



Queen Anne

LUTHERAN CHURCH

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

2400 Eighth Avenue West • Seattle, Washington 98119

Mailing: P.O. Box 17029 • Seattle, WA 98127

206.284.1960 • www.queenannelutheran.org

✦ *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 and Lector	The Rev. Dave Brauer-Rieke
Cantor	Kyle Haugen

We are pleased that former Oregon Synod Bishop, Dave Brauer-Rieke, now serving as a consultant to Region One Lutheran Disaster Preparedness & Response, has offered his sermon to us this Sunday.

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

ELEVENTH SUNDAY AFTER PENTECOST

August 16, 2020

"Word Out #24 audio transcript

Prelude

Free improvisation on MARTYRDOM
(*"We Come to You for Healing, Lord,"* ELW 617)

Welcome


- ☐: Welcome, this eleventh Sunday after Pentecost. Wherever you are listening, whatever is happening in your life, however you may be 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 Isaiah we hear that God's house shall be a house of prayer for all people and that God will gather the outcasts of Israel. The Canaanite woman in today's gospel is a Gentile, an outsider, who is unflinching in her request that Jesus heal her daughter. As Jesus commends her bold faith, how might our church extend its mission to those on the margins of society? And how might we think differently about Jesus and his realization that the gentiles belong to God just as much as the house of Israel does?


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.**

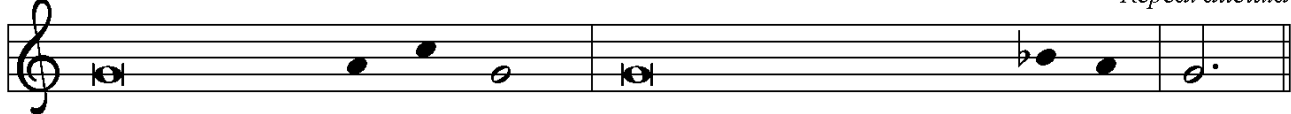
Gospel Acclamation

Matthew 4:23


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



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

Repeat alleluia



A: Jesus preached the good news of the kingdom
and cured every sickness among the people.

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


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

The Holy Gospel

Matthew 15: 10-28

A: Today's Gospel lesson is from the Gospel of Matthew, chapter fifteen, verses 10-28.

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

¹⁰Then [Jesus] called the crowd to him and said to them, "Listen and understand:¹¹it is not what goes into the mouth that defiles a person, but it is what comes out of the mouth that defiles." ¹²Then the disciples approached him and said, "Do you know that the Pharisees took offense when they

heard what you said?" ¹³Jesus answered, "Every plant that my heavenly Father has not planted will be uprooted. ¹⁴Leave them alone; they are blind guides. And if one blind person guides another, both will fall into a pit." ¹⁵But Peter said to Jesus, "Explain this parable to us." ¹⁶Then Jesus said, "Are you also still without understanding? ¹⁷Do you not see that whatever goes into the mouth goes into the stomach, and out into the sewer? ¹⁸But what comes out of the mouth proceeds from the heart, and this is what defiles. ¹⁹For out of the heart come evil intentions, murder, adultery, fornication, theft, false witness, slander. ²⁰These are what defile a person, but to eat with unwashed hands, that does not defile."

²¹Then Jesus left that place and went away to the district of Tyre and Sidon. ²²Just then a Canaanite woman from that region came out and started shouting, "Have mercy on me, Lord, Son of David; my daughter is tormented by a demon." ²³But Jesus did not answer her at all. And his disciples came and urged him, saying, "Send her away, for she keeps shouting after us." ²⁴Jesus answered, "I was sent only to the lost sheep of the house of Israel." ²⁵But she came and knelt before him, saying, "Lord, help me." ²⁶He answered, "It is not fair to take the children's food and throw it to the dogs." ²⁷She said, "Yes, Lord, yet even the dogs eat the crumbs that fall from their masters' table." ²⁸Then Jesus answered her, "Woman, great is your faith! Let it be done for you as you wish." And her daughter was instantly healed.

P: Holy wisdom, holy word.

G: Praise to you, O Christ.

Sermon

Never Forget – You are AMAZING!
Pastor Dave Brauer-Rieke

Hi. My name is Dave Brauer-Rieke. I'm an ELCA pastor who lives in Portland, and I work with Lutheran Disaster Response as a consultant for you all in Alaska, Washington, Oregon, Idaho and Montana.

Preachers usually talk about the Canaanite woman and her faith when they preach on this sermon from Matthew chapter 15, but what caught my imagination was this notion of *defilement* in the first part of the story. What is it that “defiles” a person? It’s not a very common word; we don’t use it very often, and I’m not sure exactly what it means, but it seems to be “taking something and making it not so good.”

And I think I thought about defilement because I'm getting really tired of wearing these masks. You’ve got to wear your mask around town, and you can't see people, and – I actually feel it in my gut. When I'm walking down the street and somebody comes and they see me, they stop, and then they go out and around, and it feels like there's something wrong with me. Now, I know it's not personal. And usually we will wave and say hi, and make it okay, but it's hard for me, and I know it's for other people as well. And I wonder sometimes if that sense of people coming to you and then moving away is maybe what the Canaanite woman felt like or what other people feel like: this feeling of “defilement.”

So anyway, as I looked at Matthew 15 with this notion of defilement I, of course, looked up the Greek word in the New Testament – because that’s what pastors do, right, we go look up the word – and the word in Greek for defilement is *KOINOI*. It sounds sort of like the word “common,” doesn’t it? *KOINOI*: common. And literally what it means is “to make something special, common.”

Now I would have thought that defilement means to make something *common* kind of *nasty*, right? Like the Pharisees say to Jesus, “Why don't your disciples wash their hands before they eat? They defile themselves.” And the notion there would be that you should wash your hands and keep things clean, but they don’t, so you know, that’s kind of wrong. But Jesus says to them, “You don't even know what the word means, do you? Why do you, Pharisees, defile the elders and teach people that they are folks of no account?”

Now I would have said that to defile means “to take something common and make it nasty.” Like, you should wash your hands, and because they don't

wash their hands, they're dirty, and they defile themselves. But that's not what the word means. The word does not mean taking something common and making it nasty. The word means taking something *special, amazing, holy, wonderful, beautiful, uncommon* – and making it *ordinary*.

So Jesus kind of says to them, "You don't even know what the word means, do you? Why do you, Pharisees, defile the elders, with false teachings? You teach people that they can take old people's money and just give it away, and it's okay! But our elders are not common people; they are a *treasure* to us; their heart, their wisdom. They are so important to the tribe. *You* defile!" says Jesus.

So Jesus' point, of course, is that we don't cheapen life by whether or not we wash our hands – although that's important for health reasons – but we cheapen life by what we say and how we disregard people. We don't honor each other the way we should.

Now the disciples seemed to think that Jesus hurts the Pharisees' feelings with what he said. But Jesus says, "Look at these guys, your "leaders." They don't care about you. They are like the blind leading the blind – and we're all going to crash and burn with them in charge."

Peter said, "Whoa-whoa-whoa, wait a minute. Where are you going with this, Jesus?!" Jesus says, "Look at them and listen! Evil intentions, murder, adultery, fornication, theft, lies, slander – these things come out of cold, dark hearts and *they* are what defile us!"

So, Jesus honors the Canaanite woman, eventually, because of her faith. He stops defiling her like she was a person of no account, and he honors her. We honor our elders, we feed the hungry, we care for the sick, we play with our children, because we do not want to hide the beauty that is them.

That's why I don't like these stupid masks. I can't see people smile at me. I can't enter into the joy and the beauty of their life. But we can override that, right? We can smile with our eyes. We can wave our hands. We can say hello. And we can share words of compassion.

So, in the wake of disasters like the coronavirus pandemic – remember I’m the Disaster guy – in the wake of disasters, this always happens: we lose our homes, we lose our jobs, we lose our elders. Sometimes we forget how to be decent with one another. And what happens in disasters is sometimes we feel like the very Earth herself has turned against us, and we feel ordinary, unloved, *common*. But we are not. And we can't feel that way, as people who have experienced the love of Jesus Christ.

And if our politicians and our leaders will not tell us that, then let me do it: *You are loved*. You are a child of God, full of beauty and wisdom, and a fun-loving spirit, and gifts of artistry, and a heart full of compassion and care. You are anything but ordinary, you are absolutely amazing.

And that’s what *defilement* means. It means to *forget* that you and your neighbor, and the people who live down the street, are amazing creatures of God. We lose the beauty of life. And that's why Jesus gets so mad in this conversation. Because the leaders are actually defiling the people.

So, here’s your job, brothers and sisters:

Through your words and your actions, from your heart, let your neighbors know that they matter. Let them know that you stand with them in the midst of difficult situations. You can't smile with your mouth? Smile with your eyes. There's not food to share? Honor them with your presence. Pray together. Be there. Remind them how valuable they are. And listen to the wise ones, to the Elders. They have been here before, and they remember. Let us be those, in the midst of hard times, who proclaim the undying love of God in Jesus Christ, and the beauty of every single person we meet.

May it be so.

In Jesus’ name,
Amen.

Hymn of the Day
(Stanzas 1, 3, 4, 5)

We Come to You for Healing, Lord
ELW 617

1 We come to you for heal - ing, Lord, of
 2 As once you walked through an - cient streets and
 3 You touch us through phy - si - cians' skills, through
 4 When nights are long with wake - ful - ness, through
 5 We come to you, O lov - ing Lord, in

bod - y, mind, and soul, and pray that by your
 reached toward those in pain, come, ris - en Christ, a -
 nurs - es' gifts of care, and through the love of
 days when strength runs low, grant us your gift of
 our dis - tress and pain, in trust that through our

Spir - it's touch we may a - gain be whole.
 mong us still with pow'r to heal a - gain.
 faith - ful friends who lift our lives in prayer.
 pa - tience, Lord, your calm - ing peace to know.
 nights and days your grace will heal, sus - tain.

Text: Herman G. Stuempfle Jr., b. 1923

Music: MARTYRDOM, Hugh Wilson, 1764-1824

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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: Lord, you gather the church to be part of your mission as ambassadors of Jesus Christ. As Jesus acknowledged the great faith of a woman from outside his people, help your church discover and find blessing in the faith of people we might reject. Lord, in your mercy,

G: **hear our prayer.**

P: You have blessed us with the bounty of the earth. Grant your grace to all your creatures, that the earth will flourish. Relieve waters choked by garbage, renew soils stripped of nutrients, and renew the air all creatures need to live. Lord, in your mercy,

G: **hear our prayer.**

P: You call the nations to be glad and sing for joy. Let your way be known among all the nations of the world, now divided by competing interests, contending alliances, and consumed by enormous worry. Bless us and make your face shine upon all. Lord, in your mercy,

G: **hear our prayer.**

P: You show unexpected mercy, kindness, and generosity. We pray for those who do not have enough, for outcasts in our villages, cities, and towns, and for those who need your healing. Lord, in your mercy,

G: **hear our prayer.**

P: In you we live and move and have our being. Grant our congregation, Queen Anne Lutheran Church, grace to find our life refreshed in you. Accompany us in the rhythms of the seasons. Give us rest and renewal, and strengthen us for mission in your name. Lord, in your mercy,

G: **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: Your promises are more than we could ever imagine. As you gather all the saints, join us also with them on the great day of your salvation. 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 newsletter, we invite you to go to our website at queenannelutheran.org.

P: Receive now the blessing:

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

(see "About the Postlude," next page.)

Chorale prelude on MARTYRDOM (ELW 617)

C. Hubert H. Parry (1848–1918)

About the Postlude

Today's postlude on martyrdom has a contemplative sound – a fitting complement to the text paired with this tune for today's service. The composer, C. Hubert H. Parry, is one of England's most famous musicians, and his song, "Jerusalem," has more or less become the national hymn of England (the melody is used in Evangelical Lutheran Worship 711 for a different text, "O Day of Peace").

The QALC organ is designed much like Bach's organs from the 18th century, so playing music written for Parry's English cathedral organs of the 19th and early 20th century especially challenges the player in two ways: First, the organist must work harder than with later organ technologies to play very smoothly and connectedly because the key action and the initial sounds of the pipes naturally make a more punctuated sound. Second, the organist finds ways to mimic the growing and waning/crescendo and decrescendo effects that later organ technology offered by carefully adding and subtracting stops. (To translate to a different metaphor, our organ naturally excels at producing the finest cut crystal, but the postlude intends to evoke a smooth, art glass vase with swirls of pastel colors.) The melody of the hymn is featured in the *Voce humana*, a unique flue stop (open stop without a vibrating reed) tuned slightly differently to pair together with another stop for an undulating halo of sound. Listen at the end and you'll hear when the stop is removed and the melody becomes more austere in tone.