

St Francis Episcopal Church San Jose, CA
Morning Prayer, Thursday, July 22, 2021
Feast of St. Mary Magdalene

When 2 people are reading: READER 1: Plain Text *Reader 2: Italics* **Both: Bold**
If there are 2 lessons, a reading and subsequent canticle may be omitted.

You are invited to begin the service by lighting a candle.

One angel is enough for Mary
Jesus had access to ten thousand
now myriads of myriads and thousands of thousands
are arrayed before our eyes

*That many angels singing
in unison or four-part harmony
or lovely parts infinite in scope
deafen wisdom and worship*

Our work is done for us
all that is needed is assent
get on the bandwagon
forever might escape without unanimity

*Join the angel band
lend your voice
creation's wall will fall
only pure love will be left¹*

O Lord, open our lips
and our mouth shall proclaim your praise.

Glory to the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now, and will be for ever. Amen.

The night has passed, and the day lies open before us; let us pray with one heart and mind. As we rejoice in the gift of this new day, so may the light of your presence, O God, set our hearts on fire with love for you; now and forever. *Amen.*

¹ Wesley White, on **Kairos CoMotion Lectionary Dialogue**.
<http://kcmlection.blogspot.ca/2007/04/third-sunday-of-easter-c3.html>

Psalm 42:1-7

*1 As the deer longs for the water-brooks, **
so longs my soul for you, O God.

*2 My soul is athirst for God, athirst for the living God; **
when shall I come to appear before the presence of God?

*3 My tears have been my food day and night, **
while all day long they say to me,
"Where now is your God?"

*4 I pour out my soul when I think on these things: **
how I went with the multitude and led them into the house of God,

*5 With the voice of praise and thanksgiving, **
among those who keep holy-day.

*6 Why are you so full of heaviness, O my soul? **
and why are you so disquieted within me?

*7 Put your trust in God; **
for I will yet give thanks to him,
who is the help of my countenance, and my God.

Glory to the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now, and will be for ever. Amen.

A reading from the Book of Judith 9:1,11-14

Judith prostrated herself, put ashes on her head, and uncovered the sackcloth she was wearing. At the very time when the evening incense was being offered in the house of God in Jerusalem, Judith cried out to the Lord with a loud voice, and said, "Your strength does not depend on numbers, nor your might on the powerful. But you are the God of the lowly, helper of the oppressed, upholder of the weak, protector of the forsaken, savior of those without hope. Please, please, God of my father, God of the heritage of Israel, Lord of heaven and earth, Creator of the waters, King of all your creation, hear my prayer! Make my deceitful words bring wound and bruise on those who have planned cruel things against your covenant, and against your sacred house, and against Mount Zion, and against the house your children possess. Let your whole nation and every tribe know and understand that you are God, the God of all power and might, and that there is no other who protects the people of Israel but you alone!"

The Word of the Lord.

Thanks be to God

**My soul proclaims the greatness of the Lord, my spirit rejoices in God my Savior;
for he has looked with favor on his lowly servant.**

**From this day all generations will call me blessed: the Almighty has done great
things for me, and holy is his Name.**

He has mercy on those who fear him in every generation.

He has shown the strength of his arm, he has scattered the proud in their conceit.

He has cast down the mighty from their thrones, and has lifted up the lowly.

He has filled the hungry with good things, and the rich he has sent away empty.

**He has come to the help of his servant Israel, for he has remembered his promise
of mercy,**

The promise he made to our fathers, to Abraham and his children for ever.

**Glory to the Father, and to the Son, and to the Holy Spirit: as it was in the
beginning, is now, and will be for ever. Amen.**

A reading from the Gospel of **John: 20:11-18**

Mary stood weeping outside the tomb. As she wept, she bent over to look into the tomb; and she saw two angels in white, sitting where the body of Jesus had been lying, one at the head and the other at the feet. They said to her, "Woman, why are you weeping?" She said to them, "They have taken away my Lord, and I do not know where they have laid him." When she had said this, she turned around and saw Jesus standing there, but she did not know that it was Jesus. Jesus said to her, "Woman, why are you weeping? Whom are you looking for?" Supposing him to be the gardener, she said to him, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away." Jesus said to her, "Mary!" She turned and said to him in Hebrew, "Rabbouni!" (which means Teacher). Jesus said to her, "Do not hold on to me, because I have not yet ascended to the Father. But go to my brothers and say to them, 'I am ascending to my Father and your Father, to my God and your God.'" Mary Magdalene went and announced to the disciples, "I have seen the Lord"; and she told them that he had said these things to her.

The Word of the Lord.

Thanks be to God.

**Glory to God in the highest,
and on earth peace to people of good will.**

We praise you,

we bless you,

we adore you,

we glorify you,

we give you thanks for your great glory,

Lord God, heavenly King,

O God, almighty Father.

Lord Jesus Christ, Only Begotten Son,

Lord God, Lamb of God, Son of the Father,

**you take away the sins of the world, have mercy on us;
you take away the sins of the world, receive our prayer;
you are seated at the right hand of the Father, have mercy on us.
For you alone are the Holy One, you alone are the Lord, you alone are the Most
High, Jesus Christ, with the Holy Spirit, in the glory of God the Father.
Glory to the Father, and to the Son, and to the Holy Spirit: as it was in the
beginning, is now, and will be for ever. Amen.**

The Apostles' Creed

**I believe in God, the Father almighty,
creator of heaven and earth;
I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of the Father.
He will come again to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins
the resurrection of the body,
and the life everlasting. Amen.**

The Prayers

The Lord be with you.
And also with you.
Let us pray.

**Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation, but deliver us from evil.
For thine is the kingdom,**

**and the power, and the glory,
for ever and ever. Amen.**

Save your people, Lord, and bless your inheritance;
Govern and uphold them, now and always.
Day by day we bless you;
We praise your Name for ever.
Lord, keep us from all sin today;
Have mercy on us, Lord, have mercy.
Lord, show us your love and mercy;
For we put our trust in you.
In you, Lord, is our hope;
And we shall never hope in vain.

Almighty God, whose blessed Son restored Mary Magdalene to health of body and of mind, and called her to be a witness of his resurrection: Mercifully grant that by your grace we may be healed from all our infirmities and know you in the power of his unending life; who with you and the Holy Spirit lives and reigns, one God, now and for ever. *Amen.*

Let us pray for the poor, hungry, and neglected all over the world,
that their cries for daily bread may inspire works of compassion and mercy
among those to whom much has been given.
Lord, in your mercy, Hear our prayer.

Let us pray for schools and centers of learning throughout the world,
for those who lack access to basic education,
and for the light of knowledge to blossom and shine in the lives of all God's people.
Lord, in your mercy, Hear our prayer.

Let us pray for an end to the divisions and inequalities
that scar God's creation,
particularly the barriers to freedom
faced by God's children throughout the world because of gender;
that all who have been formed in God's image
might have equality in pursuit of the blessings of creation.
Lord, in your mercy, Hear our prayer.

Let us pray for the health of women, children,
and families around the world,
especially for an end to maternal and child mortality,
that in building healthy families,
all God's people may be empowered to strengthen their communities
and repair the breaches which divide nations and peoples.
Lord, in your mercy, Hear our prayer.

Let us pray for an end to pandemic disease throughout the world,

particularly the scourges of HIV/AIDS, malaria, and tuberculosis;
that plagues of death may no longer fuel poverty, destabilize nations,
and inhibit reconciliation and restoration throughout the world.

Lord, in your mercy, Hear our prayer.

Let us pray for an end to the waste and desecration of God's creation,
for access to the fruits of creation
to be shared equally among all people,
and for communities and nations to find sustenance
in the fruits of the earth and the water God has given us.

Lord, in your mercy, Hear our prayer.

Let us pray for all nations and people
who already enjoy the abundance of creation
and the blessings of prosperity,
that their hearts may be lifted up to the needs of the poor and afflicted,
and partnerships between rich and poor for the reconciliation of the world
may flourish and grow.

*Lord, in your mercy, Hear our prayer.*²

Oh God, we are one with You. You have made us one with You. You have taught us that if we are open to one another, You will dwell in us. Help us to preserve this openness and to fight for it with all our hearts. Help us to realize that there can be no understanding where there is mutual rejection. Oh God, in accepting one another wholeheartedly, fully, completely, we accept You, and we thank You, and we adore You, and we love You with our whole being, because our being is in Your being, our spirit is rooted in Your spirit. Fill us then with love and let us be bound together with love as we go our diverse ways, united in this one spirit which makes You present in the world, and which makes You witness the ultimate reality that is love. Love has overcome. Love is victorious. Amen.³

Mary Magdalene,^[a] sometimes called **Mary of Magdala**, or simply the **Magdalene** or the **Madeleine**, was a 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.^[2] She was mentioned by name twelve times in the canonical gospels, more than most of the **apostles** and more than any other woman in the gospels, other than Jesus's family. 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** in **Roman Judea**.

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 **Mark 16**. In

² The Episcopal Office of Government Relations, United States. Posted on Church World Service's **Making Poverty History** page. <http://hunger.cwsglobal.org/hungerbooklet/prayer.html>

³ Thomas Merton's last prayer.

all the four canonical gospels, Mary Magdalene was a witness to the crucifixion of Jesus and, in the [Synoptic Gospels](#), she was also present at his burial. All the four gospels identified her, either alone or as a member of a larger [group of women](#) which includes [Jesus's mother](#), as the first to witness the [empty tomb](#),^[2] and the first to witness Jesus's resurrection.^[3]

For these reasons, Mary Magdalene is known in some Christian traditions as the "apostle to the apostles". Mary Magdalene is a central figure in later [Gnostic](#) Christian writings, including the [Dialogue of the Savior](#), the [Pistis Sophia](#), the [Gospel of Thomas](#), the [Gospel of Philip](#), and the [Gospel of Mary](#). These texts portray Mary Magdalene as an apostle, as Jesus's closest and most beloved disciple and the only one who truly understood his teachings. In the [Gnostic texts](#), or Gnostic gospels, Mary Magdalene's closeness to Jesus results in tension with another disciple, [Peter](#), due to her sex and Peter's jealousy of special teachings given to her. Some fiction portrays her as the wife of Jesus.

The portrayal of Mary Magdalene as a prostitute began after a series of Easter sermons delivered in 591 when [Pope Gregory I](#) conflated Mary Magdalene, who was introduced in Luke 8:2, with [Mary of Bethany](#) (Luke 10:39) and the unnamed "sinful woman" who [anointed Jesus's feet](#) in [Luke 7:36–50](#). This resulted in a widespread belief that she was a repentant prostitute or promiscuous woman.^{[4][2]} Elaborate medieval legends from western Europe tell exaggerated tales of Mary Magdalene's wealth and beauty, as well as her alleged journey to southern France. 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](#) and some [Protestant](#) leaders rejected it. During the [Counter-Reformation](#), the [Catholic Church](#) emphasized Mary Magdalene as a symbol of [penance](#). 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.

Mary Magdalene is considered to be a [saint](#) by the [Catholic](#), [Eastern Orthodox](#), [Anglican](#), and [Lutheran](#) churches. In 2016 [Pope Francis](#) raised the level of liturgical memory on July 22 from memorial to [feast](#), and for her to be referred as the "Apostle of the apostles".^[5] Other Protestant churches honor her as a heroine of the faith. The Eastern Orthodox churches also commemorate her on the Sunday of the [Myrrhbearers](#), the Orthodox equivalent of one of the Western [Three Marys](#) traditions.