



Queen Anne

LUTHERAN CHURCH

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

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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* ✘

Guest Preacher	Deacon Dianne Johnson <i>Director for Evangelical Mission, NWWA Synod</i>
Pastor	The Rev. Dr. Daniel Peterson
Cantor	Kyle Haugen
Violinist	Mei Le Smith

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

*Many thanks to Todd Bishop for video editing,  
and to Marc Oplinger with recording assistance.*

## FIFTH SUNDAY AFTER PENTECOST

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July 5, 2020

"Word Out #18 audio transcript



*"Come to me, all you that are weary."*

### **Prelude**

*Sonata I in G Minor: Adagio*  
J.S. Bach (1685–1750)  
*Mei Le S., violin*

### **Welcome**

- ☐: Welcome, this fifth 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 that God is God.
- ☐: The mystery of God's ways is sometimes hidden from the wise and the intelligent. Jesus associates with those often excluded from the religious community, welcoming those who live on the margins and promising to sustain them. We, too, gather to be refreshed by Christ's invitation: "Come to me, all you that are weary." Gathering together in Spirit even as we remain apart, we find rest for our souls.

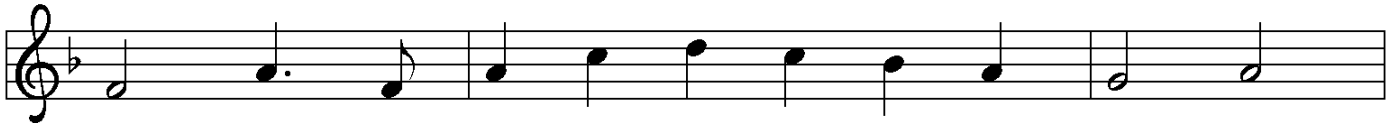
# Gathering Hymn

# Rise, Shine, You People!

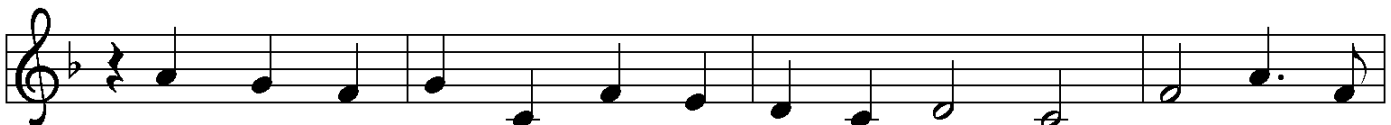
ELW 665

*Kyle Haugen, organ (audio recorded at Luther Seminary)*

*You are welcome to sing along in unison for each stanza, or sing in alternation as recorded: 1=All; 2=High voices; 3=Low voices; 4=All*



1 Rise, shine, you peo - ple! Christ the Lord has en - tered  
2 See how he sends the pow'rs of e - vil reel - ing;  
3 Come, cel - e - brate; your ban - ners high un - furl - ing,  
4 Tell how the Fa - ther sent the Son to save us.



our hu - man sto - ry; God in him is cen - tered. He comes to  
he brings us free - dom, light and life and heal - ing. All men and  
your songs and prayers a - gainst the dark - ness hurl - ing. To all the  
Tell of the Son, who life and free - dom gave us. Tell how the



us, by death and sin sur - round - ed, with grace un - bound - ed.  
wom - en, who by guilt are driv - en, now are for - giv - en.  
world go out and tell the sto - ry of Je - sus' glo - ry.  
Spir - it calls from ev - 'ry na - tion God's new cre - a - tion.

Text: Ronald A. Klug, b. 1939, alt.

Music: WOJTKIEWIECZ, Dale Wood, 1934–2003

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## Greeting

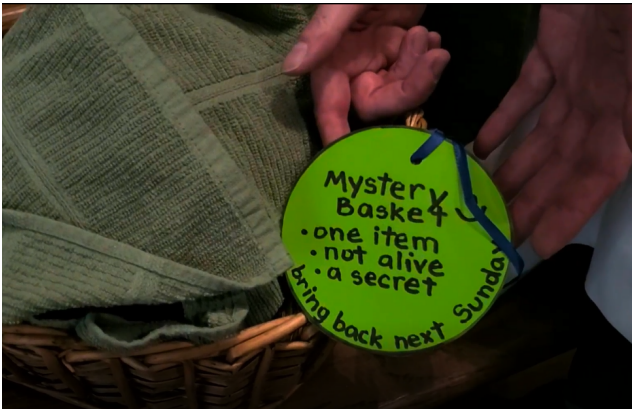
**P:** The grace of our Lord Jesus Christ, the love of God,  
and the communion of the Holy Spirit be with you all.

**G:** And also with you.

## Children's Message

Pastor Dan Peterson

Good morning, or afternoon, depending on when you're joining us. I'm Pastor Dan, and this is our children's sermon. As you recall from before the pandemic, the first Sunday of every month is Family Sunday, where at minimum we have a children's sermon to share with our young people present. Over the summertime, when we have Family Sunday, we have a time-honored tradition of the Mystery Basket.



The Mystery Basket, as you may recall, comes with rules. These rules are:

*Only one item in the Mystery Basket.*

*The item cannot be alive.*

*And it has to be a secret.*

Well in today's Mystery Basket—which I will invite you to guess, and then once we identify, I will connect it to today's Gospel reading—I know the secret, but you don't. So, my question for you at home is this:

What do you think is in the Mystery Basket?

Now you'll notice that it's big. It's a Big Mystery, if you will.

What do you think it is?

You ready to find out?

Okay, here we go.

This Sunday's mystery is—oh my gosh—a bowling ball!

And not just *any* bowling ball.

This bowling ball happens to belong to Ben Matter, a longtime member of our congregation, who up until his early 90s was using it to bowl weekly here in the Seattle area. It's thanks to his son, Joel, that I'm able to share this with you today.



Now when it comes to describing a bowling ball, how would you describe it?

Well, obviously it's round, right? So, it's round. That's the shape.

What about its color?

These are beautiful colors, aren't they? Most bowling balls are black. But this one has a lot of red and gray in it; it almost looks like a planet.

How else would you describe a bowling ball?

Well, my gosh, I can tell you: The third thing we can say about a bowling ball is that *it's heavy*. It really weighs you down.

Well, in today's Gospel reading, Jesus presents the opposite of a bowling ball. He tells us that instead of being heavy, which is often how we feel when times aren't going well, when we feel sad, we feel weighed down—Jesus says it's in those moments, the “bowling ball moments of life,” that we're to come to *him*.

Here's what he says directly:

“Come to me. All you that are weary and carrying heavy burdens.  
For my yoke is easy. And my burden is light.”

So remember, when times seem to be dragging you down, maybe it's the COVID situation, maybe you're tired of being cooped up at home, you feel heavy—come to Jesus in prayer, and he'll make your burden light.

Let's pray:

Dear God,  
in life, sometimes things feel heavy, like a bowling ball that weighs us down. We ask you in those moments to remind us that Jesus is there for us. And if we come to Him in prayer, He will receive our burdens, and help us make things light again.

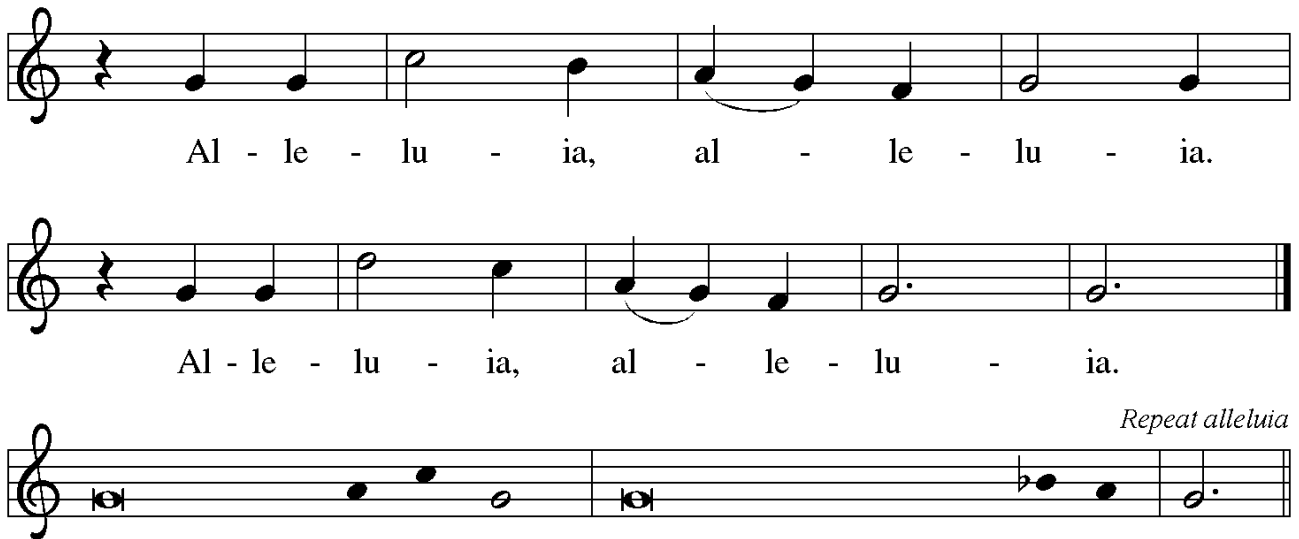
And all God's people said,

Amen!

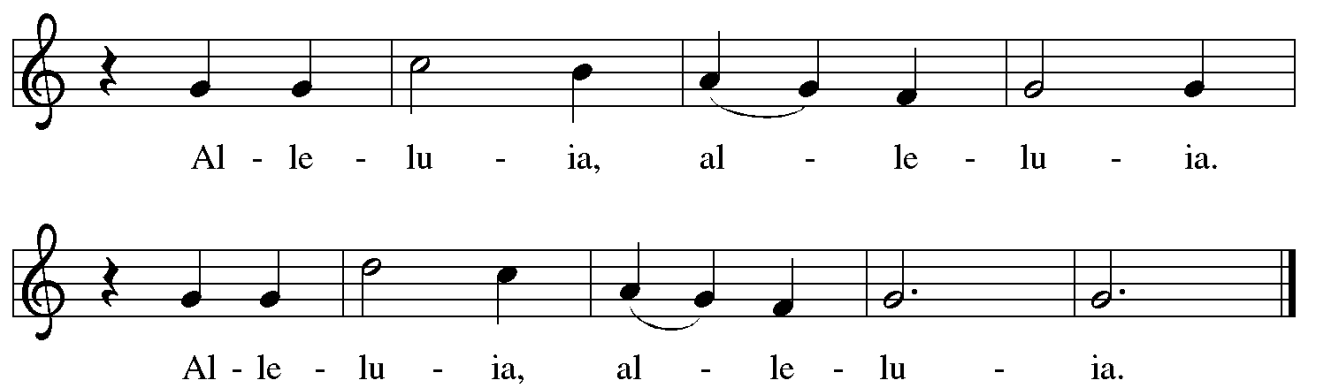
Thanks for joining me for this Sunday's children's sermon. I'll look forward to seeing you next month, when we continue with our next Mystery Basket.

# Gospel Acclamation

Matthew 11:25

**C:** 

**A:** Blessed are you, Lord of heav'n and earth;  
you have revealed these things to infants.

**C:** 

# The Holy Gospel Matthew 11:16-19, 25-30

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

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

[Jesus spoke to the crowd saying:] <sup>16</sup>“To what will I compare this generation? It is like children sitting in the marketplaces and calling to one another,  
<sup>17</sup>‘We played the flute for you, and you did not dance;  
we wailed, and you did not mourn.’

<sup>18</sup>For John came neither eating nor drinking, and they say, ‘He has a demon’; <sup>19</sup>the Son of Man came eating and drinking, and they say, ‘Look, a glutton and a drunkard, a friend of tax collectors and sinners!’

Yet wisdom is vindicated by her deeds.”

<sup>25</sup>At that time Jesus said, “I thank you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and have revealed them to infants; <sup>26</sup>yes, Father, for such was your gracious will. <sup>27</sup>All things have been handed over to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him.

<sup>28</sup>“Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. <sup>29</sup>Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. <sup>30</sup>For my yoke is easy, and my burden is light.”

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

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

## Sermon

Deacon Dianne Johnson

Grace and peace to you from God who creates life, from the Savior who loves life, and from the Spirit, who is the fire of life. Amen.

Such comforting words, words that I have often held dear in my life, as I’ve gone through difficult times. Because of the culture I grew up in, because of the church I grew up in, I think I’ve always thought of this verse as a simple coming together, Jesus and me, yoked together, Jesus carrying me through the difficult times in life.

But as I was reading this text this year, I thought, “I wonder where this text even fits in the story of Matthew.” I don’t know that I had even ever looked at the full context of the story. So I began flipping back through the pages, and I found a really interesting way of looking at this reading. You see, back in chapter 8, Jesus began his public ministry, going out among the people. And it was filled with all kinds of exciting things.

First he saw a leper, and he touched him, and he was healed. And then a Roman soldier came to him and asked that his slave might be made well. At Jesus words, that slave was made well.

Then he went on to Peter's house and when his mother in law was ill, he touched her and she was healed. He sent his disciples on across the lake to the other side, where the Gentiles lived and there they encountered men who had been possessed by demons. These two men were freed of those demons at Jesus word. They crossed back over, and Jesus found a paralyzed man. And at his word, that man leapt up and walked away.

Matthew was called by Jesus, a tax collector. Who would think that Jesus would want him as part of his group of disciples?

And then we hear the story of a Jewish leader, whose daughter had died. and he came to Jesus and asked for Jesus to pray with them. And on the way to the house a woman who had been bleeding for 12 years touched the hem of Jesus robe and was instantly well. He continued on to the house and the sdaughter, at his word got up and walked.

They also encountered two blind men, and Jesus touched them, and they began to see. He then sent out his disciples across the land to all of the places that Jesus was going to go, and he said "Go, and share my word with them. But this will be dangerous. You are like sheep among the wolves."

How can this be dangerous? Jesus is touching lives, helping people be healed, be freed from what is holding them back.

But then we began to see what is happening. The disciples of John, who was in prison, come to Jesus and say "Are you the Messiah? John wants to know; are you the Messiah?"

And rather than give the word, I am the Messiah, and this is what I plan to do, Jesus said simply, "Go and tell him: the blind see, the lame walk, the lepers are cleansed, the dead are raised, and the poor have received good news." Clearly, Jesus is announcing that he is the Messiah.

And with that comes all kinds of trouble. Because that would mean the status quo would no longer work. An oppressed people living under the Roman government, are going to feel a lot of burden, because the Roman government does not want a new king in Israel. The leaders of the Jewish church are pretty okay with the status quo. They don't want anybody to



upset anything They don't want to go through the difficulties of becoming a new kingdom. They don't want to have their positions changed. They don't want the status quo to be any different than it clearly is.

And so Jesus is going out, and through these actions in all of chapter eight, is showing people that God's love has no bounds. God's love is for all people.

You see, he crossed boundaries of race, of gender, of nationality. He crossed lines of those who were poor and those who are rich. He didn't care about gender, he didn't care about the religious rules that said that he could not touch those who were ill. Jesus continued to say whatever lines that you make that put people away from God is not how God sees us. God doesn't see us as people who belong to a certain nation. God doesn't have favor those who are wealthy. God doesn't have favor in the way that we human beings often have favor.

Too often we think that God's love can only go so far, and we draw a line around who we think that God loves, and who we think that God doesn't love. But Jesus shows again and again in his own ministry that God's love truly is for all humans. All humans are made in the image of God. No matter what labels, how we see people, how we think about them, they cannot be separated from the love of God.

So in this day, when we are weary, we are thinking of how we are separated from those we love through this virus that is in our land, across the world; we are weary as we wonder how we can begin to love those in our nation – all people – Jesus' words come to us. And I think it's important to think about it, as Jesus is saying to all of us, "I say to you all, come, you all, come, who are weary, and I will give you rest. Come and be yoked to me. So it's not just me and Jesus who are yoked together. So when I am yoked with Jesus, I am yoked to all of humanity. "Come, come–drop the lines that divide us." I know that no matter how I try, I still have boundaries; that some days I don't think God loves certain people. We all grew up in a culture, we all grew up listening to media, listening to government, listening to schools, listening to family, listening to friends, listening to church, we hear all kinds

of messages, and too often we think that God's love isn't abundant, to love all people.

I ask that we think about God's love, abundant for all people. It won't be easy; it has never been easy. Throughout all time, God of the Old Testament: "Turn to the Lord your God who is gracious and merciful, slow to anger and abounding in steadfast love" and yet we continue to have drawn boundaries throughout history, deciding who is worthy of God's love and who is not.

Jesus says, "Come all who are weary." You are weary because you think you can do this work on your own. You think you can forgive on your own. You think you can love on your own. But you can't. You need the love of God. You need to experience the love and forgiveness and grace of God to the extent that you realize that you can't do this on your own. And when you can drop that burden and be yoked with Jesus, you will find rest. and you will find courage to go out, and to express that love freely, and to speak for those who are left out of God's Love. It won't be easy, it never is, it never has been, it never will be. But there are those who are thirsty for God's love.

Who is it, in our life that we've left out of God's love? Who is it that we think doesn't belong?

We need to pray that God would continue to open our eyes to our words, our actions, our thoughts, our deeds that keep others from knowing God's love. The answers will be different for each of us. And for all of us I know that God is saying, "Come to me, come to me all who are weary. Lay down your burden. Let me show you the way of Love. and let me give you the heart, and the courage and the strength to love others."

I want to end this short homily with a verse that is near and dear to my heart from the book of Ephesians. It was written by Paul, who had gone out and was in prison for preaching to the Gentiles. He had crossed a boundary, a boundary that shouldn't be crossed by some, and so he was thrown into prison. And yet he talks about this love of God that is so immense. So with his prayer, I ask that it may be filled in your life and that you may come to know this wondrous love of God. Let us pray.

“I pray that God, out of the riches of divine glory, will strengthen you inwardly with power through the working of the Spirit. <sup>17</sup> May Christ dwell in your hearts through faith, so that you, being rooted and grounded in love, will be able to grasp fully the breadth, length, height, and depth of Christ’s love, and with all God’s holy ones experience this love that surpasses all understanding, so that you may be filled with all the fullness of God.

To God--whose power now at work in us can do immeasurably more than all we ask or imagine--to God be glory in the Church and in Christ Jesus through all generations, world without end! Amen.”

[Ephesians 3:16-21]

## Hymn of the Day

## *Amazing Grace*

Kyle Haugen, director

(audio recorded at Luther Seminary)

*You are welcome to sing along in unison for each stanza,  
or sing in alternation and in canon as recorded:*

*1=Soloist; 2=All in harmony; 3=All in harmony;*

*4=High voices begin canon, low voices follow;*

*5, 6 = All in continuous canon (enter when desired)*

- 1 Amazing grace! – how sweet the sound –  
that saved a wretch like me!  
I once was lost, but now am found,  
was blind, but now I see.
- 2 'Twas grace that taught my heart to fear,  
and grace my fears relieved;  
how precious did that grace appear  
the hour I first believed.
- 3 Through many dangers, toils and snares  
I have already come:  
'tis grace has brought me safe thus far,  
and grace will lead me home.
- 4 The Lord has promised good to me,  
his word my hope secures;  
he will my shield and portion be  
as long as life endures.
- 5 Yea, when this flesh and heart shall fail,  
and mortal life shall cease:  
I shall possess, within the veil,  
a life of joy and peace.
- 6 When we've been there ten thousand years,  
bright, shining as the sun,  
we've no less days to sing God's praise  
than when we first begun.

## 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**: We pray for the church. Sustain us as we share your word. Embrace us as we struggle to find our common ground. Lift up leaders with powerful and prophetic voices. Free us from stagnant faith. Lord, in your mercy,

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

**P**: We pray for the well-being of creation. Protect the air, water, and land from abuse and pollution. Free us from apathy in our care of creation and direct us toward sustainable living. Lord, in your mercy,

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

**P**: We pray for the nations. Guide leaders in developing just policies and guide difficult conversations. Free us from patriotism that hinders relationship-building. Lead us to expansive love for our neighbor. Lord, in your mercy,

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

**P**: We pray for all in need. For all who are tired, feeling despair, sick, or oppressed. Take their yoke upon you and ease their burdens. Give your consolation and free us from all that keeps us bound. Lord, in your mercy,

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

**P**: We pray for our congregation. Bless pastors, deacons, and congregational leaders. Energize children's ministry volunteers, church administrators, and those who maintain our building. Shine in this place that we might notice the ways your love transforms our lives and keep us together even as we remain apart. 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**: We give thanks for those who have died in faith. Welcome them into your eternal rest and comfort us in our grief until we are joined with them in new life. 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 worship service. If you would like to hear other services or access the newest edition of our newsletter, *the Quill*, we invite you to go to our website at [queenannelutheran.org](http://queenannelutheran.org). We invite you as well to subscribe to this, our YouTube channel. And if you listen to podcasts, we invite you to check out Queen Anne Lutheran podcast.

## **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**

*Tocatta in D Minor ("Dorian")*  
J.S. Bach

