

June 20, 2021



THE IMAGE...

(Jn 12:45 & 14:9; Heb 1:3; Col 1:15)

www.stjohnofdamascus.org

Publication of St. John of Damascus Orthodox Church, Poway, CA

HOLY PENTECOST

THE DESCENT OF THE HOLY SPIRIT

FEAST OF THE HOLY TRINITY

+

Welcome!

...to all who have gathered to follow Jesus Christ & manifest the Kingdom of God in the Liturgy of His Church. If this is your first time with us, give us a chance to get to know you.

+

A Word from the Holy Fathers

"However good prayer, fasting, vigil and all the other Christian practices may be, they do not constitute the aim of our Christian life. Although it is true that they serve as the indispensable means of reaching this end, **the true aim of our Christian life consists of the acquisition of the Holy Spirit of God.** As for fasts, and vigils, and prayer, and almsgiving, and every good deed done for Christ's sake, are the means of acquiring the Holy Spirit of God.

*St. Seraphim of Sarov
On Acquisition of the Holy Spirit*

+

For sacraments, services,
instruction, home/office/hospital visits
please contact **Fr. Michael Anderson**

858-717-2172

Email powaypadre@stjohnofdamascus.org



ST. JOHN OF DAMASCUS ORTHODOX CHURCH + THE DIOCESE OF THE WEST + THE ORTHODOX CHURCH IN AMERICA

Parish Life

Wed Adult Ed Class Responding to a Contemporary World with an Ancient Faith 7-8:30pm

Fr Michael and participants are discussing how ancient truths relate to contemporary life and situations.

Classes which are discussion based (rather than lecture) are held weekly at 7:00-8:30pm.

People can attend via Zoom (see our parish website calendar). We are planning to have a hybrid model where people can also attend in person.

We will announce if we are able to do the hybrid version in this week's Tuesday e-mail.



Travel Blessings

With Summer upon us, it is a time when many travel for vacations, family visits, etc.

If you are travelling please let Fr Michael know so you can receive a travel blessing after Divine Liturgy.

Dates for 2021

Pentecost June 20

FAST SEASONS

Apostles Fast June 28

Dormition Fast Aug 1-14

Nativity Fast/Advent Nov 15-Dec 24

FAST-FREE WEEKS

Week after Pentecost June 21-25

After Christmas Dec 26-Jan 4

Sat Adult Ed Class 1:00pm The Names of Jesus

Our Saturday Adult Education Series is discussing the book "The Names of Jesus – Discovering the Person of Jesus Christ Through Scripture" by Protopresbyter Thomas Hopko. Father Hopko discusses the more than 50 names and titles given within scripture to our Lord and God and Savior, Jesus Christ – 5 of which you have just read!

Deacon George facilitates the discussion via the Zoom format at 1:00PM on Saturdays. The book is long, but each chapter is rather short.

This coming week's "Names" are:

The book is available from multiple sources including a Kindle version at Amazon. Eight copies are also available at the St John's Bookstore for \$20.

You can also listen to the original podcasts at:

<https://www.ancientfaith.com/podcasts/namesofjesus>

Filter from "Old to New" to see the episodes as listed in the book.



Rides for Fr Elias Next Sunday—6/27

Justin Wong



Auxiliary News

Cooking Day—Mon 6/29 9am-12pm

CLEAN-UP DAY AT ST. JOHN OF DAMASCUS

Come help trim bushes and
clean up the church grounds!

Items to bring:

- heavy-weight trash bags
- electric trimmers
- extension cords
- hand tools
- rakes and brooms
- work gloves
- your own water bottle
- sunscreen

Check with John Klavzar or
Patty Pelachik for more
detailed information

JUNE 26, 2021

8:30AM - 1:00PM

LIGHT LUNCH AT 1:00PM



Today's Worship — Hymns

TROPARIA

Pentecost — Tone 8

Blessed art Thou, O Christ Our God
Who hast revealed the fishermen as most wise
By sending down upon them the Holy Spirit
Through them Thou didst draw the world into
Thy net
O Lover of Man, Glory to Thee!

KONTAKIA

Pentecost — Tone 8

When the most High came down and
confused the tongues,
He divided the nations;
But when he distributed the tongues of fire
He called all to unity.
Therefore, with one voice, we glorify the All-
holy Spirit!

PROKEIMENON

Tone 8 — Their proclamation has gone out into all the earth, / and their words to the ends of the universe. (*Ps. 18:4*)

V. The heavens are telling the glory of God, and the firmament proclaims His handiwork. (Ps. 18:1)

ALLELUIA

Tone 1 — *V. By the Word of the Lord the heavens were made; and all their host by the Spirit of His mouth. (Ps. 32:6)*

V. The Lord looked down from heaven, and saw all the sons of men. (Ps. 32:13)

Today's Worship — Scripture Readings

Epistle — Acts 2: 1-11

¹ When the day of Pentecost had come, they were all together in one place. ² And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. ³ And there appeared to them tongues as of fire, distributed and resting on each one of them. ⁴ And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance.

⁵ Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. ⁶ And at this sound the multitude came together, and they were bewildered, because each one heard them speaking in his own language. ⁷ And they were amazed and wondered, saying, "Are not all these who are speaking Galileans?" ⁸ And how is it that we hear, each of us in his own native language? ⁹ Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, ¹⁰ Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, ¹¹ Cretans and Arabians, we hear them telling in our own tongues the mighty works of God."

Gospel — John 7:37-52; 8:12

¹³⁷ On the last day of the feast, the great day, Jesus stood up and proclaimed, "If any one thirst, let him come to me and drink. ³⁸ He who believes in me, as the scripture has said, 'Out of his heart shall flow rivers of living water.'" ³⁹ Now this he said about the Spirit, which those who believed in him were to receive; for as yet the Spirit had not been given, because Jesus was not yet glorified.

⁴⁰ When they heard these words, some of the people said, "This is really the prophet." ⁴¹ Others said, "This is the Christ." But some said, "Is the Christ to come from Galilee?" ⁴² Has not the scripture said that the Christ is descended from David, and comes from Bethlehem, the village where David was?" ⁴³ So there was a division among the people over him. ⁴⁴ Some of them wanted to arrest him, but no one laid hands on him.

⁴⁵ The officers then went back to the chief priests and Pharisees, who said to them, "Why did you not bring him?" ⁴⁶ The officers answered, "No man ever spoke like this man!" ⁴⁷ The Pharisees answered them, "Are you led astray, you also?" ⁴⁸ Have any of the authorities or of the Pharisees believed in him? ⁴⁹ But this crowd, who do not know the law, are accursed." ⁵⁰ Nicodemus, who had gone to him before, and who was one of them, said to them, ⁵¹ "Does our law judge a man without first giving him a hearing and learning what he does?" ⁵² They replied, "Are you from Galilee too? Search and you will see that no prophet is to rise from Galilee."

¹² Again Jesus spoke to them, saying, "I am the light of the world; he who follows me will not walk in darkness, but will have the light of life."

On the Holy Spirit—Fr Thomas Hopko

... And in the Holy Spirit, Lord and Giver of Life, who proceeds from the Father, who together with the Father and the Son is worshipped and glorified, who spoke by the prophets ...

The Holy Spirit bears the title of Lord with God the Father and Christ the Son. He is the Spirit of God and Spirit of Christ. He is eternal, uncreated, and divine; always existing with the Father and the Son; perpetually worshipped and glorified with them in the oneness of the Holy Trinity.

Just like the Son, there was no time when there was no Holy Spirit. The Spirit is before creation. He comes forth from God, as does the Son, in a timeless, eternal **procession**. "He proceeds from the Father," in eternity in a divinely instantaneous and perpetual movement (*Jn 15:26*).

Orthodox doctrine confesses that God the Father is the eternal origin and source of the Spirit, just as He is the source of the Son. Yet, the Church affirms as well that the manner of the Father's possession and production of the Spirit and the Son differ according to the difference between the Son being "born," and the Spirit "proceeding." There have been many attempts -- by holy men inspired by God and with a genuine experience of His Trinitarian life to explain the distinction between the procession of the Spirit and the begetting or generation of the Son. For us it is enough to see that the difference between the two lies in the distinction between the divine persons and actions of the Son and the Spirit in relation to the Father, and so as well to each other and to the world. It is necessary to note further that all words and concepts about God and divinity, including those of "procession" and "generation" must give way before the mystical vision of the actual Divine Reality which they express. God may somehow be grasped by men as He has chosen to reveal Himself. However, the essence of His Triune existence remains -- and will always remain -- essentially inconceivable and inexpressible to created minds and lips. This does not mean that words about God are meaningless. It only means that they are inadequate to the Reality which they seek to express ...

At this point also it is necessary to note that the Roman and Protestant churches differ in their credal statement about God by adding that the Holy Spirit proceeds from the Father "and the Son" (*filioque*) -- a doctrinal addition unacceptable to Orthodoxy since it is both unscriptural and inconsistent with the Orthodox vision of God.

With the affirmation of the divinity of the Holy Spirit, and the necessity of worshipping and glorifying him with the Father and the Son, the Orthodox Church affirms that the Divine Reality, called also the **Deity** or the **Godhead** in the Orthodox Tradition, is the Holy Trinity.

The Holy Spirit is essentially one in his eternal existence with the Father and the Son; and so, in every action of God toward the world, the Holy Spirit is necessarily acting. Thus, in the Genesis account of creation it is written: "The Spirit of God was moving over the face of the waters" (*Gen 1:2*). It is this same Spirit who is the "breath of life" for all living things and particularly for man, made in the image and likeness of God (*Gen 1:30; 2:7*). Generally speaking the Spirit in Hebrew is called the "breath" or the "wind" of Yahweh. It is he who makes everything alive, the "giver of life" who upholds and sustains the universe in its existence and life (e.g. *Pss 104:29; Job 33:4*).

The Holy Spirit is also he who inspires the saints to speak God's word and to do God's will. He anoints the prophets, priests, and kings of the Old Testament; and "in the fullness of time" it is this same Spirit who "descends and remains" on Jesus of Nazareth, making him the Messiah (anointed) of God and manifesting him as such to the world. Thus, in the New Testament at the first **epiphany** (which means literally showing forth or manifestation) of Christ as the Messiah -- his baptism by John in the Jordan -- the Holy Spirit is revealed as descending and resting upon him "as a dove from heaven" (*Jn 1:32; Lk 3:22, see also Mt 3:16 and Mk 1:9*). It is important to note, both here and in the account of the Spirit's coming on the Day of Pentecost, as well as in other places in the Scriptures, that the words "as" and "like" are used in order to avoid an incorrect "physical" interpretation of the events recorded where the Bible itself is literally speaking in quite a symbolical and metaphorical way.

On the Holy Spirit—Fr Thomas Hopko

Jesus begins his public work after his baptism, and immediately refers Isaiah's prophecy about the Messiah directly to himself: "The Spirit of the Lord is upon me ..." (*Is 61:1; Lk 4:18*).

All the days of his life Jesus is "full of the Holy Spirit" -- preaching, teaching, healing, casting out devils and accomplishing every sign and wonder of his messiahship by the Spirit's power (*Lk 4:11*). It is written that even his self-offering to God on the cross is made "through the eternal Spirit" (*Heb 9:14*). And it is through the same divine Spirit that he and all men with him are risen from the dead (*Ezek 37:1-4*).

On the day of Pentecost the Holy Spirit comes upon the disciples of Christ in the form of "tongues as of fire," with the sound "like that of a mighty rushing wind" (*Acts 2:1-4*). We note once more the use of "as" and "like." The coming of the Spirit on Pentecost is the final fulfillment of Christ's earthly messianic mission, the beginning of the Christian Church. It is the fulfillment of the Old Testamental prophecy that in the time of the messiah-king, the Spirit of God will be "poured out on all flesh" (*Joel 2:28; Acts 1:14*). It is the condition of the age of the final and everlasting covenant of perfect mercy and peace (*Ez 34:37; Jer 31-33; Is 11:42, 44, 61*).

The Christian Church lives by the Holy Spirit. The Spirit alone is the guarantee of God's Kingdom on earth. He is the sole guarantee that God's life and truth and love are with men. Only by the Holy Spirit can man and the world fulfill that for which they were created by God. All of God's actions toward man and the world -- in creation, salvation and final glorification -- are from the Father through the Son (Word) in the Holy Spirit; and all of man's capabilities of response to God are in the same Spirit, through the same Son to the same Father.

Holy Spirit is the Spirit of life.

If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Jesus from the dead will give life to your mortal bodies through the Spirit who dwells in you (Rom 8:11).

The Holy Spirit is the Spirit of truth.

When the Spirit of Truth comes he will guide you into all the Truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come (Jn 16:13; see also Jn 14:25; Jn 15:26).

The Holy Spirit is the Spirit of divine sonship.

For all who are led by the Spirit are sons of God. For you did not receive the Spirit of slavery. ... but you received the Spirit of sonship. When we cry "Abba! Father!" it is the Spirit himself bearing witness with our spirit that we are children of God (Rom 8:14; also Gal 4:6).

The Holy Spirit is the personal presence of the new & everlasting covenant between God & man, the seal and guarantee of the Kingdom of God, the power of the divine indwelling of God in man.

... you are a letter from Christ, delivered by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts. ... our sufficiency is from God who has qualified us to be ministers of a new covenant, not in written code but in the Spirit, for the written code kills, but the Spirit gives life (2 Cor 3:2-6).

Do you not know that you are God's temple and that God's Spirit dwells in you. ... For God's temple is holy, and that temple you are (1 Cor 3:16; also Rom 6:19).

... through him (Christ) we both have access in one Spirit to the Father. So then you are no longer strangers and sojourners but you are fellow citizens with the saints and members of the household of God, built upon the foundation of apostles and the prophets, Christ Jesus himself being the cornerstone, in whom the whole structure is joined together and grows in a holy temple in the Lord; in whom you also are built into it for a dwelling place of God in the Spirit (Eph 2:18-22; also 1 Pet 2:4-9).

In the Holy Spirit men have the possibility of receiving every gift from God, of sharing His divine nature and life, of doing what Christ has done by fulfilling his "new commandment" to love one another even as he has loved us, "because God's love has been poured into our hearts through the Holy Spirit which he has given us" (*Rom 5:5*). *The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control. ... And those who belong to Christ Jesus have crucified the flesh with its passions and desires. If we live by the Spirit, he who sows to the Spirit will from the Spirit reap eternal life (Gal 5:22-25; 6:8).*



LOOKING AHEAD

*The following are services & parish events **IN ADDITION** to the usual weekend services (Sat 6pm & Sun 8:30am).*

Tuesday June 22

10:30am — Father's Virtual Café (via Zoom—see website calendar)

Wednesday June 23

7:00pm — Adult Ed: Topic Responding to a Contemporary World with an Ancient Faith (hybrid Zoom & in person)

Saturday June 26

8:30am-1:00pm — Parish Landscaping Clean-up Day

1:00-2:30pm — Adult Ed: The Names of Jesus (via Zoom—see online calendar)

Monday June 28—Start of Apostles Fast

9:00am—Auxiliary Baking Day

6:00pm — Great Vespers for Apostles Peter & Paul

Tuesday June 29—Ss Peter & Paul

8:30am — 3rd Hour & Divine Liturgy for Feast of Peter & Paul
10:30am — Father's Virtual Café (via Zoom—see website calendar)

Wednesday June 30

7:00pm — Adult Ed: Topic Responding to a Contemporary World with an Ancient Faith (hybrid Zoom & in person)

For more dates please visit our website: www.stjohnofdamascus.org/calendar

Many Years!

Newly Illumined

Margie (Maria) Hicks

Birthdays

Katherine Minakov 6/23

Hank (Herman) Karleen, Nika Federoff Carlson, Grace (Victoria) Cooper 6/25

Confessions are held on Saturdays after Great Vespers or by appointment with Fr Michael.

PARISH CONTACT INFO:

Church: 16903 Espola Rd Poway — **Mailing Address:** PO Box 28291 San Diego, CA 92198

Web: www.stjohnofdamascus.org

Email: info@stjohnofdamascus.org — **Phone:** (858) 674-1931

Priest: V. Rev. Michael Anderson, Rector

Email: powaypadre@stjohnofdamascus.org — **Phone:** (858) 717-2172

Attached Clergy: V. Rev. Alexander Federoff, Retired & Dn. George Shumaik

ST. JOHN OF DAMASCUS CHURCH + THE DIOCESE OF THE WEST + THE ORTHODOX CHURCH IN AMERICA