

St. John Chrysostom Byzantine Catholic Church

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Pastor

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Confessions 8:15 AM to 9:00 AM Sundays or Upon Request

On the web: www.stjohnchrysostom.com, on Facebook and Instagram

Live Streaming: www.youtube.com/c/StJohnChrysostomByzantineCatholicHouston



Altar Flowers

The flowers for the altar for today's Divine Liturgy are donated by SimplyBeautifulFlorist.com, 14520 Memorial Dr.

Call 281 558-0333 or email Sbflowers101@gmail.com

Confession, the Forgiveness of Sins

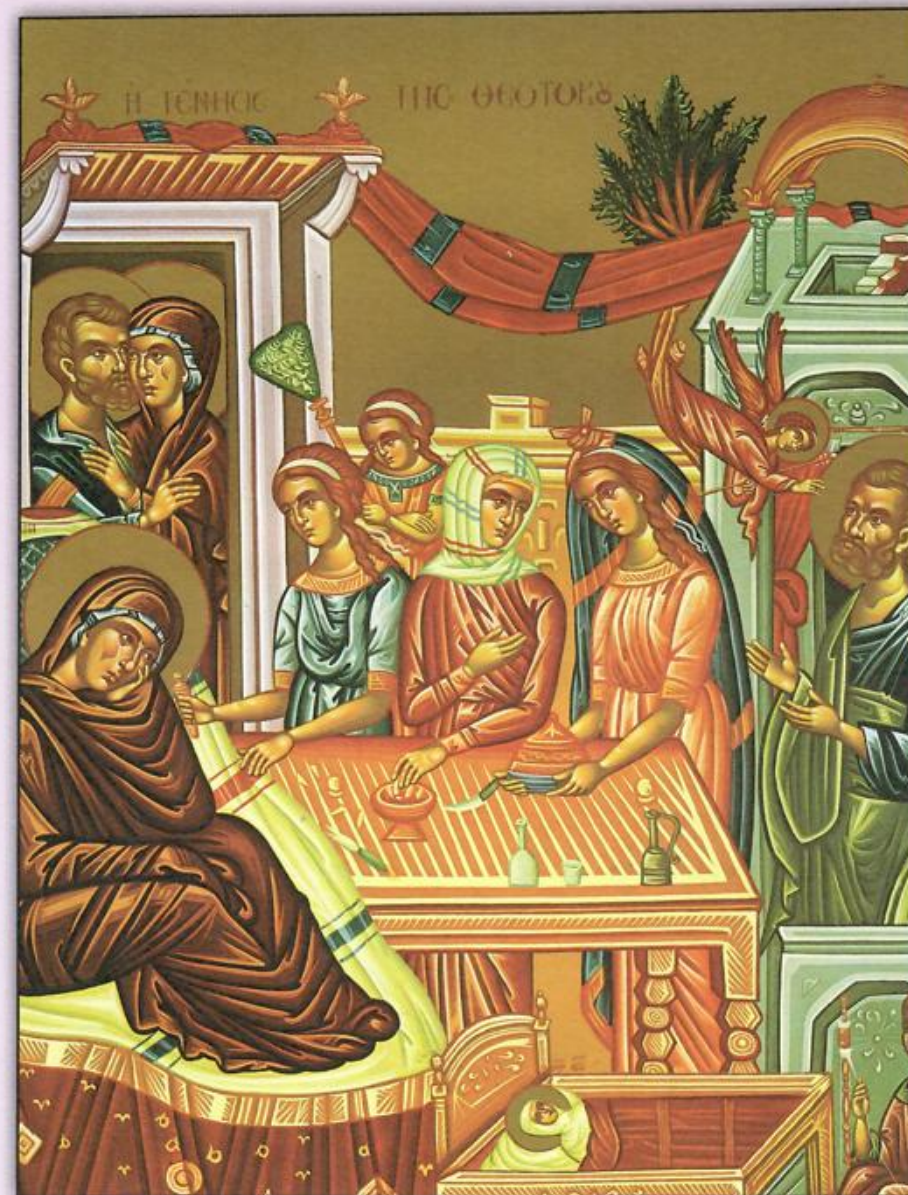
"On the evening of that first day of the week, when the doors were locked, where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, 'Peace be with you.' When he had said this, he showed them his hands and his side. The disciples rejoiced when they saw the Lord. [Jesus] said to them again, 'Peace be with you. As the Father has sent me, so I send you.' And when he had said this, he breathed on them and said to them, 'Receive the holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained.'" (John 20:19-23)

There, the risen Christ gives to His disciples the power of binding and loosing sins – a juridical power. This task of binding and loosing was transmitted from the apostles to their successors, the bishops. In the early church, the

administration of penance was something public; it didn't involve the private giving of counsel or advice. It was something exceptional. You hoped, by God's mercy, that you wouldn't have to be involved in penance. Indeed, the penances that were imposed were by our standards extremely severe. It often requires a leap of the imagination on our part to think of how life was in the ancient church. For example, for fornication – I mean, sex outside of marriage – St. Gregory of Nyssa assigns a penance of nine years without communion. St. Basil is a little more merciful, he says seven years without communion. Finally, in the sixth and seventh century, in the canonical legislation of St. John the Faster, it's been reduced to two years. Even so, by our standard, that may well seem severe.

Metropolitan Kallistos (Ware)

SUNDAY BEFORE THE EXALTATION OF THE HOLY CROSS



Icon of the Birth of the Theotokos -- September 8th

Bulletin for August 31st & September 7th 2025

Sunday, August 31 st 12 th Sunday After Pentecost	1 Cor 15:1-11; Mt 19:16-26; Tone 3	Divine Liturgy (S, H), 10 AM
Sunday, September 7 th Sunday Before the Exaltation of the Cross	Gal 6:11-18; Jn 3:13-17; Tone 4	Divine Liturgy (S, H), 10 AM
Monday, September 8th Birth of the Theotokos	Phil 2:5-11; Lk 10:38-42 & 11:27-28; Tone 4	Divine Liturgy 6 PM Solemn
Sunday, September 14 th Exaltation of the Holy Cross	1 Cor 1:18-24; Jn 19:6-11.13-21.25-27.30-35; Tone 5	Divine Liturgy (S, H), 10 AM
Sunday, September 21 st Sunday After the Exaltation of the Cross	Gal 2:16-20; Mk 8:34-9:1; Tone 6	Divine Liturgy (S, H), 10 AM
Sunday, September 28 th 16 th Sunday After Pentecost	2 Cor 6:1-10; Lk 5:1-11; Tone 7	Divine Liturgy (S, H), 10 AM
Sunday, October 5 th 17 th Sunday After Pentecost	2 Cor 6:16-7:1; Lk 6:31-36; Tone 8	Divine Liturgy (S, H), 10 AM

(S) Streamed. (O) Obligation. (H) Third Hour at 9:30 AM (M) Matins 9:00 AM

Pray for our Sick & Homebound

Barbara Veres, Bill Torma, Elizabeth Van Den Heuvel, Leslie Bohannon, Kathryn Kowalik, Marianne Oprisko, Malak Bakkal, Sr. Sandy Atha, Ted & Pat Bojczuk, Margaret Hays, Michael & Brenda Rosko

New to St. John?

Please go to www.stjohnchrysostom.com & click Register.
We will keep you informed of events in the life of the parish.

Welcome to our Guests and Visitors!

A warm welcome to our guests and visitors. Please join us for fellowship and refreshments in the social hall after Divine Liturgy today.

A RECIPE from ByziMom.com
for September 1

Sweet Walls
of Jericho



Jericho was a walled city in the Jordan Valley of the West Bank in Palestine. It was settled thousands of years before the birth of Christ by a prosperous farming community who constructed a mighty mud-brick wall around it for protection from invaders.

We all know the story of how Joshua led the Israelites to parade around it. When it fell flat they could invade the city, set it on fire, and enter the land God had promised to them.

In 1907 a team of German excavators discovered a massive pile of mud-bricks around the hill the city of Jericho was built upon. In the 1950's an archeologist named Katherine Kenyon determined that these were the very bricks that Joshua's people had seen fall down! The date of the origin of the bricks was determined to be 1400BC, and they were scorched by fire, as the biblical account suggests.

They determined that the most probable explanation for the wall falling down was a massive earthquake, but this natural event happened in a very unnatural way. The archeologists discovered that everything fell to the ground except for the north wall of the city which remained standing, unharmed.

According to scripture, a Canaanite woman named Rahab helped the Israelites and was promised safety by them in return for hiding their spies. The excavators found that God allowed that promise to be upheld as well when the wall fell everywhere but upon her house, which was located adjacent to the north wall.

Ingredients

- ¼ cup butter
- 4 cups miniature marshmallows
- 5 cups crispy rice cereal

Preparation

- In large saucepan melt butter over low heat. Add marshmallows and stir until completely melted and then remove from heat.
- Add the cereal and stir until it is well coated.
- Using a buttered spatula or wax paper, press the mixture into a 13 x 9 x 2-inch pan coated with cooking spray. Cool completely and cut into 1-inch squares.
- Arrange the squares on a platter or a cake board to build a square (or circular) wall of Jericho! You can decorate your wall too, with chocolate chips, mini marshmallows, or colored candies if you like. Fill the center with berries, candies, or other fun treasures to enjoy!

Tips

Use your creation as the centerpiece of a game!

Gather together all the little people of God in your family or classroom and give them each a horn! Parade around your Sweet Wall of Jericho six times. Then on the seventh time, blow your trumpets and have a dance party around the wall! After that, you can knock it down, eat it up, and look for the treats that may be hidden inside!

The Beginning of the Liturgical Year

Among the ancient Mediterranean cultures, it was common to begin a new year in the autumn, with the end of the previous year's harvest. The civil year of the Byzantine (Eastern Roman) Empire began in September, and **September 1**, the first day of the civil year, also called the "Indiction", became the **first day of the Church's year** as well.

A Pre-Festive Day

September 7 is a **pre-festive day** - a day which prepares us for an upcoming feast. These days usually have a special "pre-festive" troparion and kontakion at the Divine Liturgy, which are combined with the ordinary Sunday or weekday hymns.

In the pre-festive hymns, you will sometimes find the word "today" used in a curious fashion, in which the feast seems to already be occurring. For example, on September 7 we sing:

Today is born to us, from the root of Jesse and the loins of David, * Mary, the godly child. * Therefore, all creation rejoices and is renewed. * Heaven and earth rejoice together. * You families of nations sing her praise. * Joachim is elated and Anna cries out in celebration: * The barren woman gives birth to the Theotokos * and the Sustainer of our Life. This is intentional, and gives a sense of breathless anticipation to each feast.

The Nativity of the Theotokos

On **September 8**, we celebrate the first major feast of the liturgical year: the **Nativity (birth) of the Theotokos and Ever-Virgin Mary**. This is one of her four major feasts in the course of the year. The stories of the feast are taken from extra-Biblical writings and from the Church's tradition; the hymns of the Liturgy recall the longing of her parents, Joachim and Anna, for a child, but also place the Mother of God in her full context: as a descendent of King David, and the "cause of our joy." If you listen to the troparion and kontakion, you will hear that they are very specific to this feast. In contrast, the prokeimenon, Alleluia, Gospel reading, and Communion Hymn are used on quite a few feasts of the Mother of God.

The above is taken from <https://www.metropolitancantorinstitute.org/liturgy/September.html>

Events Calendar

Sept 7	Sunday School Begins! Immediately after the 10 AM Liturgy. Refreshments in the school building for the children. Registration is required. No “drop-ins” permitted. Online registration is here: https://www.stjohnchrysostom.com/online-registration-1
Sept 8	Birth of the Theotokos Divine Liturgy – 6 PM
Sept 14	Sunday School. Immediately after the 10 AM Liturgy. Refreshments in the school building for the children. Registration is required.
Sept 21	Catechetical Sunday – Catechist Commissioning & Blessing of Children at the 10:00 AM Divine Liturgy. Sunday School to follow, as usual, immediately after liturgy.
Sept 27	Adult Catechesis Class 10:30am -12:15pm
Sept 28	Sunday School. Immediately after the 10 AM Liturgy Parish-Wide Meeting. In Social Hall after the 10 AM Liturgy

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Please Remember to Support Your Parish this Summer!

During the summer, collections tend to go down while people are away for vacation. Expenses are often higher in summer as the electrical bill increases for cooling.

Sunday Collection

August 17th: \$1,589; August 24th: \$3,788

Thank you for your generosity!

A Moment with the Catechism – The Holy Mysteries

The Mystery of the Eucharist

431 The Mystery of the Eucharist (Holy Communion) is the third of the Mysteries of Christian initiation. In the Eucharist the newly baptized, who was born in Christ and filled with the Holy Spirit, receives the communion of the Body and Blood of Christ at the holy Eucharistic table. But unlike Baptism and Chrismation, which we receive only once, we receive the Mystery of the Eucharist throughout our lives, since it is through this Mystery that we grow in the grace received in Baptism and Chrismation—the grace to be sons and daughters of God. For this reason, our Church offers Communion to the newly baptized.

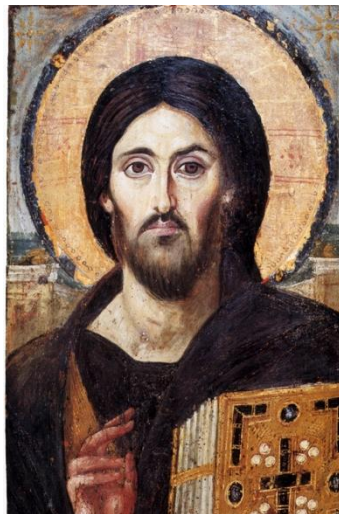
432 In the Mystery of Holy Communion, Christ gives us his very self, his Body and Blood, as nourishment for our growth in the new life. At the Mystical Supper (Last Supper) Christ offered himself for us so that we might be able to offer our lives for our neighbor, as he offered his life (see Jn 13:34). Receiving Communion in the Lord’s Body and Blood, we receive a pledge of life eternal: “Those who eat my flesh and drink my blood have eternal life, and I will raise them up on the last day” (Jn 6:54). Partaking of the Body and Blood of Christ, we already have eternal life, the fullness of which will be revealed in the glorious second coming of Christ. “For since he bestowed on us his own image and his own spirit and we did not guard them, he took himself a share in our poor and weak nature, in order that he might cleanse us and make us incorruptible, and establish us once more as partakers of his divinity.”

Prayers and Devotions

Kontakion & Troparion for the Church New Year

O Creator and Master of time and the ages,
Triune and Merciful God of all:
grant blessings for the course of this year,
and in Thy boundless mercy save those who worship Thee and cry
out in fear:
“O Savior, grant blessings to all mankind!”

O Creator of the universe,
Thou didst appoint times by Thy power;
bless the crown of this year with Thy goodness, O Lord.
Preserve in safety Thy rulers and cities:
and through the intercessions of the Theotokos, save us!



Evangelization Corner

Evangelization /ĩ-văn'jə-lĩz-
ā'shən"/:

The proclamation of Christ and
his Gospel (Greek: *evangelion*)
by word and the testimony of
life, in fulfillment of Christ’s
command.

“Let your prayer be
simple. For both the
publican and the prodigal
son were reconciled to
God by a single phrase”

St. John Climacus

Quote of the Week – *On Genesis*

"Usually, even a non-Christian knows something about the earth, the heavens, and the other elements of this world, about the motion and orbit of the stars and even their size and relative positions, about the predictable eclipses of the sun and moon, the cycles of the years and the seasons, about the kinds of animals, shrubs, stones, and so forth, and this knowledge he holds to as being certain from reason and experience. Now, it is a disgraceful and dangerous thing for an infidel to hear a Christian, presumably giving the meaning of Holy Scripture, talking nonsense on these topics; and we should take all means to prevent such an embarrassing situation, in which people show up vast ignorance in a Christian and laugh it to scorn. The shame is not so much that an ignorant individual is derided, but that people outside the household of faith think our sacred writers held such opinions, and, to the great loss of those for whose salvation we toil, the writers of our Scripture are criticized and rejected as unlearned men. If they find a Christian mistaken in a field which they themselves know well and hear him maintaining his foolish opinions about our books, how are they going to believe those books in matters concerning the resurrection of the dead, the hope of eternal life, and the kingdom of heaven, when they think their pages are full of falsehoods and on facts which they themselves have learnt from experience and the light of reason?"

- *The Literal Meaning of Genesis* by St. Augustine

Bulletin Questions, Comments, Suggestions: Bulletin@stjohnchrysostom.com