
PODCAST START:

[intro music]

Fr. Shay: Welcome to the Reading Queerly queer theology podcast, where each week, your hosts Brian Murphy and Shay Kearns will offer a reflection on the week's lectionary readings. Today Brian and I are going to talk about the lectionary passage Luke 10:1-11.

[not read aloud]

After this the Lord appointed seventy others and sent them on ahead of him in pairs to every town and place where he himself intended to go. He said to them, "The harvest is plentiful, but the laborers are few; therefore ask the Lord of the harvest to send out laborers into his harvest. Go on your way. See, I am sending you out like lambs into the midst of wolves. Carry no purse, no bag, no sandals; and greet no one on the road. Whatever house you enter, first say, 'Peace to this house!' And if anyone is there who shares in peace, your peace will rest on that person; but if not, it will return to you. Remain in the same house, eating and drinking whatever they provide, for the laborer deserves to be paid. Do not move about from house to house.

Whenever you enter a town and its people welcome you, eat what is set before you; cure the sick who are there, and say to them, 'The kingdom of God has come near to you.' But whenever you enter a town and they do not welcome you, go out into its streets and say, 'Even the dust of your town that clings to our feet, we wipe off in protest against you. Yet know this: the kingdom of God has come near.' (NRSV)

So Brian, what are your thoughts on this passage?

Brian: The first thing that jumps out at me when I read this passage is, after Jesus sends out the seventy-two and he says, you know, if you go somewhere and they won't have you, to leave – to not just leave, but to shake the dust off

your sandals in protest. That word protest really sticks out to me, because I know oftentimes, especially with the gains that LGBT people have made over the years, I think that there's this tendency to be polite and to try and have dialogue and to build bridges. And I think those are all valuable things – but I also think, sort of strategically, and apparently Biblically, there's a time where we have to say no. We draw the line in the sandy ground and we shake our sandals off at you in protest. So it's important to remember that there's also a time and a place for protest, and I'm excited to see that reflected in this passage here.

FS: Yeah, that resonates with me a lot. I know you and I have talked about, at what point does staying in a place that doesn't welcome you become enabling people to stay in bad behavior, right?

B: Right.

FS: And I think that this passage kind of gets at that. You go and you announce yourself, and if you welcome you, then you stay, and you have dialogue with them, and you eat and drink and all of those things. But if they don't welcome you, then you go. You go in protest and you tell them why you're leaving. I think that that's a really important thing. And the other piece of this that I love is this very last verse, "As a complaint against you, we brush off the dust of your city that has collected on our feet. But know this: God's kingdom has come to you," (CEB). I think that that's a really powerful statement, when we *leave* a place, to be able to say to folks, you're missing out. You're missing out on not having queer and trans people a part of your community, because God's kingdom is in us, and when we're in your midst, it's within you too. I think it's really powerful.

B: Yeah, it gets back at what we talk a lot about at Queer Theology, right? It's not just 'let us in' but also 'let yourselves out.' It's not just, you need to let us get married or be ordained because of some need that we have, but also because of some need that you have. We have something to offer. We have something to bring to this table, and we'll enrich your lives and your faith because of it.

FS: We encounter the kingdom of God when we can all be in this together and we can share with one another.

B: Yeah, so one of the things with this podcast that we're doing, right, is giving pastors and folks who might preach on this text something to think about as they're preparing their sermon. I haven't run this by you yet, but I have sort of a radical suggestion as we think about how this text might inform a sermon. I guess my challenge might be, if you're straight and cisgender, perhaps rather than

preach on this passage you embody this passage and you invite a queer or a trans person from your congregation or from your city or your town to give the sermon. We have something to bring to your congregation. Maybe this is a moment for you to step back, and rather than talk about this text, actually live it out.

[outro music]

B: I'm Brian—

FS: And I'm Shay. And you can find out more at QueerTheology.com.

B: If you'd like to connect with us, send us an email to connect@queertheology.com.

FS: Thanks for listening.

PODCAST END

Transcript by Taylor Walker