

# 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)

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

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

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

A light luncheon will be served in the parish hall after the Divine Liturgy. Everyone is welcome!

**Thu. June 22**  
**8am Divine Liturgy in chapel**  
*+Michael Ozimok by Linda Sachs*

**Fri. June 23**  
**Noon Divine Liturgy in chapel**  
*For John Czynnik and Maria Morris by the Parish Family*

**Sat. June 24**  
**3:30pm Czynnik/Morris Wedding**

**Sunday June 25**  
*3<sup>rd</sup> Sunday after Pentecost*  
**9:30am Divine Liturgy**  
*For the Faithful*

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

**Sat. June 3**  
*5<sup>th</sup> 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**  
*2<sup>nd</sup> Sunday after Pentecost*  
**Father's Day**  
**4pm Divine Liturgy**  
*For the Faithful*

**Sat. June 24**  
*3<sup>rd</sup> 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*

Happy  
Father's  
Day!

*To all of our fathers, fathers-to-be, grandfathers, godfathers and the fathers of our hearts, we wish you a very happy and blessed Father's Day.*

### Everyone is invited!

We welcome Fr. Eugene Linowksi, former pastor, celebrating his 60<sup>th</sup> Ordination Anniversary with us today. Following Divine Liturgy, there is a light luncheon in honor of Fr. Eugene and all Fathers! Everyone is invited and welcome, please join us!

### Feast Day Liturgy Reminder

Divine Liturgy for the Feast of Sts. Peter and Paul will be held on Wednesday, June 28<sup>th</sup> at 7:00pm at St. John Chrysostom in Columbus and on Thursday, June 29<sup>th</sup> at St. Barbara in Dayton at 7:00pm.

### Annual 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.

**"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.

### 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 the 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](http://www.byzantinecolumbus.com)

## Prayer List

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

The Priest Eugene Linowski	Ron Doctor	Ray Duskotch
Julia Fedeczko	Christopher Gehman	Charlene Grabner
John Grabner	Alexander Hamilton	Ev Houston
Esther Imhoff	Marilyn Kimbrel	Donald Krofcheck
Victor Lonzrick	Bill Martin	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	Claire Christie
Alex Frye	Teresa Frye
Joseph Hartung	Tom Marco
Jeff Martin	Robert Parks
Kaitlyn Pitt	Tom Smith
Jerry Stasek	Lisa Sulich

### 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

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!**

#### St. Barbara 2017 Monthly Collections

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

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

**Balance Due on Goal as of 6/16/17**      **\$ 0.00**

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

#### St. John Chrysostom Monthly Collections

<b>Total Collections for June</b>	<b>\$ 5,561.00</b>
<b>Ge'ez Monthly Contribution</b>	<b>300.00</b>
<b>Use of hall</b>	<b>400.00</b>
<b>Monthly Budgeted Expenses</b>	<b>-\$ 14,100.00</b>
<b>Over/Under for June</b>	<b>(\$ 7,839.00)</b>

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

<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 6/16/17**      **\$ 710.00**

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

## **The Apostolic Tradition** **Second Sunday after Pentecost**

**WHEN CHRIST SENT THE HOLY SPIRIT** upon the Apostles and their followers on the first Pentecost, He gave them the divine help to fulfill the command He had given them, "Go therefore and make disciples of all the nations..." (Mt 28:19). As we read in the Gospels, they did just that: "And they went out and preached everywhere, the Lord working with them and confirming the word through the accompanying signs" (Mk 16:20).

With the end of our Pentecost feast, our attention moves to the Apostles and to their work of spreading the message of Christ's resurrection. Observing the Fast of the Apostles gives us the chance to recall the hardships they endured in fulfilling their mission and to unite by prayer and fasting with those continuing their apostolic mission today.

The first seven chapters of the Acts of the Apostles tell us of their activities in Jerusalem. Beginning in chapter eight we see them and their companions taking the Gospel to Samaria, to the Ethiopian on the road to Gaza, to Lydda and Joppa (chapter 9), to Caesarea, the Roman provincial capital (chapter 10) and "as far as Phoenicia, Cyprus, and Antioch" (Acts 11:19). When Saul set out on his pursuit of Christians, there were already believers in Damascus (Acts 9). After his conversion, Saul – now Paul – would bring the Gospel through Asia Minor and into Europe. The Acts of the Apostles ends with St Paul being brought to Rome for trial before Caesar. He and St Peter would die there as martyrs in the fulfillment of Christ's command.

Apart from James, the brother of John, whose death is mentioned in Acts 12:2, none of the other Apostles chosen by Christ is mentioned in Acts. Some of the Twelve never seem to have left the Holy Land, remaining together as a kind of apostolic college; others are said to have gone far in spreading the Gospel. The many lives of these Apostles written over the centuries sought to fill in the details.

Perhaps the most travelled of the Twelve apart from Peter was St Thomas, who was said to have gone eastward through the Persian Empire to India's Malabar Coast, according to the Acts of Thomas (c. 200-225 AD). The Syriac Churches of that region, known as St Thomas Christians, claim descent from this Apostle's converts among the Jewish merchants who had settled there.

### **The Apostolic Tradition**

While the Apostles lived, they were clearly the ultimate authority among the followers of Christ. They had not only seen the Lord, they were the first chosen by Him as His ambassadors to the world. But when there was no one left who had actually witnessed the life, death and resurrection of the Lord, to whom or to what did the early Christians look for surety in their faith?

Second-generation Christians were counseled to remember what the eye-witnesses (the Apostles) had passed on to them. Thus Timothy, the disciple of St Paul, was advised by his mentor, "Hold fast the pattern of sound words which you have heard from me, in faith and love which are in Christ Jesus" (2 Tm 1:13). But where would the next generation of Christians find the teachings of the Apostles? First and second century believers looked to three sources for these teachings: the Apostolic Writings, the Apostolic Churches, and the Apostolic Succession of Church leaders who maintained the faith of the Apostles.

**The Apostolic Writings** – Over the next few years the core of this Apostolic Tradition would be written down and circulated among the different local Churches. Some books would be recognized as reflecting that tradition by individual Churches or regional synods. They would form what we call the New Testament. Other books would not be included in the canon (the comprehensive list of the accepted books). Some were rejected because the Jesus they portrayed was not the Jesus of the Apostolic Tradition. Today they are called apocryphal gospels and acts. It was only at the end of the third century that the final list of New Testament books would be accepted by all the local

Churches then in existence.

Other early writings were respected by the Churches and were considered canonical in some Churches, but not in all. One of the oldest is an epistle from "The Church of God which sojourns in Rome to the Church of God which sojourns in Corinth" (1:1), traditionally called "First Clement," after St Clement I, who was Bishop of Rome from AD 88 to 99, when this work as written. I Clement was not listed in the final canon.

Other early works which were considered Scripture for a time are the first century *Didache* or Teaching of the Twelve Apostles, and the *Protoevangelium of James*, dated to the early second-century.

**The Apostolic Churches** – In the mid-first century, Christians looked for leadership to the Church of Jerusalem, which later believers would call "the Mother of all the Churches." In Acts 15:1-29 we read how St Paul's controversial mission to the Gentiles was discussed by the Apostles and elders of that Church. When the Romans devastated Jerusalem and destroyed the temple in AD 70, the city's Christians were scattered. The Churches in regional centers which boasted connections to the Apostles, such as Alexandria in Egypt, the "See of St Mark," and Antioch in Syria, "where the disciples were first called 'Christians'" (Acts 11:26), became prominent. By the end of the first century the Church of Rome, where both Peter and Paul had ended their days, had come to be considered "the Church which presides in love" as St Ignatius of Antioch called it in his Epistle to the Romans.

**The Apostolic Succession** – First century Christians also noted how the Apostles, "...preaching through countries and cities, appointed the first-fruits [of their labors] to be bishops and deacons of those who should afterwards believe, having first proved them by the Spirit... and afterwards gave instructions, that when these should fall asleep, other approved men should succeed them in their ministry" (1 Clement 42, 44). Thus the body

of bishops came to be known as the "successors of the Apostles," and the guarantors of apostolic faith in the Churches throughout the world.

### ***From the Apostolic Tradition***

"**THERE** are two ways, one of life and one of death, but the difference between the two ways is great. This is the way of life: First, you shall love God who made you; secondly, you shall love your neighbor as yourself; and whatever you do not wish to happen to you, do not do to another. Now, this is the meaning of the words, 'Bless those who curse you, and pray for your enemies, and fast for those that persecute you'..."

"Now the second commandment of the Teaching is: You shall not commit murder, you shall not commit adultery, you shall not corrupt boys, you shall not fornicate, you shall not steal, you shall not practice magic or use spells, you shall not kill a child by abortion, or destroy that which has been begotten. You shall not desire whatever belongs to your neighbor, you shall not swear falsely or bear false witness. You shall not speak evil (of anyone), or bear malice towards them... You shall hate no one, but some you shall reprove, and for some you shall pray, and some you shall love more than your own life."

~ *The Didache*, 1, 2

~ *Office of Educational Services, Eparchy of Newton*



### ***Read Your Bible!***

***Deuteronomy 8: 2-3, 14B-16A; Psalms 147: 12-15, 19-20; 1 Corinthians 10: 16-17; John 6: 51-58***

We are reminded in our First Reading from Deuteronomy that "...not by bread alone does one live, but by every word that comes forth from

the mouth of the Lord." Moses, who makes that statement, also says, "(God) fed you with manna, a food unknown to you and your fathers." Scholars continue to debate exactly what "manna" was. In Hebrew the word means "What is it?" which would seem appropriate considering the circumstances.

Manna is described twice in the Bible. In the Book of Numbers it is explained that the Israelites ground it and pounded it into cakes, which were then baked. At another point in Exodus it says that it tasted like wafers that had been made with honey. The point, of course, on this Feast of the Body and Blood of Christ is that manna, like many other things provided sustenance, so in that sense it maintained life, but as Christ explains it is not the "bread of life." That is the message within this First Reading, "...not by bread alone does one live," meaning truly live as in eternal life.

The Corinthians took great pride in their intelligence and wisdom. St. Paul was well aware of that when he wrote his letters to them. In his First Letter from which our Second Reading is drawn, he appeals to their good sense when he says, "The cup of blessing that we bless, is it not participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ?" Most Scripture scholars agree that Paul wrote his First Letter to the Corinthians before any of the Gospels had been written. Yet Paul understood the Eucharist, the Body and Blood of Christ, in ways not even the Gospel writers, who were either witnesses or relatively first-hand witnesses to the gift of the Eucharist as given by Christ did.

Paul maintains that his knowledge and understanding of the Eucharist came directly from the Lord. Jesus wanted to hand on to His followers at the end of His life on earth a divinely-inspired way to remember His love and His saving work. That is why we hear during the consecration "Do this in remembrance of me." Jesus became sin for us. His sacrifice coupled with His Resurrection represents the greatest act of love the world has ever known. Jesus left us this ongoing memorial of the Eucharist.

Although our Second Reading is brief, it represents the importance and necessity of the Eucharist. Jesus made a sacrifice for us and it is brought back to us through His Body and Blood, through holy Communion. The Lord's death brought each of us new life. When we receive the Eucharist, we should always remember that this is truly the Lord and came directly to us from the Lord. In receiving we are called to go out and share the wonders of Christ's love with everyone. The Eucharist is a time of rejoicing for us, but it is also a time when we are renewed and sent anew on our mission. Paul knew that, and that is his point to the Corinthians.

Our Gospel Reading from St. John presents Jesus pointing out the difference between the manna received by the Israelites from God in the desert and what the Lord calls the "living bread." Jesus says, "I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world." Do we really consider all that when we approach the Eucharist? As difficult as it may be for us to completely grasp, we need to recognize the importance of the Eucharist, of the Body and Blood of Christ, every time we receive it.

Yes, manna came down from heaven to save the Israelites from starving. However, Jesus has come to us to offer us something far beyond earthly hunger. He offers us, gives us, eternal life. The Eucharist is the center of our Catholic Church because Jesus Christ is the center of Catholic life and worship. For us the Eucharist is nothing less than Jesus Himself. In our catechism the Eucharist is called the "center and summit of Christian life." Jesus Christ is here on earth with us through the Eucharist. He is not just spiritually present; He is here body and blood, soul, and divinity. It is, to use a modern term, awesome indeed. It is His physical presence that strengthens us, empowers us, and energizes us to live as we should.

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