

May 5, 2025



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

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

Enjoy ye all the feast of faith: Receive ye all the riches of loving-kindness.

Let no one bewail his poverty, for the universal kingdom has been revealed.

Let no one weep for his iniquities, for pardon has shown forth from the grave.

Let no one fear death, for the Savior's death has set us free.

—*St John Chrysostom*

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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

CHRIST IS RISEN!



TRULY HE IS RISEN!

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

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 5/5

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 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

Paschal Readings

Epistle — Acts 1:1-8

¹ In the first book, O Theophilus, I have dealt with all that Jesus began to do and teach, ² until the day when he was taken up, after he had given commandment through the Holy Spirit to the apostles whom he had chosen. ³ 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. ⁴ 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, ⁵ for John baptized with water, but before many days you shall be baptized with the Holy Spirit.”

⁶ So when they had come together, they asked him, “Lord, will you at this time restore the kingdom to Israel?” ⁷ He said to them, “It is not for you to know times or seasons which the Father has fixed by his own authority. ⁸ 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

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

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

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

¹⁴ 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. ¹⁵ (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.’”) ¹⁶ And from his fulness have we all received, grace upon grace. ¹⁷ 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

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."



Worship — Bright Monday Scripture Readings

Epistle — Acts 1:12-17; 21-26

¹² Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a sabbath day's journey away; ¹³ 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. ¹⁴ All these with one accord devoted themselves to prayer, together with the women and Mary the mother of Jesus, and with his brothers.

¹⁵ In those days Peter stood up among the brethren (the company of persons was in all about a hundred and twenty), and said, ¹⁶ "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. ¹⁷ For he was numbered among us, and was allotted his share in this ministry. ²¹ So one of the men who have accompanied us during all the time that the Lord Jesus went in and out among us, ²² 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."

²³ And they put forward two, Joseph called Barsabbas, who was surnamed Justus, and Matthias. ²⁴ And they prayed and said, "Lord, who knowest the hearts of all men, show which one of these two thou hast chosen ²⁵ to take the place in this ministry and apostleship from which Judas turned aside, to go to his own place." ²⁶ 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

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

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

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

²⁶ John answered them, "I baptize with water; but among you stands one whom you do not know, ²⁷ even he who comes after me, the thong of whose sandal I am not worthy to untie." ²⁸ 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!

Now all is filled with light: heaven and earth and the lower regions. Let all creation celebrate the rising of Christ: in him we are established. (St. John of Damascus, Paschal Canon, Ode Three)

Today we greet the most radiant feast of feasts, the king and lord of days, the Pascha of Christ our true God. Standing in the light of the Resurrection, we glimpse the true and unfading joy of the life to come.

To be sure, even on this chosen and holy day of light-bearing festival, my own heart remains heavy as I look out upon the world and behold wars and terrorism, unjust imprisonment and persecution, civil strife and political divisions. Indeed, “the dark places of the earth are full of the habitations of iniquity” (Ps. 73:20). The world and its troubles present a threefold temptation to Christians who behold this multitude of “dark places”: we are tempted to despair; we are tempted to indifference; and we are tempted to conform and subordinate our holy Orthodox Christian faith to some worldly political program or ideology.

However, with his Pascha, Christ offers us a different response: a hope beyond this world, yet already present in this world. As we sing in the Paschal Canon of St. John of Damascus, everything is filled with the light of the Resurrection, even the lower regions. Life has burst forth from the grave; a light has shone in darkness (Jn. 1:5).

We dwell in a world of real trouble, real sorrow, real pain. The Lord came down into this world and became a man of sorrows, acquainted with grief, and he felt pain in his heart—on the night in which he was given up, his soul was “exceedingly sorrowful, even unto death”—and pain in his flesh (Is. 53:3; Mt. 26:38). But out of pain, the Lord has brought forth healing; out of sorrow, he has wrought an incorruptible source of joy. He died, but now he lives forever, and he offers us the same hope: eternal life. And the eternal life that he offers is not just an extension of life in this world, with its ups and downs, sorrows and joys, sins and foibles and accidents. Rather he offers us abundant life, true life, by restoring our communion with God, who is the Source of life.

This true and incorruptible life, a life of constant trust and love and joy, is not only available in the world to come. Whenever we believe in Christ and his Resurrection and accept the joy of his Pascha, we are already, through faith and hope, getting a foretaste of that life—a life without fear of suffering or death, that sees sorrow as a source of joy, since even in sorrow, Christ, the Man of Sorrows, is there, ready to draw near to us in a union of love.

It is because of this that the holy Psalmist could write: “If I go up into heaven, thou art there; if I go down into hell, thou art present. If I take up my wings at dawn and dwell in the uttermost parts of the sea, even there shall thy hand guide me, and thy right hand shall hold me” (Ps. 138:8–10).

Wherever we are, whatever troubles we experience in our lives, whatever troubles we behold in this world, Christ is there with us, suffering with us in our suffering and offering us the hope of the unfailing happiness of his Pascha, inviting us to be in the world and not of the world, storing up all our hope and all the treasure of our hearts with him, in the kingdom that has no end, where neither moth nor rust can destroy and where no thief can break in and steal (Mt. 6:20).

May he who rose from the dead on the third day, kindling the light of hope for all the world, always shine upon our hearts with Paschal light, filling us with a joy-making desire for the good things to come and changing all our troubles and cares into opportunities to hope and trust.

To him, the Risen Lord, be all glory and adoration, together with his Father and his All-holy Spirit, now and ever and unto ages of ages!

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!

At the end of our forty-day sojourn through Great Lent, and before we are plunged into the darkness and horrors of Holy Week, we are blessed with two days of light and joy. The resurrection of Lazarus was the prefigurement of the death of death. The power of Jesus Christ not only over sickness and suffering in the living but over those already dead was on full display for all to see.

Now Martha said to Jesus, "Lord, if You had been here, my brother would not have died." But even now I know that whatever You ask of God, God will give You. Jesus said to her, "Your brother will rise again." Martha said to Him, "I know that he will rise again in the resurrection at the last day." Jesus said to her, "I am the resurrection and the life. He who believes in Me, though he may die, he shall live. And whoever lives and believes in Me shall never die." (John 11:21-26)

Our Lord reminds Martha that resurrection and life are not "whats," but "Whos." Our celebration of The Resurrection is not just a celebration of resurrection in general, but the reality that entering into our Lord is entering into Resurrection Himself. Our Paschal joy is the joy of knowing that death is swallowed up by Life Himself.

The joy of that reality spills over in Jerusalem on that very first Palm Sunday as Jesus enters the city and, for the first time, allows Himself to be greeted, seen, and acknowledged, as King. The One who raised Lazarus from the dead was coming to liberate His people. Crowds greeted Him with shouts of joy and with messianic cries of "Hosanna! Blessed is He who comes in the name of the Lord!"

But the darkness of the Passion begins to gather at the very same time He enters the city:

Now a great many of the Jews knew that He was there; and they came, not for Jesus' sake only, but that they might also see Lazarus, whom He had raised from the dead. But the chief priests plotted to put Lazarus to death also, because on account of him many of the Jews went away and believed in Jesus. (John 12:9-11)

Not only the chief priests, but the very same crowds that shouted "Hosanna," later shouted "Crucify Him!" when it became apparent that the liberation which He brought had nothing to do with kingdoms and powers of this world, with "them" and their worldly desires, but with the Kingdom of Heaven.

We have seen the miracles, we have heard the teachings, we have the witness of the Saints, we have journeyed to the tomb of Lazarus and seen the raising of one four days dead, we have encountered the Lord in the life of the Church and His Body and Blood. Now we are gathering on that Day beyond this world to encounter the living Resurrection and Life. We have spent the holy forty days denying ourselves in many ways to make room for the One now coming. At the Paschal Liturgy, we hear these words from the Gospel of St. John the Theologian:

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made. In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it. (John 1:1-5)

His life is the light of men. That light shines for each of us in the Resurrection. We have spent the holy forty days acquiring the voice to greet Him. Brothers and Sisters, we have to choose which voice we use: the voice which cries "Crucify Him!" or the voice which cries "Christ is Risen!" May the joy, peace, and light of the Day without End fill each of your hearts and souls and may every voice lift up the Light which destroys darkness!

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) May 5

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

Bright Monday May 6

10:00am — Paschal Divine Liturgy w/ Procession followed by Brunch in honor for Fr Jerome & Wendy Cwiklinski

Bright Wednesday May 8

10:30am — Father's Café

Monday May 13

7:00pm — Inquiring Minds w/ Fr Michael (Open Discussion w/ Questions & Answers about the Faith)

For more dates please visit our website: 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

Name Days

Pdn George Shumaik, George Rahal, Bill (George) Hubler
Zoe Rahal

Bright Monday
Bright Friday

Birthdays

Ethan Athanasius Menig. Marina Rahal
Anne Cooper
Barbara Karleen, Nicholas Franchak. Jon Temnick

5/8
5/0
5/10

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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