



## ST. ELIZABETH EPISCOPAL CHURCH

The heart of the Episcopal way of being Christian in the world is Spirit-infused worship through that energizes and shapes us as manifestations of the body of Christ.

To be specific, we gather as a community to hear scripture, to say or chant psalms, to sing hymns and canticles, and to proclaim the Gospel. Then we give thanks over gifts of bread, wine and a portion of our earnings, which are then blessed and given back to us to receive as the body and blood of Christ. Then we go out into the world to share the loving presence of Christ with others through our words and actions.

All this is done in the setting of a familiar church building – a structure that has been set aside and made holy by the joy and tears and prayers that soak the walls. The building does not belong to us, and yet we care for it as a legacy passed down to us that we maintain for the generations to follow – a beacon and a way-station for those in need of uplifting beauty, hospitable goodness and challenging truth. And the more we gather, the more connected we become to each other as one body and to the place itself as our one gathering house.

Until now.

Among the cruelties of COVID-19 is the disruption of this ancient pattern. Or maybe it isn't a cruelty. In any case, it is an opening. Because we cannot assemble in person, we look to other means to worship, the bulk of which is technological – choirs, recordings, Masses or other church services posted or live-streamed on social media, which resolves some concerns and creates others. We have much to consider.

After 14 centuries of flexibility and stability, Benedictine theology and practice at the root of Anglicanism may offer some guidance. Monastic life does not translate perfectly to parishes, and yet it can be a helpful pattern for any communities that exist not for themselves alone, but for something greater than themselves. Simply living with other people does not create community, not even when we enjoy each other's company.

Like any monastic community, a church consists of unique individuals with personal histories and futures. Benedict taught that only by keeping the Spirit central and deepening life of each of these individuals could the potential of the community be realized. In spite of our difficulties and fed by our diversity, we can thrive as a community because the bonding power of the Spirit is stronger than any divisive forces at work in our midst. We can move into the unknown by defining love as “transcending one's self to nurture another's spiritual growth.” Then, regardless of what else comes, we can be Christ for each other.



## Preparation

Now that we are in the late Spring/Summer season after Pentecost called “Ordinary time,” we use green as the liturgical color for altar and priestly vestments. The color symbolizes growth, creation, life, health and hope for many people from many faiths. And so you may want to drape a green cloth over a kitchen table, dining table, or a table in a garden or under a tree if the weather holds.



During this temporary physical separation, you might also dress your worship space with photos or real flowers and greens. Anglican spirituality holds that all the senses can disclose God’s presence – not just texts for speaking or singing. Try burning some incense as an enhancement.

If you have a favorite icon, cross, rosary or image of Jesus, putting holy artifacts in your worship space can help focus your prayer. A candle is always appropriate, as is inviting friends, family or loved ones to join you by phone or through social media. You may want to invite loved ones that we no longer see or saints that you admire.

On this Sunday in years past, we have sung Hymn #390 as the processional. Here at [youtube.com/watch?v=rCnQNwQG5GI](https://youtube.com/watch?v=rCnQNwQG5GI) you can hear a lively congregation at the Metropolitan Cathedral Church of Saint Andrew in Glasgow, Scotland, with familiar lyrics and a tune familiar to many. For a more contemporary vibe, you might enjoy this: [youtube.com/watch?v=RF0DIpFOoBg](https://youtube.com/watch?v=RF0DIpFOoBg) “Be Not Afraid” certainly fits the theme of the Gospel and while this is not my personal preference for liturgical music, this seems a season for flexibility, does it not? And if you are carrying a burden on your heart, there is another fitting and gentle rendition of Hymn #608, (The Navy Hymn) here: [youtube.com/watch?v=IUYURZ6wrm4](https://youtube.com/watch?v=IUYURZ6wrm4).

After the collect, you might try listening to the Gloria chanted by the choir at the Church of the Redeemer in Kenmore at: [youtube.com/watch?v=gVImOKkkU\\_Y](https://youtube.com/watch?v=gVImOKkkU_Y) You can follow along with Sheila Bristow’s accompaniment in the Hymnal as they chant S204 to the setting of *Old Scottish Chant*. (Brings back fond memories of my deaconate there!)

And finally, you may want to conclude with: [youtube.com/watch?v=XFaiiPv-Q6I](https://youtube.com/watch?v=XFaiiPv-Q6I) from the BBC’s “A British Christian Music Programme.” Hymn #669, “Jesus, lover of my soul,” which is the Welsh version of a hymn that we have sung at St. Elizabeth as our closing hymn in years past. If the Welsh tune is not to your liking, you may prefer to conclude with a musical dedication of life like this: [youtube.com/watch?v=DDegoFFX7H4](https://youtube.com/watch?v=DDegoFFX7H4) This recording of “Take my life and let it be” comes from the choir at Washington National Cathedral, the Episcopal Cathedral Church of Saint Peter and Saint Paul.

We are still working meticulously for the day when we can gather together in person at St. Elizabeth. Our buildings may be closed, but the church is open and we pray together in the plural – “we,” “us” and “our” – because even when we are worshipping by ourselves or temporarily apart from each other physically, no matter what separates us – politically, geographically or economically – we are also always bound together in Christ.

## Tenth Sunday after Pentecost 9 August 2020

### Centering

*Make the sign of the cross as the leader says:* Blessed be God; (+) Father, Son and Holy Spirit; and blessed be God's kingdom, now and for ever.

*The leader prays:*

Mighty God and ruler of all creation,  
give new strength to our faith,  
that we may recognize your presence  
even when hope seems lost.  
Help us to face all trials with serenity  
as we walk with Christ through the stormy seas of life  
and come at last to your eternal peace.  
We ask this through Jesus Christ our Lord,  
who lives and reigns with you and the Holy Spirit,  
one God, for ever and ever. *Amen.*

### The Word of God for the Tenth Sunday after Pentecost

A reading from Genesis: Now Jacob was settled in the land where his father had sojourned, the land of Canaan. This, then, is the line of Jacob:

At seventeen years of age, Joseph tended the flocks with his brothers, as a helper to the sons of his father's wives Bilhah and Zilpah. And Joseph brought bad reports of them to their father. Now Israel loved Joseph best of all his sons, for he was the child of his old age; and he had made him an ornamental tunic. And when his brothers saw that their father loved him more than any of his brothers, they hated him so that they could not speak a friendly word to him.

One time, when his brothers had gone to pasture their father's flock at Shechem, Israel said to Joseph, "Your brothers are pasturing at Shechem. Come, I will send you to them." He answered, "I am ready." And he said to him, "Go and see how your brothers are and how the flocks are faring, and bring me back word." So he sent him from the valley of Hebron.



When he reached Shechem, a man came upon him wandering in the fields. The man asked him, "What are you looking for?" He answered, "I am looking for my brothers. Could you tell me where they are pasturing?" The man said, "They have gone from here, for I heard them say: Let us go to Dothan." So Joseph followed his brothers and found them at Dothan.

They saw him from afar, and before he came close to them, they conspired to kill him. They said to one another, "Here comes that dreamer! Come now, let us kill him and throw him into one of the pits; and we can say, 'A savage beast devoured him.' We shall see what comes of his dreams!" But when Reuben heard it, he tried to

save him from them. He said, “Let us not take his life.” And Reuben went on, “Shed no blood! Cast him into that pit out in the wilderness, but do not touch him yourselves” – intending to save him from them and restore him to his father. When Joseph came up to his brothers, they stripped Joseph of his tunic, the ornamented tunic that he was wearing, and took him and cast him into the pit. The pit was empty; there was no water in it.

Then they sat down to a meal. Looking up, they saw a caravan of Ishmaelites coming from Gilead, their camels bearing gum, balm and ladanum to Egypt. Then Judah said to his brothers, “What do we gain by killing our brother and covering up his blood! Come, let us sell him to the Ishmaelites, but let us not do away with him ourselves. After all, he is our brother, our own flesh.” His brothers agreed. When Midianite traders passed by, they pulled Joseph up out of the pit. They sold Joseph for twenty pieces of silver to the Ishmaelites, who brought Joseph to Egypt.

*Reader:* The Word of the Lord

*Response:* Thanks be to God

(The response: Prayed together or by alternating verses) Psalm 105: 1-6, 16-22

- 1 Thank Yahweh and call upon his name!  
Make his actions known among the peoples.
- 2 Sing to him and play music to him;  
write songs about all his wonders.
- 3 Glory in his holy name, and let your hearts be glad,  
all of you that seek Yahweh.
- 4 Look for Yahweh and his strength  
and seek his presence always.
- 5 Call to mind the miracles he has done  
and his wonders and the judgements he has spoken.
- 6 Listen, descendants of his servant Abraham,  
children of Jacob, his chosen one.
- 16 Then he invoked a famine on the land,  
breaking every stalk of grain.
- 17 He sent a man ahead of them,  
Joseph sold as a slave.
- 18 They forced his feet into irons,  
and his neck was put into an iron collar,
- 19 until the word of Yahweh came to him  
and Yahweh’s promise came true.
- 20 He sent a king to release him,  
commanded the ruler of the peoples to set him free.



<sup>21</sup> He made him the master of his house  
and ruler of all his possessions.

<sup>22</sup> He instructed his officials himself  
and taught his elders wisdom.

A reading from Romans: Moses writes concerning the righteousness that comes from the law, that “the person who does these things will live by them.” But the righteousness that comes from faith says, “Do not say in your heart, ‘Who will ascend into heaven?’” (that is, to bring Christ down) “or ‘Who will descend into the abyss?’” (that is, to bring Christ up from the dead). But what does it say?

“The word is near you,  
on your lips and in your heart”

(that is, the word of faith that we proclaim); because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For one believes with the heart and so is justified, and one confesses with the mouth and so is saved. The scripture says, “No one who believes in him will be put to shame.” For there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him. For, “Everyone who calls on the name of the Lord shall be saved.”

But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? And how are they to proclaim him unless they are sent? As it is written, “How beautiful are the feet of those who bring good news!”

*Reader:* The Word of the Lord

*Response:* Thanks be to God



*The Gospel is the primary reading of the day and should always be read. Read the passage aloud without rushing. Allow the images to enter your awareness and find a home within.*

A reading from Matthew: [Jesus] insisted that the disciples embark into the boat and precede him to the other side, until he should dismiss the crowds. And having dismissed the crowds he ascended the mountain by himself to pray. And when evening arrived he was there alone. But the boat was now many stadia away from the land, being tormented by the waves because the wind was adverse. And in the fourth watch of the night he came toward them,

walking upon the sea. And the disciples, seeing him walking upon the sea, were disturbed, saying, "It is a phantom," and they cried out in fear. But at once he spoke to them, saying, "Take heart, it is I; do not be afraid." And, answering him, Peter said, "Lord, if it is you, command me to come to you upon the waters." And he said, "Come." And descending from the boat Peter walked on the waters and came toward Jesus. But seeing the blowing wind he was afraid and, beginning to sink, he cried out, saying, "Lord, save me!" And, immediately, stretching out a hand, Jesus took hold of him and says, "You of little faith, why did you waver?" And as they went up into the boat the wind fell. And those in the boat prostrated themselves to him, saying, "Truly you are the Son of God."

*Reader:* The Word of the Lord

*Response:* Thanks be to God

### **Sermon:**

"Please, God, save me!" I know this prayer well. "Please get me out of this mess, and I will do whatever you ask." Maybe you have prayed your own version.

Ronnie Van Sant wrote a song about Florida's Raiford Prison with a line that goes: "When they find me, they must kill me, Oh Jesus save my soul. I can't go back down to Raiford. I can't take that anymore." Religious commitments made in the context of intense personal crisis may seem superficial, and no doubt some of them are. Truthfully, many people who find God in prison go on to live out their religious commitments for two years, ten years – even more – after jailhouse conversions.

Soldiers who have survived combat action or police caught by unexpected gun violence can often tell you stories about how they found the words to pray and felt some response transcending the tragedy and impending death surrounding them. To dismiss these as "foxhole conversions" misses an important point.

Parents of children who find or create trouble, or who are critically sick; too many Black or brown families with children away from home or out at night; families, friends or partners of LGBTQ+ folks...so many of us have found ourselves praying some version of: "Please, God. Just bring them home safely and I promise..."

When people are in danger, we pray. When we get dangerously sick or lose our jobs or our relationships begin to come apart, we know what it feels like to be in boats tormented by the sea. And often, we cry out to God.

Sometimes, the danger subsides. We get out of prison, the shooting stops, or a loved one's health returns, and we are grateful for a time and then we start to relax about our promises. We see that happen when Jesus walks close enough to the terrified disciples that they can hear him reassure them: "Take heart. I am. Don't fear." And when the wind dies down and the threat to their lives fades, they are rightly relived and appropriately grateful. And then they will lose sight of this moment from time to time in the weeks and months to come.

But sometimes, the storm persists. The threat lingers. We all come to those moments when we are forced to face our limitations, and eventually, our mortality. And in the midst of those storms, our capacity is reduced to handling only what is right in front of us. Today. Or these next few hours. Following Christ has never meant that we would be free from these more chronic catastrophes. And in these moments, we can learn from St. Peter.

To do that requires putting Peter's story in Matthew's Jewish context. Only Matthew's Gospel confirms Peter as the "rock" of the church to whom Jesus will give the keys to the kingdom. And part of the reason that Jesus chose to single Peter out for leadership may have been because of what Peter chose to do in this story.

When I was in high school, my youth group leaders explained this story as a failure of Peter's faith. They read the story as though Jesus was scolding Peter for flopping. I found that explanation tidy but unsatisfying. And now I'm convinced that something else, something remarkably different, is going on.

This is a story about courage. For starters, Jesus was not walking across the pool at the Olympic View Swim and Tennis Club. Not just any old water, but the sea. The disciples saw Jesus coming toward them at sometime between 3:00 and 6:00 in the morning, the darkest part of the night, walking on the sea.

A storm at sea was one of the most compelling symbols of chaos for our grandmothers and grandfathers in the faith. We can't really fathom how terrifying these storms were for them. In an ancient fishing boat on the sea of Galilee, nothing was stable or predictable. Even things that might be stable in calm weather would become life-threatening if the storm made navigation toward safety impossible. To this day, there are signs on some of the parking lots on the west bank of the Galilee warning that waves that can come up suddenly and high enough to damage cars.

And if that weren't terrifying enough, first century Mediterranean folks also understood the sea to be almost a living entity. People who made their living on the sea put their lives in the hands of the spirit of the sea that might suddenly decide to swallow them or toss them to their deaths on the rocks along parts of the shore. It's more than a turn of a phrase when the disciples cry out, "It's a phantom!"

And yet, despite his fear, Peter calls out to Jesus, "since it is you, order me to come to you!" And as soon as Jesus says, "Come," Peter overrides his rational mind, and walks across the sea. Until, that is, his logical mind catches up. What he is doing cannot be possible. And then, what he is doing becomes no longer possible and he begins to sink into the chaos and starts to feel like he is drowning. Then Peter shouts for help. And Jesus saves his life.

He trusted and then he lost focus. Understandably.

He trusted and acted. That's why I am not convinced that Jesus is scolding Peter when he asks, "You of little faith, why did you waver?" "Why," to render the Greek more accurately, "why did you 'stand in two ways?'"

Standing in one way involves persuading ourselves that we're capable of making a particular outcome happen; a kind of positive thinking that we can create what we want if we just believe. We all have access to that version of "faith" or "belief."

But Peter had an experience of another stance. The kind of faith that Jesus is referring to is more than a mental activity. The little faith that Peter could muster involves a courageous act of trust in Christ; a reach for a higher state of consciousness.

Peter didn't fail.

He walked on the chaos of the sea for long enough to be aware of it; it's an altered state, a more expansive awareness for Peter. He sinks not because he didn't get it right, but because it takes practice to live into a higher state of consciousness. We have to practice before these more expansive, temporary state experiences become stable stages of faith.

Jesus identified himself as “I am,” the name God used in response to Moses: “I am. I am that I am.” And when Peter becomes aware of his unity with the Great “I Am,” Jesus says, in essence, “Well done! You got there! The little trust you could muster was enough to give you a glimpse! Now, what do you notice? Can you see why you stand in two ways?”

See, to follow Christ faithfully is not to avoid getting wet or messy or frightened. To follow Christ faithfully is to be up to our necks in the mess and chaos of life with the Risen Christ, as Paul wrote, “on our lips and in our hearts.” Faith does involve knowing. As trust in action, faith also involves the willingness to put yourself at risk for learning.

Now, I want to be very explicit here: I am not recommending that anyone stay in an abusive or life-threatening situation if they can get out. Christ is present even in those predicaments, but that’s NOT the kind of chaos that I’m talking about. I’m saying that when we encounter the storms of disappointment, loss and longing that are part of every life, we can try to ignore them or we can try to “believe” them away.

Or we can take a deep breath, call out to Christ and start walking toward Christ out on the sea. We will fall. We will stand in two places, hoping for a miracle, trying to tough out the storm or retreat into denial. But by then, Christ will have hold of us in the chaos. Always and already.

We are saved by God’s grace, not by our own faith, although God is often respectful enough to wait for us to ask. That call for help is a movement of the faith already planted in every human heart. And there is no possibility of anything canceling the unconditional, unfathomable character of God’s gracious love.

Sarah Dylan Breuer is a lay theologian who served on the Executive Council of the Episcopal Church for several years. Her prospects for ordination to Holy Orders were destroyed by an incident of sexual harassment by a priest on the Commission for Ministry. Even so, she remains a devout Episcopalian and teacher. Despite her experience or maybe in response to it, she sees hope instead of condemnation in Peter’s story, along with the stories of other prophets and disciples.

“They didn’t have it all together,” she writes, “and they didn’t fully understand or consistently appreciate what they eventually would proclaim. But the steps they took, however cluelessly or clumsily, made space in which they and others could encounter God’s mercy, giving rise to generations of risk-taking and faith arising – the kind of faith, shared across the Body of Christ, that could not only move mountains, but turn mountains and valleys to plains.”

### *Stillness and silence*



## The Nicene Creed

*Leader:* Let us reaffirm our faith in the words of the Nicene Creed:

We believe in one God,

the Father, the Almighty,  
maker of heaven and earth,  
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,

the only Son of God,  
eternally begotten of the Father,  
God from God, Light from Light,  
true God from true God,  
begotten, not made,  
of one Being with the Father.

Through him all things were made.

For us and for our salvation  
he came down from heaven:

by the power of the Holy Spirit

he became incarnate from the Virgin Mary,  
and was made man.

For our sake he was crucified under Pontius Pilate;  
he suffered death and was buried.

On the third day he rose again  
in accordance with the Scriptures;  
he ascended into heaven

and is seated at the right hand of the Father.

He will come again in glory to judge the living and the dead,  
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father and the Son.

With the Father and the Son he (or “she” or no pronoun) is worshiped and glorified.

He (she/who) has spoken through the Prophets.

We believe in one holy catholic and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

We look for the resurrection of the dead,

and the life of the world to come. Amen.

## **Prayers for the church, the world, and all who are in need**

*These intercessions may be used, adding others in each household:*

*Leader:* Through baptism we have been made alive in Christ Jesus. With the breath of the Holy Spirit speaking through our renewed lives, we pray for the whole state of Christ's church and the world, saying: "LORD, have mercy."

In the Anglican Cycle of Prayer, we pray for the Province de L'Eglise Anglicane au Rwanda, the Most Reverend Laurent Mbanda, Archbishop of L'Eglise Episcopale au Rwanda & Bishop of Shyira

In the Diocesan Cycle of Prayer, we pray for the Charles Wright Academy, Tacoma; The Table: University of Washington Episcopal Campus Ministry.

For the church, that we might be faithful, willing to serve, constant in grace, and receptive to newness, let us pray to the LORD.

*All:* LORD, have mercy.

*Leader:* For our neighbors at Navos, for Neighborhood House, for Hospitality House, for Operation Nightwatch, and for the safety of those in military service, especially Tim Chamberlain, Ryan Clogston, Jamie Donahue, Jake Greanias, Nick Hanson, Blake Harris, Amanda Hettler, Paul Pfeifer, Ryan Quinn, Andrew Szyperski. We pray for the safety and stamina of healthcare workers, especially for Rebecca Maxim and for Betsy Forman, for first responders, especially Aaron Powe, and for their families. We pray for those on our long-term list. Let us pray for our own needs and those of others, offered silently or aloud.

*All:* LORD, have mercy.

*Leader:* For this congregation, that we might be eager to welcome, diligent in prayer, and generous in deed, let us pray to the LORD.

*All:* LORD have mercy.

*Leader:* For our nation, town and neighborhood, that we might be advocates for the excluded, diligent in prayer, defenders of liberty and models of justice.

*All:* LORD have mercy.

*Leader:* For those who lament the iniquity of racism, those who protest the brutality of hateful speech and deadly action; for those working for racial justice and harmony, and for the courage to examine our own prejudices, inviting the Holy Spirit to free us from them.

*All:* LORD have mercy.

*Leader:* For those experiencing homelessness, unemployment or under-employment, and those without healthcare or food stability.

*All:* LORD have mercy.

*Leader:* For the repose of the soul of Osric Hall, and for Alwyn, Alicia, and family and friends in their mourning.

*All:* LORD have mercy.

*Leader:* For those who grieve, for those isolated in care facilities, those in prison, those suffering from addiction and those who are despondent.

*All:* LORD have mercy.

Leader: For those in dangerous occupations, for those who care for the sick, those who work the land, those who work in transportation, warehouse or delivery services and those who teach.

*All:* LORD have mercy.

Leader: For our families and all those placed in our care, for those with whom we disagree, and for those who are examples of grace in our lives.

*All:* LORD have mercy.

*A period of silence follows and then, leader:* Holy and Gracious One, in the storms of life, bid us come to you, that we, who are aware of our weakness may be made aware of Your everlasting grasp through the power of Christ Jesus, our brother, who You and the Holy Spirit, lives in glory, One God, everlasting. *Amen.*

Leader: Let us confess our sins to God.

*Silence may be kept and then all together:*

Almighty God, our heavenly Father:

We have sinned against you,

through our own fault,

in thought, and word, and deed,

and in what we have left undone.

For the sake of your Son our Lord Jesus Christ,

forgive us all our offenses; and grant that we may serve you

in newness of life,

to the glory of your Name. *Amen.*

Leader: May the Almighty God grant us forgiveness of all our sins, and the grace and comfort of the Holy Spirit. *Amen.*

### **Pater Noster/Our Father/The Lord's Prayer**

*Please feel free to use the translation and language that most feeds your heart.*

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, the power and the glory,

for ever and ever. *Amen.*



### **Prayer of spiritual communion**

Most Holy Christ, we trust that you are truly present in the Blessed Sacrament of the Altar. We love you above all things, and we long for you in our souls. Since we cannot at this moment receive you sacramentally, come at least spiritually into our hearts. We embrace you as though you were already there and we unite ourselves entirely to you. Never permit us to be separated from you. *Amen.*

### **Concluding Prayer**

Lord, our God, in the confusion and loneliness of this world, you do not cease to gather with your word a holy people from every land, city and nation, so that in charity they may offer worship pleasing to you. Keep the flock you have gathered, preserve it in your love, now and forever. *Amen.*

### **Blessing**

*Make the sign of the cross as you say:* The love of God has been poured into our hearts through the Holy Spirit that God has given us. May the blessing of God (+), Father, Son and Holy Spirit, be among us and remain with us and those for whom we pray, this day and for ever. *Amen.*

### **Giving Thanks at Table**

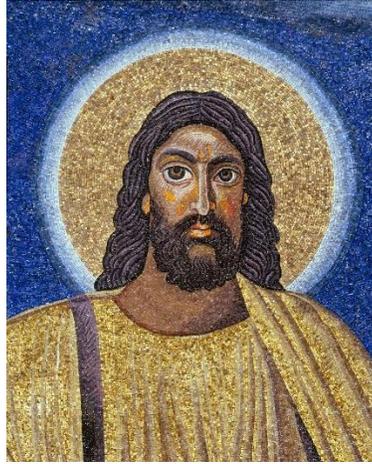
*Leader:* Every eye looks to You, O Lord.

*All:* You are the One who gives them their food in due time.

You are the One who opens Your hand  
and fills every living thing with Your favor.

Bless us, + O Lord, and these Your gifts which we are about to receive  
from Your goodness, through Christ, our Lord.

*Amen.*



“Love is transcendence, the re-centering of consciousness by the act of patient attention to the other. Parents do it, lovers do it and religious people must do it too if they are to be genuine. The way you pray is the way you live. We live in the power of transcendence by praying at depth.”

~ Fr. Laurence Freeman, OSB

### **Offerings**

Just a reminder: There are many ways to continue to invest in our shared ministry at St. Elizabeth during this time apart. You can still send your pledge or gift to P.O. Box 66579, Burien, Wash., 98166 or you can find us on Givlify.com. You can also find us at <https://resources.ecww.org/> Your gift will help to provide upkeep and maintenance of the building and grounds; allow church staff to maintain our ministry; ensure that normal operations can resume when the time comes. If you want to make a gift to the Rector's Discretionary Fund, which we use for those who have emergency needs, please indicate that on your check.

*Sources and references:*

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Sermon image: photo of fishing boat built between 40 BCE and 70 CE found in the mud of the Galilee near Magdala in 1986.

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Prayer of Spiritual Communion: adapted from a prayer by St. Alphonsus Liguori

Concluding prayer: Riccardi, Andrea. *The Sant'Egidio Book of Prayer.* Ave Maria Press, 2009.

Concluding image: 6<sup>th</sup> c. mosaic of Jesus in church of Santi Cosma e Damiano, Rome.

Thanksgiving at Table: *Mount Angel Abbey Meal Prayers*, Mount Angel Abbey & Seminary, St. Benedict, OR, 1990.

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