



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

Christ is born! Glorify Him!

January 2024

Wisdom

May grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord. His divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us to his own glory and excellence, by which he has granted to us his precious and very great promises, so that through them you may become partakers of the divine nature, having escaped from the corruption that is in the world because of sinful desire. For this very reason, make every effort to supplement your faith with virtue, and virtue with knowledge, and knowledge with self-control, and self-control with steadfastness, and steadfastness with godliness, and godliness with brotherly affection, and brotherly affection with love.

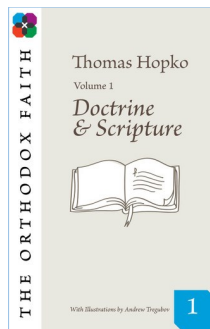
2 Peter 1:2-7

Many Thanks to all!

Fr. Herman and family thank you all for your joyous Christmas greetings and generous gifts. May God bless you all in this Holy Season and in the coming year!

Inquirer / Orthodoxy Class

Thursdays at 6pm, beginning January 11. This class is ideal for anyone exploring the Orthodox faith, new to the Orthodox faith, or who would like a refresher on their faith. We will be reading through Fr. Thomas Hopko's *Doctrine and Scripture*, volume 1 of the series *The Orthodox Faith*. Books are available in St. Andrew's bookstore.



2023 Giving

Please submit all 2023 gifts by January 15 to be reflected on your 2023 giving statement. Be sure to date your check in 2023 and note "2023" in the memo.

Year-end giving statements will be distributed by the end of January. If you have moved in 2023, please be sure to give your new address to our treasurer, Priscilla Szlachtianchyn.

Home Blessings

It is customary for Orthodox Christians to have their homes blessed following the Feast of Theophany. Please email or call Father Herman to schedule your home blessing. More information on home blessings may be found on page 7.

Grief and Loss Workshop

Saturday, January 20, beginning at 9:30 am. Led by Sharon Metaxas. This seminar will help participants to better understand and manage the process of Grief and Loss. We will address the social, physical, and emotional effects of grief and loss, and learn healthy coping techniques. There will also be a session on how to help when others are grieving. This seminar's format will include both presentation and open discussion. More information is on the flyer on page 9.

Live in harmony with one another.

Do not be haughty, but associate with the lowly. Never be conceited.

Repay no one evil for evil, but give thought to do what is honorable in the sight of all.

If possible, so far as it depends on you, live peaceably with all.

Romans 12:16-18

Time to think Stewardship!

As we think about our stewardship in the Church - how we “give back” to God for all His blessings - we ask that you consider making a commitment of financial support to St. Andrew’s. **Your pledge**, communicated to us via the pledge form, **helps us to plan** and budget the church’s finances for the coming year. If you give regularly but don’t pledge, thank you! But it would be helpful for us if we know in advance what your planned giving will be. A pledge is not binding; no one will send you a bill. If your circumstances change, you are free to change your giving plan.



In looking toward 2024, we must note that in **2023 our monthly income has consistently fallen short of our expenses**, and we are hoping that with God’s help and your generosity we will be able to meet our monthly needs going forward. **Your pledge has never been more important than it will be this year.** Please use the pledge form to help us to plan and budget the church’s finances for the coming year.

Stewardship packets have been mailed. Information is also posted on St. Andrew’s website at orthodoxdelmar.org/stewardship.

We ask that you also fill out the Ministries panel and the Contact Information panel of the Stewardship brochure, even if nothing has changed, for our records.

Stewardship in Action!

Please keep in mind that St. Andrew’s is always in need of the following consumables:

- ✦ 8 oz. coffee cups
- ✦ Paper towels
- ✦ Toilet tissue
- ✦ Facial tissue
- ✦ 8 oz. coffee cups
- ✦ Sturdy paper plates
- ✦ Soft drinks
- ✦ Water bottles
- ✦ 8 oz. coffee cups
- ✦ Napkins
- ✦ Plastic flatware
- ✦ Did we say 8 oz. coffee cups?



If you are able to provide some of these items that we are most in need of on a frequent basis it will be a great help!

We invite you to support camp attendance by making a donation to our **Camp Scholarship Fund**, which has helped send many of our kids to the Village.

Financial Update

St Andrew Antiochian Orthodox Church
Operating Revenue-Expense Nov 2023 (With YTD)

	11/30/2203	YTD 2023
Offerings & General Income		
Pledges	6,811	90,356
Offerings & Candles	3,422	42,508
Interest Earned	79	1,932
Total Offerings & General Income	10,312	134,796
General & Administrative Expenses		
Compensation & Benefits	8,369	92,860
Archdiocese Expenses	1,636	20,070
Liturgical Expenses	-	1,609
Advertising	40	832
Insurance	418	1,672
Fees-Dues-Subscriptions	105	1,709
Furniture & Equipmt-Copier Maintenance	166	1,723
Bldg & Property Repairs & Maintenance	3,430	11,734
Office Supplies-Printing-Postage	14	745
Kitchen & Misc Supplies	146	1,806
Conferences & Retreats	610	5,902
Sunday School	25	25
Church Events	841	1,869
St Andrew Fellowships & Teams	286	3,013
Utilities	574	8,867
Total General & Administrative Expenses	16,661	154,436
Net Income (Loss)	(6,349)	(19,640)

Operating expenses are those that are necessary for the functioning of the church, such as utilities and maintenance. Stewardship and undesignated offerings are routed to the General Fund for Operating Expenses. **These do not include** purchases/projects covered by donations to **special funds**, such as Charitable Ministries, Iconography, Camp, etc. Offerings given specifically for Designated Funds are kept for those uses only.

Details can be found on the bulletin board in the hallway. You may contact the church treasurer (StAndrewTreasurer@gmail.com) if you have any questions.

Send your kids to camp!

It seems early, but AV Camp has announced that **Registration** for Summer Camp will begin **January 7**.

Sessions fill up fast, so please take the time **now** to plan your child's attendance. AV Camp is open to kids ages 8 (or entering 3rd grade) to 17 (12th grade). (Arch Week is for campers who have just graduated from high school.)

Dates and more information can be found at: <https://avcamp.org/programs/summer-camp/> **Scholarships are available!** (please see Kh. Vera for info as soon as possible)

AV Camp is a great place for kids to learn and realize that **Orthodoxy is not just their family and their church**. How many Orthodox kids do your kids know outside St Andrew's? At AV Camp they will meet **hundreds**. Many develop life-long friendships, which will encourage them to maintain ties with the Church as they seek opportunities to meet again with those friends.



Christ Under the Rubble A Christmas Sermon from Palestine

by Rev. Munther Isaac

Pastor, Evangelical Lutheran Church in Bethlehem

A sermon delivered on December 24, 2023

We are angry. We are broken. This should have been a time of joy; instead, we are mourning. We are fearful.

More than 20,000 killed. Thousands are still under the rubble. Close to 9,000 children killed in the most brutal ways, day after day. One-point-nine million displaced. Hundreds of thousands of homes destroyed. Gaza as we know it no longer exists. This is an annihilation. This is a genocide.

The world is watching. Churches are watching. The people of Gaza are sending live images of their own execution. Maybe the world cares. But it goes on.

We are asking here: Could this be our fate in Bethlehem? In Ramallah? In Jenin? Is this our destiny, too?

We are tormented by the silence of the world. Leaders of the so-called free world lined up one after the other to give the green light for this genocide against a captive population. They gave the cover. Not only did they make sure to pay the bill in advance, they veiled the truth and context, providing the political cover. And yet another layer has been added: the theological cover, with the Western church stepping into the spotlight.

Our dear friends in South Africa taught us the concept of the “state theology,” defined as “the theological justification of the status quo with its racism, capitalism and totalitarianism.” It does so by misusing theological concepts and biblical texts for its own political purposes.

Here in Palestine, the Bible is weaponized against us — our very own sacred text. In our terminology in Palestine, we speak of the empire. Here we confront the theology of the empire, a disguise for superiority, supremacy, chosen-ness and entitlement. It is sometimes given a nice cover, using words like “mission” and “evangelism,” “fulfillment of prophecy,” and “spreading freedom and liberty.”

The theology of the empire becomes a powerful tool to mask oppression under the cloak of divine sanction. It speaks of land without people. It divides people into “us” and “them.” It dehumanizes and demonizes. The concept of land without people, again, even though they knew too well that the land had people — and not just any people, a very special people. Theology of the empire calls for emptying Gaza, just like it called for the ethnic cleansing in 1948, a “miracle,” or “a divine miracle,” as they called it. It calls for us Palestinians now to go to Egypt, maybe Jordan. Why not just the sea?

I think of the words of the disciples to Jesus when he was about to enter Samaria: “Lord, do you want us to command fire to come down from heaven and consume them?” they said of the Samaritans. This is the theology of the empire. This is what they’re saying about us today.

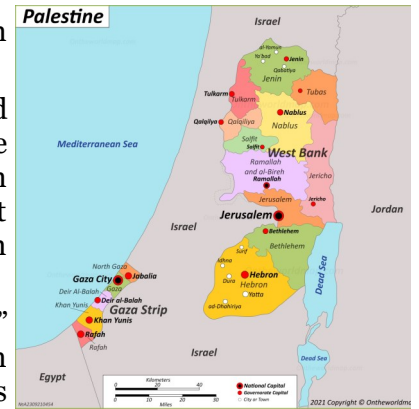
This war has confirmed to us that the world does not see us as equal. Maybe it’s the color of our skins. Maybe it is because we are on the wrong side of a political equation. Even our kinship in Christ did not shield us. So they say if it takes killing 100 Palestinians to get a single “ Hamas militant,” then so be it. We are not humans in their eyes. But in God’s eyes, no one can tell us that.

The hypocrisy and racism of the Western world is transparent and appalling. They always take the word of Palestinians with suspicion and qualification. No, we’re not treated equally. Yet, on the other side, despite a clear track record of misinformation, lies, their words are almost always deemed infallible.

To our European friends: I never ever want to hear you lecture us on human rights or international law again. And I mean this. We are not white, I guess. It does not apply to us, according to your own logic.

In this war, the many Christians in the Western world made sure the empire has the theology needed. It is thus self-defense, we were told. And I continue to ask: How is the killing of 9,000 children self-defense? How is the displacement of 1.9 million Palestinians self-defense?

In the shadow of the empire, they turned the colonizer into the victim, and the colonized into the aggressor. Have we forgotten — have we forgotten that the state they talk to, that that state was built on the ruins of the towns



<https://ontheworldmap.com/palestine/>

Continued on next page

Christ Under the Rubble, cont'd

and villages of those very same Gazans? Have they forgot that?

We are outraged by the complicity of the church. Let it be clear, friends: Silence is complicity. And empty calls for peace without a ceasefire and end to occupation, and the shallow words of empathy without direct action, all under the banner of complicity.

So here is my message: Gaza today has become the moral compass of the world. Gaza was hell before October 7th, and the world was silent. Should we be surprised at their silence now?

If you are not appalled by what is happening in Gaza, if you are not shaken to your core, there is something wrong with your humanity. And if we, as Christians, are not outraged by the genocide, by the weaponization of the Bible to justify it, there is something wrong with our Christian witness, and we are compromising the credibility of our gospel message.

If you fail to call this a genocide, it is on you. It is a sin and a darkness you willingly embrace. Some have not even called for a ceasefire. I'm talking about churches. I feel sorry for you.

We will be OK. Despite the immense blow we have endured, we, the Palestinians, will recover. We will rise. We will stand up again from the midst of destruction, as we have always done as Palestinians, although this is by far maybe the biggest blow we have received in a long time. But we will be OK.

But for those who are complicit, I feel sorry for you. Will you ever recover from this? Your charity and your words of shock after the genocide won't make a difference. And I know these words of shock are coming. And I know people will give generously for charity. But your words won't make a difference. Words of regret won't suffice for you. And let me say it: We will not accept your apology after the genocide. What has been done has been done. I want you to look at the mirror and ask, "Where was I when Gaza was going through a genocide?" ...

In these last two months, the psalms of lament have become a precious companion to us. We cried out, "My God, my God, why have you forsaken Gaza? Why do you hide your face from Gaza?"

In our pain, anguish and lament, we have searched for God and found him under the rubble in Gaza. Jesus himself became the victim of the very same violence of the empire when he was in our land. He was tortured, crucified. He bled out as others watched. He was killed and cried out in pain, "My God, where are you?"

In Gaza today, God is under the rubble.



From the manger scene at the Evangelical Lutheran Church, Bethlehem

And in this Christmas season, as we search for Jesus, he is not to be found on the side of Rome, but our side of the wall. He's in a cave, with a simple family, an occupied family. He's vulnerable, barely and miraculously surviving a massacre himself. He's among the refugees, among a refugee family. This is where Jesus is to be found today.

If Jesus were to be born today, he would be born under the rubble in Gaza. When we glorify pride and richness, Jesus is under the rubble. When we rely on power, might, and weapons, Jesus is under the rubble. When we justify, rationalize and theologize the bombing of children, Jesus is under the rubble.

Jesus is under the rubble. This is his manger. He is at home with the marginalized, the suffering, the oppressed and the displaced. This is his manger.

And I have been looking and contemplating on this iconic image. God with us precisely in this way, this is the incarnation — messy, bloody, poverty. This is the incarnation.

And this child is our hope and inspiration. We look and see him in every child killed and pulled from under the rubble. While the world continues to reject the children of Gaza, Jesus says, "Just as you did to one of the least of these brothers and sisters of mine, you did it to me." "You did it to me." Jesus not only calls them his own, he is them. He is the children of Gaza.

We look at the holy family and see them in every family displaced and wandering, now homeless in despair. While the world discusses the fate of the people of Gaza as if they are unwanted boxes in a garage, God in the Christmas narrative shares their fate. He walks with them and calls them his own.

Continued on next page

Christ Under the Rubble, cont'd

So this manger is about resilience. It's about sumud. And the resilience of Jesus is in his meekness, is in his weakness, is in his vulnerability. The majesty of the incarnation lies in its solidarity with the marginalized. Resilience, because this is the very same child who rose up from the midst of pain, destruction, darkness, and death to challenge empires, to speak truth to power and deliver an everlasting victory over death and darkness. This very same child accomplished this.

This is Christmas today in Palestine, and this is the Christmas message. Christmas is not about Santas. It's not about trees and gifts and lights. My goodness, how we have twisted the meaning of Christmas. How we have commercialized Christmas. I was, by the way, in the U.S.A. last month, the first Monday after Thanksgiving, and I was amazed by the amount of Christmas decorations and lights and all the commercial goods. And I couldn't help but think: They send us bombs, while celebrating Christmas in their lands. They sing about the prince of peace in their land, while playing the drum of war in our land.

Christmas in Bethlehem, the birthplace of Jesus, is this manger. This is our message to the world today. It is a gospel message. It is a true and authentic Christmas message about the God who did not stay silent but said his word, and his word was Jesus. Born among the occupied and marginalized, he is in solidarity with us in our pain and brokenness.

This message is our message to the world today, and it is simply this: This genocide must stop now. Why don't we repeat it? Stop this genocide now. Can you say it with me? Stop this genocide —

CONGREGATION: Stop this genocide now.

REV. MUNTHER ISAAC: Let's say it one more time. Stop this genocide —

CONGREGATION: Stop this genocide now.

REV. MUNTHER ISAAC: This is our call. This is our plea. This is our prayer. Hear, O God. Amen.

Transcript from <https://occupysf.net/index.php/2023/12/28/christ-in-the-rubble-watch-palestinian-pastor-deliver-powerful-christmas-sermon-from-bethlehem/> Video also available on this page.

From Amos chapter 5: ¹Hear this word that I take up over you in lamentation, O house of Israel: ... ⁴For thus says the LORD to the house of Israel: "Seek me and live; ..." ⁶Seek the LORD and live, lest he break out like fire in the house of Joseph, and it devour, with none to quench it ... ⁷O you who turn justice to wormwood and cast down righteousness to the earth! ... ¹²For I know how many are your transgressions and how great are your sins- you who afflict the righteous, who take a bribe, and turn aside the needy in the gate. ... ¹⁴Seek good, and not evil, that you may live; and so the LORD, the God of hosts, will be with you, as you have said. ¹⁵Hate evil, and love good, and establish justice in the gate; it may be that the LORD, the God of hosts, will be gracious to the remnant of Joseph. ... ²⁴But let justice roll down like waters, and righteousness like an ever-flowing stream.

Charitable Works

Feeding the homeless during the winter months

We will again be participating with Lighthouse for Broken Wings this winter (mid-December through the end of March) in **providing meals for the homeless**. The organization will be providing food for 15 adults at the Community Center every Wednesday and food for 50 adults and 30 children at the Red Mill Inn every Sunday. If you would like to participate in this important ministry, please pick up an information sheet in the narthex. See Lisa Wolak with questions.

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.**



Lunchbox Tuesday

Thanks to all who joined us to make 260 sandwiches on Wednesday, December 27! **Please join us next time, on Tuesday, January 30, 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.

January 2024

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.

Sunday, January 7 Synaxis of John the Baptist

Saint Brannock of Braunton (Wales, 6th cent.)
Saint Cedd of Lastingham (Britain, 7th cent.)

Tone 6 Epistle: Acts 19:1-8
Eothinon 9 (St. John 20:19-31) Liturgy Gospel: John 1:29-34

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!

Sunday, January 14 Leave-Taking of Theophany

Saint Sava I, first Archbishop of Serbia (1237)
Saint Kentigern, first Bishop of Glasgow, Scotland (612)

Tone 7 Epistle: Ephesians 4:7-13
Eothinon 10 (St. John 21:1-14) Liturgy Gospel: Matthew 4:12-17

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!

Sunday, January 21 29th Sunday after Pentecost

Virgin Martyr Agnes of Rome (3rd cent.)
Venerable Maximus the Confessor (662)

Tone 8 Epistle: Colossians 3:4-11
Eothinon 11 (St. John 20:14-25) Liturgy Gospel: Luke 17:12-19

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!

Sunday, January 28 31st Sunday after Pentecost

Venerable Ephraim the Syrian (4th cent.)
Saint Isaac the Syrian, Bishop of Nineveh (6th cent.)

Tone 1 Epistle: 1 Timothy 1: 15-17
Eothinon 1 (St. Matthew 28:16-20) Liturgy Gospel: Luke 18:35-43

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 5:15 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.

Other January Services:**Circumcision of Christ****St. Basil****Monday, January 1**

Divine Liturgy 10 am
Vasilopita Prayers
Potluck Luncheon

Theophany**Saturday, January 6**

Divine Liturgy 10 am
Great Blessing of Water
Potluck Luncheon

St. Anthony the Great**Wednesday, January 17**

Divine Liturgy 10 am

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

BLESSING OF THE WATERS & THEOPHANY CROSS DIVE

On Saturday, January 6, 2023, **Saint George Greek Orthodox Church** of Ocean City, MD, will again host the Annual Blessing of the Waters & Theophany Cross Dive. **All are welcome.**

Orthros, 8:30am

Divine Liturgy, 9:30am

Followed by Blessing of Waters, Cross Dive, Refreshments, and Fellowship

8805 Coastal Highway, Ocean City, MD

Divers email StGeorgeOC@gmail.com

**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

Rev. Father Herman Acker, Pastor

33384 Mackenzie Way, Lewes, DE 19958
302-645-5791

Please contact Father Herman for information about becoming a member of St. Andrew Orthodox Church

frherman1@gmail.com

Blessing of Homes

It is customary for Orthodox Christians to have their homes blessed following the Feast of Theophany. Please email or call Father Herman to schedule your home blessing.

Why we bless our homes

As Christians, we are engaged in a struggle to reclaim fallen nature for the Kingdom of God. We often talk about this in terms of our own salvation, but the Church, addressing all of creation in a holistic manner, also reaches out and reclaims a bit here and a bit there of creation in general. We do this in order that we might restore the usefulness of creation for working out our own salvation. Hence we bless anything that might help us in our salvation - and by blessing it we reclaim it consciously for the Kingdom of God, which means we live according to scriptural teaching.

There are few things more vital to our lives than our homes. In our homes we pray, we work, we talk to others, we order our lives, we work out our marriages, etc. What more important place to reclaim for the Kingdom of God. We do not wish to live in a place which is occupied by the enemy. For the most effective working out of our salvation, we must drive the enemy out of our homes, and keep him at bay by our prayers, our righteous life, and the annual sprinkling of Holy Water at Theophany.

The Service

When the priest arrives, he is to be greeted by all of the family members, each asking his blessing and reverencing his right hand or hand cross he is holding. All members of the household should be present for the House Blessing. If you live alone, please arrange for a friend or neighbor to join you for the prayers, for propriety's sake.

All who are present in the house should gather around the icon with the candle. They should, if they are able, join in saying the Trisagion Prayers and sing the Troparion of the Feast of Theophany. During the service everyone in the house prays together for the living and the dead, and all who live and have lived in the house. Then a family member leads the priest through the house with the candle. As he goes, he sprinkles holy water, and prays for a blessing upon each room and the activity that goes on there. When they have gone through the entire house, the family gathers again around the table and the priest blesses each person present.

Preparation

Traditions of the ceremony differ according to local custom, but these general guidelines should be observed:

1. A candle with an icon and a small bowl of Holy Water will be placed in a suitable place, such as kitchen or dining room table, or a home altar. This is where the service will begin. (Father will bring these items, or you may provide your own.)
2. Also, a clearly written list of the names of loved ones for whom prayers are to be offered, including members of the family and all those living in the house. Also, another list of the names of departed loved ones should be prepared. These two lists should be clearly marked as "Living" and "Departed."
3. The home atmosphere should be calm and peaceful. All televisions, radios, stereos, electronic devices, etc., in the home should be turned off.

Some concluding thoughts

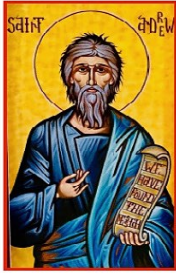
If you'd like to invite the priest for refreshments or a meal, please pre-arrange it. Please remember that all refreshments should observe the fasting rules appropriate to that day.

Please confirm your appointment with the priest via email or phone.

Please call or email Fr. Herman (frherman1@gmail.com; 302-645-5791) if you would like to schedule a home blessing.

May the blessing with Holy Water add to the peace and salvation of your home, and may the mercy and love of the Lord Christ be with you and your family always.

Fr. Herman



SAINT ANDREW
THE APOSTLE
ORTHODOX CHURCH

Antiochian Orthodox Christian Archdiocese of North America

REV. FATHER HERMAN ACKER, PASTOR

33384 Mackenzie Way Lewes DE 19958

302-645-5791

frherman1@gmail.com
orthodoxdelmar.org

January 3, 2024

Venerable Genevieve of Paris

Beloved in Christ,

It is time to announce the coming **Annual Meeting** of our Church. The Annual Meeting will be held on **Sunday, January 28, 2024**, immediately following the Divine Liturgy. Items for action by the community are as follows:

- Parish Council Membership Election
- Treasurer's Report
- Introduction of New Parish Council Members
- Ministries Review

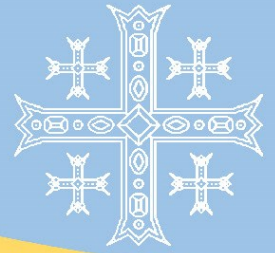
All pledging and supporting members are invited to participate and vote.

Yours in Christ,

Jan Petros

Jan Petros

Parish Council Secretary



Dealing with Grief & Loss

Led by Sharon Metaxas, LCSW, ACSW

Saturday, January 20, 2024

This seminar will help participants to better understand and manage the process of Grief and Loss. We will address the social, physical, and emotional effects of grief and loss, and learn healthy coping techniques. There will also be a session on how to help when others are grieving. This seminar's format will include both presentation and open discussion.

Sharon Metaxas is a retired licensed clinical social worker (LCSW, ACSW) with 40 years of experience in mental health. Most recently she worked as a therapist in private practice in Newark, Delaware.

Sharon has worked with a range of emotional and psychological issues, including depression, anxiety, bi-polar disorder, sexual abuse, and relationship conflicts.

In addition, she has taught at the college level, presented innovative workshops for the National Association of Social Workers, counseled international expats, taught parenting classes, developed a pregnancy support program for teens, and worked in a hospital psychiatric unit.

Born and raised in Bay City Michigan, Sharon earned a triple major in Social Work, Psychology, and Sociology from Saginaw Valley University, and a master's degree in Social Work from the University of Michigan.

* Retreat Schedule:

- 09:30 am: Coffee and welcome
- 10:00 am: Third Hour and First Session: *What is Grief? Identification of Losses and Mourning*
- 11:15 am: Break
- 11:30 am: Second Session: *Understanding Fight/Flee and Stages of Grief*
- 12:45 pm: Lunch
- 02:00 pm: Sixth Hour and Third Session: *How Can Grief Become Positive? Creating a New Identity and Connection*
- 03:15 pm: Break
- 03:30 pm: Fourth Session: *How to Help Someone Who is Grieving*
Q & A

All are welcome to remain for coffee, fellowship, and Vespers at 6:00 pm.

Lunch will be provided. (Free-will offerings will be accepted)

Please register so we may plan accordingly:

◆ Email: standrewlewes@gmail.com

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

Rev. Father Herman Acker, Pastor
 33384 Mackenzie Way, Lewes, DE 19958
 302-645-5791
 fherman1@gmail.com
 orthodoxdelmar.org

January 2024

**SAINT ANDREW
 THE APOSTLE
 ORTHODOX CHURCH**
 Antiochian Orthodox Christian Archdiocese of North America



Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
31 9:00 am Orthros 10:00 am Divine Liturgy 11:30 am Coffee Hour	1 Circumcision of Christ St Basil the Great 10:00 am Divine Liturgy Potluck Luncheon	2	3	4	5 Strict Fast Day	6 Holy Theophany 10:00 am Divine Liturgy 11:15 am Blessing of Water 5:15 pm Confessions 6:00 pm Vespers
7 9:00 am Orthros 10:00 am Divine Liturgy 11:30 am SS & Coffee Hour	8	9	10 Wednesday Fast	11 6:00 pm Inquirer Class	12 Friday Fast	13 9:00 am Men's Breakfast @ Goolie's Grill 5:15 pm Confessions 6:00 pm Vespers
14 9:00 am Orthros 10:00 am Divine Liturgy 11:30 am SS & Coffee Hour 12:30 pm Parish Council	15	16	17 Wednesday Fast St. Anthony the Great 10:00 am Divine Liturgy	18 6:00 pm Inquirer Class	19 Friday Fast	20 Grief Seminar 5:15 pm Confessions 6:00 pm Vespers
21 St. Agnes of Rome 9:00 am Orthros 10:00 am Divine Liturgy 11:30 am SS & Coffee Hour	22	23	24 Wednesday Fast	25 6:00 pm Inquirer Class	26 Friday Fast	27 5:15 pm Confessions 6:00 pm Vespers
28 9:00 am Orthros 10:00 am Divine Liturgy 11:30 am Annual church mtg 11:30 am SS & Coffee Hour	29	30 4:00 pm Lunchbox Tuesday	31 Wednesday Fast	1 6:00 pm Inquirer Class	2 Friday Fast Presentation of Christ 10:00 am Divine Liturgy Potluck Luncheon	3 9:00 am Men's Breakfast 5:15 pm Confessions 6:00 pm Vespers

For this month's most up-to-date calendar, visit www.orthodoxdelmar.org/calendar. (Events in following months may not be updated.)