

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

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

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

Sunday	June 4
	<i>Pentecost</i>
10:30am	Divine Liturgy <i>For the Faithful of St. John Chrysostom and Holy Resurrection Parish</i>
~ Coffee and refreshments will be served after the Divine Liturgy in the parish hall. Everyone is welcome!	
Thu.	June 8
8am	Divine Liturgy in chapel + Michael Ozimok by Linda Sachs
Fri.	June 9
8am	Divine Liturgy in chapel + Kenneth Papke by Jim Corson
Sat.	June 10
3pm	Frye/Brown Wedding
	
Sunday	June 11
	<i>Sunday of All Saints</i>
9:30am	Divine Liturgy +Debbie Holliday by Jeff Holliday

St. Barbara, Dayton, OH Liturgy Schedule

Sat.	June 3
	<i>5th All Souls Saturday; Pentecost</i>
4pm	Divine Liturgy <i>For the Faithful</i>
Sat.	June 10
	<i>Sunday of All Saints</i>
4pm	Reader's Service <i>Father unable to be in Dayton</i>
Sat.	June 17
	<i>2nd Sunday after Pentecost</i>
	<i>Father's Day</i>
4pm	Divine Liturgy <i>For the Faithful</i>
Sat.	June 24
	<i>3rd Sunday after Pentecost</i>
4pm	Reader's Service <i>Father unable to be in Dayton</i>
Thu.	June 29
	<i>Feast of Sts. Peter and Paul</i>
7pm	Divine Liturgy <i>For the Faithful</i>
Sat.	July 1
4pm	Divine Liturgy <i>For the Faithful</i>



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.

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

Summer Office Hours

Beginning this week, the office hours during the summer are reduced. Teresa will only be in the office on Mondays, Wednesdays and Thursdays from 9:00am until 1:00pm. Thank you.

O Most Holy Mother of God, Save us!

A small way to honor our Most Holy Mother! Members of the parish family are invited to place fresh flowers in front of the icon of the Theotokos every week. The flowers may be placed before Divine Liturgy begins.

The flowers must be real and they can be anything you like. It does not have to be a large arrangement. The kind, color, size, or smell for that matter is not important. What matters is that you are giving from your heart to the Mother's heart. The point is to give thanks to our Mother who continually watches out for us and loves us as only a mother can.

"Feeding the hungry is a greater miracle than raising the dead!"

~St. John Chrysostom

Please help us help others in this area. The baskets in front of the Theotokos are for donations of boxed or canned food, toiletries, cleaning supplies, diapers, etc. Let's fill the baskets to overflowing and help those in need.

These items are graciously transported to W.A.R.M. (Westerville Area Resource Ministry) by one of our parishioners.

Sharing of "First Fruits..."

For those with gardens, we are again putting baskets out on the table in the narthex for those who wish to share their abundance with their parish family. Vegetables, fruits, herbs, all are welcome and greatly appreciated!

While on vacation...

We ask that you remember your Sunday contributions to St. John and St. Barbara while on vacation this summer. Just as with your households, our regular bills do not cease either. Please keep us in your prayers as well, as we do for you. Have a blessed and safe summer!

Reminders

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.

The weekly bulletin is published on the St. John Chrysostom website:

www.byzantinecolumbus.com

Prayer List

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

The Priest Eugene Linowski			
Ron Doctor	Ray Doskotch	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

Total Collections for May	\$ 10,958.40
Ge'ez Monthly Contribution	300.00
Use of hall	600.00
Monthly Budgeted Expenses	- \$14,100.00
Over/Under for May	(\$ 2,241.60)

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 5/14/17 **\$ 710.00**

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

St. Barbara 2017 Monthly Collections

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

2016-17 Stewardship Goal	\$ 1,200.00
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 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

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

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.

Holy Pentecost Source of Living Water

IN AGRICULTURAL SOCIETIES the end of the harvest means that the workers could relax, celebrate and give thanks. In Judaism this is marked by the Feast of Sukkoth (tents or tabernacles), which celebrates God as the One who provided for the Israelites in the wilderness and who continues to provide for His people to this day. While the Temple stood, Sukkoth was one of the “pilgrimage feasts,” occasions when Jews were expected to visit Jerusalem and make their offerings at the temple.

One of the ceremonies performed daily in the temple during this feast celebrated how God provided water in the desert for the Israelites fleeing Egypt. A golden decanter of spring water would be brought in a joyful procession from the Pool of Siloam to the temple and poured by a priest into a precious vessel which drained over the altar.

This ceremony was accompanied by prayers for a fertile year ahead. People also prayed for the coming of the Messiah for, as Isaiah prophesied, on that day *“with joy you will draw water from the wells of salvation”* (Is 12:3). What a shock it must have been to the fervent Jews taking part in this ceremony to see Jesus call attention to Himself: *“On the last day, that great day of the feast, Jesus stood and cried out, saying, ‘If anyone thirsts, let him come to Me and drink...’”* (Jn 12:37). As God had provided water in the wilderness, so Jesus would quench the thirst of those seeking salvation. As we sing on the Feast of Mid-Pentecost, *“As a river of divine glory, the Lord gives streams of goodness to all and calls out: ‘All who thirst, come to Me and drink deeply, because I am the Fountain of compassion and the Ocean of mercy’”* (Sticheron at Vespers).



Rivers of Living Water

Jesus' next words would have been even more startling: *“He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water”* (v. 38). Water was never abundant in the Middle East; nevertheless, both Jews and Christians emphasized that for religious purposes fresh, running (“living”) water was the most fitting image, as standing water was not life-giving. Thus the first-century book of Church order, the *Didache*, instructs: *“After the foregoing instructions, baptize in the name of the Father, and of the Son, and of the Holy Spirit, in living [running] water. If you have no living water, then baptize in other water, and if you are not able in cold, then in warm. If you have neither, pour water three times on the head, in the name of the Father, and of the Son, and of the Holy Spirit”* (Di 7:1).

In our era, people used to Biblical citations assume that the Lord Jesus is quoting some Scripture verse in v. 38 cited above. But, as St. John Chrysostom and other Fathers pointed out, “Out of his heart will flow rivers of living water” is not a verse from any Biblical book. Rather the Lord is referring to a whole range of Scriptures which make numerous references to the Messiah as the source of the life-giving Spirit.

During the exodus from Egypt Moses brought forth water from a rock at God's command, an event remembered and celebrated in both the Torah and the Psalms. St. Paul would say that this was the Word of God, even before His incarnation, who was caring for his people: *“For they drank of that spiritual Rock that followed them, and that Rock was Christ”* (1 Cor 10:4).

The prophets Isaiah, Joel, Ezekiel and Zechariah all looked forward to the Messianic age when rivers of living water would spring forth from the temple or from the Holy City to water all

creation. Isaiah in particular connected this flowing of water with an outpouring of the Holy Spirit: *“For I will pour water on him who is thirsty, and floods on the dry ground; I will pour My Spirit on your descendants, and My blessing on your offspring”* (Is 44:2, 3). *“You shall be like a watered garden, and like a spring of water, whose waters do not fail”* (Is 58:11).

The water that quenches the thirst of the people is the Holy Spirit whom the Lord Jesus, the source of the Holy Spirit, sends into the world. This is what Christ says to the people in the temple, just as He told the Samaritan woman whom He met by the well at Sychar: *“Whoever drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst”* (Jn 4:13, 14).

Are You Thirsty?

There is one final element in Christ's teaching here on which we must reflect. Water quenches the thirst of those who are thirsty; those who are not thirsty will not appreciate it. Similarly the Living Water which is the Holy Spirit is for those who are thirsty (see Jn 7:37) and are tired from trying to quench their thirst with brackish water (see Jn 4:13-15). When the Holy Spirit came upon the first followers of the risen Christ at Pentecost, they were refreshed because they were thirsty: they had been waiting for the Messiah and had found Him in Jesus. Those who were not thirsty were untouched by the Spirit or, rather, the Spirit convicted them for their lack of faith in the present work of God.

Taking the Spirit for Granted

There is always a temptation for us to celebrate Pascha and Pentecost with all the richness our Tradition has to offer and then to go back to our daily routines, assuming that we are living the life of the Spirit to the full. Russian theologian Paul Evdokimov described it this way: *“We have become mere spectators or hearers removed from the context, the life and the presences evoked by the liturgical texts. In one of his studies on the Liturgy, Fr. Zacharias mentions the song that ends the Byzantine Divine Liturgy, -*

‘We have seen the true light, we have received the heavenly Spirit,’ and he asks: ‘Have we really seen anything? Did we really receive the Holy Spirit? Or have we fallen into the habit of acting like the characters in Andersen’s The Emperor’s New Clothes by pretending to see what we do not see?’” (Women and the Salvation of the World, p. 15)

To help us stir up our awareness of the Spirit who dwells in us, the Church takes us from the festal season to a time of fasting, the Fast of the Apostles. All the Fasts are meant to shift our focus from the distractions of everyday life to the relationship we have with God. Shifting our attention from feasting to fasting, the Church is asking us the same question which St Paul asked the Corinthians: *“Do you not know that you are the temple of God and that the Spirit of God dwells in you?”* (1 Cor 3:16) Through the practices of the Fast (prayer, fasting, and almsgiving) – which are the basic practices of the Christian life – we strive to recover our awareness that we have indeed received the heavenly Spirit. As we grow in our Christian life, the promise Christ made to the Samaritan woman will become personally true for us: that the Holy Spirit whom we have received will become in us *“a fountain of water springing up into everlasting life”* (Jn 4: 14).

“He stood in the center of the temple, the infinite God – God in essence, yet become incarnate for our sakes, taking upon Himself the limits of the flesh – and offered to everyone the living water of His word, saying: Come, and purify your hearts and quench the heat of your passions. Let no one be deprived of drink. The water that I give is the grace of God by which you partake of the better and eternal life. Whoever drinks of it will share with Me, the Creator, the kingdom and the glory of God.”

~ Vespers sticheron, Feast of Mid-Pentecost

~ Office of Educational Services, Eparchy of Newton



[Read Your Bible!](#)

Acts of the Apostles 2: 1-11; Psalms 104: 1, 24, 29-31, 34; 1 Corinthians 12: 3B-7, 12-13; John 20: 19-23

Today, Pentecost Sunday, is called by many the birthday of the Church. Not only does the Lord imbue His followers and Apostles with the Holy Spirit, but He sends them out into the world to accomplish and further His mission.

There are strong connections to the concept of stewardship throughout the readings on this day, including the statement by St. Paul in his letter to the Corinthians, *“To each individual the manifestation of the Spirit is given for some benefit.”* That is a prompt to us that we are gifted in different ways, but we are to be willing to use those gifts to assist and support the Church and others.

Nevertheless, in the First Reading from the Acts of the Apostles is also a reminder to us about living a stewardship way of life. They are celebrating Pentecost, 50 days after Passover (which, for us, is Easter). Passover (as reported in the Book of Numbers in the Old Testament) was a time when the first sheaf reaped from the barley harvest was presented to God; however, at Pentecost the first fruits of the wheat harvest were given to God.

This concept of giving the first fruits to God is at the heart of stewardship. How do we share the bounty that has been given us? The people of Jesus’ time were deeply conscious of all their gifts, including the gifts of the earth. Everything we have comes from God. This is a day to contemplate that and to respond to it.

The Feast of Pentecost is significant to us as Catholics in multiple ways. It marks the

completion of our Easter season, but it is also known to many as the birthday of the Church. We recall that it began with Jesus calling to His Apostles to “Follow me.” Now some three years later the Lord sends them out filled with the Holy Spirit to preach the “Good News.” Throughout His ministry Jesus prepared His followers for this moment, as it was clear He intended to give them the authority to build the Church and to do His work.

The Lord breathed on them granting them the Holy Spirit, just as God breathed life into the first humans during creation. Thus, this was a moment of re-creation. St. John Chrysostom pointed to Pentecost as the time when those who follow Jesus (which includes each of us), paralleled Moses when he came down from the mountain carrying tablets of stone in his hands, the Ten Commandments. St. John Chrysostom said, “The Apostles came down from the mountain carrying the Holy Spirit in their hearts. They were a living law, living tablets.” That should be true of us as well.



The First Reading today, from the Acts of the Apostles, reports the happenings on this day. It was on this day that the Holy Spirit was gifted to Jesus’ followers and on this day we received the gifts of the Holy Spirit, which allow us to live, proclaim, and model a Christian way of life. We hear that “they were all together in one place” when this occurred.

That is what we do when we gather, and that is what we are doing at this moment. At Mass we share gifts, especially the gift of the Eucharist, but we also share a love for God, a trust in the Lord. We, too, are filled with the Spirit. However, before we can be filled, we must recognize and acknowledge our emptiness.

We gather together to worship, to pray, in obedience. By being here we accept the fact that we need the guidance and help and strength of the Lord to carry out our mission. We have to rely

on God.

St. Paul, in the Second Reading from his First Letter to the Corinthians, speaks of the spiritual gifts we have received. He points out that each of us has received that gift, but acknowledges that the gift we receive may vary in some ways. Nevertheless, all of our gifts combined make up the Body of the Church. Are you using your gifts? Have you prayed and considered what they might be and how you might use them to serve the Church and one another? Pentecost serves as a reminder to us that we must do that for the Church to be whole and for the Church, including our parish to be effective.

Every gift and every one of us is important in the eyes of God and important to the health of the Church. The Holy Spirit is always present in us but sometimes it may be more apparent both to us and to others. We must understand that the gifts we have received are intended to benefit all, not just us.

Pentecost falls 50 days after Easter. Our Gospel Reading from St. John records the first time Jesus appeared to His Apostles after the Resurrection, in other words on Easter Sunday. Just as today we are reminded of our call, so we are through this reading. Jesus says, *“As the Father has sent me, so I send you.”* We have been given a mission to continue the work of Christ here and now. Every time we gather for the Divine Liturgy and receive Christ through the Eucharist we should have awareness and an understanding of that mission. When we leave here today, whenever we go out in the world, we are to share and spread the Good News.

The best way to do that has to do with how we live, what those around us see and experience through us. There is an idea that best explains what that means; that concept is stewardship. On Pentecost it became clear to the followers of Jesus that they were the stewards of His mission, the stewards of His Church. That sense of stewardship has been handed down for centuries and now rests on us. With the help of the Lord, permeated with the Holy Spirit, we need to go forth from here; indeed we need to go forth each

and every day, to accomplish that mission. That is what the Church is all about, and that is what life should be all about for us.

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From the Church Fathers on Pentecost...

“If from one burning lamp someone lights another, then another from that one, and so on in succession, he has light continuously. In the same way, through the Apostles ordaining their successors, and these successors ordaining others, and so on, the grace of the Holy Spirit is handed down through all generations and enlightens all who obey their shepherds and teachers.”

+ St. Gregory Palamas, *“On how the Holy Spirit was manifested and shared out at Pentecost”*

“How can we not give thanks to God for the wonders the Spirit has never ceased to accomplish in these two millenniums of Christian life? Indeed, the event of grace at Pentecost has continued to bear its marvellous fruits, everywhere instilling apostolic zeal, a desire for contemplation, the commitment to live and serve God and our brothers and sisters with complete dedication”

(St. Pope John Paul II, May 31, 1998).

Was it upon the twelve that it [the Holy Spirit] came? Not so; but upon the hundred and twenty. For Peter would not have quoted to no purpose the testimony of the prophet, saying, ‘And it shall come to pass in the last days, saith the Lord God, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams’ (Joel 2:28). ‘And they were all filled with the Holy Spirit.’ For, that the effect may not be to frighten only, therefore it is both ‘with the Holy Spirit, and with fire. And began to speak with other tongues, as the Spirit gave them utterance’ (Mt. 3:11).

St. John Chrysostom, *Homilies on the Acts of the Apostles*