

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 18, 2010

**Sunday of the Myrrh Bearing Women and
Saints Joseph of Arimathea and Nicodemus**

Tone 2 / Eothinon 4

Saints of the Day: Venerable John, disciple of Gregory of Decapolis; Venerable Euthymios and Athanasios of Aegina; Cosmas the Confessor, bishop of Chalcedon; New-martyr John of Epiros; Venerable Euthymios, enlightener of Karelia

DIVINE LITURGY

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

2.) 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 2

The Resurrection from the Octoechos (Nassar, 147; Kazan Pent. Vol. 1, 214)

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.

Tone 2

Myrrh Bearing Women (Nassar, 948; Kazan Pent. Vol. 1, 240)

The pious Joseph, having brought down thy pure body from the Tree, wrapped it in fine linen, embalmed it with ointment, provided for it, and laid it in a new tomb. But thou didst verily rise, after three days, O Lord, granting the world Great Mercy.

Verily, the angel came to the tomb and said to the ointment-bearing women, The ointment is meet for the dead, but Christ is shown to be remote from corruption. But cry ye, The Lord is risen, granting the world the Great Mercy.

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 بزغت النعمة من قلبك مثل النار، فأنارت المسكونة ووضعت للعالم كنوزَ عَدَمِ خُبِّ القِيْضَةِ، وأوضحت لنا سُمُوَ الإِتِّضَاعِ، يَا أَيُّهَا الأبُّ الْمُؤْتَكَبُ بِأَقْوَالِهِ يُوْحِنَّا الذَّهَبِيُّ الفَمِ، فَتَشْفَعْ إِلَى الكَلِمَةِ المَسِيحِ الإِلَهِ، فِي خِلَاصِ نَفُوسِنَا

Tone 8

Kontakion - Pascha (Nassar, 924; Liturgikon, 321; Kazan Pent. Vol. 1, Append. B)

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 6:1-7 (Myrrh Bearing Women)

SUNDAY OF THE MYRRHBEARERS

Gradual, Tone II

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 Acts of the Apostles (c. 6, v. 1-7)

In those days, when the disciples were increasing in number, the Greek-speaking Jews complained against the native Hebrews, because their widows were neglected in the daily distribution of food.

So, the twelve Apostles convoked the whole body of the disciples and said to them: “It is not desirable that we should give up preaching the message of God to serve tables. Therefore, brethren, pick out from your number seven men of good standing, full of wisdom and of the Holy Spirit, and we will put them in charge of this service, while we devote ourselves to prayer and to preaching.”

This recommendation met with the approval of the whole body. So, they selected Stephen, a man full of faith and of the Holy Spirit, Philip, Prochor, Nicanor, Timon, Parmenas, and Nicholas, a convert from Antioch. They brought them before the Apostles, who prayed for them and laid their hands on them.

In the meantime, the message of God continued to spread, the number of the disciples in Jerusalem increased rapidly, and a great number of priests accepted the faith.

11.) Gospel

Mark 15:43-16:8 (Myrrh Bearing Women)

Holy Myrrhbearers Sunday

The Reading is from Mark 15:43-47; 16:1-8

At that time, Joseph of Arimathea, a respected member of the council, who was also himself looking for the kingdom of God, took courage and went to Pilate, and asked for the body of Jesus. And Pilate

wondered if he were already dead; and summoning the centurion, he asked him whether he was already dead. And when he learned from the centurion that he was dead, he granted the body to Joseph. And he bought a linen shroud, and taking him down, wrapped him in the linen shroud, and laid him in a tomb which had been hewn out of the rock; and he rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of Joses saw where he was laid.

And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, so that they might go and anoint him. And very early on the first day of the week they went to the tomb when the sun had risen. And they were saying to one another, "Who will roll away the stone for us from the door of the tomb?" And looking up, they saw that the stone was rolled back; for it was very large. And entering the tomb, they saw a young man sitting on the right side, dressed in a white robe; and they were amazed. And he said to them, "Do not be amazed; you seek Jesus of Nazareth, who was crucified. He has risen, he is not here; see the place where they laid him. But go, tell his disciples and Peter that he is going before you to Galilee; there you will see him, as he told you." And they went out and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to anyone, for they were afraid

12.) The Megalynarion: **Instead** of "It is truly meet..."

Tone 1

The angel spake to her that is full of grace, saying, "O pure virgin, rejoice; and I say also, Rejoice; for thy Son is risen from the tomb on the third day."

Shine, shine, O new Jerusalem; for the glory of the Lord hath risen upon thee. Rejoice and exult now, O Zion, and thou, O pure one, Theotokos, rejoice at the Resurrection of thy Son.

13.) **The Koinonikon:** "Receive ye the Body of Christ, and taste ye him that is found deathless."

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

15.) 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: Christos Voskrese! Voistinu Voskrese!

Ethiopian: Christos T'ensah Em' Muktan! Exai' Ab-her Eokala!

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 18, 2010 –

THE HOLY BREAD IS OFFERED by SAMER AND RULA KOUDSIA FOR THE HEALTH OF THE KOUDSIA, MOURAD, ESTEFAN, EASTON, SMITH, NADROUS, ZAKOUR AND KURRA FAMILIES.

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.

THE HOLY BREAD IS ALSO OFFERED IN MEMORY OF MIRIAM, KARLA, HALA, CHERI, MAURICE, ALEES, ELIAS, MIHJE, NADRA, FADWA, GHASSAN AND CONSTANTINE. FOR PEACE AROUND THE WORLD AND FOR ALL CHRISTIANS.

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 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.

sent an e-mail to bojrabmd@aol.com.

Describing the problem that need to be repaired

or Write a note describing the problem

and give it to G. David Bojrab,

(No verbal memoes 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 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

Monday, April 26 –
 7:00 pm Men’s Club meeting

Tuesday, April 27 -
 7:30 p.m. Bible study @ 402 Badiac Rd

Wednesday, April 28 - Catechism (Group 1) – 10 am – 11am

Thursday, April 29 –
 7:30pm – 8:30pm Basic Class in Orthodoxy

Saturday, May 1 -
 Catechism (Group 2) 4pm – 5pm
 5:00 pm Great Vesper

Sunday, May 2 -
 9:00 a.m. Matins 10:15 a.m. Divine Liturgy
 -Church School immediately following Eucharist

Monday, May 3 –
 7:00 pm Parish Council meeting

Tuesday, May 4 -
 7:30 p.m. Bible study @ 402 Badiac Rd

Wednesday, May 5 - Catechism (Group 1) – 10 am – 11am

Thursday, May 6 –
 7:30pm – 8:30pm Basic Class in Orthodoxy

Saturday, May 8 -
 Catechism (Group 2) 4pm – 5pm
 5:00 pm Great Vesper

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

Monday, May 10 –
 7:00 pm Antiochian Women meeting

Tuesday, May 11 -
 7:30 p.m. Bible study @ 402 Badiac Rd

Wednesday, May 12- Catechism (Group 1) – 10 am – 11am

Thursday, May 13 –
 7:30pm – 8:30pm Basic Class in Orthodoxy

Saturday, May 15 -
 Baptism Zawahri 2pm
 Reception Following
 5:00 pm Great Vesper

Sunday, May 16 -
 9:00 a.m. Matins 10:15 a.m. Divine Liturgy
 -Church School immediately following Eucharist

**BETWEEN THE LEAVES
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NEW BOOKS & GIFTS FOR CHILDREN AVAILABLE @ BOOKSTORE**
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FOR MORE INFORMATION SEE CONNIE SCHENKENBERGER

The Holy and Great Martyr George

May 6th and November 16th (April 23rd Old Calendar)

The Great Martyr George was the son of wealthy and pious parents, who raised him in the Christian faith. He was born in the city of Beirut (in antiquity - Berytos), at the foot of the Lebanese mountains.

Having entered military service, the Greatmartyr George stood out among the other soldiers by virtue of his mind, valor, physical strength, military bearing and beauty. Having quickly attained the rank of millenary [tribunus millenarius, an officer in the Roman army in charge of a thousand or more soldiers - Translator], St. George became a favorite of the Emperor Diocletian.

Diocletian was a talented ruler, but a fanatical adherent of the Roman gods. Having set for himself the goal of reviving dying paganism in the Roman Empire, he went down in history as one of the most cruel persecutors of Christians.

Once, when he heard in a court the inhuman sentence concerning the annihilation of Christians, St. George became inflamed with compassion for them. Foreseeing that sufferings were also awaiting him, George distributed his property to the poor, freed his slaves, appeared before Diocletian and, having revealed himself as a Christian, denounced him for cruelty and injustice. George's speech was full of powerful and convincing objections against the imperial order to persecute Christians.

After futile persuasions to deny Christ, the Emperor ordered that the saint be subjected to various tortures. St. George was confined in a dungeon, where they placed him supine on the ground; his legs they confined in stocks, and on his breast they placed a heavy stone. But St. George manfully endured the sufferings and glorified the Lord. Then George's torturers began to refine their cruelty. They beat the saint with oxhide whips, subjected him to the wheel, threw him into quicklime and forced him to run in shoes with sharp nails inside. The holy Martyr endured everything patiently. Finally, the Emperor ordered the saint's head to be cut off. Thus, the holy sufferer departed unto Christ in Nicomedia in 303 A.D.

The Greatmartyr George, for his valour and his spiritual victory over his torturers, who could not force him to renounce Christianity, and likewise for his wonderworking assistance to people in danger, is additionally called the "Trophybearer." The relics of St. George the Trophybearer were placed in the Palestinian city of Lydda, in the

church that bears his name, while his head was preserved in Rome, in the church that is also dedicated to him.

On icons, the Greatmartyr George is depicted sitting on a white horse and smiting a dragon with a spear. This depiction is based on tradition and relates to the posthumous miracles of the holy Greatmartyr George. It is said that not far from the place where St. George was born, in the city of Beirut, there lived a dragon in a lake who frequently devoured people of that locale. What kind of beast it was, a python, crocodile or large lizard is not known.

In order to appease the wrath of that dragon, the superstitious inhabitants of that locale began regularly by lot to give a youth or maiden up to it to be eaten. Once the lot fell on the daughter of the ruler of that locale. They took her to the shore of the lake and tied her up where she began to await in terror the appearance of the dragon.

When the beast began to approach her, suddenly a radiant youth appeared on a white horse who smote the dragon with a spear and saved the maiden. This youth was the Greatmartyr St. George. By such a miraculous appearance he caused the extermination of youths and maidens to cease in the environs of Beirut and converted to Christ the pagan inhabitants of that country.

One may suppose that St. George's appearance on a horse to defend the inhabitants from a dragon, and likewise the description in his life of the miraculous reviving of a farmer's only ox, served as the cause for honoring St. George as a protector of animal husbandry and as a defender from predatory beasts.

In prerevolutionary times, on the day of St. George's commemoration, the inhabitants of Russian villages, for the first time after the cold winter, would drive their animals out to pasture, after having performed a moleben (a Te Deum, or, a short service of thanksgiving) to the Holy Great Martyr and sprinkling their homes and animals with holy water.

The Great Martyr George is a protector of the army. The depiction of George the Trophybearer on a horse symbolizes victory over the devil [the ancient serpent]: *"...behold a great fiery red dragon with seven heads and seven diadems on his heads...he laid hold of the dragon, that serpent of old, who is the devil and satan and bound him for a thousand years..."* (Rev. 12:3, 20:2). This depiction was included in the ancient coat of arms of the city of Moscow.

Countless miracles that have been performed at his grave; he has also appeared in dreams to those who, thinking on him, have sought his help, from thence until the present day. Consumed by love for Christ, it was not difficult for St. George to leave all for this love - his status, wealth and imperial favor, his friends and the whole world. For this love, the Lord rewarded him with a wreath of unfading glory in heaven and on earth, and with eternal life in His Kingdom. The Lord further endowed him with the power to help in need and distress all who honor him and call on his name.