

September 17, 2023



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

15TH SUNDAY AFTER PENTECOST—TONE 6
SUNDAY AFTER THE EXALTATION OF THE
CROSS
AFTERFEAST OF THE EXALTATION OF THE
CROSS
VIRGIN MARTYRS FAITH, HOPE & LOVE AND
THEIR MOTHER SOPHIA

+

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

You are not born a Christian,
you become one.
- Tertullian

+

**Include Something i the Bulletin or
Be Included in our Weekly
E-mails**

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



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

Parish Life

Sunday Youth Activities to Begin in September

With the beginning of the new Church Year our Sunday youth activities with restart in September.

Sept 17 — Church School

Sept 24 — Church School BBQ

If you have questions speak to Bill Moision or Sally Menig

Altar Server Meeting/Training Sun Oct 29—Mark Your Calendars

It is important for altar servers to be “in sync” when serving. We will be hosting a meeting/training on Sunday Oct 29 after Divine Liturgy (and folks have had a chance to eat a bit).

We will be going over “norms” for things like

Auxiliary Cooking Days Thursdays—Beginning 9/21

The Auxiliary will be recommencing cooking and baking in September on Thursdays beginning Sept 21 from 9am-12pm.

Sept 21—Pierogies

Sept 28—Pierogies

Everyone is welcome to come and help. If you have questions contact Tanya F or another member of the Auxiliary.

Diamond Circle Lunch at “World Famous” San Diego Chicken Pie Shop 9/19

Our Diamond Circle will going to lunch at the “World Famous” San Diego Chicken Pie Shop! On Tuesday Sept 19. We will meet at the Church at 10:30am to carpool down.

If you have any questions please speak with Patty Pelachik

St John’s Auxiliary Meeting Moved (Sept 21)

With the beginning of the Church Year, the Auxiliary will be meeting next Sunday to make plans for the year.

This is a wonderful opportunity for new people to come and find out how they can pitch in and be part of this incredibly dynamic and helpful ministry in our parish.

All are welcome!



Brick Pavers Fundraiser

Looking at the needs of the parish, the Parish Council is moving to complete the brick pavers along the walkway from the lower parking lot to the steps leading up to the church. The funds collected will be for projects like youth activities, enhancement of the area by the playground and the icon frescoes in the church.

The donation is \$200 for a brick with a name or message of your choice on it.

There are 87 remaining spaces. You can view the existing bricks for ideas.

The deadline to donate towards a brick is November 1st. Forms will be in the back of the church in the narthex and in the church hall.



Girls 7+ Welcome to Participate in Handmaidens

If there are any girls aged 7 and up that are interested in training to be a Handmaiden, please talk to Sally Menig or Desiree Geralt

Parish Life

TROPARIA

Resurrection —Tone 6

The Angelic Powers were at Your tomb;
the guards became as dead men.
Mary stood by Your grave,
seeking Your most pure body.
You captured hell, not being tempted by it.
You came to the Virgin, granting life.
O Lord, Who rose from the dead,//
glory to You.

Exaltation of the Cross —Tone 1

O Lord, save Your people,
and bless Your inheritance!
Grant victories to the Orthodox Christians
over their adversaries;
and by virtue of Your Cross//
preserve Your habitation!

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 Sophia, Faith, Hope & Love —Tone 5

You blossomed in the courts of the Lord
as a fruitful olive tree,
O holy martyr Sophia;
in your contest you offered to Christ the sweet
fruit of your womb,
your daughters Faith, Hope, and Love.//
Together with them intercede for us all!

KONTAKIA

Resurrection —Tone 6

When Christ God, the Giver of Life,
raised all of the dead from the valleys of misery
with His mighty hand,
He bestowed resurrection on the human race.//
He is the Savior of all, the Resurrection, the Life,
and the God of all.

Ss Sophia, Faith, Hope & Love —Tone 1

The holy branches of noble Sophia,
Faith, Hope, and Love,
confounded Greek sophistry through Grace.
They struggled and won the victory//
and have been granted an incorruptible crown by
Christ the Master of all.

Exaltation of the Cross —Tone 4

As You were voluntarily raised upon the Cross
for our sake,
grant mercy to those who are called by Your
Name, O Christ God;
make all Orthodox Christians glad by Your
power,
granting them victories over their adversaries//
by bestowing on them the invincible trophy, Your
weapon of peace!

Today's Worship — Scripture Readings

Galatians 2:16-20

¹⁶ yet knowing that no one is justified by the works of the law but through faith in Jesus Christ, we believed in Christ Jesus, so that we might be justified by faith in Christ, and not by the works of the law, because no one will be justified by the works of the law. ¹⁷ But if, even though we desired to be justified in Christ, we were found to be sinners, does that mean that Christ is a servant of sin? Certainly not!

¹⁸ Indeed, if I build up again those things which I [once] destroyed, I show that I am breaking the law. ¹⁹ For I, through the law, died to the law, so that I might live to God. ²⁰ I have been crucified with Christ, and it is no longer I who live, but Christ who lives in me. I now live this life in the flesh, but I live [it] by faith in the Son of God, who loved me and who gave himself up for me.

Epistle—2 Cor 4: 6-15

⁶ seeing that it is God who commanded light to shine out of darkness, and he has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

⁷ However, we have this treasure in vessels of clay, so that the amazing power may be from God and not from ourselves. ⁸ We are pressed on every side, yet [we are] not crushed! We are perplexed, but not to [the point of] despair. ⁹ We are persecuted yet not forsaken; struck down, yet not destroyed; ¹⁰ and we always carry in our bodies the death of the Lord Jesus, so that the life of Jesus may also be revealed in our body. ¹¹ Indeed, we who live are always delivered to death for Jesus' sake, so that the life of Jesus may be revealed in our mortal flesh. ¹² And so, death is at work in us, but life in you. ¹³ Still, we have the same spirit of faith, according to what is written, "I believed, and therefore I spoke." We believe, and therefore we also speak; ¹⁴ knowing that he who raised the Lord Jesus will also raise us with Jesus, and bring us with you into his presence. ¹⁵ All these things are for your benefit, so that as grace is extended to many, this may also cause thanksgiving to be multiplied to the glory of God.

PROKEIMENON

Tone 7 (Sunday After) Extol the Lord our God: / worship at His footstool for He is holy! (Ps. 98:5)

V. The Lord reigns, let the people tremble! (Ps. 98:1a)

. (Lk. 1:46-47)

Today's Worship — Scripture Readings

Mark 8: 34—9:1

³⁴ Jesus called the multitude to himself with his disciples and said to them, "Whoever wants to come after me, let him deny himself, take up his cross, and follow me. ³⁵ Indeed, whoever wants to save his life will lose it; and whoever will lose his life for my sake and for the sake of the Good News will save it. ³⁶ What will it profit if someone gains the whole world and loses his life? ³⁷ Or what will someone give in exchange for his life? ³⁸ Whoever will be ashamed of me and my words in this adulterous and sinful generation, the Son of Man also will be ashamed of when he comes in the glory of his Father with the holy angels."

⁹ Jesus said to them, "Amen, I tell you that there are some standing here who will not taste death until they see the Kingdom of God come with power."

Gospel — Matt 22: 35-46

³⁵ One of them, a lawyer, then asked him a question in order to test him. ³⁶ "Teacher, which is the greatest commandment in the law?"

³⁷ Jesus said to him, " 'You shall love the Lord your God with all your heart, with all your soul, and with all your mind.' ³⁸ This is the first and great commandment. ³⁹ The second is like it: 'You shall love your neighbor as yourself.'

⁴⁰ The entire law and the prophets depend on these two commandments."

⁴¹ Now while the Pharisees were assembled, Jesus asked them a question, ⁴² saying, "What do you think of the Messiah? Whose son is he?"

They answered, "[He is the son] of David."

⁴³ Jesus said to them, "How, then, does David, in the Spirit, call him 'Lord,' saying:

⁴⁴ 'The Lord said to my Lord, sit at my right hand,

until I make your enemies a footstool for your feet?'

⁴⁵ If then David calls him Lord, how is he his son?"

⁴⁶ No one was able to answer him a word, and from that day on, no one dared to ask him any more questions.

ALLELUIA

Tone 7 — V. Remember Your congregation, which You have gotten of old! (Ps. 73:2)

V. God is our King before the ages; He has worked salvation in the midst of the earth! (Ps. 73:13)

Our Life in Christ—Keeping Vigil: Great Vespers

PRAYING GREAT VESPERS

Great Vespers is, for many, their favorite regular service in Orthodox worship. It has great theological meaning, and as the first service at the start of the liturgical day, it has great significance. This article will enrich your experience of Vespers.

The Vespers service (the first service of the liturgical day) is meant to remind us of the Old Testament period, the creation of the world, the first human beings fall into sin, of their expulsion from Paradise, their repentance and prayer for salvation, the hope of mankind in accordance with the promise of God for a Savior and ending with the fulfillment of that promise.

The service begins with the opening of the Royal Doors and the silent censuring of the Altar Table and the entire sanctuary so that clouds of incense fill the depths of the sanctuary. The silent censuring represents the beginning of the creation of the world. Without form and void, and the Spirit of God hovered over the original material earth, breathing upon it a life-creating power, but the creating word of God had not yet begun to resound.

The 103rd Psalm describes the creation of the world and glorifies the wisdom of God. As it is chanted, the priest goes forth from the sanctuary and completes the censuring of the entire church and the faithful therein. This sacred action not only remembers the creation of the world, but of the blessed life in Paradise of the first human beings, when the Lord God Himself walked among them. The open Royal Gates signify that at that time the gates of Paradise were open for all people.

To symbolize how man was deceived by the devil and transgressed against the will of God and fell into sin, the Royal Doors are closed. Because of their fall, mankind was deprived of blessed life in Paradise. They were driven out of Paradise and the gates were closed to them. The deacon comes out from the sanctuary and stands before the closed Royal Gates, as Adam did before the sealed entrance into Paradise, and intones the Great Litany asking for peace from above, and to send down upon us “from on high” the peace of Heaven and that He save our souls.

During the chanting of these verses the deacon censes the church once more. This entire period of the divine service, beginning with the opening of the Royal Gates, through the petitions of the Great Ektenia and the chanting of the psalms, represents the miserable state of mankind to which it was subjected by the fall of our forefathers into sin. With the fall all the deprivations, pains and sufferings we experience came into our lives. We cry out to God, “Lord, have mercy” and request peace and salvation for our souls. We feel contrition that we heeded the ungodly counsel of the Devil. God is asked for the forgiveness of our sins and deliverance from troubles, and all hope in his mercy is placed in God. The censuring at this time signifies the sacrifices of the Old Testament and the people’s own prayers as well, which are offer to God.

The Old Testament verses of these psalms of “Lord, I have cried” are alternated with New testament hymns composed in honor of the saint or feast of the day. The last verse is called the Theotokion, or Dogmatikon, since it is sung in honor of the Mother of God, and in it is set forth the dogma on the incarnation of the Son of God from the Virgin Mary.



Our Life in Christ—Keeping Vigil: Great Vespers

During the chanting of the Theotokion the Royal Gates are opened, and the Vespers Entry is made. At this time the choir chants a hymn to the Son of God, our Lord Jesus Christ: “O Gladsome Light”. In the hymn, the Son of God is called the Gentle Light that comes from the Heavenly Father, because He came to this earth not in the fullness of divine glory but in the gentle radiance of this glory. This hymn also says that only with reverent voices, and not with sinful mouths, can He be worthily exalted and the necessary glorification be accomplished. The entry reminds the faithful how the Old Testament righteous, in harmony with the promise of God that was manifest in prototypes and prophecies, expected the coming of the Savior, and how He appeared in the world for the salvation of the human race. The censer at the entry signifies that our prayers, by the intercession of our Lord the Savior, are offered to God like incense. It also signifies the presence of the Holy Spirit in the church. The blessing with the sign of the Cross shows that by means of the Cross of the Lord the doors into Paradise are opened again.

Christ is praised as the Light which illumines man’s darkness, the Light of the world and of the Kingdom of God which shall have no evening.

At this time, the prokeimenon is chanted, and on the more important feasts there are readings selections from the Scriptures in which there is a prophecy or a prototype which relates to the event being celebrated, or in which edifying teachings are set forth, which relate to the saint commemorated that day.

Vespers ends with the reading of the prayer of St. Simeon the God-Receiver,

“Now lettest Thou Thy servant depart in peace”

This prayer is followed by the reading of the Trisagion and the Lord’s Prayer, and the singing of the salutation of the Theotokos,

“O Theotokos and Virgin, Rejoice!...,”

or the troparion of the Resurrection in the tone of the week (on Saturday) or of the feast,

and finally the thrice-chanted prayer of the Psalmist:

“Blessed be the name of the Lord from henceforth and for evermore.”

Then follows the priestly blessing,

“The blessing of the Lord be upon you, through His grace and love for mankind, always, now and ever, and unto the ages of ages.”

The service leads to the meditation of God’s word and the glorification of his love for men. It instructs and allows us to praise God for the particular events or persons whose memory is celebrated and made present to us in the Church. It prepares us for the sleep of the night and the dawn of the new day to come. On the eves of the Divine Liturgy, it begins the movement into the most perfect communion with God in the sacramental mysteries.



LOOKING AHEAD

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

Sun Sept 17

After Divine Liturgy — 1st Day of Church School

Tues Sept 19

10:30am—Diamond Circle Meet at Hall

Wed Sept 20

10:30am — Father's Café

Thurs Sept 21

9:00M — Auxiliary Cooking Day

Sun Sept 24

After Divine Liturgy — Church School BBQ

Wed Sept 27

7:00am — Monthly Weekday Divine Liturgy

10:30am — Father's Café

Thurs Sept 28

9:00M — Auxiliary Cooking Day

Mon Oct 1

6:00pm — Orthodox Christianity 101

Wed Oct 4

10:30am — Father's Café

6:00pm — Orthodox Christianity 101

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!

Name Days

Sophia Geralt, Tessa (Sophia) Stavrou, Matushka Vickie (Vera) Federoff, Vera Klavzar 9/17

Birthdays

Sadie Grace Perez, Elena Sullivan, Valerie Lane 9/19

Wedding Anniversaries

Nika & Craig Carlson, Peter & Megan Franchak 9/20

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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

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