

St. John Chrysostom Byzantine Catholic Church

5402 Acorn Street, Houston, Texas 77092

Pastor

Father Tom Wells, MA, MDiv.

713 681-3580 (Office), Pastor@StJohnChrysostom.com

Deacon Dave Dominguez, DeaconDave@StJohnChrysostom.com

Deacon Andrew Veres 281-250-4329 (cell)

Bulletin Submissions: Bulletin@StJohnChrysostom.com

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 Cure of Baptism Foreshadowed

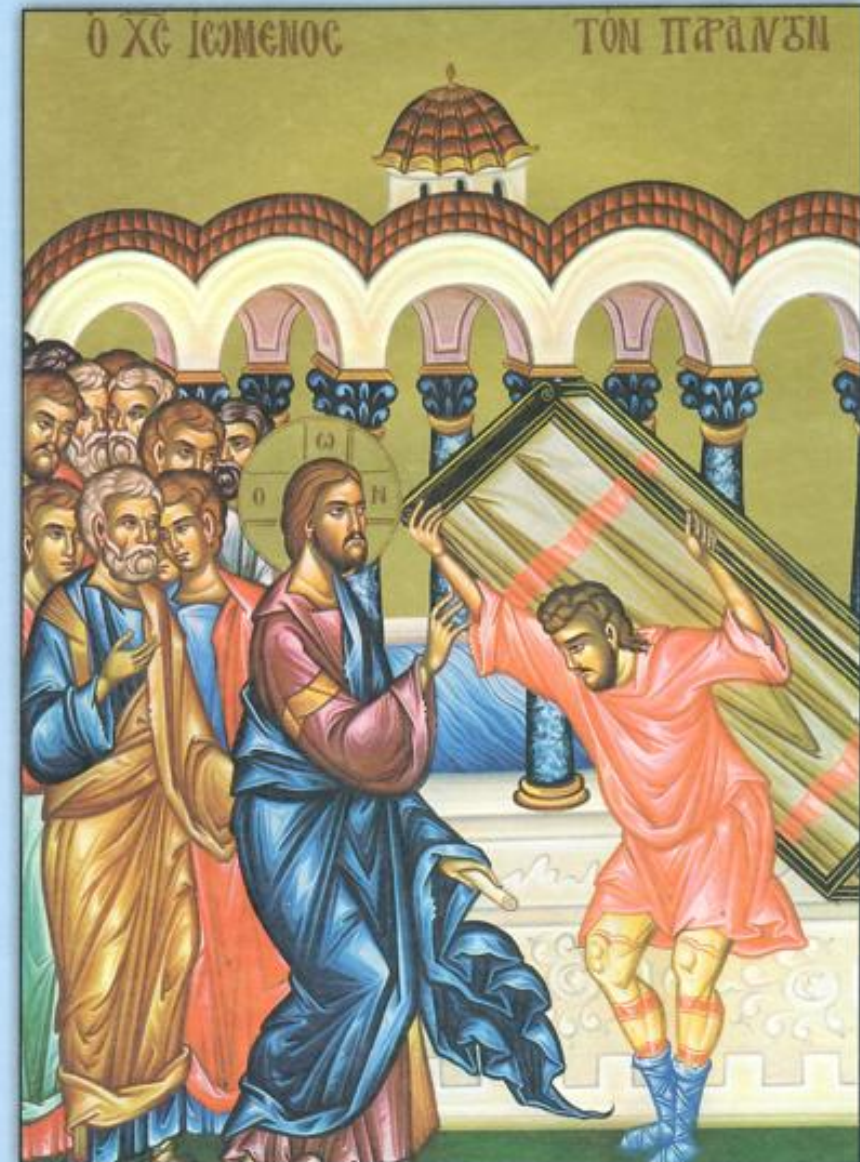
What manner of cure is this? What mystery does it signify to us? For these things are not written carelessly, or without a purpose, but as a figure and type they show in outline things to come, in order that what was exceedingly strange might not, by coming unexpectedly, do harm among the many the power of faith. What then is it that they show in outline? A Baptism was about to be given, possessing much power, and the greatest of gifts, a Baptism purging all sins and making men alive instead of dead. These things then are foreshown as in a picture by the pool, and by many other circumstances. And first is given a water which purges the stains of our bodies, and those defilements which are not, but seem to be, as those from touching the dead, those from leprosy, and other similar causes; under the old covenant one may see many things done by water

on this account. However, let us now proceed to the matter in hand.

First then, as I before said, He causes defilements of our bodies, and afterwards infirmities of different kinds, to be done away by water. Because God, desiring to bring us nearer to faith in Baptism, no longer heals defilements only, but diseases also. For those figures which came nearer [in time] to the reality, both as regarded Baptism, and the Passion, and the rest, were plainer than the more ancient. ... And this miracle was done in order that men, learning that it is possible by water to heal the diseases of the body, and being exercised in this for a long time, might more easily believe that it can also heal the diseases of the soul.

St. John Chrysostom

SUNDAY OF THE PARALYTIC MAN



Icon of Jesus Healing the Paralytic Man

Bulletin for April 26th & May 3rd 2026

Sunday, April 26 Sunday of the Paralytic Man	Acts 9:32-42; Jn 5:1-15; Festal Tone	Divine Liturgy (S, H), 10 AM Joseph Maguire Health & Happiness By Fr. Tom and Pani Mary
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 PM
Sunday, May 17 th Sundays of the Fathers of the 1 st Ecumenical Council	Acts 20:16-18 & 28-38; Jn 17:1-13; Festal Tone	Divine Liturgy (S, H), 10 AM Claire Minor Health & Happiness By Fr. Tom and Pani Mary
Sunday, May 24 th Pentecost Sunday	Acts 2:1-11; Jn 7:37-52 & 8:12; Festal Tone	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, 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



Our icon this month is the Myrrh Bearing Women. What is a myrrh bearing woman? Myrrh is an oil or ointment that was used to anoint or embalm the dead along with other spices. So a myrrh bearing woman is a woman who is bearing or carrying myrrh. The title myrrh bearing women is given to eight women who followed Jesus in the Bible:

Mary, the Theotokos or Virgin Mary
Mary Magdalene
Joanna
Salome
Susanna
Mary the wife of Cleophas
Mary of Bethany
Martha of Bethany

In our icon we see three of these women. The one in the rear is holding a container called an alabastron. The myrrh would have been in this container. Another of the myrrh bearers is holding a long handled censer for burning incense. She would have brought this to cense the tomb.

An angel of God, in white shining robes seated on the tomb's lid, is pointing to the tomb in the cave that is empty except for Jesus' burial clothes known as his shroud.

The women arrived at the tomb very early in the day. Imagine their surprise when they arrived and not only saw an Angel of God sitting there but also an empty tomb! The Angel told them to not be afraid, asked them why they looked for Jesus among the dead, and to go tell the disciples what had happened at the tomb: Jesus had Risen!

Troparion (Tone 2)

Verily, the angel came to the tomb and said to the ointment-bearing women,

"The ointment is meet for the dead,

But Christ is shown to be remote from corruption.

But cry ye, "the Lord is risen, granting the world the Great Mercy."

Christ is Risen! Indeed He is Risen!

Special thanks to Fr. Innocent Neal at Holy Trinity Church in Wilkes Barre, PA for allowing us to use the Myrrh Bearing Women icon.

Behold Thy Mother

“It belongs to the Beloved Disciple, the dear son of the Blessed Virgin and the first of the children Jesus gave to her at the Cross, to tell us of the mystery of her marvelous fertility: "A great portent appeared in heaven, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars; she was with child and she cried out in her pangs of birth, in anguish for delivery" (Rev. 12:1-2). St. Augustine assures us that this woman is the Blessed Virgin, and it is a simple matter to show that she is by several convincing proofs. Yet how are we to understand her birth pangs? We know, because it is the faith of the Church, that Mary was exempt from the common curse upon mothers and that she gave birth without pain just as she had conceived without loss of her virginity. How then are we to reconcile this apparent contradiction?

We must understand that Mary gives birth in two ways. She gave birth to Jesus, and she gives birth to the faithful; that is, she gave birth to the Innocent One, and she gives birth to sinners. She gave birth to the Innocent One painlessly, but she gives birth to sinners with sorrow and anguish. We shall be convinced of this truth if we consider attentively the price she paid to purchase them. What they cost her was her only Son; she could be the mother of Christians only by giving her beloved up to death: O sorrowful fruitfulness! Who can remain unmoved at such a sight?

We cannot sufficiently admire the immense charity by which God chose us to be his children. His Son, equal to himself and begotten from all eternity, is the delight of his heart, and yet, O Goodness, O Mercy, this Father, although having so perfect a Son, did yet adopt others. His charity toward men, his inexhaustible and superabundant love, causes him to give brothers to his firstborn, companions to his only-begotten, and coheirs to the beloved of his heart.

And he does something more, that you will soon see on Calvary. Not only does he join to his own Son the children whom he has adopted by his mercy, but, what surpasses all belief, he gives over his only Son to death in order to give birth to these adoptive ones. Who would wish to adopt a child at such a price? This is, however, just what the eternal Father did.

Jesus teaches us as much in his Gospel. "God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life" (John 3:16). It is the same charity of the Father that gives the Son, abandons him, and sacrifices him, that adopts us, gives life to us, and regenerates us. We must not think that Mary paid a lesser price. She is the Eve of the new covenant and the common Mother of all the faithful, and it was ordained that she be joined to the eternal Father and that they give over their common Son to his execution with one accord. It was for this reason that providence called her to the foot of the Cross. She went there to sacrifice her son-to let him die, so that man may live! She went there to receive new children: "Woman," said Jesus, "behold, your son" (John 19:26). This is a truly anguished birth!"

The above is a quote taken from the Chapter “Behold Thy Mother” 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 25	Last Saturday of Adult Catechesis Program
Apr 26	Sunday School - Immediately after the 10 AM Liturgy
May 3	Sunday School <u>End of Year Student Party</u> - Immediately after Liturgy Parish-Wide Meeting – Update on HVAC Replacement for Church
May 10	Mother’s Day Luncheon – Immediately after Liturgy in Social Hall
May 14	Ascension of Our Lord – Holy Day of Obligation - Liturgy at 6 PM
May 23	Adult’s & Children’s Program Volunteer Dinner – Details TBA
May 24	Pentecost Sunday

Mother’s Day Celebration & Luncheon

On Mother Day, we will have our annual luncheon. Volunteers (**men**) are needed! Please email or call Fr. Tom to volunteer.

Adult’s & Children’s Program Volunteer Dinner

Adult’s and Children’s Catechesis is completed for the year. We will have a dinner in the social hall for the volunteers on Saturday, May 23rd. Deacon Dave and I are preparing the dinner, but don’t let that scare you!
Details to be announced.

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

Living Faith with Fr Columba Jordan, CFR

Living Faith is a series that discusses five topics – Interior Life, Mass & Confession, Ongoing Formation, Catholic Community, Personal Apostolate. Fr. Columba offers many examples on how to improve our faith life in regards to these five topics. Each segment is about 15 minutes. His presentations are very insightful and he gives much on which to meditate.

Sunday Collection

April 12th: \$3,008; April 19th: \$2,720

Thank you for your generosity!

A Moment with the Catechism – The Holy Mysteries

Apostolic Succession

489 Christ transmits to the apostles the realization of his salvific action in the world. He entrusts his Church to them when he says to Peter: “Tend my sheep ... Feed my sheep” (*Jn* 21:16-17). Explaining these words, Saint John Chrysostom says: “The Master desired to teach Peter ... how much he himself loved his own Church ... and all of us that we also should show great care for her.” The apostles pass this mission on to their successors: “Tend the flock of God that is in your charge ... Do not lord it over those in your charge, but be examples to the flock. And when the chief shepherd appears, you will win the crown of glory that never fades away” (1 *Pt* 5:2-4). The apostle Paul enjoined on his disciple Timothy the responsibility of appointing successors through the laying on of hands (see 1 *Tim* 5:22), and he commanded him to transmit to them the Apostolic Teaching: “What you have heard from me through many witnesses entrust to faithful people who will be able to teach others as well” (2 *Tim* 2:2).

490 Establishing new Christian communities, the apostles placed at their head *presbyters* (from the Greek, meaning *elders*) or *bishops* (from the Greek, meaning *overseers* or *guardians*) (see *Acts* 14:23; 20:17, 28; *Phil* 1:1), while *deacons* (from the Greek, meaning *servants*) were appointed for daily service “at tables” (see *Acts* 6:1-6). Saint Clement of Rome bears witness to Apostolic Succession:

The apostles have preached the Gospel to us from Jesus Christ; Jesus Christ [has done so] from God. Christ therefore was sent forth by God, and the apostles by Christ. ... The apostles appointed the first-fruits [of their labours], having first proved them by the Spirit, to be bishops and deacons of those who should afterwards believe.

Prayers and Devotions

A Prayer Based on John 4

God of salvation, we stand before you on holy ground, for your name is glorified and your mercy revealed wherever your mighty deeds are remembered. When Jesus asked the woman of Samaria for water to drink, he had already bestowed on her the gift of faith, so that he might inflame her heart with the fire of divine love. Since you are holy and forbearing, strengthen our faith also as we journey together so that we might also discern more deeply the well-spring of your love and mercy. Through the guidance of the Holy Spirit, turn us from every rash and shallow judgment, every pretense of might and of knowledge. Grant us to drink of the well that springs up to everlasting life that we may praise you in spirit and in truth through your Son, Jesus Christ our Lord. Amen

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.

“Those who drink of the water that I will give them will never be thirsty.”

Christ to the Samaritan Woman

Quote of the Week – *The Samaritan Woman*

“A woman came. She is a symbol of the Church not yet made righteous. Righteousness follows from the conversation. She came in ignorance, she found Christ, and he enters into conversation with her. Let us see what it is about, let us see why a Samaritan woman came to draw water. The Samaritans did not form part of the Jewish people: they were foreigners. The fact that she came from a foreign people is part of the symbolic meaning, for she is a symbol of the Church. The Church was to come from the Gentiles, of a different race from the Jews.

We must then recognize ourselves in her words and in her person, and with her give our own thanks to God. She was a symbol, not the reality; she foreshadowed the reality, and the reality came to be. She found faith in Christ, who was using her as a symbol to teach us what was to come. She came then to draw water. She had simply come to draw water; in the normal way of man or woman.

Jesus says to her: Give me water to drink. For his disciples had gone to the city to buy food. The Samaritan woman therefore says to him: How is it that you, though a Jew, ask me for water to drink, though I am a Samaritan woman? For Jews have nothing to do with Samaritans.

The Samaritans were foreigners; Jews never used their utensils. The woman was carrying a pail for drawing water. She was astonished that a Jew should ask her for a drink of water, a thing that Jews would not do. But the one who was asking for a drink of water was thirsting for her faith.”

-St Augustine (Reflections on the Samaritan Woman)

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