

SUNDAY AFTER THEOPHANY

January 9, 2022



Christ the Teacher - Pantocrator of Hagia Sophia

The True Light of Revelation to the Gentiles

The Evangelist commemorates in this passage [today's Gospel] the prophet's words: "Beyond the Jordan, Galilee of the Gentiles: the people who sat in darkness have seen a great light." In what darkness? Certainly in the profound error of ignorance. What great light did they see? The light concerning which it is written: "He was the true light that illumines everyone who comes into this world." This was the light about which the just man Simeon in the Gospel declared, "A light of revelation to the Gentiles and a glory for your people Israel." That light had arisen according to what David had announced, saying a light has arisen in the darkness to the upright of heart." Also, Isaiah demonstrated that light about to come for the enlightenment of the

Church when he said, "Arise, shine; for your light has come, and the glory of the Lord has risen upon you." Concerning that light also Daniel noted, "It reveals the profound and hidden things, knowing those things which are in darkness and the light is with it," that is, the Son with the Father, for even as the Father is light, so too is the Son light. And David also speaks in the psalm: "In your light shall we see light," for the Father is seen in the Son, as the Lord tells us in the Gospel: "Who sees me, sees the Father." From the true light, indeed, the true light proceeded, and from the invisible the visible. "He is the image of the invisible God," as the apostle notes.

St. Chromatius

Contact Information

St. John Chrysostom, Columbus AND St. Barbara, Dayton

Phone: 614-882-7578

Office Hours: Mondays, Wednesdays and Fridays 9am until 1pm

E-Mail: stjohnbyz@hotmail.com Website: www.byzantinecolumbus.com

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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>	<i>Liturgy Date & Time</i>	<i>Music in Green Book</i>
Sunday, January 9 <i>Sunday after Theophany</i> 10:00am Divine Liturgy <i>For the Faithful</i>	Tone 8, pg 161	Sunday, January 16 <i>34th Sunday after Pentecost</i> 9:30am Divine Liturgy <i>For the Faithful</i>	Tone 1, pg 125
Wednesday, January 12 9:00am Divine Liturgy <i>+Colin Jirles by Mr. & Mrs. Tom Jirles</i>		Wednesday, January 19 9:00am Divine Liturgy	
Thursday, January 13 7:00pm Divine Liturgy <i>+Colin Jirles by Mr. & Mrs. James Pitt</i>		Thursday, January 20 7:00pm Divine Liturgy	
Friday, January 14 7:00pm Divine Liturgy		Friday, January 21 7:00pm Divine Liturgy	
Sunday, January 16 <i>34th Sunday after Pentecost</i> 9:30am Divine Liturgy	Tone 1, pg 125	Sunday, January 23 <i>35th Sunday after Pentecost</i> 10:00am Divine Liturgy <i>For the Faithful</i>	Tone 2, pg 130

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

Saturday, January 15, 2022
4:00pm Vespers followed by Liturgy

Saturday, January 22
4:00pm Vespers w/Communion

ST. BARBARA ECF CLASS SCHEDULE

01/01/22 New Year's No ECF **01/15/22 ECF Classes**
01/08/22 ECF Classes resume **01/22/22 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

Due to the various holidays and feasts coming up, the St. Barbara's Men's Group will meet up again at the beginning of January. If you wish to receive email updates, please contact Chris Wagner at cwagner22587@gmail.com

Readings for the Week of January 9, 2022

Sunday	Epistle, Eph 4:7-13;	Gospel, Matthew 4:12-17
Monday	Epistle, Heb 8:7-13;	Gospel, Mark 8:11-21
Tuesday	Epistle, 2 Cor 4:6-15;	Gospel, Matthew 11:27-30
Wednesday	Epistle, Heb 10:1-8;	Gospel, Mark 8:30-34

Thursday	Epistle, Heb 10:35-11:7;	Gospel, Mark 9:10-16
Friday	Epistle, Heb 11:8 & 11-16;	Gospel, Mark 9:33-41
Saturday	Epistle, Col 1:3-6;	Gospel, Luke 16:10-15
Sunday	Epistle, 1 Tim 15:17;	Gospel, Luke 18:35-43

ST. JOHN CHRYSOSTOM

ST. JOHN CHRYSOSTOM DEC/JAN ECF CLASS SCHEDULE

01/02/22 New Year's No ECF	01/16/22 ECF Classes
01/09/22 ECF Classes resume	01/23/22 ECF Classes

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



HOUSE BLESSINGS

The feast of Theophany is marked by the tradition of house blessings. It is a priestly blessing that completes the prayers of the family or individuals, asking God to be the light and protection of the household. **Please, let the Office know the date and time most convenient for you.**

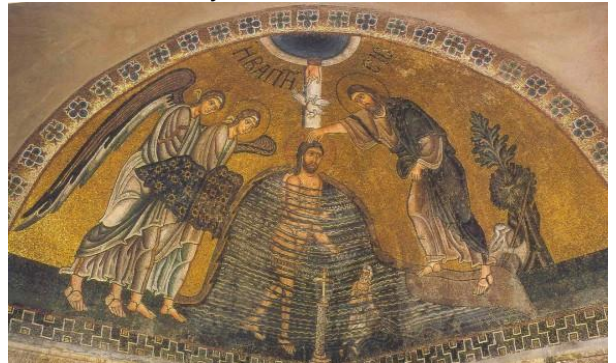
What do I need to prepare for the house blessing? A cross and candle(s) on a table, eventually an Icon of Theophany or Jesus Christ.

The weekend of February 26/27 are the collection dates for the Church in Eastern and Central Europe national collection, please be generous.

REFLECTION ON THEOPHANY

"THE HOLY DAY OF THE LIGHTS to which we have come, and which we are celebrating today, has for its origin the Baptism of my Christ, the True Light that lightens everyone who comes into the world, and effects my purification..." These words, which begin St Gregory the Theologian's homily "On the Lights," reflect what was already a well-known custom when he spoke them (ad 381). They also point to the reason why this is an especially appropriate term for this feast of the Theophany.

It has been suggested that the feast was introduced in third century Alexandria, where January 6 was observed by the pagans as the birthday of Aeon, the patron god of the city. By the fourth century it was observed in Jerusalem and it was not long before this feast was kept throughout the East. At first the feast observed the theophanies of God at Christ's birth, at His baptism and at His first miracle at Cana. Eventually the Western date of December 25 was adopted in the East for the remembrance of the Nativity and January 6 for the theophany at His baptism. To this day, however, the Armenian Church celebrates both manifestations on January 6.



Why Lights?

One explanation, mentioned in some synaxaria, is offered by Severian, Bishop of Gavalon. He remarks that in the Church there was great abundance of light on this feast day because the Christians carried lighted candles. The same is mentioned by Ephraim the Syrian in his hymn on the Epiphany (9th verse). The ceremony in Jerusalem, as described by the fourth-century pilgrim Egeria, began with a procession during the night from Bethlehem to the Church of the Resurrection in Jerusalem. They enter the church before daybreak "where an exceedingly great number of lights are already burning."

The theme of light resounds on this feast because light frequently represents the divine in the Scriptures. The most evocative use of this image for Christians is found in the Gospel of John where the Lord says *"I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life"* (John 8:12). St Gregory in his homily links a number of the Scriptural verses on light. "Therefore, listen to the Voice of God, which sounds so exceeding clearly to me, who am both disciple and master of these mysteries, as would to God it may sound to you: *'I am the Light of the world'* [John 8:12]. Therefore *'approach Him and be enlightened, and let not your faces be ashamed,'* [Psalms 33:5, LXX] being signed with the true Light. "This is a season of new birth, let us be born again. It is a time of reformation, let us receive again the first Adam. Let us not remain what we are, but let us become what we once were.

'The Light shined in darkness,' [John 1:5] in this life and in the flesh, and is chased by the darkness, but is not overtaken by it (I mean the adverse power leaping up in its shamelessness against the visible Adam, but encountering God and being defeated) in order that we, putting away the darkness, may draw near to the Light, and may then become perfect Light, the children of perfect Light."

Christ is said to enlighten mankind by what He has revealed to us. First of all, He has shown us God in His own person (*"Then Jesus cried out and said, 'He who believes in Me, believes not in Me but in Him who sent Me. And he who sees Me sees Him who sent Me. I have come as a light into the world, that whoever believes in Me should not abide in darkness"* – John 12:44-46). In Christ we see God as compassionate, long-suffering of our weaknesses and willing to take on our take on our sufferings Himself to restore our likeness to Him.

Christ also enlightens us by showing us – again in His own person – what a human being is. What He taught in words, He also taught by His way of life: *“Love one another as I have loved you... the Son of Man did not come to be served, but to serve, and to give His life a ransom for many... I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life... If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. For I have given you an example, that you should do as I have done to you.”* He shows us that the way to glory is to empty oneself and take up the cross of the sufferings of others just as He did.

Theophany

The event commemorated on this day, Christ’s baptism in the Jordan, is considered a theophany or manifestation of God for two reasons. First of all, it marked the beginning of the Lord’s public life. He would go from the Jordan to the wilderness and be tempted, then return to begin His public ministry. Hardly noticed by those present, Christ’s baptism has been the occasion for reflection by Christians throughout the ages. Thus, St Hippolytus’ *Discourse on the Holy Theophany* (third century) exults: *“Oh things strange beyond compare! How should the boundless River that makes glad the city of God have been dipped in a little water! The illimitable Spring that bears life to all, and has no end, was covered by poor and temporary waters! He who is present everywhere, and absent nowhere, who is incomprehensible to angels and invisible to men, comes to baptism according to His own good pleasure.”* In the thought of the Greek Fathers this event was the occasion of an even more momentous theophany: the New Testament’s first revelation of the Holy Trinity. All three Persons were made manifest together: the Father testified from on high to the divine Sonship of Jesus; the Son received His Father’s testimony; and the Spirit was seen in the form of a dove, descending from the Father and resting upon the Son. This is the theophany recalled in the troparion of the feast: *“At Your baptism in the Jordan, O Lord, the worship of the Trinity was revealed; ...”*

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

STEWARDSHIP APPEAL 2021/22

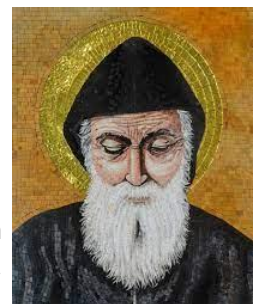
The Eparchy of Parma Stewardship Appeal for 2021/22 began December 4th. All members of parishes in the Eparchy should have received a Stewardship envelope in the mail. If you have not received an envelope, please contact your pastor for a replacement and to verify that your information is correct on the church’s roster. The Stewardship Appeal campaign goal is \$220,000. This year’s Annual Stewardship Appeal will support four important needs in the Eparchy: Development of Parishes; Vocations and Seminarian Education; Works of the Apostolate; and Retired Priests.

Visit parma.org 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.



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

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



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.



Stephen Bednar	Clare Hummel	Christopher Stasek
Nicholas Branham	Kathy Krofcheck	Patrick Stasek
Elizabeth Hartung	Maximilian Leyendecker	
Catherine Hummel	Amanda Preece	