



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!

August 2022

Wisdom

All wisdom comes from the Lord and is with him for ever. The sand of the sea, the drops of rain, and the days of eternity -- who can count them? The height of heaven, the breadth of the earth, the abyss, and wisdom -- who can search them out? Wisdom was created before all things, and prudent understanding from eternity. The root of wisdom -- to whom has it been revealed? Her clever devices -- who knows them? There is One who is wise, greatly to be feared, sitting upon his throne. The Lord himself created wisdom; he saw her and apportioned her, he poured her out upon all his works. She dwells with all flesh according to his gift, and he supplied her to those who love him.

Sirach 1:1-8

Many Thanks

Fr. Herman is thankful to all for your prayers, well wishes, cards, and kindnesses during his illness. Thanks also to all who continued to take care of the needs of St. Andrew's during his absence. May God bless you richly!

We are grateful also to Fr. Jason DelVitto of St. George Church, Bridgeville, PA, for taking time from his vacation to serve St. Andrew's while Fr. Herman was out. Thanks to all for welcoming him and Kh. Anna warmly.

What's Your Name?

Please remember that it is customary (and helpful for the priest) to say your Christian name every time you approach the Chalice for the Eucharist. Thank you.



Email Updates

If you have changed your email address or you have not been receiving emails from St. Andrew's, please give your email address to Kh. Vera to add to our list. **If you do not use email, please arrange for a friend to notify you of important messages.**

Theotokos / Dormition Fast - August 1-14

No meat or dairy for coffee hour! Our personal fasting discipline may differ, but at church we follow the guidelines.

Growing in Fasting Discipline

However you have fasted in the past, **there may be room for improvement.** Here is a progression suggested by Fr. Boniface Black of blessed memory.

- Step 1:** Quit eating between meals. Instead of snacking, take water or fruit juice. (This is a good step for most of us).
- Step 2:** Eliminate meat, meat products, and dairy products on Wednesdays and Fridays. (This is what is called for most weeks of the year anyway).
- Step 3:** Eliminate meat, meat products, and dairy products on Mondays, Wednesdays and Fridays.
- Step 4:** Eliminate meat, meat products, and dairy products all days during this Fast.
- Step 5:** Remember that the above steps are combined with almsgiving. (Generosity).
- Step 6:** Remember that all the above steps are combined with prayer. (A little bit of prayer every day is better than a lot of prayer now and then. Prayers before and after Holy Communion are always very important.)
- Step 7:** Refer to the guidelines made available at Church for an even stricter approach.

And last of all ... Receive the blessings of self control and "askesis."



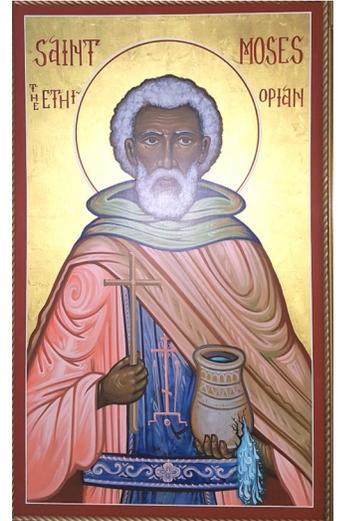
St. Andrew's Cloud of Witnesses

Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with endurance the race that is set before us, looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.
Hebrews 12:1-2

St. Moses the Ethiopian

The Synaxarion

On **August 28**, we commemorate the Martyr Saint Moses of Ethiopia, also called Moses the Black. In his early life he was a slave, but because of his evil life, his master cast him out, and he became a ruthless thief, dissolute in all his ways. Later, however, coming to repentance, he converted, and took up the monastic life under Saint Isidore of Scete. He gave himself over to prayer and the mortification of the carnal mind with such diligence that he later became a priest of exemplary virtue. He was revered by all for his lofty ascetical life and for his great humility. Once the Fathers in Scete asked Moses to come to an assembly to judge the fault of a certain brother, but he refused. When they insisted, he took a basket which had a hole in it, filled it with sand, and carried it on his shoulders. When the Fathers saw him coming they asked him what the basket might mean. He answered, "My sins run out behind me, and I do not see them, and I am come this day to judge failings which are not mine." When a barbarian tribe was coming to Scete, Moses, conscious that he himself had slain other men when he was a thief, awaited them and was willingly slain by them with six other monks, at the end of the fourth century.



May his prayers be with us, and glory be to God forever. Amen.

Troparion – Tone 1

Thou didst prove to be a citizen of the desert, an angel in the flesh, and a wonderworker, O Moses, our God-bearing Father. By fasting, vigil, and prayer thou didst obtain heavenly gifts, and thou healest the sick and the souls of them that have recourse to thee with faith. Glory to Him that hath given thee strength. Glory to Him that hath crowned thee. Glory to Him that worketh healings for all through thee.



Fall Fest! Save the Date!

Friday & Saturday, November 4 & 5

Start thinking about how you will help:

Ad book - Themed Baskets - Bake Sale - Food Prep - Staffing

We are relying on you!

Will the LORD be pleased with thousands of rams, with ten thousands of rivers of oil? ... He has told you, O man, what is good; and what does the LORD require of you but to do justice, and to love kindness, and to walk humbly with your God? The voice of the LORD cries to the city- and it is sound wisdom to fear your name: "Hear of the rod and of him who appointed it! Can I forget any longer the treasures of wickedness in the house of the wicked, and the scant measure that is accursed? Shall I acquit the man with wicked scales and with a bag of deceitful weights? Your rich men are full of violence; your inhabitants speak lies, and their tongue is deceitful in their mouth. Therefore I strike you with a grievous blow, making you desolate because of your sins. *Micah 6:7-13*



The Holy Prophet Micah is commemorated on August 14

And Samuel said, "Has the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to listen than the fat of rams. *1 Samuel 15:22*

The Holy Prophet Samuel is commemorated on August 20



The Centrality of Prayer, Part 2: Personal Prayer

Fr. Herman Acker

March 2020

Prayer is an interaction between God and the believer. It is in fact a conversation, one which is initiated by God. Prayer proceeds from and is founded on love of God and neighbor. Remember the words of 1 John 16-19: "So we have come to know and to believe the love that God has for us. God is love, and whoever abides in love abides in God, and God abides in him. ... We love because he first loved us." He initiates this conversation of love and we respond. God speaks to us in creation (Psalm 19:1-6) and in his Law (Psalm 7-14) and we speak to him as creatures through the Word He gives. We give back to him what he has given to us. This principle is found clearly in the Divine Liturgy: "Thine own of thine own we offer unto Thee in behalf of all and for all." The bread and the wine come from God's earth - which he gave - and are offered back to God, and are then Sanctified by the Holy Spirit of God and become for us the Body and Blood of the Christ - whom the Father gives "for the life of the world and its salvation." In other words, what God wants us to give to Him is given and provided by Him. This is true of the words we offer up in prayer during the Liturgy. These words, these prayers, are given through the Holy Spirit and we put them in our mouths and in our ears. What God gives in love we give back in love to Him. Because God is Holy, this is a Holy gift, indeed a Holy conversation of Prayer from beginning to end! This is perfection!

We can speak of at least three different modes or forms of prayer. 1. Individual or Personal Prayer. 2. Canonical Prayer or recitation of Scripture, and 3. Ceaseless Prayer or Prayer of the heart. We will describe and speak of the value of each of these in turn.

Individual/Personal Prayer

This form of prayer is the direct manifestation and expression which comes out of our individual situation in a particular place at a particular time. This prayer is the prayer of I, Me, and My. This kind of prayer is natural, as it is an expression of the desires, fears, hopes and yes, gratitude, thankfulness, and praise that we have as individuals. The reason for these prayers is found in our nature as individuals who, in the nature of things, differ from other individuals. We all have individual needs and circumstances. Indeed, at the Liturgy the Priest prays these words:

*"Therefore, O Master, do thou thyself distribute these gifts here spread forth, unto all of us for good, **according to the individual need of each**: voyage with those who sail by sea; journey with those who travel by land and air; heal the sick, thou who art the Physician of our souls and bodies..."*

Personal prayer has the benefit of not just seeking to acquire something from God but more importantly to help purify our souls by breaking us out of a cycle of psychological confusion, allowing God to sweep out any dust which accumulates under the veil of our conscious awareness and blowing away unseen impediments which hinder us on our Path toward God. Here we present to God the difficult struggles, many disappointments, and the anxieties within us. In this kind of prayer, we are reorienting ourselves to God and moving away from self-sufficiency. Sometimes we are so overwhelmed we are "forced" by our circumstances to recognize the fact that we have never really had any firm ground on which to stand other than God. After the situation which pushes us in this direction has passed, it is advisable to strive to maintain the commitment to God which was "forced" upon us during this difficult experience. This process can be aided by the other modes of prayer which will be dealt with later.

As has already been mentioned, all forms of prayer presuppose love, love from God to us and love from us to God. This is One love. Our love toward God in prayer assumes that we are fostering humility and truthfulness. What is love? Love is objectivity toward another human being. What is a human being? A human being, whether sinner or saint, is a creature made in the "image" and "likeness" of God (Gen.1:26). Our feelings regarding our neighbor are immaterial; only this truth about him or her should motivate us in our interactions. Humility is objectivity toward ourselves and is based on the truth that we too are created in the image and likeness of God. This image, as such, is not greater or lesser in anyone. Of course, anyone of us may be out of balance and not be living up to this image which we are. Personal prayer itself can help reestablish our balance and help us regain the peace we may have lost in our interactions with others while also opening us to the grace of God and the wisdom that God wants to give us (James 1:5; 3:13-15).

Before ending this section on Personal prayer here are some final thoughts regarding the idea of thankfulness or praise which was mentioned above. Praise is not just recognizing the fact that God is the Source of all good things but recognizing that God has power to turn the table on all evil. In the Liturgy of St. Basil the priest recites the following prayer to God our Father: "Establish the good in thy goodness, and make good the evil, by thy benevolence." Our God is worthy to be praised in the midst of our individual concerns and daily lives!

To join our prayer team, contact Pam Smith.



THE DORMITION FAST – AN OUTLINE

August 1-14

DAYS	THE HOLY CANONS SPECIFY THE FOLLOWING:	
Monday Tuesday Wednesday Thursday Friday	<u>Abstinence of:</u> Meat & Meat products Dairy products Fish Wine Oil	<u>No Abstinence of:</u> Fruit Shellfish Vegetables & vegetable products
Saturdays and Sundays		Wine and oil are permitted.
August 6 Feast of the Transfiguration		Fish, wine and oil are permitted

If the Feast of the Dormition falls on a Wednesday or Friday, the fasting guidelines for that day apply, *except* that fish, wine and oil are permitted.

TAKE NOTE! The commemoration of the **Beheading of Saint John the Baptist**, August 29th, is a day of **STRICT FAST**.

IT IS IMPORTANT TO REMEMBER THAT FASTING IS INCOMPLETE WITHOUT PRAYER AND ALMSGIVING.

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Fasting, to whatever extent, should be undertaken after consultation and with a blessing from your spiritual Father.

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FASTING PRIOR TO RECEIVING HOLY COMMUNION (Throughout the year)

**Sunday Morning
Divine Liturgy**

Complete fast from all food and drink from bedtime or midnight on Saturday evening. Saturday evening should be a quiet time of prayer and preparation for Communion.

Evening Liturgies

Complete fast from all food and drink after lunch. Any (very light) breakfast or lunch meal taken should include only fasting foods.

It is understood that those desiring to partake of the Mystery of the Eucharist frequently and regularly, must also keep the Wednesday and Friday fast.

August 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.

A SUMMER BLESSING! THEOTOKOS FAST: AUGUST 1-14

August 7 8th Sunday after Pentecost

Dometius the Persian and his two disciples (Mesopotamia, 363)
Horos, a desert-dweller (Egypt, 390)

Tone 7 Epistle: 1 Corinthians 1: 10-17
Eothinon 8 (St. John 20: 11-18) Liturgy Gospel: St. Matthew 14: 14-22

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!

August 14 9th Sunday after Pentecost

Prophet Micah (8th c. B.C.)
St. Fachanan, abbot of Ross Carbery, Cork (Ireland, ca. 600)

Tone 8 Epistle: 1 Corinthians 3: 9-17
Eothinon 9 (St. John 20: 19-31) Liturgy Gospel: St. Matthew 14: 22-34

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!

August 21 10th Sunday after Pentecost

Apostle Thaddeus of the Seventy (44)
St. Avitus, bishop of Clermont (Gaul, 594)

Tone 1 Epistle: 1 Corinthians 4: 9-16
Eothinon 10 (St. John 21: 1-14) Liturgy Gospel: St. Matthew 17: 14-23

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!

August 28 11th Sunday after Pentecost

St. Moses the Black of Scete (Egypt, 400)
Martyr Queen Shushaniki (Susanna) (Georgia, 475)

Tone 2 Epistle: 1 Corinthians 9: 2-12
Eothinon 11 (St. John 20: 14-25) Liturgy Gospel: St. Matthew 18: 23-35

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!

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 August Events:

Theotokos/Dormition Fast
August 1-14

Holy Transfiguration
August 6
Divine Liturgy migrated to
Sunday, August 7

Dormition of the Theotokos
August 15
Divine Liturgy migrated to
Sunday, August 14

St. Moses the Ethiopian
Sunday, August 28

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



Finally, brethren,
whatever things are **true**,
whatever things are **noble**,
whatever things are **just**,
whatever things are **pure**,
whatever things are **lovely**,
whatever things are of
good report,
if there is any **virtue**
and if there is anything
praiseworthy --
meditate on these things.

Philippians 4:8

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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