



St. John Chrysostom Byzantine Catholic Church

Pastor: Fr. Robert Jager Deacon: Fr. Deacon Jeffrey Martin

PRAYER FOR PEACE IN THE WHOLE WORLD

We thank You, Master and Lover of mankind, King of the ages and giver of all good things, for destroying the dividing wall of enmity and granting peace to those who seek your mercy. We appeal to You to awaken the longing for a peaceful life in all those who are filled with hatred for their neighbors, thinking especially of those at war or preparing for war. Grant peace to your servants. Implant in them the fear of You and confirm in them love one for another. Extinguish every dispute and banish all temptations to disagreement. For You are our peace and to You we ascribe glory: to the Father and to the Son and to the Holy Spirit, now and forever and unto ages of ages. Amen.

February 1, 2026

Confessions: one hour before liturgy or by appointment

Liturgical Schedule

Intention

| | | |
|-----------|---|--|
| Sun Feb 1 | Sunday of the Prodigal Son | |
| | 9:30am Third Hour | |
| | 10:00am Divine Liturgy | <i>for the faithful</i> |
| | 12:00pm Ge'ez Divine Liturgy | |
| Mon Feb 2 | Encounter of Our Lord with Simeon & Anna | |
| | 6:00pm Divine Liturgy with Blessing of candles | |
| Wed Feb 4 | 9:00am Divine Liturgy | |
| Thu Feb 5 | 5:45pm Panachida of All Souls Saturday | |
| | 6:00pm Divine Liturgy | <i>for the Deceased of St. John Chrysostom</i> |
| Sat Feb 7 | 1st All Souls Saturday | |
| | 6:00pm Vespers | |
| Sun Feb 8 | Sunday of Meat Fare | |
| | 9:30am Third Hour | |
| | 10:00am Divine Liturgy | <i>for the faithful</i> |
| | 12:00pm Ge'ez Divine Liturgy | |

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To schedule an event, send an email to eventstjohn@outlook.com allow 24-48 hours for reply

Readings for the week of February 1, 2026

| | <u>Epistle</u> | <u>Gospel</u> |
|-----------|------------------|---------------------------|
| Sun Feb 1 | 1 Cor 6:12-20 | Luke 15:11-32 |
| Mon Feb 2 | Heb 7:7-17 | Luke 2:22-40 |
| Tue Feb 3 | 1 John 3:10-20 | Mark 14:10-42 |
| Wed Feb 4 | 1 John 3:21-4:6 | Mark 14:43-15:1 |
| Thu Feb 5 | 1 John 4:20-5:21 | Mark 15:1-15 |
| Fri Feb 6 | 2 John 1-13 | Mark 15:22, 25, 33-41 |
| Sat Feb 7 | 1 Cor 10:23-28 | Luke 21:8-9, 25-27, 33-36 |
| Sun Feb 8 | 1 Cor 8:8-9:2 | Matt 25:31-46 |

Parish Activities

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|-----------|-------------------|---|
| Sun Feb 1 | 11:15am 2:00pm | Social; ECF Ge'ez social |
| Wed Feb 4 | 10:00am 6:00pm | Breakfast with the Pastor Lenten Preparation Session |
| Sat Feb 7 | 1:00pm 6:00pm | Women's Ministry @ Schimmoeller's Ge'ez Choir practice in hall |
| Sun Feb 8 | 11:15am 2:00pm | Social; ECF Ge'ez social |

MONDAY, FEBRUARY 2 - CANDLE BLESSING: Tomorrow evening, the Feast of the Encounter of the Lord, candles will be blessed following the 6pm Divine Liturgy. All are encouraged to bring candles. The Parish will provide some as well.

PREPARE FOR LENT: As the Great Lent approaches, our parish offers a 5-week study on Repentance. Wednesday evenings from 6-7 pm in the Hall **February 4 through March 4**. Sessions will cover themes such as:

- Who we are
- What we lost
- How God looks at me
- What sin is
- Repentance, confession and repeated failures
- What I can & should do

Meetings will be hybrid. Q/A and material for self-study included. Reading for the first session Genesis 1-2

SUNDAY, FEBRUARY 15 - WORLD MARRIAGE DAY: On February 15 after the Sunday 10am liturgy we will celebrate and honor married couples of our parish with a special blessing. It is an outstanding occasion to be thankful for the example of steadfast love, commitment, and compassion spouses show each other. In their never-ending mutual love, there is a reflection of the heavenly kingdom. There will be a special social in the Hall. Details to follow.

SUNDAY, FEBRUARY 15 – FORGIVENESS VESPERS will be held in the hall at 1:00pm

SUNDAY FEBRUARY 22 – The Divine Liturgy will be offered in Ukrainian at 2:30pm. A social will follow in the parish hall.

HELP WITH HOSPITALITY! With the increase in parishioners and visitors at St. Johns, it's important to make sure there are enough refreshments at the Sunday Socials.

The Ladies' Guild provides the beverages, and we all need to donate something to make sure there's food for the social. Please see the sign-up sheet on the food table with suggestions for items to share. If 3 or 4 people would

sign up each week, there would be enough to go around. (There's also the option to donate money.) If you like to bake or have a favorite snack to share, please do so. We are asking every family to check this list and sign up for a Sunday to bring some snacks and/or treats to share. More than one family may sign up for a week.

VOCATIONS ICON - Each family is encouraged to sign up for a weeklong prayer chain, using the booklets. Every Sunday there will be a beautiful little ritual of handing over the icon to the next family. Sign up online using the following link: <https://www.signupgenius.com/go/10C094EAAAC28A6FBC70-59910986-weekly>

SAINT CARLO ACCUTIS RELICS: St. Paul in Westerville will be hosting a first-class relic of St. Carlo Acutis on **Monday, February 16**, as part of a diocesan initiative of Bishop Earl Fernandes.

The relic will be making five stops throughout the Diocese. It will be brought to St. Paul by Monsignor Figueiredo from the Diocese of Assisi. The relic is a portion of St. Carlo's pericardium, the membrane surrounding the heart, which carries deep spiritual and symbolic significance, particularly in light of his love for the Eucharist and his witness of faith.

Monsignor Figueiredo will celebrate the 8:15 AM Mass, then confessions will be offered throughout the day, until 7pm

SUPPORT FOR THE CHURCH IN CENTRAL & EASTERN EUROPE. More than 300 years ago the Bishops of the United States established the Collection for the Church in Central and Eastern Europe to help the Church rebuild and resume its mission in the countries where, for decades, the communist regimes had confiscated churches and persecuted priests, consecrated religious, and laity. The end of those communist regimes restored the Church's freedom to preach the Gospel, pray and carry our public ministries such as health care and education.

Your support for this collection helps the in 28 countries to rebuild and continue the mission to share the Gospel with new generations. More information about the range of projects this collection supports can be found at www.usccb.org/ccee

We have envelopes and prayer cards for this collection on the table in the vestibule. If you have contribution envelopes, there is an envelope for this collection included.

PRAYING IN THE LITURGY

In the history of the Church, there has often been a temptation to practice an intimist Christianity that does not recognize the spiritual importance of public liturgical rites. Often, this tendency claimed the supposed greater purity of a religiosity that did not depend on external ceremonies, which were considered a useless or harmful burden. At the centre of the criticism was not a particular ritual form, or a particular way of celebrating, but rather the liturgy itself, the liturgical form of praying. Indeed, one can find certain forms of spirituality in the Church that were unable to adequately integrate the liturgical moment. Many of the faithful, while participating assiduously in the rites, especially in Sunday Liturgy, drew nourishment for their faith and spiritual life more from other sources, of a devotional type. Much has been achieved in recent decades. The Constitution *Sacrosanctum Concilium* of the Second Vatican Council represents a pivotal point in this long journey. It comprehensively and organically reaffirms the importance of the divine liturgy for the life of Christians, who find therein that objective mediation required by the fact that Jesus Christ is not an idea or a sentiment, but a living Person, and his Mystery a historical event. The prayer of Christians passes through tangible mediations: Sacred Scripture, the Sacraments, liturgical rites, the community. In Christian life, the corporeal and material sphere cannot be disregarded, because in Jesus Christ it became the way of salvation. We could say that we should pray with the body too: the body enters into prayer. Therefore, there is no Christian spirituality that is not grounded in the celebration of the sacred mysteries. The Catechism writes: "In the sacramental liturgy of the Church, the mission of Christ and of the Holy Spirit proclaims, makes present, and communicates the mystery of salvation, which is continued in the heart that prays" (n. 2655). The liturgy, in itself, is not just spontaneous prayer, but something more, and more original: it is an act that founds the whole Christian experience and, therefore, prayer, too, is an event, it is a happening, it is presence, it is encounter. It is an encounter with Christ. Christ makes himself present in the Holy Spirit through the sacramental signs: hence the need for us Christians to participate in the divine mysteries. A Christianity without a liturgy, I dare say, is perhaps

a Christianity without Christ. Without the Total Christ. Even in the barest of rites, such as the one some Christians have celebrated and continue to celebrate in places of incarceration, or in the hiddenness of a house in times of persecution, Christ is truly present and gives himself to his faithful. Precisely because of its objective dimension, the liturgy asks to be celebrated with fervour, so that the grace poured out in the rite is not dispersed but rather reaches the experience of each one. The Catechism explains it very well and says this: "Prayer internalizes and assimilates the liturgy during and after its celebration" (ibid.). Many Christian prayers do not originate from the liturgy, but all of them, if they are Christian, presuppose the liturgy, that is, the sacramental mediation of Jesus Christ. Every time we celebrate a Baptism, or consecrate the bread and wine in the Eucharist, or anoint the body of a sick person with Holy Oil, Christ is here! It is he who acts and is present just as he was when he healed the weak limbs of a sick person, or when he delivered his testament for the salvation of the world at the Last Supper. The prayer of the Christian makes the sacramental presence of Jesus his or her own. What is external to us becomes part of us: the liturgy expresses this even in the very natural gesture of eating. The Divine Liturgy cannot simply be "listened to": it is also an incorrect expression, "I am going to listen to Mass, Liturgy". Liturgy cannot merely be listened to, as if we were just spectators of something that slips away without our involvement. Liturgy is always celebrated, and not only by the priest who presides it, but by all Christians who experience it. And the centre is Christ! All of us, in the diversity of gifts and ministries, join in his action, because he, Christ, is the Protagonist of the liturgy. When the first Christians began to worship, they did so by actualizing Jesus' deeds and words, with the light and power of the Holy Spirit, so that their lives, reached by that grace, would become a spiritual sacrifice offered to God. This approach was a true "revolution". Saint Paul writes in the Letter to the Romans: "I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship" (12:1). Life is called to become worship to God, but this cannot happen without prayer, especially liturgical prayer. May this thought help us all when we go to church: I go to pray in the community; I go to pray with Christ who is present. When we go to the celebration of a Baptism, for example, it is Christ present there, who baptizes. "But Father, this is an idea, a figure of speech": no, it is not a figure of speech. Christ is present, and in the liturgy, you pray with Christ who is beside you.

Pope Francis, 2/3/2021



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:

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|---------|---------|-------------|-----------|------------|----------|-------------|-----------|----------|
| Abby | Ron | Doctor | Charyton | Intentions | Mary Ann | McCallister | Mary Beth | Rogers |
| Carol | Aregay | Family | DeClue | Intentions | Angela | Merva | Trey | Shearon |
| Hagos | Conley | Family | Dora | Johnson | Ed | Nyahay | Kathy | Slonka |
| Kathy | Jackson | Family | Gordon | Kaercher | Anne | O'Halloran | Monica | Smith |
| Mara | Lippert | Family | Susan | Kaiser | Mic | O'Halloran | Scott | Smith |
| Melissa | Mazon | Family | James | Kester | John | Oshinski | Kim | Snow |
| Steve | Jack | Figel | Kathy | Krofcheck | Paula | Oshinski | Helen | Stephens |
| Hussein | Abdi | Sarah | Regina | Lee | Maksym | Popadyn | Dennis | Stinich |
| William | Brake | Christopher | Christine | Leon | Maria | Rakowsky | Josh | Taylor |
| Charles | Branham | Deborah | Jeanne | Lombardi | Kristi | Ralston | L.T. | Tekle |
| Anna | Brown | Charlene | Christine | Long | Terry | Rasor | John | Wagner |
| John | Brown | Nataly | Jessie | Madzia | Nadia | Ritchey | Owen | Ward |
| Vernal | Brown | John | Ilya | Mandebur | Charles | Roddy | Curtis | Weber |
| Mary | Carroll | Evelyn | Bill | Martin | Sandra | Roddy | Nicholas | Zvansky |
| Will | Culver | Esther | Joe | Martin | Justin | Rogers | Sandra | Zvansky |
| Maria | Czernik | Mech | Griffen | Martz | Lillian | Rogers | | |