



**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!

June 2022

Wisdom

The words of the Preacher, the son of David, king in Jerusalem. Vanity of vanities, says the Preacher, vanity of vanities! All is vanity. What does man gain by all the toil at which he toils under the sun? ... I applied my heart to seek and to search out by wisdom all that is done under heaven. It is an unhappy business that God has given to the children of man to be busy with. I have seen everything that is done under the sun, and behold, all is vanity and a striving after wind. ... The end of the matter; all has been heard. Fear God and keep his commandments, for this is the whole duty of man. For God will bring every deed into judgment, with every secret thing, whether good or evil.

Ecclesiastes 1:1-3, 13-14; 12:13-14

Bible Study

St. Andrew's adult study is up and running! Thursdays at 6pm, at least through the end of June.

We are finishing up up the study on the Feasts of the Church, then continue with a study of the **nature and origin of Scripture**:

- What is the historical & cultural context?
- What is the occasion or circumstances that brought the Scriptures into existence?
- Why does it matter for the believer?

Please join us!

**St. Andrew's
Church
Cleanup**

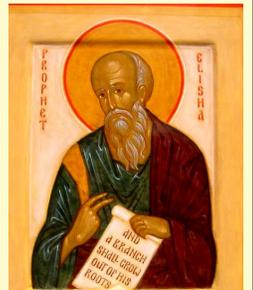


**Friday, June 10
9 am - 12 noon**

Your help is needed!

Come for as long as you are able. Supplies will be provided.

Naaman, commander of the army of the king of Syria, was a great man with his master and in high favor, because by him the LORD had given victory to Syria. He was a mighty man of valor, but he was a leper. Now the Syrians on one of their raids had carried off a little girl from the land of Israel, and she worked in the service of Naaman's wife. She said to her mistress, "Would that my lord were with the prophet who is in Samaria! He would cure him of his leprosy." ... So Naaman came with his horses and chariots and stood at the door of Elisha's house. And Elisha sent a messenger to him, saying, "Go and wash in the Jordan seven times, and your flesh shall be restored, and you shall be clean." But Naaman was angry and went away, saying, "Behold, I thought that he would surely come out to me and stand and call upon the name of the LORD his God, and wave his hand over the place and cure the leper. Are not Abana and Pharpar, the rivers of Damascus, better than all the waters of Israel? Could I not wash in them and be clean?" So he turned and went away in a rage. But his servants came near and said to him, "My father, it is a great word the prophet has spoken to you; will you not do it? Has he actually said to you, 'Wash, and be clean'?" So he went down and dipped himself seven times in the Jordan, according to the word of the man of God, and his flesh was restored like the flesh of a little child, and he was clean. *2 Kings 5:1-3, 9-14*



The Holy Prophet Elisha is commemorated on June 14.

What Do You See?

by Nicholas Papas

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

On “The single biggest problem with communication is the illusion that it has taken place.” This sentiment from George Bernard Shaw was often related to me by my Dad. And for those of us who know what it is like to hear often repeated sentiments from our Dads, we know that eventually those words percolate into the fabric of our minds.

I have been contemplating this specific sentiment as it applies to the visual arts since this past year I have been doing some after-hours abstract paintings. I have given a sneak peek at these paintings to a few people. I get a strong sense that folks are much more open to sharing insights, opinion and feedback about my abstract work than my icons. Is this because they are scared to comment about icons? Do they feel unqualified? Do they revere icons too much to ask questions?

Whatever the reason, it is refreshing or at least new to get more feedback on my work. The feedback, however, reveals to me that the message of what I thought was contained in the paintings is not necessarily making it to the viewers.

I realized that it is quite possible or probable that the intended message of my icons might also not necessarily be making it to the viewers. Which in turn got me asking myself, “What exactly am I trying to say with the icons I paint?”! And, “What is the ultimate, pared down, stripped away goal of creating an icon?” “What might be lost to ‘the illusion that communication has taken place?’”

The answer I come up with is that I think I am trying to say God loves us. That He manifests this love through the incarnation of His Son. That through His Son we know the unique status of Mary the Theotokos. Furthermore, God’s Son, Jesus, lived, lives, taught, performed miracles, suffered, died, rose again and ascended into heaven. God in His love for us also established the Holy Church by the descent of the Comforter and through The Church we know about witness, truth, champions of faith, intercession, community, communion and thanksgiving.

I think, from occasional feedback about my icons, what is being understood on the receiving end can run a broad spectrum. Things like, “That’s pretty,” “I like the blue,” or simply, “I don’t like it” as well as “It brought tears to our eyes” and “What gives you the wisdom to do such a thing” are my glimpses into others’ perceptions.



The goal of an Orthodox chanter is to be a conveyance of the words of the hymns, so I have heard. Is the goal of the Orthodox iconographer to convey the Gospel? If so, are my attempts at communicating the Gospel taking place?

In my humanity, as I contemplate difficult things; war, worries, politics, finances, suffering, injustice, pain, poverty, sickness, evil, and even death, I find that to look at an icon of God incarnate; Jesus, as a little vulnerable baby in the arms of a loving Mother who gives her attention to me is powerful, transformative, and communicative.

Is it in moments like this, quietly contemplating an icon, that one might find the illusion of communication dissolved and replaced by the actual communication of knowing that God loves us? Jesus’ own words on the matter of clear communication are “Who do you say that I am?”

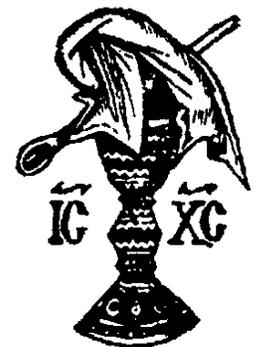
Maybe with some moments spent in front of Jesus’ icon, we can begin to have our own internally and externally created, miscommunicated ideas about Him dissolve, and we can finally know who really He is.

PREPARATION FOR HOLY COMMUNION

An Orthodox Christian prepares by fasting from food and drink from bedtime until receiving Communion Sunday morning. If medication has been prescribed by a doctor, it is to be taken as directed. If you have any questions, consult with Fr. Herman. Prayer accompanies fasting, and your conscience may call for Confession. The Sacrament of Confession is available before or after most Services or by appointment.

PRAYER OF THANKSGIVING AFTER RECEIVING COMMUNION

May thy holy Body, O Lord Jesus Christ our God, be unto me for life eternal, and thy precious Blood unto remission of my sins. May this Eucharist be unto me for joy, health, and gladness; and at thy dread Second Coming make me, a sinner, worthy to stand at the right hand of thy glory: through the intercessions of thine all-immaculate Mother and of all thy Saints. Amen.



June 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.

June 5 Holy Fathers of the 1st Council of Nicea

Dorotheus, Bishop of Tyre (362); Dorotheus of Palestine, abbot and writer (620)

Tone 6
Eothinon 10 (St. John 21: 1-14)

Epistle: Acts 20: 16-18, 28-36
Liturgy Gospel: St. John 17: 1-13

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!

TROPARION FOR 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 guide us unto the true Faith. O most merciful One, glory to thee!

June 12 PENTECOST

Hermit Onuphrius the Great (Egypt, 4th cent.); Peter of Mt Athos (734)

Matins Gospel: St. John 20: 19-23

Epistle: Acts 2: 1-11
Liturgy Gospel: St. John 7: 32-52, 8: 12

PENTECOST TROPARION - Tone 8 - Most blessed art thou, O Christ our God, who when thou hadst made the fishermen most wise, did send down upon them the Holy Spirit, and by them didst draw the world into thy net! O Lord of mercy, glory to thee!

June 19 1st Sunday after Pentecost - All Saints

Judas the Apostle, brother of Our Lord (1st cent.);
Varlaam of Shenkursk, missionary and monk (Russia, 1452)

Tone 8
Eothinon 1 (St. Matthew 28: 16-20) Liturgy Gospel: St. Matthew 10: 32-33, 37-38, 19: 27-30

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!

June 26 All Saints of America

David of Salonica (Greece, 540);
New Martyr David of St. Anne's Skete, martyred in Thessalonica (1813)

Tone 1
Eothinon 2 (St. Mark 16: 1-8) Liturgy Gospel: St. Matthew 4: 18-23

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!

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 June Events:

Thursday, June 2
Holy Ascension
Divine Liturgy, 10 am

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

Recommended Resources

Orthodox Center for the Advancement of Biblical Studies (OCABS):

www.ocabspress.org
Publications and podcasts on the Scriptures.

Ephesus School Network:

www.ephesuschool.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.

Coming and Going

If you've been away and missed a Sunday Liturgy, thank you for remembering that our Church offerings are still needed on a regular basis.

SHARE THE GOOD NEWS:

Tell others about our services!
BRING SOMEONE to church with you next time!

PRAY for one another!

**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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