

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: stjohbyz@hotmail.com

St. John Chrysostom Website: www.byzantinecolumbus.com

Summer Office Hours: Mon, Wed, Thur 9:00 am – 1:00 pm

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

Sunday June 11
Sunday of All Saints
9:30am Divine Liturgy
+Debbie Holliday by Jeff Holliday

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

Thu. June 15
8am Divine Liturgy in chapel
Health of Margaret Ann Schmotzer by Tom Marco and Myroslava Mudrak

Fri. June 16
8am Divine Liturgy in chapel
+The Priest Robert Barter by Anonymous

Sat. June 17
10am Baptism
Family using hall after

Sunday June 18
2nd Sunday after Pentecost
Father's Day
9:30am Divine Liturgy
For the Faithful
Panachida for all deceased fathers of the parish following Divine Liturgy

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

Sat. June 3
5th All Souls Saturday; Pentecost
4pm Divine Liturgy
For the Faithful

Sat. June 10
Sunday of All Saints
4pm Reader's Service
Father unable to be in Dayton

Sat. June 17
2nd Sunday after Pentecost
Father's Day
4pm Divine Liturgy
For the Faithful
Panachida for all deceased fathers of the parish following Divine Liturgy

Sat. June 24
3rd Sunday after Pentecost
4pm Reader's Service
Father unable to be in Dayton

Thu. June 29
Feast of Sts. Peter and Paul
7pm Divine Liturgy
For the Faithful

Sat. July 1
4pm Divine Liturgy
For the Faithful



Wedding Bells!

Congratulations to Anna (Frye) and Robbie Brown who were crowned in marriage yesterday here at St. John Chrysostom. The happy couple will be moving to Elyria where Robbie is the Defensive Backs coach for the Oberlin College football team.

May God grant them many happy and blessed years!

Summer Office Hours

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.

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.

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

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	Christopher Gehman	Charlene Grabner
John Grabner	Alexander Hamilton	Ev Houston
Esther Imhoff	Frederick Kowalski	Donald Krofcheck
Victor Lonzrick	Christine Loya	Joe Martin
Paul Mech	Ed Nyahay	Mic O'Halloran John
Oshinski	Paula Oshinski	Michelle Pomaes
Maria Rakowsky	Betty Sikora	Dennis Stinich
Bernie Turanchik	Ruth Turanchik	Curtis Whitted
		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
Alexandra Frye
Joseph Hartung

Claire Christie
Teresa Frye
Tom Marco

Jeff Martin
Kaitlyn Pitt
Jerry Stasek

Robert Parks
Tom Smith
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 June	\$ 3,317.00
Ge'ez Monthly Contribution	0.00
Use of hall	0.00
Monthly Budgeted Expenses	-\$ 14,100.00
Over/Under for June	(\$ 10,783.00)

June 1 st Friday Sale	\$ 1,891.00
<i>(gross receipts)</i>	

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 6/9/17 \$ 710.00

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

St. Barbara 2017 Monthly Collections

Total Collections for June	\$ 1,060.00
Expenses paid in June	- \$ 650.00
Over/Under for June	\$ 410.00

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

Balance Due on Goal as of 6/9/17 \$ 0.00

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

Sunday of All Saints "The Prayers of the Saints"

WHEN WE HEAR THE WORDS *confess* or *confession* we naturally think it refers to the confession of sins in the Mystery of Repentance. In this Mystery, to confess one's sins means to publicly admit them in the presence of a priest. The term *confession* has a similar meaning outside this Mystery. It means to acknowledge

something publicly, to declare or profess outright what we have in our heart. It does not refer only to sins or faults, but to any aspect of our inner life we choose to reveal publicly.

It is in this sense that we make a public confession at the Divine Liturgy when we say: "I believe, Lord, and profess that You are the Christ, the Son of the Living God, come to this world to save sinners, of whom I am the greatest." We profess or confess in a public way our inner conviction that Christ is our incarnate Savior. We may believe something without stating it publicly, but when we confess something before others there can be no doubt where we stand.

It is in this sense that the Lord Jesus uses the word in the Gospel passage heard today at the Liturgy: "*Whoever confesses Me before men, him I will also confess before My Father who is in heaven. But whoever denies Me before men, him I will also deny before My Father who is in heaven*" (Mt 10: 32, 33). He promises to acknowledge as His followers those who publicly confess their

faith in Him before the world and to reject those who claim to follow Him but keep their faith a secret, perhaps under pressure.

The Lord's promise in the Gospel is part of a passage in which He warns that His disciples will be hounded to their deaths, even by their friends and relatives. He applies to their time a warning of the Prophet Micah during the exile of the Jews in Babylon "*a man's enemies will be those of his own household*" (v.36).



Confessing Under Fire

The first disciple in whom this prophecy was fulfilled was the protomartyr, St Stephen, who was slain after professing his faith before the Jewish leadership (see Acts, chapters 6 and 7). There, and in many places since then, to confess one's faith in Christ before hostile civil or religious authorities was like confessing to a crime, often at the instigation of relatives, or acquaintances. The result was generally death.

It sometimes happened that people condemned for their faith suffered, but did not die of their wounds. The fourth-century Church historian Eusebius described some who survived a persecution in Lyons in AD 177 in this way: "They were also so zealous in their imitation of Christ ... that, though they had attained honor, and had borne witness, not once or twice, but many times—having been brought back to prison from the wild beasts, covered with burns and scars and wounds—yet they did not proclaim themselves martyrs, nor did they suffer us to address them by this name. If

any of us, in letter or conversation, spoke of them as martyrs, they rebuked him sharply ... And they reminded us of the martyrs who had already departed, and said, 'They are already martyrs whom Christ has deemed worthy to be taken up in their confession, having sealed their testimony by their departure; but we are lowly and humble confessors'" (*Ecclesiastical History* 5, 1).

The term **Confessors**, then came to be used for those who suffered for their faith but did not die as a result. Thus we speak of saints like Maximos the Confessor, who was tortured during the sixth-century controversies over the nature of Christ. He was exiled for his faith, but was not directly martyred. These confessors joined the martyrs as being the first to be venerated as saints by the Church in the place where they suffered.

Many local figures – ascetics and hierarchs as well as sufferers – would later be recognized as saints by their Churches and assigned feast days on their calendars. Some of them would be added to the calendars of other Churches as well. On the Sunday of All Saints we honor them as well as all those glorified by God whether recognized by any Church on earth or not.

The Saints and Life after Death

Throughout our country we find memorials to those who have come before us – plaques, statues, even parks and buildings dedicated to their memory. These memorials recall their lives and achievements; in other words, they point to the past. The icons of the saints which we honor in our churches and homes do the same and more. They do not simply point to the past – they affirm that the saints are alive in Christ **today** and with us as we live and worship every day of our

lives. By lighting candles or offering flowers and incense before their icons we affirm our faith that the saints are truly with us, witnessing to the reality of eternal life in which they share through Christ's resurrection.

Many Protestants object to the veneration of the saints in the Catholic and Orthodox Churches. Sometimes they have good reason, as when people pay more attention to a favorite saint than to the Lord Himself. They seem to revere the saints as "little gods" like those of pagan religions, without any reference to Christ, the Source of our holiness. As we say in the Liturgy, "One is holy, one is Lord – Jesus Christ..."

Other objections are not so good, denying some basic aspects of the historic Churches' faith. Some people, for example, believe that the dead are asleep (unconscious) until the general resurrection on the last day and that they cannot hear us asking for their prayers. The Scriptures are generally silent about what happens after death, but Catholics and Orthodox espouse St Paul's faith that the faithful who die are with the Lord. He did not fear dying because it would bring him to Christ, as he wrote to the Corinthians, "*We are confident, yes, well pleased rather to be absent from the body and to be present with the Lord*" (2 Cor 5:8). He told the Philippians that he wanted to remain with them, but he also wanted to be with the Lord: "*I am hard-pressed between the two, having a desire to depart and be with Christ, which is far better. Nevertheless to remain in the flesh is more needful for you*" (Phil 1: 23, 24). St Paul clearly believed that after death he would be with his Lord.

Others believe we should not ask the saints to pray for us – we should pray to Christ alone. At the same time these Christians

often ask people – their pastors, prayer group members, TV evangelists – to pray for them. The Scripture describes the worship of heaven as including the prayer of the saints: "*Then another angel, having a golden censer, came and stood at the altar. He was given much incense, that he should offer it with the prayers of all the saints upon the golden altar which was before the throne. And the smoke of the incense, with the prayers of the saints, ascended before God from the angel's hand*" (Rev 8:3, 4).

Praying for the Saints

The saints now share in the glory of God. This does not mean that they are perfected or complete. This is why the Church not only prays to the saints, it also prays for them. In every Divine Liturgy, after the holy gifts have been sanctified, the priest prays; "Again, we offer You this spiritual worship for those resting in the faith, the forefathers, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, ascetics, and for every righteous soul who has run the course in the faith, especially for our all-holy, spotless, most highly-blessed and glorious Lady, the Theotokos and Ever-virgin Mary..." The sanctifying energy of God is ever at work and no one, not even the saints, have had their fill of the love of God. They all are growing in that love, and so the Liturgy can be offered for them as well as with them in the one communion of saints before the throne of God.

~ Office of Educational Services,
Eparchy of Newton



Read Your Bible!

**Exodus 34: 4B-6, 8-9; Daniel 3: 52-56;
2 Corinthians 13: 11-13; John 3: 16-18**

In the Gospel of Matthew 28:19 we hear Jesus instruct his Apostles, "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." This is, of course, one of many references in Holy Scripture to the Holy Trinity.

When we receive the Eucharist at Divine Liturgy, we are receiving more than the body, blood, soul, and divinity of Jesus Christ; we are also receiving the Father and the Holy Spirit because they are all One. This concept of Three Persons in one God is surely a mystery beyond our comprehension. We take this belief on faith as part of our Catholic beliefs because our human brains can never fully understand it.

We received the Holy Spirit when we were confirmed, but we also received the Father and the Son. When we look at the Tabernacle which is in every Catholic Church throughout the world, we know that Christ is present, but the Father and the Holy Spirit are as well. They all dwell in heaven which means that our Tabernacle might be called a "gateway to heaven."

Do we think of all this when we come into the church, when we attend Divine Liturgy? We should. The Holy Trinity is present there every hour of every day and every day of every month and every year. That is one of the reasons we need to attend Divine Liturgy — to understand and celebrate the Holy Trinity.

The past few weeks have been filled with special celebrations in our Church. Each is unique in its own way, yet all are closely

related as well.

The idea of the Holy Trinity, the reality of it, has always been something that is difficult for us as humans to comprehend and understand. During the Eleventh Synod of Toledo in Spain (675 AD), the Holy Catholic Church declared the following: *"We confess and we believe that the holy and indescribable Trinity, Father, Son, and Holy Spirit is one only God in His nature, a single substance, a single nature, a single majesty and power. We acknowledge Trinity in the distinction of persons; we profess Unity because of the nature or substance. The three are one, as a nature, that is, not as person. Nevertheless, these three persons are not to be considered separable, since we believe that no one of them existed or at any time affected anything before the other, after the other, or without the other."*

It may be difficult for us to sort through that, but we receive so many confirmations of the Trinity in Holy Scripture, that it is impossible not to accept it. In fact, it is at the core of our Catholic beliefs. Underlying the Holy Trinity is what kind of a person is this Father, Son, and Holy Spirit. Our First Reading from Exodus addresses that. It calls God a "merciful and gracious" God.

The Hebrew word *rachum* is what is translated as "merciful." This is the first place in the Bible that this word is used. All in all it is used 13 times and it is better translated as "full of compassion." The word translated as "gracious" also has a fuller meaning — that is, "to bend or stoop in kindness to an inferior, to favor, or to bestow." Of course, the word grace finds its roots here. **"Grace" means, quite simply, "giving to one undeserving."** It represents the free gifts presented to us by a loving God, or a loving Father, Son, and Holy Spirit.

In his Second Letter to the Corinthians, St. Paul closes with the statement *"The grace of*

the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit, be with all of you." That may seem a simple and basic closing, but again there is so much in it for us, including the inclusion again of the Trinity as One. This is the one and only time in the entire New Testament where the Father, the Son, and the Holy Spirit are mentioned together in this kind of a blessing. It is indicative that through the Holy Trinity we are completely blessed by all Three, everything that God truly is. As Catholics and Christians we seek and enjoy the grace, the love, and the communion of the Holy Trinity.

The opening of our Gospel Reading from St. John is perhaps the most quoted and used Bible verse of all: *"God so loved the world that He gave His only Son, so that everyone who believes in Him might not perish but might have eternal life."* That is John 3:16. How often have we seen someone at an athletic event or elsewhere hold up a sign that says simply "John 3:16?" God gave us an incredible gift, a grace beyond all others. And it is given to "everyone who believes in Him." We should believe and follow and serve in order to receive the benefit of God's love.

Believing is much more than being aware of the Trinity or agreeing with it. It means that we trust God and we rely upon Him in His Trinitarian reality. Trusting in God is at the heart of our faith. Trusting in God is at the very core of living lives of stewardship.

Everything that has been revealed to us and to which we have been responding through Lent, the Triduum, the Easter season, and now these Holy Days and celebrations that have followed, leads to the conclusion and the appreciation of the Holy Trinity. God is good — all the time!

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