

June 14, 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

2ND SUNDAY AFTER PENTECOST—TONE 1  
ALL SAINTS OF NORTH AMERICA



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

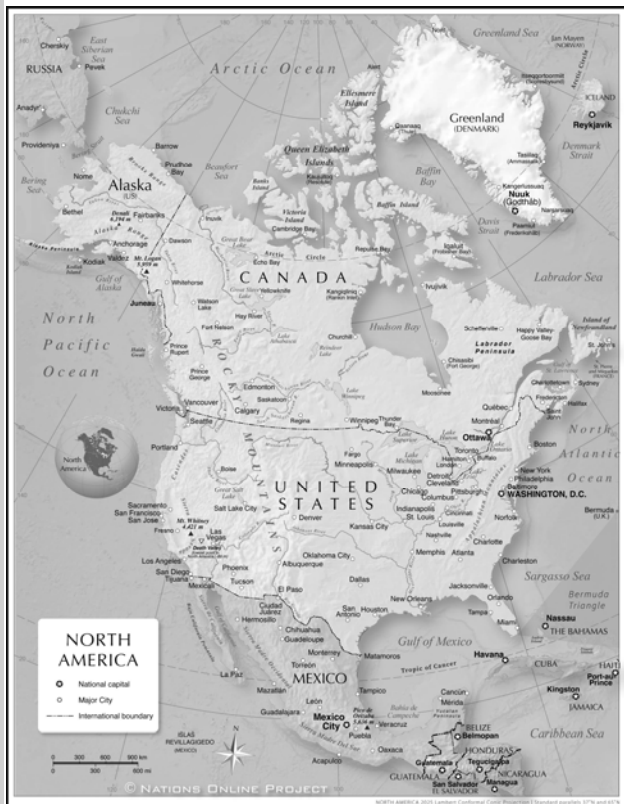
Note how drastically he expresses it. For Jesus does not say, “Blessed are those who cling to righteousness,” but “Blessed are those who hunger and thirst after righteousness”—not in a superficial way but pursuing it with their entire desire. By contrast, the most characteristic feature of covetousness is a strong desire with which we are not so hungry for food and drink as for more and more things. Jesus urged us to transfer this desire to a new object, freedom from covetousness.

*St. John Chrysostom*



**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.

## Synaxis of Saints Who Have Shown Forth in North America

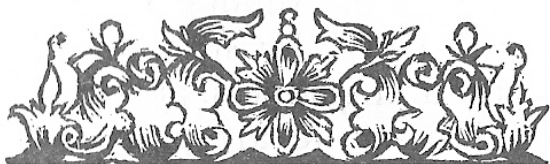


Do you know how many saints have been glorified/canonized in North America?

How many could you name?

Visit <https://www.o.ca.org/fs/north-american-saints>

## Parish Life



### **Parish Retreat Saturday June 20 1– 5pm**

We will be having a parish retreat on Saturday June 20 from 1-5pm.

Speakers will be the clergy of our parish. Each will be offering a 1-hr presentation with discussion.

Topics will focus on various ways to live the faith of the Apostles in Jesus Christ today, here and now. See the flyer for details.



### **New Adult Education Class on Psalms Wednesdays 7pm**

Our next adult education class is a “Primer for the Psalms.”

The group will review some of the basics of the psalms including certain vocabulary, their creation, their organization as well as the use of the Psalms in the worship of the Church.

The 5-week class will also include a “bible study” of sorts going through a few psalms in depth

### **Bishop Boris Scholarships**

In memory of our dear Bishop Boris our parish provides scholarships for students continuing their education through academic and vocational programs past high school.

If someone received a scholarship last year and is continuing their education this year, they may complete a “returnign “ application.

Those who have just completed high school and beginning a program can complete their full application.

Applications will be in the back of the church and in the church hall.

If you have questions please contact Ken Telles.



### **Fathers’ Day Luncheon—6/21**

In celebration of Fathers’ Day, our Auxiliary is hosting a luncheon for all of our Fathers, Godfathers, Grandfathers, Stepfathers & Foster Fathers after Divine Liturgy next week.

Please plan on staying and be part of the celebration!



### **New Orthodox Catechism Class**

With so many inquirers coming to the church, we will begin our next session on the basics of the Orthodox Christian Faith. Classes are held on Thursdays at 7pm.

Erik Worth will be presenting the class.

Participants are encouraged to attend in person (in the church hall), but can also attend via Zoom. See our online calendar for the link.

## 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!”

#### All Saints — Tone 8

As the bountiful harvest of Your sowing of  
salvation,  
the lands of North America offer to You, O  
Lord, all the saints who have shone in them.  
By their prayers keep the Church and our land  
in abiding peace  
through the Theotokos, O most Merciful One!

### 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!”

#### All Saints — Tone 3

Today the choir of Saints who were pleasing  
to God in the lands of North America  
now stands before us in the Church and  
invisibly prays to God for us.  
With them the Angels glorify Him,  
and all the Saints of the Church of Christ keep  
festival with them;  
and together they all pray for us to the Pre-  
eternal God.

#### 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!

## Today's Worship — Epistle Readings

### Epistle — Rom 2:10-16

<sup>10</sup> but glory and honor and peace for every one who does good, the Jew first and also the Greek. <sup>11</sup> For God shows no partiality.

<sup>12</sup> All who have sinned without the law will also perish without the law, and all who have sinned under the law will be judged by the law. <sup>13</sup> For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified. <sup>14</sup> When Gentiles who have not the law do by nature what the law requires, they are a law to themselves, even though they do not have the law. <sup>15</sup> They show that what the law requires is written on their hearts, while their conscience also bears witness and their conflicting thoughts accuse or perhaps excuse them <sup>16</sup> on that day when, according to my gospel, God judges the secrets of men by Christ Jesus.

### Epistle — Heb 11:33-12:2

<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.

### PROKEIMENA

**Tone 1** (*Resurrection*) — Let Your mercy, O Lord, be upon us as we have set our hope on You! (*Ps 32/33:22*)

v: Rejoice in the Lord, O you righteous! Praise befits the just! (*Ps 32/33:1*)

**Tone 7** (*Saints*) — Precious in the sight of the Lord is the death of His saints. (*Ps 115/116:15*)

## Today's Worship — Gospel Readings

### Gospel — Matt 4:18-23

<sup>18</sup> As he walked by the Sea of Galilee, he saw two brothers, Simon who is called Peter and Andrew his brother, casting a net into the sea; for they were fishermen. <sup>19</sup> And he said to them, "Follow me, and I will make you fishers of men." <sup>20</sup> Immediately they left their nets and followed him. <sup>21</sup> And going on from there he saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets, and he called them. <sup>22</sup> Immediately they left the boat and their father, and followed him.

<sup>23</sup> And he went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom and healing every disease and every infirmity among the people.

### Gospel — Matt 4:25-5:12

<sup>25</sup> And great crowds followed him from Galilee and the Decapolis and Jerusalem and Judea and from beyond the Jordan.

<sup>1</sup> Seeing the crowds, he went up on the mountain, and when he sat down his disciples came to him. <sup>2</sup> And he opened his mouth and taught them, saying: <sup>3</sup> "Blessed are the poor in spirit, for theirs is the kingdom of heaven. <sup>4</sup> "Blessed are those who mourn, for they shall be comforted. <sup>5</sup> "Blessed are the meek, for they shall inherit the earth. <sup>6</sup> "Blessed are those who hunger and thirst for righteousness, for they shall be satisfied. <sup>7</sup> "Blessed are the merciful, for they shall obtain mercy. <sup>8</sup> "Blessed are the pure in heart, for they shall see God. <sup>9</sup> "Blessed are the peacemakers, for they shall be called sons of God. <sup>10</sup> "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

<sup>11</sup> "Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account. <sup>12</sup> Rejoice and be glad, for your reward is great in heaven, for so men persecuted the prophets who were before you.

### 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. Rejoice in the Lord and be glad, O you righteous! (Ps. 31:11a)

## Our Life in Christ

### Canonization—Glorification of Saints

*This article originally appeared in the commemorative book titled  
Canonization of Saint Herman of Alaska (August 9, 1970 - Kodiak, AK)*

The word canonization means that a Christian has been found worthy to have his/her name placed in the canon [list] of saints of the Church. This canon is read during the services of the Church. Every day in the calendar year is dedicated to a group of saints whose names are remembered by the people of God.

At the same time, when a Christian's name has been included in the canon of saints, it is a sign that the Church encourages the faithful to ask that saint for his prayers before God. Services may be specially composed in the saint's honor and celebrated in the churches by the Church—the people of God.

The Church decides to include names in its canon for many reasons. Basically, underlying all possible reasons for canonizing this or that Christian is the idea that the person in question has preserved in himself the image and likeness of God in which he was originally created. When God created man, He created him in His own image. The words used for "image" is simply the familiar Greek word, ikon. In other words, God made the first ikon, and man is created to be an ikon of God, a faithful copy of the original.

The people of God see God's image in His saints. For this reason our church buildings contain many ikons of saints in order to remind us that we are meant to see the image of God in ourselves and in each other. The living people of God gather together in temples in the presence of the ikons of men and women who have shown in an especially notable way what it means to live life fully in Christ.

For the first thousand years of the history of the Church saints were recognized without any formal rite of canonization. Local congregations of the faithful simply began to remember certain well-known Christians in their liturgical gatherings, to ask them for help in prayer, to visit their relics, which frequently remained vehicles of the Holy Spirit, curing the sick in soul and body, as they had during earthly life.

In the 10th century, in the west, the then-Orthodox Church of Rome began to insist that saints be formally and officially "registered" as such with the Roman authorities. The first recorded canonization of this type was that of Ulrich of Augsburg, canonized in 993 by John XV. For the next 600 years—during which time the Roman Catholic Church split off from the Orthodox community—the west developed a very legalistic and precise method of determining who were saints.

The Holy Orthodox Church never developed any comparable methods for canonizing her saints. The situation remained very much determined by local practices and local traditions. Holy men and women continued to be recognized as such during their own lifetime; they continued to be venerated (honored) after their death; Christian people continued to ask for their prayers and to visit their shrines.

In time, especially in the Slavic Churches, a more disciplined method of canonization became the rule, due to the influence of the example of the western Christians. But no Orthodox Church has developed a system as detailed and as legalistic as that of the western groups. Such a development would in fact be highly undesirable from the point of view of the Orthodox tradition.

## Our Life in Christ

The word saint means holy, thus “Saint John” means, in fact, “Holy John.” This is not to say that he was always perfect; that he was a genius; that he was a great man according to the understanding of this world; that his views on politics, social life, or economics were desirable or correct. It means only that, within the context of his age, he manifested the image of God in himself in some way—that he was an ikon, an original creation, a new creature in Christ.

Canonization does not make anybody a saint. Canonization recognizes that someone already was, in his/her own lifetime, a saint. Having recognized that the Church encourages its members to follow the example, the model, provided by the life of the holy person, to pray to him/her, to keep his/her memory alive. Praying to a saint does not mean that Orthodox confuse saints with God. Praying to a saint means something very easily understood: we ask the holy person to pray for us. We can, of course, ask for the prayers of those who are not officially saints. In fact, we often ask our friends and families to pray for us. We may ask a person who has died—a mother or father or grandparent—to pray for us. But we are especially interested in seeking out the prayers of those whose lives have been wholly devoted to prayer, who are in fact, “experts” in the matter of prayer and of praying. Thus the Orthodox Christian prays to a saint by asking the saint to pray for him. The Orthodox Christian venerates ikons—he bows and kisses the ikon and in doing that he bows before and kisses the image of God which he sees in the saint. He bows to honor the image of God; he kisses to show his love for that image, and to express his hope that the image of God will also become evident and manifest in himself. In a similar way the priest censes the ikons and bows to them—again, seeing the image of God, censing it, bowing to it; and then the priest turns and censes the people gathered in the Church and bows to them, just as he did to the ikons. He also sees the image of God in the people of God who are the Church of Christ on earth. In turn, the people bow to the priest, seeing also in him that same image, that same call to be an ikon.

Canonization does not make a person a saint. Rather, it establishes the fact, publically and for all to see, that the person is already a saint -- that is, that the holy person and God have so cooperated together at every level of the person's existence that he or she has become, by grace, a god, just as God Himself is God by nature. The old saying in the Church is that “God became a man (in the incarnation of Christ) in order that man might become a god.”

**The Canonization of St. Herman of Alaska:** the first saint canonized in North America.

The canonization of St Herman of Alaska followed in general the liturgical pattern used for the canonization in 1903 of St Seraphim of Sarov. In the canonization of both holy men, the fact of canonization was established simply by the singing and chanting of certain specially composed hymns and prayers in the holy man's honor. This public confession was in itself the canonization. It effected the entry of the name of Herman of Alaska into the canon of saints.

The Church, the people of God, came to Kodiak on August 9, 1970 and together bore witness that they have seen in Herman the faithful image of God; having seen, they rejoiced and gave thanks to God for revealing Himself anew in His saints. That was the whole meaning of the experience people had in Kodiak; that was the revelation given in these late times for the benefit of the Church. Coming, as it did, at the time when the Orthodox Church in America has assumed responsibility for its own internal and external life by being granted independence from its mother Church in Russia, it is a sign of the favor of God towards this new vine, of the intercessions for the new Church of its patron, Herman of Alaska, and of the spiritual condition of the Church in America which was able to perceive in Herman an authentic ikon of God, a holy man, a saint.



## LOOKING AHEAD

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

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### Mon June 15

7:00pm — Orthodox Christianity 101 in the church hall or via Zoom (see online calendar for Zoom link)

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### Wed June 17

10:30am — Father's Cafe

7:00pm — Adult Ed: Primer on the Psalms

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### Thurs June 18

7:00pm — Orthodox Catechism (in person & via Zoom)

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### Sat June 20

1pm-5pm — Parish Retreat

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### Sun June 21

After Divine Liturgy — Fathers' Day Luncheon

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

## Many Years!

### *Other*

Newly-illuminated Violet Lydia

### *Birthday*

David Ray Boyles, Jr	6/14
Anna Rahal	6/16
Anastasia Michaud	6/17
Melissa Palumbo	6/20

### PARISH CONTACT INFO:

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**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