

February 15, 2026



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

**SUNDAY OF THE LAST JUDGEMENT—TONE 3
MEATFARE SUNDAY**

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Welcome!

...to all who have gathered to follow
Jesus Christ and 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.

Please join us for our fellowship meal
following the service

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A Word...

He does not say that the coming kingdom is compared to this or that, as he has been speaking previously, but now openly shows himself to be the Son of man, who "shall come in his glory." If he has up to now appeared in a condition of dishonor, now he appears in a different role. He reproaches. He confronts. He sits upon his throne of glory. And he continually mentions glory. For his cross was drawing near, a thing that seemed to be a matter of reproach. So he lifts his hearers up and brings before their sight the judgment seat, with all the world gathered around him.

St. John Chrysostom

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**Include Something in the Bulletin or
Receive our Weekly Parish E-mails**

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



Parish Life

Day Trip to Project Mexico March 7

This will be our second year sending a group during Great Lent to help Project Mexico with prep for the house building groups that come in the summer.

Save the date and speak to Carmen Brown in you are interested.



Preparing for Great Lent

Each of us is given this preparatory time leading up to the beginning of Great Lent to search our heart and prepare for the fast to come. Preparation is very helpful when preparing to fast.

As always, we should not just be thinking about what food we will not eat and eat, but how we will fast with our eyes, our ears, even our feet and where they take us. We should also think about the increased of activities that lead us towards God.

If you have questions about anything of this please speak to Fr Michael.



Church School for Children & Youth 1st & 3rd Sunday of Month Youth Choir 2nd & 4th Sunday of Month

Our Church School for children and youth are held on the 1st and 3rd Sundays of the month.

Our children's and youth choir (for those able to read) are held on the 2nd and 4th Sundays of the month.



Dates for 2026

MOVABLE FEASTS

Pascha	April 12
Ascension	May 21
Pentecost	May 31

FASTS

Meatfare	Feb 16-21
Great Lent	Feb 23—April 12
Holy Week	April 5—10
Apostles Fast	June 8—28
Dormition Fast	August 1-14
Nativity Fast/Advent	Nov 15-Dec 24

FAST-FREE WEEKS

Publican & Pharisee	Feb 1-7
Bright Week	April 12-18
After Pentecost	June 1-6
After Christmas	Dec 25-Jan 4

Additional Parking Available

People have been sharing that our church is growing so much that folks are having trouble finding parking spots at times.

We do have an agreement with the Lutheran Church next door to be able to use the BACK parking lot if need be.

If you have questions about where it is please see one of the Parish Council members.

Parish Life

Barbara Karleen Moved to Rehab Facility

Barbara is making good progress with her recovery after her surgery. She has left the hospital and is in a rehab facility in Encinitas. She is grateful for all the calls and visits and is very open for more. If you would like to visit her, the address can be found in the narthex.



Election Results to Be Sent for Blessing of the Bishop

While we have held our elections, the results (along with the minutes of our annual meeting) need to be sent to our diocesan bishop for a blessing before the people take on their new roles.

Once the blessing is received we will have a service of induction for them.



“Crafty Creators” 1st Sunday of the Month March 1

St John’s “Crafty Creators” is a gathering for all crafters, crotchetiers, knitters, jewelry makers, artists, quilters, scrap bookers, etc. to bring their projects and work alongside other crafters to be inspired, share skills, and build friendships.

Crafty Creators meets every first Sunday of the month in the Fellowship Hall in the back classrooms after church school.

Along with “the bring your own” we will also have a small “class/presentation” on how to knit.

Monthly Service for the Departed Memorial Saturday Liturgy 2/28

Saturdays during Great Lent are a time when the Church remembers our beloved departed in Christ.

As such, our monthly service this month will be a Memorial Saturday Liturgy on Sat 2/28 at 8:30am. Names of people to be remembered must be submitted prior to the beginning of the service.



Monthly Collections

St John’s is committed to supporting our OCA seminaries who train our future priests & leaders as well as the needs of so many who lack basic things like food, shelter, etc. :

- 2nd Sunday of each Month—Seminarians
- 3rd Sunday of each 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 plan on contributing as you can.



Food Collection

Our parish collects food for the San Diego Food Bank as well as for St Innocent’s Orphanage in Tijuana Mexico.

Please remember the many people who struggle with food security in our area. If we all picked up one extra item at the grocery store each time we went we would be able to fill our bins every month.

Today's Worship — Hymns

TROPARIA

Resurrection—Tone 3

Let the heavens rejoice! Let the earth be glad!
For the Lord has shown strength with His arm!
He has trampled down death by death! He has
become the first-born of the dead! He has
delivered us from the depths of hell, and has
granted the world great mercy!

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!

KONTAKION

St John of Damascus — Tone 4

Let us the faithful sing praises to John,
worthy of great honor the composer of hymns.
The star & teacher of the Orthodox Faith,
the defender of its doctrine.
Through the might of the Lord's Cross he
overcame heretical error!
Now he is fervent in prayer to Christ God,
to grant forgiveness of our sins.

Last Judgment – Tone 1

When You, O God, shall come to earth with
glory,
all things shall tremble,
and the river of fire shall flow before Your
judgment seat;
the books shall be opened, and the hidden
things disclosed;
then deliver me from the unquenchable fire, //
and make me worthy to stand at Your right
hand, O Righteous Judge!

PROKEIMENON

Tone 3 (*Resurrection*) — Great is our Lord, and abundant in power, His understanding is
beyond measure. (Ps 146/147:5)

v: Praise the Lord! For it is good to sing praises to our God! (Ps 146/147:1)

ALLELUIA

Tone 1 — V. Come, let us rejoice in the Lord! Let us make a joyful noise to God our Savior!
(Ps. 94:1)

V. Let us come before His presence with thanksgiving; let us make a joyful noise to Him with
songs of praise. (Ps. 94:2)

Today's Worship — Scripture Readings

Epistle — 1 Cor 8:8-9:2

⁸ Food will not commend us to God. We are no worse off if we do not eat, and no better off if we do. ⁹ Only take care lest this liberty of yours somehow become a stumbling block to the weak. ¹⁰ For if any one sees you, a man of knowledge, at table in an idol's temple, might he not be encouraged, if his conscience is weak, to eat food offered to idols? ¹¹ And so by your knowledge this weak man is destroyed, the brother for whom Christ died. ¹² Thus, sinning against your brethren and wounding their conscience when it is weak, you sin against Christ. ¹³ Therefore, if food is a cause of my brother's falling, I will never eat meat, lest I cause my brother to fall.

¹ Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are not you my workmanship in the Lord? ² If to others I am not an apostle, at least I am to you; for you are the seal of my apostleship in the Lord.

Gospel — Matthew 25:31-46

³¹ "When the Son of man comes in his glory, and all the angels with him, then he will sit on his glorious throne. ³² Before him will be gathered all the nations, and he will separate them one from another as a shepherd separates the sheep from the goats, ³³ and he will place the sheep at his right hand, but the goats at the left. ³⁴ Then the King will say to those at his right hand, 'Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; ³⁵ for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, ³⁶ I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.' ³⁷ Then the righteous will answer him, 'Lord, when did we see thee hungry and feed thee, or thirsty and give thee drink? ³⁸ And when did we see thee a stranger and welcome thee, or naked and clothe thee? ³⁹ And when did we see thee sick or in prison and visit thee?' ⁴⁰ And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me.' ⁴¹ Then he will say to those at his left hand, 'Depart from me, you cursed, into the eternal fire prepared for the devil and his angels; ⁴² for I was hungry and you gave me no food, I was thirsty and you gave me no drink, ⁴³ I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.' ⁴⁴ Then they also will answer, 'Lord, when did we see thee hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to thee?' ⁴⁵ Then he will answer them, 'Truly, I say to you, as you did it not to one of the least of these, you did it not to me.' ⁴⁶ And they will go away into eternal punishment, but the righteous into eternal life."

Our Life in Christ—Architecture of Worship

A way we see Orthodoxy's continuity with the worship of the Old Testament is in how our churches are built. Those entering an Orthodox church for the first time may notice some familiar Biblical characteristics about how the building itself is structured. Upon entering the church building, one comes into an entry space known as the narthex. This space is set apart from the rest of the church, and is symbolic of "the world." In looking at the patterns of the Tabernacle and the Temple in the Old Testament, the narthex corresponds to the outer or great court (Ex. 27:9-21; 2 Ch. 4:9). Traditionally, this space is where baptisms take place and where the non-baptized would be permitted to stand during worship services.

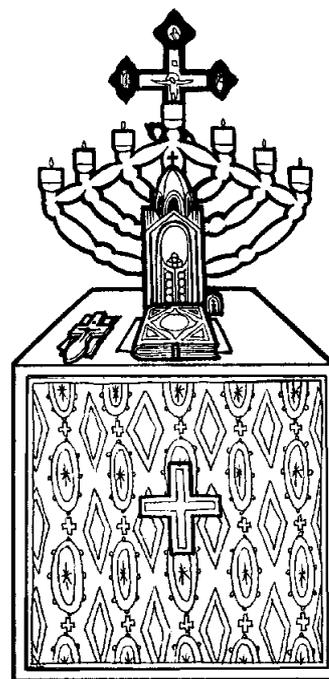
Entering past the narthex, one comes into the church itself. This space is called the nave, and corresponds to what is called the Inner or Priestly Court or Holy Place in the Tabernacle and the Temple (Ex. 26:33, 27:21; 2 Ch. 4:9). The continuity between Temple worship and Orthodox worship is illustrated by the fact that Orthodox churches are often referred to as "temples" rather than "churches." As only the Jewish priests could enter into the Holy Place, so, too, is the nave the place where the priests of the New Covenant—the royal priesthood of the Christian people—offer their worship and praise to God. Entering into the nave symbolizes leaving behind the world and entering into the Heavenly Kingdom.

To many, one of the most striking thing about an Orthodox temple is the iconostasis. This is the partial wall near the east end of the temple which is decorated with icons. The space behind the iconostasis is called the altar, and corresponds to the Holy of Holies where the Ark of the Covenant resided and where the Jewish High Priest would enter once a year to sprinkle blood on the Mercy Seat (Ex. 26:33; Lev. 16). The altar is symbolic of the Throne of God. Though the altar is separated from the nave by a curtain, we also believe that the veil in the Temple was rent in two when Christ sacrificed Himself for our salvation (Mt. 27:51; Heb. 6:19-20). Thus, during our worship services, the curtain is often opened, signifying Christ's tearing down the wall of sin and death that separated us from Him and His uniting us with God the Father

As in the Tabernacle and Temple, many holy things used in worship are kept in the altar. Thus, only those who have a specific blessing from the priest or bishop to enter the altar may do so.

The Altar Table—Within the Orthodox temple, the altar table occupies the central place. The altar table is located behind the iconostasis in the middle of the altar area, which is elevated by several steps. In the Orthodox temple, the place of the altar table parallels that of the Ark of the Covenant, which was placed in the Holy of Holies in the Tabernacle and the Temple (2 Ch. 5:7).

Not surprisingly, the altar table performs a similar function as that of Ark of the Covenant. As the Ark of the Covenant was a special place of meeting between God and man (Ex. 25:22), so it is that from the altar table we receive our most intimate communion with Christ. On the Ark of the Covenant was sprinkled the blood from the atoning sacrifice (Lev. 16:14); on the altar table, we offer the Bread and Wine which become the Body and Blood of our Lord Jesus Christ, through which we partake of the once-for-all-sacrifice of our Passover Lamb. In partaking of this Sacrifice, we come to a special meeting with God and enter into the Mystery of His Death and Resurrection (1 Cor. 10:16).



Our Life in Christ—Architecture of Worship

One of the things found inside the Ark of the Covenant was the stone tablets on which were written the Ten Commandments (Heb. 9:4). Rather than the Old Testament revelation of God's word, on the Orthodox altar now lies a book containing the four New Testament Gospels—revealing to us the Word of God incarnate in the Person of Jesus Christ.

Also kept inside the Ark of the Covenant was the wooden rod which budded for Aaron (Heb. 9:4). Today, we keep the Cross of Christ on the altar table, which is the wood from which budded forth our eternal life.

Finally, jars of manna were kept in the Ark of the Covenant (Heb. 9:4). Manna was the food which God miraculously gave to His people in the desert to keep them alive during their 40 years of wandering. Today, we keep a small portion of the Body and Blood of Christ on our altar table (this portion of the Eucharist is kept reserved in order to commune the sick and dying). We believe this Eucharist to be the miraculous Food of Immortality, given to us by God as a means of communion with Him whereby we receive grace to aid us in our Christian life (Jn. 6:53-54).

Other Liturgical Items—Besides the altar table, we find other items that are used in Orthodox worship that come directly from Old Testament worship. Among these, we find: 1) a seven-branch candelabrum (Ex. 21:35-37), 2) a censer and incense (Lev. 16:12-13; 1 Ch. 23:13; Mal. 1:11), 3) and priestly vestments (Ex. 28:3-4, 29:29-30).



LOOKING AHEAD

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

Feb 16-22

Meat Fast

Monday February 16

7:00pm — Orthodox Christianity 101

Tuesday February 17

5:30pm — Parish Council

7:00pm — Catechism

Wednesday February 18

10:30am — NO FATHER'S CAFÉ

7:00pm — Adult Ed: Women in the OT—Diverse Roles in God's Plan

Saturday February 21

2:00pm — Library Work

Sunday February 22—Cheesefare Sunday

After the Divine Liturgy — Forgiveness Sunday Vespers

For more dates & links please visit our website: www.stjohnofdamascus.org/calendar

Many Years!

Name Day

Theodore Budde 2/17
Leo Keeling 2/18

Birthday

Alex Darjania 2/16
Iryna Sheeler 2/17
Sally Elizabeth Menig, William George Hubler 2/19
Julie Callahan 2/21

Wedding Anniversary

Kyra & Josh Toth 2/15
Valerie and Chris Lane 2/20

PARISH CONTACT INFO:

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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, Rev. John Robinson, Retired & Pdn. George Shumaik

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