

YWCA and YMCA World week of prayer

November 10–16, 2019

**“Young people transforming
power structures for gender equality”**



WorldYWCA



WORLD
YMCA

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A message from the Presidents of the World YWCA and the World YMCA

Blessed readers,

To achieve a world in which all young people are inspired and equipped to realise the future that they want, there is a pressing need for transformation. Transformation as individuals, as a community, but also transformation of the power structures that bind the world and prevent us from achieving peace, gender equality, justice and a planet that thrives in harmony with all living creatures and nature.

Both YWCAs and YMCAs have travelled through history and have witnessed transformation before. We have seen global mobilisations led by youth that have opened the way for policies and actions towards good. Recently, young people around the world have been very vocal in their call for action to combat climate change everywhere and to tackle issues of inequality that are affecting their lives and their future. Youth voices demanding and urging concrete and fast actions in a rapidly evolving world, is evidence that transformation is happening and will continue to rise.

The theme for this year's World Week of Prayer: Transforming power structures for gender equality, is also rooted in the need for elimination of gender disparities, and transformation of the way societies treat young women and men.

In too many parts of the world, women are still treated as subordinates; they face multiple layers of discrimination and a range of interrelated challenges that affect their ability to lead in all spheres of society. Those belonging to certain ethnicity and class may face a much more aggravated level of discrimination. On the other hand, men are often seen enjoying better treatment and a higher status in society. This does not mean that they do not face discrimination, but it does mean that we need to address human rights for all genders and the gap between them, as "we are all created equal in the image of God".

In a just society, all of us would enjoy equal access to education, employment and everything we need to lead safe, happy and healthy lives filled with dignity and respect.

The discussion and clarification of what gender equality means is a real and practical step that can be the start of transformation to improve the different contexts that globalisation presents. It's about re-orienting attention to the true injustices suffered by women around the world - both in action and in value - and the real benefits that gender equality brings to promote inclusion, preserve peace, justice and understanding for all.

We encourage you to adopt this booklet and explore the methodology of Conceptual Bible Studies as a tool for advocacy, to raise awareness and consolidate commitment to transformation through the power of the Holy Spirit. This is an extended invitation for communities to use biblical text and link it back to the live experiences of local realities throughout the Week of Prayer and beyond! The reflections that come as part of a collective discussion in community, is what makes this process of empowerment and transformation powerful and engaging with all voices.

Ms. Deborah Thomas-Austin
President of World YWCA



Ms. Patricia Pelton
President of World YMCA



YWCA-YMCA Week of Prayer and World YWCA Council Bible Studies

Fulata Lusungu Moyo ¹

Introduction

Dear Reader,

Welcome to the YWCA/YMCA Week of Prayer 2019 and World YWCA Council 2019 Bible studies. Under the themes of **“YOUNG PEOPLE TRANSFORMING POWER STRUCTURES FOR GENDER EQUALITY”**, (Week of Prayer) and **“YOUNG WOMEN TRANSFORMING POWER FOR GENDER EQUALITY”** for the World YWCA Council, this booklet contains seven Bible studies guided by sub-themes that unpack the themes, one for each day of the Week of Prayer. The Bible studies follow different structures and methodologies but each is done contextually. Each study has two sections, the Biblical Text, and the Journey of Justice addressing the specific sub-theme. The language of the journey is used as indicative of the reality that transformation and achievement of equality and justice are actually a process not necessarily a once for all event – so in essence the Young People together with us all are on a Journey of Transforming Power Structures for Gender Equality and Justice. For in Africa if you want to go fast then you go alone but if you want to go FAR with lasting impact then you go together! The word Justice is used much more than equality so as to acknowledge the impact of the long years and centuries of gender inequality and the reality that patriarchy still shapes the existing social systems. The search for justice, therefore, challenges us to embrace the reality that even if by some good outcome gender equality was achieved in all the Sustainable Development Goals covered by 2030, the impact of centuries of inequity can only be remedied if there will still be processes to

¹Dr Fulata Moyo is a Logotherapy student with the Viktor Frankl Institute of Ireland. She earned a PhD in Human Sciences from the School of Religion and Theology, University of KwaZulu-Natal, South Africa with a focus in gender and sexual ethics (2009). Her scholar-activist interests focus on how African womens' storytelling, theologies and liberative interpretation of scripture and religion inform the quest to end sexual and gender based violence. She was a visiting scholar at Harvard Divinity School developing an ethics of care in response to human trafficking and sexual violence (2016). She wrote the Biblical Journey for Justice (2013), guest edited The Ecumenical Review 64.3, 2014 and International Review of Mission 104, April 2015; co-edited Many Women Were Also There (2010), Women Writing Africa: Eastern African Region (2007), and The Christianity and the Environment (2002). She served the World Council of Churches as consultant for Trauma Healing and programme executive for A Just Community of Wo/men (2007-2019). She has developed a trauma healing manual, An Ecumenical Approach to Trauma Transformation and Healing: A Facilitator's Faith Community-Based Resource (2019), and Parenting: A Journey of Love (2011) manual on parenting using the WHO parenting roles. She revived and relaunched the Thursdays in Black global campaign for a world without rape and violence. She staffed the Gender Advisory Group for a gender justice policy, advocacy training on CEDAW, SDGs and UNSCR1325, and the process of transformative masculinities and femininities. She has convened several international gatherings of wo/men.

eradicate discrimination and for reparations. Moreover, justice and not equality is a Biblical concept well expressed in the following texts:

² <http://ujamaa.ukzn.ac.za/Libraries/manuals/esther.sflb.ashx>

³ http://ujamaa.ukzn.ac.za/Libraries/manuals/Ujamaa_CBS_bible_study_Manual_part_1_2.sflb.ashx

But let justice roll down like waters, and righteousness like an ever-flowing stream (Amos 5:24) Love and truth will embrace; justice and peace will kiss. Truth will spring from the earth; justice will look down from heaven" (Psalm 85:10).

Like the contextual Bible study methodology (CBS), these studies invite the community of readers to the contextual realities of the biblical text itself and bring the biblical story to the context of the readers. The methodologies used turn the Bible study into an advocacy tool for raising awareness and consolidating commitment to transformation through the power of the Holy Spirit. You are invited to reflect contextually on the biblical narratives employing the 5Cs as developed by Sarojini Nadar ² together with the Ujamaa Center ³ at the University of KwaZulu-Natal, although not each study follows the sequence in which these 5Cs have been unpacked below.

As participants to the YWCA/YMCA Week of Prayer, you are the Community of readers. Your answers and reflections are what makes the Bible studies a meaningful process of empowerment and transformation. This kind of reading is not an interpretation by an individual, but an engagement of all voices with the Biblical text. It is always important for every participant to know that their contribution and experience are important in this process of change. All voices are listened to and critically engaged with. The process of reading and discussion are more important than the answers given. One of the strengths of this methodology is its ability to create a space where difficult issues concerning youth, gender equality and justice are shared and together the community works out ways of transformation.

Context of the readers, our social location as participants in the Week of Prayer is important both in the process of preparation for the Bible study and in the actual Bible studies. That is why these Bible studies begin with the challenges that young people face in all areas of their lives including questions of gender justice and intergenerational leadership and dialogue. It is the building of a just community and ensuring a culture of abundant life of justice and peace with no sexual and gender based violence. The awareness-raising therefore focuses on seven sub-themes:



1. Transformed: body, mind and soul

(Romans 12:1-2, Colossians 3:1-17)

2. Equal Rights and Justice

(Numbers 27:1-7: Daughters of Zelophehad).

3. Transforming Power Imbalances

(Luke 1:39-56: Mary and Elizabeth).

4. Earth to Humanity: Climate Justice

(1 Kings 17:7-16: Zarephath's Widow).

5. Sexual and Gender Based Violence and Me

(Judges 19:1-30: Levite's Concubine).

6. Women and Peace Building

(1 Samuel 25:1-35: Abigail).

7. Leaving no-one behind

(Mark 5:21-43//Luke 8:40-56: Jairus Daughter and the Bleeding Woman)

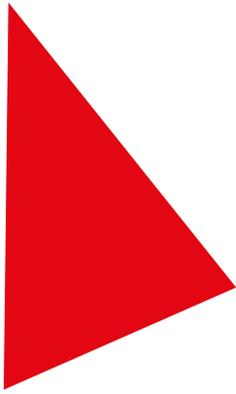
Please note that in most of the biblical narratives used above, women are not named except through the men in their lives. For example: daughters of ..., widow of ..., concubine of ..., or just woman. These realities are important to engage with especially as we read such texts using gender analysis.

Criticality: Each Bible study is designed using two types of questions: exegetical (literary or critical consciousness questions that draw on tools from biblical studies) and interpretive (community consciousness questions that draw on feelings, experiences, and resources from the community). To formulate questions, the study facilitators have used hermeneutical tools of exegesis (finding meaning of the biblical text within its historical and social context) and interpretation (reading the biblical text from the context of the participating and interpreting community). No matter how "scientifically objective" the readers try to be, all interpretation of biblical texts is influenced by certain contextual perceptions and mindsets at the level of both the writer and the reader. Notwithstanding the sacred nature of the Bible and the belief that the Bible was inspired by God, it was written, often read, translated, and interpreted by inspired men (usually) and (rarely, if any) women in a time and context different from our own – therefore the need for us a community of readers to be guided by some of these biblical studies as tools that help unpack these sometimes underlying worldviews behind each Biblical text used.

Conscientization: these Bible studies are aimed at raising awareness about the issues that affect young women. One of the aims of CBS is also to highlight how the Bible and other sources of sacred knowledge can be used both as a tool of justice and liberation and a tool of exclusion and oppression, where certain texts are used to silence discourse of difficult issues for fear of encouraging engagement in dialogue for transformation. For example, the Bible has been used to justify slavery, apartheid, racism, xenophobia, classism, homophobia and many other exclusions and biases. And, needless to say, it is still used to justify sexism as discrimination against groups of people on the basis of their gender and the denial of their dignity and rights especially in areas of sexual and reproductive health rights (SRHR) and sexual and gender based violence (SGBV).

Change: The ultimate goal of these Bible studies is to use interpretation of the Biblical text to help decipher God's liberating voice. This motivates the community's reflection and praxis for a transformation (positive change) not only of attitude/mindset, but hopefully also leading to structural and systemic change. It is hoped that through the inspiration of God's Spirit, once this community is made aware of the issues of concern, it is hoped that each one of us will actively engage so as to bring the transformation needed. This transformation takes place on various levels: How we read the Bible is transformed: we learn how to read the Bible in a way that is liberating and inclusive. These studies create a space where the biblical stories become alive in the stories of the community. How we act is also transformed. In other words, these Bible studies will transform us in a way that they will spur us into action for change, especially when it comes to the protection and restoration of dignity and rights of all.

So don't just study God's Word for the sake of studying. Be sure to put the Word into practice in your life and the lives of those in your community. Jesus said in Luke 11:28, "Blessed rather are those who hear the word of God and obey it!" (NRSV) but better captured by the NLT as: "But even more blessed are all who hear the word of God and put it into practice."



DAY 1

“Transformed: body, mind and soul” Laddia Young 4

Bible Text: Romans 12:1-2 Colossians 3:1-17
(Already read during prayers)

The Journey of Transformation

Have you ever heard a message that was intended for someone else but spoken directly to you? Paul's message in his letter to the church in *Romans (12;1-2)*, calls for the church to be living sacrifices, and transformed in order to do the will of God. The Greek word used for transformation in *Romans 12* is **Metamorphous**, from which the English word **metamorphosis** is derived. This refers to a process.

Throughout the book of Romans, Paul writes to present his basic statement of the gospel; God's plan for salvation for all people and righteousness for all humankind both Jews and Gentiles. Paul surveyed the spiritual condition of the people and realized that all human beings are sinners and in need of salvation. Paul wrote in a pluralistic society and called those who profess Christ to offer their bodies as living sacrifices and to be transformed by renewing their minds.

We are then left with questions: How do I transform my mind? What does Paul mean by **living sacrifices**? Paul's writing to the Colossian church addresses the questions raised by Romans 12. Transforming our body, mind and soul requires us to see ourselves as, and understand who we are as Living Sacrifices.

⁴ Rev. Laddia Young is a newly ordained minister in the United Church in Jamaica and Cayman Islands. Laddia grew up in rural Jamaica in a small congregation. This congregation nurtured and support Laddia on her journey as a Christian she served as church school teacher, youth fellowship president and youth elder. Her involvement in the life and ministry of the church did not stop at the local congregation. Laddia served on the regional Young people's fellowship executive from 2010-2014. She later served one term on the Synodical executive as Evangelism and Discipleship Coordinator. 2014-2016. She also participates in the camp ministry of the United church. Laddia dreamed of pursuing law, and successfully attained all the necessary requirements for matriculation into university as a Law student, however, a clear conviction by the Holy Spirit revealed to her a compelling call from God to participate in full time ministry. Constraint by the love of God and the love of service, she applied to the United Church in Jamaica and the Cayman Islands (UCJCI) to pursue full-time Pastoral Ministry and was accepted into the Ministerial Formation programme. She is a recent graduate with a Diploma in Ministerial Studies from the United Theological College of the West Indies (UTCWI) [May 2018] and a Bachelor of Arts degree in Theology from the University of the West Indies (UWI), Mona campus. (Hons) Her mantra 'Service to community is service to God' drives all the avenues of her life because she believes that help-



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Young people transforming power structures for gender equality

“And so, dear brothers and sisters, I plead with you to give your bodies to God because of all God has done for you. Let them be a living and holy sacrifice—the kind God will find acceptable. This is truly the way to worship God” (Romans 12:1).

A sacrifice offered unto God was usually a dead animal. However, you and I are called to be living sacrifices and we must not take lightly Paul’s encouragement to do so. I want to contend that we are living sacrifices because we have a new life in Christ and the Holy Spirit dwells within us. God requires our worship. A practical way to transform our minds, bodies and souls as living sacrifices is to recognize that worship is more than what we do on Sunday morning. Worship is a lifestyle.

How we care for our bodies becomes an important part of such worship. Are you taking care of the body God gave you? Are you eating properly and resting well? How we care for minds is also key. What occupies your mind on a daily basis? Is it filled with thoughts that cannot be said aloud? Are you worried about things that only God can handle? Are you feeding your soul with the words of God? How often do you spend time with God?

Secondly, a transformed mind, body and soul is one that has been **separated** from things that are not beneficial to your Christian journey. *“So put to death the sinful, earthly things lurking within you. Have nothing to do with sexual immorality, impurity, lust, and evil desires. Don’t be greedy, for a greedy person is an idolater, worshiping the things of this world” (Colossians 3:5).*

Paul uses strong language here when he says, “put to death”;. He did not want the believers then and now to get the impression that these things could be put aside for a time and then taken up at a later date. **Can you think of other things that should be on this list?** Those who have watched the **Make-Over Reality T.V.** Shows know that the first thing the host does is get rid of everything the guest has, every item of clothing: shoes, hats, scarves - **EVERYTHING.**

We must separate ourselves from things that hinder our transformation. For example, refusing to forgive those who have hurt us, refusing to forgive ourselves for things that happened in the past, or refusing to walk in the truth of God.

ing humankind is vital and is service to God. She holds fast to Matthew 25:40 which affirms that whatever is done for the least amongst you, is done for God. Her vision is for all people to recognize their identity in Christ and be able to articulate/express themselves as God’s children who will make disciples who strive daily to love and care for others just like Jesus did.



Truth is that you are faithfully and wonderfully made.
God loved you even before you were born.
You are saved, sanctified and redeemed.
You are called to proclaim the love and peace of God.

Sometimes we have to separate ourselves from people who hinder our transformation. It might be difficult, but it becomes necessary for the transformation of our mind, body and soul. **What can you do to separate yourself from the things that hinder your transformation?**

Thirdly and finally, in order to achieve a transformed mind, body and soul, we must **surround** ourselves with things that promote transformation- which are always positive things. *Since God chose you to be the holy people he loves, you must clothe yourselves with tenderhearted mercy, kindness, humility, gentleness, and patience. Make allowance for each other's faults, and forgive anyone who offends you. Remember, the Lord forgave you, so you must forgive others. Above all, clothe yourselves with love, which binds us all together in perfect harmony. (Colossians 3 12- 14).*

Have you ever noticed the chrysalis of a caterpillar, as it gets ready to transform or metamorphose into a butterfly? The caterpillar is surrounded by good things and is also protected while it undergoes this necessary part of its life cycle. We too are challenged by Paul to be surrounded by good things that will promote a transformed mind, body and soul. **Can you think of someone or something that causes you to feel safe, protected and contented?** This individual or thing aids in bringing about your transformed mind, body and soul. As we continue to live in the knowledge that we are living sacrifices, holy and acceptable to God, it becomes necessary to **surround** ourselves with people who help to maintain the peace that God offers to us daily. The places we go and the things we do must also be considered. We must also daily ask the Holy Spirit to not only be within us but to surround us when we need it most.

Transformed mind, body and soul recognize that we are living sacrifices whose worship is unto God. And as such we seek to separate ourselves from things that hinder transformation and in doing so we surround ourselves with things that foster transformation which is an ongoing process.

Consider these questions for further reflection:

- Q1. What is the one thing I must let go off in order to be transformed?**
- Q2. How will I use my transformed mind, body and soul to enable the transformation of my community and structures of injustice?**

Closing Prayer ⁵

⁵ World Council Theme Prayer
written by Rev Jacqueline Williams
South Africa

- All:** God bless our world our habitat
- One:** Enable us to respect and treat our earth with the dignity it deserves
- All:** Empower us to preserve its resources to provide for all people
- One:** Enable us to protect our people especially the vulnerable: women and children
- All:** Enable us to do what is good, resist evil and to protect each other from evil
- One:** Enable our men to transform themselves from beneficiaries of patriarchy to contributors of human dignity.
- All:** Inspire our leaders to be transformed for the good of all people, and enable us to be transformed into servant leaders
- One:** Enable us to be open to restore your image in us
- All:** And inspire us to have healing relationships
- One:** Enable us to live with dignity.
- All:** And empower us to heal our communities
And give us your peace.

Amen



DAY 2

“Sub-Theme: “Equal Rights & Justice” Solomuzi Mabuza ⁶

Call to Worship

[two voices serve as worship leaders/liturgists (Lit 1 & 2), and the rest of the group respond (All)]

- Lit 1:** This is our Mommy's house
fashioned and framed to birth a new day
- All:** This is our Auntie's house
offering refuge for those on the way
- Lit 2:** This is our Granny's house
Safe haven for the warrior, the battered,
the torn
- All:** This is Our house
Gateway of hope, embracing the worn
- Lit 1 & 2:** This is our God's house
- All:** Come for the feast
Welcoming rejected, the lost and the least
- Lit 2:** God's house of abundance
There's Justice for all
- Lit 1:** Where the naked are clothed
And the weak will stand tall

⁶Solomuzi Mabuza is an ordained pastor in the Evangelical Lutheran Church in Southern Africa since 2001. He has served in Pietermaritzburg South Parish and Kwa-Thema Parish, Central Diocese.

He was academic staff of the Biblical and Ancient Studies Department at the University of South Africa. He also coordinated several processes as staff member of the Ujamaa Centre for Community Development and Research at the School of Religion and Theology, University of KwaZulu-Natal, Pietermaritzburg (2001-2013).

Ecumenically he chaired the Church Land Programme (2006-2012); member of the KwaZulu-Natal Christian Council Executive Committee; Deputy Chairperson of KwaZulu-Natal YMCAs Regional Council (2005-2006), member of the South African National Council of YMCAs Executive Committee (2005-2007), South African National Council of YMCAs president (2009 -2015); South African National Council of YMCAs Constitutional Committee Chairperson (2018-present); member of the Ecumenical Service for Socio-Economic Transformation and the South African National Council of YMCAs. As Member of the World Alliance of YMCAs Safe Space Strategy Delivery, he has been part of the facilitation team to help the YMCAs to open up to the marginalised Youth especially within the LGBTIQA+.

Internationally, he has worked with the World Council of Churches and World Communion of Reformed Churches as a member of Movers for Gender Justice. He worked for the East Jerusalem YMCA and the YWCA's Joint Advocacy Initiative in Palestine (2004-2005). He co-ordinated the Occupied Palestine and Syrian Golan Heights Advocacy Initiative.

Lit 1 & 2: Come as you are, our God bids us welcome
Come as you are, there's no need to fear
Come as you are, where no one's a stranger
For God is our host, and wipes every tear

All: Here in this house, there's hope for the
doubtful. You'll find what you need already
prepared

6 Biocdata:

Lit 1: Come to this house, there's power in numbers

Lit 2: A place at the table, we each have a share

Lit 1 & 2: Come to God's house ready to worship
Come to God's house and whisper a prayer

All If you're sane or you're broken, God's house
gives you healing
For the 'dissed' and the strong, come share
in the blessing
You'll find you're transformed whenever
you're here.

Hymn: 'Gather us in'

Scripture: Numbers 27:1-8

Bible Text: Numbers 27:1-7

Bible Study: The Journey of Equality and Justice

Introduction

The choice of South Africa as the venue for the 29th World YWCA Council could not have come at a more relevant time than now in the global course for equal rights and justice. Nearly three months ago the world witnessed a breakdown of social values in South Africa. As the South African Women's Month, August, came to an end, horrific violations of human rights were revealed in disturbing succession. Several university students and successful women were victims of sexual and gender based violence. For example, a University of Cape Town student Uyinene Mrwetyana was raped, brutally murdered, and hidden by her killer for days.

South Africa came to a standstill as a civil war against African foreigners unfolded in the country. YWCA could not have picked the best time to hold its World YWCA Council in this once upon a time a great country. Let us take a moment and pay our last respects to all the young girls, young women, and older women who died at the hands of their loved ones and strangers.

A moment of silence please!

READING NUMBERS 27:1-7 (Already read during prayers)

Let us read the following verses in turns and in our different languages (1-2; 3-4, 5-7) aloud if possible. For the duration of the Bible Study please erase and ignore the sub-title written in your Bibles whatever language and whatever version.

- Q1:** What is the text about? Share with the person next to you.
- Q2:** Name the characters in the text.
- Q3:** What do we know about three of the above identified characters?
- Q4:** What matter did the Daughters of Zelophehad bring forward to Moses and Eleazar, the priest? Discuss your answer and draw from the prescribed Biblical text.
- Q5:** How did Moses and Eleazar – the priest – respond to the case presented by the Daughters of Zelophehad?
- Q6:** What is the situation in our respective countries today regarding property ownership? Are women permitted to own land? Name the country and the present day situation. Should there be conditional inheritance of land and/or property for women and men?
- Q7:** Informed by the response to Question 6 what should be the Action taken by the local and international YMCA and YWCA so as to move forward in addressing the still existing disparities for equal rights and justice?

Reporting back and Closing Remarks

After the YWCA/YMCA Week of Prayer and the World YWCA Council, what practical steps are you going to take to share the Contextual Bible Study Methodology with your constituency? What lessons did you draw from this Bible Study which are relevant in your context back home?

⁷ This prayer begins with a series of actions – putting together the pieces which result in the house that Justice builds. Each person will be asked to add a piece to the house as they read one line. The prayer ends with a request to be empowered for the work of justice mentioned in the building of the house.

Action Prayer ⁷ *“This is the house that Justice builds”*

This is the House that Justice builds
This is the door to the House that Justice builds
This is the stranger standing outside the House that Justice builds

This is the door that embraces the stranger standing outside the House that Justice builds
This is heart that opens the door to the stranger standing outside the House that Justice builds

These are the feet that carry the heart to open the door to the stranger standing outside the House that Justice builds

These are the eyes that see the need that propels the feet that carry the heart that opens the door to the stranger standing outside the House that Justice builds

These are the ears that hear the cries and opens the eyes that see the need that propels the feet that carry the heart that opens the door to the stranger standing outside the House that Justice builds

Lord, please sharpen my ears to hear the cries, to see the need, to propel my feet, to move my heart, to open the door to the stranger standing outside Your House which Justice builds

Lord's Prayer

Hymn 'Siyahamba'

Closing Prayer

*We thank You, our Creator
For in You there is no female or male, black, pink, yellow,
brown or white
For we are all created in Your image and likeness
For we are one in Jesus Christ
We thank you God for the gift of equality and justice
We ask for your forgiveness for the inequalities that we have
been part of
For the abuse of power that we have exercised and the ex-
clusion that we have sustained
Help us to see You in each and every person You allow us to
encounter
Help us to search and act for equality, justice and peace.
In Your name, just God.*

Amen

7 This prayer begins with a series of actions – putting together the pieces which result in the house that Justice builds. Each person will be asked to add a piece to the house as they read one line. The prayer ends with a request to be empowered for the work of justice mentioned in the building of the house.



DAY 3

“Transforming Power Imbalances” Elaine Neuenfeldt ⁸

Bible Text: Luke 1:39-56: Mary and Elizabeth. (Already read during prayers)

The Journey of Transforming Power Imbalances

This Bible study will focus on one aspect of the story narrating the visit and dialogue between Mary and Elizabeth - a young girl receiving the news of her pregnancy, without being married yet, and all the psychological, social and religious consequences that such a situation could cause at that time and context. The contextual approach to Biblical stories will bring this discussion in dialogue with today's contexts and realities in order to find hope and encouragement to engage for dignity in life and justice, especially for women and girls.

Starting from our own context and realities

Let's talk about our own context, the realities young girls are facing in some parts of the world, and from these challenges to find ways of building resistance and hope, to transform injustice and discrimination. One reality is about child marriage: “Every year 12 million girls are married before the age of 18. This denies them their rights and childhood, often meaning an end to their formal schooling and the start of their life as a wife and mother, with profound physical, psychological and emotional consequences.” ⁹

What are other contextual issues that are limiting and challenging for young women to live a life in dignity and justice? Talk with your neighbor and name some of these challenges.

⁸ Rev Dr Elaine Neuenfeldt – currently Gender programme manager at ACT Alliance. From 2008 to 2018 worked as programme executive at the Lutheran World Federation (LWF), in Geneva. Ordained pastor of the Evangelical Church of the Lutheran Confession in Brazil (IECLB), since 1994; From 2005 to 2008 - professor of feminist theology at the Faculdades EST, in São Leopoldo, Brazil. Master (2001) and doctorate in theology (2004), at the Instituto Ecumênico de Pós-Graduação (Ecumenical Institute of Graduate Studies), in São Leopoldo, Brazil. From 1995 to 1998 served the Lutheran Church in El Salvador, teaching theology at the Lutheran University. From 1993 to 1995 I worked as parish pastor in the Amazonia region in Brasil, as well as have been collaborating with the contextual Bible study network in that region. My professional trajectory is grounded in working on gender equality and women's empowerment with academic institutions, faith based organizations and churches. I have experience facilitating contextual Bible study groups, and participating in the popular reading of the Bible movement, organized at CEBI – Centro de Estudos Bíblicos – Biblical studies Centre, where I served in the board for several years. I have been teaching Feminist theology and developing research grounded in an interdisciplinary approach and focus on gender studies, and contextual studies of religion and faith. My theological reflection navigates in academia as well as at the grassroots level, accompanying and strengthening women's networks and building theological capacity in cross-cultural contexts. I have experience in policy development,

Visiting and dialogue – strategies to create resistance and hope

The biblical story is about a young woman who receives a visit of an angel announcing that she will be mother. Not just a mother, but a mother of the son of God. The mother of Jesus. It is not by accident that the angel is saying to her, not to be afraid. This must have been moments of doubts, questions and fear for this young woman. With all her strength she went to visit another woman, Elizabeth, who was also pregnant. By visiting and talking with an experienced woman, Mary was assured she would not be alone and abandoned. She finds solidarity and love, being embraced in sorority and care.

The encounter of these two women, Elizabeth, who was older, and received the promise of a child, which would rescue her from shame and dishonor of her bareness; and Mary, the younger one, who also received the news of being pregnant. Her pregnancy could condemn her, as she was virgin and unmarried. This would mean shame for her family, and for the man who promised to marry her. Motherhood experienced in different ways. Bodies challenged by the control of patriarchal traditions, but at the same time, re-signifying stereotypes and cultural norms and roles.

It is through visiting and embracing each other, being together, sharing their experiences of fear and doubts, the two women are finding complicity in building trust and strategies to face their situation. Strategies to overcome discriminating and oppressive realities for women and girls empower them with information and skills to be able to claim and exercise rights, ensuring education, health, child protection, and other services are available, as well as creating a supportive legal and policy environment to ensure access to rights.

After this encounter with an experienced and wise woman, the story will continue and bring to light a Mary who is now able to articulate her own voice and words. In a prophetic song she will announce a powerful transformation in the structures of power. Mary's song, *The Magnificat*, announces a new and balanced power structure and relations. The song is good news to the poor, oppressed and discriminated against. A transformed social order is celebrated.

Mary's song is a proclamation of God's greatness in her own life. This is her experience of being blessed. God's presence in her life moves her from a vulnerable position to be strong, voicing out, prophetically personal, social, economic trans-

leading the process of adopting a Gender Justice Policy, at the Lutheran World Federation. My work as gender justice activist is intersecting advocacy for women human rights, at ecumenical and inter-faith platforms, as well as United Nations mechanisms and bodies, CSW – Commission on the Status of Women and CEDAW. <http://linkedin.com/in/elaine-neuenfeldt-50aac319> <https://www.girlsnotbrides.org/wp-content/uploads/2019/05/Working-with-religious-leaders-Girls-Not-Brides-2019.pdf>

formation. In general terms, being blessed is equivalent to having a privileged life, with plenty of food and material resources and conditions. But what is announced by Mary's song is not this prosperity perspective of blessing. Blessing is a transformation of power, where the rich are being emptied from their excess and the hungry are filled. The powerful are stripped of their arrogance and taught to love their neighbors. Being blessed is a strength that will move people from their position, to engage in resistance to power relations that are producing privileges and oppression. Blessings are opening access to enough of the world resources, no one will have too much while others are deprived.

Blessed are you...

Elisabeth will embrace Mary and with powerful words, to encourage her, sending her to face her life, to take her life in her hands.

"Blessed are you among women and blessed is the child you will bear! Blessed is she who has believed that the Lord would fulfill his promises to her!"

- Q1.** Do we know any young women like Mary who are faced with teenage motherhood?
- Q2.** How have we been an Elizabeth to them?
What words of blessings have we declared to them so as to bring hope and restore their dignity?

Let us turn to our neighbor, to those women with whom we walk and share our experiences of pain and fear, and embrace our sisters, whispering words of encouragement and blessing.

Closing Prayer (*Magnificat adapted*)

My soul magnifies You, and my spirit rejoices in You, God my Savior, for You have looked with favor on the lowliness of the marginalized.

Surely, from now on all generations will call me blessed; for the You, the Mighty One has done great things for me, and holy is Your name.

Your mercy is for those who fear You from generation to generation.

You have shown strength with Your arm;

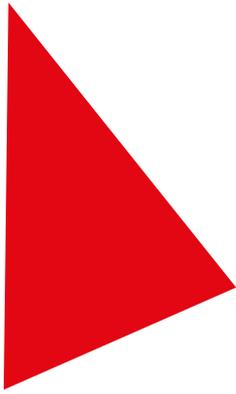
You have scattered the proud in the thoughts of their hearts.

You have brought down the powerful from their thrones, and lifted up the lowly;

You have filled the hungry with good things, and sent the rich away empty.

You have helped Your servants and friends, in remembrance of Your mercy, according to the promise You made to our ancestors, to Abraham, Sarah, Hagar and to their descendants forever.

Amen.



DAY 4

“Earth to Humanity: A Quest for Ecological Justice” Damon Mkandawire ¹⁰

Bible Text: 1 Kings 17: 8-16
(Already read during prayers)

The Journey of Ecological Justice

Today's text is a short but moving story from the first book of Kings, it may seem remote from the experience of some of us today; but in fact, is highly relevant to some of the grave ecological challenges facing Mother Earth. Few years ago the writers of the Earth Charter noted that: *“We stand at a critical moment in Earth's history, a time when humanity must choose its future and more recently”*, many leading scientists have begun to doubt whether earth will survive this century.

Scholars such as Lord Martin Rees, believe we face a 50% chance of extinction by the end of this century due to human induced climate change. In line with the thoughts of the climate scientists, young environmental activist Greta Thunberg youthfully adds *“our house is on fire”*

On the surface, 1 Kings 17:8-16 tells a familiar story of a prophet who performs miracles. A widow and her son, on the brink of starvation, are provided with an oil jug that will not run dry and a stash of grain that will never be empty. Such a superficial reading misses the significance of the specific details of this text, details that provide surprising hooks into the contemporary world.

Images of food and water permeate these chapters. The cycle is framed by two scenes where God feeds Elijah (17:4-7 and 19:5-9). The cycle depicts the interplay of religion and politics during national crisis. The drought is the result of the religious policies of Ahab, and it is prolonged by a lengthy

¹⁰ Rev Damon Mkandawire lives in Mbereshi, Zambia, where he serves as Hospital Administrator for the United church of Zambia Mbereshi Mission Hospital and He is also a minister of word and sacraments in the United church of Zambia. He is an environmentalist, a young upcoming theologian and a gender justice activist. Growing up surrounded by copper mines, Damon has first-hand knowledge of environmental degradation and its potentially deleterious impacts on human health and welfare. Zambia, like much of Africa, sits at the cross-section of climate change and environmental exploitation. He has frontline experience of living in an extraction economy that views the natural world as merely a means to an economic end. Damon spent years as an Environmental Officer at the Konkola Copper Mines, one of Africa's largest producers of copper, and continues to work towards national and international environmental justice.

government-sponsored contest between prophets of competing religions. This contest with the prophets of Baal in chapter 18 is won, not when Elijah calls fire down from heaven, but when clouds appear on the horizon (18:44-45).

Elijah goes to hide in the Kerith Ravine but he cannot stay there any longer. The drought is so severe that the brook upon which he depends has dried up. Elijah has no choice but to leave or he will surely die of thirst. Elijah is sent to the most vulnerable, a widow and her child. Just like this Biblical narrative, it is evident that the most vulnerable people in climate crisis are the women and children, for example, in Africa, it is women that go to draw water, it is women who look for fire wood, it is women who go to farm and therefore the most affected by climate change.

Q1. What are some of the impacts of the drought on women and children from the text?

1. Hunger – we note the state the widow was in, she and her child did not have anything to eat but the little flour and oil.
2. Lack of community care for the vulnerable – Does it mean that this woman and her child never had anyone to help them? This is the world in which we live in today, people have become lovers of themselves, it is about me, myself and I. We no longer know what it means to be each other's keeper.
3. Vulnerability to 'men of God' and miracle food/money/wealth– we often view such passages from a positive angle- but surely, were there no other men Elijah could have approached?

Q2. What positive side/ what does the text suggest about the spirituality of women and the upholding of environmental ethics? e.g. gathering of sticks against cutting down of trees for charcoal. Could the woman have been aware of the impact of her actions, better to gather the fallen down twigs than to cut trees?

Example of The Zambian context – most charcoal burners are men; the retailers are the women. This suggests that if more women were empowered in alternative sources of sustainable energy sources, there would be less market for charcoal or alternative businesses that enhance ecological sustenance, more people benefit including the religious men. Women intergenerationally have the power to change the course of the ecological crises through their

actions. For example, Dr Wangari Maathai, the Kenyan woman who won the Nobel peace prize for environmental awareness programs women and gardening-the greening of the environment, Greta Thunberg, a 16 years old Swedish girl has become a leading voice for young people holding decision-makers accountable to climate justice.

Q3. Why does God save this poor Phoenician widow and her orphan? There are probably many answers to that question, but let me offer two in particular. First, consider the woman's generosity: she shared with a stranger her last remaining food. She shared everything she had, including later, her home. There is something powerfully liberating yet also deeply troubling about these small yet significant acts: wonderfully liberating because such generosity can, by God's grace, be so transformative; it can turn a desperate situation into one of hope and renewal. Yet these actions are also deeply discomfoting: they remind us of what God requires of you and me. God desires our love – love that engages all our hearts, minds, souls and strength. And this includes a preparedness to give of our all rather than to cling, possessively and selfishly, to everything we have. To avert the peril of human-induced climate change and the other ecological challenges we face, we will need to change how we live, all the more so if we have a large carbon footprint. For instance, we will need to travel by more fuel-efficient means with less emissions, eat less meat, buy carbon offsets, and many other small but significant actions. We will also need to change how we invest our money and how we use our other resources, skills and capabilities. These are relatively simple things compared to the challenges facing the widow. But if we are not prepared to make even small life style changes to demonstrate our care for God's creation, what does that say about who we are as people? Do we measure our worth by the things we have acquired and own, or as children of God?

Secondly, the story of the widow of Zarephath reminds us not only of the command to love our neighbour, but also to take an inclusive view of who

is our neighbour. In relation to climate change, our neighbours constitute the whole of humanity and all creation – and the reach of this humanity is large; it crosses both time and space.

After all, the greenhouse gas emissions we produce here affect, albeit in a very modest way, the well-being of people right around the world, and, moreover, across time. Our actions today will thus affect countless generations. In indigenous spirituality as well as Oikoumene, we are bound together in an interconnected and interdependent web as created beings: *“the creator has joined together the sacredness of human life with that of life itself”*. Hence, *“when we are called to have a relationship with our creator, we are in the same moment summoned to responsibility for the non-human world”*. The two are inextricably intertwined. We need therefore to embrace a reverence for the whole of life. This does not mean that we worship the creation rather than the Creator, but we need to display in how we live our lives our creaturely responsibilities to the cosmos, in all its evolving wonder.

Q4. What individual actions will you commit to, to be a good steward of or in your kinship to mother earth?

Closing Prayer

One: We pray for the waters of the world, that they may be restored to health and filled with bountiful life.

All: God of Creation, help us to respect and renew the Earth.

One: We pray for Earth's soil, that its richness be protected to assure abundant harvests for all.

All: God of Creation, help us to respect and renew the Earth.

One: We pray for all creatures who share Earth with us, that their beauty and diversity will be preserved.

All: God of Creation, help us to respect and renew the Earth.

One: We pray for our brothers and sisters around the world who have been and will be directly impacted by the effects of climate change.

All: God of Creation, help us to respect and renew the Earth.

One: We pray for future generations, may they learn from our environmental irresponsibility, and be good stewards living simply and in harmony with all your creation.

All: God of Creation, help us to respect and renew the Earth.

One: We pray for all human beings, that we will be filled with a spirit of concern for the future of our environment; bring an end to the exploitation of the earth's scarce resources; and live as responsible stewards protecting and respecting this gift of creation God has placed in our hands.

All: God of Creation, help us to respect and renew the Earth.

One: We pray for wisdom for decision makers in Australia and around the world, that wealthy nations may make amendments for the harm they have done to the environment and find creative and just solutions to protect all of creation [and ensure climate justice.

All: God of Creation, help us to respect and renew the Earth.

One: For all of the intentions we hold silently in our hearts.

All: God of Creation, help us to respect and renew the Earth.

(Adapted from Earth Day Prayer Service, Education for Justice,



DAY 5

**“Dehumanized and dismembered:
Sexual and Gender Based
Violence and Me”** Fulata L. Moyo ¹¹

Bible Text: Judges 19:1-30

The YWCA/YMCA Community of readers and their Context

Globally 35 percent of women have experienced sexual and gender based violence (SGBV); of 87,000 women killed in 2017, 58% were killed by intimate partners or family members. 71% of the trafficked persons globally are women and nearly three out of four trafficked women and girls are trafficked for sexual exploitation. It is estimated that 650 million women and girls in the world today were married before the age of 18 years. In India, it is estimated that every 15 minutes a child is sexually assaulted. According to a 2017 study carried out by GfS Bern institute for Amnesty, one in five Swiss women has been a victim of sexual violence. ¹² So the Judges 19 narrative is our community's story. Judges 19 is one of the most horrific stories in the Bible. It is not one that can be read as a bedtime story, or a story to be told to a cuddling child sitting on its mother's knees. It is a story about community's patriarchal conspiracy against women, dehumanization and dismemberment.

¹¹Refer to footnote 1 above for biodata. ¹² <https://www.bbc.com/news/world-africa-49687300>; <https://www.telegraph.co.uk/women/politics/india-child-sexually-assaulted-every-15-minutes-seven-year/>; <https://www.swissinfo.ch/eng/study-one-in-five-swiss-women-has-been-a-victim-of-sexual-violence-/44977956>

The Narrative's context

Urging the Levite to stay, and the Levite's eventual decision not to prolong his stay but to leave late on the fifth day could imply a degree of tension. Having departed so late, the couple required hospitality so as to safely break their journey

home for the night. The Levite refuses to stop at Jebus (Jerusalem), which was then a foreign city. Instead, he chooses to journey on to Gilbeah or Ramah, which were the Benjamite towns therefore allies. An old man offers them hospitality, rescuing them from spending the night in the square. When the men of the city demanded to have sexual relations with the Levite, the old man's reaction clearly shows that it was the Levite, as a male guest, that he was willing to care for and protect. His willingness to even offer his virgin daughter before the 'concubine' was offered, is a disturbing patriarchal reality that women are often regarded as expendable at the service of men.

- Q1. What happens to the nameless 'concubine' that is given to the gang of city men?**
- Q2. What do you think was happening to the Levite and the host when the nameless woman was outside the house?**

Why such a narrative in the Bible?

¹³ <https://www.mukwegefoundation.org/story/dr-denis-mukwege/>

Judges 19 is clearly one of those biblical texts that Phyllis Trible refers to as "*texts of terror*" – texts that after reading them as part of the church's lectionary, the congregation would find it difficult to respond with, "*This is the word of God! Thanks be to God!*" Actually such texts are hardly part of the usual daily lectionary. Some scholars argue that this sorry tale is recorded as a reminder to the Israelites of why they were right to have moved from the rule of judges to monarchical rule. Others have argued that such horrific tales should be excised from the Biblical canon since they hold no clue to the saving grace of a loving God. Using contextual Bible study helps such texts to bring home contextual realities that embody such biblical narratives. We can be repulsed by the Levite's subsequent actions—took the woman home (it is unclear whether she was alive or dead), dismembered her, and distributed her body parts throughout the land with the message, "*Has such a thing ever happened since the Israelite were freed from Egypt?*" Yet the statistics of sexual violence and intimate partner murders at the beginning of this Bible study show us that the problems we face in this generations are not new – they are as old as the patriarchal system has been in place. Unlike the contextual reality of the Hebrew Bible times, we live in a generation where there is so much emphasis on the respect of human rights, 2019 is the 70 th anniversary for the 1949 Geneva Conventions, we have 11 years to the SDGs agenda 2030....yet the female bodies remain battle fields in 'peaceful' countries, in armed (post) conflict zones rape is still an active weapon of war and Dr Denis Mukwege 13 is still so busy mending fistula caused by gang rape of women and girls.

- Q3. Do we know any women and girls who like the nameless woman are sacrificed by others so as to offer service to those in power?**
- Q4. What resources do we have in our community that can be used to protect, defend or ensure justice for such women/girls?**
- Q5. What do we do with the known perpetrators?**

The individual tragedy of the abused 'concubine' is much more resonant, and yet in the Bible narrative, the male protagonists find excuses, prejudices, and political theories to keep them from accepting the basic truth of human suffering. Tragedy fuels further tragedy, as revenge and violence escalate and trauma compounds. In both the story in the Bible and women in the above-mentioned contexts, it is the lack of justice for the individual women that is most painful. Their bodies are wretched by the careless greed of men, but the response from those close to them is often shame, disgust, and further violence.

How do we break the silence and mobilize for transformation? Next time we are faced with the violated, let's not be silent but "consider it, take counsel, and speak out": Sexual violence is sin and is a blasphemy to God. It is necessary to have institutional policies in place including: Code of conduct, Abuse and harassment reporting procedures that are accessible and easy, child protection policies, gender justice policy.

Closing Prayer

- One:** El Rohi, You are the God Who sees the injustices, the abuse, the raw violence meted out to Your children, when everyone else may choose to turn a blind eye. We wonder whether You heard or saw when our daughters, sons, siblings were verbally or physically abused, kidnapped, raped, dismembered and murdered all over the world.
- And yet, in the midst of the violence and the inhumane, dehumanizing acts we know You were there, in the tears, the defiant silence, the horror and the still, small voice insisting that the blood of Your children crout from the ground.
- All:** We have failed those You have placed in our care; especially the females and the vulnerable. Forgive us Lord
- One:** We have been silent, hoping the problem would end, pretending that this problem isn't part of our reality. Forgive us Lord

All: We have agitated for change, bawled out, joined the various campaigns and advocated at ALL levels of the political spectrum available to us.

One: By Your power and Your Love, effect the transformation in our societies please Lord

All: We have been scared, afraid to speak out, worried that we will be labelled for insisting on change in our contexts

One: By Your power and Your Love, help us to stand up to injustice please Lord

All: We give to You advocates and agitators, impacted, perpetrators, victims, and survivors. We invite the transformation that Your healing grace can bring. Repair, restore, renew and revive bodies, minds, and spirits; broken by sexual and gender based violence. Hear and intervene we pray El Rohi, for You see and You intervene.

Amen



DAY 6

“Women and Peace Building (1 Samuel 25:1-35: Abigail).” Rebecca Sangeetha ¹⁴

Bible Text: 1 Samuel 25:1-35
(Already read during prayers)

The Journey of Women in Peace Building

Reading the Text: To be effective, choose a few participants in advance to read the biblical text in the group. Invite them to imagine themselves as being as part of that context and enact the text by identifying with the different characters that are found in the narration.

Understanding Our Global Context

Let us start our Bible study by identifying how we say the word “Peace” in our own languages and dialects.

What are the major drivers of conflict in our world today? Who comes to mind when hear the word peacemaker? Who are the icons of peace in your context? If we look at peace-making using the lens of ‘representation’ it may be male-dominated but if we look at peace-making through the lens of ‘action’ we can find women too in the role of peacemakers. Do you agree with this statement? Is it true in your context? Do you think women experience and react to conflict and violence in ways which are different from men? To what extent do people think that violence is the best strategy for building peace? (‘investing in arms, nuclear weapons, military are all signs that we have bought into the myth that the only way to make the world peaceful and secure is through violence and threat).

Understanding the Text: This is an unusual biblical text where we find a woman who first of all is named and second plays an active role in diffusing a potentially conflictual situation. This is in contrast with other biblical texts where women are presented as victims of violence and conflict.

- Q1. Can you identify other biblical texts where there is a woman who is portrayed as a peacemaker?
- Q2. What/who is the cause of the conflict in the text? Why?
- Q3. Who are the main characters in the story?
- Q4. Who are the ones who recognize the leadership role of Abigail?
- Q5. Do you think David's actions can be justified?
- Q6. Do you see his actions as one where a leader tries to resolve a conflict by using violence?
- Q7. How does Abigail transform the situation from potential conflict to peaceful co-existence?
- Q8. What are her strategies?

1) Background material

If we read the passage thoroughly we see that Abigail is the pivotal character in the text around whom the story revolves. The narrator of the text portrays Abigail and Nabal as diametrically opposite characters. Abigail's ancestry is not mentioned however Nabal's ancestry is mentioned. He belongs to the lineage of Caleb, who along with Joshua was one of the influential leaders of the Israelites (*Numbers 13-14; Deuteronomy 1:22-36; Josh 14: 6-20*). It is also interesting that Caleb is introduced in the passage in terms of his wealth and possessions. Neither wealth nor ancestry lineage makes a person wise or peaceful. In fact, love for possessions can make someone actively enter into conflict. Abigail as Peacemaker: How does Abigail diffuse the potential conflict? What are the tools that she uses for her peace-making efforts?

a) Abigail Listens to the Margins: Verses 14-17. She acts on the words of a young servant.

b) She uses 'hidden transcripts': Counters hostility and hate with hospitality, humility and honesty. Despite being a rich and affluent woman she exhibits great humility before David. Alice Bach notes: "throughout her speech, Abigail continues to emphasize a power hierarchy, repeatedly calling David 'Lord' (adoni) and herself 'servant' (amatekahhiphateka). While her actions show that she is accustomed to controlling situations, her words assure David that she is handing power over to him.

Her deference to the landless pauper underscores David's position as prince in disguise.¹⁵ Her strategy is similar to weapons of the weak that James Scott mentions where what looks like a culture of silence and culture of accommodation may actually be a strategy that vulnerable and oppressed people 'practice and perform in order to survive, while they wait for an opportunity to transform their reality'.¹⁶

c) She appeals to David's morality and reason. She holds him ethically accountable. It is important in situations of conflict to not dehumanize someone even if they are perpetrators of violence. The challenge is always one of speaking the truth in love.

2) Questions on Practical Application of the Text¹⁷

- Q1. How does this text speak to our respective contexts or do you have similar stories of women in peacebuilding from your communities?**
- Q2. Can we learn something from Abigail?**
- Q3. What is distinctive about the way in which she can help us re-think our understanding and practice of peace building?**

How do we develop strategies of peacebuilding which hold our leaders morally accountable?

What are the strategies to increase women's visibility and leadership in peace-making initiatives?

How do you want to involve yourself in the act of peace building which is a process of restoring relationships with God, between human beings and, with God's creation in your context?

Closing Prayer

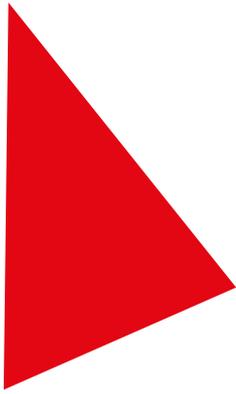
*Lord make me an instrument of your peace
Where there is hatred let me sow love
Where there is injury, pardon
Where there is doubt, faith
Where there is despair, hope
Where there is darkness, light
And where there is sadness, joy
O divine master grant that I may
not so much seek to be consoled as to console
to be understood as to understand
To be loved as to love
For it is in giving that we receive
it is in pardoning that we are pardoned
And it's in dying that we are born to eternal life*

Amen (St Francis of Assisi)

¹⁵ Alice Bach, 'The Pleasure of Her Text,' in *The Pleasure of Her Text: Feminist Readings of Biblical and Historical Texts*, ed. Alice Bach (Philadelphia: Trinity, 1990), 27

¹⁶ James C. Scott, *Domination and the Arts of Resistance: Hidden Transcripts* (New Haven & London: Yale University Press, 1990) and Gerald West, 'Disguising Defiance in Ritualisms of Subordination: Literary and Community-based resources for Recovering Resistance Discourse within the Dominant Discourses of the Bible', in Gary A. Philips and Nicole Wilkinson Duran (eds.), *Reading Communities Reading Scripture*, (Harrisburg, Pennsylvania: Trinity Press International, 2002), (pp.194-217).

¹⁷ Additional Resources: Some examples/stories of women peacebuilders in today's world from across the faith traditions: Hafsat Mohammed, the Muslim woman who has worked interreligiously to counter the threat of the Boko Haram in Yobe State of Nigeria: ('Meet the Nigerian woman taking on Boko Haram', <https://www.aljazeera.com/programmes/women-make-change/2015/11/151104160651727.html>); Yahaloma Zakuth in Israel, (Judy Maltz, re Part of This Society Too'; In Israel, Arab Women Are Joining Jewish Activists in Fight for Peace', in Haaretz, Sep 29, 2017 3:47 <https://www.haaretz.com/israel-news/.premium-in-israel-arab-women-are-joining-jewish-activists-in-fight-for-peace-1.5453620>; Lauren Bohn, Seven women peacemakers who should be on your radar', March 17, 2015, <https://www.pri.org/stories/2015-03-17/seven-women-peacemakers-who-should-be-your-radar>



DAY 7

**“Leaving no one behind:
Jairus Daughter and the
Bleeding Woman”** Fulata Lusungu Moyo ¹⁸

Bible Text: Mark 5:21-43//Luke 8:40-56

The Journey of Fullness of Life for All – the SDGs 2030 Agenda

¹⁸ Refer to footnote 1 above for biodata.

Community and Context: Even though Goal 5 of the Sustainable Development Goals (SDG) specifically addresses gender equality (and justice), a holistic perspective to the 17 SDGs 2030 agenda shows that actually unless gender analysis and the intergenerational approach become the lenses through which all the 17 goals in the agenda are analyzed, monitored and evaluated, the whole agenda will continue driving the usual segmented patriarchal agenda as if each of the goal impacts everyone equally across gender, race, class, (dis)ability and location. Statistics and reality show us that the intersectionality approach that considers all existing social markers including the identified above is crucial. This is mainly because the shaping and monitoring of the agenda, implementation and the measuring of the goals' impact still often privilege those who have power at the local, regional and international levels. So questions of leaving no one behind compels us to have the intersectional approach as imperative so that Young Women can play their significant roles in Transforming Power Structures for Gender Equality and Justice.

Today's Biblical narrative invites us to embody a young girl of 12 and an older woman discriminated against for 12 years from sexual and reproductive health, care and rights.

It is interesting that it is the father not the mother that goes to seek the healing of his daughter. Could it be that he knew that he had a better chance to access Jesus than the mother of the girl would have? Or is this a good example of a father practicing transformative masculinities that define fathers as present and actively involved in the lives of their children as parents on a journey of love with their children? For the sake of this study, we will pursue the latter reason – for young women to be part of the transformation of power structures for gender equality and justice, actively involved fathers are crucial to deconstructing patriarchy as a system of domination and exclusion so as to construct a gender equal and just system.

- Q1. What do we know about Jairus? (vv22, 23, 38, 40, 43)**
Q2. What tools for SDGs advocacy can we gain from the way he maneuvers his professional position and parental involvement?

The woman with continuous bleeding was considered unclean and therefore was not allowed to touch others or even be in public and holy places because everything she was in contact with was considered contaminated by her impurity. After wasting so much of her resources and continuous discouragement and frustration, she still has faith for one more possibility. She courageously and deliberately violates every taboo and transgresses every boundary so as to have her dignity and health restored. Jesus feels her 'contaminating' touch amidst so many other touches of the crown pressing against him. He calls her touch "faith" amidst all the voices of disciples that had an opinion on something they did not even understand. For all we know, if this woman asked for permission from those around Jesus, she would not have made it – she would have been suppressed and condemned. She had faith to touch Jesus' garments at his back, as well as to honestly confess what she had done risking being judged, even losing the healing in case Jesus became angry that she dared to make him impure.

- Q3. In our communities do we have intergenerational women of courage that challenge existing taboos so as to achieve gender equality and justice for themselves and others?**
Q4. What role do we play in the lives of such women and girls?

In both stories we do not hear of the role played by other women apart for the mention of the mother in the story of the little girl. Both the women and girl are nameless. Since the journey to achieve the 17 goals of the SDGs agenda demands that we walk together as people of all walks and ages:

- Q5. How can we make sure that we have more men like Jesus and Jairus who positively accompany and prophesy healing, 'Talitha cum' (Little girl(s) arise!) and wholeness to every woman and girl who need gender justice and peace with no SGBV?**
- Q6. How can we make sure that the invisible women who play equally crucial roles in accompaniment and healing of women and girls are made visible and their voice and tragedies influence policy and laws that transform power for gender equality and justice?**

Now that we have done these Bible studies and raised our awareness about the struggles and opportunities that young women face and can access as agencies for transformation for gender equality and justice, what one action will you as an individual commit to undertake in your community so that you can declare 'talitha cum' to those girls and women that are socially dead or resurrect the memory of those named and nameless who have been raped and killed"

Examples of Pledges people can take and commit to: The White Ribbon campaign Pledge: *"I swear never to commit, excuse or remain silent about violence against women this is my oath."* <https://whiteribbon.org.za/>

Sending off prayer

May God bless you with a restless discomfort about easy answers, half-truths, and superficial relationships, so that you may seek truth boldly and love deep within your heart.

May God bless you with holy anger at injustice, oppression, and exploitation of people, so that you may tirelessly work for justice, freedom, and peace among all people.

May God bless you with the gift of tears to shed for those who suffer from pain, rejection, starvation, or the loss of all that they cherish, so that you may reach out your hand to comfort them and transform their pain into joy.

May God bless you with enough foolishness to believe that you really can make a difference in this world, so that you are able, with God's grace, to do what others claim cannot be done.

(A Franciscan Blessing)

Lectionary calendar 2019-2020 (Vanderbilt Divinity School)

▶ November 2019

Friday 1

All Saints Day

Saturday 2

Psalm 119:137-144; Habakkuk 2:5-11;
John 8:39-47 OR Psalm 32:1-7;
Isaiah 1:1-9; John 8:39-47

Sunday 3

Proper 26 (31)

Monday 4

Psalm 142; Habakkuk 2:12-20;
1 Corinthians 5:9-13 OR Psalm 50;
Nehemiah 13:1-3, 23-31;
1 Corinthians 5:9-13

Tuesday 5

Psalm 142; Habakkuk 3:1-16 ;
Jude 1:5-21 OR
Psalm 50; Zechariah 7:1-14 ;
Jude 1:5-21

Wednesday 6

Psalm 142; Habakkuk 3:17-19;
Luke 19:11-27 OR
Psalm 50; Amos 5:12-24;
Luke 19:11-27

Thursday 7

Psalm 145:1-5, 17-21; Zechariah 1:1-17;
Acts 22:22-23:11 OR Psalm 17:1-9;
Deuteronomy 25:5-10; Acts 22:22-23:11

Friday 8

Psalm 145:1-5, 17-21; Zechariah 6:9-15;
Acts 24:10-23 OR Psalm 17:1-9;
Genesis 38:1-26; Acts 24:10-23

Saturday 9

Psalm 145:1-5, 17-21; Haggai 1:1-15a;
Luke 20:1-8 OR Psalm 17:1-9;
Exodus 3:13-20; Luke 20:1-8

Sunday 10

Proper 27 (32)

Monday 11

Psalm 98; Haggai 2:10-19;
2 Peter 1:16-21 OR Psalm 123;
Job 20:1-11; 2 Peter 1:16-21

Tuesday 12

Psalm 98; Haggai 2:20-23;
2 John 1:1-13 OR
Psalm 123; Job 21:1, 17-34; 2
John 1:1-13

Wednesday 13

Psalm 98; Zechariah 8:1-17;
John 5:19-29 OR
Psalm 123; Job 25:1-26:14; John 5:19-29

Thursday 14

Isaiah 12; Isaiah 57:14-21;
Romans 1:18-25 OR
Psalm 98; 1 Samuel 28:3-19;
Romans 1:18-25

Friday 15

Isaiah 12; Isaiah 59:1-15a;
2 Thessalonians 1:3-12
OR Psalm 98; 2 Samuel 21:1-14;
2 Thessalonians 1:3-12

Saturday 16

Isaiah 12; Isaiah 59:15b-21;
Luke 17:20-37 OR
Psalm 98; Ezekiel 10:1-19;
Luke 17:20-37

Sunday 17

Proper 28 (33)

Monday 18

Psalm 76; Isaiah 60:17-22;
Ephesians 4:25-5:2 OR Psalm 141;
Ezekiel 11:14-25; Ephesians 4:25-5:2

Tuesday 19

Psalm 76; Isaiah 66:1-13;
1 Corinthians 10:23-11:1 OR Psalm 141;
Ezekiel 39:21-40:4; 1 Corinthians 10:23-11:1

Wednesday 20

Psalm 76; Isaiah 66:14-24;
Matthew 23:37-24:14 OR
Psalm 141; Ezekiel 43:1-12;
Matthew 23:37-24:14

Thursday 21

Luke 1:68-79; Jeremiah 21:1-14;
Hebrews 9:23-28 OR Psalm 46;
2 Chronicles 18:12-22; Hebrews 9:23-28

Friday 22

Luke 1:68-79; Jeremiah 22:1-17;
1 Peter 1:3-9 OR Psalm 46;
Zechariah 11:1-17; 1 Peter 1:3-9

Saturday 23

Luke 1:68-79; Jeremiah 22:18-30;
Luke 18:15-17 OR Psalm 46;
Jeremiah 22:18-30; Luke 18:15-17

Sunday 24

Reign of Christ - Proper 29 (34)

Monday 25

Psalm 117; Jeremiah 30:1-17;
Revelation 21:5-27 OR Psalm 24;
Jeremiah 46:18-28; Revelation 21:5-27

Tuesday 26

Psalm 117; Jeremiah 30:18-24;
Revelation 22:8-21 OR Psalm 24;
Isaiah 33:17-22; Revelation 22:8-21

Wednesday 27

Psalm 117; Jeremiah 31:1-6;
Luke 1:1-4 OR Psalm 24;
Isaiah 60:8-16; Luke 1:1-4 Note:
For the readings after Pentecost: the
first reading pairs with the
semi-continuous strand of texts;
the second, with the complementary.

Thursday 28

Psalm 122; Daniel 9:15-19; James 4:1-10

Friday 29

Psalm 122; Genesis 6:1-10; Hebrews 11:1-7

Saturday 30

Psalm 122; Genesis 6:11-22; Matthew
24:1-22

▶ December 2019

Sunday 1

First Sunday
of Advent

Monday 2

Psalm 124; Genesis 8:1-19; Romans 6:1-11

Tuesday 4

Psalm 124; Genesis 9:1-17;
Hebrews 11:32-40

Wednesday 4

Psalm 124; Isaiah 54:1-10;
Matthew 24:23-35

Thursday 5

Psalm 72:1-7, 18-19; Isaiah 4:2-6;
Acts 1:12-17, 21-26

Friday 6

Psalm 72:1-7,
18-19; Isaiah 30:19-26; Acts 13:16-25

Saturday 7

Psalm 72:1-7, 18-19; Isaiah 40:1-11;
John 1:19-28

Sunday 9

Second Sunday of Advent

Monday 10

Psalm 21; Isaiah 24:1-16a; 1
Thessalonians 4:1-12

Tuesday 11

Psalm 21; Isaiah 41:14-20;
Romans 15:14-21

Wednesday 11

Psalm 21; Genesis 15:1-18;
Matthew 12:33-37

Thursday 12

Psalm 146:5-10; Ruth 1:6-18;
2 Peter 3:1-10

Friday 13

Psalm 146:5-10; Ruth 4:13-17;
2 Peter 3:11-18

Saturday 14

Psalm 146:5-10; 1 Samuel 2:1-8;
Luke 3:1-18

Sunday 15

Third Sunday of Advent

Monday 16

Psalm 42; Isaiah 29:17-24;
Acts 5:12-16

Tuesday 17

Psalm 42; Ezekiel 47:1-12;
Jude 1:17-25

Wednesday 18

Psalm 42; Zechariah 8:1-17;
Matthew 8:14-17, 28-34

Thursday 19

Psalm 80:1-7, 17-19; 2 Samuel 7:1-17;
Galatians 3:23-29

Friday 20

Psalm 80:1-7, 17-19; 2 Samuel 7:18-22;
Galatians 4:1-7

Saturday 21

Psalm 80:1-7, 17-19; 2 Samuel 7:23-29;
John 3:31-36

Sunday 22

Fourth Sunday of Advent

Monday 23

Luke 1:46b-55; 2 Samuel 7:18, 23-29;
Galatians 3:6-14

Tuesday 24

Nativity of the Lord - Proper I
Nativity of the Lord - Proper II
Nativity of the Lord - Proper III

Thursday 26

Psalm 148; Wisdom 4:7-15; Acts 7:59-8:8

Friday 27

Psalm 148; Proverbs 8:22-31; 1 John
5:1-12

Saturday 28

Psalm 148; Isaiah 49:13-23;
Matthew 18:1-14

Sunday 29

First Sunday after Christmas Day

Monday 30

Psalm 20; Isaiah 26:1-9;
2 Corinthians 4:16-18

Tuesday 31

Psalm 20; 1 Kings 3:5-14; John 8:12-19

▶ January 2020**Wednesday 1**

New Year's Day

Thursday 2

Psalm 20; Genesis 12:1-7;
Hebrews 11:1-12

Friday 3

Psalm 72; Genesis 28:10-22;
Hebrews 11:13-22

Saturday 4

Psalm 72; Exodus 3:1-5;
Hebrews 11:23-31

Sunday 5

Second Sunday after
Christmas Day

Monday 6

Epiphany of the Lord

Tuesday 7

Psalm 72; 1 Kings 10:1-13;
Ephesians 3:14-21

Wednesday 8

Psalm 72; 1 Kings 10:14-25;
Ephesians 4:7, 11-16

Thursday 9

Psalm 29; 1 Samuel 3:1-9;
Acts 9:1-9

Friday 10

Psalm 29; 1 Samuel 3:10-4:1a;
Acts 9:10-19a

Saturday 11

Psalm 29; 1 Samuel 7:3-17;
Acts 9:19b-31

Sunday 12

Baptism of the Lord

Monday 13

Psalm 89:5-37; Genesis 35:1-15;
Acts 10:44-48

Tuesday 14

Psalm 89:5-37; Jeremiah 1:4-10;
Acts 8:4-13

Wednesday 15

Psalm 89:5-37; Isaiah 51:1-16;
Matthew 12:15-21

Thursday 16

Psalm 40:1-11; Isaiah 22:15-25;
Galatians 1:6-12

Friday 17

Psalm 40:1-11; Genesis 27:30-38;
Acts 1:1-5

Saturday 18

Psalm 40:1-11; 1 Kings 19:19-21;
Luke 5:1-11

Sunday 19

Second Sunday after the Epiphany

Monday 20

Psalm 40:6-17; Exodus 12:1-13, 21-28;
Acts 8:26-40

Tuesday 21

Psalm 40:6-17; Isaiah 53:1-12;
Hebrews 10:1-4

Wednesday 22

Psalm 40:6-17; Isaiah 48:12-21;
Matthew 9:14-17

Thursday 23

Psalm 27:1-6; 1 Samuel 1:1-20;
Galatians 1:11-24

Friday 24

Psalm 27:1-6; 1 Samuel 9:27-10:8;
Galatians 2:1-10

Saturday 25

Psalm 27:1-6; 1 Samuel 15:34-16:13;
Luke 5:27-32

Sunday 26

Third Sunday after the Epiphany

Monday 27

Psalm 27:7-14; Judges 6:11-24;
Ephesians 5:6-14

Tuesday 28

Psalm 27:7-14; Judges 7:12-22;
Philippians 2:12-18

Wednesday 29

Psalm 27:7-14; Genesis 49:1-2, 8-13,
21-26; Luke 1:67-79

Thursday 30

Psalm 15; Deuteronomy 16:18-20;
1 Peter 3:8-12

Friday 31

Psalm 15; Deuteronomy 24:17-25:4;
1 Timothy 5:17-24

▶ February 2020**Saturday 1**

Psalm 15; Micah 3:1-4; John 13:31-35

Sunday 2

Fourth Sunday after the Epiphany

Monday 3

Psalm 37:1-17; Ruth 1:1-18;
Philemon 1-25

Tuesday 4

Psalm 37:1-17; Ruth 2:1-16;
James 5:1-6

Wednesday 5

Psalm 37:1-17; Ruth 3:1-13; 4:13-22;
Luke 6:17-26

Thursday 6

Psalm 112:1-9; Deuteronomy 4:1-14;
1 John 5:1-5

Friday 7

Psalm 112:1-9; Isaiah 29:1-12;
James 3:13-18

Saturday 8

Psalm 112:1-9; Isaiah 29:13-16;
Mark 7:1-8

Sunday 9

Fifth Sunday after the Epiphany

Monday 10

Psalm 119:105-112; 2 Kings 22:3-20;
Romans 11:2-10

Tuesday 11

Psalm 119:105-112; 2 Kings 23:1-8,
21-25; 2 Corinthians 4:1-12

Wednesday 12

Psalm 119:105-112; Proverbs 6:6-23;
John 8:12-30

Thursday 13

Psalm 119:1-8; Genesis 26:1-5;
James 1:12-16

Friday 14

Psalm 119:1-8; Leviticus 26:34-46;
1 John 2:7-17

Saturday 15

Psalm 119:1-8; Deuteronomy 30:1-9a;
Matthew 15:1-9

Sunday 16

Sixth Sunday after the Epiphany

Monday 17

Psalm 119:9-16; Exodus 20:1-21;
James 1:2-8

Tuesday 18

Psalm 119:9-16; Deuteronomy 23:21-24:4,
10-15; James 2:1-13

Wednesday 19

Psalm 119:9-16; Proverbs 2:1-15;
Matthew 19:1-12

Thursday 20

Psalm 2; Exodus 6:2-9; Hebrews 8:1-7

Friday 21

Psalm 2; Exodus 19:9b-25;
Hebrews 11:23-28

Saturday 22

Psalm 2; 1 Kings 21:20-29; Mark 9:9-13

Sunday 23

Transfiguration Sunday

Monday 24

Psalm 78:17-20, 52-55;
Exodus 33:7-23; Acts 7:30-34

Tuesday 25

Psalm 78:17-20, 52-55;
1 Kings 19:9-18; Romans 11:1-6

Wednesday 26

Ash Wednesday

Thursday 27

Psalm 51; Jonah 3:1-10; Romans 1:1-7

Friday 28

Psalm 51; Jonah 4:1-11;
Romans 1:8-17

Saturday 29

Psalm 51; Isaiah 58:1-12;
Matthew 18:1-7

▶ March 2020

Sunday 1

First Sunday in Lent

Monday 2

Psalm 32; 1 Kings
19:1-8; Hebrews 2:10-18

Tuesday 3

Psalm 32; Genesis 4:1-16;
Hebrews 4:14-5:10

Wednesday 4

Psalm 32; Exodus 34:1-9, 27-28;
Matthew 18:10-14

Thursday 5

Psalm 121; Isaiah 51:1-3;
2 Timothy 1:3-7

Friday 6

Micah 7:18-20; Romans 3:21-31

Saturday 7

Psalm 121; Isaiah 51:4-8;
Luke 7:1-10

Sunday 8

Second Sunday in Lent

Monday 9

Psalm 128; Numbers 21:4-9;
Hebrews 3:1-6

Tuesday 10

Psalm 128; Isaiah 65:17-25;
Romans 4:6-13

Wednesday 11

Psalm 128; Ezekiel 36:22-32;
John 7:53-8:11

Thursday 12

Psalm 95; Exodus 16:1-8;
Colossians 1:15-23

Friday 13

Psalm 95; Exodus 16:9-21;
Ephesians 2:11-22

Saturday 14

Psalm 95; Exodus 16:27-35;
John 4:1-6

Sunday 15

Third Sunday in Lent

Monday 16

Psalm 81; Genesis 24:1-27; 2
John 1:1-13

Tuesday 17

Psalm 81; Genesis 29:1-14; 1
Corinthians 10:1-4

Wednesday 18

Psalm 81; Jeremiah 2:4-13;
John 7:14-31, 37-39

Thursday 19

Psalm 23; 1 Samuel 15:10-21;
Ephesians 4:25-32

Friday 20

Psalm 23; 1 Samuel 15:22-31;
Ephesians 5:1-9

Saturday 21

Psalm 23; 1 Samuel 15:32-34;
John 1:1-9

Sunday 22

Fourth Sunday in Lent

Monday 23

Psalm 146; Isaiah 59:9-19; Acts 9:1-20

Tuesday 24

Psalm 146; Isaiah 42:14-21;
Colossians 1:9-14

Wednesday 25

Annunciation of the Lord
Psalm 146; Isaiah 60:17-22;
Matthew 9:27-34

Thursday 26

Psalm 130; Ezekiel 1:1-3, 2:8-3:3;
Revelation 10:1-11

Friday 27

Psalm 130; Ezekiel 33:10-16;
Revelation 11:15-19

Saturday 28

Psalm 130; Ezekiel 36:8-15;
Luke 24:44-53

Sunday 29

Fifth Sunday in Lent

Monday 30

Psalm 143; 1 Kings 17:17-24;
Acts 20:7-12

Tuesday 31

Psalm 143; 2 Kings 4:18-37;
Ephesians 2:1-10

▶ April 2020

Wednesday 1

Psalm 143; Jeremiah 32:1-9, 36-41;
Matthew 22:23-33

Thursday 2

Psalm 31:9-16; 1 Samuel 16:11-13;
Philippians 1:1-11

Friday 3

Psalm 31:9-16; Job 13:13-19;
Philippians 1:21-30

Saturday 4

Psalm 31:9-16; Lamentations 3:55-66;
Mark 10:32-34

Sunday 5

Liturgy of the Palms
Liturgy of the Passion

Monday 6

Monday of Holy Week

Tuesday 7

Tuesday of Holy Week

Wednesday 8

Wednesday of Holy Week

Thursday 9

Maundy Thursday

Friday 10

Good Friday

Saturday 11

Holy Saturday

Sunday 12

Easter Vigil
Resurrection of
the Lord
Easter Evening

Monday 13

Psalm 118:1-2, 14-24; Exodus 14:10-31;
15:20-21; Colossians 3:5-11

Tuesday 14

Psalm 118:1-2, 14-24; Exodus 15:1-18;
Colossians 3:12-17

Wednesday, 15

Psalm 118:1-2, 14-24; Joshua 3:1-17;
Matthew 28:1-10

Thursday 16

Psalm 16; Song of Solomon 2:8-15;
Colossians 4:2-5

Friday 17

Psalm 16; Song of Solomon 5:9-6:3;
1 Corinthians 15:1-11

Saturday 18

Psalm 16; Song of Solomon 8:6-7;
John 20:11-20

Sunday 19

Second Sunday of Easter

Monday 20

Psalm 114; Judges 6:36-40;
1 Corinthians 15:12-20

Tuesday 21

Psalm 114; Jonah 1:1-17;
1 Corinthians 15:19-28

Wednesday 22

Psalm 114; Jonah 2:1-10;
Matthew 12:38-42

Thursday 23

Psalm 116:1-4, 12-19; Isaiah 25:1-5;
1 Peter 1:8b-12

Friday 24

Psalm 116:1-4, 12-19; Isaiah 26:1-4;
1 Peter 1:13-16

Saturday 25

Psalm 116:1-4, 12-19; Isaiah 25:6-9;
Luke 14:12-14

Sunday 26

Third Sunday of Easter

Monday 27

Psalm 134; Genesis 18:1-14;
1 Peter 1:23-25

Tuesday 28

Psalm 134; Proverbs 8:32-9:6;
1 Peter 2:1-3

Wednesday 29

Psalm 134; Exodus 24:1-11;
John 21:1-14

Thursday 30

Psalm 23; Exodus 2:15b-25;
1 Peter 2:9-12

▶ May 2020

Friday 1

Psalm 23; Exodus 3:16-22, 4:18-20;
1 Peter 2:13-17

Saturday 2

Psalm 23; Ezekiel 34:1-16; Luke 15:1-7

Sunday 3

Fourth Sunday of Easter

Monday 4

Psalm 100; Ezekiel 34:17-23;
1 Peter 5:1-5

Tuesday 5

Psalm 100; Ezekiel 34:23-31;
Hebrews 13:20-21

Wednesday 6

Psalm 100; Jeremiah 23:1-8;
Matthew 20:17-28

Thursday 7

Psalm 31:1-5, 15-16; Genesis 12:1-3;
Acts 6:8-15

Friday 8

Psalm 31:1-5, 15-16; Exodus 3:1-12;
Acts 7:1-16

Saturday 9

Psalm 31:1-5, 15-16; Jeremiah 26:20-24;
John 8:48-59

Sunday 10

Fifth Sunday of Easter

Monday 11

Psalm 102:1-17; Exodus 13:17-22;
Acts 7:17-40

Tuesday 12

Psalm 102:1-17; Proverbs 3:5-12;
Acts 7:44-56

Wednesday 13

Psalm 102:1-17; Proverbs 3:13-18;
John 8:31-38

Thursday 14

Psalm 66:8-20; Genesis 6:5-22;
Acts 27:1-12

Friday 15

Psalm 66:8-20; Genesis 7:1-24;
Acts 27:13-38

Saturday 16

Psalm 66:8-20; Genesis 8:13-19;
John 14:27-29

Sunday 17

Sixth Sunday of Easter

Monday 18

Psalm 93; Genesis 9:8-17;
Acts 27:39-44

Tuesday 19

Psalm 93; Deuteronomy 5:22-33;
1 Peter 3:8-12

Wednesday 20

Psalm 93; Deuteronomy 31:1-13;
John 16:16-24

Thursday 21

Ascension of the Lord

Friday 22

Psalm 93; 2 Kings 2:1-12;
Ephesians 2:1-7

Saturday 23

Psalm 93; 2 Kings 2:13-15;
John 8:21-30

Sunday 24

Seventh Sunday
of Easter

Monday 25

Psalm 99; Leviticus 9:1-11, 22-24;
1 Peter 4:1-6

Tuesday 26

Psalm 99; Numbers 16:41-50;
1 Peter 4:7-11

Wednesday 27

Psalm 99; 1
Kings 8:54-65; John 3:31-36

Thursday 28

Psalm 33:12-22; Exodus 19:1-9a;
Acts 2:1-11

Friday 29

Psalm 33:12-22; Exodus 19:16-25;
Romans 8:14-17

Saturday 30

Psalm 33:12-22; Exodus 20:1-21;
Matthew 5:1-12

Sunday 31

Visitation of Mary to Elizabeth
Day of Pentecost

June 2020**Monday 1**

Psalm 104:24-34, 35b; Joel 2:18-29;
Romans 8:18-24

Tuesday 2

Psalm 104:24-34, 35b; Ezekiel 39:7-8, 21-29;
Romans 8:26-27

Wednesday 3

Psalm 104:24-34, 35b; Numbers 11:24-30;
John 7:37-39

Thursday 4

Psalm 8; Job 38:1-11; 2 Timothy 1:8-12a

Friday 5

Psalm 8; Job 38:12-21; 2 Timothy 1:12b-14

Saturday 6

Psalm 8; Job 38:22-38; John 14:15-17

Sunday 7

Trinity Sunday

Monday 8

Psalm 29; Job 38:39-39:12;
1 Corinthians 12:1-3

Tuesday 9

Psalm 29; Job 39:13-25; 1
Corinthians 12:4-13

Wednesday 10

Psalm 29; Job 39:26-40:5; John 14:25-26
*Note: For the readings after Pentecost:
the first reading pairs with the semi-contin-
uous strand of texts; the second, with the
complementary.*

Thursday 11

Psalm 116:1-2, 12-19; Genesis 21:1-7;
Hebrews 3:1-6 OR Psalm 100; Exodus 4:18-
23; Hebrews 3:1-6

Friday 12

Psalm 116:1-2, 12-19; Genesis 24:1-9;
Acts 7:35-43 OR Psalm 100;
Exodus 4:27-31; Acts 7:35-43

Saturday 13

Psalm 116:1-2, 12-19;
Genesis 24:10-52; Mark 7:1-13 OR
Psalm 100; Exodus 6:28-7:13; Mark 7:1-13

Sunday 14

Proper 6 (11)

Monday 15

Psalm 126; Genesis 23:1-19;
1 Thessalonians 3:1-5 OR Psalm 105:1-11,
37-45; Joshua 1:1-11; 1 Thessalonians 3:1-5

Tuesday, 16

Psalm 126; Genesis 25:7-11;
2 Thessalonians 2:13-3:5 OR Psalm 105:1-
11, 37-45; 1 Samuel 3:1-9; 2
Thessalonians 2:13-3:5

Wednesday 17

Psalm 126; Nehemiah 9:1-8; Luke 6:12-19
OR Psalm 105:1-11, 37-45; Proverbs 4:10-27;
Luke 6:12-19

Thursday 18

Psalm 86:1-10; Exodus 12:43-49;
Hebrews 2:5-9 OR Psalm 69:7-10, 16-18;
Jeremiah 18:12-17;
Hebrews 2:5-9

Friday 19

Psalm 86:1-10; Genesis 35:1-4; Acts 5:17-26
OR Psalm 69:7-10, 16-18; Jeremiah 18:18-23;
Acts 5:17-26

Saturday 20

Psalm 86:1-10; Ezekiel 29:3-7;
Luke 11:53-12:3 OR Psalm 69:7-10, 16-18;
Jeremiah 20:1-6; Luke 11:53-12:3

Sunday 21

2020: Proper 7 (12)

Monday 22

Psalm 86:11-17; Genesis 16:1-15;
Revelation 2:1-7 OR Psalm 6; Micah 7:1-7;
Revelation 2:1-7

Tuesday 23

Psalm 86:11-17; Genesis 25:12-18;
Revelation 2:8-11 OR Psalm 6;
Jeremiah 26:1-12; Revelation 2:8-11

Wednesday 24

Psalm 86:11-17; Jeremiah 42:18-22;
Matthew 10:5-23 OR Psalm 6;
Jeremiah 38:1-13; Matthew 10:5-23

Thursday 25

Psalm 13; Micah 7:18-20; Galatians 5:2-6
OR Psalm 89:1-4, 15-18; Jeremiah 25:1-7;
Galatians 5:2-6

Friday 26

Psalm 13; 2 Chronicles 20:5-12; Galatians 5:7-
12 OR Psalm 89:1-4, 15-18; Jeremiah 25:8-14;
Luke 17:1-4

Saturday 27

Psalm 13; Genesis 26:23-25; Luke 17:1-4
OR Psalm 89:1-4, 15-18; Jeremiah 28:1-4;
Luke 17:1-4

Sunday 28

Proper 8 (13)

Monday 29

Psalm 47; Genesis 22:15-18;
1 Thessalonians 4:9-12 OR Psalm 119:161-168;
1 Kings 21:1-16; 1 Thessalonians 4:9-12

Tuesday 30

Psalm 47; 1 Kings 18:36-39; 1 John 4:1-6
OR Psalm 119:161-168; 1 Kings 21:17-29;
1 John 4:1-6

July 2020**Wednesday 1**

Psalm 47; Isaiah 51:1-3; Matthew 11:20-24
OR Psalm 119:161-168; Jeremiah 18:1-11;
Matthew 11:20-24

Thursday 2

Psalm 45:10-17; Genesis 25:19-27;
Romans 7:1-6 OR Psalm 145:8-14;
Zechariah 1:1-6; Romans 7:1-6

Friday 3

Psalm 45:10-17; Genesis 27:1-17;
Romans 7:7-20
OR Psalm 145:8-14; Zechariah 2:6-13;
Romans 7:7-20

Saturday 4

Psalm 45:10-17; Genesis 27:18-29;
Luke 10:21-24 OR Psalm 145:8-14;
Zechariah 4:1-7; Luke 10:21-24

Sunday 5

Proper 9 (14)

Monday, 6

Song of Solomon 2:8-13;
Genesis 27:30-46; Romans 1:18-25
OR Psalm 131;
Jeremiah 27:1-11, 16-22;
Romans 1:18-25

Tuesday 7

Song of Solomon 2:8-13;
Genesis 29:1-14;
Romans 3:1-8 OR Psalm 131;
Jeremiah 28:10-17; Romans 3:1-8

Wednesday 8

Song of Solomon 2:8-13;
Genesis 29:31-35;
John 13:1-17 OR Psalm 131;
Jeremiah 13:1-11; John 13:1-17

Thursday 9

Psalm 119:105-112;
Exodus 3:1-6; Romans 2:12-16
OR Psalm 65:9-13; Isaiah 48:1-5;
Romans 2:12-16

Friday 10

Psalm 119:105-112;
Deuteronomy 32:1-10;
Romans 15:14-21 OR Psalm 65:9-13;
Isaiah 48:6-11; Romans 15:14-21

Saturday 11

Psalm 119:105-112; Isaiah 2:1-4;
John 12:44-50 OR Psalm 65:9-13;
Isaiah 52:1-6; John 12:44-50

Sunday 12

Proper 10 (15)

Monday 13

Psalm 142; Micah 1:1-5;
1 Thessalonians 4:1-8
OR Psalm 92; Leviticus 26:3-20;
1 Thessalonians 4:1-8

Tuesday 14

Psalm 142; Jeremiah 49:7-11;
Ephesians 4:17-5:2
OR Psalm 92; Deuteronomy 28:1-14;
Ephesians 4:17-5:2

Wednesday 15

Psalm 142; Obadiah 15-21;
Matthew 13:10-17
OR Psalm 92; Proverbs 11:23-30;
Matthew
13:10-17

Thursday 16

Psalm 139:1-12, 23-24; Isaiah 44:1-5;
Hebrews 2:1-9 OR Psalm 86:11-17;
Isaiah 41:21-29; Hebrews 2:1-9

Friday 17

Psalm 139:1-12, 23-24;
Ezekiel 39:21-29; Hebrews 6:13-20
OR Psalm 86:11-17; Isaiah 44:9-17;
Hebrews 6:13-20

Saturday, 18

Psalm 139:1-12, 23-24; Exodus 14:9-25;
Matthew 7:15-20
OR Psalm 86:11-17; Isaiah 44:18-20;
Matthew 7:15-20

Sunday 19

Proper 11 (16)

Monday 20

Psalm 139:13-18;
Genesis 32:3-21; Revelation 14:12-20
OR Psalm 75; Nahum 1:1-13;
Revelation 14:12-20

Tuesday 21

Psalm 139:13-18; Genesis 33:1-17;
Galatians 4:21-5:1 OR Psalm 75;
Zephaniah 3:1-13; Galatians 4:21-5:1

Wednesday 22

Psalm 139:13-18;
Genesis 35:16-29; Matthew 12:15-21
OR Psalm 75; Daniel 12:1-13;
Matthew 12:15-21

Thursday 23

Psalm 105:1-11, 45b; Genesis 29:1-8;
1 Corinthians 4:14-20
OR Psalm 119:129-136; 1 Kings 1:28-37; 1
Corinthians 4:14-20

Friday 24

Psalm 105:1-11, 45b; Genesis 29:9-14;
Acts 7:44-53 OR Psalm 119:129-136;
1 Kings 1:38-48; Acts 7:44-53

Saturday 25

Psalm 105:1-11, 45b; Genesis 29:31-30:24;
Matthew 12:38-42 OR Psalm 119:129-136;
1 Kings 2:1-4; Matthew 12:38-42

Sunday 26

Proper 12 (17)

Monday, 27

Psalm 65:8-13; Genesis 30:25-36; James
3:13-18 OR Psalm 119:121-128; 1 Kings 3:16-
28; James 3:13-18

Tuesday 28

Psalm 65:8-13; Genesis 30:37-43;
Ephesians 6:10-18 OR Psalm 119:121-128;
1 Kings 4:29-34; Ephesians 6:10-18

Wednesday 29

Psalm 65:8-13; Genesis 46:2-47:12;
Mark 4:30-34 OR Psalm 119:121-128;
Proverbs 1:1-7, 20-33; Mark 4:30-34

Thursday, 30

Psalm 17:1-7, 15; Isaiah 14:1-2; Philippians
4:10-15 OR Psalm 145:8-9, 14-21; Proverbs
10:1-5; Philippians 4:10-15

Friday 31

Psalm 17:1-7, 15; Isaiah 41:8-10; Romans
9:6-13 OR Psalm 145:8-9, 14-21; Isaiah
51:17-23; Romans 9:6-13

August 2020**Saturday 1**

Psalm 17:1-7, 15;
Genesis 31:1-21; Matthew 7:7-11

OR Psalm 145:8-9, 14-21; Isaiah 44:1-5;
Matthew 7:7-11

Sunday 2

Proper 13 (18)

Monday 3

Psalm 17:1-7, 15;
Genesis 31:22-42; Romans 1:8-15 OR
Psalm 78:1-8, 17-29;
Deuteronomy 8:1-10;
Romans 1:8-15

Tuesday 4

Psalm 17:1-7, 15;
Genesis 32:3-21; Acts 2:37-47
OR Psalm 78:1-8, 17-29;
Deuteronomy 26:1-15; Acts 2:37-47

Wednesday 5

Psalm 17:1-7, 15; Isaiah 43:1-7;
Matthew 15:32-39 OR Psalm 78:1-8,
17-29; Exodus 16:2-15, 31-35;
Matthew 15:32-39

Thursday 6

Psalm 105:1-6, 16-22, 45b;
Genesis 35:22b-29; Acts 17:10-15
OR Psalm 85:8-13; 1 Kings 18:1-16;
Acts 17:10-15

Friday 7

Psalm 105:1-6, 16-22, 45b; Genesis 36:1-8;
Acts 18:24-28 OR Psalm 85:8-13;
1 Kings 18:17-19, 30-40; Acts 18:24-28

Saturday 8

Psalm 105:1-6, 16-22, 45b;
Genesis 37:5-11; Matthew 16:1-4
OR Psalm 85:8-13; 1 Kings 18:41-46;
Matthew 16:1-4

Sunday 9

Proper 14 (19)

Monday 10

Psalm 28; Genesis 37:29-36; 2 Peter 2:4-10
OR Psalm 18:1-19; Genesis 7:11-8:5;
2 Peter 2:4-10

Tuesday 11

Psalm 28; Genesis 39:1-23;
Romans 9:14-29 OR Psalm 18:1-19;
Genesis 19:1-29; Romans 9:14-29

Wednesday 12

Psalm 28; Genesis 40:1-23; Matthew 8:23-27
OR Psalm 18:1-19; Job 36:24-33; 37:14-24;
Matthew 8:23-27

Thursday 13

Psalm 133; Genesis 41:14-36;
Revelation 15:1-4 OR Psalm 67;
Isaiah 45:20-25; Revelation 15:1-4

Friday 14

Psalm 133; Genesis 41:37-57; Acts 14:19-28
OR Psalm 67; Isaiah 63:15-19; Acts 14:19-28

Saturday 15

Psalm 133;
Genesis 42:1-28; Matthew 14:34-36
OR Psalm 67; Isaiah 56:1-5;
Matthew 14:34-36

Sunday 16

Proper 15 (20)

Monday 17

Psalm 130; Genesis 43:1-34; Acts 15:1-21
OR Psalm 87; 2 Kings 5:1-14; Acts 15:1-21

Tuesday 18

Psalm 130; Genesis 44:1-34;
Romans 11:13-29
OR Psalm 87; Isaiah 43:8-13;
Romans 11:13-29

Wednesday 19

Psalm 130;
Genesis 45:16-28; Matthew 8:1-13
OR Psalm 87; Isaiah 66:18-23;
Matthew 8:1-13

Thursday 20

Psalm 124; Genesis 49:1-33;
1 Corinthians 6:1-11 OR Psalm 138;
Ezekiel 28:11-19;
1 Corinthians 6:1-11

Friday 21

Psalm 124; Genesis 49:29-50:14;
2 Corinthians 10:12-18 OR Psalm 138;
Ezekiel 31:15-18; 2 Corinthians 10:12-18

Saturday 22

Psalm 124; Genesis 50:15-26;
Matthew 16:5-12 OR Psalm 138;
Ezekiel 36:33-38; Matthew 16:5-12

Sunday 23

Proper 16 (21)

Monday 24

Psalm 8; Exodus 1:1-7; Romans 2:1-11
OR Psalm 18:1-3, 20-32; 1 Samuel 7:3-13;
Romans 2:1-11

Tuesday 25

Psalm 8; Exodus 2:11-15a;
Romans 11:33-36 OR Psalm 18:1-3, 20-32;
Deuteronomy 32:18-20, 28-39;
Romans 11:33-36

Wednesday 26

Psalm 8; Exodus 2:15b-22;
Matthew 26:6-13 OR Psalm 18:1-3,
20-32; Isaiah 28:14-22; Matthew 26:6-13

Thursday 27

Psalm 105:1-6, 23-26, 45b; Exodus 2:23-24;
Ephesians 5:1-6 OR Psalm 26:1-8;
Jeremiah 14:13-18; Ephesians 5:1-6

Friday 28

Psalm 105:1-6, 23-26, 45b;
Exodus 3:16-22; 2 Thessalonians 2:7-12
OR Psalm 26:1-8; Jeremiah 15:1-9; 2
Thessalonians 2:7-12

Saturday 29

Psalm 105:1-6, 23-26, 45b; Exodus 4:1-9;
Matthew 8:14-17 OR Psalm 26:1-8;
Jeremiah 15:10-14; Matthew 8:14-17

Sunday 30

Proper 17 (22)

Monday 31

Psalm 83:1-4, 13-18; Exodus 4:10-31;
Revelation 3:1-6 OR Psalm 17;
2 Samuel 11:2-26; Revelation 3:1-6

September 2020**Tuesday 1**

Psalm 83:1-4, 13-18; Exodus 5:1-6:13;
Revelation 3:7-13 OR Psalm 17;
2 Samuel 11:27b-12:15; Revelation 3:7-13

Wednesday 2

Psalm 83:1-4, 13-18; Exodus 7:14-25; Mat-
thew 12:22-32 OR Psalm 17;
Jeremiah 17:5-18; Matthew 12:22-32

Thursday 3

Psalm 149; Exodus 9:1-7;
2 Corinthians 12:11-21 OR Psalm 119:33-
40; Ezekiel 24:1-14; 2 Corinthians 12:11-21

Friday 4

Psalm 149; Exodus 10:21-29;
Romans 10:15b-21 OR Psalm 119:33-40;
Ezekiel 24:15-27; Romans 10:15b-21

Saturday 5

Psalm 149; Exodus 11:1-10;
Matthew 23:29-36 OR Psalm 119:33-40;
Ezekiel 33:1-6; Matthew 23:29-36

Sunday 6

Proper 18 (23)

Monday 7

Psalm 121; Exodus 12:14-28;
1 Peter 2:11-17 OR Psalm 119:65-72;
Leviticus 4:27-31; 5:14-16; 1 Peter 2:11-17

Tuesday 8

Psalm 121; Exodus 12:29-42;
Romans 13:1-7 OR Psalm 119:65-72; Deu-
teronomy 17:2-13; Romans 13:1-7

Wednesday 9

Psalm 121; Exodus 13:1-10; Matthew
21:18-22 OR Psalm 119:65-72;
Leviticus 16:1-5, 20-28; Matthew 21:18-22

Thursday 10

Psalm 114; Exodus 13:17-22;
1 John 3:11-16 OR Psalm 103:8-13;
Genesis 37:12-36; 1 John 3:11-16

Friday 11

Psalm 114; Exodus 14:1-18;
Acts 7:9-16 OR Psalm 103:8-13;
Genesis 41:53-42:17; Acts 7:9-16

Saturday 12

Psalm 114; Exodus 15:19-21;
Matthew 6:7-15 OR Psalm 103:8-13;
Genesis 45:1-20; Matthew 6:7-15

Sunday 13

Proper 19 (24)

Monday 14

Psalm 77; Joshua 3:1-17;
Hebrews 11:23-29 OR Psalm 133;
Genesis 48:2-22; Hebrews 11:23-29

Tuesday 15

Psalm 77; Nehemiah 9:9-15;
Romans 14:13-15:2 OR Psalm 133;
Genesis 49:29-50:14; Romans 14:13-15:2

Wednesday 16

Psalm 77; 2 Kings 2:1-18; Mark 11:20-25
OR Psalm 133; Genesis 50:22-26; Mark
11:20-25

Thursday 17

Psalm 105:1-6, 37-45; Exodus 15:22-27;
2 Corinthians 13:1-4 OR Psalm 145:1-8;
Nahum 1:1, 14-2:2; 2 Corinthians 13:1-4

Friday 18

Psalm 105:1-6, 37-45; Exodus 16:1-21;
2 Corinthians 13:5-10 OR Psalm 145:1-8;
Nahum 2:3-13; 2 Corinthians 13:5-10

Saturday 19

Psalm 105:1-6, 37-45; Exodus 16:22-30;
Matthew 19:23-30 OR Psalm 145:1-8;
Zephaniah 2:13-15; Matthew 19:23-30

Sunday 20

Proper 20 (25)

Monday, 21

Psalm 119:97-104; Exodus 16:31-35;
Romans 16:1-16 OR Psalm 106:1-12;
Genesis 27:1-29; Romans 16:1-16

Tuesday 22

Psalm 119:97-104; Numbers 11:1-9;
Romans 16:17-20 OR Psalm 106:1-12;
Genesis 28:10-17; Romans 16:17-20

Wednesday 23

Psalm 119:97-104; Numbers 11:18-23, 31-32;
Matthew 18:1-5 OR Psalm 106:1-12;
Isaiah 41:1-13; Matthew 18:1-5

Thursday 24

Psalm 78:1-4, 12-16; Isaiah 48:17-21;
James 4:11-16 OR Psalm 25:1-9;
Ezekiel 12:17-28; James 4:11-16

Friday 25

Psalm 78:1-4, 12-16; Numbers 20:1-13;
Acts 13:32-41 OR Psalm 25:1-9;
Ezekiel 18:5-18; Acts 13:32-41

Saturday 26

Psalm 78:1-4, 12-16; Numbers 27:12-14; Mark
11:27-33 OR Psalm 25:1-9; Ezekiel 18:19-24;
Mark 11:27-33

Sunday 27

Proper 21 (26)

Monday 28

Psalm 42; Exodus 18:1-12; Philippians 1:3-14
OR Psalm 28; Judges 14:1-20;
Philippians 1:3-14

Tuesday 29

Psalm 42; Exodus 18:13-27; Philippians 1:15-21
OR Psalm 28; Judges 16:1-22;
Philippians 1:15-21

Wednesday 30

Psalm 42; Exodus 19:9b-25; Matthew 9:2-8

October 2020**Thursday 1**

Psalm 19; Exodus 23:1-9; Colossians 2:16-23
OR Psalm 80:7-15; Jeremiah 2:14-22;
Colossians 2:16-23

Friday 2

Psalm 19; Exodus 23:14-19; Philippians 2:14-18;
3:1-4a OR Psalm 80:7-15; Jeremiah 2:23-37;
Philippians 2:14-18; 3:1-4a

Saturday 3

Psalm 19; Exodus 23:10-13; John 7:40-52
OR Psalm 80:7-15; Jeremiah 6:1-10;
John 7:40-52

Sunday 4

Proper 22 (27)

Monday 5

Psalm 119:49-56; Deuteronomy 5:1-21;
1 Peter 2:4-10 OR Psalm 144; Ezekiel 19:10-14;
1 Peter 2:4-10

Tuesday 6

Psalm 119:49-56; Deuteronomy 5:22-6:3;
2 Corinthians 5:17-21 OR Psalm 144;
Isaiah 27:1-6; 2 Corinthians 5:17-21

Wednesday 7

Psalm 119:49-56; Deuteronomy 6:10-25;
John 11:45-57 OR Psalm 144;
Song of Solomon 8:5-14; John 11:45-57

Thursday 8

Psalm 106:1-6, 19-23; Exodus 24:1-8;
1 Peter 5:1-5, 12-14 OR Psalm 23;
Isaiah 22:1-8a; 1 Peter 5:1-5, 12-14

Friday 9

Psalm 106:1-6, 19-23; Exodus 24:9-11;
James 4:4-10 OR Psalm 23;
Isaiah 22:8b-14; James 4:4-10

Saturday 10

Psalm 106:1-6, 19-23;
Exodus 24:12-18; Mark 2:18-22
OR Psalm 23; Isaiah 24:17-23;
Mark 2:18-22

Sunday 11

Proper 23 (28)

Monday 12

Psalm 97; Exodus 32:15-35; Jude 17-25
OR Psalm 34; Exodus 19:7-20;
Jude 17-25

Tuesday 13

Psalm 97; Exodus 33:1-6;
Philippians 3:13-4:1 OR Psalm 34;
Amos 9:5-15; Philippians 3:13-4:1

Wednesday 14

Psalm 97; 2 Kings 17:7-20; John 6:25-35
OR Psalm 34; Song of Solomon 7:10-8:4;
John 6:25-35

Thursday 15

Psalm 99; Exodus 33:7-11; 3 John 9-12
OR Psalm 96:1-9; Judges 17:1-6;
3 John 9-12

Friday 16

Psalm 99; Exodus 31:1-11; 1 Peter 5:1-5
OR Psalm 96:1-9; Deuteronomy 17:14-20;
1 Peter 5:1-5

Saturday 17

Psalm 99; Exodus 39:32-43;
Matthew 14:1-12 OR Psalm 96:1-9;
Isaiah 14:3-11; Matthew 14:1-12

Sunday 18

Proper 24 (29)

Monday 19

Psalm 63:1-8; Exodus 40:34-38;
Revelation 18:1-10, 19-20 OR Psalm 98;
Daniel 3:1-18; Revelation 18:1-10, 19-20

Tuesday 20

Psalm 63:1-8; Numbers 12:1-9;
Revelation 18:21-24 OR Psalm 98;
Daniel 3:19-30; Revelation 18:21-24

Wednesday 21

Psalm 63:1-8; Numbers 13:1-2, 17-14:9;
Matthew 17:22-27 OR Psalm 98;
Daniel 6:1-28; Matthew 17:22-27

Thursday 22

Psalm 90:1-6, 13-17;
Deuteronomy 31:14-22; Titus 1:5-16
OR Psalm 1; Numbers 5:5-10; Titus 1:5-16

Friday 23

Psalm 90:1-6, 13-17;
Deuteronomy 32:1-14, 18;
Titus 2:7-8, 11-15 OR Psalm 1;
Deuteronomy 9:25-10:5;
Titus 2:7-8, 11-15

Saturday 24

Psalm 90:1-6, 13-17;
Deuteronomy 32:44-47; John 5:39-47
OR Psalm 1; Proverbs 24:23-34; John 5:39-47

Sunday 25

Proper 25 (30)

Monday 26

Psalm 119:41-48;
Numbers 33:38-39; James 2:8-13
OR Psalm 119:41-48; Deuteronomy 6:1-9, 20-25;
James 2:8-13

Tuesday 27

Psalm 119:41-48;
Exodus 34:29-35; James 2:14-26
OR Psalm 119:41-48; Deuteronomy 10:10-22;
James 2:14-26

Wednesday 28

Psalm 119:41-48; Deuteronomy 26:16-27:7;
Matthew 19:16-22 OR Psalm 119:41-48; Prov-
erbs 16:1-20; Matthew 19:16-22

Thursday 29

Psalm 107:1-7, 33-37; Joshua 1:1-11;
Romans 2:17-29 OR Psalm 43;
1 Samuel 2:27-36; Romans 2:17-29

Friday 30

Psalm 107:1-7, 33-37; Joshua 2:1-14;
2 Peter 2:1-3 OR Psalm 43;
Ezekiel 13:1-16; 2 Peter 2:1-3

Saturday 31

Psalm 107:1-7, 33-37; Joshua 2:15-24;
Matthew 23:13-28 OR Psalm 43;
Malachi 1:6-2:9; Matthew 23:13-28

▶ November 2020**Sunday 1**

Proper 26 (31)
All Saints Day

Monday 2

Psalm 128; Joshua 4:1-24; 1 Thessalonians
2:13-20 OR Psalm 5; Jeremiah 5:18-31; 1
Thessalonians 2:13-20

Tuesday 3

Psalm 128; Joshua 6:1-16, 20;
Acts 13:1-12 OR Psalm 5;
Lamentations 2:13-17; Acts 13:1-12

Wednesday 4

Psalm 128; Joshua 10:12-14;
Matthew 15:1-9 OR Psalm 5;
Proverbs 16:21-33; Matthew 15:1-9

Thursday 5

Psalm 78:1-7; Joshua 5:10-12;
Revelation 8:6-9:12 OR Psalm 70;
Amos 1:1-2:5; Revelation 8:6-9:12

Friday 6

Psalm 78:1-7; Joshua 8:30-35;
Revelation 9:13-21 OR Psalm 70; Amos 3:1-
12; Revelation 9:13-21

Saturday 7

Psalm 78:1-7; Joshua 20:1-9;
Matthew 24:1-14 OR Psalm 70;
Amos 4:6-13; Matthew 24:1-14

Sunday 8

Proper 27 (32)

Monday 9

Psalm 78; Joshua 24:25-33;
1 Corinthians 14:20-25 OR Psalm 63;
Amos 8:7-14; 1 Corinthians 14:20-25

Tuesday 10

Psalm 78; Nehemiah 8:1-12;
1 Thessalonians 3:6-13 OR Psalm 63;
Joel 1:1-14; 1 Thessalonians 3:6-13

Wednesday 11

Psalm 78; Jeremiah 31:31-34;
Matthew 24:29-35 OR Psalm 63;
Joel 3:9-21; Matthew 24:29-35

Thursday 12

Psalm 123; Judges 2:6-15;
Revelation 16:1-7 OR Psalm 90:1-8, 12;
Ezekiel 6:1-14; Revelation 16:1-7

Friday 13

Psalm 123; Judges 2:16-23;
Revelation 16:8-21 OR Psalm 90:1-8, 12;
Ezekiel 7:1-9; Revelation 16:8-21

Saturday 14

Psalm 123; Judges 5:1-12;
Matthew 12:43-45 OR Psalm 90:1-8, 12;
Ezekiel 7:10-27; Matthew 12:43-45

Sunday 15

Proper 28 (33)

Monday 16

Psalm 83:1-4, 9-10, 17-18; Judges 4:8-24;
Romans 2:1-11 OR Psalm 9:1-14;
Zechariah 1:7-17; Romans 2:1-11

Tuesday 17

Psalm 83:1-4, 9-10, 17-18; Exodus 2:1-10;
1 Thessalonians 5:12-18 OR Psalm 9:1-14;
Zechariah 2:1-5; 5:1-4;
1 Thessalonians 5:12-18

Wednesday 18

Psalm 83:1-4, 9-10, 17-18; Esther 7:1-10;
Matthew 24:45-51 OR Psalm 9:1-14;
Job 16:1-21; Matthew 24:45-51

Thursday 19

Psalm 100; Genesis 48:15-22;
Revelation 14:1-11 OR Psalm 95:1-7a;
1 Kings 22:13-23; Revelation 14:1-11

Friday 20

Psalm 100; Isaiah 40:1-11; Revelation 22:1-9
OR Psalm 95:1-7a; 1 Chronicles 17:1-15;
Revelation 22:1-9

Saturday 21

Psalm 100; Ezekiel 34:25-31;
Matthew 12:46-50 OR Psalm 95:1-7a;
Isaiah 44:21-28; Matthew 12:46-50

Sunday 22

Reign of Christ - Proper 29 (34)

Monday 23

Psalm 117; Jeremiah 30:1-17;
Revelation 21:5-27 OR Psalm 24; J
eremiah 46:18-28; Revelation 21:5-27

Tuesday 24

Psalm 117; Jeremiah 30:18-24;
Revelation 22:8-21 OR Psalm 24; Isaiah
33:17-22; Revelation 22:8-21

Wednesday 25

Psalm 117; Jeremiah 31:1-6; Luke 1:1-4
OR Psalm 24; Isaiah 60:8-16; Luke 1:1-4

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