

LITURGY FOR THE FEAST OF MARY MAGDALENE

22nd June, 2022. Organized by Spanish Speaking Region.



The liturgy will begin with an icon of Mary Magdalene (work of Evgeny Maliagin)

We ask participating women to wear a scarf, garment, or something purple as a feminist symbol

1. Opening Song: WOMEN ON THE WAY (Ain Karim)

<https://www.youtube.com/watch?v=uXfk1gEQawl>

Moderator: We begin the liturgy by raising and moving our hands in a shared dance. The hands that anoint, caress and build, unite in this moment in a common and communal dance.

2. Introduction (Lubia de León, Guatemala)

Moderator: Lubia will say a few words of welcome, to "introduce" us to Mary Magdalene, whose figure and authority have been so distorted by the patriarchal Church. We will invoke her presence in this liturgical celebration and that of so many other women who have gone before us. They are our genealogy of resilience, emancipation and freedom in making the Gospel historic today.

3. Pray with them

UK 1. *My mother was a wandering Aramaic.*

She suffered slavery in Egypt.

Then she turned to the G-d of our mothers.

Sarah, Hagar, Rebekah, Rachel, Lia (...).

Africa 2. *My mother was a warrior, a judge and a harlot.*

Miriam, Yeal, Deborah, Judith, Tamar. (...)

God made her partaker of His wisdom and power

In the service of the liberation of the oppressed

Spa.R 3. *My mother was a Galilean Jewes.*

She had a wonderful son

who was persecuted, hated and executed (...).

Aus 4. *My mother was a witness of the Resurrection of Christ,*

the Apostle of the Apostles,

rejected, forgotten, proclaimed prostitute,

Mary of Magdala, a vanguard in the Ekklesia of women (...).

Asia 5. *My mother was an apostle, prophetess, foundress and teacher.*

call to the discipleship of equals,

empowered by God, Sophia of Jesus,

Martha, Phoebe, Junia, Priscilla, Martha, Nymph, Thecla,

N.Am. *6. My mother was a Christian woman full of faith (...)
a mystic, a witch, a martyr, a heretic,
a compassionate woman, an indigenous native, a black slave,
a poor immigrant, an old sorceress, a wise woman,
let us say with her in every generation,
praise be to God who represents all of us*

We proclaim the Gospel of Mary of Magdala

Asia: *They, however, were saddened and wept bitterly saying, "How shall we go to the Gentiles and preach the gospel of the kingdom of the son of man? If they have no regard for him, how will they receive it from us?" Then Mariam stood up, greeted them all, and said to her brothers, "Do not weep and do not be sad; do not hesitate any longer, for his grace will descend upon all of you and protect you. Rather, let us praise his greatness, for he has prepared us and made us human beings." Having said this, Mariam turned their hearts to good and began to comment on the words of the Savior." Levi says to Peter, "You always have anger on your side, and right now you are arguing with the woman and confronting her. If the Savior has judged her worthy, who are you to despise her? In any case, He, seeing her, has undoubtedly loved her. Let us rather be ashamed, and, clothed with the perfect man, let us do that which we were commanded. Let us preach the gospel without restricting or legislating, as the Savior said." When Levi had finished these words, he went away and began to preach the gospel according to Mary.*

Mary of Magdala today

Moderator: Mary Magdalene is not a woman of the past. Today many Mary Magdalene encourages us with energy, spirit and authority to live faith in Jesus committed to reality, in justice and dignity. Where are the Mary Magdalenes of today? How are they suppressed from history? We bring to our hearts and to this liturgy the names of those women of today.... (write them in the chat)

Song: Mary Magdalene (Ain Karim)

<https://www.youtube.com/watch?v=lgKgfSp-GAk>

We show images of women dancing in a circle. And we ask the participants to open their hands, as united in a circle we too, making a "virtual round".

Entering with Mary Magdalene in *the spirituality of letting go*

North America: We live in a church more entrenched in the past than open to God's voice in the new signs of the times, including women's liberation movements. A church more anchored in loss and nostalgia than in the promise and risk of the gospel. A Church with resistance and fear of saying *hello and goodbye*, ignoring that in the dance of welcoming *and saying goodbye* we risk the dynamism of life itself. Mary Magdalene is

an expert in the *dance of hello and goodbye*, in learning to **live by letting go** and not clinging to the past or to security. In this **spirituality of letting go**, of which *Magdalena is our teacher*, we risk our encounter with the living God, who meets us today in our world.

Her temptation like ours was to anchor herself in losses and mourning in the face of a disconcerting and uncertain present, but the risk of setting out on the path towards newness and the surprise of God in the unprecedented that had to be welcomed and collectively birthed was more powerful in her.

Feeling herself filled by New Life and sent to announce its radical uniqueness led her to follow unexpected paths for a woman of her time. She faced the present and anticipated the future, with all the consequences this entails in patriarchal societies and churches.

From her example we are urged today to live by "letting go", to say *hello* to the new and to what stands out as an alternative today in our environments; and *goodbye* to what is becoming rancid in our way of being in the world. But in order to live by letting go we need to work through our mourning properly. Only by "letting go" can we open ourselves to the future, if we do not let go, we have no room for anything. If our physical, affective, mental space is occupied with what we already have, there is no place for anything new. That is why we need, to let go, to eject, to open up space. If we do not do so, our life, our communities, the Church, will become increasingly old and nostalgic and our faith and our commitments will be reduced to ideology and clichés or phrases. To enter into this "letting go" of Magdalena, is to dare to let go of burdens, dualisms, patriarchal, exclusionary, classist and racist languages, schemes and structures and move towards life.

What is it that the Ruah urges us today to abandon, to let go so that the ekklesia of women can be gestate together?

Let us share this poetry together

"Mary Magdalene the Friend"

Asia 1. You challenged injustice
you stood by his (her?) side and therefore,
you were judged and stigmatized.
You walked firmly,
you looked at the path rightly,
you suffered the way of Calvary,
you died when your friend died.

Africa 2. Mary Magdalene
always friend,
for you gave comfort,
you had patience,
you embraced the decisions,
you cried the friend's pain.

Europe 3. Mary Magdalene,
great woman and friend,
diverse and dissident,
faithful to friendship,
persistent to their dreams.

Aus. 4. You Mary,
You break structures
You deconstruct schemes,
you transform my religion,
you change my divine love.
And divinity becomes, my way,
my truth, and my friendship.

Karla Ivonne Mijangos Fuentes

We write in the chat a word or a phrase that resonates with us from what we heard and celebrated

9. We finish with the Dance and song *the audacity of the heart*

Like Mary Magdalene, we too "have seen the Lord" and we run to proclaim Him and to build the new Church. As a sign that we're getting on, we're going to stand up in front of the camera and move our scarfs or our hands while listening to the song.

<https://www.youtube.com/watch?v=h4Syxtfkigq>