

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

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

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

9:30am Divine Liturgy
For the Faithful

Panachida for all deceased mothers immediately following Divine Liturgy

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

Thursday May 18

8:00am Divine Liturgy in the chapel
+Kenneth Papke by Tapocsi Family

Friday May 19

8:00am Divine Liturgy in the chapel
+Rev. Robert Barter by Anonymous

Sunday May 21
Sunday of the Man Born Blind

9:30am Divine Liturgy
For the Faithful

11:15am ECF
Parish Picnic

**St. Barbara, Dayton, OH
Liturgy Schedule**

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

Saturday May 27
Fathers of the 1st Ecumenical Council

4pm Divine Liturgy
For the Faithful



To all of our mothers, mothers-to-be, grandmothers, godmothers and the mothers of our hearts, we wish you a very happy and blessed Mother's Day.

There will be a Panachida in memory of all of our deceased mothers following the Divine Liturgy.



Coming up at St. John Chrysostom

PARISH PICNIC

St. John Chrysostom's Annual Parish Picnic is next 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!



PIROHI MAKING DATES

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

PARISH SOCIAL REFRESHMENTS

We need people to commit to make/bring/buy refreshments for the Sunday socials. It can be

anything, pastries, donuts, fruit, etc. Plan on enough for fifty to sixty people. If buying donuts, for example, 5 dozen seems to be enough. More than one family may sign up for the same week or you can donate \$20-30 to the Ladies Guild for them to purchase items. There is a sign-up sheet on the table with the refreshments.

Please help with this fellowship endeavor.

FEAST OF THE ASCENSION OF OUR LORD

The Divine Liturgy for the Feast of the Ascension at St. John Chrysostom will be celebrated on Wednesday, May 24th at 7:00pm.

The Divine Liturgy for the Feast at St. Barbara in Dayton will be celebrated on Thursday, May 25th at 7:00pm.

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. All payments for the 2016-2017 Appeal are due to Parma by June 30th. After this date, payments will be counted toward next year's Appeal. There is still time to give, visit www.parma.org for more information.

The parish goal for St. John Chrysostom is \$4,200.00. As of today, we are only \$710.00 shy of this goal. The Stewardship goal for St. Barbara is \$1,200.00. As of today we are only \$650.00 shy of this goal. Any money received by the Eparchy over the goal, is refunded to the parish.

BOYS' AND GIRLS' CAMPS

"He must increase, I must decrease."

When: June 22-25, 2017

Where: The Boys Camp takes place at the Shrine of Our Lady of Mariaoch in Burton, Ohio.

The Girls Camp is hosted by the nuns of the Christ the Bridegroom Monastery in Burton, Ohio

Cost: \$100 per camper (*Family maximum \$300*). Scholarships available upon request.

Register online by June 5th, 2017

To register and for more information visit www.parma.org

Space is limited and may fill up before the deadline! Questions? Email youth@parma.org or for the Boys Camp call John Popp at 216-741-8773 ext.225; for the Girls Camp call the nuns at 440-834-0290.

SAVE THE DATE

The annual Eparchy of Parma **Women's Retreat** is scheduled for **September 29 - October 1** at the Lial Renewal Center in Toledo, Ohio. This weekend retreat is a great opportunity to deepen your relationship with Christ. More information and registration coming this summer!

PILGRIMAGE TO RUSSIA

Join us on our pilgrimage to Russia, July 24 - August 3, 2017 to experience the eastern lung of our Christian faith. Fr. Mike Nolan, Roman Catholic priest and Pastor of St. Therese and Fr. Dennis Hrubciak, Byzantine Catholic priest and Chancellor of the Eparchy of Parma will be our spiritual guides as we journey to Moscow's Red Square, St. Basil's Cathedral, the "Golden Ring" of Sergiev Posad, Rostav, and Kostroma, and to the beautiful historic town of Vladimir.

Enjoy a high speed Sapsan train to St. Petersburg, often referred to as the "Venice of the North," reflecting on its 100+ islands and 600+ bridges that create the network of this grace-filled city. We will visit the Winter Palace, the Hermitage, Senate Square, Peter and Paul's Fortress, St. Isaac's Cathedral, the palace of Catherine the Great, the old city of Pushkin, and many more sacred and historic sites on this once in a lifetime pilgrimage.

All inclusive land and air \$4,595. For more information contact Lisa Morris, Select International Tours at 865-567-1245 or lisam@select-intl.com

SEEKING INPUT FROM YOUTH

All faithful, and particularly youth, are encouraged to complete a questionnaire in preparation for the 2018 Synod of Bishops on Young People, Faith and Vocational Discernment, at which Archbishop William Skurla will attend. Link to the survey is at www.parma.org

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.



[Read Your Bible!](#)

Acts 6: 1-7; Psalms 33: 1-2, 4-5; 18-19; 1 Peter 2: 4-9; John 14: 1-12

In today's Gospel Reading, St. Thomas the Apostle questions Jesus and asks, "Master, we do not know where you are going; how can we know the way? Jesus said to him, 'I am the way and the truth and the life. No one comes to the Father except through me.'" We may recall that in last week's Gospel Jesus explained that He was the Gatekeeper, the Good Shepherd. Our readings on this Fifth Sunday point again to the Lord as our guide in life. It is worth noting that the early Church was called merely "The Way."

The center of our lives should be Christ. Our work for Jesus and our love for others, no matter what our calling in life may be, should flow from this. When asked why she did what she did, St. Teresa of Calcutta (Mother Teresa) responded simply, "I do it for Jesus."

Our First Reading continues what we have been hearing about the early Church throughout this Easter season. The developments reported today, however, are still significant to the Church today. What is reported is the appointment of Deacons as an order within the Church. The Church was growing on a daily basis and as the numbers expanded it became increasingly difficult for the Apostles to serve all the needs of the people. They declared in response, "*Brothers, select from among you seven reputable men, filled with the Spirit and wisdom, whom we shall appoint to this task.*"

They did not just appoint them though; they ordained them: "*They presented these men to the apostles who prayed and laid hands on them.*" This is still part of the way priests and deacons are ordained today. Part of that early decision was inspired by the fact that the Apostles, the first priests, felt they needed to concentrate on their central calling, which was prayer and the ministry of the Word. Deacons can perform some duties the normal lay person cannot because they are ordained. **Nevertheless, it is through stewardship that more and more lay people are relied upon to serve and to be ministers within the Church as well. That is why it is important for each member to be involved and to be active in the Church.**

The Second Reading is also a continuation of what we have been hearing as it is drawn from the First Letter of St. Peter. If Jesus is indeed "the way" as explained in the Gospel today, then He needs to fulfill His role as the Cornerstone of the Church, and we need to recognize and acknowledge that. In a building and in its foundation the cornerstone is the first stone placed, and everything after that is based upon it. Thus, as St. Peter indicates in his letter, "*The stone that the builders rejected has become the cornerstone.*"

St. Peter goes a step farther though when he points out that each of us is a "living stone" and each of us becomes part of the overall structure of the Church. "*Let yourselves be built into a*

spiritual house." We often make reference to building the Kingdom of God. That is what we are to do as Church and as a parish. But we need everyone to be a part of that building. With Jesus as our cornerstone we can build a magnificent spiritual house indeed.

In the Gospel Jesus makes reference to His Father's House, and prompts us to never forget that this is part of His sacrifice for us and His promise to us — that we have a place in Heaven. Our whole faith life is dependent upon this belief, and we are to especially consider this from Lent through Easter and into this Easter season.

Jesus again repeats to His followers that "*...whoever believes in me will do the works that I do, and will do greater ones than these...*"

Jesus has expectations of us as Catholics and Christians. He expects us to continue His work. He points out that He is leaving, but that we need to do even more. A few weeks ago Peter converted more people with one sermon than Jesus did in His lifetime. We are called to discipleship. We are called to be His followers. **The Lord is not asking us to be passive worshippers and observers, but to be active participants in the life of the Church and in the world as Christians. Our lives need to be more than being at Divine Liturgy once on the weekend. Jesus wants a working Church and working participants in that Church. We are to be "living stones."**

The word "church" finds its roots in the Greek word *ecclesia*. However, a correct translation of that word is actually "an assembly of people, called out of their homes into a public meeting place." Thus, the Church is really the people who make it up; the use of the term in relation to a building has developed through time, but **we must never forget that it is we who are indeed the Church.**

That is a basic part of something St. Peter writes in our Second Reading. Peter says, "*... like living stones, let yourselves be built into a*



spiritual house,” in reference to the members. He is saying in effect that we are called to build a church with living stones, namely ourselves. We all also understand that for a structure to be most effective, every element is needed to keep it strong.

We, as the Church and as our parish, are no different. We need each person, each part of what is really the Church, to be like a living stone, active and involved. **We are a faith community, not just a community of worshipers, but a community to reach out and serve others. To really do that we need each member to offer something of himself or herself.**

In a message to a celebration about the Church being the people, Pope Francis said, “It is isolation that harms, not sharing. Being among people does not mean merely being open toward others, but also letting others get close to us.” To be open, to be Church, requires each of us to do a part.

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Sunday of the Samaritan Woman “Brethren who are of the Gentiles”

WHEN THE LORD JESUS was passing through the region of Tyre and Sidon a Canaanite woman begged Him to heal her daughter. “*But He answered and said, ‘I was not sent except to the lost sheep of the house of Israel’*” (Mt 15:24). Although He went to areas where non-Jews were numerous, His call was first and foremost to the Jews. The Acts of the Apostles tells us how, after Pentecost, the disciples of Christ took the Gospel beyond the house of Israel as well.

Aramaic/Hebrew-Speaking Jews

The Apostles’ ministry was extended beyond Galilee and Judaea “*because of the persecution that arose over Stephen*” (Acts 11:19). Outspoken in his profession of faith in the risen Christ as “*standing at the right hand of God*” (Acts 7:56) before the Sanhedrin, Stephen was stoned to death. The Jewish leaders then tried to exterminate the Jerusalem Christians. “*... and they were all scattered throughout the regions of Judea and Samaria...*” (Acts 8:1)

The disciples traveled even further in preaching that Jesus was the Messiah. In Acts 11:19 we read that they went “*as far as Phoenicia, Cyprus, and Antioch*” where the Lord Himself had never gone. These regions were not Jewish areas, but they each had Jewish communities, made up chiefly of merchants and dating back hundreds of years before Christ.

When the scattered disciples began preaching Christ in the Jewish communities of Cyprus, Phoenicia and Syria they likely did so in Aramaic. Although Hebrew was the classical language of Israel, it had been replaced as the chief language in everyday speech, especially in Galilee and Samaria, by Aramaic. Hebrew was still spoken in Judea, but in a form influenced by Aramaic.

Who Were the Hellenists?

Since the first disciples of Christ were from Aramaic-speaking Galilee, their ministry consisted in “*preaching the word to no one but the Jews only. But some of them [the disciples] were men from Cyprus and Cyrene, who, when they had come to Antioch, spoke to the Hellenists, preaching the Lord Jesus*” (Acts 11:19, 20).

The Hellenists were those Jews who retained their Jewish religious practices but identified with the Hellenic culture of the Roman Empire. Their everyday language was Greek. It was for Hellenists like these that the Scriptures had been translated into Greek, beginning in the third century BC.

Hellenists were, of course prominent in the Jewish communities throughout the Mediterranean region, but there was also a Hellenist community in Jerusalem, perhaps started by Jews returning home from the cities of Egypt or Syria. By the time of Christ, the Jewish elite, the rulers, the high priests and many of the Sanhedrin had long been Hellenized, often adopting Greek names and other practices. In 2 Maccabees 4:9 we read how the high priest Jason had established a gymnasium in Jerusalem for training in Greek-style games.

There were followers of Christ among both the Aramaic-speaking Jews (the “Hebrews”) and their Greek-speaking brethren. But there were often bad feelings between the groups. The Apostles had instituted the order of deacons precisely because “*there arose a complaint against the Hebrews by the Hellenists, because their widows were neglected in the daily distribution*” of alms (Acts 6:1).

Because the Jerusalem community already contained Hellenists, many commentators contend that it was not the Hellenists or Hellenized Jews (*Hellenistas*), whom the disciples evangelized in Antioch, but the *Hellenas*, the Greeks, meaning pagan Greeks who were not members of the Jewish community at all. This was the view of Eastern commentators such as Eusebius, John Chrysostom, Theophylact, and Oecumenius. In addition this is the reading of the Syriac, Arabic, Coptic, Ethiopic, and Vulgate Bibles as well.

This reading is confirmed in Acts 15 which tells of the apostolic council at Jerusalem and the conflict which occasioned it. “*And certain men came down from Judea [to Antioch] and taught the brethren, ‘Unless you are circumcised according to the custom of Moses, you cannot be saved’*” (Acts 15:1). If the

believers at Antioch were Hellenists (Hellenized Jews) they would have been circumcised already. Clearly these were formerly pagan Greeks who had come to believe in Christ.

Who Were the Proselytes?

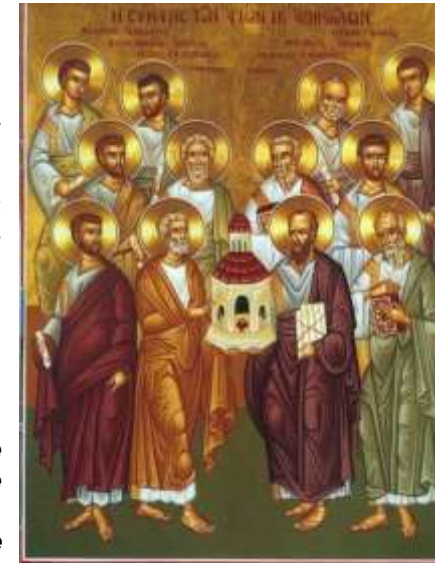
The Acts of the Apostles tells of another group among the people who had come on pilgrimage to Jerusalem for the feast of Tabernacles: “*Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene, visitors from Rome, both Jews and proselytes, Cretans and Arabs*” (Acts 2:9-11).

Proselytes were Gentiles who had completely accepted Judaism. Once they were circumcised and immersed in a *mikvah* (ritual bath), they

were bound to all the doctrines and precepts of the Jewish religion, and were considered full members of the Jewish people. Their religion was Judaism, but not their ethnicity.

The proselytes’ presence in the city at this time was in response to a precept in the Torah which states: “*Three times a year all your males shall appear before the LORD your God in the place which He chooses: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the Feast of Tabernacles; and they shall not appear before the LORD empty-handed. Every man shall give as he is able, according to the blessing of the LORD your God which He has given you*” (Dt 16:16, 17). One of these feasts is Shavuot, the Feast of Tabernacles, which is observed seven weeks after Passover.

While the Feast of Tabernacles was being celebrated in Jerusalem, the Holy Spirit descended upon the followers of Christ. Filled



with the Holy Spirit, they began to speak in other tongues "as the Spirit gave them utterance" (Acts 2:4).

Who Were the "God-fearing"?

Members of another group found a home in the early Church as well. These were the "God-fearing" Gentiles who lived in Israel and observed some of its customs, but were not considered proselytes because they had not accepted to be circumcised. They were not bound the precepts of the Torah but were held to keep the "Noahide Laws," which godly people observed before the time of Moses. These laws are:

- Do not deny God.
- Do not blaspheme God.
- Do not murder.
- Do not engage in illicit sexual relations.
- Do not steal.
- Do not eat from a live animal.
- Establish courts/a legal system to ensure obedience to these laws.

Gentiles who observed these laws were considered righteous and deserving of a place in the world to come. The centurion at Capernaum whose servant was dying was described by the Jewish elders in this way "for he loves our nation, and has built us a synagogue" (Lk 7:5).

This practice seems to be the basis of how the Apostles solved the issue of the formerly pagan Greeks of Antioch. As they wrote to the Antiochians, "The apostles, the elders, and the brethren, to the brethren who are of the Gentiles in Antioch, Syria, and Cilicia: Greetings... it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: that you abstain from things offered to idols, from blood, from things strangled, and from sexual immorality. If you keep yourselves from these, you will do well" (Acts 15:23, 28, 29).

~ Office of Educational Services, Eparchy of Newton

Reminders

Apostolate of St. Nicholas



This Apostolate exists to help parishioners who have need of whatever small assistance we can give. It receives its "income" from the Poor Boxes and from direct contributions. Please consider making a donation to the Apostolate when you are able. Checks are to be made out to St. John Chrysostom Church, mark "Apostolate of St. Nicholas" in the memo space and just place your donation in the Poor Boxes or the collection basket.

If you have any questions regarding the Apostolate or are in need of some small amount of assistance, please contact the office or speak with either the pastor or the secretary.

- The weekly bulletin is published on the St. John Chrysostom website www.byzantinecolumbus.com
- Office hours are Mondays, Wednesdays, Thursdays, and Fridays between 9:00am and 1:00pm. Please speak to the secretary about parish items then, not on Sunday during the social. At that time she is just a parishioner and not "on the clock".
- All items for the bulletin are due into the office by Monday for publication in the next week's bulletin. Please email your event or call during office hours.
- Divine Liturgy during the week is at 8:00am Thursdays and Fridays, unless otherwise posted in bulletin.
- The times on the monthly calendar are correct at the time it is printed. The weekly schedule in the bulletin will always have the most up-to-date information.

Prayer List

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

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

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



Julia Fedeczko
Sarah Frye
Connor Koval
Paula Oshinski
Dave Ternasky

Tom & Tricia Hartung

Celebrating 31 years crowned in Marriage

May God grant them all many Happy and Blessed Years!

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

St. Barbara 2017 Monthly Collections

Total Collections thru 4-22	\$ 2,075.96
Expenses paid in Apr.	- \$ 1,035.35
Over/Under for Apr.	\$ 1,040.61

2016-17 Stewardship Goal	\$ 1,200.00
2016-17 Pledges	550.00
2016-17 Pledges Paid	550.00

Balance Due on Goal as of 4/30/17 **\$ 650.00**

May God bless you for your generous support of St. Barbara Prayer Community

St. John Chrysostom Monthly Collections

Total Collections for May	\$ 4,258.00
Ge'ez Monthly Contribution	300.00
Use of hall	600.00
Monthly Budgeted Expenses	- \$14,100.00
Over/Under for May	(\$ 8,942.00)

May 1st Friday Sale **\$ 3,086.00**

2016-17 Stewardship Goal	\$ 4,200.00
2016-17 Pledges	3,490.00
2016-17 Pledges Paid	3,390.00

Balance Due on Goal as of 5/7/17 **\$ 710.00**

May God bless you for your generous support of St. John Chrysostom Parish