

We Welcome You to:
St. John Chrysostom
Antiochian Orthodox Christian Church

639 Putnam Street
P. O. Box 80095
Fort Wayne, Indiana 46898
Fr. Anthony Michaels
Fr. George Smith

Website: www.stjohnfortwayne.org

A Warm Welcome to Our Visitors

We are delighted to have visitors worship with us, and we pray that you will be blessed through your participation in our services. In the Orthodox Church, the reception of Holy Communion is a mark of membership in the Church. Only those who have been united to the Orthodox Church through Baptism or Chrismation, having prepared themselves through regular CONFESSION, prayer and fasting, are permitted to partake of Holy Communion. We earnestly look forward to the day when unity in the faith, life and worship of all Christians will have been achieved. In the meantime, we encourage visitors to join with us in our prayers and hymns. Literature about the Orthodox faith and this parish can be found in the vestibule. Feel free to ask questions before or after the services and, if you like, sign our guest book and fill out a request card. Please join us for refreshments and fellowship in the Parish Center after Liturgy. We want our visitors who are not Orthodox to receive the blessed bread after the Liturgy and to venerate the Cross if you wish.

To prepare properly for holy communion, we should fast from food and drink from 12:00 at night until reception of communion. Exceptions are made for those who need food and drink to take medication and for other age related difficulties and infirmities. If you have any specific questions please see Fr. Anthony personally.

CONFESSIONS: Before and after Vespers on Saturday 5:00PM
(Confession may be available on Sunday morning if needed as well.)

MATINS: 9:00AM on Sundays

DIVINE LITURGY: 10:15AM ON Sundays

Feast Days: Vespersal Divine Liturgy – 6:30PM

Saint John Chrysostom Orthodox Church strives to serve those in the greater Fort Wayne community who seek fullness of truth and life in Jesus Christ; through the meaningful worship, the unchanging doctrines, and the joyful communion experienced in Holy Apostolic Tradition.



LITURGICAL TEXTS FOR SUNDAY

December 30, 2007

31st Sunday after Pentecost, Sunday after the Nativity,
**Commemoration of Joseph the Betrothed, David the Prophet and King,
and James the Brother of the Lord**

Tone 6 / Eothinon 9

DIVINE LITURGY

Saints of the Day: Virgin-martyr Anysia of Thessalonika; Martyr Philetairos of Nicomedia; Venerable Leon; Venerable-martyr Gideon of Karakallou monastery on Athos; Makarios, Metropolitan of Moscow

1.) First Antiphon

I will give thanks unto the Lord with my whole heart, in the council of the upright, in the congregation; Great are the works of the Lord.

Refrain: "Through the intercessions of the Theotokos..."

Sought out in all the things that he hath willed; confession and majesty are His work, and His righteousness abideth unto ages of ages.

Refrain: "Through the intercessions of the Theotokos..."

Glorify to the Father, and to the Son, and to the Holy Spirit
Now and ever and unto ages of ages. Amen

Refrain: "Through the intercessions of the Theotokos..."

2.) Second Antiphon

Blessed is the man that feareth the Lord; in His commandments shall he greatly delight. His seed shall be mighty upon the earth; the generations of the upright shall be blessed.

Refrain: "O Son of God, born of a Virgin, save us who sing unto to Thee.
Alleluia."

Glory and riches shall be in his house, and his righteousness abides unto ages of ages.

Refrain: "O Son of God, born of a Virgin, save us who sing unto to Thee.
Alleluia."

There hath risen up in darkness a light for the upright; he is merciful and compassionate and righteous.

Refrain: "O Son of God, born of a Virgin, save us who sing unto to Thee.
Alleluia."

Glory to the Father, and to the Son, and to the Holy Spirit

Now and ever and unto ages of ages. Amen,

"O Only-begotten Son and Word of God..."

3.) During the Little Entrance: The troparion of the Resurrection in Tone 6

Tone 6

The Resurrection from the Octoechos (Nassar, 178; Kazan Sun. Mat., 24)

When Mary stood at thy grave looking for thy sacred body, angelic powers shone above thy revered tomb, and the soldiers who were to keep guard became as dead men. Thou led hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world. Thou who art risen from the dead, O Lord, glory to Thee.

4.) The Entrance Hymn(Eisodikon):

O come let us worship and fall down before Christ, O Son of God, who art risen from the dead, save us who sing unto thee: Alleluia

5.) After the Entrance we chant:

Tone 6

The Resurrection from the Octoechos (Nassar, 178; Kazan Sun. Mat., 24)

When Mary stood at thy grave looking for thy sacred body, angelic powers shone above thy revered tomb, and the soldiers who were to keep guard became as dead men. Thou led hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world. Thou who art risen from the dead, O Lord, glory to Thee.

Tone 2

Sunday after the Nativity of Christ (Nassar, 414)

Proclaim, O Joseph, to David, the grandparent of God, the amazing wonders; for thou hast seen a Virgin great with child; for with the shepherds thou didst give glory, with the Magi thou didst worship, and by the angel it was revealed to thee. Wherefore, plead thou with Christ God to save our souls.

Tone 4

Theotokion of the Nativity of Christ (Nassar, 402)

Thy Nativity, O Christ our God, hath given rise to the light of knowledge in the world; for they that worshipped the stars did learn there from to worship thee, O Sun of justice, and to know that from the east of the Highest thou didst come O Lord, glory to thee.

Tone 8

Troparion of St. John Chrysostom

Grace has shone forth from thy mouth like fire, illuminating the inhabited world. Thou have treasured for the world the treasures of silver-hating and revealed to us the sublimity of humility. Wherefore, O Educator, by thy words, O John the golden-mouthed, intercede with Christ God to save our souls.

طروبارية القديس يوحنا الذهبي الفم (بالحن الثامن)

لقد برزعت النعمة من قلبك مثل النار، فانارت المسكونة ووضعت للعالم كنوزاً عذبة خبأ القضاة، وأوضحت لنا سمو الإلتضاع، يا أيها الأب الموثب بأقواله يوحنا الذهبي الفم، فتشفع إلى الكلمة المسيح الإله، في خلاص نفوسنا

Tone 3

Kontakion of the Nativity (Nassar, 410)

Today the Virgin giveth birth to the Transcendent in essence; the earth offereth the cave to the unapproachable One; the angels with the shepherds glorify him; and the Magi with the star travel on their way; for a new child hath been born for our sakes, God before the ages.

6.) The Trisagion (“Holy God ...”) as usual.

7.) Epistle : Galatians 1:11-19 (Sunday after Christmas)

SUNDAY AFTER CHRISTMAS

Gradual, Tone IV

God is marvelous in his saints. *Verse:* Bless the Lord in the congregations.

Lesson from the Epistle of Saint Paul to the Galatians

(c. 1, V. 11-19)

Brethren, I want you to know that the Gospel, which I have preached, is not of human origin. For I have not received it from a man, nor was I instructed in it by any human teacher. It came to me through a revelation from Jesus Christ.

You have heard of my former way of life in Judaism. For I have persecuted the Church of God violently and I tried to destroy it. I was proficient in Judaism beyond any of my own age and race. I was a fierce champion of the traditions, handed down by my forefathers.

But God had set me apart before my birth and called me to his service through his grace. He graciously revealed his Son to me and ordered me to preach his Gospel to the Gentiles. My first action, then, was not to confer with any human being. I did not go up to Jerusalem to see those, who had been Apostles before me. On the contrary, I went into Arabia, and I returned again to Damascus.

Three years later, I went up to Jerusalem to visit Peter and stayed with him fifteen days. But I saw none of the other Apostles except James, the brother of the Lord.

8.) Gospel: Matthew 2:13-23 (Sunday after Christmas)

Gospel

Matthew 2:13-23 (Sunday after Christmas)

The Reading of the Holy Gospel according to St. Matthew

When the wise men had departed, behold, an angel of the Lord appeared to Joseph in a dream and said, “Rise, take the child and his mother, and flee to Egypt, and remain there till I tell you; for Herod is about to search for the child, to destroy him.” And he rose and took the child and his mother by night, and departed to Egypt, and remained there until the death of Herod. This was to fulfill what the Lord had spoken by the prophet, “Out of Egypt have I called my son.”

Then Herod, when he saw that he had been tricked by the wise men was in a furious rage, and he sent and killed all the male children in Bethlehem and in all that region who were two years old or under, according to the time which he had ascertained from the wise men.

Then was fulfilled what was spoken by the prophet Jeremiah:

“A voice was heard in Ramah, wailing and loud lamentation, Rachel weeping for her children; she refused to be consoled, because they were no more.”

But when Herod died, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, “Rise, take the child and his mother, and go to the land of Israel, for those who sought the child’s life are dead.” And he rose and took the child and his mother, and went to the land of Israel. But when he heard that Archela’us reigned of Judea in place of his father Herod, he was afraid to go there, and being warned in a dream he withdrew to the district of Galilee. and he went and dwelt in the city called Nazareth, that what was spoken by the prophets might be fulfilled, “He shall be called a Nazarene.”

9.) The Megalynarion: "It is truly meet ... ”

10.) The Koinonikon: Nativity of Christ (Nassar, 411)

The Lord hath sent redemption to his people. Alleluia

11.) Post-Communion: “We have seen the true Light ...”, as usual. ONCE.

12.) At the Great Dismissal we say, “He that was born in a cave and lay in a manger for our salvation and rose from the dead, through the intercessions of His all-immaculate and all-blameless holy Mother, ... Through the prayers ”.

SUNDAY, DECEMBER 30, 2007:

THE HOLY BREAD OFFERED BY: The Holy Bread is offered by: Kristin Cockrell and Adam Speck – for the health and salvation of Joe, Sandy, Joey, Jenn, Judy, Casey, Jacob and Tyson and everyone in the Cockrell, Speck, Villa, Barrett, Miller and Bojrab families.

For The Newly Baptized Sarah, Jacob & David –

FOR IKE BOJRAB, FRED DEEB, AND ALBERT (JUNIE) MOORE.

For **St. John Chrysostom Parish**, for all its family and friends, benefactors and supporters, and the founders of this Holy Temple.

For his EMINENCE METROPOLITAN PHILIP AND HIS GRACE BISHOP MARK – FR. ANTHONY – FR. GEORGE.

THE HOLY BREAD IS OFFERED IN MEMORY : The Holy Bread is offered in memory – of Steve, Sheri, Tony and all the departed in the Cockrell, Speck and Villa families.

For the souls of all the departed loved ones of all members and friends and founders of St. John Chrysostom Church – may their memories be eternal.

PLEASE REMEMBER IN YOUR PRAYERS:

HIS EMINENCE METROPOLITAN PHILLIP – HIS GRACE BISHOP MARK –GENEVIEVE DEEB – ANNIE DEEB – FRED DEEB – VICKIE ROTH – IKE BOJRAB – RICK BOJRAB – BETTY BOJRAB – YOUSEF ESTEFAN – JOE COCKRELL – OSCAR & HELEN MITSON – ALBERT (JUNIE) MOORE – FR. ANTHONY & FR. GEORGE AND FR. MATTHEW WADE and all the sick and suffering. For permanent peace in the Middle East.

UPCOMING BREAD OFFERING:

Dec 30: Kristin Cockrell & Adam Speck

Jan 6: Camille Connor **Jan 13:** Bryan and Mona Smith **Jan 20:** Joe & Sandy Cockrell

Jan 27: Laudia Estefan

December Birthdays

2 Rula Koudsia - Danielle Rutherford - 23 Antoine (Tony) Tomeh -

25 Camille Connor - 30 Paul Bojrab

January Birthdays

1 Dima Koudsia – 6 Malak Zawahri – 8 Anees Nadrous – 17 Fr. Anthony –

18 Marie Bojrab – 19 Mike Bedree M – Bassam Zawahri – 24 Emad Farag –

27 George David Bojrab

– GOD GRANT YOU MANY YEARS –

Anyone celebrating a birthday or anniversary or any other special occasion please forward your information to Fred Deeb or Father Anthony, that your name may be included in the bulletin.

BIBLE STUDY

EVERY TUESDAY EVENING AT 7:30 P.M. AT FR. ANTHONY’S HOUSE

The topic is from the Old Testament book of Exodus. Everyone is encouraged to participate in this unique opportunity to understand the New Testament.

Tips on Church Etiquette:

There are times during Orthodox church services that call for the people to kneel. Examples include the consecration of the Holy Gifts (“Thine own of thine own, we offer unto Thee on behalf of all and for all...”) and during the prayer of St. Ephraim during services in Great Lent.

If you are able to get onto you knees, you should kneel. **If you are not able to get onto your knees, it is proper to remain standing with you head bowed.** You should not sit, even if you are on the edge of the seat with your head bowed.

Remember, sitting is not the same as kneeling.

Calendar of Events:

- Saturday, December 29**
5:00 p.m. Great Vespers
- Sunday, December 30**
9:00 a.m. Matins 10:15 a.m. Divine Liturgy
-Church School immediately following Eucharist
- Tuesday, January 1, 2008** CIRCUMCISION OF CHRIST
HAPPY NEW YEAR
- Saturday, January 5, 2008**
5:00 p.m. Great Vespers
- Sunday, January 6, 2008** HOLY THEOPHANY
9:00 a.m. Matins 10:15 a.m. Divine Liturgy BLESSING OF THE WATER
- Monday, January 7, 2008** SYNAXIS ST. JOHN THE BAPTIST
- Tuesday, January 8, 2008** OPEN HOUSE AT FATHER ANTHONY'S HOUSE 6:30PM
- Saturday, January 12, 2008**
5:00 p.m. Great Vespers
- Sunday, January 13, 2008**
9:00 a.m. Matins 10:15 a.m. Divine Liturgy
-Church School immediately following Eucharist
- Monday, January 14, 2008** ST SAVA OF SERBIA – HOLY FATHERS
- Thursday, January 17, 2008** ANTHONY THE GREAT
- Friday, January 18, 2008** STS ATHANASIUS & CYRIL
- Saturday, January 19**
5:00 p.m. Great Vespers
- Sunday, January 20** - EUTHYMIUS THE GREAT
9:00 a.m. Matins 10:15 a.m. Divine Liturgy
-Church School immediately following Eucharist
- Friday, January 25** GREGORY THE THEOLOGIAN
- Saturday, January 26**
5:00 pm Great Vesper
- Sunday, January 27**
9:00 a.m. Matins 10:15 a.m. Divine Liturgy
-Church School immediately following Eucharist
- Wednesday, January 30** THREE HIERARCHS

BASIC CLASS IN ORTHODOXY

EVERY FRIDAY AFTERNOON AT 1:00 P.M. AT THE CHURCH

This is an excellent learning opportunity for potential catechumens discovering the Orthodox Church and for long-time Orthodox Christians desiring to gain a deeper understanding of their faith.

Pledge Drive for 2008 Is Underway!!!

**Please return Pledge Cards
as soon as possible
to help us budget for 2008**

**BETWEEN THE LEAVES
VINE & BRANCHES BOOKSTORE**

For More information see Connie Schenkenberger

WHEN WAS THE LAST TIME YOU USED OUR PARISH WEBSITE?

On the website, you can find:

- All church bulletins dating back to July 2005
- Service schedule and information
- Updated church calendar
- Photographs of church events
- Readings prepared by Fr. Anthony
- Information of parish organizations
- Links to other Antiochian / Orthodox Sites

DID YOU KNOW THAT THERE IS AN UP-TO-DATE CALENDAR OF PARISH EVENTS????

We try to update the website regularly, so visit www.stjohnfortwayne.com

The Mystery of Water

In our liturgical books, the office of Holy Baptism is introduced by the following rubric:

The priest enters the sanctuary and puts on white garments, and his gauntlets. And when he has lit all the tapers, he takes the cense and goes to the font, and censes around it; and having given the censer to be held, he makes a reference.

How many people today realize that this rubric is all that remains from the greatest of all solemnities of the early Church, the Paschal celebration of Baptism and the baptismal celebration of Pascha? We stress this again because, even though it is probably impossible simply to reintegrate Baptism into Pascha, the Paschal character of Baptism -- the connection between Baptism and Pascha -- remains the key not only to baptism but to the totality of the Christian faith itself. Then the initial rubric reminds us that this Paschal character of the celebration must be preserved. This means, first of all, the celebration of Baptism by the Church, that is with the participation of the people of God, as in the event in which the whole Church it acknowledges herself as *passage -- Pascha --* from “this world” into the Kingdom of God, as participation in the decisive events of Christ's Death and Resurrection. The proper celebration of Baptism is indeed the source and the starting point of all liturgical renewal and revival. It is here that the Church reveals her own nature to herself, constantly renews herself as a community of the baptized. And in the light of this essential function of Baptism -- always to *renew* the Church -- how inadequate and liturgically wrong will our short “private” Baptisms appear, deprived of all solemnity, performed in the absence of the Church, reduced to a bare “minimum.” Let us remember then that whenever and wherever Baptism is celebrated, we find ourselves -- spiritually at least! -- on the eve of Pascha -- at the very end of the great and holy “sabbath,”” at the very beginning of that unique night which every year truly makes us enter into the Kingdom of God.

Baptism begins with a solemn *blessing of water*. But so deep is our liturgical decadence that some priests simply omit this blessing. Why indeed go through this relatively lengthy rite when it is so easy to pour a few drops of the previously blessed “holy water” into the baptismal font and thus satisfy people who are always begging for “shorter services”? In some churches there is even no baptismal font; one performs Baptism by sprinkling the child with a few drops of the “holy water” considered as “necessary and sufficient.” Ten minutes, and one is a Christian--a member of the Body of Christ, a consecrated vessel of the Holy Spirit, a fellow citizen with Saints! All that remains to be done is to issue a baptismal certificate. No wonder then that to more and more people today, not only Baptism, but; the whole Church with her incomprehensible and archaic rites seems utterly “irrelevant,” and they simply “drop out” and seek elsewhere that spiritual food without which man cannot live.

We must understand, therefore, that it is precisely *water* which reveals to us the meaning of Baptism and that this revelation takes place in the consecration of water before Baptism. Not only does Baptism *begin with* the blessing of water, but it is this blessing alone that reveals all the dimensions of the baptismal mystery, its truly cosmical content and depth. It is, in other terms, the blessing of water that manifests the *relevance* of Baptism, by revealing its relation to the world and matter, to life and all its aspects. And if today, even in theological manuals, Baptism is presented as an almost magical act, if it has ceased to be the source, the constant "term of reference" in both liturgy and piety, it is precisely because it in fact has been disconnected from the "mystery of water," which gives it its real context and significance. It is with this mystery of water, then, that we must begin our explanation.

Water is undoubtedly one of the most ancient and universal of all religious symbols. From the Christian point of view three essential dimensions of this symbolism are important. The first one can be termed *cosmical*. There can be no life without water, and because of this the "primitive" man identifies water with the principle of life, sees in it the *prima essentia* of the world: "...and the Spirit of God was moving on the face of the waters" (Gen. 1:2). But if water reflects and symbolizes the world as cosmos and life, it is also the symbol of destruction and death. It is the mysterious depth which kills and annihilates, the dark habitation of the demonic powers, the very image of the irrational, uncontrollable, elemental in the world. The principle of life, a life-giving power, and the principle of death, the power of destruction: such is the essentially ambiguous intuition of water in man's religious worldview. And finally, water is the principle of purification, of cleanliness, and therefore of regeneration and renewal. It washes away stains, it re-creates the pristine purity of the earth. It is this fundamental religious symbolism of water - symbolism rooted in the self-evident and natural attributes of water - that permeates the Bible and the whole biblical story for creation itself, for the "cosmos" in which the Creator rejoices for it reflects and sings His glory. We find water as wrath, judgment and death in the stories of the Flood and the annihilation of Pharaoh and his chariots under the waves of the Red Sea. And we find it finally as the means of purification, repentance and forgiveness in the Baptism of St. John (the Baptist), the descent of Christ into the waters of Jordan, and in His ultimate commandment: "go ye and baptize.."

Creation, Fall and Redemption, Life and Death, Resurrection and Life Eternal: all the essential dimensions, the entire content of Christian faith, are thus united and "held together" in their inner interdependence and unity in this one symbol; and it is indeed the initial and essential meaning, but also the power of this symbol that it "holds together," brings together that which was broken, dislocated and mutilated. But thus understood, the blessing of water prior to Baptism ceases to be what it has become so often: a kind of preliminary and optional ceremony aimed at producing the "matter of the sacrament."