

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

Incorruptible but Touchable

The Lord's body that made its entrance to the disciples through closed doors was the same as that which issued before the eyes of people from the Virgin's closed womb at His birth.

Is it surprising that He who was now going to live forever made His entrance through closed doors after His resurrection, who on His coming in order to die made His appearance from the unopened womb of a virgin?

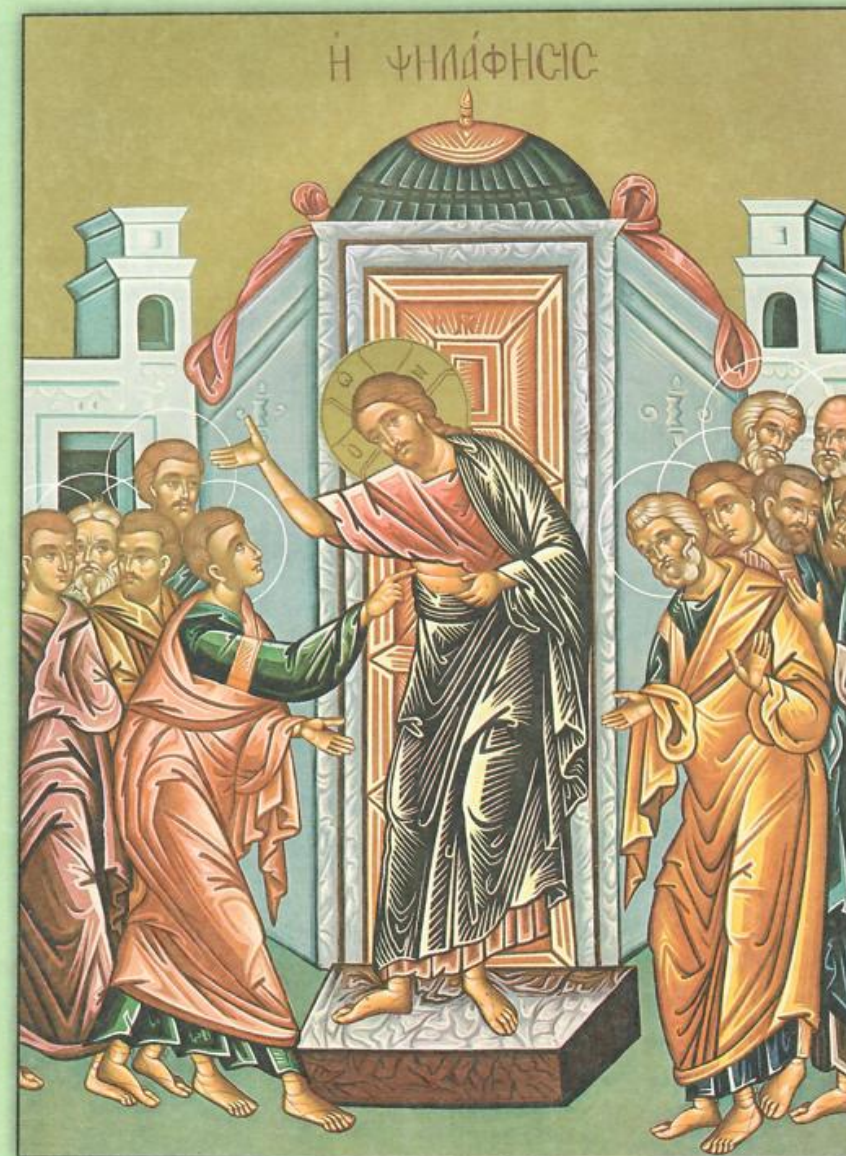
But because the faith of those who beheld it wavered concerning the body they could see, He showed them at once His hands and His side, offering them the body that He brought in through the closed doors to touch.

By this action He revealed two wonderful and, according to human reason, quite contradictory things. He showed them that after His resurrection His body was both incorruptible and yet could be touched ...

By showing us that it is incorruptible, He would urge us on toward our reward, and by offering it as touchable He would dispose us toward faith.

He manifested Himself as both incorruptible and touchable to show us that His body after His resurrection was of the same nature as ours but of a different sort of glory.

St. Gregory the Great



Icon of Saint Thomas and the Lord

Bulletin for April 12th & April 19th 2026

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 14 th Ascension of Our Lord	Acts 1:1-12; Luke 24:36-53	Divine Liturgy O, 6 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

A RECIPE from ByziMom.com
for April 23

St. George's
Dragon Cake



One day, St. George was riding his horse in the woods and came upon a lake. This lake was known to have been inhabited by a dreadful dragon. The people of the town were terrified of the dragon. They were pagan and so they consulted their idols about what they should do. Now, demons just love to have fun with idolatry...this is why we Christians are forbidden to have anything to do with it. The evil demons that were speaking to them from this idol told them that they must draw lots each month to see whose child would be sacrificed to the dreadful Dragon to keep him well fed and therefore less dangerous. The lot fell to the magistrate's own daughter that day, who was all dressed up in her finest gown and placed near the water's edge to await her fate. Of course, the poor girl was terrified and when she saw St. George approach her she cried out in tears to the saint, asking him to please help her and save her from the dragon. St. George drew his sword and cried out, "In the name of the Father, and of the Son, and of the Holy Spirit!", and he lunged back at the beast rendering it

harmless. The little girl was quite relieved, but still very much afraid. St. George saw this and he encouraged her to remove the BELT from around her own waist and use it to tie up that dragon. So she did and using it like the leash of a dog, she bravely walked the injured dragon into the town square to show it to all the citizens. Once they had all seen that the dreadful beast had been mastered by the little girl, St. George drew his sword once again and finished off the animal so that he would never, ever harm anyone again.

Ingredients

I made a bundt cake (your favorite recipe is best!)

Preparation

I cut it in half, but on a diagonal.



Then, I cut off one sloping-side and stood it on it's end to form the head, while I turned the other half of the cake around so that it formed an "S" shape, like a writhing dragon.

The other sloping side made a nice

tail! I frosted it (also, with your favorite frosting) and decorated it to look like a dragon! Sometimes we use candies as scales, sometimes sliced strawberries. Sometimes we like a chocolate dragon, and sometimes peanut butter icing and colored melting chocolate discs for scales.



The most fun can be had when the children use their imagination. When mine were little, we made this every year for my daughter's feast day celebration (she is named for Empress Alexandra who was converted by and martyred with St. George....a story for another day!). The children loved to vanquish the dragon after dinner with the Sword of Truth (our cake knife...haha!) and eat him right up!

Dispensed From the Law of Death

“A universal law of death has been declared. Would its authority be undermined if a dispensation from it were to be made? St. Paul assures us that ‘one man’s trespass led to condemnation for all’ (Rom 5:18). He had in view the authority of the law, which in itself extends universally, but he did not deny the sovereign’s power to grant dispensations. By virtue of the law’s authority, Mary was condemned with the rest of the human race. Yet by the sovereign’s grace and power, a dispensation was made in her favor ...

This much do we see in the case of the Blessed Virgin. If we were to think her subject to the common order, we would perhaps suspect that she was conceived in sin like all other men. If, however, we recognize an almost universal dispensation from the common order; if we see here as the Catholic Faith sees her; if we see that she gives birth without agony and that her body does not decay and her senses do not rebel; if her spouse was only her guardian, her marriage a sacred veil to cover and to protect her virginity, and her beloved Son a flower born of her integrity; if, when she conceived him, an astonished and bewildered nature believed all its laws to have been forever abolished; if, in a word, everything is singular in Mary, then who could believe that there was nothing supernatural in the conception of so privileged a creature or that the first moment of her life would have been the only one untouched by grace ...

O Divine Savior, because you took on human flesh to abolish the deadly law of sin, it accords with your greatness to have abolished it in every place it once ruled. It reigned in grown men and women: Jesus destroyed it by his grace. Newborn infants groaned under its tyranny: Jesus removed it by baptism. It entered into the womb and brought death to all it found there: the Savior chose illustrious souls such as St. John the Baptist, whom he set free by sanctifying them before their birth. This law pursued us to our very origin, condemning men at the moment of their conception. O Jesus, all-powerful conqueror, could this be the one place your conquest fails to reach? Your blood, that divine remedy with so much power to deliver us from evil, has it no power to prevent evil? Is it able only to cure? Can it not preserve? And if it should be able to preserve from evil, would not this power be in vain unless there were one of your members to feel its effects? My Savior, for the sake of your glory, choose at least one creature in which all that your blood can achieve against this law will be seen! And who should this creature be, if not Mary ever-blessed?

My Savior, some will doubt the power of your blood. Yet it is most fitting that the precious blood of the Son of the Virgin should exercise all its power upon her in order to honor the place from which it came. A holy bishop once said that Mary was like all men in that she was redeemed by the blood of her Son, but unique in that this blood was brought forth from her own body. She has this in common with all the faithful: that Jesus gives her his blood; she has this all her own: that he first received it from her. She has this in common with us: that this blood was poured out upon her for her sanctification; but she has this as her own: that she was its source. We can even say that Mary’s conception was the origin of the blood of Jesus. It is from this source that the stream began to flow, the stream of graces that flows in our veins by the sacraments and the brings the spirit of life to the whole body of the Church.”

The above is a quote taken from the Chapter “Dispensed From the Law of Death” in Meditations on Mary 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

Apr 12	Pascha Egg Hunt after the 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
May 14	Ascension of Our Lord Divine Liturgy at 6 PM

What I Viewed on FORMED *(by Pani Mary)*

Chris Stefanick Show

The TRUTH About the Shroud of Turin with Fr Spitzer

This is an amazingly insightful discussion about the intricacies of the Shroud of Turin. Fr Spitzer discusses in detail how the image of Jesus on the Shroud was produced, not by human hands. I particularly was amazed to learn about the face cloth that was used when Jesus was taken from the cross. The blood stains on the face cloth fit precisely with the Shroud. To learn how Jesus was tortured by examining the Shroud, provides a moment to meditate profoundly the pain Jesus endured for us.

Sunday Collection

March 29th: \$1,668; April 5th: \$2,693

Thank you for your generosity!

A Moment with the Catechism – The Holy Mysteries

The Holy Mystery of Orders

485 In his love for humankind, God the Father “so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life. Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him” (*Jn* 3:16-17). The Son of God, Jesus Christ, calls himself the Good Shepherd: “I am the good shepherd. The good shepherd lays down his life for the sheep” (*Jn* 10:11). Christ fulfils in himself God’s promise of the *one Shepherd* for the People of God: “I will set up over them one shepherd, my servant David, and he shall feed them: he shall feed them and be their shepherd” (*Ez* 34:23). Christ passes on his pastorship to his chosen apostles whom he called, and also to their successors. This he does so that through them he would continue to remain in the Church and lead it.

486 Christ, as the God-man, renewed the bond between God and the human race, becoming the sole Mediator between God and humanity (see 1 *Tim* 2:5). Ascending to heaven in his human nature, he was revealed as the Intercessor for us before the face of God (see *Heb* 9:24). Christ is the eternal Priest “according to the order of Melchizedek.” This means that Christ “has become a priest not through a legal requirement concerning physical [bodily] descent [from Aaron] but through the power of an indestructible life” (*Heb* 7:16), because mediation in him is perfect and abiding. Having brought himself as an offering of reconciliation on the cross, Christ was at once the Priest and the Offering. That is why his sacrifice, offered once for all, is perfect (see *Heb* 7:27).

Prayers and Devotions

Kontakion of the Resurrection

*As God, You arose from the tomb in glory,
Raising the world with Yourself. Human
nature praises You as God, for death has
vanished. Adam exults, O Master! Eve
rejoices, for she is freed from bondage, and
cries to You: You are the Giver of
Resurrection to all, O Christ!*



Evangelization Corner

Evangelization /ĭ-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.

“I am risen, and I am
always with you,
alleluia”

Introit for Easter Day

Quote of the Week – *The Promise of the Resurrection*

"Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For He is not a God of the dead, but of the living; for all live unto Him." Luke xx. 37, 38.

THESE words of our Saviour show us how much more there is in Scripture than at first sight appears. God spoke to Moses in the burning bush, and called Himself the "God of Abraham;" and Christ tells us, that in this simple announcement was contained the promise that Abraham should rise again from the dead. In truth, if we may say it with reverence, the All-wise, All-knowing God cannot speak without meaning many things at once. He sees the end from the beginning; He understands the numberless connexions and relations of all things one with another. Every word of His is full of instruction, looking many ways; and though it is not often given to us to know these various senses, and we are not at liberty to attempt lightly to imagine them, yet, as far as they are told us, and as far as we may reasonably infer them, we must thankfully accept them. Look at Christ's words, and this same character of them will strike you; whatever He says is fruitful in meaning, and refers to many things. It is well to keep this in mind when we read Scripture; for it may hinder us from self-conceit, from studying it in an arrogant critical temper, and from *giving over* reading it, as if we had got from it all that can be learned.

-St John Henry Newman (The Resurrection of the Body Sermon)

Find the rest of the sermon here: <https://www.newmanreader.org/works/parochial/volume1/sermon21.html>

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