



Queen Anne

LUTHERAN CHURCH

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

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✘ *Staff* ✘

Pastor	The Rev. Dr. Daniel Peterson
Cantor	Kyle Haugen
Children's Ministry Coordinator	Terry Anderson
Parish Administrator	Barbara Bash
Sexton	John Bryant

✘ *In Worship Today* ✘

Pastor	The Rev. Dr. Daniel Peterson
Cantor	Kyle Haugen
Lector	Carol Ann Davis
Piano	Sonia P.

**About Today's Music**

Today's piano prelude is offered by Sonia P., who will be in seventh grade next fall. *Thank you for sharing the beauty of your talent with us!* J.S. Bach wrote fifteen *inventions* for harpsichord or clavichord; these are brief, two-part pieces that teach the ability to play independent melodies in each hand (the musical term for this is *counterpoint*). Sonia's choice of prelude inspired today's hymn introduction, which joins material from her prelude with the hymn's American folk tune (LORD, REVIVE US). Like most keyboard music of Bach's era, the inventions translate well to organ, and so today's *Word Out* concludes with another invention to bookend the service – and perhaps to inspire young pianists to try these pieces on the organ! Listen closely and you'll hear that I've taken a few liberties to create contrast by moving back and forth between manuals (top and bottom keyboards).

– Cantor Kyle Haugen

*This service of worship can also be heard online. Go to [queenannelutheran.org](http://queenannelutheran.org) and click on "WORD OUT" to find both audio and print resources for worship at home.*

## FOURTH SUNDAY AFTER PENTECOST

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June 28, 2020

"Word Out #17 audio transcript



### Prelude

*Invention No. 8 in F Major*  
J.S. Bach (1685–1750)

### Welcome

- ☐: Welcome, this fourth Sunday after Pentecost. Wherever you are listening, we invite you into this space: one where you will hear the good news in proclamation, spoken and sung, a time where you can be still and know God is God.
- ☐: In today's gospel, Christ promises that the disciple who gives a cup of cold water to the little ones serves Christ himself. From worship, whether we gather together in person or in spirit as we do here, we are sent out: into the world to serve others and to be a sign of God's welcome presence.

### Greeting

- ☐: The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.
- ☑: **And also with you.**

**G:**

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

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

*Repeat alleluia*

**P:** You are a chosen race, a royal priesthood, a holy nation,  
in order that you may proclaim the mighty acts of the one who called you  
out of darkness into his marvelous light.

**G:**

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

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

**The Holy Gospel**

**Matthew 10:40-42**

**A:** The Holy Gospel according to Matthew, the tenth chapter.

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

[Jesus said to the twelve:] <sup>40</sup>“Whoever welcomes you welcomes me, and whoever welcomes me welcomes the one who sent me. <sup>41</sup>Whoever welcomes a prophet in the name of a prophet will receive a prophet’s reward; and whoever welcomes a righteous person in the name of a righteous person will receive the reward of the righteous; <sup>42</sup>and

whoever gives even a cup of cold water to one of these little ones in the name of a disciple – truly I tell you, none of these will lose their reward.”

**A:** The Gospel of the Lord.

**G:** Praise to you, O Christ.

## Sermon

*A Different Rhythm of Life*  
Pastor Dan Peterson

This week I celebrate my fourth anniversary as pastor of Queen Anne Lutheran Church. After an 11-year career teaching at the university, I had no idea what ministry would bring. I remember asking a colleague over lunch who I greatly admired, a Jesuit priest who had years of experience in the classroom as well as in the parish, what to expect. “Well,” he said, “the rhythm of life in both is very different.”

I had no idea what he meant or what I would find.

My first sermon was about the story of Elisha in 1 Kings 19 who, upon being called to prophetic ministry, had to decide between a life of routine (symbolized by the pushing of a plow up one row, down the next) and the prospect of a new and uncertain beginning. He chose the latter, ultimately succeeding Elijah, the greatest prophet the Hebrew faith has ever known. I then compared *this part* of his story to mine, sharing what I had come to experience as the monotonous cycle of university teaching – a cycle, thanks to the higher-than-normal workload I had as a non-tenured faculty member, that was hurting my body and killing my soul.

Ministry, however, had another appeal. For the bulk of my time at Seattle University, I had been teaching a course in theology that featured the perspective of Dietrich Bonhoeffer. Bonhoeffer, as many of you know, was a German Lutheran pastor and theologian who, in his final writings shortly before his execution by the Nazis in April of 1945, imagined a new kind of Christianity, a kind that would embrace the suffering God who allowed

Himself, Bonhoeffer says, to be pushed to the margins of the world on a cross.

Bonhoeffer describes this new kind of Christianity in a clip from *Agent of Grace*, a movie about the last few years of his life I showed every term in one of my courses. “I think there is only one purpose of religion in the modern world,” he says to fellow inmates shortly before his death, “where people must come and share each other’s suffering and share the suffering of God in a godless world.”

Bonhoeffer, ably portrayed by Ulrich Tukur, then adds an important clarification. “We need more than [just] religion in the formal sense,” he says. “Real Christianity means sharing each other’s pain.”

These words about sharing each other’s pain brought tears to my eyes every time I heard them. They seemed faithful to the gentle spirit of the man whose life and teachings they inspired, even if they did not appear verbatim in his writings. But were they right? Was this kind of Christianity a living option for us today?

I had to find out. I was ready for a different rhythm of life.

### **Bearing One Another’s Burdens**

What Bonhoeffer said about sharing pain, I discovered, was true – if not for Christianity generally, at least for the work of a parish pastor. Over the past four years my heart has gone out to members and friends of the congregation who have experienced deep and stinging loss, whether it has been through the death of a son, a parent, a parent-in-law, a grandparent, a close friend, a sibling, a partner or a spouse. I have shared in your pain. And I have shared with you glimpses into mine, of the devastating news I received regarding my mother’s cancer back in 2016 to the hardship that comes with a syndrome that prevents me from enjoying most foods as well as to spinal cord issues that frequently impede what I love to do most, namely, reading books and writing.

The biblical equivalent of “sharing each other’s pain” appears in Galatians. St. Paul writes, “Bear one another’s burdens, and in this way you will fulfill the law of Christ” (6:2). Look out for each other. Lift one another up. Do what “the world” often fails to do: show another person beyond your immediate family or inner circle of friends that they matter, that you are thinking of them, and that – especially in grief – they are not alone. Write them a note. Pray for them. Send them an email. Give them a phone call.

Think about how, in your life, one gesture of kindness can change your whole day, or at least make it, if you are really hurting, a little more bearable than it was. A couple years ago after I had surgery to reduce nerve compression in my neck that was, and unfortunately still is, causing pain to refer across my shoulder and down my right arm. I remember, shortly after waking up, being visited by my friend and colleague, Pastor Erik Wilson-Weiburg of Ballard First Lutheran Church. He stayed just for a little while, but his visit did more to lift my spirits than I could have imagined.

The fact that I recall and mention it now shows the effect it had upon me. Bearing one another’s burdens even just by “showing up,” as Pastor Erik did, can make a huge difference. Unfortunately, as I learned years ago at my aunt’s funeral, people rarely do it.

### **A Death in the Family**

My aunt passed away when I was in college. It was tragic. She was only 54, and the brain tumor she had developed shook her body violently near the end until finally she breathed her last.

I remember the day her body was laid to rest. It began with a mass at St. Cecelia’s Catholic Church in San Francisco, the neighborhood church that she, following my grandfather, attended for many years. After the service, my family and I drove to the cemetery just outside the city for the committal. It was cloudy, typical for the city by the bay. When we arrived, I noticed my cousins, about seven or eight of them, standing around the open grave. My grandmother was also there along with several of my uncles, a few other relatives, my aunt’s ex-partner, the priest, and one man I did not recognize.

Now I want to stop for a moment and call attention to who was there. See if you can guess. What did the vast majority of everyone present have in common? They were *all members of her family*. This made the identity of the stranger especially intriguing to me. Later that afternoon, I found out he was her boss. She had worked for him as an executive secretary in a major accounting firm for years, and today he joined us to pay his respects.

That is quite sad if you think about it. Of everyone in her life, the only person who attended her funeral and did not belong to her family, apart from the priest and a former partner, was her boss. Nobody else came. That does not mean, of course, that she was to blame for being, say, an unfriendly person, nor do I wish to suggest that being loved can be quantified by the number of people who attend your funeral! Celebrities and politicians occupy caskets surrounded by hundreds, even thousands of admirers, yet the “love” they receive from fans or acquaintances hardly compares to the kind one may know in and through genuine friendship with even just one or two people.

No, the lack of people apart from my family at my aunt’s funeral says little about her and *everything* about the world. Of all the people with whom she worked over the years, only one person could take a few hours out of his schedule to attend. If that is the best we can do as a culture and society, then what hope do we have? Would we not, borrowing language from Paul, be “of all people most to be pitied” (1 Corinthians 15:19)?

There must be another way.

### **Be Transformed**

In Romans 12:2, Paul writes, “Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God – what is good and acceptable and perfect.” What does it mean from Paul’s perspective to be transformed?

It would be tempting to assume that Paul is telling his readers simply to “clean up your act.” But it would also – in my judgment – be wrong.

When Paul catalogs the vices that would prevent a person, as he says in Galatians 5:21 and 1 Corinthians 6:9, from inheriting the kingdom of God, they all have one thing in common. “Fornication, impurity, licentiousness, idolatry, sorcery, enmities, strife, jealousy, anger, quarrels, dissensions, factions, envy, drunkenness, carousing, and things like these” (Galatians 5:19-21) *all constitute behaviors that divide community*. The kingdom of God, after all, is a social reality. It is not “within you,” as translations like the *NIV* misread Jesus in Luke 17:21. It is “among you,” as we read in God’s translation, the *NRSV*.

When Paul, therefore, speaks of being transformed in Romans 12:2, he seems to be after something more profound than just telling people to be on their best behavior. Elsewhere in his letters when discussing transformation, he refers to a fundamental shift in one’s orientation or way of being in the world. “Let each of you,” he writes in Philippians 2:4, “look not to your own interests, but to the interests of others.”

Be conformed, in other words, not to the world, which lives only for itself, but live as Christ did by putting your neighbor’s welfare first. Make his or her well-being your priority. Reach out to help that person bear his or her burdens. “Show up” when *the world* cannot be bothered. Give an hour or two of your time when the world is too busy. Write that card. Make that phone call. Cook that meal. Send those flowers. Say that prayer.

Become, as Bonhoeffer would say, a man or woman for others. This is the way, not of the Mandalorian in *Star Wars* but of Christ in the Gospels. Be not conformed to the world!

## **One Thing More**

As the pandemic continues, there are obviously limits to the ways we can love and serve our neighbor. These limits, however, afford us the opportunity to think creatively about how we can bear each other’s burdens and help each other out. They also give us the chance to imagine what our life together will be like once it is safe for us to gather again.



Central to that life will be the opportunity to welcome others. In Matthew 10:40-42, our Gospel reading for today, Jesus says the reward for such hospitality will be great. He places special emphasis on the “little ones” in the last verse, a phrase which probably refers, according to most commentaries, to new or vulnerable disciples.

In Paul, we saw two things that set us apart from the world: the call to bear one another’s burdens or share each other’s pain, and the invitation to be transformed by looking to the needs of others instead of simply our own. Jesus adds a third. “Welcome others,” he says in today’s Gospel, “and make sure to include the little ones, the vulnerable, the people in society who would otherwise be cast aside.”

### **A Living Option for Today**

The beginning of my call to parish ministry four years ago this week was motivated by at least several things. It was an attempt to escape what had become routine. It was an attempt to regain my health – to find, in the words of my Jesuit colleague, a different, more humane “rhythm of life.” But ultimately it was an attempt to see if true Christianity, the kind which Bonhoeffer describes as sharing each other’s pain, was possible today, not as an academic experiment but as a living option for me and for those like me seeking genuine community in a world where, as was the case with my aunt’s funeral, people often don’t “show up” or seem to care.

Today, while there are moments where, like any other group of people, we come up short, I am glad to say that such community is possible. I have seen it with my own eyes. You, Queen Anne Lutheran Church, are that community.

Keep caring, keep sharing, and may God continue to bless us in the mutuality of this ministry.

Amen.

## Hymn of the Day

*There's a Wideness in God's Mercy, ELW 588*



1 There's a wide-ness in God's mer - cy, like the wide - ness of the sea;  
2 There is wel - come for the sin - ner, and a prom - ised grace made good;  
3 For the love of God is broad - er than the mea - sures of our mind;  
4 'Tis not all we owe to Je - sus; it is some - thing more than all:



there's a kind - ness in God's jus - tice which is more than lib - er - ty.  
there is mer - cy with the Sav - ior; there is heal - ing in his blood.  
and the heart of the E - ter - nal is most won - der - ful - ly kind.  
great - er good be - cause of e - vil, larg - er mer - cy through the fall.



There is no place where earth's sor - rows are more felt than up in heav'n.  
There is grace e - nough for thou - sands of new worlds as great as this;  
But we make this love too nar - row by false lim - its of our own;  
Make our love, O God, more faith - ful; let us take you at your word,



There is no place where earth's fail - ings have such kind - ly judg - ment giv'n.  
there is room for fresh cre - a - tions in that up - per home of bliss.  
and we mag - ni - fy its strict - ness with a zeal God will not own.  
and our lives will be thanks - giv - ing for the good - ness of the Lord.

## Prayers of the Church

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

*A brief silence.*

☩: God of companionship, encourage our relationships with our siblings in Christ. Bless our conversations. Shape our shared future and give us hearts eager to join in a festal shout of praise. Lord, in your mercy,

☩: **hear our prayer.**

**P**: God of abundance, you make your creation thrive and grow to provide all that we need. Inspire us to care for the environment and be attuned to where the earth is crying out. Lord, in your mercy,

**C**: **hear our prayer.**

**P**: God of mercy, your grace is poured out for all. Inspire authorities, judges, and politicians to act with compassion. Teach us to overcome fear with hope, meet hate with love, and welcome one another as we would welcome you. Lord, in your mercy,

**C**: **hear our prayer.**

**P**: God of care, accompany all who are in deepest need. Comfort those who are sick, lonely, or abandoned. Strengthen those who are in prison or awaiting trial. Renew the spirits of all who call upon you. Lord, in your mercy,

**C**: **hear our prayer.**

**P**: God of community, we give thanks for this congregation. Give us passion to embrace your mission and the vision to recognize where you are leading us. Teach us how to live more faithfully with each other. 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**: God of love, you gather in your embrace all who have died. Keep us steadfast in our faith and renew our trust in your promise. 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 access the newest edition of *the Quill*, our newsletter, we invite you to go to our website at [queenannelutheran.org](http://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

*Invention No. 14 in B-flat Major*  
J.S. Bach