

March 28, 2021



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 OF GREAT LENT—TONE 1
ST GREGORY PALAMAS



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.



A Word from the Holy Fathers

When we sit down, when we walk, when we eat when we drink we can always pray inwardly...Let us work with the body and pray with the soul. Let the outer person perform bodily tasks, and let the inner person be entirely dedicated to the service of God, never abandoning spiritual prayer

St. Gregory Palamas



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St. Gregory Palamas

Parish Life

LITURGY COMMEMORATION LOAVES Come on Time to have your loved ones prayed for

This Sunday we will also begin to again have the small commemoration loaves for people to have their loved ones prayed for.

We will be accepting names through the end of the Great Litany at Divine Liturgy. After that, any names that are submitted will be put aside to be remembered at the next Divine Liturgy.

ST JOHN'S AUXILIARY EASTER BAKE SALE

SATURDAY, APRIL 3, 2021

We will be holding our annual "Easter Bake Sale" on Sat April 3 from 11am-2pm.

We have a fully stocked freezer of all our traditional ethnic foods, and will have freshly made baked goods on the day.

Your favorites are sure to be available, however you need to order ahead of time and we encourage you to order early to get the items you want.

Our traditional Menu Flyer will be mailed & emailed in approximately a week. It will also be posted on our parish website and Facebook page.

Check out the menu on our website at:

<https://stjohnofdamascus.org/calendar/>

Or on Facebook at <https://www.facebook.com/events/2842022619394048/>

We are very grateful for all our bakers and for the folks volunteering on the day!

THANK YOU for your support to St John's Auxiliary **and therefore your support to our parish**

Children's Fellowship Wednesdays 4:30-5:40pm

Families with playground-aged children are welcome to gather and play on Wednesdays from 4:30-5:30pm before Church services.

This kind of fellowship provides our younger members the opportunity to build relationships with brothers and sisters in Christ their own age.

If you have questions, please contact Sally Menig or Annie Keeling.

Diocesan Charity Collection

Each year our Diocese, as a Diocese, collects funds for a worthy charity connected to our Orthodox Church.

This year we will be collecting funds to support the Gobezie Goshu Home for the Elderly in Ethiopia.

This incredible ministry takes elderly men and women who are living on the side of roads and offers them shelter, food and love.

Please give generously. You can write "Diocesan Charity" on the subject line of your donation.

MARK YOUR CALENDAR! Archpastoral Visit of His Eminence Archbishop Benjamin April 10-11

His Eminence Archbishop Benjamin will make his annual archpastoral visit to St. John's on April 10 and 11.

Be sure to mark your calendars and plan on attending services that weekend.

Hopefully, we will be able to have a fellowship meal after Liturgy on Sunday to allow everyone to visit with him.

Parish Life

TROPARIA

Resurrection — Tone 1

When the stone had been sealed by the Jews,
while the soldiers were guarding Thy most
pure body,

Thou didst rise on the third day, O Savior,
granting life to the world.

The powers of heaven therefore cried to Thee,
O Giver of Life:

“Glory to Thy Resurrection, O Christ!

Glory to Thy Kingdom!//

Glory to Thy dispensation, O Thou Who lovest
mankind!”

St John of Damascus —Tone 8

Teacher of Orthodoxy, piety, and purity!

Enlightener of the universe!

And divine inspiration to monastics

by your teachings we are all enlightened,

and by your spiritual music, O all-wise John of
Damascus,

pray to Christ our God for the salvation of our
souls!

St. Gregory —Tone 8

O light of Orthodoxy, teacher of the Church, its
confirmation,

O ideal of monks and invincible champion of
theologians,

O wonderworking Gregory, glory of

Thessalonica and preacher of grace,//

always intercede before the Lord that our
souls may be saved!

KONTAKIA

St John of Damascus — Tone 4

Let us the faithful sing praises to John,
worthy of great honor the composer of hymns.
The star and 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.

St. Gregory — Tone 8

Now is the time for action!

Judgment is at the doors!

So let us rise and fast,
offering alms with tears of compunction and
crying:

“Our sins are more in number than the sands
of the sea;

but forgive us, O Master of all,//

so that we may receive the incorruptible
crowns!”

Triodion — Tone 4

Now is the time for action!

Judgment is at the doors!

So let us rise and fast, offering alms with tears
of compunction and crying:

“Our sins are more in number than the sands
of the sea;

but forgive us, O Master of all,//

so that we may receive the incorruptible
crowns!”

Today's Worship — Hymns

Epistle — Hebrews 1:10—2:3

¹⁰ And, "Thou, Lord, didst found the earth in the beginning, and the heavens are the work of thy hands; ¹¹ they will perish, but thou remainest; they will all grow old like a garment, ¹² like a mantle thou wilt roll them up, and they will be changed.

But thou art the same, and thy years will never end." ¹³ But to what angel has he ever said, "Sit at my right hand, till I make thy enemies a stool for thy feet"? ¹⁴ Are they not all ministering spirits sent forth to serve, for the sake of those who are to obtain salvation?

¹ Therefore we must pay the closer attention to what we have heard, lest we drift away from it. ² For if the message declared by angels was valid and every transgression or disobedience received a just retribution, ³ how shall we escape if we neglect such a great salvation? It was declared at first by the Lord, and it was attested to us by those who heard him.

Epistle — Hebrews 7:26-8:2

²⁶ For it was fitting that we should have such a high priest, holy, blameless, unstained, separated from sinners, exalted above the heavens. ²⁷ He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people; he did this once for all when he offered up himself. ²⁸ Indeed, the law appoints men in their weakness as high priests, but the word of the oath, which came later than the law, appoints a Son who has been made perfect for ever.

¹ Now the point in what we are saying is this: we have such a high priest, one who is seated at the right hand of the throne of the Majesty in heaven, ² a minister in the sanctuary and the true tent which is set up not by man but by the Lord.

PROKEIMENA

Tone 5 Prokeimenon—Thou, O Lord, shalt protect us / and preserve us from this generation forever.

(Ps. 11:7)

V. Save me, O Lord, for there is no longer any that is godly! (Ps. 11:1a)

Tone 1 Prokeimenon (St. Gregory Palamas) - My mouth shall speak wisdom; / the meditation of my heart shall be understanding. (Ps. 48:3)

Today's Worship — Scripture Readings

Gospel — Mark 2:1-12

¹ And when he returned to Capernaum after some days, it was reported that he was at home. ² And many were gathered together, so that there was no longer room for them, not even about the door; and he was preaching the word to them. ³ And they came, bringing to him a paralytic carried by four men. ⁴ And when they could not get near him because of the crowd, they removed the roof above him; and when they had made an opening, they let down the pallet on which the paralytic lay. ⁵ And when Jesus saw their faith, he said to the paralytic, "My son, your sins are forgiven." ⁶ Now some of the scribes were sitting there, questioning in their hearts, ⁷ "Why does this man speak thus? It is blasphemy! Who can forgive sins but God alone?" ⁸ And immediately Jesus, perceiving in his spirit that they thus questioned within themselves, said to them, "Why do you question thus in your hearts? ⁹ Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Rise, take up your pallet and walk'?" ¹⁰ But that you may know that the Son of man has authority on earth to forgive sins"—he said to the paralytic— ¹¹ "I say to you, rise, take up your pallet and go home." ¹² And he rose, and immediately took up the pallet and went out before them all; so that they were all amazed and glorified God, saying, "We never saw anything like this!"

Gospel — John 10:9-16

⁹ I am the door; if any one enters by me, he will be saved, and will go in and out and find pasture. ¹⁰ The thief comes only to steal and kill and destroy; I came that they may have life, and have it abundantly. ¹¹ I am the good shepherd. The good shepherd lays down his life for the sheep. ¹² He who is a hireling and not a shepherd, whose own the sheep are not, sees the wolf coming and leaves the sheep and flees; and the wolf snatches them and scatters them. ¹³ He flees because he is a hireling and cares nothing for the sheep. ¹⁴ I am the good shepherd; I know my own and my own know me, ¹⁵ as the Father knows me and I know the Father; and I lay down my life for the sheep. ¹⁶ And I have other sheep, that are not of this fold; I must bring them also, and they will heed my voice. So there shall be one flock, one shepherd.

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 2

V. *The mouth of the righteous shall meditate wisdom, and his tongue shall speak of judgment. (Ps. 36:31)*

Our Life in Christ

THE DEACON'S BEACON— SENSUOUS SILENCE

Sight, sound, smell, taste and touch – five senses through which we engage the world. We are sensuous beings in our human nature, a gift of God's creation. The word sensuous from its Latin root merely means – “relating to the senses as opposed to the intellect”. It is unfortunate that our contemporary lexicon has degraded sensuous to a descriptor of intense physical pleasure with seductive overtones. Is it therefore scandalous to speak of God as having sensuous attributes? In fact, it would be heretical to suggest otherwise. “So, God created man in His own image; in the image of God He created him; male and female He created them”. (Gen 1:27)

Care does need to be taken when attributing human characteristics to God who is both transcendent but through the mystery of the Trinity also immanent and accessible. It is a dogma of the Orthodox Church that Jesus, the Christ, embodies the entirety of our humanity while relinquishing none of the divinity shared with His Father and the Holy Spirit. Sojourning among us He saw, He heard, He smelled, He tasted, and He touched. The Gospel of Christ's ministry chronicles His physical presence within the world. The rift that exists between the sensuality of Christ and our own is that He, being without sin, uses His senses to purvey only good while we have corrupted ours in passionate indulgence.

A classic anthem of the 1960's was “If it feels good-do it!” – a romantic, simplistic and ultimately untenable approach to life. Yet as Orthodox Christians we cannot identify either with any doctrine espousing the total depravity of humankind. We give thanks for the beauty of the natural world, for art, for music, for the sharing in feasts of hospitality, the touch of love and compassion toward others. Our worship is gloriously sensual. We see, touch and venerate the icons. We hear the petitions, the choir and the Holy Gospel. We smell the incense. We ultimately “taste and see” the goodness of the Lord through our Eucharistic communion.

We have entered the preparatory period of Great Lent – the “tithe of the year” set aside for us to engage in reflection, prayer, fasting and charity. The Wisdom of the Church provides this structure for us, knowing that we lack the discipline to rein in our passions – our own misdirected sensuality. The culture inundates us with sensory stimulation to the point of overload. The television is on, the smartphone is on, the Internet is on. The world is at our fingertips at all times. While being undeniably powerful tools for socialization, information, and education, they can occupy enough space that there is no room left for God to “abide in us”. It is not oxymoronic to suggest that sensuality can exist within silence.

At the conclusion of His earthly ministry, Jesus suffered ridicule and judgment. He heard the betrayal of Judas and the denial of Peter. He felt the lash, the thorns, the nails and the spear. He tasted the vinegar. He gazed upon His Mother at the foot of His cross and with the words “It is finished!” he fell silent in death. The prophet Isaiah prefigured the Messiah as such – “He was oppressed and He was afflicted, Yet He opened not His mouth; He was led as a lamb to the slaughter, And as a sheep before its shearers is silent, So He opened not His mouth” (Isaiah 53-7).

The yearly pilgrimage toward the passion, crucifixion, death and final victory of our resurrected and glorified Lord awaits our participation.

While the Church fasts from the Eucharist during the Lenten weekdays, parish life provides us a

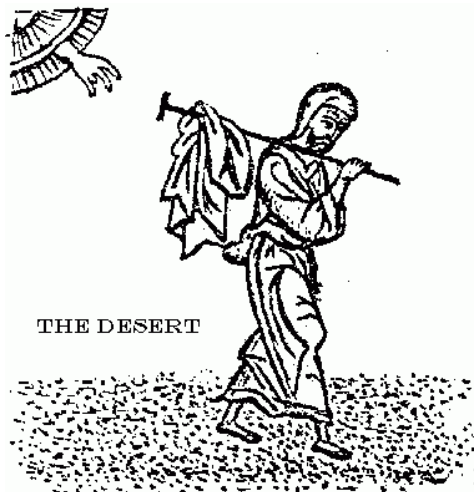
Our Life in Christ

paradoxical increase in the opportunity for corporate prayer and communion. We have the blessing of the Liturgy of the Presanctified Gifts. While containing all the familiar liturgical elements, the mood of the service is more somber, reflective, penitential and quiet. A key moment in the symphony of this Liturgy is the entrance of the Body and Blood of our Lord done in silence. This is also the case on Great and Holy Saturday, the Sabbath when Christ rests from all His works. It is a time for "all mortal flesh to be silent". For after all the books have been written, all the liturgies have been served, all the homilies have been preached, all of the sensations of life have been felt both positive and negative, the only posture we can hold standing before our Lord and God and Savior, Jesus Christ, is in humble silence washed in the sensuous warmth of His Light. Amen.

By Dn George Shumaik

For God alone. O my soul. wait in
silence. for my hope is from him.

- Psalm 62:5





LOOKING AHEAD

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

Tuesday March 30

10:00am — Father's Café

Wednesday March 31—St Innocent of AK

4:30-5:40 — Children's Fellowship

6:00pm — Liturgy of the Presanctified Gifts

Friday April 2

10:00am — Liturgy of the Presanctified Gifts

Saturday April 3

11:00am-2:00pm — Auxiliary Bake Sale

Tuesday April 6

10:00am — Father's Café (Now on ZOOM)

Wednesday April 7

4:30-5:40 — Children's Fellowship

6:00pm — Liturgy of the Presanctified Gifts

Saturday April 10-Sunday April 11 Archpastoral Visit of His Eminence Archbishop BENJAMIN

Saturday 6pm—Great Vespers

Sunday 8:30am—3rd & 6th Hours — 9:00am—Divine Liturgy

Tuesday April 13

10:00am — Father's Café

7:00pm — Parish Council Meeting

For more dates please visit our website: www.stjohnofdamascus.org

Many Years on Their Birthdays!

Newborn Charles Alexander Franchak & his parents Nicholas & Alexnadra - 3/27

Sam Gammo - 3/28

Christine Rahal - 3/31

Matthew Sladack - 4/2

Ivo Vuskovich - 4/3

Confessions are held on Saturdays after Great Vespers or by appointment with Fr Michael.

PARISH CONTACT INFO:

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Priest: V. Rev. Michael Anderson, Rector

Email: FrMichael@stjohnofdamascus.org — **Phone:** (858) 717-2172

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