

EIGHTH SUNDAY AFTER PENTECOST

July 18, 2021

A "Word Out" audio transcript



Prelude

This Little Light
Moses Hogan

Sung by Northwest Repertory Singers

Welcome

☐: Welcome, this Eighth 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 once more to welcome back our guest preacher for the month of July, Pastor Terry Kyлло, Executive Director of Paths to Understanding.

Mark's Gospel, our reading for today, makes clear how great is the press of the crowd, with its countless needs to be met, on Jesus and his disciples. Yet Jesus advises his disciples to get away and rest, to take care of themselves. Sometimes we think that when others are in need we shouldn't think of ourselves at all; but Jesus honors the caregivers' need, too.

Greeting

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

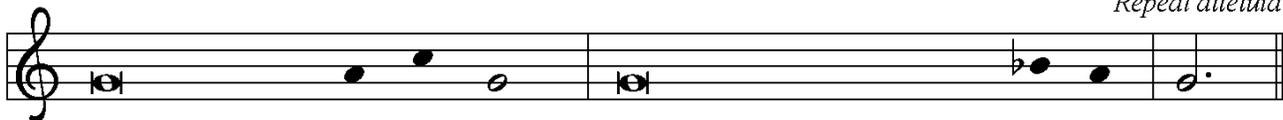
☑: **And also with you.**

Gospel Acclamation

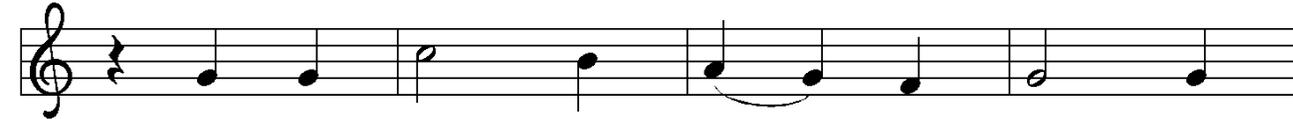
John 10:27

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


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


Repeat alleluia

P: My sheep hear my voice. I know them, and they follow me.

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


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

Scripture Reading:

Mark 6:30-34, 53-56

A: The Holy Gospel according to Mark.

G: Glory to you, O Lord.

A: ³⁰The apostles gathered around Jesus, and told him all that they had done and taught. ³¹He said to them, "Come away to a deserted place all by yourselves and rest a while." For many were coming and going, and they had no leisure even to eat. ³²And they went away in the boat to a deserted place by themselves. ³³Now many saw them going and recognized them, and they hurried there on foot from all the towns and arrived ahead of them. ³⁴As he went ashore, he saw a great crowd; and he had compassion for them, because they were like sheep without a shepherd; and he began to teach them many things.

⁵³When they had crossed over, they came to land at Gennesaret and moored the boat. ⁵⁴When they got out of the boat, people at once recognized him, ⁵⁵and rushed about that whole region and began to bring the sick on mats to wherever they heard he was. ⁵⁶And wherever he went, into villages or cities or farms, they laid the sick in the marketplaces, and begged him that they might touch even the fringe of his cloak; and all who touched it were healed.

A: The Gospel of the Lord.

G: Praise to you, O Christ.

Sermon

The Seeing of Galilee
Pastor Terry Kyllo

My first morning in Israel/Palestine I went down to the waters of the Sea of Galilee. The wind was coming up from the east and the waves lapped up, gently, on the western shore. Birds sang and the sun slowly arose. Off to the north was Capernaum, a small village with lots of olive trees and lots of tourists.

The lake is not all that big, really; it's 13 miles long by about 8 miles wide at its widest. It was a "Sea" not because it was huge, but because it dwarfed their boats and its waves could overcome them. From the shore it would not take that much to track the course of boats and their passengers. Many saw Jesus coming and going and made haste to meet him where he was going. The word of his course and likely destination spread quickly.

Of course, a crowd was not at all what Jesus was hoping to gather. He wanted to gather his disciples for a time of rest. He knew his disciples needed a respite after their first experiences in announcing the Reign of God in public.

We don't know exactly what those experiences were. I think the Gospel writers are inviting us to assume that their work and words were in accord with Jesus' own experience. I am sure they failed and flailed a bit, had regrets and close encounters with danger. I am sure they also had moments

where great healing took place, both for them and for the villages and villagers they met.

But now it was time to rest.

But the winds on the lake perhaps were not blowing all that hard and the crowds got there ahead of them. Jesus felt compassion for them, like a shepherd feels when encountering sheep wandering in dangerous places without guidance and protection. He began to teach them.

Again, we might wonder what he taught. But that would ignore what Mark has already told us. Jesus taught that the Reign of God had come near. God's way of mutuality would replace the Roman system of dominance; compassion would replace cruelty, cooperation would replace the winner-take-all competition of the Roman empire. It was time to change their ways and trust in this Good News.

This is not to say that Jesus hated the Romans themselves. If he did, he had ample opportunity to gather an army and spill their blood on the dry hills. No. Instead Jesus was trying to counter a system of thought, politics, religion and culture that was crushing the bodies and souls of the poor, who made up about 85% of the population, and crushing the spirit of those who benefitted financially from this unjust system.

If you have two cloaks, share with the one who has none.

If you have food, share with the one who has none.

If you have shelter, share with the one who has none.

To be able to do this, of course, you will need to be forgiving, as God is forgiving. Because you see, inside a culture of bullying, the only thing that matters is you and maybe your family. The struggle over scarce resources was taking up most of their time and energy. No end was in sight, just day after day of struggle, with Roman citizens getting more and more, and those in occupied areas getting less and less. Despair, not the Denarius, was the coin of the Roman realm.

It's not so different today. Fifty percent of the people in our nation are chronically lonely. In the last ten years we are seeing the rise in what Harvard researchers call "deaths of despair." Substance abuse, lack of exercise and other causes are leading to the death of many people.

But we cannot look out at the lake and see where Jesus is going and show up where he is. We cannot see Galilee, but only the unrelenting torrent of bad news on the news, in our social media feed, and on our smoky horizon.

Despair is a killer, you see.

But Jesus knew that we live more by every word that comes from the mouth of God, than the bread we eat with our own. Our hunger for meaning and hope is deep; without it, even enough bread tastes empty. Jesus deeply touched people with his words, with his hope and vision. Then, when he touched them with his hands and his prayers, they felt the bonds of oppression ease. They could move again, the bonds on their hearts and minds loosened.

So, what are we to do in a time when people, and often we ourselves, cannot *see* Galilee?

Jesus has already told us; he has already invited us.

God called Abraham. God called Moses and Miriam. God called Amos. God called Jeremiah. God called David. God called Isaiah. God called John the Baptizer. God called Mary, and Mary and Martha, and the Samaritan Woman. God called Jesus.

The Abrahamic tradition is not so much about what God is going to do, but about what God does through us and through us in community.

When Jesus called his disciples to go out into the villages two by two, he was not asking them to do extra-credit work. He was calling them to their authentic work as human beings made in the image of God. It was both for them and for the villagers.

We share these Gospel stories not just to remember, but to recognize our own call to go out into *our* world with God's message of hope, meaning and community, for all of us who are experiencing the despair of our own time.

I remember standing in the hot sun in downtown Seattle at a public demonstration against the Muslim ban. I wore my collar. It was not my role to speak that day – but to stand behind others who spoke. I was approached by an atheist. He said that if this kind of thing was what Christianity was about, he would be happy to be a Christian.

I responded that I felt the same way.

He said, “But you’re a Christian, aren’t you?”

“Yes, but all too often, myself and my fellow Christians bow more to the god of passivity and comfort than the God of Abraham, Isaac and Jacob.”

Our fellow human beings are drowning in a sea of despair. They long for a Seeing of Galilee – finding Hope and Meaning and Community there. They long to see the course that Jesus is charting and meet him along the water’s edge. But as in the Gospel of Mark, they can only see him and meet him when we leave *our* place of comfort and passivity, hear our *own* calling, and go out to the villages of desperation and witness to the reign of God there.

And don’t worry, when we make our first try, we can take some time for rest, renewal and growth in the shade of the olive trees by the windy shore.

God does not so much promise what God will do, in the Abrahamic tradition, as promise what God can do among and through us. God calls Robert. God calls Susan. God calls Amelia. God calls Dan. God calls Terry. God calls you.

God calls you to go out to the villages and proclaim that God’s way of mutuality is coming to replace our systems of dominance: compassion replacing cruelty, cooperation replacing winner-take-all competition. And believing in *this* Good News, through faith, we live that way in the here and now and continue the healing work of Jesus through our voices, our hands, and our prayers.

May it be so!

Hymn of the Day

This Little Light of Mine

ELW 677

1 This lit - tle light of mine, I'm goin'-a let it shine;
2 Ev - 'ry - where I go, I'm goin'-a let it shine;
3 Je - sus gave it to me, I'm goin'-a let it shine;

oh, oh,

this lit - tle light of mine, I'm goin'-a let it shine;
ev - 'ry - where I go, I'm goin'-a let it shine;
Je - sus gave it to me, I'm goin'-a let it shine;

oh,

this lit - tle light of mine, I'm goin'-a let it shine,
ev - 'ry - where I go, I'm goin'-a let it shine,
Je - sus gave it to me, I'm goin'-a let it shine,

oh,

let it shine, let it shine, let it shine.
let it shine, let it shine, let it shine.
let it shine, let it shine, let it shine.

Prayers of the Church

A: Rooted in Christ and sustained by the Spirit, we offer our prayers for the church, the world, and all of creation.

A brief silence.

A: Tend your church, O God. Encourage bishops, pastors, and deacons in their proclamation of the gospel. Raise up new leaders and encourage those pursuing a call to ministry. Embolden all the baptized to embody your love and justice. Lord, in your mercy,

G: **hear our prayer.**

A: Restore your creation, O God. Sustain croplands and pastures and safeguard all farm animals and livestock. Preserve lakes, rivers, and streams that offer refreshment. Revive lands recovering from natural disasters and protect coastlines threatened by rising oceans. Lord, in your mercy,

G: **hear our prayer.**

A: Reconcile the nations, O God. Break down the dividing walls that make us strangers to one another and unite us as one human family. Equip leaders to deal wisely with conflict and guide diplomats who seek peaceful solutions. Lord, in your mercy,

G: **hear our prayer.**

A: Heal your people, O God. Look with compassion on immigrants, exiles, and all who are afraid or feel lost. Give rest to those who are weary, comfort to those who are grieving, and recovery to those who are ill. Lord, in your mercy,

G: **hear our prayer.**

A: Nourish this congregation, O God. Prepare a table where we receive food for our hungering spirits. Renew our commitment to provide for one another and revitalize our ministries of feeding and nurturing hungry 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: Lead us home, O God. We give thanks for all who have died, now citizens with the saints. As you have received them into your heavenly home, so welcome all of us to dwell in your house forever. Lord, in your mercy,

G: **hear our prayer.**

A: We lift these and all our prayers to you, O God, confident in the promise of your saving love; through Jesus Christ our Lord.

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

Prelude in C major

Gustav Wilhelm Teschner (1800–1883)

About today's music

Today's choral prelude is one of my favorite works by Moses Hogan (1957–2003), written for Dr. Anton Armstrong (whom I studied with in graduate school) and the St. Olaf Choir. I first heard the piece in the mid-1990s and it instantly became a favorite of mine, and I chose it for my first program as artistic director of Northwest Repertory Singers in December 2018. (The live recording is heard for today's prelude; a longtime member of the group is Pastor Doug Stensby, who served as interim pastor at QALC before Pastor Dan was called.) When choosing this piece and today's Hymn of the Day, I was drawn to the beginning of today's Gospel reading: "The apostles gathered around Jesus, and told him all that they had done and taught." We, too, are sent to shine the light of the Gospel through our words and actions – and, like the apostles and Jesus himself, we also need to seek respite so that the flame of our God-given faith and its light to the world may neither flicker nor dim.

– Cantor Kyle



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
Parish Administrator	Barbara Bash
Sexton	John Bryant

✧ *In Worship Today* ✧

Pastor	The Rev. Dr. Dan Peterson
Guest Peacher	The Rev. Terry Kylo
Cantor	Kyle Haugen
Lector and Intercessor	Jacqui Darroch
Soloist (Gospel Acclamation)	Meg Shaw

*This service of worship can also be listened to online on our website,
or on the Queen Anne Lutheran podcast.*

*Go to 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.*

*Visit our YouTube channel for other worship services, educational forums,
music and messages for children, and other organ music.*

