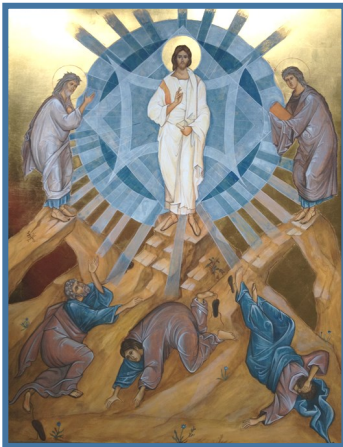
Classes begin - Sunday, September 19

**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.

## Feast of the Transfiguration

by Dr. Brian Ephrem Fitzgerald

The *Feast of the Transfiguration* is a fixed feast celebrated by the Orthodox Church on 6 August, i.e., in the first week of the *Dormition Fast* (*Feast of Dormition* - 15 August). Yet it is independent of the *Dormition* celebration, having its own forefeast (5 August) and afterfeast of seven days (ending on 13 August, i.e., the day before the *Forefeast of Dormition*). It lightens the *Dormition* Fast by allowing the consumption of fish, wine and oil. Furthermore, on 6 August grapes (where unavailable, other fruit) are blessed in a special service after the Divine Liturgy, beginning the blessing of first fruits.



This feast commemorates the revelation of our Lord, God, and Saviour Jesus Christ to his disciples at Mount Tabor of the uncreated light emanating from His divinity through His divine energies, or grace. Whereas the *Feast of the Theophany* (6 January) is considered the Great Epiphany of the Holy Trinity, *Transfiguration* is reckoned as the Small Epiphany, since in it God the Father spoke, God the Son was transfigured, and God the Holy Spirit was present in the form of a cloud. The event central to this feast is well attested in scriptures, especially in the three Synoptic Gospels (Matthew 17:1-8, Mark 9:2-8, Luke 9:28-36), as well as a reference to it in 2 Peter 1:16-18. The Apostle Paul is understood to have seen this uncreated light at his conversion on the road to Damascus (Acts 9: 3-9) and refers to such revelations in his epistles (1 Corinthians 15:3-8, 2 Corinthians 12:1-7, Galatians 1:11-16).

In a way, the *Transfiguration* is the greatest “non-event” of Holy Writ. At the event itself Christ Himself changed not at all since, as God, He always emanated the light of His divinity. It is the disciples who changed since, for the first time, their spiritual sensitivity became great enough to perceive this uncreated light. As a result, The *Feast of the Transfiguration* celebrates our divinization and spiritual growth. Where the *Feast of the Dormition* celebrates the great eschatology (end things, final goals) of the Theotokos and ourselves in eternity, the *Feast of the Transfiguration* celebrates the small eschatology of our spiritual goals and purposes in this life – communion with the Divine Nature by God’s grace through Christ’s Incarnation.

While the concept of *theosis*, or divinization, is hardly controversial in the Orthodox Church, the notion of man seeing the uncreated divine light was the source of great controversy between Saint Gregory Palamas (1396-1359) and Barlaam of Calabria (1290-1348). Barlaam opposed any notion of man perceiving the uncreated light, arguing that man is incapable of perceiving the divine essence, thereby attacking the hesychastic practices (i.e., of asceticism and prayer) of the Christian East. Saint Gregory Palamas, the great defender of hesychasm, affirmed human perception of the uncreated light. He asserted, however, that the transcendence of the divine nature was not compromised since the Christian could perceive this uncreated light *through God’s energies or grace*. This channel of grace, the divine energies, has become central to Orthodox notions of salvation since it grounds our divinization firmly in God and the Incarnation without either compromising God’s utter transcendence or dissolving us somehow into God’s boundless divinity. Divinity remains transcendent while humanity is redeemed and remains intact. Saint Gregory Palamas, in his discussion of the divine energies, develops themes of communication with the divine already implicit in Saint Maximus the Confessor (580-662) and Saint Simeon the New Theologian (949-1022), and his notion of the uncreated light reminds one of the primordial garment of light restored to humanity per Saint Ephrem the Syrian (d. 373). So Saint Gregory of Palamas stands in a long tradition of Orthodox spirituality.

The *Feast of the Transfiguration*, therefore, is the celebration of our experience of salvation in this life. It is an affirmation that we come to know and experience God and his great love and mercy, not only in the next life but in this age as well. It is a reminder of what God’s grace can do for us even now.

## MISSION MOMENT - AFRICA -- Part 3

by Mary Ann Bulko

Participating on a mission team to Africa, more specifically Tanzania, was one of the most significant, poignant, and memorable events in my life. So much so, that after the initial trip in 2004, I was inspired and perhaps 'moved' by the Spirit to do so again in 2007! Aside from the numerous personalities we met who are working for and in the African Orthodox Church, it was interesting to share the camaraderie of individuals with various backgrounds/ages from the States and Canada that made up the two teams.

Having met over a dozen hierarchs during my lifetime, I've come to believe that Bp. JERONYMOS (now Metropolitan of Mwanza) is one of the most resourceful and gifted visionaries in my experience. On our arrival in Bukoba in 2004, we gathered for a meet and greet, along with a briefing from His Grace. While small in stature, I was surprised to learn that the man was the same age as my younger sister – forty-two years old, or sixteen years my junior! Fluent in five languages, His Grace studied at the School of Theology in the University of Athens in Greece, sent there by Archbishop ANASTASIOS of Albania.



During our stay we would travel throughout diocesan territory to witness church ground-breakings, consecrations, and works in progress. On one such outing, we visited an almost completed hospital which was under construction for the benefit of believers and locals alike. On another drive further from the city, we parked on a plateau of sorts, overlooking Lake Victoria. There was an expanse of barren land before us. Puzzled by the site, we asked His Grace what were we looking at? He responded rather assuredly, that this would one day be the site of a monastic community! I picked up two small rocks from that ground, drawing a cross on one of them. I keep them on a shelf in my home hoping to hear one day that even that 'vision' came to fruition in Tanzania!



It was surprising yet truly gratifying to learn that Met. JERONYMOS was elevated just three months after our mission trip in the Summer of 2007. This dedicated servant with quiet demeanor is concerned not only with the spiritual well-being of those in his charge, but also their physical health, along with the nurturing of their God-given gifts, talents, and potential. This was truly evident to us all.



Besides teaching for a full week, our team also visited a number of parish communities, all quite memorable. In one instance, our van parked on a site surrounded by banana trees as far as the eyes could see. We hiked up a steep hill and finally reaching its crest, where a beautiful white church edifice was revealed. On the ground in front of the church were the words "Our Father" written with stones in Swahili. As we entered, there were six or seven little children sitting on wooden benches by the side entrance. By the start of the Liturgy, the number grew to several dozen! We watched as more and more worshippers entered, some barefoot. Many had walked for miles in order to come and praise God!

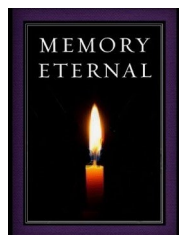


*Information on 2021 summer mission trips is posted on the bulletin board in St. Andrew's foyer. For additional information on Mission Teams, contact the Orthodox Christian Mission Center (OCMC.org).*

## 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](http://www.orthodoxdelmar.org/eternalmemory)) or pick up a brochure in the church foyer.



## 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](http://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

by Nicholas Papas

## How Much Can We Bear?

Originally published August 7, 2013  
<https://myocn.net/author/nicholas-papas/>

At times pop cultural, classical and ecclesiastical literature, music and art deal with the idea of awareness, openness and the ability to absorb "Light". Christians might notice this theme, found in so many creative outlets, as being a hint or shadow of the deep truth found in the "Light" of the story of Jesus on Mount Tabor.

The psychiatrist and author M. Scott Peck deals with this Mount Tabor-like theme in *The Road Less Traveled* when he teaches that open, human interaction should involve truth-telling as we deal with others...IF a person can handle it. Well, THAT will sound familiar to Orthodox Christians who have celebrated the feast of The Transfiguration!

The Gospel of the feast tells of how Jesus took His three closest disciples with Him to Mount Tabor, while the song of the day proclaims that Jesus "revealed His glory to His disciples as much as they were able to bear."

Three random cultural references make me begin to think that the theme of awareness of "light" and the revelation thereof might be somewhat ubiquitous. The play "Our Town," Zombie movies in general, and the movie "The Matrix" jump out in my mind. These three and others articulate the idea of looking but not seeing, hearing but not listening, but most pointedly being alive but not living.

These examples seem to want to cajole us into WAKING UP or becoming TRULY alive and aware. These are honorable, worthy, and even prophetic messages. However, they seem to be a little at odds with the Mount Tabor message and Jesus' example.

The Transfiguration story reveals that Jesus is out of "The Matrix," so to speak, but the story is a counterpoint to the kind of chastising call of human literature to "WAKE UP!" Jesus, by action, not words, is charitable, merciful, and full of patience. The waking up and awareness of "Light" by SOME of His disciples to SOME degree is merely and mercifully "as much" as they can "bear" and seems to be contingent on their closeness to Jesus. (To quickly draw on another movie reference, I'm speaking here of "closeness" in the way that Eliot was close to E.T., not the way that the scientist was close to E.T.)

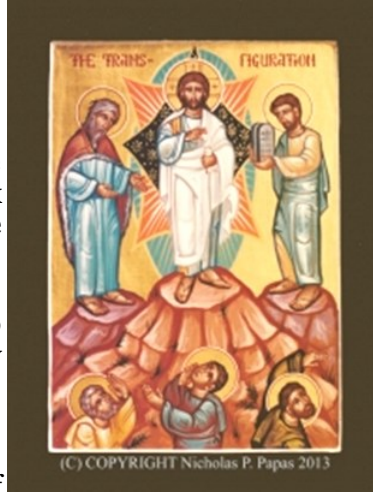
What if people don't wake up? What if people are never "able to bear" Light? What if some of us or all of us won't see "Light" until we die? Might this be a mercy?

Saintly Elder Paisios of Mount Athos says, "What I see around me would drive me insane if I did not know that no matter what happens, God will have the last word." He seems to know that for many, there will be no awakening or light or sanity until that last, great passageway to eternity.

Is it OK for us to not be awake if, ultimately, "God will have the last word"? The merciful message of the Transfiguration's Gospel and hymn echoed by the Elder would seem to have us believe this.

So, "Why bother?" some may ask. It may not be a matter of "bothering." It may simply be that we are free. We are free to allow God's Love and Light into ourselves on this side of the grave...or not. We are free to be close to Jesus, The Man who has loved us, taught us, and died for us...or not.

But, might the best scenario be to see clearly what Jesus has to say and who He is and then to decide freely if we want to be close to Him? Then, after we choose to want to be closer to Him, He will be the one to choose to reveal Himself to us as much as we can bear.



## Car Wash Tickets!

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

## Reverence in God's House

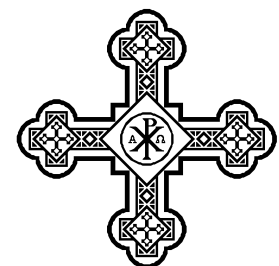
*O Lord, I love the habitation of your house  
 and the place where your glory dwells.  
 - Psalm 26:8*

## To Cross or Not To Cross

Anyone who has looked around on a Sunday morning will notice that different people cross themselves at different times (and sometimes in different ways). To a certain extent, when to cross oneself is according to personal piety and not an issue of dogma. But there are times when it is specifically proper to cross yourself, and times when you should not. Here is a brief list of when to cross and when not to cross:

**To Cross:** When you hear one of the variations of the phrase, "Father, Son, and Holy Spirit"; at the beginning and end of the liturgical service or your private prayers; entering or exiting the church, or when passing in front of the Holy Altar; before venerating an icon, the cross, or Gospel book.

**Not to Cross:** At the chalice before or after taking Communion (you might hit the chalice with your hand); when being censed, or when the priest or bishop blesses saying, "Peace be to all" (bow slightly and receive the blessing); when receiving a blessing from a bishop or a priest (kissing the right hand of the bishop or priest is appropriate, but not making the sign of the cross).



**August 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.

**August 1 6th Sunday after Pentecost**

Seven Maccabean brothers & their mother, Salome (166 BC)  
Leontius & his nine martyr companions of Persia (3rd cent.)

Tone 5 Epistle: Romans 12: 6-14  
Eothinon 6 (St. Luke 24: 36-53) Liturgy Gospel: St. Matthew 9: 1-8

**RESURRECTION TROPARION** - Tone 5 - Let us believers praise and worship the Word, coeternal with the Father and the Spirit, born of the Virgin for our salvation; for he took pleasure in ascending the cross in the flesh, to suffer death, and to raise the dead by his glorious resurrection.

**August 8 7th Sunday after Pentecost**

Aemilianus, Confessor and Bishop of Cyzicos (815)  
Myron, Bishop of Crete (350)

Tone 6 Epistle: Romans 15: 1-7  
Eothinon 7 (St. John 20: 1-10) Liturgy Gospel: St. Matthew 9: 27-35

**RESURRECTION TROPARION** - Tone 6 - When Mary stood at thy grave, looking for thy sacred Body, angelic powers shone above thy revered tomb, and the soldiers who were to keep guard became as dead men. Thou led'st hades captive and wast not tempted thereby; thou didst meet the Virgin and didst give life to the world. O thou who art risen from the dead, O Lord, glory to thee!

**August 15 Dormition of the Theotokos**

St. Stephen, elder of Vyatka (1890); New Martyrs Priest Paul Szwajko and Presbyter Joanna, of Grabowiec (Poland, 1943)

Tone 7 Epistle: Philippians 2: 5-11  
Liturgy Gospel: St. Luke 10: 38-42, 11: 27-28

**RESURRECTION TROPARION** - Tone 7 - Thou didst shatter death by thy Cross, thou didst open Paradise to the thief; thou didst turn the sadness of the ointment bearing women into joy, and didst bid thine Apostles proclaim a warning that thou hast risen, O Christ, granting to the world the great mercy!

**August 22 9th Sunday after Pentecost**

Agathonicus & his companions, martyrs (304)  
Anthuza & her faithful servants, Charisimas & Neophytus (Asia Minor, 257)

Tone 8 Epistle: 1 Corinthians 3: 9-17  
Eothinon 9 (St. John 20: 19-31) Liturgy Gospel: St. Matthew 14: 22-34

**RESURRECTION TROPARION** - Tone 8 - From the heights Thou didst descend, O Compassionate One, and Thou didst submit to the three-day burial, that Thou might deliver us from passion. Thou art our Life and our Resurrection, O Lord. Glory to Thee!

**August 29 Beheading of St. John the Forerunner**

Anastasius, new martyr (Bulgaria, 1794); St. Sebbi, king of the East Saxons (Britain, 694)

Tone 1 Epistle: Acts 13: 25-33  
Eothinon 10 (St. John 21: 1-14) Liturgy Gospel: St. Mark 6: 14-30

**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!

**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](http://www.orthodoxdelmar.org/calendar) for special services and the most up-to-date schedule.

**Other August Services:****Dormition Fast  
August 1-14****Holy Transfiguration  
Friday, August 6**

Divine Liturgy 3 pm  
Blessing of grapes and garden produce.

**St. Moses the Ethiopian  
Saturday, August 28**

Divine Liturgy 10 am

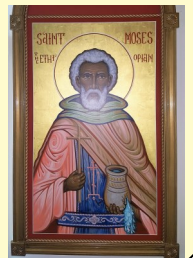
**Check our online calendar** at [www.orthodoxdelmar.org/calendar](http://www.orthodoxdelmar.org/calendar) for additional weekday services and the most up-to-date schedule.



If we are on the watch to see our own faults, we shall not see those of our neighbor. It is folly for a man who has a dead person in his house to leave him there and go to weep over his neighbor's dead.

*Abba Moses the Black*

Abba Moses the Black is commemorated on August 28.

**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**

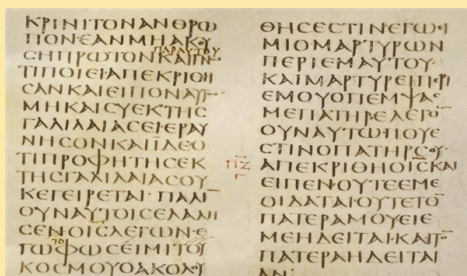
33384 Mackenzie Way Lewes DE 19958  
302-645-5791 © 215-527-8571

frherman1@gmail.com  
orthodoxdelmar.org

## St. Andrew Orthodox Church

# Studies for Adults and Teens

## In Person - Fall 2021



### New Testament Greek for Beginners

Beginning September 8

Wednesdays 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 help you to understand the thought that the author is trying to communicate.
- It will challenge your brain to work in ways it is not used to, keeping your mind active and sharp.

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

Haim Nachman Bialik



### Introduction to Eastern Orthodoxy 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 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**

33384 Mackenzie Way - Lewes, DE 19958  
standrewlewes@gmail.com 302-645-5791  
www.orthodoxdelmar.org



**Sunday, September 12**

In place of coffee hour.

**All are invited!**

**In support of our Sunday School, all are invited to celebrate with us the kickoff of another Sunday School year!**

**Hamburgers, Hot Dogs, & Beverages will be provided.**

**You are invited to bring:**

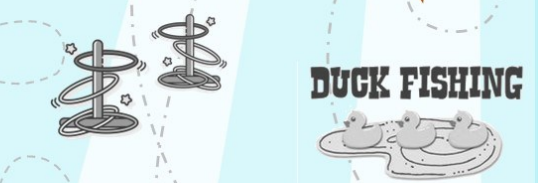
- Potluck main dishes
- Potluck side dishes
- Fruits & veggies
- Chips & dips
- Desserts
- Lawn games



**For more information,  
Contact Joy Smith  
Joy@niden.net**



**St. Andrew's  
1st Annual  
Sunday School  
Parish Picnic**



Rain Date Sept. 19