

Morning Prayer

Saint Mary Magdalene

July 22, 2021

Opening Sentence

Officiant Let the words of my mouth and the meditation of my heart be acceptable in your sight, O Lord, my strength and my redeemer. *Psalm 19:14*

The Invitatory and Psalter

Officiant Lord, open our lips.

People ***And our mouth shall proclaim your praise.***

Officiant and People ***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.***

Officiant Worship the Lord in the beauty of holiness:
Come let us adore him.

Jubilate *Psalm 100*

*Be joyful in the Lord, all you lands;
serve the Lord with gladness
and come before his presence with a song.*

*Know this: The Lord himself is God;
he himself has made us, and we are his;
we are his people and the sheep of his pasture.*

*Enter his gates with thanksgiving;
go into his courts with praise;
give thanks to him and call upon his Name.*

*For the Lord is good;
his mercy is everlasting;
and his faithfulness endures from age to age.*

The Psalm Appointed (*appointed for the day*)

Psalm 42: 1-7 Longing for God and His Help in Distress

As a deer longs for flowing streams,
so my soul longs for you, O God.
My soul thirsts for God,
for the living God.

When shall I come and behold
the face of God?
My tears have been my food
day and night,
while people say to me continually,
“Where is your God?”
These things I remember,
as I pour out my soul:
how I went with the throng,
and led them in procession to the house of God,
with glad shouts and songs of thanksgiving,
a multitude keeping festival.
Why are you cast down, O my soul,
and why are you disquieted within me?
Hope in God; for I shall again praise him,
my help and my God.
My soul is cast down within me;
therefore I remember you
from the land of Jordan and of Hermon,
from Mount Mizar.
Deep calls to deep
at the thunder of your cataracts;
all your waves and your billows
have gone over me.
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 Lessons

A Reading from Paul's Second Letter to the Corinthians

2 Corinthians 5:14-18

For the love of Christ urges us on, because we are convinced that one has died for all; therefore all have died. And he died for all, so that those who live might live no longer for themselves, but for him who died and was raised for them.

From now on, therefore, we regard no one from a human point of view; even though we once knew Christ from a human point of view, we know him no longer in that way. So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation;

The Word of the Lord.

Thanks be to God.

Canticle 9 The First Song of Isaiah

Isaiah 12:2-6

Surely, it is God who saves me;

I will trust in him and not be afraid.

For the Lord is my stronghold and my sure defense,

and he will be my Savior.

Therefore you shall draw water with rejoicing

from the springs of salvation.

And on that day you shall say,

Give thanks to the Lord and call upon his Name;

Make his deeds known among the peoples;

see that they remember that his Name is exalted.

Sing the praises of the Lord, for he has done great things,

and this is known in all the world.

Cry aloud, inhabitants of Zion, ring out your joy,

for the great one in the midst of you is the Holy One of Israel.

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

Gospeller: The Holy Gospel of our Lord Jesus Christ according to John.

John 20:11-18

People: ***Glory to you, Lord Christ.***

But 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 Gospel of the Lord.

Praise to you, Lord Christ.

Reflection

Mary of Magdala near Capernaum was one of several women who followed Jesus and ministered to him in Galilee. The Gospel according to Luke records that Jesus “went on through cities and villages, preaching and bringing the good news of the kingdom of God. And the Twelve were with him, and also some women who had been healed of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out ... ” (Luke 8:1–2). The Gospels tell us that Mary was healed by Jesus, followed him, and was one of those who stood near his cross at Calvary.

It is clear that Mary Magdalene’s life was radically changed by Jesus’ healing. Her ministry of service and steadfast companionship, even as a witness to the crucifixion, has, through the centuries, been an example of the faithful ministry of women to Christ. All four Gospels name Mary as one of the women who went to the tomb to mourn and to care for Jesus’ body. Her weeping for the loss of her Lord strikes a common chord with the grief of all others over the death of loved ones. Jesus’ tender response to her grief—meeting her in the garden, revealing himself to her by calling her name—makes her the first witness to the risen Lord. She is given the command, “Go to my brethren and say to them, I am ascending to my Father and your Father, to my God and your God” (John 20:17). As the first messenger of the resurrection, she tells the disciples, “I have seen the Lord” (John 20:18).

In the tradition of the Eastern Church, Mary is regarded as the equal of an apostle; and she is held in veneration as the patron saint of the great cluster of monasteries on Mount Athos.

The Apostles’ Creed

Officiant and People

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

Officiant The Lord be with you.
People ***And also with you.***
Officiant 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.***

V. Show us your mercy, O Lord;
R. ***And grant us your salvation.***

V. Clothe your ministers with righteousness;
R. ***Let your people sing with joy.***

V. Give peace, O Lord, in all the world;
R. ***For only in you can we live in safety.***

V. Lord, keep this nation under your care;
R. ***And guide us in the way of justice and truth.***

V. Let your way be known upon earth;
R. ***Your saving health among all nations.***

V. Let not the needy, O Lord, be forgotten;
R. ***Nor the hope of the poor be taken away.***

V. Create in us clean hearts, O God;
R. ***And sustain us with your Holy Spirit.***

The Collect of the Day

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.***

Prayers of Intercession and Thanksgiving

Officiant 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.*

Spiritual Communion

Let us pray together a prayer for Spiritual Communion:

Blessed Jesus, I believe that we are fed with the spiritual food of your Body and Blood. Since I cannot receive You physically today, I now desire to receive you spiritually into my soul. Unite my heart with those of my community gathered to celebrate the great meal of thanksgiving and make us all one with you. May this spiritual communion strengthen my faith and grant me confidence in your loving care now and forever. Amen.

The General Thanksgiving

Officiant and People

***Almighty God, Father of all mercies,
we your unworthy servants give you humble thanks
for all your goodness and loving-kindness
to us and to all whom you have made.
We bless you for our creation, preservation,
and all the blessings of this life;
but above all for your immeasurable love
in the redemption of the world by our Lord Jesus Christ;
for the means of grace, and for the hope of glory.
And, we pray, give us such an awareness of your mercies,
that with truly thankful hearts we may show forth your praise,
not only with our lips, but in our lives,
by giving up ourselves to your service,
and by walking before you
in holiness and righteousness all our days;
through Jesus Christ our Lord,
to whom, with you and the Holy Spirit,
be honor and glory throughout all ages. Amen.***

Officiant Let us bless the Lord.

People ***Thanks be to God.***

Officiant The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us all evermore. ***Amen.***

Bible Study

Gospel: John 6:1-21

¹After this Jesus went to the other side of the Sea of Galilee, also called the Sea of Tiberias. ²A large crowd kept following him, because they saw the signs that he was doing for the sick. ³Jesus went up the mountain and sat down there with his disciples. ⁴Now the Passover, the festival of the Jews, was near. ⁵When he looked up and saw a large crowd coming towards him, Jesus said to Philip, 'Where are we to buy bread for these people to eat?' ⁶He said this to test him, for he himself knew what he was going to do. ⁷Philip answered him, 'Six months' wages would not buy enough bread for each of them to get a little.' ⁸One of his disciples, Andrew, Simon Peter's brother, said to him, ⁹'There is a boy here who has five barley loaves and two fish. But what are they among so many people?' ¹⁰Jesus said, 'Make the people sit down.' Now there was a great deal of grass in the place; so they sat down, about five thousand in all. ¹¹Then Jesus took the loaves, and when he had given thanks, he distributed them to those who were seated; so also the fish, as much as they wanted. ¹²When they were satisfied, he told his disciples, 'Gather up the fragments left over, so that nothing may be lost.' ¹³So they gathered them up, and from the fragments of the five barley loaves, left by those who had eaten, they filled twelve baskets. ¹⁴When the people saw the sign that he had done, they began to say, 'This is indeed the prophet who is to come into the world.'

¹⁵ When Jesus realized that they were about to come and take him by force to make him king, he withdrew again to the mountain by himself.

¹⁶ When evening came, his disciples went down to the lake, ¹⁷got into a boat, and started across the lake to Capernaum. It was now dark, and Jesus had not yet come to them. ¹⁸The lake became rough because a strong wind was blowing. ¹⁹When they had rowed about three or four miles, they saw Jesus walking on the lake and coming near the boat, and they were terrified. ²⁰But he said to them, 'It is I; do not be afraid.' ²¹Then they wanted to take him into the boat, and immediately the boat reached the land towards which they were going.

Reflection on John 6:1-21

While growing up, the story of Jesus feeding the 5,000 was one of those storybook shock-and-awe confirmations of Christ's divinity and miracle-making power. Indeed, much ink has been spilt over exactly this question, whether or not the literal multiplication of loaves and fishes is actually what this story depicts. Reading the account given us by the Gospel of John today, however, I am less struck by this debate's quest to square Jesus up with scientific "reality" and more by what, at first glance, seems like a throw-away clause: "Then Jesus took the loaves, *and when he had given thanks*, he distributed them to those who were seated; so also the fish, as much as they wanted" (v.11). Whatever's happening in this passage hinges on this, on giving thanks.

What the New Revised Standard Version (NRSV) translates here as “given thanks” is a form of the Greek verb *eucharisteó*, from which we get a word with which Episcopalians are intimately familiar: “Eucharist.” And it strikes me that this, Jesus giving thanks for gifts given by a young boy, brings to an intersection all our previous topics of discussion. It is a bold declaration of a logic of abundance rooted in a sacred thankfulness for gifts that short-circuit our ordinary conceptions of the possible – and all in a way that invokes for us a sacrament we celebrate week by week in churches around the world. Let us make the Eucharist our new imagination.

- For what gifts do you, your family, and/or your congregation give thanks?
- How might the eschatological feast of the Eucharist offer us a vision of abundance and faithfulness comparable to Jesus feeding the 5,000?
- How could giving thanks open up impasses – political and otherwise – which stifle and hinder human flourishing?

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