



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!

October 2022

Wisdom

If you do not have a pure heart, at least have a pure mouth.
St. Isaac the Syrian

FALL FEST!

We are counting on your help!



St. Andrew's annual Fall Fest is our **biggest community outreach** of the year. We need your help to make it a success!

- ✦ Submit your **Event Book ad** by October 2.
- ✦ Submit your **Basket content list** by October 2.
- ✦ Submit your **International Recipe** by October 2.
- ✦ See Kh. Vera if you need an **extension** on any of the above.
- ✦ **Sign up for a task or three** on the signup sheets in the church foyer. There are opportunities both in advance of the Fall Fest and during it.
- ✦ Sign up to bring **baked goods**.

Your support helps St. Andrew's to fulfill our ministries to our church family and enables us to support local ministries to the community. We appreciate every effort and contribution!

UPCOMING EVENTS:

Bishop Thomas visit - October 22-23

Come receive the blessing!

Sunday School / Parish Picnic - October 23

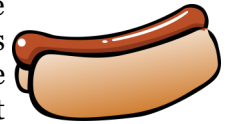
See the flyer on page 5.

Fall Fest - November 4-5. See above, and the flyer on Page 6.

Fall Retreat - November 12. Saint Ignatius of Antioch; His Life, Time, and Teachings

HOT DOG SUNDAYS!

St. Andrew's is grateful to have received a donation of a **hot dog preparation machine!** To make good use of this gift, we have declared the **second Sunday of each month** to be a **Hot Dog Sunday**. Of course, this will require your support. We would appreciate any and all **contributions** of hot dogs and rolls - they can be brought to the church and put in the refrigerator at any time.



REMINDER: A bountiful coffee hour depends on you! Each week we can only snack on the snacks that have been brought in by you, our faithful St. Andrew's family. Please make a habit of bringing in a snack each week. It can be any type of snack you like - veggies & dip, chips, crackers & cheese, cookies, etc. You don't have to cook anything unless you want to do so. Everything is welcome (although we do ask that you observe the fasting periods of the Church).

We appreciate every contribution, as well as your consideration in cleaning up after yourself. (Note that there are separate bins for trash and recycling.) Assistance with general cleanup at the end of coffee hour is also most welcome!



The Centrality of Prayer, Part 5: Characteristics of Canonical Prayer

Fr. Herman Acker

April 2020

In contrast, but not in contradiction to personal prayer, Canonical prayer has a more universal and timeless character inasmuch as God is its author. Also, in contrast to prayer that is more personal, the one praying is not just an individual but is praying as a human being. In other words, the one who is praying is doing so as a member of the human race, as the image of God.

Canonical prayer has nothing in it that does not concern every human being and by nature includes all the possible concerns found in individual prayer. This inclusion does not make individual or personal prayer superfluous but underscores its relative importance when compared to Biblical prayers. Remember what was said earlier in these musings on prayer. When contrasting canonical prayer with “personal” or “individual” prayer, we do not mean that individuals are not personally praying but only that the individual prays as a human being and not just as an isolated person with individual needs. Ultimately, the need of every person is the same and this is encompassed in this mode of prayer. What is the need? To offer oneself to God, not just as a “fallen” creature but as the pristine Image of God which exists before the expulsion from Eden and after it.

Canonical prayer is often, though not exclusively, expressed in the first-person plural, “we,” “our,” as in “Our Father.” This kind of prayer also favors sacred, liturgical, and universal language that applies to more than just one individual. It may be instructive here to remember that God so loved the world and Jesus is coming again to save his bride the Church. God saves the Community. Of course, it goes without saying that communities are composed of individuals, but let us stay with the Biblical emphasis, since we are safer there! When one prays thus, one is praying in behalf of all and for all and not just oneself; the community is included.

Two examples of this mode of prayer, both of which have been mentioned, are the Lord’s Prayer and the entire Book of Psalms or the Psalter. These are foundational and the backbone of all prayers in the Church. These form the models for the many other prayers which are found in the rich prayer and Liturgical Tradition of the Orthodox Church. These are truly standard. The Psalms are recited weekly in monasteries. Specific Psalms are said at the beginning of Matins and Vespers in local parishes and individuals may recite the Psalms in their daily devotions and prayer times. Their influence is everywhere. Notice the Great Doxology; though it is not one of the Psalms, it is so Psalm-like, that when it is recited one feels as though one is standing on the shoulders of the Prophet David himself!

Please find below a chart with the Traditional breakdown of the Book of Psalms as it has been received in the Orthodox Tradition, along with suggestions on how one can begin to pray the Psalms daily.

Note that according to this chart, the Psalter is divided into 20 sections called Kathismata. Each Kathisma has 3 stases. One could read 1 Kathisma each day and complete the recitation of the Psalter in 20 days. This could be done in one sitting (Kathistimi means “to sit”), or one could recite one stasis in the morning, one stasis in the afternoon, and one in the evening, to complete the reading in 20 days. If this is too much, one could read one stasis in the morning and one in the evening, finishing in 30 days. Or one stasis could be read each day and then one would finish the Psalter in 60 days. You can imagine that there are different possibilities. Experiment with these and find an approach that works for you. Quantity is not as important as consistency and regularity .

Here are some recommendations for using the Psalter in Prayer:

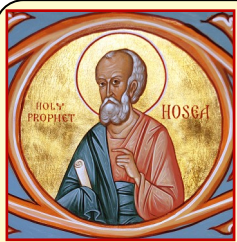
1. Read from the Psalter each day.
2. If you can, read at least one complete Psalm (even Psalm 119/118).
3. Recite the text quietly to yourself, as audibility is important (This is Biblical meditation Ps. 1:2). From the Biblical point of view, hearing is believing (Rom. 10:17).
4. Read the Psalter as a book in order and do not jump around. It is meant to be read this way; there is an overarching movement.
5. Go through the Psalms from beginning to end again and again. Repetition is key. It is not possible to read it too many times.

Please see the following page for a chart with a Psalm reading plan based upon the Kathismata used by monastics.

Please note that all Scripture references here and in future studies are taken from the English Standard Version (ESV).

To join our prayer team, contact Pam Smith.

Hebrew Numbering of Psalms <i>(as found in most English translations)</i>			Kathisma	Greek Numbering of Psalms <i>(as found in the Orthodox Study Bible)</i>		
Stasis 1	Stasis 2	Stasis 3		Stasis 1	Stasis 2	Stasis 3
1-3	4-6	7-8	I	1-3	4-6	7-8
9-11	12-14	15-17	II	9-10	11-13	14-16
18	19-21	22-24	III	17	18-20	21-23
25-27	28-30	31-32	IV	24-26	27-29	30-31
33-34	35-36	37	V	32-33	34-35	36
38-40	41-43	44-46	VI	37-39	40-42	43-45
47-49	50-51	52-55	VII	46-48	49-50	51-54
56-58	59-61	62-64	VIII	55-57	58-60	61-63
65-67	68	69-70	IX	64-66	67	68-69
71-72	73-74	75-77	X	70-71	72-73	74-76
78	79-81	82-85	XI	77	78-80	81-84
86-88	89	90-91	XII	85-87	88	89-90
92-94	95-97	98-101	XIII	91-93	94-96	97-100
102-103	104	105	XIV	101-102	103	104
106	107	108-109	XV	105	106	107-108
110-112	113-116:9	116:10-118	XVI	109-111	112-114	115-117
119:1-72	119:73-131	119:132-176	XVII	118:1-72	118:73-131	118:132-176
120-124	125-129	130-134	XVIII	119-123	124-128	129-133
135-137	138-140	141-143	XIX	134-136	137-139	140-142
144-145	146-147	148-150	XX	143-144	145-147	148-150



When Israel was a child, I loved him, and out of Egypt I called my son. The more they were called, the more they went away; they kept sacrificing to the Baals and burning offerings to idols. Yet it was I who taught Ephraim to walk; I took them up by their arms, but they did not know that I healed them. I led them with cords of kindness, with the bands of love, and I became to them as one who eases the yoke on their jaws, and I bent down to them and fed them. They shall not return to the land of Egypt, but Assyria shall be their king, because they have refused to return to me. The sword shall rage against their cities, consume the bars of their gates, and devour them because of their own counsels. My people are bent on turning away from me, and though they call out to the Most High, he shall not raise them up at all. *Hosea 11:1-7*

The Holy Prophet Hosea is commemorated on October 17



The LORD utters his voice before his army, for his camp is exceedingly great; he who executes his word is powerful. For the day of the LORD is great and very awesome; who can endure it? "Yet even now," declares the LORD, "return to me with all your heart, with fasting, with weeping, and with mourning; and rend your hearts and not your garments." Return to the LORD, your God, for he is gracious and merciful, slow to anger, and abounding in steadfast love; and he relents over disaster. Who knows whether he will not turn and relent, and leave a blessing behind him, a grain offering and a drink offering for the LORD your God? Blow the trumpet in Zion; consecrate a fast; call a solemn assembly; gather the people. Consecrate the congregation; assemble the elders; gather the children, even nursing infants. Let the bridegroom leave his room, and the bride her chamber. Between the vestibule and the altar let the priests, the ministers of the LORD, weep and say, "Spare your people, O LORD, and make not your heritage a reproach, a byword among the nations. Why should they say among the peoples, 'Where is their God?'" *Joel 2:11-17*

The Holy Prophet Joel is commemorated on October 19

October 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.

October 2 16th Sunday after Pentecost

Martyrs Cyprian & Justina (Asia Minor, 324)
David & Constantine, Princes of Arghven (Georgia, 730)

Tone 7
Eothinon 5 (St. Luke 24:12-35)

Epistle: 2 Corinthians 6:1-10
Liturgy Gospel: St. Luke 6:31-36

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!

October 9 17th Sunday after Pentecost

Apostle James, son of Alphaeus (1st cent.)
Poplia the Deaconess (Antioch, 363)

Tone 8
Eothinon 6 (St. Luke 24:36-53)

Epistle: 2 Corinthians 6:16 - 7:1
Liturgy Gospel: St. Luke 7:11-16

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!

October 16 Fathers of the 7th Ecumenical Council

Longinus the Centurion (1st cent.)
Eupraxia, Abbess, Princess of Pskov (Russia, 1243)

Tone 1
Eothinon 7 (St. John 20:1-10)

Epistle: Titus 3:8-15
Liturgy Gospel: St. Luke 8:5-15

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!

Troparion of the Holy Fathers - Tone 8 - Thou, O Christ, art our God of exceeding praise, who didst establish the Holy Fathers as luminous stars upon earth, and through them didst draw us unto the true Faith. O most merciful One, glory to thee!

October 23 Apostle James, Brother of the Lord

St. Oda of Amay, foundress of churches (Netherlands, 723)
New Hieromartyr Archpriest Vladimir Ambartsumov of Moscow (1937)

Tone 2
Eothinon 8 (St. John 20:11-18)

Epistle: Galatians 1:11-19
Liturgy Gospel: St. Luke 8:27-39

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!

October 30 20th Sunday after Pentecost

Zenobias, Bishop of Aegea, and his sister, Zenobia, martyrs (Asia Minor, 285)
Tertius, Marcus, Justus & Aretemus of the Seventy Apostles (1st cent.)

Tone 3
Eothinon 9 (St. John 20:19-31)

Epistle: Galatians 1:11-19
Liturgy Gospel: St. Luke 16:19-31

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 depth of hades, granting the world the Great Mercy!

Regular Schedule

Saturday 5:15 pm Confession
6 pm Vespers
Sunday 9 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 October Services:

St. Demetrios the Wonderworker
Tuesday, October 25
Divine Liturgy 6 pm

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

Let love be without hypocrisy.
Abhor what is evil. Cling to what is good. Be kindly affectionate to one another with brotherly love, in honor giving preference to one another; not lagging in diligence, fervent in spirit, serving the Lord; rejoicing in hope, patient in tribulation, continuing steadfastly in prayer; distributing to the needs of the saints, given to hospitality.

Bless those who persecute you; bless and do not curse. Rejoice with those who rejoice, and weep with those who weep. Be of the same mind toward one another. Do not set your mind on high things, but associate with the humble. Do not be wise in your own opinion. Repay no one evil for evil. Have regard for good things in the sight of all men.

If it is possible, as much as depends on you, live peaceably with all men.

Romans 12:9-18

Make note of our regular service times:

Saturday Confessions 5:15 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 St. Andrew Orthodox Church

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St. Andrew's 2022 Annual Sunday School Kickoff

**With Carnival
and Parish Picnic**



Sunday, October 23

In place of coffee hour.

All are invited!

And the
10-year Anniversary in our beautiful church!

**Please join us for a day of
Fun and Celebration!!**

**Hamburgers, Hot Dogs, Chips
& Beverages will be provided.**

**You are invited to bring a
side dish or dessert.**

**For more information,
Contact Joy Smith
Joy@niden.net**

GAMES!

- Bounce House
- Dunk Tank
(dunk the priest!)
- Carnival Games
& Prizes
- Crafts
- Corn Hole
- Carnival Treats
and more!



FOOD!

DUCK FISHING



PRIZES!



**Sunday School
Registration!**



Severe weather Date Oct. 30

St. Andrew Orthodox Church 2022 FALL FEST!

Friday, November 4 9 am to 5 pm
Saturday, November 5 9 am to 4 pm

Themed Baskets!



Int'l Bake Sale!



**International
Foods!**



And More!



Church Tours!

New this year: Mediterranean Market!

St. Andrew Orthodox Church
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 www.orthodoxdelmar.org

