



The Saint Andrew Bugle

VOLUME 28 ISSUE 1
MAY 2019

A Bi-Monthly Publication of St. Andrew Orthodox Church
4700 Canyon Crest Drive, Riverside, California 92507

Dear Parishioners

Christ is risen! Khristos anesti! Al-Massih Qam!

I am writing this at the very conclusion of Great Lent with great anticipation for the coming days of Holy Week and Pascha. In the hymnody of this final 6th week of the Fast we read an incredible hymn in the Aposticha of Orthros of Wednesday of the 6th Week that describes the immense changes that have been effected by the Death and Resurrection of our Lord Jesus Christ. Our Lord's Crucifixion and Resurrection mark the very center of human history - hence Christian civilizations mark time AD and BC. The Crucifixion and Resurrection not only destroyed the power of death, upended and dissolved the tyranny of the devils, melted away the power of the passions, rectified human nature, atoned for sin and cancelled the certificate of indebtedness that we owed God because of our sins - but it also led completed the Old Covenant and established the New Covenant with a new people, a new priesthood and a new law - the law of Christ.

Listen to these words from the Aposticha, "Israel was clothed in purple and fine linen, arrayed in the glory of priestly and royal garments; rich in the Law and the Prophets, it rejoiced in the worship of the Old Covenant. But it crucified Thee outside the gates, O Benefactor who hast made Thyself poor, and it rejected Thee when Thou hast returned alive after the Crucifixion, O Thou who art ever in the bosom of God the Father. Israel thirsts now for a single drop of grace, like the rich man clothed in purple and fine linen, who showed no mercy to Lazarus in his poverty,

and so was punished in the fire which never shall be quenched. Israel is filled with anguish as it looks upon the people of the Gentiles, who once lacked even the very crumbs of truth. But now they are comforted in the bosom of the faith of Abraham; they wear the purple of Thy blood and the fine linen of Baptism; and they make glad and rejoice in Thy gifts of grace, saying, "O Christ our God, glory to Thee."

The consequence of the Death and Resurrection of our Lord Jesus Christ is that the Old Covenant has come to fulfillment and all the types and shadows of the Old are now dissolved with the accomplishment of the salvation of the world and the enlightenment of the nations. No more does God have one small people in the Holy Land holding onto His words while resisting their calling to be a light to the nations (Isaiah 42:6). Now the entire world is flooded with light, and God has re-constituted His people from every tribe, tongue, people and land. What unites all is faith in the Lord, the faith of Abraham. Now in the fullness of times the Church is resolved to be the light of the world, to cover the entire face of the earth with the knowledge of the God the Holy Trinity as the waters cover the sea.

We celebrate in these Holy Days the accomplishment of the salvation of the world, and the very center of human history. Christ is risen!

Fr Josiah



Christ is Risen! Truly He is Risen!

Χριστός ἀνέστη!
Ἀληθώς ἀνέστη!

المسيح قام!
حقا قام!

Христосъ воскрес!
Воистину воскрес!

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Palm Sunday, Holy Week and Pascha at St. Andrew

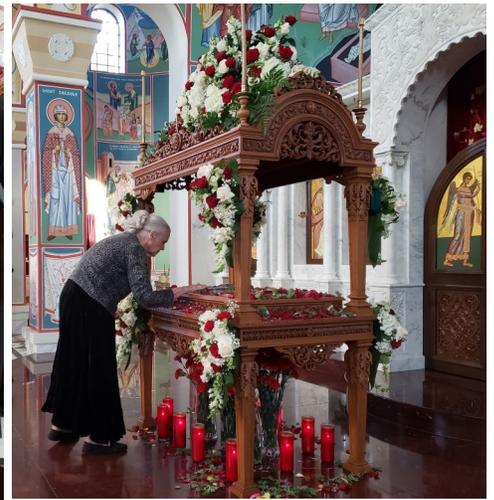


Palm Sunday:

Above:

The Divine Liturgy responses for Palm Sunday were beautifully sung by the Children and Teen choirs, directed by Regina Roum and Teri Stevens respectively. Great job everyone!

Left: Procession with the palms ending with the Gospel reading for the Feast of the Entrance of our Lord into Jerusalem.



Great and Holy Friday:

The day started with Royal hours at 9 am after which the bier was decorated before the Unnailing service at 4pm. At 6:30 pm the Exorcisms of the Catechumens in preparation for their baptism and chrismation on Saturday morning. At 7:00 pm, the Matins of Great and Holy Saturday with Lamentations at the tomb were sung.



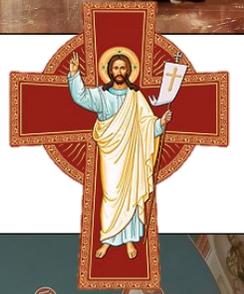
Holy Saturday: 28 of our Catechumens were received into the Orthodox Church on Holy Saturday morning, with 2 more (John Cruz and Antony Garcia) to be received on Pentecost. Photo credit, Matthew Dowling.

Saint	Full Name
Catherine	Angelica Ayala
Juliana	Carol Cruz
Katerina	Janicia Gonzalez
Athanasius	Ashton Lavenant
Botolph	Boston Lavenant
Brigid	Brittany Lavenant
Kathryn	Brooke Lavenant
Troyen	Preston Lavenant
Drostan	Tristan Lavenant
Winifred	Jana Maiden
Brendan	Brandon Massaro
Lawrence	Lauren Geoffrion
Nathaniel	Nathaniel Geoffrion

Saint	Full Name
Jesse	Jesse Palmer
Amos	Amos Palmer
Jacob	Jacob Palmer
Oliver	Oliver Palmer
Photini	Teri Palmer
Timothy	Timothy Palmer
Hope	Willow Palmer
Selaphiela	Angelica Perez
Anthony	Anthony Rath
Miriam	Miraya Saenz
Samuel	Samuel Saenz
Ephraim	Jose Tovar
Michael	Mitchell Watters
Rupert	Robert Yocum
Elizabeth	Sharon Yocum

Holy Pascha
Christ is Risen! Truly He is Risen!

*“Lift up your gates,
O ye princes; and
be ye lifted up, ye
everlasting gates
and the King of
glory shall enter in”*



ST. ANDREW COMMUNITY NEWS...



Moved Away...

On Sunday, April 7, 2019, Blake Krammes received a going away blessing from Fr. Josiah. Blake started a new job as software engineer at SEED Company, Arlington, TX on April 22. He moved into an apartment just 5 minutes from his office. The international company is involved in translation of the Holy Scriptures into languages which have had no Bible or portions thereof. It works to find and match resources and support for local translators who are a part of the culture and Christian communities where the Bible is still needed. SEED is a subsidiary of Wycliffe Bible Translators. They are expanding their staff and adding to the tech team. Blake is coming on at a busy time when they have deadlines looming and big projects in the works.

Blake has found a Pan-Orthodox, young adult weekly book group to attend; he visited St. Seraphim of Sarov Cathedral in Dallas and has been in touch with Fr. David Lewis, from Ss. Constantine and Helen parish in the area. Thank you for your prayers for him as he transitions. He misses the St. Andrew parish, but has a good opportunity to gain valuable experience at this job. His sister BreeAnna and family are four hours drive away.

Submitted by Beth Krammes

Departed - Memory Eternal!

On Sunday, March 24, 2019, the 2nd Sunday of Great and Holy Lent, the Sunday of St. Gregory Palamas, our sister in Christ Anastasia Boudouvas, the mother of Angela Nicolaou, fell asleep in Christ after a long and courageous struggle with illness.

May God give rest to her beautiful soul, comfort Ang and her family, and inspire us all in our confident hope in the coming universal Resurrection.

Funeral services were held at Prophet Elias Greek Orthodox Church in San Bernardino, CA on March 28 and she was lovingly buried at Olivewood Memorial Cemetery in Riverside. A mercy meal was held at St. Andrew Church following the burial.

May God give rest to her beautiful soul, comfort Angela and her family.

Christ is Risen!



Christ is Risen! Truly He is Risen!

المسيح قام! حقا قام!

Χριστός ανέστη! Αληθώς ανέστη!

Христóсь воскрес! Воистину воскрес!



On Saturday, March 23, 2019, the ladies of St. Andrew “The Myrrhbearers”, held their 21st Annual Annunciation Tea. The speaker for the event was our very own V. Rev. Fr. Joseph Corrigan.

“Some Reflections on the Annunciation of our Exceedingly Pure Lady, Mother of God and Ever-Virgin Mary”



When I was growing up in Van Nuys, one of our family traditions was watching Sunday night TV: The program that I most remember was “You Were There!” Walter Cronkite, “America’s anchorman”, was the host and narrator. The program featured the enactment of a significant historical event,

during which the characters would often address the television audience to explain the back-story and particular historical details, thus bringing history to life. What I most clearly remember was the way Walter Cronkite ended the program: at the close of this program, Cronkite would say, “What kind of a day was it? It was a day like all days, filled with those events that alter and illuminate our times . . . except ‘you were there!’”

Twenty-one years ago, in September 1998, my son, Darren, and I took part in a pilgrimage to the Holy Land. After a long, overnight flight, we arrived in Tel Aviv and were taken by bus to Nazareth. The next morning, our first visit was to the Greek Orthodox Church of the Annunciation that is built over the site of “St. Mary’s Well.” It was there, we were told, that the Theotokos was first startled by the voice of the Archangel, Gabriel. Troubled by this, she ran a short distance to her home at St. Joseph’s house. The Roman Catholic Church of the Annunciation has been built over the remains of that ancient Judean house. Bishop NICEPHOROS, our tour guide, explained that this was the place where the Archangel, Gabriel, appeared to Mary as recounted by St. Luke:

“Now in the sixth month the angel Gabriel was sent by God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David. The virgin’s name was Mary. And having come in, the angel said to her, ‘Rejoice, highly favored one, the Lord is with you; blessed are you among women!’”

“But when she saw him, she was troubled at his saying, and considered what manner of greeting this was. Then the angel said to her, ‘Do not be afraid, Mary, for you have found favor with God. And



behold, you will conceive in your womb and bring forth a Son, and shall call His name JESUS. He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David. And He will reign over the house of Jacob forever, and of His kingdom there will be no end.’”

“Then Mary said to the angel, ‘How can this be since I do not know a man?’”

“And the angel answered and said to her, ‘The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also that Holy One who is to be born will be called the Son of God. Now indeed, Elizabeth your relative has also conceived a son in her old age; and this is now the sixth month for her who was called barren. For with God nothing will be impossible.’”

“Then Mary said, ‘Behold the maidservant of the Lord! Let it be to me according to your word.’ And the angel departed from her.”

Now as I reflect on this visit to the sites of the Annunciation, the words of Walter Cronkite have a special meaning as they most certainly apply to what transpired on that day, over two millennia ago. “It was a day like all days!” According to what would most likely have been her custom, Mary arose, picked up her water pot and went to the nearby well to get water. It was at this moment, we are told, that “an event that [would] alter and illuminate our times”—and all time—took place. According to local custom, as the Virgin was getting water from the well, she heard a voice calling her name. Startled, she looked around, and not seeing anyone, hurried home.

Then, the Menaion of the Great Horologion relates the following: “On coming to Joseph’s house, the Archangel Gabriel appeared to her and declared: ‘Rejoice, thou Full of Grace, the Lord is with thee: blessed art thou among women.’ After some consideration, and turmoil of soul, and fear because of this greeting, the Virgin, when she had finally obtained full assurance concerning God’s unsearchable condescension and the ineffable dispensation that was to take place through her, and believing that all things are possible to the Most High, answered in

humility: 'Behold the handmaid of the Lord; be it unto me according to thy word.' And at this, the Holy Spirit came upon her, and the power of the Most High overshadowed her all-blameless womb, and the Son and Word of God, Who existed before the ages, was conceived past speech and understanding, and became flesh in her immaculate body (Luke 1:26-38)."

What greater wonder, what greater miracle can there be than the ineffable condescension of the Son and Word of God, Second Person of the Triune Godhead to take on our humanity through the virginal womb of the Theotokos?

"St. Gregory Palamas writes, 'When the Prophet and Psalmist was enumerating the different aspects of creation and observing God's wisdom in them all, he was filled with amazement and cried out while writing, 'O Lord, how manifold are thy works! In wisdom hast thou made them all (Ps. 104:24). Now that I am attempting, if I can, to tell you about the manifestation in the flesh of the Word who made all things, what fitting word of praise will I find? If all things that exist inspire wonder, and their coming out of non-being into being is something divine and greatly to be hymned, how much more amazing, divine and demanding of our praises is it for a being to become god, and not just god, but the God who truly is? Especially as it was our nature, which was neither able nor willing to preserve the image, in which it was made, and had therefore been rightly banished to the lower parts of the earth. That our nature should become like God, and that through it we should receive the gift of returning to what was better, is a mystery so great and divine, so ineffable and beyond understanding, that it remained absolutely unrecognized by holy angels and men, and even by the prophets, although they had spiritual vision, and was hidden throughout the ages. But why am I speaking about the time before it was accomplished? Even now it has happened, how it happened, although not the fact that it has, remains a mystery, believed not known, worshipped not investigated, and only believed and worshipped through the Spirit. 'No man can say that Jesus is Lord, but by the Holy Ghost' (1 Cor. 12:3), and the apostle tells us that it is through the Spirit that we worship and pray" (Rom. 8:26).

He whom the heavens cannot contain chose to be contained in the womb of the Virgin by the good will of the Father and the working of the Holy Spirit. He through her obedient response to the word brought to her by the Archangel, became incarnate in her pure and uncorrupted womb. And because of her "Yes" to God, Mary, the Theotokos became the perfect example all Christians are called to emulate. "Saint Athanasius, in his Letter to the Virgins, writes: 'You have the conduct of Mary, who is the example and image of the heavenly life.'"

Also, Paul writes of the Resurrected Christ, "And so it is written, 'the first man Adam became a living being. The last Adam became a life-giving spirit.'" Just as Jesus became the new or second Adam, the first-born of the New Creation, so Mary became the new or second Eve.

In the Garden of Eden (Eden means "delights"), God had commanded Adam, "You may eat food from every tree in the garden; but from the tree of the knowledge of good and evil you may not eat; for in whatever day you eat from it, you shall die by death." However, the first Eve said, "No!" to that commandment through her actions: "So when the woman saw the tree was good for food, was pleasant to the eyes, and a tree beautiful to contemplate, she took its fruit and ate. So also gave it to her husband with her, and he ate. 7The the eyes of the two were opened and they knew they were naked. So they sewed fig leaves together and made themselves coverings.

However, Mary's "Yes!" to God cancelled and reversed the first Eve's "No!" making our salvation possible. This is why the first line of the Dismissal Hymn of the Annunciation is, "Today is the fountainhead of our salvation . . ."

Just as the Virgin Mary, the Theotokos, was able to give birth to God through "the descent of the Holy Spirit upon and overshadowing of the Most High," so it is for us as well. Paul writes in Romans (8:26-30):

"Likewise the Spirit also helps us in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered. Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God.

"And we know that all things work together for good to those who love God, to those who are the called according to His purpose. For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the first born among many brethren. Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified." Although we can't deal with this word here, as it deserves, suffice it to say that the word "glorified" point to our deification, our coming to theosis, the essence of God's purpose among men.

In his letter to the Colossians, Paul writes further, "I now rejoice in my sufferings for you, and fill up in my flesh what is lacking in the afflictions of Christ, for the sake of His body, which is the church, of which I became a minister according to the stewardship from God which was given to me for you, to fulfill the word of God, the mystery which has been hidden from ages and from generations, but now has been revealed to His saints. To them God willed to make known what are the riches of the glory of this mystery among the Gentiles which is Christ in you, the hope of glory. Him we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus. To this end I also labor, striving according to His working which works in me mightily.



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