

July 25, 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

5TH SUNDAY AFTER PENTECOST—TONE 4
DORMITION OF ST ANNA, MOTHER OF THE
THEOTOKOS

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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.

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A Word from the Holy Fathers

Having divine wisdom, thou gavest birth to
the Door of Heaven,
and thou didst achieve heavenly glory
forever.

We celebrate thy holy dormition, O Anna,
and ask thee to pray that the turmoil of
passions not destroy us, //
and that we be spared from fear and
desolation.

*Hymn from Great Vespers for
Dormition of St Anna*

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For sacraments, services,
instruction, home/office/hospital visits
please contact **Fr. Michael Anderson**
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Email powaypadre@stjohnofdamascus.org



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

Parish Life

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.



Church School Volunteers Needed

Our existing church school teachers need support and help. Please consider volunteering as a teacher or helper for our church school classes next year. See Bill Moision or Fr Michael if you are interested.



Keep Informed Receive Weekly E-mails About Parish Life

We are an active community with a lot going on. These days it is especially helpful to keep up to date on things taking place in our parish.

We have an email group
"News@stjohnofdamascus.org"

It is all those who are interested in the activities of St. John of Damascus Orthodox Church. Members receive periodic notifications of special events, parish meetings and weekly newsletters.

**To be included E-mail Fr Michael at
powaypadre@stjohnofdamascus.org**

Auxiliary News—Come & Get It! Cabbage Rolls & Pierogies

The Auxiliary has been hard at work and we now get to benefit from their efforts AND support their ministry which supports our church.

Stuffed cabbage rolls and pierogies (huge variety) are available for sale. Speak to someone after Liturgy to pick up dinner for this week!



Purchase Gift Cards Through Our Scrip Coordinator & Help our Parish

Scrip gift cards raise money for St. John's Auxiliary. When you buy Scrip cards, the store makes a donation with NO extra expense. Use the cards for your regular monthly purchases or gifts for loved ones and support our parish's ministry. Cards are available for gas, groceries, Amazon, restaurants and many other stores.

See Carmen Brown after Liturgy for more information or to purchase your cards.



Blessed Icons of St Anna

We have been blessed to receive more icons of St Anna, the Ancestor of the Lord from Fr John Parker. The paper icons have been blessed on the icon at the monastery and have been anointed with the myrrh from her as well as from the weeping icon of the Theotokos in PA that Fr John told us about during his visit.

If you would like an additional icon, please let me know. Please remember that, as these are blessed, they should be treated with reverence and not just a "collectable."

Today's Worship — Hymns

TROPARIA

Resurrection - Tone 4

Let the heavens rejoice!
Let the earth be glad!
For the Lord has shown strength with His arm.
He has trampled down death by death.
He has become the first born of the dead.
He has delivered us from the depths of hell,
and has granted to the world//
great mercy.

Dormition of St Anna —Tone 4

Divinely wise Anna,
You carried in your womb the pure mother of
God, who gave life to our Life.
Therefore, you are now carried joyfully to the
inheritance of heaven,
To the abode of those who rejoice in glory,
Where you seek forgiveness of sins for those
who faithfully honor you, ever blessed one.

St John of Damascus —Tone 8

Teacher of Orthodoxy, piety, & purity!
Enlightener of the universe!
& divine inspiration to monastics
by your teachings we are all enlightened,
& by your spiritual music, O all-wise John of
Damascus,
pray to Christ our God for the salvation of our
souls!

KONTAKIA

Resurrection — Tone 4

My Savior and Redeemer
as God rose from the tomb and delivered the
earth-born from their chains.
He has shattered the gates of hell,
and as Master,//
He has risen on the third day!

Dormition of St Anna — Tone 2

We celebrate the memory of the progenitors of
Christ,
and with faith we ask their help,
that deliverance from every affliction be
granted to those who cry out://
“Be with us, O God, Who in Thy good pleasure
glorified them!”

Steadfast Protection — Tone 6

Steadfast protection of Christians,
Constant advocate before the Creator:
Do not despise the cry of us sinners,
But in your goodness, come speedily to help
us who call on you in faith.
Hasten to hear our petitions and to intercede
for us, O Theotokos,
For you always protect those who honor you!

PROKEIMENA

Tone 3 (*Resurrection*) — O Lord, how manifold are Thy works; / in wisdom hast Thou
made them all. (Ps. 103:26)

V. Bless the Lord, O my soul! O Lord, my God, Thou art very great! (Ps. 103:1)

Tone 4 (*St. Anna*) — God is wonderful in His saints, / the God of Israel. (Ps. 67:35a)

Today's Worship — Scripture Readings

Epistle — Romans 10: 1-10

10 Brethren, my heart's desire and my prayer to God are for Israel, that they may be saved. ²Certainly, I testify about them that they have a zeal for God, but not according to accurate knowledge. ³Being ignorant of God's righteousness, and seeking to establish their own righteousness, they did not subject themselves to the righteousness of God. ⁴For Christ is the fulfillment of the law for righteousness to everyone who believes. ⁵Moses writes about the righteousness of the law, "The one who does them will live by them." ⁶But the righteousness which is of faith speaks this way, "Do not say in your heart, 'Who will ascend into heaven?' (that is, to bring Christ down); ⁷or, 'Who will descend into the abyss?' (that is, to bring Christ up from the dead.)" ⁸But what does it say? "The word is near you, in your mouth, and in your heart;" that is, the word of faith, which we preach. ⁹If you will confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. ¹⁰With the heart, one believes, resulting in righteousness; and with the mouth confession is made, resulting in salvation.

Epistle — Galatians 4: 22-31

²²For it is written that Abraham had two sons, one by the bondmaid, and one by the free woman. ²³However, the son by the bondmaid was born according to the flesh, but the son by the free woman was born through a promise. ²⁴These things contain an allegory which represents two covenants. One is from Mount Sinai, bearing children to slavery, and that is Hagar. ²⁵Now Hagar is Mount Sinai in Arabia, and it corresponds to the Jerusalem that exists now, in slavery with her children. ²⁶But the Jerusalem that is above is free, and the mother of us all. ²⁷As it is written:

*Rejoice, O barren [woman] who bears no child;
Break forth and shout, you that do not travail.
For the desolate has many more children than she who has a husband.*

²⁸Brethren, we are—just as Isaac—children of promise; ²⁹and it is now as it was then: the one who was born according to the flesh persecuted the one who was born according to the Spirit. So it is even now! ³⁰However, what does the Scripture say?

*Throw out the bondmaid and her son,
because the son of the bondmaid will not inherit
with the son of the free woman.*

³¹And so, brethren, we are not children of a bondmaid, but children of the free woman!

ALLELUIA

Tone 4 — V. Go forth, prosper and reign, for the sake of meekness, righteousness and truth!
(Ps. 44:3b)

V. For Thou lovest righteousness, and hatest iniquity. (Ps. 44:6)

Tone 4—V. The salvation of the righteous is from the Lord. (Ps. 36:40a)

Today's Worship — Scripture Readings

Gospel — Matthew 8: 28-9:1

²⁸ When Jesus arrived on the other side, into the country of the Gergesenes, two men possessed by demons met him there, coming out of the tombs. They were extremely violent, so much that nobody could pass that way.

²⁹ Behold, they cried out, saying, "What do we have to do with you, Jesus, Son of God? Have you come here to torment us before the time?"

³⁰ Now there was a herd of many pigs feeding at some distance from them. ³¹ The demons begged him, saying, "If you cast us out, allow us to go away into the herd of pigs."

³² He said to them, "Go!"

The demons came out and went into the herd of pigs: and behold, the whole herd of pigs rushed down the cliff into the sea and died in the water. ³³ Those who fed them fled and went into the city where they told everything, including what had happened to those who were possessed with demons. ³⁴ Behold, the entire city came out to meet Jesus. When they saw him, they begged that he would depart from their borders.

9 Jesus entered into a boat, crossed over [the lake] and came into his own town.

Gospel — Luke 8: 16-21

¹⁶ No one who has lit a lamp covers it with a lid, or puts it under a bed. Instead, it is put on a stand so that those who enter in may see the light! ¹⁷ Nothing is hidden that will not be revealed. Nothing is secret that will not be known and come to light. ¹⁸ Therefore, be careful how you hear. Whoever has will be given more; whoever does not have, even what he thinks he has will be taken from him."

¹⁹ His mother and brothers came to him, but they could not come near him because of the crowd. ²⁰ It was reported to him, "Your mother and your brothers are standing outside, desiring to see you."

²¹ But Jesus answered, "My mother and my brothers are those who hear the word of God and do it."

Our Life in Christ—The Deacon's Beacon

Lost and Found in Translation

The information explosion wrought by the Internet has yielded literally hundreds of translations of the Holy Bible in a myriad of languages. While providing a rich resource for key-word searches to reference biblical text, it does not take long to discover that these numerous translations can be so discordant in wording that meaning can become obscured.

There is no single translation that can be identified as the Bible of the Orthodox Church. The Orthodox Study Bible is currently a very common text in use in liturgical worship in the Orthodox Church in America. The Old Testament is drawn from elements of both the Greek Septuagint (3rd century BC) and the Hebrew Masoretic (10th century AD) texts. The bulk of the New Testament comes from the New King James translation. Suffice it to say that biblical scholars have and continue to debate the accuracy and authenticity of every translation whether ancient or contemporary. Metropolitan Kallistos (Ware) of Diokleia gives guidance for the reading of Scripture. "First, our reading of Scripture is obedient. Second, it is ecclesial, in union with the Church. Third, it is Christ-centered. Fourth, it is personal." The message of scripture is often straightforward in any language or translation. "Thou shalt not kill" is clear whether rendered in 16th century English or as "You shall not commit murder" in contemporary speech.

The Book of Psalms is known as the prayerbook of the Orthodox Church, with psalmody integral to both liturgical and personal worship. Among those chanted frequently is Psalm 50, the psalm of repentance. Historically it is King David's petition for forgiveness for the death of Uriah (the husband of the coveted Bathsheba) who was sent to certain death in battle by the King. As an illustration of the ambiguity of translation, consider these variations of verse 5.

"Behold, I was brought forth in iniquity,
And in **sin** my mother conceived me." - New King James (MT)
"Behold, I was brought forth in iniquity,
And in **sins** did my mother conceived me." - Brenton Septuagint (LXX)
⁵ Behold, I was brought forth in iniquity,
and in **sin** did my mother conceive me. - Revised Standard Version
"Indeed, I was born **guilty**,
A **sinner** when my mother conceived me" – New Revised Standard (MT)

This verse is a small contributor to a broader theological debate that has lasted for centuries. What does "in sin" or "in sins" mean and how does the concept of "guilt" enter the picture. Some Christian Churches contend that we are conceived in sin because of sexual lust and are born stained with the disobedient sin as well as the guilt of Adam (humankind) for that trespass. In this construct, the sacrifice of Jesus on the Cross can be interpreted as a judicial punishment or appeasement to His offended Father. This view argues that the depth and depravity of our inherited sin prevents us from doing anything to aid in our own salvation.

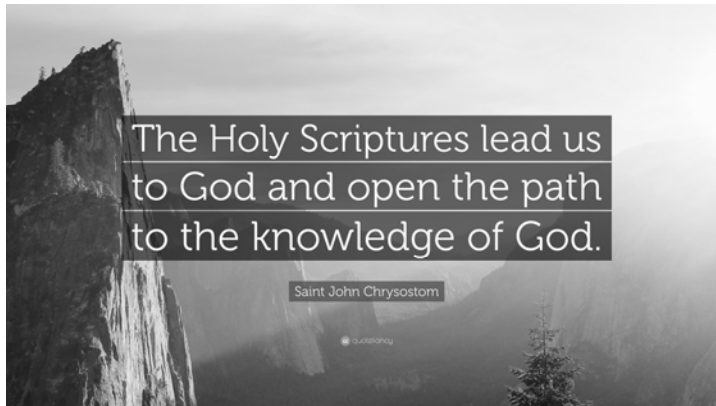
The Orthodox Church is clear dogmatically that what we inherit primarily from our ancestors is mortality. We are not born full of sin(s) but because of the condition of the fallen world we will inevitably commit our own sins for which we will be held accountable. Moreover "in sin" has no implication that intercourse within marriage is corrupt. The Church sanctifies the sacrament of marriage, validates the commandment to be fruitful and prays that we might see our children's

Our Life in Christ– The Deacon’s Beacon

children. Roman Catholicism felt the necessity to proclaim the Immaculate Conception of Mary to remove the “stain” (Latin – macula) associated with her conception (by Ss Joachim & Anna). Orthodoxy never embraced this doctrine because there was no “stain” to be removed from either Joachim or Anna. Being human beings, they are not accounted sinless but are honored as chosen by God to be participants in His divine plan for the salvation of mankind. The same can be said for the conception of John the Baptist by Zacharias and Elizabeth.

To be clear, the Orthodox Church is dogmatically anchored in the belief that Jesus is the Christ, the Messiah – the Son of God. His death on the cross was unequivocally a sacrifice for us and our salvation. That death was foremost voluntary and can only be considered judicial from a worldly viewpoint. Jesus dies in victory, not to abolish sin but the consequence of sin which is death. He “tramples down death by death”! Because of our ancestral inheritance, we continue to sin, to repent, to sin again and repent again. Forgiveness has no boundary just as our God who grants it has no boundary. Therefore, the Church and all of us who embrace Her will continue to pray Psalm 50 until the Parousia when it will then no longer be necessary. Amen.

Dn George Shumaik



Dates for 2021

FAST SEASONS

Dormition Fast Aug 1-14
Nativity Fast/Advent Nov 15-Dec 24

FAST-FREE WEEKS

After Christmas Dec 26-Jan 4

Volunteer Needed to Format QUARTERLY Parish Council Newsletter

The Parish Council is preparing a quarterly newsletter to help keep parishioners up to date on the work of the Council and offering parishioners an opportunity to share things with the community. Leo Hayes is coordinating this effort soliciting and gathering the articles. ***We need someone to format the articles into a newsletter format.*** If you are interested in helping in this QUARTERLY publication please speak to Leo or myself.



LOOKING AHEAD

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

Monday July 26

9:00am—Auxiliary Baking Day

Thurs Aug 5

6:00pm — Great Vespers for Transfiguration

Tuesday July 27

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

Fri Aug 6—Transfiguration

8:30am — 3rd Hour & Festal Divine Liturgy with Blessing of Fruit

Wednesday July 28

7:00pm — Adult Ed: Topic Responding to a Contemporary World with an Ancient Faith

Saturday Aug 8

1:00pm — Adult Ed: Names of Jesus (via Zoom see online calendar for link)

Saturday July 31

1:00pm — Adult Ed: Names of Jesus (via Zoom see online calendar for link)

Saturday Aug 14

1:00pm — Adult Ed: Names of Jesus (via Zoom see online calendar for link)

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

Many Years!

Name Days

Archbishop BENJAMIN 7/31

Birthdays

Joanne Spanovich 7/25
Sergio Perez 7/26
Nathan Cooper, Jacob Lorelli 7/27
John Keeling 7/28
Olga Bishaev 7/30

Wedding Anniversaries

Edward & Vera Klavzar 7/25

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

PARISH CONTACT INFO:

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Priest: V. Rev. Michael Anderson, Rector

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

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

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