

TENTH SUNDAY AFTER PENTECOST

August 01, 2021

"Word Out" transcript



Prelude

Piano variations on CWM RHONDDA
Marianne Kim (b. 1972)

Welcome

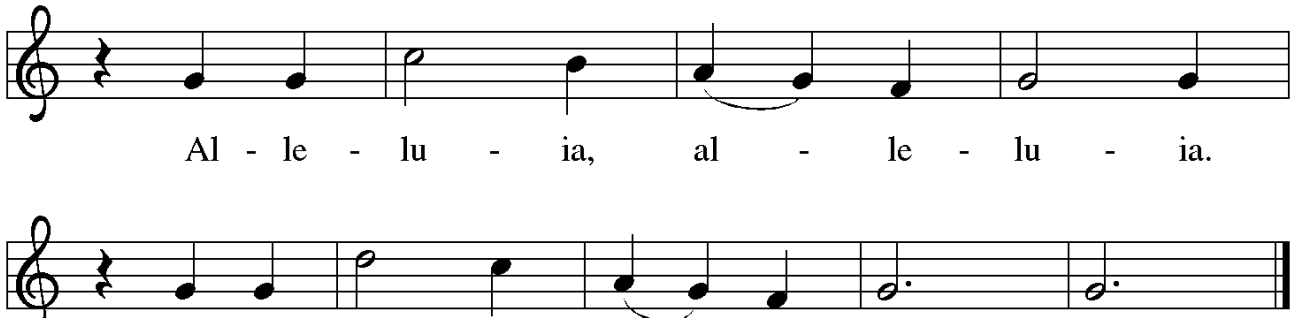
- P:** Welcome, this Tenth Sunday after Pentecost, to Queen Anne Lutheran Church. Wherever you are listening, whatever challenges you might be facing, we invite you into this space: one where you can hear the good news in proclamation, spoken and sung; a time when you can be still, and know God is God.
- A:** Today we welcome our guest preacher, Reverend Shelley Bryan Wee, Bishop of the Northwest Washington Synod of the Evangelical Lutheran Church in America. Bishop Shelley, thank you for sharing your message with us for this service.


Greeting

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


Gospel Acclamation

Matthew 4:4


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



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

Repeat alleluia



P: One does not live by bread alone,
but by every word that comes from the mouth of God.

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


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

Scripture Reading:

John 6:24-35

P: The Gospel for this Sunday is from the Gospel of St. John, the sixth chapter, beginning with the 24th verse.

P: ²⁴When the crowd saw that neither Jesus nor his disciples were [beside the sea,] they themselves got into the boats and went to Capernaum looking for Jesus.

²⁵When they found him on the other side of the sea, they said to him, "Rabbi, when did you come here?" ²⁶Jesus answered them, "Very truly, I tell you, you are looking for me, not because you saw signs, but because you ate your fill of the loaves. ²⁷Do not work for the food that perishes, but

for the food that endures for eternal life, which the Son of Man will give you. For it is on him that God the Father has set his seal.”²⁸ Then they said to him, “What must we do to perform the works of God?”²⁹ Jesus answered them, “This is the work of God, that you believe in him whom he has sent.”³⁰ So they said to him, “What sign are you going to give us then, so that we may see it and believe you? What work are you performing?”³¹ Our ancestors ate the manna in the wilderness; as it is written, ‘He gave them bread from heaven to eat.’”³² Then Jesus said to them, “Very truly, I tell you, it was not Moses who gave you the bread from heaven, but it is my Father who gives you the true bread from heaven.³³ For the bread of God is that which comes down from heaven and gives life to the world.”³⁴ They said to him, “Sir, give us this bread always.”

³⁵ Jesus said to them, “I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty.”

☐: The Gospel of the Lord.

Thanks be to God.

Sermon

Bishop Shelley Bryan Wee

Good morning; I am Bishop Shelley Bryan Wee and it is my joy and delight to be with you today.

Grace and peace to you from God our Creator, our Savior Jesus Christ, and the Holy Spirit, who gathers us together and sends us out into the world. Amen.

Jesus says to his disciples, and the crowds that were following him in today's Gospel, “I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty.”

Jesus first spoke these words to a people who physically were hungry. As you remember from last week's Gospel, 5,000 starving people surrounded Jesus. And even if you didn't hear the scripture from last week, you know the story, right: miraculously, Jesus fed 5,000 people from a couple of loaves and some fish. The people ate, and as it says in Scripture, they were satisfied. Now,

between this feeding of the 5,000 and the Gospel that we have before us today, a few things happened. So I'm just going to give you a brief recap between those two stories.

After Jesus fed the people he was afraid, it says, of the crowd. Because, this mob of people who ate their fill, he was afraid that they were going to make him their king. So Jesus left, and he walked up a mountain to get away from the crowd, and to be by himself. The disciples didn't go with him on the mountain; they left on a boat.

Now that night, a storm came up. And the disciples were really afraid for their lives, when suddenly Jesus showed up, walking on water, and the boat immediately landed, safely, on land. Well then in the morning, the crowds who had so recently ate, looked around for Jesus and the disciples. The crowd saw that Jesus and the disciples had left. So, this crowd of people all went to Capernaum, where they hoped Jesus, and maybe some more food, was. The crowds of people, they got to the Capernaum, and – we hear another story about feeding a bunch of people, right?

No, no, that's not what happens in the Gospel of John. There's not another repeat of feeding a bunch of people, much to the disappointment of the crowds, it seems. Instead Jesus says to them, "Very truly I tell you, you are looking for me, not because you saw signs, but because you ate your fill of the loaves." And he proceeds to tell them, "Don't work for food that perishes, but for the food that endures for eternal life, which the Son of Man will give you, for it is on him that God the Father has set his seal."

So then the crowds, they ask, "Well, what must we do to get this bread of life?" And Jesus says, "No, no, no, no that's not what I'm saying to you. What I'm saying to you is that I *am* the bread of life. Whoever comes to me will never be hungry. And whoever believes in me will never be thirsty."

So, what do you think he means by this, especially when he says it in front of these crowds of people who are expecting more physical food to eat? Well, first we must remember: Jesus *did* provide actual needed, physical bread and fish for starving people. He had just fed them physical food the day before. He's

not against feeding physically hungry people. And feeding starving people isn't just in the Gospel narratives. Throughout Scripture, we hear how God provides actual, physical food: manna for the Israelites in the wilderness; through the prophet Elisha, God provided bread for 100 starving people; through the prophet Elijah, God provided for the widow and her son. We hear over and over and over in Scripture how God provides when there is physical need.

But today, Jesus tells all of those folks gathered, perhaps waiting for some more bread and fish, that he is about so much more than a physical sense of fullness! There is so much more about Jesus than physical satiation. I mean truly, if this was all that Jesus was about, having our bellies full, then those of us who have an excess of food, those of us who have an excess of things, those of us who have an excess of whatever, would be completely 100% satiated, satisfied, content, happy. Yet I don't think that's the case. Those of us who have enough food, or perhaps too much food, or perhaps too much of *everything*, can actually feel empty inside.

Let me tell you a little story from when I was a child. My mom rarely bought cookies or cupcakes or donuts or any type of dessert from the grocery store. I remember one time, though, my parents had their entire outdoor freezer, the garage freezer, stocked with Hostess treats. Now, my parents were part of a group that had sold these goodies at the county fair. And apparently they didn't sell well, so they had a lot left over and my parents had stuck these leftovers in the outside freezer, probably until the group could figure out what to do with all the Twinkies and Ding Dongs and Snoballs that hadn't sold.

But my sisters and I knew what we could do with them! My sisters and I, we had a feast; we stuffed our mouths full of the Twinkies and Ding Dongs and Snoballs. Whenever we had a chance, we ran out into the garage and we gorged. It was a wonderful few hours, but it was not satisfying, it was not satiating, we were not content and happy. We just wanted more and more and more, even though we were actually feeling physically sick after a while.

As a people, as a culture, sometimes we consume too much of a thing harmful to us, because we are starving for something we cannot name. We grasp at

things that will not satisfy us, and we gorge on that which kills us. We are hungry for something beyond Twinkies and Ding Dongs and Snoballs. And sadly, tragically, when we consume those things that do not satisfy us, it leads to us feeling lonely and anxious and separate. It leads us to addiction and despondence. In the end, it leads to death. Because we are hungry. We are hungry for something more.

Today, Jesus says, “I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty.” Today Jesus asks all of us, “Why are you here? Is it just for the bread?”

As church buildings begin the process of opening up – now, as the Bishop I also will make this caveat: as church buildings begin the process of opening up, taking into account your local infection rates, children in your communities, vaccination rates, ventilation in your building, and many other considerations, so be thoughtful, please, but – as church buildings begin to reopen, I wonder what expectations there are.

Why *do* we gather together? What is it that we gain? Why do we invite others to come? Why do we *not* invite others to come?

Today Jesus asks us, “Is it really just for the bread?”

I can’t answer for you, but I can answer for myself. I can answer that what I am hungry for at this moment – what I crave in worship, in church, in community, are these things:

I hunger for meaning and purpose.

I hunger for connection.

I hunger for community, for intimacy, for love.

I hunger to know and to be known, deeply and authentically.

I hunger for joy in this world.

I hunger to creatively live and move and be in this world in all its complexity, mystery and beauty.

I hunger for courage to speak out when necessary, and wisdom to be quiet when other voices need to be heard.

I hunger for healing in the face of illness, and I hunger for hope for those in despair.

I hunger for justice and true peace and true wholeness, and for oneness.

I hunger for the deep polarization in this country to end.

I hunger for people who have been marginalized by society to know, to deeply know and to trust, that they are beloved of God.

I hunger that when we physically return to our church buildings, that the separateness and loneliness that so many have felt this past year may end.

I hunger, in short, for Jesus.

As we begin this slow process of gathering together in person again, what is God calling you to do and to be in your community, in your neighborhood, in your family, in your church?

What is helpful to continue? What no longer works?

What is, you could say, a Twinkie? And what is, you could say, the bread of life?

Jesus says to you and to me—to all of us, “*I am* the bread of life. Whoever comes to me will never be hungry. And whoever believes in me will never be thirsty.”

This is our message. This is a message for you. May you be filled with Jesus! And this is a message for all people! May we share this good news with all that we meet.

Amen.

Hymn of the Day

Guide Me Ever, Great Redeemer

st. 1, 3

ELW 618

1 Guide me ev - er, great Re - deem - er, pil - grim through this
2 O - pen now the crys - tal foun - tain where the heal - ing
3 When I tread the verge of Jor - dan, bid my anx - ious

bar - ren land. I am weak, but you are might - y; hold me
wa - ters flow; let the fire and cloud - y pil - lar lead me
fears sub - side; death of death and hell's de - struc - tion, land me

with your pow'r - ful hand. Bread of heav - en, bread of heav - en,
all my jour - ney through. Strong de - liv - 'rer, strong de - liv - 'rer,
safe on Ca - naan's side. Songs and prais - es, songs and prais - es

feed me now and ev - er - more, ev - er - more, feed me now and ev - er - more.
shield me with your might - y arm, might - y arm, shield me with your might - y arm.
I will raise for - ev - er - more, ev - er - more, I will raise for - ev - er - more.

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: You call your church to be the body of Christ. Awaken all the baptized to the gifts you provide for carrying out the work of ministry. Where the church is divided, knit us together and restore the unity of the faith.

Lord, in your mercy,

G: **hear our prayer.**

A: You command the clouds above and cause the wind to blow in the heavens. Watch over deserts and wilderness places. Regenerate rainforests, defend species at risk of extinction, and strengthen the work of conservation organizations. Lord, in your mercy,

G: **hear our prayer.**

A: You summon leaders to respond to the needs of your people. Instill those who govern with patience when confronted with grievances and perseverance in seeking what promotes the well-being of the community.

Lord, in your mercy,

G: **hear our prayer.**

A: You draw near to those who cry out for help. Feed those who are hungry, reassure those who are despairing, and accompany those who are imprisoned. Rain down the true bread from heaven that gives life to the world. Lord, in your mercy,

G: **hear our prayer.**

A: You receive all who come seeking a sign of grace. Make this congregation a place of hospitality for those accustomed to rejection. To those who have felt excluded here or elsewhere, prepare us to welcome them in the name of Christ. 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: You provide food that endures for eternal life. Sustain us each day with the bread of life until we are gathered with all the saints and feast together at your heavenly banquet. 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.

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.

G: Thanks be to God.

Postlude

Improvisation on CWM RHONDDA

Paul Manz (1919–2009)

About today's music

Today's music uses the Welsh hymn tune, CWM RHONDDA, or, in English, "Rhondda Valley." *Hymnal Companion to Evangelical Lutheran Worship* notes that the hymn was composed for a Welsh Baptist singing festival in 1903, and is "normally associated with strong texts like 'Guide me ever, great Redeemer' (#618) and 'God of grace and god of glory' (#605)," but it's not clear what hymn text was originally intended for the tune. Today's postlude on this melody is among the "greatest hits" of Paul Manz (1919–2009), a Lutheran organist with a unique ability to convey hymn tunes in pleasingly modern and unexpected ways. First published in the mid-1970s, Manz's CWM RHONDDA follows certain Baroque patterns of harmony and structure (and even seems to quote Handel's "Hallelujah Chorus" for an instant) yet the piece is undeniably modern. Today's prelude features a piano treatment of CWM RHONDDA by Marianne Kim (b. 1972). The piece borrows generously from the subgenre sometimes called "classical jazz." Vince Guaraldi (1928–1976) is an artist who fits here; he wrote the musical score for 1965's *A Charlie Brown Christmas*, including a setting of GREENSLEEVES ("What Child Is This"). This beloved television program was broadcast annually for decades. My personal theory is that the fusion of Guaraldi's music with the Peanuts characters – and the Christmas story from the Gospel of Luke – created connotations of innocence and piety that significantly helped to open this musical genre for hymn-based piano music like today's prelude. – Cantor Kyle



Queen Anne

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✠ *Staff* ✠

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|----------------------|---------------------------|
| Pastor | The Rev. Dr. Dan Peterson |
| Cantor | Kyle Haugen |
| Parish Administrator | Barbara Bash |
| Sexton | John Bryant |

✠ *In Worship Today* ✠

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|------------------------------|--------------------------------------|
| Pastor | The Rev. Dr. Dan Peterson |
| Guest Peacher | NW WA Synod Bishop Shelley Bryan Wee |
| Cantor | Kyle Haugen |
| Intercessor | Carol Ann Davis |
| Soloist (Gospel Acclamation) | Meg Shaw |

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or on the Queen Anne Lutheran podcast.*

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and print resources for worship at home, as well as resources to use with children.*

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