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Sunday, 31 March 2013 18:34 - Last Updated Sunday, 31 March 2013 21:44

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By JOSEPH G. LARIOSIA

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C HICAGO (*FAXX/jGLi*) – St. Mary Magdalene, the first person to see Jesus Christ after his Resurrection, has no romantic relationship with Jesus Christ.

"The relationship between Jesus Christ and Mary Magdalene was both on forgiveness received from Jesus Christ. She has deep love for Christ afterwards and for His word and so her love was spiritual love for Christ's love and His word." Irish Deacon James Devine of the Missionaries of the Most Holy Eucharist of France clarified here in a recent interview.

Magdalene was the first person to see Jesus after his [Resurrection](#) according to both [John 20](#) and

[Mark 16:9](#)

. She was there at the "beginning of a movement that was going to transform the West". Mary

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was the "apostle to the apostles," an honorific that [Augustine](#), one of the greatest orthodox theologians, actually gave her.

One tradition concerning Mary Magdalene says that, following the death and resurrection of Jesus, she used her position to gain an invitation to a banquet given by the [Roman Emperor Tiberius](#)

. When she met him, she held a plain egg in her hand and exclaimed, "Christ is risen!" The Emperor laughed, and said that Christ rising from the dead was as likely as the egg in her hand turning red while she held it. Before he finished speaking, the egg in her hand turned a bright red, and she continued proclaiming the Gospel to the entire imperial house.

Deacon Devine was in Chicago's far northwest side at a predominantly Polish Catholic Church, St. Constance, the leprosy-stricken Christian-convert daughter of Emperor Constantine The Great and was cured by the tomb of St. Agnes. Devine was escorting the tibia relic of Magdalene last February 22.

### **3RD TOUR OF RELIC IN U.S.**

It was the third tour in the United States of Magdalene's relic housed in a cave in France. The relic was earlier brought to two other Catholic churches in Chicago

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. It will be brought until March 22nd to 16 more churches in eastern Illinois

,  
Missouri

and

Indiana

. It was brought to the

U.S.

in

Louisiana

for the first time; and in

California

two years ago.

According to Fr. W. Saunders' "Church Teaching on Relics" (2003 *Arlington Catholic Herald*), a relic is something connected with a saint of blessed, including a part of their body (example, hair or a piece of bone), their clothing, or an object that the person used or touched.

Relics are classified into first class relic, a part of the person's body, for example, blood, hair or bones; second class relic, an article touched by the person or touched directly to part of his or her body; and third class relic, something touched indirectly to the person, in other words, something touched to a first and second class relic, to the tomb or reliquary, etc.

It is not the kind of relic or how big it is that is important, but rather the faith and prayer that the relic occasions. By the communion of saints, it is that person who is "close to us, blessing and praying for us."

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Miracles have been worked by God in association with relics – the woman cured of hemorrhage by touching the hem of Christ's cloak (Matthew 9:20-22), the sick, who were healed when Peter's shadow passed over them (Acts 5:14-16). "And God did extraordinary miracles by the hands of Paul, so that handkerchiefs or aprons were carried away from his body to the sick and diseases left them and the evil spirits came out of them." (Acts 19:11-12).

It is not that some magical power existed in them, but just as God's work was done thru the lives of the [holy people], so did His work continue after their deaths. Likewise, just as others were drawn closer to God through the lives of [holy people], so did they (even if thru their remains) inspire others to draw closer even after their deaths.

A saint is a disciple of Jesus Christ, who lived a life of extraordinary fidelity to the Lord.

Saints are people, who in this life, were so united to Jesus Christ that with His help, they strove to do the will of the Father in everything, devoting themselves to the glory of God and to the service of their neighbor.

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## **SAINTS, EXAMPLES OF FAITH, HOPE AND LOVE OF GOD**

Saints give shining examples of all the virtues, including: faith, hope, and love both of God and every human being, prudence (or practical wisdom), justice, fortitude (or courage), and temperance (or self-mastery); detachment, purity and obedience, humility, simplicity and magnanimity.

Each saint is noteworthy for certain particular virtues. For this reason, the Church proposes them to its members as friends and companions in the following of Christ, as models to imitate, and as intercessors with God.

Jesus cleansed Mary Magdalene of “seven demons,” complex illnesses and became Jesus close friend.

Mary Magdalene has often been linked with the unnamed sinner (commonly thought to have been a prostitute) in [Luke 7:36-50](#) . This identification stems from a homily given by Pope Gregory around the year 600, where he identified Magdalene not only with the anonymous sinner but also with Mary, the sister of Martha and Lazarus. However, the 14 times that Mary Magdalene is mentioned in the Gospels, never once is she identified as a prostitute or a sinner.

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Mary Magdalene, however, is considered by the [Catholic](#) , [Orthodox](#) , [Anglican](#) , and [Lutheran](#) [ELCA only] churches to be a [saint](#) , with a [feast day](#) of July 22nd.

But some apocryphal (doubtful origin) Gospel of Philip said, "And the companion of the Saviour was Mary Magdalene. Christ loved Mary more than all the disciples, and used to kiss her often. The rest of the disciples were offended by it and expressed disapproval. They said to him, "Why do you love her more than all of us?" The Saviour answered and said to them, "Why do I not love you like her?"

She is often depicted on [icons](#) bearing a vessel of ointment, not because of the anointing by the "sinful woman", but because she was among those women who brought ointments to the [tomb of Jesus](#) . For this reason, she is called a [Myrrhbearer](#) .

According to Eastern traditions, she retired to [Ephesus](#) with the [Theotokos](#) (Mary, the [Mother of God](#) ) and there she died. Her

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[relics](#)

were transferred to

[Constantinople](#)

in 886 and are preserved there.

Ephesus was an [ancient Greek](#) city, and later a major [Roman](#) city, on the coast of [Ionia](#) , near present-day

[Selçuk](#)

,  
[Izmir Province](#)

,  
[Turkey](#)

. It was one of the twelve cities of the

[Ionian League](#)

during the

[Classical Greek](#)

era. In the Roman period,

Ephesus

had a population of more than 250,000 in the 1st century BC, which also made it one of the largest cities in the Mediterranean world.

The French tradition of Saint Lazare of Bethany is that [Mary Magdalene](#) , her brother [Lazarus](#) , and Maximinus, one of the

[Seventy Disciples](#)

and some companions, expelled by persecutions from the Holy Land, traversed the Mediterranean in a frail boat with neither rudder nor mast and landed at the place called

[Saintes-Maries-de-la-Mer](#)

near Arles. Mary Magdalene came to Marseille and converted the whole of Provence

. Magdalene is said to have retired to a cave on a hill by Marseille, La Sainte-Baume ("Holy

Cave

", baumo in Provençal), where she gave herself up to a life of penance for thirty years. The cave is now a Christian pilgrimage site.

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Here is the prayer for the Intercession of Saint Mary Magdalene: “Saint Mary Magdalene, Oh holy companion of Jesus, you assisted Jesus and apostles during His public ministry. You cried with the Blessed Mother and Saint John at the foot of the cross, and watched as they buried His dead body. For serving Jesus with a love devout, you were the first to see Him resurrected. I ask you to pray for me and for my special intensions. Saint Mary Magdalene, pray for us.”

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