

**The Feast of the Beloved Disciples:
Mary of Magdala & John the Evangelist
Sunday July 26, 2020**

Presider and Speaker: Andrew

Readings

Song of Songs 3:1-4a

(Psalm 42.1-7), Psalm 126

2 Corinthians 5:15-20

John 20.1-18

extra-canonical gospel reading:

Gospel of Mary Magdalene, pages 17-19

(translation by Jean-Yves Leloup)

Music for the day:

Hymns from Common Praise (1998)

Opening	434	The Love of Jesus Calls Us
Reflective	583	When God Restored our Common Life <i>(Psalm 126)</i>
Gradual	235	Myrrh-Bearing Mary
At Prayer	440	For All Your Blessings <i>(tune: 445, Bunessan)</i>
Closing	486	Love Divine, All Loves Excelling

The Collect – the Prayer of the Day:

**Lord Jesus, living source of love and compassion,
you called Mary of Magdala and John the Evangelist
into the inmost heart of your teachings.**

**Reveal in us the Way of the Beloved,
that our actions may arise from the deep pulse of the divine within us.
In the Name of the Holy Three: Lover, Beloved, and Love. Amen.**

The First Reading:

A READING FROM THE SONG OF SONGS

Love's Dream

3 Upon my bed at night

I sought him whom my soul loves;
I sought him, but found him not;
I called him, but he gave no answer.

² “I will rise now and go about the city,
in the streets and in the squares;
I will seek him whom my soul loves.”
I sought him, but found him not.

³ The nightwatchmen found me,
as they went about in the city.
I asked them: “Have you seen him whom my soul loves?”
⁴ Scarcely had I passed along from them,
when I *found* him whom my soul loves.
Then I held him. And I would not let him go.

Holy Word, Holy Wisdom. Hear what the Spirit is saying to the churches.

The Second Reading:

A READING FROM THE LETTER OF PAUL TO THE CHRISTIAN COMMUNITY IN CORINTH

Living A New Life

¹⁵ Christ, the Anointed One, included everyone in his death so that everyone could also be included in his life. And by that, I mean a resurrection life ~ a far better life than people ever lived on their own.

¹⁶⁻²⁰ Because of our commitment to go on seeing life this way, we don't evaluate people by what they have, or how they look. We used to look at the Anointed One that way once, and we got it all wrong, as you know. We certainly don't look at it that way anymore.

Now we look *inside*, and what we see is that anyone united with Christ gets a fresh start, is created new. The old life is gone; a new life burgeons! Look at it! All this comes from the God who first settled the relationship between us and God, and then called us to settle our relationships with each other. So we are ambassadors for the Anointed One, that is to say, we are ambassadors of reconciliation.

Holy Word, Holy Wisdom. Hear what the Spirit is saying to the churches.

2 Corinthians 5.15-18 (from The Message, adapted by A. Twiddy)

The Gospel Reading:

THE HOLY GOSPEL OF OUR LORD JESUS CHRIST ACCORDING TO ST. JOHN

The Resurrection of Jesus

20 Early on the first day of the week, while it was still dark, Mary of Magdala came to the tomb and saw that the stone had been removed from the tomb. ² So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, "They have taken the Lord out of the tomb, and we do not know where they have laid him."

³ Then Peter and the other disciple set out and went toward the tomb. ⁴ The two were running together, but the other disciple outran Peter and reached the tomb first. ⁵ He bent down to look in and saw the linen wrappings lying there, but he did not go in. ⁶ Then Simon Peter came, following him, and went into the tomb. He saw the linen wrappings lying there, ⁷ and the cloth that had been on Jesus' head, not lying with the linen wrappings but rolled up in a place by itself. ⁸ Then the other disciple, who reached the tomb first, also went in, and he saw and believed; ⁹ for as yet they did not understand the scripture, that he must rise from the dead. ¹⁰ Then the disciples returned to their homes.

Jesus Appears to Mary of Magdala

¹¹ But Mary stood weeping outside the tomb. As she wept, she bent over to look into the tomb; ¹² 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.

¹³ The angels said to her, "Friend, why are you weeping?" She said to them, "They have taken away my Lord, and I do not know where they have laid him." ¹⁴ When she had said this, she turned around and saw Jesus standing there, but she did not know that it was Jesus.

¹⁵ Jesus said to her, "Friend, why are you weeping? Who 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."

¹⁶ Jesus said to her, "Mary!"

She turned and said to him in Hebrew, "Rabbouni!" (which means "my Teacher").

¹⁷ Jesus said to her, "Do not hold on to me, because I have not yet ascended to my Father.

But go to my brothers and say to them, 'I am ascending to my Beloved and your Beloved, to my God and your God.'"

⁸ Mary of Magdala went and announced to the disciples, "I have seen the Teacher"; and she told them that he had said these things to her.

...The Gospel of Christ. ... Praise to you, Lord Jesus Christ.

A Way for Each Day ~ The Prayer Jesus Gave Us

~ A Cascadian Version of The Lord's Prayer ~

Our Beloved,

**Your compassionate essence is unique,
and we want it to pervade the whole universe.**

**Restore everything in the world,
to be in harmony, on the outside, and on the inside.**

**Provide us with what we really need now,
for today, and for each day.**

**Release us from the harm we have done,
and help us, in our journey of recovery,
to release those who have harmed us.**

**Keep us safe during our times of distress,
and liberate us from oppression.**

**For your whole purpose, strength, and glory,
is to restore everything and everyone.**

We are depending on this. We are committed to this.

The Process, version 1.1, Andrew Twiddy, May 2020.

This version of the prayer Jesus gave us, traditionally known as the Lord's Prayer, is similar in intention to the meditations and prayers found in the *Supplement to the Book of Alternative Services* (the grey booklet) of the Anglican Church of Canada, page 81.

To help those who may wish to cross barriers of language and culture to find a new expression for this prayer, this translation, *The Process*, operates on the principle of dynamic-equivalence, based on a search for an intersection point between an evolving world of diversity and a sympathetic reading of ancient Middle Eastern texts and context, Semitic thought forms, and the Greek text of early Christian documents, as found in the Gospel of Matthew, chapter 6, and the Gospel of Luke, chapter 11.

The Process, version 1.1, an evolving process of hearing and receiving historic texts of Scripture, from the islands and inlets of the Salish Sea on the West Coast of Canada, Andrew Twiddy, May 2020.