

January 30, 2022

THIRTY-SIXTH SUNDAY AFTER PENTECOST
SUNDAY OF ZACCHAEUS



Icon of Zacchaeus (Luke 19:1-10)

Lessons of the Story of Zacchaeus

1. Zacchaeus teaches us that when you make a solid effort to experience Jesus, you are rewarded. It means seeking him with all your heart and doing everything he would have you do!
2. Don't make a judgment based on appearance. Far too often we make a judgment about someone based on how someone looks or acts. This makes us impotent to help someone change their lives.
3. Don't make a judgment based on reputation. People gain a reputation for better or worse from the lives they have lived and the reports that have been spread about them. When you hear a negative report from someone, ask God to help you withhold judgment.
4. Practice looking into a person's heart. Can you see someone's heart? God will help you

with that! The closer we follow Jesus, the more we are able to see into someone's heart.

5. Ask God to help you see what might take place! When Ananias was asked to go see Saul, he objected because he was afraid. Saul had been relentlessly persecuting the church. But God revealed to Ananias the heart of Saul. He was then willing and was used to bring about a complete change in Saul's (Paul's) life. Read the story in Acts 9.

6. Focus on seeking and saving the lost. We are surrounded by people who don't know or follow Jesus. I am convinced that the very best life comes to us when we follow him. Are you? I want to help people find that life. When we do that, God changes lives and we become participants in that transformation!.

Contact Information

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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

<i>Liturgy Date & Time</i>	<i>Music in Green Book</i>
Sunday, January 30 <i>Three Holy Hierarchs; Sunday of Zaccheus</i> 10:00am Divine Liturgy <i>For the Faithful</i>	Tone 3, pg 135 <i>Pg 318</i>
Wednesday, February 2 <i>Meeting of Our Lord with Simeon and Anna</i> 7:00pm Divine Liturgy & Candle Blessing <i>For the health of Maria Mudrak by Myroslava Mudrak</i>	<i>Pg 321</i>
Friday, February 4 7:00pm Divine Liturgy <i>+Paul Mech by Tom Marco & Myroslava Mudrak</i>	
Sunday, February 6 <i>Sunday of the Publican and the Pharisee</i> 10:00am Divine Liturgy <i>For the Faithful</i>	Tone 4, pg 141 <i>Pg 215</i>

<i>Liturgy Date & Time</i>	<i>Music in Green Book</i>
Sunday, February 6 <i>Sunday of the Publican and the Pharisee</i> 10:00am Divine Liturgy <i>For the Faithful</i>	Tone 4, pg 141 <i>Pg 215</i>
Wednesday, February 9 9:00am Divine Liturgy <i>+John & +Julia Marco by Tom Marco & Myroslava Mudrak</i>	
Thursday, February 10 7:00pm Divine Liturgy	
Friday, February 11 7:00pm Divine Liturgy	
Sunday, February 13 <i>Sunday of the Prodigal Son</i> 10:00am Divine Liturgy <i>For the Faithful</i>	Tone 5, pg 146 <i>Pg 216</i>

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

Thursday, February 3
Meeting of Our Lord with Simeon and Anna
6:00pm Divine Liturgy and candle blessing

Saturday, February 5
Sunday of the Publican and the Pharisee
4:00pm Vespers followed by Divine Liturgy

Saturday, February 12
Sunday of the Prodigal Son
4:00pm Vespers followed by Divine Liturgy

ST. BARBARA ECF CLASS SCHEDULE

02/05/22 ECF Classes **02/19/22** ECF Classes
02/12/22 ECF Classes **02/26/22** 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

The Men's group will begin meeting the first and third Tuesdays of each month at 6 PM. The next meeting will take place next Tuesday, Feb 1, do the Divine Reading of the daily scripture passages. For more information contact Chris Wagner at cwagner22587@gmail.com.

Readings for the Week of January 30, 2022

Sunday	Epistle, 1 Tim 1:15-17; Heb 13:7-16;	Gospel, Lk 18:35-43; Mt 5:14-19
Monday	Epistle, 1 Peter 2:21-3:9;	Gospel, Mark 12:13-17
Tuesday	Epistle, 1 Peter 3:10-22;	Gospel, Mark 12:18-27
Wednesday	Epistle, Heb 7:7-17;	Gospel, Luke 2:22-40
Thursday	Epistle, Heb 9:1-14;	Gospel, Luke 2:25-38
Friday	Epistle, 2 Peter 1:1-10;	Gospel, Mark 3:1-8
Saturday	Epistle, 2 Tim 2:11-19;	Gospel, Luke 18:2-8
Sunday	Epistle, 2 Tim 3:10-15;	Gospel, Lk 18:10-14

ST. JOHN CHRYSOSTOM

ST. JOHN CHRYSOSTOM FEB ECF CLASS SCHEDULE

02/26/22 ECF Classes

02/20/22 ECF Classes

02/13/22 ECF Classes

02/27/22 ECF Classes

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



The First All Souls Saturday is February 19, please get any additions to your family's list of names in to the office by the week before so they can be added.



The weekend of February 26/27 is the weekend for the national collection for the Church in Eastern and Central Europe. Please, consider your participation. Grateful for your generosity. See the insert.

More here: <https://www.usccb.org/committees/church-central-eastern-europe/collection-church-central-and-eastern-europe>

Please be sure and mark this donation as "For the Church in Eastern & Central Europe"

SAVE THESE DATES

On March 5 and 6, Fr. Tom Loya, syncellus for the Missions of the Eparchy of Parma and Pastor of Annunciation Byzantine Catholic Church, Homer Glenn, IL, will visit both St. John and St. Barbara. **March 5 - 4pm St. Barbara**

March 6 - 10am St. John Chrysostom

Details to follow.

MOTHERS' PRAYERS

An online prayer group, 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.

STEWARDSHIP APPEAL 2021/22

Have you considered your pledge to this year's Stewardship Appeal? The Eparchy of Parma relies on your continued support to provide for our various programs and outreaches. Please make your pledge today! An online donation may be made at parma.org. Thank you for your generosity.

Goal for St. Barbara: \$4,700

Goal for St. John Chrysostom: \$10,700

SAVE THE DATES

March 11-13, 2022 The 1st Annual MEN'S Retreat at Our Lady of the Pines Retreat Center; Fremont, OH. The retreat Master is Rev. John (Ivan) Freishyn-Chirovsky. Contact Karl Busam for more information: 419-626-6811 or at karl.busam.77@gmail.com

March 18-20, 2022 The ninth Annual Women's Retreat at Our Lady of the Pines Retreat Center; Fremont, OH. The retreat master is Fr. Cyril Pinchak, SJ. Contact Joan Washburn for more information: 865-696-7809

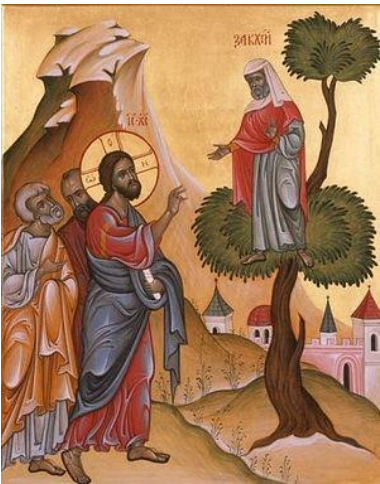
REFLECTIONS

THE PASCHAL SEASON OF THE CHURCH is preceded by the season of Great Lent, which is also preceded by its own liturgical preparation. The first sign of the approach of Great Lent comes five Sundays before its beginning. On this Sunday the Gospel reading is about Zacchaeus the tax-collector. It tells how Christ brought salvation to the sinful man, and how his life was changed simply because he "sought to see who Jesus was" (Luke 19:3). The desire and effort to see Jesus begins the entire movement through Lent towards Pascha. It is the first movement of salvation.

Our Lenten journey begins with a recognition of our own sinfulness, just as Zacchaeus recognized his. He promised to make restitution by giving half of his wealth to the poor, and by paying to those he had falsely accused four times as much as they had lost. In this, he went beyond the requirements of the Law (Ex. 22:3-12).

The example of Zacchaeus teaches us that we should turn away from our sins, and atone for them. The real proof of our sorrow and repentance is not just a verbal apology, but when we correct ourselves and try to make amends for the consequences of our evil actions.

We are also assured of God’s mercy and compassion by Christ’s words to Zacchaeus, “Today salvation is come to this house” (Luke 19:9). After the Great Doxology at Sunday Matins (when the Tone of the week is Tone 1, 3, 5, 7) we sing the Dismissal Hymn of the Resurrection “Today salvation has come to the world,” which echoes the Lord’s words to Zacchaeus.



Zacchaeus was short, so he climbed a tree in order to see the Lord. All of us have sinned and come short of the glory of God (Rom. 3:23). We are also short in our spiritual stature; therefore, we must climb the ladder of the virtues. In other words, we must prepare for spiritual effort and growth.

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

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

Prayer to Saint Charbel Makhlof

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.

We beseech You to grant us the grace of loving and serving You, following his example. Almighty God, Who has manifested the power of St. Charbel's intercession through his countless miracles and favours, grant us... (State your intention(s) here...) through his intercession. Amen.



FEBRUARY
birthdays

Carson Boniface	Trish Hartung
Abby Branham	Joan Hummel
Nick Branham	George Ivan

LISTENING TO THE WORD OF GOD

Opening prayer. *Usual beginning* and the following prayer of St. Isidor of Seville (5th cent.), used before every ecumenical council in the history of the Catholic Church:

*We stand before You, Holy Spirit, as we gather together in Your name.
With You alone to guide us, make Yourself at home in our hearts;
Teach us the way we must go and how we are to pursue it.*

*We are weak and sinful; do not let us promote disorder.
Do not let ignorance lead us down the wrong path nor partiality influence our actions.
Let us find in You our unity so that we may journey together to eternal life and not stray from the way of truth and what is right.
All this we ask of You, who are at work in every place and time, in the communion of the Father and the Son, forever and ever. Amen.*

Reading the Scripture: Read slowly at least 2 times. **Pay attention** to what you read and mark:

- the important parts with 'I'



- difficult to understand with ‘?’
- enlightening parts with ♥

Share: read aloud those words or phrases that you marked with ‘!’ and ♥

Shedding light: Read the attached notes and thoughts that enrich your understanding and will lead you into a deeper appreciation. Afterwards review (read again) the words or phrases you marked.

Community reflection. In this part try to discuss how the given Word of God enlightens and informs your community life, inner relationships, your involvement, educational and formational activities; outreach and evangelization; the context (relationships with) of the Eparchy and Universal Church.

Direction of action. Try to formulate the directions for action as an individual (and community) Journal the outstanding Words (marked by ! and ♥). During the following week try to live this Word.

Closing prayer: rd concluded with **Ps 102 [103]** (Bless the Lord all my soul and do not forget his benefits...)

Blessed are the Poor in Spirit
(Mt 5:1-3)

Start with silence and the opening prayer. Then follow the steps from the guide **Listening to the Word of God** (separate insert). When done with **Reading, Pay Attention** and **Share**, use this material to enrich your understanding within the step **Shedding Light**. After that follow the steps **Community Reflection** and **Direction of Action**. Conclude with the prayer as indicated in **Listening to the Word of God**.

WORD OF GOD

1 Seeing the crowds, Jesus went up on the mountain, and when he sat down, his disciples came to him. 2 And he opened his mouth and taught them, saying: 3 Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Shedding light

After the Baptism and Temptation (Mt 3:1 – 4:11), Jesus starts his public activity proclaiming the nearness of God (Mt 4:12-17). The Beatitudes must be seen within the context of Jesus activity: he announces the Kingdom of heaven at hand (Mt 4:17), which simple means ‘God is close’, his activity enters human history, human lives. He is acting now. From this perspective, the Beatitudes point to the right and the only correct attitude toward God and neighbors. Thus, Jesus shows the *correct mode to be disciples*.

With the Beatitudes Jesus sets forth two relationships: vertical that with God and horizontal that with others. This recalls the *Decalogue*, the foundation of the Sinai covenant. Jesus is greater than Moses, he gives *the new covenant*. Furthermore, there are two existential states that do not depend primarily on the decision of a disciple. These are the reactions of others, non-disciples, in a word, the possible reactions of the *world*. No matter how ‘inconvenient’ and ‘comfort destroying’ these relationships are, Jesus shows the promises tied to them!

Nine Beatitudes (Matt. 5:3–12)	
Portrait	Promises
1. Vertical (5:3–6)	
Blessed...poor in spirit	theirs is the kingdom of heaven
Blessed...those who mourn	they shall be comforted
Blessed...the meek	they shall inherit the earth
Blessed...those who hunger and thirst for righteousness	they shall be satisfied
2. Horizontal (5:7–12)	
a. active	
Blessed...the merciful	they shall receive mercy
Blessed...the pure in heart	they shall see God
Blessed...the peacemakers	they shall be called children of God
b. passive	
Blessed...those persecuted for righteousness’ sake	theirs is the kingdom of heaven
Blessed are you when reviled, persecuted, and defamed	your heavenly reward is great

Blessed. Each Beatitude opens with the statement *blessed* (Greek *makarios*, Hebrew *asher*). It denotes blessedness or happiness not in the sense of an *emotional state* but in terms of *being in a fortunate situation*. It was often used in an ancient literary form known as beatitude to introduce someone who is to be congratulated or praised for *being in a privileged, even enviable, situation*.

There are many *beatitudes* in the Old Testament:
“Happy are those who do not follow the advice of the wicked, nor take the path that sinners tread, or sit in the seat of scoffers” (Ps 1:1).
“Happy are those who take refuge in him” (Ps 34:8).

"Blessed are all those who wait for Him" (Isa 30:18; cf. 56:2).

Usually, they promise happiness in the present time, however, Jesus opens new horizons. He announces blessings that begin to be experienced in this life and will be fully realized in the heavenly kingdom (cf. James 1:12). The structure of Jesus' list may shed light on these two aspects. Jesus frames the beatitudes with the same blessing at the beginning and the end of this list—for *theirs is the kingdom of heaven* (5:3, 10)—"indicating that all the several kinds of blessedness are aspects of the one supreme blessing of possessing the Kingdom of Heaven"¹ — personal relationship with God here and now, following Jesus.

Poor in spirit. The exact phrase is found at Qumran (1QM 14.7). It uses "poor in spirit" in contrast to those with a "hardened heart". In 4Q427 7.1–2, the poor are the opposite of those with a haughty heart. They are the humble before God. To these individuals with the right disposition toward God, the promise is given: the blessing, the kingdom of the heavens is theirs (5:3b). Remember that in Matthew the kingdom of heaven/God refers both to the ultimate blessing of the age to come and to the activity of God in the present that causes that blessing to come. It means God's closeness in the daily life. The "poor in spirit" echoes Isa 61:

*"The Spirit of the Lord God is upon me, because the LORD has anointed me **to bring good news to the poor**; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; 2 to proclaim the year of the LORD's favor, and the day of vengeance of our God; to comfort all who mourn;"*

It is worth of noting, that the Messiah brings the good news to the poor. It implies that only the poor in spirit are able to receive it!

The opposite to the poor in spirit are men who will not humble themselves and become like children (Matt 18:3; 19:14). They may also be persons who cannot part with their wealth (Matt 19:23, "it is hard for a rich person to enter the kingdom of heaven"). They may also be scribes and Pharisees, whose righteousness is inadequate (Matt 5:20) and who in fact "lock people out of the kingdom of heaven" but do not enter it themselves (Matt 23:13). The poor in spirit are those who put their hope and trust in the Lord. Those who have no other security but the Lord.

Pope Francis (General Audience – Catechesis on the Beatitudes, February 5, 2020):

According to the Bible, the spirit is the breath of life that God communicated to Adam: it is our most intimate dimension, let us say the spiritual dimension, the most intimate one, the one that makes us human beings, the profound core of our being. Thus, "the poor in spirit" are those who are and who feel poor, mendicants in their intimate being. Jesus proclaims them Blessed because the kingdom of heaven belongs to them.

How many times have we been told the opposite! You have to be something in life, be someone ... One must make a name for oneself.... Loneliness and unhappiness stem from this: if I have to be "someone", then I am in competition with others and I worry excessively about my ego. If I do not accept being poor, I hate everything that reminds me of my fragility. Because this fragility prevents me from becoming an important person, someone who is rich, not only moneywise, even well-known: everything.

Before oneself, everyone knows well that, as much as one does one's best, he/she remains radically incomplete and vulnerable. There is no trick to cover up this vulnerability. Each of us is vulnerable inside. One has to see where. But how trying life is if one does not accept one's limitations! Life is hard. One lives poorly. One does not digest the limitation; [yet] it is there. Proud people do not ask for help. They cannot ask for help. It does not come easily to them to ask for help because they have to appear self-sufficient. And how many of them do need help, but their pride prevents them from asking for help. And how difficult it is to admit a mistake and ask for forgiveness! When I offer advice to newlyweds who ask me how to live their marriage well, I tell them: "There are three magic words: may I, thank you, I am sorry". They are words that come from poverty in spirit. One must not be intrusive but rather say excuse me: "Do you think it is good to do this?", so there can be dialogue in the family, spouses are in dialogue. "You did this for me, thank you I needed it". We always make mistakes, one slips: "I am sorry". And usually couples, newlyweds those who are here and are numerous tell me: "The third one is the hardest", saying sorry, asking for forgiveness. Because proud people cannot do this. They cannot say they are sorry: they are always right. They are not poor in spirit. The Lord instead, never grows tired of forgiving. Unfortunately, it is we who get tired of asking for forgiveness

Community reflection

- ❖ As an individual: whom do I trust? Do I count in my daily affairs on the Lord first – meaning I bring everything very openly and honestly to him first?
- ❖ As a community: where is our trust and strength? Do we count on the Lord first; do we approach him in prayer before any project? Do we spend time in prayer as a preparation for planning?
- ❖ Do we live in 'clicks' or there are genuine community relationships?
- ❖ How do we handle tensions? Do we talk to each other or rather get emotional, avoiding 'them, the others', not talking to them anymore?
- ❖ What is the liturgy for me and for us?
- ❖ What is the community for us? - *family of fellow believers* or *club, where I contribute and attend certain events*?