

April 16, 2023



# THE IMAGE...

(Jn 12:45 & 14:9; Heb 1:3; Col 1:15)

[www.stjohnofdamascus.org](http://www.stjohnofdamascus.org)

Publication of St. John of Damascus Orthodox Church, Poway, CA

## HOLY PASCHA

### THE RESURRECTION OF OUR LORD & GOD & SAVIOR JESUS CHRIST

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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

Let us become like Christ, since Christ became like us. He assumed the worse that He might give us the better. He accepted the form of a servant that we might win back our freedom. He came down that we might be lifted up. He was tempted that through Him we might conquer. He was dishonored that He might glorify us. He died that He might save us. He ascended that He might draw to Himself us, who were thrown down through the fall of sin. Let us give all, offer all, to Him who gave Himself a Ransom and Reconciliation for us. —*St. Gregory the Theologian*

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For sacraments, services,  
instruction, home/office/hospital visits  
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**CHRIST IS RISEN!  
INDEED HE IS RISEN!**



The Harrowing of Hades

**CHRIST IS RISEN!  
TRULY HE IS RISEN!**

## Parish Life

### Basket Blessings

We will bless paschal baskets this year, though we will follow appropriate safety protocols.

Baskets will be blessed at the following times....

- After the Midnight Paschal Services
- After Paschal Vespers Agape Service



### Agape Meal Following Paschal Services

By the Grace of God we are able to have our community Agape Meal after Paschal Services.

All are welcome! Please make room for everyone, enjoy the joy and plan on helping clean up at the end.



### Paschal BBQ & Egg Hunt—Sun 4/16

After the Paschal Agape Vespers we WILL have our lamb BBQ and Children's Easter Egg Hunt.



### Donations for Paschal Flowers



We are collecting donations for flowers for Holy Week & Pascha.

Please give as you are able and include "flowers" on your check

### 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!  
Helisituosi fuhuole! Queshi fuhuole!

#### Ethiopia (Amharic):

Christos tenestwal! ...*Ewnetem tenestwal!*

#### French:

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

#### Georgian:

ქრისტე აღსდგა! ჭეშმარიტად აღსდგა!  
Kriste aghsdga! Cheshmaritad aghsdga!

#### German:

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

#### Greek:

Christos anesti! ...*Alithos anesti!*

#### Polish:

Chrystus zmartwychstal!  
...*Prawdziwie zmartwychstal!*

#### 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

## Paschal Readings

### Epistle — Acts 1:1-8

<sup>1</sup> In the first book, O Theophilus, I have dealt with all that Jesus began to do and teach, <sup>2</sup> until the day when he was taken up, after he had given commandment through the Holy Spirit to the apostles whom he had chosen. <sup>3</sup> To them he presented himself alive after his passion by many proofs, appearing to them during forty days, and speaking of the kingdom of God. <sup>4</sup> And while staying with them he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, “you heard from me, <sup>5</sup> for John baptized with water, but before many days you shall be baptized with the Holy Spirit.”

<sup>6</sup> So when they had come together, they asked him, “Lord, will you at this time restore the kingdom to Israel?” <sup>7</sup> He said to them, “It is not for you to know times or seasons which the Father has fixed by his own authority. <sup>8</sup> But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth.”

### PROKEIMENON

**Tone 8** (*Holy Pascha*) — This is the day which the Lord has made! Let us rejoice and be glad in it! (*Ps 117/118:24*)

*v: O give thanks to the Lord, for He is good, for His mercy endures forever! (Ps 136:1)*

### Gospel — John 1:1-17

<sup>1</sup> In the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup> He was in the beginning with God; <sup>3</sup> all things were made through him, and without him was not anything made that was made. <sup>4</sup> In him was life, and the life was the light of men. <sup>5</sup> The light shines in the darkness, and the darkness has not overcome it.

<sup>6</sup> There was a man sent from God, whose name was John. <sup>7</sup> He came for testimony, to bear witness to the light, that all might believe through him. <sup>8</sup> He was not the light, but came to bear witness to the light.

<sup>9</sup> The true light that enlightens every man was coming into the world. <sup>10</sup> He was in the world, and the world was made through him, yet the world knew him not. <sup>11</sup> He came to his own home, and his own people received him not. <sup>12</sup> But to all who received him, who believed in his name, he gave power to become children of God; <sup>13</sup> who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

<sup>14</sup> And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father. <sup>15</sup> (John bore witness to him, and cried, “This was he of whom I said, ‘He who comes after me ranks before me, for he was before me.’”) <sup>16</sup> And from his fulness have we all received, grace upon grace. <sup>17</sup> For the law was given through Moses; grace and truth came through Jesus Christ.

### ALLELUIA

**Tone 4** — V. *Thou didst arise and have mercy on Zion*

V. *The Lord looked down from heaven and saw all the sons of men*

## Today's Worship — Hymns

### TROPARION

*Christ is risen from the dead,  
trampling down death by death,  
and upon those in the tombs  
bestowing life!*

### HYPAKOE

Before the dawn, Mary and the women came and found the stone rolled away from the tomb. They heard the angelic voice: "Why do you seek among the dead as a man the One who is Everlasting Light? Behold the clothes in the grave! Go and proclaim to the world: The Lord is risen! He has slain death, as He is the Son of God, saving the race of men."

### KONTAKION

You descended into the tomb, O Immortal One; You destroyed the power of death! In victory You arose, O Christ our God, proclaiming "Rejoice" to the myrrh-bearing women, granting peace to Your apostles, and bestowing resurrection on the fallen.

### PASCHAL HYMN TO THE THEOTOKOS

The angel cried to the Lady full of Grace: Rejoice, O pure Virgin! Again I say, Rejoice! Your Son is risen from His three days in the tomb! With Himself He has raised all the dead! Rejoice, all you people!

Shine! Shine! O New Jerusalem!  
The Glory of the Lord has shone on you!  
Exalt now and be glad, O Zion!  
Be radiant, O pure Theotokos, in the  
Resurrection of your Son!

### Paschal Vespers Gospel — John 20:19-25

<sup>19</sup> 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." <sup>20</sup> When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. <sup>21</sup> Jesus said to them again, "Peace be with you. As the Father has sent me, even so I send you." <sup>22</sup> And when he had said this, he breathed on them, and said to them, "Receive the Holy Spirit. <sup>23</sup> If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained."

<sup>24</sup> Now Thomas, one of the twelve, called the Twin, was not with them when Jesus came. <sup>25</sup> 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."



## Worship — Bright Monday Scripture Readings

### Epistle — Acts 1:12-17; 21-26

<sup>12</sup> Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a sabbath day's journey away; <sup>13</sup> and when they had entered, they went up to the upper room, where they were staying, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon the Zealot and Judas the son of James. <sup>14</sup> All these with one accord devoted themselves to prayer, together with the women and Mary the mother of Jesus, and with his brothers.

<sup>15</sup> In those days Peter stood up among the brethren (the company of persons was in all about a hundred and twenty), and said, <sup>16</sup> "Brethren, the scripture had to be fulfilled, which the Holy Spirit spoke beforehand by the mouth of David, concerning Judas who was guide to those who arrested Jesus. <sup>17</sup> For he was numbered among us, and was allotted his share in this ministry. <sup>21</sup> So one of the men who have accompanied us during all the time that the Lord Jesus went in and out among us, <sup>22</sup> beginning from the baptism of John until the day when he was taken up from us—one of these men must become with us a witness to his resurrection."

<sup>23</sup> And they put forward two, Joseph called Barsabbas, who was surnamed Justus, and Matthias. <sup>24</sup> And they prayed and said, "Lord, who knowest the hearts of all men, show which one of these two thou hast chosen <sup>25</sup> to take the place in this ministry and apostleship from which Judas turned aside, to go to his own place." <sup>26</sup> And they cast lots for them, and the lot fell on Matthias; and he was enrolled with the eleven apostles.

### Gospel — John 1:18-28

<sup>18</sup> No one has ever seen God; the only Son, who is in the bosom of the Father, he has made him known.

<sup>19</sup> And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?" <sup>20</sup> He confessed, he did not deny, but confessed, "I am not the Christ." <sup>21</sup> And they asked him, "What then? Are you Elijah?" He said, "I am not." "Are you the prophet?" And he answered, "No." <sup>22</sup> They said to him then, "Who are you? Let us have an answer for those who sent us. What do you say about yourself?"

<sup>23</sup> He said, "I am the voice of one crying in the wilderness, 'Make straight the way of the Lord,' as the prophet Isaiah said." <sup>24</sup> Now they had been sent from the Pharisees. <sup>25</sup> They asked him, "Then why are you baptizing, if you are neither the Christ, nor Elijah, nor the prophet?"

<sup>26</sup> John answered them, "I baptize with water; but among you stands one whom you do not know, <sup>27</sup> even he who comes after me, the thong of whose sandal I am not worthy to untie." <sup>28</sup> This took place in Bethany beyond the Jordan, where John was baptizing.

### PROKEIMENON

**Tone 8** (*Bright Monday*) — Their proclamation has gone out into all the earth, and their words to the ends of the universe. (*Ps 18/19:4*)

*v: The heavens are telling the glory of God, and the firmament proclaims His handiwork. (Ps 18/19:1)*

### ALLELUIA

(*Bright Monday*) — V. The heavens will praise Thy wonders, O Lord; and Thy truth in the congregation of the saints. (*Ps. 88:5*)

V. God is glorified in the council of the saints! (*Ps. 88:7a*)

## Paschal Archpastoral Message—Metropolitan TIKHON

To the Clergy, Monastics, and Faithful of the  
Orthodox Church in America,

Dear Beloved Children in the Lord,

**CHRIST IS RISEN! INDEED HE IS RISEN!**

“Let us purify our senses and we shall see Christ shining in the unapproachable light of the Resurrection. We shall clearly hear him say: ‘Rejoice.’” (Paschal Canon, Ode One)

When the myrrh-bearing women came to the tomb, they were met by the words of an angel: “He is not here. He is risen.” Mary Magdalene and the other women in turn brought this message to the apostles. And down through the centuries, that message has been passed on by their successors, even to us: the Gospel of the crucified and risen Lord.

“Repent, for the kingdom of heaven is at hand”—this is the heart of the Gospel, and the Resurrection of Christ is the irruption of the heavenly kingdom into our fallen reality, the demonstration and proof that the kingdom is at hand. The Resurrection of Christ is not a distant and ancient event. It is a new reality to which we in the Church already have access.

For the message of Christ’s Rising is not merely passed down from generation to generation, like other teachings or stories. It is passed down through experience: in baptism, we die and rise with Christ. In chrismation, we receive his Spirit and share in his anointing. In the Eucharist, we eat his deified Body and Blood, offered for us on the Cross and taken up into heaven through the Passion, Resurrection, and Ascension. Through the mysteries, we enter ourselves into a personal and eternal relationship with the Risen Lord.

This is why, in Saint John Damascene’s Paschal canon, the figure who announces the Resurrection to the believer is none other than Christ himself—“we shall see Christ shining in the unapproachable light of the Resurrection. We shall clearly hear him say: ‘Rejoice.’” He has chosen mortal ministers to serve at his mysteries and offer them on our behalf, but through the mysteries—if we repent, “purify[ing] our senses” of sinful preoccupations with worldly things—then we will encounter Christ himself.

And this encounter fills us with joy, because it is a foretaste of the kingdom, where the righteous will always delight in the clear light of the Resurrection, where the Resurrection’s transformative power will be known in full, where Christ will be seen, not as in a mirror darkly, but face to face.

Christ is risen, beloved children! Death, sin, hell, the world, the devil—these are all fleeing in defeat. Christ himself goes before us into the kingdom, the new heaven and the new earth, and we sing the song of victory: “Christ is risen!”

May we, all of us, keep that anthem in our hearts all the yearlong, and throughout the years, knowing that Christ’s Resurrection is the conquest of all trouble and sorrow, the end of the rule of Satan and sin and brokenness, and the beginning of a new reality that knows no end: the kingdom of the Father, and of the Son, and of the Holy Spirit, lasting unto all ages.

Greeting you with the unending, invincible, and unending joy of the Lord’s Pascha,  
I remain,  
Yours in Christ,

+ Tikhon

Archbishop of Washington Metropolitan of All America and Canada

## Paschal Archpastoral Message—Archbishop BENJAMIN

To the Reverend Clergy, Monastics and Faithful of the Diocese of the West:

### **Christ is Risen! Indeed He is Risen!**

One of the great Christian struggles of faith is to overcome in our own minds and hearts the seeming paradox of darkness swallowed up by Light, death swallowed up by Life, defeat swallowed up by Victory, and Golgotha swallowed up by the Empty Tomb. The spiritual temptation for each of us is to want Light, Life, Victory and the Empty Tomb without any of the things leading up to those. The paradox is precisely in the fact that none of those are possible without passing through the crucible of darkness, death, defeat and Golgotha. Simply put, we cannot celebrate and rejoice in Resurrection without the Cross.

St. Paul tells the Corinthians: *For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written: Where is the wise? Where is the scribe? Where is the disputer of this age? Has not God made foolish the wisdom of this world? For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe. For Jews request a sign, and Greeks seek after wisdom; but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men. For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, are called. But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty; and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are, that no flesh should glory in His presence. (1 Corinthians 1:18-29, Holy Friday Vespers)*

The Apostle goes on to say, “For I determined not to know anything among you except Jesus Christ and Him crucified.” (1 Corinthians 2:2) Jesus Christ and Him crucified was all that Paul preached, all that anyone needs to know, and the only path to the Kingdom of Heaven. If he preached, if we “live,” simply the resurrected Christ, he would be a fraud, and we would be deluded. Our crucifixion, our crucible, is repentance and a turning away from slavery to the passions which sink their teeth into our very souls and bodies. Then we know resurrection!

As we gather for the celebration of the glorious Resurrection of the Lord, we are reminded that if we seek signs, we get a stumbling block. If we seek worldly wisdom, we get foolishness. Great Lent has been the effort to stop looking for signs, stop looking for worldly wisdom; really, to stop looking to ourselves as the answer. St. John Chrysostom, in his Paschal Sermon, reminds us that whether we have labored from the first moment or the eleventh hour, Christ is Risen! Pardon shines forth from the grave and we who have been held captive by sin and death are liberated. Let us not lose the past forty days and our journey through darkness, death, defeat and Golgotha, no matter the strength or lack thereof of the effort, by simply singing joyfully for a bit, breaking the fast (finally, we made it!), taking our kids to Easter Egg hunts and then returning to the lives we live no different than before. Let us not neuter the Grace of God by loving signs and worldly wisdom, instead of the gift of the Risen Christ! If He is risen, so are we! We are called to live like resurrected human beings.

Brothers and Sisters, rejoice! We live in Him and walk with Him so that we, too, might be glorified. He destroyed signs and worldly wisdom that we might be freed from being earthbound instead of heaven sent. May the joy, peace, and light of the Day without End fill each of your hearts and souls!

### **Christ is Risen! Indeed He is Risen!**

Yours in the risen Christ,  
†Benjamin Archbishop of San Francisco



## LOOKING AHEAD

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

### **Holy PASCHA (Sunday) April 16**

1:00pm — Paschal Agape Vespers w/ Reading of Gospel in Multiple Languages  
Followed by BBQ & Childrens' Egg Hunt & Activities

### **Bright Monday April 17**

10:00am — Paschal Divine Liturgy w/ Procession

### **Bright Tuesday April 18**

7:00pm — Parish Council Meeting

### **Thomas Sunday April 23**

After Divine Liturgy—Memorial Service for April & May  
(submit names to Fr Michael prior to the service)

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

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

## **Many Years!**

*The faithful members & friends of St John of Damascus Orthodox Church*

### *Birthdays*

Mark Griebing	4/16
John William (Bill) Stafford	4/17
Gini Callahan	4/22

### **PARISH CONTACT INFO:**

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**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