

## *St. John Chrysostom Columbus, OH Parish Weekly Schedule*

**Sunday September 25**  
*19<sup>th</sup> Sunday after Pentecost*

**9:30a** Divine Liturgy of St. John Chrysostom  
*For the Faithful*

~ Coffee and refreshments will be served in the parish hall following the services. Everyone is welcome!



**Monday September 26**

**8a** Divine Liturgy in chapel  
*For the Health and Salvation of Donald Trump by Rebecca Krofcheck*

**9a-1p** Office Hours

**Wednesday September 28**

**8a** Divine Liturgy in chapel  
*+Helen Jadwisiak by Mr. & Mrs. James Pitt*

**9a-1p** Office Hours

**Thursday September 29**

**8a** Divine Liturgy in chapel  
*For the Health and Salvation of Hillary Clinton by Rebecca Krofcheck*

**9a-1p** Office Hours

**10a** Pirohi Filling Making

**Friday September 30**

**9a-1p** Office Hours

**7pm** Divine Liturgy for the Feast of the Protection of the Theotokos  
*For Our Lady's Protection of the United States*

**Saturday October 1**

**10a** Ge'ez Rite Wedding and Baptism  
(Alexandrian Rite, Fr. Elijah officiating)



**Sunday October 2**  
*20<sup>th</sup> Sunday after Pentecost*

**9:30a** Divine Liturgy of St. John Chrysostom  
*For the Faithful*

~ Coffee and refreshments will be served in the parish hall following the services. Everyone is welcome!



We welcome Naal Meshsho Berhane into the Catholic Church. Naal received the Sacraments of Initiation (Baptism, Chrismation and Holy Eucharist) yesterday here at St. John Chrysostom. May God grant Naal and family many happy and blessed years!



**Divine Liturgy for the Feast of the Protection of the Theotokos will be celebrated THIS FRIDAY evening, September 30<sup>th</sup> at 7pm.**

### *The Feast of the Protection of the Most Holy Theotokos* *by Father Justin Patterson*

On October 1<sup>st</sup> the Church celebrates the Feast of the Protection of the Theotokos.

This feast of the Protection of the Theotokos is neither one of the Twelve Great Feasts of the

Church nor is it a commemoration of any events in the earthly lives of our Lord or His Mother. So why does the Eastern Church—here in twenty-first-century North America—keep this feast?

From the fifth to the fifteenth centuries, Constantinople presided over a glorious civilization. On scores of occasions over the course of those centuries, however, Constantinople came under grave threats. More than once, the Byzantine Empire—along with its capital—teetered on the



verge of collapse. One of the most perilously dramatic moments in the history of the city took place in the 860's.

The city, as often happened, fell under barbarian attack. The massive gates of the city were closed. The port was sealed off. The people manned the defenses and prayed. The attackers—pre-Christian Russians reputed for their great brutality—descended with a fleet that threatened to overwhelm the defenses of Constantinople. The first assaults on the city went badly for the defenders. During one of the lulls in the fighting, however, the people of the city were able to gather together for prayer inside the Church of the Virgin at Blachernae where the veil of the Virgin Mary was kept and venerated.

While a service was being sung in the church, a holy fool, the Blessed Andrew, saw the Theotokos in a vision. As she was carrying her veil, she stretched it out over the city and over all the people defending it. Beneath her protection, Blessed Andrew and others were shown, the people of the city could take refuge. As part of the veil that the Theotokos was carrying was dipped in the waters of the Bosphorus, an incredible storm began to brew. The attacking Russians, allowed to see the Theotokos, were accordingly disturbed by both her appearance and the dramatic change in the

weather. Depending on the account one reads, the Russians were either scared off or overwhelmed by the storm. Regardless, the people of Constantinople believed that the Lord, through the prayers of His Mother, had preserved their city from certain destruction. The orthodox faithful preserved in their memory this specific intervention of the Theotokos in the affairs of God's people; thus the feast entered into the liturgical life of the Church.

Today, Eastern Christians still remember this

event. The Russians, particularly, have a deep love for this feast. A surprisingly large number of churches throughout Russia, in fact, bear the name Protection (*Pokrov*) of the Theotokos. The great irony of the Feast of the Protection is that those who most faithfully keep this feast are the biological descendants of those pre-Christian Russians who were scattered at the gates of Constantinople! (In the ninth century, of course, the Russians were still pagans and constituted, most likely, the Byzantine Empire's greatest foes. It was not until 988 that the Slavs of Rus were permitted to hear the Gospel and be baptized.)

What might the Feast of the Protection mean to us today here in America? First, we are reminded that the prayers of the Theotokos avail much. She bore Jesus. She was His Mother. She tended His scrapes. He suckled at her breasts. Thus, her proximity to Him is a comfort and a support to us. When we cry out to her, "Most Holy Theotokos, save us!" we proclaim that she who remained at the foot of the Cross can support us as we journey down the Way of the Cross.

This feast also reminds us that, like our forebearers, we are to remember and cherish the good things that have been done for us. Our Divine Liturgy—especially the rich prayers of the Anaphora—exhorts us **to remember**: "*remembering this saving commandment and all those things which have been done for us...*" We recall all the things He has done and then we thank Him. We thank Him for the intercessions of His Mother, remembering what she has done. We thank Him for the testimony of His saints—those glorified and those known only to Him—and remember their deeds.

On this feast, let us be encouraged that the Lord, through the prayers of His Mother, is quick to help not only the Church, but also the people immediately around us. Asking for her intercessions as from our own mothers, let us also take stock of all the good things that the Lord has already done for us.

**Volunteers Needed!!!**

The next First Friday Sale is **October 7<sup>th</sup>**. We need **AT LEAST 15 PEOPLE** in order to prepare all that is needed for this sale. If you are available October 5<sup>th</sup> through October 7<sup>th</sup> to help, **please call Rose Ann Jirles at 614-891-5891, text her at 614-296-4289 or e-mail her at [jirles.att.net](mailto:jirles.att.net)**

We need a definite commitment of workers by the Monday before the sale. (**October 3<sup>rd</sup>**). If 15 people are not committed by Monday evening, the sale will have to be canceled. When we have to cancel without notice to our customers, it is a sure fire way to lose our business.

**IN ADDITION TO HELP FOR THE FIRST FRIDAY SALES** -- We are also in need of help for the making of pirohi and the nut/fruit rolls for the Cookie Sale. Please, offer your time and effort for these fundraising activities.

Contact Rose Ann Jirles at the numbers above if you are willing to help on Saturdays making the rolls. (*we sold 400 rolls sale in addition to the First Friday Sales, at the cookie sale last year*) **Call or text Pat Papai at 614-578-5698 if you are able to help make pirohi.** (*We sold 500 dozen pirohi at the cookie sale in addition to the First Friday Sales, last year*)

As you can see, we need a lot of help to make ALL these items for our sales, as they are very popular so we need YOU to help. Please contact Rose Ann or Pat today.

**DO not forget we also need Cookie Bakers!**

Lisa Sulich will be contacting parishioners, so please let her know how you will help with the Christmas Cookie Sale. You may also call or text Lisa at 937-844-7778 to help with this needed fundraiser.



## Read Your Bible!

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**Amos 6: 1A, 4-7; Psalms 146: 8-10;  
1 Timothy 6: 11-16; Luke 16: 19-31**

Throughout his letters St. Paul gives more than hints as to what we should be doing to seek holiness and to live lives that stress Christian virtues. In fact, his comments are often direct and to the point. The excerpt from Paul's First Letter to Timothy, our Second Reading for today, contains one of those passages, which though brief, is the formula for seeking holiness and living lives of stewardship.

Paul says to Timothy, and thus to us, "*...pursue righteousness, devotion, faith, love, patience, and gentleness. Compete well for the faith.*" Of course, we are aware that in spite of its simplicity, that is a group of instructions that can be very difficult to really live out. Yet, that is exactly our calling. It all begins with pursuing "righteousness." We tend to think of the meaning of that as being "goodness," as in "pursuing" being a good person, but its real roots are deeper than that.

Based upon the original Greek a more accurate translation might be "pursuing justice." More accurately the translation would be "pursuing justice as Jesus defines it." That is really our charge — to seek lives of stewardship and discipleship in response to the Lord's call to us. The Greek philosopher Socrates said, "*All men's souls may be immortal, but the souls of the righteous are immortal and divine.*"

As we have indicated many times, the theme of what constitutes "true wealth" is one that not only runs through the entire Bible, it is perhaps one of the most dominant teachings of Jesus. Today's readings all bear this message.

For the First Reading we return to the Old Testament Book of Amos. Just reviewing the language used by Amos in this prophecy it is clear that people often do not understand or live with a complete understanding of what wealth and comfort truly are. Amos points out that God warns us of more than wallowing in luxuries; he quotes God as saying, "*Woe to the complacent.*" This indicates an even greater threat to our pursuit of holiness.

The eminent author, philosopher, and Christian apologist C.S. Lewis wrote, "*Indifference is the main enemy of love, not hatred.*" Do we really care about those around us? If we do not, from the heart, we cannot be the disciples and loving stewards Jesus wants us to be. This is the complacency about which Amos is speaking. It is as if we hide and conceal our own sins, and thus conclude that God cannot see them either. God is aware, and we need to be alert and aware, to guard against apathy, indifference, and complacency.

The Second Reading is again from St. Paul's First Letter to Timothy. We need to appreciate that most of Paul's letters were written to faith communities (e.g., Ephesians, Colossians, Romans, Corinthians, and so on). However, a few including the letters to Timothy were written to individuals, in reality to pastors and particular leaders (the two letters to Timothy and the letter to Titus). Our word "pastor" is rooted in the Latin word *pastores*, which meant "shepherd." These are instructions to shepherds.

Of course, the significance for us is that Jesus expects each of us to be a shepherd. That, too, is what being a disciple of His is all about. We may not be the formal shepherd like a priest or Jesus, but we hold the same responsibilities to shepherd those we love and those with whom we come in contact. St. Paul opens today's reading by saying (addressed to all men and women of God, including each of us), "*But you, man of*



God, pursue righteousness, devotion, faith, love, patience, and gentleness. Compete well for the faith." Paul very much grasped and employed this idea of competing to describe how we were to live and to teach others.

If you are constantly "competing," it is difficult to be complacent. In fact, to pursue those things that Paul outlines and mentions we must be active, not passive, involved and caring, not complacent and indifferent. Being a disciple entails action. Stewardship means action, not just sharing, but sharing openly and actively.

Our Gospel Reading from St. Luke is basically called the Parable of Lazarus and the Rich Man. Then again it is much more than a parable. It is a story, but a story that might be considered a prophecy. Jesus is trying to emphasize to us what it means and what happens if we are indifferent and complacent. The Lord never condemns the rich man for his wealth, but He does condemn him for not caring, for ignoring and neglecting those in need around him, in this case poor Lazarus. There is nothing subtle when Jesus portrays Lazarus as being rewarded and in heaven, but the rich man in torment and suffering in the "netherworld." Netherworld is another name for the underworld, for Hades — the opposite of Heaven.

Jesus through Luke shows that people who are not in Heaven may be aware of those who are. Yet there is a vast chasm between them. Again C.S. Lewis addressed these two worlds in his book **The Great Divorce**. A quote from that book is as follows: "There are only two kinds of people in the end: those who say to God 'Thy will be done' and those to whom God says 'Thy will be done.' All that are in Hell (the netherworld) choose it. Without that self-choice there could be no Hell. Those who seek find. For those who knock it is opened."

We have a choice, just as those highlighted in today's readings. We can be satisfied and choose

to remain ignorant and removed from the needs around us, or we can love as Jesus wishes, follow Him, and be disciples.



### Volunteer Schedules for Oct 2016

#### Church Cleaning

10/08 – John/Keith  
10/22 – Paula/Helen

**We are in need of more people for cleaning the church on a bi-monthly basis. Please call Pat Papai at 614-578-5698 to volunteer. Thank you.**



#### Sept/Oct Collection Counting

Sept 25	Alex Rakowsky
Oct. 02	Kathy Krofcheck
Oct. 09	Jerry Stasek
Oct. 16	Alex Rakowsky
Oct. 23	Mark Frye
Oct. 30	Mark Frye

### Prayer List

**For the sick in our parish families, please remember in your prayers:**

The Priest Robert Barter		The Priest Eugene Linowski	
Ivan Ceresna	Charlotte Doctor	Ron Doctor	Julia Fedeczko
Julie Fultz	Charlene Grabner	John Grabner	Ev Houston
Esther Imhoff	Frederick Kowalski	Donald Krofcheck	Victor Lonzrick
Christine Loya	Bill Martin	Joe Martin	Paul Mech
Dave Olszyk	Mic O'Halloran	John Oshinski	Paula Oshinski
Bob Parks	Maria Rakowsky	Betty Sikora	John Sikora
Dennis Stinich	Bernie Turanchik	Ruth Turanchik	Anastaszja Wojchak

**That the Lord God, for the glory of His name, visit his sick servants with His Holy Spirit and cure every illness and affliction, let us pray.**



Stephen Boniface	September 25
Madelyn Rakowsky	September 25
Lucia Cook	September 29

**May God grant them many Happy and Blessed Years!**

#### 2016-17 Eparchial Stewardship Drive

2016-17 Stewardship Goal	\$ 4,200.00
2016-17 Pledges	40.00
2016-17 Pledges Paid	40.00
Balance on Goal as of 9/18/16	\$ 4,160.00



**"Billy says he doesn't hafta go to church anymore 'cause his phone has an app for that!"**