

ST. JOHN THE BAPTIST ORTHODOX CHURCH

Antiochian Orthodox Christian Archdiocese of North America Diocese of Los Angeles and the West

JUNE 27, 2021



St. John the Baptist Orthodox Church

Antiochian Orthodox Christian Archdiocese of North America Diocese of Los Angeles and the West

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June 27, 2021: Sunday of All Saints

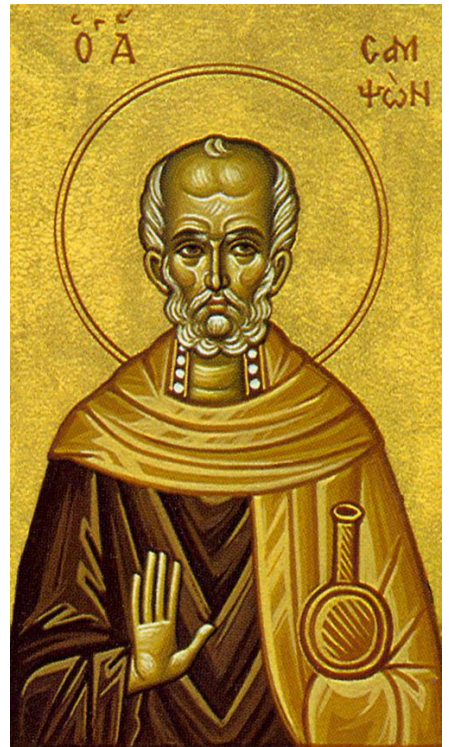
On June 27 in the Holy Orthodox Church, we commemorate our righteous father Sampson the host of strangers; and Mary and Joanna the myrrh-bearers.

On this day, the Sunday after Pentecost, we celebrate the feast of All Saints who shone forth throughout all the world, North and South, East and West.

*Of all my Lord's friends, I laud and sing the praises;
And let any to come, with them all be numbered.*

David the Prophet and king, who revered the beloved of God, and respected them because of his great piety, said in the Psalms, "How precious are Thy beloved unto me, O God" (138:17). And the Apostle Paul, in his Epistle to the Hebrews, recounted the lives of the saints, when he wrote, "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that so easily besets us; and let us run with patience the race that is set before us" (12:1). Therefore, as Orthodox Christians, we honor the beloved saints of God, respecting them as keepers of God's commandments, shining examples of virtue and benefactors of humanity. We commemorate all of the holy ones every year on this day, as the list of saints ever increases, even though some of their names escape us. Nevertheless, we honor them for their piety and strive to imitate their good works.

By the intercessions of Thine immaculate Mother, O Christ God, and of all Thy Saints from the beginning of time, have mercy and save us, since Thou alone art good and the Lover of mankind. Amen.



RESURRECTIONAL APOLYTIKION IN TONE EIGHT

From the heights Thou didst descend, O compassionate One, and Thou didst submit to the three-day burial, that Thou might deliver us from passion; Thou art our life and our Resurrection, O Lord, glory to Thee.

APOLYTIKION OF ALL SAINTS IN TONE FOUR

Thy Church, O Christ God, hath regaled herself in the blood of Thy Martyrs throughout the entire world, as in porphyry and purple. Through them she lifteth her voice crying: Turn with Thy compassion toward Thy people, and grant peace to Thy city, and to our souls the Great Mercy.

KONTAKION OF ALL SAINTS IN TONE EIGHT

As first-fruits of our nature to the Planter of created things, * the world presenteth the God-bearing martyred Saints in off'ring unto Thee, O Lord. * Through their earnest entreaties, * keep Thy Church in deep peace and divine tranquility, * through the pure Theotokos, O Thou Who art greatly merciful.

THE EPISTLE

God is wondrous in His saints. In the churches, bless ye God.

The Reading from the Epistle of St. Paul to the Hebrews (11:33-12:2)

Brethren, all the saints through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, became mighty in war, and turned to flight armies of the aliens. Women received their dead by resurrection, and others were tortured, not accepting their deliverance, that they might obtain a better resurrection. And others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn asunder, they were tempted, they were slain with the sword; they went about in skins of sheep and goats, being destitute, afflicted, tormented (of whom the world was not worthy), wandering in deserts and mountains, and in dens and caves of the earth. And all these, having obtained a witness through their faith, did not receive the promise, since God had foreseen something better for us, that apart from us they should not be made perfect. Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which does so easily beset us, and let us run with patience the race that is set before us, looking to Jesus the Author and Perfecter of our faith.

THE GOSPEL

The Reading from the Holy Gospel according to St. Matthew (10:32-33, 37-38; 19:27-30)

The Lord said to His disciples, "Everyone who acknowledges Me before men, I also will acknowledge before my Father Who is in heaven; but whoever denies Me before men, I also will deny before My Father Who is in heaven. He who loves father or mother more than Me is not

worthy of Me; and he who loves son or daughter more than Me is not worthy of Me; and he who does not take his cross and follow Me is not worthy of Me.” Then Peter said in reply, “Lo, we have left everything and followed Thee. What then shall we have?” Jesus said to them, “Truly, I say to you, in the New World, when the Son of Man shall sit on His glorious throne, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel. And every one who has left houses or brothers or sisters or father or mother or wife or children or lands, for My Name’s sake, will receive a hundred fold, and inherit eternal life. But many that are first will be last, and the last first.”



WISDOM: From “Appreciating Vespers” by Fr. Lawrence Farley [\[Full Article\]](#)

The word “vespers” comes from the Greek ἑσπέρα (hespera) and the Latin vesper, both meaning “evening”, because it is the evening service of the Church. Christians are to pray to God not just on Sunday mornings, but constantly, sanctifying time by offering prayer throughout the day. In the eighth chapter of the Didache (or “teaching”), a church manual dating from about 100 A.D., believers are urged to stop and pray three times throughout the day, at least saying the Lord’s Prayer. Soon enough a certain pattern would become standard, with believers praying at the third hour, the sixth hour, and the ninth hour (that is, at 9.00 a.m., noon, and 3 p.m. respectively).

Christians were encouraged to pray in the evening also, and the pious were even encouraged to rise at midnight and pray at home for a bit (easier to do then than now, since people then went to bed earlier). ... Because the Lord described Himself as “the light of the world” (see Jn. 9: 5), believers inevitably thought of Him when they saw the comforting lights of evening. Thus, one prayer that became standard when the Christians gave thanks to God for the light of the lamp referred to Jesus. We know it today as the hymn “Gladsome (or joyful) light”: “O gladsome light of the holy glory of the immortal Father: heavenly, holy, blessed Jesus Christ! Now that we have come to the setting of the sun, and behold the light of evening, we praise God: Father, Son, and Holy Spirit. At all times You are worthy of praise, O Son of God and Giver of life. Therefore the world glorifies You!” Believers would recite this prayer every evening when the lamp was brought in to provide light for the evening until everyone went to bed.

This domestic rite was preserved when the Christians met together corporately in church at evening time. When dusk came, the lamps were brought into the church just as they were at home, and the customary prayer sung. Thus the hymn “Gladsome Light” became an invariable part of the evening Vespers service. ... St. Basil wrote, “Our fathers thought that they should welcome the gift of evening light with something better than silence, so they gave thanks as soon as it appeared. We cannot say who composed these words of thanksgiving at the lighting of the lamps, but the people use these ancient words [of the hymn ‘Gladsome Light’]...” In St. Basil’s day, this prayer/hymn was already ancient.

In the church in Jerusalem, the light was brought in, not from the outside (the usual custom), but from the lamp that burned perpetually before the Lord’s Tomb. ... Even today at the evening Presanctified Liturgy (which is essentially simply Lenten Vespers with a rite of Communion appended to it), the celebrant still brings forward a light with the words, “The light of Christ illumines all!” In Constantinople, these words were the signal for all the lamps in the church to be lit.

Vespers preserves other ancient features as well, including the offering of incense. The original sung Vespers service included three units each consisting of three psalms. One of these was Ps. 141, obviously chosen for the line “Let my prayer arise in Your sight as incense, and the lifting up of my hands as an evening sacrifice.” ... The fragrant incense we smell as these psalms and hymns are sung remind us of our exalted status in Christ.

...[M]onks originally lived far from parish churches and did not have the ability to sing complicated musical services, such as those who lived in urban parishes did. ... Their practice was to chant the entire Psalter from beginning to end, as often as possible. One system of chanting the Psalter involved incorporating all the Psalms into the daily services of Matins (in the morning) and Vespers (in the evening) in such a way as to go through the entire Psalter in one week. ...

Thus, three main components of the Vespers service are the lamp-lighting prayer “Gladsome Light”, and the offering of incense, the chanting of Psalmody. ...[T]hough the structure of Vespers may have changed, its heart remains the same, and it still provides a good way to end the day. Vespers now opens with the chanting of Psalm 104. In this psalm we give thanks to God for creation, confessing that the whole world lies in His loving hands, and therefore we may commit ourselves into His hands as well. God made all that exists, and sustains it every day through His

ceaseless care. As the Psalmist says, “He made the moon for the seasons; the sun knows its time for setting; You appoint darkness and it is night. How manifold are Your works, O Lord! In wisdom have You made them all.” We may lie down in peace and rest in confidence, knowing that God in His wisdom is in control.

... For many of us who do not live close to a church or monastery where Vespers is served every day, ending each day with Vespers is not possible. But certain of its prayers can still be offered at home privately. Rather than ending the day by watching the 11.00 news and then falling into bed fretting about all the evil we have seen reported, how much better to end the day by singing to God, by chanting one of the Vespersal psalms or hymns. Regardless of what the newscaster might suggest, God is still in control of His world: the sun knows its time for setting; He appoints darkness and it is night. How manifold are Your works, O Lord! In wisdom have You made them all.

ANNOUNCEMENTS

{If you would like to include an announcement in the Sunday bulletin, please email Simon by Thursday evening.}

St. Herman of Alaska Scholarship: Congratulations to Basil Plew for receiving the St. Herman of Alaska Scholarship this year. Many Years!

Coffee Hour Sunday, June 27: Pasta will be provided. Please bring a dessert or drink to share.

July 4th celebration: All of our St. John's family are invited to a 4th of July celebration from 7pm -10pm at the Sandberg's home: *1800 N. Viking Loop, Post Falls, ID 83854*. Bring a dish and/or drink. If you have any questions, please call Selina at (208) 217-8421

Help needed in the Cemetery: Eleni will be setting aside every Wednesday from 10am to noon (just 2 hours a week) to work in the cemetery, weeding, and general maintenance. ANYONE WHO WANTS TO HELP, PLEASE COME, bring your own tools, gloves, etc. Thank you!

Volunteers are needed to attend Right-to-Life booth: Jeane Wood is coordinating an effort along with Holy Myrrhbearers Church to attend a Right-to-Life booth at the Kootenai County Fair from August 20th to 29th. There are many options, including short shifts. *If you have questions, please contact Jeane Wood (208) 660-3046, plastinowood@gmail.com.*

Teachers are needed for preschool through 5th grade. If you are interested in teaching our children after liturgy on Sundays, *please talk with Jen Jensvold or Jan Truebenbach.*

Parents, please tell your children that the downstairs is off limits unless an adult is with them at all times. We are preparing the space for our Christian Education programs and the children may get into things. Leaving children unattended downstairs else is not safe.

Help keep our Church beautiful! We need volunteers for Church clean up. The areas requiring cleaning are the nave, narthex, hallway, upstairs restrooms, and hall floor. To sign up, please go to <https://signup.com/go/NcUVdJr>

FREE Lumex Adult Folding Walker with Wheels. Teresa Chala has a brand-new adult walker to give to anyone who needs it. For more information, call: (509) 475-0671

SCHEDULE OF SERVICES & EVENTS [[Calendar](#)]

Friday, June 25: “Follow Me” Retreat (Rev. Dcn. Michael), Day One 6pm

Saturday, June 26: “Follow Me” Day Two 2pm; Great Vespers 6pm

Sunday, June 27 All Saints: Orthros & Divine Liturgy 9am

Monday, June 28 Apostles’ Fast: Great Vespers/Orthros for the Feast 6pm

Tuesday, June 29 Saints Peter & Paul: *Divine Liturgy 6am*

Wednesday, June 30: Vespers 6pm

Friday, July 2: Spiritual Circle 9:30am

Saturday, July 3: Great Vespers 6pm

Sunday, July 4: Orthros & Divine Liturgy 9am; July 4th Celebration at Sandberg’s 7pm

EPISTLE READERS

6/27 Reader Silouan

7/4 TBD

7/11 TBD

7/18 TBD

If you would like to read the Epistle, please sign up: [Epistle Readers' Sign-up](#)

CLEANING ROTATION (nave, narthex, hallway, upstairs restrooms, and hall floor)

Week of 6/27 Volunteer Needed*

Week of 7/4 Dcn. Joseph & Sh. Susan

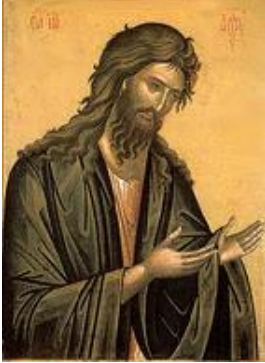
Week of 7/11 Sandbergs & Tim Peterson

Week of 6/18 Jeane Rickert & Volunteer*

**Volunteers needed! Please sign up at [Church clean-up!](#) Or contact Sh. Susan: (940)723-1726*

PRAYERS FOR THE LIVING: Weaver family, Khouria Joanna, John/Steven Wood, Korbin (friend of Alyson Gross), Charalambos and Eugenia (Mary Welsh's parents), James & Helen Odell, those suffering with the Covid-19 virus and those caring for the sick and suffering, victims of injustice and social unrest, Metropolitans Paul and John (hostages in Syria), the suffering Christians throughout the Middle East.

PRAYERS FOR THE DEPARTED: Bryce (Jeane Wood’s cousin), Victims of abortion, Victims of the Covid-19 virus, Victims of injustice and social unrest, the departed Christians throughout the world who have died for the Faith.



Troparion of St. John the Baptist

The memory of the just is celebrated with hymns of praise, but the Lord's testimony is enough for thee, O Forerunner.

For thou wast shown to be more wonderful than the prophets since thou wast granted to baptize Him whom thou didst proclaim. Then having endured great suffering for the truth thou didst rejoice to bring even to those in hades the good tidings, that God who hast appeared in the flesh, takes away the sins of the world, and grants us great mercy.