



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	Rev. Dave Brauer-Rieke <i>Former Oregon Synod Bishop, Dave Brauer-Rieke, now serves as a consultant to Region One Lutheran Disaster Preparedness &amp; Response.</i>
Cantor	Kyle Haugen
Lector	Joan Kavanaugh

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

## FOURTH SUNDAY AFTER EPIPHANY

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January 31, 2021

“Word Out” audio transcript



### Prelude

*Piano essay on HEALER OF OUR EVERY ILL*  
Randall K. Sensmeier (b. 1948)

### Welcome

**P**: Welcome, this fourth Sunday after Epiphany to Queen Anne Lutheran Church. Wherever you are listening, whatever challenges you might be facing, we invite you into this space: one where you can hear the good news through proclamation, spoken and sung; a time where you can be still, and know God is God.

In today's reading, we encounter a topic that will be the subject of our much-awaited Adult Forum series beginning in Lent: namely, demonic possession. Mark tells us that a man possessed by an unclean spirit confronted Jesus in a synagogue where Jesus was teaching. The demon, speaking for itself or of a group to which it belongs, uses the plural pronoun "us," demanding to know what its fate would be before the Christ. What do we make of this encounter, and what might it tell us if anything about the nature of the demonic?


### Greeting


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

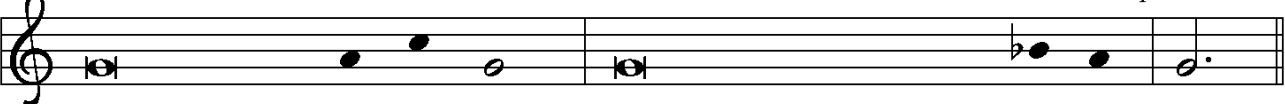
**G**: **And also with you.**

# Gospel Acclamation


Matthew 4:16


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

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

 *Repeat alleluia*

**P:** The people who sat in darkness  
have seen a great light; for those who sat in the shadow of death,  
light has dawned.

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

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

# The Holy Gospel:

Mark 1:21-28

**A:** The Holy Gospel according to Mark, the first chapter.

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

**A:** <sup>21</sup>[Jesus and his disciples] went to Capernaum; and when the sabbath came, he entered the synagogue and taught. <sup>22</sup>They were astounded at his teaching, for he taught them as one having authority, not as the scribes. <sup>23</sup>Just then there was in their synagogue a man with an unclean spirit, <sup>24</sup>and he cried out, "What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy

One of God.” <sup>25</sup>But Jesus rebuked him, saying, “Be silent, and come out of him!” <sup>26</sup>And the unclean spirit, convulsing him and crying with a loud voice, came out of him. <sup>27</sup>They were all amazed, and they kept on asking one another, “What is this? A new teaching – with authority! He commands even the unclean spirits, and they obey him.” <sup>28</sup>At once his fame began to spread throughout the surrounding region of Galilee.

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

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

## Sermon

*Why Should I Believe You?!!*

Pastor Dave Brauer-Rieke

*All right. Welcome to LDR Underground Christian Radio, where the truth matters, Jesus is Lord, and YOU make all the difference.*

Today’s conversation is about “*Why should I believe you?!!*” – A look at who speaks truth; how; how you know; and how you enlist in the fight for what is right.



Let’s pray!

Gracious God, visit us today with mouths that speak truth, hands that do what is needed, and a heart for all your people. In Jesus’ name, Amen.

All right, let’s read from the Book and then get to it. Going to read today from Mark, chapter one. We read:

<sup>21</sup> Now [Jesus and his disciples] went into Capernaum; and immediately on the sabbath, Jesus entered the synagogue and taught. <sup>22</sup>The people were astounded at his teaching, for Jesus taught them as one who had authority, and not as their scribes. And immediately

there was in the synagogue a man with an unclean spirit, <sup>24</sup>and he cried out, "What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God."<sup>25</sup> But Jesus rebuked him, saying, "Be silent, and come out of that man!" <sup>26</sup>And the unclean spirit convulsed him and, crying with a loud voice, came out of him. <sup>27</sup>And questioning among themselves, people said, "What is this? A new teaching – with authority Jesus commands even the unclean spirits, and they obey him." <sup>28</sup>And Jesus' fame spread throughout the whole region of Capernaum and Galilee.

That's the Word, my friends.

Now, when I became a pastor in 1987, my father congratulated me, and then he said, "Dave, there are two kinds of authority in the world: One is granted to you from above, and you wear it on your sleeve. . ."

(You see, my father was a World War II veteran and he had spent four years in China. So he was talking about chain of command, right...)

"But the other kind of authority," Dad said, "comes from personal integrity. It is granted to you from below."

That's what I believe my father felt that pastors and politicians should have.

Well, the word today is all about authority. More specifically, it is about Jesus' authority, which is contrasted with that of the scribes, whose authority was worn only on their sleeves. "The people were astounded at Jesus teaching," we read, "for Jesus talked as one with authority and *not* like the scribes."

What was it about Jesus' teaching that gave his words such power?

*Elder, Elder, this is Finch. You there? Come back.*

*Hey Finch. I'm doing my radio show right now, can I catch you later, Come back.*

*Roger that Elder, I really need to talk to you, though, maybe when you're done? Come back.*

*Thanks man. Absolutely. Give me 30 minutes, and I'm back at you. Over.*

Sorry for the interruption. But people are important, right? That's part of what gave Jesus such authority: he was there for people when they needed him.

Okay, now we seem to have in our country, perhaps even in the world, an increasing urgency around this question: Why should I believe you? Who should I believe? What makes you trustworthy? What's the truth?

It appears that there may be little trust left between us on some issues; little faith in the words of our leaders. We call for transparency, for honesty, and not least of all, people of integrity, who will actually do what they say and do the right thing.

We have seen how power given from above can be abusive, bullying, insincere, and misused.

We have seen how fragile trust can be, and how quickly we can be disassociated from what makes us uncomfortable.

Undoubtedly those who gathered with Jesus in the synagogue in our story today felt that way about the scribes, those who Jesus says later, "like to walk around in long robes and have places of honor at the banquets." One might think that the scribes were not among those who actually "walked their talk."

*Elder, Elder this is Cecil, you got a minute?*

*Hey Cecil, I'm on the air right now, can I talk to ya a little bit later? Come back.*

*Roger that Elder, later no problem, walk your talk. I really need to talk to you, though, maybe when you're done?*

*Okay Cecil, I'll get back to you, and you rock your walk, man.  
Over.*

Yeah. Walk your talk; and rock your walk.

Jesus, of course did “walk his talk.” He cared about the poor, the outcast, and was unconcerned with status. Children were allowed to interrupt him. “Let them come,” Jesus would say. Jesus spoke truth, even to the extent that it eventually cost him his life.

And in today's Bible reading, which is a story from his first public teaching, he not only “walks his talk” but he “rocks his walk:” he *does* something loving, meaningful, impactful, human.

Remember, we just read, “Just then there was in their synagogue a man with an unclean spirit, and he cried out, “What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God.”

But, we read, Jesus rebukes the spirit, saying, “Be silent, and come out of him!” You see, Jesus spoke to the lies that possessed that man. And he did that in church. And with the sacred power of truth, Jesus caused those demons to flee.

And people were amazed, we read, and they kept asking one another “What is this? A new teaching – with authority. Jesus. . .”

How do *you* feel when you hear the truth spoken in the context of ongoing falsehood? What is the impact of words that you know are spoken with integrity, by people of integrity, who mean what they say, promise what is right, and do what they promise?

A new teaching. Authority. A whole, new experience.

*Elder, Elder, this is Dragon. What's going on? Come back.*

*Hey Dragon. I can't talk right now, I'm doing my radio show, can I catch you later? Come back.*

*Roger that, Elder. Later. No problem. Over.*

*Okay Dragon. I'll catch you later. Hey, walk your talk out there, all right? Over.*

Yeah, walk your talk out there, Dragon. . .

We now have a new president, a new vice president, a differently-configured Congress, and political leaders up and down the spectrum in office. We also have a significant percentage of citizenry who has been so deeply embedded in lies, that they may not be able to find their way out.

I'm most worried today for my children and grandchildren. Our kids, who have not only had their future stolen from them, their Earth, their health, their opportunities; but have also been taught now that you cannot trust those who are wear authority on their sleeves.

My father did not teach me that. What he taught me was that those with authority on their sleeves *were* worthy of my trust, *if* they also displayed the authority associated with personal integrity and truth.

And if you had that authority, the authority of integrity and truth, you could be a leader in this world, with or without the chevrons on your arm.

That's the truth Jesus shows us today. If you do not walk your talk, if you display no personal integrity, you should probably just shut up. I mean, it was my grandmother who more or less taught me that. If you cannot "rock your walk," if you have no faith, no calling, no reason to be, no care for your neighbor, no humility, no compassion: You can't lead.

But in Christ, we've been called to love our neighbor, and to sacrifice for the common good. In Christ we are called to do what is right, and to make a difference. In Christ we are called to magnify the power of the Divine in what we do with our hands and say with our mouths. And when we do, it



never fails: when we care, when we advocate, when we do what is right and give thanks to God that we are able to do it, then, always, *always*, people are amazed. And they say, “What is this? A new teaching – with authority.”

Lead the way, my friends. The world needs you.

*This has been Elder, on LDR Underground Christian Radio.*

*Talk to you next week. Walk your talk. Rock your walk.*

**Hymn of the Day**  
Stanzas 1, 2 & 4

*Healer of Our Every Ill*  
ELW 612

*Refrain*

Heal - er of our ev - 'ry ill, light of each to - mor - row,

give us peace be - yond our fear, and hope be - yond our sor - row.

1 You who know our fears and sad - ness, grace us with your  
2 In the pain and joy be - hold - ing how your grace is  
3 Give us strength to love each oth - er, ev - 'ry sis - ter,  
4 You who know each thought and feel - ing, teach us all your

*Refrain*

peace and glad - ness; Spir - it of all com - fort, fill our hearts.  
still un - fold - ing, give us all your vi - sion, God of love.  
ev - 'ry broth - er; Spir - it of all kind - ness, be our guide.  
way of heal - ing; Spir - it of com - pas - sion, fill each heart.

Text: Marty Haugen, b. 1950  
Music: HEALER OF OUR EVERY ILL, Marty Haugen  
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## Prayers of the Church

**A:** Guided by Christ made known to the nations, let us offer our prayers for the church, the world, and all people in need.

*A brief silence.*

**A:** For all who share the gospel and proclaim freedom in Christ throughout the world: prophets, teachers, pastors, deacons, and lay leaders;  
Lord, in your mercy,

**G:** **hear our prayer.**

**A:** For all God's works in creation: plants, animals, water and soil, forests and farms; for those tasked with protecting our natural resources and all that exists; Lord, in your mercy,

**G:** **hear our prayer.**

**A:** For government and leaders: cities and nations, rescue professionals and legal aid attorneys, elected officials and grassroots organizers; for all responsible for the well-being of civil society; Lord, in your mercy,

**G:** **hear our prayer.**

**A:** For those who suffer in mind, body, or spirit: those who are sick and hospitalized, those living with HIV/AIDS, those struggling with mental illness, those who are hungry or homeless, and all in any need; for caregivers, hospice workers, and home health aides; Lord, in your mercy,

**G:** **hear our prayer.**

**A:** For the concerns of this congregation: those who travel, those absent, and those celebrating birthdays or anniversaries; for the people of God in this place and for other needs in our community; Lord, in your mercy,

**G:** **hear our prayer.**

**A:** For whom or what else do the people of God pray?

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

**A:** Lord, in your mercy,

**G:** **hear our prayer.**

- A:** For the covenant God made with us in the waters of baptism, in thanksgiving for the baptized who have died in the Lord;  
Lord, in your mercy,
- G:** **hear our prayer.**
- A:** Merciful God, hear the prayers of your people, spoken or silent, for the sake of the one who dwells among us, your Son, Jesus Christ our Savior.
- G:** **Amen.**

### Lord's Prayer

- P:** Lord, remember us in your kingdom and teach us to pray.
- G:** **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).

**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.

**G**: **Amen.**

### **Dismissal**

**P**: Go in peace. Serve the Lord.

**G**: **Thanks be to God.**

### **Postlude**

*Allegro alla marcia*  
Felix Mendelssohn-Bartholdy (1809–1847)

### **About today's music**

The titles of keyboard music may simply be a description of how they are to be played. In English, the title of today's organ postlude means, "Lively and march-like." Sometimes modern composers title their pieces in unique ways. Lutheran composer Randall Sensmeier fashioned *Ten Piano Essays on Tunes of Marty Haugen*,\* in which each piece is a sort of musical commentary on the melody. Sensmeier is an associate editor at GIA Publications (a major publisher of church music and liturgical resources), with a career spanning more than forty years in parish music and more than two decades as a teacher in Lutheran elementary schools. He presently serves at San Marcos Lutheran Church in California.

\*Cantor Kyle isn't related to Marty Haugen, but they did share music leadership for a chapel service at Luther Seminary once!