

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

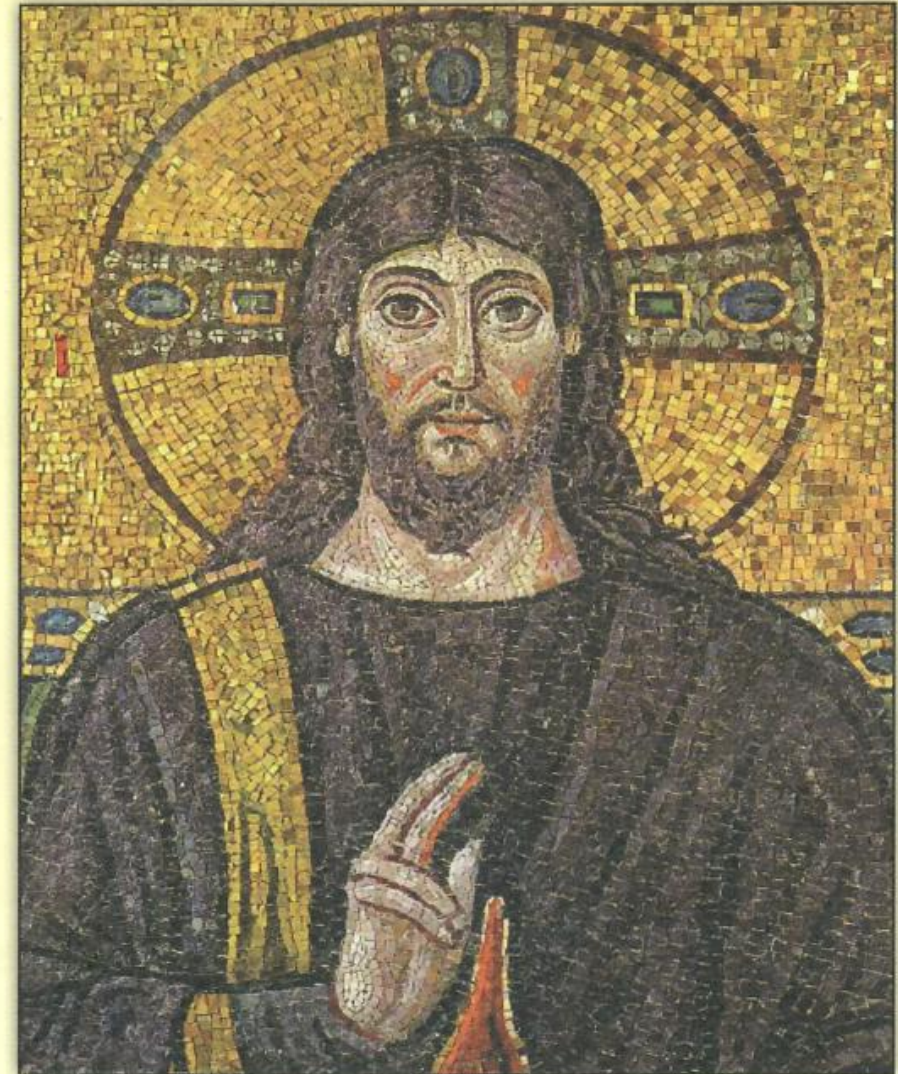
The True Light of Revelation to the Gentiles

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

SUNDAY AFTER THEOPHANY



Icon of Christ Pantocrator

Bulletin for January 4th & January 11th 2026

Sunday, January 4 th Sunday Before Theophany	2 Tim 4:5-8; Mk 1:1-8; Tone 5	Divine Liturgy (S, H), 10 AM +Nicu Radulescu By Dn Ed Kleinguetl
Tuesday , January 6 th (O) Theophany of Our Lord	Titus 2:11-14 & 3:4-7; Mt 3:13-17; Tone 5	Divine Liturgy (S, H), 6 PM Leslie Bohannon Health & Happiness
Sunday, January 11 th Sunday After Theophany	Eph 4:7-13; Mt 4:12- 17; Tone 6	Divine Liturgy (S, H) 10 AM
Sunday, January 18 th 32 nd Sunday After Pentecost Sunday of Zacchaeus	1 Tim 4:9-15; Lk 19:1- 10; Tone 7	Divine Liturgy (S, H) 10 AM
Sunday, January 25 th Sunday of the Publican and the Pharisee	2 Tim 3:10-15; Lk 18:10-14; Tone 8	Divine Liturgy (S, H) 10 AM
Sunday, February 1 st Sunday of the Prodigal Son	1 Cor 6:12-20; Lk 15:11-32; Tone 1	Divine Liturgy (S, H) 10 AM

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

Pray for our Sick & Homebound

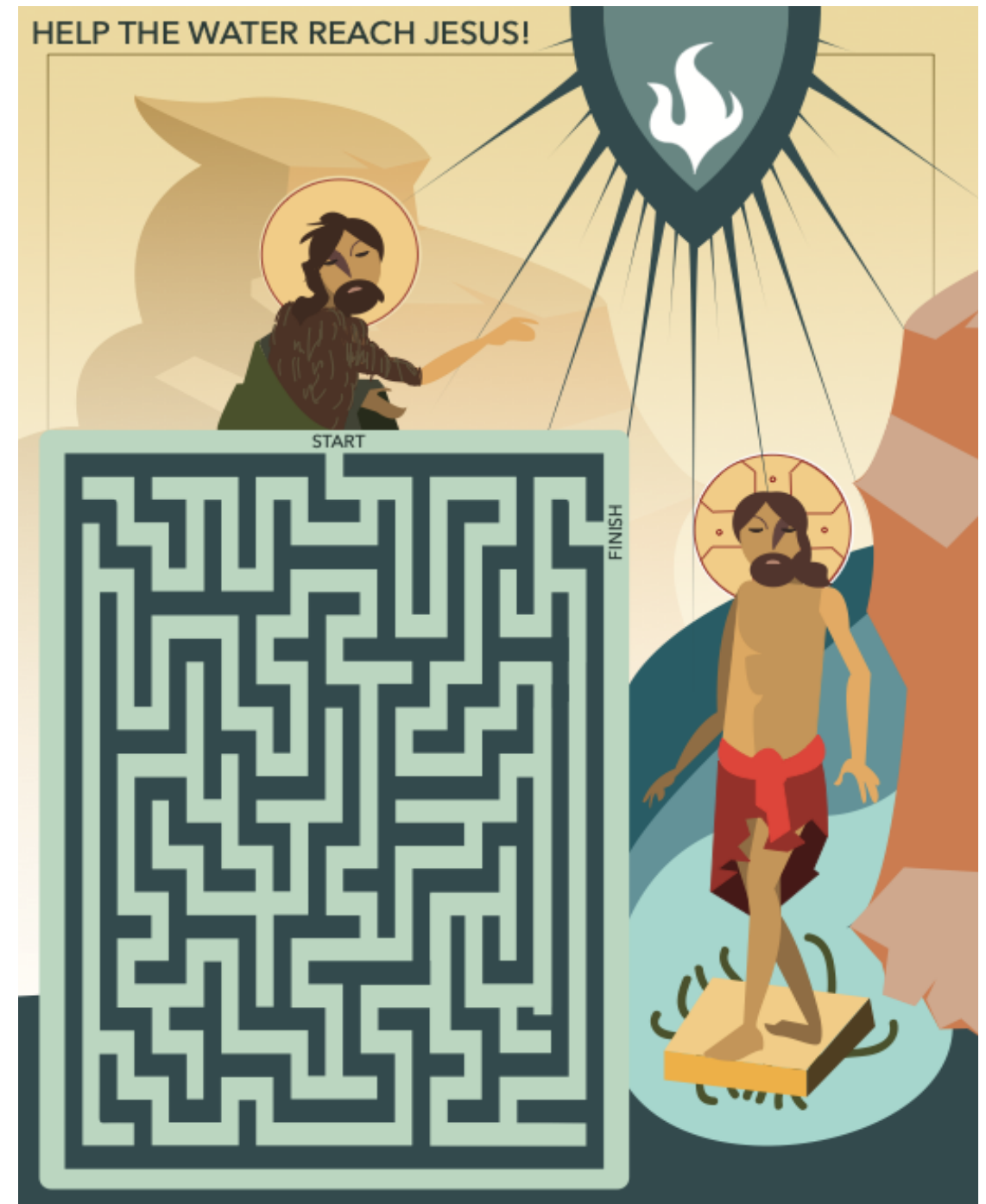
Barbara Veres, Bill Torma, Leslie Bohannon, Kathryn Kowalik,
Marianne Oprisko, Malak Bakkal, Sr. Sandy Atha, Ted & Pat Bojczuk,
Margaret Hays, Michael & Brenda Rosko

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



St. John Chrysostom on The Theophany

“Why then is this day called Theophany? Because Christ made Himself known to all - not then when He was born, but then when He was baptised. Until this time He was not known to the people. And that the people did not know Him, Who He was, listen about this to John the Baptist, who says: “Amidst you standeth Him of Whom ye know not” [John 1:26]. And is it surprising that others did not know Him, when even the Baptist did not know Him until that day? “And I - said he - knew Him not: but He that did send me to baptize with water, about This One did tell unto me: over Him Whom shalt see the Spirit descending and abiding upon Him, This One it is He Who baptiseth in the Holy Spirit” [John 1:33]. Thus from this it is evident, that there are two Theophanies....

Thus, Jewish cleansings did not free from sins, but only from bodily impurities. Not so with ours: it is far more sublime and it manifests a great grace, whereby it sets free from sin, it cleanses the spirit and bestows the gifts of the Spirit. And John’s baptism was far more sublime than the Jewish, but less so than ours: it was like a bridge between both baptisms, leading across itself from the first to the last. Wherefore John did not give guidance for observance of bodily purifications, but together with them he exhorted and advised to be converted from vice to good deeds and to trust in the hope of salvation and the accomplishing of good deeds, rather than in different washings and purifications by water. John did not say: “wash your clothes, wash your body, and ye will be pure,” but what? - “Bear ye fruits worthy of repentance” [Matthew 3:8]. Since it was more than that of the Jews, but less than ours, the baptism of John did not impart the Holy Spirit and it did not grant forgiveness by grace. It gave the commandment to repent, but it was powerless to absolve sins. Wherefore John did also say: “I baptise you with water... That One will baptize you with the Holy Spirit and with fire” [Matthew 3:11]. Obviously, he did not baptise with the Spirit. But what does “with the Holy Spirit and with fire” mean? Call to mind that day, on which for the Apostles “there appeared disparate tongues like fire, and sat over each one of them” [Acts 2:3]. “

This is just a brief excerpt from a homily of St. John Chrysostom. You can find more of the sermon at this link: <https://www.oca.org/news/archived/excerpts-from-the-discourse-of-st.-john-chrysostom-on-the-day-of-the-baptis>

Events Calendar

Jan 6	Theophany – Divine Liturgy Tuesday 6 PM
Jan 11	Sunday School Immediately after the 10 AM Liturgy. Refreshments in school building before class.
Jan 18	Sunday School Immediately after the 10 AM Liturgy.
Jan 25	Sunday School Immediately after the 10 AM Liturgy. Adult Catechesis Class 10:30am-12:15pm (Catechist: Sean Fredsti, Ph.D.) Session 1: Necessity of prayer and perseverance in prayer to receive grace, to live a virtuous life, to be happy in this life, and forever, in the next life, in transcendent happiness. Session 2: Essential definitions of prayer. "Prayer is the raising of one’s mind and heart to God or the requesting of good things from God" (St. John Damascene, De fide orth. 3, 24: PG 94, 1089C). Other Church Fathers on grace, virtue and prayer. Types of prayer. The gifts of prayer, Mystical infused contemplation, The Liturgy as prayer. Followed by: Lunch + Fellowship (12:15pm - 1:30 pm)
Jan 31	



Thank you!

A special thank you for all those who made this Christmas at St. John a beautiful and spiritually fruitful experience, and for the social time we were able to spend together with St. Nicholas, decorating, the Brown Bag Raffel, baking, and Christian service by supporting the foodbank and Socks for the Homeless.

Sunday Collection

December 21st: \$5,581; December 28th: \$3,086

Thank you for your generosity!

A Moment with the Catechism – The Holy Mysteries

The Significance of Confession in the Spiritual Life

460 In the Holy Mystery of Repentance, God grants the Christian growth in the grace of Baptism and the virtues. The closer we come to God, we see our own weaknesses and sinfulness more clearly and thus feel the need for more frequent Confession. According to the spiritual Fathers, if a person confesses rarely, he or she gradually loses the capacity to distinguish between good and evil, which has negative consequences for his or her whole life.

461 Frequent Confession makes a person spiritually sound, capable of resisting temptation; and it increases their vigour in the spiritual struggle. Appropriate occasions for Confession are the [four] fasts of the liturgical year, during which, according to Church custom, the whole family approaches the Holy Mystery of Confession.

Prayers and Devotions

A Prayer for Blessing Your Home

While sprinkling water from the Theophany Divine Liturgy in your home, you can recite the following prayer:

O Lord, God, our Savior, Jesus Christ, who was baptized in the Jordan by John, and who entered the home of Zacchaeus bringing salvation to his habitation, do You, O Lord, bless this home, keep safe from harm all those who live here (*names can be inserted*), and also (*names*) who are absent. Fulfill their good desires, grant them Your blessings of bodily and spiritual well-being, protection from visible and invisible dangers, and all their petitions which are unto salvation and life eternal. For You are Our God, and to You we ascribe glory and honor, with Your Father, who is without beginning and the Holy, Good and Life-creating Spirit, now and ever and unto ages of ages. Amen.

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.

"If you see your neighbor in sin, don't look only at this, but also think about what he has done or does that is good ... you will find that he is better than you."

St. Basil the Great

Quote of the Week – Faith Seeking Understanding

“He exists before all things and transcends all things, even the eternal things. --The eternity of God is present as a whole with him; while other things have not yet that part of their eternity which is still to be, and have no longer that part which is past.

HENCE, thou dost permeate and embrace all things. Thou art before all, and dost transcend all. And, of a surety, thou art before all; for before they were made, thou art. But how dost thou transcend all? In what way dost thou transcend those beings which will have no end? Is it because they cannot exist at all without thee; while thou art in no wise less, if they should return to nothingness? For so, in a certain sense, thou dost transcend them. Or, is it also because they can be conceived to have an end; but thou by no means? For so they actually have an end, in a certain sense; but thou, in no sense. And certainly, what in no sense has an end transcends what is ended in any sense. Or, in this way also dost thou transcend all things, even the eternal, because thy eternity and theirs is present as a whole with thee; while they have not yet that part of their eternity which is to come, just as they no longer have that part which is past? For so thou dost ever transcend them, since thou art ever present with thyself, and since that to which they have not yet come is ever present with thee.”

-Proslogium (Ch. XX) by St. Anselm