

St. John Chrysostom Byzantine Catholic Church

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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

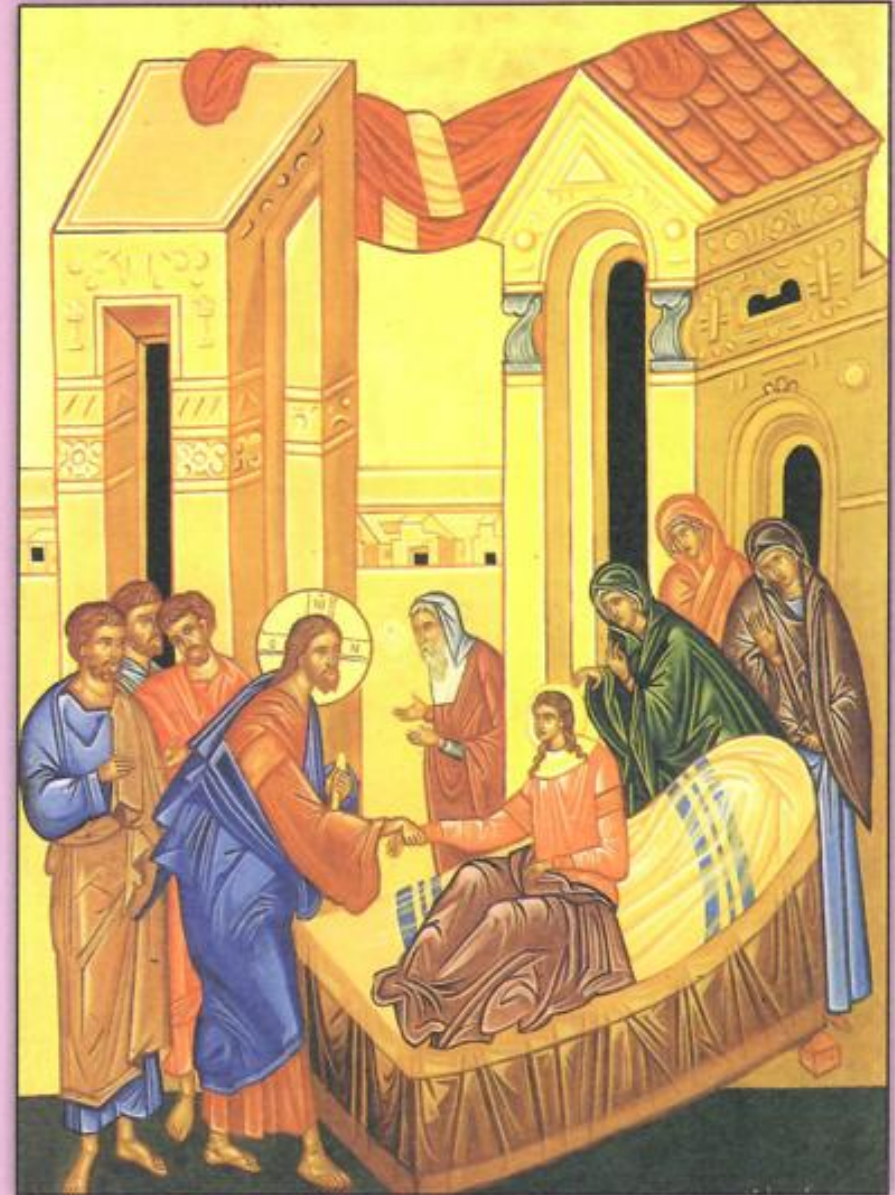
Twelve Years

When the woman with a hemorrhage learned that the Lord said to the leader of the synagogue, "Believe, and your daughter will live," she thought to herself that he who could bring back the soul of a little girl of twelve into her body would also be able to take away an illness of twelve years and expel it from the body. When she heard him say, "Believe firmly and your daughter will live," this woman reflected, "I can give the faith he requires as the price." The healing came forth from his mouth, and he negotiated as its price the faith expressed by the woman's mouth. He gave clear healing and demanded a clear price. The healing that came out from his lips could be heard publicly, and he required from the lips a faith openly professed. Although the woman professed before

everyone, they did not believe her, especially since her pains were hidden. When the Lord opened the eyes of the blind man, they called him a madman, and when he restored Lazarus to life, certain people, even among those who had seen for themselves, did not believe. This is why he restored the little girl of twelve years to life. He who was able to put the continued vitality of twelve years in the body back into its place was also able to arrest and banish from its place a flow of blood that continued for twelve years. He who was able to alleviate one illness was also able to banish another. He who was able to vivify all the dead members of this little girl was also able to heal the woman's womb.

St. Ephrem the Syrian

TWENTY-SECOND SUNDAY AFTER PENTECOST



Icon of Raising the Daughter of Jairus

Bulletin for November 9th & November 16th 2025

Sunday, November 9 th 22 nd Sunday After Pentecost	Gal 6:11-18; Lk 8:41-56; Tone 5	Divine Liturgy (S, H), 10 AM +Richard Wiedner by Ryan Black
Sunday, November 16 th 23 rd Sunday After Pentecost	Eph 2:4-10; Lk 10:25-37; Tone 6	Divine Liturgy (S, H), 10 AM +Richard Wiedner by Ralph & Donna Kowalik
Friday, November 21st Entrance of the Theotokos	Heb 9:1-7; Lk 10:38-42 & 11:27-28; Tone 6	Divine Liturgy, 6 PM
Sunday, November 23 rd 24 th Sunday After Pentecost	Eph 2:14-22; Lk 12:16-21; Tone 7	Divine Liturgy (S, H), 10 AM +Judy Wiedner by Ryan Black
Sunday, November 30 th 25 th Sunday After Pentecost	Eph 4:1-6; Lk 13:10-17; Tone 8	Divine Liturgy (S, H), 10 AM Deacon Dave Dominguez thanksgiving for ordination by Aly Dominguez
Saturday, December 6th Nicholas of Myra, Archbishop	Heb 13:17-21; Lk 6:17-23; Tone 8	Divine Liturgy, 10 AM
Sunday, December 7 th 26 th Sunday After Pentecost	Eph 5:9-19; Lk 17:12-19; Tone 1	Divine Liturgy (S, H), 10 AM
Sunday, December 14 th Sunday of the Forefathers	Col 3:4-11; Lk 14:16-24	Divine Liturgy (S, H), 10 AM +Rita Crabbe by Anthony Lozano

(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, 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.

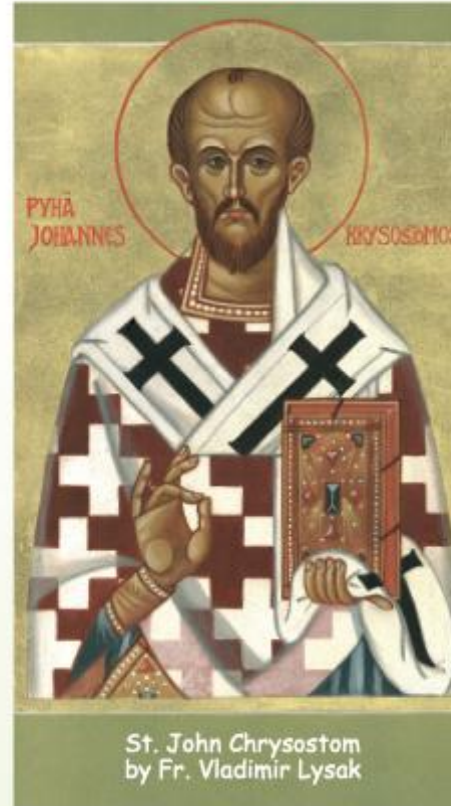
Welcome to our Guests and Visitors!

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



By Kh. Jocelyn Abyad

St. John Chrysostom



St. John Chrysostom
by Fr. Vladimir Lysak

This month's icon features St. John Chrysostom. He is a very important saint for our Byzantine Tradition- he is recognized as one of the Three Holy Hierarchs of the Church, he wrote the Divine Liturgy that we pray each Sunday, and his homilies continue to inspire us nearly 2,000 years after he spoke them. Though small in stature- he was only about five feet tall- his impact on the Church is huge!

St. John was born in the year 347 AD in Antioch and was trained to be a lawyer under the most prestigious teacher of his time, Libanius. When he was baptized at the age of 23, he decided to use all that he had learned in the service of Christ's Church instead of pursuing a secular career. He sought out a monastic life of solitude, but his inspiring sermons excited so many people, they took him by force and made him the Patriarch of Constantinople in the year 396 AD. In fact, the people loved his homilies so much that they gave him the name we know him by! "Chrysostom" means "golden mouthed" in Greek. They felt his words were as valuable as gold!

As Patriarch, St. John's homilies continued to garner an enormous amount of attention. He was known for criticizing excessive wealth & opulent living. The Empress at the time took these homilies as a personal offense, and along with other noblemen, set out to exile St. John as an enemy of the state. This exile did not deter the saint from continuing to write letters to the Church to encourage and instruct his flock.

If we take a look at the icon today, we can see St. John in his Bishop's vestments, specifically, the omophorion around his shoulders. He holds his right hand out in priestly blessing and in his left hand holds the Gospel book, the main tool that he used in his earthly endeavors. He honors the Holy Word of God by not touching the Gospel with his bare hands.

St. John Chrysostom entered the Heavenly Kingdom in the year 407 AD. His final words were "Glory be to God for all things!" May he intercede for us and may we join in his declaration, giving glory to God for all things!

Nativity Fast

According to the forty-day tradition, this fast, in preparation for Christmas, begins on Friday, November 14, the feast of the Apostle Phillip. It is, for this reason, also known as “Phillip’s Fast”. During this fast, it was the custom to observe a strict abstinence on Monday, Wednesday and Friday and a lesser abstinence (mitigation for wine and oil) on Tuesday and Thursday. The fast is observed more strictly from December 10, in some traditions, or from December 20, in other traditions, with daily strict abstinence, and a mitigated abstinence (wine and oil) on Saturday and Sunday (cf. The Great Fast and the Dormition Fast). The Ruthenian Metropolia has identified this period as a penitential season (Canon 880, §2). This fast may be observed voluntarily, partially or in its entirety.

Liturgical preparation for the Nativity

As the fast begins, there is no daily liturgical preparation for the feast of the Nativity. Instead, pre-festive prayers and hymns are added during the course of the fast.

The first announcement of the Nativity

Beginning on November 21 (the feast of the Entry of the Mother of God into the Temple), the Canon of the Nativity is sung at Matins as *katavasia* (that is, the irmosy or theme song of the Nativity is sung at the end of each ode of the canon). This is the first liturgical announcement of the Nativity: "Christ is born! Glorify Him!"

On the feast of the holy apostle Andrew (November 30), at Vespers, we hear the first pre-festive hymns:

*Isaiah, dance for joy: receive the word of God! Prophecy to the Virgin Mary that the bush burning with fire shall not be consumed by the radiance of our God. Let Bethlehem be prepared!
Let the gates of Eden be opened! Let the Magi come forth to see, wrapped
in swaddling clothes, in a manger of beasts, the salvation which the star has pointed out from
above the cave: the life-giving Lord, who saves us all!*

These hymns become more urgent when we come to the feast of the holy archbishop Nicholas the Wonder-worker (December 6):

O cave, prepare yourself to receive the Mother who bears Christ within her womb. O manger, receive the Word who destroyed the sins of all. O shepherds, keep watch and then bear witness to the awesome wonder. O magi, from Persia now come, and bring your gifts of gold, frankincense, and myrrh to the King. For the Lord has appeared from a Virgin Mother; yet she bowed to him as a servant and spoke to him in her bosom, saying: "How were you conceived in me? How did you grow in me, my God and Savior?"

The above is taken from the Metropolitan Cantor Institute website. A complete explanation of the Nativity Fast can be found there: https://mci.archpitt.org/liturgy/Christmas_Fast.html

Events Calendar

Nov 9	Sunday School Immediately after the 10 AM Liturgy
Nov 16	No Sunday School – Patronal Feast – St. John Chrysostom Lunch/Celebration immediately following the Divine Liturgy
Nov 21	Entrance of the Theotokos Divine Liturgy Saturday 6PM Adult Catechesis Class 10:30am-12:15pm (Catechist: Alex Hening Ph.D.) Session 1: In this lecture we will look at theosis (sharing in Divine Nature) and the ‘formula of exchange’ which states that the Son of God became man so that we could become gods.
Nov 22	Session 2: Theosis is related to other important concepts which will be explored in the second session: sanctifying and actual grace, justification, predestination, and sin. Followed by: Lunch + Fellowship (12:15pm - 1:30 pm)
Nov 23	Sunday School Immediately after the 10 AM Liturgy
Nov 30	Sunday School Immediately after the 10 AM Liturgy
Dec 6	Nicholas of Myra, Archbishop – Divine Liturgy Saturday 10 AM

What I viewed on FORMED:

Foretold – By Pani Mary Wells.

This is an eight-episode series telling of God’s Providence (His divine guidance and care for us). Dr Sean Innerst from the Augustine Institute weaves Old Testament with New Testament passages to affirm God’s constant presence throughout salvation history. Using reliefs from the Lateran Basilica in Rome, he tells the stories of creation, garden of Eden and Jonah culminating in the greatest act of God’s love, Christ’s passion and death. Each episode is 10 minutes or less.

Sunday Collection

October 26th: \$2,596; November 2nd: \$3,157

Thank you for your generosity!

A Moment with the Catechism – The Holy Mysteries

The Holy Mysteries of Healing

447 As a consequence of our first parents' fall, human will became weakened. The capacity to recognize and choose the good was also enfeebled. In their relations with God and neighbour and in their attitude towards themselves and their environment, human persons began to be guided not by love and self-giving but by an egotistic exploitation of the other for personal and consumeristic gain. A consequence of the Fall is the loss of every person's wholeness. This manifests itself in physical and spiritual suffering, in sickness and death.

448 Christ came into the world to heal and save the human race, to renew the wholeness lost by human persons. During his earthly life, Christ, the healer of human souls and bodies, remitted sins and healed the sick. After his Ascension, he continues to do this in his Church by the power of the Holy Spirit in the Holy Mysteries of Repentance and Holy Anointing.

Prayers and Devotions

A Prayer from the Triodion

In Your abundant compassion and mercy, O Fashioner of the creation and Maker of all, You took me from the dust and gave me life, commanding me to sing Your praises with Your angels.

Glory to You, O our God: Glory to You!

In the wealth of Your goodness, O Creator and Lord, You planted in Eden the sweetness of Paradise. You directed me to take my delight in fair and pleasing fruits that never pass away.

Glory to You, O our God: Glory to You!

Virgin and bearer of God, by descent you are a daughter of Adam, but by grace the Mother of Christ our God. I am an exile from Eden: call me back again!

Evangelization Corner

Evangelization /i-văn'jə-līz- ā'shən"/:
The proclamation of Christ and his Gospel (Greek: *evangelion*) by word and the testimony of life, in fulfillment of Christ's command.

"Christianity, if false, is of no importance, and if true, of infinite importance, the only thing it cannot be is moderately important."

CS Lewis

Quote of the Week – *The Teacher of Teachers*

"In my helplessness the Holy Scriptures and the Imitation are of the greatest assistance; in them I find a hidden manna, genuine and pure. But it is from the Gospels that I find most help in the time of prayer; from them I draw all that I need for my poor soul. I am always discovering in them new lights and hidden mysterious meanings. I know and I have experienced that "the Kingdom of God is within us." Our Lord has no need of books or teachers to instruct our souls. He, the Teacher of Teachers, instructs us without any noise of words. I have never heard Him speak, yet I know He is within me. He is there, always guiding and inspiring me; and just when I need them, lights, hitherto unseen, break in. This is not as a rule during my prayers, but in the midst of my daily duties."

Story of a Soul by St. Therese



St. Therese on Easter
Monday, April 15, 1895

St. Therese is commemorated on our Byzantine Catholic Liturgical Calendar on October 1st.

Bulletin Questions, Comments, Suggestions
Bulletin@stjohnchrysostom.com