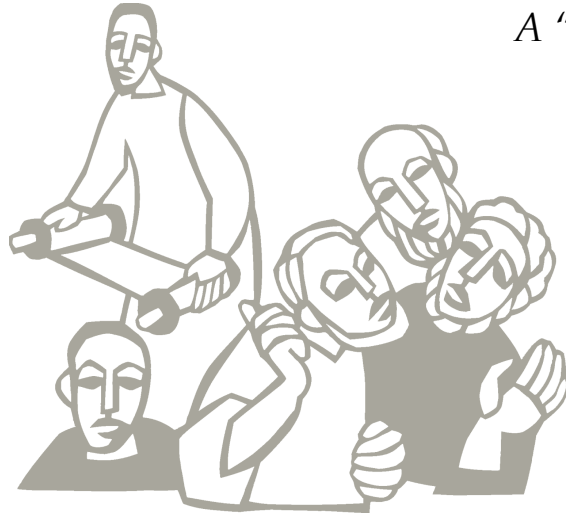


SIXTH SUNDAY AFTER PENTECOST

July 4, 2021

A "Word Out" audio transcript



Prelude

Song without Words

Felix Mendelssohn-Bartholdy (1809–1847)

Welcome

P: Welcome, this Sixth Sunday after Pentecost, 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 in proclamation, spoken and sung; a time when you can be still, and know God is God.

We are delighted to welcome our guest preacher for the month of July, Pastor Terry Kylo, Executive Director of Paths to Understanding.

In today's Gospel reading Jesus does great deeds of power and gives his disciples authority over demons. Yet none of this power is unilateral; it all must be received by faith. Jesus asks his disciples to go out without money or supplies, so that they will be dependent on how others receive them.

When we are sent out into the world to witness and to heal, we are asked to be vulnerable, to be dependent on the reception of others. The Spirit always operates in the "between:" between Jesus and God; between Jesus and us; between you and me; between us and those to whom we are sent.

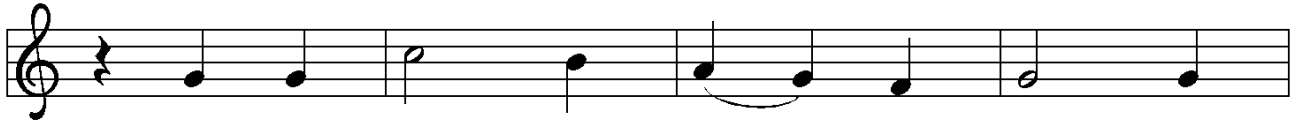
Greeting


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

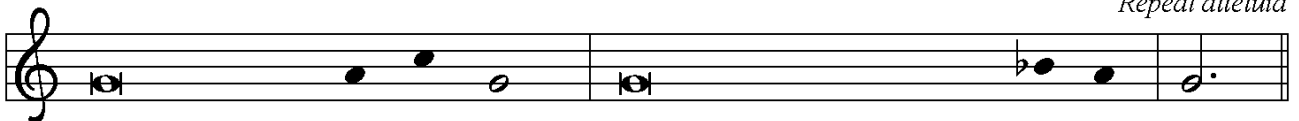
G: And also with you.

Gospel Acclamation

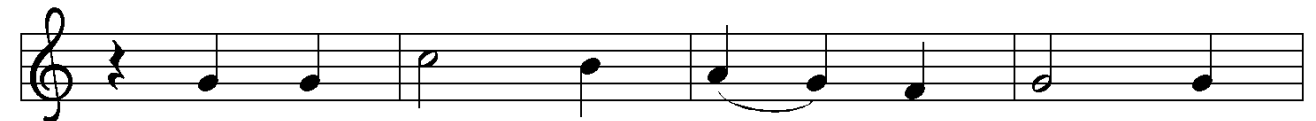
2 Corinthians 12:9


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


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


Repeat alleluia

P: I will boast gladly of my weaknesses,
so that the power of Christ may dwell in me.

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


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

Scripture Reading:

Mark 6:1-13

A: ¹[Jesus] came to his hometown, and his disciples followed him.²On the sabbath he began to teach in the synagogue, and many who heard him were astounded. They said, "Where did this man get all this? What is this wisdom that has been given to him? What deeds of power are being done by his hands! ³Is not this the carpenter, the son of Mary and brother of James and Joses and Judas and Simon, and are not his sisters here with us?" And they took offense at him. ⁴Then Jesus said to them, "Prophets are not without honor, except in their hometown, and among their own kin, and in their own house." ⁵And he could do no deed of power there, except that he laid his hands on a few sick people and cured them. ⁶And he was

amazed at their unbelief.

Then he went about among the villages teaching. ⁷He called the twelve and began to send them out two by two, and gave them authority over the unclean spirits. ⁸He ordered them to take nothing for their journey except a staff; no bread, no bag, no money in their belts; ⁹but to wear sandals and not to put on two tunics. ¹⁰He said to them, “Wherever you enter a house, stay there until you leave the place. ¹¹If any place will not welcome you and they refuse to hear you, as you leave, shake off the dust that is on your feet as a testimony against them.” ¹²So they went out and proclaimed that all should repent. ¹³They cast out many demons, and anointed with oil many who were sick and cured them.

A: Word of God, word of life.

G: **Thanks be to God.**

Sermon

Pastor Terry Kyлло

May the words of my mouth and the meditations of my heart be acceptable in your sight, O Lord, our Rock and our Redeemer.

A few years ago, I stood in the Synagogue in Nazareth. It was a room about the size of the narthex at Queen Anne Lutheran. It was little more than a foundation, excavated from the layers of dirt and history piled upon it.

Like so many pilgrims before and after, I was moved by the likely fact that Jesus had stood in that place. We have spent 2,000 years talking about the significance of Jesus’ life, death and resurrection. To us, he is important.

In his own day, however, he was just another nobody. He was recognized in the synagogue as the “Son of Mary.” This was a put-down. Normally he would be called the “Son of Joseph” long after Joseph had died. Mary, apparently, had moved out of the traditional role of women in Nazareth – and Jesus the eldest son was being punished in part for not keeping her in her traditional place.

But then Jesus, the eldest son, was also not keeping *his* place, either.

There was a carefully-maintained and scrupulously-counted system of status in Jesus' day. As the son of a carpenter, he would have a status just above tanner and shepherd. Carpenters were village fix-it folk, tinkers and yes, sometimes builders. (Only they didn't have the big pickup trucks that cost \$70,000.)

Having left Nazareth, Jesus made his new home in Capernaum, just around Mt. Tabor to the east, and it was there that Jesus had begun his speaking tour. He announced that God's new community was near, and that all were called to repent and to engage in *trusting action* – in other words, to believe. The word of this got around, and when Jesus showed up in that small space and taught what God had laid on his heart, they'd had enough.

"We know you," they said. You are nobody, the son of a woman who didn't know her place, and you're the offspring of a carpenter.

They were so used to the system of status, so immobilized by the caste system around them, and in them, that they resented anyone who had found the freedom to move, to learn, to speak and to feel. All they could do, they thought, was to try to survive and maintain or, perhaps, go up a rung in the caste system as it was.

Jesus represented for them the freedom they denied themselves. He claimed the heritage of the God who led a people out of slavery in Egypt and bondage in Babylon. He claimed the heritage of the prophets, not just in name but in action. Not just in birth, but identity. His message, "The Kingdom of God has come near" was not just clever branding, but a call to revolution.

The caste system in their day was, it was claimed, created by God. It was there to bless the righteous and punish the evildoer – and so when Joseph ended up a carpenter, it was God's will. Jesus was, in their eyes, just too dumb and faithless to know it.

We live in a caste system, too. In his book, *The Meritocracy Trap*, Daniel Markovits argues that we often assume that people who have wealth and power have it because they've worked harder and smarter. This justifies the injustices and unequal opportunities built into our system. It makes us believe

there is nothing we can do but to try to maintain our place, or maybe, move up a notch or two. Of course, the reality is economic mobility in the United States is not what it once was. Economic mobility here is below that of Europe.

We know now that the average Black family in our nation has 1/15th the wealth of the average White family. This is no accident. Social Security was set up to exclude farm workers and household workers, occupations that our African American sisters and brothers had as their only option. FHA loans were denied to people of color, and a whole system was set up to keep Black families across the tracks with higher levels of pollution and assumed that they belonged there.

Many of us are just as stuck as those in Jesus' hometown. It may feel safe to live in a caste system, but that safety comes without freedom of movement.

All too often, the stated values of our nation are used to keep us from seeing the caste system around us, and the status-keeping system that keeps us in our place. Instead of moving to create a more perfect union, we are told to pretend the most perfect union already exists. To point out the issues is, it is said, to be against the nation itself.

This is ridiculous, of course. When my father took me aside in the seventh grade and told me to work harder in my homework, he was not against me. He was pointing out a lack of effort on my part because he was *for* me.

We can also be resistant to historical analysis for another reason: ancestor worship. To acknowledge the impact of the colonization of this nation on our Indigenous neighbors, the enslavement of people from Africa, Chinese Exclusion, Japanese Internment, the creation of a vulnerable class of workers without documentation, is to dishonor our ancestors who engaged in or who were passive about these injustices.

This is also ridiculous. Taking this stance would mean that our society cannot learn, cannot change. Ever. I love my father, but I can recognize that he was the product of a very racist culture. He benefited, as I have, from land taken forcibly from Indigenous people. My father was also a person of faith who held to certain ideals. He knew that he did not live up to those ideals, at least

not perfectly, and he also knew that he had more to learn from them – but he could continue to strive to live them, because of the grace of God.

We can admire our ancestors, be grateful for them, and learn from both their ideals and the ways they fell short of them.

This is because we do not worship our ancestors. We worship God, whose Living Word both humbles us, and empowers us.

Jesus was doing something surprising in his day. He not only recognized his own identity, his heritage of freedom as a part of the People of Israel, but he sent his disciples out. He sent them out two by two to the villages all around. He encouraged them to crack open the caste system, to free up their hearts and minds, and live into the heritage that they had because they were God's daughters and sons.

Jesus left Nazareth. If we could have walked behind him, we might have found remnants of the caste system along the pathways he walked, as he slowly peeled them off his body, off his heart, and off his mind.

Jesus invited disciples to leave their hometowns. They, too, walked the perilous and precious path of freedom, dignity and love of neighbor with each step they took.

The synagogue in Nazareth was a place where people learned the stories of God's freeing and liberating love. But Jesus didn't just stay there. He left. He left to live those stories in his own time and place.

I think Jesus would appreciate standing in the narthex at Queen Anne. I think he would be pleased to know that we have told the stories of God in that space, heard each others' life troubles and shared the journey of life with each other there. More deeply, though, he would want to know that we are willing to leave the place of storytelling, and to live those stories in our time, and leave behind the caste system that has constricted our love of neighbor for far too long.

Even now, he stands among us, inviting us to our own adventure of trusting action. Even now he leads us on the way, looking backward at us with hope,

and expectation, and joy, as he leads us toward the Kingdom of God, the society in which God's will is done on earth as it is in heaven.

May it be so.

Hymn of the Day

To Be Your Presence

ELW 546



1 To be your pres - ence is our mis - sion here, to show com -
2 To be your pres - ence is our mis - sion bold, to feed the
3 To be your pres - ence is our mis - sion blest, to speak for
4 We are your heart, O Christ, your hands and voice, to serve your



pas - sion's face and lis - t'ning ear, to be your heart of mer - cy
poor and shel - ter home - less cold, to be your hands of jus - tice,
all the bro - ken and op - pressed, to be your voice of hope, your
peo - ple is our call and choice, and in this mis - sion we, the



ev - er near,
right up - hold, al - le - lu - ia!
love ex - pressed,
church, re - jice,

Text: Delores Dufner, OSB, b. 1939

Music: ENGELBERG, Charles V. Stanford, 1852-1924

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Prayers of the Church

A: Let us come before the triune God in prayer.

A brief silence.

A: God of all, through the waters of baptism you claim people of all races, ethnicities, and languages as your beloved children. Sustain the baptized and increase their faith, that your gospel may be proclaimed throughout the earth. Lord, in your mercy,

G: **hear our prayer.**

A: God of the heavens, your creating Spirit animates the universe. We give you thanks for the moon and stars, for the planets and the Milky Way Galaxy, and for all of the mysteries of the cosmos that remain unknown to us. Lord, in your mercy,

G: **hear our prayer.**

A: God of freedom, you have liberated us from sin and death and rescue us from all forms of spiritual, social, and political oppression. Defend us from tyrants in our midst and deliver us from all forms of slavery or corruption. Direct our freedom for works of liberation and wholeness. Lord, in your mercy,

G: **hear our prayer.**

A: God of compassion, you became vulnerable in the person of Jesus Christ in solidarity with the disempowered. Strengthen those who feel faint, give courage to those who fear, and bring wholeness to those in need.

Lord, in your mercy,

G: **hear our prayer.**

A: God of holiness, you send us out into the world to proclaim your love. We pray for the outreach ministries supported by our congregation. Equip us to witness and to serve our neighbors. 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: We give you thanks that in every time and place you call forth prophets who move us towards freedom. Thank you for those who work for human rights, community organizers, and all who strive for liberty for all.

Lord, in your mercy,

G: **hear our prayer.**

A: We lift our prayers to you, O God, trusting in your abiding grace.

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

and 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.

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

Andante alla Marcia
Felix Mendelssohn-Bartholdy

About today's music

The records left by QALC's previous cantor, Arletta Anderson, have been a fantastic resource for me since I became your cantor in 2019. Thanks to Arletta's Excel sheet of hymn selections, I learned that Today's Hymn of the Day, "To Be Your Presence" (ELW 546) and/or its melody (paired with different words) have been sung on average more than once a year between 2008 and 2017. This suggests a good level of familiarity – so I'm especially hopeful that you're singing along with today's audio service! Of this hymn, the *Hymnal Companion to Evangelical Lutheran Worship* notes that the author, Delores Dufner (b. 1939), based the words on I Corinthians 12 and 13. Yet the text also is a good complement to today's Gospel reading as we consider our Christian mission in light of Jesus's sending of the disciples to minister to the needs of others. The tune, ENGELBERG, "provides an appropriately bold setting for this hymn, and the octave [i.e., the big leap in the melody] comes fittingly to emphasize the verbs 'show,' 'feed,' 'speak,' and 'serve.'" — Cantor Kyle



Queen Anne

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Sexton	John Bryant

✧ *In Worship Today* ✧

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Guest Peacher	Pastor Terry Kylo
Cantor	Kyle Haugen
Lector and Intercessor	Jean Oplinger
Soloist (Gospel Acclamation)	Meg Shaw

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