

May 9, 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 PASCHA—ANTIPASCHA
THOMAS 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.

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A Word from the Holy Fathers

It was not an accident that that particular disciple was not present. The divine mercy ordained that a doubting disciple should, by feeling in his Master the wounds of the flesh, heal in us the wounds of unbelief. The unbelief of Thomas is more profitable to our faith than the belief of the other disciples. For the touch by which he is brought to believe confirms our minds in belief, beyond all questions.

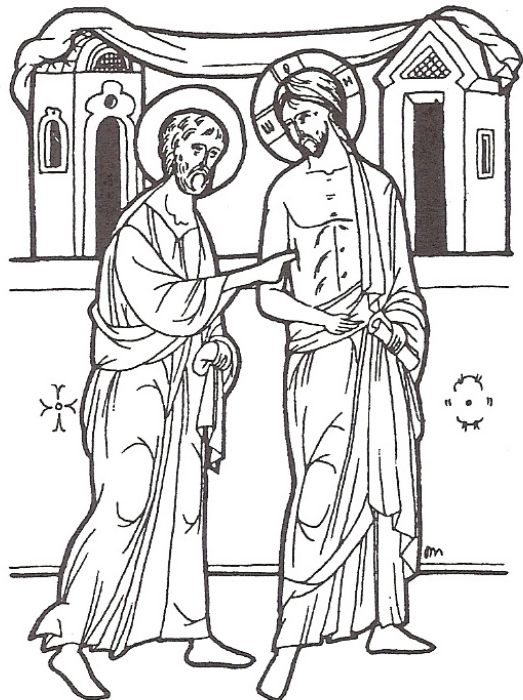
St. Gregory the Great

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For sacraments, services,
instruction, home/office/hospital visits
please contact **Fr. Michael Anderson**
858-717-2172

Email powaypadre@stjohnofdamascus.org
Include "News at St John's" as the subject

THE BELIEF OF THOMAS



THE TOUCHING OF THOMAS

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 Alms

In connection with the Day of Rejoicing (see article in back of bulletin) we are having a collection for our Charity fund which is used to help those in our community as well as the community around in who are need.

Please give generously and include "Chairty" on the memo line of your donation.



Diamond Club & Father's Café Tuesday May 18—10:30am

We are able to have small socially distant gatherings of masked people for fellowship and education.

On Tuesday May 18 at 10:30am will be having an "in person" Fathers' Café in connection with our Diamond Club Seniors Group in the Church Hall.

If you would like to be contacted about these gatherings please contact Patty Pelachik at pelachik@sbcglobal.net



Collection for St Eugene's Youth Camp NEXT WEEK

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 and staff..

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

Please come prepared to give generously.

For more information visit www.steugeneecamp.org

Parish Life

Mothers' Day Meal NEXT Sunday May 18

While we are remembering our mothers, grandmothers, godmothers, step-mothers and foster mothers today, our usual celebration meal for Mothers' Day, will be next week, the Sunday of the Myrrh-bearers (5/16). I think we can all feel pretty confident in saying all the "moms" are deserving of a 2 Sunday remembrance!

Please plan on being part of the celebration!



St John's Youth Food Drive Results

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

Our food drive event brought in a total of **453 pounds** of food that will allow them to provide **378 meals** to those in need. That, in combination with your monetary donation, brings our total to **1,478 meals** donated.

That is a wonderful impact!



Mothers' Day Flowers

All our mothers, godmothers, etc are asked to please come and take a traditional carnation as part of our Mothers' Day remembrance.

Please instruct the altar server whether you would like a white carnation or a red one.

White is for if your mother is departed.

Red is for if your mother is living.

May the Lord bless and strengthen our mothers of every type!



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

We were contacted by the Dean of St Tikhon's Seminary and he offered the us 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) and allow people to then venerate the icon. After the service we will have a reception and presentation by Fr John Parker (Dean of St Tikhon's) about the work and needs of the seminary.

We will also be able to enjoy a local surf band during the reception. More details to follow.

Mark your calendars!

Today's Worship — Hymns

TROPARIA

Feast—Tone 7

From the sealed tomb, Thou didst shoie forth,
O Life!

Through closed doors Thou didst come to Thy
Disciples, O Christ God.

Renew in us, through them, an upright spirit,//
by the greatness of Thy mercy, O
Resurrection of all!

KONTAKIA

Feast—Tone 8

Thomas touched Thy life-giving side with an
eager hand, O Christ God,
when Thou didst come to Thy Apostles through
closed doors.

He cried out with all: "Thou art my Lord and my
God!"

PROKEIMENON

Tone 3 (*Feast*) - 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 8 (*Thomas Sunday*) — V. Come, let us rejoice in the Lord! Let us make a
joyful noise to God our Savior! (Ps. 94:1)

V. For the Lord is a great God, and a great King over all the earth. (Ps. 94:3)

Worship — Scripture Readings

Epistle — Acts 5: 12-20

¹² Now many signs and wonders were done among the people by the hands of the apostles. And they were all together in Solomon's Portico. ¹³ None of the rest dared join them, but the people held them in high honor. ¹⁴ And more than ever believers were added to the Lord, multitudes both of men and women, ¹⁵ so that they even carried out the sick into the streets, and laid them on beds and pallets, that as Peter came by at least his shadow might fall on some of them. ¹⁶ The people also gathered from the towns around Jerusalem, bringing the sick and those afflicted with unclean spirits, and they were all healed.

¹⁷ But the high priest rose up and all who were with him, that is, the party of the Sadducees, and filled with jealousy ¹⁸ they arrested the apostles and put them in the common prison. ¹⁹ But at night an angel of the Lord opened the prison doors and brought them out and said, ²⁰ "Go and stand in the temple and speak to the people all the words of this Life."

Gospel — John 20: 19-31

¹⁹ On the evening of that day, the first day of the week, the doors being shut where the disciples were, for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you." ²⁰ When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. ²¹ Jesus said to them again, "Peace be with you. As the Father has sent me, even so I send you." ²² And when he had said this, he breathed on them, and said to them, "Receive the Holy Spirit. ²³ If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained."

²⁴ Now Thomas, one of the twelve, called the Twin, was not with them when Jesus came. ²⁵ So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see in his hands the print of the nails, and place my finger in the mark of the nails, and place my hand in his side, I will not believe."

²⁶ Eight days later, his disciples were again in the house, and Thomas was with them. The doors were shut, but Jesus came and stood among them, and said, "Peace be with you." ²⁷ Then he said to Thomas, "Put your finger here, and see my hands; and put out your hand, and place it in my side; do not be faithless, but believing." ²⁸ Thomas answered him, "My Lord and my God!" ²⁹ Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet believe."

³⁰ Now Jesus did many other signs in the presence of the disciples, which are not written in this book; ³¹ but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name.

Our Life in Christ

Resurrection

By Fr. Thomas Hopko

from *The Orthodox Faith, Volume I, Doctrine*

And He rose again from the dead on the third day, according to the Scriptures.

Christ is risen from the dead! This is the main proclamation of the Christian faith. It forms the heart of the Church's preaching, worship and spiritual life.

"... If Christ has not been raised, then our preaching is in vain and your faith is in vain" (1 Cor 15:14).

In the first sermon ever preached in the history of the Christian Church, the Apostle Peter began his proclamation:

Men of Israel, hear these words; Jesus of Nazareth, a man attended to you by God with mighty works and signs and wonders which God did to him in your midst, as you yourself know — this Jesus delivered up according to a definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. But God raised him up, having loosed the pains of death, because it was not possible for him to be held by it (Acts 2:22-24).

Jesus had the power to lay down his life and the power to take it up again:

For this reason the Father loves me, because I lay down my life, that I may take it again. No one takes it from me, but I lay it down of my own accord. I have the power to lay it down, and I have the power to take it again; this charge I have received from my father (Jn 10:17-18).

According to Orthodox doctrine there is no competition of "lives" between God and Jesus, and no competition of "powers." The power of God and the power of Jesus, the life of God and the life of Jesus, are one and the same power and life. To say that God has raised Christ, and that Christ has been raised by his own power is to say essentially the same thing. "For as the Father has life in himself," says Christ, "so he has granted the Son also to have life in himself" (John 5:26). "I and the Father are one" (Jn 10:30).

The Scriptural stress that God has raised up Jesus only emphasizes once more that Christ has given his life, that he has laid it down fully, that he has offered it whole and without reservation to God — who then gave it back in his resurrection from the dead.

The Orthodox Church believes in Christ's real death and his actual resurrection. Resurrection, however, does not simply mean bodily resuscitation. Neither the Gospel nor the Church teaches that Jesus was lying dead and then was biologically revived and walked around in the same way that he did before he was killed. In a word, the Gospel does not say that the angel moved the stone from the tomb in order to let Jesus out. The angel moved the stone to reveal that Jesus was not there (Mk 16; Mt 28).

In his resurrection Jesus is in a new and glorious form. He appears in different places immediately. He is difficult to recognize (Lk 24:16; Jn 20:14). He eats and drinks to show that he is not a ghost (Lk 24:30, 39). He allows himself to be touched (Jn 20: 27, 21:9). And yet he appears in the midst of disciples, "the doors being shut" (Jn 20:19, 26). And he "vanishes out of their sight" (Lk 24:31). Christ indeed is risen, but his resurrected humanity is full of life and divinity. It is humanity in the new form of the eternal life of the Kingdom of God.

So it is with the resurrection of the dead: What is sown is perishable, what is raised is imperishable. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a physical body, it is raised a spiritual body.

Thus, it is written, the first man Adam became a living being; the last Adam [i.e. Christ] became a life-giving spirit. But it is not the spiritual which is first but the physical, then the spiritual.

Our Life in Christ

The first man was from the earth, a man of dust; the second man is from heaven. As was the man of dust, so are those who are of the dust; and as is the man from heaven, so are those who are of heaven. Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven (1 Cor 15:42-50).

The resurrection of Christ is the first fruits of the resurrection of all humanity. It is the fulfillment of the Old Testament, "according to the Scriptures" where it is written, "For Thou dost not give me up unto Sheol [that is, the realm of death], or let Thy Godly one see corruption" (Ps 16:10; Acts 2:25-36). In Christ all expectations and hopes are filled: O Death, where is your sting? O Sheol, where is your victory? (Hos 13:14).

He will swallow up death forever, and the Lord God will wipe away tears from all faces ... It will be said on that day

"Lo, this is our God; we have waited for Him; let us be glad and rejoice in His salvation" (Isa 25:8-9).

Come, let us return to the Lord: For He has torn, that He may heal us; He has stricken, and He will bind us up. After two days He will revive us; on the third day He will raise us up, that we may live before Him (Hos 6:1-2).

Thus says the Lord God: Behold I will open your graves, and raise you from your graves, O my people ... And you shall know that I am the Lord, when I open your graves, and raise you from your graves, O my people. And I will put my Spirit within you, and you shall live ... (Ez 37:12-14).

About Thomas Sunday or "Antipascha" & The Day of Rejoicing

Some icons depicting this event celebrated on the Sunday after Pascha are inscribed "The Doubting Thomas." This is actually not completely accurate. In Greek, the inscription reads, "The Touching of Thomas." The Slavonic inscription is, "The Belief of Thomas." When St Thomas touched the Life-giving side of the Lord, he no longer had any doubts.

This day is also known as "Antipascha." This does not mean "opposed to Pascha," but "in place of Pascha." Beginning with this first Sunday after Pascha, the Church dedicates every Sunday of the year to the Lord's Resurrection. Sunday is called "Resurrection" in Russian, and "the Lord's Day" in Greek.

On Tuesday of St Thomas week we remember those Orthodox Christians from all ages who have died in faith, and in the hope of resurrection. There are indications of this commemoration in the sermons of the Fathers of the Church. St John Chrysostom, for example, mentions it in his homily "On the Cemetery & the Cross."

In pre-Revolutionary Russia bars remained closed and alcoholic beverages were not sold until after this Day of Rejoicing so that the joy people felt would be because of the Resurrection, and not an artificial joy brought on by alcohol.

On the Day of Rejoicing the Church remembers its faithful members at Liturgy, and kolyva is offered in remembrance of those who have fallen asleep. Priests visit cemeteries to bless the graves of Orthodox Christians, and to share the paschal joy with the departed. Due to people's work schedules, it has also become the custom to visit cemeteries on Thomas Sunday.

It is also customary to give alms to the poor on this day.





LOOKING AHEAD

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

Tuesday May 11

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

Sunday May 16

Mothers' Day Meal after Divine Liturgy

Tuesday May 18

10:30am — Father's Café & Diamond Club Gathering—IN PERSON
7:00pm—Parish Council Meeting

Tuesday May 25

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

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

Many Years!

Birthdays

| | |
|--|------|
| Anne Shumaik Cooper | 5/9 |
| Barbara Karleen, Jon Temnick & Nicholas Franchak | 5/10 |
| Rowan Sullivan | 5/11 |
| Anita Solis | 5/12 |
| Alina Macina Panasenکو | 5/14 |
| Ethan Michael Zmina & Sophia Geralt | 5/15 |

Wedding Anniversaries

| | |
|--------------------------|------|
| Hank & Barbara Karleen | 5/3 |
| Joseph & Iryna Sheeler | 5/12 |
| Michael & Desiree Geralt | 5/15 |

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: powaypadre@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