



**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!

January 2022

Wisdom

Now the men of the city said to Elisha, "Behold, the situation of this city is pleasant, as my lord sees, but the water is bad, and the land is unfruitful." He said, "Bring me a new bowl, and put salt in it." So they brought it to him. Then he went to the spring of water and threw salt in it and said, "Thus says the LORD, I have healed this water; from now on neither death nor miscarriage shall come from it." So the water has been healed to this day, according to the word that Elisha spoke.

2/4 Kings 2:19-22

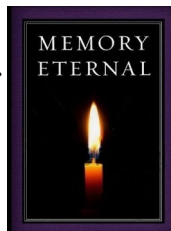
Time to think Stewardship!

As we think about our stewardship in the Church - how we "give back" to God for all His blessings - we ask that you consider making a commitment of financial support to St. Andrew's. Your pledge, communicated to us via the pledge form, helps us to plan and budget the church's finances for the coming year. If you give regularly but don't pledge, thank you! But it would be helpful for us if we know in advance what your planned giving will be. A pledge is not binding; no one will send you a bill. If your circumstances change, you are free to change your giving plan.

Stewardship packets have been mailed and extras are available in the foyer and on St. Andrew's website at orthodoxdelmar.org/stewardship.

Wall of Eternal Memory

We are still receiving orders for memorial nameplates for our Wall of Eternal Memory. This is 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!"



You can see our Wall of Eternal Memory in the foyer of the secondary entrance to the church, which we are now calling our Memorial Chapel. If you did not receive a mailing with information for ordering a nameplate, or have misplaced it, you can download the information on our website (orthodoxdelmar.org/eternalmemory) or pick up a brochure in the church foyer.



Recommended Resources

Orthodox Center for the Advancement of Biblical Studies (OCABS): www.ocabspress.org
Publications and podcasts on the Scriptures.

Ephesus School Network: www.ephesussschool.org
Offering several series of podcasts on the Scriptures.

Vexed Podcast: <https://vexed.transistor.fm/>
Andrea Bakas explores examples from our world and culture to help us better understand the biblical text. .



Orthodoxy Online - websites worth knowing

Orthodox Fellowship of the Transfiguration:
<http://orth-transfiguration.org/>
Christian stewardship of the earth and its resources

Orthodoxy in America - directory of all Orthodox Churches in North America:
www.orthodoxyinamerica.org

Orthodox Peace Fellowship: www.incommunion.org

Orthodox Photos from around the world, and other resources: www.orthodoxphotos.com

St Panteleimon Fellowship - A Society for the Practice of Orthodox Christian Healthcare
www.facebook.com/saintpanteleimonfellowship

The Nativity of our Lord

by Dr. Brian Ephrem Fitzgerald



The Feast of Nativity of Christ, or Christmas, celebrates the birthgiving of Christ our God after the flesh for our salvation. Since this feast celebrates the Incarnation of Christ our God, it ranks second in importance after Pascha, the Resurrection of our Lord, God and Savior, Jesus Christ. It is celebrated on 25 December, 7 January for those churches following the Julian calendar. On the Eve of Nativity, the Royal Hours are read as well as the Divine Liturgy of St. Basil the Great, together with Vespers, in which services, the Old Testament prophecies foretelling the Incarnation are chanted. The Nativity celebrations themselves entail the Christmas Vigil, Matins, and the Christmas Divine Liturgy.

Christmas is preceded by a forty-day fast beginning on 15 November. On the feast of the Presentation of the Theotokos (21 November), one hears for the first time from the nine irmoi of the Christmas canon, Christ is born, Glorify Him! Other special days of preparation falling within this Advent season are: St. Andrew's Day (30 November), St. Nicholas' Day (6 December), the Sunday of the Forefathers, and the Sunday of the Fathers. The forefeast of Nativity begins on 20 December, while the twelve-day Nativity season runs from 25 December to 5 January (one day before the Feast of Theophany on 6 January). These twelve days are non-fasting days in celebration of the Incarnation, except for 5 January which is a strict fast day in preparation for the Feast of Theophany. On the eighth day after Nativity, 1 January, the Circumcision of our Lord is celebrated.

The Feast of Nativity is well-attested in scripture: Matthew 1:1-25, Luke 2:1-7. The second-century non-canonical Proto-Evangelium of James also provides an extended infancy narrative which informs many traditional narratives of the Church and affirms Mary's ever-virginity. Both Gospel narratives provide differing, although not contradictory, accounts. The most likely reason for these would be the differing audiences of each work. Matthew perhaps appeals to a Jewish audience for whom visits by Magi would demonstrate Christ's royal dignity, whereas Luke's gentile audience might appreciate the adoration of the Shepherds' which recalls a literary motif hearkening back to idyllic past times. The main variances are provided in outline here.

Matthew 1:1-25:

1. Genealogy of Jesus and Annunciation to Joseph
2. Birth of Jesus in Bethlehem
3. Magi visit Herod in Jerusalem
4. Adoration of the Magi in Bethlehem
5. Joseph, Mary and Jesus' Flight into Egypt
6. Massacre of the Innocents in Bethlehem
7. Death of Herod (4 BCE)
8. Joseph, Mary and Jesus return to Israel
9. Joseph, Mary and Jesus relocate to Nazareth

Luke 2:1-7:

1. Annunciation to Mary in Nazareth
2. Census of Quirinius (6–7 CE)
3. Joseph and Mary travel from Nazareth to Bethlehem
4. Birth of Jesus in Bethlehem
5. Annunciation to the shepherds in the fields
6. Adoration of the shepherds in Bethlehem
7. Presentation of Jesus at the Temple in Jerusalem
8. Genealogy of Jesus follows in Luke 3:23-38

These varying emphases are no issue for the Church, where both narratives are effectively woven together. Yet recalling each specific narrative recalls well the varied audiences to whom the Gospel was first preached and maintains strict scriptural integrity.

Such variances aside, the theological significance of these narratives affirm clearly with Christ's birth from the Virgin Mary by the Holy Spirit the beginning of Christ's ministry in human history. Together with the *Feast of Theophany* (narrated in Matthew 3:13-17; Mark 1:9-11; Luke 3:21-22), the *Nativity* relates the open manifestation of Christ's *Incarnation* for our salvation. Beginning with the *Annunciation*, highlighted in the *Nativity* and *Theophany* feasts, and culminated in the *Feast of Feasts* and the *Ascension*, Christ's birth after the flesh brings to fruition our salvation and the full revelation of God to mankind. As the Troparion and Kontakion of Christmas relate:

Troparion (Tone 4):

*Your Nativity, O Christ our God,
Has shone to the world the Light of wisdom!
For by it, those who worshipped the stars,
Were taught by a Star to adore You,
The Sun of Righteousness,
And to know You, the Orient from on High.
O Lord, glory to You!*

Kontakion (Tone 3):

*Today the Virgin gives birth to the
Transcendent One,
And the earth offers a cave to the
Unapproachable One!
Angels with shepherds glorify Him!
The wise men journey with a star!
Since for our sake the Eternal God
was born as a Little Child!*



January 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.

January 2 Forefeast of Theophany

Sylvester, Pope of Rome (335)
Righteous Juliana of Lazarevo (1604)

Tone 3 Epistle: 2 Timothy 4: 5-8
Eothinon 6 (St. Luke 24:36-53) Liturgy Gospel: St. Mark 1: 1-8

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!

January 9 Sunday after Theophany

Peter, Bishop of Sebastia (Asia Minor, 4th cent.)
Philip, Metropolitan of Moscow, martyr (Russia, 1569)

Tone 4 Epistle: Ephesians 4: 7-13
Eothinon 7 (St. John 20:1-10) Liturgy Gospel: St. Matthew 4: 12-17

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!

January 16 29th Sunday after Pentecost

Damascene the new martyr (Bulgaria, 1771)
Maxim of Totnia, Fool-in-Christ (Russia, 1650)

Tone 5 Epistle: Colossians 3: 4-11
Eothinon 8 (St. John 20:11-18) Liturgy Gospel: St. Luke 17: 12-19

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.

January 23 31st Sunday after Pentecost

Clement, Bishop of Ancyra (312)
Salaman the Silent (Mesopotamia, 400)

Tone 6 Epistle: Timothy 1: 15-17
Eothinon 9 (St. John 20:19-31) Liturgy Gospel: St. Luke 18: 35-43

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!

January 30 The Three Hierarchs

Basil the Great, Gregory the Theologian, & John Chrysostom
Hippolytus, presbyter and theologian (Rome, 236)

Tone 7 Epistle: Hebrews 13: 17-21
Eothinon 10 (St. John 21:1-14) Liturgy Gospel: St. Luke 19: 1-10

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 January Events:**Circumcision of Christ****St. Basil**

Saturday, January 1
Divine Liturgy 10 am
Vasilopita Prayers

Theophany

Thursday, January 6
Divine Liturgy 10 am
Great Blessing of Water

St. Anthony the Great

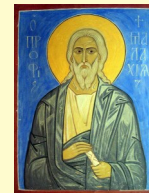
Monday, January 17
Divine Liturgy 3 pm

St. Agnes of Rome

Friday, January 21
Divine Liturgy 10 am

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

Behold, I send my messenger and he will prepare the way before me. And the Lord whom you seek will suddenly come to his temple; and the messenger of the covenant in whom you delight, behold, he is coming, says the LORD of hosts. But who can endure the day of his coming, and who can stand when he appears? For he is like a refiner's fire and like fullers' soap. ... Then I will draw near to you for judgment. I will be a swift witness against the sorcerers, against the adulterers, against those who swear falsely, against those who oppress the hired worker in his wages, the widow and the fatherless, against those who thrust aside the sojourner, and do not fear me, says the LORD of hosts.



Malachi 3:1-2, 5

The Holy Prophet
Malachi is
commemorated on
January 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

Rev. Father Herman Acker, Pastor

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