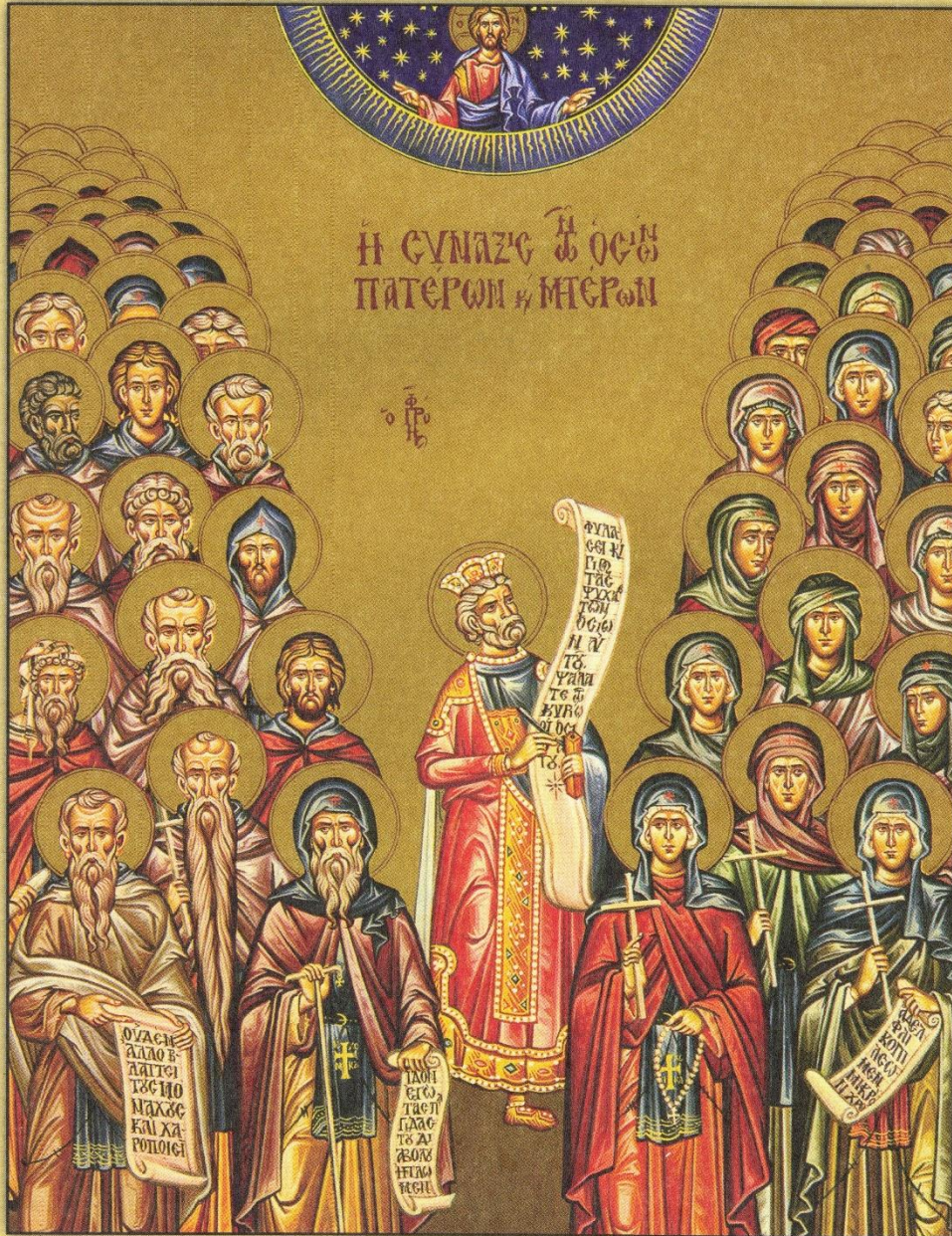


SUNDAY BEFORE THE NATIVITY OF OUR LORD

December 19, 2021



Icon of the Holy Ancestors

The Story of the Origin of Jesus Christ, Son of David, and the Rest of the Names

Matthew's genealogy is extraordinarily comprehensive in his theology of the roots of Jesus' story in the Old Testament. But that is only one part of the story of Jesus Christ. The story has a sequence as well; and the continuing sequence is what makes the genealogy "good news" for Matthew's audience and for us. Human being have been empowered to preserve, proclaim, and convey the salvation brought by Jesus Christ throughout history. The God who wrote the beginnings with crooked lines also writes the sequence with crooked lines, and some of those lines are our own lives and witness.

A God who did not hesitate to use the scheming as well as the noble, the impure as well as the pure, men to whom the world hearkened and women upon whom the world frowned – this God continues to work through the same melange. If it was a challenge to recognize in the last part of

Matthew's genealogy that totally unknown people were part of the story of Jesus Christ, it may be a greater challenge to recognize that the unknown characters of today are an essential part of the sequence. The proclamation of that genealogy in the Advent liturgy is designed to give us hope about our destiny and our importance.

By stressing the all-powerful grace of God, the genealogy presents its greatest challenge to those who will accept only an idealized Jesus Christ whose story they would write only with straight lines and whose portrait they would paint only in pastel colors. If we look at the whole story and the total picture, the Gospels teach us that Jesus' ministry was not thus; the history of the church teaches us that the sequence as not thus. God's grace can work even with people like us.

Father Raymond E. Brown, S.S.

Contact Information

St. John Chrysostom, Columbus AND St. Barbara, Dayton

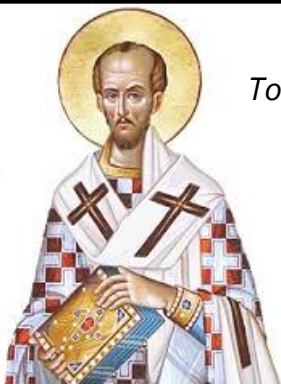
Phone: 614-882-7578

Office Hours: Mondays, Wednesdays and Fridays 9am until 1pm

E-Mail: stjohnbyz@hotmail.com Website: www.byzantinecolumbus.com

Visit and 'Like' our Facebook Pages: St. John Chrysostom Church

St. Barbara Byzantine Catholic



Mission Statement of St. John Chrysostom Byzantine Catholic Church

To give thanks to God continually, as Byzantine Catholics, through our spirituality, our service, and preaching the Risen Christ through our everyday life.

LITURGY SCHEDULE
ST. JOHN CHRYSOSTOM, COLUMBUS

Confession/Spiritual Counseling is offered one hour before any Liturgy

Sunday, December 19 ***Tone 5 pg 146***

*Sunday before Christmas;
of the Holy Fathers* *Pg 285*

10:00am Divine Liturgy
For the Faithful

Wednesday, December 22

9:00am Divine Liturgy
+Colin Jirles by Mr. & Mrs. Bill Chorey

Thursday, December 23

7:00pm Divine Liturgy
+Frederick Kowalski by Mr. & Mrs. Jim Pitt

Friday, December 24

9:00am ROYAL HOURS with reading of the
Old Testament promises of the Messiah

10:00pm Vigil of the Nativity
For the Faithful

Saturday, December 25

12:00pm Liturgy of the Nativity
For the Faithful

Sunday, December 26 ***Tone 6 pg 152***

*Synaxis of the Theotokos
and Ever-Virgin Mary;* *Pg. 294*

10:00am Divine Liturgy
For the Faithful

Monday, December 27 ***Pg. 298***

St. Stephen, Protomartyr
9:00am Divine Liturgy

December 28 - 31 No Liturgies

Saturday, January 1, 2022 ***Pg. 305***

*Feast of the Circumcision of Our Lord;
St. Basil*
12:00pm Divine Liturgy of St. Basil the Great

Sunday, January 2 ***Tone 7, pg 156***

Sunday before Theophany *pg. 309*

10:00am Divine Liturgy
For the Faithful

ST. BARBARA, DAYTON

LITURGY SCHEDULE

Celebrating at: St. John Bosco Chapel
Wright State University
3650 Colonel Glenn Highway Fairborn, Ohio 45324



Confession/Spiritual Counseling is offered one hour before any Liturgy

Friday, December 24

4:00pm Christmas Eve Vigil

Sunday, December 26

4:00pm Divine Liturgy

Friday, December 31

6:00pm Vigil of the Circumcision

Thursday, January 6, 2022

6:00pm Liturgy of Theophany, Blessing of Water

Saturday, January 8, 2022

4:00pm Vespers followed by Liturgy



ST. BARBARA DEC/JAN ECF CLASS SCHEDULE

12/18 ECF Classes **01/01/22** New Year's No ECF **01/15/22** ECF Classes
12/25 Christmas No ECF **01/08/22** ECF Classes resume **01/22/22** ECF Classes

Please continue to pray for the youth and their families and for the catechists.

Parishioners willing to help prepare or provide a snack please contact Emma Ricketts via email - emma.ricketts1@icloud.com

Due to the various holidays and feasts coming up, the St. Barbara's Men's Group will meet up again at the beginning of January. If you wish to receive email updates, please contact Chris Wagner at cwagner22587@gmail.com

Readings for the Week of December 19th

Sunday	Epistle, Hebrews 11:9-10 & 32-40	Gospel, Matthew 1:1-25
Monday	Epistle, Hebrews 11:17-23 & 27-31;	Gospel, Mark 9:42-10:1
Tuesday	Epistle, Hebrews 12:25-26 & 13:22-25;	Gospel, Mark 10:2-12
Wednesday	Epistle, James 1:1-18;	Gospel, Mark 10:11-16
Thursday	Epistle, James 1:19-27;	Gospel, Mark 10:17-27
Friday	Epistle, Hebrews 1:1-12;	Gospel, Luke 2:1-20
Saturday	Epistle, Galatians 4:4-7;	Gospel, Matthew 2:1-12
Sunday	Epistle, Galatians 1:11-19 & Hebrews 2:11-18	
	Gospel, Matthew 2:13-23	

ST. JOHN CHRYSOSTOM

ST. JOHN CHRYSOSTOM DEC/JAN ECF CLASS SCHEDULE

12/19 ECF Classes	01/02/22 New Year's No ECF	01/16/22 ECF Classes
12/26 Christmas No ECF	01/09/22 ECF Classes resume	01/23/22 ECF Classes

Please continue to pray for the youth and their families and for the catechists.

NATIVITY

St . Gregory of Nazianzus sums up the Eastern Christian view of Christmas in his famous statement that the Nativity of Christ "is not a festival of creation but a festival of recreation." The birth of Christ, although a historical event, is not an end but a means to the renewal, sanctification, and recreation of the whole universe. Actually, we commemorate, not only the birth of a child, but the ultimate rebirth and transfiguration of all mankind and with it the whole world of creation. The world, held in bondage by reason of man's perversion, this is the world Christ redeemed. Christ redeemed humanity and by taking humanity to Himself He redeemed the world.

When the word of God became flesh. He not only became the head of a new race; He became the Lord of a new creation. Christ in His flesh took the whole of creation to Himself that it might share anew in divinity. In Christ Jesus the universe was radically transformed; in His person the world was consecrated and sacramentalized – clay and stone, plant and animal, word and dance – our earth was redeemed, re-created. While it is true to say that Christ redeemed humanity and by humanity He redeemed the world, it is equally true to say that Christ redeems humanity and by humanity redeems the world. Objectively, men were redeemed but in another sense that was only the beginning of a new world even until now. By the power of His Holy Spirit working in Christians the world can rise anew. By reason of the love of God made known to it in Christ Jesus our world is alive now, vibrant in our day with life and light. Creation fell by human failure; now it summons us with urgent summons to redeem it. The whole world is one great yearning cry: creation's unceasing call for redemption.



THE NATIVITY ICON AND THE THEOLOGY OF CHRISTMAS. Perhaps the best expression of this basic approach of the Eastern Christian to Christmas is the traditional icon of the birth of Christ. The icon of the nativity contains two main lessons. First it teaches the reality of the event: the indisputable reality of the birth of God into human

affairs, the incarnation of Christ, underlining by its details both the divinity and the humanity of the word made flesh. Secondly, the image indicates the effect of this wondrous event on the world and its ultimate recreation in the reconciliation of all things on earth and in heaven (cf. Colossians 1:20). The sacred icon brings together all creation to join in the "happening" of Christmas, to render service and thanks, each in its own way:

"What shall we bring You, O Christ, for being born on earth for our sake? For each of the creatures who have their being from You brings thanks to You: angels their songs, the heavens a star, the wise men gifts, the shepherds wonder, the earth a cave, the wilderness a manger, but we – the Virgin Mother" (Vespers Sticheron)

As we examine the icon more carefully, we notice that central to it is a swirling darkness, the mouth of the great abyss, the cave of Bethlehem, symbolic of the soul, the body, the world, in awful and inexorable continuity struck by sin and hungering for the light of redemption to pierce the darkness. And light points out the light which shatters the darkness! The star of Bethlehem casts its long rays illuminating the One who broke the bonds of hell, darkness, and death forever and by His self-emptying was born for our sake: the Child wrapped in swaddling clothes and lying in a manger, prefiguring the very cave-sepulcher and shrouds of His death and burial.

"Beholding him who was in God's image and likeness fallen through transgression, Jesus bowed the heavens and came down. Without changing, He took up His dwelling in a virgin womb so that He might recreate fallen Adam, who cried to Him: 'Glory to Your manifestation, O my Deliverer and my God!'" (Vespers Sticheron)

Christ is Born! Glorify Him!

THE PARISH OFFICE WILL BE CLOSED FOR THE CHRISTMAS/NEW YEAR'S HOLIDAY FROM THURSDAY, DECEMBER 23RD THROUGH SUNDAY JANUARY 2ND, 2022. THE OFFICE WILL REOPEN ON MONDAY, JANUARY 3RD.

2022 OFFERTORY ENVELOPES AND WALL CALENDARS

The collection envelopes (on table) and wall calendars (on bookshelf) for next year are in the church vestibule. The envelopes will have the family name on them. If you do not see your name and want a set of envelopes, please contact the office either via email or by phone. We ask that each family take just one calendar so that everyone may receive one.

MOTHERS' PRAYERS

An online prayer group, facilitated by Fr. Robert, where members meet every week and obey the strict rule of confidentiality. During the meetings a mother may share her worries without the fear of anything being repeated outside of the meeting. The other mothers support her in her prayer and she will feel supported by thousands of mothers around the world who are also part of Mothers' Prayers. Mothers experience a great peace with the blessing of this wonderful prayer support.

If you are interested in joining, please contact the office to put your email on the contact list to get the link to join in the online meeting.



When you shop using Amazon, go to **smile.amazon.com**, Amazon donates to St. John Chrysostom. Use the following link to sign in to your Amazon account: **<https://smile.amazon.com/ch/31-1231634>**



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|------------------|-----------------|
| Nicolas Bukaczyk | David Lonzrick |
| Dennis Hartung | Tim Lyons |
| Gregory Hartung | Rosemary Nyahay |
| David Homan | James Pitt |
| Martin Hummel | Mark Stephens |
| John Ivan | |

Mic & Ann O'Halloran
Celebrating 31 years Crowned in Marriage

Hussein Abdi	Charlene Grabner	Joe Martin	Nadia Ritchey	Nicholas Zvansky
Paula Balcarcel	Jeanette Hill	Judy Martin	Stephanie Salerno	Sandra Zvansky
Charles Branham	Tim Hill	Angela Merva	Justine Schwenk	Intentions of C. Charyton
Garey Conley	Esther Imhoff	Rosemary Nyahay	John Sikora	Intentions of Fr. Robert
Will Culver	Tad Imhoff	Mic O'Halloran	Harriet Slifko	Abby
Maria Czyrnik	Jackson Family	John Oshinski	Dennis Stinich	Dave
Lori DeClue	Gordon Kaercher	Paula Oshinski	Josh Taylor	Hagos
Ron Doctor	Susan Kaiser	Carol Osifchin	L.T. Tekle	Kathy
Aimeé Evans	James Kester	Beauetta Parks	Ruth Turanchik	Steve
Joseph Evans	Kathy Krofcheck	Cathy Pitt	Owen Ward	Tori's baby
Weyni Girmay	Christine Leon	Keith Pope	Steven Woryk	
Deborah Gordon	Bill Martin	Maria Rakowsky	Dave Zaroka	

Lord, infinitely Holy and Glorified in Your Saints, You have inspired Charbel, the saint monk, to lead the perfect life of a hermit. We thank You for granting him the blessing and the strength to detach himself from the world so that the heroism of the monastic virtues of poverty, obedience, and chastity, could triumph in his hermitage.

A portrait of a bearded man, likely a religious figure, wearing a black cap and robe. He has a long white beard and a golden halo around his head. The background is a textured, golden-brown color.

10:00am Divine Liturgy