



**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!

November 2021

Wisdom

Wherefore with full assurance let us partake as of the Body and Blood of Christ: for in the figure of Bread is given to thee His Body, and in the figure of Wine His Blood; that thou by partaking of the Body and Blood of Christ, mayest be made of the same body and the same blood with Him. For thus we come to bear Christ in us, because His Body and Blood are distributed through our members; thus it is that, according to the blessed Peter, we become partakers of the divine nature [2 Peter 1:4].

Cyril of Jerusalem, Catechetical Lectures XXII.3 (On the Mysteries. IV.3)

Annual Parish Meeting

On Sunday, October 31, St. Andrew's held our Annual Meeting of the Church membership. We heard from Priscilla Szlachtiachyn, Treasurer, who gave an overview of our finances. If you have questions, you may contact Priscilla at standrewtreasurer@gmail.com or via our website contact form at orthodoxdelmar.org/contact. We also confirmed the continuing service of Parish Council members who extended their service from 2020 (because Covid prevented a parish meeting) and elected new Parish Council members for 2021. Parish Council members serve 3-year terms.

Our new Parish Council:

Term expires 2022: Jen Alexion, Marty Smith, John Townsley

Term expires 2023: Pam Smith, Priscilla Szlachtiachyn, Tom Szlachtiachyn

Term expires 2024: Susan Grant, Steve Metaxas, Victor Zakrewsky

We are grateful to John Kerlish, who served faithfully on the Council for three years, and will now move on to other ministries at St. Andrew's.

Fall Fest

Many, many thanks to all who participated in and supported our Fall Fest!

leaders * coordinators * cooks * bakers * givers * prayers * greeters * workers * creators * mailers * heavy lifters * assemblers * disassemblers * packers * pricers * carriers * welcomers * explainers * cleaners * supporters * sponsors ...

and everyone who played a part in this tremendous endeavor! **May God bless you all!**

Fall Fest results: We welcomed a large number of guests, many who visited us for the first time. Many people also toured the church, learning from Fr. Herman and others the significance of the iconography and other aspects of our church. We sold so many baked goods on Friday that some of our faithful and dedicated bakers went home and baked some more for Saturday! And the same for some of our food! Our huge yard sale brought many newcomers who then were introduced to our other goodies inside. Our preliminary tally on the financial side: around \$19,000 - \$20,000.

A successful Fall Fest - Thanks be to God!



St. Andrew Pre-Advent Retreat

Saturday, November 6, 2021

**The Incarnation and the Nature of
Divine Revelation**

Presented by Brian Ephrem Fitzgerald, PhD

See the flyer
on page 6!

Feast of the Elevation of the Cross by Dr. Brian Ephrem Fitzgerald

The **Feast of the Elevation of the Holy Cross** (Greek: Ὑψωση τοῦ Τιμίου Σταυροῦ; *Elevation of the Honorable Cross*) is a fixed feast celebrated by the Orthodox Church on 14 September, its forefeast falling on 13 September and its leavetaking on 21 September. The Elevation of the Holy Cross is one of the two notable feasts of the Orthodox Church which are observed as strict fasts, the other being the Feast of the Beheading of John the Forerunner celebrated on 29 August. The Elevation of the Cross is one of the Seven Great Feasts of the Lord, namely:

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| ✦ Elevation of the Life-Creating Cross | 14 September |
| ✦ Nativity of Our Lord God and Savior Jesus Christ | 25 December |
| ✦ Theophany of Our Lord God and Savior Jesus Christ | 6 January |
| ✦ Entrance of Our Lord Jesus Christ into Jerusalem | Sunday before Pascha |
| ✦ Ascension of Our Lord and Savior Jesus Christ | 40 days after Pascha |
| ✦ Holy Pentecost | 50 days after Pascha |
| ✦ Transfiguration of Our Lord God and Savior Jesus Christ | 6 August |

This feast celebrates Christ's Crucifixion and the Life-Creating Cross itself and commemorates two other events, firstly the tradition of the Empress Helen (248-329), mother of the Emperor Constantine the Great (272-337), recovering the True Cross in 326. Church Historian, Socrates Scholasticus (380-439), in his *Ecclesiastical History* (1:17) relates that three crosses were found under a temple of Venus, the crosses of Christ and the two thieves. To determine Our Lord's cross, Bishop Macarius I of Jerusalem (r. 312-335) suggested that a local woman, known to be dying, kiss all three crosses. Consequently, the cross which healed her was determined to be the True Cross. A later Church tradition relates that a previously unknown flower was discovered above the buried crosses and was named Vasiliko (Basil, "flower of royalty") in honor of the Empress. In accordance with this tradition, Basil is used in the Orthodox Church for the blessing of waters, for blessing the faithful with holy water, and is planted on 14 September in connection with this feast.

In addition to the recovery of the Cross in 326, this feast commemorates the restoration of the True Cross to Jerusalem on 21 March 629 or 630 (the exact year is debated) by the Emperor Heraclius (r. 610-641) together with the Patriarch Zachariah of Jerusalem (r. 609-632). The True Cross had been seized previously by Sassanian Persia in 614 during the final Byzantine-Sassanian War (602-628). During its sojourn in the Sassanian Empire, it had been kept in its capital, Ctesiphon.

The Feast of the Elevation of the Holy Cross celebrates the crucifixion of Our Lord, God and Savior Jesus Christ as related in Mark 15: 15-47, Matthew 27: 26-66, Luke 23: 24-56, and John 19: 16-42 and hence has strong grounding in Holy Scripture. The narratives of the True Cross' recovery by the Empress Helen, and its restoration by the Emperor Heraclius fall beyond the scope of Holy Writ and depend on later traditions and historical sources. The theological focus of the feast is the victory of life over death in Christ's conquest of death on the Cross. Socrates Scholasticus' narrative clearly demonstrates the efficacy of this victory in the healing of the dying woman. This victory of life also underlies other accounts of miracles and healings related to relics of the True Cross. That such a brutal instrument of death has become a source of life, healing and blessing shows dramatically the life-giving victory of Christ on the Cross. It is also a testimony to the utter efficacy of Christ's saving Incarnation in that matter, even fragments of an instrument of execution, have become channels of life, healing and every blessing. What greater testimony can there be for the utter saving efficacy of Christ's Incarnation, Death, and Resurrection? As Holy Scripture itself testifies:

*O death, where is thy sting? O grave, where is thy victory? (1 Cor. 15:55)
And I say also unto thee, That thou art Peter, and upon this rock I will build
my church; and the gates of hell shall not prevail against it. (Matt. 16:18)*



Reverence in God's House

*O Lord, I love the habitation of your
house and the place where your glory
dwells.
- Psalm 26:8*

Touching the Hem of Father's Garments

Many people like to touch the hem of Father's *phelonion* as he goes through the congregation for the Great Entrance. This is a nice, pious custom by which you "attach" your personal prayers to the prayer of the entrance with the holy gifts. It also reminds us of the miraculous healing of a woman who touched Christ's garment (Luke 8). At the same time, you need to be careful neither to grab too hard and trip up the Great Entrance, nor to push people out of the way. And be sure to help your children so that they observe these guidelines as well.

Handling the Holy Bread

After taking Holy Communion and at the end of the liturgy, it is traditional to eat a piece of holy bread or antidoron—the bread that was left over after Holy Communion was prepared. While antidoron is not Holy Communion, it is blessed bread and as such, should be eaten carefully so that crumbs don't fall all over the place. After taking Communion or kissing the cross at the end of the Divine Liturgy, take one piece of antidoron (you don't need four or five pieces) and when you return to your seat or get to a place where you can stop for a moment, eat the bread trying not to drop crumbs. If you want to give a piece to someone else, go ahead and take an extra piece—don't break yours in half (it produces too many crumbs). And monitor your children as they take the antidoron and teach them to eat it respectfully.



MISSION MOMENT - GIVING AND TAKING

by Mary Ann Bulko

"...if you diligently obey the voice of the Lord your God to be careful and do all His commandments...all these blessings shall come upon you and find you, because you obey the voice of the Lord your God: Blessed shall you be in the city, and blessed shall you be in the country...The Lord will open to you His good treasure, the heaven, to give the rain to your land in its season and to bless all the works of your hands." (Deuteronomy 28:1-12)

Some might say, "life is a give and take" type of situation. That's certainly true to some extent. One with a sense of humor could say, "The Lord giveth and the government taketh away!" In my way of thinking, the blessings that only God can give or take away are the ones that truly matter. Both men and women, perhaps even children, need to discern what is truly needful in the "giving's and taking's" in life.

On my first mission trip to Tanzania, our team had settled into a routine of worshipping, meeting, teaching, eating, and sleeping. We soon discovered the necessity of encouraging students, translators, and others with whom we came into contact by sharing our mutual ways of Christian living and understanding. We also came to appreciate the dedicated devotion, faithfulness, desire and enthusiasm for those wanting to learn more about our faith. Occasionally, there were days of a totally unique diversion from that routine.



During our sojourn in the east African country, we witnessed several church consecrations, each attended by hundreds of worshippers of all ages. All was preceded by a procession led by Met. JERONYMOS and clergy around the parish edifice. Some parishioners wore colorful, decorative local garments, with sandals or flip-flops for the celebration. Some were barefooted. One particularly notable was the consecration of St. Constantine's – a 'daughter' parish of its namesake in Pennsylvania. Another was in memory of the husband of a widowed missionary who gave generously for its construction. The three and half-hour service became more familiar to us on each occasion. Curiosity, excitement, and solemnity reigned.

The altar was washed as in baptism. A relic was embedded in its surface and sealed with wax. A beautiful white cloth was put in place, arraying the table upon which the sacramental gifts would be offered. The walls of the church's interior were blessed with holy oil on long extended poles held by the hierarch, making the sign of the cross in all four directions of the earth. The clergy and faithful gave voices of prayer with attentiveness. All were called "to taste and see" – "to take and receive!" The day-long celebration with food, dance, and festivities continued late into the evening. Drums were heard in the distance 'til the sun began to set. It was most joyful!

On another day, I recall how an anonymous 'donor' gave a gift to two of my teammates. Two very large 'sugar canes' wrapped with stems were left by their beds in our quarters. Both were pleasantly surprised. Similarly, one day our team leader, Fr. Gregory, was given a gift as well – a GOAT! It was both a surprise and very amusing 'loading' the animal into our travel van for transport back to our quarters. We did enjoy watching it graze behind our rooms. Sadly, a bit of 'jealousy' or curiosity entered my head shamelessly thinking, "Will I get a gift?" The next day, on a table near my bed I found a lovely bowl-shaped container made from broad banana tree leaves tied together with strands of grass. I carefully opened it to find three freshly-laid eggs! What joy I felt at the uniqueness of the carefully hand-made wrapping – alas, what to do with the eggs? Indeed, what to do with all the items we were given? An answer came -- we proceeded to take all that was given to us to Mama Maria and her helpers – our wonderful cook who would take all the 'edible' ingredients we had received (goat, cheese, milk, eggs, sugar, etc.) to create and give again!



Fr. Gregory & Presb. Cynthia Horton with their gift of a goat!



My lovely gift of three freshly laid eggs!



Mother Maria with Mary Ann

"He Who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Romans 8:32)

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).



Iconographer's Corner **If you see a piece of trash, pick it up!**

by Nicholas Papas

Originally published August 2017

Fr. Boniface Black 1-year memorial commemorative book.

I will never forget an anecdote that I relate to people over and over that I feel articulates, in a brief way, how I view Father Boniface. It was at his "Retirement Banquet" at which he did anything but retire.

In the Church Hall, when it came time for him to speak everyone became hush. It was his moment after all. We had gathered from far and wide to celebrate HIM.

So we waited for what we expected to be some amazing words. The time came. Father stood.

He held up his finger in his Father Boniface way. He lifted his eyebrows in his Father Boniface way.

We knew it was coming ... wise words! Profound words!

He drew a breath.

Amidst the pregnant pause the silence was deafening. Here it comes, we thought! We had all heard his sage advice and his amazing sermons before. This was going to be good!

After the pause, what did Father B say? He said,

If you see a piece of trash, pick it up.

"If you see a piece of trash, pick it up"? Really?

It was an odd thing to say. At first I wondered if it was the opening line of a joke. But the words stayed suspended in the air without a punchline.

Father continued with a few more things to say but this is what stuck out to me. "If you see a piece of trash, pick it up."

Maybe I've read into this "speech" and glorified and magnified it after the fact. Maybe. I don't think so. Right or wrong, I have interpreted his "If you see a piece of trash, pick it up" as being, first of all, a way to deflect attention from himself on an occasion that was to be about him. I saw it as an act of self-aware yet unpretentious humility.

Secondly, I have seen this as a message to be taken and received on any level.

At face value? Yes! Pick up trash if you see it!

On a deeper level, Do your part! Pitch in! Serve!

On the deepest level, deal with sin. Look at yourself. Be introspective and clean up your heart.

Father Boniface was a smart, well-read, worldly-wise, insightful, sensitive man. Did he mean "If you see a piece of trash, pick it up" to be understood on many levels? I believe so.

*Fr. Boniface would have been 90 on November 21 this year.
Memory Eternal!*

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 will soon be mailed and posted on St. Andrew's website at orthodoxdelmar.org/stewardship.

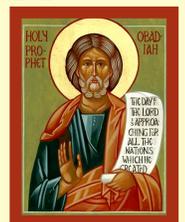
The pride of your heart has deceived you, you who live in the clefts of the rock, in your lofty dwelling, who say in your heart, "Who will bring me down to the ground?" Though you soar aloft like the eagle, though your nest is set among the stars, from there I will bring you down, declares the LORD.

...

But do not gloat over the day of your brother in the day of his misfortune; do not rejoice over the people of Judah in the day of their ruin; do not boast in the day of distress. Do not enter the gate of my people in the day of their calamity; do not gloat over his disaster in the day of his calamity; do not loot his wealth in the day of his calamity. Do not stand at the crossroads to cut off his fugitives; do not hand over his survivors in the day of distress. For the day of the LORD is near upon all the nations. As you have done, it shall be done to you; your deeds shall return on your own head.

Obadiah 1: 3-4, 12-15

The Holy Prophet
Obadiah is
commemorated on
November 19.



November 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.

November 7 20th Sunday after Pentecost

Hieron & 33 soldiers from Melitene, martyrs (Asia Minor, 300)
Theodotus the Innkeeper (Asia Minor, 303)

Tone 3 Epistle: Galatians 1: 11-19
Eothinon 9 (St. John 20:19-31) Liturgy Gospel: St. Luke 8: 41-56

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!

November 14 St Philip the Apostle

St Philip the Apostle (1st cent.)
St Gregory Palamas, Archbishop of Salonica, mystic & theologian (1360)

Tone 4 Epistle: 1 Corinthians 4: 9-16
Eothinon 10 (St. John 21:1-14) Liturgy Gospel: St. Luke 10: 25-37

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!

November 21 Presentation of the Theotokos in the Temple

St. Columbanus of Bobbio, abbot and founder of Luxeuil Abbey (Gaul, 615)
New Martyr Priest Alexander Khotovitsky of New York (1937)

Tone 5 Epistle: Hebrews 9: 1-7
Eothinon 11 (St. John 20:14-25) Liturgy Gospel: St. Luke 10: 38-42; 11:27-28

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.

TROPARION FOR THE FEAST - Tone 4 - Today the Virgin is the foreshadowing of the pleasure of God, and the beginning of the preaching of the salvation of mankind. Thou hast appeared in the Temple of God openly and hast gone before, preaching Christ to all. Let us shout with one thrilling voice, saying, Rejoice, O thou who art the fulfillment of the Creator's dispensation.

November 28 27th Sunday after Pentecost

Stephen the Younger, confessor (Constantinople, 767)
Theodor, Bishop of Rostov (Russia, 1394)

Tone 6 Epistle: Ephesians 2: 4-10
Eothinon 1 (St. Matthew 28:16-20) Liturgy Gospel: St. Luke 18: 18-27

RESURRECTION TROPARION - Tone 6 - When Mary stood at thy grave, looking for thy sacred Body, angelic powers shone above thy revered tomb, and the soldiers who were to keep guard became as dead men. Thou led'st hades captive and wast not tempted thereby; thou didst meet the Virgin and didst give life to the world. O thou who art risen from the dead, O Lord, glory to thee!

Regular Schedule

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

Be sure to **visit our website** at www.orthodoxdelmar.org/calendar for special services and the most up-to-date schedule.

Other November Events:

Fall Retreat
Saturday, November 6
See details next page.

St. John Chrysostom
Saturday, November 13
Divine Liturgy 10 am

Advent Fast begins Nov. 15

Give Thanks!
Thursday, November 25

St. Andrew
Tuesday, November 30
Divine Liturgy 10 am
With Artoklasia

Check our online calendar at www.orthodoxdelmar.org/calendar for additional weekday services and 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 5:00 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 the Saint Andrew Orthodox Church

Rev. Father Herman Acker, Pastor
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orthodoxdelmar.org

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:

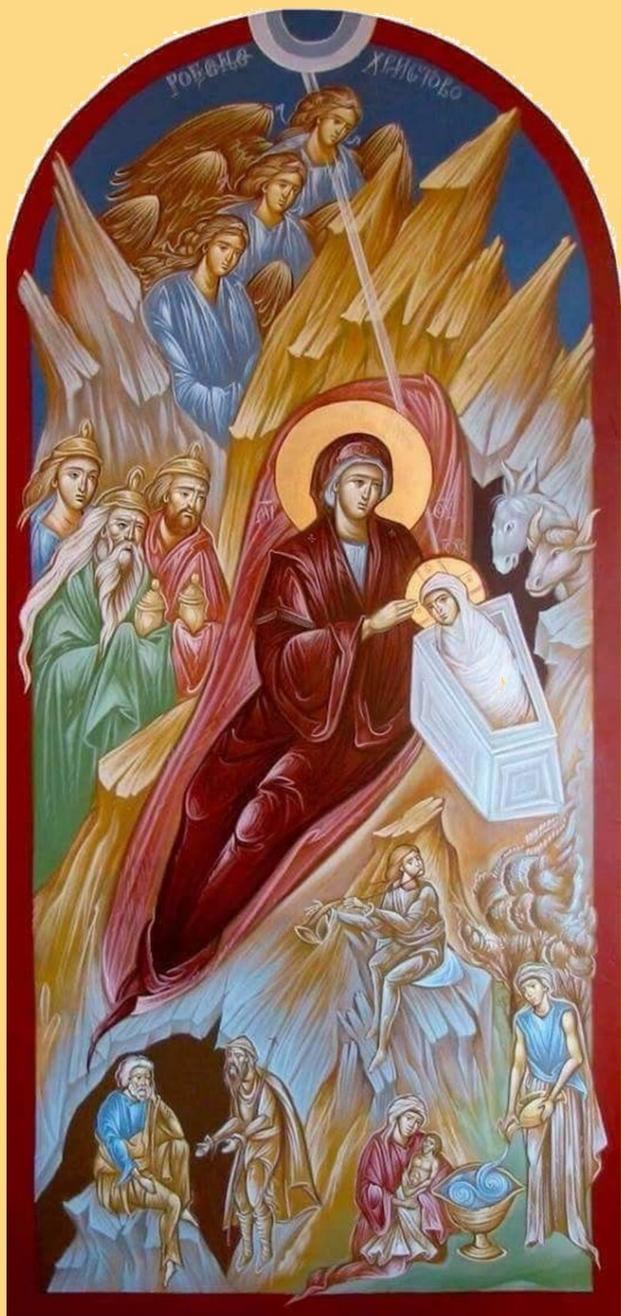
- 09:30 am: Coffee and welcome
- 10:00 am: Third Hour and First Presentation:
The Incarnation as Foundation of ALL Divine Revelation
- 11:15 am: Break
- 11:30 am: Second Presentation:
The Nature of the Kerygma (Proclaimed Message) - Verbal and Visual
- 12:30 pm: Lunch
- 01:30 pm: Sixth Hour and Third 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



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