

St. John Chrysostom Byzantine Catholic Church

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

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

Misplaced Expectations

A young boy returned from his first major league baseball game very disappointed. Even though his favorite team won the game, the young boy said to his grandfather, "I'll never go to another game again!" "Why not," his grandfather asked, "your team won the game -why are you disappointed?" The boy answered, "I wanted my favorite player to hit a home run to where I was sitting and I wanted to catch the ball and I wanted to get it autographed after the game!" "I've been hoping for that all my life, too," said his grandfather with a smile.

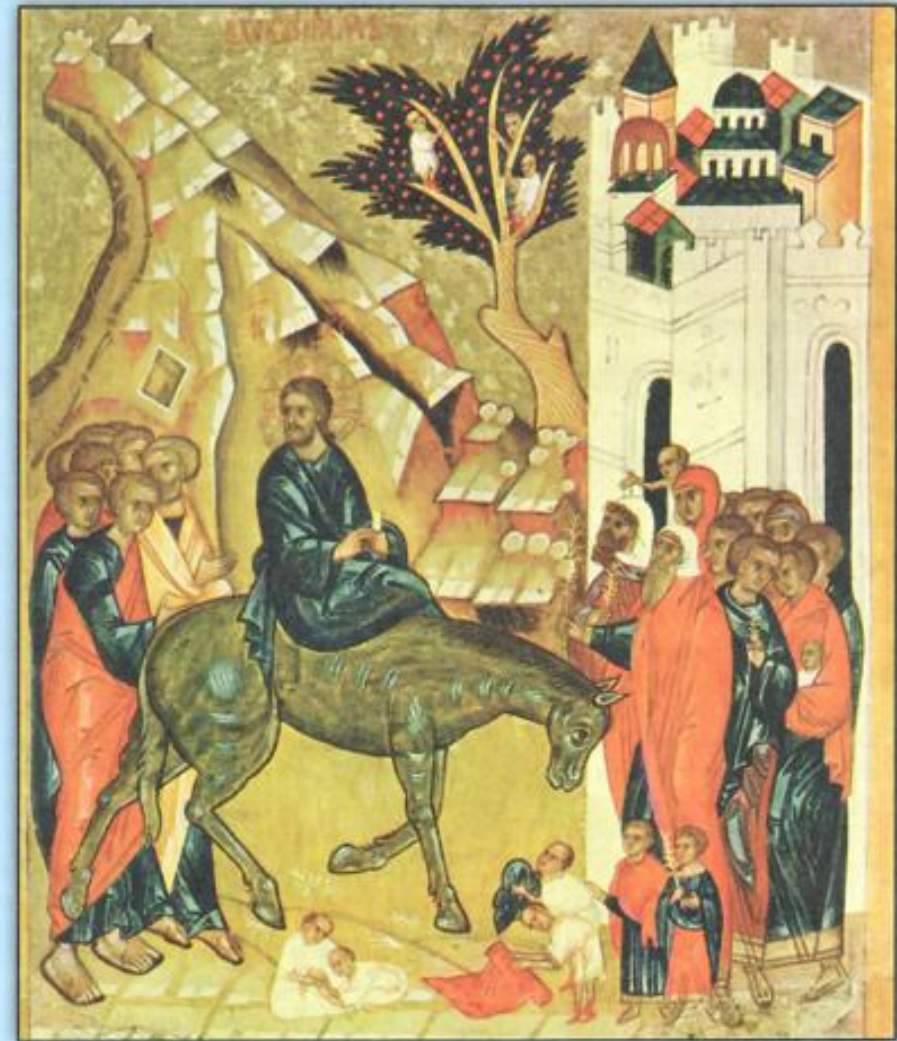
Quite often, the disappointment that we feel towards a person or about a situation or circumstance is due to the fact that our expectations of that person or about that situation are misplaced, misguided, or misunderstood. We see an example of this in today's Gospel reading about our

Lord's entrance into Jerusalem.

Many of the same people who enthusiastically greeted Jesus when He entered into Jerusalem on Palm Sunday would just as passionately demand His crucifixion only a few days later. Why? It is because their expectations of Him were misplaced. That is, many people presumed that the long-awaited Messiah would be a great military leader or a political revolutionary who would lead them out of Roman subjugation and into independence. They did not consider the possibility of a Messiah who would conquer not armies, but death itself.

What do we expect from God? Like the little boy at the baseball game, are we disappointed when we don't get what we want? Let us recall that the Lord knows what we need even before we ask or are aware of it!

THE ENTRANCE INTO JERUSALEM PALM SUNDAY



Icon of the Entrance into Jerusalem

Bulletin for March 29th & April 5th 2026

HOLY WEEK SCHEDULE – SEE BULLETIN INSERT

Sunday, March 29 th Palm Sunday	Phil 4:4-9; Jn 12:1-18; Festal Tone	Divine Liturgy (S, H), 10 AM
Sunday, April 12 th Thomas Sunday	Acts 5: 12-20; Jn 20:19-31; Festal Tone	Divine Liturgy (S, H), 10 AM +Larry Buller by Shirley Buller
Sunday, April 19 Sunday of the Ointment- Bearers	Acts 6:1-7; Mk 15:43- 16:8; Festal Tone	Divine Liturgy (S, H), 10 AM Carlos Reyna, Health & Happiness on his birthday
Sunday, April 26 Sunday of the Paralytic Man	Acts 9:32-42; Jn 5:1- 15; Festal Tone	Divine Liturgy (S, H), 10 AM
Sunday, May 3 Sunday of the Samaritan Woman	Acts 11:19-26 & 29-30; Jn 4:5-42; Festal Tone	Divine Liturgy (S, H), 10 AM
Sunday, May 10 Sunday of the Man Born Blind; Mother's Day	Acts 16:16-34; Jn 9:1- 38; Festal Tone	Divine Liturgy (S, H), 10 AM All Mothers of the parish
Thursday, May 14th Ascension of Our Lord	Acts 1:1-12; Luke 24:36-53	Divine Liturgy O, 6:00 pm

(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.

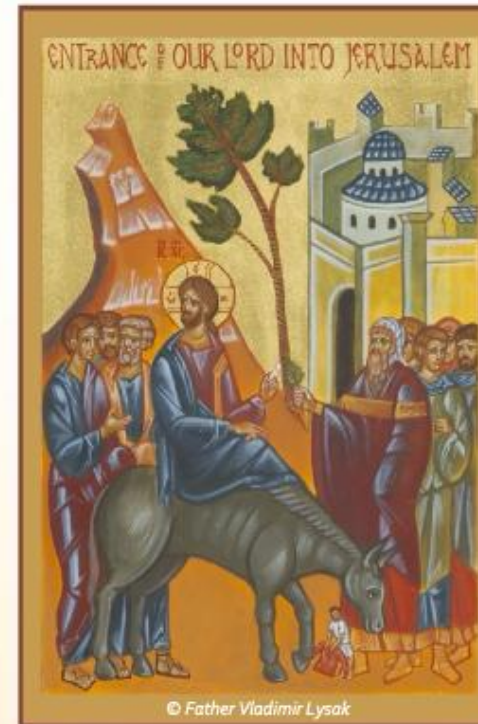
Welcome to our Guests and Visitors!

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

I SPY IN MY LITTLE ICON



By Kh. Jocelyn Abyad



hand is a scroll symbolizing wisdom while his right hand points in blessing to the city ahead. Behind Him, the apostles stand in apparent discussion; they were confused as to why Jesus would return to Jerusalem when He knew that there were people of power plotting to kill Him. Instead of looking forward to the city, Jesus looks back at His apostles, as if to encourage them to continue on with Him to the path ahead.

In the background of the icon, we see the Mount of Olives, where we will find Jesus at the end of the week praying in the Garden of Gethsemane. We also see the domed temple inside the walls of Jerusalem. The citizens that have come out of the gates to greet Jesus are well dressed and wearing shoes, in contrast to the apostles who have unadorned sandals and stand behind Christ. We can imagine the townspeople have dressed up to see the king, high and mighty, not expecting humble Jesus riding on a donkey! A donkey was considered an animal of peace, but certainly not a majestic horse they would anticipate a king would want to ride. But if they simply remembered their scriptures, they would know that the donkey was a fulfillment of an Old Testament prophecy in Zechariah which speaks of God's king coming to Jerusalem riding on a colt.

As you can tell, there is so much meaning packed into this icon, but we're not done yet! I'm sure you noticed the little child laying down his coat right in front of Christ. Underneath, he is wearing white clothes as if he is in his baptismal garment which signifies his innocence and purity. Jesus tells us, "Truly I say to you, unless you change and become like children, you will not enter the kingdom of heaven." (Matthew 18:3) The icon is reminding us that it is children who model for all people how to come close to God! It shows us that we need to run to Jesus, lay down everything at Christ's feet and wear our baptismal robes so that we can enter the Heavenly City with Christ someday singing "Hosanna to the Son of David! Blessed is He who comes in the name of the Lord! Hosanna in the highest!" (Matthew 21:9)

This month's icon depicts Christ's entrance into Jerusalem, also called Palm Sunday. It is an important Feast in our Church calendar as it marks the end of the Great Fast and the beginning of Holy Week. This story is remembered in all four Gospels- you can look it up in your Bible in Matthew 21:1-11, Mark 11:1-11, Luke 19:28-44 and John 12:12-19.

At the center of the icon, we see Jesus, sitting on a donkey. As always, he has a halo which has the Greek letters meaning the "beginning and the end" inscribed inside, as well as the letters IC XC above his head which stand for Jesus Christ. In Jesus' left

Judge Not

“Judge not” (Matt. 7:1). There is a Judge above you, who will judge your judgments, who will demand of you an accounting of them, who will punish you for judging without authority and without understanding.

Without authority. “Who are you to pass judgment on the servant of another? It is before his own master that he stands or falls” (Rom. 14:4). It belongs to the master to judge. Do not judge those whose judge you are not. St. Paul continues: “Why do you pass judgment on your brother? Or you, why do you despise your brother?” (Rom 14:10). He is your brother, your equal: it does not belong to you to judge him. You are both subject to the judgment of the great judge before whom all men must appear: “We shall all stand before the judgment seat of God,” and “each of us shall give account of himself to God” (Romans 14:10,12). Do not think at all about what others do; think instead about the account you must render of yourself.

St. James is no less forceful. “There is one lawgiver and judge ... who is able to save and to destroy.” For this reason he then asks, “Who are you that you judge your neighbor?” (James 4:12). He has derived this truth from this beautiful principle: “He that speaks evil against a brother or judges his brother, speaks evil against the law and judges the law” (James 4:11). For the law prohibits you from making this judgment. “But if you judge the law,” the apostle continues, “you are not a doer of the law but a judge.” You raise yourself above your measure, and the law will soon fall upon you with all of its weight, and you will be crushed by it. See with how much force the light of truth is ranged against your presumptuous judgments in these two verses.

You see that you lack proper authority to judge; now see that you also judge without understanding. You do not know the one whom you judge. You do not see into the interior. You do not know his intentions, which may perhaps justify him. And if his crime is manifest, you do not know whether he will one day repent, or whether he has already repented, or whether he is one of those whose conversions will cause great rejoicing in Heaven. Therefore do not judge.

Charity is not suspicious and does not think ill of others. Charity is mild, “patient and kind”, “bears all things, believes all things, hopes all things, endures all things.” She does not “rejoice at wrong,” but rejoices when everyone pursues the good in truth (1 Cor. 13:4-7). Charity, therefore, does not take pleasure in judging.

Much more than she judges others, charity judges and condemns herself. “You have no excuse, O man, whoever you are, when you judge another; for in passing judgment upon him you condemn yourself, because you, the judge, are doing the very same things” (Rom. 2:1). You judge yourself by your own mouth, and you pronounce your own sentence. “For with the judgment you pronounce you will be judged, and the measure you give will be the measure you get” (Matt. 7:2).

If at the end of our life, we would hear, “You will not be judged” (cf. Matt. 7:1), we must judge not.

The above is a quote taken from the Chapter “Judge Not” in Meditations for Lent by Jacques Benigne Bossuet (Fr. Bossuet was a French priest, bishop, and theologian who was heavily influenced by St. Augustine and St. Thomas Aquinas. He lived from 1627-1704)

Events Calendar

Mar 29	No Sunday School – Good Friday Procession Practice After Liturgy
Apr 5	Pascha Sunday Matins 9:00 am followed by Divine Liturgy. Blessing of Pascha Baskets after liturgy, and Social
Apr 12	Pascha Egg Hunt after 10 AM Liturgy, No Sunday School
Apr 19	Sunday School Immediately after the 10 AM Liturgy
Apr 25	Adult Catechesis Class 10:30am - 12:15pm (Catechist: Ryan Black)
	Session 1: We will examine the Incarnation, ministry, Crucifixion, and Resurrection of Christ. We will also explore some of the specific implications these saving mysteries have for a life of happiness for the Christian.
	Session 2: We will examine the significance of our resurrection from the dead. We will consider how the resurrection from the dead—made possible by Pascha—ultimately brings us to the fulfillment of God’s will for our lives, which is our greatest happiness.
	Followed by: Lunch + Fellowship (12:15pm - 1:30 pm)
Apr 26	Sunday School Immediately after the 10 AM Liturgy

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Sunday Collection

March 15th: \$2,457; March 22nd: \$2,799

Thank you for your generosity!

A Moment with the Catechism – The Holy Mysteries

The Rite of Crowning

477 The Rite of Crowning is preceded by the Betrothal. In the narthex of the church, those intending to marry declare their decision before the priest. As a sign of their betrothal, he places a ring on the hand of each and pronounces the words of prayer: “O Lord our God ... Bless now the betrothal of your servants. Affirm the words spoken by them and strengthen them with the sacred unity that comes from you ... Confirm their betrothal in faith and harmony, in truth and love.” The rings symbolize the power of the Lord’s love, which fortifies the love of the betrothed. The Church prays that “the angel [of the Lord] go before them all the days of their lives.

478 The priest leads the betrothed into the church as the following words are sung: “Blessed are all who fear the Lord, who walk in his ways” (*Ps* 127[128]:1). Then, just as at the Divine Liturgy, he begins the Rite of Crowning. He solemnly exclaims: “Blessed be the kingdom of the Father, and of the Son, and of the Holy Spirit.” ...

479 Then, the betrothed, placing their hands upon the Gospel Book, make their wedding vows before God. These are promises of “love, fidelity, and honour in marriage.” They commit not to leave each other “until death.” However, the steadfast foundation of the marriage union is not only the consent of the betrothed, but first of all the power of God: “Stretch forth Your hand now, O Master, from your holy dwelling place and join this your servant (name) with your handmaid (name), for it is you who join a man and a woman.” It is from the Lord that come all the gifts that create and strengthen this union.”

Prayers and Devotions

A Prayer from the Paschal Hours

Having beheld the Resurrection of Christ, let us worship the holy Lord Jesus, the only sinless one. We venerate Thy Cross, O Christ, and we praise and glorify Thy holy Resurrection, for Thou art our God, and we know no other than Thee, we call on Thy name.

Come, all ye faithful, let us venerate Christ’s holy Resurrection, for behold, through the Cross joy has come into all the world. Ever blessing the Lord, we praise his Resurrection. For by enduring the Cross for us, he has destroyed death by death.

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.

“My Joy! My Joy!

Christ is risen!”

St. Seraphim of Sarov

(a greeting he used year-round)

Help Casa Juan Diego During the Great Fast

Casa Juan Diego serves the poor. There is a collection box in the social hall and slips of paper listing their current needs. Visit: <https://cjd.org/>

Quote of the Week – *The Paschal Feast*

“Enjoy ye all the feast of faith: Receive ye all the riches of loving-kindness. let no one bewail his poverty, for the universal kingdom has been revealed. Let no one weep for his iniquities, for pardon has shown forth from the grave. Let no one fear death, for the Savior’s death has set us free. He that was held prisoner of it has annihilated it. By descending into Hell, He made Hell captive. He embittered it when it tasted of His flesh. And Isaiah, foretelling this, did cry: Hell, said he, was embittered, when it encountered Thee in the lower regions. It was embittered, for it was abolished. It was embittered, for it was mocked. It was embittered, for it was slain. It was embittered, for it was overthrown. It was embittered, for it was fettered in chains. It took a body, and met God face to face. It took earth, and encountered Heaven. It took that which was seen, and fell upon the unseen.

O Death, where is your sting? O Hell, where is your victory? Christ is risen, and you are overthrown. Christ is risen, and the demons are fallen. Christ is risen, and the angels rejoice. Christ is risen, and life reigns. Christ is risen, and not one dead remains in the grave. For Christ, being risen from the dead, is become the first fruits of those who have fallen asleep. To Him be glory and dominion unto ages of ages. Amen”

-St John Chrysostom (The Paschal Sermon)

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