

May 23, 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

4TH SUNDAY OF PASCHA
SUNDAY OF THE PARALYTIC

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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.

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A Word from the Holy Fathers

Let us be ashamed then, beloved, let us be ashamed and groan over our excessive laziness. That man had been waiting thirty-eight years without obtaining what he desired, and he still did not withdraw. And he failed, not through any carelessness of his own but through being oppressed and suffering violence from others. And still he did not give up.

St. John Chrysostom

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For sacraments, services,
instruction, home/office/hospital visits
please contact **Fr. Michael Anderson**
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Include Something in the Bulletin
E-mail info@stjohnofdamascus.org

HEALING OF THE PARALYTIC



Parish Life

PASCHAL GREETINGS

English:

Christ is risen! ...*Indeed/Truly He is Risen!*

Albanian:

Krishti U Ngjall! ...*Vertet U Ngjall!*

Aleutian:

Khris-tusax agla-gikux!
...*Agangu-lakan agla-gikux!*

Arabic:

El Messieh Kahm! ...*Hakken kahm!*

Chinese:

基督復活了！確實復活了！

Ethiopia (Amharic):

Christos tenestwal! ...*Ewnetem tenestwal!*

French:

Le Christ est ressuscite!
...*En verite il est ressuscite!*

Georgian:

ქრისტე აღსდგა! ჭეშმარიტად აღსდგა!

German:

Christus ist auferstanden!
...*Er ist wahrhaftig auferstanden!*

Greek:

Christos anesti! ...*Alithos anesti!*

Polish:

Chrystus zmartwychwstal!
...*Prawdziwie zmartwychwstal!*

Russian:

Hristos Voskrese! ...*Voistinu Voskrese!*

Romanian:

Hristos a inviat! ...*Adeverat a inviat!*

Spanish:

Cristo ha resucitado!
...*En verdad ha resucitado!*

Ukrainian:

Hristos Voskres! ...*Voistino Voskres!*

Vietnamese:

Chua Song Lai Qua That Song Lai

Collection for St Eugene's Youth Camp

St Eugene's Camp has been a ministry of our Diocese for over 40 years. They are in need of funds to help pay for expenses of the needed camp counselors & staff..

We will make the collection on the Sundays of May 16 & May 23.

Please give generously.

For more information visit www.steugeneecamp.org



Dates for 2021

Ascension	June 10
Pentecost	June 20

FAST SEASONS

Apostles Fast	June 28
Dormition Fast	Aug 1-14
Nativity Fast/Advent	Nov 15-Dec 24

FAST-FREE WEEKS

Week after Pentecost	June 21-25
After Christmas	Dec 26-Jan 4

Parish Life

Birthday Celebration Luncheon for our Beloved Choir Director Carole Shumaik—5/30

After Divine Liturgy on Sunday May 30 we will have a luncheon to celebrate the 70th birthday of our beloved Carole Shumaik who has served our parish for the majority of those years.

If you would like to help contact Tanya Franchak.



Adult Ed Class to Begin Wed 5/26 Responding to a Contemporary World with an Ancient Faith 7-8:30pm

Our next adult education class will begin Wed May 26. Classes which are discussion based (rather than lecture) are held weekly at 7:00-8:30pm.

People can attend via Zoom (see our parish website calendar). We are planning to have a hybrid model where people can also attend in person.



Visit of Miraculous Icon of St Anna, the Ancestor (Grandmother) of the Lord Sunday June 6—8:30pm

We were contacted by the Dean of St Tikhon's Seminary & he offered us the opportunity to host the miraculous icon of St Anna on the evening of Sunday June 6. We will greet the icon at 6:30pm, have a short service of intercession (molieben) & allow people to then venerate the icon. After the service we will have a reception & presentation by Fr John Parker (Dean of St Tikhon's) about the work & needs of the seminary.

We will also be able to enjoy a local surf b& during the reception. More details to follow.
Mark your calendars & share the news!



St John's Youth Food Drive Results

We give thanks to God for our children & youth who spear-headed our food drive during Great Lent this year. The San Diego Food Bank arrived Monday 3 to pick up the food.

Our food drive event brought in a total of **453 pounds** of food. That, in combination with your monetary donation brings our total to **1,478 meals** donated.

That is a wonderful impact!



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!

KONTAKIA

Sunday of the Paralytic — Tone 3

By Thy divine intercession, O Lord,
as Thou didst raise up the paralytic of old,
so raise up my soul, paralyzed by sins and
thoughtless acts;
so that being saved I may sing to Thee:
“Glory to Thy power, O compassionate
Christ!”

Pascha — Tone 8

Thou didst descend into the tomb, O
Immortal,
Thou didst destroy the power of death.
In victory Thou didst arise, O Christ God,
proclaiming: “Rejoice!” to the Myrrhbearing
Women, //
granting peace to Thy Apostles, and
bestowing Resurrection on the fallen.

PROKEIMENON

Tone 1 (*Pentecostarion*) - Let Thy mercy, O Lord, be upon us / as we have set our hope on Thee!
(Ps. 32:22)

V. Rejoice in the Lord, O you righteous! Praise befits the just! (Ps. 32:1)

ALLELUIA

Tone 5 — V. I will sing of Thy mercies, O Lord, forever; with my mouth I will proclaim Thy truth from
generation to generation. (Ps. 88:1-2)

V. For Thou hast said: Mercy will be established forever; Thy truth will be prepared in the heavens.
(Ps. 88:3)

Worship — Scripture Readings

Epistle — Acts 9:32-43

³² Now as Peter went here and there among them all, he came down also to the saints that lived at Lydda. ³³ There he found a man named Aeneas, who had been bedridden for eight years and was paralyzed. ³⁴ And Peter said to him, "Aeneas, Jesus Christ heals you; rise and make your bed." And immediately he rose. ³⁵ And all the residents of Lydda and Sharon saw him, and they turned to the Lord.

³⁶ Now there was at Joppa a disciple named Tabitha, which means Dorcas. She was full of good works and acts of charity. ³⁷ In those days she fell sick and died; and when they had washed her, they laid her in an upper room. ³⁸ Since Lydda was near Joppa, the disciples, hearing that Peter was there, sent two men to him entreating him, "Please come to us without delay." ³⁹ So Peter rose and went with them. And when he had come, they took him to the upper room. All the widows stood beside him weeping, and showing tunics and other garments which Dorcas made while she was with them. ⁴⁰ But Peter put them all outside and knelt down and prayed; then turning to the body he said, "Tabitha, rise." And she opened her eyes, and when she saw Peter she sat up. ⁴¹ And he gave her his hand and lifted her up. Then calling the saints and widows he presented her alive. ⁴² And it became known throughout all Joppa, and many believed in the Lord. ⁴³ And he stayed in Joppa for many days with one Simon, a tanner.

Gospel — John 5:1-15

¹ After this there was a feast of the Jews, and Jesus went up to Jerusalem.

² Now there is in Jerusalem by the Sheep Gate a pool, in Hebrew called Beth-zatha, which has five porticoes. ³ In these lay a multitude of invalids, blind, lame, paralyzed. ⁵ One man was there, who had been ill for thirty-eight years. ⁶ When Jesus saw him and knew that he had been lying there a long time, he said to him, "Do you want to be healed?" ⁷ The sick man answered him, "Sir, I have no man to put me into the pool when the water is troubled, and while I am going another steps down before me." ⁸ Jesus said to him, "Rise, take up your pallet, and walk." ⁹ And at once the man was healed, and he took up his pallet and walked.

Now that day was the sabbath. ¹⁰ So the Jews said to the man who was cured, "It is the sabbath, it is not lawful for you to carry your pallet." ¹¹ But he answered them, "The man who healed me said to me, 'Take up your pallet, and walk.'" ¹² They asked him, "Who is the man who said to you, 'Take up your pallet, and walk'?" ¹³ Now the man who had been healed did not know who it was, for Jesus had withdrawn, as there was a crowd in the place. ¹⁴ Afterward, Jesus found him in the temple, and said to him, "See, you are well! Sin no more, that nothing worse befall you." ¹⁵ The man went away and told the Jews that it was Jesus who had healed him.

Our Life in Christ

OVERCOMING EGOISM: ON THE SUNDAY OF THE PARALYTIC MAN

FR. ALEXANDER SCHMEMANN

On the third Sunday after Easter, the reading from the gospel of John recounts Christ's healing of a paralytic. "There was a feast," writes the Evangelist John, and Jesus went up to Jerusalem. Now there is in Jerusalem by the Sheep Gate a pool, in Hebrew called Bethesda, which has five porticoes. In these lay a multitude of invalids, blind, lame, paralyzed waiting for the moving of the water; for an angel of the Lord went down at certain seasons into the pool, and troubled the water: whoever stepped in first after the troubling of the water was healed of whatever disease he had. One man was there, who had been ill for thirty-eight years. When Jesus saw him and knew that he had been lying there a long time, he said to him, "Do you want to be healed?" The sick man answered him, "Sir, I have no man to put me into the pool when the water is troubled, and while I am going another steps down before me." Jesus said to him, "Rise, take up your pallet, and walk." And at once the man was healed, and he took up his pallet and walked. (*Jn 5:1-9*)

That is the gospel record, and having heard it, many will respond that it's just another miracle, another unbelievable event that has nothing whatsoever in common with our life, interests, needs, questions ... But we listen carefully and reflect: the gospel is so childishly simple, and its stories so short, that a person of today is easily fooled by this brevity and simplicity. It seems to him or her that the truth about themselves and about their life must be complicated and cumbersome, because they themselves are complicated. But perhaps the gospel's ageless power resides in its reduction of everything to the most essential, elementary, fundamental: good and evil, darkness and light, man and God, life and death. And indeed, any focused and deep thought that involves not merely the mind, but one's entire being, in the end always concerns what is most essential. For all of life's complexity balances on the simplicity of eternal questions: good and evil, life and death, God and man.

So, in this particular gospel story, what is eternal and enduring? At its center, very clearly, are the paralytic's words to Christ, "I have no man." This truly is the cry of someone who has come to know the terrible power of human selfishness, narcissism. Every man for himself. Looking out for number one. All of them, all that great multitude of blind, sick, paralyzed, are all "waiting for the troubling of the waters," in other words, waiting for help, concern, healing, comfort. But...each waits by himself, for himself. And when the waters are troubled, each throws himself forward and forgets about the others... From the gospel's point of view, this pool is of course an image of the world, an image of human society, a symbol of the very organization of human consciousness.

Oh, of course, within the world one can find many examples of people who overcome egoism, examples of goodness and self-sacrifice. But even when someone has apparently overcome personal selfishness, he is still held prisoner by the category "his." He may have overcome bondage to himself as an individual, but then it is "his" family, and for "his" family, since "charity

Our Life in Christ

begins at home.” If not family, then “his” ethnic group or country. If not this, then “his” social class, “his” political party. His, always his! And this “his” is invariably opposed to someone else’s, which by definition becomes alien and hostile. We’re told that this is how the world works, what can you do? But is this really true, is this really the ultimate, objective, and scientific truth about the person and human life?



Is it really true that everything in this world boils down to personal or collective self-interest, and that everyone lives by this? We are told that capitalism is wrong because it is self-serving and must, therefore, be destroyed in the name of communism. But self-serving is exactly what communism has been, constantly trumpeting its own worldview, its own class, its own party and so forth: its own against not-its-own, the other. .. And there is no escape whatsoever from this vicious cycle.

Unknown to us, however, we no longer feel suffocated by this world so totally drunk on all-consuming ego. We have become accustomed to blood, hatred, violence and, at best, indifference. Sometime in the 1920’s, a young man, practically a boy, left a note and then committed suicide: “I do not want to live in a world where everyone is playing a con game ...” All of this was suffocating him, he could not stand it any longer. But we are gradually harassed into accepting this as normal, and the horror of self-centeredness we cease experiencing as horrible ... This is what the gospel story of the paralytic is about. All these sick, helpless, paralyzed people are sick first and foremost with incurable narcissism. This is what brings a person to cry: “I have no man!” There is no one! And this means that a person comes into being when narcissism is overcome; it means that human beings, above all, are a face turned toward the other person, eyes looking intently with concern and love into the eyes of the other person. It is love, co-suffering and care. The gospel also tells us that this new and authentic human being has been revealed to us, has come to us in Christ. In him, the One who comes to the lonely and long-suffering paralytic is no stranger, but “his own”; He comes in order to take up the sick man’s sufferings as his own, his life as his own, to help and to heal.

“Do you want to be healed?” This is not the question of someone intent on forcing, convincing or subduing others. It is the question of genuine love, and therefore, genuine concern. Religion, alas, can also become narcissism, exclusively busy with itself and its own. But it is important to understand that this kind of religion, in spite of whatever Christian cloak it might be wearing, is in reality not Christianity ... For the whole of Christianity consists of breaking through the terrible walls of self-centeredness, breaking through to that love which, in the words of St Paul, God has “poured into our hearts” (*Rom 5:5*). That is Christianity’s new, eternal commandment, and the content of the entire gospel and all our faith.



LOOKING AHEAD

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

Tuesday May 25

10:30am — Father's Virtual Café (via Zoom—see website calendar)

Wednesday May 26

7:00pm — Adult Ed: Topic Responding to a Contemporary World with an Ancient Faith (hybrid Zoom & in person)

Tuesday June 1

10:30am — Father's Virtual Café (via Zoom—see website calendar)

Wednesday June 2

7:00pm — Adult Ed: Topic Responding to a Contemporary World with an Ancient Faith (hybrid Zoom & in person)

Sunday June 6

6:30-8:30pm — Visit of Icon of St Anna with Presentation by Fr John Parker & Reception

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

Many Years!

Birthdays

Levan Darjania & Jacob Samuel Gammo	5/24
Daria Bishaev & Maiia Bishaev	5/26
Grayson Henry	5/27
Dn George Shumaik	5/28

Wedding Anniversaries

Archpriest Elias & Presbyter Mary Velonis	5/28
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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 &erson, Rector

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Attached Clergy: V. Rev. Alex&er Federoff, Retired & Dn. George Shumaik

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