

## Morning Prayer

Tuesday, July 22



### Opening Statement

*Leader*

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

### Confession of Sin

*Leader*

Let us confess our sins against God and our neighbor.

*Silence may be kept.*

*Everyone together, all kneeling:*

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.

*Leader*

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.*  
*Alleluia.*

### The Invitatory

*All stand.*

*Leader*

Lord, open our lips.

*Response*

And our mouth shall proclaim your praise.

*Everyone*

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. Alleluia.

### Antiphon

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

**Venite Psalm 95:1-7**

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

**Psalm 116 Dilexi, quoniam**

<sup>1</sup> 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.  
<sup>2</sup> The cords of death entangled me;  
the grip of the grave took hold of me; \*  
I came to grief and sorrow.  
<sup>3</sup> Then I called upon the Name of the Lord: \*  
"O Lord, I pray you, save my life."  
<sup>4</sup> Gracious is the Lord and righteous; \*  
our God is full of compassion.  
<sup>5</sup> The Lord watches over the innocent; \*  
I was brought very low, and he helped me.  
<sup>6</sup> Turn again to your rest, O my soul, \*  
for the Lord has treated you well.  
<sup>7</sup> For you have rescued my life from death, \*  
my eyes from tears, and my feet from stumbling.  
<sup>8</sup> I will walk in the presence of the Lord \*  
in the land of the living.  
<sup>9</sup> I believed, even when I said,  
"I have been brought very low." \*  
In my distress I said, "No one can be trusted."  
<sup>10</sup> How shall I repay the Lord \*  
for all the good things he has done for me?  
<sup>11</sup> I will lift up the cup of salvation \*  
and call upon the Name of the Lord.  
<sup>12</sup> I will fulfill my vows to the Lord \*  
in the presence of all his people.  
<sup>13</sup> Precious in the sight of the Lord \*  
is the death of his servants.

<sup>14</sup> O Lord, I am your servant; \*  
I am your servant and the child of your handmaid;  
you have freed me from my bonds.  
<sup>15</sup> I will offer you the sacrifice of thanksgiving \*  
and call upon the Name of the Lord.  
<sup>16</sup> I will fulfill my vows to the Lord \*  
in the presence of all his people,  
<sup>17</sup> 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**

*Reader*

*A reading from the Prophet Zephaniah 3:14-20*

<sup>14</sup>Sing aloud, O daughter Zion; shout, O Israel! Rejoice and exult with all your heart, O daughter Jerusalem! <sup>15</sup>The 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. <sup>16</sup>On that day it shall be said to Jerusalem: Do not fear, O Zion; do not let your hands grow weak. <sup>17</sup>The 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 <sup>18</sup>as on a day of festival. I will remove disaster from you, so that you will not bear reproach for it. <sup>19</sup>I 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. <sup>20</sup>At 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.

*Everyone*

Thanks be to God.

*Silence may be kept after the Reading.*

### **Canticle 13 A Song of Praise**

*Benedictus es, Domine*

*Song of the Three Young Men, 29-34*

Glory to you, Lord God of our fathers; \*  
you are worthy of praise; glory to you.  
Glory to you for the radiance of your holy Name; \*  
we will praise you and highly exalt you for ever.  
Glory to you in the splendor of your temple; \*  
on the throne of your majesty, glory to you.  
Glory to you, seated between the Cherubim; \*  
we will praise you and highly exalt you for ever.  
Glory to you, beholding the depths; \*  
in the high vault of heaven, glory to you.

Glory to you, Father, Son, and Holy Spirit; \*  
we will praise you and highly exalt you 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.*

## **The Gospel**

*Reader*

*A reading from the Gospel according to Mark 15:47-16:7*

<sup>47</sup>Mary Magdalene and Mary the mother of Joses saw where the body was laid.  
<sup>1</sup>When the sabbath was over, Mary Magdalene, and Mary the mother of James, and Salome bought spices, so that they might go and anoint him. <sup>2</sup>And very early on the first day of the week, when the sun had risen, they went to the tomb. <sup>3</sup>They had been saying to one another, "Who will roll away the stone for us from the entrance to the tomb?" <sup>4</sup>When they looked up, they saw that the stone, which was very large, had already been rolled back. <sup>5</sup>As they entered the tomb, they saw a young man, dressed in a white robe, sitting on the right side; and they were alarmed. <sup>6</sup>But 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. <sup>7</sup>But 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.

*Everyone*

Thanks be to God.

*Silence may be kept after the Reading.*

## **Canticle 18 A Song to the Lamb**

*Dignus es*

*Revelation 4:11; 5:9-10, 13*

Splendor and honor and kingly power \*  
are yours by right, O Lord our God,  
For you created everything that is, \*  
and by your will they were created and have their being;  
And yours by right, O Lamb that was slain, \*  
for with your blood you have redeemed for God,  
From every family, language, people, and nation, \*  
a kingdom of priests to serve our God.  
And so, to him who sits upon the throne, \*  
and to Christ the Lamb,  
Be worship and praise, dominion and splendor, \*  
for ever and for evermore.  
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**

*All stand*

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**

*Leader*

God be with you.

*Response*

*And also with you.*

*Leader*

Let us pray.

*Everyone*

### **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 for ever. *Amen.*

### **Suffrages**

*Leader*

Help us, O God our Savior;

*Response*

Deliver us and forgive us our sins.

*Leader*

Look upon your congregation;

*Response*

Give to your people the blessing of peace.

*Leader*

Declare your glory among the nations;

*Response*

And your wonders among all peoples.

*Leader*

Do not let the oppressed be shamed and turned away;

*Response*

Never forget the lives of your poor.

*Leader*

Continue your loving-kindness to those who know you;

*Response*

And your favor to those who are true of heart.

*Leader*

Satisfy us by your loving-kindness in the morning;

*Response*

So shall we rejoice and be glad all the days of our life.

**The Collect of the Day: *Mary Magdalene***

*Leader*

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 of all our infirmities and know you in the power of his unending life; who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

**A Collect for Mission**

O God and Father of all, whom the whole heavens adore: Let the whole earth also worship you, all nations obey you, all tongues confess and bless you, and men and women everywhere love you and serve you in peace; through Jesus Christ our Lord. *Amen.*

**Trinity Cycle of Prayer**

*Kurt Kaboth and Katherine Cunningham*

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**

*Leader*

Let us bless the Lord. Alleluia. Alleluia.

*Response*

Thanks be to God. Alleluia. Alleluia.

Glory to God whose power, working in us, can do infinitely more than we can ask or imagine: Glory to him from generation to generation in the Church, and in Christ Jesus for ever and ever. *Amen. Ephesians 3:20, 21*

## **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 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,' that does not mean that the wetness of the pavement is the cause of the recent rain. The wetness of the pavement is evidence of the recent rain. It is the cause of



our *knowledge* of the recent rain. The 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.