

St. John Chrysostom Byzantine Catholic Church

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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 19	9:30am	Third Hour	For the Faithful
		10:00am	Divine Liturgy	
		12:00pm	Ge'ez Liturgy	
Wed	Jan 22	NO Liturgy		
Thu	Jan 23	6:00pm	Divine Liturgy	
Fri	Jan 24	6:00pm	Divine Liturgy	
Sat	Jan 25	6:00pm	Vespers	

Confessions

one hour before liturgy or by appointment

Readings

Readings		Epistle	Gospel
Sun	Jan 19	1 Tim 1:15-17	Lk 18:35-43
Mon	Jan 20	Heb 13:17-21	Lk 6:17-23
Tue	Jan 21	Heb 12:25-26 & 13:22-25	Mk 10:2-12
Wed	Jan 22	James 1:1-18	Mk 10:11-16
Thu	Jan 23	James 1:19-27	Mk 10:17-27
Fri	Jan 24	James 2:1-13	Mk 10:23-32
Sat	Jan 25	1 Cor 12:7-11	Jn 10:9-16
Sun	Jan 26	2 Cor 6:16-7:1	Mt 15:21-28

Parish Activities

Sun	Jan 19	11:15am	Parish social; ECF Classes
		2:00pm	Ge'ez Social
Sat	Jan 25	4:00pm	Ge'ez Women's Club mtg
Sun	Jan 26	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.

ALL SOULS SATURDAYS - From the beginning of Christianity, local churches kept registers of their living members as well as those who departed. These registers were folding tablets made of wood, ivory, or precious metals artistically decorated with carvings and bound together by rings. They are known as diptychs, taken from the Greek word *diptychon*, which means anything folded in two. These were used in Church to commemorate the living and the dead at the Divine Liturgy since the fourth century.

In the Byzantine Church, these diptychs played an important role since the names of the heretics and the excommunicated were removed from them and, by the same token, these were excluded from the liturgical prayers. They came into disuse sometime during the fourteenth century and, eventually, they were replaced by official lists of the deceased members of individual families issued by the pastor. These were called *Hramoty*, from the Greek: *grammata*, meaning a written letter or document. The list of the deceased members of a family made in booklet form was called a *Pomjanik*, taken from the Old Slavonic: *pomjanuti*, meaning to remember, and was used at the services for the deceased. The custom of announcing the names of the deceased during the liturgical services, as stated above, can be traced back to the first centuries of Christianity. Already in the fourth century, the practice was strongly defended by St. Epiphanius (d. 403) as a “firmly established tradition” in the Church. In his *Panarias*, he writes: “. . . Concerning the ritual of reading the names of the deceased, what can be more useful or suitable; what can be more worthy of admiration?” (PANARIOS 75, 8)

This venerable custom was transmitted to us by our ancestors as a part of our beautiful spiritual heritage. Every year, just before Meat-Fare Saturday, the families give the lists of their departed loved ones (*Hramoty*) to the pastor with the request that they be mentioned at the services held for the deceased on the All Souls Saturday. And St. John Chrysostom assures us that: “ It is a great honor to be worthy of mention, while the celebration of the Holy Mysteries is going on.” (Homily on the Acts 21, 4) Members of the family are encouraged to attend these services on the All Souls Saturdays for by their presence and by their personal prayers and receiving Holy Communion they strengthen the bond of love with their departed loved ones and indeed keep their memory everlasting!

FROM THE DIOCESE OF COLUMBUS - Respect Life Mass/Roe Remembrance

Please help promote the Respect for Life Mass and Roe Remembrance event!

Bishop Earl K. Fernandes invites the faithful in the Diocese of Columbus to the annual Mass for the Respect of Life on Monday, January 27 at 10:00 a.m. at St. Joseph Cathedral. Following Mass, the Greater Columbus Right to Life will sponsor the annual Roe Remembrance at the Ohio Statehouse Atrium. For more information on Mass, contact the diocesan Respect Life Office at 614-231-4509 or mparker@columbuscatholic.org. Further details on the Roe Remembrance event can be found at <https://www.gctrl.org/roe.html>.

Los Angeles Wildfire Relief - Wildfires are currently ravaging Los Angeles and other areas of California. Please help families recover after the fires pass. Make an emergency donation to Catholic Charities USA today to help provide lifesaving resources. **100% of your gift** will be sent where it's needed most! Catholic Charities USA is the official domestic relief agency of the U.S. Catholic Church, providing critical support to devastated communities, before and after disaster strikes. www.catholiccharitiesusa.org

FROM THE EPARCHY OF PARMA - Stewardship Appeal 2024/25: The Stewardship Appeal campaign goal is \$320,000. This year's Annual Stewardship Appeal will support the following important needs in the Eparchy: Support of Mission & Outreach; Development of Parishes; Retreats, Renewals and Family Camp; Works of the Apostolate; Clergy Benevolence Fund; and Support of our Retired and Active Priests.

Visit <https://parma.org/stewardship-appeal> for more information and to make a one-time or monthly secure donation through our website. Thank you for your past support and for your continued generosity with this year's campaign.

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 12th Annual Women's Retreat is March 7 through March 9, 2025.

Contact Joan Washburn for further information – 865-696-7809 or stmarybhdwomensretreat@gmail.com.

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

Contact Karl Busam for further information – 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.



***“From that time Jesus began to preach, saying, Repent, for the kingdom of heaven is at hand.”
(Mt 4:17)***

Kingdom of heaven – this is the key to entering deeper into the mystery. What does the kingdom of heaven mean? Usually, it is explained that it is the rule of God rather than a territory. True, but it is not the whole reality. For the pious Jews it something natural to avoid using the name of God. For example, they never pronounced – out of reverence – Yahweh. They put vowels under the name, so the reader would know that he must read instead of Yahweh Lord. Instead of Yahweh, they read Adonai. In English *Lord*. Another way was to simply say *HaShem* – *The Name*, meaning again the Lord. In the same line they used *kingdom of heaven* that means God here and now, among us.

The kingdom of heaven stands for *God himself*. It reflects the ancient desire for his closeness. Closeness and intimacy that was lost in paradise. Remember that Adam and Eve were talking to God face to face. They lived in his presence, enjoying freedom and all that the Lord gave them (Gen 2:4-25). Through the first sin they lost everything. Both intimacy with God and among themselves. A deep longing for such intimacy remains in our hearts. When Moses is sent to lead Israel out of the bondage of Egypt, he requests the same closeness. He did not want to go unless God went with them. In the book of Leviticus, we read the following promise of the Lord.

11 *“I will make my dwelling among you, and my soul shall not abhor you. 12 And I will walk among you and will be your God, and you shall be my people. 13 I am the LORD your God, who brought you out of the land of Egypt.”* (Lev 26:11-13).

Likewise, Jeremiah the prophet got the promise of God's presence. 'I will make a new covenant with the house of Israel I will put my law into their hearts. They will know me. I will be their God, meaning I will indeed walk among you.' However, the stubbornness of the people caused the loss of his presence. They turned away from him. In Jesus, however, God fulfilled the old promise. Not because of the people but because of his mercy.

This is what Jesus proclaims. God is among you. He is not far away. Change your mind, change the way you think and search for signs of his presence. The greatest sign is Jesus himself! Emmanuel! It is important to notice that Matthew recognizes in Jesus the fulfilment of the prophecies of Isaiah. The Greek translation of the Old Testament (Septuagint – used in the time of Jesus and Matthew) has the future tense. *The people shall see light*, while Matthew changed the future into past tense, underlining the fact that *people indeed have seen it*.

Wilhelm Buntz (1955) was a very stubborn young men, always in conflicts. He even killed people and got 25 years in jail. Of course, he did not become a meek sheep there. Fights with fellow prisoners, conflicts with the guards. Even with the chaplain. The worst thing was when he burnt the Bible during the Mass celebrated in the prison chapel. He was put into a restricted cell – no one around, no one visiting, a meal once a day. The only

thing he got was a Bible. He smuggled tobacco in his socks and a fellow prisoner – who brought the daily dish – smuggled in a lighter. He did not have paper. The Bible! He used the pages of the Bible for cigarettes. He thought, 'If God is so good, how could he allow this to happen? Well, here is my revenge. I will smoke his book.' He did. Then something strange happened. As he was tearing out pages, he started to read the Bible. His heart slowly became soft and sensitive. He admitted to all 150 crimes. After fulfilling his sentence, he came to ask for forgiveness from those people whom he hurt. Interestingly they forgave him. Now, he goes around Europe talking about his story, witnessing to the power of Jesus and his Word! The wife of the officer he killed, embraced him, saying they had been praying for 25 years for the young man who killed her husband so the Lord may change his heart.



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