The weekly e-newsletter from Saint Andrew’s and Saint David’s Anglican Church, parish churches in the Anglican Diocese of the South (ADOTS) led by The Most Rev. Dr. Foley Beach, Archbishop of the Anglican Church in North America (ACNA).

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**Eighteenth Sunday after Pentecost**

**at Saint Andrew’s Church**
- Sacrament of Holy Baptism at 10 am
- Morning Prayer Service
- Sunday School for all ages

**at Saint David’s Church**
- Worship Service & Bible Study at 3 pm

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**This Sunday**

**Shelby Lynn & Brice Palmer**

Daughter and son of Brooke and Chris Fewell

Everyone is invited to the Fewell’s house Sunday afternoon right after church. They will be having a little celebration for Shelby and Brice’s baptism. Nothing fancy, just friends, food, and fellowship. They will have some food but will welcome any dish to share anyone would like to bring.
The prayer team is meeting from 6:30 to 7:15 pm on Tuesday at Saint Andrew’s Church. The Saint Andrew’s intercessory prayer team meets at 9:15 am each Sunday upstairs before church. Everyone invited to join.

Contact Kelly Hatley for information or prayer requests. Each month there will be a different focus or theme for the prayers. Prayer is not preparation for the battle – prayer is the battle. ~ Oswald Chambers

Bible study has resumed on a new day.
~ Tuesday from 11:30 am - 12:30 pm.
At Cafe 153, Bridge Street City Centre shopping mall.
Studying the book of Hebrews.
Nobody ever outgrows Scripture; the book widens and deepens with our years. ~ Charles Spurgeon

Fellowship Potluck Lunch  October 29th
Picnic at Monte Sano Park
Sign-up list on wall by the side entry door.
Because of food allergies to peanuts and tree nuts (almond, walnut, pecan, etc.), please do not use these items. Also, label spicy foods for delicate appetites.

Drinks & Ice - Main Dish -
Sides - Dessert -

Church Flowers
October  November
8 - 5 - Gey
15 - 12 -
22 - Hawkinson 19 - Whitt
29 - 26 -
Sign-up list on wall by the side entry door. Flowers are a good way to celebrate a birthday or anniversary, remember a departed family member or friend, or to give thanks for special blessings in your life. Flowers can be supplied by the church for $20.

Hospitality
Church Flowers
October  November
8 - Jesionowski 5 -
15 - Uptagrafft 12 - Uptagrafft
22 - Edington 19 -
29 - potluck/picnic 26 -
Sign-up list on wall by the side entry door. Involves providing some kind of snack (store bought or homemade) or church supplied for $25.
Have thanked God today?

God didn’t save us from a life without pain. He saved us from a life without meaning.

Have you thanked God today?
I PRAISE YOU  
BECAUSE I AM

Psalm 139:14

The Apparent Project takes your cereal boxes to give to their artisans in Haiti to turn into beautiful beads. The artists keep the money from selling the beads to care for their families. To contribute your colorful cereal boxes, flatten them and place them in the large plastic container in the back of the church.

There is something exceedingly improving to the mind in a contemplation of the Divinity. It is a subject so vast, that all our thoughts are lost in its immensity; so deep, that our pride is drowned in its infinity.  
~ J.I. Packer

When we try to focus our thought upon One who is pure uncreated being we may see nothing at all, for He dwelleth in light that no man can approach unto. Only by faith and love are we able to glimpse Him as He passes by our shelter in the cleft of the rock.  
~ A.W. Tozer

Look to the cross, think of the cross, meditate on the cross, and then go and set your affections on the world if you can.  
~ J. C. Ryle

The Genre of the Psalms, Part 1

Bob McCabe

An aid in reading the Psalms is to be able to arrange them in literary categories or genres. Based on thematic elements that are shared between psalms and literary features, we can more precisely classify the lyric poems of the Psalms. While some of the following literary categories may overlap as well as the rubrics for each may differ with varying sources, it is possible to place the psalms into six basic genres. Today we will briefly examine the first three of
1. **Lament** is the most dominant genre found in the Psalter. More than one-third of the psalms are of this nature. The dominant defining character of the lament is its mood. In this type of psalm, a psalmist will often be mourning about the attack of his enemies. At other times, a psalmist may make a complaint about himself and, at times, he expresses disappointment with God (Psalms 22:1-2). In addition, lament psalms move from mourning to expressing trust in God.

A problem often encountered in laments is that the enemy is described in vague terms. We need to avoid becoming too specific in our identification of the enemies. Some commentators have gone to extremes in identifying the enemy. Unless the context is clear, we should avoid this extreme because the psalmist generally wanted to be vague in identifying the specifics of a historical situation. As Longman has stated: “In most cases the references are vague, and we have every reason to believe they are so intentionally. The psalms are purposefully vague in reference to historical events so that they can be used in a variety of situations” (*How to Read the Psalms*, 27).

The lament psalm may be written from an individual or national perspective. **Psalms 3** is as an individual lament highlighting what took place when David fled from Absalom. An element of trust concludes this psalm in Psalms 3:7-8 (other examples include Psalms 4, Psalms 5, Psalms 6, Psalms 7, Psalms 9, and others). **Psalms 12** is a national lament composed on behalf of Israel. David laments the oppression of Israel by their enemies. An expression of trust is found in Psalms 12:7 where a prayer for deliverance is offered (so also Psalms 44:1-6, Psalms 58, Psalms 60, and others). The lament also includes the penitential psalms such as Psalms 51 (also Psalms 6, Psalms 38, Psalms 102, Psalms 130, Psalms 143) and psalms with imprecatory elements such as Psalms 137 (also Psalms 12, Psalms 35, Psalms 58, Psalms 59, Psalms 69, Psalms 70, Psalms 109, Psalms 146).

2. **Praise hymns** are easily identifiable because of their emphasis on praise to God. With the lament, the psalmist is at the lower end of the emotional spectrum, but with the hymn he moves to the opposite end of joyful praise. God is praised for his greatness and goodness. He may be praised as Creator as in Psalms 8, Psalms 19, Psalms 29, Psalms 104, Psalms 148, as deliverer of Israel in Psalms 66, Psalms 100, Psalms 111, Psalms 114, Psalms 148, and as the Lord of history in Psalms 33, Psalms 103, Psalms 113, Psalms 117, Psalms 145, Psalms 146, Psalms 147 (Fee and Stuart, *How to Read the Bible*, 213). Another type of hymn is the Songs of Zion. In these psalms God is extolled for having made Mount Zion the place where his presence would be uniquely manifested (Psalms 46, Psalms 48, Psalms 76, Psalms 84, Psalms 87, Psalms 122).

3. **Thanksgiving psalms** are joyful expressions of thanksgiving. The dominant feature is an expression of gratitude to the LORD for having responded to a request of an individual or a group (Longman, *Psalms*, 30–31). An individual psalm of thanksgiving is found in Psalms 32 (also Psalms 18, Psalms 30, Psalms 34, Psalms 40, Psalms 66, Psalms 92, Psalms 116, Psalms 118, Psalms 138). In this psalm David thanks the LORD for forgiving him of his sin that involved his adultery with Bathsheba and responsibility for the murder of her husband. His prayer for forgiveness is found in his penitential lament in Psalms 51. A national psalm of thanksgiving is found in Psalms 124. Israel expresses gratitude to the LORD for delivering them from an impending destruction (other examples include Psalms 65, Psalms 67, Psalms 75, Psalms 107, Psalms 136).

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**The Word on Wednesday**

by John Mason

Forgotten Something...?

In her Wall Street Journal opinion piece three weeks ago in the immediate aftermath of Hurricane Harvey’s devastation of southern Texas, Peggy Noonan canvassed the range of responses to assist people in need following the storm.

At one point she wrote: “The local ABC station caught a young Catholic priest, a French Canadian assigned to a Houston parish, out in a kayak
in the heavy rain looking for people who could use a Mass. “I guess this is how the Americas were evangelized as well with a canoe,” he said, “and this is a kayak. I hope that can bring a smile to a few people.” Noticing the TV cameras, he said: “I guess we’re live (TV). The Lord is alive, and the Lord is always with us as well.”

Indeed, this is one of the great things we learn about the Lord God; he is not only alive but is always with us.

Psalm 139 is sometimes described as the crown of Hebrew poetry. In it, David the writer speaks of a Watcher who is not a mere passive receptor of information, like the prying eye of cyberspace. Rather he is someone who knows and understands every detail of our existence – including our motives. And, what is most important, he cares for us at every twist and turn of life.

‘You have searched me God, you know me,’ David says. ‘I have no privacy, no place from which I can exclude you. There is no corner of my mind where I can shut the door against you. Everything I do, everything I say, everything I think, is wide open to you.’ ‘You hem me in behind and before, you have laid your hand upon me,’ he continues.

At first, it seems that David is saying, ‘everywhere I go, every step I take, I feel you breathing down my neck.’ But the larger context shows us that he doesn’t see it this way. The words you hem me in can also be translated, ‘you guard me’ or ‘you encircle me for my protection.’

He doesn’t view God’s all-embracing knowledge as a threat, but rather as a refuge. He is not at all resentful of God’s all-seeing intelligence.

Where can I go from your spirit? Or where can I flee from your presence? He asks. If I take the wings of the morning and settle at the farthest limits of the sea even there your hand shall lead me, and your right hand shall hold me fast, we read in verses 9 and 10.

David’s imagery of taking the wings of the morning is that of traveling at the speed of light to a far place. Even there he will still find God. The instant the thought enters his head that he might escape God, he realizes it is impossible.

Many of us have felt the same as David, but we sometimes have a note of frustration in our voice: ‘God, I want to get away from you. I want to forget you’.

But, surprisingly to us, David isn’t trying to run away. His reaction to God’s all-embracing knowledge is one of deep-felt gratitude. For unlike human prying eyes, God’s eyes are pure, and he is just in all his ways. When we truly turn to him, his presence is not a threat or a cause for anxiety, but rather joy. David understood that God’s presence means guidance and protection.

If I say, “Surely the darkness shall cover me, and the light around me become night, even the darkness is not dark to you; the night is as bright as the day, for darkness is as light to you” (vv.11-12). David was anticipating the possibility that in a moment of panic he might find himself saying, ‘God has left me and forgotten me.’ Instead, he was saying that no matter how dark the situation seems, God has infrared vision – he sees in the night just as well as he sees in the day.

Yes, God expects men and women to be true neighbors, putting aside differences and serving one another in times of need. But we often forget that such care and compassion springs out of the nature of the God who has made us. Indeed, human acts of compassion do not mean that God is on the sidelines. His reassuring hand is present as much in the tough times as in the good times.

In another psalm (Psalm 23) David could say: Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me. And, in the aftermath of his resurrection from the dead, Jesus promised his disciples and in turn you and me, that he will be with us always – every moment of every day – until the end of the age.
30 September 2017

Amount in Checking: $91,777.84
Amount in Savings: $6,104.86
Net Income: $17,220.86   SEPTEMBER 2017 Net Income: -$727.16
2017 Tithe Pledged = 23 Pledging Units for $134,120.00

Income:
Budgeted Income for this Year: $200,845.00
Total Income to Date: $142,807.70
SEPTEMBER 2017 Income: $15,011.38
Income to date is 71.1% of the budgeted income – we are BEHIND the budgeted collections by 3.9%. We are 75% through the year (39 weeks of 52 weeks = 75%). Tithe collections are at running at 68.1%. Tithe is BEHIND the budgeted amount by 6.9 % at this time of the year.

Expense:
Expenses budgeted for this year: $200,846.00
Total Expenses to Date: $125,588.46
SEPTEMBER 2017 Expenses: $15,738.78
Expenses to date are 62.5% of the budgeted expenses – which says we are LOWER by 12.5% of the expected budgeted expenses, which should be 75% on this date.
Year to Date in 2017 finished in the BLACK by $17,220.86. The month of SEPTEMBER 2017 was in the RED by $727.16. God Continues to Bless St. Andrews!

We sent $750.00 to ADOTS for Worldwide Missions!
We sent $650.00 to Anglican Frontier Missions (AFM)!
We will send $520.00 to Bishop Foley’s Discretionary Fund (via ADOTS)!
We continue to step out in faith and God blesses our St. Andrew’s family...Continue to pray for St. Andrew’s to grow in membership each and every week. Invite your friends to church this year and God will take care of the rest!

God Bless,
Anita Eno
Treasurer

To submit articles or announcements for The Epistle newsletter, contact or email them to Barry Leake.

Saint Andrew’s
Anglican Church

Sunday Worship 10am
standrewshsv.com

Have a BLESSED WEEK!
Here Endeth The Epistle.