

October 30, 2022



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

20TH SUNDAY AFTER PENTECOST—TONE 3

VENERABLE ZENOBIUS & HIS SISTER
ZENOBIA OF AEGAE IN CILICIA

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Welcome!

...to all who have gathered to follow
Jesus Christ and 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.

Please join us for our fellowship meal
following the service

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From the Holy Fathers

Control your appetites before they control
you, and shame will greatly help you to
maintain such mastery

- *St. John Climacus*

+

**Include Something in the Bulletin or
Be Included in our Weekly
(NEWS@StJohnofDamascus.org)
E-mails**

E-mail info@stjohnofdamascus.org
with your request.



Parish Life

Auxiliary Baking Day 11/10

The Auxiliary is having another baking day on Nov 10 starting at 9am to make nut rolls.

Please consider coming and helping. All are welcome.



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.



1 or 2 Scrip Sales Coordinators Needed

We have 3 people who have stepped forward to offer help with coordinating our Scrip Sales on Sundays after Liturgy. Thank you!!!

We are still looking for 1 or 2 more to fill out the team.

Please consider helping with this substantial fund raiser and speak to Carmen Brown, Gene Francello or Fr Michael if you are interested.

Orthodox Christianity 101 Class Mondays 6-7:30pm NEXT CLASS 11/7 [Church Tour]

This 14 session class introduces people to the basic teachings and life of the Orthodox Christian Faith. It is excellent for new inquirers, those preparing for baptism and/or chrismation, as well as people who may have grown up in the Church but may desire a refresher in the basics of our Faith.

Tell your friends & friends. All are welcome.

To register email info@stjohnofdamascus.org or call 858-674-1931



Adult Ed—The Gospel & the Gospels Classes Wednesdays 7–8:30pm

Have you ever been asked what “the Gospel” is? If you were asked today what would you say? Did you know that “gospels” were written and distributed in the ancient world before our Lord Jesus Christ's nativity?

Our 1st Adult Education class this church year is focusing on exploring this and giving participants the ability to be able to speak more confidently about our Faith.

We will also use this as an opportunity to lay a foundation on the 4 Gospels of Holy Scripture to help people read them with not just more understanding but to be able to live a “Gospel-centered” life.

Classes are offered in “hybrid style” (in person in the Church hall as well as via Zoom).

Link: <https://stjohnofdamascus.org/calendar/>

Today's Worship—Hymns

Today (10/30) Children & Youth Practice for Archbishop's Visit

In preparation for the visit of His Eminence the children and youth will have a Youth Choir practice today as well as greeting and processing with the Archbishop when he arrives.



Operation Christmas Child Now through Nov 14

We are still collecting items for Operation Christmas Child. We are in need of the following items:

- Socks for boys and girls ages 2-4, 5-9, 10-14
- individual toothbrushes with caps or holders
- coloring books (2-4 boys and girls)
- combs for the boys (all ages)
- cosmetic bags for older girls
- small purse/bag for 2-4 girls

We also need to raise funds to cover the shipping for these boxes. Our goal is \$550. Please make a donation to the parish's charity fund (either at church or online) to help cover the costs.

Dates for 2021

FAST SEASONS

Nativity Fast/Advent Nov 15-Dec 24

FAST-FREE WEEKS

After Christmas Dec 26-Jan 4

Archpastoral Visit of His Eminence Archbishop Benjamin Nov 5-6

His Eminence Archbishop Benjamin will be with us the weekend of Nov 5-6. Please mark your calendars, plan on attending services on both days and invite others to join us!

The fullness of the Church and its worship is always made manifest with the presence of the bishop. "Where the bishop appears, there let the people be, even as wheresoever Christ Jesus is, there is the catholic church."
St Ignatius of Antioch



Auxiliary Thanksgiving Ethnic Foods & Bake Sale Save the Date—Saturday Nov 19 Get Your Orders In!

On Saturday Nov 19 from 11:00am—2:00pm our Auxiliary will be having its Thanksgiving Ethnic Foods & Bake Sale.

Pre-orders are taken by phone or email.

All our traditional ethnic foods and freshly made-baked goods will be available. A menu flyer with ordering instructions has been emailed and posted on our website at

<https://stjohnofdamascus.org/st-johns-auxiliary/>

We encourage you to order early.

To be added to the Auxiliary's e-mail list and receive this year's menu immediately, send an email to Auxiliary@stjohnofdamascus.org or speak to Mike Wesdell.

Today's Worship — Epistle Readings

TROPARIA

Resurrection — Tone 3

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 the world great mercy!

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!

Ss. Zenobius & Zenobia – Tone 4

As brother and sister united in godliness
together you struggled in contest Zenóbius and
Zenobía.
You received incorruptible crowns
and unending glory
and shine forth with the grace of healing upon
those in the world.

KONTAKIA

Resurrection — Tone 3

On this day Thou didst rise from the tomb, O
Merciful One, leading us from the gates of
death. On this day Adam exults as Eve
rejoices; with the prophets and patriarchs they
unceasingly praise the divine majesty of Thy
power!

St John of Damascus — Tone 4

Let us the faithful sing praises to John,
worthy of great honor the composer of hymns.
The star & teacher of the Orthodox Faith,
the defender of its doctrine.
Through the might of the Lord's Cross he
overcame heretical error!
Now he is fervent in prayer to Christ God,
to grant forgiveness of our sins.

Ss. Zenobius & Zenobia— Tone 8

Let us honor with inspired hymns the two
martyrs for truth: the preachers of true
devotion, Zenóbius and Zenobía;
as brother and sister they lived and suffered
together and through martyrdom received their
incorruptible crowns.

Steadfast Protectress — Tone 6

Steadfast Protectress 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!

PROKEIMENON

Tone 3 (Resurrection) — Sing praises to our God, sing praises! Sing praises to our King, sing
praises! (*Ps 46/47:6*)

v: Clap your hands, all peoples! Shout to God with loud songs of joy! (Ps 46/47:1)

ALLELUIA

Tone 3 (Resurrection) -- V. In Thee, O Lord, have I hoped; let me never be put to shame! (*Ps.*
30:1a)

V. Be a God of protection for me, a house of refuge in order to save me! (*Ps. 30:2b*)

Today's Worship — Gospel Readings

Epistle — Gal 1:11-19

¹¹[Regarding] the Good News which I preached, I proclaimed this to you, brethren, that it is not of human origin. ¹²I did not receive it from man and I was not taught [this Good News] by man, but it came to me through a revelation of Jesus Christ. ¹³You have heard about how I used to live in Judaism, how I persecuted the Church of God beyond measure, and how I ravaged it. ¹⁴I advanced in the Jewish religion beyond many of my own age among my countrymen, as I was more extremely zealous for the traditions of my forefathers. ¹⁵But when it was the good pleasure of God (who had set me apart from my mother's womb and called me through his grace, ¹⁶to reveal his Son in me so that I might preach him among the Gentiles), I did not immediately confer with flesh and blood: ¹⁷I did not go up to Jerusalem to visit those who were apostles before me, but I went away into Arabia. Later on, I returned to Damascus. ¹⁸Then, after three years, I did go up to Jerusalem to visit Peter, and I stayed with him for fifteen days. ¹⁹However, I did not see any of the other apostles, except James, 'the Lord's brother.'

Gospel — Luke 8: 26-39

²⁶ Then they reached the country of the Gadarenes, which is opposite Galilee.

²⁷When Jesus stepped ashore, a man from the town who had had demons for a long time came to meet him. This man wore no clothes, and he did not live in a house, but in the tombs. ²⁸When he saw Jesus, he cried out and fell down before him. With a loud voice, he said, "What do you want from me, Jesus, you Son of the Most High God? I beg you, do not torment me!" ²⁹(For Jesus commanded the unclean spirit to come out of the man). The unclean spirit had often seized the man and he was kept under guard, bound with chains and fetters. [But he had been] breaking the chains and was driven by the demon into deserted places.

³⁰ Jesus asked him, "What is your name?"

He replied, "Legion," for many demons had entered into him. ³¹And he begged Jesus not to command them to go into the abyss. ³²Now there was a large herd of swine feeding on the mountain, and the demons begged him that he would allow them to enter into those [pigs]; and Jesus allowed them. ³³The demons came out from the man and entered into the pigs. Then the herd rushed down the steep bank into the lake and [the swine] were drowned. ³⁴When the people who fed the pigs saw what had happened, they fled and told the story in the city and in the countryside.

³⁵Then people went out to see what had happened. They came to Jesus and found the man from whom the demons had gone out. He was sitting at Jesus' feet, clothed and in his right mind; and they were afraid. ³⁶Those who had seen it told the people how the demon-possessed man had been delivered. ³⁷All the people of the surrounding country of the Gadarenes asked Jesus to depart from them, because they were extremely afraid. So he got into the boat and went back. ³⁸The man from whom the demons had gone out begged to go with Jesus, but Jesus sent him away, saying: ³⁹"Return to your house and proclaim what great things God has done for you." So the man went on his way, proclaiming throughout the whole city what great things Jesus had done for him.

Our Life in Christ—the Deacon's Beacon

The Bishop—The Slave of All

A classic question about the early ministry of Jesus of Nazareth is why did He choose the men he did to become the Apostles who were later tasked with shepherding His Holy Church? They were ordinary men of no renown and likely of limited literacy. The first called were the fishermen Andrew, Peter, James, and John. Reflecting wonder at his selection, Peter confessed his sinful nature (Luke 5:6-8) but would emerge as the rock (Cephas) of Faith. James and John were brothers and second cousins of Jesus. As they were headed to Jerusalem for what would be Passion Week, the Gospels of Mark and Matthew document a pivotal exchange between Jesus, James, and John. In the Gospel of Mark, the two disciples ask whether they might sit at the right and left hand of the Lord in His Kingdom. (Mark 10:35-37) In Matthew, it is their mother who poses the question. (Matt 20:20-21) "But Jesus called them to Himself and said to them, 'You know that those who are considered rulers over the Gentiles lord it over them, and their great one's exercise authority over them. Yet it shall not be so among you; but whoever desires to become great among you shall be your servant. And whoever of you desires to be first shall be **slave of all**. For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.'" (Matt 20:25-28) Was their query a solicitation for prominence or a humble desire to be united to their Lord? Suffice it to say that on that road to Jerusalem none of the Apostles had a clear idea of the Kingdom Christ was about to reveal through His Passion, Crucifixion and Resurrection.

Pentecost is sometimes referred to as the birthday of the Church, though in the Orthodox Church we understand the Church existing before the creation of the world. However, it was on the fiftieth day after Christ's Resurrection and ten days after His Ascension, the Apostles received the power by the Holy Spirit to fulfill Jesus' Great Commission. "Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely, I am with you always, to the very end of the age." (Matt 28:19-20) In that moment, a new age, the age of God's Kingdom manifest on earth in Christ's One Holy Catholic and Apostolic Church, was placed in the hands of mortal men. It was the beginning of the priesthood of God's Grace. The Apostle Luke chronicles the early organization of the Church in the Book of Acts. The twenty-one Epistles of the New Testament, fourteen of which are from the Apostle Paul, describe the early days of the Church. In the formative period it was the Apostles who held the authority for baptizing and the breaking of the Eucharistic bread on the Lord's Day in remembrance of Jesus as he had commanded them to do. As the Church expanded beyond the borders of Judea, it was evident that the Apostles needed others to forward the ministry in their succession. Thus developed a system of governance that has existed intact within the Orthodox Church for two millennia, namely through ordained bishops, priests, and deacons. In this hierarchy, it is the bishop that is the spiritual leader of the Church in a geographic area as small as a single cathedral or as large as a continent. The title bishop in the original scriptural Greek is *episkopos* which is literally translated as overseer. In ancient times, it was normative for prominent households to have a cadre of servants, the chief of whom was the *episkopos*, the overseer, the head servant, the chief slave. This is what Jesus is talking about when he enjoins James and John "whoever of you desires to be first shall be **slave of all**." The bishop is to be the first and the last, the leader of Christ's inheritance, His people and the servant (chief slave) of Christ, Himself - a simile of the Alpha and Omega who is Our Lord, God, and Savior Jesus Christ.

In his pastoral epistles to Timothy (1Tim 3:1-6) and Titus (Tit 1:6-9) the Apostle Paul outlines the qualifications for the those who "desire the position of a bishop". The key features articulated there would be laudable for any Christian to aspire to: "being temperate, sober-minded, of good behavior, hospita-

Our Life in Christ—The Deacon's Beacon

ble, able to teach, not given to wine, not violent, not greedy for money, but gentle, not quarrelsome, not covetous..." These qualifications lofty as they are do not offer an insight into the specific functions he is to perform. While the scope of a bishop's duties has varied over the millennia in different lands and times, his primary responsibility remains to be the steward, the *episkopos*, of the Church as Christ delivered it to the Apostles. It was necessary for the Church to codify (canonize) the articles of Faith including the role of bishop. This was not done for the purpose of merely creating a rulebook but in response to heretical uprisings over the centuries. All the canonical bishops of the Orthodox Church today stand in succession of the Apostles of the first century not only in a spiritual sense but by the



physical laying on of hands from generation to generation. The title of bishop has been coopted by many contemporary purveyors of religion who have either tenuous or no direct relationship to the Apostolic Christian Faith.

The bishops of the Orthodox Church of America all stand in the Apostolic succession. It is through their authority and arch-pastoral blessing that every church, every priest, every deacon, every person can participate in the sacramental life of the Church. It is regrettable that some communities experience the presence of the bishop rarely. As Saint Ignatius of Antioch wrote in the first century – “Where the bishop appears, there let the people be, even as wheresoever Christ Jesus is, there is the catholic church.” It is important to emphasize that neither the bishop nor the priest celebrating the divine services are there as a stand-in for Christ. They are there to present Jesus Christ as the High Priest being both the Offeror and the Offered. Moreover, when gathered liturgically we believe the entire Church, “a great cloud of witnesses”, are present with us in a foretaste of the Kingdom of Heaven.

The Church is replete with symbolic representations all of which are meant to connect us to a heavenly reality. The bishop is vested in garments that to the casual observer could appear ostentatious or worldly. They all have a greater meaning and point to Christ. The chief garment of the bishop is the omophorion that drapes across his shoulders and chest during divine services. This is the yoke of the Good Shepard, our Lord, God, and Savior Jesus Christ. He taught – “Come to Me, all you who labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light.” (Matt 11:28-30) It is hard to fathom that the responsibilities of a bishop can be reduced to an easy yoke or a light burden. Saint Paul enjoined us to “bear one another's burdens, and so fulfill the law of Christ” (Gal 6:2). We cannot bear the burdens of the bishops, but we can lighten them by our personal prayers and through the petitions of the Divine Liturgy - “Grant them for thy holy churches in peace, safety, honor, health, and length of days, rightly to divide the word of thy truth”. Amen.

Dn George Shumaik





LOOKING AHEAD

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

Wed Nov 2

10:30-11:30am Father's Café (In-person & Zoom—See Online Calendar for link)

7:00-8:30pm—Adult Ed: The Gospel & the Gospels

Monday Nov 7

6:00-7:30pm—Orthodox Christianity 101 (Church Tour)

Nov 8-16

Fr Michael travels to MA to help his mother

Thurs Nov 10

9:00am — Auxiliary Cooking Day

Tues Nov 15

11:00am—Diamond Circle Gathering

Sat Nov 19

11:00am-2:00pm—Auxiliary Thanksgiving Ethnic Food & Bake Sale

Nov 20-21

Services for Entry of the Theotokos into the Temple

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

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

Many Years!

Birthdays

Patricia Swinehart, Therese Moision	10/31
Magnolia (Johanna) Keeling	11/1
Cheyenne Michaud	11/3
Heather Ferrari	11/5

PARISH CONTACT INFO:

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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