

Morning Prayer

Thursday, July 22



Opening Sentence

Their sound has gone out into all lands, and their message to the ends of the world. *Psalm 19:4*

Confession

Let us confess our sins against God and our neighbor.

Most merciful God,

we confess that we have sinned against you

in thought, word, and deed,

by what we have done,

and by what we have left undone.

We have not loved you with our whole heart;

we have not loved our neighbors as ourselves.

We are truly sorry and we humbly repent.

For the sake of your Son Jesus Christ,

have mercy on us and forgive us;

that we may delight in your will,

and walk in your ways,

to the glory of your Name. *Amen.*

Almighty God have mercy on us, forgive us all our sins through our Lord Jesus Christ, strengthen us in all goodness, and by the power of the Holy Spirit keep us in eternal life. *Amen.*

Versicle and Response

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 forever. Amen.

The Lord is glorious in his saints:

Come let us adore him.

Venite

Come let us sing to the Lord;*

let us shout for joy to the Rock of our salvation.

Let us come before his presence with thanksgiving*

and raise a loud shout to him with psalms.

For the Lord is a great God,*

and a great King above all gods.

In his hand are the caverns of the earth,*

and the heights of the hills are his also.

The sea is his, for he made it,*

and his hands have molded the dry land.

Come, let us bow down, and bend the knee,*
and kneel before the Lord our Maker.
For he is our God,
and we are the people of his pasture and the sheep of his hand.*
Oh, that today you would hearken to his voice!
Glory be to the Father and to the Son,
And to the Holy Spirit.
As it was in the beginning, is now,
And will be forever. *Amen.*

Antiphon

The Lord is glorious in his saints:
Come let us adore him.

Psalm 116 *Dilexi, quoniam*

¹ I love the Lord, because he has heard the voice of
my supplication, *

because he has inclined his ear to me whenever
I called upon him.

² The cords of death entangled me;
the grip of the grave took hold of me; *
I came to grief and sorrow.

³ Then I called upon the Name of the Lord: *
"O Lord, I pray you, save my life."

⁴ Gracious is the Lord and righteous; *
our God is full of compassion.

⁵ The Lord watches over the innocent; *
I was brought very low, and he helped me.

⁶ Turn again to your rest, O my soul, *
for the Lord has treated you well.

⁷ For you have rescued my life from death, *
my eyes from tears, and my feet from stumbling.

⁸ I will walk in the presence of the Lord *
in the land of the living.

⁹ I believed, even when I said,
"I have been brought very low." *
In my distress I said, "No one can be trusted."

¹⁰ How shall I repay the Lord *
for all the good things he has done for me?

¹¹ I will lift up the cup of salvation *
and call upon the Name of the Lord.

¹² I will fulfill my vows to the Lord *
in the presence of all his people.

¹³ Precious in the sight of the Lord *
is the death of his servants.

¹⁴ O Lord, I am your servant; *
I am your servant and the child of your handmaid;
you have freed me from my bonds.

¹⁵ I will offer you the sacrifice of thanksgiving *
and call upon the Name of the Lord.

¹⁶ I will fulfill my vows to the Lord *
in the presence of all his people,
¹⁷ In the courts of the Lord's house, *
in the midst of you, O Jerusalem.
Hallelujah!

Gloria Patri

Glory be to the Father, and to the Son,
and to the Holy Ghost:
as it was in the beginning, is now,
and ever shall be.
World without end. Amen. *Amen.*

The Old Testament Lesson

Zephaniah 3:14-20

¹⁴Sing aloud, O daughter Zion; shout, O Israel! Rejoice and exult with all your heart, O daughter Jerusalem! ¹⁵The Lord has taken away the judgments against you, he has turned away your enemies. The king of Israel, the Lord, is in your midst; you shall fear disaster no more. ¹⁶On that day it shall be said to Jerusalem: Do not fear, O Zion; do not let your hands grow weak. ¹⁷The Lord, your God, is in your midst, a warrior who gives victory; he will rejoice over you with gladness, he will renew you in his love; he will exult over you with loud singing ¹⁸as on a day of festival. I will remove disaster from you, so that you will not bear reproach for it. ¹⁹I will deal with all your oppressors at that time. And I will save the lame and gather the outcast, and I will change their shame into praise and renown in all the earth. ²⁰At that time I will bring you home, at the time when I gather you; for I will make you renowned and praised among all the peoples of the earth, when I restore your fortunes before your eyes, says the Lord.

The Word of the Lord.

Thanks be to God.

Canticle 8

The Song of Moses

Cantemus Domino

Exodus 15:1-6, 11-13, 17-18

I will sing to the Lord, for he is lofty and uplifted; *
the horse and its rider has he hurled into the sea.

The Lord is my strength and my refuge; *
the Lord has become my Savior.

This is my God and I will praise him, *
the God of my people and I will exalt him.

The Lord is a mighty warrior; *

Yahweh is his Name.

The chariots of Pharaoh and his army has he hurled into the sea; *
the finest of those who bear armor have been
drowned in the Red Sea.

The fathomless deep has overwhelmed them; *
they sank into the depths like a stone.

Your right hand, O Lord, is glorious in might; *
your right hand, O Lord, has overthrown the enemy.

Who can be compared with you, O Lord, among the gods? *

who is like you, glorious in holiness,
awesome in renown, and worker of wonders?
You stretched forth your right hand; *
the earth swallowed them up.
With your constant love you led the people you redeemed; *
with your might you brought them in safety to
your holy dwelling.
You will bring them in and plant them *
on the mount of your possession,
The resting-place you have made for yourself, O Lord, *
the sanctuary, O Lord, that your hand has established.
The Lord shall reign *
forever and forever.
Glory to the Father, and to the Son, and to the Holy Spirit: *
as it was in the beginning, is now, and will be forever. *Amen.*

The Gospel

Mark 15:37-16:7

Mark 15

³⁷Then Jesus gave a loud cry and breathed his last. ³⁸And the curtain of the temple was torn in two, from top to bottom. ³⁹Now when the centurion, who stood facing him, saw that in this way he breathed his last, he said, "Truly this man was God's Son!"

⁴⁰There were also women looking on from a distance; among them were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome. ⁴¹These used to follow him and provided for him when he was in Galilee; and there were many other women who had come up with him to Jerusalem.

⁴²When evening had come, and since it was the day of Preparation, that is, the day before the sabbath, ⁴³Joseph of Arimathea, a respected member of the council, who was also himself waiting expectantly for the kingdom of God, went boldly to Pilate and asked for the body of Jesus. ⁴⁴Then Pilate wondered if he were already dead; and summoning the centurion, he asked him whether he had been dead for some time. ⁴⁵When he learned from the centurion that he was dead, he granted the body to Joseph. ⁴⁶Then Joseph bought a linen cloth, and taking down the body, wrapped it in the linen cloth, and laid it in a tomb that had been hewn out of the rock. He then rolled a stone against the door of the tomb. ⁴⁷Mary Magdalene and Mary the mother of Joses saw where the body was laid.

Mark 16

¹When the sabbath was over, Mary Magdalene, and Mary the mother of James, and Salome bought spices, so that they might go and anoint him. ²And very early on the first day of the week, when the sun had risen, they went to the tomb. ³They had been saying to one another, "Who will roll away the stone for us from the entrance to the tomb?" ⁴When they looked up, they saw that the stone, which was very large, had already been rolled back. ⁵As they entered the tomb, they saw a young man, dressed in a white robe, sitting on the right side; and they were alarmed. ⁶But he said to them, "Do not be alarmed; you are looking for Jesus of Nazareth, who was crucified. He has been raised; he is not here. Look, there is the place they laid him. ⁷But go, tell his disciples and Peter that he is going ahead of you to Galilee; there you will see him, just as he told you."

The Word of the Lord.

Thanks be to God.

The Apostle's 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 Lord's Prayer

Our Father in heaven,

hallowed be your Name,

your kingdom come,

your will be done,

on earth as in heaven.

Give us today our daily bread.

Forgive us our sins

as we forgive those

who sin against us.

Save us from the time of trial,

and deliver us from evil.

For the kingdom, the power,

and the glory are yours,

now and forever. *Amen.*

Suffrages

Show us your mercy, O Lord;

And grant us your salvation.

Clothe your ministers with righteousness;

Let your people sing with joy.

Give peace, O Lord, in all the world;

For only in you can we live in safety.

Lord, keep this nation under your care;

And guide us in the way of justice and truth.

Let your way be known upon earth;

Your saving health among all nations.

Let not the needy, O Lord, be forgotten;

Nor the hope of the poor be taken away.
Create in us clean hearts, O God;
And sustain us with your Holy Spirit.

Collect of the Day: *Mary Magdalene*

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 forever. *Amen.*

For Mission

Almighty and everlasting God, by whose Spirit the whole body of your faithful people is governed and sanctified: Receive our supplications and prayers which we offer before you for all members of your holy Church, that in their vocation and ministry they may truly and devoutly serve you; through our Lord and Savior Jesus Christ. *Amen.*

Trinity Cycle of Prayer

Doug Benoit

Let us pray now for our own needs and those of others.

A Prayer of St. Chrysostom

Almighty God, you have given us grace at this time with one accord to make our common supplication to you; and you have promised through your well-beloved Son that when two or three are gathered together in his Name you will be in the midst of them: Fulfill now, O Lord, our desires and petitions as may be best for us; granting us in this world knowledge of your truth, and in the age to come life everlasting. *Amen.*

Benediction

Let us bless the Lord.

Thanks be to God.

May the God of hope fill us with all joy and peace in believing through the power of the Holy Spirit. *Amen. Romans 15:13*

The Commemoration

Mary Magdalene is mentioned in the Gospels as being among the women of Galilee who followed Jesus and His disciples, and who was present at His Crucifixion and Burial, and who went to the tomb on Easter Sunday to anoint His body. She was the first to see the Risen Lord, and to announce His Resurrection to the apostles. Accordingly, she is referred to in early Christian writings as "the apostle to the apostles."

Mary Magdalene, Mary of Bethany (sister of Martha and Lazarus), and the unnamed penitent woman who anointed Jesus's feet (Luke 7:36-48) are sometimes supposed to be the same woman. From this, plus the statement that Jesus had cast seven demons out of her (Luke 8:2), has risen the tradition that she had been a prostitute before she met Jesus.

Because of the assumption that Mary Magdalene had been a spectacular sinner, and also perhaps because she is described as weeping at the tomb of Jesus on the Resurrection morning, she is often portrayed in art as weeping, or with eyes red from having wept. From this appearance we derive the English word "maudlin", meaning "effusively or tearfully

sentimental." There is a Magdalen College at Oxford, and a Magdalene College at Cambridge (different spelling), both pronounced "Maudlin."

A reader has asked about

... the idea that the woman caught in adultery, the woman who was forgiven much because she loved much, the woman with the expensive perfume who bathed Jesus' feet with her tears and hair, were all Mary Magdalene. I don't know whether there is any firm evidence that this is true or whether this was spoken of in early writings.

From THE PENGUIN DICTIONARY OF SAINTS, by Donald Attwater (Penguin Books, London, 2nd ed, 1983) under "Mary Magdalene": among other women [besides Mary Magdalene] mentioned in the gospels are the unnamed woman "who was a sinner" (Luke 7:37-50), and Mary of Bethany, Martha's sister (Luke 10:38-42). These are not further identified, and in Eastern tradition they are usually treated as three different persons. But the West, following St. Gregory the Great [540?-604], regarded them as one and the same, though weighty voices from St Ambrose [337?-397] onwards preferred to leave the question undecided. This western tradition resulted in St. Mary Magdalene's being looked on as an outstanding type of the penitent and the contemplative. The eastern tradition has now been adopted in the new Roman calendar (1969).

We have here the following:

(1) Mary of Magdala,

Jesus had cast out "seven demons" from her (P 16:9; L 8:2f)

She and other women of Galilee followed Jesus and His disciples and ministered to them (M 27:55f; P 15:40f; L 8:2f)

She was present at the crucifixion (M 27:55f; P 15:40f; J 19:25)

She was present at the burial (M 27:61; P 15:47)

She and others went to the tomb on Easter morning, and she saw the risen Christ (M 28:1-10; P 16:1,9; L 24:1-10; J 20:1-2,11-18)

(2) Mary of Bethany,

She listened to Jesus, while her sister Martha worked (L 10:38-42)

Jesus raised her brother Lazarus from the dead (J 11:1-46)

She anointed Jesus with costly ointment (M 26:7-13; P 14:3-9; J 11:2; 12:1-3)

(3) the "sinner"

She anointed Jesus feet with her tears, and He pronounced her sins forgiven (L 7:50)

(4) the woman taken in adultery

Jesus said to her: "I do not condemn you; go and sin no more." (J 8:1-11)

Are (1) and (2) the same? Yes, for they have the same name and are both followers of Jesus. No, for (1) is from Galilee and (2) from Judea. Besides, Mary=Miriam was an extremely popular name. Perhaps, for she might have left her family and gone to Magdala, and later returned to Bethany.

Are (2) and (3) the same? Yes, for each anointed Jesus' feet as He reclined at dinner, and wiped them with her hair, to the scandal of the beholders. No, for the circumstances were quite different, so that it would have to be two different anointings. Perhaps, since Mary might at the close of His ministry have seen fit to anoint Him a second time, and to do so in a way that would suggest to them both the former anointing, when He had declared her sins forgiven.

Are (1) and (3) the same? Yes, for they are both women who were living in unchastity until Jesus transformed their lives. No, for there is no reason to suppose that the sins of (3) included unchastity, and no reason to suppose that that the "seven demons" driven out of Mary Magdalene were sins of unchastity, or indeed sins at all. The Bible does not speak of the demon possessed as more sinful than anyone else. Perhaps, for there was then, as now, a

regrettable tendency to use the terms "immoral" and "unchaste", or "living in sin" and "living in unchastity", interchangeably.

Are (3) and (4) the same? Yes, for they are both adulteresses whom Jesus forgives. No, for the circumstances under which they were forgiven are not at all the same. (Besides, we have no reason to suppose that (3) was an adulteress at all.) Perhaps, for the following scenario is perfectly possible. Jesus meets the woman for the first time when asked whether she is to be stoned. He sends her away uncondemned. At the moment she is too stunned to react, but a few days later, realizing that He has given her both acceptance as she is and also the power to change, she seeks Him out to express her gratitude. He points out to His host that her gratitude is a response to the forgiveness she has received and sends her away with His blessing.

A great many minor characters appear briefly in the gospel narratives, "unheralded and unpursued." There is a natural tendency for the imagination to try to tidy things up by identifying some of them, so that (for example) the centurion who at the crucifixion said, "Truly this was the Son of God," is suggested to be the same centurion whose servant was healed at Capernaum. But real life is not always tidy, and these suggestions remain only suggestions.

The story of the "woman who was a sinner" (Luke 7:36-50) has been misunderstood by some readers. When Jesus was a dinner guest, a woman who was a "sinner" (sins not specified) came into the room and wept, and kissed and anointed his feet, and the host was shocked. Jesus told a parable: "A man had two debtors, one who owed him 500 denarii, and the other 50. Since they could not pay, he forgave them both. Which will love him more?" The host said: "I suppose, the one whom he forgave more." Jesus said: "Good answer. This woman has been forgiven much, and you see that she loves me much. You have been forgiven little, and you love little."

One verse reads: "Her sins, which were many, are forgiven, for she loved much." Some readers take this to mean that her love for Jesus was the cause of his decision to forgive her. Some assume that she was an adulteress and understand the verse to mean that adultery is okay if you are truly in love. But there is a language problem here. If someone says, "It has been raining, for (or because) the pavement is wet," he does not mean that the wetness of the pavement is the cause of the recent rain. He means that it is evidence of the recent rain. It is the cause of our knowledge of the recent rain. His statement, "It has rained, because the pavement is wet," is shorthand for, "I know that it has rained, because I see that the pavement is wet." So here, as far as our knowledge goes, we see that the woman is grateful to Jesus, and as a result we believe that he has done something great for her (such as forgiving her sins and restoring her to life and joy). But as far as the events are concerned, the restoration comes first, and the gratitude follows as a result.

A point often overlooked is the claim that Jesus here makes about his own status. His story casually assumes that all sin is a debt owed to him, and that those who have been forgiven ought to be grateful to him. This does not fit well with the notion that Jesus thought of himself only as a moral teacher, and that his Deity was a later invention of over-enthusiastic followers.