



**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! Glory forever!

September 2022

Wisdom

Remember the Lord our God all your days, my son, and refuse to sin or to transgress his commandments. Live uprightly all the days of your life, and do not walk in the ways of wrongdoing. For if you do what is true, your ways will prosper through your deeds. Give alms from your possessions to all who live uprightly, and do not let your eye begrudge the gift when you make it. Do not turn your face away from any poor man, and the face of God will not be turned away from you. If you have many possessions, make your gift from them in proportion; if few, do not be afraid to give according to the little you have. So you will be laying up a good treasure for yourself against the day of necessity. For charity delivers from death and keeps you from entering the darkness; and for all who practice it charity is an excellent offering in the presence of the Most High. ... And what you hate, do not do to any one. Do not drink wine to excess or let drunkenness go with you on your way. Give of your bread to the hungry, and of your clothing to the naked. Give all your surplus to charity, and do not let your eye begrudge the gift when you made it. ... Seek advice from every wise man, and do not despise any useful counsel. Bless the Lord God on every occasion; ask him that your ways may be made straight and that all your paths and plans may prosper. For none of the nations has understanding; but the Lord himself gives all good things, and according to his will he humbles whomever he wishes. So, my son, remember my commands, and do not let them be blotted out of your mind.

Tobit 4:5-11, 15-16, 18-19

IN THIS ISSUE

Fall Fest

See the information on page 2 and the flyer on page 5.

Centrality of Prayer

Parts 3 & 4 - see page 3.

Schedules & Events

Sunday readings & hymns, September services, upcoming events - see page 4.



**THE TWELVE GREAT FEASTS OF
ORTHODOXY**

Keep these dates in mind as you schedule appointments, **to keep these days clear for church services!**

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 Meeting (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 16, 2023



Fall Fest! Save the Date!

Friday & Saturday, November 4 & 5

Start thinking about how you will help:
Ad book - Themed Baskets - Bake Sale - Food Prep - Staffing

We are relying on you!

Beloved in Christ,

It's time to make plans for the **Fall Fest!** It will take place **Friday & Saturday, November 4 & 5.**

We are counting on you to help. As we get closer to the date, we'll ask for volunteers for specific tasks, but **right now you can begin to help in these ways:**

- **Create a themed basket** for our raffle. Feel free to team up with a friend! If you don't feel able to do a whole basket, you can **donate a significant item** around which a basket can be created by someone else. See Joy Smith for details. (Please provide a list of contents to Kh. Vera.)
- **Place an ad in our event book.** Provide a **memorial** page for your departed loved ones, **give thanks** to God for blessings, **advertise your business**, **express good wishes** to St. Andrew's for a successful Fall Fest. Order forms are available in the church foyer. See Kh. Vera with questions.
- **Ask the businesses you frequent to place an ad in the event book.** If they say no, that's okay, but please ask! Letters and order forms are available in the church foyer.
- **Provide a recipe for the event book.** We are particularly looking for **international specialties**, and would like to have 10-12 for the book. See Kh. Vera with questions.
- **Tell all your friends and neighbors** about the Fall Fest and invite them to come! A flyer is provided on page 6 of this newsletter and is available in the church foyer for you to give out and post in community clubhouses and public spaces as permitted. An electronic copy will be emailed so you can share it on social media.

Fall is a busy time for us at St. Andrew's (Church picnic 9/18, Bishop visit 10/22-23, Fall Fest 11/4-5, Fall Retreat soon after) and **we really need everyone's help.** "Many hands make light work!"

Please join us!



Hear, O Lord, our prayer and our supplication, and for thy own sake deliver us, and grant us favor in the sight of those who have carried us into exile; that all the earth may know that thou art the Lord our God, for Israel and his descendants are called by thy name. O Lord, look down from thy holy habitation, and consider us. Incline thy ear, O Lord, and hear; open thy eyes, O Lord, and see; for the dead who are in Hades, whose spirit has been taken from their bodies, will not ascribe glory or justice to the Lord, but the person that is greatly distressed, that goes about bent over and feeble, and the eyes that are failing, and the person that hungers, will ascribe to thee glory and righteousness, O Lord. *Baruch 2:14-18*

The Holy Prophet Baruch is commemorated on September 28



Then Jonah prayed to the LORD his God from the belly of the fish, saying, "I called out to the LORD, out of my distress, and he answered me; out of the belly of Sheol I cried, and you heard my voice. For you cast me into the deep, into the heart of the seas, and the flood surrounded me; all your waves and your billows passed over me. Then I said, 'I am driven away from your sight; Yet I shall again look upon your holy temple.' The waters closed in over me to take my life; the deep surrounded me; weeds were wrapped about my head at the roots of the mountains. I went down to the land whose bars closed upon me forever; yet you brought up my life from the pit, O LORD my God. When my life was fainting away, I remembered the LORD, and my prayer came to you, into your holy temple. Those who pay regard to vain idols forsake their hope of steadfast love. But I with the voice of thanksgiving will sacrifice to you; what I have vowed I will pay. Salvation belongs to the LORD!" *Jonah 2:1-9*

The Holy Prophet Jonah is commemorated on September 22

The Centrality of Prayer, Part 3: From Personal Prayer to Canonical Prayer

Fr. Herman Acker

April 2020

As has been mentioned, personal or individual prayer has its own virtue in the fact that it engages a person in conversation with God in a particular situation unique to him or her. This strength however, because it stresses “I,” “me,” and “my,” also simultaneously leaves one open to potential problems if not placed within the context of open ears. Remember, God starts the conversation. Consider these Apostolic words: “So faith comes from hearing, and hearing through the word of Christ” (Romans 10:17). If we have ever joined a conversation with which others were engaged before we showed up on the scene, we know that it may take some time to catch up before we can intelligently respond to what’s being said. This period of waiting may be short or long depending on how long the conversation has been going on or perhaps the difficulty of the subject matter being discussed. Since God starts the conversation it behooves us to open our ears first and our mouths last.

Of course, this does not in any way mean that we must always wait before we cry out to God in prayer. Certainly, if one is hanging from a cliff by one finger one does not need to “hear” God say “pray.” The situation itself is a communication from above. The point is simply this: the more we listen to God the more we increase the chances that our prayers will be acceptable and on topic, so to say. We want to enter the conversation initiated by God with our ears open as wide as possible. We should be willing to listen “day and night” (Ps. 1:2) and for as long as necessary, even our whole life. What is the subject of God’s conversation? God, creation, and the human being - in this order. Notice what is first and what is last!

Because of the potential danger of prayer being too “individualistic,” with reference only to “me” while ignoring the larger world and thinking and speaking wrongly about or to God, we must address the mode of prayer which is more perfect. This mode is Canonical Prayer. Before turning to this mode of prayer let us conclude this section by considering these words of St. John of Damascus “It is not within our capacity to say anything about God, or even think of him, beyond the things that have been divinely revealed to us, whether by word or by manifestation, by the divine oracles at once of the Old Testament and of the New.” (“Exposition of the Orthodox Faith,” book 1 chapter 2). It is important to know who God is and what he wants to converse about. Prayer is a conversation started by God and entered into by us for the purpose of glorifying God and fashioning us into the image of the One who is at the center of our being.

Part 4: Canonical Prayer

We will now turn to the topic of Canonical Prayer. What is meant by “Canonical”? The word “canon” refers to a ruler or tool of measurement. We have a canon of Scripture, for example, which is a list of authoritative books called the Bible. There are also Church Canons which regulate the life of our Orthodox Church. These are standards by which we measure ourselves to see if we are following the right path. These standards give structure to our life and help us live within the Community not simply as individuals but as members of the body of Christ.

The best kind of prayer is always the one that God prays through us. Remember “Thine Own of Thine Own we offer unto Thee” from the Liturgy! The Psalmist says, “O Lord, open my lips, and my mouth will declare your praise” (Psalm 51:15). The Psalmist wants the Lord to open his lips. What does this mean? Does this mean that the Psalmist at this point in his prayer, at the end of verse 15, will cease praying and wait patiently for God to pull the invisible puppet strings moving his mouth and miraculously make sound come forth? No! From the time the Psalmist started praying “Have mercy on me, O God ...” in verse 1, God was already active and all that needed to be done was for him to go with the flow and continue with verses 16-19. To put it another way, when he started reciting God’s Word, God was simultaneously opening his mouth. The Psalmist’s opening of his mouth was God opening his mouth. His mouth was opened by God by the Psalm itself. Canonical Prayer measures all prayer and forms and indeed transforms the one who prays. At the beginning of Genesis, we read “And God said, ‘let there be’ and ‘there was’ (Gen 1:3). God’s Word has the power to bring into existence what did not exist before it was uttered. When God’s word proceeds from our mouths, as God opens them, we are experiencing that same creative power. Through practice and the alignment of our will to His, we move closer to being, in practice, what we are by creation, God’s image. This is the path: from our selves as we imagine them to be (a false image) toward God our Creator and ultimately back to the Image of God (our true selves).

“Personal” prayers, as defined earlier, may or may not be said. That is, they can be considered optional. On the contrary, Canonical prayer is enjoined on every believer. This is so because God expects it and because we cannot bear spiritual fruit without it. For example, Jesus told his disciples to turn away from “individualistic” prayer toward canonical prayer when he said: “when you pray, do not heap up empty phrases as the Gentiles do, for they think that they will be heard for their many words. Do not be like them, for your Father knows what you need before you ask him. Pray then like this: ‘Our Father in heaven ...’ This prayer which Jesus commands is called the Lord’s Prayer. Notice Jesus puts specific words into the disciple’s mouths. Indeed, he opens their mouths. The Lord’s Prayer is not the only Canonical prayer, of course, but it certainly is at the top of the list. God initiates the Conversation of prayer; this is his Call and he also puts in our mouths the appropriate Response. The Call and Response, both are his.

The Lord’s prayer should be a part of regular daily prayer, at the very least in the evening and morning. In the next installment we will look at important characteristics of canonical prayer.

Please note that all Scripture references here and in future studies are taken from the English Standard Version (ESV).

To join our prayer team, contact Pam Smith.

September 2022

Every Saturday: 5:15 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 4 12th Sunday after Pentecost

Holy Prophet and God-seer Moses (1531 B.C.)
Martyr Hermione, daughter of Apostle Philip the Deacon (117)

Tone 3
Eothinon 1 (St. Matthew 28:16-20)

Epistle: 1 Corinthians 15:1-11
Liturgy Gospel: St. Matthew 19:16-26

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!

September 11 Sunday before the Elevation of the Cross

Theodora of Alexandria (490); Euphrosynos the Cook (9th cent.)

Tone 4
Eothinon 2 (St. Mark 16:1-8)

Epistle: Galatians 6:11-18
Liturgy Gospel: St. John 3:13-17

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!

TROPARION OF THE CROSS - Tone 1 - O Lord, save thy people and bless thine inheritance, granting to thy people victory over all their enemies, and by the power of thy cross preserving thy kingdom.

September 18 Sunday after the Elevation of the Cross

Eumenius, Bishop of Gortyn (Crete, 7th cent.); Holy Martyress Ariadna (Phrygia, 2nd cent.)

Tone 5
Eothinon 3 (St. Mark 16:9-20)

Epistle: Galatians 2:16-20
Liturgy Gospel: St. Mark 8:34 - 9:1

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.

September 25 15th Sunday after Pentecost

Euphrosynia of Alexandria (5th cent.); Sergius of Radonezh (Russia, 1392)

Tone 6
Eothinon 4 (St. Luke 24:1-12)

Epistle: 2 Corinthians 4:6-15
Liturgy Gospel: St. Luke 5:1-11

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!

Regular Schedule

Saturday 5:15 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:

Nativity of the Theotokos
Wednesday, September 7
Divine Liturgy 6 pm

Elevation of the Cross
Wednesday, September 14
Divine Liturgy 3 pm

Upcoming Events

Sat.-Sun., October 22-23
Bishop Thomas visit

Fri.-Sat., November 4-5
Fall Fest

Sat., November 12
Fall Retreat: Letters of St. Ignatius

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

We love Him because He first loved us. If someone says, "I love God," and hates his brother, he is a liar; for he who does not love his brother whom he has seen, how can he love God whom he has not seen? And this commandment we have from Him: that he who loves God must love his brother also.

1 John 4:19-21

Make note of our regular service times:

Saturday Confessions 5:15 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 St. Andrew Orthodox Church

Rev. Father Herman Acker, Pastor
33384 Mackenzie Way, Lewes, DE 19958
302-645-5791

frherman1@gmail.com
orthodoxdelmar.org

St. Andrew Orthodox Church
2022
FALL FEST!

Friday, November 4 9 am to 5 pm
Saturday, November 5 9 am to 4 pm

Themed Baskets!



Int'l Bake Sale!



**International
Foods!**



And More!



Church Tours!

New this year: Mediterranean Market!

St. Andrew Orthodox Church
 33384 Mackenzie Way (off Plantation Rd.) - Lewes, DE 19958
 302-645-5791 - StAndrewLewes@gmail.com
 www.orthodoxdelmar.org

