

## SUNDAY OF THE PUBLICAN AND PHARISEE

February 6, 2022



*Icon of the Publican and Pharisee*

### *Faults of the Pharisee*

Many are the faults of the Pharisee. First of all, he is boastful, and without sense, for he praises himself, even though the Sacred Scriptures cry aloud, "Let a neighbor praise you, and not your own mouth: a stranger and not your own lips" (Prov. 27:2). ... Our virtue, therefore, must not be contaminated with fault, but must be single-minded and blameless and free from all that can bring reproach. For what profit is there in fasting twice a week, if you so doing serve only as a pretext for ignorance and vanity, and if it makes you prideful, haughty and selfish? You tithe your possessions and make a boast of it; but in another way you provoke God's anger, by condemning men generally on this account and accusing others. And you yourself are puffed up, though not crowned by the divine decree for righteousness, but on the contrary, heap praises upon yourself. For I am not, he says, as the rest of mankind. Moderate yourself, O Pharisee: "Set a guard, O Lord, over your mouth, keep watch over the door of your lips" (Ps. 140:3).

You speak to God Who knows all things. Await the decree of the Judge. None of those skilled in the practice of wrestling ever crowns himself; nor does any man receive the crown of himself, but awaits the summons of the arbiter. Lower your pride, for arrogance is both accursed and hated by God. Although, therefore, you fast with puffed up mind, your so doing will not avail you; your labor will be unrewarded; for you have mingled dung with your perfume. Even according to the law of Moses a sacrifice that had a blemish was not capable of being offered to God; for it was said unto him, "Of sheep, and ox, that is offered for sacrifice, there must be no blemish therein" (Lev. 22:21). Since, therefore, your fasting is accompanied by pride, you must expect to hear God saying, this is not the fast that I have chosen (Cf Isa. 58:5) ... You offer tithes, but you wrong in another way Him Who is honored by you, in that you condemn men generally. This is an act foreign to the mind that fears God.

*St. Cyril of Alexandria*

### **Contact Information**

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**Visit and 'Like' our Facebook Pages: St. John Chrysostom Church**

**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**

Liturgy Date & Time	Music in Green Book
<b>Sunday, February 6</b> <i>Sunday of the Publican and the Pharisee</i> <b>10:00am</b> Divine Liturgy <i>For the Faithful</i>	<b>Tone 4, pg 141</b> Pg 215
<b>Wednesday, February 9</b> <b>9:00am</b> Divine Liturgy <i>+John &amp; +Julia Marco by Tom Marco &amp; Myroslava Mudrak</i>	
<b>Thursday, February 10</b> <b>7:00pm</b> Divine Liturgy <i>For the Health of Daniel Fitzpatrick by the Pitt Family</i>	
<b>Friday, February 11</b> <b>7:00pm</b> Divine Liturgy <i>+Margaret Littlefield by the Pitt Family</i>	
<b>Sunday, February 13</b> <i>Sunday of the Prodigal Son</i> <i>World Day of Marriage</i> <b>10:00am</b> Divine Liturgy <i>For the Faithful</i> <b>Social following Liturgy</b>	<b>Tone 5, pg 146</b> Pg 216

Liturgy Date & Time	Music in Green Book
<b>Sunday, February 13</b> <i>Sunday of the Prodigal Son</i> <b>10:00am</b> Divine Liturgy <i>For the Faithful</i> <b>Social following Liturgy</b>	<b>Tone 5, pg 146</b> Pg 216
<b>Wednesday, February 16</b> <b>9:00am</b> Divine Liturgy	
<b>Friday, February 18</b> <i>For the 1<sup>st</sup> All Souls Saturday</i> <b>7:00pm</b> Divine Liturgy & Panachida <i>In Memory of the Faithful Departed of St. John Chrysostom Parish</i>	Pg 432
<b>Sunday, February 20</b> <i>Sunday of Meatfare</i> <b>10:00am</b> Divine Liturgy <i>For the Faithful</i>	<b>Tone 6, pg 152</b> Pg 217

### 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**

<b>Thursday, February 3</b> <i>Meeting of Our Lord with Simeon and Anna</i> <b>6:00pm</b> Divine Liturgy and candle blessing	<b>Saturday, February 12</b> <i>Sunday of the Prodigal Son; World Marriage Day</i> <b>4:00pm</b> Vespers followed by Divine Liturgy
<b>Saturday, February 5</b> <i>Sunday of the Publican and the Pharisee</i> <b>4:00pm</b> Vespers followed by Divine Liturgy	<b>Saturday, February 19</b> <i>1<sup>st</sup> All Souls Saturday; Sunday of Meatfare</i> <b>4:00pm</b> Vespers followed by Divine Liturgy <i>In Memory of the Faithful Departed of St. Barbara Byzantine Prayer Chapel</i>

### ST. BARBARA ECF CLASS SCHEDULE

**02/05/22** ECF Classes      **02/19/22** **NO ECF**  
**02/12/22** ECF Classes      **02/26/22** 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

**The Men's group will begin meeting the first and third Tuesdays of each month at 6 PM.** The next meeting will take place next Tuesday, Feb 1, do the Divine Reading of the daily scripture passages. For more information contact Chris Wagner at cwagner22587@gmail.com.

## Readings for the Week of February 6, 2022

<b>Sunday</b>	Epistle, 2 Tim 3:10-15;	Gospel, Lk 18:10-14
<b>Monday</b>	Epistle, 2 Peter 1:20-2:9;	Gospel, Mark 13:9-13
<b>Tuesday</b>	Epistle, 2 Peter 2:9-22;	Gospel, Mark 13:14-23
<b>Wednesday</b>	Epistle, 2 Peter 3:1-18;	Gospel, Mark 13:24-31
<b>Thursday</b>	Epistle, 1 John 1:8-2:2:6;	Gospel, Mark 13:31-14:2
<b>Friday</b>	Epistle, 1 John 2:7-17;	Gospel, Mark 14:3-9
<b>Saturday</b>	Epistle, 2 Tim 3:1-9;	Gospel, Luke 20:46-21:4
<b>Sunday</b>	Epistle, 1 Cor 6:12-20;	Gospel, Luke 15:11-32

## ST. JOHN CHRYSOSTOM

### ST. JOHN CHRYSOSTOM ECF CLASS SCHEDULE

<b>02/26/22</b> ECF Classes	<b>02/20/22</b> <b>NO ECF</b>
<b>02/13/22</b> ECF Classes	<b>02/27/22</b> ECF Classes

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

### *February 13 World Marriage Day*

Next Sunday, we would like to honor the witness of all married couples on this Sunday, offering a special blessing at the end of Divine Liturgy.

A Social will follow the liturgy. We would like to revive the great time of our February 2020 celebration! **Please, bring your favorite appetizer to share!!**

**St. Barbara:** We will celebrate the *World Marriage Day* on February 12.

**The First All Souls Saturday is February 19,** please get any additions to your family's list of names in to the office by the week before so they can be added.



**The weekend of February 26/27** is the weekend for the national collection for the Church in Eastern and Central Europe. Please, consider your participation. Grateful for your generosity. See the insert.

More here: <https://www.usccb.org/committees/church-central-eastern-europe/collection-church-central-and-eastern-europe> donation as "For the Church in Eastern & Central Europe"

### SAVE THESE DATES

**On March 5 and 6,** Fr. Tom Loya, syncellus for the Missions of the Eparchy of Parma and Pastor of Annunciation Byzantine Catholic Church, Homer Glenn, IL, will visit both St. John and St. Barbara. **March 5 - 4pm St. Barbara**

**March 6 - 10am St. John Chrysostom**

Details to follow.

### MOTHERS' PRAYERS

An online prayer group, where members meet every week and obey the strict rule of confidentiality. During the meetings a mother may share her worries without the fear of anything being repeated outside of the meeting. The other mothers support her in her prayer and she will feel supported by thousands of mothers around the world who are also part of Mothers' Prayers. Mothers experience a great peace with the blessing of this wonderful prayer support.

If you are interested in joining, please contact the office to put your email on the contact list to get the link to join in the online meeting.

## EPARCHY OF PARMA

### STEWARDSHIP APPEAL 2021/22

**Have you considered your pledge to this year's Stewardship Appeal?** The Eparchy of Parma relies on your continued support to provide for our various programs and outreaches. Please make your pledge today! An online donation may be made at [parma.org](http://parma.org). Thank you for your generosity.

**Goal for St. Barbara: \$4,700**

**Goal for St. John Chrysostom: \$10,700**

### SAVE THE DATES

**March 11-13, 2022** The 1<sup>st</sup> 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](mailto: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

The **Bringing America Back to Life Convention** is the premier Diocesan-wide pro-life event: 2 jam-packed days filled with the nation's top speakers, workshops, and exhibitors. To discover more about this must-see event, to view the impressive line-up of speakers, and to register, visit [www.bringingamericabacktolife.org](http://www.bringingamericabacktolife.org) or call [440-653-5245](tel:440-653-5245). **Join us March 11<sup>th</sup> & 12<sup>th</sup> as we Bring America Back to Life! Where? - Embassy Suites, Independence, Ohio**

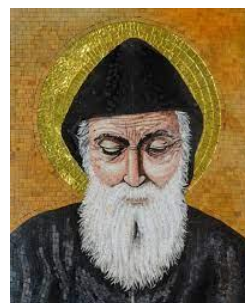
**For the sick in our parish families, please remember in your prayers:**

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

**Prayer to Saint Charbel Makhlof**

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.



**FEBRUARY**  
*birthdays*

Carson Boniface Trish Hartung  
Abby Branham Joan Hummel  
Nick Branham George Ivan

**LISTENING TO THE WORD OF GOD**

**Opening prayer.** Usual beginning and the following prayer of St. Isidor of Seville (5th cent.), used before every ecumenical council in the history of the Catholic Church:

*We stand before You, Holy Spirit, as we gather together in Your name.  
With You alone to guide us, make Yourself at home in our hearts;  
Teach us the way we must go and how we are to pursue it.  
We are weak and sinful; do not let us promote disorder.  
Do not let ignorance lead us down the wrong path nor partiality influence our actions.  
Let us find in You our unity so that we may journey together to eternal life and not stray from the way of truth and what is right.  
All this we ask of You, who are at work in every place and time, in the communion of the Father and the Son, forever and ever. Amen.*

**Reading the Scripture:** Read slowly at least 2 times. **Pay attention** to what you read and mark:

- the important parts with '!'
- difficult to understand with '?'
- enlightening parts with ♥

**Share: read aloud those words or phrases that you marked with '!' and ♥**

**Shedding light:** Read the attached notes and thoughts that enrich your understanding and will lead you into a deeper appreciation. Afterwards review (read again) the words or phrases you marked.

**Community reflection.** In this part try to discuss how the given Word of God enlightens and informs your community life, inner relationships, your involvement, educational and formational activities; outreach and evangelization; the context (relationships with) of the Eparchy and Universal Church.

**Direction of action.** Try to formulate the directions for action as an individual (and community) Journal the outstanding Words (marked by ! and ♥). During the following week try to live this Word.

**Closing prayer:** rd concluded with **Ps 102 [103]** (Bless the Lord all my soul and do not forget his benefits...)

### Blessed are those who mourn (Mt 5: 4)

#### Shedding light

Jesus' beatitudes represent a reversal of values, reversal of the concept of the successful and happy life. He turns everything upside down. Those whom the world considers to be the most miserable—the poor, the mourning, the meek, the persecuted—Jesus proclaims to be in an advantageous situation. God looks with favor on them and assures them of his consolation. Jesus thus challenges his followers to see life from a new perspective, from God's viewpoint, and leave behind the 'standards of the world'.



Ultimately the beatitudes are the true portrait of Christ: Jesus as meek (11:29; 12:15–21; 21:5), merciful (9:27–31; 15:22; 17:14–18; 18:33; 20:29–34), and persecuted (27:27–31, 39–44). As an indirect portrait of Jesus, the beatitudes "display the mystery of Christ himself, and they call us into communion with him."<sup>1</sup>

**The Mourning.** The second beatitude concerns those who *mourn*. The Greek verb underlines that they are not supporting passively a disadvantageous, painful situation, but rather *actively mourn*. We have to look back at Isaiah (already quoted in the first beatitude):

Isa 61:2-3 *The Lord sent me . . . to comfort all who mourn, to provide for those who mourn in Zion – to give them a garland instead of ashes, the oil of gladness instead of mourning, the mantle of praise instead of a faint spirit. They will be called oaks of righteousness, the planting of the Lord, to display his glory.*

Isa 66:10 *Rejoice with Jerusalem, and be glad for her, all you who love her; rejoice with her in joy, all you who mourn over her.*

The reason for their affliction, weeping, and mourning, is the *disaster of Jerusalem*. In other words, they mourn for the sins committed and the suffering caused by those sins. They are conscious of wrong doing and its consequences... But they are also those who mourn for their own sins. The *mourning* is the *repentant* (Joel 1:8-9.13; James 4:9-10)

Mourning and comfort are often combined in the Bible (Gen 37:35; Isa 40:1–2; Jer 16:7; 31:13; 1 Chron 7:22; Job 29:25). The most important passage is Isa 61:2 "to comfort all who mourn", and Jer 31:13 *Then shall the young women rejoice in the dance, and the young men and the old shall be merry. I will turn their mourning into joy, I will comfort them, and give them gladness for sorrow.* This is part of the prophecy of restoration, and covenant renewal. There is a rabbinic tradition in which the Messiah is sometimes called *Menahem*, or "Comforter" (from the Hebrew verb *naham*, which is found in Isa 61:2 and Jer 31:13): "What is the name of the Messiah? . . . His name is 'Comforter'" (Lam. Rab. 1:16 §51)<sup>1</sup> Thus, the promise of comfort evokes the prophetic assurance that in the last days the righteous and those that mourn "will be comforted". The Messiah (Greek *Christos* – *Christ*) will comfort!

### Pope Francis, (General Audience – Catechesis on Beatitudes, 02/12/2020)

*In the Greek in which the Gospel was written, this beatitude is expressed with a verb that is not in the passive form — in fact the Blessed do not endure this mourning — but in the active form: "they afflict themselves": they cry but from within. It has to do with a teaching that has become central to Christian spirituality and which the Desert Fathers, namely the first monks in history, referred to as "penthos", that is, an inner suffering that opens out to a relationship with the Lord and our neighbour; to a renewed relationship with the Lord and neighbour.*

*In the Scriptures, this weeping, can have two aspects: the first is for the death or suffering of someone. The other aspect is the tears for the sin — for one's own sin —, when the heart bleeds for the suffering of having offended God and neighbour.*

*It is therefore a case of loving the other in such a way as to be bonded to him/her to the point of sharing their suffering. There are many people who remain distant, one step behind. It is important instead that others enter our heart.*

*I have often spoken about the gift of tears and of how precious this is. Can one love in a cold way? Can one love as a function, out of duty? Certainly not. There are some afflicted people who need comforting but sometimes there are also some comforted ones who need to be afflicted, reawakened, who have a heart of stone and have forgotten how to cry. There is also the need to reawaken those who do not know how to be moved by the suffering of others.*

*Grief, for example, is a bitter path but it can serve to open our eyes to life and the sacred and irreplaceable value of each person, and at that moment, one realizes how short time is.*

*There is a second meaning to this paradoxical Beatitude: crying for the sin.*

*Here we have to distinguish: there are those who become angry because they made a mistake. But this is pride. Instead, there are those who cry for the wrong done, for the good omitted, for the betrayal of the relationship with God. This is crying for not having loved, that springs from caring about the life of others. Here one cries because one does not match the Lord who loves us so much, and the thought of the good not done makes one sad. This is the sense of the sin. These people say: "I have hurt the one I love" and this causes them to suffer to the point of tears. May God be blessed if these tears arrive!*

*This is the issue of one's errors that need to be faced, difficult but vital. Let us think about the weeping of Saint Peter which takes him to a new and much truer love. It is weeping that purifies, renews. Peter looked at Jesus and cried: his heart had been renewed. Unlike Judas who would not accept that he had made a mistake and, poor wretch, killed himself. To understand sin is a gift from God, it is the work of the Holy Spirit. We cannot understand sin on our own. It is a grace that we have to ask. Lord may I understand the evil I have committed or might commit. This is a great gift and after understanding this, comes the weeping of repentance.*

*One of the first monks, Ephrem the Syrian said that a face streaming with tears is indescribably beautiful (cf. Sermo Asceticus). The beauty of repentance, the beauty of weeping, the beauty of contrition! As always Christian life has its best expression in mercy. Wise and blessed are those who welcome the suffering that is bound to love because they will receive the comfort of the Holy Spirit which is the tenderness of God who forgives and corrects. God always forgives. Let us not forget this. God always forgives, even the worst of sins, always. The problem is within us who grow tired of asking for forgiveness. We withdraw into ourselves and we do not ask for forgiveness. This is the problem. But he is there to forgive us.*

*If we always remember that God "does not deal with us according to our sins, nor requite us according to our iniquities" (Ps 103[102]:10), we will live in mercy and compassion, and love will appear within us. May the Lord grant us to love abundantly, to love with a smile, with closeness, with service and also with tears.*

### **Community Reflection**

What is my image of successful life? Describe it for yourself!

Am I sincerely willing to follow Jesus in 'his way'?

Am I willing to risk mourning or affliction or even refusal because of him?

Do I mourn my sins? Do I see my sins and failures?

How do I view the mystery of reconciliation? How do I prepare for it? Do I mourn my sins because I regret that I betrayed Jesus' friendship?

Is the mystery of confession/reconciliation 'a talk about my challenges' or is it a serious analysis of my failures, weaknesses, sins, misdeeds & good deeds, growth, achievements as well?

Do I mourn the sins of others, the pain that they cause?

Where do I search for comfort and consolation?

As a community, do we 'weep with those who weep'? Do we seek to carry the burden of those who mourn, suffer, who are in any kind of troubles? How do we do it?

What are the concrete signs of our compassion for them?

Do we stay distant or involved with:

- The poor and needy? How?
- The grieving? How?
- The struggling in their faith or overwhelmed with doubts? How?
- The lonely? How?

Do we involve in our community those are 'shy or afraid' to approach us/our events...?