

Saint John Chrysostom Byzantine Catholic Church

5858 Cleveland Ave Columbus, OH 43231

St. Barbara Prayer Community

1114 Troy Ave., Dayton 45404

Contact Information for both Communities:

Phone: **614-882-7578** E-Mail: **stjohnbyz@hotmail.com**

St. John Chrysostom Website: **www.byzantinecolumbus.com**

Office Hours: Mondays, Wednesdays, Thursdays, Fridays 9:00 am – 1:00 pm

St. John Chrysostom - Col's, OH Liturgy Schedule

Sunday May 7
Sunday of the Paralytic Man

9:30am Divine Liturgy
For the Faithful

11:15am Children's ECF Classes

~ Coffee and refreshments will be served after the Divine Liturgy in the parish hall. Everyone is welcome! !

Father is out of town this week. Please contact Fr. Ignatius Harrington of Holy Resurrection if you have any urgent pastoral needs, 614-783-8110.

Sunday May 14
**Sunday of the Samaritan Woman
Mother's Day**

9:30am Divine Liturgy
For the Faithful

St. Barbara, Dayton, OH Liturgy Schedule

Saturday May 6
Sunday of the Paralytic Man

4pm Divine Liturgy
For the Faithful

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

Saturday May 13
**Sunday of the Samaritan Woman
Mother's Day**

4pm Divine Liturgy
For the Faithful

Saturday May 20
Sunday of the Man Born Blind

4pm Divine Liturgy
For the Faithful

Thursday May 25
Ascension of Our Lord

7pm Divine Liturgy
For the Faithful

Coming up at St. John Chrysostom

Pirohi making: May 11th and 12th; 18th and 19th, and 25th and 26th.

The Parish Potluck Luncheon is Sunday, May 21st following the children's last ECF class for the year. Parishioners are asked to bring side dishes and desserts to share. The Ladies Guild is providing the meat, bread and beverages. Everyone is welcome!

If you are new to the parish and have not yet registered, please call Teresa in the office during the hours posted in the bulletin and she will take care of that.

From the Eparchy of Parma

Stewardship Campaign

The Stewardship Campaign is nearing the goal of \$190,000 - with \$162,000 pledged so far. Thank you to those who have already contributed to this important campaign that funds eparchy-wide operations and initiatives. There is still time to give, visit **www.parma.org** for more information.

On-Line Resources

Discover the latest news and resources from the Eparchy of Parma at **www.parma.org**. This website is continually updated with important information and interesting stories for Byzantine Catholics.

Eastern Hospitality needs YOU!

We hope you've been enjoying *Eastern Hospitality* either on the Eparchy of Parma's website or on **www.easternhospitality.org**. Fr. Moses and Mother Gabriella have more episodes with delicious recipes and great spiritual insight, released every Tuesday. The production team needs two things from you.

1 - **Prayer!** Please pray for everyone involved with our shows as well as praying for the show itself, that God will bless it and our mission, and

2 - **Feedback!** We'd love to hear from you. What have you liked? What would you change? Do you have any show ideas for the future? Please email comments and suggestions to **jpopp@parma.org**.

Thank you, and **ENJOY THE SHOW!**

From the Metropolia of Pittsburgh



Summer 2017 Certificate Courses Offered Online

Courses begin Monday, June 12
CERTIFICATE COURSES
(June 12 to August 4, 2017)

The Seven Ages of the Kingdom: Salvation History and the Bible
(Fr. Deacon Daniel Dozier, Word of Life Institute)

This post-baccalaureate course explores

the main elements of the Bible's great story of the Kingdom of God from Genesis to Revelation, most especially in light of the Byzantine Christian theological and liturgical tradition. Using the catechetical framework of the Seven Ages of the Kingdom, students will learn the pivotal stories and central themes of the Bible's grand narrative of salvation history from the ages of Creation, Patriarchs, Exodus, Empire, Exile, Messiah, and Church.

History of the Eastern Churches in America

(Joel Brady, PhD)

In this course, we will explore the history of the Eastern Churches-Eastern Catholic, Eastern Orthodox, Oriental Orthodox, and Assyrian-in the Americas, with a particular focus on the United States. Themes include missions and colonialism, parish and diocesan formation, migrant transnationalism between migrant communities and "Old Country" parishes and church hierarchies, internal ethno-religious conflicts, Eastern Churches elsewhere in the Americas (Canada, South and Central Americas), and ethnicization and Americanization. Particular emphasis will be placed upon the various Eastern Catholic Churches, especially those affected by ethn

ic tensions between Ukrainians, Carpatho-Rusyns, and Russians, and the so-called "Back-to-Orthodoxy-Movements."

For registration and tuition information visit our website - www.bcs.edu.

Byzantine Catholic Seminary,
3605 Perrysville Avenue, Pittsburgh, PA 15214

The Metropolitan Cantor Institute has started a comprehensive program of online courses, aimed at recruiting and training new cantors, and working their existing cantors to sharpen their skills.

Online Classes

The following courses will be offered from April to June:

Introduction to the Divine Liturgy

April 24 to June 16, 2017

An 8-week introduction to the singing of the Divine Liturgy. Each student will demonstrate knowledge of ONE melody for each major hymn. Students will record their singing for review and feedback. This course assumes the knowledge and skills taught in Introduction to Liturgy and Introduction to Church Singing. Tuition: \$75.

Reading in Church

April 24 to May 19

A 4-week course covering the role of the reader, the melody used for the epistle and Old Testament readings, and how to prepare to read in church. Students will record their singing for review and feedback. This course assumes the knowledge and skills taught in Introduction to Liturgy and Introduction to Church Singing, but this material can be learned before the reader's course if the student is motivated. Tuition: \$30.

Introduction to the Typikon

May 22 to June 16

A 4-week course that teaches cantors the skills necessary to determine the changeable hymns to be sung at the Divine Liturgy throughout the year. (No singing component.) Tuition: \$30.

Please pass the word on to anyone in your parish who might be interested. A registration form can be found at:

http://mci.archpitt.org/MCI/MCI_reg_2017-02.pdf

We have also added quite a bit of new material to the MCI website on singing, music theory, and chant leadership.

From the Diocese of Columbus

Enjoy baseball action at the Catholic Family Night with the Columbus Clippers on Wednesday, May 17! Watch the Clippers take on the Indianapolis Indians at Huntington Park -- beginning with a pre-game parade of Catholic youth at 5:45 p.m., followed by game time at 6:35 p.m. Family admission provides seating for two adults and up to four youths 18 and under; reserved seating is available on the third base sideline at \$25, bleacher seating also available at \$15. Kids eat free (age 12 and under on a paid admission). Seating is limited, place your order ASAP! For additional ticket information contact Diocesan Recreation at 614-241-2580.



Sunday of the Paralytic Orders of Widows and Deaconesses



OUR SOCIETY IS VERY DIFFERENT from the first-century world in which the Church began. Older people relied on their families to care for them; there were no social programs to assist them. Widowed women were required to rely on their sons or other male relatives for support. A woman on her own had few ways to support herself besides selling herself into slavery or becoming a prostitute.

Rulers in Israel were enjoined to support the widows who had no family to care for them. The local synagogues became their arm in assuring the support of these women. The first Christians in Jerusalem, organized along similar lines, undertook the same responsibility in their communities. In the Epistle of James we see how important this was in the apostolic Church: *"Pure and undefiled religion before God and the Father*

is this: to visit orphans and widows in their trouble, and to keep oneself unspotted from the world” (Jas 1:27).

Acts 6 tells how the Order of Deacons was established in part to assure proper care for all the widows in the care of the Church. We also find that women like the Tabitha, whose death and resuscitation was recorded in Acts 9, were instrumental in caring for these widows. She may have been a widow herself as no family members are mentioned in the report. Rather it was the widows of the community who were her principal mourners: *“This woman was full of good works and charitable deeds which she did... And all the widows stood by him [Peter] weeping, showing the tunics and garments which Dorcas had made while she was with them” (Acts 9:36, 39).*

Dorcas represents something new in the condition of widows. In the Christian community they not only received assistance but, as disciples of Christ, they gave it as well. As persons in need they could be given support by the Church, but as Christians themselves they too were called to imitate Christ by caring for His poor.

The “Order” of Widows

Within a short time the Church began organizing formal groups of widows as part of its orders of ministry. St Paul – who believed that all Christian women should be adorned, *“not with braided hair or gold or pearls or costly clothing, but, which is proper for women professing godliness, with good works” (1 Tm 2:9, 10)* – provided guidelines for such an order. After listing the qualities needed for bishops and deacons, he went on to say: *“Honor widows who are really widows. But if any widow has children or grandchildren, let them first learn to show*

piety at home and to repay their parents; for this is good and acceptable before God. Now she who is really a widow, and left alone, trusts in God and continues in supplications and prayers night and day. But she who lives in pleasure is dead while she lives. And these things command, that they may be blameless. But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever.

“Do not let a widow under sixty years old be taken into the number, and not unless she has been the wife of one man, well reported for good works: if she has brought up children, if she has lodged strangers, if she has washed the saints’ feet, if she has relieved the afflicted, if she has diligently followed every good work (1 Tm 5:3-10).

The order of widows was part of the Syrian Church for several centuries. The chief work of widows in this order was to pray for the Church, particularly for their benefactors. In some places these widows visited the sick or engaged in the instruction of younger women. In other places, however, according to the third-century book of Church order called the *Didaskalia*, “there are some indeed who profess themselves widows, but do not works worthy of their name” (iii, 10).

In any case, by the fourth century the order of widows declined while another women’s order thrived: the order of deaconesses.

Deaconesses in the Church

When we hear the term “deacon” we think of the sacred minister in our own day with his extensive role in the Liturgy. In fact, *diakonos* is simply the Greek word for a servant such as a waiter or messenger. In the early Church, the deacon’s first role was that described in Acts 6: distributing food to the

poor, leaving the apostles free to devote themselves *“to prayer and to the ministry of the word” (Acts 6:4).*

St Paul uses the same term to refer to certain women in his communities such as Phoebe (*Rom 16:1*), whom he says has been a help to many. Writing to the Philippians he mentions two women, Euodia and Syntyche, and asks his readers to help these women *“who labored with me in the gospel” (Phil 4:2)*. We do not know what kind of help these women provided – perhaps financial – as St. Paul’s helpers.

In AD 112 the Roman governor Pliny the Younger wrote to the Emperor Trajan concerning Christians in his province, Bithynia. He had questioned two *ministrae* (“female slaves” or “maidservants”) called deaconesses, he wrote, but does not describe their role in the community.

We first see specific roles of deaconesses in the *Didaskalia*. Their duties include:

Visiting Women in Their Homes – “There are houses to which you cannot send a deacon to the women, on account of the heathen, but may send a deaconess... to visit those who are sick, and to minister to their needs, and to bathe those who have begun to recover from sickness;”

Assisting in Baptisms of Women – “Also, because in many other matters the office of a woman deacon is required. In the first place, when women go down into the water, those who go down into the water ought to be anointed by a deaconess with the oil of anointing... it is not fitting that women should be seen by men.” The Fourth-century Syrian book of Church order, the *Apostolic Constitutions*, Book II, adds “And when she who is being baptized has come up from the water, let the deaconess

receive her, and teach and instruct her how the seal of baptism ought to be (kept) unbroken in purity and holiness. For this cause we say that the ministry of a woman deacon is especially needful and important.”

Keeping Order in the Women’s Section of the Church – “Let the Porters stand at the entries of the men, and observe them. Let the Deaconesses also stand at those of the women, like ship-men. If a poor man, one of a low family, or a stranger come upon you, whether he be old or young, and there be no place, the Deacon shall find a place even for these... Let the Deaconess do the same thing for those women that come, whether poor or rich... Moreover, let both the Deacons and the Deaconesses be ready to carry messages, to travel about, to minister and serve” (*Apostolic Constitutions* II, 57, 58).

The *Didaskalia* directs the faithful to esteem the bishop as they would God, the presbyters as the apostles, the deacons as Christ and the deaconesses as the Holy Spirit.

According to this same document, deaconesses were ordained by the bishop in a rite similar to but not identical with the ordination of deacons. The text we have for this rite come from the eighth century.

The roles which deaconesses played, particularly in the baptism of adult women, became less important over time. The order of deaconess eventually lapsed, except in some women’s monasteries, and their roles were assumed by priests’ wives, godmothers or nuns. The order was never formally abolished, however, and deaconesses may still be found in some Armenian and Greek convents.

~ Office of Educational Services, Eparchy of Newton

Read Your Bible!

Acts 2: 14A, 36-41; Psalms 23: 1-6; 1 Peter 2: 20B-25; John 10: 1-10

Imagine if our parish increased in numbers as much as the early Church did as reported in the First Reading from Acts. This is more or less a continuation of Peter's sermon, part of which we heard last week. In fact it begins exactly the same way: "Then Peter stood up with the Eleven, raised his voice, and proclaimed..." As indicated previously, St. Peter is clearly the spokesman for the Apostles.

However, what is remarkable about this particular passage is what is reported in the final verse: "Those who accepted his message were baptized, and about three thousand persons were added that day." The Church literally went from a Church of a few hundred to a Church of thousands almost instantly. How would we deal with that if it happened here? Peter's words obviously touched lives. Historians are of the opinion that many of those who were baptized and converted on that day may have been pilgrims. They in turn took their faith back to where they were from, and it is clear how the Church grew so rapidly.

We who are baptized are called to share that same Good News, that same message. Our parish may not increase by thousands, but if each of us vowed to share our beliefs as those early baptized must have, we would truly be disciples, and the Church

would surely grow and advance.

The conviction felt by Peter is shown again in the Second Reading from his First Letter. Reinforcing his strong beliefs which led to the huge conversion reported in Acts, Peter always points to Jesus as our example when he reminds us that we are to be disciples. He says, "For this you have been called, because Christ also suffered for you, leaving an example that you should follow in his footsteps."

Does that mean we must suffer? Perhaps not, certainly not to the extent the Lord did, but it does mean that we must be committed enough to our faith to be prepared to suffer if necessary. It is not always comfortable following Christ. We know that, and we are very aware of it in what we read, what we have experienced, and what we see reported to us about what is happening in many places in the world.

Jesus is our example as someone who suffered. He bore our sins. He endured punishment. When He was rejected and reviled, He did not respond in kind, but with more commitment to us and His Father. We were healed through Him. We can be sheep who have gone astray. This Easter season is our time to return to our Shepherd and the Savior of our souls. We have been called, and it is a calling to which we need to respond.

The Gospel Reading for today reminds us that in addition to all we have heard already it is also Good Shepherd Sunday. Christ is more than an example to us; He is our Good



Shepherd, and we are called to be like Him in that regard as well.

The image of a shepherd and sheep is a common one in the Bible and in Holy Scripture because the idea of a sheep and shepherds was so well known to the culture and the people of that time. It is not something we may relate to as well, but we can appreciate how important it was. In that area each night many flocks may have been kept together in one sheepfold, one protected area. For the purpose of rest and being good stewards, one shepherd may have been put in charge so the others could get some rest.

That one shepherd would sleep with his body across the gate to keep the sheep in and to keep invaders out. In Jesus' own words from today's Gospel, "Amen, amen, I say to you, I am the gate for the sheep." Jesus also points out that "...the sheep hear his voice, as the shepherd calls his own sheep and leads them out." Each shepherd had a personal connection with his sheep. A shepherd did not "drive" his sheep; he led them. He also had a distinctive call that his sheep recognized and responded to. In the morning each shepherd would come to the common sheepfold, give his unique call and his sheep would come out and follow him.

Do we follow our Shepherd? Do we listen carefully enough to recognize His voice? That is what our lives really should be about.

Shepherds and sheep were so much a part of life for Jesus and those from Galilee. Galilee was, after all, largely a rural area and raising sheep and shepherding was an intricate part of their lives. That is why the image of a shepherd with his sheep was so often used during biblical times. It was a connection with which people could identify.

It is equally important for us today to understand this important cultural connection for them. Shepherding was all about feeding the lambs and the sheep (recall that Jesus tells Peter "Feed my sheep."), bringing them to good pasture lands and water ("The Lord is my shepherd...He makes me lie down in green pastures; he leads me beside quiet waters; he restores my soul."); going after lost lambs ("Does he not leave the ninety-nine in the open country and go after the lost sheep until he finds it?"); and protects the sheep in the field and the fold ("The watchman opens the gate, and the sheep listen to his voice.").

Our Gospel reading today comes from St. John 10: 1-10. In St. John 10: 11, the next verse, Christ declares "I am the good shepherd; the good shepherd lays down his life for his sheep." As Catholics and Christians, we, too, are called to be Good Shepherds to all those with whom we come in contact. It may be from another culture than ours, but we should understand full well the implications of that.

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Prayer List

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

The Priest Eugene Linowski	The Priest Msgr. John Cody
Ron Doctor	Julia Fedeczko
Charlene Grabner	Deborah Haddad
Ev Houston	Frederick Kowalski
Donald Krofcheck	Christine Loya
Joe Martin	Ed Nyahay
Mic O'Halloran	Paula Oshinski
Michelle Pomales	Betty Sikora
Dennis Stinich	Ruth Turanchik
Ray Duskotch	Julie Fultz
John Grabner	Alexander Hamilton
Esther Imhoff	Marilyn Kimbrel
Victor Lonzrick	Bill Martin
Paul Mech	Dave Olszyk
John Oshinski	Bob Parks
Maria Rakowsky	John Sikora
Bernie 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.

Ron Doctor
Rachel Frye
Eugene Kirtos
Paula Martin
Mike Papai



Tom & Tricia Hartung
Celebrating 31 years crowned in Marriage

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

Julia Fedeczko
Sarah Frye
Connor Koval
Paula Oshinski
Dave Ternasky

Volunteer Schedules

Collection Counting

May 7	Mark Frye
May 14	Jerry Stasek
May 21	Kathy Krofcheck
May 28	Alex Rakowsky

Church Cleaning

May 6	Paula Martin/Lora Lonzrick
May 20	Jim & Irena Wallace

