

April 5, 2026



# 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

TRIUMPHAL ENTRY OF OUR LORD INTO  
JERUSALEM  
FEAST OF PALMS

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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.

Please join us for our fellowship meal  
following the service

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### A Word...

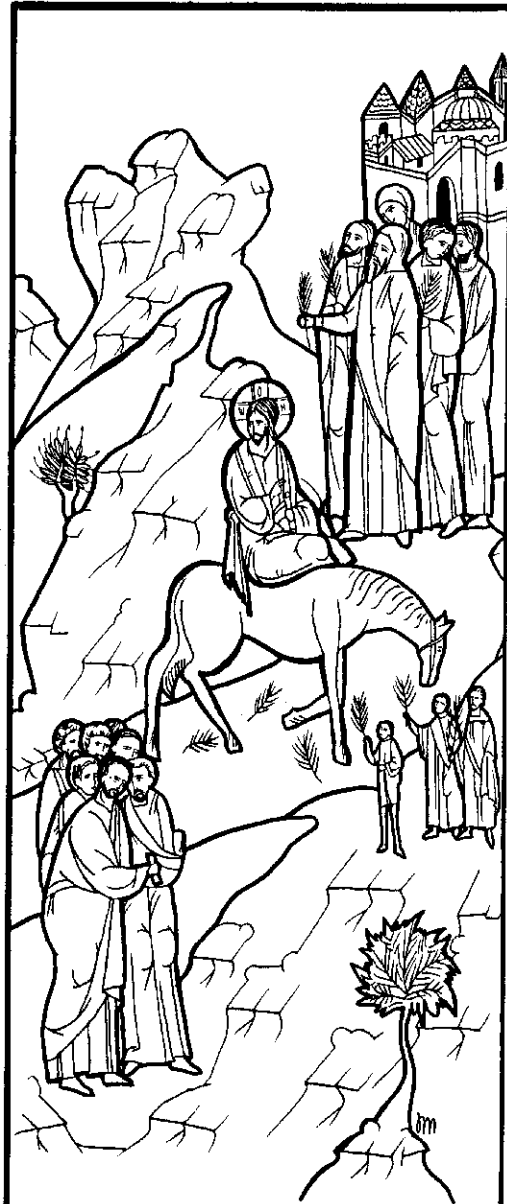
The children in the Gospel raised aloft  
their branches as the Savior entered  
Jerusalem. They kept on crying:  
"Hosanna." ... They borrowed this word  
from Psalm 117. Hosanna, is the Hebrew  
for "O Lord, grant salvation!"

*St. Jerome*

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**Include Something in the Bulletin or  
Receive our Weekly Parish E-mails**

E-mail [info@stjohnofdamascus.org](mailto:info@stjohnofdamascus.org)  
with your request.



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

## Parish Life

### San Diego Inter-Orthodox Services

**April 13** -- 10am -- Bright Monday Paschal Divine Liturgy - St John of Damascus Church -- Poway, CA

**April 26** - 6pm - Sunday of the Myrrh-bearers -- Paschal-tide Vespers - St John of Damascus, Church -- Poway, CA



### DONATIONS FOR PASCHAL FLOWERS \$1000 GOAL

We are collecting funds so that we can decorate our temple with flowers for Pascha. Our usual flower order comes to be about \$1000.00.

If you can help, please put your donation in the basket on the Welcome Table labeled for Pascha Flowers.



### Service Books for the Faithful Available in Bookstore

It is a long-standing tradition for people to have a service book that they bring to help keep them focused during services.

St Tikhon's Monastery has printed a new edition which includes Vespers, Matins as well as the Liturgies of St John Chrysostom, St Basil & the Presanctified Liturgy.

They also include the prayers in preparation for Holy Communion as well as the Thanksgiving Prayers for after having received.

They are available at our bookstore for \$25.

### Upcoming Potluck Meals

With increased attendance during the next couple weeks we will be having potlucks on the following days.

4/4 — Palm Sunday Festal (Fish, Wine & Oil) Potluck

4/11 Paschal Night Potluck

4/12 — Agape Vespers Paschal BBQ & Potluck

4/13 — Bright Monday Divine Liturgy

We typically have many visitors on these days. Please bring something to share.



### “Trimmers” Needed to Help Prepare Lamb for Paschal BBQ

Volunteers are needed to help trim and cube the lamb for our bbq on Sunday.

The group will be gathering on Tuesday after the Presanctified Liturgy.

If everything is not completed on Tuesday the group will gather again on Wednesday night after matins to complete things.

Come and help and bring your own sharp knife!



### Blessing of Paschal Baskets

People are encouraged to follow the tradition of bringing a basket full of Paschal foods to be blessed.

The blessing of baskets will take place on Saturday night/Sunday morning after the Paschal Services and on Sunday afternoon after Paschal Vespers

## Parish Life

### Bright Week Divine Liturgies San Diego County

Each year over Bright Week the Orthodox parishes throughout San Diego County invite each other to attend the Paschal Divine Liturgy on different days. Below is the schedule for 2026.

- 4/13—10am St John of Damascus Church, Poway
- 4/14 — 10am Meeting of the Lord Serbian Orthodox Monastery, Escondido
- 4/15 — 9:30am — St Katherine Orthodox Church, 2720 Loker Ave West Suite C, Carlsbad
- 4/16 — 6pm Vespers for the Life-Giving Spring, El Cajon
- 4/17 — 9am Matins & Liturgy for the Life-Giving Spring—St Gregory of Nyssa Greek Orthodox Church, 1454 Jamacha Rd, El Cajon

### KEEPING VIGIL OVER THE TOMB BETWEEN SERVICES ON HOLY FRIDAY & HOLY SATURDAY

Beginning after the Vespers on Holy Friday until the Paschal Services Saturday night it is the tradition to keep vigil over the Tomb of our Lord by people reading the Psalms or the Acts of the Apostles. For those who have taken the opportunity to do this in past years, it is always a profound and moving time to reflect on the love our Lord has for us.

There is a **sign-up sheet** in the Fellowship Hall broken down by the hour. People are encouraged to team up with others for a couple slots if they so choose.

For the late night shifts, see Fr Michael for information on how to enter the church.

If you have any questions about this, please see Fr. Michael.

### Red Eggs for Pascha Night

A tradition in the Orthodox Church is to hand out red hard boiled eggs at the conclusion of the Paschal services.

If you are able to make a dozen or so please use the sign-up sheet in the narthex to let us know.



### Flower Petals for Holy Saturday

Flower petals are used to demonstrate the harrowing of Hades at the Vespers Divine Liturgy on Holy Saturday

If you are able to make a dozen or so please use the sign-up sheet in the narthex to let us know.



### Decorating the Tomb Friday after Royal Hours Volunteers Needed

We need folks to help setting up and decorating the tomb of our Lord on Holy Friday. We will begin at the completion of the Royal Hours around 10:45/11:00am

Please consider joining in and helping!



### Paschal Egg Hunt Next Sunday Afternoon

After the Paschal Agape Vespers next Sunday we will have Children's Easter Egg Hunt.

## Today's Worship — Epistle Readings

### TROPARIA

#### **Palm Sunday—Tone 1**

By raising Lazarus from the dead before Thy Passion,  
Thou didst confirm the universal resurrection,  
O Christ God.

Like the children with the palms of victory,  
we cry out to Thee, O Vanquisher of Death:  
“Hosanna in the highest!//  
Blessed is He that comes in the Name of the Lord!”

#### **Palm Sunday—Tone 4**

When we were buried with Thee in baptism, O Christ God,  
we were made worthy of eternal life by Thy Resurrection.

Now we praise Thee and sing:  
“Hosanna in the highest!//  
Blessed is He that comes in the Name of the Lord!”

### KONTAKION

#### **Palm Sunday—Tone 6**

Sitting on Your throne in Heaven,  
carried on a foal on earth, O Christ God,  
accept the praise of angels and the songs of children, who sing://  
“Blessed is He Who comes to recall Adam!”



### PROKEIMENON

**Tone 4** (*Palm Sunday*) Blessed is He that comes in the name of the Lord!  
God is the Lord and has revealed Himself to us! (*Ps 117:26-27*)

*v: O give thanks to the Lord, for He is good; for His mercy endures forever! (Ps 117:1)*

### 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 1** --V. I waited patiently for the Lord; He attended to me and heard my supplication. (*Ps. 39:1*)

## Today's Worship — Gospel Readings

### Epistle — Philippians 4:4-9

<sup>4</sup> Rejoice in the Lord always; again I will say, Rejoice. <sup>5</sup> Let all men know your forbearance. The Lord is at hand. <sup>6</sup> Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. <sup>7</sup> And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus.

<sup>8</sup> Finally, brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things. <sup>9</sup> What you have learned and received and heard and seen in me, do; and the God of peace will be with you.

### Gospel — John 12:1-18

<sup>1</sup> Six days before the Passover, Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead. <sup>2</sup> There they made him a supper; Martha served, and Lazarus was one of those at table with him. <sup>3</sup> Mary took a pound of costly ointment of pure nard and anointed the feet of Jesus and wiped his feet with her hair; and the house was filled with the fragrance of the ointment. <sup>4</sup> But Judas Iscariot, one of his disciples (he who was to betray him), said, <sup>5</sup> "Why was this ointment not sold for three hundred denarii and given to the poor?" <sup>6</sup> This he said, not that he cared for the poor but because he was a thief, and as he had the money box he used to take what was put into it. <sup>7</sup> Jesus said, "Let her alone, let her keep it for the day of my

burial. <sup>8</sup> The poor you always have with you, but you do not always have me."

<sup>9</sup> When the great crowd of the Jews learned that he was there, they came, not only on account of Jesus but also to see Lazarus, whom he had raised from the dead. <sup>10</sup> So the chief priests planned to put Lazarus also to death, <sup>11</sup> because on account of him many of the Jews were going away and believing in Jesus.

<sup>12</sup> The next day a great crowd who had come to the feast heard that Jesus was coming to Jerusalem. <sup>13</sup> So they took branches of palm trees and went out to meet him, crying, "Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!" <sup>14</sup> And Jesus found a young ass and sat upon it; as it is written, <sup>15</sup> "Fear not, daughter of Zion; behold, your king is coming, sitting on an ass's colt!" <sup>16</sup> His disciples did not understand this at first; but when Jesus was glorified, then they remembered that this had been written of him and had been done to him. <sup>17</sup> The crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead bore witness. <sup>18</sup> The reason why the crowd went to meet him was that they heard he had done this sign.



## Our Life in Christ

### The Raising of Lazarus

*V. Rev. Paul Lazor, from oca.org*

Visible triumphs are few in the earthly life of our Lord Jesus Christ. He preached a kingdom “not of this world.” At His nativity in the flesh there was “no room at the inn.” For nearly thirty years, while He grew “in wisdom and in stature, and in favor with God and man” (Luke 2:52), He lived in obscurity as “the son of Mary.” When He appeared from Nazareth to begin His public ministry, one of the first to hear of Him asked: “Can anything good come out of Nazareth?” (John 1:46). In the end He was crucified between two thieves and laid to rest in the tomb of another man.

Two brief days stand out as sharp exceptions to the above—days of clearly observable triumph. These days are known in the Church today as Lazarus Saturday and Palm Sunday. Together they form a unified liturgical cycle which serves as the passage from the forty days of Great Lent to Holy Week. They are the unique and paradoxical days before the Lord’s Passion. They are days of visible, earthly triumph, of resurrectional and messianic joy in which Christ Himself is a deliberate and active participant. At the same time they are days which point beyond themselves to an ultimate victory and final kingship which Christ will attain not by raising one dead man or entering a particular city, but by His own imminent suffering, death and resurrection.

In a carefully detailed narrative the Gospel relates how Christ, six days before His own death, and with particular mindfulness of the people “standing by, that they may believe that thou didst send me” (John 11:42), went to His dead friend Lazarus at Bethany outside of Jerusalem. He was aware of the approaching death of Lazarus but deliberately delayed His coming, saying to His disciples at the news of His friend’s death: “For your sake I am glad that I was not there, so that you may believe” (John 11:14).

When Jesus arrived at Bethany, Lazarus was already dead four days. This fact is repeatedly emphasized by the Gospel narrative and the liturgical hymns of the feast. The four-day burial underscores the horrible reality of death. Man, created by God in His own image and likeness, is a spiritual-material being, a unity of soul and body. Death is destruction; it is the separation of soul and body. The soul without the body is a ghost, as one Orthodox theologian puts it, and the body without the soul is a decaying corpse. “I weep and I wail, when I think upon death, and behold our beauty, fashioned after the image of God, lying in the tomb dishonored, disfigured, bereft of form.” This is a hymn of St. John of Damascus sung at the Church’s burial services. This “mystery” of death is the inevitable fate of man fallen from God and blinded by his own prideful pursuits.

With epic simplicity the Gospel records that, on coming to the scene of the horrible end of His friend, “Jesus wept” (John 11:35). At this moment Lazarus, the friend of Christ, stands for all men, and Bethany is the mystical center of the world. Jesus wept as He saw the “very good” creation and its king, man, “made through Him” (John 1:3) to be filled with joy, life and light, now a burial ground in which man is sealed up in a tomb outside the city, removed from the fullness of life for which he was created, and decomposing in darkness, despair and death. Again as the Gospel says, the people were hesitant to open the tomb, for “by this time there will be an odor, for he has been dead four days” (John 11:39).

When the stone was removed from the tomb, Jesus prayed to His Father and then cried with a loud voice: “Lazarus, come out.” The icon of the feast shows the particular moment when Lazarus appears at the entrance to the tomb. He is still wrapped in his grave clothes and his friends, who are holding their noses because of the stench of his decaying body, must unwrap him. In everything stress is laid on the audible, the visible and the tangible. Christ presents the world with this observable fact: on the eve of His own suffering and death He raises a man dead four days! The people were astonished. Many immediately believed on Jesus and a great crowd began to assemble around Him as the news of the raising of Lazarus spread. The regal entry into Jerusalem followed.

Lazarus Saturday is a unique day: on a Saturday a Matins and Divine Liturgy bearing the basic marks of festal, resurrectional services, normally proper to Sundays, are celebrated. Even the baptismal hymn is sung at the Liturgy instead of Holy God: “As many as have been baptized into Christ, have put on Christ.”

## Our Life in Christ

### The Lord's Entry Into Jerusalem

*Metropolitan Anthony Bloom, from oca.org*

Today Christ enters the path not only of His sufferings but of that dreadful loneliness which enshrouds Him during all the days of Passion week. The loneliness begins with a misunderstanding; the people expect that the Lord's entry into Jerusalem will be the triumphant procession of a political leader, of a leader who will free his people from oppression, from slavery, from what they consider godlessness – because all paganism or idol-worship is a denial of the living God. The loneliness will develop further into the dreadful loneliness of not being understood even by His disciples. At the Last Supper when the Savior talks to them for the last time, they will be in constant doubt as to the meaning of His words. And later when He goes into the Garden of Gethsemane before the fearful death that is facing Him, His closest disciples, Peter, John and James – whom He chose to go with Him fall asleep, depressed, tired, hopeless. The culmination of this loneliness will be Christ's cry on the cross, "My God, My God, why hast Thou forsaken me?" Abandoned men, rejected by the people of Israel He encounters the extreme of forsakenness and dies without God, without men, alone, with only His love for God and His love for mankind, dying for its sake and for God's glory.

The beginning of Christ's Passion is today's triumphal procession; the people expected a king, a leader – and they found the Savior of their souls. Nothing embitters a person so much as a lost, a disappointed hope; and that explains why people who could receive Him like that, who witnessed the raising of Lazarus, who saw Christ's miracles and heard His teaching, admired every word, who were ready to become His disciples as long as He brought victory, broke away from Him, turned their backs on Him and a few days later shouted, "Crucify Him, crucify Him." And Christ spent all those days in loneliness, knowing what was in store for Him, abandoned by every one except the Mother of God, who stood silently by, as she had done throughout her life, participating in His tragic ascent to the Cross; she who had accepted the Annunciation, the Good Tidings, but who also accepted in silence Simeon's prophecy that a sword would pierce her heart.

During the coming days we shall be present – not just remember, but be present – at Christ's Passion. We shall be part of the crowd surrounding Christ and the disciples and the Mother of God; as we hear the Gospel readings, as we listen to the prayers of the Church, as one image after another of these days of the Passion passes before our eyes, let each one of us ask himself the question, "Where do I stand, who am I in this crowd? A Pharisee? A Scribe? A traitor, a coward? Who? Or do I stand among the Apostles?" But they too were overcome by fear. Peter denied Him thrice, Judas betrayed Him, John, James and Peter went to sleep just when Christ most needed human love and support; the other disciples fled; no one remained except John and the Mother of God, those who were bound to Him by the kind of love which fears nothing and is ready to share in everything.

Once more let us ask ourselves who we are and where we stand, what our position in this crowd is. Do we stand with hope or despair, or what? And if we stand with indifference, we too are part of that terrifying crowd that surrounded Christ, shuffling, listening, and then going away; as we shall go away from church. The Crucifixion will be standing here on Thursday and we shall be reading the Gospel about the Cross, the Crucifixion and death – and then what will happen? The Cross will remain standing, but we shall go away for a rest, go home to have supper, to sleep, to prepare for the fatigues of the next day. And during this time Christ is on the Cross, Christ is in the tomb. How awful it is that, like the disciples in their day, we are not able to spend one night, one hour with Him. Let us think about this, and if we are incapable of doing anything, let us at least realize who we are and where we stand, and at the final hour turn to Christ with the cry, the appeal of the thief,





## LOOKING AHEAD

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

### April 5 — Palm Sunday

6:00pm — Bridegroom Matins

### April 6 — Holy Monday

6:00pm — Bridegroom Matins

### April 7 — Holy Tuesday

10am — Presanctified Liturgy

6:00pm — Bridegroom Matins

### April 8 — Holy Wednesday

6:00pm — Matins for Holy Thursday (Lord's Supper)

### April 9 — Holy Thursday

10am — Vespers & Divine Liturgy for Institution of the Lord's Supper

6:00pm — Matins for Holy Friday w/ Passion Gospels

### April 10 — Holy Friday

9:00am — Royal Hours

11:30am — Decorate the Tomb

3:00pm — Vespers w/ Entombment

6:00pm — Matins for Holy Saturday w/ Procession

### April 11 — Holy Saturday

10am — Vespers w/ 15 OT Readings & Divine Liturgy

11:30pm — Paschal Vigil & Divine Liturgy followed by blessing of baskets & agape fellowship meal

### April 12 — Holy PASCHA

1:00pm — Paschal Vespers w/ Gospels in Various Languages followed by Paschal BBQ

### April 13 — Bright Monday

10am — Paschal Divine Liturgy w/ Procession & Potluck

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

### Many Years!

#### *Name Day*

Terrance Miller 4/10

#### *Birthday*

Erik (Konstantine) Worth 4/7 Peter Franchak 4/10

Anna Jones 4/8 Panayiota Rahal 4/11

Nino Kiria 4/9

#### *Wedding Anniversary*

Nino Kiria & Levan Darjania 4/9

### PARISH CONTACT INFO:

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**Attached Clergy:** V. Rev. Alexander Federoff, Retired, Rev. John Robinson, Retired & Pdn. George Shumaik

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