

# St. John Chrysostom Byzantine Catholic Church

5858 Cleveland Ave., Columbus, OH 43231

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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.

## Liturgical Schedule

Liturgical Schedule				Intention
Sun	Jan 12	9:30am	Third Hour	For the Faithful
		10:00am	Divine Liturgy	
		12:00pm	Ge'ez Liturgy	
Wed	Jan 15	9:00am	Divine Liturgy	+Kay Zebula
Thu	Jan 16	6:00pm	Divine Liturgy	+William Baker
Fri	Jan 17	6:00pm	Divine Liturgy	+Katrina Schmidt
Sat	Jan 18	6:00pm	Vespers	

## Confessions

one hour before liturgy or by appointment

## Readings

Readings		Epistle	Gospel
Sun	Jan 12	Eph 4:7-13	Mt 4:12-17
Mon	Jan 13	Heb 8:7-13	Mk 8:11-21
Tue	Jan 14	Heb 9:8-10 & 15-23	Mk 8:22-26
Wed	Jan 15	Heb 10:1-18	Mk 8:30-34
Thu	Jan 16	Heb 10:35-11:7	Mk 9:10-16
Fri	Jan 17	Heb 13:17-21	Lk 6:17-23
Sat	Jan 18	Col 1:3-6	Lk 16:10-15
Sun	Jan 19	1 Tim 1:15-17	Lk 18:35-43

## Parish Activities

Sun	Jan 12	11:15am	Parish social; NO ECF
		2:00pm	Ge'ez Social
Sun	Jan 19	11:15am	ECF; Parish social
		2:00pm	Ge'ez Social

**HELP NEEDED** – We are in need of 4-6 people to join the schedule for cleaning the church. We prefer to have at least two people per team. One of our current teams has had to stop due to health concerns which leaves us with only two teams. We would like to replace that team and possibly add another. The church is cleaned every two weeks, or as needed when inclement weather makes a mess of the floors. If you are willing to help with this please speak with Pat Papai or contact the office.

**The Giving Tree** - This year the purpose of the Giving Tree this year is to raise money for the replacement of the hall roof. The total cost of the replacement is \$74,018 and we have paid \$37,009 already. We have envelopes for your donations to this effort on the tree in the vestibule. Put your donation in the envelope and the envelope in one of the collection boxes.

To date, we have received \$13,016. We thank you for your generosity in raising money for this greatly needed repair.

**2024 Cookie Sale** – The total gross income of the sale was \$33,695.84. Total expenses were \$6,242.12. We received \$3,000.00 from the GCU as a donation to offset our expenses, giving us a net total of \$30,453.72.

Thank you to all who baked, decorated and worked the sale, your efforts are much appreciated. A special thank you to Rose Ann Jirles who coordinated the baking of the nut & poppyseed rolls; Pat Papai who coordinated the making of the pirohi; and Lisa Sulich for coordinating the sale as a whole.

**Thank you** to the Knights of Columbus who have donated \$3,000.00 toward a new refrigerator or freezer.

**2025 Offertory Envelopes** – There are a few sets of offertory envelopes for next year on the table in the church vestibule that have not yet been picked up. If you wish to use envelopes for 2025 and do not see your name on a set, please contact the office, via email - stjohnbyz@hotmail.com, and one will be issued to you.

**9 Days for Life** starts **next week** on Thursday, January 16! 9 Days for Life is the U.S. Catholic bishops' annual novena surrounding the **Day of Prayer for the Legal Protection of Unborn Children**.

Please invite your friends and family to **join you and THOUSANDS of Catholics** in prayer for the protection of human life.

You can get a copy of the daily novena at [www.usccb.org/resources/9-days-life-novena](http://www.usccb.org/resources/9-days-life-novena)

**Iconography Workshop Feb. 6-8, 2025** - Fr. Marek Visnovsky will be offering an iconography workshop at St. John Chrysostom on Thursday, February 6 from 5 pm to 9 pm. Friday, February 7 from 9 am to 9 pm, and Saturday, February 8 from 9 am to 9 pm. We will paint the icon of the SORROWFUL MOTHER. The cost of the workshop is \$400 and includes boards, paints, brushes, twenty-four karat gold leaf (food and accommodation not included).

Beginners as well as advanced artists are welcome. **DEADLINE to register is this Wednesday, January 15, 2025.** For more information, please email Fr. Marek at [marekvisnovsky@yahoo.com](mailto:marekvisnovsky@yahoo.com)

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## **FROM THE DIOCESE OF COLUMBUS - Remembering Roe with Greater Columbus Right to Life**

Each year since 1973, Greater Columbus Right to Life and the pro-life faithful of Ohio gather on or near the anniversary of the U.S Supreme Court's sweeping decision the broadly legalized abortion.

On January 27th, 2025, 52 years since the passage of Roe v. Wade, we will again join in a time dedicated to remembering those that have been wounded or died at the hands of abortion in the past year, gathering in prayer and unity, and encouraging those who labor against the violence of abortion. With the recent adoption of Issue 1 in the Ohio Constitution, we believe that it is more important than ever to gather, to memorialize, to encourage, and to pray. We hope to see you there!

**When: Monday, January 27th, 2025 12:00PM-1:00PM**

**Where: Ohio Statehouse Atrium**

**After the 10:00AM Respect Life Mass, Celebrated at St. Joseph Cathedral by Bishops Earl K. Fernandez of Columbus and Bishop Daniel Thomas of Toledo.**



**FROM THE EPARCHY OF PARMA - Stewardship Appeal 2024/25:** As the Stewardship appeal completes its second month, please consider making a sacrificial gift to this year's Appeal that reflects the importance of the Church in your life and in the lives of those close to you. The Eparchy needs your support. Your gift will make a positive difference. Remember that Bishop Robert Pipta is requesting a \$150 gift per household to meet the established Eparchial goals.

Any amount over the assigned goal for our parish is returned to us. **Our parish goal for this year is \$13,050.**

### **SAVE THE DATES**

- The 12<sup>th</sup> Annual Women's Retreat is March 7 through March 9, 2025.

Contact Joan Washburn for further information – 865-696-7809 or [stmarybhdwomensretreat@gmail.com](mailto:stmarybhdwomensretreat@gmail.com).

- The 4<sup>th</sup> Annual Men's Retreat is March 14-16, 2025.

Contact Karl Busam for further information – [karl.busam.77@gmail.com](mailto:karl.busam.77@gmail.com) or 419-626-6811.

There are Save the Date cards and mail-in registration forms for both events on the table in the vestibule.



### **THE JUBILEE – A TIME OF LIBERATION, REST AND CONSOLATION**

To properly understand the form, essence and goal of the Jubilee Year, it is important to look into the biblical books of the Old Testament [...] The phrase jubilee year is derived from the Hebrew word *jobel* (read yobeel) which meant a *ram's horn*, because this horn was used as a trumpet, the sound of which indicated to everyone the beginning of the Jubilee Year. The Book of Leviticus, and especially its 25th chapter, is the basic source that tells us about the meaning of the Jubilee Year, the year of liberation par excellence, which is the completion of seven cycles of seven years, that is, fifty years: "You shall also count seven weeks of years, seven times seven years, so that the time of the seven weeks of years will amount to forty-nine years. Then on the tenth day of the seventh month you shall blow the trumpet, and on the Day of Atonement the trumpets shall be sounded throughout the land. Consecrate the fiftieth year! Proclaim liberty to all the inhabitants of the land. It shall be a jubilee (graceful) year for them. Then each man shall return to his possession, and each man to his family." (Lev 25:8-10) Looking at the Old Testament texts defining the jubilee year, we can appreciate how faith in God also shaped socio-cultural relations within Israel.

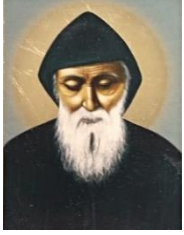
**Liberation.** In this light, therefore, individual persons or means of livelihood could not be subject to the uncontrollable egoism or insatiable careerism of people. This is also why Israel could not tolerate lifelong slavery, even though it was a common practice in other surrounding nations. Similarly, it was not acceptable for a family to be forever deprived of their land because of debt or poverty, because it came from God and was a gift to man that brought daily sustenance: "In this year of jubilee each of you shall take possession of his property. If you sell to your neighbor or buy from your neighbor, you shall not extort money from one another... If your relative becomes poor and sells part of his field, his nearest relative shall come forward as his redeemer and buy back what his relative sold... But if he cannot afford to buy back what he sold, then what he sold shall remain in the hands of the buyer until the year of jubilee. In the year of jubilee, it shall return to him, and he shall return to his land." (Lev 25:13-14, 25, 28) [...] At that time, the territory was divided between tribes and within tribes between different families, so that each family had a piece of land. In case of losing everything or

gaining wealth on the misfortune of others, the Jubilee Year represented a kind of reset of such development, that is, everyone returned to their original ownership. In the context of the restoration of the original state, another law of the Lord is heard, which idealistically supports justice and hope leading to individual freedom: "If your brother becomes poor and sells himself to you, you shall not make him a slave. He shall live with you as a hired worker and as a foreigner. He shall serve you until the Year of Jubilee. Then he and his children shall be free to go out from you, and he shall return to his own family and regain possession of his father's property!" (Lev 25:39-41)

**Rest.** The first chapter of the first Old Testament Book of Genesis interprets God's creative activity with a seven-day structure, with God clearly defining the time of work and the time of rest. This dimension of the "seventh day" as a time of rest thus fundamentally changes the quality of life. It invites man to stop and to dedicate time to building a relationship with the Lord. In the light of the Jubilee Year, this attitude is thus also connected with trust in God's providence and in God's care. The twelve months of the fiftieth jubilee year, as the completion of the seventh cycle of seven years, are therefore an invitation to rest not only for man but also for the land: "The fiftieth year is a jubilee year for you. You shall not sow or reap what grows after the harvest, nor gather the grapes of your unpruned vines. It is a jubilee year, a time of remembrance for you. Only what grows of itself you shall eat straight from the field." (Lev 25:11-12) This rest is an expression of the relationship with God itself: everything that man has is a gift from God, and therefore man is invited to be able to hand everything back into God's hands. The rest for the land emphasized the idea that the land ultimately belongs to God, not to man, and therefore man is the steward, not the owner.

**Consolation and Hope.** During the bitter experience of the Babylonian captivity, in which the chosen people were deprived of their own land, their temple, their own dignity and the possibility of self-identification as a nation, the words of the prophet Isaiah opens up a horizon of hope and liberation: "The Spirit of the Lord, the Lord, is upon me, because the Lord has anointed me; he has sent me to proclaim joy to the oppressed, to bind up the brokenhearted, to proclaim liberty to the captives and the opening of the prison to those who are bound, to proclaim the year of the Lord's favor and the day of vengeance of our God, to comfort all who mourn, to give to those who mourn in Zion, to give them a garland instead of ashes, the oil of joy instead of mourning, a garment of joy instead of a spirit of heaviness." (Isaiah 61:1-3a) The prophet announces the year of the Lord's favor, not on his own personal initiative, but through the anointing of the Spirit of the Lord. And this year manifests itself in two vital and highly positive changes: liberation and consolation. Liberation from a state of slavery, from lack, from inner wounds and from evil in general. And consolation, representing a change in how one feels, a transformation of one's very being: a transition from sadness to joy. These words of the prophet Isaiah thus recall anew the immense value of the sacred time of the Jubilee Year, a time of hope, when everyone is invited to experience liberation and consolation in the entirety of their experience. (Fr. Ľuboš Pavlišinovič, SSLic, priest of the Archeparchy of Presov, Slovakia)





### Prayer to Saint Charbel Makhlouf

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.

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

Hussein Abdi	Gordon Kaercher	Beauetta Parks	Nicholas Zvansky
William Brake	Susan Kaiser	Cathy Pitt	Sandra Zvansky
Charles Branham	James Kester	Maksym Popadyn	Abby
Mary Carroll	Kathy Krofcheck	Maria Rakowsky	Carol
Maria Czynnik	Regina Lee	Terry Rasor	Charyton Intentions
Cindy Cox	Christin Leon	Nadia Ritchey	DeClue Intentions
Will Culver	Christine Long	Charles Roddy	Dock Family
Ron Doctor	Jessie Madzia	Trey Shearon	Hagos
Jack Figel	Ilya Mandebur	John Sikora	Jackson Family
Sarah Frye	Bill Martin	Kathy Slonka	Kathy
Christopher Gehman	Joe Martin	Kim Snow	Lippert Family
Dillon Gomolak	Joy Mersch	Helen Stephens	Mara
Deborah Gordon	Angela Merva	Dennis Stinich	Mech Intention
Charlene Grabner	Katie Nann	Josh Taylor	Melissa
Nataly Grace	Ed Nyahay	L.T. Tekle	Special Intentions
John Griffen	Anne O'Halloran	Ruth Turanchik	Steve
Evelyn Hoechstetter	Mic O'Halloran	Owen Ward	
Esther Imhoff	John Oshinski	Claudette Weber	
Dora Johnson	Paula Oshinski	Curtis Weber	



*At your baptism in the Jordan, O Lord, worship of the Trinity was revealed; for the Father's voice bore witness to you, calling you his beloved son, and the Spirit in the form of a dove confirmed the truth of these words. O Christ God, you appeared and enlightened the world. Glory to you!*

*Troparion of the Theophany*