

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 25
3rd Sunday after Pentecost

9:30am **Divine Liturgy**
For the Faithful

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

Wed. June 28
Feast of Sts Peter and Paul

7pm **Divine Liturgy**
For the Faithful

Sunday July 2
4th Sunday after Pentecost

9:30am **Divine Liturgy**
For the Faithful

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

Sat. June 24
3rd Sunday after Pentecost

4:00pm **Reader's Service**
Father unable to be in Dayton

Thu. June 29
Feast of Sts. Peter and Paul

7pm **Divine Liturgy**
For the Faithful and for the Health and Healing of Steven Woryk

Sat. July 1
4:00pm **Divine Liturgy**
For the Faithful

Sat. July 8
4:00pm **Divine Liturgy**
For the Faithful

Sat. July 15
4:00pm **Divine Liturgy**
For the Faithful

Sat. July 22
4:00pm **Divine Liturgy**
For the Faithful



Wedding Bells!

Congratulations to Maria (Morris) and John Czynnik who were crowned in marriage yesterday here at St. John Chrysostom.

May God grant them many happy and blessed years!

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!

Feast of Sts. Peter and Paul

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

Prayers Requested

We ask for your prayers for Steven Woryk, son of Bill Woryk, of the Dayton St. Barbara community, who was hit by a car in Cincinnati last weekend. He is in the University of Cincinnati's Neurological Trauma Intensive Care Unit with multiple injuries.

May God grant His servant Steven healing and strength in his time of need.

Eternal Memory

Our deepest condolences for the Gozon family on the death of Aniko's father, Father Istvan Kocsis. Father Istvan died suddenly this past Tuesday in his hometown of Emőd, Hungary, where he has served 49 years as priest. He is survived by his wife, children and grandchildren.

May God grant His servant, the Priest Istvan, Blessed Repose and Eternal Memory.

Annual Eparchial 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.

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 Duskotch	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
Steven Woryk			

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 25	Kathy Krofcheck
July 2	Kathy Krofcheck
July 9	Jerry Stasek
July 16	Mark Frye
July 23	Alex Rakowsky
July 30	Mark Frye

Church Cleaning

July 1	Paula Martin & Lora Lonzrick
July 15	Jim & Irena Wallace

St. John Chrysostom Monthly Collections

Total Collections for June	\$ 8,981.50
Ge'ez Monthly Contribution	300.00
Use of hall	400.00
Monthly Budgeted Expenses	-\$ 14,100.00
Over/Under for June	(\$ 4,418.50)

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

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

St. Barbara 2017 Monthly Collections

Total Collections for June	\$ 1,110.00
Expenses paid in June	-\$ 783.96
Over/Under for June	\$ 326.04

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

THE HOLY APOSTLE PETER

Peter was the son of Jonah and the brother of Andrew, the First-called. He was of the Tribe of Simeon from the town of Bethsaida. He was a fisherman and, at first, was called Simon but the Lord was pleased to call him Cephas or Peter:

"And he brought him to Jesus. And when Jesus beheld him, He said, 'You are Simon the son of Jonah: you shall be called Cephas', which is by interpretation, a rock" (St. John 1:42).

He was the first of the disciples to clearly express faith in the Lord Jesus saying: *"Thou art the Christ, the Son of the living God"* (St. Matthew 16:16). His love for the Lord was great and his faith in the Lord gradually strengthened. When the Lord was brought to trial, Peter denied Him three times but after only one glance into the face of the Lord, Peter's soul was filled with shame and repentance.

After the descent of the Holy Spirit, Peter appears as a fearless and powerful preacher of the Gospel. Following one of his sermons in Jerusalem, three-thousand souls converted to the Faith. He preached the Gospel throughout Palestine and Asia Minor, throughout Illyria and Italy. Peter worked many powerful miracles; he healed the sick, resurrected the dead; the sick were healed even from his shadow.

He had a great struggle with Simon the Magician who proclaimed himself as god but in reality Simon was a servant of Satan. Finally, Peter shamed and defeated him. By order of the evil Emperor Nero, Simon's friend, Peter was

condemned to death. Installing Linus as Bishop of Rome, counseling and comforting the flock of Christ, Peter proceeded joyfully to his death. Seeing the cross before him, he begged his executioners to crucify him upside down for he considered himself unworthy to die as did his Lord. Thus the great servant of the Great Lord

reposed and received the wreath of eternal glory.

THE APOSTLE PAUL

Paul was born in Tarsus of the tribe of Benjamin. At first, he was called Saul, studied under Gamaliel, was a Pharisee and a persecutor of Christianity. He was miraculously converted to the Christian Faith by the Lord Himself, Who appeared to him on the road to Damascus. He was baptized by the Apostle Ananias, was called Paul and numbered in the service of the great apostles.

With a fiery zeal, Paul preached the Gospel

everywhere from the borders of Arabia to Spain, among the Jews and among the Gentiles. He received the title "Apostle to the Gentiles."

As horrible as his sufferings were, so much more was his super human patience. Throughout all the years of his preaching Paul, from day to day, hung as one on a weak thread between life and death. Since he fulfilled all days and nights with labor and suffering for Christ, since he organized the Church in many places and since he attained such a degree of perfection he was able to say: *"It is now no longer I that live, but Christ lives in me"* (Galatians 2:20). Paul was beheaded in Rome during the reign of Emperor Nero at the same time as the Apostle Peter.



Third Sunday after Pentecost
Blessed are the Poor in Spirit

IN MATTHEW'S

GOSPEL three important moments take place on a mountain: what we call the "Sermon on the Mount" (Mt 5-7), the Holy Transfiguration of Christ (Mt 17:1-9), and the eschatological discourse in which the Lord speaks to the signs of His coming (Mt 24:3 and following). Each of them evokes the memory of an Old Testament event in order to proclaim the person and message of Christ.



In both the Sermon on the Mount and the Transfiguration we see Christ depicted in terms recalling Moses' encounter with God on Mount Sinai. There are several points of comparison and/or contrast which have been identified since the first Christian centuries:

Location – Both events take place "on a mountain;" however there are no mountains in Galilee on the scale of Mount Sinai. The place traditionally identified as the site of the Sermon on the Mount is a hillside on the northwestern shore of the Sea of Galilee, near Capernaum. It overlooks a plain which can accommodate thousands. A Byzantine church was erected there in the fourth century. In the 1930s Italian dictator Mussolini sponsored the building of the Church of the Beatitudes on this site to commemorate the Sermon on the Mount.

The place of the Transfiguration is not identified in the Gospels. Jesus took Peter, James and John, we are told, and "led them up on a high mountain" (Mt 17:1). In the third century Origen identified the site of the Transfiguration as Mount Tabor, west of the Sea of Galilee, a monadnock, or rocky hill which rises dramatically from the

plain which surrounds it. It was a pilgrimage site by the fourth century with several churches at its peak. Today there are two: one Greek Orthodox, the other Roman Catholic, each with a monastery attached. Identifying these Galilee sites as "mountains" emphasizes the connections with the experience of Moses.

The Cloud and Glory

– In the days of Moses, "the glory of the LORD rested on Mount Sinai, and the cloud covered it six days" (Ex 24:16). When the Father spoke at Jesus' Transfiguration,

the "high mountain" was overshadowed by "a bright cloud" (Mt 17:5). On Sinai "when the people saw it, they trembled and stood afar off" (Ex 20:18). On Tabor the disciples "were fearful as they entered the cloud" (Lk 9:34), sign of their greater intimacy with the divine presence.

On Sinai Moses asked to see the LORD's glory, but the LORD replied: "You cannot see My face; for no man shall see Me, and live" (Ex 33:20). At the Transfiguration, on the other hand, Jesus' face "shone like the sun and His clothes became white as the light" (Mt 17). What was concealed in the experience of Moses becomes manifested to the disciples on Mount Tabor. As John's Gospel has it, "we beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth" (Jn 1:14).

The Giving of the Law – On Sinai Moses receives the Law from God, which he then transmits to the people. The heart of the Law is, of course, the Ten Commandments but there is much more besides: ritual precepts, commercial laws, jurisprudence, reparations, money-lending, etc. Chapters 21 through 23 of the Book of Exodus are devoted to these laws.

On the mount near Capernaum the Lord Jesus also delivers a Law, the heart of which is expressed in the nine Beatitudes. While most of the Commandments are expressed negatively ("Thou shalt not..."), the Beatitudes are expressed positively as the path to perfection ("Blessed are the...").

As the Ten Commandments were but a part of the Law given to Moses on Sinai, there is more to the Law of Christ than the Beatitudes. In the Sermon on the Mount Christ continues with an expansion of the Ten Commandments (Mt 5:28-47). Not only external actions (e.g. murder, adultery) but interior passions (e.g. anger, lust) deviate from the Law. Love must replace the desire for vengeance and that love must extend to all, even our enemies. The result is that "Therefore you shall be perfect, just as your Father in heaven is perfect" (Mt 5:48), which has been described as the summary of the Beatitudes.

Perhaps the most remarkable thing about the Sermon on the Mount concerns the way Christ proclaims His Law. On Sinai God gives His Laws to Moses with instructions to set them before the people of Israel. In the Sermon on the Mount it is Christ Himself who teaches in His own name, placing Himself as the equal of Him who gave the Law to Moses: "You have heard that it was said to those of old... But I say to you..." (Mt 5: 21, 27, 31-32, 33-34, 38-39, 43-44).

The Lord Jesus does not negate the Ten Commandments; rather, He gives them greater depth. As He said, "Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill" (Mt 5:17). He completes or fulfills the Law by addressing our inner motivations as well as our actions. If our aim as believers is to know God, then we must know Him from within, by assuming His attitudes and adopting His ways for living. As He is perfect, so ought we to be.

Is This for Everyone?

The Sermon on the Mount in Matthew's Gospel is addressed to "the multitudes." Yet in the

medieval West a common opinion was that the Beatitudes were "intended for those who strive for perfection; they are based on poverty, chastity and obedience and are therefore primarily for those who join the religious life." Ordinary Christians were counseled that salvation was assured for them if they devoutly observe the precepts of the Church. This opinion was rigorously denounced by Luther and others during the Protestant Reformation as undoing the Sermon on the Mount, but it is still frequently found even in contemporary Roman Catholic writings.

The East, on the other hand, has always seen the spirit of the Beatitudes as basic to the Christian life for both monastics and lay people. The ways in which monastics and laypeople will embrace humility, poverty of spirit, compassion, or the pursuit of righteousness will differ, but their essential importance is the same for both. The Beatitudes point out the path to the Kingdom of God, the goal for all Christians.

At two significant moments in our liturgical life the central place held by the Beatitudes in our spirituality is reflected. In many churches, particularly in the Slavic tradition, the Beatitudes are sung at the Divine Liturgy during the Little Entrance. As the Gospel Book is carried to the center of the church, this passage from the Sermon on the Mount is sung as the summary of the entire Gospel message of Christ.

The second liturgical moment pointing to the universal importance of the Beatitudes in our spirituality takes place at the burial service. The Beatitudes climax the funeral hymns at the funerals of non-monastics (laypersons and priests). They are sung with hymns such as the following inserted between the verses: "May Christ grant rest to you in the city of the living. May He open to you the gates of paradise and make you a citizen of His kingdom. May He remit your sins, for He loves you greatly." Communion with Christ, is the ultimate goal of our life as Christians, whether monastics, clergy or laity. Living the Beatitudes is the universal means to that goal.

The third mountain in Matthew is the Mount of Olives near Jerusalem (Mt 24). The Lord Jesus speaks there of the destruction of Jerusalem, the end of the age and His return. This recalls Zechariah's prophecy that *"The LORD will go forth and fight against those nations, as He fights in the day of battle. And in that day His feet will stand on the Mount of Olives"* (Zech 14:4) and all things shall be renewed.

~ Office of Educational Services, Eparchy of Newton



[Read Your Bible!](#)

Jeremiah 20: 10-13; Psalms 69: 8-10, 14, 17, 33-35; Romans 5: 12-15; Matthew 10: 26-35

There is a consistency in the readings above that might be considered the norm. Many Catholics may say they do not regularly read the Bible, but Holy Scripture, all of which comes from the Bible, is something we hear at every Catholic Divine Liturgy (Mass). Scripture has always played an important role in the prayer life of the Church and of its members. For many centuries the exposure to Scripture for Catholics was passive — that is, they heard it but they did not read it. There were two reasons for that: 1) Many could not read; and 2) The average person did not/could not own a book.



Since the invention of the printing press, were you aware the most commonly-printed book was the Bible? It seemed the custom of reading and interpreting the Bible was a Protestant practice. All that changed in 1943 when Pope Pius XII issued his encyclical *Divino Afflante Spiritu*, which encouraged Catholics to study Scripture more carefully.

Holy Scripture is rich with meaning for us. Our First Reading today comes from the prophet Jeremiah. Like many prophets Jeremiah lived more than 600 years before the birth of Christ. Just prior to today's readings, Jeremiah laments all the trouble he has experienced because of God's call for him to prophesy and proclaim His Word. He also states that as much as he would prefer not to proclaim God's Word (Jeremiah 20: 9) there came in his heart *"as a burning fire"* that Word. Does that not sound similar to what the two followers of Jesus expressed after meeting

Him on the road to Emmaus? *"Did not our hearts burn within us?"*

We are blessed with the Word of God regularly at Divine Liturgy. Do we listen? Do we hear it? Do we find meaning in it and try to use it in the way we live? That is what we should do. In spite of his misgivings and regardless of his fears, Jeremiah knew that he was called to proclaim. Each of us a similar calling, but to fulfill that, we must make the effort to understand and to absorb Holy Scripture as presented to us.

St. Paul is believed to have penned his letter to the Romans while he was in Corinth. Although Paul desired to go to Rome, he had not as yet done so. However, he knew that the Church was growing in Rome as it was elsewhere. This particular epistle of Paul is his longest, and perhaps his most detailed theological treatise. This particular passage addresses the issue of sin. As uncomfortable as it may be for us, we need to understand that we were born sinners. Jesus atoned for our sins, but we need to spend our lives also striving to eliminate sin from our lives and acknowledging our sins through the Sacrament of Reconciliation.

Every one of us will die. That is a sign of sin — earthly mortality. Yet Jesus offered us a way to eternal life through His sacrifice and death. It is up to us to accept and live with that. It is up to us to respond as disciples of Christ in reaction to that. It is up to us to live our lives as good stewards as part of our discipleship.

So many times in Scripture Jesus makes it clear to us what we are called to do. In today's Gospel from St. Matthew He states, *"What I say to you in the darkness, speak in the light."* It would seem that is a call to us to explain Holy Scripture, His Words, by showing others exactly what they mean, and the best way to do that is in how we live our lives. It is not that the Lord speaks to us truly "in darkness," but unless we hear His Word and take it to heart we are not speaking "in light." Jesus assures us that if we, like Jeremiah, have confidence in Him, our rewards will be beyond imagination. It is easy in this secular world to yield to temptation (sin) and

it is equally easy to rationalize away the fact that we are Christians and we are called to demonstrate that and proclaim it in our lives.

Yet the Lord assures us, *"Everyone who acknowledges me before others I will acknowledge before my heavenly Father."* Being a Catholic and being a Christian is not an easy task. Jesus never said it would be easy. But we need to truly understand that our perspective is beyond this world. That is what it means to be a follower and a disciple of Christ.

We are reminded in today's readings that we are human, and that as a result of that we are sinners, and we inherit that sin from the very beginning, from Adam. St. Paul points that out in our Second Reading from Romans 2. Were you aware that in Hebrew the name Adam means "humanity?"

In today's Gospel Reading from Matthew, Jesus also reminds us of the fact that we are sinners, but He also prompts us to remember that one of the reasons we sin is because we fear other humans and the consequences of living out our faith more than we fear the Lord Himself. Jesus says, *"...do not be afraid of those who kill the body, but cannot kill the soul; rather, be afraid of the one who can destroy both soul and body in Gehenna."*

"Gehenna" is translated in some Bible versions as "Hell." What the Lord is trying to communicate to us may be that we probably tend to fear earthly matters and earthly people more than we fear God. If we are "killed" by someone or something on earth it is the body only which dies. However, shrinking back from God's call can have eternal consequences.

"Saving grace" and being saved are probably not thoughts on which we like to dwell, but they are real, and we need to recognize that. St. Alphonsus Liguori wrote, *"The saved are few, but we must live with the few if we would be saved with the few. O God, too few indeed they are; yet amongst those few I wish to be."*

