

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 December 3
26th Sunday after Pentecost

9:30am Divine Liturgy
For the Faithful

**Visit from St. Nicholas in the parish hall
following Divine Liturgy – All are
welcome!**

**After St. Nicholas' Visit
the Children WILL HAVE ECF Class**

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

Thursday December 7
Feast of the Maternity of St. Anna

7pm Divine Liturgy
For the Health of Maria Czynnik by John Czynnik

Sunday December 10
27th Sunday after Pentecost

9:30am Divine Liturgy
For the Faithful

*Baptism and Chrismation of Ignatius
Hospodar and the Chrismation of Mary
Hospodar*

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

Sat. December 2
26th Sunday after Pentecost

4pm Divine Liturgy
For the Faithful

Sat. December 9
27th Sunday after Pentecost

4pm Reader's Service

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

Sat. December 30
Sunday after Christmas

4pm Reader's Service

ECF

St. Nicholas will visit with the children today 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

- We need all hands today following the St. Nicholas Visit and ECF for Hall arrangement; move chairs to stage, add and arrange tables, etc.

- Please sign up to help assemble trays on Friday morning or help bag the cookies Friday afternoon. There is a sign-up sheet on the table in the church entryway.

- Please volunteer, if you have any questions, contact Lisa Sulich by phone or text at 937-844-7778 or via e-mail at lisa.sulich@gmail.com

Schedule of Services for Christmas

The schedule of services for Christmas and Theophany will be in the weekly bulletin beginning next Sunday, December 10th. The sign-up sheet for House Blessings will also be put out next Sunday. Father Stash will bless homes in Columbus on Mondays, Wednesdays and Fridays and homes of the members of St. Barbara on Tuesdays, Thursdays and Saturdays.

Offertory Envelopes

The 2018 Offertory Envelopes will be put out in the church entryway for parishioners to pick up beginning next Sunday, December 10th. If you wish to have envelopes and do not see a set with your name, please contact the office.

**6 days to
Cookie Sale!**



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



**PLEASE CHECK THE
"Cookie Corner" for
important dates and times!**

**St. John Chrysostom
Collection Counting**

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. 26, 2017 Collection | \$ 3,883.00 |
| Budgeted Weekly Exp. | - \$ 3,254.00 |
| Over/Under for 11/19/17 | \$ 629.00 |

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

St. Barbara 2017 Weekly Collections

Nov. 25 Collection \$ 182.00

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

COOKIE

IMPORTANT COOKIE SALE DATES

ORDERING EXTENDED!! Orders for trays and rolls **ONLY** must be called in to the phone order system 614-882-6103 or via the website ~ www.byzantinecolumbus.com ~ **by THE EVENING OF SUNDAY, DECEMBER 3RD.**

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:

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|----------------------------|-------------------------|
| The Priest Eugene Linowski | The Priest Joseph Weber |
| The Priest Michael Hayduk | |
| Charles Branham | Bob Danovich |
| Ron Doctor | Ray Duskotch |
| 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

| | | | |
|------------------|-------------|-----------------|-------------|
| Rosemary Nyahay | December 5 | James Pitt | December 14 |
| Tim Lyons | December 6 | Mark Stephens | December 15 |
| David Lonzrick | December 7 | Erin Christie | December 20 |
| Nicolas Bukaczyk | December 8 | John Osifchin | December 20 |
| Martin Hummel | December 11 | Gregory Hartung | December 30 |
| John Ivan | 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!



“Sell All You Have”

(Lk 18:18-27)

“WHAT MUST I DO TO INHERIT ETERNAL LIFE?” This question is posed by a young Jewish leader whom Jesus meets on His way to Jerusalem. At first glance it seems a reasonable inquiry, one that many people would still ask today. “Tell me what prayer to say, what shrine to visit, what project I can take on which will guarantee that I’ll get to heaven.”

Church Fathers, however, saw this as a trick question, seeking to trap Jesus into setting some new requirement not in the Law. The Lord does not give him another thing to do, adding to the list of precepts which devotees of the Torah felt set forth God’s will for them. Rather Jesus says that to be perfect you must “sell all you have” and commit yourself completely to Him. Perfection does not come from performing this or that isolated action, however good it may be. Perfection comes from entrusting one’s whole life to Christ.

In the Pastoral Epistles we see some consequences of this life in Christ as it was perceived in the apostolic Church. The “elect of God” (Col 3:12) have died to the world, been buried in Baptism and are now alive in Christ. Their way of life is to be Christ’s, embodying the compassion and forgiveness of Christ Himself. They are to bear with one another (after all, others are putting up with them). They are to build up one another’s faith “with psalms and hymns and spiritual songs” (Col 3:16), thankful for the grace filling their hearts. This is certainly in stark contrast to the way of the world, where self-love, resentments, grudges, and slanderously tearing others down is the norm for many.

One of the first qualities of someone dead to the world mentioned in Colossians is humility, a virtue most associate with monasticism rather than life in the world. In fact, as the Church grew, perfection came to be associated increasingly with some kind of ascetic life. At first people like the “sons and daughters of the covenant” in the Syriac Church lived in the world, but somewhat apart from others, devoting themselves to

prayer and good works. By the third century ascetics like St Antony and the Desert Fathers lived as hermits in the wilderness, completely apart from others. Monasticism brought like-minded people together to live in a community, where they could commend themselves *and one another* and their whole life to Christ God while being apart from the world at large.

But the Gospel is not addressed simply to monks and nuns; it is meant for all believers. How does a Christian in the world “sell all” and follow Christ? Is there a way for a believer to live in the world but not be of the world, as Christ enjoins? It is not wearing some distinctive dress that says “I am different.” It is rather living by a different set of principles, given by Christ.

The popular book, *Way of the Ascetics* by Tito Colliander, affirms that our “wealth” is nothing less than our self-centeredness. “Take a look at yourself and see how bound you are by your desire to humor yourself and only yourself. Your freedom is curbed by the restraining bonds of self-love, and thus you wander, a captive corpse, from morning till eve. ‘Now I will drink,’ ‘now I will get up,’ ‘now I will read the paper.’ Thus you are led from moment to moment in your halter of preoccupation with self, and kindled instantly to displeasure, impatience or anger if an obstacle intervenes” (p. 5).

Colliander stresses that asceticism is the only path to victory over our self-centeredness. He gives some practical suggestions for living an ascetic life in the world. Like St Paul, Colliander begins with meekness and humility. He contrasts true humility with the desire to be perceived as humble: “We notice the person who is forever bowing and fussily servile, and perhaps say, ‘How humble he is!’ But the

truly humble person escapes notice: the world does not know him (1 John 3:1); for the world he is mostly a ‘zero’” (p. 26).

Humility is rather a matter of not always putting forth one’s own will. Colliander teaches that following the Church’s tradition for fasting is the most basic school for obedience. We fast when the Church says to, we do not fast when the Church says not to. We fast not to be “righteous,” but to be obedient.

Ordinary life provides countless other occasions for us to develop a humble spirit through obedience. Colliander notes, “Your wife wants you to take your raincoat with you: do as she wishes, to practice obedience. Your fellow-worker asks you to walk with her a little way: go with her to practice obedience. A novice in a cloister could not find more opportunity for obedience than you in your own home. And likewise at your job and in your dealings with your neighbour” (p.44).

To “sell all one has,” then, ultimately means to give up one’s own will to follow Christ. Along with a certain simplicity of life and chastity appropriate to one’s marital state, we attain what St Tikhon of Zadonsk called “interior monasticism.” We put aside the values and pursuits of the world to follow Christ along the way of perfection in whatever state of life we find ourselves.