

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: Vespereal 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

June 28, 2009

3rd Sunday after Pentecost

Tone 2 / Eothinon 3

Saints of the Day: The translation of the relics of Cyrus and John the unmercenary healers; Martyrs Papios and Paul; Venerable Moses the anchorite; Venerable Simeon; Venerable Sergios and Herman, wonderworkers of Valaam

During the Little Entrance: The troparion of the Resurrection in Tone 2

Tone 2

The Resurrection from the Octoechos (Nassar, 147; Kazan Sun. Mat., 12)

When thou didst submit thyself unto death, O Thou deathless and immortal one, then Thou didst destroy Hell with Thy Godly pow'r, and when Thou didst raise the dead from beneath the earth, all the pow'rs of heaven did cry aloud unto Thee O Christ thou giver of life glory to Thee.

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

After the Entrance we chant:

Tone 2

The Resurrection from the Octoechos (Nassar, 147; Kazan Sun. Mat., 12)

When thou didst submit thyself unto death, O Thou deathless and immortal one, then Thou didst destroy Hell with Thy Godly pow'r, and when Thou didst raise the dead from beneath the earth, all the pow'rs of heaven did cry aloud unto Thee O Christ thou giver of life glory to Thee.

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 (باللحن الثامن)

لقد بزغتِ النعمة من فمك مثل النار، فأنارت المسكونة ووضعت للعالم كنوزَ عَدَمِ حُبِّ الفِضَّةِ، وأوضحت لنا سُمُومَ الإِتضاعِ، يا أَيُّها الأبُّ المُوَدَّبُ بأقوالِهِ يوحناُ الذهبيُّ الفمُّ، فتشفع إلى الكلمةِ المسيحِ الإلهِ، في خلاصِ نفوسِنا

Tone 4

Kontakion of the Theotokos (Nassar, 125)

O Undisputed intercessor of Christians, the mediatrix unrejected by the Creator, turn not away from the voice of our petitions, though we be sinners. Come to us in time, who cry to thee in faith, with assistance; for thou art good. Hasten to us with intercessions O Theotokos, who dost ever intercede for those who honor thee.

Epistle: Roman 5:1-10 (3rd Sunday after Pentecost)

THIRD SUNDAY

Gradual, Tone VI

The Lord is my strength and my glory.

Verse: The Lord has punished me severely, but he has not delivered me to death.

Lesson from the Epistle of Saint Paul to the Romans (c. 5 v. 1-10)

Brethren, now that we have been justified by faith, we enjoy peace with God through our Lord Jesus Christ. For through him and through faith we have obtained access to this grace, in which we stand, and we exult in our hope of sharing the glory of God.

Not only that, but we also exult in our afflictions, because we know well that affliction produces endurance; and endurance produces steadfastness; and steadfastness produces hope; and hope will not disappoint us. For the love of God has been poured out in our hearts through the Holy Spirit, which has been given to us.

Now, while we were still reprobates, Christ in his own appointed time died for us sinners. A man would hardly give his life for a righteous person, though perhaps for a really good man someone will dare even to die.

But God showed his love for us by the fact that Christ died for us, while we were still sinners. So, now that we have been justified through his blood, it is far more certain that through him we shall be saved from the wrath of God.

For we were reconciled to God through the death of his Son, when we were his enemies. Now that we are already reconciled to him, we are much more assured that we shall be saved through the life of his Son.

Gospel: Matthew 6:22-33 (3rd Sunday of Matthew)

Gospel

Matthew 6:22-33 (3rd Sunday of Matthew)

“The eye is the lamp of the body. So, if your eye is healthy, your whole body will be full of light; but if your eye is unhealthy, your whole body will be full of darkness. If then, the light in you is darkness, how great is the darkness!

‘No one can serve two masters; for a slave will either hate the one and love the other, or be devoted to the one and despise the other. You cannot serve God and wealth.’” “Therefore I tell you, do not worry about your life, what you will eat or what you will drink, I or about your body, what you will wear. Is not life more than food, and the body more than clothing? Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And can any of you by worrying add a single hour to your span of life? And why do you worry about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin, yet I tell you, even Solomon in all his glory was not clothed like one of these. But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, will he not much more clothe you-you of little faith?

Therefore do not worry, saying, 'What will we eat?' or 'What will we drink?' or 'What will we wear?' For it is the Gentiles who strive for all these things; and indeed your heavenly Father knows that you need all these things. But strive first for the kingdom of God and his righteousness, and all these things will be given to you as well.

SUNDAY, JUNE 28, 2009 –

THE HOLY BREAD IS OFFERED BY The Holy Bread Offered By: The Holy Bread is offered for WALID, SALMA, MERIANA, AND ANEES – IKRAM, SCOTT & YVETTE, ANWAR & JACOB AND FOR THE NADROUS, ESTIFAN, MOURAD, KOUDSIA, EASTON, HANNA, SMITH & ZAKOUR families

FOR GENEVIEVE DEEB, DON SCHENKENBERGER, ALEX TSIGULOFF,

HIS EMINENCE METROPOLITAN PHILIP AND HIS GRACE BISHOP MARK – FR. ANTHONY AND FR. GEORGE, ANTHONY & GERTRUDE MICHAELS

AND FOR THE PARISH OF ST. JOHN CHRYSOSTOM, FOR ALL IT’S FAMILY AND FRIENDS, BENEFACTORS AND SUPPORTERS, AND THE FOUNDERS OF THIS HOLY TEMPLE.

THE HOLY BREAD IS OFFERED IN MEMORY OF THOSE WHO HAVE FALLEN ASLEEP IN THE HOPE OF RESURRECTION TO EVERLASTING LIFE.

ANEES, MERIAM, SAMIRA & KARLA & HALA. And all the departed from the NADROUS, ESTIFAN, MOURAD, KOUDSIA, EASTON, HANNA, SMITH & ZAKOUR families – COLLEEN MALOLEY

JUSTIN POPA – JON, EUFIMIA, POMPI LIU, ALIZA, FLORIN JOHN (MEMORIAL)

THE REPOSE OF THE SOULS OF ALL THE DEPARTED LOVED ONES OF ALL MEMBERS AND FRIENDS OF ST. JOHN CHRYSOSTOM CHURCH – MAY THEIR MEMORIES BE ETERNAL.

UPCOMING BREAD OFFERING:

– **Jun 28:** Walid & Salma Nadrous

Jul 5: Robert & Elizabeth Tindall – Jul 12: Marwan & Najwa Koudsia – **Jul 19:** Joe & Sandy

Cockrell – **Jul 26:** Don & Connie Schenkenburger

June Birthdays

8 Chris Wright – **10** Paul Canavati – **12** Timothy Connor – **13** Mona M. Smith – **14** Chris Mitson – **19** Sue Mitson, Meriana Nadrous – **22** Nicholas Corey – **25** Anne Canavati – **27** Betty J. Bojrab – **28** Julie 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. Everyone is encouraged to participate in this unique opportunity to understand the New Testament.

BASIC CLASS IN ORTHODOXY (NEW TIME)

EVERY THURSDAY EVENING @ 7:00 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.

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Calendar of Events:

Saturday, Jun 27 -

5:00 pm Great Vesper

Sunday, Jun 28 - 3rd Sunday after Pentecost –

9:00 a.m. Matins 10:15 a.m. Divine Liturgy

Monday, Jun 28 – HOLY APOSTLES PETER & PAUL

Saturday, Jul 4 -

5:00 pm Great Vesper

Sunday, Jul 5 - 4th Sunday after Pentecost

9:00 a.m. Matins 10:15 a.m. Divine Liturgy

Tuesday, Jul 7 -

7:30 p.m. Bible study @ Fr. Anthony’s House

Thursday, July 9 -

7:00 p.m. Basic Class in Orthodoxy last day at 634 Putnam

Saturday, July 11 -

5:00 pm Great Vesper
Sunday, July 12 -
 9:00 a.m. Matins 10:15 a.m. Divine Liturgy
Monday, July 13 ALL LITURGICAL, EQUIPMENTS, MISCELLANEOUS, CHOIR LOFT, OFFICE,
 KITCHEN, CLEANING SUPPLIED ETC. SHOULD BE READY FOR THE FOR THE
 MOVE TO BEDIAC DR –
 IF YOU HAVE ANY QUESTION CONTACT TAMI FAY OR KRIS HOWARD
Tuesday, Jul 14 - 7:30 p.m. Bible study @ Fr. Anthony’s House
Wednesday, July 15 TENTATIVE DATE TO MOVE -
Thursday, Jul 16 -
 7:00 p.m. Basic Class in Orthodoxy @ Fr. Anthony’s House
Saturday, Jul 18 -
 5:00 pm Great Vesper
Sunday, Jul 19 - AT THE NEW RECEPTION HALL 402 BEDIAC DR.
 9:00 a.m. Matins 10:15 a.m. Divine Liturgy
Monday, Jul 20 - GLORIOUS PROPHET ELIAS
Tuesday, Jul 21 -
 7:30 p.m. Bible study @ Fr. Anthony’s House
Thursday, Jul 23 -
 7:00 p.m. Basic Class in Orthodoxy @ TBA.
Saturday, Jul 25 -
 5:00 pm Great Vesper
Sunday, Jul 26 -
 9:00 a.m. Matins 10:15 a.m. Divine Liturgy

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.

June 12, 2009

We are in the final stretch of what we have been waiting for...Our move to our new church on Badiac Drive in Ft.Wayne!!

Our tentative date to move is July 15th and there are many things that need to be done to ensure the move goes smoothly. Kris Howard has asked me to coordinate this process and that is the purpose of this letter.

We have 11 main areas in the church and hall that need to be packed and moved. There are Team Leaders that are assigned to each one of these areas. We are looking for boxes, packing materials and packers to assist in meeting the July 15th deadline. Our last church service is scheduled for July 12th. Everything else can be boxed up by July 12th if not before. I do know that the Sunday School and Bookstore already are packed and ready to move. We will need assistance in the other areas listed below. Feel free to contact the team leaders directly to let them know what packing supplies you have and/or can assist as packers.

Thank you very much. If you have any questions please don't hesitate to contact me.

Location	Items	Team Leader
Church	All liturgical items/equipment	Father Anthony
Church	Miscellaneous items	Alex Deeb/Robert Tindall
Church	Choir Loft	Marie Bojrab/Kris Howard
Church Hall	Office Supply Room	Fred Deeb
Church Hall	Kitchen area	Sandy Cockrell
Church Hall	Cleaning Supply	Najwa Koudsia
Church Hall	Paper products etc	Mike Malooley

What an exciting time this is for St. John Chrysostom and what a wonderful and beautiful new church we will all have very soon. With everyone's help it will all go very smoothly!

Thanks again,
Tami Fay

Please note: I will be working in Chicago July 14-17. Up until then please don't hesitate to call me.

The 1st Annual St. John Chrysostom Golf Outing

Proceeds will support the construction of our new church on Badiac Road

Autumn Ridge Golf Course

Wednesday, August 26, 2009

1:00 pm Shotgun Start

Hog Roast at 6:00 pm Following Golf

Entry Fee is \$75 per golfer which includes:

- 18 holes of Florida Scramble golf - four person teams
- 2 carts per team
- Boxed lunch at registration
- Dinner/Raffle following golf
- Refreshment cart on course
- Golf Prizes
 - Closest to the pin on all four par threes
 - Hole-in-one contest on one par three
 - Longest drive for men and women
 - Foursome winners with lowest scramble scores: 1st, 2nd, and 3rd place awards

GOLF REGISTRATION DEADLINE IS MONDAY, AUGUST 3

Make checks payable to: St. John Chrysostom Building Fund

Send all registration forms to Don Schenkenberger,

DINNER ONLY RESERVATION FOR NON-GOLFERS \$20 per person.

Hog Roast at 6:00 pm at Autumn Ridge Golf Course *Reservation deadline is Monday, August 3 Make checks payable to: St. John Chrysostom Building Fund*

For registration questions and information please contact:

Don Schenkenberger

John Fay

Rick Adams

The Birth of John the Baptist – June 24

According to the Jewish historian Josephus (who wrote after 70 Ad), John the Baptist was a Jewish preacher in the time of Pontius Pilate (*Ad 26-36*). He called the people to repentance and to a renewal of their covenant relation with God. He was imprisoned and eventually put to death by Herod Antipas (son of Herod the Great, who was king when Jesus was born) for denouncing Herod's marriage to Herodias, the wife of his still-living brother [Philip](#). In order to marry Herodias, Herod divorced his first wife, the daughter of King Aretas of Damascus, who subsequently made war on Herod, a war which, Josephus tells us, was regarded by devout Jews as a punishment for Herod's murder of the prophet John.

In the Book of Acts, we find sermons about Jesus which mention His Baptism by John as the beginning of His public ministry (see Acts 10:37; 11:16; 13:24). We also find accounts (see Acts 18:24; 19:3) of devout men in Greece who had received the baptism of John, and who gladly received the full message of the Gospel of Christ when it was told them.

Luke begins his Gospel by describing an aged, devout, childless couple, the priest Zechariah and his wife Elizabeth. As Zechariah is serving in the Temple, he sees the angel Gabriel, who tells him that he and his wife will have a son who will be a great prophet, and will go before the Lord "like Elijah." (The Jewish tradition had been that Elijah would herald the coming of the Messiah = Christ = Anointed = Chosen of God.) Zechariah went home, and his wife conceived. About six months later, Gabriel appeared to the Virgin Mary, a kinswoman of Elizabeth, and told her that she was about to bear a son who would be called Son of the Most High, a king whose kingdom would never end. Thus Elizabeth gave birth to John, and Mary gave birth six months later to Jesus.

After describing the birth of John, Luke says that he grew, and "was in the wilderness until the day of his showing to Israel." The people of the Qumran settlement, which produced the Dead Sea Scrolls, sometime use the term "living in the wilderness" to refer to residing in their community at Qumran near the Dead Sea. Accordingly, it has been suggested that John spent some of his early years being educated at Qumran.

All of the gospels tell us that John preached and baptized beside the Jordan river, in the wilderness of Judea. He called on his hearers to repent of their sins, be baptized, amend their lives, and prepare for the coming of the Kingship of God. He spoke of one greater than himself who was to come after. Jesus came to be baptized, and John told some of his disciples, "This is the man I spoke of." After His baptism by John, Jesus began to preach, and attracted many followers. In fact, many who had been followers of John left him to follow Jesus. Some of John's followers resented this, but he told them: "This is as it should be. My mission is to proclaim the Christ. The groomsman, the bridegroom's friend, who makes the wedding arrangements for the bridegroom, is not jealous of the bridegroom. No more am I of Jesus. He must increase, and I must decrease." (John 3:22-30)

John continued to preach, reproving sin and calling on everyone to repent. King Herod Antipas had divorced his wife and taken Herodias, the wife of his (still living) brother [Philip](#). John rebuked him for this, and Herod, under pressure from Herodias, had John arrested, and eventually beheaded. He is remembered on some calendars on the supposed anniversary of his beheading, 29 August.

When John had been in prison for a while, he sent some of his followers to Jesus to ask, "Are you he that is to come, or is there another?" ([Matthew](#) 11:2-14) One way of understanding the question is as follows: "It was revealed to me that you are Israel's promised deliverer, and when I heard this, I rejoiced. I expected you to drive out Herod and the Romans, and rebuild the kingdom of David. But here I sit in prison, and there is no deliverance in sight? Perhaps I am ahead of schedule, and you are going to throw out the Romans next year. Perhaps I have misunderstood, and you have a different mission, and the Romans bit will be done by someone else. Please let me know what is happening."

Jesus replied by telling the messengers, "Go back to John, and tell him what you have seen, the miracles of healing and other miracles, and say, 'Blessed is he who does not lose faith in me.'"

He then told the crowds: "John is a prophet and more than a prophet. He is the one spoken of in Malachi 3:1, the messenger who comes to prepare the way of the Lord. No man born of woman is greater than John, but the least in the Kingdom of God is greater than John."

This has commonly been understood to mean that John represents the climax of the long tradition of Jewish prophets looking forward to the promised deliverance, but that the deliverance itself is a greater thing. John is the climax of the Law. He lives in the wilderness, a life with no frills where food and clothing are concerned. He has renounced the joys of family life, and dedicated himself completely to his mission of preaching, of calling people to an observance of the law, to ordinary standards of virtue. In terms of natural goodness, no one is better than John. But he represents Law, not Grace. Among men born of woman, among the once-born, he has no superior. But anyone who has been born anew in the kingdom of God has something better than what John symbolizes. (Note that to say that John symbolizes something short of the Kingdom is not to say that John is himself excluded from the Kingdom.)

Traditionally, the Birth of Jesus is celebrated on 25 December. That means that the Birth of John is celebrated six months earlier on 24 June. The appearance of Gabriel to Mary, being assumed to be nine months before the birth of Jesus, is celebrated on 25 March and called the Annunciation, and the appearance of Gabriel to Zechariah in the Temple is celebrated by the East Orthodox on 23 September. At least for Christians in the Northern Hemisphere, these dates embody a rich symbolism. (Note: Listmembers living in Australia, New Zealand, South Africa, southern South America, or elsewhere in the Southern Hemisphere, press your delete keys Now!) John is the last voice of the Old Covenant, the close of the Age of Law. Jesus is the first voice of the New Covenant, the beginning of the Age of Grace. Accordingly, John is born to an elderly, barren woman, born when it is really too late for her to be having a child, while Jesus is born to a young virgin, born when it is really too early for her to be having a child. John is announced (and conceived) at the autumnal equinox, when the leaves are dying and falling from the trees. Jesus is announced (and conceived) at the vernal equinox, when the green buds are bursting forth on the trees and there are signs of new life everywhere. John is born when the days are longest, and from his birth on they grow steadily shorter. Jesus is born when the days are shortest, and from his birth on they grow steadily longer. John speaks truly when he says of Jesus, "He must increase, but I must decrease."

(Of course, it is to be noted that none of this symbolism proves anything, since the Scriptures do not tell us that Jesus was born on 25 December. The symbolism of the dates is used by Christians, not as evidence, but as material for the devout imagination.)