



St. John Chrysostom Byzantine Catholic Church

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Facebook: St. John Chrysostom Church

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

February 15, 2026

Confessions: one hour before liturgy or by appointment

Liturgical Schedule

Intention

Sun Feb 15	Sunday of Cheesefare; Forgiveness Sunday	
	9:30am	Third Hour
	10:00am	Divine Liturgy <i>for the faithful</i>
		<i>Blessing of Married couples</i>
	12:00pm	Ge'ez Divine Liturgy
	1:30pm	Forgiveness Vespers in hall
Mon Feb 16	6:00pm	Liturgy of St. Gregory (<i>Presanctified</i>)
Wed Feb 18	9:00am	3 rd Hour w/Isaiah readings
Fri Feb 20	6:00pm	Liturgy of St. Gregory (<i>Presanctified</i>)
Sat Feb 21	6:00pm	Vespers
Sun Feb 22	1st Sunday of the Great Fast	
	9:30am	Third Hour
	10:00am	Divine Liturgy <i>for the faithful</i>
	12:00pm	Ge'ez Divine Liturgy
	2:30pm	Ukrainian Divine Liturgy

Readings for the week of February 15, 2026

	<u>Epistle</u>	<u>Gospel</u>
Sun Feb 15	Rom 13:11-14:4	Matt 6:14-21
Mon Feb 16	Gen 1:1-13	Prov 1:1-20
Tue Feb 17	Gen 1:14-23	Prov 1:20-33
Wed Feb 18	Gen 1:24-2:3	Prov 2:1-21
Thu Feb 19	Gen 2:4-19	Prov 3:1-18
Fri Feb 20	Gen 2:20-3:20	Prov 3:19-24
Sat Feb 21	Heb 1:1-12	Mark 2:23-3:5
Sun Feb 22	Heb 11:24-26, 32-12:2	John 1:43-51

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.

Parish Activities

Sun Feb 15	11:15am 2:00pm	Social-World Marriage Day; NO ECF Ge'ez social
Wed Feb 18	10:00pm 6:00pm	Lenten Preparation in church Lenten Preparation
Thur Feb 19	10:00am	Hall in use
Sat Feb 21	8:00am 6:00pm	Col's Diocese Women's Conference Ge'ez Choir practice in hall
Sun Feb 22	11:15am	Social; ECF

TODAY: After the Sunday 10am liturgy we will celebrate and honor married couples of our parish with a special blessing. There will be a special social in the Hall.

TODAY: FORGIVENESS VESPERS will be held in the hall at 1:30pm

Tomorrow the office is closed for the 1st day of the Great Fast

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

LENTEN DISCIPLINE

As Byzantine Catholics in the USA the following is our Lenten required observance:

- The first Day of Lent & Good (Holy) Friday are days of strict fasting - no meat and dairy for everyone of 14-65 years of age.
- Simple abstinence is to be observed on Mondays, Wednesdays and Fridays of Lent - no meat for everyone of 14-65 years of age.
- If you are pregnant or have serious health issues you are exempt.
- You may opt for the full monastic observance - 40 days no dairy and meat.

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!

ALL SOULS SATURDAY DYPTICS – The next All Souls Liturgy is February 28th. Please get the lists of people you wish to be mentioned at the All Souls Liturgies and your liturgy stipends into the office. (Name lists and stipends may put in collection boxes.)

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.

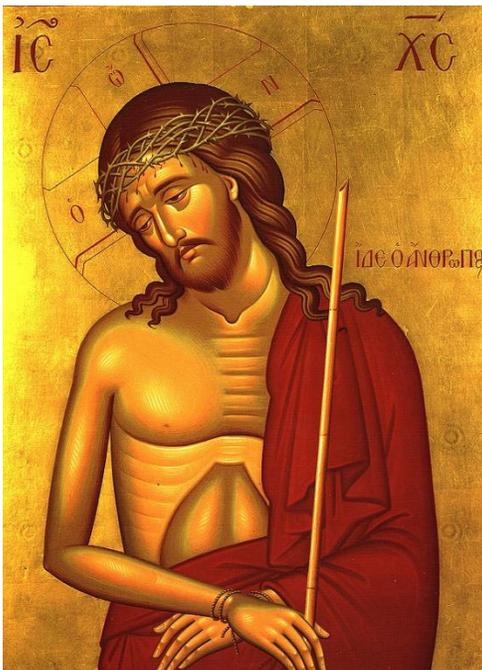
Monsignor Figueiredo will celebrate the 8:15 AM Mass, then confessions will be offered throughout the day, until 7pm.

PRAYER AND THE TRINITY (part 1)

In our journey of catechesis on prayer, today and next week we will see how, thanks to Jesus Christ, prayer opens us up to the Trinity — to the Father, the Son and the Holy Spirit — to the immense sea of God who is Love. It is Jesus who opened up Heaven to us and projected us into a relationship with God. It was he who did this: he opened up to us this relationship with the Triune God, the Father, the Son and the Holy Spirit. This is what the Apostle John says at the conclusion of the prologue of his Gospel: "No one has ever seen God: the only Son, who is in the bosom of the Father, he has made him known" (Jn 1:18). Jesus revealed the identity to us, this identity of God, Father, Son and Holy Spirit. We really did not know how to pray: what words, what feelings and what language were appropriate for God. In that request the disciples addressed to the Teacher, which we have often recalled in the course of these catecheses, there is all of humanity's fumbling, repeated attempts, often unsuccessful, to address the Creator: "Lord, teach us to pray" (Lk 11:1). Not all prayers are equal, and not all are convenient: the Bible itself attests to the negative outcome of many prayers, which are rejected. Perhaps God at times is not pleased with our prayers and we are not even aware of this. God looks at the hands of those who pray: to make them pure it is not necessary to wash them; if anything, one should refrain from evil acts. Saint Francis prayed: "Nullus homo ène dignu te mentovare", that is, "no man is worthy to mention Your name" (Canticle of the Sun). But perhaps the most moving acknowledgment of the poverty of our prayer came from the lips of the Roman centurion who one day begged Jesus to heal his sick servant (cf. Mt 8:5-13). He felt totally inadequate: he was not a Jew, he was an officer in the detested occupying army. But his concern for his servant emboldens him, and he says: "Lord, I am not worthy to have you come under my roof; but only say the word, and my servant will be healed" (v. 8). It is the phrase we also repeat in every Eucharistic liturgy. To dialogue with God is a grace: we are not worthy of it, we have no rights to claim, we "limp" with every word and every thought... But Jesus is the door that opens us to this dialogue with God. Why should humanity be loved by God? There are no obvious reasons, there is no proportion... So much so that most mythologies do not contemplate the possibility of a god who cares about human affairs; on the contrary, they are

considered bothersome and boring, entirely negligible. Let us remember God's phrase to his people, repeated in Deuteronomy: "For what great nation is there that has a god so near to it as the Lord our God is to us?". This closeness of God is the revelation! Some philosophers say that God can only think of himself. If anything, it is we humans who try to persuade the deity and be pleasing to his eyes. Hence the duty of "religion", with the procession of sacrifices and devotions to be offered continuously to ingratiate ourselves with a mute God, an indifferent God. There is no dialogue. It was only Jesus, it was only the revelation of God to Moses before Jesus, when God introduced himself; it was only the Bible that opened us up to the path of dialogue with God. Let us remember: "What great nation is there that has a god so near to it as ours?"; this closeness of God that opens us up to dialogue with him. A God who loves humanity: we would never have had the courage to believe in him, had we not known Jesus. The knowledge of Jesus made us understand this, it revealed this to us. It is the scandal that we find inscribed in the parable of the merciful father, or in that of the shepherd who goes in search of the lost sheep (cf. Lk 15). We would not have been able to conceive or even comprehend such stories if we had not encountered Jesus. What God is prepared to die for people? What God loves always and patiently, without demanding to be loved in return? What God accepts the tremendous lack of gratitude of a son who asks for his inheritance in advance and leaves home, squandering ev-ery-thing? (cf. Lk 15:12–13). It is Jesus who reveals God's heart. Thus Jesus tells us through his life the extent to which God is Father. *Tam Pater nemo* : No one is Father as he is. The paternity that is closeness, compassion and tenderness. Let us not forget these three words, that are God's style: closeness, compassion and tenderness. It is his way of expressing his paternity towards us. It is difficult for us to imagine from afar the love with which the most Holy Trinity is filled, and the depth of the reciprocal benevolence that exists between Father, Son and Holy Spirit. Eastern icons offer us a glimpse of this mystery that is the origin and joy of the whole universe. Above all, it was beyond us to believe that this divine love would expand, landing on our human shore: we are the recipients of a love that has no equal on earth. The Catechism explains: "The sacred humanity of Jesus is therefore the way by which the Holy Spirit teaches us to pray to God our Father" (no. 2664). And this is the grace of our faith. We really could not have hoped for a higher vocation: the humanity of Jesus — God made himself close in Jesus — made available to us the very life of the Trinity; he opened, he threw wide open this door of the mystery of the love of the Father, of the Son and of the Holy Spirit.

Pope Francis, 3/3/2021



THE GREAT FAST

The Lenten season is a special occasion to reconsider our own life. Where am I in my personal relationship with Jesus Christ? Where am I in my relationship with my fellow believers, the community of Church? Do I resemble more and more Christ's way of life, his attitudes, priorities, and deeds? Joel, the prophet, redirects our attention. "Return to me with all your heart [...] rend your hearts not your garments" (Joel 2:12). Move from the surface to the mystery of being!

"Rend your hearts and see what is there! What do you see there? Bring it to the Lord, so he may bring blessing!" (cf. Joel 2:14). Jesus presents God as Father who welcomes back, forgives, restores, and gives meaning to our lives (cf. Lk 15:11-32). Keeping this in mind, we embark on the journey of returning to Him just as the prodigal son did. The prodigal son recognizes the void of his heart and the misery he caused. He recognizes what he lost (cf. Lk 15:17). He returns and he is restored as son (Lk 15:22-24). We are invited to do the same. Conversion is not to be reduced to outward forms or vague intentions.

It engages and transforms one's entire existence beginning from the center of the person, the heart.

Prayer, fasting and almsgiving are but tools to rend our hearts, to see clearly, and to help us to return. All of these are oriented to a deeper union with God – theosis, partakers of the divine life: " [...] so you may become partakers of the divine nature, having escaped the corruption that is produced by evil desire" (2 Pt 1:4). According to Byzantine tradition, the discipline of the fast consists of three parts:

1. Spiritual renewal, by which we examine our hearts and its attitudes and return to the Lord, seeking a greater practice of the virtues, a deeper life of prayer, repentance for our sins, and a greater conversion (metanoia) of heart, which manifests itself in good works. The mystery of reconciliation, one of the two sacraments of healing, is of great value and efficacy.

2. Corporal (bodily) fast, by which we give up certain foods, drinks and amusements, in order to break the hold that such things may have over us. Strict abstinence is to be observed on the first day of the Great Fast and on Great Friday. Strict abstinence forbids the use of meat and dairy products, including eggs.

Simple abstinence is to be observed on Mondays, Wednesdays and Fridays of the Great Fast. Simple abstinence forbids the use of meat and meat products. The laws of strict and simple abstinence bind all the faithful of the Eparchy of Parma.

Expectant and nursing mothers, infants, those with serious health conditions, and those under physician's orders are exempt from the laws of strict abstinence.

3. Spiritual or internal fast, renouncing certain enjoyable activities and creating space for a personal encounter with the Lord. Reading the Scripture, daily examination of conscience, participation in the liturgical life of the parish beyond Sundays and days of obligation, reaching out to persons whom we know live alone or go unnoticed, spending more time with family members, practicing listening to my family members, are some of the ways to spiritual fasting. Thus, we seek to turn from any sin, wickedness or evil habits in our lives, practice agape so that we may come into God's presence well-prepared to celebrate our Lord's Resurrection and our redemption.

TRANSFORMATIONAL THURSDAYS

Irony: the more tightly we grip our treasure, the poorer we become in spirit. Generosity creates spaciousness.

Reflect:

- Where am I clutching rather than holding lightly?
- What fear would I face if I gave more freely?

Freedom comes not from having more, but from needing less and sharing more.

Today, give something away that feels slightly uncomfortable to release.

WWW.PARMA.ORG/STEWARDSHIP-APPEAL



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:

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	Czyrnik	Mech	Griffen	Martz	Lillian	Rogers		

Pregnancy Support Resources



Pregnancy Decision Health Center: 614-444-4411

Birthright: 614-221-0844

Mommies Matter: 614-723-9308

Option Line: <https://optionline.org/> 1-800-712-4357

Women's Care Center: 614-251-0200

Stowe Mission, Columbus: 614-445-8400

Pregnancy Resources of Delaware County: 740-417-9358



JOIN OUR PARISH'S "BAND" GROUP! This is a group page for parishioners and regular attendees to grow in faith, build meaningful connections and deepen our Byzantine Catholic faith. Stay up-to-date on liturgies, feast days and parish events while sharing prayer intentions and encouragement with fellow parishioners. You can go online to <https://www.band.us/en> or scan the QR code to download and join.

