



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!

February 2024

Wisdom

We who are strong have an obligation to bear with the failings of the weak, and not to please ourselves.
Let each of us please his neighbor for his good, to build him up.

Romans 15:1-2

Home Blessings

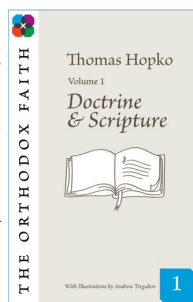
It is customary for Orthodox Christians to have their homes blessed following the Feast of Theophany. Please email or call Father Herman to schedule your home blessing. More information on home blessings may be found on page 6.

Grief and Loss Workshop Rescheduled

Saturday, February 10, 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 7.

Bible Study & Inquirer / Orthodoxy Class

Thursdays at 10 am and 6pm. Both classes will be reading through Fr. Thomas Hopko's *Doctrine and Scripture*, volume 1 of the series *The Orthodox Faith* (available in St. Andrew's bookstore). **Both classes are open to all.** The evening class is ideal for anyone exploring the Orthodox faith, new to the Orthodox faith, or who would like a refresher on their faith. The morning class will delve more deeply into the Scriptures as they relate to the topics in the book.



St. Valentine Youth Activity

Tuesday, February 13 - Vespers for St. Valentine, followed by a **youth activity.** Contact Jennifer Capparuccini for more information.



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!

--- this year, May 5th.

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 Tuesday, January 30! **Please join us next time**, on Tuesday, **February 27, 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.

Preparation for Holy Communion

An Orthodox Christian prepares by fasting from food and drink from bedtime until receiving Communion Sunday morning. If medication has been prescribed by a doctor, it is to be taken as directed. If there are other health issues, the priest will advise you with compassion. Prayer accompanies fasting, and your conscience may call for Confession. The Sacrament of Confession is available before or after most Services or by appointment.



Prayer of Thanksgiving after Communion

May thy holy Body, O Lord Jesus Christ our God, be unto me for life eternal, and thy precious Blood unto remission of my sins. May this Eucharist be unto me for joy, health, and gladness; and at thy dread Second Coming make me, a sinner, worthy to stand at the right hand of thy glory: through the intercessions of thine all-immaculate Mother and of all thy Saints. Amen.

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.



Stewardship packets have been mailed. Additional brochures/forms are available in the church foyer and 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.

Special Giving Opportunity

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



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 our 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.

Visit avcamp.org for more information about the summer camp and other programs.

But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

Jude 20

That Our Grandchildren Be Orthodox

by Mary Ann Bulko

Originally published in the St. Vladimir's Seminary Education Day Book, 1980

Two key words that might best describe an Orthodox family are “love” and “togetherness.” From these words one can envision the many steps that a husband and wife will follow through the years they are with each other, beginning with the day they are married and, most significantly, once they’ve given birth to children.

The love within a family is unlike any other yet greatly resembles that expressed within the Blessed Trinity. It is a love mingled with sacrifice and selflessness, strengthened by discipline and obedience, nurtured by faith, trust and hope. Ideally husband and wife should love and mutually respect one another and their children. Parents shall have authority over their children with the father as “head” and mother as the “heart,” so to speak, being supportive of her husband. With this love as a foundation and a sense of order established, the togetherness of a family will manifest itself visibly in many ways during the time the children and parents actually live together. Hopefully these bonds of respect and love will perpetuate even when the children are grown and completely on their own. This “togetherness” should be a daily condition of family life, be it at mealtimes, during prayer, through sickness, times of total joy and celebration, as well as times of distress, disappointment and mourning. Whether family members are physically present with each other is inconsequential at times, for with the special love parents and children have they are always “together” in a sense, even when apart.

It is most important that Christian parents and children worship God together, both in the Church in the sacramental life and in the home. His reality, the acknowledgment of His works and gifts, and the joy and goodness of His creation must not be something that is simply heard from the Scriptures in the church in a ten minute reading. It must be that which is believed by mothers and fathers, lived in their daily lives, conveyed to and shared by their children in a realistic sincere, non-superficial, and non-pretentious manner.



Certainly in our society today the conditions and secular aspect of our environment can greatly influence, even jeopardize, the ideal family situation as described herein. Problems abound in all segments of our lives, from marital separation and divorce becoming almost commonplace, to the bombardment of what we supposedly “need” in the way of finance: credit ratings, materialistic “things”, prestige, status, total freedom and “rights”, suppression of public worship and superior sex life. Our American culture has always promoted the ideas of competitiveness, getting ahead, being a success, every man for himself, in a sense. This has often resulted in a greedy, wanting, gluttonous, lust-filled, all-consuming consumer type of person who can only find happiness in “deodorant spray can.” It is this type of surrounding and influence that actually works against the Christian family and makes the job of parenting even more difficult. Children often want to imitate and be like others who are allowed to do this or that, have everything, or whose parents simply “don’t care” what they do, as I have heard on more than one occasion from other boys and girls. Good Christian parents must care.

So then, what are the solutions for raising an Orthodox family today? One can only make suggestions and provide guidelines patterned on those writings given in Scriptures: “Husbands love your wives.” “Be subject to one another.” “Children obey your parents in the Lord.” “Do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord” (Ephesians). Prayer and participation in the sacraments and liturgical life must be practiced by the whole family. Forgiving one another and trying to help each other’s weaknesses rather than condemning them, to support to each member.

Teach children to search out the good in all people and in life itself. Surely hardships, frustrations and anxieties will be thrust at children all their lives and difficult choices will have to be made. Showing them to trust in God, to be moral, truthful and upright in all things and above all acquiring a healthy respect for all of creation will give them strength to face all situations. They must know that all is God’s and whatever gifts He has given them must be cared for and nurtured so that they in return may share them with others. On this particular subject I make reference to a newsletter which we recently received from a major New York bank. It read, “According to the latest study by the United States Dept. of Commerce, a man or woman with a bachelor’s degree today can expect to earn approximately \$300,000 more during the course of a lifetime than a non-college graduate.” Rather than encouraging education so that people might be better equipped to help their fellow man, to be more knowledgeable in their chosen fields, to make a useful and productive contribution to society at large, the priority in reference is given to “potential lifetime earnings.” It is this attitude and sort of reasoning that poses a great challenge to Christian parents. Do we have the proper vision, fortitude and lifestyle with which to provide our children so that their children will continue to be a part of an Orthodox family and tradition? It is with a sense of honor that many of us can say that our parents were Orthodox. How much greater it would be to be able to say, “our grandchildren are Orthodox!”

St. Andrew Antiochian Orthodox Church of Sussex County, Inc.
Income Statement
for the period of 01/01/2024 to 01/31/2024

Account Number	Account Name	Amount
Income		
Operating Revenue		
4000	Pledges	\$8,895.00
4002	Offerings & Candles	\$5,372.00
4100	Interest Earned	\$119.23
Total Operating Revenue		\$14,386.23
Total Income		\$14,386.23
Expense		
General & Administrative Expenses		
5000	Compensation & Benefits	\$8,469.24
5020	Archdiocese Expenses	\$1,636.25
5103	Advertising	\$50.00
5104	Insurance	\$418.00
5120	Fees-Dues-Subscriptions	\$15.00
5125	Furn & Eqpt-Copier Maintenance	\$17.82
5202	Bldg & Property Repairs & Maintenance	\$1,803.50
5305	Office Supplies-Printing-Postage	\$436.55
5310	Kitchen & Misc Supplies	\$287.72
5412	St Andrew Fellowships & Teams	\$53.92
5600	Utilities	\$1,085.30
Total General & Administrative Expenses		\$14,273.30
Total Expense		\$14,273.30
Net Income (Loss)		\$112.93

Note: Repairs & Maintenance expense is higher than normal due to:

- \$960 - Irrigation System repair needed because of damage incurred when parking lot lights were installed. We expect reimbursement from Apple Electric.
- \$810 - Prepaid security system monitoring (\$100/month through 7/31/2024)

Financial Update

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.

Many thanks to all who gave additional offerings to raise our 2023 year-end revenue! May God bless you for your generosity!

February 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, February 4 32nd Sunday after Pentecost

Venerable Isidore of Pelusium (436)
Hieromartyr Abramius, Bishop of Arbela in Assyria (4th cent.)

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

Epistle: 1 Tim. 4:9-15
Liturgy Gospel: Luke 19:1-10

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!

Sunday, February 11 16th Sunday after Pentecost

Righteous Theodora, wife of Emperor Theophilus the Iconoclast (867)
Saint George, New Martyr of Sofia (Bulgaria, 16th cent.)

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

Epistle: 2 Cor. 6:1-10
Liturgy Gospel: Matthew 25:14-30 + Luke 8:8

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!

Sunday, February 18 17th Sunday after Pentecost; Sunday of Zacchaeus

Saint Leo the Great, Pope of Rome (461)
Saint Nicholas, Catholicos of Georgia (16th cent.)

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

Epistle: 2 Cor. 6:16-7:1
Liturgy Gospel: Matthew 15:21-28

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!

Sunday, February 25 Publican & Pharisee

Saint Tarasius, Archbishop of Constantinople (806)
Saint Walburga the Myrrh-Giver, Abbess of Heidenheim (779)

Tone 5
Eothinon 5 (St. Luke 24:12-35)

Epistle: 2 Tim. 3:10-15
Liturgy Gospel: Luke 18:10-14

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 5:15 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 February Services:

Presentation of Christ
Friday, February 2
Divine Liturgy 10 am
Potluck Luncheon (Fasting Menu)

St. Valentine
Tuesday, February 13
Vespers 6 pm
Followed by a youth activity.

St. Raphael of Brooklyn
Tuesday, February 27
Divine Liturgy 10 am
Great Blessing of Water
Potluck Luncheon

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

Therefore, as the elect of God, holy and beloved,
put on tender mercies, kindness, humility, meekness, longsuffering; bearing with one another and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also must do. But above all these things put on love, which is the bond of perfection.

Colossians 3:12-17

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

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



Dealing with Grief & Loss

Led by Sharon Metaxas, LCSW, ACSW

NEW DATE: Saturday, February 10, 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

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