

Saint John Chrysostom Byzantine Catholic Church

5858 Cleveland Ave Columbus, OH 43231

St. Barbara Prayer Community

1114 Troy Ave., Dayton 45404

Contact Information for both Communities:

Phone: **614-882-7578** E-Mail: stjohnbyz@hotmail.com

St. John Chrysostom Website: www.byzantinecolumbus.com

Summer Office Hours: **Mondays, Wednesdays, Thursdays 9:00 am – 1:00 pm**

St. John Chrysostom - Col's, OH Liturgy Schedule

Sunday July 23
7th Sunday after Pentecost

9:30am Divine Liturgy
For the Faithful

Blessing of wheeled vehicles in parking lot for the Feast of St. Elijah following Divine Liturgy

~ Coffee and refreshments will be served after the Divine Liturgy in the parish hall. Everyone is welcome!

Thursday July 27

8:00am Divine Liturgy in chapel
For the Health of John and Lillian Marco
by Tom Marco and Myroslava Mudrak

Friday July 28

8:00am Divine Liturgy in chapel
+The Priest Robert Barter by Anonymous

Sunday July 30

8th Sunday after Pentecost

9:30am Divine Liturgy
For the Faithful

Baptism of Mardella Pitt

St. Barbara, Dayton, OH Liturgy Schedule

Sat. July 22
7th Sunday after Pentecost

4:00pm Divine Liturgy
For the Faithful

Blessing of wheeled vehicles in parking lot for the Feast of St. Elijah following Divine Liturgy

Sat. July 29
8th Sunday after Pentecost

4:00pm Divine Liturgy
+Geraldine Kirtos by Eugene Kirtos

Sat. August 5
Transfiguration of Our Lord

4:00pm Divine Liturgy
For the Faithful

Sat. August 12
10th Sunday after Pentecost

4:00pm Divine Liturgy
For the Faithful

Tues. August 15
Dormition of the Theotokos

7:00pm Divine Liturgy
For the Faithful

St. John Chrysostom

Advisory Board Meeting

There is a meeting of the Pastor's Advisory and Financial Boards scheduled for tomorrow, Monday, July 24 at 7:00pm in the parish hall.

August First Friday Sale

The next First Friday sale is scheduled for August 4th. We need volunteers on Wednesday, Thursday and Friday (August 2nd, 3rd, & 4th) to help prepare the food and work the sale. **Please call or email Rose Ann Jirles by July 31st, at 614-296-4289 or jirles@att.net**

You may also leave this information at the office by either e-mail at: stjohnbyz@hotmail.com or by phone: **614-882-7578**.



The Eparchy of Parma



Byzantine Catholic Eparchy of Parma

Shrine of Our Lady of Mariapoch

Annual Eparchial Pilgrimage

Aug. 12-13, 2017

"Rejoice, O Bride and Maiden ever-pure"

Saturday, August 12

4pm Blessing of pilgrims, followed by Great Vespers

5pm Dinner in cafeteria

6:30pm Akathist to the Theotokos

8:30pm Teen and family talk/campfire

10:30pm Compline

Sunday, August 13

9am Matins

11am Slavonic Divine Liturgy

11am Teen activity

12pm Cafeteria opens

12-3pm Opportunity for sacrament of reconciliation

1:15pm Guest speaker
Bishop Milan Lach, SJ, newly-appointed apostolic administrator of the Eparchy of Parma

2:30pm Anointing of the sick and Marian hymns

3:30pm Hierarchical Divine Liturgy and installation of new Mariapoch icon

5pm Dinner in cafeteria

Refreshments and meals are available in the cafeteria.

Visit the Eastern Treasures Gift Shop.

Families are welcome to campout Saturday night on the shrine grounds.

If possible, please bring a lawn chair.

Guest speaker Bishop Milan Lach, SJ Newly-appointed apostolic administrator of the Eparchy of Parma



Pope Francis relieved Archbishop William C. Skurla of the Archeparchy of Pittsburgh from the pastoral governance of the

Eparchy of Parma on June 21, 2017, and named Auxiliary Bishop Milan Lach, SJ, as the new apostolic administrator of the vacant see of the Byzantine Catholic Eparchy of Parma. Bishop Lach was born in Kezmarok, Slovakia, Nov. 18, 1973. He was ordained a priest of the Society of Jesus (commonly known as the Jesuits) July 1, 2001, and was ordained to the episcopacy to serve as auxiliary bishop of Presov, Slovakia, 12 years later, June 1, 2013. Bishop Lach is fluent in English, among several languages. The 43-year-

old Byzantine Catholic Jesuit is the first European-born bishop to be appointed to oversee the Eparchy of Parma since its founding in 1969.

Byzantine Catholic Pilgrimage to Fatima, Portugal

To mark the 100th anniversary of the Fatima centennial, Horizons has organized a unique Byzantine Catholic pilgrimage and retreat to the Byzantine Catholic Chapel of the Dormition at Fatima, Portugal, Oct. 26-Nov. 2, led by Father Thomas J. Loya. The eight-day trip will include three days and four nights in Fatima and visits to the world-famous shrine; guided tours of Lisbon and the Shrine of St. Anthony; Santarem, the site of a Eucharistic miracle; the walled medieval town of Obidos, and the historic monastery of Batalha. The cost is \$2,499.

For more information, contact Laura at www.horizons@parma.org or (216) 470-3287.

Parma Launches Mobile App

The Eparchy of Parma launched a new mobile app on our patronal feast day, June 24. The app includes the daily readings and tropars of the Byzantine Catholic Church, church news, Eastern Hospitality videos, a prayer wall and more. The app will also allow the faithful to receive notifications of major news in our eparchy. Look for the app of the Eparchy of Parma, with this icon of the Transfiguration, in your Apple App or Google Play stores.



Pilgrimage Preparation Day August 19

Volunteers Needed

Volunteers are asked to meet at the Trinity Center at 9:30 a.m. Please bring brooms, weed whackers, blowers, weeding tools, rakes and clippers. Lunch will be provided.

For further information, please call Sister Joanne at 724-439-4940.

83rd Annual Pilgrimage September 2 & 3, 2017 Mount St. Macrina

The Sisters of St. Basil the Great Warmly invite you to the 83rd Annual Pilgrimage In honor of Our Lady of Perpetual Help September 2 & 3, 2017 - **Mary: Life-Giving Spring**

Mount Saint Macrina Uniontown, Pennsylvania (724) 438-8644 www.sistersofstbasil.org



from the Metropolia

Prayer List

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

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

Damian Branham	Kacie Branham
John Elliott	Mark Frye
Natasha Goodin	Conrad Gozon
Tom Hartung	Maria Hartung
Frank Hartung	Justine Marunowski
Myroslava Mudrak	Keith Nissen
Julia Parks	Mark Rado
Lisa Rado	Ilya Rakowsky
Sofia Rakowsky	Evangeline Rakowsky
Dave Zaroka	



Crowned in Marriage

Mike & Pat Papai ~ 41 years
 Mark & Helen Stephens ~ 35 years
 Jeff & Paula Martin ~ 29 years
 Blair & Mary Nunnery ~ 17 years
 Peter & Aniko Gozon ~ 12 years
 Nick & Kacie Branham ~ 7 years

Volunteer Schedules

Collection Counting

July 2	Jerry Stasek
July 9	Kathy Krofcheck
July 16	Mark Frye
July 23	Alex Rakowsky
July 30	Mark Frye

Church Cleaning

July 1	Paula Martin & Lora Lonzrick
July 15	Jim & Irena Wallace

St. Barbara 2017 Monthly Collections

Total Collections for July	\$ 795.50
Expenses paid in July	- \$ 943.63
Over/Under for July	- \$ 148.13

May God bless you for your generous support of St. Barbara Prayer Community

St. John Chrysostom Monthly Collections

Total Collections for July	8829.75
Ge'ez Monthly Contribution	300.00
Use of hall	0.00
Monthly Budgeted Expenses	- \$ 14,100.00
Over/Under for July	- \$ 4,970.25

May God bless you for your generous support of St. John Chrysostom Parish

July 22 – St Mary Magdalene, Equal to the Apostles

WHEN WE THINK OF THE PEOPLE who appear in the Gospels we think first of all of Christ and His Mother, then perhaps of John the Forerunner and the apostles. But there is another figure who is more prominent both in the Gospels and in the life of the Church than even some of the apostles – St Mary Magdalene whom the Eastern Churches call the “equal-to-the- apostles.”

Mary Magdalene in the Gospels

The Scriptures have little to say about Mary; this has not prevented speculations and often erroneous conclusions to be made from the early centuries up to our own day. The Gospels tell us that:

a) According to her name **she was from Magdala**, a village on the western shore of the Sea of Galilee, near Tiberias. Because she was known by her hometown rather than by the name of her husband, father or son, it is assumed she was unmarried.

b) She was **one of the Lord's traveling companions**. *“He went through every city and village, preaching and bringing the glad tidings of the kingdom of God. And the twelve were with Him, and certain women who had been healed of evil spirits and infirmities—Mary called Magdalene, out of whom had come seven demons, and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others who provided for Him from their substance”* (Lk 8:1-3).

From this passage some have deduced that Mary was well-to-do. The Gospel text does not necessarily imply that Mary was one of those who provided for Jesus from their own resources. That phrase may only refer to the unnamed “others.”

The Gospels do not describe Mary's healing and many have speculated about it. Pope Gregory I (c. 540-604), for example, equated these demons with the spiritual assaults within us: “And what did these seven devils signify, if not all the passions?” He thus put his seal on the

opinion that Mary was a great sinner, even a prostitute.

This idea came from a mistaken reading of the passage from Luke quoted above. The passage before it tells of an unnamed “*woman in the city who was a sinner*” (Lk 7:37) who washed Jesus feet with her tears. Commentators connected these two passages, believing they were about the same woman, which the Gospel itself does not imply.

c) **Mary was one of the women who stayed near Jesus at the cross** when His chosen disciples all ran away: *“Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the wife of Clopas, and Mary Magdalene”* (Jn 19:25).

d) Most importantly, as all four Gospels relate, **she was present at the tomb**, the first person to whom Jesus appeared after his resurrection and the first to alert the apostles to the news of the resurrection: *“Now on the first day of the week Mary Magdalene went to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb. Then she ran and came to Simon Peter, and to the other disciple, whom Jesus loved, and said to them, ‘They have taken away the Lord out of the tomb, and we do not know where they have laid Him’”* (Jn 20:1, 2).

As Luke tells it, Mary Magdalene was there with Joanna and Mary (the mother of James) when *“...behold, two men stood by them in shining garments. Then, as they were afraid and bowed their faces to the earth, they said to them, ‘Why do you seek the living among the dead? He is not here, but is risen! Remember how He spoke to you when He was still in Galilee, saying, ‘The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.’”* And they remembered His words. Then they returned from the tomb and told all these things to the eleven and to all the rest... And their words seemed to them like idle tales, and they did not believe them” (Lk 24:4-11).

Reflecting on the Resurrection Gospels, Gregory the Great thought it fitting that “because in Paradise a woman offered death to a man, at the tomb a woman announced life to men” (*49th Homily on the Gospels*). Doing the same, the ninth-century archbishop of Mainz, Rabanus Maurus, called Mary Magdalene the “apostle to the apostles.” This title became common in the West during the centuries that followed.

Mary and the Red Eggs

As was common in the second and third centuries, there were Christian attempts to tell the stories of what happened to the New Testament figures after the events described in the Scriptures. In several of these stories Mary Magdalene is said to have traveled to Rome and shared her witness to Christ with the first believers there.

While in Rome she is said to have attended a dinner at which Emperor Tiberius (AD14-37) was present. When she spoke about Christ's resurrection, according to one version of this story, Tiberius laughed, saying that a man rising from the dead was no more possible than these eggs turning red before our eyes. The eggs did, in fact, turn red and Eastern Christians have been blessing red eggs on Pascha ever since.

Modestos, Patriarch of Jerusalem (630-634) wrote, in his *On the Myrrhbearers*, that Mary Magdalene returned to Jerusalem, where she lived with Theotokos until her dormition. After the death of the Theotokos, Mary Magdalene went to Ephesus where she spent the rest of her life.

Her tomb outside the city was described by Gregory of Tours (538-594) in his *De Miraculis*. Gregory had not seen the tomb himself, but was recounting the testimony of an unnamed “Syrian traveler.” Her holy relics were transferred in the ninth century to Constantinople, and placed in the monastery Church of Saint Lazarus. In the era of

the Crusader campaigns they were taken to Italy and placed at Rome under the altar of the Lateran Cathedral. Her incorrupt hand is preserved in the Simonopetra Monastery on Mt Athos.

According to a later Western tradition Mary Magdalene had gone to the south of France where she was said to have spent her last years alone in the wilderness, fasting and engaging in

acts of penitential self-discipline to atone for the “sins” of her early life. Her relics are supposedly kept in Provenge, near Marseilles. This tradition is clearly based on the erroneous identification of Mary Magdalene with the sinful woman of Lk 7, described above.

Misdirections in the Story of Mary

Besides Mary Magdalene and the Theotokos the Gospels also mention other Marys: Mary of Bethany (the sister of Lazarus and Martha), and Mary the mother of James. This led to a

confusion in the West between Mary Magdalene (identified as the sinner of Lk 7) and these other Marys. This identification, which had never been accepted in the East, was finally rejected in the 1969 revision of the General Roman Calendar.

In the first centuries after Christ several groups developed their own “gospels” weaving the story of Jesus with their own teachings. Several of these, from gnostic sources, were discovered in the nineteenth and early twentieth centuries. In several of them Mary Magdalene is depicted as Jesus' favorite companion, making the apostles jealous. These works gave rise to modern pseudo-historical attempts to say that Mary was Jesus' wife or mistress.

