



## 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!**

**May 2023**

### Wisdom

My son, if you come forward to serve the Lord, prepare yourself for temptation. Set your heart right and be steadfast, and do not be hasty in time of calamity. Cleave to him and do not depart, that you may be honored at the end of your life. Accept whatever is brought upon you, and in changes that humble you be patient. For gold is tested in the fire, and acceptable men in the furnace of humiliation. Trust in him, and he will help you; make your ways straight, and hope in him.

*Sirach 2:1-6*

### MANY YEARS, MASTER!

On Saturday, May 13, our newly-elected Metropolitan Saba will be enthroned for our Archdiocese. The enthronement will take place at St. Nicholas Cathedral in Brooklyn, New York. Please pray for His Eminence, and for all our bishops, that they may lead the North American Antiochian Archdiocese in wisdom and love. (The event will be livestreamed. Please visit [www.antiochian.org](http://www.antiochian.org) for more information.)

### SPRING FEST!

MANY THANKS to all who worked for and contributed to our Spring Fest. We had lovely weather, everything went smoothly, and we had a good turnout. Thanks be to God! A report on the proceeds will be announced soon.



### Charitable Works



#### Lunchbox Tuesday

Thanks to all who joined us to make 151 sandwiches on Tuesday, April 25! **Please join us next time**, on Tuesday, May 30, at 4 pm when we do it again. Please see Lisa Wolak for details and to inquire about donations needed.

### 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. We will no longer be asking for categories of items for giving. **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.**

### 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.

Tsoureki proceeds for **earthquake relief: \$505.**, in addition to the \$2108 collected in February. **MANY THANKS!** To date, the Archdiocese has sent \$1.75 million to help survivors and their rebuilding efforts.

## ICONOGRAPHER'S CORNER - Impermanence and Jesus' destruction of it

by Nicholas Papas

My experience is that potters are a philosophical bunch. Perhaps it's all that time they have to sit around with their own thoughts? Perhaps it's a humility that comes with working with dirt. After all, dirt, clay, the earth which are "humus," and the word humility have the same word origin: humus.

This morning, as an off-again-on-again potter, I find myself philosophizing too. I'm holding a whimsical goblet that I made as a high school student. Today, 45-ish years after making it, I considered how, at any moment, it might drop and shatter. This after all, as one of my ceramic teachers taught us, is the inevitable fate of ALL things ceramic. Yes, it may be the day it emerged fresh from a kiln, or it may be 10,000 years later, but it IS going to happen.

Is it a potter's intimate and intertwined relationship with impermanence that makes them philosophical? Because isn't it only a teeny tiny step from the impermanence of their pottery to pondering one's own impermanence; one's mortality?

Which, as a Christian, brings to mind the wise, challenging, "philosophical" words of Saint Peter, "...with the Lord one day is as a thousand years, and a thousand years as one day."

Which, in turn, in this Paschal season, brings to mind God's "other-ness" and greatness compared to OUR IMPERMANENCE which, in turn, is bridged by Jesus' love manifested by His life, passion and destruction of impermanent life (death). Which in turn leads me to say ... CHRIST IS RISEN!



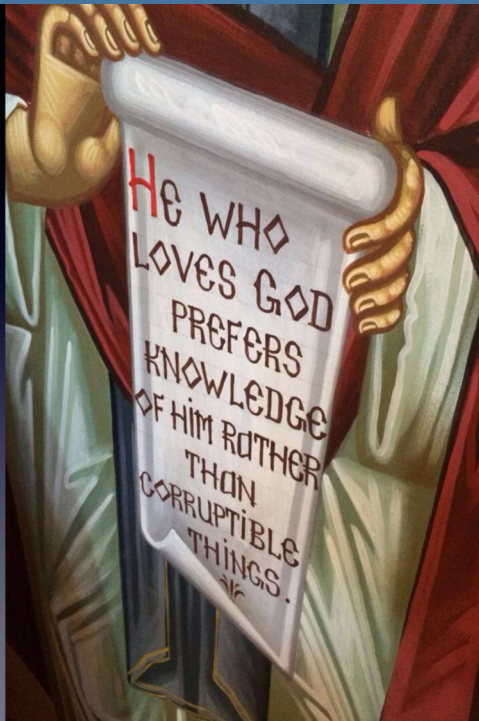
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**May 2023**

**Every Saturday:** 5:15 pm Confession 5:30 pm Choir Rehearsal  
6 pm Vespers

**TROPARION OF ST. ANDREW** - Tone 4 – As the first-called Apostle and brother of their leader, O Andrew, intercede with the Master of all to grant peace to the world, and to our souls great mercy.

**May 7 4th Sunday of Pascha (Paralytic)**

St. Alexis Toth (United States, 1909)  
Martyr Pachomius of Mount Athos (1730)

Tone 3  
Eothinon 5

Epistle: Acts 9:32-42  
Liturgy Gospel: John 5:1-15

**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!

**May 14 5th Sunday of Pascha (Samaritan Woman)**

Venerable Isidore the Fool-For-Christ and Wonderworker of Rostov (1474)  
Martyrs Isidore and Myrope of Chios (3rd cent.)

Tone 4  
Eothinon 7

Epistle: Acts 11:19-30  
Liturgy Gospel: John 4:5-42

**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!

**May 21 6th Sunday of Pascha (Blind Man)**

Emperor Constantine and his mother Helen (4th cent.)  
Venerable Constantine, (in baptism Yaroslav), with his children Michael and Theodore,  
Wonderworkers of Murom (1129)

Tone 5  
Eothinon 8

Epistle: Acts 26:1, 12-20  
Liturgy Gospel: John 9:1-38

**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.

**May 28 Fathers of the 1st Ecumenical Council**

Saint Germanus, Bishop of Paris (576)  
Saint Sophronius the Bulgarian (1510)

Tone 6  
Eothinon 10

Epistle: Acts 20:16-18, 28-36  
Liturgy Gospel: John 17:1-13

**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](http://www.orthodoxdelmar.org/calendar) for special services and the most up-to-date schedule.

**Other May Services:**

**Thursday, May 4**  
**Greatmartyr Irene**  
Divine Liturgy, 6 pm

**Tuesday, May 9**  
**Greatmartyr Christopher**  
Divine Liturgy, 10 am

**Thursday, May 25**  
**Holy Ascension**  
Divine Liturgy, 10 am  
Followed by potluck luncheon

Check our online calendar at [www.orthodoxdelmar.org/calendar](http://www.orthodoxdelmar.org/calendar) for the most up-to-date schedule.

Beloved, let us love one another,  
for love is of God; and everyone  
who loves is born of God and  
knows God.

He who does not love does not  
know God, for God is love.

In this the love of God was  
manifested toward us, that God has  
sent His only begotten Son into the  
world, that we might live through  
Him.

In this is love, not that we loved  
God, but that He loved us and sent  
His Son to be the propitiation for  
our sins.

Beloved, if God so loved us, we  
also ought to love one another.

*1 John 4:7-11*

**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

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# Reverence in God's House

## Honoring God in Our Dress

Modesty in dress, behavior, and thought is important in the Christian life, especially when we attend divine services. It also goes a long way in hedging us against assaults to purity that are prevalent in our society. Modest, however, does not mean “frumpy.” If we are careless in our clothing selection, we may actually draw attention to ourselves rather than fitting in with 2000 years of Godly men, women, and children. As we come into the warmer months, remember to rise above the casual, immodest standards of our consumer-driven society. Don't let the spirit of indifference prevent you from looking your God-given, God-honoring best. Orthodox Christians are members of the Royal Priesthood and every moment, especially when coming to the heavenly banquet, our clothing ought to reflect that reality.

## Entering the Church (Late)

The time to arrive at church is before the service starts. If you arrive after the Divine Liturgy begins, try to enter the church quietly, and observe what is happening. If the Epistle or Gospel is being read or the Little or Great Entrance is taking place, wait until it is finished to quickly find a seat. If Father is giving the sermon, stay in the back until he has concluded. Try not to interrupt the Liturgy with your entrance; the best way to avoid this problem is to arrive on time.

## Turn off your cell phone!

Please turn off your cell phone or put it into silent or vibrate mode BEFORE stepping into Church. If your cell phone does ring, do not answer it in church. Immediately silence it and, if you must answer it, quietly and calmly step out to the foyer to speak. Usually one incident like this will make you remember to always switch off your phone before stepping into church! And of course, texting or other activity on your phone is not appropriate during services.

## Venerating Icons



When you enter the church, it is traditional to venerate the icons. Usually there are icons at the entrance to the church and many churches have icon stands in the front as well. When venerating (kissing) an icon, pay attention to where you kiss. It is not proper to kiss an icon in the face. You wouldn't go up and kiss the Lord or His mother on the lips, would you? You would kiss their hand, and only if they invited you would you even dare to kiss them on the cheek. Pay attention to what you are doing. When you approach an icon to venerate it, kiss the gospel, scroll, or hand cross in the hand of the person in the icon, or kiss the hand or foot of the person depicted. As you venerate an icon, show proper respect to the person depicted in the icon - the same respect you would show the person by venerating him or her in an appropriate place. And remember, blot off your lipstick before kissing.

## Lighting Candles

Lighting candles is an important part of Orthodox worship. We light them as we pray, making an offering to accompany our prayers. Candles remind us that Christ is the Light of the world. They are also a financial offering to the Church and a “burnt offering” to God. Orthodox typically light candles when coming into the church - and that is usually the best time to light them, but there are times when candles should not be lit. It is not proper to light candles during the Epistle or Gospel readings, during the Little or Great Entrances, or the sermon.

## Blot that Lipstick!

Have you ever looked at an icon in just the right light and seen the lip prints all over it? Yuck! Lipstick may look fine on lips, but it looks horrible on icons, crosses, the Gospel book, the Communion spoon and the priest's or bishop's hand. Icons have been ruined by lipstick; and even though the cross can usually be cleaned after everyone venerates it, it just isn't considerate to others to impose your lipstick on them. The same applies to any lip balm. What is the answer? If you are wearing lipstick or lip balm, blot your lips well before venerating an icon, taking Communion, or kissing the cross or the priest's or bishop's hand. Even better, wait until after church to put it on. After all, God is not impressed with how attractive you look externally - your makeup or clothing - but how attractive you are internally, your adornment with good works and piety.

## Row Blocking

Never heard of row blocking? It's that practice of sitting right next to the aisle so that no one else can get by to sit in the middle of the row. Please move toward the middle of the row, leaving the aisle seats for those coming later. For those with small children who may need to make a fast exit, or if you just can't handle sitting in the middle of the row, be sure to graciously allow those coming after you to go past by getting up and moving out for them so they can get by. (This is especially important on the choir side; please allow choir members access to empty seats for the sermon.)

## Standing vs. Sitting

The traditional posture for prayer and worship in the Orthodox Church has been to stand. In the Orthodox "old countries" there are usually no pews in the churches. Chairs or benches on the side walls are usually reserved for the elderly and infirm. In North America, we have tended to build our churches with pews, and since we have them, we need to figure out when we may sit and when we should stand.



First of all, it is fully acceptable (even preferable) to stand for the entire service. If you prefer this, it might be better to find a place closer to the back or side of the church so as not to stand out or block someone's view.

**When should you definitely stand?** Always during the Gospel reading, the Little and Great Entrances, the Anaphora, the distribution of Holy Communion, whenever the priest gives a blessing, and the Dismissal. In fact, it may be simpler to remember that you may sit during litanies (Lord have mercy), and stand for the rest.

Follow those instructions - it's probably safer than to follow what the people are doing in the first couple of rows. When in doubt, stand. It is never wrong to stand in church.

## To Cross or Not To Cross

Anyone who has looked around on a Sunday morning will notice that different people cross themselves at different times (and sometimes in different ways). To a certain extent, when to cross oneself is according to personal piety and not an issue of dogma. But there are times when it is specifically proper to cross yourself, and times when you should not. Here is a brief list of when to cross and when not to cross:

**To Cross:** When you hear one of the variations of the phrase, "Father, Son, and Holy Spirit"; at the beginning and end of the liturgical service or your private prayers; entering or exiting the church, or when passing in front of the Holy Altar; before venerating an icon, the cross, or Gospel book.

**Not to Cross:** At the chalice before or after taking Communion (you might hit the chalice with your hand); when being censed, or when the priest or bishop blesses saying, "Peace be to all" (bow slightly and receive the blessing); when receiving a blessing from a bishop or a priest (kissing the right hand of the bishop or priest is appropriate, but not making the sign of the cross).

## Talking during Church

Isn't it great to come to church and see friends and family members? But wait until coffee hour to say "hi." It just isn't appropriate to have a conversation with people during the services or even in the church before the services have begun. Besides being disrespectful toward God, it is rude toward the other people in the church who are trying to worship.

What about in the foyer, is it OK to talk there? No, not during services. The foyer is part of the church and should also have a prayerful atmosphere. Unfortunately, parents with young children who bring them to the narthex to quiet down may sometimes be surrounded by chatter from adults who should know better.

During the dismissal, while waiting to venerate the cross, it is also best to remain quiet, especially if the post-communion prayers are being read.

Talk to God while in church through your prayers, hymns, and thanksgiving, and to your friends in the Great Hall afterwards.

But... what do you do if someone starts to talk to you during church? Quietly and joyfully say, "let's talk during coffee hour."

## 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.)

## Crossing those Legs?

In some Orthodox cultures, crossing one's legs is taboo and considered to be very disrespectful. In our North American culture, while there are no real taboos concerning crossing one's legs, we tend to cross our legs to get comfortable while sitting. Should we cross our legs in church? No. Not because it is "wrong" to ever cross legs, but rather because it is too casual - and too relaxed - for being in church. Just think about it, when you get settled in your favorite chair at home, you lean back, cross your legs, and then your mind can wander anywhere it wants to. Remember that sitting in church is a concession, not the normative way of prayer. You surely don't want to get too relaxed and let your mind wander off too much. In fact, when you do sit in church, you should sit attentively - and not too comfortably. When sitting in church, keep those feet on the floor, ready to stand at attention (which is what "Let us attend" means). Cross yourself with your fingers and hand - but don't cross your legs!

## 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.



## Leaving Before Dismissal

Leaving church before the Dismissal - besides being rude - deprives us of a blessing. Worship has a beginning ("Blessed is the Kingdom...") and an end ("Through the prayers of our holy Fathers ... Amen"). To leave immediately after Communion is to treat church like a fast food restaurant where we come and go as we please. We live in a fast-paced world where we seem to be hurrying from place to place. But in God's presence, we need to make every attempt to fight this pressure to move on to the next thing on the day's agenda. We deprive ourselves of blessings by not being still and participating in God's holiness. Eat and run at the fast-food place - but stay in church and thank God for his precious gifts.

## Final Thoughts

There are surely many other areas that could be covered when discussing Reverence in God's House. North American society in our time is rather casual in its approach to life; don't allow this prevailing attitude to enter into your Orthodox Christian piety. Remember, we are all growing in godliness, and many have physical needs that force them to "break" some of the rules of etiquette; therefore we must bear with one another. Much of church etiquette is based on common sense and showing respect for God and others. Always remember that you are in church to worship God, the Holy Trinity. The priest says, "With the fear of God and faith and love, draw near." Let this be the way you approach all of worship. If you do, you will probably have good church etiquette.

*Adapted from <http://www.theologic.com/oflweb/inchurch/etiquet.htm>*

## Children and Worship

Children need help to grow in reverence and understanding of our multi-sensory worship; yet they remind us to approach God with wonder, spontaneity, and joy. Here are some practical tips to keeping this balance.

Be edified by a child's eagerness to venerate an icon, but if he is not tall enough to kiss it on its stand, please help by lifting the child up or bringing the icon down. Also, we can whisper to the children the meaning of particular icons; if we listen, we may receive a fresh insight. Quietly and appropriately, we can take them around to "meet the saints" on the walls.

Bring children closer to a procession or a censing, to better appreciate the holy movement, but don't let their exuberance cause an accident or traffic jam.

If you have half a voice, sing along with the hymns that you know, this will lead your children into greater love of God. Sing with them at home too.

If a parent is struggling with a young child, ask God to give them peace and reward them for their efforts and embarrassment; then joyfully and lovingly ask how you can help.

We are all in this together, growing from grace to grace and building up the body of Christ to God's glory!



*-Fr Noah Bushelli*