



ST IGNATIUS
& ST LUKE'S
19 July 2020

MARY MAGDALENE

Mary Magdalene, sometimes called Mary of Magdala, or simply the Magdalene or the Madeleine, was a Jewish woman who, according to the four canonical gospels, traveled with Jesus as one of his followers and was a witness to his crucifixion and its aftermath. She is mentioned by name twelve times in the canonical gospels, more than most of the apostles and more than any other non-family woman in the Gospels. Mary's epithet *Magdalene* may mean that she came from the town of Magdala, a fishing town on the western shore of the Sea of Galilee.

The Gospel of *Luke 8:2–3* lists Mary Magdalene as one of the women who traveled with Jesus and helped support his ministry “out of their resources,” indicating that she was probably relatively wealthy. The same passage also states that seven demons had been driven out of her, a statement which is repeated in the longer ending of Mark. In all four canonical gospels, Mary Magdalene is a witness to the crucifixion of Jesus and, in the Synoptic Gospels, she is also present at his burial. All four gospels agree that Mary Magdalene, either alone or as a member of a group, was the first person to discover that Jesus's tomb was empty. In the gospel of John, Jesus then sent her to tell the other apostles the good news of his resurrection. The Gospel of John therefore portrays Mary Magdalene as the first apostle, the apostle sent to the apostles. For these reasons, Mary Magdalene is known as the *Apostle to the Apostles*; under that title, Pope Francis in 2016 raised the level of her liturgical memory on July 22 from memorial to feast.

In an eastern tradition supported by the western bishop and historian Gregory of Tours (c. 538 – 594), Mary Magdalene is said to have retired to Ephesus in Asia Minor with the Virgin Mary, where they both lived out the rest of their lives. Gregory states that Mary Magdalene was buried in the city of Ephesus. Modestus, the Patriarch of Jerusalem from 630 until 634, describes a slightly different tradition that Mary Magdalene had come to Ephesus to live with the apostle John following the death of the Virgin Mary.

The traditional but inaccurate portrayal of Mary Magdalene as a “loose woman” began when Pope Gregory I in a series of sermons delivered in 591, conflated Mary Magdalene, who is introduced in *Luke 8:2*, with Mary of Bethany (*Luke 10:39*) and the unnamed “sinful woman” who anoints Jesus's feet in *Luke 7:36–50*. The aspect of the repentant sinner became almost equally significant as the disciple in her persona as depicted in Western art and religious literature, fitting well with the great importance of penitence in medieval theology. This composite depiction of Mary Magdalene was carried into the Mass texts for her feast day: in the Tridentine Mass, the collect explicitly identifies her as Mary of Bethany by describing Lazarus as her brother, and the Gospel is the story of the

penitent woman anointing Jesus' feet.

The “composite Magdalene” was never accepted by the Eastern Orthodox churches, who saw only Mary the disciple, and believed that after the Resurrection she lived as a companion to the Virgin Mary, and not even in the West was it universally accepted. The Benedictine Order always celebrated Mary of Bethany together with Martha and Lazarus of Bethany on July 29, while Mary Magdalene was celebrated on July 22. Both John Chrysostom in the East (*Matthew, Homily 88*), and Ambrose (*De virginitate 3,14; 4,15*) in the West, when speaking of Mary Magdalene after the resurrection of Jesus Christ, suggest she was a virgin. The identification of Mary Magdalene with Mary of Bethany and the unnamed “sinful woman” was a major controversy in the years leading up to the Reformation. In 1969, the identification of Mary Magdalene with Mary of Bethany and the “sinful woman” was removed from the General Roman Calendar by Pope Paul VI, but the view of her as a former prostitute has persisted in popular culture.



In Western medieval Christian art, Mary Magdalene was the most commonly depicted female figure after the Virgin Mary. According to Robert Kiely, “No figure in the Christian Pantheon except Jesus, the Virgin Mary, and John the Baptist has inspired, provoked, or confounded the imagination of painters more than the

Magdalene.” From the thirteenth century, additions to the Virgin Mary and John as the spectators at the Crucifixion become more common, with Mary Magdalene as the most frequently found, either kneeling at the foot of the cross clutching the shaft, sometimes kissing Christ's feet, or standing, usually at the left and behind Mary and John, with her arms stretched upwards towards Christ in a gesture of grief. The widespread artistic representations of Mary Magdalene in tears are the source of the modern English word *maudlin*, meaning “sickeningly sentimental or emotional.”

Depictions of the “composite Mary Magdalene” [including the notion of Mary Magdalene as a sinner and adulteress] show her as either as very extravagantly and fashionably dressed, unlike other female figures wearing contemporary styles of clothes, or alternatively as completely naked but covered by very long blonde or reddish-blond hair. The latter depictions, representing a Penitent Magdalene, arose from a medieval legend that she had spent a period of repentance as a desert hermit after leaving her life as a follower of Jesus; it seems that her story had become conflated in the West with that of Mary of Egypt, a fourth-century prostitute turned hermit, whose clothes wore out and fell off in the desert.

REMEMBER IN YOUR PRAYERS

All who are suffering or sick and all caregivers who minister to the sick: Joe Coleman, John Hogan, Deirdre McQuade, Danny Hart, Amy Howard, Mary Morehead and family, Curtis Bailey, Leondre Massey, Sister Constance Ward, George Cochran, Mark Anthony Turner, Rachel Fisher, Patricia Ransom, Jacqueline Chancio, Beverly A. Woods, Kerianna Prather, Victoria P.; M.M., R.M., K.M., C.M., C.A., E.D., E.G., W.B., J.M., H.G., and J.G.

Please call or email the office to add a name to the prayer list.

Before calling, please be sure you have spoken to the person [or a member of his family] about adding the name—we do not want to inadvertently disregard someone's desire for privacy.

Names of those who are sick or suffering will be kept on the list for one month; to keep a name on the list for longer, you must email the parish office.

ANNOUNCEMENTS

CLEARING THE PLAYGROUND

Fr. Vidal would like some volunteers to clear out and spruce up the playground. We would also love to clear out the small garden that is right next to the playground, in hopes of getting a community garden started. Please email the office if you would like to help with this project. It would be great to have a place for the kids to play during parish events.

PEW PROJECT

We continue to work on stripping the beadboard in the interior of the church, usually one weekday each week. If you are interested in assisting in this work, send an email to the office, and we will let you know when our workdays are scheduled.

ST. COLUMBA SCHOOL

Interested in sending your children to St. Columba School? Enrollment is now open for the 2020-2021 school year, grades PreK - 8. For more information go to www.stcatholic.org, or call the school at 301-567-6212. To discover what they are all about please contact their enrollment director, Mrs. Lera Rickling, at 301-567-6212, ext.2 or ricklingl@stcatholic.org.

MASS INTENTIONS

Saturday, 18 July

Anticipated Mass for Sunday

4:30 pm Lorraine LaValley + [Fran Doyle]

Sunday, 19 July

The Sixth Sunday after Trinity

8 am Pro populo

9:30 am Doris Friend [Jane Slattery]

11 am Lorraine LaValley + [month's mind]

Monday, 20 July

Apollinaris, Bishop and Martyr

9 am *no public mass*

Tuesday, 21 July

Lawrence of Brindisi, Priest and Doctor of the Church

9 am Rosemary Rochford + [Fran Doyle]

Wednesday, 22 July

Mary Magdalene

9 am Edward Guinivan

Thursday, 23 July

Bridget of Sweden, Religious

9 am Donald Arbeen+ [Mark Arbeen]

Friday, 24 July

Sharbel Makluf, Priest

9 am Deirdre McQuade

Saturday, 25 July

Anticipated Mass for Sunday

4:30 pm Corazon Bilgera + [Susie Martinez]

Sunday, 26 July

The Seventh Sunday after Trinity

8 am Pro populo

9:30 am Deborah Whelan

11 am Richard E. Windsor III [Jackie Windsor]

St. Ignatius Finance Council

Florian Hocke - *Co-Chair*

Jackie Chancio

Deacon Clark Glenn

Joseph Somerville

Clifford Woods

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IGNATIUS CHURCH