

## NINTH SUNDAY AFTER PENTECOST

July 25, 2021

"Word Out" transcript



### Prelude

*Improvisation on NETTLETON*  
Paul Manz (1919–2009)

### Welcome

☞: Welcome, this Ninth 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 our guest preacher for the month of July, Pastor Terry Kyлло, Executive Director of Paths to Understanding.

Today we turn to the Gospel of John, which focuses on Jesus as bread of life. Jesus feeds thousands of people with five loaves and two fish. What we have, what we bring to Jesus' table, seems like it is not nearly enough to meet all the needs we see around us. But it is not the adequacy of our supplies or our skills that finally makes the difference: it is the power of Jesus working in the littlest and the least, including us, to transform this world into the world God desires, a world where all the hungry are satisfied.


### Greeting


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

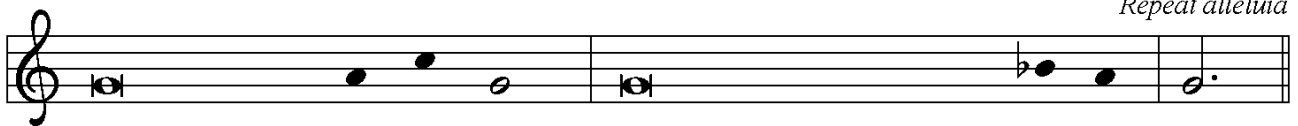
☛: **And also with you.**

# Gospel Acclamation


Luke 7:16


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

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

  
*Repeat alleluia*

**P:** A great prophet has risen among us! God has looked favorably on us!

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

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

## Scripture Reading:

John 6:1-21

**A:** The Holy Gospel according to John.

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

**A:** <sup>1</sup>Jesus went to the other side of the Sea of Galilee, also called the Sea of Tiberias. <sup>2</sup>A large crowd kept following him, because they saw the signs that he was doing for the sick. <sup>3</sup>Jesus went up the mountain and sat down there with his disciples. <sup>4</sup>Now the Passover, the festival of the Jews, was near. <sup>5</sup>When he looked up and saw a large crowd coming toward him, Jesus said to Philip, "Where are we to buy bread for these people to eat?" <sup>6</sup>He said this to test him, for he himself knew what he was going to do. <sup>7</sup>Philip answered him, "Six months' wages would not buy enough bread for each of them to get a little." <sup>8</sup>One of his disciples, Andrew,

Simon Peter's brother, said to him, <sup>9</sup>"There is a boy here who has five barley loaves and two fish. But what are they among so many people?" <sup>10</sup>Jesus said, "Make the people sit down." Now there was a great deal of grass in the place; so they sat down, about five thousand in all. <sup>11</sup>Then Jesus took the loaves, and when he had given thanks, he distributed them to those who were seated; so also the fish, as much as they wanted. <sup>12</sup>When they were satisfied, he told his disciples, "Gather up the fragments left over, so that nothing may be lost." <sup>13</sup>So they gathered them up, and from the fragments of the five barley loaves, left by those who had eaten, they filled twelve baskets. <sup>14</sup>When the people saw the sign that he had done, they began to say, "This is indeed the prophet who is to come into the world."

<sup>15</sup>When Jesus realized that they were about to come and take him by force to make him king, he withdrew again to the mountain by himself.

<sup>16</sup>When evening came, his disciples went down to the sea, <sup>17</sup>got into a boat, and started across the sea to Capernaum. It was now dark, and Jesus had not yet come to them. <sup>18</sup>The sea became rough because a strong wind was blowing. <sup>19</sup>When they had rowed about three or four miles, they saw Jesus walking on the sea and coming near the boat, and they were terrified. <sup>20</sup>But he said to them, "It is I; do not be afraid." <sup>21</sup>Then they wanted to take him into the boat, and immediately the boat reached the land toward which they were going.

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

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

## Sermon

Pastor Terry Kyлло

The Roman Empire claimed all the water for themselves. If you wanted to fish, you had to have a license. Before you say, "Hey wait a minute, our government requires us to have a license," I want to remind you that you and I can buy fish and many other kinds of proteins in any grocery store. Safeway, Metropolitan Market, or the corner store were not options for these folks.

Most of the goods people consumed or used were made and stored in their homes or bartered with others in their villages. That is, until the Romans came. Within 70 years, most of the small subsistence farms had been taken from them by cleverly devised tax laws.

The fishing laws meant that they could not go down to the lake or a local river and find some food for their family. Now they had to rely on being hired to work on the farms once owned, but now a source of grief. That meant playing nice with the local steward, employed by the Roman owners. This meant being quiet about the injustices of the Roman occupation. This meant a powerlessness only just shy of slavery.

This is part of the significance of the feeding of the 5,000. Many of the People of Israel envisioned a time of abundance and economic equity. In fact, our liturgies celebrate this same idea every week. "This is the feast of victory of our God, Alleluia." This isn't just about the Lord's Supper that we celebrate on Sunday. Rather, the Lord's Supper is a foretaste of the messianic feast to come, where God will welcome people of all nations and cultures in a beautiful and abundant feast. People wanted to make Jesus their king because they saw this feast as the beginning of the messianic reign.

There was one key difference, however, between Jesus' vision of the messiah's job description and that of his people: He was not willing to engage in a violent revolution. Jesus believed that such an approach would not only be ineffective, but would be unfaithful to the very ideals of a reign of peace, justice and equity that the messianic feast symbolized. He would not accept Kingship under their terms, and so withdrew to a deserted place.

This must have been a severe disappointment for those in the crowd.

The mafioso system of the Roman empire was backed by a powerful and well-trained military police force. This mafioso system ensured that most of the People of Israel were hungry, and hungry for hope, meaning and community. The messianic feast Jesus provided filled both hungers.

The People of Israel, of course, like many of the peoples in the world, had been there before. Egypt had now come home. Babylon once took some of them

away and enslaved them by the waters of Babylon where they wept. Now a Roman Babylon was cementing and enforcing its reign.

Centuries before, the Babylonian king commissioned their religious scholars to offer divine sanction, divine blessing, for enslaving others. There they fashioned a creation story. It went sort of like this:

Tiamat, the Goddess of Chaos, and her husband Apsu gave birth to many god-children. These children soon killed Apsu and then went to war with Tiamat. Marduk, the great warrior-god, froze Tiamat with a spear of cold wind and then cut his mother in half. With one half he created the sky, and the other he created the earth. But the earth required constant care, and the gods were getting tired of it. With the mud from Tiamat's dead body, he made humans to be slaves and left a king in place to keep the humans made to be slaves in line, to keep them working for the benefit of the gods. The gods retired to the heavens, where they bring the good slaves when they die. The bad slaves go, of course, to the bad place.

It was a terribly effective story. It offered a reward and a punishment. It offered an identity and a meaning.

Of course, this story benefited the king and the powerful just beneath him. That is what the story was written to do.

In response, the Hebrew storytellers, now enslaved in Babylon, began to weave another story, a story of resistance, much like the Gospel songs that were sung out in the cotton fields by enslaved peoples in the South.

Here's how *this* story went:

Yes, in the beginning there were waters, and wind moved over the face of the deep chaos. But God created life in the midst of the waters above the earth and below the earth. God created human beings to steward the earth, to love one another, and called it good. Human beings were not made to be slaves, but rather co-creators with God. Not tools to be used and used up, but beloved children made in the image of God.

Jesus refused to gain kingship by violence, because he recognized the Romans themselves as also children made in the image of God. They were also enslaved to a system.

Nonetheless, he opposed this new Roman Chaos, which was very much like the Babylonian one – a society based on the idea that might is right, that power over others is the natural, inevitable and God-ordained order.

When Jesus walkd on the windswept water, he was not just pulling off a magic trick. It revealed what he was doing with his whole life: walking as a child of God in the midst of the chaos of a system of domination. Jesus would not be overcome by that system.

We can see here the power of the story we live by. We can also see the need for great care and discernment about which stories we *choose* to live by. For such a story can enslave or free us, and it will certainly form and shape us.

Today, many live in an equally powerful story.

Now, this story really isn't the story of Jesus, Moses, Mohammed, Buddha, or the Indigenous Creator, or any other major religion. Today our most powerful story is that *what it means to be human is to produce and consume*.

We are, in this story, nothing more than Homo-economicus. Those who have a lot of stuff, are able to produce a lot, are blessed by their hard work and smarts. And those who don't have enough are sinners and tax collectors who have what they deserve. Of course it's important to remember that Jesus hung out with the poor and the sinners and the tax collectors.

Of course, this story of Homo-economicus benefits some few people, with 80% of the stock owned by 10% of the people – most of that 10% also happen to be white.

This is not an accident, but built into the policies of our nation. A couple of examples here: Social Security was not available for farm workers and in-home laborers – two of the few jobs available to black and brown people. Federal home loans were not offered to black and brown families. Both of these have led to a situation where black families have 1/15th the wealth of white

families. If you don't have a home, you can't pass it on to your kids; how do you build wealth?

And now some in the public square are saying that it is wrong, un-American, and even un-Christian to analyze how we got where we are, so we can learn to change it. They want to reduce the problem of racism to interpersonal nastiness, not intentional public policy backed up by storytellers who want to enshrine the status quo as divine. It's almost as if the economy was given to us by God, or that it is God itself.

But part of the reason we have a tradition is to be able to learn from our past. Traditions are a way for communities to share values, practices, stories and a capacity for self-critique over time. The reason why our Jewish friends tell the stories about Egypt and Babylon is so that they could see the same dynamics happening in real-time, and act accordingly. It was not just about memory, but mindfulness.

Like the disciples in the boat, we today are rocked by a chaos. We see the wealth and income inequality, the growing political violence in both our state capital and our nation's Capital, increasing violence toward Muslims and Jews, and LGBTQ, Black and Brown people. We see a pandemic that impacts peoples very differently, depending on who they are, and where they are, and what kind of wealth they have. We see the climate changing, fires raging. The waves threaten to overwhelm our boat. Our horizon of hope can be easily overcome by a horizon of fear.

Jesus walked on the chaos in first-century Palestine. He remembered that all people are God's beloved children, that all people are co-creators with God, that all people are called to be stewards of the Earth, full of life-giving love for each other. He remembered that his people escaped Egypt, that they came home from Babylon. He remembered in real-time that he did not have to live by the Roman story. He remembered himself – and let me say it differently – He “re-remembered” himself, and his own people, in a time when they were being dis-membered from one another.

In trust we believe that the boat of our society and this little boat of a planet will one day reach safer waters, land on the shore of our hope. The faith of Jesus is that God's power to re-member us to each other and to God is greater than any chaos, is greater than any story that claims to bless it. The faith of Jesus is to begin living the messianic feast fed by a foretaste of the feast to come and to work to invite all nations and peoples to join it.

Jesus walks on the chaos today. We see him, at first only his head and shoulders above the waves, his hair moving wildly. Together in our fearful boat, we see him coming closer. He says, "It is I. Do not be afraid." He invites us to walk on the chaos, too, in the power of his faith and witness, his death and resurrection, his courage and his hope – and then he reminds us: as the Father has sent me, so I send you.

May it be so!



# Hymn of the Day

# *Praise the One Who Breaks the Darkness*

st. 1, 3

ELW 843

1 Praise the One who breaks the dark-ness with a lib - er - at - ing light;  
2 Praise the One who blessed the chil - dren with a strong yet gen - tle word;  
3 Praise the one true love in - car - nate: Christ, who suf - fered in our place;

praise the One who frees the pris - 'ners, turn - ing blind - ness in - to sight.  
praise the One who drove out de - mons with a pierc - ing, two - edged sword.  
Je - sus died and rose for man - y that we may know God by grace.

Praise the One who preached the gos - pel, heal - ing ev - 'ry dread dis - ease,  
Praise the One who brings cool wa - ter to the des - ert's burn - ing sand;  
Let us sing for joy and glad - ness, see - ing what our God has done.

calm - ing storms and feed - ing thou - sands with the ver - y bread of peace.  
from this well comes liv - ing wa - ter quench - ing thirst in ev - 'ry land.  
Praise the one re - deem - ing glo - ry; praise the One who makes us one.

## 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:** We pray for the church. Bless the ministries of our neighboring congregations. Empower churches throughout the world and encourage missionaries who accompany global neighbors. Kindle in us a spirit of collaboration, that all people may know your loving works.

Lord, in your mercy,

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

**A:** We pray for creation. Send rain to lands experiencing drought and come to the aid of those enduring sweltering heat. Nurture wheat and barley crops grown for the nourishment of your people and conserve aquatic habitats and fish populations. Lord, in your mercy,

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

**A:** We pray for those who govern. Cast out arrogance, selfishness, and corruption and instruct those who lead to practice compassion and humility. Inspire them with a vision of the common good and a commitment to ensure that all who hunger are fed. Lord, in your mercy,

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

**A:** We pray for those bowed down by heavy burdens: those who are unemployed or underemployed, those unable to find affordable housing, and those without health insurance. Console those who grieve and hear the cries of those who call to you for healing. Lord, in your mercy,

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

**A:** We pray for this assembly. Deepen our resolve to use what we have to serve those in need. When we worry that we do not have enough resources for ministry, assure us of your abundance. 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,

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

**A:** We give thanks for those who have died. As you sustained them through all their days, so dwell in our hearts, that we may have the power to comprehend, with all the saints, the love of Christ that surpasses knowledge. Lord, in your mercy,

**C:** **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.

**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**

**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](http://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.

**G:** Amen.

## Dismissal

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

**G:** Thanks be to God.

## Postlude

*The Whole Armor of God*

David Paxton (Lani Smith, 1934–2015)

### About today's music

From rock opera to concert organ music, prolific composer Lani (Kamiki) Smith (1934–2015) seemed to do it all! His first published work with Lorenz publishing was at age 25, and he went on to serve as a member of the editorial staff of the company. From his bio at The Lorenz Corporation website: "Smith was one of the most prolific classical composers in music history, with more than 4,000 published compositions, written over sixty years as a professional composer. For Lorenz, he worked in every musical genre, including choral anthems, cantatas, children's musicals, instrumental pieces, piano/organ duos, and organ and piano solos. His stylistic versatility was displayed in compositions that ranged from the late 1970s Easter rock opera *Jubilation!* to significant concert organ pieces that formed the initial repertoire of *The Sacred Organ Journal*."

Smith also composed for film, musical theater, and ballet. He served as organist and choir director in Ohio, Michigan, California, and Arizona, composing new music until a few days before his death from a brief illness in 2015. Smith divided his immense output among several pen names, including *David Paxton*.  
— Cantor Kyle



Queen Anne

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Cantor	Kyle Haugen
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Sexton	John Bryant

✧ *In Worship Today* ✧

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

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or on the Queen Anne Lutheran podcast.*

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