



**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!

July 2023

Wisdom

No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your ability, but with the temptation he will also provide the way of escape, that you may be able to endure it.

1 Corinthians 10:13

ADULT STUDIES CONTINUE

Inquirers and Refresher Course: The Feasts of the Orthodox Church Year. Tuesdays at 6 pm.

Bible Study: Overview of the New Testament. Thursdays at 6 pm.

See the flyer on page 4 for more information.

A NEW ANTIMENSION

His Eminence Metr. Saba is issuing new antimensia to all the churches with his signature. This is customary when a new Metropolitan takes the throne. These antimensia include relics of (1) the Forty Martyrs of Sebaste, (2) the Twenty-thousand martyrs of Nicomedia, and (3) St. Sergius of Rakvere. Our new antimension will be arriving soon.

See the article on page 2 for an explanation of the antimension and its significance.

THE SEVEN ECUMENICAL COUNCILS

1. **First Council of Nicaea** (325) – repudiated the false teaching of Arius and proclaimed the divinity of Christ. Developed the bulk of the Creed.
2. **First Council of Constantinople** (381) - expanded the Creed.
3. **Council of Ephesus** (431) - proclaimed the Virgin Mary as the Theotokos.
4. **Council of Chalcedon** (451) - affirmed the two natures of Christ, human and divine.
5. **Second Council of Constantinople** (553) - reaffirmed decisions and doctrines explicated by previous Councils.
6. **Third Council of Constantinople** (680–681) - affirmed that Christ had both human and divine wills.
7. **Second Council of Nicaea** (787) - restored the veneration of icons.

Charitable Works

Essential items for the homeless

We are continuing our collection of essential items for the homeless, to be distributed through the Shepherd's Office in Georgetown. **Any** new or gently-used clothing or shoes are welcome. **Always needed and welcome are personal hygiene items, new socks and undergarments, and gently used tents, tarps, and camping goods.**

SPRING FEST UPDATE

Thanks be to God! We received \$6841 in net proceeds.

Lunchbox Tuesday

Thanks to all who joined us to make 192 sandwiches on Monday, June 26! **Please join us next time**, on Tuesday, July 25, at 4 pm when we do it again. Please see Lisa Wolak for details and to inquire about donations needed.

Ongoing collection of non-perishable foods

We continue to collect non-perishable food items and paper goods for the food pantry at the Christian Storehouse in Millsboro. Please do not donate anything beyond its expiration date.

ANTIMINS OR ANTIMENSIONION

by Metropolitan Saba (Ispër)

(Greek word meaning “in place of the table”)

In the Orthodox Christian liturgical tradition, the antimins is among the most important liturgical necessities used in the altar during the Divine Liturgy. It is a type of icon, a rectangular cloth, traditionally sewn of either linen or silk. Beautifully embellished, it always reflects the image of Christ’s entombment and the four Evangelists.

The antimins is inscribed with the text from the Holy Saturday Troparion: “The noble Joseph, taking down Thy most pure body from the Tree, wrapped it in fine linen and sweet spices and laid it in a new tomb.”



The antimins, once properly folded, sits in the center of another slightly larger cloth called the *eileton*, by which it is completely encased and protected. The two (which are folded in nearly the same manner) are then placed in the center of the altar table, underneath the Gospel Book, and unfolded only during the Divine Liturgy, in the moments before the Great Entrance.



The antimins became the sign of unity at the level of the archdioceses of the same patriarchal see, as well as at the level of the parishes of the same archdiocese. Therefore, when a new patriarch is elected, a new antimins is printed in his name and sent to all the archdioceses of the whole See to be consecrated by every metropolitan in his archdiocese, who puts his own signature on it. And whenever a new metropolitan is elected, he asks the patriarch for the number of antiminsia his archdiocese needs, and then he consecrates them in a service known as the "Antimins Consecration Service" and adds his signature to each one. He then collects the old antiminsia and distributes the new ones. The metropolitan’s signature on the antimins signifies the authorization given by the metropolitan to the priests in his archdiocese to perform the Liturgy. Also it is a symbol of the unity that exists between the bishop, the clergy, and the faithful.

In the early Christian centuries, the bishop served the Divine Liturgy, assisted by priests, known as “elders” (*presbyteroi*, in Greek). It was customary for the Divine Liturgy to be held in one place in the city, but as the cities grew and the number of Christians increased, churches were built in every parish of the faithful, and thus, the bishop authorized the priests to hold the Divine Liturgy in their parishes. The Orthodox liturgical tradition still preserves this tradition today. The Typikon requires the priest who celebrates the Divine Liturgy in the absence of the bishop, to bow in front of the episcopal throne before the Divine Liturgy, as a sign of obtaining the authorization to celebrate the Divine Liturgy from the bishop.

A small piece of a martyr’s relic is ceremoniously and prayerfully placed in a small pocket at the top of the antimins as each one is consecrated. It is an essential component, without which the Holy Eucharist cannot be celebrated. The relic should exclusively come from a martyr because the Church was founded on the blood of martyrs and the Divine Liturgy used to be celebrated on the tombs of martyrs, in the early Christian centuries. The Divine Sacrament which is held on the antimins is a real, bloodless, and living sacrifice, drawing on the bloody sacrifice of the Cross. In very exceptional situations, where there were no consecrated liturgical items to hold the Divine Liturgy, priests performed the Divine Liturgy with simple instruments on the chest of a baptized and chrismated Orthodox Christian believer, as was done during World War II.



The placement of the relics in the antimins originates from the service of consecrating the Holy Table in the Holy Altar. Therefore, the antimins is considered a mobile altar, and if necessary, the Divine Liturgy can be held on it even if the altar table has not yet been consecrated. In addition, the Divine Liturgy can be held on the antimins anywhere outside the church.

The antimins also serves in the preservation of particles (crumbs) that may fall from the dividing and cutting of the Holy Lamb; particles fall on it, and the priest collects and places them in the Holy Chalice after Communion.

Finally, great care should be taken not to stain or damage the antimins in any way, including never washing or dry cleaning it. The antimins has already been cleaned and protected against spills and stains of any kind. Should the antimins become worn, torn, or damaged, please contact the metropolitan’s office for instructions on the return and replacement protocol.

(Photos of Metropolitan Saba consecrating the antimins for St. Mary Church of Hunt Valley, MD, on May 24, 2023.)

July 2023

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.

July 2 Robe of the Theotokos

Saint John [Maximovitch], Archbishop of Shanghai and San Francisco (1966)
Saint Stephen the Great (Moldavia, 1504)

Tone 3 Epistle: Hebrews 9:1-7
Eothinon 4 (St. Luke 24:1-12) Liturgy Gospel: Matthew 8:5-13

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!

July 9 5th Sunday after Pentecost

Hieromartyr Pancratius, Bishop of Taormina in Sicily (1st cent.)
Saint Theodore, Bishop of Edessa (9th cent.)

Tone 4 Epistle: Romans 10:1-10
Eothinon 5 Liturgy Gospel: 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!

July 16 Fathers of 4th Ecumenical Council

Virgin Martyr Julia of Carthage (5th or 7th cent.); Martyr Antiochus, Physician of Sebaste

Tone 5 Epistle: Titus 3:8-15
Eothinon 6 Liturgy Gospel: Matthew 5:14-19

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.

July 23 7th Sunday after Pentecost

Saint Anna of Leukadio (9th cent.)
Hieromartyr Apollinaris, Bishop of Ravenna (75)

Tone 6 Epistle: Romans 15:1-7
Eothinon 7 Liturgy Gospel: 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!

July 30 8th Sunday after Pentecost

Apostles Silas, Silvanus, Crescens, Epenetus, and Andronicus of the Seventy(1st cent.)
Venerable Angelina of Serbia (16th cent.)

Tone 7 Epistle: I Corinthians 1:10-17
Eothinon 8 Liturgy Gospel: Matthew 14:14-22

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!

Regular Schedule

Saturday 5:15 pm Confession
6 pm Vespers
Sunday 9 am Orthros
10 am Divine Liturgy

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

Looking Ahead:

Theotokos/Dormition Fast
August 1-14

Transfiguration
Sunday, August 6

Dormition of the Theotokos
Tuesday, August 15

Services will be scheduled by the end of July.



Have you not known?
Have you not heard?

The LORD is the everlasting God,
the Creator of the ends of the earth.

He does not faint or grow weary;
his understanding is unsearchable.
He gives power to the faint, and to
him who has no might he increases
strength.

Even youths shall faint and be
weary, and young men shall fall
exhausted;

but they who wait for the LORD
shall renew their strength; they shall
mount up with wings like eagles;
they shall run and not be weary;
they shall walk and not faint.

Isaiah 40:28-31

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

Studies for Adults and Teens



Introduction to Eastern Orthodoxy The Feasts of the Church

Continuing July 11
Tuesdays at 6 pm

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 meaning and importance of each of the feasts.



Introduction to the New Testament

Continuing July 6
Thursdays at 6 pm

An overview of the New Testament writings, which are foundational to our Christian Faith.

- You will learn about similarities and differences between the four Gospels.
- You will learn about the Gospel through the letters of the Apostle Paul and the other New Testament writers.
- You will be exposed to the meaning and function of the Book of Revelation.