

June 11, 2023



# THE IMAGE...

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

[www.stjohnofdamascus.org](http://www.stjohnofdamascus.org)

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

1ST SUNDAY AFTER PENTECOST  
SUNDAY OF ALL SAINTS

+

**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 and fill out a visitor card.

+

### A Word from the Holy Fathers

Come, all believers, with psalms and hymns and spiritual songs let us praise the all-glorious memory of all the Saints, blessing reverently the Baptist of our Savior, the Apostles, Prophets, and Martyrs, the Hierarchs, Teachers, and the Holy Ones, the Ascetics, the Righteous, and the God-loving assembly of holy Women! With one voice let us cry aloud: "O Christ our God, supremely good, by their intercessions, bestow peace upon Your Churches, victory over enemies upon those who love God, and great mercy on our souls!"

Verse on "Litya" from Great Vespers

+

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

E-mail [info@stjohnofdamascus.org](mailto:info@stjohnofdamascus.org)



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

## Parish Life

### 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.



### Please Sign-up for Fellowship Hour

There are a number of Sundays that have openings for people to help with our Fellowship Meal after Liturgy.

We encourage groups of 4 to alleviate the cost of trying to feed our growing parish.

Simple meals are welcome!

If you have any questions speak with Linda Kedroff.



### Dates for 2023

#### **FASTS**

Apostles Fast	June 12-28
Dormition Fast	August 1-14
Nativity Fast/Advent	Nov 15-Dec 24

#### **FAST-FREE WEEKS**

After Christmas	Dec 25-Jan 4
-----------------	--------------

### Fathers' Day Brunch NEXT SUNDAY

In gratitude to God and celebration for all our fathers, godfathers, grandfathers, stepfathers & foster fathers we will have a brunch after services next week.

Please plan on joining us!



### 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.



### 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 a dinner (or two) for this week!

## Parish Life

### SUMMER IS HERE! HOLD ON TO YOUR FAITH

With summer comes much needed vacations and opportunities to do fun things with friends & loved ones. As you are planning your summer be sure to keep your faith in mind. Remember to attend to your prayer life, scripture reading, and reception of the holy Sacraments.

Some dates to remember...

	SUMMER FEASTS
June 29	SS Peter & Paul
August 6	Transfiguration
August 15	Dormition of the Theotokos

	SUMMER FASTS
June 12-28	Apostles' Fast
August 1-14	Dormition Fast

Also, please do what you can to **maintain your much-needed offerings of time and talent as well as your pledges and contributions over the summer.**

Unfortunately, our parish's expenses and needs do not decrease during the summer months. The water bill still needs to be paid. We still want to have fellowship meals after Liturgy on Sundays.

Regarding financial giving, people handle this differently. Some people make up for weeks away when they return. Other members keep their financial contributions regular by using their online banking system to write and send their donations to the mission each month automatically. The parish also has an online giving system on our website. Simply click the "DONATE" button.

Whatever works best for you, please keep your spiritual home in mind.

### Online Giving System

We have an online giving system that enables people to be able to manage their giving to our church.

You can set up automatic ongoing donations each month to cover your pledges. You can also use the system to make occasional donations for things like charities, flowers, candles, memorial donations, etc. You can even pay for your bookstore purchases.

There is an option to cover the bank processing fees if you would like to do that.

Not only is this a convenience for you it helps reduce the work required of our Counters on Sundays

Visit [www.stjohnofdamascus.org](http://www.stjohnofdamascus.org) and click on **DONATE**



**Scan with your phone to be taken to our secure online giving system.**  
**You can set up 1-time or recurring gifts**

### FOOD ALLERGIES

There are many people who are afflicted with food allergies—some of which can be nearly lethal. If you are bringing something for the weekly potluck **please create a sign and attach it to your dish if it includes items like:**

- Peanuts/Nuts
- Shellfish
- Cantaloupe
- MSG

Thank you!

## Today's Worship — Hymns

### TROPARIA

#### Resurrection — Tone 8

You descended from on high, O Merciful One!  
You accepted the three day burial to free us  
from our sufferings!//  
O Lord, our Life and Resurrection, glory to  
You!

#### All Saints — Tone 4

As with fine porphyry and royal purple,  
Your Church has been adorned with Your  
martyrs' blood shed throughout all the world.  
She cries to You, O Christ God:  
"Send down Your bounties on Your people,//  
grant peace to Your habitation and great  
mercy to our souls!"

### KONTAKIA

#### All Saints — Tone 8

The universe offers You the God-bearing  
Martyrs  
as the first fruits of creation, O Lord and  
Creator.  
By their prayers keep Your Church, Your  
habitation, in abiding peace//  
through the Theotokos, O most Merciful One!

### PROKEIMENON

**Tone 8 (All Saints)** — Pray and make your vows before the Lord, our God!  
(Ps 75/76:11)

*v: In Judah God is known; His name is great in Israel. (Ps 75/76:1)*

**Tone 4 (Saints)** God is wonderful in His saints, the God of Israel. (Ps  
67/68:35)

### ALLELUIA

**Tone 4** — V. The righteous cried and the Lord heard them, and delivered them  
out of all their troubles. (Ps. 33:17)

V. Many are the afflictions of the righteous; the Lord will deliver them out of them  
all. (Ps. 33:19)

## Today's Worship — Scripture Readings

### Epistle — Heb 11:33-12:2

<sup>33</sup> who through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, <sup>34</sup> quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign armies to flight. <sup>35</sup> Women received their dead by resurrection. Some were tortured, refusing to accept release, that they might rise again to a better life. <sup>36</sup> Others suffered mocking and scourging, and even chains and imprisonment. <sup>37</sup> They were stoned, they were sawn in two, they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill-treated— <sup>38</sup> of whom the world was not worthy—wandering over deserts and mountains, and in dens and caves of the earth.

<sup>39</sup> And all these, though well attested by their faith, did not receive what was promised, <sup>40</sup> since God had foreseen something better for us, that apart from us they should not be made perfect.

<sup>1</sup> 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 perseverance the race that is set before us, <sup>2</sup> looking to Jesus the pioneer 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.

### Gospel — Matt 10: 32-33, 37-38; 19: 27-30

<sup>32</sup> Whoever confesses me before men I will also confess before my Father who is in heaven.

<sup>33</sup> But whoever denies me in front of others I will also deny before my Father who is in heaven.

<sup>37</sup> Whoever loves father or mother more than me is not worthy of me; and whoever loves son or daughter more than me is not worthy of me.

<sup>38</sup> Whoever does not take his cross and follow after me is not worthy of me.

<sup>27</sup> Then Peter said, "Behold, we have left everything and followed you. What then will we have?"

<sup>28</sup> Jesus said to them, "Amen, I tell you that you who have followed me, at the regeneration, when the Son of Man will sit on the throne of his glory, you also will sit on twelve thrones, judging the twelve tribes of Israel. <sup>29</sup> Everyone who has left houses, brothers, sisters, father, mother, wife, children, or lands for my Name's sake will receive a hundred times [more] and will inherit eternal life. <sup>30</sup> But many who are first will be last, and many who are last will be first!"

## Our Life in Christ—The Role of Saints

All who profess Christ, whether they be Orthodox or not, commonly ask one another to pray for them. It is a duty of Christians to pray for one another. Since Orthodox Christians live in the knowledge that those who have passed on are not dead or insensible, and since "God is the God of the living, and not the dead", they naturally turn to the Saints for intercession, and place more confidence in their prayers than those fellow Christians who have not completed their earthly sojourn.

A Christian has great reverence in approaching the Saints, since the Saints have been shown by God to be "more than conquerors". We are in awe of their exploits, and recognize the grace of God clearly in their witness and struggle. This is also natural, even in the world. Men honor others who have performed great deeds, such as a brave general, or wise statesman. Since we are in awe of the Saints, we render them honor when we ask their intercession, even more so than we would honor a great man in the flesh. In every communication with the Saints, we see the light of Christ, and rejoice in it, and do it honor.



We know that prayer to the Saints, (or put in a way that is less offensive to those who do not live fully in the knowledge of the resurrection and the Saints, "asking their intercession" ) is pleasing to God, because of the witness of the Scriptures and the abundant experience of the church. Because we are assured that such prayers are pleasing, and because we recognize the great grace that God has bestowed upon His Saints, we have great confidence when we ask their intercessions.

*"In invoking the intercession of the saints, the Church believes that the saints, who interceded with the Lord for the peace of the world and for the stability of the holy churches of Christ while living, do not cease doing this in Christ's heavenly, triumphant Church, and listen to our entreaties in which we invoke them, and pray to the Lord, and become bearers of the grace and mercy of the Lord."*

St. Nectarios of Pentapolis, *Modern Orthodox Saints*, Vol. 7 by. Constantine Cavarinos

*"We ought to have the most lively spiritual union with the heavenly inhabitants, with all the saints, apostles, prophets, martyrs, prelates, venerable and righteous men, as they are all members of one single body, the Church of Christ, to which we sinners also belong, and the living Head of which is the Lord Jesus Christ Himself. This is why we call upon them in prayer, converse with them, thank and praise them. It is urgently necessary for all Christians to be in union with them, if they desire to make Christian progress; for the saints are our friends, our guides to salvation, who pray and intercede for us." St. John of Kronstadt, My Life in Christ.*

There are many who profess faith in Christ but have almost no knowledge of the intercession of the Saints, and even eschew this intimate knowledge and heavenly intercourse as blasphemy. There are several reasons for this, including prejudice, a lack of grounding in Christian Tradition,

## Our Life in Christ—The Role of Saints

misunderstanding of Scripture, and the abuses of Rome, but the primary reason is that they do not fully understand the resurrection, and its implications!

The Saints are not asleep or "dead". Our Lord Himself told us clearly that *"God is not the God of the dead, but of the living."* (Mat 22:32). The God of Abraham and Isaac and Jacob (Cf. Mat 22:32) once appeared transfigured on a mountain, with two of his favored ones (Moses and Elias) appearing very much alive next to Him. This clearly shows that the "dead" are even more filled with knowledge and activity than the living, as the apostles Peter, James and John could not withstand the uncreated light which came forth from Christ, but Moses and Elisa basked in it. Therefore the departed Saints have greater vision and knowledge and their intercessory boldness is greater for them without their bodies, than when they were in the flesh. This important understanding is elementary knowledge for the Church, but has passed from many of those outside of her.

Partially because they do not understand that the Saints are alive, conscious and active, those who eschew prayer to the Saints misinterpret the reverence Orthodox show to the saints. Many get stuck on the word "pray", thinking that this word only applies to God, and any other use of it should make them rend their clothes. This is, of course, a misunderstanding, brought about by centuries of sectarianism and prejudice. "To pray" is merely "to ask". We ask the Saints to intercede for us, and any examination of our writings and liturgical texts shows that we understand that worship is for God alone.

The abuses of Rome also had a deleterious effect on the Protestant understanding of prayer to the Saints. Rome became very corrupt after the schism, both morally and theologically. A doctrine of "superogatory works" was invented, and "indulgences" were sold. This false doctrine, perhaps more than any other abuse of Rome, has poisoned the understanding of Protestants regarding the Saints. In very simple terms, this false doctrine is as follows:

A certain amount of "good works" are supposedly needed to enter the Kingdom of Heaven. Let us affix this as some arbitrary number, say 1000 points. The Saints far exceeded this number, and had "points to give". The poor sinners, such as you and me, who cannot attain to all these good works, may pay to be granted "indulgences", which increase our "point total". Although this explanation may seem silly and mocking, it is essentially the doctrine of Rome till this day. The original "Protestants" reacted quite rightly against this abuse, but they did not understand the correct view concerning the intercessions of the Saints, and over time, their disavowal of this Latin abuse became a caricature of itself, and most now spout almost mantra-like that a Christian "needs no mediator" save Jesus Christ, believing that the scripture they refer to (*"For there is one God, and one mediator between God and men, the man Christ Jesus"* (1 Tim 2:5)) forbids prayer to the Saints.

It is ironic that those who refuse to ask the Saints to intercede for them on ideological grounds ask those who are still among the living, among their family and friends, to pray for them. This latter action is wholly correct, as fellow believers naturally want to pray for those they love. The prayer of the living, however, is not as powerful as the prayer of the Saints, as the Scripture tells us: *"... The effectual fervent prayer of a righteous man availeth much."* (James 5:16) Therefore, those who do not want to settle for "second best", and therefore pray "directly to God", actually DO settle for second best, when they ask their sinful companions, who are still struggling with their passions in the flesh, to pray for them, instead of asking those who have passed on and are more righteous.



## LOOKING AHEAD

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

**June 12-28**  
Apostles Fast

**June 12**  
7:00pm — Parish Council Meeting

**June 13-22**  
Fr Michael on Vacation to Visit Family

**Sunday June 18**  
After Divien Liturgy—Father's Day Brunch

**Tuesday June 20**  
11:00am — Diamond Circle (Lunch at Ocean)

**Sat June 24—Nativity of St John the Baptist**  
9:00am — Divine Liturgy

**June 26**  
6:00pm — Orthodox Christianity 101

**June 28**  
6:00pm — Great Vespers & Litya for Ss Peter & Paul

**June 29 Apostles Peter & Paul**  
8:30am — 3rd Hour & Festal Divine Liturgy

**July 3**  
6:00pm — Orthodox Christianity 101

**For more dates & links please visit our website: [www.stjohnofdamascus.org/calendar](http://www.stjohnofdamascus.org/calendar)**

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

### Many Years!

#### *Birthdays*

Annie Keeling	6/13
David Ray Boyles, Jr	6/14
Anna Rahal	6/16
Anastasia Michaud	6/17

#### *Wedding Anniversaries*

Kathryn Anne & Nathan Jones	6/11
-----------------------------	------

### PARISH CONTACT INFO:

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

**Web:** [www.stjohnofdamascus.org](http://www.stjohnofdamascus.org)

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

**Priest:** V. Rev. Michael Anderson, Rector

**Email:** [powaypadre@stjohnofdamascus.org](mailto: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