



ST. ELIZABETH EPISCOPAL CHURCH

By living the Eucharistic pattern at the center of the Episcopal liturgy, our self-giving can be taken up in the self-offering that God makes through Christ. Being taken ourselves, blessed, broken and given like the bread, wine and offerings at the Eucharistic table transfigures us into the mystical body of Christ. We can, in a very real sense, become that which we receive at the altar.

Taken: Here, spirituality and liturgy meet as “what we bring.” This is the first resonance with the Eucharistic liturgy in which we are lured, enticed, taken by God. We bring our personal spirituality, receptivity and responsiveness, but the initiative and invitation to worship belong to God. God invites us into a communal experience where we pray not “my Father,” but “our Father” and not “my daily bread,” but “our daily bread.” This offers an innate corrective for tendencies to privatize our spirituality.

Blessed: Liturgy is useless in a productive sense and yet effective and meaningful. Liturgy that takes advantage of artistic, architectural, musical and other forms of shared creativity reconnects individual spirituality with collective worship. In participative, co-created worship, our desires for God meet God’s desires for us, blessing us and opening channels for God to reclaim and remake us, not only individually but also as the Body of Christ. We acknowledge this reclamation in the liturgical greeting when the presider says “The Lord be with you” as a reminder that the presence of Christ is truly among the assembly.

Broken: The presence of Christ “breaks” us in many ways. We may be broken of habits of purely private devotion; we may be broken by personal pain, anxieties or conflict. Our hearts may be broken open by gratitude. Our minds may be broken open by insights from Scripture. We may be broken open by dark nights of the senses or of the soul. “In the Eucharist,” author Angela Ashwin writes, “we place our brokenness in Jesus’ brokenness and sacrifice for us, since here, supremely, that which is death dealing becomes life giving.”

Given: Nothing happens that can be objectively measured, though there are results. We don’t achieve, we consent to God’s mysterious praying through us and our spirituality is taken up with Christ’s. Through the indwelling of the Spirit, we are sent out to be Christ-bearers in the world, to live out the vision that the liturgy gives us of generosity, justice and peace. The Eucharist, then, is a life-giving memorial of Jesus’ dying and rising that realizes and makes present the continuing power of those events through the Holy Spirit. We are given, in other words, to Christ in creation as the Body of Christ, renewed and sent.



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 an opening to your home liturgy, there is a version of Hymn #305, “Come, risen Lord, and deign to be our guest,” sung to the tune “Rosedale” that is beautiful though perhaps a bit less familiar. The National Cathedral posted a version from 2012 here: [youtube.com/watch?v=pdBw5z_6d6Q](https://www.youtube.com/watch?v=pdBw5z_6d6Q) And then I recommend the gorgeous Anglican chanting of Psalm 124: [youtube.com/watch?v=MjHbP3As4tk](https://www.youtube.com/watch?v=MjHbP3As4tk) posted by the choir of Norwich Cathedral in Norfolk, England. Not only is this psalm fitting for these times, but I find the chant deeply moving and hope you do as well.

Just before the Gospel reading, you might try this: [soundcloud.com/dsinden/hymn-254](https://www.soundcloud.com/dsinden/hymn-254) from St. Peter’s Episcopal Church in St. Louis, Missouri. Hymn 254, “You are the Christ, O Lord,” is often sung on St. Peter’s feast day in remembrance of this moment captured in Matthew’s Gospel, and it is one that Joan has chosen for St. Elizabeth in years past. And in keeping with the opening essay focused on our liturgy as a life-pattern, you might enjoy this: [youtube.com/watch?v=DFPwqKv5tTc](https://www.youtube.com/watch?v=DFPwqKv5tTc) The four-voice arrangement of Hymn 341, “For the bread which you have broken” was posted by Craig Carnahan and what I assume to be a Lutheran choir.

Finally, just to come full circle with the Eucharistic theme, you might conclude your home worship here: [youtube.com/watch?v=DDegoFFX7H4](https://www.youtube.com/watch?v=DDegoFFX7H4) with the choir of the National Cathedral’s recording of Hymn #707, “Take my life, and let it be.”

And please remember that we are praying together even when we are praying at separate times! Our buildings may be closed, but the church is open and preparing for the months and years to come. Even when we are temporarily apart from each other in one way or another, we are also always bound together in Christ, which is why when Episcopalians worship in the church or in the home, we use the plural voice – “we,” “us” and “our.” No matter what separates us – politically, socially, geographically or economically – we are also always bound together in Christ.

Twelfth Sunday after Pentecost
23 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:

O God, fount of all wisdom,
in the humble witness of the apostle Peter
you have shown the foundation of our faith:
give us the light of your Spirit,
that, recognizing in Jesus of Nazareth the Son of the Living God,
we may be living stones for the building up of your holy Church;
through Jesus Christ our Lord,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever. *Amen.*

The Word of God for the Twelfth Sunday after Pentecost

A reading from Exodus: A new king arose over Egypt who did not know Joseph. And he said to his people, "Look, the Israelite people are much too numerous for us. Let us deal shrewdly with them, so that they may not increase; otherwise in the event of war they may join our enemies in fighting against us and rise from the ground." So they set taskmasters over them to oppress them with forced labor; and they built garrison cities for Pharaoh: Pitham and Ramses. But the more they were oppressed, the more they increased and spread out, so that the Egyptians came to dread the Israelites.

The Egyptians ruthlessly imposed upon the Israelites the various labors that they made them perform. Ruthlessly they made life bitter for them with harsh labor at mortar and bricks and with all sorts of tasks in the field.

The king of Egypt spoke to the Hebrew midwives, one of whom was named Shiphrah and the other Puah, saying, "When you deliver the Hebrew women, look at the birthstool: if it is a boy, kill him; if it is a girl, let her live." The midwives, fearing God, did not do as the king of Egypt had told them; they let the boys live. So the king of Egypt summoned the midwives and said to them, "Why have you done this thing, letting the boys live?" And the midwives said to Pharaoh, "Because the Hebrew women are not like the Egyptian women: they are vigorous. Before the midwife can come to them, they have given birth." And God dealt well with the midwives, and the people multiplied and increased greatly. And because the midwives feared God, He established households for them. Then Pharaoh charged all his people, saying "Every boy that is born you shall throw into the Nile, but let every girl live."

A certain man of the house of Levi went and married a Levite woman. The woman conceived and bore a son; and when she saw how beautiful he was, she hid him for three months. When she could hide him no longer, she got a wicker basket for him and caulked it

with bitumen and pitch. She put the child into it and placed it among the reeds by the bank of the Nile. And his sister stationed herself at a distance, to learn what would befall him.

The daughter of Pharaoh came down to bathe in the Nile, while her maidens walked along the Nile. She spied the basket among the reeds and sent her slave girl to fetch it. When she opened it, she saw that it was a child, a boy crying. She took pity on it and said, "This must be a Hebrew child." Then his sister said to Pharaoh's daughter, "Shall I go and get you a Hebrew nurse to suckle the child for you?" And Pharaoh's daughter answered, "Yes." So the girl went and called the child's mother. And Pharaoh's daughter said to her, "Take this child and nurse it for me, and I will pay your wages." So the woman took the child and nursed it. When the child grew up, she brought him to Pharaoh's daughter, who made him her son. She named him Moses, explaining, "I drew him out of the water."



Reader: The Word of the Lord

Response: Thanks be to God

(The response: Prayed together or by alternating verses) Psalm 124

Israel sighs –

Had YaH not protected us,
had YaH abandoned us
when the arrogant
threw their weight around,
they would have swallowed us alive.

So did their fury flare against us;
we would have been swept away,
drowned in the flood,
so powerful was the torrent
of their terror.

Praise YaH—

He did not let them
tear us apart
with their dagger teeth.
Like a bird, free from the trap,
we escaped:
YaH, the One
who makes the Heavens and the Earth
did help us

“God is known by many names: Rock, Redeemer, Protector, Judge, Parent, the Ineffable One. In this prayer, God is called by the name YaH. Yah is different than YHWH, the Tetragramaton, or Eloheem. YaH is not Protector nor Redeemer. YaH is neither Judge, Father nor Rock. YaH goes right to the source — our deep soul connection. Take a deep breath, exhale, and say it: YaaaaH. That’s how you really say it. YaH is the breath of life. It is an answer to our prayers. Maybe not “the” answer, but a key to navigating whatever personal crisis presents itself.”

~ Rabbi Danielle Upbin

A reading from Romans: I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God-- what is good and acceptable and perfect.

For by the grace given to me I say to everyone among you not to think of yourself more highly than you ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned. For as in one body we have many members, and not all the members have the same function, so we, who are many, are one body in Christ, and individually we are members one of another. We have gifts that differ according to the grace given to us: prophecy, in proportion to faith; ministry, in ministering; the teacher, in teaching; the exhorter, in exhortation; the giver, in generosity; the leader, in diligence; the compassionate, in cheerfulness.

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, coming into the regions of Caesarea Philippi, questioned his disciples saying, “Who do [people] say the Son of Man is?” And they said, “While some say John the Baptist, others say Elijah, and others say Jeremiah or one of the prophets.” He says to them, “But you, who do you say that I am?” And, answering, Simon Peter said, “You are the Anointed, the Son of the living God.” And in reply, Jesus said to him, “Blissful are you, Simon bar-Jonah, for flesh and blood did not reveal this to you, but rather my Father in the heavens. And to you I also say, you are Peter [Rock], and upon this rock I will build my assembly, and the gates of Hades shall have no power against it. I shall give you the keys of the Kingdom of the heavens, and whatever

you bind on the earth will have been bound in the heavens, and whatever you unbind on the earth will have been unbound in the heavens.” Then he warned the disciples that they should tell no one that he is the Anointed.

Reader: The Word of the Lord

Response: Thanks be to God

Sermon: Whenever St. Paul uses the word “therefore,” it’s fruitful to pause and ask: “What is the ‘therefore’ there for?” Consider the beginning of the passage from Romans, “I appeal to you therefore, brothers and sisters...”

Paul is writing to Christ-following Gentiles and Jews living among Jewish communities in Rome. Paul, himself a devout Jew, saw these fledgling assemblies of Christ-followers as authentic expressions of Judaism.

Rather than trying to establish a new religion or a replacement for Judaism, Paul sought to bring all people together into the fullness of God's promises to the children of Israel. He believed that Jesus, another devout Jew, had launched the age of God's restoration of creation that began with the Jews and from there would be brought to its fullness for all people.

Paul's letter, up to this point, has been explaining how God's grace brings all people into right relationship. He has been laying a foundation for a way of life defined by that relationship. And now, here at the beginning of the last third of his letter to the church in Rome, Paul writes, "...*therefore*, brothers and sisters" as if to say "because you have been included among those who will be restored with the nation of Israel, there is a way to live in response to God's grace."

And it begins, Paul insists, with changing our mind-sets and our behaviors so that we can fulfill our new responsibilities. This is not about feelings or about doing what we are told. This is not about *what* to think – that's *information*. Paul offers *transformation*. The word Paul uses here, and *only* here, is the Greek word that gives us the word, "metamorphosis" in English.



More than just collecting new information, Paul implores Christ-followers to change the shape of our "mental containers," the minds we use, to gather, sort and consider information. In part, that involves developing "sober judgment" in the form of an intelligent faith; using our God-given minds to embrace critical thinking and to consider insights from the array of disciplines available to us.

Advances in our understanding from fields ranging astrophysics to quantum physics, from biology and neuroscience to psychology and cultural studies – all these give us an increasingly more awe-inspiring vision of creation. Dance, literature and music can enrich our emotional awareness and shape our appreciation for the mysteries of life.

And yet, if we are only passively swallowing information or consuming uncritically, we run the risk of being conformed unintentionally by this world.

Christ-followers, Paul claims, need to avoid letting surface appearances or untested opinions drive their behavior and thinking, and live according to what God reveals. And that happens as the mind of Christ takes shape in us, in a congregation or in a community, through the energy of the Holy Spirit. We don't make the transformation happen.

We consent and God transforms. That's what the "therefore" is there for. And why Paul tells us to "...be transformed by the renewing of your minds" instead of saying "transform your own minds by renewing them."

The God of Israel has shown the Gentiles mercy. *Therefore*, our way of being in the world should not involve judgmental arrogance or putting down those with different ways of being in the world.

The God of Israel has shown the Gentiles mercy. *Therefore*, we should be aware of our responsibility to discover our talents and resources, and to develop God's yearning planted within each of us and all of us – the seeds of that which is good and acceptable and perfect.

The God of Israel has shown the Gentiles mercy. *Therefore*, with the inspiration of God's Holy Spirit, we are moved to practice our God-given gifts in the service of those who suffer, especially those who suffer so that we can live the way that we do.

Because God loves us, therefore we love God in one another, each seeking the good of the other; each receiving the other in the most generous light we can muster; each overflowing with the unbounded consciousness of the Holy One who is transforming the world around us and through us. In the context of God's entire Kosmos, each of us plays only a small part, however important or trivial it may seem. Even so, Paul claims, to dedicate ourselves and all that we have and all that we are to God – *that* is the logical, rational expression of our worship and our service.

That's what Paul means by presenting our bodies as a living sacrifice, holy and acceptable to God. We take in the stories of our faith and weave them with what we continue to learn about creation. These form a consistent and ever-evolving tapestry that gives expression to the uncertainty and the novelty of God's work and our trust in participating. The result is ever-increasing self-awareness, greater empathy and reflective action in the face of life-challenges.

And because we are *created* beings – spirits embodied – we use our physical bodies to interact with the rest of creation. For Paul, the mind and the body and the soul are so closely interconnected that we can say that they are one whole self that is also three. And this is what we offer in worship as though it were a sacrifice in the temple.

Thomas Cranmer's gorgeous Eucharistic prayer in the Elizabethan English that we use for Rite One refers to this passage specifically. At the altar, the prayer goes, "we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him."

All across the ancient world, temple sacrifice was a ritual that transformed something that humans could own or digest into something given to a deity that was intended to preserve or change life in some way. Unlike an ancient temple sacrifice, where the offering would be killed, Paul points to an offering of our whole selves so that God can bring us more and more alive.

And while this is a Christian practice, it was not a "Christian" innovation. Psalm 50 describes YHWH's preference for offerings of gratitude. Deuteronomy instructs that Jews are "to love Adonai your God with all your heart, all your being and all your resources."

Paul is expressing the right relationship expected of all the children of Israel, both Israelites and Gentiles adopted by the grace of God. We are all members of one body,

members of one another. And each community, each person has gifts that differ according to the grace God has granted.

No one is extra. No one is unloved. No one is unnecessary.

Rather than allowing ourselves to be formed by ignorant patterns of behavior, there is an alternative. Instead of letting ourselves be formed by mindless acts of alienation, there is an alternative. We don't need to become people who never examine our images of each other; there is a better option.

If we consent, if we open our whole selves – body, mind and spirit – as gifts returned to the God who first granted them, God will energize a renewal in us. And new life will start to blossom. And the church will become a seed-crystal for that reinvigoration.

People once divided will be brought together in community and in communion with God and each other. People will learn how to focus on kindness, empathy and generosity as we lose interest in comparing who is more righteous or somehow better. The ground is prepared for the emergence of a new unity that embraces differences as curiosity about each other replaces a sense of superiority over each other. We will be joyful members of what Dr. Martin Luther King once called “an inter-related...inescapable network of mutuality, tied in a single garment of destiny.”

That is renewed life. That is resurrection life. That is how the reign of heaven breaks in.

“I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.”



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 united Church of South India, the Most Reverend Dharmaraj Rasalam, Moderator of CSI & Bishop of South Kerala.

In the Diocesan Cycle of Prayer, we pray for Diocesan Council; the Board of Directors; Standing Committee.

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: 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. 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 Fr. Tom Murphy and for Huberta in mourning; for the soul of Carol Szyperski and for Jon, Anneke and Will who mourn; for the soul of Br. David Eastman Allen, SSJE, and for the Society of Saint John the Evangelist monastery in grief; and for 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, 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: Transform us by your love, O God, that we may know your yearning. We present ourselves, our souls and bodies, our lives and our love to you. You give us life, you give us love, you give us yourself through Christ, who bears your glory and who lives and reigns with You and the Holy Spirit, One God, world without end. *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

Giver of life and author of love: Be present at this hour as we pause to rest in your love. Fill us with the memory of your goodness, bless us with the grace of your light, and send us out again with renewed faithfulness to show your love to the world. *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

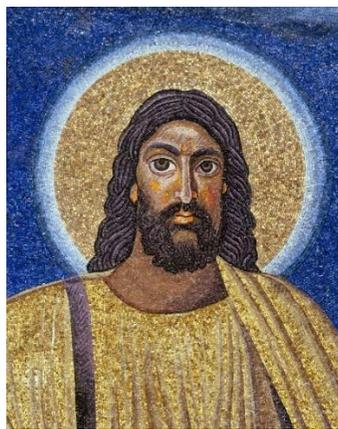
Leader: Every eye looks to You, O Lord.

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.



“Perhaps the most radical act of resistance in the face of adversity is to live joyfully.”

~ **Ari Honarvar, founder of Rumi With A View**

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: Bp. Greg Rickel presiding at the Eucharist in the chapel beneath the church of St. Peter in Gallicantu, site of Caiaphas' palace, Jerusalem.

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

"Preparation" image: folio from antiphonal of Mainz, 15th c.

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*. Mulgrave, Victoria: Broughton Books, E.J. Dwyer, 1995.

"Elder Testament" (Hebrew scripture) image: illustration from the early 14th c. Persian *Jāmi' al-tawārikh* (Compendium of Chronicles), Asiyah [Pharaoh's daughter] and her servants finding baby Moses in the Nile.

"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*. Philadelphia, PA: ALEPH, 2014.

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Gospel image: detail of Cod. Cor. 8, folio 134, antiphonary of Lorenzo Monaco, 1395-1398.

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

Sermon image: detail of folio from Balthasar Behem Codex of woman potter.

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

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"Pater Noster" image: photo of Pater Noster in Allemand (the French language name for German language) at Carmelite monastery, Domaine de l'Eleona, Jerusalem.

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

Concluding prayer: *Daily Prayer for All Seasons*. New York: Church Publishing, 2014.

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

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