

July 18, 2010  
 Holy Dormition Friary  
 Sybertsville, Pa.  
 www.hdbfm.com

*St. Mary of Magdala  
 Equal to the Apostles  
 July 22*



**Divine Liturgy**  
**July 18—25, 2010**

Sunday 18—8AM +Martha Machala  
 Monday 19—8AM +Mike/Helen Smolock  
 Tuesday 20—8AM +Joseph Bartkovich  
 Wednesday 21—8AM +Annie Masilunis  
 Thursday 22—8AM +Annie Masilunis  
 Friday 23—8AM + Mike/Helen Smolock  
 Saturday 24—8AM + Srs. Servant of Mary Immaculate  
 Saturday 24—5PM + Boyder Family  
 Sunday 25—8AM + Mary Sessock

**Reconciliation**  
 Thurs. & Friday 3—4.30 & 7—8.00 PM

**With Joy We Announce:**  
**Our Pilgrimage of Peace August 1st**  
 The Emmaus Ministry Council has met for the last five months; now it asks for your help to plan and prepare the services required on August 1st. The Annual Pilgrimage is an important celebration/event at Holy Dormition. Many volunteers—like YOU - “make it happen” by preparing the facilities and grounds, by serving the people who gather here. The success of the Pilgrimage depends upon everyone. A meeting for all volunteers takes place today, July 18th, in the Emmaus Hall at 3PM. Please join us. We are counting on you. We appreciate your help!

“We could change the world tomorrow if all the millions of people around the world acted the way they believe.”  
 - Jane Goodall -

**Why we stand at the  
 Sunday Divine Liturgy**

Since today is also the Sunday of the Fathers of the first six **Ecumenical Councils**, it is good to recall **canon 20** from the first Council of Nicaea (325): *There is no need to kneel on Sundays and the 50 days: There are some who kneel on Sunday and during the 50 days (Easter to Pentecost).* In order that all things be carried out harmoniously in every diocese, it has pleased the **holy synod** that prayers be offered to the Lord while standing. This custom of standing for prayer on Sunday and Easter-time is mentioned by earlier writers such as **Tertullian** (AD 160-220). St. Augustine explains that we stand in commemoration of the **Resurrection of Christ** and our joy at sharing in this Resurrection. Notice how carefully the Council Fathers worded this canon: *There is no need to kneel...* They do not use strong legal language, as in the canons excommunicating those who do not believe in the divinity of Christ. But the Fathers **do** give us instruction, as do our bishops today. Before the "*Holy, holy, holy...*," our Liturgy books (page 56) say: *The proper liturgical posture is to stand.* The custom in Byzantine Liturgies around the world is to stand for prayer on Sundays, but some of us need to conserve our energy, so it is good to sit at times, so that those who are able may stand for the Gospel and for the important prayers from "*Take, eat, this is my body...*" through "*We praise you, we bless you....*" When we return from Communion, those who are unable to stand may sit until "*Save your people.....*" Some people are concerned about offering reverence: everyone should bow at each Amen during the **Anaphora** (responding to "*Take, eat...*" and "*Drink of this...*," and again when we sing "*We praise you, we bless you....*" We invite you to welcome the instruction of our bishops and of the **Council of Nicaea** by following the ancient custom of refraining from kneeling **on Sundays**. Please make this a part of your prayer of Thanksgiving that we who have died with Christ trust that we will rise with Christ (see Romans 6:8).

**A Request!**

The Retreat Center at Francis House of Holy Dormition Friary is still in need of 2 beds (received a call for one bed this week. God bless the caller! If you are downsizing or getting rid of a single, double or queen size bed, would you consider sending it our way? We are grateful!

Call Fr. Laurian at 570-788-1212 x 406.

**Thank You for Your Kindness**

**\$505.00**

## A Covenant for Civility

Jim Wallis, Sojourners June 2010

***We need to behave differently, for the sake of our spiritual integrity and the health of our democracy.***

Over the last few months, the political polarization of our society has reached a new and dangerous level. Honest disagreements over policy issues have turned into a growing vitriolic rage against political opponents. Threats of violence against lawmakers are not being credibly reported. With the upcoming debates on immigration reform and a Supreme Court nomination, it will likely get worse as the fall election campaigns approach.

Political debate, even vigorous debates, is for a democracy, but to question the integrity, patriotism, and even the faith of those with whom we disagree is destructive to democratic discourse. And to threaten or even imply the possibility of violence toward those whose politics or worldview differs from ours is a sign of moral danger and, indeed, a sign of democracy's unraveling.

The fundamental disrespect in the political debate has harmed the public square. Treating opponents and opposing ideas with contempt have consequences that affect us all. It poisons the debate, polarizes the options, and prevents us from finding real solutions to our many problems. Public discussion should be vigorous, sharp, and competitive. All of our often competing interest, values, and constituency needs must be brought to the table for democracy to remain healthy. But disrespect is a different thing altogether. We cannot function together as citizens of the same community unless we are mindful of how we treat each other in pursuit of the common good in the common life we share together.



This lack of civility actually hurts people and damages the democratic process. To put it spiritually, much of our political discourse today dishonors the image of God in each other and in the fragile process of human beings trying to govern themselves in peace. An honest political search to find answers to serious problems has been replaced by a politics of warring factions, where winning and losing become the only considerations. We must do more than simply change our language; we must learn to honor the process and its participants by treating disagreement with respect. When we disagree, we should do so respectfully, without falsely impugning the other's motives, attacking the other's faith.

To be continued

## St. Mary Magdalene or St. Mary of Magdala

(original Greek Μαρία η Μαγδαληνή)<sup>[1]</sup> is described, in the New Testament, as one of the most important women in the movement of Jesus throughout his ministry.<sup>[4]</sup>

The late 20th and early 21st century have seen a restoration of the New Testament figure of Mary Magdalene as a patron of women's preaching and ministry. Her new popularity has stemmed in part from the recognition that Mary Magdalene has suffered from what some believe to have been a historical defamation of character. She has been thought to be misidentified as a repentant prostitute in historical tradition, and depicted in art as a weeping sinner wiping Jesus' feet with her hair. Some New Testament scholarship has shown that this picture of Mary Magdalene may not be true.<sup>[5]</sup>

According to Luke 8:2 and Mark 16:9, Jesus cleansed her of "seven demons," a concept usually associated in the New Testament with *healing from illness*,<sup>[6]</sup> not forgiveness of sin. Mary Magdalene is the leader of a group of women disciples who are present at the cross, when the male disciples (excepting John the Beloved) have fled, and at his burial. Mary was a devoted follower of Jesus, entering into the close circle of those taught by Jesus during his Galilean ministry. She became prominent during the last days, accompanying Jesus during his travels and following him to the end. She witnessed his Crucifixion and burial. According to all four Gospels in the Christian New Testament, she was the first person to see the resurrected Christ.<sup>[7]</sup>

Mary Magdalene is referred to in early Christian writings as "*the apostle to the apostles.*" In apocryphal texts, she is portrayed as a visionary and leader of the early movement, who was loved by Jesus more than the other disciples.<sup>[8]</sup> Several Gnostic gospels, such as the Gospel of Mary, written in the early second century, see Mary as the special disciple of Jesus who has a deeper understanding of His teachings and is asked to impart this to the other disciples. Many speculations (though unsupported in most canons) in antiquity and in modern times, have emerged regarding Mary, including claims that she was Jesus' wife and even that she bore some children by him.<sup>[9]</sup>

According to Ambrose in *De virginitate*, Mary Magdalene was a virgin after she witnessed the Resurrection of Jesus Christ. Mary Magdalene is considered by the Catholic Church, as well as the Eastern Orthodox, and Anglican churches to be a saint, with a feast day of July 22. She is also commemorated by the Lutheran Church with a festival on the same day. The Eastern Orthodox churches also commemorate her on the Sunday of the Myrrhbearers which is the second Sunday after Pascha (Easter).