



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!

October 2021

Wisdom



And they were bringing children to him that he might touch them, and the disciples rebuked them. But when Jesus saw it, he was indignant and said to them, "Let the children come to me; do not hinder them, for to such belongs the kingdom of God. Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it."

Mark 10:13-15

St. Andrew's Annual Fall Fest!

BAKE & BASKET SALE & AUCTION

Friday & Saturday, October 15 & 16

All hands on deck!

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.

It's not too late to get involved! 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 - Security/Emergency Response - Church Tours - Décor.

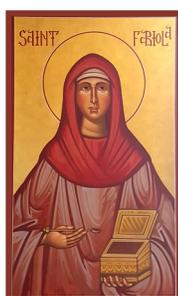
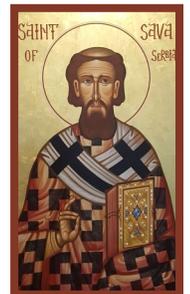
Besides the obvious fundraising benefit of our Fall Fest, **what will be accomplished?** 1. A closer relationship with each other through a common effort. 2. An increased "presence" in our community. 3. Support of local ministries with a portion of Fall Fest proceeds.

We are excited to be able to offer this event to our community once again. **Come work with us!**

A Cloud of Witnesses

Have you noticed the new icons installed in the Nave? Six icons were recently installed: **St. Eleftherios, St. Fabiola, St. George, St. Phanourios, St. Raphael of Brooklyn, and St. Sava of Serbia.** The holy images that surround us give us a glimpse of the kingdom of heaven and remind us that we, too, are called to a life of holiness. Visit www.oca.org/fs to learn more about these and other saints. Through the prayers of all your saints, O Lord, have mercy on us!

Watch the Cape Gazette for an article about
St. Andrew's iconography!



Annual Meeting Announcement

Our Annual Parish Meeting and Parish Council Elections will take place on Sunday, October 31, immediately following Divine Liturgy. Supporting members are encouraged to attend.

"AND THE DISCIPLES WERE FIRST CALLED CHRISTIANS IN ANTIOCH" (Acts 11:26)

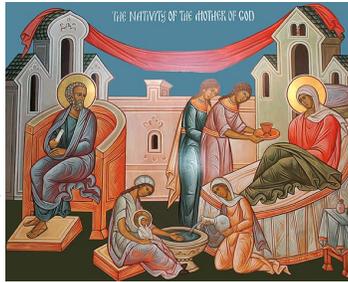
Feast of the Nativity of the Theotokos

by Dr. Brian Ephrem Fitzgerald

The Feast of the Nativity of the Theotokos is a fixed feast celebrated by the Orthodox Church on 8 September. Its forefeast falls on 7 September and its leavetaking on 12 September. This feast is one of the Five Great Feasts of the Theotokos, namely:

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|--------------------------------------------------|-------------|
| ✦ Nativity of the Most Holy Theotokos | 8 September |
| ✦ Entrance of the Theotokos into the Temple | 21 November |
| ✦ Meeting of Our Lord Jesus Christ in the Temple | 2 February |
| ✦ Annunciation to the Most Holy Theotokos | 25 March |
| ✦ Dormition of the Most Holy Theotokos | 15 August |

According to Church tradition, through her birth Our Lord and God delivered her aged parents, Saints Joachim and Anna, from barrenness in answer to their prayers. In contrast to the Roman Catholic teaching of the Immaculate Conception, the Orthodox Church affirms the natural birth of the Theotokos in accordance with the normal way of humanity. As a result, the Theotokos inherited fallen human nature and hence needed redemption as do we all. Whether she committed actual sin herself is somewhat debated, nonetheless the Theotokos is believed to have been cleansed from all sin due to her obedient response at the Annunciation (Luke 1:27-56).



The Annunciation itself is recorded in Luke 1: 27-56. Earlier events in the life of the Theotokos have not been recorded in Holy Scripture. Yet the traditions of the Church relate certain events in the life of the Theotokos such as her birth, her presentation in the Temple; the presentation of Our Lord, God, and Savior, Jesus Christ in the Temple; her earthly sojourn after Pentecost; and her falling asleep and bodily resurrection. Although the historical narrative of the Theotokos' life beyond the relevant texts in the Gospels and Book of Acts is very limited, the significance of her life for our salvation certainly is not. In fact her life, her humble obedience at the Annunciation, and her giving birth to God after the flesh is vital to God's plan of salvation for us. The theological significance of the Nativity of the Theotokos is therefore twofold, namely: A) regarding the Incarnation of Christ Our God, and B) the sanctity of marriage and family life.

Regarding the Incarnation: since the Theotokos was born in exactly the same way as we are, she is as fully human as we are. Since she is fully human, so also is Christ Our God, Who is born of her after the flesh. Since Christ is fully God and fully human due to His Incarnation, Divine Revelation to humanity and our salvation is thereby possible. This feast, and all feasts of the Theotokos, are therefore also feasts of the Incarnation, whether directly or indirectly.

Regarding the sanctity of marriage and family life: since the Theotokos was born in the same way as we are, human marriage and family life are shown to be blessed by God, even becoming means for our salvation. The Theotokos' birth and rearing in a godly family demonstrate clearly the sanctity of family life. Due to her fully natural birth in response to her parents' fervent prayer, the efficacy of prayer is made perfectly clear. Even more, her natural birth displays gloriously the sanctity of married life as well as coital union itself within the holy bonds of marriage. For this reason marriage is a sacrament in the Orthodox Church and married life is a glorious path to salvation, second to none.

The Feast of the Nativity of the Theotokos is perhaps the tenderest and most intimate feast of the Orthodox Church. In it the blessedness of marriage and family life are made perfectly clear, becoming means of our salvation. The feast also shows how immanent the great Incarnation and saving career of Jesus truly is, reaching even into the tender bonds of married and family life. This is a feast both of the Incarnation and human family life!

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

In and Out

This shouldn't be the traffic pattern by the back door during services. On some Sundays, it almost seems like we have a revolving door in the back of the church - and it is used by both children and adults. Use the restroom before coming to church. You shouldn't need to get a drink of water during the service (especially if you are taking Communion!). Don't come to church to go to the fellowship hall - come to pray and worship.

Taking restless little ones out is a different matter. If a child is disruptive, take him/her quickly and quietly out of church, just long enough to settle him down (not to play), then return to Liturgy. (Follow the rules for entering late: not during readings, sermons, or Entrances.)



Remember also that we are all weak, are very easily overcome by passions, and therefore be meek and indulgent to those who sin against you, knowing that you yourself often suffer from the same infirmity as your brother.

St. John of Kronstadt
My Life in Christ
p.112

St. John of Kronstadt is commemorated on October 19.



MISSION MOMENT - SAVING THE CHILDREN, part 2

by Mary Ann Bulko

“Therefore whoever humbles himself as this little child is the greatest in the Kingdom of heaven.”

(Mt 18:4)

Children are interesting and fascinating creatures. While some of my mission team partners were close in age to a few of those we were ‘ministering’ to, both in Africa and Albania, maturity and understanding varied as did their personalities. In fact, even in Guatemala, it was evident to me how children who resided at the orphanage were well cared for – nourished both with bodily food as well as spiritual, wore clean clothing, had adequate bedding, etc. and for the most part, well mannered. And yet, even under the supervision of both monastics and lay workers, it was evident to me how some children can be truly humble one moment and yet resort to simple meanness the next!



Case in point - One day the Hogar Rafael’s main gates were opened by the security guards, which allowed them to see three young unaccompanied children standing there. They escorted them into the compound. They were rather filthy, dressed in tattered clothing, in need of a bath, and probably very hungry. They were abandoned! As the children approached, some of the ‘resident’ children saw them and immediately proceeded to ridicule them, laughing at their neglected appearance! Madre Ines chastised the less than compassionate ‘urchins’ immediately. “Were you any different than these children when you first arrived?” she asked. She gave them much food for

thought and more! How quickly and easily pride and judgment comes into play even with very young children. While occasionally some adults might emulate positive child-like qualities, being foolishly childish is another matter entirely.

While in Albania, the mission theme we were assigned during our tenure was “The Gifts of the Holy Spirit.” In one group setting with all the children present, each one of us was asked to share a personal life experience that involved one of the gifts of the Spirit. Our youngest team member, who was barely eighteen and had just graduated from high school, decided to speak about ‘self-control.’ He bravely told his emotional story of the ridicule and humiliation he endured as a young boy by his peers. His height was a factor, towering over the other children; and he was a stocky kid as well. He felt the need to retaliate in some way for the mockery he suffered. One could see the collective empathy on the faces of the children who were truly engaged in listening to every word he spoke. He shared how he talked to a trusting adult, who advised him to pray about the matter.



Our “gentle giant” with a small friend.

He did pray, talked to some family members, looked into his own heart, and decided to learn and practice “self-control!” He could easily have fought with these taunting peers, but chose instead to turn the other cheek. The audience of youngsters cheered for him, followed by hugs and smiles. He was known thereafter as our ‘gentle giant.’

I chose to share these stories to remind us that mission service goes beyond what might initially come to mind when we hear the term. To serve as a missionary doesn’t require one to be a ‘theologian’ necessarily. Rather, if one prays and trusts in God for an answer and direction, even with a child-like attitude of true humility, the Kingdom of heaven awaits those who serve here on earth.

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).



Several children from the Home of Hope served at the Cathedral in Tirana with Archbp. ANASTASIOS

Our van stopped briefly due to a fallen biker in front of us on a deserted Tanzanian road. Next to our vehicle appeared four young children. I handed them some lollipops and they looked stunned and seemingly were not aware what to do with them! We were also told that many of these children have never seen white people!



Iconographer's Corner

by Nicholas Papas

God loves us, and we can find this to be so in the beauty that surrounds us. Sometimes we are watching and listening for it. Sometimes we are not.

Icons have a special, deep beauty that can help us to be aware of God's love for us and for all sorts of truth and awesomeness. Seeing the beauty, awe, and truth in an icon requires being open to and aware of it.

Two recent moments reminded me of this.

The first reminder culminated in this little poem.

Persian Martyr

Flowered tendril filigree
 Leaves curled and trim
 Shapes and knots
 Red blue ochre and white
 Animal hair offered
 Now far from home
 Anonymously knit
 By holy vigil Light
 Your dismissed face
 Numberless shod feet
 Kiss with soil and dust
 Humility shows its might



This poem was germinated while I was transfixed by the rug in the back of my church. It is a beautiful rug. It has intricate patterns and wonderful colors. I tried to imagine the time and skill and inspiration that went into making it. As I was thinking about these things, and kind of even imagining weaving the rug myself, it happened. The usual happened. Someone walked...ON...the carpet. In my day-dreamy state, I was momentarily startled that someone was walking across a masterpiece. As I came to my senses, I realized and remembered that this is what happens. People walk on rugs.

It might be a bit of a stretch, but the pseudo-desecration of this rug struck me as an example of a specific aspect of our humanness. In our humanness we sometimes do not notice beauty. We turn our heads away from glorious sunsets, walk past flowers, ignore people's faces, the list is endless.

Being aware of beauty, including of course the deep

and sublime beauty seen in icons, is something that can even serve to help us enter into a more intimate relationship with Christ.

However, as I have observed with that humble rug, beauty and the awareness of beauty do not always go hand in hand.

A second recent event also illustrated this. Waiting for a wedding service, a Byzantine choir sang in the half hour preceding the formal service. During this pre-ceremonial interim, they sang the "Polyeleos," "A Good Word," and Saint Nectarios' famous "Rejoice, O Unwedded Bride." The voices in the choir were angelic. It was a smallish yet vocally powerful choir of 6 male and 3 female voices. They were twenty-something- and thirty-something-year-olds. They were devoted, practiced, disciplined, young Orthodox Christians filled with fiery holy passion and love as they belted out their renditions. They sang each song, seamlessly flowing from English to Arabic and to Greek. The sublime beauty and humility of the choir reminded me of the martyred Persian rug. While they sang, the gathered crowd in their anticipatory, excited humanity was chatting boisterously. Mostly, their chatting drowned out the choir.

This masterpiece too was being walked on.

Rugs are walked on and missed or dismissed. So too, sometimes, in our humanity, is so much other beauty. Beautiful chanting and architecture and vestments sometimes get "walked on." Icons too? Why would they be an exception? We have "walked on" all of these things at one time or another.

Trusting in the grace and mercy of God, I would say it is OK when we miss and dismiss beauty. All offerings offered in humility and love are never vain. At the very least, God hears, sees, and knows about every note, brushstroke, and woven strand. (And that "very least" is no little thing!) Sometimes, though, by the same grace that would forgive our dismissal of beauty, we are struck by beauty. When this happens, we break away from earth and experience the love of God.)



St. Andrew Pre-Advent Retreat

Saturday, November 6, 2021

The Incarnation and the Nature of Divine Revelation

Presented by Brian Ephrem Fitzgerald, PhD

October 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.

October 3 15th Sunday after Pentecost

Dionysius the Areopagite (1st cent.)
St. Leger of Autun (Gaul, 679)

Tone 6 Epistle: 2 Corinthians 11: 31 - 12: 9
Eothinon 4 (St. Luke 24:1-12) Liturgy Gospel: St. Luke 6: 31-36

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!

October 10 16th Sunday after Pentecost

Eulampia & Eulampius, brother & sister, martyrs (Asia Minor, 303)
Andrew of Totem (Russia, 1673)

Tone 7 Epistle: 2 Corinthians 6: 1-10
Eothinon 5 (St. Luke 24:12-35) Liturgy Gospel: St. Luke 7: 11-16

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!

October 17 Holy Fathers of the 7th Ecumenical Council

Prophet Hosea (8th cent. BC)
Andrew of Crete, desert-dweller & martyr (767)

Tone 8 Epistle: Titus 3: 8-15
Eothinon 6 (St. Luke 24:36-53) Liturgy Gospel: St. Luke 8: 5-15

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!

October 24 18th Sunday after Pentecost

Arethas (Al-Harith) the Great Martyr & his companions (Arabia, 533)
Elesvoi, King of Ethiopia and anchorite (555)

Tone 1 Epistle: 2 Corinthians 9: 6-11
Eothinon 7 (St. John 20:1-10) Liturgy Gospel: St. Luke 8: 26-39

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!

October 31 19th Sunday after Pentecost

Stachus, Appellius, Amplus, Urbanus, Narcissus & Aristobulus of the Seventy Apostles (1st cent.)
Nicholas of Chios, martyr (Greece, 1754)

Tone 2 Epistle: 2 Corinthians 11: 31 - 12: 9
Eothinon 8 (St. John 20: 11-18) Liturgy Gospel: St. Luke 16: 19-31

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!

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 October Services:

St. Demetrius
Tuesday, October 26
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 sacred writings ... are able to make you wise for salvation through faith in Christ Jesus. All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be competent, equipped for every good work.

2 Timothy 3:15-17

Being Antiochian ...

"The disciples were first called Christians in Antioch" (Acts 11:26)

OUR PATRIARCHATE:

The Greek Orthodox Patriarchate of Antioch and All the East. Our Patriarch: His Beatitude, JOHN X. Patriarchal offices and residence on "the Street called Straight" (Acts 9:11) in Damascus, Syria.

OUR ARCHDIOCESE:

The Self-Ruled Antiochian Orthodox Christian Archdiocese of North America. Our Metropolitan: His Eminence, The Most Reverend Metropolitan JOSEPH, Primate, and Bishop of New York and Washington. Chancery, Englewood, NJ.

OUR DIOCESE:

The Diocese of Charleston, Oakland and the Mid-Atlantic. Our Diocesan Bishop: The Right Reverend Bishop THOMAS. Chancery, Charleston, WV.

Find out more at www.antiochian.org

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

Rev. Father Herman Acker, Pastor

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orthodoxdelmar.org

Please contact Father Herman for information about becoming a member of the Saint Andrew Orthodox Church

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)

St. Andrew Pre-Advent Retreat

Saturday, November 6, 2021

The Incarnation and the Nature of Divine Revelation

Presented by Brian Ephrem Fitzgerald, PhD

Brian Fitzgerald is an independent scholar, adjunct professor at Eastern University, and long-term Orthodox Christian with publications at Liverpool University Press, the Abdul Hameed Shoman Foundation, and the Annual of the Department of Antiquities of Jordan. He has special interests in Byzantine and Syriac Christian history and theology, as well as Roman, Late Antique, Byzantine, and Middle Eastern history in general. He also has a series of online Patristic-related lectures freely available at the URL: https://sites.google.com/site/brianephrem/adult_patristic_studies

Retreat Schedule:

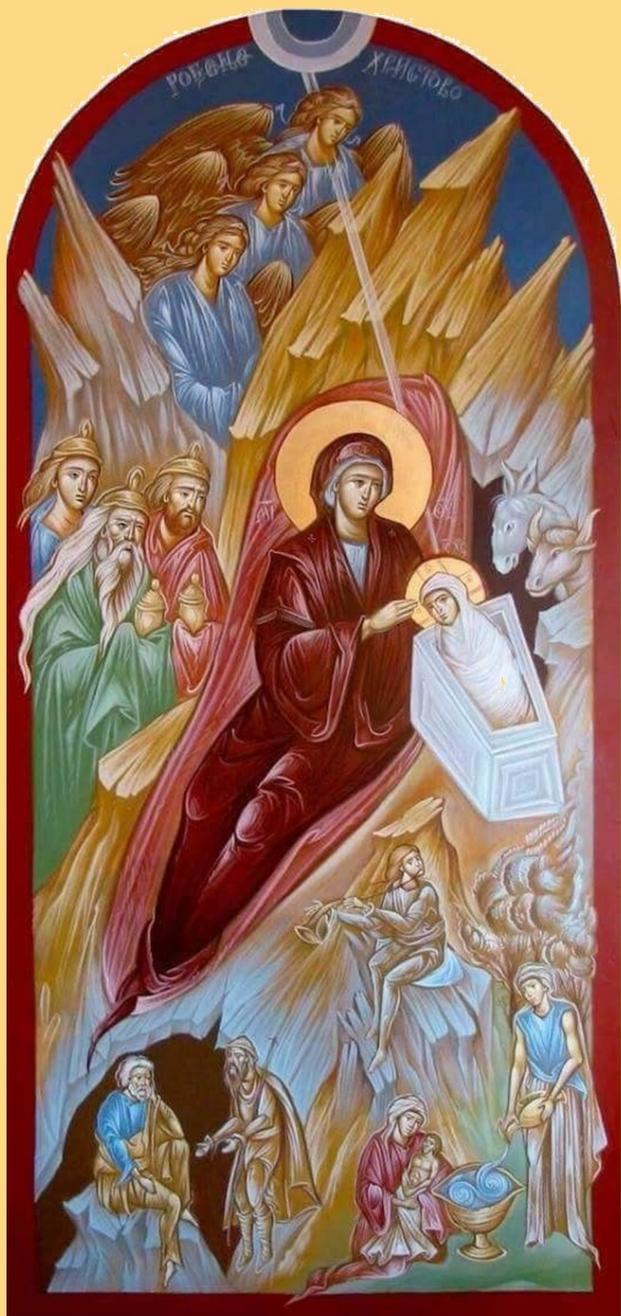
- 09:30 am: Coffee and welcome
- 10:00 am: Third Hour and First Presentation:
The Incarnation as Foundation of ALL Divine Revelation
- 11:15 am: Break
- 11:30 am: Second Presentation:
The Nature of the Kerygma (Proclaimed Message) - Verbal and Visual
- 12:30 pm: Lunch
- 01:30 pm: Sixth Hour and Third Presentation:
The Nature of Human Receptivity of Divine Truth
- 02:30 pm: Break
- 02:45 pm: Fourth Presentation:
Closing the Circle of Divine Revelation (concise summary followed by free discussion and Q&A)
- 03:45 pm: Ninth Hour and Confessions

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

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

Registration is requested:

- ◆ Email standrewlewes@gmail.com



St. Andrew Orthodox Church

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