

Intentions for the Holy Sacrifice of the Mass

Saturday, July 17, XVI Sunday in Ordinary Time (Vigil)

5:00 pm All Souls

Sunday, July 18, XVI Sunday in Ordinary Time

9:00 am Sr. Leticia de San José

12:00 pm Sr. Leticia de San José

Monday, July 19, weekday in Ordinary Time

12:00 pm Doris McElduff (20th Anniversary)

Tuesday, July 20, St. Apollinaris

12:00 pm Sr. Leticia de San José

Wednesday, July 21, St. Lawrence of Brindisi

12:00 pm Adele Alfasi

Thursday, July 22, St. Mary Magdalene

12:00 pm Deceased Members of the Zuvich Family

Friday, July 23, St. Bridget of Sweden

12:00 pm Bertram L. Simpson

Saturday, July 24, XVII Sunday in Ordinary Time (Vigil)

5:00 pm David Ross (25th Anniversary)

Sunday, July 25, XVII Sunday in Ordinary Time

9:00 am Jean & Sal Calabro

12:00 pm James Henry (deceased) &
James Vickers (living)

Attendance and Collections

Our attendance was 132 for June 20, the collection \$834; our attendance was 133 for June 27, the regular collection \$830 and the Black and Indian Mission Appeal \$255; our attendance was 120 for July 4, the collection \$824; and our attendance was 133 for July 11, the regular collection \$1122 and the Restoration Fund \$463. Thank you for your generosity.

Please Pray for the Sick of Our Parish

Please pray for our sick parishioners: Patti Adcroft, Mary Barone, Mary Billings, Anne Cahill, Kara Jean Fleming, Margaret Flynn, Sister Eileen McCabe, Carol Mohler, Jacqueline O'Grady, Matthew John Ruiz, Fred Serafini. If you know of a parishioner who is sick, please contact the Rectory.

Visit to the Sick, Homebound, or Hospitalized

If you or someone you know is sick, homebound, or hospitalized and would like a visit from a priest for Confession, Communion, or Anointing of the Sick, please call the Rectory.

Thank You to the Church Clean-Up Volunteers

Our clean-up volunteers yesterday to clean the church at the 9:30 am.

Cleanliness is next to godliness! Cleaning-up the church together gives us a chance to gather as a community, to get to know one another a bit better, and to give thanks to God through the work of our hands. Moreover, we can count of the Lord's presence, for He said: "Where two or three are gathered in my name, there am I in the midst of them" (Matthew 18:20).

Please mark your calendars for the third Saturday of each month throughout the calendar year 2010: Saturday, August 24; Saturday, September 18; Saturday, October 16; Saturday, November 20 and Saturday, December 18.

St. Apollinaris

One of the first great martyrs of the church. He was made Bishop of Ravenna by St. Peter himself. The miracles he wrought there soon attracted official attention, for they and his preaching won many converts to the Faith, while at the same time bringing upon him the fury of the idolaters, who beat him cruelly and drove him from the city. He was found half dead on the seashore, and kept in concealment by the Christians, but was captured again and compelled to walk on burning coals and a second time expelled. But he remained in the vicinity, and continued his work of evangelization. We find him then journeying in the province of Aemilia. A third time he returned to Ravenna. Again he was captured, hacked with knives, had scalding water poured over his wounds, was beaten in the mouth with stones because he persisted in preaching, and then, loaded with chains, was flung into a horrible dungeon to starve to death; but after four days he was put on board ship and sent to Greece. There the same course of preachings, and miracles, and sufferings continued; and when his very presence caused the oracles to be silent, he was, after a cruel beating, sent back to Italy. All this continued for three years, and a fourth time he returned to Ravenna. By this time Vespasian was Emperor, and he, in answer to the complaints of the pagans, issued a decree of banishment against the Christians. Apollinaris was kept concealed for some time, but as he was passing out of the gates of the city, was set upon and savagely beaten, probably at Classis, a suburb, but he lived for seven days, foretelling meantime that the persecutions would increase, but that the Church would ultimately triumph. It is not certain what was his native place, though it was probably Antioch. Nor is it sure that he was one of the seventy-two disciples of Christ, as has been suggested. The precise date of his consecration cannot be ascertained, but he was Bishop of Ravenna for twenty-six years.

St. Mary Magdalene

Mary Magdalen was so called either from Magdala near Tiberias, on the west shore of Galilee, or possibly from a Talmudic expression meaning "curling women's hair," which the Talmud explains as of an adulteress.

In the New Testament she is mentioned among the women who accompanied Christ and ministered to Him (Luke 8:2-3), where it is also said that seven devils had been cast out of her (Mark 16:9). She is next named as standing at the foot of the cross (Mark 15:40; Matthew 27:56; John 19:25; Luke 23:49). She saw Christ laid in the tomb, and she was the first recorded witness of the Resurrection. The Greek Fathers, as a whole, distinguish the three persons: the "sinner" of Luke 7:36-50; the sister of Martha and Lazarus, Luke 10:38-42 and John 11; and Mary Magdalen.

On the other hand most of the Latins hold that these three were one and the same. Protestant critics, however, believe there were two, if not three, distinct persons. It is impossible to demonstrate the identity of the three; but those commentators undoubtedly go too far who assert, as does Westcott (on John 11:1), "that the identity of Mary with Mary Magdalene is a mere conjecture supported by no direct evidence, and opposed to the general tenor of the gospels." It is the identification of Mary of Bethany with the "sinner" of Luke 7:37, which is most combatted by Protestants. It almost seems as if this reluctance to identify the "sinner" with the sister of Martha were due to a failure to grasp the full significance of the forgiveness of sin. The harmonizing tendencies of so many modern critics, too, are responsible for much of the existing confusion.

The first fact, mentioned in the Gospel relating to the question under discussion is the anointing of Christ's feet by a woman, a "sinner" in the city (Luke 7:37-50). This belongs to the Galilean ministry, it precedes the miracle of the feeding of the five thousand and the third Passover. Immediately afterwards St. Luke describes a missionary circuit in Galilee and tells us of the women who ministered to Christ, among them being "Mary who is called Magdalen, out of whom seven devils were gone forth" (Luke 8:2); but he does not tell us that she is to be identified with the "sinner" of the previous chapter. In 10:38-42, he tells us of Christ's visit to Martha and Mary "in a certain town"; it is impossible to identify this town, but it is clear from 9:53, that Christ had definitively left Galilee, and it is quite possible that this "town" was Bethany. This seems confirmed by the preceding parable of the good Samaritan, which must almost certainly have been spoken on the road between Jericho and Jerusalem. But here again we note that there is no suggestion of an identification of the three persons (the "sinner", Mary Magdalen, and Mary of Bethany), and if we had only St. Luke to guide us we should certainly have no grounds for so identifying them. St. John, however, clearly identifies Mary of Bethany with

the woman who anointed Christ's feet (12; cf. Matthew 26 and Mark 14). It is remarkable that already in 11:2, St. John has spoken of Mary as "she that anointed the Lord's feet." It is commonly said that he refers to the subsequent anointing which he himself describes in 12:3-8; but it may be questioned whether he would have used the *aleipsasa* if another woman, and she a "sinner" in the city, had done the same. It is conceivable that St. John, just because he is writing so long after the event and at a time when Mary was dead, wishes to point out to us that she was really the same as the "sinner." In the same way St. Luke may have veiled her identity precisely because he did not wish to defame one who was yet living; he certainly does something similar in the case of St. Matthew whose identity with Levi the publican (5:7) he conceals.

If the foregoing argument holds good, Mary of Bethany and the "sinner" are one and the same. But an examination of St. John's Gospel makes it almost impossible to deny the identity of Mary of Bethany with Mary Magdalen. From St. John we learn the name of the "woman" who anointed Christ's feet previous to the last supper. We may remark here that it seems unnecessary to hold that because St. Matthew and St. Mark say "two days before the Passover", while St. John says "six days" there were, therefore, two distinct anointings following one another. St. John does not necessarily mean that the supper and the anointing took place six days before, but only that Christ came to Bethany six days before the Passover. At that supper, then, Mary received the glorious encomium, "she hath wrought a good work upon Me . . . in pouring this ointment upon My body she hath done it for My burial . . . wheresoever this Gospel shall be preached . . . that also which she hath done shall be told for a memory of her." Is it credible, in view of all this, that this Mary should have no place at the foot of the cross, nor at the tomb of Christ? Yet it is Mary Magdalen who, according to all the Evangelists, stood at the foot of the cross and assisted at the entombment and was the first recorded witness of the Resurrection. And while St. John calls her "Mary Magdalen" in 19:25, 20:1, and 20:18, he calls her simply "Mary" in 20:11 and 20:16.

