



**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! INDEED HE IS RISEN!**

**April 2022**

### Wisdom

How can a young man keep his way pure? By guarding it according to your word. With my whole heart I seek you; let me not wander from your commandments! I have stored up your word in my heart, that I might not sin against you. Blessed are you, O LORD; teach me your statutes!

*Psalm 119: 9-12*

### Our April Lenten Schedule

Akathist to the Theotokos  
Fridays, April 1 & 8, 6 pm

Liturgy of the Presanctified Gifts  
Wednesdays, April 6 & 13, 6 pm  
(Fast from a light lunch.)

Little Compline & Lazarus Canon  
Friday, April 15, 6 pm

Lazarus Saturday Divine Liturgy  
Saturday, April 16, 10 am  
Followed by youth confessions  
& preparation of palms

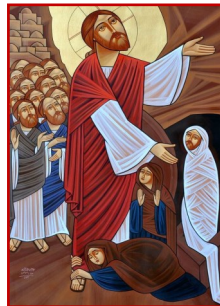
Palm Sunday services:  
Saturday, April 16, 6 pm - Vespers & Artoklasia  
Sunday, April 17, 9 & 10 am - Orthros & Liturgy

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

### Confessions

If you have not come for confession recently,  
Great Lent is an appropriate time to do so.  
Fr. Herman is available for confessions at 5:15  
pm on Saturday, and before and after most  
services (advance notice is appreciated).

**Return your Food for Hungry People boxes  
after Pascha.**



### Our Holy Week & Pascha Schedule

Sunday, Monday, & Tuesday, April 17, 18, & 19:  
Bridegroom Orthros, 6 pm

Wednesday, April 20:  
Holy Unction, 6 pm

Thursday, April 21:  
Vespertal Liturgy of St. Basil, 3 pm  
Lenten Potluck Supper  
Twelve Gospels Matins, 6 pm

Great Friday, April 22:  
Royal Hours, 10 am  
Vespers of Burial, 3 pm  
Lenten Potluck Supper  
Lamentations Matins, 6 pm

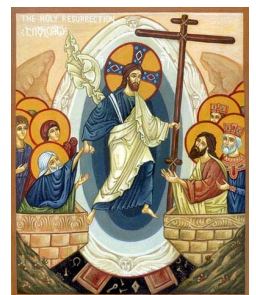
Great Saturday, April 23  
Vespertal Liturgy of St. Basil, 10 am

PASCHAL SERVICES, 11:30 pm  
Christ is risen!  
Followed by blessing of baskets  
& Breaking of the Fast Fellowship

Sunday, April 24  
Agape Vespers, 3 pm  
Followed by Easter Egg Hunt

Monday, April 25  
Bright Monday & St. George  
Divine Liturgy, 3 pm  
Followed by potluck supper

**CHRIST IS RISEN!**



## The Annunciation to the Theotokos

by Dr. Brian Ephrem Fitzgerald

The *Feast of the Annunciation to the Theotokos* is a fixed feast celebrated by the Orthodox Church on 25 March. Its forefeast falls on 24 March and it has no afterfeast. This feast is one of the *Five Great Feasts of the Theotokos*, namely:

- |   |             |
|---|-------------|
| • <i>Nativity of the Most Holy Theotokos</i>            | 8 September |
| • <i>Entrance of the Theotokos into the Temple</i>      | 21 November |
| • <i>Meeting of Our Lord Jesus Christ in the Temple</i> | 2 February  |
| • <i>Annunciation to the Most Holy Theotokos</i>        | 25 March    |
| • <i>Dormition of the Most Holy Theotokos</i>           | 15 August   |

This feast celebrates the announcement to the Virgin Mary by the Archangel Gabriel that through the Holy Spirit she would give birth to the “*Son of the Highest*.” The events which this feast celebrates are well-attested in Holy Scripture, the primary text being Luke 1:26-38 where the Archangel Gabriel announces the good tidings to Mary which she accepts in humble obedience. Closely related to this is Matthew 1:18-25 wherein the Angel of the Lord appears to Joseph in a dream explaining Mary’s unexpected pregnancy and commending taking Mary as wife. Both accounts are annunciations, the primary one to the Virgin Mary which initiates God’s plan of salvation in the world, and the one to Joseph making possible his willing response to become the caretaker of both Christ our God and of the most holy Lady Theotokos.

The event of the *Annunciation* is absolutely central to the Church’s twofold teaching concerning God’s redemptive plan: A) God’s gracious initiative and, B) our willing but necessary response. God in His great mercy and lovingkindness initiates here in human history the unfolding of His redemptive plan, namely His Incarnation, Death, Burial, Resurrection, and Ascension. This saving plan results in the forgiveness of our sins, deliverance from sin and death as well as our ongoing growth in communion with God called divinization. Such a marvel cannot happen without God’s gracious kindness and initiative toward us. Yet such a marvel remains ineffective should no human accept it freely. The Lucan narrative clearly reflects both perspectives regarding our salvation. Luke 1:26-37 reports the unanticipated proclamation through the Archangel Gabriel of God’s plan of salvation. Luke 1:38 narrates Mary’s all-important response: “*Behold the handmaid of the Lord; be it unto me according to thy word.*” Only after this accepting response did the angel depart since only this willing response by the Virgin Mary made God’s redemptive plan effectual.

As a result of Mary willingly choosing to become the *Theotokos*, the birth-giver of God, she has become a linchpin in the economy of our salvation. She is also the quintessential example of Christian living. Like the Virgin Mary, we all need to accept freely and willingly God’s saving initiative toward us. As minute as our role is compared to the immeasurable vastness of God’s redemptive plan, only our tiny response makes God’s initiative effectual for our salvation. Furthermore, as Mary’s willing response allowed Christ our God to become incarnate, so to our willing acceptance of the Gospel allows us to make God’s presence apparent in the world through revealing God’s grace and mercy in our lives. Albeit not quite so literally, like the most holy Lady Theotokos we too are to bring God into the world.

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

### Troparion (Fourth Tone):

*Today is the beginning of our salvation,  
The revelation of the eternal mystery!  
The Son of God becomes the Son of the Virgin  
As Gabriel announces the coming of Grace.  
Together with him let us cry to the Theotokos:  
Rejoice, O Full of Grace, The Lord is with You!*

### Kontakion (Eight Tone):

*O Victorious Leader of Triumphant Hosts!  
We, your servants, delivered from evil, sing our grateful thanks to you, O Theotokos!  
As you possess invincible might, set us free from every calamity  
So that we may sing: Rejoice, O unwedded Bride!*



## A Map to Paradise

by Nicholas Papas

NOTE: This article originally appeared on OCN.net over ten years ago.

While nakedness and being clothed are interesting as spiritual topics on which to meditate, my grandson clearly has his own opinion. He loves nakedness, namely his own!

Grandson Max is, in general, a very happy baby. However, he launches into a whole other level of happiness when it is bath time and his clothes and diaper come off. Is this happiness a glimpse into Eden? Adam and Eve had no cares and were naked. Just like Little Max at bath time?

As a human and as an iconographer I ponder these things. Nudity, after all, exists in Orthodox Christian icons.

Sure, nakedness and being clothed are gargantuan, complex, theological, psychological, and spiritual topics. They are tackled by art, literature, science, and more. Can this gargantuan topic possibly be cut into intellectually palatable pieces by considering Max's joy? Maybe, especially if combined with a particular Saint's story and icon, that Saint being Mary of Egypt.

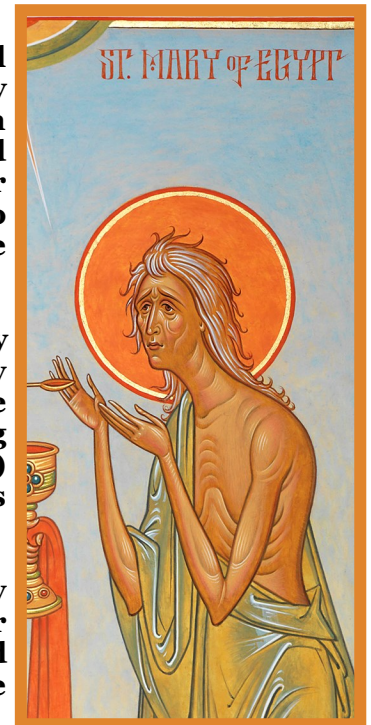
With Max's naked joy there do not appear to be any caveats, complexities, or prurient dimensions. With us, yes. Something happens along the way between infancy and adulthood to make this so.

Somewhere along the way we need and want to be clothed.

The Book of Genesis and icons of the same deal with this. But a Paul Harvey "Rest of the story" perspective can be found with the icon and story of Saint Mary of Egypt. In the story of her icon and life we find a woman who excelled at fleshly sinning but who also abandoned her former life and entered the desert. In her desert crucible of change she struggled with her fallen nature for decades. She came through the refining fire of exposure to God's loving, merciful forgiveness. The result? She became a new or, more accurately, a renewed creature. She became a creature of Paradise.

Contrasting Mary's story with Adam and Eve's Genesis story may continue to cut through the complexities of nakedness and clothing. They can be seen as a beginning and a fulfillment of the same story with the "middle" being the coming of Jesus Christ in the Flesh. It is the beginning of the story (Genesis) and the fulfilling ending (the life of Saints like Mary) that opens our eyes. But it is the middle, the Incarnation, which reconciles the two.

Adam and Eve WERE naked and were compelled to put on clothes. Mary was clothed and through love of Jesus became liberated from her past. Her story - and by way of hope, our story - ends with "nakedness". Mary entered BACK into Paradise! Here! On earth! She accomplished this through the only means possible, a relationship with Christ!



Isn't Mary of Egypt's life a trumpet call to action, a treasure map to Paradise and lifeline of pure hope? This is a cause for celebration! Now, here, on this side of the grave, God can liberate us from our cumbersome psychological and spiritual diapers, AKA our sins, and allow us to have deep and real joy.

It is a message for all of us. Such a feat, a return to Paradise, here on earth, is only possible with that "middle", gap-bridging "story", the Gospel of Jesus. How blessed we are to live now, on this side of the Incarnation and to have this potential for liberation. In finding symphony with God's love for her, Mary's loss of actual clothes is a symbol of the loss of her cumbersome spiritual "clothes". Her joy, one can imagine and be sure, even surpassed Max's bath time joy. Max's joy is temporary and natural. Saint Mary's joy is eternal and supernatural. God willing, we will be able to use Saint Mary of Egypt's treasure map to Paradise in some small way. By doing this we will reclaim our own paradisiacal joy.



**April 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.**

**April 3 4th of Lent - St. John Climacus (of the Ladder)**  
St. Enda of Aran, monk, earliest leader of Irish monasticism (British Isles, 530)  
St. Beryllus, bishop of Catania (2nd c.)

Tone 8 Epistle: Hebrews 6:13-20  
Eothinon 8 (St. John 20:11-18) Liturgy Gospel: St. Mark 9:17-31

**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!**

**April 10 5th of Lent - St. Mary of Egypt**  
Martyr Boyan, Prince of Bulgaria (830)  
New Hieromartyr Priest Peter Ochryzko of Chartoviec (Poland, 1944)

Tone 1 Epistle: Hebrews 9:11-14  
Eothinon 9 (St. John 20:19-31) Liturgy Gospel: St. Mark 10:32-45

**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!**

**April 17 TRIUMPHAL ENTRY INTO JERUSALEM - PALM SUNDAY**  
Virgin-martyr Pherbutha of Persia, her sister and servants (343)  
New Hieromartyr Nicetas the Serb of Albania, Mt. Athos, and Serres (1808)

Tone 2 Epistle: Philippians 4:4-2  
Eothinon 10 (St. John 21:1-14) Liturgy Gospel: St. John 12:18

**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!**

**April 24 GREAT AND HOLY PASCHA**  
St. Barsanuphius, bishop of Tver (1576)  
Martyrs Processus and Martinian of Rome (67)

Epistle: Acts 1:1-8 Liturgy Gospel: St. John 1:1-17

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

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

**Other April Events:**

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

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

**Can you read a language other than English?**

**At Agape Vespers on Pascha day (April 24, 3 pm), it is the custom in the Orthodox Churches to read the Gospel in different languages. We encourage you to attend Agape Vespers, and if you are willing to read the Gospel in another language, please see Kh. Vera.**

**Easter Egg Hunt**

**Following Agape Vespers on April 24. See Joy Smith to let her know you'll attend and to assist in preparation.**

**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

**Rev. Father Herman Acker, Pastor**

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

frherman1@gmail.com  
orthodoxdelmar.org

# 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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302-645-5791 - [standrewlewes@gmail.com](mailto:standrewlewes@gmail.com)  
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