



Queen Anne

LUTHERAN CHURCH

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

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✘ *Staff* ✘

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

✘ *In Worship Today* ✘

Pastor	The Rev. Dr. Dan Peterson
Guest Preacher	The Rev. Andy Yee
Cantor	Kyle Haugen
Lector	Jimmy P.

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

**We thank Pastor Andy Yee** for offering the sermon for worship this Sunday. Pastor Yee is the Assistant to ELCA Bishop Shelley Bryan Wee (NWWA Synod). Prior to his call with the Bishop, he served nine years as Chaplain at Josephine Caring Community working with those struggling with issues of aging. He also brings parish experience primarily in Youth and Family Ministries.

### **About Today's Music**

Queen Anne Lutheran Church is a longtime supporter of Lutheran Summer Music – a monthlong, immersive residential performance and training program for musicians in grades 8-12. (If you haven't yet watched it, visit YouTube for last month's video *Word Out* for Sunday, July 5, which includes a beautiful violin prelude by our own LSM alumna, Mei Smith.) The program is held annually but was cancelled this year due to the novel coronavirus. Today's prelude is a new "virtual" recording of LSM alumni and staff singing a paraphrase of Luther's Morning Prayer as set to music by Lutheran composer Carl Schalk (b. 1929). During LSM, the community gathers each day to sing this at the start of the morning prayer service.

Our organ postlude today is the "*Gigue*" fugue of J.S. Bach. This Family Sunday, I hope our young people enjoy this sprightly piece as much as I have; when I was a boy of 5, I watched a television program filmed at St. Mark's Cathedral that included this piece, sparking my interest in Bach and the pipe organ. It's my understanding Bach would have been in his early twenties, or perhaps younger, when he composed the piece. Although some scholars doubt Bach's authorship, I like to imagine the multi-talented Bach (composer, organist, violinist) writing the piece early in his career. I think it conveys youthful optimism and the joy of making music to the glory of God.

– Cantor Kyle

## NINTH SUNDAY AFTER PENTECOST

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August 2, 2020

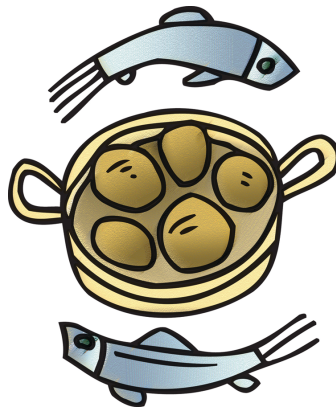
"Word Out #22 audio transcript

### Prelude

*Luther's Morning Prayer*  
Carl Schalk (b. 1929)

Sung by Lutheran Summer Music alumni and staff

I thank you heavenly Father, through Jesus Christ, your Son, our Lord.  
You kept me safely through the night, and brought me to the morning light.  
Be with me through this day, I pray, and keep me safe from Satan's sway  
that all I think or do or say please only you, my Strength and Stay.  
Into your hands I now commend my body and soul until life's end;  
your angel keep me safe from harm until I rest in Jesus' arms. Amen.



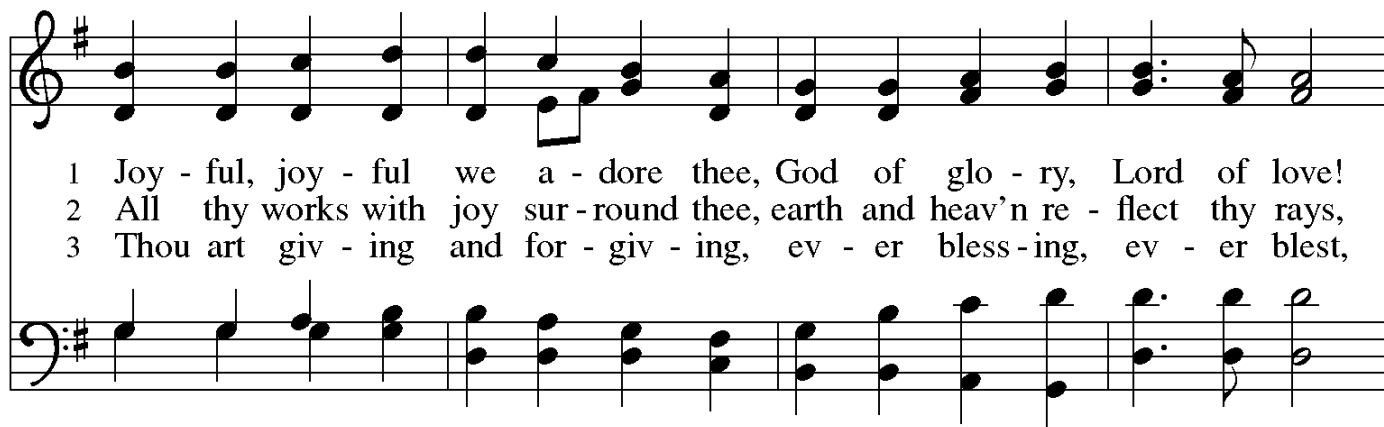
### Welcome

- ☐: Welcome, this ninth Sunday after Pentecost. Wherever you are watching, whatever is happening in your life, however you are struggling, we invite you into this space: one where you can hear the good news in proclamation, spoken and sung, a time when you can be still and know God is God.
- ☐: In the book of Isaiah, chapter 55, God invites all who are hungry or thirsty to receive food and drink without cost. In today's Gospel, Jesus feeds the hungry multitude and reveals the abundance of God. At the eucharistic table we remember all who are hungry or poor in our world today. As we look back to the time when we received the bread of life, and then look forward to when we will do so again, we are invited to give ourselves away as bread for the hungry in this hungry and distressed world.

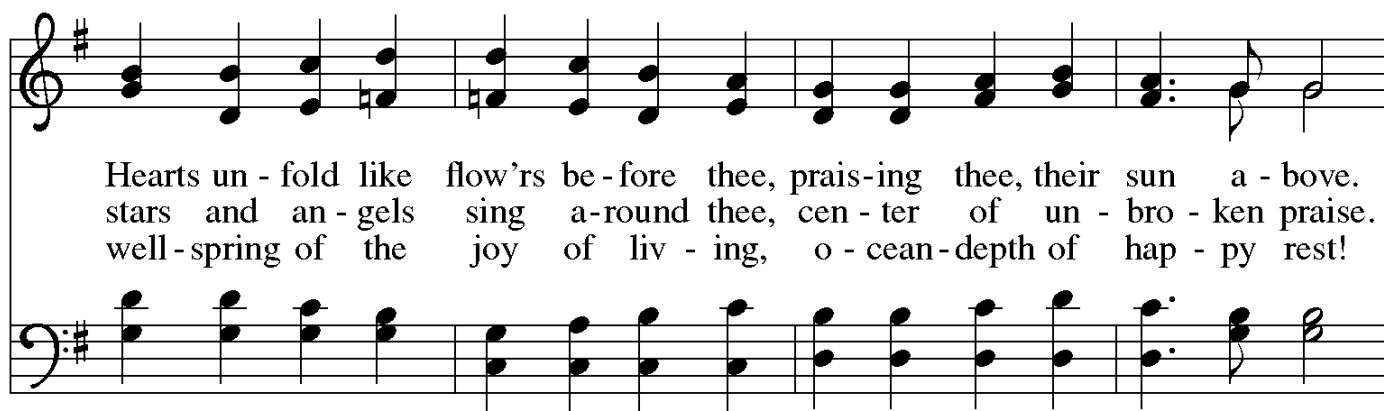
# Gathering Hymn

# Joyful, Joyful, We Adore Thee

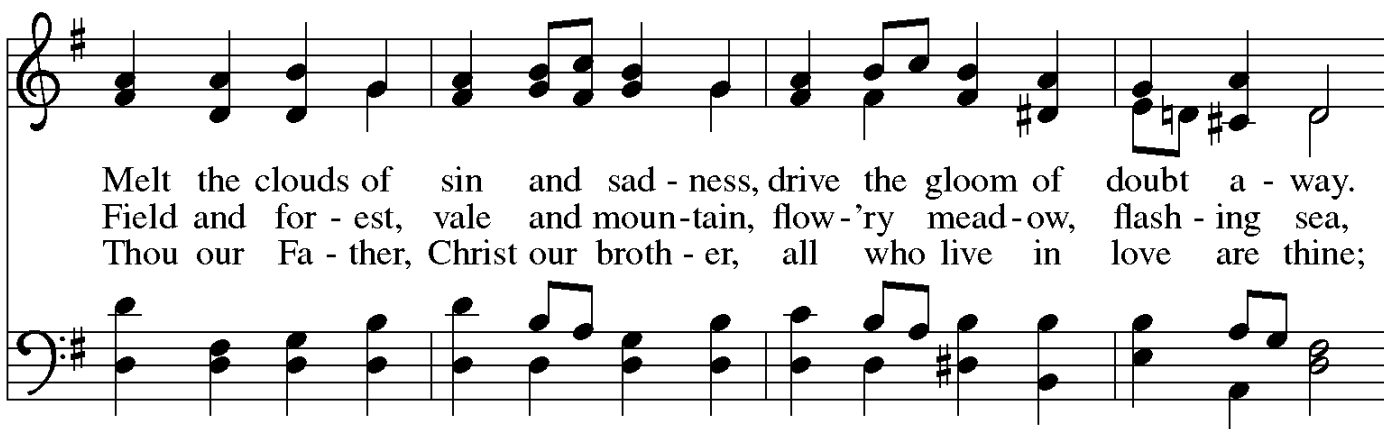
ELW 836



1 Joy - ful, joy - ful we a - dore thee, God of glo - ry, Lord of love!  
 2 All thy works with joy sur - round thee, earth and heav'n re - flect thy rays,  
 3 Thou art giv - ing and for - giv - ing, ev - er bless - ing, ev - er blest,



Hearts un - fold like flow'rs be - fore thee, prais - ing thee, their sun a - bove.  
 stars and an - gels sing a - round thee, cen - ter of un - bro - ken praise.  
 well - spring of the joy of liv - ing, o - cean - depth of hap - py rest!



Melt the clouds of sin and sad - ness, drive the gloom of doubt a - way.  
 Field and for - est, vale and moun - tain, flow - 'ry mead - ow, flash - ing sea,  
 Thou our Fa - ther, Christ our broth - er, all who live in love are thine;



Giv - er of im - mor - tal glad - ness, fill us with the light of day.  
 chant - ing bird, and flow - ing foun - tain call us to re - joice in thee.  
 teach us how to love each oth - er, lift us to the joy di - vine!

Text: Henry van Dyke, 1852–1922

Music: HYMN TO JOY, Ludwig van Beethoven, 1770–1827, adapt.

## 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.**

## Children's Message

Pastor Dan Peterson

Good morning! I'm Pastor Dan, and this is our children's sermon. For today's sermon, I have a question for each of you: How would you describe... a *miracle*?

Well for most people, a miracle is something impossible that occurs. Like this: (*The Mystery Basket suddenly appears next to Pastor Dan!*)

You recognize this, don't you? Our Mystery Basket! Only today our Mystery Basket pulled something that shouldn't be in there. Let me show you what it is... A loaf of bread.




Now, how many people do you think a single loaf of bread like this could feed? Five people? Maybe ten people? Well in today's gospel story, Jesus takes five loaves of bread and from them feeds not five people, not ten people, but five thousand people! It's a miracle! Something impossible that occurs. His friends, we call them his disciples, they hand out the bread that he blesses, and by the end of their time together, everybody is well-fed. That's how most people think of a miracle. But for me today, there's another miracle that happened here. The *real* miracle of this story is not Jesus multiplying the loaves of bread, it's the fact that everybody gathered together shared with one another. Now sharing is not always something we like to do. But what today's story shows us is that God is happy when we share with others, and others—all of us—are happy when we share with each other. So when you find it difficult to share, remember, this is something God wants you to do. In adult terms, it's the "inbreaking of God's kingdom."


Let's pray.

God of grace and love, you provide abundance in our lives. Inspire us, especially when it's difficult, to share with others, as you shared the bread and your love with us. In Jesus' name, Amen.

## Gospel Acclamation


Matthew 4:4


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

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

  
*Repeat alleluia*

**A:** One does not live by bread alone,  
but by every word that comes from the mouth of God.

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

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

## The Holy Gospel

Matthew 14:13-21

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

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

<sup>13</sup>Now when Jesus heard [about the beheading of John the Baptist], he withdrew from there in a boat to a deserted place by himself. But when the crowds heard it, they followed him on foot from the towns. <sup>14</sup>When he went ashore, he saw a great crowd; and he had compassion for them and cured their sick. <sup>15</sup>When it was evening, the disciples came to him and said, "This is

a deserted place, and the hour is now late; send the crowds away so that they may go into the villages and buy food for themselves.”<sup>16</sup> Jesus said to them, “They need not go away; you give them something to eat.”<sup>17</sup> They replied, “We have nothing here but five loaves and two fish.”<sup>18</sup> And he said, “Bring them here to me.”<sup>19</sup> Then he ordered the crowds to sit down on the grass. Taking the five loaves and the two fish, he looked up to heaven, and blessed and broke the loaves, and gave them to the disciples, and the disciples gave them to the crowds.<sup>20</sup> And all ate and were filled; and they took up what was left over of the broken pieces, twelve baskets full.<sup>21</sup> And those who ate were about five thousand men, besides women and children.

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

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

## Sermon

Pastor Andy Yee

“This is a deserted place,” they said, meaning “out in the middle of nowhere,” like the desert, or the wilderness – no facilities, no concession stands: uncultivated, you might say.

“...and the hour is now late; send the crowds away so that they may go into the villages and buy food for themselves.” The disciples’ request was logical, practical, sensible. If a scarcity of food was the biggest hurdle that night, Jesus might have very well said, “Okay, let them go.”

And that would have been the end of the story.

But that’s not how it goes. Jesus felt the need to address something else here, beginning with his very own disciples. We remember Jesus once saying, “For which is easier, to say ‘Stand up and walk!’ or to say ‘Your sins are forgiven!’?”

The bigger miracle that day would be to transform hearts that know the world, and even God, dualistically. Two hearts that are grounded in the singularity of God who knows only abundance. . .

Grace and peace to you my siblings in Christ, from the Lord and Savior, Jesus Christ. Amen.

Why do you think that this is a bigger and more difficult issue Jesus was facing?

Because truth be told, it is my issue too. And I suspect that I may not be alone in this, either. I easily see the world – and I can easily convince myself that God sees the world this way, too – dualistically. I grew up watching cowboys and Indians, cops and robbers, Tom and Jerry, Popeye and Brutus, and – one of my favorites, I mean, I might even have the bedsheets still in my parents house – Mighty Mouse. (*sings*) “*Here I come to save the day!*” against the bad villains! The dualism of good and evil reign strong in me.

How about theologically? We struggle with this dualism, being a part of a monotheistic tradition. We either give up on the strict monotheism and say that there are two gods, God of evil and God of good, even as we use references like Devil, Satan or the Evil One to avoid saying that it is God. Or, we might end up with this monotheistic problem. If there is only one God, where does evil come from? Does God purposely do bad things to us?

Frankly, seeing the world, seeing each other, and seeing God dualistically is just plain easier. God gave us free will. So you can do good, or you can do evil. Choose one! Clean or unclean! It’s simple, and it’s clear, as some would say, with the utmost conviction. That is, until God screws up my perfect system with these phrases like, “Love your enemies,” or, “Let the wheat and the weeds grow together.”

The disciples called it a deserted place. There’s no place here to get a hamburger or hotdog. So send them into the villages to get something to eat, will you? End the story and don’t pressure me! Otherwise, I won’t be able to hide how I *really* see these needy people, following us all around, always wanting more and never satisfied with what they have. Because this is more than a deserted place. These are deserted *people*.



We are the disciples. We brought our own food. If they don't have food, that's their own problem. They should have been more prepared. It can't be our responsibility to take care of them.

But we're not done yet.

We take it even one step further and drag *God* into this dualism and into the many other dualisms of life: good versus evil, clean versus unclean, Republican versus Democrat, liberal versus conservative, rich versus poor, educated versus non-educated, powerful versus powerless. White versus Black. They are pitted one against another with some sense of equality, to then be able to say that God blesses one side of that dualism and curses the other, and that one will ultimately win the day. So we not only have now a deserted place and a deserted people, but we also have a God who deserts, creating a deserted *time*. Siblings in Christ, are you getting the picture of the bigger thing that needed to be transformed this evening?

So what say you, Jesus?

Well, actually, not all that much here, when you think about it. There wasn't a lot of moving or very memorable words. (So sorry to you preachers out there.) There were some more-or-less quiet gestures that were meaningful, if you were really paying attention. And it did seem, though, intentional, grounded and focused.

So where did *this* come from, in the midst of all this anxious time of battle between good and evil? Well, let's peek at our first verse for today.

"Now when Jesus heard this, he withdrew from there in a boat to a ... place by himself."

*Hey now preacher, you skipped the word. What kind of place did Jesus go?*

Oh, sorry. He went to a *deserted* place.

*Deserted place? Same word?*

Yeah, same word.

*Well, that's not where he belongs.*

Well, that's maybe not where he belongs. But that's where we put him, in our dualistic worldview, isn't it? Jesus didn't fit within the dualistic system that I know all so well, that I, so brilliantly, had figured all out. He was the weed growing among the wheat that we pulled up a couple weeks ago. He was the mustard weed last week in my garden that I pulled before it got a chance to seed into a mighty shrub.

*Are you saying that Jesus intentionally goes to this deserted place?*

Yes. But it is here that Jesus gets something very different. Jesus reclaims it not as a place God deserted, but as God *filled*.

He has not split into that lonely place in the desert of dualism, but joined again to his *abba* who knows only love, forgiveness, generosity and abundance. The Sower who recklessly but intentionally sows seed all over the place, rocky places and fertile soil alike, "taking the time to be quietly centered in this abundance," as Richard Rohr addresses in his book *Silent Compassion*. I wonder if Jesus was grounded again, before doing or saying anything next. If he was grounded in a God who knows only abundance, was he opened to scarcity, as more of a *perception* rather than reality, and seeing the deserted people not as enemies to be sent away, but as friends with whom to share the gifts of life.

Henry Nouwen suggested in his small book *Out of Solitude* that maybe it was in this place that Jesus could "listen to the voice of Him who spoke to us before we could speak a word; who healed us before we could make any gesture to help; who set us free long before we could free others; who loved us long before we could love anyone. It is in this solitude that we discover that being is more important than having, and that we are worth more than the results of our efforts. In solitude, we discover that our life is not a possession to be defended, but a gift to be shared. It's there that we recognize that the healing words we speak are not just our own, but are given to us. That the love that we can express is part of a greater love, and the new life we bring forth is not a property to cling to, but a gift to be received."

Jesus comes out of that deserted place and felt compassion for the crowd. Another word that he reclaims: the Greek word for “compassion” connects to ritual of blood sacrifices, where the inner parts were ripped out of the sacrificial victim, which again, Jesus would end up being, there on the cross. But Jesus reclaims the word *compassion* in a singularity of God’s abundant love. Look how Eugene Peterson translates it in *the Message*, capturing both the original derivation and Jesus reclaiming the word back, and he writes, “His heart went out to them.” I love it.

There is no dualism in God. James Allison writes in one of his books that “we have a God who knows only abundance.” We don’t have a God who deserts God’s people. The deserted place and the deserted people do not rest in some sort of dualistic balance of scarcity and abundance. Again, we have a God who knows only abundance. You heard it many times before. The problem is not that we don’t have enough food to go around. That’s a false perception. The problem is that we don’t distribute it gratuitously, in the spirit of God who knows only abundance.

And maybe that was the bigger miracle that night.

Abiding in God who knows only abundance, we do not give up on our obligations of solidarity with the community. Our eyes are not scandalized by a deserted people, seeing then, not only men counted, but also women and children, who were most likely there as well. Our actions have the opportunity to help us live into that solidarity with abundance, which moves Jesus to say – one of just two quotes of Jesus in this whole gospel – “They need not go away. *You* give them something to eat.” With Jesus’s deliberate and meaning-filled actions, Jesus told them to bring him the food that they did have. And with that, he – maybe in the silence that comes before any miracles – lifted his eyes to heaven, and then looks at *your* eyes, as if to invite you to breathe together with him:

Give thanks to God – because it isn’t yours in the first place.

Break it – and we are talking about about more than things here, because that’s what you do to prepare to share in solidarity.

And then you give it away for others – because we have a God that knows only abundance.

Siblings in Christ, this is the sacrament that might begin at the table, but certainly does not end there. This is the sacrament that hopes to transform our dualism into the singularity of God who knows only abundance. This is the sacrament which dreams to be incarnate in our politics, in our streets, in the need to be transformed around issues of racism, in how we discover ways to walk together as church as we suffer with those who are in need, and as we participate in each other's lives, because we have not given up on our obligations of solidarity.

Give thanks;

be broken;

and then *you* give them something to eat.

Our God knows only abundance.

Amen, amen.

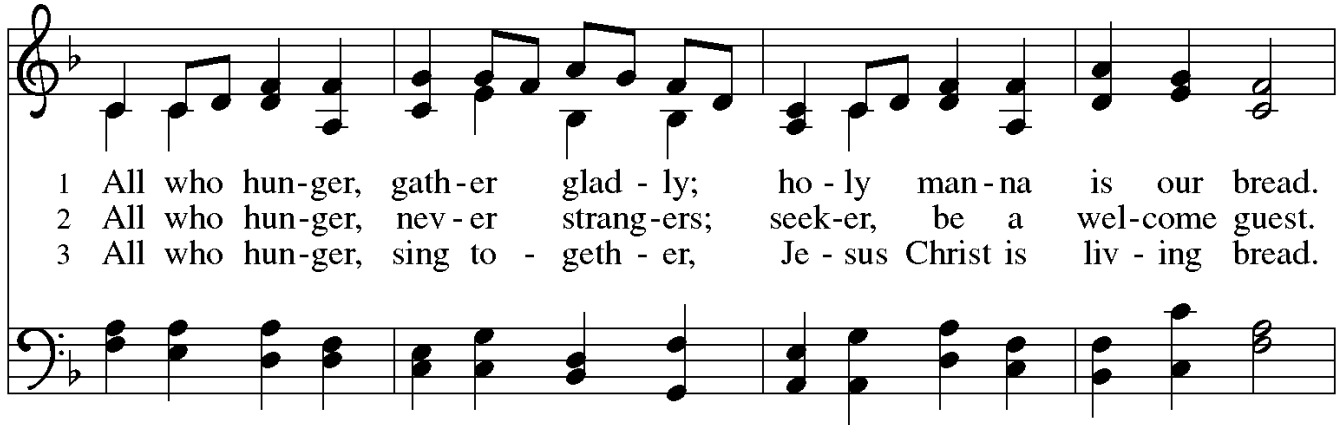


# Hymn of the Day

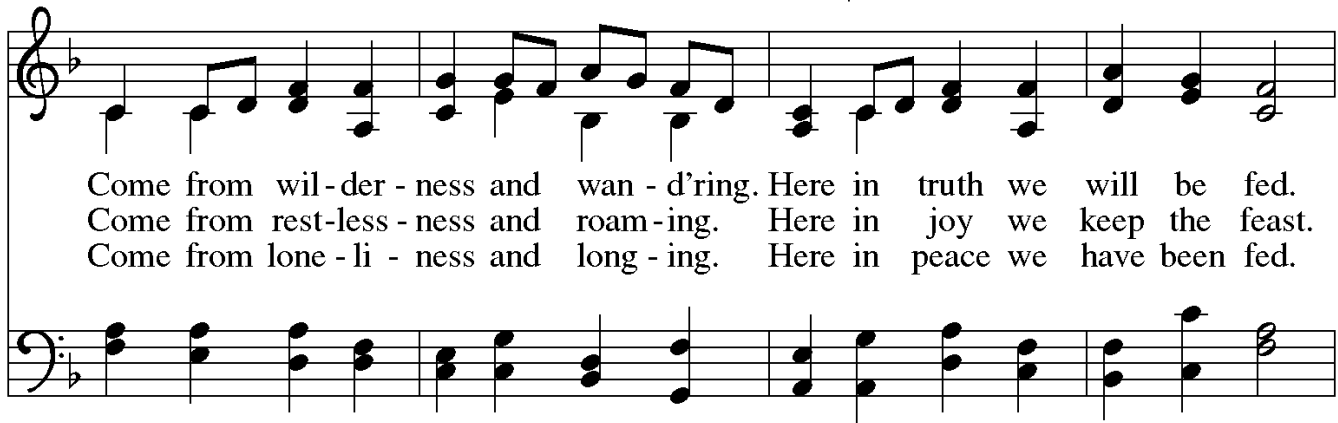
# All Who Hunger, Gather Gladly

(Stanzas 1 & 3)

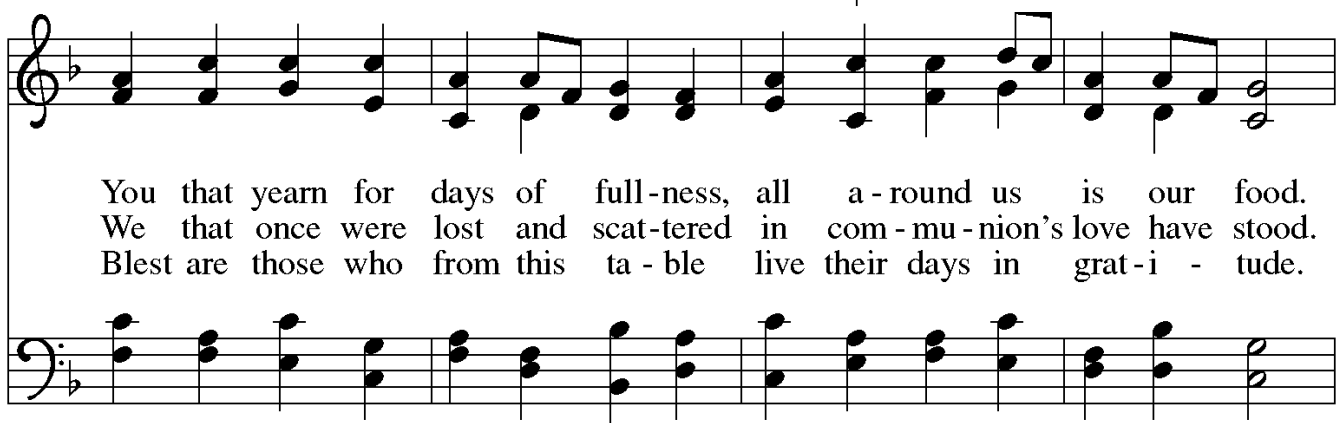
ELW 461



1 All who hun-ger, gath-er glad - ly; ho - ly man - na is our bread.  
2 All who hun-ger, nev - er strang-ers; seek-er, be a wel-come guest.  
3 All who hun-ger, sing to - geth - er, Je - sus Christ is liv - ing bread.



Come from wil-der - ness and wan - d'ring. Here in truth we will be fed.  
Come from rest-less - ness and roam - ing. Here in joy we keep the feast.  
Come from lone - li - ness and long - ing. Here in peace we have been fed.



You that yearn for days of full-ness, all a - round us is our food.  
We that once were lost and scat-tered in com - mu - nion's love have stood.  
Blest are those who from this ta - ble live their days in grat-i - tude.



Taste and see the grace e - ter - nal. Taste and see that God is good.  
Taste and see the grace e - ter - nal. Taste and see that God is good.  
Taste and see the grace e - ter - nal. Taste and see that God is good.

Text: Sylvia G. Dunstan, 1955–1993

Music: HOLY MANNA, W. Moore, *Columbian Harmony*, 1825; arr. hymnal version

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## Prayers of the Church

**P**: Confident of your care and helped by the Holy Spirit, we pray for the church, the world, and all who are in need.

*A brief silence.*

**P**: Holy God, You take resources that appear to be meager, bless them, and there is enough. May your church trust that what you bless and ask us to share with the world is abundantly sufficient. Lord, in your mercy,

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

**P**: Your creation offers sustenance and life for all creatures. Protect this abundance for the well-being of all. Inspire and work with us to reverse the damage we have caused your creation. Replenish ground water supplies, provide needed rains in places of drought, and protect forests from wildfires. Lord, in your mercy,

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

**P**: You offer yourself to all the nations and peoples of the earth, inviting everyone to abundant life. Remind our local and national authorities of your desire for justice, especially with regard to the treatment of the poor and those marginalized because of race and sexual orientation. Lord, in your mercy,

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

**P**: You open your hand and satisfy the desire of every living thing. Hear the anguish of tender hearts who cry to you in suffering and satisfy their deepest needs. Bring wholeness and healing to those who suffer in body, heart, soul, and mind, especially victims of the coronavirus. Lord, in your mercy,

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

**P**: You offer freely the fullness of salvation. Open our congregation, Queen Anne Lutheran Church, to the stranger, welcoming him or her as we would welcome Christ. 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:** You gather your saints as one, united in the body of Christ. Bring us with all your saints to the heavenly banquet. We remember with love and thanksgiving the saints we have known, including Lois Unseth and Françoise von Dwingelo. Lord, in your mercy,

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

**P:** In the certain hope that nothing can separate us from your love, we offer these prayers to you; 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 church newsletter, we invite you to visit [queenannelutheran.org](http://queenannelutheran.org).

**P:** Receive now the blessing:

## Benediction

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

**P:** Eternal God, the Father,  $\text{†}$  and 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 ("Gigue"), BWV 577*  
J.S. Bach