

October 15, 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

19<sup>TH</sup> SUNDAY AFTER PENTECOST—TONE 2  
VENERABLE EUTHYMIUS THE NEW  
Martyr Lucian the Presbyter of Antioch

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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

When you begin to read or listen to the Holy Scriptures, pray to God thus: "Lord Jesus Christ, open the ears and eyes of my heart so that I may hear Thy words and understand them, and may fulfill Thy will." Always pray to God like this, that He might illumine your mind and open to you the power of His words. Many, having trusted in their own reason, have turned away into deception.

—*St. Ephraim the Syrian*

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

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

·:THE SOWER OF GOOD SEEDS:·



## Parish Life

### Ministry Directory

Below are the people who coordinate various ministries in our parish. Feel free to contact them to find out how to offer your God-given time and talents to the life of our community.

Adult Ed — Fr Michael

Altar Servers—Subdeacon Ken Telles

Auxiliary President — Tanya Franchak

Candle Stand — Gene Francello

Choir—Carole Shumaik

Church School — Bill Moision & Sally Menig

Counters — Fr Michael

Diamond Circle Seniors — Jim & Patty Pelachik

Electric Church Sign Messages—John Thayer

Fellowship/Coffee Hour — Linda Kedroff

Flowers/Decorating—Diane Worth

Greeters — Valerie Lane

Handmaidens — Sally Menig & Desiree Geralt

Koliva — Fr Michael

Parish Council Vice-President—Patty Pelachik

Prospora — Fr Michael

Readers at Divine Liturgy—Bill Moision

Security Committee — Parish Council

Scrip Sales—Gene Francello, Valerie Lane

Social Media —Evan Keeling & Iryna Thayer

Sunday Commemoration Loaves— Fr Michael

Consider taking part and helping this group make St John's the wonderful lively parish it is. For information on how to contact any of the above please speak with Fr Michael.

### 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 entrances, proper use of fans, candles, etc.



### 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.

### Dates for 2023

#### **FASTS**

Nativity Fast/Advent Nov 15-Dec 24

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

After Christmas Dec 25-Jan 4

## Parish Life

### Brick Pavers Fundraiser— Due Nov 1

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.



### Monthly Collections

As we continue to restore many of the beloved practices of our parish we are reinstating our monthly Sunday collections:

- 2nd Sunday of the Month—Seminarian at St Herman's Seminary in Alaska
- 3rd Sunday of the Month—Charities (local needs, IOCC, Project Mexico, etc.)

The basket will be placed out for the veneration of the cross at the end of Liturgy. Please give as you can.

### Auxiliary Ethnic Food & Bake Sale Save the Date—Nov 18

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!



### Auxiliary Cooking Days Thursdays

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

Oct 19

Oct 26

Nov 1

Nov 9

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



### 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.

## Today's Worship — Scripture Readings

### TROPARIA

#### Resurrection—Tone 2

When You descended to death, O Life Immortal,  
You destroyed hell with the splendor of Your  
Godhead.

And when from the depths You raised the dead,  
all the powers of heaven cried out:  
"O Giver of life, Christ our God, glory to You!"

#### 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!

#### St Euthymius—Tone 8

The image of God was truly preserved in you, O  
Father,  
for you took up the Cross and followed Christ.  
By so doing, you taught us to disregard the flesh  
for it passes away;  
but to care instead for the soul, for it is  
immortal!!  
Therefore your spirit, venerable Euthymius,  
rejoices with the angels.

#### St Lucian—Tone 4

Your holy martyr Lucian, O Lord,  
through his sufferings has received an  
incorruptible crown from You, our God.  
For having Your strength, he laid low his  
adversaries,  
and shattered the powerless boldness of  
demons!!  
Through his intercession, save our souls!

### KONTAKIA

#### Resurrection—Tone 2

Hell became afraid, O almighty Savior,  
seeing the miracle of Your Resurrection  
from the tomb!

The dead arose! Creation, with Adam, beheld  
this and rejoiced with You,  
and the world, my Savior, praises You forever.

#### St Euthymius—Tone 8

Crossing dry-shod through the storms of life,  
venerable and divinely wise Euthymius,  
you mightily drowned the bodiless foe in the  
streams of your tears;  
you received the gift of miracles to heal all  
sufferings!!  
Unceasingly pray for us all!

#### St Lucian—Tone 2

We honor you with hymns of glory,  
Lucian, the radiant star.  
First, you became radiant by detachment from  
the things of this world,  
then you were raised up by your struggle!!  
Unceasingly pray for us all!

#### 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!

### PROKEIMENA

**Tone 2** — (*Resurrection*) The Lord is my strength and my song; He has become my  
salvation. (*Ps 117/118:4*)

*v: The Lord has chastened me sorely, but He has not given me over to death.*  
(*Ps 117/118:18*)

## Today's Worship — Scripture Readings

### Epistle — 2 Cor 11: 31-12:9

<sup>31</sup> The God and Father of our Lord Jesus Christ, he who is blessed unto the ages, knows that I do not lie. <sup>32</sup> In Damascus, the governor of King Aretas guarded the city, desiring to arrest me. <sup>33</sup> But I was let down in a basket along the wall through a window, and this is how I escaped from his hands.

12 Without a doubt, it is not profitable for me to boast, but I will now discuss visions and revelations from the Lord. <sup>2</sup> I know a man in Christ who fourteen years ago was caught up into the third heaven (whether [it was] in the body, I do not know, or whether out of the body, I do not know; God knows). <sup>3</sup> [Yes], I know such a man (whether in the body, or outside of the body, I do not know; God knows), <sup>4</sup> how he was caught up into Paradise, and heard ineffable words, which it is not lawful for anyone to utter. <sup>5</sup> On behalf of such a person, I will boast, but on my own behalf I will not boast, except in my weaknesses. <sup>6</sup> If my intention is to boast, I will not be foolish: I will speak the truth. But now, I shall stop, so that no one may think more of me than what is seen in me or heard from me. <sup>7</sup> Because of the tremendous greatness of these revelations, a thorn in the flesh was given to me, a messenger of Satan that torments me, so that I would not be too exalted. <sup>8</sup> Concerning this thing, I begged the Lord three times that it might depart from me, <sup>9</sup> but he replied to me, "My grace is sufficient for you, for my power is made perfect in weakness." And so, it is with joy that I would rather [find] glory in my weaknesses, so that the power of Christ may rest on me.

### Gospel — Luke 8: 5-15

<sup>5</sup> "A farmer went out to sow his seed. As he was sowing, some [seed] fell along the wayside; it was trampled under foot, and the birds of the sky devoured it. <sup>6</sup> Other seed fell on the rock, and as soon as it grew, it withered away because it had no moisture. <sup>7</sup> Other fell among the thorns, and the thorns grew with it, and choked it. <sup>8</sup> Other fell into the good ground, grew, and brought forth fruit a hundred times." As he said this, he exclaimed, "Let anyone with ears to hear listen!"

<sup>9</sup> Then his disciples asked him, "What does this parable mean?"

<sup>10</sup> Jesus replied, "To you it is given to know the mysteries of the Kingdom of God, but to the rest, [it is given] in parables, so that 'seeing they may not see, and hearing they may not understand.'

<sup>11</sup> Now this is what the parable means: The seed is the word of God. <sup>12</sup> Those along the wayside are those who have heard. Then the devil comes and takes away the word from their heart, so that they may not believe and be saved. <sup>13</sup> Those on the rock are those who receive the word with joy when they hear. But they have no root; they believe for a while, then fall away in time of temptation. <sup>14</sup> What fell among the thorns is those who have heard, and as they go on their way, they are choked with worries, wealth, and the pleasures of life; and they bring no fruit to maturity. <sup>15</sup> As for the seed that fell in the rich soil, this is those who have heard the word with an honest and good heart, who retain it and bring forth fruit with endurance.

### ALLELUIA

**Tone 2** — V. May the Lord hear you in the day of trouble! May the name of the God of Jacob protect you! (Ps. 19:1)

V. Save the King, O Lord, and hear us on the day we call! (Ps. 19:9)

## Our Life in Christ—Keeping (and Praying) Vigil

### Matins (continued)

At the conclusion of the Six Psalms, the Deacon exits the sanctuary to intone the Great Litany before the Royal Doors, and the Priest re-enters the sanctuary. After the Litany, the Deacon makes the solemn proclamation, “God is the Lord and hath revealed Himself unto us. Blessed is He that cometh in the name of the Lord.”

The first part of this proclamation is taken from Psalm 117, and the second part from the Gospel (Mt 21:9; Lk 13:35). All the verses are from the psalm. By the deliberate joining of the psalm with the Gospel, the prophecy and its fulfillment is made clear. “Lord” refers here to Christ; He is God and has come to us in the name of the Father for our salvation. The Lord, the God of Israel, has revealed Himself and dwelt among us in the person of His Son, Jesus Christ.

These words are solemn, but most joyous. In the words of the anaphora of the Divine Liturgy, God is “inexpressible, inconceivable, invisible, incomprehensible, ever in being, eternally the same.” But in the person of our Lord Jesus Christ, who is Himself God, the fullness of divinity dwelt and is revealed to us. Thus Christ can say to Philip, “He that hath seen Me hath seen the Father.”

This proclamation is made at Matins, at the dawning of the new day, for the manifestation of God in the flesh brings the light of a new day to a dark world.

The proper troparia follow “God is the Lord.” These hymns extol the joy given to Christians because of what (and who) we are celebrating.

The Polyeleon (meaning ‘many mercies’), comprising Psalms 134 and 135, is the most festive part of Matins. It glorifies God for the greatness of His mercy shown to His people of old when He brought Israel out of Egypt and into the Promised Land. Every member of the new Israel, every Christian, identifies with Israel’s Exodus from slavery in Egypt and the passage through the Red Sea as a sign of his own deliverance from bondage to sin through Baptism and Chrismation.

“Praise the name of the Lord: praise Him O ye servants of the Lord. Alleluia, alleluia, alleluia! Praise be to God in Zion, He that dwelleth at Jerusalem. Alleluia, alleluia, alleluia! O confess unto the Lord, for He is good, for His mercy endureth forever. Alleluia, alleluia, alleluia! O confess unto the God of heaven, for His mercy endureth forever. Alleluia, alleluia, alleluia!”

Typically, only a selection of verses from the two Psalms is sung: probably most commonly (and minimally) four (first and last of each psalm), but each verse is followed by the joyful refrain of the thrice-fold “alleluia.”

If the Vigil is being served for a Great Feast, a hymn glorifying the saint or feast known as the Magnification is taken, which begins with the words, “We magnify, we magnify Thee...” This practice is not found in the Greek usage, but only in the Slavic. The Priest chants this in front of the appropriate icon. He then carries out the great censuring of the temple as above while the choir repeats the Magnification with its psalm verses several times. If the whole prescribed psalm were used, the Magnification could take nearly half an hour in itself! This is our declaration that our celebration of the Feast is not just for us but is for us to extend into the world in which God has placed us.

Next come the Sessional Hymns, otherwise known as the Hymns of Ascent (Anabathmoi). These hymns (Psalms 119-133) were the most festal part of the Jewish liturgy and have been used by the Church since the beginning. Each of the eight tones for Sunday has different sessional hymns. The best known is the festal Hymn of Ascent in the fourth tone: “From my youth, many passions have fought against me...” These hymns are generally centered on the Holy Spirit and draw on the eighteenth kathisma of the Psalter, Psalms 119-133, for their thematic inspiration.

## Our Life in Christ—Keeping (and Praying) Vigil



The Prokeimenon follows, announced by the Deacon. It is the select Psalm appropriate for understanding the feast or that part of the service. The main theme of the prokeimenon of Sunday Matins is the Resurrection, as Sunday is always the day of the Resurrection, a “Little Pascha.” Today, only the key verse of the Psalm is sung, (and another read by the reader) a practice based on the assumption that every good Christian knows the Psalter more or less by heart and can, upon hearing the prokeimenon, recall the whole Psalm to mind. The Matins prokeimenon is also a preparation for the reading of the Gospel and

is sung in the tone of the week.

The word “prokeimenon” is from the Greek, meaning, “what is set forth,” that is, what is appointed to be read. It is always from the Psalms.

A priestly exclamation and “Let Every Breath Praise the Lord” follow the prokeimenon. Then the Deacon exclaims, “And that He may vouchsafe unto us to hear the holy Gospel, let us pray to the Lord God.” To be able to hear the Gospel, which implies acceptance and obedience, is a gift not to be taken lightly. It is not automatic. Hence, before we hear the Gospel, we pray that God will enable us to hear it, understand it, and do it, rather than just listening to the words and not responding.

The cycle of Eleven Matins Gospels of the Resurrection, read every Saturday evening at the Vigil, extend the celebration of Pascha to the entire year. The Matins Gospels are read from the Royal Doors of the iconostasis, a ceremonial rubric which may have its origin in the Church of Jerusalem. Already in the 4th century, the Gospel of the Resurrection was not read from the Ambo, but from the Sepulchre, as if the celebrant, standing at the entrance of the Sepulchre, would turn to the faithful like the Angel to the women: “Ye came to seek Jesus, but He is not here, He is risen!” In the Greek tradition, the Resurrectional Gospel is read at the altar (which represents the tomb), from the right hand side, as the Gospel account tells us that the Angel stood to the right and announced the Resurrection.

The successive appearances of the risen Lord are the subject of the Eleven Matins Gospels. The regular cycle of the Resurrectional Gospels starts with the first Sunday after Pentecost; the order for the seven Sundays of Pascha differs slightly.

The reading of the Gospel is not just the reading of a lesson, but is part of the total proclamation of the Gospel. After the Gospel is read, it is brought out for veneration by the faithful to the center of the church in solemn procession during the singing of they hymn “Having Beheld the Resurrection of Christ.” We ourselves have become eyewitnesses to the Lord’s Resurrection. Preaching makes Christ present, but Matins has no sermon because the whole service is preaching. All leads to the Gospel. All that follows is from the Gospel. The Gospel is the Presence of the Risen Lord.

The role of the Gospel Book in the Resurrectional Vigil (Saturday night) is the role of the Icon of the Feast. (Indeed, a small icon of the Resurrection is on the front of the Gospel Book.) The liturgical use of the icon comes from the liturgical use of the Gospel, for the first icon of Christ the Word is the Book of the Gospels.

*(to be continued...)*



## LOOKING AHEAD

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

### Oct Mon 16– Fri 20

Fr Michael Travel to National Clergy Conference in IL

### 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

### Thurs Oct 26

9:00am — Auxiliary Cooking Day

### Sun Oct 29

After Divine Liturgy — Altar Server Workshop

### Mon Oct 30

7:00pm — Orthodox Christianity 101

### Tues Oct 31

7:00am — Monthly Weekday Divine Liturgy

**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!

### *Name Days*

Luke Jones 10/18 Arthur (Artemis) Sladack 10/20

### *Birthdays*

David Ezekiel Boyles 10/15 Katherine Koroleva 10/17  
James Sullivan 10/19 Metro. Jonah, Sonia Kale (Velonis) 10/20

### *Wedding Anniversaries*

Terry & Susan Miller 10/19 Igor & Olga Bishaev 10/20

### *Other Celebrations*

Pdn George Shumaik ordination 10/20

## 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