



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!

February 2022

Wisdom

Someone asked Abba Anthony, 'What must one do in order to please God?' The old man replied, 'Pay attention to what I tell you: whoever you may be, always have God before your eyes; whatever you do, do it according to the testimony of the holy Scriptures; in whatever place you live, do not easily leave it. Keep these three precepts and you will be saved.'

The Sayings of the Desert Fathers
Cistercian Publications

Looking Ahead

Publican & Pharisee: February 13 (Fast-free week follows.)

Prodigal Son: February 20

Last Judgment (Meat Fare Sunday, last day for meat):
February 27

Cheese Week (dairy and eggs permitted every day):
February 28 - March 6

Forgiveness Sunday: March 6 (Forgiveness prayers)

Great Lent begins: Monday, March 7

Annunciation: Friday, March 25 (Liturgy, 10 am)

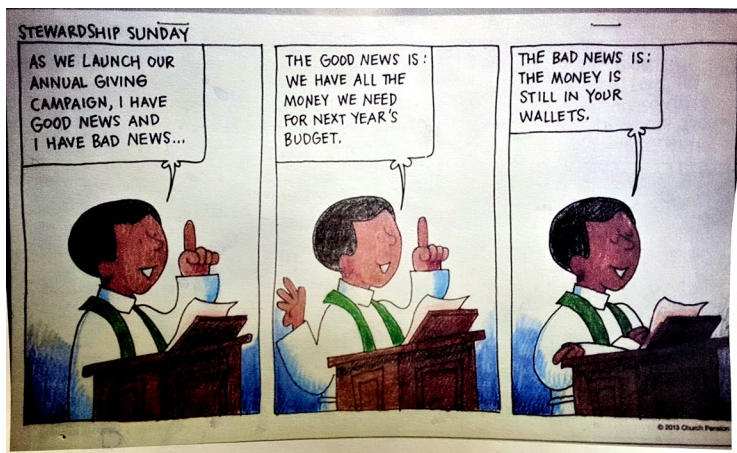
Palm Sunday: April 17

Holy Week: April 18-23

Holy Pascha: April 24
(Western Easter April 17)



Time to think Stewardship!



Orthodoxy Online - websites worth knowing

**Orthodoxy in America - An online directory of the
Orthodox Church in North America**

<http://orthodoxyinamerica.org/>

**Arms Open Wide - Orthodox Christian Disability
Resources:**

www.armsopenwide.wordpress.com

Lives of Saints:

www.goarch.org/chapel/calendar

www.oca.org/FSlives.asp

www.voskrese.info/spl/index.html

www.abbamoses.com

Iconograms (Orthodox web-based greeting cards)

www.iconograms.org

About Orthodoxy

ww1.antiochian.org/discover

<https://www.goarch.org/introduction>

<https://oca.org/questions>

Atlas of American Orthodox Christian Monasteries:

Traditionally, pilgrimages are a solid cornerstone of the Life in Christ. Look at the linked atlas for more information about history and geography of monasticism in America.

Download:

<http://assemblyofbishops.org/assets/files/news/scoba/AtlasOfMonasteriesSecondEditionBookmarkedOptimumSize.pdf>

To purchase a bound copy:

<https://holycrossbookstore.com/collections/product-list-for-homepage/products/atlas-of-american-orthodox-christian-monasteries>

(You may email us at standrewlewes@gmail.com for a return email with these links, so you don't have to type them out!)

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

The Theophany of Our Lord

by Dr. Brian Ephrem Fitzgerald

The *Feast of the Theophany of Christ* (Greek: *theophania*, “appearance of God”) celebrates the Baptism of Christ by St. John the Forerunner in the River Jordan. Being celebrated on 6 January, it culminates the Christmas season. Its Forefeast falls on 4 January; its Afterfeast on 9 January. Its services of worship are arranged similarly to those of the *Nativity*. On the *Eve of Theophany*, the *Royal Hours* are read as well as the *Divine Liturgy of St. Basil the Great*, together with *Vespers*. The *Theophany* celebrations themselves entail the *Theophany Vigil* (*Great Compline* and *Matins*) together with the *Theophany Divine Liturgy* itself. In the Divine Liturgy, the standard antiphons are replaced with the baptismal statement of Galatians 3:27, “*For as many of you as have been baptized into Christ have put on Christ.*” Essential to the feast is the blessing of water, prescribed to follow both the Divine Liturgy of the eve of the feast and the Divine Liturgy of the day itself. In practice it is usually celebrated once when most parishioners can attend.

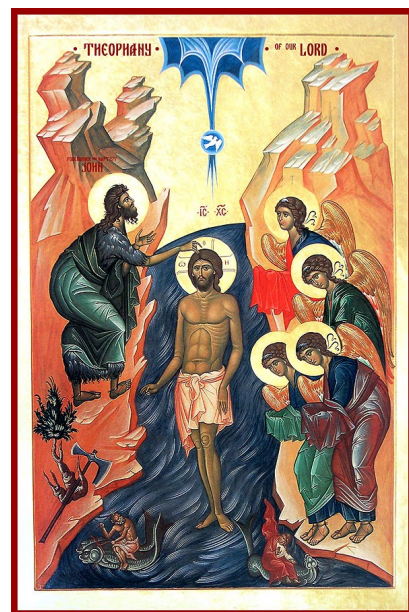
Originally, Christmas, the childhood events of the Lord, His Circumcision, His Baptism, as well as His Presentation in the Temple (the last now celebrated on 2 February) were celebrated together as a single feast of Christ’s shining forth in the world. The celebration of *Theophany* is quite venerable, already attested by Clement of Alexandria (150-215). It is also very well-attested in scripture, i.e., in all the Synoptic Gospels (Matthew 3:13-17; Mark 1:9-11; Luke 3:21-22).

The theological significance of this feast is manifold. At the River Jordan, as Christ is being baptized, God the Father attested to His being well-pleased with His Son, while the Holy Spirit descended upon Christ in the form of a dove. This is the first open proclamation of God as Holy Trinity, revealing clearly that *the Incarnate Christ is the complete manifestation of God in the flesh*, the basis both of our salvation and of all divine revelation. This remarkable saving event also grounds the *Holy Sacrament of Baptism* since the Incarnate Christ imparts saving grace to water at His Baptism, fulfilling all righteousness (Matthew 3:15). This is yet another attestation that through Christ’s Incarnation, matter and all creation are sanctified as means of our redemption. Christ’s Baptism also inaugurates His earthly ministry which culminates in His Death, Burial, Resurrection, and even His Ascension into the Heavens - redeeming fallen mankind and restoring the fallen cosmos through man, its microcosm.

The hymnography of the Church perhaps relates this best, as the Troparion and Kontakion of *Theophany* proclaim:

Troparion (Tone 1):

When Thou, O Lord, wast baptized in the Jordan, worship of the Trinity wast made manifest; for the voice of the Father bore witness to Thee, calling Thee His beloved Son. And the Spirit in the form of a dove confirmed the truth of His word. O Christ our God, Who hath appeared and enlightened the world, glory to Thee.



Kontakion (Tone 4):

On this day Thou hast appeared unto the whole world, and Thy light, O Sovereign Lord, is signed on us who sing Thy praise and chant with knowledge: Thou hast now come, Thou hast appeared, O Thou Light unapproachable.

As well as the Troparion for Theophany’s Eve and Afterfeast:

Troparion (Tone 4):

The River Jordan receded of old by the mantle of Elisha when Elijah ascended into heaven; and the water was separated to this side and that, the wet element turning into a dry path for Him, being truly a symbol of Baptism, by which we cross the path of transient age. Christ appeared in the Jordan to sanctify its waters.

A Daughter's Tears and God the Father

by Nicholas Papas

Lucian Freud passed away July 2011. A short time later a 90 minute BBC documentary: "Lucian Freud: Painted Life" was aired. In it acquaintances had recollections about him. Knowing little of Lucian Freud before seeing this expose, I found myself captivated by this powerful, realist portrait artist's work, thoughts, life, and relationships. And while it was, granted, a snapshot depiction of a complex man, I found that for me a poignant 16 seconds near the end were the most salient part of the film. These 16 seconds captured a universal human experience.

Lucian fathered somewhere between 14 and more than 30 children. They speak with near unanimity of wanting to see more of their dad. He, however, remained aloof and controlling of any time spent with them.

This is the context in which his now grown daughter makes the powerful 16 second reminiscence. She speaks with what I would describe as a sort of loving melancholy of a simple act. "When he [Lucian] was in his eighties he suddenly asked me to cut his hair. I loved doing that 'cause I hadn't ever really touched him that much. So, it was really lovely to run my hands through his hair...". Her voice fades as she begins to cry.

The gravity of this reminiscence is found by contrasting her deep longing against the life of a famous, powerful man who was an absentee father. Maybe this gravity helps to illicit more attention from us. The sensational dimension of Freud's colorful biography might offer a springboard for that mind-opening and thought-changing characteristic which we could otherwise find all around us throughout art, literature, and our personal lives.

Open one's mind and thoughts to what? The paradox of touching God the Father as it relates to intimacy with our earthly fathers.

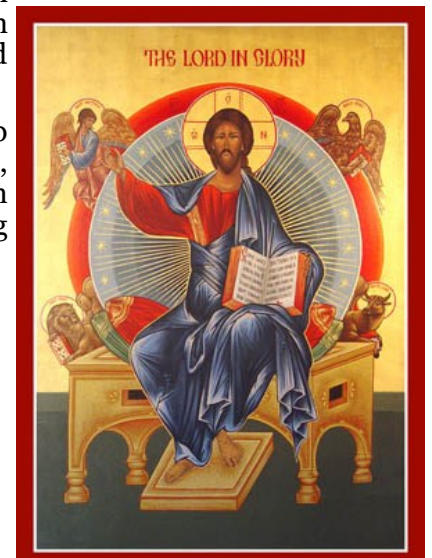
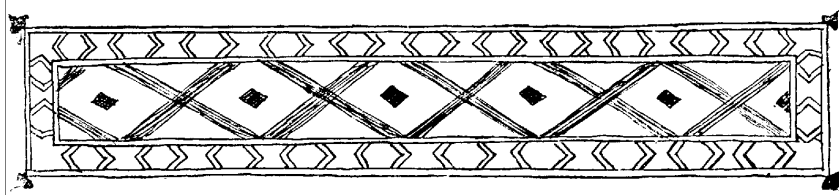
Don't all of us, like the floundering children of Lucian Freud, to lesser or greater degrees, want intimacy with our fathers? As with Lucian's daughter, isn't being unable to have this longing properly satisfied at the root of so much of our struggle for meaning, self-knowledge, place in relationships, life balance, and eventually our ability to know the ultimate Father, God?

This personal, pan-human struggle and paradox explains, I believe, why even in Orthodox churches we continue to find icons of God the Father. Contemporary iconographers, along with plenty of Orthodox folks, are well exposed to the reasoning behind the errors in these depictions. [An excellent resource being: *Image of God the Father in Orthodox Iconography and Theology* by Fr. Steven Bigham.]

But the desire to know and to be near and to "touch" "Father" is SO strong! Its strength is well represented in the emotionally gripping recollection of Lucian's daughter cutting her father's grey 80-year-old hair. Aren't these the type of powerful feelings that fuel the human part of us that could be attracted to "God the Father" type of imagery? Do some of us get lost in the confusing mental and spiritual maze of the unsatisfied need to "touch"? Is this "need" satisfied with "God the Father" icons? It is unlikely. However, it might explain its very human origin, broad use, continuing presence, and reproduction.

I continue to ask myself questions about God and Father and god and father as they relate to life, relationships and my own role as a father, human, and iconographer. As I have contemplated the perplexing, challenging dimensions of icons of "God the Father," I have come to believe that they themselves are icons. They are icons of the many false fathers we look at, place in our lives, strive toward, and wish to "touch." By "false" I mean all of those things and people (idols, really) that take the place of our only real connection to our true Father, namely Jesus. I base this conclusion on Jesus' own concise, commanding and even judgmental words. "No one comes to the Father except through me" John 14:6. As fallen humans we struggle with these soul, mind and emotion slicing, ultimate, and defining words.

What hope is there for such a seemingly insurmountable, individualized, deep rooted, father love seeking idolatry? I suspect the answer, as with all God things, might be oh so much closer and simpler than we think. I suspect it can be found in the childlike act of leaning forward and gently, authentically and adoringly touching our lips to Jesus' Holy icon.



The Example of the Magi and the Heavenly Jerusalem (Matt. 2:1-12)

by Fr. Herman Acker

Presented at St. Ann Catholic Church, Bethany Beach, January 18, 2022

Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the east came to Jerusalem, saying, "Where is he who has been born king of the Jews? For we saw his star when it rose and have come to worship him." When Herod the king heard this, he was troubled, and all Jerusalem with him; and assembling all the chief priests and scribes of the people, he inquired of them where the Christ was to be born. They told him, "In Bethlehem of Judea, for so it is written by the prophet: " And you, O Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for from you shall come a ruler who will shepherd my people Israel." Then Herod summoned the wise men secretly and ascertained from them what time the star had appeared. And he sent them to Bethlehem, saying, "Go and search diligently for the child, and when you have found him, bring me word, that I too may come and worship him." After listening to the king, they went on their way. And behold, the star that they had seen when it rose went before them until it came to rest over the place where the child was. When they saw the star, they rejoiced exceedingly with great joy. And going into the house they saw the child with Mary his mother, and they fell down and worshiped him. Then, opening their treasures, they offered him gifts, gold and frankincense and myrrh. And being warned in a dream not to return to Herod, they departed to their own country by another way. (Matt. 2:1-12)

This Gospel reading is in keeping with the Apostle Paul's teaching found in Romans 9-11 where he hopes that the Gentiles' acceptance of the Gospel will be an enticement for the Jews to accept it also. In this reading, the gentiles are represented by the wise men from the east who accepted the Gospel, in contrast to the leadership of Jerusalem, including the chief priests and scribes of the people, who were having doubts about its veracity.

These doubts led the Jerusalem leadership to search the scriptures, in keeping with what Paul says later in Romans 1:1-2, where he tells us that "the gospel of God" was "promised beforehand" through God's "prophets in the holy Scriptures." In searching the scriptures, they find that the gospel followed by the magi leads to a "king of the Jews" other than Herod, who does not reside in the holy city of Jerusalem. We read that Herod "was troubled, and all Jerusalem with him," in the same way that Zachariah, also representative of Jerusalem and its temple, was troubled as Luke 1:12 tells us. Furthermore, Herod – and with him the political Jerusalem – was planning to destroy the child born outside Jerusalem, considering him a challenge to its authority.



Earthly Jerusalem did not accept the Scriptural teaching that divine authority is bound to the God of Scripture and not to the earthly Jerusalem. Paul the Apostle teaches that to understand scripture the Jews needed to drop the "veil" from over their eyes (2 Cor 3:13-16) that "kept them from seeing the light of the gospel of the glory of Christ, who is the likeness of God" (4:4). Even so, we Christians today must throw off the political worldly veil over our eyes to see Jesus, because our political and non-Scriptural commitments blind us to the truth of the gospel of Jesus Christ.

As long as people were in Herod's company, they were unable to see the "light" of the star that eluded them since it appeared only when the magi were not in Herod's presence. The light of this star "appears" in the same way as the angel of the Lord appeared to Joseph in Matthew 1:20 and told "him in a dream, saying, 'Joseph, son of David, do not fear to take Mary as your wife, for that which is conceived in her is from the Holy Spirit.'" The angel will appear again in Matthew 2:13, 19 to guide Joseph in his decisions, in contrast to worldly political advice.

The leadership of Jerusalem was invited, as we today are invited, to follow the lead of the Gentile magi who learned through their inquiry that it was Jesus, not a Politician like Herod, who is the true king of the Jews and, as such, worthy of their offerings. Matthew anticipates the Gospel going to gentiles as it was ultimately facilitated through the preaching of Paul the Apostle to the Gentiles. We learn in Matthew that not only were the Gentile magi told not to go back to Herod, but Joseph the Jew will later be warned "in a dream" not to return to Judea, which was being ruled by Archelaus, Herod's son (Matthew 2:23).



We too are warned by the Scriptural teaching not to fear human beings or be distracted by the leaders of this world but to leave their presence so we can see and follow the light of the star of Bethlehem outside of the comfort zone of our own politicized Jerusalems, in order to worship the only true leader and King, our Lord Jesus, placed not in the seat of power but in the lowly manger sitting on his throne in the "heavenly Jerusalem" (Heb.12:22).



February 2022

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.

February 6 Sunday after Presentation

Bucolus, Bishop of Smyrna (2nd cent.)
Photius, Patriarch of Constantinople, writer & theologian (892)

Tone 8 Epistle: 2 Corinthians 6: 16 - 7: 1
Eothion 11 (St. John 20:14-25) Liturgy Gospel: St. Matthew 15: 21-28

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!

February 13 Publican and Pharisee

Hermit Martinianus (Palestine, 3rd cent.)
Eulogius, Archbishop of Alexandria (607); Simeon, Prince of Serbia (1202)

Tone 1 Epistle: 2 Timothy 3: 10-15
Eothion 1 (St. Luke 24: 12-35) Liturgy Gospel: St. Luke 18: 10-14

RESURRECTION TROPARION - Tone 1 - While the stone was sealed by the Jews, and the soldiers were guarding thy most pure Body, thou didst arise on the third day, O Saviour, granting life to the world. For which cause the heavenly powers cried aloud unto thee, O Giver of life: Glory to thy resurrection, O Christ! Glory to thy kingdom! Glory to thy providence, O thou who alone art the Lover of mankind!

February 20 Prodigal Son

Leo, Bishop of Catania (Sicily, 8th cent.)
Agathon, Pope of Rome (682)

Tone 2 Epistle: 1 Corinthians 6: 12-20
Eothion 2 (St. Mark 16:1-8) Liturgy Gospel: St. Luke 15: 11-32

RESURRECTION TROPARION - Tone 2 - When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hell with Thy godly power. And when Thou didst raise the dead from beneath the earth, all the powers of heaven did cry aloud unto Thee: O Thou who art risen from the dead, O Lord, glory to Thee!

February 27 Last Judgment (Meatfare)

Procopius Decapolitus, confessor (Palestine, 5th cent.)
Thalalaus the Recluse (Syria, 460)

Tone 3 Epistle: 1 Corinthians 8: 8 - 9: 2
Eothion 3 (St. Mark 16:9-20) Liturgy Gospel: St. Matthew 25: 31-46

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!

Regular Schedule

Saturday 5:15 pm Confession
6 pm Vespers
Sunday 8:55 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 February Events:

**Presentation of Christ
Wednesday, February 2
Divine Liturgy 10 am**

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

The LORD is with you while you are with him. If you seek him, he will be found by you, but if you forsake him, he will forsake you.

Prophet Azariah, 2 Chronicles 15:1-2

When the Lord Jesus was presented in the temple,

“there was a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher. She was advanced in years, having lived with her husband seven years from when she was a virgin, and then as a widow until she was eighty-four. She did not depart from the temple, worshiping with fasting and prayer night and day. And coming up at that very hour she began to give thanks to God and to speak of him to all who were waiting for the redemption of Jerusalem.”

Luke 2: 37-38



The Holy Prophetess Anna and the Holy Prophet Azariah are commemorated on February 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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