



ST. ELIZABETH EPISCOPAL CHURCH



We have been grappling with dual pandemics for several months: COVID-19, only months old, and racism, perhaps ancient, but now causing new conversations. For the church, these two strains on our habitual thinking and patterns lead to a crucial question: What does it mean, under these conditions, to be a sacramental community of the faithful as local manifestations of the body of Christ?

White people are learning that our expectation to be treated as an individual is not wrong, but it is certainly not

shared by many of our brothers and sisters of color. And yet, as the former Presiding Bishop Frank Griswold wrote more than 11 years ago: “When we come together to participate in liturgical celebrations, we do so not primarily as individuals but as members of a community, namely the body of Christ into which we enter through the sacrament of baptism.”

Maybe that means that the Episcopal Church is actually well-positioned to respond to these pressures, that is, if more of us lower our individual defenses and open ourselves to what God is making new. In that way, we can adjust the cherished practices of our tradition, while seeking to counteract the power of racism with broader equality and consistent justice.

As we continue to lean on technology and on personal prayer practices to deepen our companionship with Christ, we can also tend to the essential sacramental presence of Christ alive in the community of the faithful as the body of Christ. Because the Eucharist is the center of the Episcopal way of being Christians, we can live the Eucharistic pattern of being taken, blessed, broken and given so that *our* self-giving can be taken up in the self-offering that God makes through Christ. It is no small thing for us to be transfigured into the mystical body of Christ.

Baptism is the ritual through which we began a new life of service to God. And then the Eucharist renews that life constantly by the presence and power of the Holy Spirit, which then inspires our words and actions in daily response to God and the world. Maturing in our spirituality involves moving into perceived or experienced gaps between our familiar world view and new circumstances that challenge our frame of reference.

The Eucharist offers a corrective to individualized spirituality by expanding our awareness through prayerful interactions: “*We* thank you.” “Lord, hear *our* prayer” and the people’s collective “Amen” at the conclusion of the Eucharistic prayer. This is how the Eucharistic pattern can show us how to become that which we receive at the altar and so carry generosity, patience and trust into a world desperate for hope.

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.

As a “processional” for your home worship, please enjoy this recording at: youtube.com/watch?v=oLiqi_XJzzw A favorite Anglican hymn, “Glorious Things of Thee are Spoken,” composed by Austrian Franz Joseph Haydn with lyrics from John Newton, who worked on slave ships, was enslaved himself to an African princess and later a prominent supporter of abolitionism, and was ordained as an Anglican priest. This version of our Hymn #522 (and the Austrian national anthem) was sung by the BuPyeong Methodist Church, just north of Incheon, South Korea, for their 74th anniversary celebration.

In honor of Mary, the Theotokos (mother of God) whose feast day was yesterday, you might be uplifted by this version of the Gloria: youtube.com/watch?v=uj8Wp-dQbyo the Missa IX cum iúbilo recorded by the touring choir of Gloriam Dei Cantores. Next, I would invite you to visit youtube.com/watch?v=8sXTjdJIOK8 where you can hear a version of Psalm 133 prayed in Anglican chant by the choir at Ely Cathedral, in Cambridgeshire, England, built in the year 672. And then you might sing Hymn #531 “O Spirit of the Living God” here at: youtube.com/watch?v=FqnPmkDN_FM along with the good people of St. John’s Episcopal Church in Detroit.

Finally, there is a hymn that Joan chose for this Sunday three years ago that seems a good choice for a concluding hymn. Here at youtube.com/watch?v=ti_3-cSqdPc is a recording of Hymn #470, “There’s a wideness in God’s mercy” offered by the congregation at the National Cathedral. The hymn’s lyrics were written by Fr. Frederick William Faber, who wrote a number of hymns while the Oxford Movement was beginning to gain some traction, though he, like Fr. John Henry Newman and other Anglican clergy and hymn writers, chose to convert to Roman Catholicism.

Our buildings may be closed, but the church is open and praying together because even when we are temporarily apart from each other in one way or another, we are also always bound together in Christ.

Eleventh Sunday after Pentecost 16 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:

God of freedom,
you have broken the tyranny of sin
and sent the Spirit of your Son into our hearts:
give us grace to dedicate our freedom to your service,
that all people may know the glorious liberty of the children of God;
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 Eleventh Sunday after Pentecost

A reading from Genesis: Joseph could no longer control himself before all his attendants, and he cried out, "Have everyone withdraw from me!" So there was no one else about when Joseph made himself known to his brothers. His sobs were so loud that the Egyptians could hear, and so the news reached Pharaoh's palace.

Joseph said to his brothers, "I am Joseph. Is my father still well?" But his brothers could not answer him, so dumbfounded were they on account of him.

And then Joseph said to his brothers, "Come forward to me." And they came forward, he said, "I am your brother Joseph, whom you sold into Egypt. Now, do not be distressed or reproach yourselves because you sold me hither; it was to save life that God sent me ahead of you. It is now two years that there has been famine in the land, and there are still five years to come in which there shall be no yield from tilling. God has sent ahead of you to ensure your survival on earth, and to save your lives in an extraordinary deliverance. So, it was not you who sent me here, but God; and He has made me a father to Pharaoh, lord of all his household, and ruler over the whole land of Egypt.

Now, hurry back to my father and say to him: Thus says your son Joseph, 'God has made me lord of all Egypt; come down to me without delay. You will dwell in the region of Goshen, where you will be near me – you and your children and your grandchildren, your flocks, your herds, and all that is yours. There I will provide for you – for there are yet five



more years of famine – that you and your household and all that is yours may not suffer want.’ You can see for yourselves, and my brother Benjamin for himself, that it is indeed I who am speaking to you. And you must tell my father everything about my high station in Egypt and all that you have seen, and bring my father here with all speed.”

With that, he embraced his brother Benjamin around the neck and wept, and Benjamin wept on his neck. He kissed all his brothers and wept upon them; only then were his brothers able to talk to him.

Reader: The Word of the Lord

Response: Thanks be to God

(The response: Prayed together or by alternating verses) Psalm 133

How good and pleasant it is
for brothers and sisters
to dwell in harmony.

It brings to mind,
good oil
on Aaron’s beard.

It spreads out
on all his garments,
like Mt. Hermon’s dew,
flowing over Zion’s hills

This is where
YaH directs Her blessing,
fully alive forever.

A reading from Romans: I ask, then, has God rejected his people? By no means! I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. God has not rejected his people whom he foreknew.

For the gifts and the calling of God are irrevocable. Just as you were once disobedient to God but have now received mercy because of their disobedience, so they have now been disobedient in order that, by the mercy shown to you, they too may now receive mercy. For God has imprisoned all in disobedience so that he may be merciful to all.

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: ...calling the crowd forward, [Jesus] said to them, “Listen and understand: it is not what goes into the mouth that defiles a [person], but what comes out of the mouth – this defiles the [person].” Then, approaching, the disciples say to him, “Are you aware that the Pharisees who heard this saying were scandalized?” But in reply he said, “Every plant that my heavenly Father did not plant shall be uprooted. Leave them: They are blind guides to the blind; and if a blind [person] guides a blind [person] both will fall into a pit.” But in reply Peter said to him, “Explain the parable to us.” But he said, “Are you also so unable to understand? Do you not grasp that everything entering the mouth passes on to the bowels and is expelled into a latrine? But the things that come out of the mouth emerge from the heart, and those defile the [person]. For from the heart emerge wicked thoughts, murders, adulteries, whorings, thefts, perjuries, blasphemies. These are the things that defile a [person]; but to eat with unwashed hands does not defile a [person].

And going out Jesus departed from there into the regions of Tyre and Sidon. And look: A Canaanite woman from those bounds came forward and cried out saying, “Have mercy upon

me, Lord, son of David, my daughter is badly demon-possessed.” But he answered not a word to her. And, approaching, his disciples implored him, saying “Send her away, for she is crying out behind us.” But in reply, he said, “I was not sent forth except to the lost sheep of the house of Israel.” But she came and prostrated herself to him, saying, “Lord, help me.” But in reply, he said, “It is not a good thing to take the children’s bread and throw it to the dogs.” And she said, “Yes, Lord; for the dogs also eat, from the crumbs that fall from their masters’ tables.” Then in reply Jesus said to her, “O woman, your faith is great; as you so desire, so let it happen to you.” And her daughter was healed from that hour.

Reader: The Word of the Lord

Response: Thanks be to God

Sermon:

Jesus has been debating some fine points of Jewish tradition with a group of Pharisees and scribes. He has just dressed them down for confusing a form of *ritual* impurity with a specific point of *moral* impurity. Jesus is still grieving Herod’s murder of his cousin, John the baptizer. Herod, a leader of the local Jewish community in name only, killed John just to save his delicate self-image.

Just before this reading, Matthew’s Jesus has quoted the prophet Isaiah to point out that the Jewish leaders questioning him right now have made God’s teaching powerless. Jesus refers to Isaiah to say that these specific Pharisees and scribes are teaching *human* doctrines as though they were *God’s*.

Then he turns to the crowd to offer his own interpretation, saying: “Listen and understand.” Eating bread with ritually unclean hands doesn’t defile a person, Jesus claims, along with other rabbis. What defiles people is what they say. This is now the third time that Matthew’s Jesus and other Pharisees have argued over questions of ritual purity and obedience to God’s teachings. Twice before, Jesus has quoted the prophet Hosea to say that God desires mercy, rather than sacrifice.

Jesus has just fed 5,000 people, pulled Peter out of the sea and publicly debated Jewish scholars from Jerusalem. And now, Peter, bless his heart, still wants an explanation.

So Jesus patiently unpacks once more in greater detail that what makes a person morally unclean is what comes out of their mouths – what emerges from their hearts; wicked thoughts that become words and actions like, specifically, murder, adultery, whoring, theft, perjury and blasphemies. We can talk later about a few things not on that list, but for now I’ll let you work that out on your own.

Because we need to talk about something rather awkward.

Jesus has traveled into what is now coastal Lebanon, northwest of Judea and Galilee. There are a few Jewish villages, but this is primarily Gentile territory. A pagan woman comes to him asking for mercy for her demon-possessed daughter. She honors Jesus as a descendant of the great king David expecting that he will act in harmony with David’s royal reputation. The crowd and the disciples watch and judge, looking for honorable or shameful behavior.

“Have mercy,” she says.

These days, “Have mercy” might be the most common prayer flowing around the world. Maybe it’s the most repeated prayer of all time. People are praying for mercy in the streets today. People will pray for mercy from lonely hospital beds tonight. People are praying in confinement, in isolation, in desperation.

Our ancient grandmothers and grandfathers in the faith understood mercy to involve a sense of responsibility for other people; a sense of responsibility based on an awareness of our basic human reliance on God. Those who asked for mercy *relied* on that awareness and those who acted in response *acknowledged* their responsibility.

Jesus did something unexpected. He ignored her.

To be fair, according to social norms of the time and place, Jesus is under no obligation to answer. She is a native Palestinian, he is an Israelite. She is a woman; he is a man. She is a practicing pagan; he is a devout Jew. They are not social equals. According to the social conventions of ancient Israelite Jewish men like Jesus, the disciples and many people in the observing crowd, she’s going about things in the wrong way.

Matthew’s Jesus has clearly defined his mission: he is not a free-lance exorcist or a wandering miracle-worker, he is a messenger. He has come to show the people of Israel that God’s kingdom is at hand and that their God was finally fulfilling ancient promises. Social expectations of the day say that to contradict his own public doctrine, Jesus would bring dishonor to him and to his followers, and may imply that God had made a mistake in choosing the Israelites.

Now, social conventions are intriguing. They are intangible – you can’t weigh them, you can’t measure them, you can’t see them under a microscope. Even so, you can often associate them within periods of time and notice as they change. Social conventions guide

our behaviors and influence our conversations about what makes life good, creating what we often just call a culture. Cultures are rule-making frameworks that help its members cope with unpredicted or unprecedented circumstances.

People naturally tend to seek what is good and desirable, while avoiding what is unpleasant. And yet, one person may experience a given culture as exhilarating, while another person in exactly the same setting can find it upsetting. One person may perceive a culture as inspired, while another may find the same culture inconsiderate. Different people assign widely different meanings to the same facts, circumstances and experiences based on differing values, personal histories and perspective.

While social conventions do often maintain wisdom distilled from past experiences, they can also become self-protective, static and unimaginative. A culture that can dance with God's creative nature and hold the past gently can stay open and dynamic. And if we remember that we have perspectives, then we can learn about them, explore them and even update them. If we forget, then our perspectives have us.

Some folks with closed perspectives argue that people who are in situations like the Palestinian woman should just set their culture aside and assimilate into a "better" one. Others take a position like the disciples, who seem intent on making the woman just go away, as though her asking for mercy the wrong way was more threat than irritation; they want to separate her because of her inappropriate demand.

And when the disciples give their opinion to Jesus, he restates his purpose: "I was not sent forth except to the lost sheep of the house of Israel." And while we are trying work out whether he means a few lost individual Israelites or all the people of Israel, the woman approaches in humility and says, "Help me."

What happens next happens fast. What happens next is jarring. Jesus responds by dismissing her with a degrading name. After such an inspiring talk about being aware of what comes out of your mouth, Jesus gets caught with his compassion down and comes face to face with his own prejudice.

Countless preachers have danced this story around and tried to make it be far more acceptable than it is. Some say that Jesus meant to draw tenacity and insight out of her. Nope. Others try saying that Jesus called her a "little dog" as a term of endearment or that he was just kidding. Sorry, still no. A few say that Jesus, in talking to her at all, was confirming her humanity. Not having it.

Calling Palestinian pagans "dogs" was a familiar and favored Israeli insult. And calling a woman a "female dog" in the ancient world had the same dehumanizing effect that it does when angry people yell it at women today.

Maybe Jesus was tired. Maybe he had come to the end of his patience. But let's not pretend this isn't an unskillful blunder. He said it. And so, maybe this is a story that exposes his humanity, flaws and all.

For her part, the worried Palestinian mother brilliantly redirects bad energy back to Jesus in a way that gets his attention without harming him. Without resorting to verbal violence, she turns his hurtful words into his own prophetic point: what makes a person morally unclean is what comes out of their mouths. God appreciates mercy more than ritual purity.

She seems fine with the premise that God's mercy may *begin* with the children of Israel and she is aware that it cannot end there. Because of God's nature, mercy must overflow the house of Israel, going even to the dogs. She clearly recognizes that her help begins with this Israelite son of David. And yet, she keeps her Palestinian identification and does whatever she has to do to save her family.

Jesus, for his part, has given us an excellent and relevant example of a truth that easily slips away from us. This story is compelling evidence that prejudice, all by itself, is not good or bad. It's not about good and bad *people*; it has more to do with good and bad *behavior*. We *all* carry prejudices within us. And if Jesus isn't a good man, there's no hope for me.

The key is that he saw himself in action and when he got called out, he changed his thinking – changed his behavior – without acting defensively or trying to argue with her that everyone needs mercy. By listening to her, Jesus could expand what was always life-giving and true about his own background and sense of meaning. He could still be a teacher and reformer for the people of Israel without insisting that a non-Israelite woman become Jewish if she wanted healing. Now, however, he could be even more than he was to more people.

Maybe she reminded Jesus, the ancestor of King David, of two of his other ancestors: Ruth and Rahab, who were also not Israelites and not Jewish. Like Ruth and Rahab, she was determined and unwavering in her love for her family. She was determined and unwavering in her trust in God.

And because he was open to her, Jesus could undergo a change of heart himself and refer to her as “woman,” one who gives life. Once the mental block is opened, the mercy flows. Imagine what might happen if we learned to listen to each other from the deepest truth of who we are and what truly shows our reverence for God. Think of the compassion, justice and mercy that would flow into situations where it is so desperately needed.

Stillness and silence



Bassam Aramin (left) and Rami Elhanan (right), peace advocates from the Parents Circle-Families Forum, a grassroots organization of Palestinian and Israeli families who have lost children or other family members because of the conflict in the Holy Land. Together, they and many others are working to end the cycle of bloodshed and achieve an agreed political settlement on both sides.

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 Scottish Episcopal Church, the Most Reverend Mark Strange, Primus of the Scottish Episcopal Church & Bishop of Moray, Ross & Caithness.

In the Diocesan Cycle of Prayer, we pray for Bishop Rickel and the bishop's staff; all commissions, committees & programs of the diocese.

We pray for our neighbors at Navos, for Neighborhood House, for Hospitality House, for Operation Nightwatch, and for the safety of those in military service, for the safety and stamina of healthcare workers, for first responders, 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.

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 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: God of all grace, grant us trust and peace, cleanse us from the sins that divide us, remind us of each other's goodness, and renew us in your peace

and life eternal; through Christ Jesus, our brother, who with 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

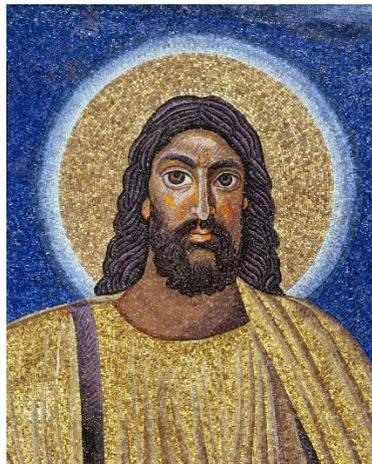
Leader: Every eye looks to You, O Lord.

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.



“The church exists so that God has a community in which to save people from meaninglessness, by reminding them who they are and what they are for. The church exists so that God has a place to point people toward a purpose as big as their capabilities, and to help them identify all the ways they flee from that high call...the church exists so that people have a place where they may repent of their fear, their hardness of heart, their isolation and loss of vision, and where – having repented – they may be restored to fullness of life.”

~ **Rev. Barbara Brown Taylor**

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:

Opening essay image: mosaic of *Empress Theodora Offering the Cup of the Eucharist*, 521-547, at Basilica di S. Vitale, Ravenna, Italy.

Opening essay resource: Angela Ashwin, "Spirituality and Corporate Worship – Separate Worlds or Vitally Connected?" (*Worship* 75, #2, March 2001).

"Preparation" image: detail of antiphonal of Elisabeth von Gemmingen, c. 1504

Opening acclamation: *The Book of Common Prayer: and Administration of the Sacraments and Other Rites and Ceremonies of the Church*. Morehouse-Gorham, 2007.

Opening collect: *A Prayer Book for Australia for Use Together with the Book of Common Prayer (1662) and An Australian Prayer Book*. Broughton Books, E.J. Dwyer, 1995.

"Elder Testament" (Hebrew scripture) image: *Joseph Reveals Himself to His Brothers* by Rembrandt van Rijn (c. 1640-1642), Musée du Louvre.

"Elder Testament" reading: Berlin, Adele, and Marc Zvi Brettler. *The Jewish Study Bible*. Oxford University Press, 2014.

Psalm translation: Schachter-Shalomi, Zalman. *Psalms in a Translation for Praying*. ALEPH, 2014.

"Younger Testament" (Christian Scripture) image: "Paul preaching" from illuminated Breviary of Matthias Corvinus.

"Younger Testament" reading: *The New Revised Common Lectionary* adapted for Episcopal Use, 2006.

Gospel image: manuscript illumination of *The Canaanite Woman asks for healing for her daughter* by 17th c. Egyptian Coptic monk, Ilyas Basim Khuri Bazzi Rahib.

Gospel reading: adapted from Hart, David Bentley. *The New Testament: A Translation*. Yale University Press, 2018.

Prayers of the people adapted from: Ramshaw, Gail. *Intercessions for the Christian People*. The Liturgical Press, 1990.

Concluding collect: adapted from Adam, David. *Clouds and Glory: Prayers for the Church Year*. Morehouse Publishing, 2001.

"Pater Noster" image: photo of Pater Noster in Chinese at Carmelite monastery, Domaine de l'Eleona, Jerusalem.

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: 6th 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.

Sermon resources cited or consulted:

Allen, O. Wesley. *Matthew*. Minneapolis, MN: Fortress Press, 2013.

Allen, Ronald J., and Clark M. Williamson. *Preaching the Gospels without Blaming the Jews: A Lectionary Commentary*. Louisville, KY: Westminster John Knox Press, 2007.

Bartlett, David Lyon, and Barbara Brown. Taylor. *Feasting on the Word. Preaching the Revised Common Lectionary*. Louisville, KY: Westminster John Knox Press, 2010.

DiAngelo, Robin J. *White Fragility: Why It's so Hard for White People to Talk about Racism*. Boston: Beacon Press, 2018.

Fiorenza, Elisabeth Schüssler. *But She Said: Feminist Practices of Biblical Interpretation*. Boston: Beacon Press, 2005.

Forman, John P., and Laurel A. Ross. *Integral Leadership: The next Half-Step*. New York: Excelsior, an imprint of SUNY Press, 2013.

Harrington, Daniel J. *Sacra Pagina Serie: The Gospel of Matthew*. Collegeville, MN: Liturgical Press, 1991.

Hart, David Bentley. *The New Testament: A Translation*. New Haven: Yale University Press, 2018.

Kendi, Ibram X. *How to be an Antiracist*. One World, an imprint of Random House, New York, 2020.

Malina, Bruce J., and Richard L. Rohrbaugh. *Social-Science Commentary on the Synoptic Gospels*. Minneapolis, MN: Fortress Press, 2003.

Newsom, Carol A., et al. *Women's Bible Commentary*. Louisville, KY: Westminster John Knox Press, 2012.

Pilch, John J. *The Cultural World of Jesus: Sunday by Sunday*. Collegeville, MN: Liturgical Press, 1995.

Shea, John. *The Spiritual Wisdom of the Gospels for Christian Preachers and Teachers*. Collegeville, MN: Liturgical Press, 2004.

Wright, N. T. *Matthew for Everyone*. Louisville, KY: Westminster John Knox Press, 2004.