

St. John Chrysostom, Columbus, OH

Parish Weekly Schedule

Sunday November 20

27th Sunday after Pentecost

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

Panachida for Charlotte Doctor immediately following Divine Liturgy

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

11a-12p Children's ECF in the hall following Divine Liturgy

12p **Sunday Parish Bake**

Meet Dana and Jerry in kitchen at noon to help make Russian Teacakes.

NEED HELP TO SHAPE THESE COOKIES, PLEASE VOLUNTEER



Monday November 21

Feast of the Entrance of the Theotokos into the Temple

9a-1p Office Hours

7pm Divine Liturgy
For the Faithful

Wednesday November 23

Office Closed for Thanksgiving

Thursday November 24

Thanksgiving Day

9am Divine Liturgy
In Thanksgiving for all of God's Gifts

Office Closed for Thanksgiving

Friday November 25

Office Closed for Thanksgiving

Saturday November 26

10a Possible Roll baking in hall

4pm Fr. Bob covering St. Barbara in Dayton



Sunday November 27

28th 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!

Metropolitan Archbishop William Skurla has granted a dispensation to eat meat on the day after Thanksgiving Day (USA), November 25th for the clergy and laity of the Eparchy of Parma.

Divine Liturgy for the Feast of the Entrance of the Theotokos into the Temple is tomorrow evening at 7:00pm.

Divine Liturgy for Thanksgiving is Thursday, November 24th at 9:00am.

To all parishioners and visitors of St. John Chrysostom Church, I humbly offer my prayers and wishes for a truly blessed and Happy Thanksgiving Day.

~ Fr. Bob

Eastern Christian Formation Classes

Children's ECF Classes are scheduled for the following dates: December 4th and 18th.

Cookie Sale News

ALL COOKIE ORDER FORMS ARE DUE NEXT SUNDAY, GIVE TO TERESA FRYE OR LISA SULICH.

Please read the "Cookie Corner", it has information as to what is needed for this year's Christmas Cookie Sale and contact information for you to use to volunteer.

Gift Shop

We have some boxes of Christmas cards available in the Gift Shop in the narthex of the church.

Church Cleaning

To prepare our church for the Birth of our Savior, we are cleaning and decorating the church interior on Saturday, December 3rd. We need 8-10 people beginning at 10am. Please call the office during posted hours or Pat Papai at 614-578-5698. Please call so that we know that there will be enough people to help.

Why Do We Keep Phillip's Fast?

by Steve Puluka

Unlike the Great Fast before the Feast of the Resurrection (Pascha), the Phillipian fast is seldom known or practiced in the Byzantine Church. Often it is confused with the Roman Catholic practice of Advent.

Since the Nativity / Theophany events hold less importance than Pascha - the Feast of Feasts - (the Resurrection), a detailed structure never evolved for the Phillipian Fast. Yet the Phillipian Fast is an ancient practice in preparation for the Incarnation and Theophany of the Lord Jesus Christ. This 40 day fast is important and should be preserved and practiced. The Phillipian Fast can help us to better understand and appreciate all of God's saving plan.

Without the structure and public events to guide us, the practice of the Phillipian Fast has gradually fallen off. Theologically, the birth and the public ministry of Christ are inextricably linked. The Phillipian Fast was created to prepare us to receive Christ into the world and begin His public ministry. They are two sides of a single coin. The Phillipian fast prepares us to receive the public ministry of Christ announced at Theophany.

On arriving at Bethlehem and the Nativity on December 25th, we begin to prepare for the Theophany. We do not stop at the Nativity. In our joy at God's arrival, we press forward and see the Theophany. With Theophany we experience the beginning of Christ's revelation to us of the mysteries of God. Most important of all, this event points out the Mystery of the Trinity, a mystery long hinted in the Old Testament.

Taken from: Christbearers - Meditations for the Pre-Christmas Fast, Christmas and Theophany.

Eparchy of Parma Fasting Regulations

The Philip's Fast:

This fast is done in preparation of of the Nativity of our Lord and Savior, Jesus Christ, or Christmas. This time period calls us to contemplate the great mystery of the Incarnation of Jesus Christ, when the second person of the Holy Trinity took on flesh and became man. The fast begins on November 15, the feast day of St. Philip, and continues to Christmas Eve, when traditionally a strict fast is kept until after the Divine Liturgy celebrating the Nativity.

This is a voluntary fast, but all are highly encouraged, in cooperation with their spiritual father (director or pastor,) to make an effort and participate according to their own ability.

(Simple) Abstinence

The law of abstinence (simple fast) forbids the use of meat or meat products, permitting the use of eggs and dairy products. Abstinence is to be observed on all Wednesdays and Fridays during the Great Fast and on Holy Saturday. *It is also to be observed on every Friday of the year, except on indicated days.*

Strict Abstinence

The law of strict abstinence (strict or black fast) forbids the use of meat, eggs, and dairy products or any of their by-products. All of the adult faithful of the Eparchy who receive Holy Communion are obligated to observe strict abstinence. Those with valid medical reasons; pregnant or nursing mothers are not bound to fast. Strict fast and abstinence is to be observed on the First Day of the Great Fast, Pure Monday, and on Great and Holy Friday.

Dispensation

Pastors and administrators may, for a just cause, grant to the individual faithful and to individual families, dispensations or commutations of Abstinence and Strict Abstinence into other pious practices.

A Thanksgiving Day Prayer

Master, Lord, God Almighty, we have gathered together to praise Your majesty, to bless You, to glorify You, the only true God, and to offer thanks to You with a grateful heart for all the blessings You have bestowed upon us, and You continue to do.

O Lord, we find ourselves in this land as Jonah did in the boat, when, in time of danger, all of the sailors and passengers, though of different faiths, yet with one heart, they raised supplicatory arms, each to their respective god. You, the only true and living God, did not despise their prayers, because of the confusion of their minds and lack of knowledge, but answered their prayers, revealing to them Your holy will, and rescuing them from danger.

We too, O God of our fathers, as we are about to sit down and partake of these gifts You have set before us, we raise up our arms to You and ask You to accept our prayer of thanksgiving, along with people of every faith on this land. We unite our prayer together with every American, thankful for the religious freedom we enjoy—if only we use it to learn about You, the true God, in order to know You, love You and worship You in truth.

We are especially thankful, Almighty God, for Your ineffable love toward us, Your ungrateful and unworthy servants, and for the sacrifice on the Cross of Your only begotten Son, our Lord, God and Savior Jesus Christ, and for the gifts of Your all Holy Good and Life-giving Spirit.

Gratefully we unite our voices and we pray to You, with the prayer taught us by Your Son and our God Jesus Christ, saying, [Our Father...]

from: www.orthodoxwitness.org/orthodox-thanksgiving-day-prayer/

Prayer List

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

The Priest Eugene Linowski			
Ron Doctor	Ray Duskotch	Julia Fedeczko	Julie Fultz
Charlene Grabner	John Grabner	Ev Houston	Esther Imhoff
Frederick Kowalski	Marilyn Kimbrel	Donald Krofcheck	Victor Lonzrick
Christine Loya	Bill Martin	Joe Martin	Paul Mech
Ed Nyahay	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.

Special Dates this Week!

Happy Birthday!

Anna Frye

November 22

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



Church Cleaning

December

12/3- All Clean 10am

12/17 – Paula/Cathy



Collection Counting

Nov. 20	Mark Frye
Nov. 27	Alex Rakowsky
Dec. 6	Kathy Krofcheck
Dec. 11	Jerry Stasek

A Meditation on The Entrance of the Theotokos into the Temple

Feast Day November 21

by Mary Grace Ritchey

On the first Sunday of Lent, the Sunday of Orthodoxy, the kontakion reminds us of the reason we venerate the Virgin Mary and why Icons of Christ and the saints can be used: *“The infinite word of God became circumscribed when He was incarnate in you, O Mother of God. He restored our corrupt image to its former beauty by joining it to the divine splendor. Wherefore we now proclaim our salvation and make it known by word and deed.”*

Mary was the first to be restored to the image and likeness of God and this feast points out by word (“the icon corresponds entirely to the ‘word’ of scripture”-p.10 Theology of the Icon by L. Ouspensky) and deed (the prayers of Liturgy) some explicit instances of this story.

The origin of this feast can be found in the Protevangelion of James. Mary was brought to the Temple by Joachim and Anne at the age of three to be consecrated to the service of God. Preceded by young girls with lighted candles (often shown in this icon), she entered into the Holy of Holies. The account tells that Mary danced before the Ark of the Covenant. In Archbishop Raya’s book Theotokos (p. 96) he says: *“We are totally convinced that Mary’s supreme dignity as future Bearer of God merits her not only to enter the Temple but to penetrate to the most sacred place of the Temple, the ‘Holy of Holies.’ This part of the temple is called the ‘Holy of Holies’ because it contained the ‘Shekhina,’ the glory of God, with the Manna, the Rod of Aaron, and the Tablets of the Ten Commandments. Mary was no mere receptacle of signs and symbols, as was the Temple. She was more sacred and holier because she was to contain Glory Himself...”*

The theme of the feast and the Icon of the Entrance of the Theotokos into the Temple is that this historic event marks the end of the physical Temple of the Old Testament and is the beginning of the salvation plan for all humanity. Mary is the new Temple or tabernacle of the presence of God! She is the first to be a “Temple of the Holy Spirit” and at Great Vespers the cantor chants: “Today let us, the faithful, dance for joy, singing to the Lord with Psalms and hymns, venerating His hallowed Tabernacle, the living Ark, that contained the Word who cannot be contained. For she, a young child in the flesh, is offered in wondrous fashion to the Lord, and with rejoicing Zacharias the Great High Priest receives her as the dwelling of God.” (P. 166 The Festal Menaion)

In the reading from Exodus (40: 1-5, 9-10, 16, 34-35) we are reminded that the Israelites were led by the Tent or Tabernacle of the presence of God which contained the Ark of the Covenant containing the Manna, the Rod of Aaron and the Ten Commandments. The cloud surrounding it during the day and the pillar of fire by night signified the presence of God with the Israelites, the people of the one, true God. This portable Temple was replaced by the Temple built by Solomon. The Temple Mary enters is the rebuilt Temple of Zorobabel which no longer contained these five things found in Solomon’s temple: *“Fire from on high, the Oil of anointment, the Ark, the Holy Spirit, the Urim and the Thummin”* (p. 153 The Meaning of Icons by L. Ouspensky and V. Lossky).”

At Orthros (Matins) the Magnificat is replaced by these words: *“Beholding the entry of the All-Pure, the angels were struck with amazement, seeing how the Virgin entered into the Holy of Holies”*

(p. 190 Menaion). No one entered the Holy of Holies except the High Priest and only once a year. Yet Zacharias does not prevent Mary from entering the Holy of Holies. This mystery of the incarnation, hidden from the angelic orders, is acknowledged by the one who is to be the father of John the Baptist, Zacharias. Mary enters into the Temple to prepare herself to later become the Temple of the body of Christ and we are led to meditate on the mystery of the Church, the Body of Christ, and the Eucharist! The Theotokos (God-bearer) prepares to receive the humanity of Christ. Mary is truly the first Christian (Christian means Christ-bearer) and our model.

The scene in the icon is the inner court of the Temple. (The Temple was divided into three courts, the court of the people which was divided into men and women, the court of the priests and the Holy of Holies.) Zacharias stands on the steps and Mary stretches her hands toward him. In some icons Mary is seen a second time in the Holy of Holies being assisted by an angel. She is to be nourished by “heavenly bread.” The virgin does not look like a child except in size because already she is a “mature” or perfect person. The background shows other temple buildings.

The kontakion of the feast states: *“The All-pure Temple of the Saviour, the precious Bridal Chamber and Virgin, the sacred treasure of the glory of God, is led today into the house of the Lord, and with her she brings the grace of the divine Spirit. Of her God’s angels sing in praise: ‘She is indeed the heavenly Tabernacle.’”* (P. 195 Menaion)

The Epistle, Hebrews 9: 1-7, describes the Tabernacle of the old covenant. The Gospel, Luke 10: 38-42; 11: 27-28, speaks of Martha and Mary. Mary is the model of “listener” of the Word of God. It also contains the mysterious words concerning the Mother of God *“Blessed are they that hear the word of God and keep it.”* Thomas Hopko in Volume III, The Orthodox Faith says: *“This ‘glory of the Lord’ is referred to the Mother of Christ (see also Ezekiel 43: 27-44:4) and it ‘fills’ her and all people after her who ‘hear the word of God and keep it’ as the Gospel of the festal liturgy proclaims.”* (P. 143)

All icons are meditation on and symbol of the reality of the incarnation of Christ and the consequences of His incarnation for humanity. Mary, who is “full of grace” by reason that “the Lord is with you” is Temple of the Holy Spirit. Likewise, our gift from God at Chrismation is the seal of the gift of the Holy Spirit into our own senses. Mary is the example of each individual’s visible theosis. We, too, are tabernacles of the Word.

taken from: <https://melkite.org/faith/faith-worship/entrance-of-the-theotokos>

