

October 8, 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

**18th Sunday after Pentecost
Commemoration of the Holy Fathers
of the 7th Ecumenical Council**

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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 and fill out a visitor card.

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A Word from the Holy Fathers

Just as the thought of fire does not warm
the body, so faith without love does not
actualize the light of spiritual knowledge in
the soul.

St. Maximus the Confessor

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

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



Of old God the incorporeal and uncircum-
scribed was not depicted at all. But now that
God has appeared in the flesh and lived
among men, I make an image of the God
who can be seen.

St John of Damascus

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

Parish Life

Luncheon for Breast Cancer Research Sunday Oct 8

This Sunday our luncheon after liturgy will be in memory of our beloved Lorie Wesdell to raise funds for Breast Cancer Research. Please see the flyers around the church and in the hall for details.

A flyer was also sent via email to those on our parish news email group.



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 73 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.



Auxiliary Cooking Days Thursdays

The Auxiliary cooking schedule is taking place on Thursdays from 9am-12pm.

Oct 12

Oct 19

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

Orthodox Christianity 101 Mondays 7:00pm Contact Fr Michael to Attend

Each year we offer a class on the core beliefs of our Orthodox Church for inquirers AS WELL AS current members of the Church that would like a refresher of sorts.

This year classes are held on Monday evenings.

Attendance in person is strongly encouraged but Zoom links will be offered to registered attendees for days they cannot make it.

Please notify Fr Michael if you would like to attend so he can have the appropriate # of handouts.



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 Ethnic Food & Bake Sale Save the Date—Nov 19

Our Auxiliary is working hard cooking and baking for our pre-Thanksgiving Bake Sale on November 19.

Save the date. Mark your calendar. Tell a friend!

Today's Worship — Hymns

TROPARIA

Resurrection—Tone 1

When the stone had been sealed by the Jews,
while the soldiers were guarding Your most pure
body,

You rose on the third day, O Savior,
granting life to the world.

The powers of heaven therefore cried to You, O
Giver of Life:

“Glory to Your Resurrection, O Christ!

Glory to Your Kingdom!//

Glory to Your dispensation, O Lover of mankind!”

Fathers—Tone 8

You are most glorious, O Christ our God!

You have established the Holy Fathers as lights
on the earth.

Through them You have guided us to the true
Faith.//

O greatly compassionate One, glory to You!

KONTAKIA

Resurrection—Tone 1

As God, You rose from the tomb in glory,
raising the world with Yourself.

Human nature praises You as God, for death
has vanished.

Adam exults, O Master!

Eve rejoices, for she is freed from bondage and
cries to You://

“You are the Giver of Resurrection to all, O
Christ!”

Fathers—Tone 6

The Son Who shone forth from the Father
was ineffably born, two-fold in nature, of a
woman.

Having beheld Him, we do not deny the image of
His form,

but depict it piously and revere it faithfully.

Thus, keeping the True Faith,//
the Church venerates the icon of Christ
Incarnate.

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 & to intercede for
us, O Theotokos,

For you always protect those who honor you!

PROKEIMENA

Tone 1 — (*Resurrection*) Let Your mercy, O Lord, be upon us /as we have set our hope on
You! (Ps. 32:22)

V. Rejoice in the Lord, O you righteous! Praise befits the just! (Ps. 32:1)

Tone 4 — (*Song of the Three Holy Children*) Blessed are You, O Lord God of our fathers, /
and praised and glorified is Your Name forever! (Song of the Three Holy Children, v. 3)

Today's Worship — Scripture Readings

Epistle — 2 Corinthians 9: 6-11

⁶ Remember this: whoever sows sparingly will also reap sparingly. Whoever sows generously will also reap generously. ⁷ Let everyone give according to what he determines in his heart; not grudgingly or under compulsion; for God loves a cheerful giver. ⁸ And God is able to make all grace abound to you, so that by having what is needed in everything, you may overflow in every good work. ⁹ As it is written:

He has scattered abroad, he has given to the poor.

His righteousness remains forever.

¹⁰ Now may he who supplies seed to the sower and bread for food also supply and multiply your seed for sowing, and increase the fruits of your righteousness. ¹¹ Thus, may you be enriched in everything, so that you may be generous in all things; and through us, this brings thanksgiving to God.

Epistle — Hebrews 13: 7-16

⁷ Remember your leaders, those men who proclaimed the word of God to you. Considering the results of their conduct, imitate their faith.

⁸ Jesus Christ is the same yesterday, today, and forever. ⁹ Do not be carried away by all sorts of strange teachings. It is good that the inner person should be strengthened by grace, not by food which is of no profit to those who have been preoccupied by it!

¹⁰ We have an altar from which those who offer divine service [in] the holy tabernacle have no right to eat. ¹¹ For the bodies of those animals (whose blood is brought into the holy place by the high priest as an offering for sin) are burned outside of the camp. ¹² This is why Jesus suffered outside of the gate, so that he might sanctify the people through his own blood. ¹³ Let us therefore go out [of the city] to him who is outside of the camp and let us bear his disgrace.

¹⁴ For we do not have here [on earth] an enduring city, but we seek the one that is to come. ¹⁵ Therefore, through him, [Jesus], let us continually offer up a sacrifice of praise to God, the fruit of our lips which confessed his Name.

¹⁶ But do not forget to do what is good and to share because God is well pleased with such sacrifices.

ALLELUIA

Tone 1 — V. God gives vengeance unto me, and subdues people under me. (Ps. 17:48)

V. He magnifies the salvation of the King and deals mercifully with David, His anointed, and his seed forever. (Ps. 17:51)

Tone 1 -- V. The Lord, the God of gods, speaks and summons the earth from the rising of the sun to its setting. (Ps. 49:1)

Today's Worship — Scripture Readings

Gospel — Luke 7: 11-16

¹¹ Soon afterwards, Jesus went to a city called Nain. Many of his disciples, along with a great multitude, went with him. ¹² Now when Jesus drew near to the gate of the city, behold, a dead person was being carried out, who was the only son of his mother, and she was a widow. Many people of the city were with her. ¹³ When the Lord saw her, he had compassion on her, and said to her, "Do not cry." ¹⁴ He came near and touched the coffin, and the bearers stood still. He then said, "Young man, I tell you, arise!" ¹⁵ And the dead man sat up, and began to speak. Jesus then gave him to his mother. ¹⁶ They were all filled with awe and glorified God, saying, "A great prophet has arisen among us!" and, "God has visited his people!"

Gospel — John 17: 1-13

¹⁷ Jesus said these things, and lifting up his eyes to heaven, he said, "Father, the time has come! Glorify your Son, so that your Son may also glorify you, ² even as you gave him authority over all flesh, to give eternal life to all whom you have given him. ³ This is eternal life: that they should know you, the only true God, and him whom you have sent, Jesus Christ. ⁴ I have glorified you on the earth! I have accomplished the work which you have given me to do! ⁵ Now, Father, glorify me with yourself with the glory I had with you before the world existed. ⁶ I have revealed your Name to the people whom you have given me out of the world. They were yours, and you have given them to me; they have kept your word. ⁷ Now they have known that all things you have given me are from you. ⁸ The words you have given me, I have given to them. They have received them and they have known for certain that I came forth from you, and they have believed that you sent me. ⁹ I pray for them; I do not pray for the world, but for those whom you have given me, for they are yours. ¹⁰ All things that are mine are yours, and yours are mine, and I am glorified in them. ¹¹ I am no longer in the world, but these are [still] in the world, and I am coming to you. Holy Father, keep them through your Name which you have given me, so that they may be one, even as we are [one]. ¹² While I was with them in the world, I protected them in your Name. Those whom you have given me I have kept. None of them is lost, except the son of destruction, so that the Scripture might be fulfilled. ¹³ But now I come to you, and I say these things in the world, so that they may have my joy made full in themselves.

Our Life in Christ—Keeping (and Praying) Vigil

The Litiya

The rituals of corporate Orthodox Christian worship are rooted in antiquity. We share the same desire as the first disciples to gather for remembrance of and communion with our Lord and Savior, Jesus Christ, as he commanded us to do. The rubrics of liturgical worship commonly known as the Eastern Rite have undergone changes over the centuries. Some components of the divine services survive virtually intact while others have undergone modification to be facsimiles of what came before. Such is the case with the Litiya served traditionally on the eve of a feast as part of Great Vespers or a Vigil.

Litiya or Lity derives from the Greek *litomai* meaning “a fervent prayer”. As is characteristic of much of Orthodox liturgical practice, it is processional in nature. It is linked to another liturgical rite, the *Artoklasia* or blessing of the bread. In the Russian tradition, this blessing also includes wheat, wine and oil. Because they are always done together, Litiya or Lity now serves to describe both rituals.

After the prayer of the bowing of heads at Vespers, the clergy go in procession to the rear of the church (typically to the junction of the narthex and the nave) while special hymns of the feast are sung by the choir. A series of lengthy petitions are chanted by the deacon or priest asking for the intercessions of saints, praying for the Church, the civil authorities, the world, the departed and deliverance from calamities. The choir responds with multiples of “Lord Have Mercy”. The clergy then move to the table for the *Artoklasia* that occurs after the singing of the *Aposticha*, *Saint Simeon’s Prayer* and the *Troparion of the Feast*.

The origin of the Litiya is somewhat obscure. There is testimony from a pilgrim to the Jerusalem Church in the fourth century that during the Vesper service a prayerful procession was held going both to the tomb of Christ and to the site of His crucifixion. During the same era, there is documentation of a practice at the *Mar Sabbas* monastery in Judea of the monks processing to the tomb of *Saint Sabbas* where a version the Litiya prayers were said. Because the monastic practices of *Mar Sabbas* were historically instrumental in the development of the Byzantine liturgical traditions centuries later, scholars argue that the Litiya would have been included and hence practiced across the Empire.

Another Byzantine practice was for the faithful to bring both the bread and wine to the evening Vesper service. The deacons, of whom there were many, selected the best of that offered to be set-aside for the Eucharist at the Divine Liturgy the following day. The remainder including other food offered by the people was then blessed at Vespers for distribution to the poor, the penitents and the catechumens. The *Narthex*, being the area connecting the outside world to the interior of the church, was where those not of the faith, penitents and catechumens were required to stand. As an act of humility and brotherhood, the clergy adopted the procession of the Litiya to the *Narthex* where the petitions were chanted followed by the blessing of the food for distribution to those both spiritually and physically “outside” the Church.

The procession of the Litiya was further advanced in Monastic liturgical tradition with the *Artoklasia* evolving not as a distribution of food to the needy or those “outside” the Church but as a means of sustenance for those engaging in what was a true all-night Vigil. For those monks, the eating of the blessed bread and wine of the *Artoklasia* would be the last thing consumed before the Eucharist the next day.

In contemporary practice, the full form of the all-night vigil has essentially disappeared even in monastic communities. In parish life, the typical guideline for fasting before receiving the Eucharist at a morning

Our Life in Christ—Keeping (and Praying) Vigil

Divine Liturgy is from midnight. For those able to do so, pastors may encourage the practice of abstinence after partaking of the unconsecrated bread and wine of the Litiya/Artoklasia until communing with the consecrated bread and wine as the Body and Blood of Christ in the Eucharist.

Orthodox Christian liturgical practice has been and will undoubtedly continue to be criticized by many, sadly including other Christian denominations, as a set of archaic and unnecessary rituals without meaning and akin to the “works of the Law” condemned by Christ. If we do not take the time to understand the origin, the content, the intent and the meaning of what is said and done at the divine services given to us as a gift from God, we risk proving them correct. Amen.

Protodeacon George Shumaik

Taking it in...

Michael Skaballanovich, a Russian pre-Revolutionary liturgist, writes that “in the litiya, the Church steps out of its blessed milieu and, with the goal of mission to the world, into the external world or narthex; that part of the church which abuts this world, the part which is open to all, including those not yet part of the Church or are excluded from Her. From this stems the universal character of the litiya prayers, embracing all people.”

The words *Lord have mercy* are repeatedly chanted during the litiya; which causes the heart, mind, and soul of those who pray to be saturated with this petition. These multiple repetitions are intended to focus our attention on the meaning of the prayer, something the Church considers especially important for man’s spiritual growth. Like a musical theme, this oft repeated prayer accompanies us out of the church and into our daily life.





LOOKING AHEAD

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

Mon Oct 9

7:00pm — Orthodox Christianity 101

Wed Oct 11

10:30am — Father's Café

7:00pm — Adult Ed: Lives of the Apostles

Thurs Oct 12

9:00am — Auxiliary Cooking Day

7:00pm — Parish Council Meeting

Oct Mon 16– Fri 20

Fr Michael Travel to National Clergy Conference in IL

Tues Oct 17

11:00am — Diamond Circle Meeting

Thurs Oct 19

9:00am — Auxiliary Cooking Day

Sat Oct 21—St Demetrius Saturday

8:30am — 3rd Hour & Memorial Divine Liturgy

4:30pm — Choir Rehearsal

Oct Mon 23– Fri 27

Fr Michael & Mary Caetta Travel to Diocesan Assembly: Santa Rosa, CA

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!

Wedding Anniversaries

Nicholas & Alexandria Franchak 10/12

Margie (Marie) & William Hicks 10/14

PARISH CONTACT INFO:

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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