



SAINT ANDREW THE APOSTLE ORTHODOX CHURCH

Antiochian Orthodox Archdiocese of North America

Christ is The Word LOGOS

The mission of Saint Andrew the Apostle Orthodox Church
is to glorify our Lord and God and Savior Jesus Christ through our words and actions according to the Holy Traditions and Sacred Teachings of our
Holy Orthodox Christian Faith

CHRIST IS RISEN!

May 2021

Wisdom

The way to God lies through love of people. About every poor, hungry, and imprisoned person the Savior says "I":
"I was hungry and thirsty, I was sick and in prison." To think that He puts an equal sign between Himself and
anyone in need ... I always knew it, but now it has somehow penetrated to my sinews. It fills me with awe.

St. Maria of Paris

Our Pascha Schedule:



**CHRIST IS RISEN
FROM THE DEAD,
TRAMPLING DOWN
DEATH BY DEATH,
AND UPON THOSE
IN THE TOMBS
BESTOWING LIFE.**

Great Saturday, May 1: Vespers Liturgy of St. Basil, 10 am
PASCHAL SERVICES, 11:30 pm
Followed by blessing of baskets

Sunday, May 2: Agape Vespers, 3 pm
Followed by Easter Egg Hunt

Epistle: Acts 1: 1-8 Holy Gospel: Saint John 1: 1-17

CHRIST IS RISEN : INDEED HE IS RISEN!

CHRISTOS ANESTI : ALITHOS ANESTI! GREEK

AL-MASEEH QAM : HAQAN QAM! ARABIC

CHRISTOS VOSKRESE : VO ISTINU VOSKRESE! SLAVONIC

CHRISTOS A- INVIAT : ADEVERAT K- INVIAT! ROMANIAN

KRISHTI UNGJALL : VERTET UNGJALL! ALBANIAN

CHRISTUS IST AUFERSTANDEN : ER IST IN WAHRHEIT AUFERSTANDEN! GERMAN

CRISTO HA RESUCITADO : EN VERDAD, HA RESUCITADO! SPANISH

GLORY TO HIS THIRD DAY RESURRECTION:

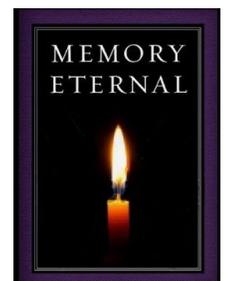
LET US ADORE HIS THIRD DAY RESURRECTION!

We live from Pascha to Pascha! May 2, 2021 - April 24, 2022

Wall of Eternal Memory

We are still receiving orders for memorial nameplates for our planned **Wall of Eternal Memory**. This will be a small yet powerful way we can say to our departed, "I love you." We light a candle and appeal to God with the words, "May their memory be eternal!"

Information about this project and your opportunity to make a permanent remembrance of your departed loved ones has been mailed out to everyone on our mailing list. If you did not receive a mailing, you can download the information on our website (www.orthodoxdelmar.org/eternalmemory). From the home page, click or hover over the Ministries tab and click Wall of Eternal Memory. Brochures are also available on the table in the church foyer.



MISSION MOMENT - Save the Children

by Mary Ann Bulko

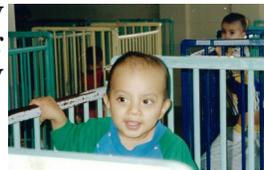
"Let the little children come to Me, and do not forbid them; for of such is the kingdom of God." (Lk. 18:16)

What a joy it is when there are children in God's church! I've experienced serving on four short-term mission teams and our priority often involved working with children. I can still recall hearing the angelic voices of young children singing, "Señor ten piedad"* - the Spanish response to liturgical services in Guatemala. The Hogar Rafael was home to 133 children, ages seven and under, during Summer 2000. Some had been abused, others abandoned or lost. Thirty or so were awaiting adoption, a process that took six to nine months. We were informed that all of the orphanages in Guatemala were full to capacity at that time. A very few of the children who were older than seven had been received before new legal age restrictions were enacted.



While their regular teachers took vacation leave, we offered classes for Bible studies, arts and crafts, table games, computer lessons, sports, etc. We also shared meal time with the children and three to four hours daily in the church. While the monastics and children have since relocated to a safer environment away from the potential hostilities of inner-city life, they still have needs. In fact, just months before we arrived, the Hogar's van was stolen at gunpoint! We did occasionally hear gunfire during the evenings and night just beyond our protective walls.

A memorable project I shared with the children was to create a personal prayer book. On the last page I asked that they write those whom they'd like to remember in prayer. One little girl wrote a lengthy line in Spanish. I asked Madre Ines to translate it for me: 'Dear God, I pray the Judge will allow my adoption.'



*Lord have mercy

"Whoever receives one little child like this in My name receives Me." (Mt. 18:5)

Information on 2021 summer mission trips is posted on the bulletin board in St. Andrew's foyer. For additional information on Mission Teams, contact the Orthodox Christian Mission Center (OCMC.org).



Reverence in God's House

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

Venerating Icons

When you enter the church, it is traditional to venerate the icons. 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.

God bless all our Faithful Stewards!



MANY THANKS for your pledges to support Christ and Orthodoxy through St. Andrew's. God bless you for your generosity! Pledges for 2021 are still being received. As of March 21, we have **received 41 pledges for a total of \$94,340** committed for support of St. Andrew's in 2021. **It's not too late** to turn in your pledge of support for 2021! You may pick up a stewardship packet in the foyer or visit the Stewardship page on our website: www.orthodoxdelmar.org/stewardship. (From the home page, click or hover over the Ministries tab, then click Stewardship. There you can also submit your pledge online.)



Thank you for continuing to send in your generous offerings during this unusual time. To facilitate your giving, **check with your bank** about setting up a recurring payment to St. Andrew's via **online bill-pay**. Set it up once, and **they mail the checks**, according to your schedule! Your support continues to be needed as we bear witness to Christ in our community and provide a place of worship for the faithful.

Iconographer's Corner - Message of Love

Originally published July 16, 2014

by Nicholas Papas

<https://myocn.net/god-loves-us/>

As a teenager, I came back from church camp and was asked to share my thoughts about my adventure with the congregation. It was, I suspect, a combination of lack of sleep, the emotional high of that type of experience, topped off with plain old stage fright, but about all I could do was babble through my choked up tears something about how "God loves us."

I believed and still believe that my church camp experience of God's love was real. I also believe that there can be a disconnection between the experience of God's love and any attempts at talking about it. This can be frustrating. It might be said that all of the words of the Old and New Testaments can be summarized as "God loves you." Add to this all the words from the Holy Fathers and Mothers of the Church explaining the Bible, and it totals a lot of words!

So, why do we even have or need all of these words? Isn't it tedious? I'm reminded of the lyrics from the 1990's pop song "More Than Words":

*More than words is all you have to do to make it real
Then you wouldn't have to say that you love me
'Cause I'd already know*

It is now about forty years since that somewhat embarrassing, emotionally significant moment of me babbling about God's love, and yet I still in some way am compelled to communicate the same thing. I am still convinced that God loves us. I have used both the icons I have created and the words I have written to try and say this. I still sometimes wonder if it comes across as silly babbling. Am I naïve to think that this message makes headway in making the journey from my mind to the mind of others?

Sometimes, when I think about some of the churches I have illuminated, I am confronted with that disconcerting reality. This reality has been confirmed by one-on-one conversations and encounters. It is the reality that some people are not getting the message I had hoped they would. I have painted these churches with lots of intention and attention. I have painted them with heart and soul. Yet, still, I know that there will be people to whom this work will not speak. Granted, I bring sins and shortcomings to my work and message, but does this explain all of those who reject it or are indifferent to it?



And this is the point. We, those who would hope to share a message of God's love, are brought to a place of having to confront that we are not in control. Just as I believe in God's love for us, I also believe that, sometimes, people will not be interested in it. AND it will not be a matter of how we communicate it. If the icons are beautiful and the hymns sublime and the sermons erudite and clear, there STILL may be rejection of the message.

This is a hard lesson for those of us who are compelled to want others to "get it." The lesson then becomes one for us. It becomes a lesson of relinquishment and letting God handle it! In relinquishment, we can come to that place in which the Prophet David found himself after all of his travails. When David relinquished, he was able to hear the voice of God saying, "Be still, and know that I am God." Maybe if we, the want-them-to-"get it"-ites, relinquish, we will, like David, hear the same message. After all, doesn't God love us?

Keeping you informed

Parish Council - St. Andrew's Parish Council meets monthly to review many aspects of parish life and make decisions on changes and projects. We are pleased to announce that the monthly minutes of the Parish Council meeting are now available to you via email. Please contact Kh. Vera at standrewlewes@gmail.com to be put on the distribution list. A copy of the minutes will also be posted on the bulletin board in the foyer.

Needy Fund - What happens to the money we contribute to the Needy Fund? This fund provides Fr. Herman with the means to help people in our congregation and in the wider community when they have needs. Most often, this help consists in a grocery store gift card, but other needs have also been filled. This is one way we show our love for our neighbors.

Iconography Fund - Many of you have sponsored icons or supporting iconographic elements in our ongoing beautification projects. A few of you have also made general donations to the fund, for which we are very grateful. Such general donations help us pay for the costs of painting and preparation, shipping and installation, and travel expenses for our iconographer, Nick Papas, when he comes to install the icons. Thank you!

Camp Scholarship Fund - Unfortunately, in-person camp was canceled last year because of Covid-19. This year, camp is open again, with restrictions and limitations. We don't have as many campers attending this year, but we are grateful to have a Camp Scholarship Fund that will be able to assist with tuition. Many thanks to all have contributed over the past several years!



A Look at the Date of Pascha

by Dr. Brian Ephrem Fitzgerald

In 2021 Orthodox and Western Easter dates vary widely (2 May vs 4 April). Why is this when the same essential criteria are followed? Namely:

- ✦ Easter must be on a Sunday
- ✦ after the Northward Spring equinox
- ✦ after the nominal "Paschal" full moon

Furthermore, the First Council of Nicaea (325) only commands independence of Jewish calculations of the lunar month Nisan and universality in practice! The vast majority of Christians practice these criteria today. Christian West and East both use the now dated Alexandrian methods of calculating Nisan, Vernal Equinox, and New Moon (which does not match the astronomical New Moon).



Since the same methods are used, the greatest difference arises from the use of the Julian ["old"] calendar in the east and the Gregorian ["new"] calendar in the west. The Gregorian calendar arose from a reform of the Julian calendar, and was instituted by the papal bull *Inter gravissimas* (24 February 1582) by Pope Gregory XIII after whom the calendar is named. To implement this, Thursday 4 October 1582 was followed by Friday 15 October 1582. Without this the wide modern variance would not arise.

Yet Easter date variations are ancient; for example, 14 Nisan was used presumably by Saint Polycarp (69-155) and certainly by the Churches of Smyrna, Ephesus, and Asia Minor into the third century (called quartodecimans). As Irenaeus of Lyons (130-202) reports:

Polycarp also was not only instructed by apostles, and conversed with many who had seen Christ, but was also, by apostles in Asia, appointed bishop of the Church in Smyrna, whom I also saw in my early youth, for he tarried [on earth] a very long time, and, when a very old man, gloriously and most nobly suffering martyrdom,(1) departed this life, having always taught the things which he had learned from the apostles, and which the Church has handed down, and which alone are true. To these things all the Asiatic Churches testify, as do also those men who have succeeded Polycarp down to the present time. (*Against Heresies: II:4*)

Around 195, Victor of Rome sought to excommunicate the quartodecimans. The wider church did not support his harsh methods and forced him to relent in name of peace. The church historian, Eusebius of Caesarea (260-339) reports:

But this did not please all the bishops. And they besought him to consider the things of peace, and of neighborly unity and love. Words of theirs are extant, sharply rebuking Victor. Among them was Irenaeus, who, sending letters in the name of the brethren in Gaul over whom he presided, maintained that the mystery of the resurrection of the Lord should be observed only on the Lord's day. He fittingly admonishes Victor that he should not cut off whole churches of God which observed the tradition of an ancient custom. (*Ecclesiastical History: V:14*)

Also, as early as Pope Sixtus I (died c. 124), some Christians had set Easter on a Sunday in Nisan. To determine when Nisan was, Christians relied on the Jewish community indicating that Christian-Jewish relations were not always hostile in Roman times. Yet by the later third century some Christians were unhappy with the somewhat cumbersome and disorderly Jewish calendar, arguing that with such methods the wrong lunar month was identified as Nisan, resulting in a month whose 14th day fell before the Spring equinox. Hence arose the standardizing efforts of Constantine I and Nicaea I noted earlier.

Yet variances continued after Nicaea I, many sermons and canons decrying ongoing variances. Alexandrian computational methods also stabilized only after decades and then received widespread adoption. Furthermore, Syriac Christians continued to hold their Easter festival on the Sunday after the Jews celebrated Passover. In contrast, Christians at Alexandria, and increasingly throughout the Roman realm, calculated the time of Easter for themselves, no longer attending to Jewish computations. This resulted in occasional differences in the date of Easter as celebrated at Alexandria and Antioch. In addition, Alexandrian Pascha computations did not become standard throughout Britain and Ireland until the early eighth century.

All this without calendar-based schisms! Today's practices are perhaps the most uniform, historically speaking. Please note the following:

Gregorian Easter Date: Roman Catholic Church, the vast majority of Protestant Churches, and the Orthodox Churches of Finland and Estonia

Orthodox Easter: The remaining Orthodox and Oriental Churches

Is this desirable? Perhaps not. Yet for those seeking tradition, Orthodox tradition handles such variations, sensitive as they are, with charity rather than censoriousness, stressing unity and charity over schism. That is a very wise tradition, indeed!



May 2021

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 2 HOLY PASCHA - CHRIST IS RISEN!

Epistle: Acts 1: 1-8

Holy Gospel: Saint John 1: 1-17

**Christ is risen from the dead, trampling down death by death,
and upon those in the tombs bestowing life.**

May 9 Christ is Risen! Sunday of Thomas

Prophet Isaiah; Martyr Gordius (Rome, 362); Shio of Mgvin, (Georgia, 7th cent.)

Matins Gospel:

Eothinon 1 (St. Matthew 28: 16-20)

Epistle: Acts 5: 12-20

Liturgy Gospel: St. John 20: 19-31

TROPARION OF ST. THOMAS - TONE 7 - While the Tomb was sealed, thou didst shine forth from it, O Light! While the doors were closed, thou didst come in to thy disciples, O Christ God, Resurrection of all, renewing in us through them an upright spirit, according to the greatness of thy mercy!

MAY 16 Christ is Risen! Sunday of the Myrrhbearing Women

Theodore the Sanctified, (Egypt, 368); Musa the Maiden (5th cent.)

Tone 2

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

Epistle: Acts 6: 1-7

Liturgy Gospel: St. Mark 15: 43 - 16: 8

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 Christ, thou Giver of Life, "Glory to thee!"

Tone 2 - Pious Joseph, having brought down thy pure Body from the tree, and wrapped it in fine linen, embalmed it with ointment, prepared it, and laid it in a new tomb.But thou didst verily rise after three days, O Lord, granting to the world the great mercy!

Tone 2 - Verily the angel came to the tomb and said to the ointment bearing women: "The ointment is meet for the dead, but Christ has been shown to be remote from corruption. But cry ye, "The Lord is risen, granting to the world the great mercy!"

May 23 Christ is Risen! Sunday of the Paralytic

Michael the Confessor, Bishop of Synada (818); Ephrosinia, Princess of Polotsk (1173)

Tone 3

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

Epistle: Acts 9: 32-42

Liturgy Gospel: St. John 5: 1-15

RESURRECTION TROPARION-Tone 3-Let the heavens rejoice and let 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 to the world the great mercy!

MAY 30 Christ is Risen! Sunday of the Samaritan WomanIsaacus, Abbot of the Monastery of Dalmatos (Constantinople, 383)
Basil & Macrina, grandparents of St. Basil, and his mother Emilia (4th cent.)

Tone 4

Eothinon 7 (St. John 20: 1-10)

Epistle: Acts 11: 19-30

Liturgy Gospel: St. 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 Apostles, saying, "Death hath been spoiled! Christ-God is risen, granting to the world the great mercy!"

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 May Services:

**Saints Helen & Constantine
Friday, May 21**
Divine Liturgy 10 am

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

**During the Paschal Season
(until Ascension):**

- ✦ We say or sing the **Resurrection Troparion** every day with our devotions.
- ✦ We continue to share the good news with the greeting, "**Christ is risen!**"
- ✦ We read the **Book of Acts and the Gospel of John** in our family Bibles.
- ✦ There is **no fasting on Wednesdays and Fridays.** (Communion fast continues as usual.)
- ✦ In honor of the Resurrection, there is **no kneeling**, in Church or at home, until Pentecost.

I love you, O LORD, my strength.
The LORD is my rock and my fortress and my deliverer, my God, my rock, in whom I take refuge, my shield, and the horn of my salvation, my stronghold. I call upon the LORD, who is worthy to be praised, and I am saved from my enemies.

Psalm 18:1-3

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

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