



# The Holy Days of July

*Celebrations, Observances and Information about Religious, Spiritual, and Cultural Occasions*



**Office of InterFaith  
Pastoral and Spiritual Care**  
Senior Chaplain  
Rev. Kathleen Ennis-Durstine  
extension 3321/ room 4201

Staff Chaplain  
Janie Brooks  
extension 5050/ room 4115

Staff/Spanish Language Chaplain  
Margarita Roque  
extension 2626/ room 4115

Catholic Chaplain  
Fr. Tukura Michael  
extension 2626/room 4115

*Catholic Mass: Thursday at 12:00 noon  
(East Chapel, room 3033, third floor East  
Tower) and Saturday at 4:00 pm (Main  
Chapel, room 3201, 3rd Floor Main  
Hospital)*

*Prayer and Meditation Tuesday 12:45 pm  
East Chapel, room 3033, third floor East  
Tower—please listen for the  
announcement\*\**

*Friday: Jumma Prayer R-114, floor 3.5  
Main Hospital at 1:15*

*Sunday Worship 4:00 pm Room 3201, Main  
Chapel third floor, Main Hospital - please  
listen for the announcement\*\**

**\*\*Because of staffing limitations leaders  
for these worship opportunities may not be  
available. We OVERHEAD announce  
them 1/2 hour prior to the service.**

Note the Information Boards and Brochure  
Racks for other information

July is: Bereaved Parents Awareness month, Hemochromatosis Screening Awareness month, International Group B Strep Awareness month, National Ice Cream month and National Horseradish month, Smart Irrigation month...International Chicken Wing Week (1—4), [National Parenting Gifted Children Week](#) (10—16), [National Zoo Keeper Week](#) (17—23), [Garlic Days](#) (29—31)...U.S. Postage Stamp Day (1), I Forgot Day (2), Take Your Webmaster to Lunch Day (6), Father-Daughter Take a Walk Day (7), [Teddy Bears' Picnic Day](#) (10), Global Hug Your Kid Day (18), Tell an Old Joke Day (24), Parents' Day (24), [Rain Day](#) (29) Paddle for Perthes Disease Awareness Day (30). And many, many more.

## **Holy Days with no fixed date**

**Alp Feast Switzerland** Also known as the Feast of St. Jacob (Christian saint of herdsmen and the harvest), is celebrated in midsummer throughout the Swiss Alps with music, dancing, religious services, feasting, and unique athletic competitions. Participants, many wearing traditional costumes, enjoy listening to the yodeling and blowing the ancient alphorn. Entertainment includes wrestling matches called *Schwingen* held in alpine arenas covered with sawdust, and contests to see who can throw heavy stones the farthest.



**Apache Girls' Sunrise Ceremony** This ceremony is held over 4 days in July in Arizona and New Mexico to celebrate the coming-of-age of young Apache women. *Changing Woman*, also known as White-Painted Woman was the first Apache, appearing in the East as a beautiful young woman, then moving West to disappear when she grew old. During these 4 days the Apache believe that the mythical powers of Changing Woman enter the girls' bodies giving the power to heal all around them. The girls' faces are painted white and each one is blessed with sacred cattail pollen. They also wear a piece of abalone shell above their foreheads and act the role of Changing Woman as they prepare for their lives as adults. The shell comes from the legend of Changing Woman also—she survives a great flood by sitting in an abalone shell. When she grows old, Changing Woman walks East toward the sun until she meets her younger self with whom she merges; therefore, she is born over and over again, generation to generation.



***Niman Kachina Hopi*** This is also known as the Going-Away of the Gods, or Going Home Ceremony. The Kachinas leave their homes in the mountains for 6 months of the year to visit the tribe, bringing health to the people and rain to the crops. Their coming is celebrated in January/February, and their going home in July. The celebration occurs as ceremonial dances in all four of the Hopi pueblos and are the last in a series of dances that have taken place throughout the six months the ancestral spirits have been present. The Kachinas depart the second morning of the festival—after a ceremony and prayer the masked dancers leave the village going West, disappearing just as the sun appears over the horizon in the East.

***Mescalero Apache Spirit Dance*** The dance is performed to ward off the evil—and disease-causing spirits from the people and the land, the beautiful Sacramento Mountains of South Central New Mexico.



***Sun Dance Plains People (Arapaho, Cheyenne, Shoshone, Arikara, Crow, Sioux and others)*** Each tribe has its own distinct practices and ceremonial protocols. Many of the ceremonies have features in common, such as specific dances and songs passed down through many generations, the use of traditional drums, the sacred pipe, tobacco offerings, praying, fasting and, in some cases, the piercing of skin on the chest or back for the men and arms for the women.

In 1997, responding to increased desecration of the ceremony, Arvol Looking Horse, 19th Generation Keeper of the Sacred White Buffalo Calf Pipe asked non-Native people to stop attending the Sun Dance, or *Wi-wanyang-wa-c'i-pi* in Lakota. On March 8 and 9, 2003, bundle keepers and traditional spiritual leaders from Arapaho, Cheyenne, Cree, Dakota, Lakota, and Dakota Nations met and issued a proclamation that non-Natives would be banned from sacred altars and the Seven Sacred Rites, including and especially the Sun Dance, effective March 9, 2003 onward.



Cheyenne Gathering for Sun Dance c. 1909

***The Green Corn Ceremony Seminole and other Oklahoma tribes*** For the Indian nations of the Southeastern United States—Cherokee, Creek, Choctaw, Chickasaw, Seminole, Timucua, and others—corn (maize) was their single most important food. Therefore, corn also played an important part in their religious and ceremonial life.

One of the important ceremonies among the people of the Southeastern Woodlands was the Green Corn Ceremony or *puskita* (which became *Busk* in English) which was an expression of gratitude for a successful corn crop. The ceremony was held after the harvest and was a time for renewing life. Old fires were put out, the villages were cleaned, and worn pottery was broken. The *Busk* would be held when the first corn crop became edible. This ceremony celebrated both the crop and the sense of community that shaped their lives.

Among the Creek, the Green Corn Ceremony was held during the Big Ripening Moon (July-August) and was linked to the ripening of the second crop of corn. The ceremony lasted for 8 days in the important towns and for 4 days in the smaller towns. The intent of the ceremony was to rekindle a sense of the sacredness of life. The *Busk* was marked with a sense of renewal and forgiveness. It included singing, dancing, moral lectures, thanksgiving, and feasting. During the *Busk*, a new fire would be kindled in the town square. A pure fire would enable the people to communicate their wants to the Maker of Breath, the purifying power that rebalanced the cosmos.

The Green Corn Ceremony was also associated with the quest for spiritual purity. Fasting – one of the principle ways of attaining purity – was an important element in the ceremony. Among the Chickasaw, the fast started on the first afternoon of the ceremony and lasted until the second sunrise. Following the fast an emetic was used to purge the body of all impurities.

Among the Cherokee, the Green Corn Ceremony was the time when people were to forgive debts, grudges, adultery, and all crimes (with the exception of murder).

Among some groups, such as the Tuckabahchee and the Seminole, the Green Corn Ceremony was the time when sacred objects, such as brass and copper plates and medicine bundles, were renewed and publicly displayed. Among the Seminole, this is the time when the medicine bundle is renewed.





### Saffron Rice Pudding—Sholeh Zarid

In a medium-sized bowl cover with water:

1 1/2 cups basmati rice—Gently wash the rice by stirring the rice in the water with your hand. This helps wash some of the starch and grit out. Pour out the water and repeat two more times.

Combine in a 5-quart non-stick pot:

washed rice  
8 cups water  
1/4 tsp salt

Bring it to a boil, skimming the white foam from the surface as it forms.

Cover and simmer over medium heat for 30 minutes or until rice is completely soft.

Stir in:

3 cups sugar

Cook for 20 more minutes, stirring constantly.

Mix in:

1/4 cup butter, melted  
1/4 tsp crushed saffron, dissolved in 2 TBS hot water  
2 TBS almond slivers  
1 tsp ground cardamom  
1/4 cup rosewater

Cover and simmer on low heat for 45 minutes, stirring occasionally until mixture has thickened to a pudding.

Pour saffron pudding into a shallow serving dish or spoon into individual serving bowls.

Decorate with:  
cinnamon  
almond slivers  
pistachio slivers  
Chill in refrigerator until set, about 1-2 hours.  
Serve cold.



**Hopi Snake Dance** The Snake Dance is the grand finale of ceremonies to pray for rain, held by individual Hopi tribes in Arizona every two years. Hopis believe their ancestors originated in an underworld, and that their gods and the spirits of ancestors live there. They call snakes their brothers, and trust that the snakes will carry their prayers to the Rainmakers beneath the earth. Thus the Hopi dancers carry snakes in their mouths to impart prayers to them.

The ceremonies, conducted by the Snake and Antelope fraternities, last 16 days. On the 11th day preparations start for the Snake Dance. For four days, snake priests go out from their village to gather snakes. On the 15th day, a race is run, signifying rain gods bringing water to the village. Then the Antelopes build a kisi, a shallow pit covered with a board, to represent the entrance to the underworld. At sunset on the 15th day, the Snake and Antelope dancers dance around the plaza, stamping on the kisi board and shaking rattles to simulate the sounds of thunder and rain. The Antelope priest dances with green vines around his neck and in his mouth—just as the Snake priests will later do with snakes.



Drawing by Jan Matulka

The last day starts with a footrace to honor the snakes. The snakes are washed and deposited in the kisi. The Snake priests dance around the kisi. Each is accompanied by two other priests: one holding a snake whip and one whose function will be to catch the snake when it's dropped. Then each priest takes a snake and carries it first in his hands and then in his mouth. The whipper dances behind him with his left arm around the dancer's neck and calms the snake by stroking it with a feathered wand. After four dances around the plaza, the priests throw the snakes to the catchers. A priest draws a circle on the ground, the catchers throw the snakes in the circle, the Snake priests grab handfuls of them and run with them to turn them loose in the desert.

### Holy Days with fixed date

**July 1 Jashn-e Tirgan Zoroastrian** This event is celebrated in July (the *Tir* Month of the Persian calendar) and refers to the archangel *Tir* (arrow) or *Tishtar* (lightning bolt) who appeared in the sky to generate thunder and lightning for much needed rain. Legend says that Arash-e Kamangir was a man chosen to settle a land dispute between two leaders, Iran and Turan. Arash was to shoot his arrow on the 13th day of *Tir* and where the arrow landed, there would lie the border between the two kingdoms.

Turan, who had suffered from the lack of rain, and Iran rejoiced in the settlement of the borders, the peace and rain poured onto the two countries. Today, some Iranians celebrate this occasion with dancing, singing, reciting poetry and serving spinach soup and *sholeh zarid*. It has also been observed that during this celebration children rejoice by swimming in streams and splashing water around. The custom of tying rainbow-colored bands on their wrists, which are worn for ten days and then thrown into a stream, is also a great way to rejoice for kids.

**July 1 Sacred Heart Catholic Christian** The Sacred Heart (also known as Sacred Heart of Jesus) is one of the most famous religious devotions to Jesus' physical heart as the representation of His divine love for Humanity. The Feast of the Sacred Heart has been a Solemnity in the Roman Catholic liturgical calendar since 1856, and is celebrated 19 days after Pentecost. As Pentecost is always celebrated on Sunday, the Feast of the Sacred Heart always falls on a Friday. The most significant source for the devotion to the Sacred Heart in the form it is known today was Visitandine Saint Margaret Mary Alacoque (1647–1690), who claimed to have received visions of Jesus Christ. There is nothing to indicate that she had known the devotion prior to the revelations, or at least that she had paid any attention to it. The revelations were numerous, and the following apparitions are especially remarkable: (continued)

- On December 27, probably 1673, the feast of St. John, Margaret Mary reported that Jesus permitted her, as He had formerly allowed St. Gertrude, to rest her head upon His Heart, and then disclosed to her the wonders of His love, telling her that He desired to make them known to all mankind and to diffuse the treasures of His goodness, and that He had chosen her for this work.
- In probably June or July, 1674, Margaret Mary claimed that Jesus requested to be honored under the figure of His Heart of flesh, also claiming that, when He appeared radiant with love, He asked for a devotion of expiatory love: frequent reception of Communion, especially Communion on the First Friday of the month, and the observance of the Holy Hour.
- During the octave of Corpus Christi, 1675, probably on June 16, the vision known as the "great apparition" reportedly took place, where Jesus said, "Behold the Heart that has so loved men ... instead of gratitude I receive from the greater part (of mankind) only ingratitude ...", and asked Margaret Mary for a feast of reparation of the Friday after the octave of Corpus Christi, bidding her consult her confessor Father Claude de la Colombière, then superior of the small Jesuit house at Paray. Solemn homage was asked on the part of the king, and the mission of propagating the new devotion was especially confided to the religious of the Visitation and to the priests of the Society of Jesus.

A few days after the "great apparition", Margaret Mary reported everything she saw to Father de la Colombière, and he, acknowledging the vision as an action of the Spirit of God, consecrated himself to the Sacred Heart and directed her to write an account of the apparition. He also made use of every available opportunity to circulate this account, discreetly, through France and England. Upon his death on February 15, 1682, there was found in his journal of spiritual retreats a copy in his own handwriting of the account that he had requested of Margaret Mary, together with a few reflections on the usefulness of the devotion.

**July 6 *Birthday of the 14th Dalai Lama* Buddhist** His Holiness Tensin Gyatso, the Fourteenth Dalai Lama, was born July 6, 1935. (Exclusive to Tibetan Buddhism)

**July 7 *Sangha Day (Asalha Puja Day)* Buddhist** One of the most important festivals of the Theravada Buddhists, the Asalha Puja Day or the Dhamma Day celebrates the first teaching of the Buddha. The Buddha gained enlightenment on the full moon of Vesakha - the sixth month. In Benares, He delivered His first discourse which consisted of the essence of the all future teachings. At the conclusion of His discourse, one of His five friends Kondañña, exclaimed his understanding of the Truths just preached and urged the Buddha to accept him as a disciple. This was followed by an extremely simple ordination process that gave birth to the order of monks.

The preaching delivered by the Buddha is quiet often referred to as "setting into motion the wheel of dhamma." It comprises the four noble truths - life means suffering (dukkha); origin of suffering is attachment (tanha); cessation of suffering is attainable and finally, the way to cessation is via the eightfold path. Throughout the world, whatever school of thought a Buddhist might belong to, the central doctrine of Buddhism still remains the four noble truths. The festival is celebrated on the full moon day of the 8th lunar month, Asalha, of the old Indian calendar. Asalha is also the month of the starting of the monsoon. During this period the Buddha and His monks and nuns would hold their wanderings.



**July 9 *Martyrdom of the Báb* Bahá'í** Members of the Bahá'í faith all over the world will mark Sunday, July 9, as a holy day. Bahá'ís are remembering the death, on that date in 1850, of one of the founding figures of the faith. Mírzá Alí Muhammad, who assumed the title of the Báb (or "Gate"), arose in Persia to preach social and religious reform, and foretold the coming of a new age of human development. He gained many followers, but his message aroused the enmity of the rulers, and he was arrested and finally executed by firing squad. Thousands of his followers were put to death. However, his teachings did not die, and they laid the basis for the present-day worldwide Bahá'í faith. Ultimately, those opposed to the Báb argued that he was not only a heretic, but a dangerous rebel. The authorities decided to have him executed. On July 9, 1850, this sentence was carried out in the courtyard of the Tabriz army barracks. Some 10,000 people crowded the rooftops of the barracks and houses that overlooked the square. The Báb and a young follower were suspended by two ropes against a wall. A regiment of 750 Armenian soldiers, arranged in three files of 250 each, opened fire in three successive volleys. So dense was the smoke raised by the gunpowder and dust that the entire yard was obscured.

The report of the execution, written to Lord Palmerston, the British Secretary of State for Foreign Affairs, by Sir Justin Shiel, Queen Victoria's Envoy Extraordinary and Minister Plenipotentiary, in Tehran on July 22, 1850, records: "When the smoke and dust cleared away after the volley, Báb was not to be seen, and the populace proclaimed that he had ascended to the skies. The balls had broken the ropes by which he was bound but he was dragged from the recess where, after some search he was discovered and shot."

After the first attempt at execution, the Báb was found back in his cell, giving final instructions to one of his followers. Earlier in the day, when the guards had come to take him to the courtyard, the Báb had warned that no "earthly power" could silence him until he had finished all that he had to say. When the guards arrived this second time, the Báb calmly announced: "Now you may proceed to fulfill your intention."



### Bon Odori

*Bon Odori*, meaning simply Bon dance is originally a *Nenbutsu* folk dance to welcome the spirits of the dead. The style of celebration varies in many aspects from region to region. Each region has a local dance, as well as different music. The music can be songs specifically pertinent to the spiritual message of *Obon*, or local *min'yo* folk songs. The way in which the dance is performed is also different in each region, though the typical Bon dance involves people lining up in a circle around a high wooden scaffold made especially for the festival called a *yagura*. The *yagura* is usually also the bandstand for the musicians and singers of the *Obon* music. Some dances proceed clockwise, and some dances proceed counter-clockwise around the *yagura*. Some dances reverse during the dance, though most do not. At times, people face the *yagura* and move towards and away from it. Still some dances, such as the *Kagoshima Ohara* dance, and the *Tokushima Awa Odori*, simply proceed in a straight line through the streets of the town.

The dance of a region can depict the area's history and specialization. For example, the movements of the dance of the *Tankō Bushi* (the "coal mining song") of old Miike Mine in Kyūshū show the movements of miners, i.e. digging, cart pushing, lantern hanging, etc. All dancers perform the same dance sequence in unison.

There are other ways in which a regional Bon dance can vary. Some dances involve the use of different kinds of fans, others involve the use of small towels called *tenugi* which may have colorful designs. Some require the use of small wooden clappers, or "*kachi-kachi*" during the dance. The "*Hanagasa Odori*" of Yamagata is performed with a straw hat that has been decorated with flowers.

**July 13 Our Lady of Fatima Catholic Christian** Our Lady of Fátima (Portuguese: Nossa Senhora de Fátima) is a title given to the Blessed Virgin Mary with respect to reported apparitions of her to three shepherd children at Fátima in Portugal on the 13th day of six consecutive months in 1917, starting on May 13. The three children were Lúcia Santos and her cousins, siblings Jacinta and Francisco Marto. The title of Our Lady of the Rosary is also sometimes used in reference to the same apparition (although it was first used in 1208 for the reported apparition in the church of Prouille), because the children related that the apparition specifically identified herself as the "Lady of the Rosary". It is also common to see a combination of these titles, i.e. Our Lady of the Rosary of Fátima (Portuguese: Nossa Senhora do Rosário de Fátima). The events at Fatima gained particular fame due to their elements of prophecy and eschatology, particularly with regard to possible world war and the conversion of Russia. The reported apparitions at Fatima were officially declared "worthy of belief" by the Catholic Church.

**July 13—15 Bon Festival Buddhist** This festival is also known as the Feast of the Dead, All Souls' Day, and the Feast of the Lanterns has been celebrated by Buddhists in Japan for over 1400 years. It is a time to honor and remember one's ancestors and the deeds they performed during their lifetimes. Gravesides are visited, incense burned, and lanterns lit to lead the spirits of the dead "home." Upon arrival back at the house the spirits are met with welcoming fires, altars set up in their memory, and dishes of the foods that were their favorites when they were alive. Homes remain lit all night long and members of the family speak with the spirits. This is a solemn but happy holiday that ends with a dance, the Bon Odori, on the night of the 15th.



**July 14 Blessed Kateri Tekakwitha Feast Day** Blessed Kateri Tekakwitha (1656-1680), also known as Blessed Catherine Tekakwitha, is honored by the Catholic Church as the patroness of ecology, nature, and the environment. Tekakwitha's baptismal name is Catherine, which in the Iroquois languages is Kateri. Tekakwitha's Iroquois name can be translated as, "One who places things in order."<sup>1</sup> or "To put all into place."<sup>2</sup> Other translations include, "she pushes with her hands" and "who walks groping for her way" (because of her faulty eyesight).

Tekakwitha was born at Ossernenon, which today is near Auriesville, New York, USA.



Tekakwitha's father was a Mohawk chief and her mother was a Catholic Algonquin. At the age of four, smallpox attacked Tekakwitha's village, taking the lives of her parents and baby brother, and leaving Tekakwitha an orphan. Although forever weakened, scarred, and partially blind, Tekakwitha survived. The brightness of the sun blinded her and she would feel her way around as she walked. When Tekakwitha was eighteen, Father de Lamberville, a Jesuit missionary, came to Caughnawaga and established a chapel. Her uncle disliked the "Blackrobe" and his strange new religion, but tolerated the missionary's presence. Kateri vaguely remembered her mother's whispered prayers, and was fascinated by the new stories she heard about Jesus Christ. She wanted to learn more about Him and to become a Christian.

(continued)

Father de Lamberville persuaded her uncle to allow Tekakwitha to attend religious instructions. The following Easter, twenty-year old Tekakwitha was baptized. Radiant with joy, she was given the name of Kateri, which is Mohawk for Catherine. Kateri's motto became, "Who can tell me what is most pleasing to God that I may do it?"

On March 25, 1679, Kateri made a vow of perpetual virginity, meaning that she would remain unmarried and totally devoted to Christ for the rest of her life. Kateri hoped to start a convent for Native American sisters in Sault St. Louis but her spiritual director, Father Pierre Cholonoc discouraged her. Kateri's health, never good, was deteriorating rapidly due in part to the penances she inflicted on herself. Father Cholonoc encouraged Kateri to take better care of herself but she laughed and continued with her "acts of love." The poor health which plagued her throughout her life led to her death in 1680 at the age of 24. Her last words were, "Jesus, I love You." Kateri is known as the "Lily of the Mohawks." The Catholic Church declared Kateri venerable in 1943. She was beatified in 1980 by Pope John Paul II. Kateri is the first Native American to be declared Blessed.

**July 14 /15 *Lailatul-Bará at: Night of Salvation Islam (sundown to sundown)*** According to Muslim tradition this is the night on which Allah approaches the earth to call humanity and grant forgiveness of sins. The night is often spent in worship and prayer.

**July 14 *Ullambana (Ancestor Day) Buddhist*** Ullambana is a transliteration of the Sanskrit word meaning "deliverance from suffering," and specifically refers to the salvation of anguished souls in Hell. This concept originates from the story of "Mulien Saving His Mother from Hades." In this Buddhist legend, the protagonist Mulien learns that his mother's ghost is being tortured in Hades by starvation and hanging and thus embarks on a grueling journey to the underworld bringing food to ease her hunger. When he finally succeeds in finding his mother, Mulien offers the food to her but it erupts into flames before she is able to swallow. Despairing, he begs Sakymuni to show him a way to bring salvation to his mother, and is answered by the Buddha, who tells him, "The past sins of your mother are too great for you alone to save her. You must thus find ten monks and pray together on the 15th day of the seventh moon." Heeding Sakymuni's instructions, Mulien begins a ritual Buddhist fast and chants the sutras until finally he succeeds in releasing his mother from hell. This legend has been passed down through the ages and is today is celebrated on Chung Yuan by Buddhists around the world, holding ceremonies of charity so that the outcast and famished ghosts may cross over to salvation.

**July 15 *St. Swithin's Day*** St. Swithin's Day is a day on which people watch the weather, for tradition says that whatever the weather is like on St. Swithin's Day, it will continue so for the next forty days.

There is a weather-rhyme is well known throughout the British Isles since Elizabethan times.

'St. Swithin's day if thou dost rain  
For forty days it will remain  
St. Swithin's day if thou be fair  
For forty days 'twill rain nae mair.'

St. Swithin was a Saxon Bishop of Winchester. He was born in the kingdom of Wessex and educated in its capital, Winchester. He was famous for charitable gifts and building churches. A legend says that as the Bishop lay on his deathbed, he asked to be buried out of doors, where he would be trodden on and rained on. For nine years, his wishes were followed, but then, the monks of Winchester attempted to remove his remains to a splendid shrine inside the cathedral on 15 July 971. According to legend, there was a heavy rainstorm either during the ceremony or on its anniversary. This led to the old wives' tale (folklore) that if it rains on St Swithin's Day (July 15th), it will rain for the next 40 days in succession, and a fine 15th July will be followed by 40 days of fine weather.



**July 16 *Vassa—Rains Retreat Observance begins Buddhist*** Vassa is a three-month annual retreat observed by Theravada monks and nuns. It begins on the day after the full moon day of the eighth lunar month of the common Buddhist calendar, which usually falls in July. The retreat ends on the 15th day of the waxing moon of the eleventh lunar month, usually in October.

During Vassa, monks and nuns remain inside monasteries and temple grounds, devoting their time to intensive meditation and study. Laypeople support the monastic *sangha* (community) by bringing food, candles and other offerings to temples. Laypeople also often observe Vassa by giving up something, such as smoking or eating meat. For this reason, westerners sometimes call Vassa the "Buddhist Lent."

The tradition of Vassa began during the life of the Buddha. Most of the time, the first Buddhist monks who followed the Buddha did not stay in one place, but walked from village to village to teach. They begged for their food and often slept outdoors, sheltered only by trees.

But during India's summer rainy season living as homeless ascetics became difficult. So, groups of monks would find a place to stay together until the rain stopped, forming a temporary community. Wealthy laypeople sometimes sheltered monks on their estates. Eventually a few of these patrons built permanent houses for monks, which amounted to an early form of monastery.



**July 22 St. Mary Magdalene Catholic/Anglican Christian** Mary Magdalene was one of Jesus' most celebrated disciples. She is famous because she is said to have been the first person to see Jesus after he rose from the dead, according to John 20 and Mark 16:9, part of the so-called "Longer Ending" to that chapter.

Mary Magdalene is the leader of a group of female disciples believed to have been present at the cross after the male disciples (excepting John the Beloved) had 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.



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. 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.

Mary Magdalene is considered by the Roman Catholic, Eastern Orthodox, Anglican, and Lutheran churches to be a saint, with a feast day of July 22. The Eastern Orthodox churches also commemorate her on the Sunday of the Myrrbearers which is the second Sunday after Pascha (Easter). She is also an important figure in the Bahá'í Faith.

**July 24 Pioneer Day Latter Day Saints** Pioneer Day (also archaically called the Day of Deliverance) is an official holiday celebrated on July 24 in the U.S. state of Utah, with some celebrations in regions of surrounding states originally settled by Mormon pioneers. It commemorates the entry of Brigham Young and the first group of Mormon pioneers into the Salt Lake Valley on July 24, 1847, where the Latter-day Saints settled after being forced from Nauvoo, Illinois and other locations in the eastern United States. Parades, fireworks, rodeos, and other festivities help commemorate the event

In addition to being an official holiday in Utah, Pioneer Day is considered a special occasion by many members of The Church of Jesus Christ of Latter-day Saints (LDS Church). On Pioneer Day, some Latter-day Saints walk portions of the Mormon Trail or reenact entering the Salt Lake Valley by handcart. Latter-day Saints throughout the United States and around the world may celebrate July 24 in remembrance of the LDS Churches' pioneer era, with songs, dances, and pioneer related activities.



While the holiday has strong links to the LDS Church, it is a celebration of everyone, regardless of faith and nationality, who emigrated to the Salt Lake Valley during the pioneer era, which is generally considered to have ended with the 1869 arrival of the transcontinental railroad. Notable non-LDS American pioneers from this period include Episcopal Bishop Daniel Tuttle, who was responsible for Utah's first non-Mormon schools (Rowland Hall-St. Mark's) and first public hospital (St. Mark's) in the 19th century. The Intertribal Powwow at Liberty Park in Salt Lake City honors the rich cultural heritage and contributions of the area's American Indians, helping Utahans to gain a deeper understanding of the region's history.

