

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: stjohnbyz@hotmail.com

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 16
Fathers of the Six Ecumenical Councils

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 20
8:00am Divine Liturgy in chapel
+Michael Ozimok by Linda Sachs

Friday July 21
2pm Hierarchical Divine Liturgy at Cathedral in Parma to welcome Bishop Milan

Saturday July 22
Holy Resurrection using hall

Sunday July 23
7th Sunday after Pentecost

9:30am Divine Liturgy
For the Faithful

Blessing of wheeled vehicles in parking lot for the Feast of St. Elijah following Divine Liturgy

St. Barbara, Dayton, OH Liturgy Schedule

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 in parking lot for the Feast of St. Elijah following Divine Liturgy

Sat. July 29
7th Sunday after Pentecost

4:00pm Divine Liturgy
+Geraldine Kirtos by Eugene Kirtos

St. John Chrysostom

Advisory Board Meeting

There is a meeting of the Pastor's Advisory and Financial Boards scheduled for Monday, July 24 at 7:00pm. **Any and all items for the agenda are to be emailed to the office no later than Wednesday, July 19th.**



Eparchy of Parma

Welcome Bishop Milan Lach

We will welcome the new apostolic administrator, Bishop Milan Lach, to the Eparchy of Parma in a Divine Liturgy on Friday, July 21 at 2:00 pm at the Cathedral of St. John the Baptist. **All clergy, religious, and faithful are welcome to attend.** Please RSVP at www.parma.org if you are planning on attending.

Archbishop Metropolitan William Skurla remains the apostolic administrator for the eparchy until July 21st.

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.

Metropolia of Pittsburgh



Glory to Jesus Christ!

The Byzantine Catholic Seminary of Saints Cyril and Methodius is a community of mentors, teachers, and students forming leaders for the Church. A significant part of our vision is to discern and nurture the gift of vocation granted by the Holy Spirit to those called to a life of ordained ministry.

Since its inauguration in 1950, the Seminary has prepared hundreds of priests to serve the Church and its people in the Byzantine Tradition. We hope these men have fond memories of their life here - a life of labor, study, prayer, and joy. Maintaining our facilities, that they house our formational efforts now and into the future requires constant update and repair.

Particularly:

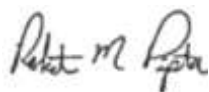
- Our outdoor property requires proper lighting. There are updates needed to a first floor bathroom to make it handicapped accessible. These changes are being made in order to make the Seminary a safe, available, and aesthetically pleasing place. **The cost of this outdoor lighting and bathroom update is \$10,000.**
- A complete set of red vestments and altar covers are needed for our chapel. Our current set is well used and not sufficient for our growing community. Also, our chapel "pointing" needs to be addressed. Sun, rain, and wind have damaged the joints between the bricks. We have begun the process for correcting this damage. **The cost of these vestments and "pointing" is \$8,700.**
- Academically, we want to be sure that our faculty is provided with every opportunity

possible to advance their research and skills. In order to do this, we need to invest in their future which ultimately impacts the future of our seminarians. **We will be able to do this with a total commitment to academics of \$5,500 which will go toward faculty research and development.**

- Looking ahead, we realize the importance of investing in the Seminary's future. **At this time we look to increase the funds in our dividend-yielding reserves by at least \$15,000.**

I ask that you consider a contribution that will help us toward our summer goal of \$39,200. You need not specify a particular area as we'll simply see to the completion of our goals as funds are received according to the following "thermometer." Please know how greatly your generosity is appreciated.

Sincerely yours in Christ,



(Very Rev.) Robert M. Pipta
Rector

In Columbus



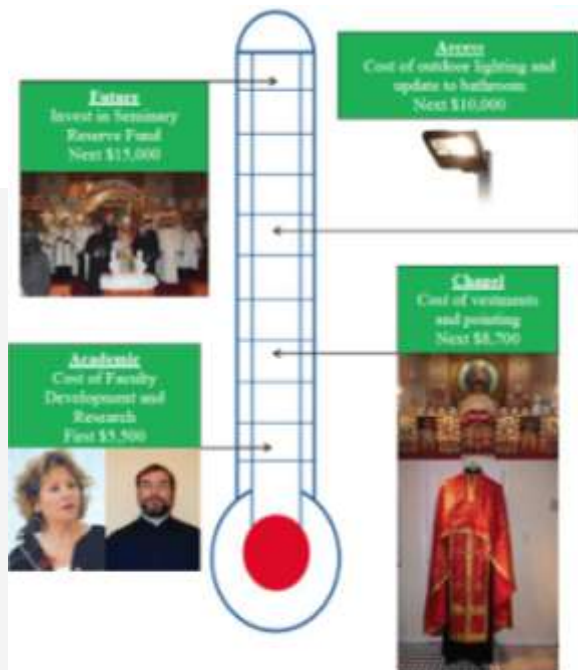
Saturday July 29 Noon - 10:00 pm

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

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

Great food, Full bar - Serbian Liquors and Beer, Serbian Pastries, Serbian Songs, Serbian Dance/Kolo, Serbian Orchestras

For more info: find us on Facebook @ St. Stevan of Dechani Serbian Orthodox Church www.ststevanofdechani.org



In Columbus

Prayer List

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

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



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 July	\$ 384.00
Expenses paid in July	- \$ 943.63
Over/Under for July	- \$ 559.63

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

St. John Chrysostom Monthly Collections

Total Collections for July	\$ 5,536.75
Ge'ez Monthly Contribution	300.00
Use of hall	0.00
Monthly Budgeted Expenses	- \$ 14,100.00
Over/Under for July	- \$ 8,246.25

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

Sixth Sunday after Pentecost “Fulfilled in Your Hearing”

WHAT LANGUAGE WAS SPOKEN by the first Christians? On one level, we can say it was Aramaic or Hebrew with a sprinkling of Greek. On another level – the level of spiritual thought – we must say that the first Christians spoke the language of the Torah, what Christians today call the Old Testament.

The first Christians’ cultural and spiritual frame of reference was the Jewish Scriptures, the same tradition revered by all Jews of their day. The difference between them was that the first Christians believed that the promises of the Torah and the Prophets were fulfilled in Jesus Christ.

The Scriptures Are Fulfilled

From the first, Jesus affirmed that He was realizing what had been foretold. “So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath day, and stood up to read.” After reading Isaiah 61:1, 2 He announced, “Today this Scripture is fulfilled in your hearing” (Lk 4: 18, 19, 21).

When His fellow townsmen rejected Him, He moved on to Capernaum.

In Matthew’s Gospel the story of Jesus’ ministry begins with another prophecy: “...and leaving Nazareth, He came and dwelt in Capernaum, which is by the sea, in the regions of Zebulun and Naphtali, that it might be fulfilled which was spoken by Isaiah the prophet, saying: ‘The land of Zebulun and the land of Naphtali, by the way of the sea, beyond the Jordan, Galilee of the Gentiles: The people who sat in darkness have seen a great light, and upon those who sat in the region and shadow of death Light has dawned.’ From that time Jesus began to

preach and to say, ‘Repent, for the kingdom of heaven is at hand’” (Mt 4:12-17).

The New Testament Quotes the Old

There are a number of times in the Gospels when specific Old Testament texts are quoted in the belief that they are fulfilled in Christ. Some of these claims are interwoven into the stories of Christ’s teaching and miracles. Thus, in the Sermon on the Mount the Lord announces: “Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled” (Mt 5:17, 18).



In Luke’s Gospel the Lord speaks more directly: to say that He fulfills the Law means that the era of the Law was at an end. “The law and the prophets were until John. Since that time the kingdom of God has been preached, and everyone is pressing into it. And it is easier for heaven and earth to pass away than for one tittle of the law to fail” (Lk 16:16, 17).

Several times in the course of his preaching the Lord Jesus tried to show His disciples that He was the realization of these prophecies. He explained His use of parables in terms of an Old Testament prophecy: “Therefore I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. And in them the prophecy of Isaiah is fulfilled, which says: ‘Hearing you will hear and shall not understand, and seeing you will see and not perceive; for the hearts of this people have grown dull’ ... that it might be fulfilled which was spoken by the prophet, saying: ‘I will open My mouth in parables; I will utter things kept secret from the foundation of the world’” (Mt 13:13-15, 35).

In a similar way the Lord confronted the Pharisees citing the Prophet Isaiah: “Why do you also transgress the commandment of God because of your tradition? ... Thus you have made the commandment of God of no effect by your tradition. Hypocrites! Well did Isaiah prophesy about you, saying: ‘These people draw near to Me with their mouth, and honor Me with their lips, but their heart is far from Me and in vain they worship Me, teaching as doctrines the commandments of men’” (Mt 15:3, 7-9).

The Passion Prophesied and Fulfilled

As Jesus’ time with His disciples was drawing to a close, He tried to prepare them to see His coming Passion as fulfilling the words of the prophets. “Then He took the twelve aside and said to them, ‘Behold, we are going up to Jerusalem, and all things that are written by the prophets concerning the Son of Man will be accomplished. He will be delivered to the Gentiles and will be mocked and insulted and spit upon. They will scourge Him and kill Him. And the third day He will rise again.’ But they understood none of these things; this saying was hidden from them, and they did not know the things which were spoken” (Lk 18:31-34).

Later, of course, the Twelve would see that Christ’s death and resurrection fulfilled the prophets’ teaching and would proclaim it as such. They taught, for example, that His triumphal entry as king into Jerusalem was such a fulfillment: “All this was done that it might be fulfilled which was spoken by the prophet, saying: ‘Tell the daughter of Zion, ‘Behold, your King is coming to you, lowly, and sitting on a donkey – a colt, the foal of a donkey’” (Mt 21:4, 5).

Prophecies Made Clear by the Risen Lord

It was only after Christ’s resurrection that the disciples came to understand how the Old Testament’s Messianic prophecies were pointing to the Lord Jesus. When the risen Christ appeared to two disciples on the road to Emmaus He explained these prophecies to them. As the Gospel recounts it, “He said to them, ‘O foolish

ones, and slow of heart to believe in all that the prophets have spoken!

Ought not the Christ to have suffered these things and to enter into His glory?’ And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself” (Lk 24:25-27).

After Jesus vanished from their sight, their response was swift as they began to absorb the meaning of this experience: “And they said to one another, ‘Did not our heart burn within us while He talked with us on the road, and while He opened the Scriptures to us?’” (Lk 24:32). From then on, the early Christians would open the Scriptures by showing how the Law, the Prophets and the Psalms could only be understood as revealing Jesus of Nazareth and His saving work.

From St Cyril of Alexandria

“The Israelites used to say that the Messianic prophecies were fulfilled, either in the persons of some of their more glorious kings or at least in the holy prophets. They did not correctly understand what was written about Him, so they missed the true direction and traveled down another path... For their good [Jesus] draws them away from such a supposition...

“He brings forth Moses and the prophets, interpreting their hidden meaning and making plain to the worthy what was obscure to the unworthy. In this way He settles in them the ancient and hereditary faith taught them by the sacred books which they possessed. For nothing which comes from God is without its use. All have their appointed place and service.”

(St Cyril of Alexandria, *On Luke*, 12, 24)