

July 25, 2010
Holy Dormition Friary
Sybertsville, Pa.
www.hdbfm.com



Divine Liturgy
July 25— Aug. 1, 2010

Sunday 25—8AM +Mary Sessock
Monday 26—8AM +Annie Masilunis
Tuesday 27—8AM + Shirley A. Kantner
Wednesday 28—8AM +Joseph Talpash
Thursday 29 —8AM +Clare Brinsky
Friday 30—8AM +Fr. Paul Guthrie
Saturday 31—8AM +Dorothy Talpash
Saturday 31—5PM +Arch. Basil, OFM
Sunday 01—8AM +Helen Lamberson
Reconciliation
Thurs. & Friday 3—4.30 & 7—8PM

Verse of the day

God has brought down the powerful from their thrones, and lifted up the lowly; God has filled the hungry with good things, and sent the rich away empty. -Luke 1:52-53

Voice of the day

God's love is such a powerful companion for us that no matter how searing or how intense the hurt of a loss is we know that our spirit need not be destroyed by it; we know that God will help us to recover our hope, our courage, and our direction in life.

We are grateful. Thank you!

\$435.00 weekly offerings

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.

When we disagree, we should do so respectfully, without falsely impugning the other's motives, attacking the other's character, or questioning the other's faith. We ultimately need a moral debate.

So for several months, a group of Christian leaders has been praying, talking, and discerning how the churches might lead by example to help create a more civil and moral tone in our national politics. We have confessed that, too often, Christians have merely reflected the political divisions in the body politic instead of trying to heal them in the body of Christ. People of faith from all our religious traditions could help create much-needed safe, civil, even sacred spaces for better public discourse at this critical moment in our nation's history. What has come from our prayerful discernment is "A Covenant for Civility: Come Let Us Reason Together." More than 100 church leaders from across the political and theological spectrum—who have voted Democratic, Republican, and Independent in recent elections—have come together around this civility covenant, and the breath of the signatories is a powerful statement in and of itself. Together we offer what we feel is a strong biblical statement motivated by deep concern about our present situation. We are now inviting thousands of other pastors and lay people in all of our churches to sing this covenant and then seek to implement it in our congregations, communities, and nation.

The Covenant for civility begins: "As Christian pastors and leaders with diverse theological and political beliefs, we have come together to make this covenant with each other, and to commend it to the church, faith-based organizations, and individuals, so that together we can contribute to a more civil national discourse. The church in the United States can offer a message of hope and reconciliation to a nation that is deeply divided by political and cultural differences. Too often, however, we have reflected the political divisions of our culture rather than the unity we have in the body of Christ. We come together to urge those who claim the name of Christ to 'put away from you all bitterness and wrath and anger and wrangling and slander, together with all malice, and be kind to one another, tenderhearted, forgiving one another, as God in Christ has forgiven you' (Eph. 4:31-32)

We need to behave differently, for both the sake of our spiritual integrity and the health of our democracy. We have forgotten some of the key

values of faith: respect, truth, honesty, humility, patience, kindness, confession, forgiveness, prayer, and the unity of the body of Christ. It is time to recover them again. Let the change we call for begin with us.

From the Archives

Power and Servanthood

We believe that radical obedience to Jesus Christ means to be identified with the poor. The gospel claims that God Himself in his Son entered into human life at the point of the weak, the despised, the rejected, the sick, the imprisoned, the least of the race—the last, not the first. He entered into human life with the powerless and the vulnerable who were buffeted to and fro by all the cruelties of physical and human nature. Jesus Christ gave Himself to the weak, to the despised, to the forsaken; and because of this identification, Christ was Himself despised and rejected. Our Savior was a man of sorrows and acquainted with grief. The forsaken were His people. He didn't simply dip into their life and problems momentarily and then slip out again. His Father had sent Him, and it was very clear that it was to the forsaken that He was sent.

While He was with them, His posture was that of a servant. He refused to exercise power over them. When they wanted to make Him their king, He went into the hills to pray ... He loved the *riffraff and the rabble* so deeply that He simply wanted to be with them, and to serve them in whatever form their need might shape His service. What He got out of it was simply the doing of his Father's will, which to Him was His meat and drink. What He got out of it was simply the joy of being with the victimized poor.

Next Sunday—August 1st A Day of Pilgrimage for Peace

"May the Lord give strength
to His People.

May the Lord bless His people
with Peace."

"If you want Peace, work for Justice"

Pope Paul VI

Matthew 14:22-34: 9th Sunday after Pentecost

A baby first learns to crawl, and then to stand, and gradually the child is walking!

Jesus does the same with His followers. First they crawl about, seeing all the good that Jesus is doing. Then they learn to stand and face the turmoil of life. Gradually the disciples learn to do what Jesus does.

By giving Peter the chance to walk on water, Jesus allows Peter to grow into his role as Rock for the Church. Some people scorn Peter because he had little faith and fell in, but he was the one with enough faith to ask to walk toward Jesus, in spite of the storms and waves tossing the boat. Jesus chides Peter gently, as a reminder to him and to all disciples, that we should trust and have faith that God will help us to do even what *seems* impossible.

Peter was willing to stand up and learn to walk on stormy water. Are we willing to walk toward Christ, even in the storms of life?

Jerome Wolbert, OFM

Do Your parish justice—

The most vibrant parishes focus as much on ministry to the poor as they do on ministry in the liturgy.

Why should social ministry be central to parish life? - Fundamentally the gospel seems to suggest a pattern of gathering and sending. Jesus gathers disciples and then sends them. Then his disciples gather and send.

If one looks at church history, one sees the church at its best doing such. Communities of women and men religious are places of personal and spiritual development as well as of mission.

What does "gathering and sending" look like in a parish? In terms of gathering, we are talking about things that are very familiar to the parish: sacramental celebrations, religious education, social celebrations, etc.

It's all about preparation. But all of that nurturing, community building, education, and celebrations lead to a sending forth. In the gospel Jesus speaks of the reign of God, and in this tradition we speak of Catholic Social Teaching. The problem is that when churches don't have a mission—this *reign-of-God-related* vision about what we're to commit our lives to—then the faith community becomes static. The parish becomes preoccupied with itself.

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