



**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!**

**March 2022**

**Wisdom**

**For the LORD gives wisdom; from his mouth come knowledge and understanding; he stores up sound wisdom for the upright; he is a shield to those who walk in integrity, guarding the paths of justice and watching over the way of his saints.**

*Proverbs 2:6-8*

**Schedule:**

(Be sure to pick up a schedule and the March and April calendars in the foyer.)

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

**Thursdays, March 3 - April 7: Adult Study 6 pm**

**Forgiveness Sunday: March 6** (Forgiveness prayers)

**Great Lent begins: Monday, March 7**

**Wednesdays, March 9 - April 3: Presanctified Liturgy  
6 pm, followed by Lenten potluck**

**Fridays, March 11 - April 8 (except March 25):  
Akathist to the Theotokos 6 pm**

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

**Lenten Retreat: Saturday, April 9.** See flyer on page 6.

**Friday, April 15: Little Compline & Canon of Lazarus  
6 pm**

**Lazarus Saturday: Saturday, April 16 (Liturgy 10 am;  
Youth confessions & activity)**

**Palm Sunday: April 17**

**Holy Week: April 18-23**

**Holy Pascha: April 24  
(Western Easter  
April 17)**



**HELP WANTED**

**Media & Technology Team needs volunteers!**

Streaming, Ring doorbell, great hall television, chimes, website, Facebook - all these ministries are currently handled by one person. Where can you help? Please see Kh. Vera with questions or to volunteer.

**Sunday School resumes March 6**

Our Sunday School teachers, students, and parents are excited to begin again on March 6. For more information or to register your child for Sunday School, please contact Joy Smith at [joy@niden.net](mailto:joy@niden.net).

**Coffee Hour resumes March 6**

We invite everyone to bring some food to share for Sunday coffee hour. It is not necessary to prepare any "meal" foods; it can be something simple you picked up on the way to church. Every contribution is greatly appreciated!

**A note for the Great Fast (beginning March 7):** Regardless of your personal fasting discipline at home, fasting at church functions should follow the traditional discipline. This means no meat and no dairy of any kind. Non-dairy creamer will be provided for coffee. (March 6 is Cheese Fare Sunday, the last day for eggs and dairy. We have already put aside meat.)

Fasting guidelines are available in the foyer and on our website.

**Did you know?**

- Olivia Farcas recently graduated from nursing school and passed her certification as a Registered Nurse. She is working at Beebe Hospital. Congratulations and Many Years!



## Presentation of Christ

by Dr. Brian Ephrem Fitzgerald

The *Feast of the Presentation of Christ in the Temple* (often called “Meeting;” in Greek, *hypapante*) celebrates the presentation of Christ in the Jerusalem Temple after His fortieth day as narrated in Luke 2:22-40. Being celebrated on 2 February, its forefeast falls on 1 February and its afterfeast on 9 February. If in a given year 2 February falls after the *Sunday of the Publican and the Pharisee*, its afterfeast may either be shortened or omitted altogether. This feast concludes the observances related to the *Nativity of Christ*, which opens on 15 November with the Christmas fast. It is celebrated with the Divine Liturgy of Saint John Chrysostom, preceded by Matins in the morning and Great Vespers the evening before.

Originally, Christmas and the childhood events of the Lord (His Circumcision, His Baptism, and His Presentation) were celebrated together as a single feast of Christ’s manifestation in the world. The distinct celebration of the *Presentation*, however, dates back rather far (fourth-century Jerusalem) and is attested by Methodius of Patara (d. 311), Cyril of Jerusalem (d. 386), Gregory the Theologian (d. 390), Amphilochius of Iconium (d. 394), Gregory of Nyssa (d. 395), John Chrysostom (d. 407), as well as the pilgrim Egeria (pilgrimage: 381/2–386). In Jerusalem, by 450, it had become customary to hold lighted candles during the Divine Liturgy of this feast day.

The subject matter of this feast is referenced in Holy Scripture, Luke 2:22-40, the highlights being:

- Presentation of Christ in the Temple in accordance with the Law
- The reaction of Simeon the God-receiver
- The reaction of the Prophetess Anna

The theological significance of this feast is straightforward and best declared by the reported words of Righteous Simeon himself (Luke 2:29-32):

*Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel.*

Such was the reaction of Righteous Simeon, who received the promise that he would not die before beholding the promised Messiah. His joyous words herald the fulfillment of the Old Testament dispensation and the Law as well as the commencement of the New Testament dispensation of mercy and grace through our Lord’s Incarnation, Death, Burial, Resurrection, and Ascension. Through this, as the Apostle Paul testifies in 2 Corinthians 5:17: “*if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.*”



The hymnography of the Church perhaps declares this best, as the Apolytikion and Kontakion of *The Presentation* proclaim:

### Apolytikion (First Tone):

*Hail Virgin Theotokos full of Grace, for Christ our God, the Sun of Righteousness, has dawned from you, granting light to those in darkness. And you, O Righteous Elder, rejoice, taking in Your arms, the Deliverance of our souls, who grants us Resurrection.*

### Kontakion (First Tone):

*Your birth sanctified a Virgin's womb and properly blessed the hands of Simeon. Having now come and saved us O Christ our God, give peace to your commonwealth in troubled times and strengthen those in authority, whom you love, as the only loving one*

## Syrian War and Contrapposto

by Nicholas Papas

NOTE: This article originally appeared on OCN.net in 2007 (?). Considering that war is waging in Eastern Europe today, and that we will be celebrating the Sunday of the Cross this month, this article is perhaps appropriate at this time.

**U.S involvement in war in Syria might come. I fear.**

**But, isn't this the same fear as always? Isn't it the fear that is sprouted from a weak or incomplete faith? Isn't it, ultimately, a fear of suffering and death with fear being the opposite of faith? Fear exposes weak faith. How do I bolster weak faith or find faith at all? Orthodox Christians are offered many answers to this question.**

**I'll try working with three of them, starting with Matins.**

**Each day in the service of Matins (Orthros) there is a time at which the Saints of the day are remembered poetically (the Synaxarion). There is often a good measure of wit in these remembrances. These stanzas employ tools of alliteration and wordplay. Some examples:**

*The glass of thy pains brought the faith into focus:  
Hence we magnify thee, O Phocas, for ever.<sup>1</sup>*

*As all of thy teeth are mercilessly uprooted,  
The gnashing of teeth, Hermogenes, thou escapest.<sup>2</sup>*

*Castor was not cast down by threats of torments,  
But was in his courage a cast bronze statue.<sup>3</sup>*

*Wenceslaus lost his life for the sake of Jesus,  
Whence his loss was restored a hundred times over.<sup>4</sup>*

**Do these stanzas border on humor? Maybe, but I would at least call the phrasing an attempt to urge listeners to pause and to register what is being said. The poetry seems to want us to shift our opinions about death. This would be a shift towards believing that, just as death is a passageway for the Saints, suffering and death will be passageways for all believers.**

**A second, potentially faith bolstering, catalyst is the stories from the Old Testament. These stories are the original warble to the echo of the Synaxarion's poetic orchestrations. The Old Testament sings of Daniel being spared from sure-death in the den of lions, Jonah being spared from sure-death from within the great fish and Moses and the Israelites being spared from sure-death in the Red Sea. This literature musically rings a loud proclaiming bell that there will be a good end to things.**

**Thirdly, the supreme faith bolsterer is the Cross of Jesus! Human war, past, present, future, country vs. country, person vs. person, family member vs. family member, and the wars within ourselves all find a perfect resolution in the Cross, we are taught. Jesus' suffering and death, just like in the Old Testament stories, leads to something better! Jesus' Cross, says scripture, leads to resurrection and new life!**

**As an iconographer I find an astonishing parallel between ancient renderings of Jesus on the Cross and the poetry of the Synaxarion! The peculiar attitude toward death of the Synaxarion's poetry might almost be seen, as I mentioned, as humorous. Perhaps a more balanced, clearer description though, might be ...transfigured, hope-filled and light hearted knowing. Light hearted, not in a flippant way but like a heart that has had its burden lifted. This is the attitude or posture visible in Jesus in ancient depictions of Him on the Cross ... Jesus, without burden.**

**These depictions are probably less familiar to many. Even to Orthodox Christians these depictions of the Cross might be unfamiliar. Side by side, the ancient versions and the "newer" Renaissance-influenced versions may appear similar. The "new" versions employ a subtle bend in Jesus' knees and body (known in esoteric, art terminology as "contrapposto"). This slight bending artistically captures Jesus' deadness. The ancient icons of the Cross**



Continued ...

## Syrian War and Contrapposto, cont'd

do not use this posture for Christ! In the ancient ones He stands straight (and may even be clothed or have His eyes open!). This is important! This is where the Crucifixion icons of old and the Synaxarion are alike! They portray a subtext of victory and lifted burden. Even in the midst of the most horrible moment of all moments, Jesus' passion and death, there is victory. This tiny detail ... Jesus NOT being slumped over ... proclaims that the passion, suffering and Cross are conduits of resurrection! (Not coincidentally, this essence of victory is trumpeted in the Orthodox service of Good Friday! The hymn of this day peals, "We worship Thy passion Christ. Show us also Thy Holy Resurrection."!)

These things, The Synaxarion's poems, the Old Testament's shadowy messages and Jesus' victorious depiction in ancient icons of the Cross are bolsterers of faith in the face of war. These things help me/us to, hopefully, believe the ultimate "Yes ... BUT ..."

Yes ... Mankind will war ...  
BUT ... God will always win!

Maybe in those moments when anxiety builds I should spend time in front of the ancient, good and Holy icon of Jesus affixed with paradoxical victory on the Cross. Maybe this will be a way by which the message of eternal peace and ultimate victories will wash into me.

In the end, maybe the lesson to be learned when struggling with the anxiety over war in faraway Syria is more about the war close, within me. Isn't it a war between faith and unbelief? Do I believe that God will win if there is war in Syria? Do I believe that God will win the war within me?

<sup>1</sup>Holy Transfiguration Monastery, "The Menaion", Holy Transfiguration Monastery Press, 278 Warren St., Brookline, MA 02445, Saint Phocas, f. 7/23.

<sup>2</sup>*Ibid.* Saint Hermogenes, f. 7/24.

<sup>3</sup>*Ibid.* Saint Castor, f. 9/18.

<sup>4</sup>*Ibid.* Saint Wenceslaus, f. 9/28.

[http://commons.wikimedia.org/wiki/File:Byzantine\\_-\\_Crucifixion\\_-\\_Walters\\_71113.jpg](http://commons.wikimedia.org/wiki/File:Byzantine_-_Crucifixion_-_Walters_71113.jpg)



## The Divine Liturgy of St Basil the Great



On Sundays during Great Lent in the Orthodox Church, we pray the Liturgy of St. Basil rather than that of St. John Chrysostom. What are the differences between the two?

The difference between the Liturgy of St. John Chrysostom and that of St. Basil is mainly in the so-called "Silent Prayers," which for a long time had been recited in a low voice. Many priests today, including Fr. Herman, say these prayers aloud. The prayers in the Liturgy of St. Basil, longer than those of the Liturgy of St. John Chrysostom, carry a wealth of theology and spirituality very beneficial for our meditation, particularly during the period of the Great Fast. We urge you to pay attention to them.

The second major difference is in the Megalynarion, the hymn to the Theotokos which comes toward the end of the Anaphora, after the formal Epiclesis or the Prayer to the Holy Spirit. This beautiful Hymn, in the Liturgy of St. Basil, starts with the words, "In you, O Full of Grace, all creation rejoices..." The equivalent Hymn for the Liturgy of St. John Chrysostom starts with "It is meet and right to call you blessed, O Theotokos..." There is also a slight difference in the Thanksgiving Prayers after Communion.

St. Basil Liturgy is used only ten times a year, namely: The vigils of Christmas and Theophany, the feast of St. Basil on January 1, the first five Sundays of Lent, Holy Thursday, and Holy Saturday.

March 2022

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.

March 6 Forgiveness Sunday (Cheesefare) Theodore & 41 other captive soldiers, martyred by the Persians (Amoria, 845) Tyranus, bishop and martyr (Antioch, 311)

Tone 4 Epistle: Romans 13: 11 - 14: 4 Eothinon 4 (St. Luke 24:1-12) Liturgy Gospel: St. Matthew 6: 14-21

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!

March 13 Sunday of Orthodoxy (1st of the Great Fast) Alexander, marytr (Greece, 307) Martyrs Africanus, Publius and Terence (Petrium, 3rd cent.)

Tone 5 Epistle: Hebrews 11: 24-26, 32-40 Eothinon 5 (St. Luke 24:12-35) Liturgy Gospel: St. John 1: 43-51

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.

March 20 St. Gregory Palamas (2nd of the Great Fast) Saint Cuthbert, Wonderworker of Britain (7th cent.) Martyr Photiné the Samaritan Woman, her sons, and those with them (1st cent.)

Tone 6 Epistle: Hebrews 1: 10 - 2: 3 Eothinon 6 (St. Luke 24:36-53) Liturgy Gospel: St. Mark 2: 1-12

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!

March 27 Sunday of the Cross (3rd of the Great Fast) Venerable John the Clairvoyant, Anchorite, of Egypt (395) Prophet Hanani (2 Chronicles 16: 7-10; 9th cent. BC)

Tone 7 Epistle: Hebrews 4: 14 - 5: 6 Eothinon 7 (St. John 20:1-10) Liturgy Gospel: St. Mark 8: 34 - 9: 1

RESURRECTION TROPARION - Tone 7 - Thou didst shatter death by thy Cross, thou didst open Paradise to the thief; thou didst turn the sadness of the ointment bearing women into joy, and didst bid thine Apostles proclaim a warning that thou hast risen, O Christ, granting to 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 March Events:

Upcoming events can be found on page 1. You can also pick up a schedule and the March and April calendars in the church foyer. All can also be found on our website.

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

Christmas Program Thanks



Many, many thanks to all who worked hard to make our Sunday School Christmas program a success! Teachers, students, parents, costumers, prop handlers, cat herders, and all! You are amazing! If you missed the program, you can watch the recorded stream on our YouTube channel (Feb. 13 livestream, near the end). Contact Kh. Vera for the link.

“For the eyes of the Lord behold all the earth, and give strength to those who with a perfect heart trust in Him.” Prophet Hanani, 2 Chronicles 16:9 Holy Prophet Hanani (Ananias) is commemorated on March 27.



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 33384 Mackenzie Way Lewes DE 19958 302-645-5791 © 215-527-8571

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

# St. Andrew Lenten Retreat

**Saturday, April 9, 2022**

## The Didache: Snapshot of Early Christianity

Presented by Brian Ephrem Fitzgerald, PhD

*There are two ways: one of life and one of death – and there is a big difference between the two.*  
~ The Didache, also called *The Lord's Teaching Through the Twelve Apostles to the Nations*

Come and learn about a document which is one of the closest texts in time to the New Testament. Get a glimpse into the world of the early church and how its commitment to the truth was manifested in the early days.



### Retreat Schedule:

- 09:30 am: Coffee and welcome
- 10:00 am: Third Hour and First Presentation:  
*The Text: Its Date, Setting, and Purpose*
- 11:15 am: Break
- 11:30 am: Second Presentation:  
*The Two Ways: Ethics of Early Christian Living*
- 12:45 pm: Lunch
- 02:00 pm: Sixth Hour and Third Presentation:  
*The Church Manual: Early Christian Worship, Prayer, and Expectations*
- 03:15 pm: Break
- 03:30 pm: Free discussion and Q&A
- 04:00 pm: Ninth Hour and Confessions

All are welcome to remain for coffee, fellowship, and Vespers at 6:00 pm.

**Brian Fitzgerald** is an independent scholar, adjunct professor at Eastern University, and long-term Orthodox Christian with publications at Liverpool University Press, the Abdul Hameed Shoman Foundation, and the Annual of the Department of Antiquities of Jordan. He has special interests in Byzantine and Syriac Christian history and theology, as well as Roman, Late Antique, Byzantine, and Middle Eastern history in general. He also has a series of online Patristic-related lectures freely available at the URL: [https://sites.google.com/site/brianephem/adult\\_patristic\\_studies](https://sites.google.com/site/brianephem/adult_patristic_studies)

**Lunch will be provided.** (Free-will offerings will be accepted)

**Please register** so we may plan accordingly:

- ◆ Email [standrewlewes@gmail.com](mailto:standrewlewes@gmail.com)

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