

## ***St. John Chrysostom, Col's, OH Parish Weekly Schedule***

**Sunday March 26**  
*4<sup>th</sup> Sunday of the Great Fast*

**9:30am** Divine Liturgy  
*For the Faithful*

**11:15a** Adult ECF

~ Coffee and refreshments will be served in the parish hall following the services. Everyone is welcome!

**Mon. March 27 9a-1p** Office Hours

**Wed March 29 9a-1p** Office Hours

**7pm** Liturgy of the Presanctified Gifts  
*+Joseph Yursicin by M/M Bernard Turanchik*

**Thu March 30**

**7:30am** The Great Canon of St. Andrew of Crete

**9a-1p** Office Hours

**Fri March 31 9a-1p** Office Hours

**7pm** Liturgy of the Presanctified Gifts  
*+Rev. Robert Barter by Anonymous*

**Sat April 1 Akithistos Saturday**

**9am** Akathist to the Theotokos

**Sunday April 2**

*5<sup>th</sup> Sunday of the Great Fast; St. Mary of Egypt*

**9:30am** Divine Liturgy  
*For the Faithful*

**11:15a** Children's ECF

## ***St. Barbara, Dayton, OH Monthly Schedule***

**Saturday March 25**  
*Feast of the Annunciation*

**4pm** Divine Liturgy of St. John Chrysostom  
*For the Faithful*

~ Coffee and refreshments will be served in the parish hall following the services. Everyone is welcome!

**Saturday April 1**  
*5<sup>th</sup> Sunday of the Great Fast; St. Mary of Egypt*

**4pm** Divine Liturgy of St. Basil  
*For the Faithful*

~ Coffee and refreshments will be served in the parish hall following the services. Everyone is welcome!

**Wednesday April 5**

**6pm** Liturgy of the Presanctified Gifts

**Saturday April 8**  
*Lazarus Saturday*

**4pm** Divine Liturgy of St. John Chrysostom  
*For the Faithful*

~ Coffee and refreshments will be served in the parish hall following the services. Everyone is welcome!

## **Eastern Christian Formation**

**Children's ECF Class Schedule:**  
April 2 & 23, May 7 & 21

**Adult ECF Class Schedule:**  
Today is the last Adult ECF Class

## **Reminders**

- **Wednesday, March 29<sup>th</sup>**, 7:00pm, Liturgy of the Presanctified Gifts @ **Columbus, St. John Chrysostom.**
- **Thursday, March 30<sup>th</sup>, 7:30am**, The Great Canon of St. Andrew of Crete @ **Columbus, St. John Chrysostom.**
- **Friday, March 31<sup>st</sup>, 7:00pm**, the Liturgy of the Presanctified Gifts @ **Columbus, St. John Chrysostom.**
- **Saturday, April 1<sup>st</sup>, 9:00am**, The Akathist to the Theotokos @ **Columbus, St. John Chrysostom.**
- **Sunday, April 2<sup>nd</sup>**, Donation envelopes to PDHC are due.
- **April 5<sup>th</sup> – 7<sup>th</sup>** is the preparation for our first 1<sup>st</sup> Friday Sale of 2017 (Fri. Apr. 7<sup>th</sup>, 4pm) please see Rose Ann Jirles to help with this fundraiser.
- **April 8<sup>th</sup>**
  - **9a** – Divine Liturgy for Lazarus Saturday
  - **ALL CLEAN and decorate** the church for Flowery Sunday and Pascha following Liturgy
  - **Pascha Foods Sale** in hall from **11a-1p** and preparing of palms and pussy willows and stuffing eggs for Egg Hunt.
- **April 9<sup>th</sup>, 9:30am ~ Flowery Sunday**

- Blessing of palms and pussywillows in church, Divine Liturgy of St. Chrysostom.
- Egg Hunt for the children following Divine Liturgy.
- Great and Holy Week Schedule will be in next week's bulletin.



## **Pregnancy Decision Health Centers**

As we do every Great Fast, we are collecting for Pregnancy Decision Health Centers. PDHC offers: Pregnancy Testing, Ultrasounds, Accurate information about pregnancy, abortion and alternatives, Connection to community resources, Mentoring program and Post-abortion healing support at no cost to the women who come to them.

Instead of the Baby Bottles, this year we will have envelopes in the entryway of the church marked specifically for this worthwhile outreach. We will take up the collection of PDHC on Sunday, April 2<sup>nd</sup> (the 5<sup>th</sup> Sunday of the Great Fast and the Feast of St. Mary of Egypt). If you wish to contribute, please take one of these envelopes, place your contribution inside and drop it into the collection basket. Make checks out to PDHC or Pregnancy Decision Health Centers.

Thank you for helping these women to choose options other than abortion.



***"Whoever is generous to the poor lends to the LORD..."***

*~ Proverbs 19:17*

During the Great Fast, let us fill up the baskets in front the icon of Our Lady to help those in need. All items are taken to W.A.R.M., the local food pantry we help support.

**Prayer List**

*For the sick in our parish families, please remember in your prayers:*

The Priest Eugene Linowski		The Priest Msgr. John Cody	
Ron Doctor	Ray Duskotch	Julia Fedeczko	Julie Fultz
Charlene Grabner	John Grabner	Deborah Haddad	Ev Houston
Esther Imhoff	Frederick Kowalski	Marilyn Kimbrel	Donald Krofcheck
Victor Lonzrick	Christine Loya	Bill Martin	Joe Martin
Paul Mech	Ed Nyahay	Dave Olszyk	Mic O'Halloran
John Oshinski	Paula Oshinski	Bob Parks	Michelle Pomales
Maria Rakowsky	Betty Sikora	John Sikora	Dennis Stinich
Bernie Turanchik	Ruth Turanchik	Anastaszja Wojchak	

*That the Lord God, for the glory of His name, visit his sick servants with His Holy Spirit and cure every illness and affliction, let us pray.*



Helen Bukaczyk	Dana Hardin
Martin Hodovanich	Margo Hospodar
Rose Ann Jirles	Michael O'Halloran
John Oshinski	Suzanne Patton
Karen Sweda	Mildred Woryk
Helena Zvansky	

*May God grant them many Happy and Blessed Years!*

**Volunteer Schedules  
Collection Counting**

Mar. 26	Alex Rakowsky
April 2	Kathy Krofcheck
April 9	Jerry Stasek
April 16	Office
April 23	Mark Frye
April 30	Alex Rakowsky

**Church Cleaning**

April 8	ALL CLEAN
April 22	John Clear/Keith Nissen

*"Christ has no body on earth but ours,  
no hands but ours, no feet but ours.  
Ours are the eyes through which the  
compassion of Christ  
looks out upon the world,  
ours are the feet with which he  
goes about doing good,  
ours are the hands with which he  
blesses his people."  
—St. Teresa of Avila*

**The Early Church Fathers on Fasting**

**Saint Basil the Great, (330–379)**

“Woe to those who are ‘drunken, but not with wine.’ Anger is the intoxication of the soul, and makes it out of its wits like wine . . . In a word, whatever passion makes the soul beside herself may be called drunkenness. . . . Drunkenness dare not receive the Lord; it drives away the Spirit. Smoke drives away bees, and debauch drives away the gifts of the Spirit . . . Wilt thou see the nobility of fasting?”



**Saint John Chrysostom (c. 349–407)**

“For let not the mouth only fast, but also the eye, and ear, and the feet, and the hands, and all the members of our bodies. Let the hands fast, by being pure from rapine and avarice. Let the feet fast, but ceasing from running to the unlawful spectacles. Let the eyes fast, being taught never to fix themselves rudely upon handsome countenances, or to busy themselves with strange beauties. For looking is the food of the eyes, but if this be such as is unlawful or forbidden, it mars the fast; and upsets the whole safety of the soul; but if it be lawful and safe, it adorns fasting. For it would be among things the most absurd to abstain from lawful food because of the fast, but with the eyes to touch even what is forbidden. Dost thou not eat flesh? Feed not upon lasciviousness by means of the eyes. Let the ear fast also. The fasting of the ear consists in refusing to receive

evil speakings and calumnies. “Thou shalt not receive a false report,” it says.”

**St. Jerome (c. 347–420)**

“Be on your guard when you begin to mortify your body by abstinence and fasting, lest you imagine yourself to be perfect and a saint; for perfection does not consist in this virtue. It [fasting] is only a help; a disposition; a means though a fitting one, for the attainment of true perfection.”



**St. Augustine (354–430)**

“Fasting cleanses the soul, raises the mind, subjects one’s flesh to the spirit, renders the heart contrite and humble, scatters the clouds of concupiscence, quenches the fire of lust, and kindles the true light of chastity. Enter again into yourself.”



**Fourth Sunday in the Great Fast**  
**Closing of the Feast of the Annunciation**  
**“The Virgin’s Womb Receives the Son”**

**ST LUKE’S GOSPEL** is the basis of the Great Feast of the Annunciation which our Church celebrates on March 25. In its first chapter this Scripture describes the appearance of the Angel Gabriel – one of the few angels actually named in Scripture – to the Virgin Mary. The ultimate source of this story, however, could only be the Holy Virgin herself as there were no other eye-witnesses.

According to a tradition documented in the first centuries,

“Luke, was born in Antioch, by profession, was a physician. He had become a disciple of the Apostle Paul and later followed Paul until his [Paul’s] martyrdom” (from a second-century prologue to the Gospel). He was thought to be either a Hellenized Jew or a “Greek” (a converted pagan) writing in Greek for a Greek-speaking community. This explains the Greek expression used by the Angel in the Annunciation narrative, a phrase which has become part of the prayer life of Christians all over the world: “Hail, full of grace.”

### The Angel’s Greeting

In the Gospel the Angel greets Mary with the Greek word *chaire*, rather than with the Hebrew/Aramaic salutation, *shalom*. While each of these expressions has a different literal meaning, both are idiomatic forms of greeting, expressing good will between people. Some translations use the literal meaning, *Rejoice*, while others use the idiomatic meaning, *Hail*.

The Angel describes Mary in *Lk* 1:28 as *kecharitomeni*, another word which has proven difficult to translate. When St Jerome rendered the Bible into Latin he translated this term literally as *gratia plena*, *full of grace*. Centuries later when Western theology began using *gratia* as a technical

term to mean the holiness bestowed by God, they interpreted Gabriel’s greeting as an indication that Mary was immaculately conceived.



During the Reformation many Protestants rejected both this doctrine and St Jerome’s translation, pointing to the angel Gabriel’s own explanation of the term in v. 30: “*Do not be afraid, Mary, for you have found favor [charis] with God.*” Some modern Catholic translations of Luke began using this interpretation as well, rendering *kecharitomeni* as “highly favored one.”

### The Angel’s Greeting in Prayer

One effect of the Council of Ephesus (431), which affirmed the Virgin Mary as Theotokos, was an increase of devotion to her. St Theodosios of Ancyra, a Father of that council, left us a praise of Mary based on Gabriel’s greeting:

*Hail, our desirable gladness;*  
*Hail, O rejoicing of the churches;*  
*Hail, O name that breathes out sweetness;*  
*Hail, face that radiates divinity and grace;*  
*Hail, most venerable memory;*  
*Hail, O spiritual and saving fleece;*  
*Hail, O Mother of unsetting splendor, filled with light;*  
*Hail, unstained Mother of holiness;*  
*Hail, most limpid font of the life-giving wave;*  
*Hail, new Mother, workshop of the birth.*  
*Hail, ineffable mother of a mystery beyond understanding;*  
*Hail, new book of a new Scripture, of which, as Isaiah tells, angels and men are faithful witnesses;*  
*Hail, alabaster jar of sanctifying ointment;*  
*Hail, best trader of the coin of virginity;*  
*Hail, creature embracing your Creator;*  
*Hail, little container containing the Uncontainable (Homily 4:3).*

Later poets would use the same literary device in composing Akathists to the Theotokos and, later, to

numerous saints. It is also found in the Greek and Syriac hymns of Severus of Antioch (c. 459-538), Andrew of Crete (650-740), and John of Damascus (c. 675-749).

Appropriately enough, the same device is used in our services on the feast of the Annunciation. Several stichera at vespers are extended forms of the Mary-Gabriel dialogue in the Gospel, such as these:

“Gabriel stood before you, O Maiden, revealing the pre-eternal counsel, greeting you and exclaiming: ‘Rejoice, O earth unsown! Rejoice, O bush unburnt! Rejoice, O depth hard to fathom! Rejoice, O bridge leading to the heavens and lofty ladder, which Jacob beheld! Rejoice, O divine jar of Manna! Rejoice, annulment of the curse! Rejoice, restoration of Adam: the Lord is with you!’”

“You appear to me as a man,” the incorrupt Maiden said to the supreme commander; “yet how is it that you announce words which are beyond man? For you have said that God is with me, and that He will dwell in my womb. Tell me, how shall I become so spacious a dwelling and a place of sanctity which surpasses the cherubim? Deceive me no more with falsehood, for I have not known lust, I have not partaken of marriage, how then shall I give birth to a Child?”

### The Angelic Salutation

The most popular prayer to the Theotokos based on Luke is undoubtedly the “Hail, Mary” which exists in different versions in the Greek, Latin and Syriac traditions. In each of these versions Gabriel’s greeting (*Lk* 1:28) is joined to Elizabeth’s greeting when she was visited by Mary after the Annunciation (*Lk* 1:42).

In the Byzantine tradition, the text is this: “Hail, O Theotokos, Virgin Mary, full of grace, the Lord is with you. Blessed are you among women and blessed is the fruit of your womb, for you have given birth to the Savior of our souls.” This troparion is sung at vespers every day during the Great Fast and at other times during the year. It is

also used by many people as part of their daily rule of prayer.

The oldest version in the West is that of Pope Gregory the Great (590-604) who used the following text as the offertory chant on the Fourth Sunday in Advent: “Hail Mary, full of grace, the Lord is with you. Blessed are you among women and blessed is the fruit of your womb.” The second part of the prayer developed after the twelfth century and was fixed by Pope Pius V in 1568.

The only other tradition which uses this prayer is that of the Syriac Church which has a slightly different version in its book of the hours: “Hail Virgin Mary, full of grace, Our Lord is with you. Blessed are you among women and blessed is the Fruit of your womb, Our Lord. O Saint Mary, Mother of God, pray for us sinners, now and at all times, and at the hour of our death. Amen.” It is often added to the concluding prayers of the daily office, particularly in India.

### The Importance of the Annunciation

*The meaning of this feast is well expressed in the hymns of vespers and orthros, such as this one sung at the aposticha of vespers.*

“Today is the joy of the annunciation, the triumph of virginity! Those below are united to those above! Adam is restored, and Eve is freed from her primal grief. The tabernacle of our nature, mingled with divinity, has become the temple of God! O the mystery! Incomprehensible is the image of His abasement, and ineffable the richness of His goodness! An angel serves the miracle, and the Virgin’s womb receives the Son. The Holy Spirit is sent down from on high, and the Father is well pleased. The covenant is enacted by common consent. Saved thereby, let us cry out together with Gabriel to the Virgin: Rejoice, O joyous one, from whom Christ God, our salvation, is come, assuming our nature and elevating it in Himself! Entreat Him, that our souls be saved.”