

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

Office Hours: Mon., Wed., Thurs., and Fri. 9:00 am – 1:00 pm

St. John Chrysostom Liturgy Schedule

Sunday November 26
25th 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 November 30
8am Divine Liturgy in the chapel
+The Priest Robert Barter by Anonymous

Friday December 1
8am Divine Liturgy in the chapel
+Michael Ozimok by Linda Sachs

Sunday December 3
26th Sunday after Pentecost
9:30am Divine Liturgy
For the Faithful
Visit from St. Nicholas
After St. Nicholas' Visit
the Children WILL HAVE ECF Class

St. Barbara, Dayton, OH Liturgy Schedule

Sat. November 25
25th Sunday after Pentecost
4pm Divine Liturgy
For the Faithful

Sat. December 2
26th Sunday after Pentecost
4pm Divine Liturgy
For the Faithful

Sat. December 9
27th Sunday after Pentecost
4pm Divine Liturgy
For the Faithful

Sat. December 16
Sunday of the Forefathers
4pm Divine Liturgy
For the Faithful

Sat. December 23
Sunday before Christmas-of the Ancestors
4pm Divine Liturgy
For the Faithful

Church Cleaning

To prepare our church for the Birth of our Savior, we are cleaning and decorating the church interior this Saturday, December 2nd. We need 8-10 people beginning at 10am. Please call Pat Papai at 614-578-5698 or the office during posted hours. **Please call so that we know that there will be enough people to help.**

ECF

St. Nicholas will visit with the children next Sunday, December 3rd following Divine Liturgy. Following his visit the children will have their regularly scheduled ECF class. The last ECF class for 2017 is December 17th.

Cookie Sale

As of Friday about Noon, we were at over \$12,700 in orders for cookie trays, pirohi and rolls. We will continue to take orders through Sunday, November 26th. We are counting on YOUR cookies. If you are unable to make the number of cookies you told Lisa that you would, please call or text her at **937-844-7778** or via email at lisa.sulich@gmail.com or lsulich@yahoo.com

WE NEED EVERY COOKIE!

Please sign up to help assemble trays and/or bag the cookies for the sale on Friday, December 8th. The sign-up sheet is on the table in the church vestibule.

Check with Lisa for volunteering on the day of the sale, as well.

**12 days to
Cookie Sale!**



**WE NEED EVERYONE'S
HELP WITH THE SALE.**

St. John Chrysostom Collection Counting

Nov 26 Alex Rakowsky
Dec 3 Kathy Krofcheck
Dec 10 Jerry Stasek
Dec 17 Mark Frye
Dec 24 Alex Rakowsky
Dec 31 Mark Frye

Church Cleaning

Dec 2 ALL CLEAN
Dec 16 Keith Nissen & John Clear

St. John Chrysostom Weekly Collections

Nov. 19, 2017 Collection	\$ 2,526.00
Budgeted Weekly Exp.	- \$ 3,254.00
Over/Under for 11/19/17	\$ 728.00
<i>Poor Box/St. Nicholas</i>	38.68
<i>Apostolate donations</i>	
<i>May God bless you for your generous support of St. John Chrysostom Parish</i>	

St. Barbara 2017 Weekly Collections

Nov. 11 Collection	\$ 1,162.00
Oct. Expenses paid	\$ 600.00
	\$ 562.00
<i>May God bless you for your generous support of St. Barbara Prayer Community</i>	

COOKIE

IMPORTANT COOKIE SALE DATES

ALL ORDERS must be called in to the phone order system or via the website by Sunday evening, November 26th.

Dec. 3rd – Hall arrangement; remove chairs, add and arrange tables. **ALL HANDS NEEDED AND WELCOME!**

Week of December 4th – Hall Decorating & Flower Delivery

Thursday, December 7th – Drop off your cookies in the hall.
Time: 10am - 1pm and 5:30pm - 9pm

Friday, December 8th – Cookie Tray Assembly
Sign-up Sheet is on table in church vestibule
Time: 9am - 2pm

Friday, December 8th – Bag Cookie Pit Cookies
Sign-up Sheet is on table in church vestibule
Time: 3pm until finished

Friday, December 8th – Parishioner Order Pick-Up
Parishioners may pick up their orders this evening.
Time: 6pm – 7pm

Saturday, December 9th – Divine Liturgy – 8am in chapel

Saturday, December 9th
COOKIE SALE - 10AM-2PM



Deborah Haddad
Esther Imhoff
Frederick Kowalski
Andrew Lovelass
Joe Martin
Ed Nyahay
Paula Oshinski
Betty Sikora
Bernie Turanchik
Steven Woryk

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

The Priest Eugene Linowski	The Priest Joseph Weber
The Priest Michael Hayduk	
Charles Branham	Bob Danovich
Ron Doctor	Ray Doskotch
Julia Fedeczko	John Grabner
Alexander Hamilton	Ev Houston
Tom Jirles	Rim Jilo
Donald Krofcheck	Victor Lonzrick
Christine Loya	Bill Martin
Paul Mech	Myroslava Mudrak
Mic O'Halloran	John Oshinski
Bob Parks	Maria Rakowsky
John Sikora	Dennis Stinich
Ruth 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.

Birthdays



Joseph Ivan	November 28	John Ivan	December 11
Gloria Gaskey	November 30	James Pitt	December 14
Pat Papai	November 30	Mark Stephens	December 15
Rosemary Nyahay	December 5	Erin Christie	December 20
Tim Lyons	December 6	John Osifchin	December 20
David Lonzrick	December 7	Gregory Hartung	December 30
Nicolas Bukaczyk	December 8		
Martin Hummel	December 11		



Wedding Anniversaries

Michael & Ann O'Halloran	December 1, 1990 ~ 27 years crowned in marriage
Brent & Natasha Goodin	December 6, 2014 ~ 3 years crowned in marriage

May God grant them all many Happy and Blessed Years!

Eastern Christian Formation

11/26/2017

The Eastern Christian Formation sheet is a way to keep all news about the educational opportunities at St. John's in one place. It contains the ECF schedule for the children's classes, information for upcoming adult classes or talks, as well as some "food-for-thought" features to hopefully provide inspiration and growth.

**Remember, our formation as Christians is a lifelong journey.
ECF is for all of us: the young and the young at heart!**

Gospel Coloring Icon

THE RICH YOUNG MAN



ECF Schedule – Youth

December 3rd

December 17th

We will break for the Christmas holiday and resume ECF classes after the New Year.

Thank you for your participation in our ECF program!

Eastern Christian Formation

Jesus said: "Let the children come to Me, and do not prevent them; for the kingdom of Heaven belongs to such as these." (Matthew 19:14).

In the spirit of Jesus' words above, we invite all the children (and their parents) to come up for the Gospel reading and to venerate the Gospel book. As an aid to prepare for the Sunday Gospel, we are introducing a bulletin segment that will summarize the coming week's Gospel reading and show where to find it in the Bible so families can read the whole Gospel. We are also providing some discussion questions for families and friends to talk about together.



Gospel Summary for Dec. 3, 2017: Luke 18:18-27

(source: www.antiochian.org)

One day, a man came to ask Jesus a question. "Good Teacher, what should I do so I can go to Heaven?" Jesus said, "You know the commandments, don't you? God wants you to not kill, not steal, not lie, and honor your parents."

The man said, "I've done all of that since I was young." Then Jesus said, "There is one thing that you still need to do. Sell everything you have. Give the money to poor people. Then you'll have treasure in Heaven! Then come and follow Me."

When the man heard this, he was very sad because he was rich. Jesus saw how sad he was and said, "It is hard for people with lots of money and things to enter God's Kingdom! It is easier for a camel to get through the eye of a needle than for a rich person to enter God's Kingdom."

All the people who heard this wondered who could be saved, since it is so hard! But Jesus told them, "Everything is possible with God!"

Family Discussion Questions:

1. What did the rich young man want to know?
2. Jesus reminded him of God's commandments. What did the young man say to Jesus about the commandments?
3. Jesus told the rich young man one more thing he needed to do. What was it?
4. Why did the rich young man become sad and leave Jesus?
5. What did Jesus then say is hard?
6. Jesus told us that we will have something in heaven. What is it?

The Challenge of the Sabbath

(Luke 13:10-17)



25th Sunday after Pentecost

MODERN MEDICINE HAS FOUND treatments for a number of diseases that had plagued mankind for centuries. Some have even been eradicated, at least in the developed world. This is not the case with scoliosis (curvature of the spine), such as afflicted the woman in St Luke's Gospel. To this day no one knows the cause of this affliction in most cases.

The Gospel says she had been afflicted with this condition for eighteen years, but since scoliosis is often manifested at puberty, she was probably not old by our standards. Treatments available in our day such as wearing braces, surgery, physical therapy and pain medication, were unknown in the first century AD. They must have been eighteen long years indeed.

The Gospel tells us that the ruler of the synagogue was indignant *"because Jesus had healed on the Sabbath; and he said to the crowd, 'There are six days on which men ought to work; therefore come and be healed on them, and not on the Sabbath day'"* (Lk 13:15).

The Sabbath in Judaism

One of the hallmark Jewish practices for millennia has been the observance of the Sabbath, the seventh day of the week, as a day set apart for God. We read in the Book of Exodus, *"And the LORD spoke to Moses, saying, 'Speak also to the children of Israel, saying: 'Surely My Sabbaths you shall keep, for it is a sign between Me and you throughout your generations, that you may know that I am the LORD who sanctifies you. You shall keep the Sabbath, therefore, for it is holy to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that person shall be cut off from among his people'"* (Ex 31:14).

According to Exodus, a person profanes the Sabbath by doing any work on it. In traditional Jewish practice, maintained by observant Orthodox Jews in our own day, work is defined as "constructive labor" – whatever is done to benefit our life in this world. The Talmud – the traditional compendium of Jewish interpretation – lists 39 activities prohibited on the Sabbath, including all kinds of farm or household labor including lighting or extinguishing a fire and moving things about from one place to another. The only exception to these rules would be activity which helps save a life, which is why Jewish health care workers may be employed on the Sabbath. Later commentators have understood these 39 prohibitions as categories, thereby expanding the list of prohibitions. Thus some rabbis teach that, since chaff cannot be picked from wheat on the Sabbath, it follows that one cannot pick the bones from fish as well. Gefilte fish (pre-ground boned fish) became a popular Sabbath food as a result. In their zeal to preserve the Sabbath some rabbis have gone to what even many Jews perceive as extremes. Thus in some Jewish communities it is forbidden

to ride a bicycle on the Sabbath because, if the chain breaks, you might be tempted to fix it. In a similar case a man was forbidden to drive his handicapped mother to the synagogue as it violated the Sabbath; the rabbi suggested that she move within walking distance. Then she would be welcome. The ruler of the synagogue in Lk seems to have been of like mind.

Christ on the Sabbath

Christ was frequently in conflict with more observant Jews over Sabbath-related issues. He was not opposed to the Sabbath itself – He is depicted in the Gospel as a regular worshipper in the synagogue on the Sabbath (see Lk 4:16). Rather He was opposed to the elaboration of prohibitions favored by the Pharisees. Instead, He favored expanding the traditional exemption.

In addition to work involved with saving a life, Christ saw doing good as an appropriate Sabbath activity: *“There was a man who had a withered hand. And they asked [Jesus], saying, ‘Is it lawful to heal on the Sabbath?’—that they might accuse Him. Then He said to them, ‘What man is there among you who has one sheep, and if it falls into a pit on the Sabbath, will not lay hold of it and lift it out? Of how much more value then is a man than a sheep? Therefore it is lawful to do good on the Sabbath’”* (Mt 12:10-12).

The Gospels record several incidents of healings which caused controversy because they were done on the Sabbath. St Luke tells how Christ asked some lawyers and Pharisees if it was lawful to heal on the Sabbath. When they would not answer, He proceeded to heal a man with dropsy (see Lk 14:1-6). And it was a Sabbath when the Lord Jesus healed the man born blind (see Jn 9:1-41).

We also read in John how Christ healed a paralyzed man at the Pool of Bethesda saying, *“Take up your bed and walk”* (Jn 5:8). The Pharisees did not challenge Jesus; rather they confronted the ex-paralytic: *“It is the Sabbath; it is not lawful for you to carry your bed”* (v.10). The man replied that his healer had told him to do so and, we might add, that was enough for him.

Legalism Is Dangerous

The Sabbath prohibitions were intended to free the Jews from a life which knew nothing but toil. Since they were in the form of bans, some Jews came to feel that extending these exclusions enhanced or honored the Sabbath. The Lord Jesus put forth a different approach, insisting that the Sabbath is honored when we do good on it.

The lawyers and Pharisees whom Jesus challenged were not the first or the last to turn positive precepts into restrictive commands. They turned the joy which should have accompanied the Sabbath into fear of transgressing a prohibition as a particular

school of rabbis understood it.

Something similar happens in the Church when we lose sight of the presence of Christ which alone gives meaning to any precept or rubric. When this happens our traditions may become as fruitlessly restrictive as those Christ confronted. Conversely, when we cast them off we may be left, not with renewal but with license.

The Sabbath Today

“Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made” (Gen 2:3). This verse is read at the start of Jewish Sabbath eve services to remind worshippers that the Sabbath is a remembrance of God’s rest after the work of creation.

In the Church the Sabbath has given way to Sunday with its memory of the Lord’s resurrection and the resulting new creation. Nevertheless, the Sabbath still has a place on Eastern Church calendars. In some parishes the Liturgy is offered on Saturday as well as on Sunday.

In our Church remembering the original creation is still a focus for our Saturday prayers. The kondakion sung on most Saturdays reflects the connection of the Sabbath with creation: “To You, O Lord, Ordainer and Creator of the world, the universe offers the God-bearing martyrs as the first fruits of nature. Wherefore through their prayers and through the intercession of the Theotokos preserve Your Church and our country in safety and peace: You who alone are most merciful.”

The Sabbath as a day of rest is expressed on Holy Saturday in recalling the great Sabbath rest of Christ in the tomb. Throughout the year, and especially on the Saturdays of the Dead, the peaceful repose of those who die in Christ is highlighted.

~ Office of Educational Services, Eparchy of Newton