

March 9, 2025



# 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

FIRST SUNDAY OF GREAT LENT— TONE 4

SUNDAY OF ORTHODOXY

RESTORATION OF THE HOLY ICONS

HOLY FORTY MARTYRS OF SEBASTE

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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

We must share our spiritual richness, truth, light, and joy with others who do not have these blessings. And this duty does not only lay upon the pastors and the missionaries but on the lay persons as well, since the Church of Christ, according to the wise comparison of the Holy Apostle Paul, is the body, and every member takes part in the life of the body. By means of all sorts of mutually binding bonds which are formed and strengthened through the action of every member according to his capacity, the great Church body receives an increase unto the edifying of itself  
*St. Tikhon (on his departure from America)*

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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)  
with your request.



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

## Parish Life

### **All-American Council AND Diocesan Assembly July 14-18, 2025 Phoenix, AZ**

The 21st All-American Council and the 2025 Diocesan Assembly will take place in Phoenix, AZ at the Grand Arizona Resort from July 14-18, 2025.

We will be sending our usual clergy and lay delegate to the Council but other parishioners are welcome and encouraged to come as well.

There will be a special celebration in connection with the glorification of Matushka Olga of AK, Mark your calendars and be on the lookout for hotel, scheduling and other information.



### **2025 Wall Calendars Available (with Feasts, Fasts, Scriptures Readings)**

The wall calendars for 2025 have arrived and are available in the narthex in the back of the church.

\$10 is the suggested donation.



### **SAVE THE DATE St John's 50th Anniversary May 25, 2025**

The weekend of Sunday May 24 and 25, 2025 we will be celebrating the 50th anniversary of our beloved parish.

His Eminence Archbishop Benjamin along with other special guests will be with us.

There will also be a celebratory banquet at Vintana Wine + Dine in Escondido

More details to follow

### **San Diego Clergy Brotherhood Lenten/Paschal Services**

The San Diego Clergy Brotherhood has put together a schedule of Sunday Lenten & Paschal Vespers as opportunities for the faithful to gather pray together, and build the bonds of fellowship.

All Vespers are followed by a community light meal.

See the schedule below.

**Sunday March 9 (Sunday of Orthodoxy)**  
6:00pm St Constantine & Helen Orthodox Church,  
3459 Manchester Ave, Cardiff, CA 92007

**Sunday March 16 (Readers Vespers)**  
3:00pm Central Balboa Park  
Outside Timken Museum

**Sunday March 23 (Sunday of the Cross)**  
6:00pm St Gregory of Nyssa Orthodox Church,  
1454 Jamacha Rd, El Cajon, CA 92019

**Sunday March 30 (Readers Vespers)**  
3:00pm Torrey Pines Gliderport  
(Cliffs Immediately South of the Building)

**Sunday April 6 (Sunday of St Mary of Egypt)**  
6:00pm St George Orthodox Church,  
4175 Poplar Street, San Diego, CA 92105

**Sunday May 4 (Sunday of the Myrrhbearers)**  
6:00pm St John of Damascus Church,  
16903 Espola Rd Poway CA 92064



### **Auxiliary Cooking Days—March**

The Auxiliary will have cooking days on the Thursdays in March beginning at 9am.

Please come and help if you can!

## Today's Worship — Hymns

### TROPARIA

#### Resurrection—Tone 4

When the women disciples of the Lord  
learned from the angel the joyous message of  
Your Resurrection,  
they cast away the ancestral curse  
and elatedly told the apostles:  
“Death is overthrown!  
Christ God is risen, //  
granting the world great mercy!”

#### Sunday of Orthodoxy —Tone 2

We venerate Your most pure image, O Good  
One;  
and ask forgiveness of our transgressions, O  
Christ our God.  
Of Your own will You were pleased to ascend the  
Cross in the flesh  
and deliver Your creatures from bondage to the  
Enemy.  
Therefore with thankfulness we cry aloud to You:  
“You have filled all with joy, O our Savior, //  
by coming to save the world.”

#### 40 Martyrs —Tone 1

Through the sufferings which Your holy Forty  
Martyrs endured for  
Your sake, O Lord,  
we beseech You, O Lover of ^mankind://  
“Heal all of our infirmities!”  
pray to Christ our God for the salvation of our  
souls!

### KONTAKIA

#### Resurrection — Tone 4

My Savior and Redeemer  
as God rose from the tomb and delivered the  
earth-born from their chains.  
He has shattered the gates of hell,  
and as Master, //  
He has risen on the third day!

#### 40 Martyrs —Tone 6

You have abandoned all earthly armies,  
cleaving to the heavenly Master, O Forty Martyrs  
of the Lord.  
Having passed through fire and water, O blessed  
ones, //  
you have fittingly received heavenly glory and  
many crowns.

#### Sunday of Orthodoxy—Tone 8

No one could describe the Word of the Father;  
but when He took flesh from you, O Theotokos,  
He accepted to be described,  
and restored the fallen image to its former state  
by uniting it to divine beauty. //  
We confess and proclaim our salvation in words  
and images.

### PROKEIMENA

**Tone 4** (Resurrection) 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)

V. For You are just in all that You have done for us! (v. 4)

**Tone 5** (Holy 40 Martyrs) -- You, O Lord, shall protect us / and preserve us from this generation  
forever. (Ps. 11:7)

### ALLELUIA

**Tone 4** — V. Moses and Aaron were among His priests; Samuel also was among those who called  
on His Name. (Ps. 98:6)

V. They called to the Lord and He answered them. (Ps. 98:7a)

**Tone 4** -- V. Make a joyful noise to God, all the earth! Sing of His name, give to Him glorious praise!  
(Ps. 65:1)

## Today's Worship — Scripture Readings

### Epistle — Heb 11: 24-26, 32– 12:2

<sup>24</sup> By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, <sup>25</sup> choosing rather to share ill-treatment with the people of God than to enjoy the fleeting pleasures of sin. <sup>26</sup> He considered abuse suffered for the Christ greater wealth than the treasures of Egypt, for he looked to the reward.

<sup>32</sup> And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets— <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.

### Epistle — Heb 12:1-10

<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.

<sup>3</sup> Consider him who endured from sinners such hostility against himself, so that you may not grow weary or fainthearted. <sup>4</sup> In your struggle against sin you have not yet resisted to the point of shedding your blood. <sup>5</sup> And have you forgotten the exhortation which addresses you as sons? —

“My son, do not regard lightly the discipline of the Lord,

nor lose courage when you are punished by him. <sup>6</sup> For the Lord disciplines him whom he loves,

and chastises every son whom he receives.”

<sup>7</sup> It is for discipline that you have to endure. God is treating you as sons; for what son is there whom his father does not discipline? <sup>8</sup> If you are left without discipline, in which all have participated, then you are illegitimate children and not sons. <sup>9</sup> Besides this, we have had earthly fathers to discipline us and we respected them. Shall we not much more be subject to the Father of spirits and live? <sup>10</sup> For they disciplined us for a short time at their pleasure, but he disciplines us for our good, that we may share his holiness.

## Today's Worship — Scripture Readings

### Gospel — John 1: 43-51

<sup>43</sup> The next day Jesus decided to go to Galilee. And he found Philip and said to him, "Follow me." <sup>44</sup> Now Philip was from Bethsaida, the city of Andrew and Peter. <sup>45</sup> Philip found Nathana-el, and said to him, "We have found him of whom Moses in the law and also the prophets wrote, Jesus of Nazareth, the son of Joseph." <sup>46</sup> Nathana-el said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." <sup>47</sup> Jesus saw Nathana-el coming to him, and said of him, "Behold, an Israelite indeed, in whom is no guile!" <sup>48</sup> Nathana-el said to him, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you." <sup>49</sup> Nathana-el answered him, "Rabbi, you are the Son of God! You are the King of Israel!" <sup>50</sup> Jesus answered him, "Because I said to you, I saw you under the fig tree, do you believe? You shall see greater things than these." <sup>51</sup> And he said to him, "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of man."

### Gospel — Matt 20:1-16

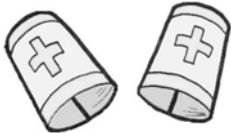
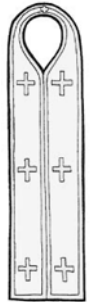
1 "For the kingdom of heaven is like a householder who went out early in the morning to hire laborers for his vineyard. 2 After agreeing with the laborers for a denarius a day, he sent them into his vineyard. 3 And going out about the third hour he saw others standing idle in the market place; 4 and to them he said, 'You go into the vineyard too, and whatever is right I will give you.' So they went. 5 Going out again about the sixth hour and the ninth hour, he did the same. 6 And about the eleventh hour he went out and found others standing; and he said to them, 'Why do you stand here idle all day?' 7 They said to him, 'Because no one has hired us.' He said to them, 'You go into the vineyard too.' 8 And when evening came, the owner of the vineyard said to his steward, 'Call the laborers and pay them their wages, beginning with the last, up to the first.' 9 And when those hired about the eleventh hour came, each of them received a denarius. 10 Now when the first came, they thought they would receive more; but each of them also received a denarius. 11 And on receiving it they grumbled at the householder, 12 saying, 'These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.' 13 But he replied to one of them, 'Friend, I am doing you no wrong; did you not agree with me for a denarius? 14 Take what belongs to you, and go; I choose to give to this last as I give to you. 15 Am I not allowed to do what I choose with what belongs to me? Or do you begrudge my generosity?' 16 So the last will be first, and the first last."

## Our Life in Christ—Priest Vestments



In the Orthodox Church the clergy vest in special clothing for the liturgical services. There are two fundamental Christian vestments, the first of which is the **baptismal robe**. This robe, which is worn by bishops and priests at the service of holy communion and which should always be white, is the “robe of salvation”: the white garment in which every Christian is clothed on his day of baptism, symbolizing the new humanity of Jesus and life in the Kingdom of God (*Rev 7:9ff*).

The second fundamental vestment for Christian clergy is the **stole** or **epitrachelion** which goes around the neck and shoulders. It is the sign of the pastoral office and was originally made of wool to symbolize the sheep—that is, the members of the flock of Christ—for whom the pastors are responsible. Both bishops and priests wear this vestment when they are exercising their pastoral office, witnessing to the fact that the ministers of the Church live and act solely for the members of Christ’s flock.



As the Church developed through history the vestments of the clergy grew more numerous. Special **cuffs** for deacons, priests, and bishops were added to keep the sleeves of the vestments out of the way of the celebrants during the divine services. When putting on their cuffs, the clergy read lines from the psalms reminding them that their hands belong to God.

A special **belt** was added as well to hold the vestments in place. When putting on the belt the clergy say psalms which remind them that it is God who “girds them with strength” to fulfill their service. Only the bishops and priests wear the liturgical belt.



All orders of the clergy wear a special outer garment. Deacons, sub-deacons, and readers wear a robe called a **sticharion**. It is probably the baptismal garment, decorated and made more elaborate. Deacon and sub-deacons also wear a **stole** called the **orarion**, probably originally a piece of material upon which were inscribed the liturgical litanies and prayers (*orare* means to pray). The deacon still holds up the orarion in a position of prayer when he intones his parts of the divine services. The sub-deacon’s orarion is placed around his back in the sign of the cross.

Priests wear their white baptismal robe over which they have their pastoral stole, cuffs and belt. They also wear a large garment called a **phelonion** which covers their entire body in the back and goes below their waist in front. This vestment was probably developed from the formal garments of the early Christian era and, under the inspiration of the Bible, came to be identified with the calling of the priestly life. When putting on his phelonion, the priest says the lines of Psalm 132: *Thy priests, O Lord, shall clothe themselves in righteousness, and the saints shall rejoice with joy always now and ever and unto ages of ages. Amen.*

The bishops traditionally probably also wore the phelonion over which they placed the **omoforion**, the sign of their episcopal office as leading pastor of the local church. When the Christian empire was captured by the Turks in the fifteenth century, however, the Christian bishops of the East were given civil rule over all Christians under Turkish domination. At that time, since there was no longer a Christian empire, the bishops adopted the imperial insignia and

## Our Life in Christ—Priest Vestments

began to dress as the Christian civil rulers used to dress. Thus, they began to wear the **sakkos**, the imperial robe, and the **mitre**, the imperial crown. They also began to stand upon the **orlets** (the eagle) during the divine services and to carry the **staff** which symbolized more their secular power than their pastoral office. At that time as well, the word **despota (vladyko or master)**—a title for temporal rather than spiritual power—was used in addressing the bishops, and the clergy began to grow long hair which was also a sign of earthly rule in former times. In the seventeenth century, during the reform of Patriarch Nikon, the Russian Church adopted these same forms for its bishops.

In the Church some of these new insignia were “spiritualized” and given a Biblical meaning. Thus, the mitres became signs of Christian victory, for the saints receive their crowns and reign with Christ (*Rev 4:4*). The eagle became the sign of the flight to the heavenly Jerusalem since it is the classical Biblical symbol of St. John and the fourth gospel (*Rev 4:7; Ez 1:10*). The staff became the symbol of Aaron’s rod (*Ex 4:2*), and so on.



Bishops and priests in the Orthodox Church also wear other special garments. There are, first of all, two pieces of cloth: one square (**navedrennik**) and one diamond-shaped (**epigonation or palitsa**). The former is worn only by priests as a sign of distinction, while the latter is always worn by bishops and is given to some priests as a special distinction of service. Probably these cloths were originally “liturgical towels.” Their symbolical meaning is that of spiritual strength: the sword of faith and the Word of God. They hang at the sides of their wearers during divine services.



There are also clerical hats which carry special meaning in some Orthodox Churches—the pointed hat (**skufya**) and the cylindrical one (**kamilavka**). The kamilavka is normally worn by all Greek priests, but only by some clergy as a special distinction in other national Orthodox churches. The kamilavka may be black or purple; monks, and so the bishops, wear it with a black veil. The skufya is worn by monks and, in the Russian tradition, by some of the married clergy as a special distinction, in which case the hat is usually purple. Also in the Russian tradition certain married clergy are given the honor of wearing a mitre during liturgical services. In other Orthodox churches the mitre is reserved only for bishops and abbots of monasteries (**archimandrites**). Generally speaking, especially in the West, the use of clerical headwear is declining in the Orthodox Church.

Finally, it must be mentioned that bishops and priests wear the cross. The bishops also wear the image of Mary and the Child (**panagia**—the “all holy”). In the Russian tradition all priests wear the cross. In other churches it is worn liturgically only by those priests given the special right to do so as a sign of distinction.

The Orthodox Church is quite firm in its insistence that liturgical vesting is essential to normal liturgical worship, experienced as the realization of communion with the glorious Kingdom of God, a Kingdom which is yet to come but which is also already with us in the mystery of Christ’s Church.

*Taken from the Orthodox Faith (Rainbow) series by Fr. Thomas Hopko*



## LOOKING AHEAD

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

### Sunday March 9

6:00pm — Sunday of Orthodoxy Vespers followed by Lenten Dinner (Ss Constatine & Helen Greek Orthodox Church  
3459 Manchester Ave, Cardiff, CA 92007)

### Monday March 10

6:00pm—Adult Ed: Orthodox Christianity 101

### Wednesday March 12

10:30am — Father's Café (in person in hall or via Zoom)  
6:00pm — Presanctified Liturgy followed by Lenten potluck

### Thursday March 13

9:00am — Auxiliary Cooking Day

### Friday March 14

10:00am — Presanctified Liturgy followed by Lenten potluck

### Saturday March 15

4:30pm — Choir Rehearsal

### Monday March 17

6:00pm—Adult Ed: Orthodox Christianity 101

### Wednesday March 19

10:30am — Father's Café (in person in hall or via Zoom)  
6:00pm — Presanctified Liturgy followed by Lenten potluck

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

## Many Years!

Newly-illuminated Evalina Rose Franchak  
Newly-illuminated Aliana Paraskeva Witt

### *Birthdays*

Dennis Seitz	3/9
R. Craig Carlson	3/14

### PARISH CONTACT INFO:

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

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**Attached Clergy:** V. Rev. Alexander Federoff, Retired, Rev. John Robinson, Retired & Pdn. George Shumaik

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