



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!

June 2021

Wisdom

What gain has the worker from his toil? I have seen the business that God has given to the children of man to be busy with. He has made everything beautiful in its time. Also, he has put eternity into man's heart, yet so that he cannot find out what God has done from the beginning to the end. I perceived that there is nothing better for them than to be joyful and to do good as long as they live; also that everyone should eat and drink and take pleasure in all his toil - this is God's gift to man.

Ecclesiastes 3:9-13

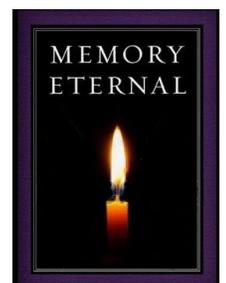
Did you know?

- ✦ It was a joy to celebrate **Holy Week and Pascha** services with so many of you. We were particularly pleased to welcome back so many of our children, especially on **Holy Friday** when our girls participated in the burial procession and at **Agape Vespers** on Pascha day, after which we all enjoyed a festive **Easter Egg Hunt!**
- ✦ We continue to greet **one another with "Christ is risen!"** until Ascension, June 10. After Ascension, we resume the usual Wednesday/Friday fasting regimen.
- ✦ **In honor of the Resurrection, there is no kneeling, in Church or at home, until Pentecost.** At the end of the Divine Liturgy on Pentecost, June 20, we will be praying a "Kneeling Prayer," when we ask forgiveness of our sins and receive the descent of the Holy Spirit. Also, apart from the Kneeling Prayers on Pentecost, we do not kneel on Sundays since Sunday is celebrated as a "little Pascha." 
- ✦ Our **Iconographer, Nick Papas, will be with us** June 11 and the days following to install the new Hospitality of Abraham icon and decorative elements in the recessed ceiling of our Nave. See his **article** on the Hospitality of Abraham on page 3.
- ✦ We have **two studies** coming up in the fall for **teens and adults. New Testament Greek for Beginners** will start you on the path of reading the New Testament in its original Greek. **The Gospels and the Feasts of the Church** will offer Bible study and an overview of the Orthodox Faith through a look at the Great Feasts of our church year. This course would be excellent for those looking for a refresher on their faith, as well as non-Orthodox inquiring about Orthodoxy. These studies will be offered **in person**.
- ✦ While we typically **light candles** when coming into the church, 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 during the sermon.
- ✦ **When stepping up to the chalice** to receive the Holy Gifts, it is customary to **say your Christian name** even if you believe the priest or deacon should know it. Please do this for your children, as well, until they have been taught to do it themselves. It is not a test for the priest to remember your name! 😊

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.



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

MISSION MOMENT - "Bwana hurumia"*

by Mary Ann Bulko

In Summer 2004, our mission team van stopped briefly so that we might take photos as we stood on the Equator in East Africa. The journey from Florida, via London, to Entebbe Airport in Uganda, an overnight stay in Kampala, and a five-plus hour drive to Bukoba, Tanzania, was arduous. Yet our arrival at the Diocesan Center and welcome by Bishop JERONYMOUS was filled with joyful anticipation!

The compound, with a splendid view of Lake Victoria, rests on a hill overlooking the city. Also in our purview was a mosque with protruding minaret from which a 'muezzin' periodically called Muslim believers to prayer. Ironically, it reminded me to pray for our mission venture and a fruitful outcome. After some respite, hospitality, and briefing by His Grace, we prayed in Four Evangelists Church, a short walk from the guest house. Departing the next morning for a lengthy drive to Kasikizi, we finally arrived at our 'base camp'. This facility, normally used as a catechetical school or seminary, would house us for the next two weeks. Our team of six women and three men set up in our separate quarters with sleeping bags and mosquito netting. We pooled our 'emergency' snacks/treats in what looked like a 'corner General Store'.

After settling in, we met the kitchen staff, local priest, and children who seemed to appear spontaneously as "curiosity-seekers"! Following an evening meal and vespers, we turned in for the night. (Interestingly, All Saints Church, which stood on a small hill just beyond our quarters, was built by the parishioners of a sister parish in Cannonsburg, PA, with their priest Fr. George Livanos, whom we were fortunate to meet during our mission.)

The next morning, so greatly anticipated, began with church prayers, breakfast, and a half-hour drive to Rubale where construction of classrooms had begun just weeks before our arrival. Our team and the forty-plus students gathered with the Bishop for introductions, including those translators who would work side by side with us. A highlight of that first meeting was indeed memorable. His Grace had brought newly acquired Holy Bibles with him, which were written in Swahili. He was SO pleased to distribute one book to each new student in order that they all might read, learn, and teach from their very own personal Bible! The elation and gratitude they expressed for these gifts was priceless and beyond words!

to be continued ...

*Swahili for Lord have Mercy

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).

His Grace
Bishop
JERONYMOUS
and Mary Ann
Bulko



Students proudly
show their own
new personal
Holy Bibles in
Swahili

Reverence in God's House

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

Blot that Lipstick!

Have you ever looked at an icon in just the right light and seen the lip prints all over it? 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!

There is a way that seems
right to a man, but its end is
the way to death.

Proverbs 16:25

Every way of a man is right
in his own eyes, but the
LORD weighs the heart. To
do righteousness and justice
is more acceptable to the
LORD than sacrifice.

*Proverbs 21:1-2***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 welcome! **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 - Communing with Zoe

by Nicholas Papas

Books have helped, but when it came to understanding *The Hospitality of Abraham* icon my favorite and most clear lesson was taught by my eleven month old granddaughter Zoe.

The icon of *The Hospitality of Abraham* is widespread, popular, often contemplated and based on merely a tiny few verses from the Book of Genesis. It is such a significant icon that many believe it to be one the most important images in Christendom. How did it gain such stature and fame? Many would rightly give most of the credit to Saint Andrew the Iconographer for having painted his perfected rendition of this Old Testament scene. (For further background on this theme two contemporary books do a great job, Father Gabriel Bunge's *The Rublev Trinity* and Father Steven Bigham's *Image of God the Father in Orthodox Theology and Iconography*.)

The Hospitality of Abraham's message is straightforward and powerful. It could easily be missed but, once known, is not easily forgotten. It is amazing that a single icon can offer as much as this one does. Iconographers, spearheaded by Saint Andrew Rublev, have used basic artistic tools to form this visual offering into its undeniable prominence. They use the simple tools of color, line and composition to make this happen.

All of this art, theology, contemplation and writing originated with Abraham and his wife Sarah receiving surprise guests. Three of them!

Here is the telling:

Genesis 18:1-8 *And the Lord appeared unto him[Abraham] in the plains of Mamre: and he sat in the tent door in the heat of the day; And he lift up his eyes and looked, and, lo, **three men stood by him**: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said. And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man; and he hasted to dress it. And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.*

And from this needle in the haystack, gem of a story we can fast forward a few thousand years to the artistic manipulation of color and exploitation of a basic circle and a basic triangle found in *The Hospitality of Abraham* icon. The end result being that in this moment where we wonder what on earth are we looking at in this icon and why are we looking so intensely, we see three angels, simultaneously in a triangular composition and a circular composition!

If we ponder for a moment that the core belief of Christianity is that God is Trinity, Father, Son and Holy Spirit then maybe it explains a lot. The composition's circle depicts "The One" and a composition's triangle depicts "The Three". It is a brilliant use of basic shapes. A picture of Trinity is painted using the childlike tools of a circle and a triangle!

As an artist I had a smidgen of understanding of this icon because of the circle and the triangle but to feel the meaning of Trinity even more would take me some additional steps. The concept of Trinity is hard to grasp. Saint Patrick, I think, knew this. To try and teach the hard concept of Trinity he famously used the shamrock. The shamrock is a plant whose leaves are simultaneously three and one. However, the shamrock lesson only ever helped me minimally.

Is the idea of Trinity one of those things that are SO hard to grasp that we need to give up? Should we accept that there are certain mysteries that will simply be bigger than our minds can hold? I think that Patrick and the Saints would disagree. They would disagree because they were able to know and experience The Trinity. This personal knowledge of the Trinity, I believe, is what inspired St. Patrick to use the shamrock as a launching pad for teaching and understanding. It must have inspired him to forge ahead when trying to explain this difficult idea.

The Hospitality of Abraham icon, along with Saint Patrick's shamrock, are steppingstones to the understanding the Trinity. Recalling that this icon depicts the story of Abraham and Sarah receiving THREE surprise guests and that their guests turned out to be THREE of God's angels and that there were THREE angels is significant. Patrick and all of the Saints surely knew this. Is the number three itself the mysterious key that unlocks this icon and an understanding of Trinity?

Maybe the mystery is solved when we understand that three represents and shows us that God is Community? Is this what the deeper meaning of the Old Testament story? Is this what Patrick and the Saints are trying to teach? Are we to learn the mystery that God is Community

God is Community! This key, although it is a good one, is still more mere head knowledge. I found further help



Continued on next page

Communing with Zoe, cont'd

in completing the sentence... "I love _____" with the blank being filled with answer "you". This little exercise helps a lot. Most of us have experienced love. When we experience "I love you" we have heart knowledge of love.

To love and to be loved, this is what this icon is about. If we have ever felt, heard, or expressed an "I love you," we know about love. And love is what and WHO God is! God is lover and loved. From God's love, which those who have felt love to some degree now understand, comes more love. The thing about love is that it is uncontainable, alive, growing, and contagious. This uncontainable, alive thing called love is why all of creation exists! God is love and love cannot be contained. The source, origin and why of this creativity in and of love is seen in *The Hospitality of Abraham* icon.

This creative love is expressed in Genesis 1:26 *And God said, Let us make man in our image, after our likeness.* The words not only give a nod at revealing the Trinity in the word "we" but boldly reveal the overflow of God's love by His having created man. Right off the bat, in the first breaths of the first book of the Bible we are shown what the writer of these words understood to the bones, that God is and must be a community and more specifically a community of uncontainable creative love.

"Community", "communion", "love" - these are the words and concepts that have helped me. So I thought. I have loved and been loved. I have felt love. I imagined I was well on my way to comprehending of the esoteric and lofty secrets of the Trinity. I understood that it is no coincidence that commun-ity and commun-ion have the same root word. They are words of sharing and fellowship.

Then I saw my eleven-month-old granddaughter eat. Sitting in her highchair with food on her tray she was satisfied to finger and shovel her various morsels. She was happy to eat. She was content to get food. To be a spectator watching a toddler enjoy their food is as much entertainment as any human could ever want. Their joy and satisfaction are completely out in the open. It is pure and clear. It is difficult to imagine anything more complete than a baby getting their food...until that same eleven-month-old eats, not alone but with everyone else. She is engaged, watching, listening, and making eye contact and oh so satisfied. She is not just eating when she eats with the group, she is communing!



It is clear to me that all is right when food is present, but all is so much more right when community is present. I realize that all of the lessons I have learned point to this truth. It took Zoe, my granddaughter, to make it flesh. God has created us to want each other, to need each other and to be fulfilled in each other.

It is such a primordial component of who we are that it is there present, visible, and able to be experienced in the actions and expressions of a baby. God made us this way! It is right there from the beginnings of our lives. We have the handprint of the Trinity on us all. I have seen it in the sweet, satisfied look of Zoe's, sweet potato-smeared face.



Children and Worship

by Fr Noah Bushelli

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!

The Significance of the Ascension

by Dr. Brian Ephrem Fitzgerald

The Feast of the Ascension is celebrated on a Thursday, the fortieth day after Pascha. Like Pentecost and the Apostles Fast, the precise date of its celebration depends on the date calculated for Pascha. Hence, like Pascha itself, the dates of the Ascension's celebration usually differs between Christian East and West. Its celebration is attested as far back as AD 68, but was celebrated in conjunction with Pentecost until sometime in the fourth century AD when it began to emerge as a discrete feast. Yet the Ascension remains associated with Pentecost since scripture binds it tightly with the promise of the Holy Spirit (John 14:16). It also concludes liturgically the Easter season. It is called in Greek, *Analepsis*, i.e., "taking up", and also *Episozomene*, "salvation from on high." The significance of this second term will emerge shortly.

The scriptural grounding of the Feast of the Ascension is very solid, the fullest attestation of the event being Acts 1:3-11, where the Ascension is linked inextricably with the Great Commission (Matthew 28:18-20), the sending of the Holy Spirit in Pentecost (Acts 2), the Second Coming of Christ and the fulfillment of the Kingdom of God (Acts 1:10-11). Two shorter Gospel narratives clearly associate the Ascension with the Great Commission (Mark 16:14-20, Luke 24:46-53). The Gospel of John refers briefly to Christ's Ascension in private discussions with his disciples before the Resurrection (John 6:62) and after the Resurrection (John 20:17).



The significance of the term *Episozomene* lies in the Ascension's association with the completion of our redemption together with that of the cosmos. In Christ's incarnation, death, burial, and resurrection, man's sin is forgiven, the old man is buried, and the new man rises in new life with Christ. Death's tyranny is toppled as the human and divine natures in Christ restore man to life everlasting through the communion of humanity's naturally mortal nature with the source of eternal life, God. While Christ's incarnation, death, burial, and resurrection accomplish these blessings objectively, it is through the indwelling of the Holy Spirit that we can partake personally in the salvation accomplished for us in Christ, hence the vital significance of the Feast of Pentecost and our personal Pentecost in baptism and chrismation. Salvation is also a collaborative work of the entire Holy Trinity toward our redemption and restoration.

So how does the Ascension fit into this salvific scheme? Being created in the image of God (Genesis 1:26-31) and originally in communion with God, humanity is given authority over the cosmos, not for its exploitation but for the proper stewardship and benefit of all creation. Humanity is thus a microcosm of the cosmos, uniting its physical and spiritual realms. With man's fall, creation too has fallen, albeit unwillingly, and suffers patiently, awaiting the fulfillment of man's original role as microcosm and custodian of creation.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. (Romans 8:18-23)

In the act of the incarnate Christ's ascension into the heavens man's fallen nature, already restored to communion with God, is reconciled with all creation both physical and spiritual. Humanity is restored as custodian and microcosm of the cosmos. Although today we see this only through a glass darkly (1 Corinthians 13:12), humanity and creation patiently anticipates the full revelation of this at the Second Coming of Christ and in the fullness of the Kingdom of God (Revelation 21-22). The feast of the Ascension hence is more than an interlude between the Resurrection and Pentecost, it is the celebration of our full reconciliation in Christ with God and with the entire cosmos. It is also a sober, but joyous reminder of the Christian's responsibilities before God, man, and creation.

June 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.

June 6 Sunday of the Blind Man

Bessarion the Great of Egypt (5th cent.)
Iona, a merchant of Klimetsk (Russia, 1534)

Tone 5
Eothinon 8 (St. John 20: 11-18)

Epistle: Acts 16: 16-34
Liturgy Gospel: St. 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.

June 13 Holy Fathers of the 1st Council of Nicea

Acylina, virgin and martyr (Phoenicia, 323)
Trepheyllus, Bishop of Leucosia (Cyprus, 360)

Tone 6
Eothinon 10 (St. John 21: 1-14)

Epistle: Acts 20: 16-18, 28-36
Liturgy Gospel: St. 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!

June 20 HOLY PENTECOST

Methodius, Bishop of Patara, martyr and writer (Greece, 312)
Leucius, Bishop of Brindisi (Italy, 5th cent.)

Matins Gospel: St. John 20: 19-23
Epistle: Acts 2: 1-11 Liturgy Gospel: St. John 7: 32-52, 8: 12

PENTECOST TROPARION - Tone 8 - Most blessed art thou, O Christ our God, who when thou hadst made the fishermen most wise by sending down upon them the Holy Spirit, by them didst draw the world into thy net! O Lord of mercy, glory to thee!

The Seven Gifts of the Holy Spirit (Isaiah 11: 2, 3)

Wisdom - Understanding - Counsel (right judgment)
Might (fortitude, courage) - Knowledge
Piety (reverence, godliness) - Fear of the Lord (awe of God)

June 27 1st Sunday after Pentecost - All Saints

Samson the Hospitable Doctor (Rome and Constantinople, 530)
Joanna the Myrrhbearer (1st cent.)

Tone 8
Eothinon 1 (St. Matthew 28: 16-20)

Epistle: Heb. 11: 33 - 12: 2
Liturgy Gospel:
St. Matthew 10: 32-33, 37-38, 19: 27-30

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

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 June Services:**Holy Ascension**
Wednesday, June 9

Vespers 6 pm

Thursday, June 10

Orthros 9 am, Divine Liturgy 10 am

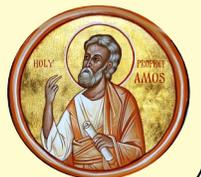
Check our online calendar at www.orthodoxdelmar.org/calendar for additional weekday services and the most up-to-date schedule.



Therefore because you trample on the poor and you exact taxes of grain from him, you have built houses of hewn stone, but you shall not dwell in them; you have planted pleasant vineyards, but you shall not drink their wine. For I know how many are your transgressions and how great are your sins- you who afflict the righteous, who take a bribe, and turn aside the needy in the gate. ... Seek good, and not evil, that you may live; and so the LORD, the God of hosts, will be with you, as you have said. Hate evil, and love good, and establish justice in the gate; it may be that the LORD, the God of hosts, will be gracious to the remnant of Joseph.

Amos 5:11-15 esv

The Holy Prophet
Amos is
commemorated on
June 15.

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