

# 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:

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St. John Chrysostom Website: [www.byzantinecolumbus.com](http://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 28  |
|  | <i>Sunday of the Fathers of the 1<sup>st</sup> Ecumenical Council</i>                               |
| 9:30am   | Divine Liturgy<br><i>For the Faithful</i>   |
| ~ Coffee and refreshments will be served after the Divine Liturgy in the parish hall. Everyone is welcome! |   |
| Monday   | May 29  |
|  | <i>Memorial Day</i>   |
|  | <b>Office is Closed</b>   |
| Thursday   | June 1  |
| 8:00am   | Divine Liturgy in chapel<br><i>+ Paul Fleury by Esther Imhoff</i>                                   |
| Friday   | June 2  |
| 8:00am   | Divine Liturgy in the chapel<br><i>+John &amp; +Julia Marco by Tom Marco &amp; Myroslava Mudrak</i> |
| Saturday   | June 3  |
|  | <i>5<sup>th</sup> All Souls Saturday</i>  |
| 9:00am   | Divine Liturgy<br><i>In Memory of the Faithful Departed</i>   |
| Sunday   | June 4th  |
|  | <i>Pentecost</i>  |
| 10:30am  | Divine Liturgy<br><i>For the Faithful of St. John Chrysostom and Holy Resurrection Parish</i>       |

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

|          |   |
|----------|---|
| Saturday | May 27  |
|          | <i>Sunday of the Fathers of the 1<sup>st</sup> Ecumenical Council</i> |
| 4pm      | Divine Liturgy<br><i>For the Faithful</i>                             |
| Saturday | June 3  |
|          | <i>5<sup>th</sup> All Souls Saturday; Pentecost</i>                   |
| 4pm      | Divine Liturgy<br><i>For the Faithful</i>                             |
| Saturday | June 10   |
|          | <i>Sunday of All Saints</i>   |
| 4pm      | Reader's Service<br><i>Father unable to be in Dayton</i>              |
| Saturday | June 17   |
|          | <i>2<sup>nd</sup> Sunday after Pentecost</i>                          |
|          | <i>Father's Day</i>   |
| 4pm      | Divine Liturgy<br><i>For the Faithful</i>                             |
| Saturday | June 24   |
|          | <i>3<sup>rd</sup> Sunday after Pentecost</i>                          |
| 4pm      | Reader's Service<br><i>Father unable to be in Dayton</i>              |
| Thursday | June 29   |
|          | <i>Feast of Sts. Peter and Paul</i>                                   |
| 7pm      | Divine Liturgy<br><i>For the Faithful</i>                             |

There are no office-hours tomorrow, Monday, May 29<sup>th</sup> (Memorial Day).

**Volunteers Needed!!!**  
**FIRST FRIDAY HELP**

June 2<sup>nd</sup> is the next scheduled First Friday Sale. Please speak with or call Rose Ann Jirles (614-296-4289) or call the office to help on Wednesday, Thursday and/or Friday, May 31<sup>st</sup> – June 2<sup>nd</sup>.

### Divine Liturgy Reminder

The Divine Liturgy for the 5<sup>th</sup> All Souls Saturday in Memory of all the Faithful Departed, is this Saturday, June 3<sup>rd</sup>, at 9:00am.



### Congratulations to the Class of 2017

If you have a child graduating from High School, college or if you are, please notify Teresa in the office. We would love to put their names, schools and any awards in the bulletin. You may either call during posted hours or send her an email at [stjohnbyz@hotmail.com](mailto:stjohnbyz@hotmail.com).

We all love to "brag" a little about our families, and our parish family is no different!

### FR. EUGENE'S 60<sup>TH</sup> ANNIVERSARY OF ORDINATION



You are cordially invited to participate in the 60th Ordination celebration to the Holy Priesthood of Reverend Father Eugene Raymond Linowski. Fr. Linowski will be the main celebrant at the Solemn High Latin Mass,

5:00pm on June 1<sup>st</sup>, at Holy Family Catholic Church, 584 West Broad St. The Votive Mass of Our Lord Jesus Christ, the High and Eternal Priest, will be celebrated and sung.

After Mass there will be a short gathering at the MCL restaurant 3154 Kingsdale Center, Upper Arlington.

Any questions, please call 614-451-6900.

Fr. Eugene Linowski's e-mail is [elinowski@outlook.com](mailto:elinowski@outlook.com)

### PENTECOST SUNDAY

There is a time change for Divine Liturgy NEXT Sunday, June 4<sup>th</sup>. As Father Ignatius of Holy Resurrection is going to be out of town, we are beginning Divine Liturgy one hour later so that the parishioners of Holy Resurrection may worship with us.

**Divine Liturgy next Sunday, June 4<sup>th</sup>, will begin at 10:30am.**

*it's a Girl* Congratulations to Kyle and Cecelia Pitt on the birth of their first child, a girl. *Mardella* was born Thursday, May 18<sup>th</sup>. Everyone is doing well. Oh, and congratulations also to Jim & Cathy on first-time grandparenthood!

May God grant the entire Pitt family many happy and healthy years!

Please remember in your prayers all those men and women who gave the ultimate sacrifice for their country and us.

May God grant the deceased members of all of our Armed Services Blessed Repose and Eternal Memory.

## 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](http://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.



## **Sunday after the Ascension Fathers of the First Nicaea Council "To Caesar You Shall Go"**

**THE ACTS OF THE APOSTLES**, which our Church reads publicly from Pascha to Pentecost, climaxes with the trial of St Paul and his journey to Rome where he would ultimately be beheaded. The story of his conflict with the Jewish leadership, his arrest and the various hearings which followed is told in Acts, chapters 20 to 28.

After what has come to be known as his third missionary journey, St Paul resolved to return to Jerusalem for the pilgrimage feast of Pentecost. Paul traveled south and landed at the port of Caesarea, the Roman military center in the region. There "a certain prophet named Agabus came down from Judea. When he had come to us, he took Paul's belt, bound his own hands and feet, and said, 'Thus says the Holy Spirit, "So shall the Jews at Jerusalem bind the man who owns this belt, and deliver him into the hands of the Gentiles"' (Acts 21:11, 12). Despite this and other warnings Paul was determined to return to Jerusalem.

St Paul's reputation was well known among the Jews of Jerusalem. His doctrine that Gentiles who became Christians did not need to be circumcised was particularly offensive in their circles. To devalue circumcision and the Jewish dietary laws was "to forsake Moses" (Acts 21:21) and undermine the very basis of Judaism.

Knowing the animosity of the Jewish leaders, who considered Paul an apostate, St. James and the elders of the Christian community in Jerusalem devised a plan to keep Paul safe. They urged him to "...do what we tell you: We have four men who have taken a vow. Take them and be purified with them, and pay their expenses so that they may shave their heads, and that all may know that those things of which they were informed concerning you are nothing, but that you yourself also walk orderly and keep the Law" (Acts 21:23, 24).

St Paul complied, but "Jews from Asia, seeing him in the temple, stirred up the whole crowd and laid hands on him, crying out, 'Men of Israel, help! This is the man who teaches all men everywhere against the people, the Law, and this place; and furthermore he also brought Greeks into the temple and has defiled this holy place.'" (For they had previously seen Trophimus the Ephesian with him in the city, whom they supposed that Paul had brought into the temple" (Acts 21:27-29). St Paul was seized and had to be rescued by the commander of the local garrison.

What followed was a series of hearings which would determine St Paul's fate, fulfilling Agabus' prophecy concerning him. As Christ had been tried before the Sanhedrin (the religious leaders), King Herod (the Jewish ruler) and Pontius Pilate (the Roman Procurator), Paul's trial followed a similar route. He first was tried by the high priests and their council, the Sanhedrin, as recorded in Acts 22. Paul began his defense before the Sanhedrin in Jerusalem by tracing his personal religious history: "I am indeed a Jew, born in Tarsus of Cilicia, but brought up in this city at the feet of Gamaliel, taught according to the strictness of our fathers' law, and was zealous toward God as you all are today. I persecuted this Way to the death, binding and delivering into prisons both men and women, as also the high priest bears me witness, and all the council of the elders, from whom I also received letters to the brethren, and went to Damascus to bring in chains even those who were there to Jerusalem to be punished" (Acts 22:3-5).

Paul was then taken to the current Roman governor, Antonius Felix by the Jewish authorities to validate their judgment against Him. Once it was clear that Paul was a Roman citizen, however, he was taken from the Sanhedrin by the Romans. He was not subject to their jurisdiction.

### **Citizenship in the Roman Empire**

While full Roman citizenship was restricted to



those born in Rome and its environs, people from associated states were granted a form of Roman citizenship, without some of the rights which full citizens enjoyed. Judaea, however was a conquered province with none of those rights. Although a Jew, St. Paul had been born in Tarsus, a city of Cilicia, in Asia Minor, and the citizens of Tarsus were eligible for Roman citizenship.

When St Paul revealed that he was a Roman citizen, the Sanhedrin knew that they could not touch him. It was illegal to whip or torture Roman citizens who could only be put to death for treason, and never by crucifixion, a punishment for slaves and subject peoples.

As a result, some Jewish activists, with the blessing of the chief priests and elders, planned to kidnap Paul and kill him. When the Roman military commander in Jerusalem learned of the plot, "he called for two centurions, saying, 'Prepare two hundred soldiers, seventy horsemen, and two hundred spearmen to go to Caesarea at the third hour of the night; and provide mounts to set Paul on, and bring him safely to Felix the governor'" (Acts 23:23, 24).

Acts continues describing St. Paul's time in custody under Felix and his journey to Rome to be tried before Caesar. During the journey the ship carrying St Paul is shipwrecked off the coast of Malta. After three months on that island, St Paul continues his journey to Rome, meeting with Christians along the way, showing how the Church had spread into Europe even before the death of the last apostles. Acts ends with Paul in Rome, telling us that "Paul dwelt two whole years in his own rented house, and received all who came to him, preaching the kingdom of God and teaching the things which concern the Lord Jesus Christ with all confidence, no one forbidding him" (Acts 28:30, 31).

### **A New Identity in the Making**

In addressing Felix St Paul used the original



term to describe the Christian faith among its Jewish adherents. This term, “**the Way**” suggests that the earliest Jewish-Christians did not consider that they had abandoned Judaism. Rather, their Way was simply a recognition that the prophecies in the Torah, the Psalms, and the other Scriptures had been fulfilled. They saw themselves as observing a “completed Judaism,” to use a modern term, not a different religion.

Contemporary authors often point out that “the Way” suggests a way of life, not a new set of beliefs. The followers of “the Way” had the same Scriptures as other Jews, worshipped in the temple and celebrated God’s promise of a Messiah. The difference between them was that the followers of Jesus believed that He was the Messiah. The uniqueness of their Way was that Greeks as well as Jews were welcome in their company if they accepted Jesus as Lord.

As we read in Acts 11, it was among the “Greeks,” the Gentiles in Antioch, that the term “**Christian**” was first used. Many commentators hold that *Christian* was originally a term of derision. It contrasted these followers of Jesus with the Caesarians, who patriotically worshipped the Roman emperor. It was certainly used in that way by King Agrippa, who told St Paul sarcastically, “*You almost persuade me to become a Christian!*” (Acts 26:28)

The third ancient term for believers in Acts is found in chapter 24. Paul is brought before the Roman procurator and is accused by the Jewish spokesman Catullus of being “*a ringleader of the sect of the Nazarenes*” (24:5). Paul and his company were called **Nazarenes** because they followed Jesus of Nazareth. While “Christian” became the common name for Christ’s followers in the Greco-Roman world, the Aramaic/Semitic world generally preferred the term Nazarene (*Nasrani*). Thus the members of the Syriac Churches of India are called *Mar Thoma Nasrani*, because they trace their identity to the mission of St Thomas the Apostle who brought the Gospel to their nation.



### [Read Your Bible!](#)

**Acts 1: 1-11; Psalms 47: 2-3, 6-9; 1  
Ephesians 1: 17-23; Matthew 28: 16-20**

This week we celebrate the Ascension of the Lord. One writer maintains that this is not just something that happened 2,000 years ago, but an event which literally unlocks the meaning of life, and reveals to us the plan of God for all creation. If that is even partially correct, this is something to which we need to pay attention and consider what it does mean for our lives.

Our readings for this holy day universally reinforce not only Jesus’ physical ascension, but also the design He set forth for His Church and for His work to continue. St. Augustine once wrote, “*Today our Lord Jesus Christ ascended into heaven; let our hearts ascend with Him. Listen to the words of the Apostle: ‘If you have risen with Christ, set your hearts on the things that are above, where Christ is, seated at the right hand of God; seek the things that are above, not the things that are on earth.’ For just as He remained with us even after His Ascension, so we too are already in heaven with Him, even though what is promised us has not yet been fulfilled in our bodies.*”

In the First Reading from the Acts of the Apostles, which comes to us from the absolute beginning of Acts, we hear, “*...He was taken up, after giving instructions through the Holy Spirit to the apostles whom He had chosen.*” The succeeding readings complement that by making it clear whom the chosen should be. We often speak in the Church of being called, called by Christ to serve. That is in part what [these readings are] all about.

Jesus’ followers give every indication that they expect everything to occur right then. They asked “*Lord, are you at this time going to restore the kingdom to Israel?*” The key phrase is “at this time.” Imagine if Jesus had replied that the process of restoring the Kingdom would be ongoing for more than 2,000 years. Yet, that

is the reality we now understand. Jesus said to them, and to us, “*You will receive power when the Holy Spirit comes upon you.*” This is a definite statement. The Lord goes on to indicate that we all are to be His witnesses; that, too, is not a request or a command; it is a statement of fact. If we want to be witnesses though, we must be filled with the Holy Spirit, and that may require an effort on our part.

St. Paul, in his letter to the Ephesians, the Second Reading, speaks a message that parallels the charge given by the Lord in the initial reading. Paul says, “*May the God of our Lord Jesus Christ, the Father of glory, give you a Spirit of wisdom and revelation resulting in knowledge of him. May the eyes of your hearts be enlightened, that you may know what is the hope that belongs to his call.*”

The term the “eyes of your heart” explains much of what Paul was praying for. Do our hearts have eyes or is it just our minds? God wants us to understand in our hearts, and that is more important than an intellectual appreciation. In Scripture the word “heart” is often used to mean the complete core and center of life. Paul speaks of “hope” also. The fact that we have hope is what may give us the strength and resolve to be the witnesses Christ wants, and to help us to answer Christ’s specific call for us. We have a future of resurrection and eternal life, and we must live accordingly.

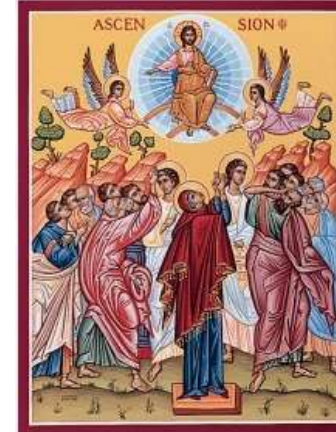
Jesus’ words, as reported in the Gospel Reading from Matthew, are “*Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you, and behold, I am with you always until the end of the age.*” As is always the case, these words are intended for us also. This is called by some “the Great Commission.”

When we were baptized, we were baptized with water, but more important than that, we were at

that moment incorporated in Jesus Christ Himself, made members of His Body, the Church. St. Augustine also wrote, “*Where the Head is, there is the Body; where I am, there is my Church. We, too, are one; the Church is in me and I in Her, and we two are your Beloved.*” Yes, we have ascended with the Lord, but are we part of the Church in the way Jesus wanted us to be? Is the Church part of us? It should be. We are

called, and we must work each day to respond to that calling. That is what being a good steward is about.

The first reading is from the Book of Acts. In fact, it is the beginning of that Book. Acts was written by St. Luke. It is a continuation of his Gospel in many ways. We do not learn that much about Luke from the New Testament. Most historians agree that he was a doctor; he was a Gentile; and he was a companion of St. Paul.



Acts is basically the continuation of Jesus’ work as described in the Gospels. In effect it describes how the Good News traveled from Jerusalem to Rome. The readings above are filled with reminders that Jesus’ work is not completed. He commissioned His followers to continue it after His Ascension into Heaven. Among those commissioned, so to speak, is each of us.

The Lord’s work continues from that day to today. However, for it to continue and for the love He shared and displayed to be the factor it needs to be in our parish and in the Church and in the world, it is reliant upon us.

It was St. Teresa of Avila who wrote, “*Christ has no body now but yours. No hands, no feet on earth but yours. Yours are the eyes through which He looks compassion on this world. Yours are the feet with which He walks to do good. Yours are the hands through which He blesses all the world. Yours are the hands, yours are the feet, yours are the eyes, you are His Body. Christ has no body now on earth but yours.*”

## Prayer List

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

|                            |                  |                    |                    |
|----------------------------|------------------|--------------------|--------------------|
| The Priest Eugene Linowski |                  |                    |                    |
| Ron Doctor                 | Ray Dorskotch    | Julia Fedeczko     | Julie Fultz        |
| Charlene Grabner           | John Grabner     | Deborah Haddad     | Alexander Hamilton |
| 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          |
| Michelle Pomaes            | 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.*



|                    |                 |
|--------------------|-----------------|
| Christine Charyton | Claire Christie |
| Alex Frye          | Teresa Frye     |
| Joseph Hartung     | Tom Marco       |
| Jeff Martin        | Robert Parks    |
| Kaitlyn Pitt       | Tom Smith       |
| Jerry Stasek       | Lisa Sulich     |

Al & Eileen Gingras ~ 62 years  
 Liam Hurley & Qin Dong ~ 18 years  
 John & Doris Ivan ~ 26 years  
 Robert & Julia Parks ~ 6 years  
 Michael & Karen Sweda ~ 22 years  
 Dave & Rita Zaroka ~ 15 years



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

### Volunteer Schedules

#### Collection Counting

|         |                 |
|---------|-----------------|
| June 4  | Kathy Krofcheck |
| June 11 | Jerry Stasek    |
| June 18 | Mark Frye       |
| June 25 | Alex Rakowsky   |

#### Church Cleaning

|         |                           |
|---------|---------------------------|
| June 3  | Pat Papai & Cathy Pitt    |
| June 17 | John Clear & Keith Nissen |

### St. John Chrysostom Monthly Collections

|                                   |                      |
|-----------------------------------|----------------------|
| <b>Total Collections for May</b>  | <b>\$ 8,516.35</b>   |
| <b>Ge'ez Monthly Contribution</b> | <b>300.00</b>        |
| <b>Use of hall</b>                | <b>600.00</b>        |
| <b>Monthly Budgeted Expenses</b>  | <b>- \$14,100.00</b> |
| <b>Over/Under for May</b>         | <b>(\$ 4,683.65)</b> |

**May 1<sup>st</sup> Friday Sale** **\$ 3,086.00**

|                                 |                    |
|---------------------------------|--------------------|
| <b>2016-17 Stewardship Goal</b> | <b>\$ 4,200.00</b> |
| 2016-17 Pledges                 | 3,490.00           |
| 2016-17 Pledges Paid            | 3,390.00           |

**Balance Due on Goal as of 5/14/17** **\$ 710.00**

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

### St. Barbara 2017 Monthly Collections

|                                  |                    |
|----------------------------------|--------------------|
| <b>Total Collections for May</b> | <b>\$ 2,028.00</b> |
| <b>Expenses paid in May</b>      | <b>- \$ 672.23</b> |
| <b>Over/Under for May</b>        | <b>\$ 1,355.77</b> |

|                                 |                    |
|---------------------------------|--------------------|
| <b>2016-17 Stewardship Goal</b> | <b>\$ 1,200.00</b> |
| 2016-17 Pledges                 | 550.00             |
| 2016-17 Pledges Paid            | 550.00             |

**Balance Due on Goal as of 5/14/17** **\$ 650.00**

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

## From the Eparchy of Parma

### STEWARDSHIP CAMPAIGN

All payments for the 2016-2017 Appeal are due to Parma by June 30<sup>th</sup>. After this date, payments will be counted toward next year's Appeal. There is still time to give, visit [www.parma.org](http://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.

### MEMORIAL DAY VIDEO

Jim Batcha, pastor of Holy Spirit Church, Parma, as he talks about why we remember those who have died and why we keep them in our prayers. Happy Memorial Day to everyone from the Chancery Staff.

### 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 5<sup>th</sup>, 2017**

To register and for more information visit [www.parma.org](http://www.parma.org)

**Space is limited** and may fill up before the deadline! Questions? Email [youth@parma.org](mailto: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!

### 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](http://www.parma.org)

### ON-LINE RESOURCES

Discover the latest news and resources from the Eparchy of Parma at [www.parma.org](http://www.parma.org). This website is continually updated with important information and interesting stories for Byzantine Catholics.

### Horizons Publication Update

The May 28 issue of Horizons was postponed by a week due to software issues. Please expect to receive your copy of Horizons one week later than usual. Thank you for your understanding.

