



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!

September 2021

Wisdom

O Lord, King of the universe, you who satisfy the thirsty and fill the hungry with good things, give bread to those who have none, and to us who have more than we need of everything, grant hunger and thirst for righteousness.

Prayer before meals

September Events

More information is available on the flyers at the end of the newsletter.



New Testament Greek for Beginners

Beginning September 8
Wednesdays at 6 pm
Part One: 10-week course



Introduction to Eastern Orthodoxy The Feasts of the Church

Beginning September 9
Thursdays at 6 pm

Sunday, September 12

In place of coffee hour.

All are invited!

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

Fall Fest!

Friday & Saturday, October 15 & 16

All hands on deck!



MANY THANKS to all who participated in our first-ever Blood Drive! **25 units** of blood were collected from St. Andrew's participants and community members, **saving up to 75 lives!**

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 had a **brief meeting** of the whole parish to go over the various teams and tasks, and a **table has been 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!**



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 Dormition of the Theotokos

by Dr. Brian Ephrem Fitzgerald

The Feast of the Dormition (κοίμησις, koimesis, i.e., “falling asleep”) is a fixed feast celebrated by the Orthodox Church on 15 August. It is preceded by a 14 day fast (1-14 August) and celebrates its leavetaking on 23 August. Although a short fast, the Dormition fast is one of the stricter fasts; wine and oil allowed on weekends and fish only on the Feast of the Transfiguration (6 August). The celebration of this remarkable feast is attested as far back as Jerusalem shortly after the Council of Ephesus (431) - the first great council to address christological theology directly, i.e., the theology of the relationship between the human and divine natures in Christ.



The gist of the story underlying this feast is the blessed bodily repose of the Theotokos, with her soul being received by Christ upon her death as witnessed by the Holy Apostles (the Apostle Paul inclusive, the Apostle Thomas exclusive), who were miraculously summoned to Jerusalem and were thus at her bedside as she reposed. The Holy Apostle Thomas, arriving after three days, requested to see her body, at which point he and the other Apostles found her body to be missing, whereupon they were informed of her bodily resurrection both by angelic proclamation and by her own appearance to the Apostles to that effect.

As with the feasts of the Nativity of the Theotokos (8 September) and of her Entrance into the Temple (21 November), neither Holy Writ nor historical resources refer to this event. In the fourth century, Orthodox fathers, especially Epiphanius of Salamis (310–403), seemed to proclaim no certain knowledge concerning her final fate in this world. In fact, we have no direct information about the Theotokos after her presence in the Upper Room at Pentecost (Acts 1:14). Orthodox tradition affirms, quite plausibly, that the Theotokos lived until around age 60, under the care of the Apostle John (John 19:26-27) and spent her remaining days visiting sites in Palestine where Christ performed the most important events of His earthly career. The celebration of the Dormition is only attested, as mentioned above, with the rise of the christological controversies of the fifth century. The date of its celebration on 15 August was decreed only during the reign of the Emperor Maurice (r. 582-602).

Although the earthly sojourn of the Theotokos after Pentecost is not directly apparent, the theological significance of the Dormition certainly is. The first and clearest theological point is the assurance and hope of the Resurrection (1 Peter 1:3, John 11:25-26, Romans 6:4-5). This is not only assured by our Savior's third day Resurrection, but by the bodily resurrection of the Theotokos as attested in the Feast of the Dormition. As she died but was resurrected unto life by her loving Lord and God, so also shall we at the end of the age. The second promise clearly attested by the Dormition is the efficacy of prayer of the righteous (James 5:16). If our humble prayers avail much, how much more so the intercessions of the Theotokos, who obeyed even unto bringing God into life in this world (after the flesh) and who rose unto life as we too shall eventually rise? The third great promise, which bolsters confidence in prayer but also gives assurance of the glory of the life to come, is the authority of the saints over the nations and angels, whom the saints in glory shall even judge (1 Corinthians 6: 2-3). The Theotokos, our great hope, has been resurrected unto eternal life as we shall be by God's grace, and thus she has obtained even now this great authority over the nations and even angels, making her prayers more efficacious still. Yet as she has entered, even bodily, into this great authority and eternal glory, so too shall we when Christ graciously returns at the end of the age. The resurrection of the Theotokos, as attested by the Feast of the Dormition, is a clear and vital foretaste of our own glorious future life in Christ.

Hence, where the Feast of the Transfiguration celebrates our spiritual hope and growth in this life, the Feast of the Dormition celebrates the untold glory of our life to come. In the first feast we embrace the spiritual possibilities of our life in Christ now. In the Feast of the Dormition we have a solid foretaste, anticipation, and assurance of the life to come. The Feast of the Transfiguration represents our best life in the present age; the Feast of the Dormition represents clearly the glories of the age to come.

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: 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.

Quality Time with Bishop Thomas

There will be a light supper served after Vespers on Saturday, September 25th, and a luncheon after Divine Liturgy on September 26th. Please plan to join us and spend some time with Bishop Thomas. Our bishop is very approachable and personable; he would welcome your questions and conversation. **Take this opportunity to introduce yourself!**

Consider Joining The Order of St. Ignatius

There is still time to be inducted into this **important ministry** by Bishop Thomas when he is here with us on September 26th. The Order helps to ensure the welfare of the Orthodox faith and provide financial support for many significant and important ministries in the Antiochian Archdiocese. For more information please contact Pamela Smith at rosehill89@aol.com.

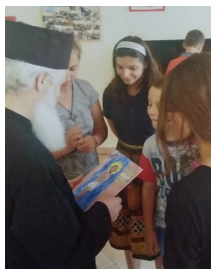
MISSION MOMENT - SAVING THE CHILDREN

by Mary Ann Bulko

“Whoever believes that Jesus is the Christ is born of God, and everyone who loves Him who begot also loves him who is begotten of Him. By this we know that we love the children of God, when we love God and keep His commandments.” (1 John 5:1-2)

Broken families are a sad and tragic reality in this world. Reasons for this vary. Some may be understandable, such as a child that is suddenly orphaned. Others are simply intolerable or unacceptable; for example, a child that may be suffering from abuse or abandonment. In both circumstances there is a need for love and healing.

In my experiences, both in Guatemala and Albania, the vast majority of children we encountered responded graciously to our efforts to teach, pray, play, and engage with them daily in various ways. In great part credit is obviously due to those charged with that responsibility for the children when teams are not present. In Guatemala, overseers are monastics, with various staff members providing daily essentials – meals, clothing, classes, etc. In Albania the setting is in a religious compound with a priest and his family as overseers. There is an educational coordinator, teaching staff, nearby seminary, and other daily providers. In both locations, as staff or personnel require respite/vacation during summer, mission teams with volunteers are called into action to serve.



In very short order, the response of the children to missionary team members is remarkable! There is instant joy, uplifted spirits, and mutual camaraderie in the majority of children. In fact, in Guatemala I remember thinking, “we were loved to death!” The area that housed our team had a large window in our gathering room, which was covered by curtains. After breakfast, we'd open the curtains and often there'd be a half-dozen faces pressed against the glass with huge smiles of curiosity and anticipation! It is quite an emotional ride and unique experience in the mutual connection one makes with such children – the ‘innocents’ of God who through no fault of their own are displaced.

Each day began and ended with prayers. Our mornings began with lessons about Jesus Christ, His Church, Bible stories, making prayer books and other crafts. There were games and sporting events during the day and shared mealtimes. There were opportunities for us to mingle with the children as well. In Albania the team and children offered a talent show to the delight of all! For both countries, many supplies, sporting goods, etc., were offered by generous donors, which we transported with us to both countries.



The memories of these mission experiences linger and the need to share them with others is perhaps ‘my mission’ now. I would encourage young adults, seniors, and families to get involved. Team members I served with ranged in age from 18 to 80! Pray about it and follow your instincts! On a side note - I'm personally aware of at least four families, some of whom shared the team experience with me, who further followed their hearts by adopting a number of children from Guatemala.

May God bless them all with many years!

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

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

Talking during Church

Isn't it great to come to church and see friends and family members? But please wait until coffee hour to say "hi." It just isn't appropriate to greet people and have a conversation with them during the services. Besides being disrespectful toward God, it is rude toward the other people in the church who are trying to worship.

What about in the foyer, is it okay to talk there? No, not during services. The foyer is part of the church and should also have a prayerful atmosphere. Unfortunately, parents with young children who bring them to the narthex to quiet down may sometimes be surrounded by chatter from adults who should know better.

During the dismissal, while waiting to venerate the cross, it is also best to remain quiet, especially if the post-communion prayers are being read.

Talk to God while in church through your prayers, hymns, and thanksgiving, and to your friends in the Great Hall afterward.

But... what do you do if someone starts to talk to you during church? Quietly say, "Let's talk during coffee hour."

Where are the princes of the nations, and those who rule over the beasts on earth; those who have sport with the birds of the air, and who hoard up silver and gold, in which men trust, and there is no end to their getting; those who scheme to get silver, and are anxious, whose labors are beyond measure? They have vanished and gone down to Hades, and others have arisen in their place.

Baruch 3:16-19 rsv

The Holy Prophet Baruch is commemorated on Sept. 28.



Iconographer's Corner

by Nicholas Papas

Seeing with Saint Seraphim's Eyes

Originally published June 22, 2014
<https://myocn.net/author/nicholas-papas/>

"My friend, both of us at this moment are in the Spirit, you and I." These pinnacle words from the historic conversation between Nikolay Motovilov and Saint Seraphim of Sarov express a concept awash in my mind as I tend to the care of my granddaughter.

Reactions are numerous, animated, heartfelt and frequent when people see my granddaughter. If I am alone, the reaction is not the same.

I am, largely, the same as most people in this regard. Babies, toddlers, and little kids have an aura to them. As people grow up, the aura does not seem to be there.

What happens? Why can we not see what Saint Seraphim and Motovilov saw?

Can the answer be found in a less obvious reading of Jesus' words in the Gospel of Matthew? "Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these." Is it possible that Jesus is also referring to the little child within us?!



It is the stuff of science, psychology, poetry, art, film, and even iconography; the juxtaposition, conundrum, and challenging reality that has to do with our inner child. These things are worth examining, but I wonder if seeing God or seeing the child in ourselves and others isn't simpler than we might want to make it be.

If we can recall and be aware of God in an actual little child, then maybe this is the touchstone for seeing a "little one" in grown-ups also.

Maybe we get tripped up when we begin to be hurt by others? Babies do not hurt us. As we grow, we start to hurt ourselves and others. We sin. We fall short. We have foibles. And while free will is certainly involved, there is, at least at first, maybe, a kind of innocence to humanity's fallen nature. When we see it in toddlers, it can, at times, even be humorous. Imagine a little kid with her arms akimbo, brow furrowed, foot-stomping and insisting on her way. It CAN be funny.

Without minimizing the awesome fear we should have towards God the Father, is it not possible to imagine God being that way towards us, His beloved children?

This sentiment is echoed at the Holy Cross when Jesus blankets mankind with "...forgive them for they know not what they do."

It is children who do not know any better. Is that not the subtext? As with all things, Jesus shows us how to be. At the Cross He gives us a guide that, I believe, can allow us to see the little children that must "not be hindered" in all of mankind "for the kingdom of heaven belongs to such as these." We should "forgive" because, like little children, we don't know what we are doing.

Whenever Zoe and I are out and about, the reaction is fairly universal and consistent. She is greeted with "O so cute" and "look at those pretty eyes!" ogles and baby talk and fussing and smiles upon smiles. And I absorb this, as does Zoe, as if this is simply the way of the cosmos. People, to quite a large degree, love babies and toddlers. But if we all are infants and toddlers of a sort except that we are in older trappings, then maybe, if we look at each other that way, we can forgive and we can love. And maybe we can begin to see with the eyes of Saint Seraphim.

I hope that I can fuss and coo at myself and at others as God does towards us. I hope I can see God in others as Saint Seraphim did with Motovilov. I hope I can remember how much God loves all of His children. "For the Lord takes pleasure in His people." (Ps. 149)

September 2021

Every Saturday: 5 pm Confession
5:30 pm Choir Rehearsal
6 pm Vespers

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.

September 5 11th Sunday after Pentecost

Zacharias & Elizabeth (1st cent.)
Raisa, virgin & martyr (308)

Tone 2 Epistle: 1 Corinthians 9: 2-12
Eothinon 11 (St. John 20:14-25) Liturgy Gospel: St. Matthew 18: 23-35

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!

September 12 Sunday before the Elevation of the Cross

Martyr Autonomos (Italy, 313)
St. Ailbhe (Elvis) of Emly (Britain, 527)

Tone 3 Epistle: Galatians 6: 11-18
Eothinon 1 (St. Matthew 28:16-20) Liturgy Gospel: St. John 3: 13-17

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 depths of hades, granting the world the Great Mercy!

September 19 Sunday after the Elevation of the Cross

Theodore, prince of Smolensk (1298) & his sons David & Constantine (1321)
Martyr Trophimus (276)

Tone 4 Epistle: Galatians 2: 16-20
Eothinon 2 (St. Mark 16: 1-8) Liturgy Gospel: St. Mark 8: 34 - 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!

September 26 (Bp. Thomas visit) St. John the Evangelist

St. Nilus of Rossano (Calabria, 1044). Righteous Gideon, judge of Israel.
St. Tikhon, Patriarch of Moscow (1989)

Tone 5 Epistle: 1 John 4: 12-19
Eothinon 3 (St. Mark 16:9-20) Liturgy Gospel: St. John 19: 25-27, 21: 24-25

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.

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 September Services:

Indiction (Church New Year)
Wednesday, September 1
Orthros & Supplication 10 am

Nativity of the Theotokos
Wednesday, September 8
Divine Liturgy 10 am

Elevation of the Holy Cross
Strict Fast Day
Tuesday, September 14
Divine Liturgy 10 am

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

**THE TWELVE GREAT FEASTS OF ORTHODOXY**

Keep these dates in mind as you schedule appointments, to keep these days clear for church services! **Put them on your calendar now!**

September 8, The Nativity of the Theotokos
September 14, The Elevation of the Holy Cross
November 21, The Presentation of the Theotokos
December 25, Christmas, the Nativity of Christ.
January 6, Theophany, the Baptism of Christ
February 2, The Presentation of the Lord.
March 25, The Annunciation
The Sunday before Pascha, Palm Sunday
Forty Days after Pascha, The Ascension of Christ
Fifty Days after Pascha, Pentecost
August 6, The Transfiguration
August 15, The Falling Asleep of the Theotokos

The great Feast of Christ's Resurrection stands above all the others. **We live from Pascha to Pascha! April 24, 2022**

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

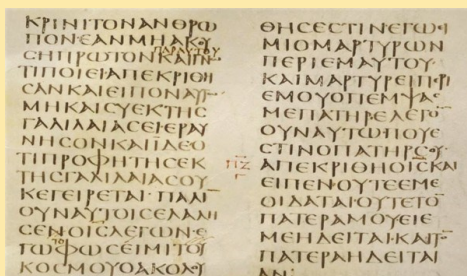
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St. Andrew Orthodox Church

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

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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**



Moon Bounce
Carnival Games
Badminton
Volleyball
Corn Hole
and more!



DUCK FISHING



Rain Date Sept. 19

St. Andrew's Annual Fall Fest!

BAKE & BASKET SALE AUCTION

Including Greek
pastries!



Koulourakia



Baklava



Friday, 10/15, 8 am - 5 pm &
Saturday, 10/16, 8 am - 4 pm

Rain or shine!

**Themed Baskets! Bake Sale! Yard Sale!
Church tours!**

St. Andrew the Apostle Orthodox Church
33384 Mackenzie Way, Lewes, DE 19958
(off Plantation Road)