

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

402 Badiac Rd.

Fort Wayne, Indiana 46845

New Phone # 260 637-2572 Fax 260 637-2647

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: Vesperal 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

April 11, 2010

Sunday of St. Thomas (New Sunday)

Eothinon 1

Saints of the Day: Hieromartyr Antypas bishop of Pergamum; Venerable Tryphainis; Kallinikos of Cernica, bishop of Rimnicului in Romania

DIVINE LITURGY

1.) After "Blessed is the Kingdom..." the Priest sings "Christ is risen..." (once) and the Choir (twice)

1st Antiphon

- a. Shout with joy to God, all the earth –
Sing to His name; give glory to His praises

Refrain: "Through the intercessions of the Theotokos, O Savior, save us."

- b. Say to God: 'How awesome are thy works' –
Let all the earth worship Thee, and sing to Thee

Refrain: "Through the intercessions of the Theotokos, O Savior, save us."

- c. Glory to the Father and to the Son and to the Holy Spirit
Both now and ever and unto ages of ages. Amen

Refrain: "Through the intercessions of the Theotokos, O Savior, save us."

3.) Little Ektenia

4.) 2nd Antiphon:

- a. May God have mercy upon us, and bless us,
and may He cause His face to shine upon us, and have mercy on us

Refrain: "Save us, O Son of God who rose from the dead, as we sing to Thee: Alleluia."

b. That thy way may be known upon earth, thy salvation among all nations
Let the peoples give thanks to Thee, O God, let all the peoples give thanks to Thee

Refrain: "Save us, O Son of God who rose from the dead, as we sing to Thee: Alleluia."

c. May God bless us, and may all the ends of the earth fear Him

Refrain: "Save us, O Son of God who rose from the dead, as we sing to Thee: Alleluia."

d. Glory to the Father and to the Son and to the Holy Spirit
Both now and ever and unto ages of ages. Amen

"O only-begotten Son. . .

5.) Little Ektenia

6.) During the Little Entrance, the Third Antiphon:

Verse 1: Let God arise, and let his enemies be scattered, and let those who hate Him flee
from His face.

Choir: Christ is risen from the dead, trampling down death by death, and to those in the tombs
bestowing life

Verse 2: As smoke vanishes, let them vanish; as wax melts before the fire.

Choir: Christ is risen from the dead, trampling down death by death, and to those in the tombs
bestowing life

Verse 3: So let the sinners perish before God, but let the righteous rejoice.

Choir: Christ is risen from the dead, trampling down death by death, and to those in the tombs
bestowing life

Verse 4: This is the day which the Lord has made; let us rejoice and be glad in it.

Choir: Christ is risen from the dead, trampling down death by death, and to those in the tombs
bestowing life

7.) Entrance Hymn (Nassar, 931; Kazan Pent., 1:Append. A):

In the gathering places bless ye God the Lord from the springs of Israel.
O Son of God, who didst rise from the dead, save us, who sing unto Thee. Alleluia.

8.) After the Entrance we chant:

Tone 7

For St. Thomas (Nassar, 942; Kazan Pent. Vol. 1, 208)

While the tomb was sealed, thou didst shine forth from it, O Light. While the doors were
closed, thou didst come in to thy Disciples, O Christ God, Resurrection of all, renewing in us
through them an upright spirit, according to the greatness of thy mercy.

Tone 8

Kontakion for Pascha (Nassar, 924; Liturgikon)

When thou didst descend into the grave, O Immortal, thou didst destroy the power of hades.
In victory didst thou arise, O Christ God, proclaiming 'Rejoice' to the myrrh-bearing women,
granting peace to thine apostles and bestowing resurrection of the fallen.

9.) The Trisagion ("Holy God ... ") as usual.

10.) Epistle

Acts 5:12-30 (Thomas Sunday)

SUNDAY OF SAINT THOMAS

Gradual, Tone III

Great and mighty is the Lord; his wisdom is infinite.

Verse: Praise the Lord. For he is good, and his mercy endures forever.

Lesson from the Acts of the Apostles (c.5, v. 12-30)

In those days, the Apostles performed many miracles and wonders among the people. They all used to assemble together in Solomon's Porch. None of the others dared to associate with them, but the people held them in high honor. Men and women in increasing numbers believed in the Lord and joined them.

They even carried the sick out into the streets and placed them on beds and mats to have at least Peter's shade fall on some of them, as he went by. Crowds also flocked together from the towns around Jerusalem, bringing sick persons and those, who were troubled by unclean spirits. All of them were healed.

But the high priest and his followers, who belonged to the sect of the Sadducees, were aroused and filled with jealousy. So, they arrested the Apostles and put them in the public jail. But an angel of the Lord opened the prison doors by night, led them out, and said to them: "Go, stand up in the temple, and preach to the people all the doctrines of the new way of life."

11.) Gospel

John 20:19-31 (Thomas Sunday)

GOSPEL READING

Thomas Sunday

The Reading is from John 20:19-31

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." When He had said this, He showed them His hands and His side. Then the disciples were glad when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, even so I send you." And when He had said this, He breathed on them, and said to them: "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained."

Now Thomas, one of the twelve, called the Twin, was not with them when Jesus came. 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."

Eight days later, His disciples were again in the house, and Thomas was with them. The doors were shut, but Jesus came and stood among them, and said: "Peace be with you." Then He said to Thomas, "Put your finger here, and see my hands; and put out your hand, and place it in my side; do not be faithless, but believing." Thomas answered Him, "My Lord and my God!" Jesus said to Him: "Have you believed because you have seen me? Blessed are those who have not seen and yet believe."

Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.

12.) The Megalyrnarion: **Instead** of "It is truly meet ... " "O most radiant lamp..."
for St. Thomas in Tone 1 (Nassar, 943)

Tone 1

St. Thomas in Tone 1 (Nassar, 943)

O most radiant lamp, the Theotokos, the immeasurable honour, which is more exalted than all creatures, with praises do we magnify thee.

13.) The Koinonikon: **Instead** of "Praise the Lord ... Alleluia." (Hymns from Fest. Men.)

Praise the Lord, O Jerusalem, O Praise thy God, O Zion

14.) Post-Communion: **Instead** of "We have seen the true Light ...", sing "Christ is risen..." **ONCE.**

15.) "Blessed be the name of the Lord..."⁷

16) At the Great Dismissal we say, "May Christ our true God..." the Priest holds a lit candle and the Cross in his right hand, and says loudly: "Christ is Risen." The Faithful respond "Truly He is Risen." This is repeated 3 times, then the Priest and the Faithful sing, "Christ is risen..."

English: Christ is Risen! Indeed He is Risen!

Arabic: Al Maseeh Qam! Hakhan Qam!

Greek: Kristus Anesti! Alithos Anesti!

Russian: Kristus Voskresel! Voistinu Voskresel!

Ethiopian: Kristus T'ensah Em' Muktan! Exai' Ab-her Eekala!

NOTE:

(a) Our tradition is to leave the Royal door and the other two doors open for the whole time during Bright week until Saturday Vespers for St. Thomas.

(b) There will be no fasting on Wednesday and Friday, not only during Bright week only but until the Feast of the Ascension, for the whole forty days. (This was the decision of the Holy Synod of the Church of Antioch)

(c) If a death occurred in any of our parishes between Easter and Ascension, the funeral service for Bright week should be celebrated and not the regular funeral service.

(d) From Easter Sunday to the Sunday of Pentecost, the Troparion, "O Heavenly King. . ." is not sung. And from Easter Sunday to its leave-taking, instead of "Holy God. . ."; "O come, let us worship and fall down... " in Matins, the Hours, and Vespers; and "Glory to God in the highest" before the Matins psalms; and, "We have seen the true light. . ." in the Divine Liturgy, we say "Christ is risen. . ."

SUNDAY, APRIL 11, 2010 –

THE HOLY BREAD IS OFFERED by Laudi Estefan for the health of YOUSEF ESTEFAN, LAUDIA ESTEFAN, FOR THE YAKOUB, ANWAR, IKRAM, SCOTT, YVETTE & ANDREW – FOR THE HEALTH OF THE ESTEFAN, MOURAD, KOUDSIA, NADROUS, EASTON, ZAKOUR, SMITH AND KURRA FAMILIES. AND AYDRE-GEORGE

ALSO GERTRUDE MICHAELS RECOVERING FROM SURGERY & ANTHONY MICHAELS

AND ALL THE FAMILIES OF ST JOHN CHRYSOSTOM

BISHARA ABOUFADEL, SHAMIRAN CRAMER, JOHN SCHENKENBERGER, EDMONE MALOLEY

HIS EMINENCE METROPOLITAN PHILIP AND HIS GRACE BISHOP MARK –

FR. ANTHONY, FR. GEORGE,

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

SPECIALLY MARIAM, KARLA, CHERI, MAURICE, ALEES, NADRA, ELIAS, MIHJAH, COSTANTIN, FADWA, GASSAN AND ABRAHAM. HALA ZAKOUR

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

UPCOMING BREAD OFFERING:

– ***Apr 11:*** Laudi Eastefan – ***Apr 18:*** Sam & Rula Koudsia – ***Apr 25*** Robert & Elizabeth Tindall
May 2: Joe & Jennifer Cockrel – ***May 9:*** Annie Deeb – ***May 16:*** Joe & Sandy Cockrell –
May 23: Like Bedada – ***May 30:*** Open

April Birthdays

12 Michael Israbian – **14** John Fay – **15** Michael Maloley – **26** Ryan Adams
– **30** Richard Adams

– **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.

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Note to the Parishioners

As we walk throughout the new building, we might notice something that does not look right, send an e-mail
Describing the problem that need to be repaired
or Write a note describing the problem
and give it to G. David Bojrab,
(No verbal memos please)

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**PLEASE TURN IN YOUR FOOD FOR THE HUNGRY PEOPLE BOXES
OR MAKE YOUR DONATIONS AS SOON AS POSSIBLE**

SCHEDULE OF EVENTS

Saturday, April 10 -

Catechism (Group 2) 4pm – 5pm
5:00 pm Great Vesper

Sunday, April 11 - Apostle Thomas

9:00 a.m. Matins 10:15 a.m. Divine Liturgy
-Church School immediately following Eucharist

Monday, April 12 –

7:00 pm Antiochian Women meeting

Tuesday, April 13 -

7:30 p.m. Bible study @ 402 Badiac Rd

Wednesday, April 14 - Catechism (Group 1) – 10 am – 11am

Thursday, April 15 –

7:30pm – 8:30pm Basic Class in Orthodoxy

Saturday, April 17 -

Catechism (Group 2) 4pm – 5pm
5:00 pm Great Vesper

Sunday, April 18 -

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

-Church School immediately following Eucharist

Brunch After Liturgy All proceed to pay for the alter robes

Monday, April 19 -

7:00 pm Men's Club meeting

Tuesday, April 20 -

7:30 p.m. Bible study @ 402 Badiac Rd

Wednesday, April 21 - Catechism (Group 1) – 10 am – 11am

Thursday, April 22 -

7:30pm – 8:30pm Basic Class in Orthodoxy

Saturday, April 24 -

Catechism (Group 2) 4pm – 5pm

5:00 pm Great Vesper

Sunday, April 25 -

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

-Church School immediately following Eucharist

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 YOUR KNEES, YOU SHOULD KNEEL.

IF YOU ARE NOT ABLE TO GET ONTO YOUR KNEES, IT IS PROPER TO REMAIN STANDING WITH YOUR 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.

BETWEEN THE LEAVES

VINE & BRANCHES BOOKSTORE

NEW BOOKS & GIFTS FOR CHILDREN AVAILABLE @ BOOKSTORE

Please come and visit the new Bookstore

FOR MORE INFORMATION SEE CONNIE SCHENKENBERGER

ALL HOLY LADY THEOTOKOS OF LIFE GIVING FONT

Outside of Constantinople, towards the district of the Seven Towers, there was in ancient times a very large and most beautiful church named in honour of the Theotokos; it had been built about the middle of the fifth century by the Emperor Leo the Great (also called "Leo of Thrace," he is commemorated on Jan. 20). Before he became Emperor, he had encountered there a blind man, who being tormented with thirst asked him to help him find water. Leo felt compassion for him and went in search of a source of water but found none. As he became downcast, he heard a voice telling him there was water nearby. He looked again, and found none. Then he heard the voice again, this time calling him "Emperor" and telling him that he would find muddy water in the densely wooded place nearby; he was to take some water and anoint the blind man's eyes with it. When he had done this, the blind man received his sight. After Leo became Emperor as the most holy Theotokos had prophesied, he raised up a church over the spring, whose waters worked many healings and cured maladies by the grace of the Theotokos; from this, it came to be called the "Life-giving Spring." The Church of Christ celebrates the consecration of this church on this day.

After the fall of the imperial city, this church was razed to the ground and the materials from it were used for building the mosque of Sultan Bayezid. Nothing remained of that church's ancient beauty, except for a small and paltry chapel, almost completely buried in the ruins. This chapel had twenty-five steps going down into it, and a transom window on the roof, wherefrom it received a little light. Toward the western side of the chapel was the aforementioned holy Spring, fenced about with a railing, and with fish swimming in it. Such was the condition of the Spring until 1821. Then even that little remnant was destroyed, occasioned by the uprising of the Greek nation against the Ottoman Empire; the sacred Spring was buried with it and disappeared altogether.

But in the days of Sultan Mahmud, when those subject to him were rejoicing in their freedom to practice their religion, permission was sought by the Orthodox Christian community to rebuild at least part of the chapel. Thus the work was begun on July 26, 1833. When the excavation had been made, and the foundations of the ancient church were found, there was rebuilt -- by a later writ of permission from the Sultan -- not merely a chapel of the holy Spring, but another new church, constructed upon the foundations of the ancient one. The building of this spacious, beautiful, and most majestic temple began on September 14, 1833, and the work was completed on December 30, 1834. On February 2, 1835, the Ecumenical Patriarch Constantine II, serving the Liturgy together with twelve hierarchs and a great company of clergy, as well as a boundless multitude of Christians, performed the consecration of this sacred church and dedicated it to the glory of the Mother of God. On September 6,

1955, however, it was desecrated and destroyed again by the Moslem Turks; it has been restored again, but not to the former magnificence.

Apolytikion in the Third Tone

As a life-giving fount, thou didst conceive the Dew that is transcendent in essence, O Virgin Maid, and thou hast welled forth for our sakes the nectar of joy eternal, which doth pour forth from thy fount with the water that springeth up unto everlasting life in unending and mighty streams; wherein, taking delight, we all cry out: Rejoice, O thou Spring of life for all men.

Kontakion in the Plagal of the Fourth Tone

O Lady graced by God, you reward me by letting gush forth, beyond reason, the ever-flowing waters of your grace from your perpetual Spring. I entreat you, who bore the Logos, in a manner beyond comprehension, to refresh me in your grace that I may cry out, "Hail redemptive waters."

