

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 July 2
4th 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!

Thursday July 6
8:00am Divine Liturgy in chapel
+Rick Stash by Fr. Bob

Friday July 7
8:00am Divine Liturgy in chapel
+The Priest Robert Barter by Anonymous

Sunday July 9
5th Sunday after Pentecost
9:30am **Divine Liturgy**
For the Faithful

St. Barbara, Dayton, OH Liturgy Schedule

Sat. July 1
4th Sunday after Pentecost
4:00pm **Divine Liturgy**
For the Faithful

Sat. July 8
5th Sunday after Pentecost
4:00pm **Divine Liturgy**
For the Faithful

Sat. July 15
Fathers of the Six Ecumenical Councils
4:00pm **Divine Liturgy**
For the Faithful

Sat. July 22
7th Sunday after Pentecost
4:00pm **Divine Liturgy**
For the Faithful
Blessing of wheeled vehicles for the Feast of St. Elijah following Divine Liturgy

Sat. July 22
7th Sunday after Pentecost
4:00pm **Divine Liturgy**
+Geraldine Kirtos by Eugene Kirtos



Happy 241st Birthday to our country.

May God grant The United States of America many happy and blessed years!



Congratulations to Nick and Kacie Branham on the birth of their daughter Margaret Noelle. Margaret was born Thursday, June 15th at 6pm weighing in at 7# 12.5 oz. Everyone is doing well. Maggie joins her sister and brothers, Abby, Nicholas and Damien!

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

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



from the Eparchy of Parma

Please keep Father Michael Hayduk in your prayers. He is recovering from a heart attack suffered last Sunday.

NEW ADMINISTRATOR APPOINTED

Pope Francis has appointed Bishop Milan Lach, SJ as the new Apostolic Administrator of the Byzantine Catholic Eparchy of Parma. He is assuming the responsibilities of the apostolic administration currently in place. Bishop Lach was ordained to the presbyterate in 2001, and the episcopacy in 2013. He is an auxiliary bishop of the Archeparchy of Presov, Slovakia. More information about Bishop Lach is on the website www.parma.org and will be updated as more information becomes available.

PARMA LAUNCHES MOBILE APP



The Eparchy of Parma launched a new mobile app on our patronal feast day, June 24. The app includes the daily readings and tropars of the Byzantine Catholic Church, church news, Eastern Hospitality videos, a prayer wall and more. The app will also allow the faithful to receive notifications of major news in our eparchy. Look for the app of the Eparchy of Parma, with this icon of the Transfiguration, in your Apple App or Google Play stores.

BYZANTINE CATHOLIC PILGRIMAGE TO FATIMA, PORTUGAL

To mark the 100th anniversary of the Fatima centennial, Horizons has organized a unique Byzantine Catholic pilgrimage and retreat to the Byzantine Catholic Chapel of the Dormition at Fatima, Portugal, Oct. 26-Nov. 2, led by Father Thomas J. Loya. The eight-day trip will include

three days and four nights in Fatima and visits to the world-famous shrine; guided tours of Lisbon and the Shrine of St. Anthony; Santarem, the site of a Eucharistic miracle; the walled medieval town of Obidos, and the historic monastery of Batalha. The cost is \$2,499.

For more information, contact Laura at www.horizons@parma.org or (216) 470-3287.



O LORD, SAVE YOUR PEOPLE

Fourth Sunday after Pentecost

THE YEAR 1938 SAW AN ESCALATION of warlike activities in Nazi Germany. In March Hitler invaded Austria and began to move against Czechoslovakia. Attacks on synagogues and Jewish businesses increased and thousands of German Jews were arrested.

The response of one Russian-American, Irving Berlin, was to compose the song "God Bless America" which would become like a second National Anthem during World War II and the years that followed. From the first, however, there was opposition to the song by some. They felt that it seemed to be a statement that everything in American life was positive, despite obvious examples of racial, ethnic and religious prejudices that were rife in many places. They interpreted "God Bless America" to mean "God reward America."

Praying for the Nation

Christians have always prayed for their country, even when its leadership was persecuting them. The Lord Jesus was displayed on the cross as an anti-Roman revolutionary (the "King of the Jews"), yet He never advocated revolt as many Jewish

zealots did. His approach was rather, "*Render to Caesar the things that are Caesar's, and to God the things that are God's*" (Mk 12:17).

The apostolic writings, composed when Roman officials began repressing Christians, still insisted, "*Let every soul be subject to the governing authorities*" (Rom 13:1). St Paul here offered his most elaborated statement on supporting the civil authority by prayer "*For there is no authority except from God, and the authorities that exist are appointed by God. Therefore whoever resists the authority resists the ordinance of God, and those who resist will bring judgment on themselves. For rulers are not a terror to good works, but to evil. Do you want to be unafraid of the authority? Do what is good, and you will have praise from the same. For he is God's minister to you for good. But if you do evil, be afraid; for he does not bear the sword in vain; for he is God's minister, an avenger to execute wrath on him who practices evil. Therefore you must be subject, not only because of wrath but also for conscience' sake. For because of this you also pay taxes, for they are God's ministers attending continually to this very thing. Render therefore to all their due: taxes to whom taxes are due, customs to whom customs, fear to whom fear, honor to whom honor*" (Rom 13:1-7).

The main points in this passage would be repeated frequently in the apostolic writings and by the early Christian defenders of Christianity. The ultimate source of civil power is God and therefore it is God who has placed rulers in authority.

The power of earthly rulers is legitimate, if limited to the temporal order. As St Justin the Philosopher (100-165) explained, "Whence to God alone we render worship, but in other things we gladly serve you, acknowledging you as kings and rulers of men, and praying that with your kingly power you be found to possess also sound judgment... as Christ

intimated when He said, 'To whom God has given more, of him shall more be required'" (Justin, *First Apology*).

From the start, the Church rejected the Empire's idolatry and emperor-worship. It condemned many of its cultural values as well and as a result it suffered greatly at the hands of the Empire's leaders, but in principle it respected the God-given place of the Empire and its Emperor.

In St Paul's view civil authorities have a place in God's purposes: to insure "*that we may lead a quiet and peaceable life in all godliness and reverence*" (1 Tm 2:2). When the state is at peace then believers are free to live godly lives, raising up their praises to God without hindrance. This passage is the inspiration for our prayer for civil authorities to this day. In the anaphora of the Divine Liturgy of St John Chrysostom the priest prays, "...for our civil authorities, for the government and the armed forces. O Lord, grant them peaceful rule that we too, in their tranquility, may lead a calm and quiet life in all virtue and honor."

In the Liturgy of St. Basil our prayer is similar, but with an added note. "Remember, Lord, this country and all those in public service whom You have allowed to govern on earth. Grant them profound and lasting peace. Speak to their hearts good things concerning Your Church and all Your people that through the faithful conduct of their duties we may live peaceful and serene lives in all piety and holiness. Sustain the good in their goodness; make the wicked good through Your goodness." We recognize that, while rulers

may be legitimate, they may not always be godly.

The "Christian State"

In AD 313 the Edict of Milan decreed religious toleration in the Roman Empire. This was followed in a few years by the proclamation of Christianity as the state religion in the Empire. The state came to be seen as a servant of God. At the height of this development the Emperor was seen as a kind of secular deacon, wearing a sticharion and orarion as part of his imperial regalia and receiving Communion at the holy table.

There were also Christians who felt that God did not desire a

"Christian state." The North African philosopher

Lactantius viewed history this way in his synopsis of Christian thought, the *Divine Institutes*: "God might have bestowed upon His people both riches and kingdoms, as He had given previously to the Jews, whose successors and posterity we are.

However, He would have Christians live under the power and government of others, lest they should become corrupted by the happiness and prosperity, slide into luxury and eventually despise the commandments of God. For this is what our ancestors did" (V, 23). When Constantine became Emperor he appointed Lactantius as tutor to his son Crispus. We do not know whether the philosopher's attitude to a Christian state changed after that.

In any case, while civic tranquility may free believers to pursue union with God, times of persecution or civil strife often bring out the strengths of some, adorning the Church with holy martyrs, confessors and passion-bearers.



Each era and condition of life may become the arena for following Christ.

The Battle-Hymn of the Empire

One of our most frequently-heard prayers, the troparion of the holy cross, was originally a battle-hymn for the Christian Empire. The literal translation of the original Greek text is: "O Lord save Your people and bless Your inheritance. Grant victory to our emperor over the barbarians and preserve Your dwelling-place by the power of Your cross." It is with this meaning that the hymn features into Tchaikovsky's *1812 Overture*, where the troparion of the cross represents the Russian army successfully battling Napoleon and his troops.

With the fall of the Eastern Christian Empires (Byzantium, Russia) the hymn has been adapted in various ways to remove the references to the emperor and the barbarians. One popular version says "grant victory to our country over its enemies."

In some churches, however, the following is sung: "grant victory to Your people over their enemy (i.e. the devil)." This version stresses that the Christian people as a whole, rather than any earthly realm, is the dwelling-place of God and that our real enemy is not the nation next door but our spiritual foes, the powers of evil.

~ Office of Educational Services, Eparchy of Newton



Read Your Bible!

2 Kings 4: 8-11, 14-16A; Psalms 89: 2-3, 16-19; Romans 6: 3-4, 8-11; Matthew 10: 37-42

The First Reading above, from Second

Kings, chapter 4, features Elisha. You may recall that Elisha was plowing in a field when the prophet Elijah called him to follow him. Something happened at that moment and Elisha chose to do it, which is what brought him to this point in his journey (as reported in today's Holy Scripture). We often address the fact that each of us is called as well. Our calling, like Elisha's and like those of Christ's Apostles, is really not that much different.

Christ said, "Follow Me," and the Apostles basically dropped everything, ceased pursuing what they were doing — in some cases with good jobs and vocations — and followed Christ. We are called to follow the Lord from the moment of our Baptism, but how many of us actually take that calling seriously?

It is not just a question of hearing the call; the key is whether we are listening for it? It is there, but we must be aware of it in order to respond.

Elisha's call and our calls are signs of God at work. God has a plan for each of us. We are the means by which God's work is continued in our parishes, in our communities, and in the Church. God's ministry on earth will be carried out and accomplished. None of us is the entire ministry; we can all be replaced. However, by the same token in God's eyes we are absolutely necessary. Are we ready to respond? Are we ready to be disciples of the Lord?

There are many themes and messages found in every reading and all of Holy Scripture. Nevertheless, sometimes it is important for us to focus on a few main ones in order to make everything around it clearer. There are a couple premises found in today's readings that are worthy of our notice and our reflection. Simply put they are where our lives should be centered and how ongoing conversion is a necessity.

The First Reading is drawn from the Second

Book of Kings. The two Books of Kings are basically a history of ancient Israel from the death of King David up to the release of Jehoiachin from imprisonment in Babylon, roughly a 400-year period. Elisha, on whom today's reading centers, is a person whom we may well recall. With a name which means "My God is salvation" Elisha was called by Elijah to follow him while Elisha was plowing a field with oxen. He became a disciple and a protégé of Elijah, and after Elijah's departure, Elisha replaced him and was accepted as the leader of the sons of the prophets.

This reading is filled with hope, but it also is a reminder of God and salvation. We often focus on the idea of stewardship and Elisha is an excellent example of a good steward leading his life by serving others and closely following God. Elisha reminds us that as stewards we are called to lead God-centered lives, even when that may seem impossible or difficult.

St. Paul goes to a different level in the Second Reading from his letter to the Romans. He opens by writing, "Are you unaware that we who are baptized into Christ Jesus were baptized into his death?" This is a different perspective of the importance of Baptism than the one we normally ascribe to it, which views Baptism as a cleansing. Paul continues, "...just as Christ was raised from the dead by the glory of the Father, we too might live in newness of life." For us as Christians neither Baptism nor death is final. Both are better described as beginnings. Another important facet of stewardship is rebirth, especially rebirth and conversion spiritually. This all has to do with Resurrection.

Paul's point might be stated that new life takes place every moment of our lives. We are naturally always being physically renewed, but spiritual renewal is just as vital; however, it is not quite as automatic nor as easy as the ongoing physical renewal we experience by breathing, by the fact that our heart renews

constantly by sending blood through our bodies. The difference is that spiritual renewal requires an effort and our willingness to undertake it; it does not occur naturally. Resurrection is about daily rising and daily conversion, and that is the secret to being a good steward also.

What Paul calls us to is dramatic and life changing. You cannot die and rise again without it changing your life. Our death with Christ is real in a spiritual way. Paul closes with "you too must think of yourselves as dead to sin and living for God in Christ Jesus." That is what living God-centered lives entails.

Jesus brings it all to sense in the Gospel Reading from St. Matthew. A Biblical Scholar once posed the question, "If you were put on trial for being a Christian, would there be enough evidence among those close to you to convict you of being a disciple of Jesus Christ?" That is more or less the demand that Jesus makes of us in today's Gospel.

Do we live God-centered lives? Do we seek and pursue daily conversion and rebirth? Jesus reminds us "whoever does not take up his cross and follow after me is not worthy of me." A Cross represents death, and that is the same kind of dying and renewal and conversion to which Paul was referring.

We are called to discipleship and stewardship, but to fulfill that calling seems to be a bit of a dichotomy. We hear in today's readings that we can only find our lives by losing them, and we can only live by dying. In order to experience the enduring resurrection in our lives we must be willing to take up the Cross of being a Christian and a steward in what we do and how we live. This is how we truly follow Jesus.

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Prayer List

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

The Priest Eugene Linowski	The Priest Michael Hayduk	Julia Fedeczko	Julie Fultz
Ron Doctor	Ray Doskotch	Deborah Haddad	Alexander Hamilton
Charlene Grabner	John Grabner	Frederick Kowalski	Marilyn Kimbrel
Ev Houston	Esther Imhoff	Christine Loya	Bill Martin
Donald Krofcheck	Victor Lonzrick	Ed Nyahay	Dave Olszyk
Joe Martin	Paul Mech	Paula Oshinski	Bob Parks
Mic O'Halloran	John Oshinski	Betty Sikora	John Sikora
Michelle Pomaes	Maria Rakowsky	Ruth Turanchik	Anastaszja Wojchak
Dennis Stinich	Bernie Turanchik		
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.

Damian Branham	Kacie Branham
John Elliott	Mark Frye
Natasha Goodin	Conrad Gozon
Tom Hartung	Maria Hartung
Frank Hartung	Justine Marunowski
Myroslava Mudrak	Keith Nissen
Julia Parks	Mark Rado
Lisa Rado	Ilya Rakowsky
Sofia Rakowsky	Evangeline Rakowsky
Dave Zaroka	



Volunteer Schedules

Collection Counting

July 2	Jerry Stasek
July 9	Kathy Krofcheck
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

Crowned in Marriage

Mike & Pat Papai ~ 41 years
 Mark & Helen Stephens ~ 35 years
 Jeff & Paula Martin ~ 29 years
 Blair & Mary Nunnery ~ 17 years
 Peter & Aniko Gozon ~ 12 years
 Nick & Kacie Branham ~ 7 years



St. Barbara 2017 Monthly Collections

Total Collections for June	\$ 1,565.00
Expenses paid in June	- \$ 650.00
Over/Under for June	\$ 410.00

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

St. John Chrysostom Monthly Collections

Total Collections for June	\$ 11,002.25
Ge'ez Monthly Contribution	300.00
Use of hall	400.00
Monthly Budgeted Expenses	- \$ 14,100.00
Over/Under for June	(\$ 2,397.75)

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

Serbian Festival 2017

Save the Date
Saturday
July 29



Great variety of delicious ethnic food:

- Spit-Roasted Lamb
- Chevaps (Serbian sausages)
- Sarma (stuffed cabbage rolls)
- Gibanica (cheese strudel)
- Serbian Apple Strudel
- Serbian Pastries
- Full Bar - Serbian Liquors and Beer and much, much more!



Come and experience the culture, traditions and delectable taste of the Old World!



- Serbian Orchestra
- Serbian Songs
- Serbian Dance/Kolo



Best summer festival in Columbus!

Saturday - July 29, 2017
Noon – 10:00 pm

St. Stevan of Dechani Serbian Orthodox Church
 1840 N. Cassady Ave.
 Columbus, Ohio

For more info: www.ststevanofdechani.org