
Kathleen McGowan

Das Magdalena Evangelium (Magdalene Line Trilogy #1)

Title: Das Magdalena Evangelium
(Magdalene Line Trilogy #1)

Author: Kathleen McGowan

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Description

Wer war Maria Magdalena? Sünderin? Braut Christi? Oder gar die Herrin der Kirche?

Diese Fragen stellt sich Maureen Paschal, eine junge amerikanische Journalistin, die sich durch nichts erschüttern lässt. Bis zu dem Tag, als ihr eine verschleierte Frau erscheint und sie über den Abgrund der Zeit um Hilfe anruft.

Irgendwo in den Pyrenäen liegt ein Schatz verborgen – tödliches Geheimnis und Hoffnung für die Zukunft zugleich. Nur eine ganz besondere Person kann ihn heben. Ist Maureen Paschal die Verheißene?

Insightful reviews

Jennifer (JC-S): 'What is truth?'

Two thousand years ago, Mary Magdalene hid a set of scrolls in the French Pyrenees. These scrolls contained her version of the events and characters of the New Testament and are protected, awaiting the arrival of The Expected One.

'You have to look very carefully to see it for what it is.'

Maureen Paschal is the author of a book examining the truth about the ill-treatment of women in history. Her subjects include Mary Magdalene and, shortly after being given an unusual ring in a Jerusalem store, Maureen begins experiencing visions. Maureen has no idea that she is stepping into an ancient mystery which has already cost the lives of thousands of people.

Fascination with Mary Magdalene is not new: it predates Dan Brown's novel 'The Da Vinci Code' by centuries. And, although this novel was not first published until 2005, Ms McGowan says she began working on it in 1989 – 14 years before 'The Da Vinci Code' published. So it's coincidence, then, that some similar terrain is covered - but probably a happy coincidence for Ms McGowan in terms of book sales.

Kathleen McGowan, as I discovered after reading this novel, claims to be descended from Mary Magdalene. In her Afterword to the novel, she states that this novel is based on her life and experiences. So why then is the book published as fiction? And where does Ms McGowan's version of the facts end, and the fiction begin? I enjoyed parts of this novel, was irritated by some aspects and then was completely frustrated by the author's Afterword. I wish I'd read the Afterword first: at least then I would have been aware of Ms McGowan's framework for the novel.

If you are interested in Mary Magdalene, and open to alternate views of Christian mythology, then this novel may appeal.

'You cannot just pick and choose your messiahs like items in a bazaar.'

Jennifer Cameron-Smith

Erica: I continue to be fascinated by the cult of Mary as it existed in the early church thru to the present. How overjoyed am I that there is another cult of Mary (the "other" Mary--Mary Magdalene) that exists parallel to the church! The book obviously begs the comparison to the Da Vinci Code and other books of that ilk. But this "novel" goes beyond the present day investigations of the author to visit the fictionalized historical characters, explore their documented lives, and mine the theoretical potential of their UNrecorded experiences. I look forward to the promised sequel of this unexpected tale.

Marcy Theobald: What food for thought! This is the fictional story of a writer/professor who goes on a journey that leads her to discover the lost Gospel of Mary Magdalene, which the author of this novel suggests is real and was discovered about 15 years ago in France in a location where many historians suggest Mary lived out the last 30 years of her life. Within this book, the author includes what she claims is actual translations from the Arques Gospel (Mary's Gospel). Through the Gospel we learn that Mary was married to Jesus (her second marriage) and they had two children. Moreover, we learn what Jesus was like on a more human level -- so full of life and love. Even the Catholic Church today has reversed its position on Mary Magdalene as a prostitute, a title given to her in 591 by Pope Gregory the Great. In 1969 the Church proclaimed that she wasn't the great sinner as the Pope suggested, but instead was one of Jesus' most celebrated disciples. This reversal comes a overly late, in my opinion.

Many historians and scholars know that in 285 AD when today's Bible was assembled, the priests had more than 40 gospels to choose from to illustrate Jesus' teachings, but only chose four. Further, in the Bible they downplayed female roles in history. If they did include women, it was generally to illustrate women's sinning nature (Mary Magdalene as a prostitute, Salome who requested John the Baptist's head on a platter, Herodias who came to be Herod's wife through adultery, to name a few).

When the Bible was assembled one of the gospels that was put aside was the Gospel of Judas, a translations of which was unearthed in the 1970's but wasn't identified and translated into English until the past decade. This Gospel, a Coptic translation of the original confirmed by carbon dating to be written around 280 AD plus/minus 50 years, tells a very different version of Judas' role in the days leading up to Jesus' crucifixion. In order for God's will to be carried out, Jesus planned his arrest very carefully to avoid rioting and violence. Therefore, he asked one of his most trusted disciples, Judas, to go to the Romans and bring them to Jesus in the garden. According to the Gospel of Judas, Jesus didn't tell anyone but Judas, therefore Judas' actions were seen by the others as traitorous. Judas, grief stricken by the events that followed, was dead within a day of the crucifixion by, most say, his own hand.

I make the reference to the Gospel of Judas for two reasons. First, it lends hope to the possibility that the Arques Gospel of Mary Magdalene exists, not to mention the dozens of other Gospels whose existence is only known to the Vatican or those that haven't been unearthed yet. I truly believe that other accounts exist of Jesus' life were or are suppressed for political,

financial and/or religious reasons. The second reason is that within the Argues Gospels, according to this author, Mary makes a reference to Judas and his role in Jesus' arrest, corroborating the same story found in the Gospel of Judas.

I found this book utterly fascinating. Moreover, it was an enjoyable read and a true page-turner. In the afterward, the author, Kathleen McGowan, makes a suggestion that the road traveled by our fictional heroine is the path that she herself followed. Is she the Expected One? I would love to know. But moreover, if it proves true -- if the Arques Gospel is released to the public -- that Jesus was in fact married (as the vast majority of Jewish leaders were in Jesus' time), I would welcome the truth. It would, in fact, make Him more human and accessible to me.

I'm looking forward to reading the next book in this series, The Book of Love.

Daniel: one other Mary Magdalane tale - an inexpensive imitation of the DaVinci Code. Do yourself a prefer and browse anything else.

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Mazel: Maureen, journaliste américaine, arpente les ruelles de l. a. vieille Jérusalem quand un énigmatique marchand lui glisse une bague au doigt. Aussitôt, elle est assaillie par des " visions " : elle perçoit des signes, entend des voix. Qui est cette femme, belle et éplorée, qui lui rend visite depuis un autre monde ? Que cherche-t-elle à lui dire ? Maureen vient de plonger sans le savoir au cœur de l'énigmatique légende de Marie Madeleine... En se lançant sur les lines de los angeles prostituée des Evangiles en will pay cathare, l. a. jeune femme découvre un mystérieux château au centre d'un véritable jeu de piste. Dans ces lieux étranges, tout peut devenir un indice à décrypter, une énigme à résoudre. Pourquoi Maureen se sent-elle constamment menacée ? Quel est cet incroyable trésor, si secret, si sacré, qu'il a déjà coûté los angeles vie à des centaines de personnes... et que seule l'Elue peut découvrir ?

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