

Magdalen Community at Rothko Chapel

Sunday, April 23, 2006, 10:00 a.m.

The Magdalen Community is a connective community seeking conversation and dialogue with other spiritualities and religious traditions.

Musicians - Anita Kruse, Vocal/Piano; Sandy Stewart, Piano; Krista Highfield, Dancer

Opening Mantra

Open Heart Mantra c 2006 Anita Kruse

Grow-ing grow - ing o - pen heart o - pen o - pen grow-ing heart

5 ever - y breath is flow-ing flow-ing in grow-ing grow - ing flow-ing o - pen

Opening Meditation

Music -- *In This Beautiful Brand New Moment*

Chorus

*In this beautiful brand new moment
let my heart be open
let me see beyond my past
let my thoughts be clear at last
in this beautiful brand new moment*

*In this beautiful brand new moment
I'm a child still growing
I reach out to touch it all
unafraid that I might fall
in this beautiful brand new moment*

c 2006 Anita Kruse & Sandy Stewart

Call to Creativity

Readings and Call to Conversation

A Reading from The Gospel of John, 20:11-18

But Mary stood weeping outside the tomb, and as she wept she stooped to look into the tomb; and she saw two angels in white, sitting where the body of Jesus had lain, one at the head and one at the feet. They said to her, "Woman, why are you weeping?" She said to them, "Because they have taken away my Lord, and I do not know where they have laid him." Saying this, she turned round and saw Jesus standing, but she did not know that it was Jesus. Jesus said to her, "Woman, why are you weeping? Whom do you seek?" 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, "Rab-bo'ni!" (which means Teacher). Jesus said to her, "Do not hold me, for I have not yet ascended to the Father; but go to my brethren and say to them, I am ascending to my Father and your Father, to my God and your God." Mary Magdalene went and said to the disciples, "I have seen the Lord"; and she told them that he had said these things to her.

A Reading from The Gospel of John, 20:19-29

On the evening of that day, the first day of the week, the doors being shut where the disciples were, for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you." When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, even so I send you." And when he had said this, he breathed on them, and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained." Now Thomas, one of the twelve, called the Twin, was not with them when Jesus came. So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see in his hands the print of the nails, and place my finger in the mark of the nails, and place my hand in his side, I will not believe." Eight days later, his disciples were again in the house, and Thomas

was with them. The doors were shut, but Jesus came and stood among them, and said, "Peace be with you." 27: Then he said to Thomas, "Put your finger here, and see my hands; and put out your hand, and place it in my side; do not be faithless, but believing." Thomas answered him, "My Lord and my God!" Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet believe."

A Reading from "Magdalene christianity," On the Cutting Edge: The Study of Women in Biblical Worlds, Jane Schaberg

"Resurrection was at the spiritual core of Magdalene christianity. Suffering was not central, nor were repentance, guilt, or individualistic "born-again-ness...Resurrection was understood to be about striving to live lives that move beyond the deaths of division, and beyond the fear of death. The moving, of course, involved suffering, but suffering was not the focus of attention. Eyes were on the prize."

A Reading from Myths To Live By, Joseph Campbell

Modern scholarship, systematically comparing the myths and rites of mankind, has found just about everywhere legends of virgins giving birth to heroes who die and are resurrected. India is chock-full of such tales, and its towering temples, very like the Aztec ones, represent again our many-storied cosmic mountain, bearing Paradise on its summit and with horrible hells beneath. The Buddhists and the Jains have similar ideas. And, looking backward into the pre-Christian past, we discover in Egypt the mythology of the slain and resurrected Osiris; in Mesopotamia, Tammuz; in Syria, Adonis; and in Greece, Dionysus; all of which furnished models to the early Christians for their representations of Christ.

Now the peoples of all great civilizations everywhere have been prone to interpret their own symbolic figures literally, and so to regard themselves as favored in a special way, in direct contact with the Absolute. Even the polytheistic Greeks and Romans, Hindus and Chinese, all of whom were able to view the gods and customs of others sympathetically, thought of their own as supreme or, at the very least superior; and among the monotheistic Jews, Christians, and Mohammedans, of course, the gods of others are regarded as no gods at all, but devils, and their worshipers godless. Mecca, Rome, Jerusalem, and (less emphatically) Benares and Peking have been for centuries, therefore, each in its own way, the navel of the university, connected directly - as by a hot line - with the Kingdom of Light or of God.

Closing Mantra

For more information about the Magdalen Community, please contact Bridgitt Ayers, <bdickey@rice.edu>. Please include "Magdalen Community" in the subject line.