



Queen Anne

LUTHERAN CHURCH

Called to Proclaim God's Love in Christ for Every Person

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✘ *In Worship Today* ✘

Pastor	The Rev. Dr. Daniel Peterson
Cantor	Kyle Haugen
Lector	Joel Matter

This service of worship can also be heard online. Go to queenannelutheran.org and click on "WORD OUT" to find both audio and print resources for worship at home.

SECOND SUNDAY AFTER PENTECOST

June 14, 2020

"Word Out #15 audio transcript

Prelude

Improvisation on WE ARE CALLED

Welcome

P: Welcome, this second Sunday after Pentecost. Wherever you are listening, we invite you into this space: one where we will hear the good news through proclamation, spoken and sung, a time where you can be still and know God is God.

P: Moses tells the Israelites that they are called to be a priestly kingdom and a holy people. Jesus sends out the disciples as laborers into the harvest. In baptism we too are anointed for ministry, sharing God's compassion with our needy world. From the Lord's table we go forth to proclaim the good news, to heal the sick, and to share our bread with the hungry.

Greeting


P: The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.

C: And also with you.

Gospel Acclamation

Mark 1:15


C: 
Al - le - lu - ia, al - le - lu - ia.




Al - le - lu - ia, al - le - lu - ia.

P: 
Repeat alleluia

The kingdom of God has come near; repent, and believe in the good news.

C: 
Al - le - lu - ia, al - le - lu - ia.



Al - le - lu - ia, al - le - lu - ia.

A: The Holy Gospel according to Matthew, the ninth and tenth chapters.

G: **Glory to you, O Lord.**

³⁵Jesus went about all the cities and villages, teaching in their synagogues, and proclaiming the good news of the kingdom, and curing every disease and every sickness. ³⁶When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. ³⁷Then he said to his disciples, "The harvest is plentiful, but the laborers are few; ³⁸therefore ask the Lord of the harvest to send out laborers into his harvest."

^{10:1}Then Jesus summoned his twelve disciples and gave them authority over unclean spirits, to cast them out, and to cure every disease and every sickness. ²These are the names of the twelve apostles: first, Simon, also known as Peter, and his brother Andrew; James son of Zebedee, and his brother John; ³Philip and Bartholomew; Thomas and Matthew the tax collector; James son of Alphaeus, and Thaddaeus; ⁴Simon the Cananaean, and Judas Iscariot, the one who betrayed him.

⁵These twelve Jesus sent out with the following instructions: "Go nowhere among the Gentiles, and enter no town of the Samaritans, ⁶but go rather to the lost sheep of the house of Israel. ⁷As you go, proclaim the good news, 'The kingdom of heaven has come near.' ⁸Cure the sick, raise the dead, cleanse the lepers, cast out demons. You received without payment; give without payment. ⁹Take no gold, or silver, or copper in your belts, ¹⁰no bag for your journey, or two tunics, or sandals, or a staff; for laborers deserve their food. ¹¹Whatever town or village you enter, find out who in it is worthy, and stay there until you leave. ¹²As you enter the house, greet it. ¹³If the house is worthy, let your peace come upon it; but if it is not worthy, let your peace return to you. ¹⁴If anyone will not welcome you or listen to your words, shake off the dust from your feet as you leave that house or town. ¹⁵Truly I tell you, it will be more tolerable for the land of Sodom and Gomorrah on the day of judgment than for that town.

¹⁶"See, I am sending you out like sheep into the midst of wolves; so be

wise as serpents and innocent as doves. ¹⁷Beware of them, for they will hand you over to councils and flog you in their synagogues; ¹⁸and you will be dragged before governors and kings because of me, as a testimony to them and the Gentiles. ¹⁹When they hand you over, do not worry about how you are to speak or what you are to say; for what you are to say will be given to you at that time; ²⁰for it is not you who speak, but the Spirit of your Father speaking through you. ²¹Brother will betray brother to death, and a father his child, and children will rise against parents and have them put to death; ²²and you will be hated by all because of my name. But the one who endures to the end will be saved. ²³When they persecute you in one town, flee to the next; for truly I tell you, you will not have gone through all the towns of Israel before the Son of Man comes.”

A: The Gospel of the Lord.

G: Praise to you, O Christ.

Sermon

The Edge of the Kingdom
Pastor Dan Peterson

Matthew 9:35-10:8, our Gospel reading for today, has two parts. The first summarizes the **ministry** of Jesus, how he goes throughout the towns and villages of the Galilean countryside, teaching in the synagogues and proclaiming to everyone the nearness of God’s kingdom, “curing every disease and every sickness.” The second part records the **mission** he gave to his disciples to do as he has done. “As you go,” he says to them, “proclaim the good news, ‘The kingdom of heaven has come near.’ Cure the sick, raise the dead, cleanse the lepers, cast out demons. You received without payment; give without payment” (vv. 7-8).

Can you imagine hearing these instructions as a disciple? It’s one thing, after all, to be invited at the end of a worship service to go in peace and serve the Lord, to set aside one’s own interests and “work for the good of all,” as Paul says in Galatians 6:10. It’s entirely another to be told to cure the sick, cleanse the lepers, cast out demons, and raise the dead! Here’s what’s strange: we never learn how the disciples respond to these mandates. Chapter ten of

Matthew simply continues with a series of exhortations and predictions from Jesus, presumably to console believers who were being persecuted for their faith in the second half of the first century when Matthew was written. The disciples never say a word.

But at least they all have names.

Matthew 10:2 marks one of just several places in the New Testament where we learn the names of all 12 disciples. As I surveyed the list, I found myself wondering about each of them. Who were these men, and how did they feel not only about what Jesus told them but about each other? Was Andrew, for example, jealous of his brother Peter, the “rock” upon whom Jesus later says he would build his church (Matthew 16:18)?

I have other questions too. What else can we say, for example, about some of the more mysterious figures on Matthew’s list, including Simon the Cananaean or James, the son of Alphaeus?

Some of you listening may recall a reference I made in a recent sermon to James, son of Alphaeus, listed here. The name Alphaeus is a Greek variant of “Cleopas,” who Luke identifies as one of two people to meet the risen Christ on the road to Emmaus. John 19:25 indicates that Cleopas (also spelled “Clopas”) had a wife named Mary. Was she the one who accompanied Cleopas that day to Emmaus, “the other disciple,” as I called her, and was this man, James, their son?

Questions regarding James and the other disciples aside, what especially captures my attention in today’s reading is Jesus’ talk about the coming Kingdom of God. He calls it good news.

While we normally equate the good news with what Paul says in 1 Corinthians 15:3, that Jesus died for our sins, Matthew’s Gospel says something quite different. According to Matthew 10:6-7, Jesus tells his disciples to go and proclaim the good news that **God’s kingdom has come** — not that he will die for their sins. It’s a message we don’t often hear in our churches, much less on Christian radio or television. Think about it: when was the last time you heard a preacher — present company hopefully excluded — proclaim the good news of God’s coming kingdom, a time

inseparable from the curing of disease and the restoration of communal harmony. And why, you might also be wondering, aren't you hearing it from these same preachers now? What **great news** the in-breaking of God's kingdom would be to a nation torn apart not only by the lion's teeth of a pandemic that has cost over 110,000 people their lives, but also by racial injustice as evident in the brutal slaying of George Floyd and the subsequent protests his death has inspired?

If healing, personally and communally, belongs to the kingdom, something for which we pray every Sunday at the end of the Lord's Prayer when we say "thy kingdom come, thy will be done," should this not also be **our** message at Queen Anne Lutheran, **our** proclamation, **our** good news? Is this not "a time to heal," as Ecclesiastes 3:3 puts it? Are we not poised at **the edge of the kingdom?**

There are some, no doubt, who would agree. We are living in a time ripe for positive change. Others might be drawn to the second half of Ecclesiastes 3:3, which speaks alternatively of a "time to break down," or again in the same chapter, of "a time to mourn." Maybe healing will come, they acknowledge, but only after we *defund* police departments and *dismantle* a prison system that houses a disproportionately high number of people of color.

No matter where *you stand* as a member or friend of Queen Anne Lutheran, surely we can all agree that **racial injustice is radically inconsistent with the kingdom of God**, and that Jesus calls us to speak out against it in the name of what we might call our "**kingdom values.**"

The trouble is it's hard to know where to begin. It certainly is at least for me. After several conversations with parishioners by phone as well as during our most recent Zoom Coffee Hour, and after reaching out to the synod as well as to other pastors—I did what any ordained pastor in my position would do.

I called my mom.

Unfortunately, even she was unable to help! So I did the next best thing. I drafted a brief proposal on a course of action we could take as a congregation involving education, the support of a local non-profit, and ultimately, perhaps, some sort of direct action. I took it to church council, expecting consensus.

None, I quickly discovered, was to be found, even among people of good will. I immediately became frustrated. The Apostle Paul tells us in Philippians 2:2 to “be of the same mind.” Why were we otherwise?

Upon further reflection I started to realize something. As in the story of Anakin Skywalker, not only does every saga have a beginning; **every journey has a first step**, and that first step – especially when it comes to group decision-making – almost invariably involves disagreement. It’s natural! Sure, the goal may involve arriving at some kind of consensus, but that, especially when it comes to the daunting question of how we might respond to the problem of racism, is almost *never* where people start.

Let’s return for a moment to the disciples. Imagine how difficult it must have been for them when it came to choosing a new “**12th Man**,” if you will, to replace Judas Iscariot, the one who betrayed Jesus. According to the Book of Acts, they narrowed the candidates down to two people who had been with them from the beginning: Joseph called Barsabbas, who was also known as Justus, and Matthias (Acts 1:23). At that point, however, they couldn’t decide. So they did what any wise church council or call committee would do: they rolled the dice or “cast lots” to see who they would pick.

Matthias got the job.

Fortunately, as the disciples grew in faith and power, they learned more effectively how to handle disagreement and make better decisions as a group. Although as “Baby Christians” they cast lots, eventually they incorporated debate, reflection, silence, and prayer in their decision-making process (see, for example, Acts 15:12-21). My point is simply this: obviously they had to begin somewhere – and so do we.

Now I’m not suggesting we cast lots when it comes to how we as a congregation might respond to the issue of racial injustice, which, again, we would all agree is contrary to the Kingdom of God. We should, however, expect a difficult and bumpy road ahead in determining how to proceed.

Think about the disciples once more. In today’s Gospel, Jesus lays upon them an impossible task: “go to the lost sheep of the house of Israel,” he says, and proclaim the good news as you **cure the sick, cleanse the lepers,**

cast out demons, and raise the dead (10:6-8). How daunting! Notice, though, *where* he tells them to go: not to “all nations,” as he will say at the end of the same Gospel, but first to the house of Israel. It’s as if he’s saying, “Start with the people you know. Make mistakes in familiar territory. Practice as if you were at **the edge of the kingdom**. Learn from your mistakes and know that in some circumstances you will fail, just as I did while curing the sick in my hometown” (see Mark 6:5).

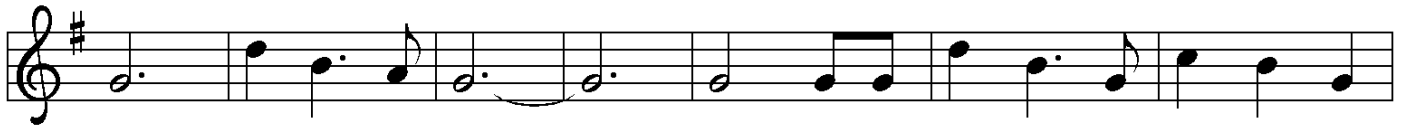
“Once you have made your mistakes,” Jesus might continue, “your training will be complete. From there, I will call you to venture beyond what you know, and as you do you will see signs of the kingdom unfolding all around you. When Gentiles and Samaritans receive you, they will do so because you have already practiced on the House of Israel. Only then, will I give you the Great Commission to “go out and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,” and I will be “**with you always, to the end of the age**” (Matthew 28:19-20).

What an incredible message Jesus shares with his disciples. First he invites them to engage the people they know, fellow Israelites. Only later does he commission them to transcend the familiar, trusting that he will never leave their side. **Is that not our journey too?** We start with the familiar; we practice, as the disciples did, by entering into dialogue with fellow members of our faith community on the difficult issue of race. Then, as people of faith who are called to work for justice, we begin to venture out by engaging the broader community around us.

Over the coming weeks and months we as a congregation will undertake a difficult journey. None of us, myself included, know where this journey will lead. Along the way there may be moments of serious disagreement as we dialogue with one another, not to mention significant uncertainty when it comes to organizations we support or actions we might take. We do know, however, that Jesus will accompany us, just as he did those early disciples.

We also know this: if we are to proclaim the good news and participate in the healing of our community, locally and beyond, we have to start somewhere. “Thy kingdom” otherwise will never come.

Amen.



1 Come! Live in the light! Shine with the joy and the love of the
 2 Come! O - pen your heart! Show your . . mer - cy to all those in
 3 Sing! Sing a new song! Sing of that great day when all will be



Lord! We are called to be light for the king - dom, to
 fear! We are called to be hope for the hope - less so
 one! God will reign, and we'll walk with each oth - er as



live in the free - dom of the cit - y of God.
 ha - tred and blind - ness . . . will be . . . no more.
 sis - ters and broth - ers . . . u - nit - ed in love.

Refrain



We are called to act with jus - tice, we are called to



love ten - der - ly; we are called to serve one an -



oth - er, to walk hum - bly with God.

Text: David Haas, b. 1957

Music: WE ARE CALLED, David Haas

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Prayers of the Church

P: Called into unity with one another and the whole creation, let us pray for our shared world.

A brief silence.

P: Holy One, you bring us together and call us your own. Bless theologians, teachers, and preachers who help us grow in faith. Guide your church, that we might be a holy people. Lord, in your mercy,

C: **hear our prayer.**

P: Holy One, the whole earth is yours. Where there is fire, bring cool air and new growth. Where there is flooding, bring abatement. Where there is drought, bring rain. Inspire us to care for what you have provided. Lord, in your mercy,

C: **hear our prayer.**

P: Holy One, we have created divisions you will not own. In places of conflict, especially across the United States, raise up leaders who will work to develop lasting peace and reconciliation. Lord, in your mercy,

C: **hear our prayer.**

P: Holy One, you care for those who are helpless. Protect and defend those who are abused. Heal those who are sick. Feed all who hunger. Empower all whose voices go unheard, and help us respond to the pressing needs of our neighbors. Lord, in your mercy,

C: **hear our prayer.**

P: For who or what else do the people of God pray?

A silence is given so that your prayers may be offered.

P: Lord, in your mercy,

C: **hear our prayer.**

P: Holy One, you bring all people to yourself. We give thanks for the holy people who have gone before us. Sustain us in your mission until the day you bear us up to join the saints in light. Lord, in your mercy,

C: **hear our prayer.**

P: Receive these prayers, O God, and those too deep for words; through Jesus Christ our Lord.

C: **Amen.**

Lord's Prayer

P: Lord remember us in your kingdom and teach us to pray.

C: **Our Father in heaven,
hallowed be your name,
your kingdom come, your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins as we forgive those who sin against us.
Save us from the time of trial
and deliver us from evil.
For the kingdom, the power, and the glory are yours,
now and forever.
Amen.**

Announcements

P: We thank you for joining us for this service. If you would like to hear other services, or announcements concerning our upcoming Forum series, as well as other opportunities for gathering while we are apart, we invite you to go to our website at queenannelutheran.org.

Benediction

A: Let us bless the Lord.
Thanks be to God.

P: Almighty God, the Father, ✠ the Son, and the Holy Spirit,
bless and preserve you.

C: **Amen.**

Dismissal

P: Go in peace. Serve the Lord.

C: Thanks be to God.

Postlude

Fugue in G Major
Christian Friedrich Schane (1713–1800)