

FOURTEENTH SUNDAY AFTER PENTECOST

September 6, 2020

"Word Out!" #27 video transcript



Prelude

Sonata I for Cello: Gigue (BWV 1007/6, transposed for viola)
Johann Sebastian Bach (1685–1750)
Annika Lundsgaard, viola

Welcome

- ☐: Welcome, this fourteenth Sunday after Pentecost, to Queen Anne Lutheran Church. Wherever you are listening, however you may be struggling, we invite you into this space: one where you can hear the good news in proclamation, spoken and sung; a time where you can be still and know God is God.
- ☐: At the end of today's Gospel lesson, after offering practical advice to the disciples on restoring right relationship when one member of the group has sinned against another, Jesus promises that wherever two or three gather in his name, he will be there among them. This is the promise he makes not only when we gather for worship, but especially when we gather around a child or adult who is to be baptized. Our service today includes two such baptisms: an adult, Ryley Lewis, and his daughter, Rowenna. Through us, through the water, and through the Word that accompanies it, may Christ be present to them both. Our guest preacher for today's service is the Reverend David Hahn of the Northwest Washington Synod.

Rite of Holy Baptism

(These baptisms were performed outside the church on August 22, 2020.)

INTRODUCTION

☐: Good and gracious God, we give you thanks for this incredible day, beautiful weather, and the opportunity to welcome two new members into the body of Christ through baptism. We ask that you open all our ears to hear your promises in this rite of grace and mercy and peace, and that you be with us as we conduct this service. Be with each person here.

In Jesus name we pray, Amen.

☐: God, who is rich in mercy and love, gives us a new birth into a living hope through the sacrament of baptism. By water and the Word, God delivers us from sin and death and raises us to new life in Jesus Christ. We are united with all the baptized in the one body of Christ, anointed with the gift of the Holy Spirit, and joined in God's mission for the life of the world.

PRESENTATION FOR BAPTISM

Sponsors, Meg and Yvonne:

I present Rowenna Lewis for baptism. I present Ryley Lewis for baptism.

☐: Ryley, called by the Holy Spirit,
trusting in the grace and love of God,
do you desire to be baptized into Christ?

Response: I do.

☐: Alaina and Ryley, called by the Holy Spirit,
trusting in the grace and love of God,
do you desire to have your child baptized into Christ?

Response: We do.

P: As you bring your child to receive the gift of baptism, you are entrusted with responsibilities: to live with her among God's faithful people, bring her to the word of God and the holy supper, teach her the Lord's Prayer, the Creed, and the Ten Commandments, place in her hands the holy scriptures, and nurture her in faith and prayer, so that she may learn to trust God, proclaim Christ through word and deed, care for others and the world God made, and work for justice and peace.

Do you promise to help Rowenna grow in the Christian faith and life?

Response: I do.

P: Meg and Yvonne, as sponsors, do you promise to nurture Ryley and Rowenna in the Christian faith as you are empowered by God's Spirit, and to help them live in the covenant of baptism and in communion with the church?

Response: I do.

PROFESSION OF FAITH

P: I ask you to profess your faith in Christ Jesus, reject sin, and confess the faith of the church.

P: Do you renounce the devil and all the forces that defy God?

Response: I renounce them.

P: Do you renounce the powers of this world that rebel against God?

Response: I renounce them.

P: Do you renounce the ways of sin that draw you from God?

Response: I renounce them.

Addressing all assembled:

P: Do you believe in God the Father?

C: **I believe in God, the Father almighty,
creator of heaven and earth.**

P: Do you believe in Jesus Christ, the Son of God?

C: **I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,
born of the virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.**

P: Do you believe in God the Holy Spirit?

C: **I believe in the Holy Spirit,
the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting.**

THANKSGIVING AT THE FONT

P: The Lord be with you.

C: **And also with you.**

P: Let us give thanks to the Lord our God.

C: **It is right to give our thanks and praise.**

P: We give you thanks, O God,
for in the beginning your Spirit moved over the waters
and by your Word you created the world,
calling forth life in which you took delight.
Through the waters of the flood you delivered Noah and his family,
and through the sea you led your people Israel from slavery into freedom.
At the river your Son was baptized by John
and anointed with the Holy Spirit.
By the baptism of Jesus' death and resurrection
you set us free from the power of sin and death
and raise us up to live in you.
Pour out your Holy Spirit, the power of your living Word,
that those who are washed in the waters of baptism may be given new life.
To you be given honor and praise through Jesus Christ our Lord,
in the unity of the Holy Spirit, now and forever.

C: **Amen.**

BAPTISM

P: Rowenna Rose Lewis, I baptize you in the name of the Father,
and of the Son,
and of the Holy Spirit,
Amen.

After each baptism, the assembly responds:

C: **Blessed be God, the source of all life,
the word of salvation,
the spirit of mercy.**

P: Let us pray.
We give you thanks, O God,
that through water and the Holy Spirit
you give your daughters and sons new birth,
cleanse them from sin, and raise them to eternal life.

Laying both hands on the head of the newly baptized, the minister prays for each:

P: Sustain Rowenna with the gift of your Holy Spirit:
the spirit of wisdom and understanding,
the spirit of counsel and might,
the spirit of knowledge and the fear of the Lord,
the spirit of joy in your presence, both now and forever.

C: **Amen.**

The presiding minister marks the sign of the cross on the forehead of the newly baptized.

P: Rowenna, child of God,
you have been sealed by the Holy Spirit
and marked with the cross of Christ forever.

C: **Amen.**

P: Ryley Reid Lewis, I baptize you in the name of the Father,
and of the Son,
and of the Holy Spirit,
Amen.

The assembly responds:

C: Blessed be God, the source of all life,
the word of salvation,
the spirit of mercy.

P: Let us pray.
We give you thanks, O God,
that through water and the Holy Spirit
you give your daughters and sons new birth,
cleanse them from sin, and raise them to eternal life.

Laying both hands on the head of the newly baptized, the minister prays for each:

P: Sustain Ryley with the gift of your Holy Spirit:
the spirit of wisdom and understanding,
the spirit of counsel and might,
the spirit of knowledge and the fear of the Lord,
the spirit of joy in your presence, both now and forever.

C: Amen.

The presiding minister marks the sign of the cross on the forehead of the newly baptized.

P: Ryley, child of God,
you have been sealed by the Holy Spirit
and marked with the cross of Christ forever.

C: Amen.

WELCOME

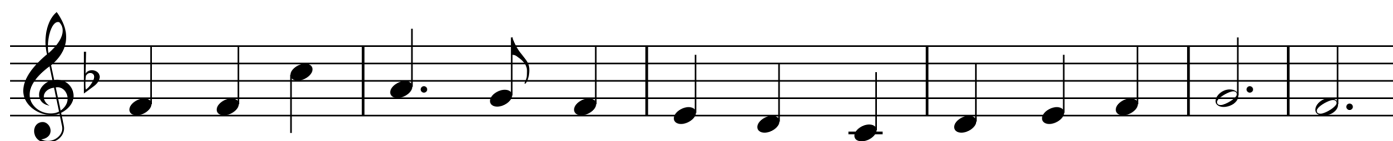
A lighted candle is given to each of the newly baptized as a representative of the congregation says:

A: Let your light so shine before others
that they may see your good works
and glorify your Father in heaven.

A: Let us welcome the newly baptized.

C: We welcome you into the body of Christ
and into the mission we share;
join us in giving thanks and praise to God
and bearing God's creative and redeeming Word
to all the world.

No Deeper Well



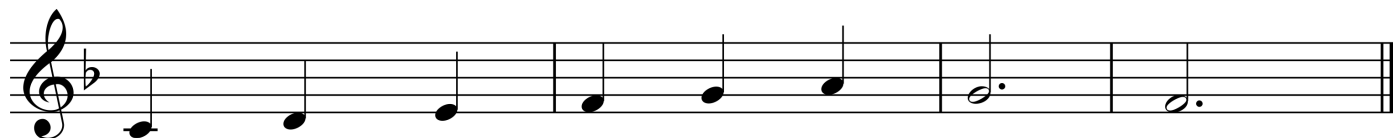
1 No deep-er well than the font that both claims us and sends us.
2 Each day re - born we re - joice that Christ lov - ing - ly claims us.
3 Deep sto-ried wa - ters wash o'er us, trans-form-ing, tran-scend-ing.



No rich-er grace than our God's, that so mer-ci-f'ly tends us.
Each day or-dained and sent out by the Ris-en who names us.
Bap - ti-sm's flood sweeps a - way all proud hu-man pre - tend - ing.



Wa - ter and Word! Faith that is both seen and heard.
Marked with his cross, All gain now count - ed as loss.
Wa - ters a - bound: O - cean, creek, riv - er, and sound



Gift for each day, yet gift end - less.
Breath of God's Spir - it sus - tains us.
Stream - ing with grace nev - er - end - ing.

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 5:19


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

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


Repeat alleluia

In Christ God was
reconciling the world to himself,
entrusting the message of reconciliation to us

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

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

The Holy Gospel:

Matthew 18:15-20

☐: The Holy Gospel according to Matthew, the eighteenth chapter, 15 – 20.
A reading from the Inclusive Bible.

¹⁵ If your sister or brother should commit some wrong against you, go and point out the error, but keep it between the two of you. If she or he listens to you, you have won a loved one back. ¹⁶ If not, try again. But take one or two others with you, so that every case may stand on the word of two or three witnesses. ¹⁷ If your sister or brother refuses to listen to them, refer the matter to the church. If she or he ignore even the church, treat that sister or brother as you would a Gentile or a tax collector. ¹⁸ The truth is, whatever you declare bound on earth will be bound in heaven, and whatever you declare loosed on earth will be loosed in heaven. ¹⁹ Again, I tell you, if two of you on Earth join in agreement to pray for anything whatsoever, it will be granted by my Abba God in heaven. ²⁰ Where two or three are gathered in my name, I am there in their midst.

This is the Gospel of our Lord.

Sermon

Called Out
Pastor David Hahn

Note: The sermon transcript below is of Pastor Hahn's full, original sermon. For our online video worship, this sermon was edited for length.

Grace to you and peace from God our Father and from our Lord and Savior Jesus Christ. Amen.

Today's Gospel lesson invites us to imagine, really, what it means to be "Church." Jesus is speaking to his disciples about the new community – the new community that is really brought together by who he is and what he opens up, through the Gospel that speaks about him and the good news that is being brought to the world.

For many, we've understood and recognized that the life of the church is one that is a community of conflict. And it is passages like this that really open us up to the reality that there will be differences among us. And it's important for us communities of faith to recognize that in the midst of those differences, there is a way forward for us. And it has to do with naming the challenge, the ways that we've "missed the mark," as the text says, and that we do it face to face. I think these words from the Gospel are words that we need to hear, and abide by. For when we don't, it leads to all sorts of factions and dissensions in the midst of a communion, a body who is called to be the body of Christ.

There are of course conflicts of all kinds. I will always remember in my own family, hearing a story about my grandfather on my dad's side, being called to serve on Council as a treasurer, and all the squabbles that ensued because of finances that they had to engage in, and all the different conversations that were brought about because of that, so that at the end of his term, as I came to understand it, it was such an ugly fight and conflict that my grandparents left the church and they never returned.

We are at a time of COVID, where there are a lot of challenges in terms of what it means for us to be church, frankly. I read recently on Facebook, a fellow colleague, clergy in the ELCA, was struggling with her two-point parish. And one of the parishes had the Council meet and they decided that they are going to start gathering for worship. And this is not what she as Pastor wanted to do. And in fact the organist did not want to attend to play music. And so here you've got another instance and another conflict.

And what I want to do today in light of this text is recognize that maybe there's another way for us to think about "What it means to be church in today's world?" or another way of thinking:

What does the *world* need the church to be? Who do we need to be – what kind of church do we need to be – for the world, in today's circumstances?

And I think that what this means, as I've looked at the text and as I thought about it this last week, I think when we approach this text we tend to see it from a particular lens. And what I'd like to do is to name what those things

are, and perhaps offer an alternative perspective, all rooted in what it means for us to be church for today's world.

One of the assumptions is that this text is only about matters internal to our particular church systems; that we think about this text, we hear it and it's just about the interior congregation, the particularity of a church in our own situation, and that it does not really have anything to do with the larger system of the church in relationship to the broader world. I want to think differently with you about that.

The second assumption I think, how this text functions for us, is that we typically locate ourselves more on the side of those who have been *offended*. That is, we maybe locate ourselves as the ones who need to be addressing those who have offended us. So, when we read it, you know, "If you have a conflict, go and speak to the other person." (We hear that same kind of statement from Ezekiel and the prophets today, if you read and heard that lesson: that God is creating Israel as a sentinel, one who's heralding and proclaiming God's Word to the world.) So, when we hear this text, again, we tend to think about it as: we're the ones who are speaking *to* the world, or *to* those who have offended us.

And the third piece, I think, that the assumption for us is that we as a church, many of us, are struggling in terms of our anxiety and recognizing that our numbers are declining, and so we see this decline in our membership and we want to preserve the church at all costs, rather than thinking about "How can we redefine what it even *means* to be church and what church growth is actually really all about?"

And so I think this text actually opens up for us some possibilities in terms of thinking differently than we have about what it means to be church.

What Jesus and the Gospel writers are really trying to get at is that church is all about reconciliation. That this way of being church in and with the world is about seeking reconciliation and being reconciled. But I want to wonder that maybe this doesn't also have a more expansive sense, of what it means to be church in relationship to *other* churches in our midst. That is, what does it look like that there are ecumenical partners who are and have been church

alongside of us in our neighborhoods and in our communities who are also extending a word to us that we need to be listening to?

And so right out of the get-go, I want to say the church is the church that is reconciled. But when we think about that, it's actually a church **that's called to attend to the world that God is creating through the Gospel**, that the church is *called out* into the world that God is imagining and creating for us through the Gospel of Jesus Christ. That means that, in Jesus, the church recognizes that how the world functions, is the way that we need to inhabit, and show up for the world. And what that means is that we need to show up for the world as a community that's open to reconciliation. And it's not just reconciliation but it's about *repair* and recognizing where we are in the status of the offense. And so if we think more expansively in terms of the ecumenical movement, and we think more expansively about this text as not just addressing the neighbor, but perhaps the neighbor who's been sinned against by the white church, what does it then mean for us to take seriously, to listen to the voice of the Other? And I'm imagining that these voices have been speaking to us for a long time.

One of the most recent books out that really is trying to help to spark a sense of conscience in the life of our churches, is the book by Lenny Duncan, *Dear Church: A Love Letter to the Whitest Denomination in America*. And what this book is trying to call attention to, is the way that we as church have missed the mark. And so rather than thinking about this text only in terms of "if somebody's offended us and we need to go to another person," perhaps we can locate ourselves on the other side of the one who's being addressed, by the one who's been offended. And how can we come to terms with the address, of what we need to be attending to in our daily life? That's what I'm wondering about.

But not only is Lenny Duncan and the most recent kind of book that he's put out essential, for us, in the life of the church; there have been a number of different materials through time, over the last decades, written by African Americans and people of color, really challenging us to take a good hard look at who we are in our life as church with the world.

One such person comes to mind for me and as I've been trying to do my hard work in doing anti-racism work, tending to my own sense of whiteness, and how I am complicit to a system that continues to perpetuate my own interests and not only the interest of others: James Cone, a prolific American theologian who studied at and taught at Union Theological Seminary in New York, wrote this book called *The Cross and the Lynching Tree*. And he writes this:

“While the lynching tree is seldom discussed or depicted, the Cross is one of the most visible symbols of America's Christian origins. Many Christians embrace the conviction that Jesus died on the cross to redeem humankind from sin. Taking our place, Jesus suffered on the cross, and gave his life as a ransom for many. We are now justified by God's grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a sacrifice of atonement by his blood effective through faith. The Cross is the great symbol of the Christian narrative of salvation,” he writes.

He continues, “Unfortunately, during the course of 2000 years of Christian history, this symbol, the Cross, has been detached from any reference to the ongoing suffering and oppression of human beings. Those whom a Salvadoran martyr called ‘the crucified peoples of history.’

“The Cross has been transformed into a harmless non-offensive ornament that Christians wear around their necks. Rather than reminding us of the cost of discipleship, it has become a form of cheap grace (*So here, James Cone is making a reference to Bonhoeffer*), an easy way to salvation that doesn't force us to confront the power of Christ's message and mission. Until we can see the cross and the lynching tree together, until we can identify Christ with a re-crucified black body hanging from a lynching tree, there can be no genuine understanding of Christian identity in America. And no deliverance from the brutal legacy of slavery and white supremacy.”

This is what James Cone writes, decades ago. And this voice is now starting to rear its head among us, as we see with George Floyd. Breonna Taylor. Jake Blake. And all of these lives. And so, when a member of the church sins against you, being church means to be “called out.” The word is *ecclesia*; to

be “called out” is to be called out, not just to a world, but perhaps it means to be called out in the ways that we’ve missed the mark. And that the true sense of being church is coming to terms with the ways that we are missing the mark, and not to be afraid of the vulnerability and the transparency and the challenge that comes with that.

It’s not about becoming defensive; in fact, in the freedom of the Gospel, the gift and the promise is this: that we have been set free for a future not of our own creating, but a life that God opens up for us to inhabit. And what it means for us to be church at this time, is a life and a world that promises to take its lead from how we are in relationship to our neighbor, and how we’re looking out for the interests of others, and not just ourselves.

That’s the shift. That’s the call. Being *called out* into the life of the Other; Jesus in his life and his cross, poured out for the life of the world.

And so what does this mean? Well, in the Gospel lesson for today, what it says is that the hope and the promise is that those who are addressed, who are missing the mark, will in fact listen, receive and understand what it is that is being shared.

And I've heard this in a variety of ways But this last week, in these last few days, I heard it most profoundly in the ramblings and the honest transparency and exploration of Seahawks coach Pete Carroll. If you haven't heard him, I invite you to go and listen, but he shared for 15 minutes the hard work that his players have been teaching him and as a white person what he’s actually beginning to open his ears up to; the whole transcript is online, and one of the pieces that really stands out to me is when he speaks. “The really amazing thing that I've learned is black people know the truth. They know exactly what's going on. It’s white people that don’t. And it’s not that they’re not telling us. They’ve been telling us the stories. And we know what’s right and what’s wrong. We just have not been open to listen to it. We’ve been unwilling to accept the real history. We’ve been taught a false history of what happened in this country. We’ve been basing things on false fantasies. And it’s not been about equality for all. It has not been about freedom for all. It has not been about opportunity for all.”

And what I hear in Pete Carroll's words, and when you hear them for yourself, he's kind of stumbling he's just kind of processing all the things that he's learning. I think that's what we need to do for many of us. And it's not just our black brothers and sisters who are actually sharing with us the ways that we've missed the mark — (and I'm just talking about one slice, one instance, right? There's so many in our world) — but it's also indigenous folks; it's also people of color, it's also Asian American, it's also Mexican Americans; there are a lot of people that we as white folks in a white church need to come to terms with and listen and better understand. And this means work for us.

But it's not just about reconciliation, it's about working toward repair and recognizing our own complicity in the midst of this.

So going back to the beginning: What does it mean for us to be church? What kind of church does the world need today? The church needs to be a world that's open to pursuing reconciliation, repair and recognition of our own complicity in ways that are reminiscent of our very own liturgy: "We gather together in the name of the Father, Son and Holy Spirit, one God, Mother of us all. We gather together to proclaim and to share the ways that we've fallen short," — and we hear that sense of confession. What we need to do is to follow and inhabit that practice laid out for us in confession and absolution in the very way we live in and with the world, because as we'll find: it's not just us who needs this work. But it's our fellow companions in our communities who also need this work.

So what does it mean for us to go to the town square and to begin building and doing this kind of anti-racism work, in whatever way it might take? But we don't do it apart from the world, we do it with the world. This is what I'm wondering and this is what I'm hoping. So, it's been good today to share this word, and to kind of explore this promise with you; I pray that it's enriching. Would you please pray with me:

Lord Jesus, we thank you for the gift of this gospel. Help us be more expansive in our understanding of what it means to be church and more receptive to the ways that those as church in our world are speaking to us.

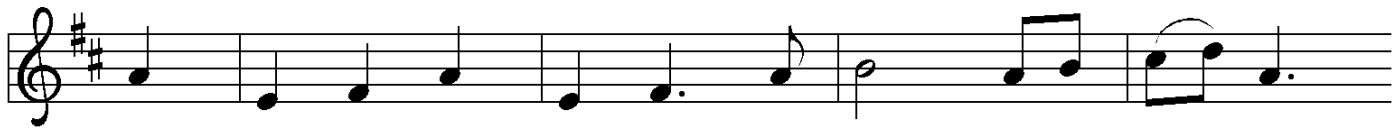
Help us to listen. Help us to work toward repair and to recognize the ways that we need to be about further work in us and around us. Thank you for opening up this world to your Gospel. In your holy name we pray.

Amen.

Hymn of the Day

Beloved, God's Chosen

ELW 648



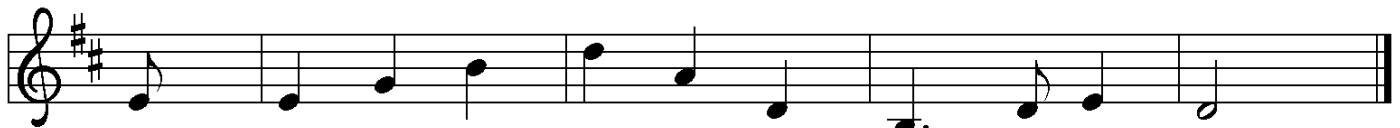
1 Be - lov - ed, God's cho - sen, put on as a gar - ment
2 With - in, call forth Wis - dom, to dwell in you rich - ly;
3 Be - lov - ed, God's cho - sen, put on as a gar - ment



com - pas - sion, for - give - ness, and good - ness of heart.
let peace rule your hearts and that peace be of Christ.
com - pas - sion, for - give - ness, and good - ness of heart.



A - bove all, be - fore all, let love be your rai - ment
And from the heart's cham - ber, be - lov - ed and ho - ly,
A - bove all, be - fore all, let love be your rai - ment



that binds in - to one ev - 'ry dis - so - nant part.
let sing - ing thanks - giv - ing to God ev - er rise.
that binds in - to one ev - 'ry dis - so - nant part.

Text: Susan Palo Cherwien, b. 1953
Music: ANDREW'S SONG, Robert A. Hobby, b. 1962
Text © 1994 Susan Palo Cherwien, admin. Augsburg Fortress.
Music © 1997 Augsburg Fortress.

Good morning! In place of our normal children's sermon, we are going to observe this morning our annual "Blessing of the Backpacks." Only this year we're going to include *other* devices of learning. So we will "Bless the Devices."

August and September mark a time normally where some of you find yourselves returning to school, going back to learning. Due to the coronavirus pandemic, however, many of you will not be able to return this fall, and will instead learn from home. Wherever you learn, God praises it. In the Book of Proverbs we're told that the wise seek instruction, and hear advice. Knowledge is praised.

And so today, however you acquire knowledge, whether it's in a book, a backpack or an electronic learning device, we invite you at the appropriate time to hold that device up to your screen as we bless the devices.

God, you call us to share your good news of love, justice and peace with a world in need. You invite us to learn, to listen, and in these ways to grow. You give us, as people made in your image, the light of intelligence and the depth of wisdom, capacities which have allowed us to develop new ways of interacting with others, of listening to their voices, attending to their interests and concerns, connecting with diverse peoples and groups, and engaging them as people of faith.

To you who are watching, we invite you now to take whatever device you will be using to help you learn this coming year, be it a phone, a great book, – like *Martin Luther's Basic Theological Writings* – or a sturdy backpack, and hold it up to the screen you are using to watch this for a blessing:

God, we ask your blessing on the many devices we use to learn about the world around us; devices which enable us to connect to others, like our teachers, friends and classmates; devices we can use to lift them up, to love and serve them in a changing world.

May these devices help us grow. May they never become distractions from relationships or idols in our hands. And may we always remember your son Jesus Christ, the one who makes your love and grace available to us in this, our wired-in world.

Amen.

Prayers of the Church

P: Drawn together in the compassion of God, we pray for the church, the world, and all those in need.

A brief silence.

P: Unite your church, O God. Grant us the gifts of repentance and reconciliation. Bless the cooperative work of churches in this community. Strengthen ecumenical partnerships; guide the work of the Lutheran World Federation and the World Council of Churches. Lord, in your mercy,

G: **hear our prayer.**

P: Protect your creation, O God. Teach us ways that do not harm what you have entrusted to our care. Renew and enliven places suffering from drought, flood, storms, or pollution, especially those in California who suffer once again from the smoke stemming from widespread wildfire. Lord, in your mercy,

G: **hear our prayer.**

P: Turn nations and leaders from ways that lead to death. Shape new paths toward peace and cooperation, teaching us to recognize one another as neighbors. Guide legislators, civil servants, judges, and police toward laws that protect the well-being of all. Lord, in your mercy,

G: **hear our prayer.**

P: Tend to all in need of your compassion. Hear the cries of those awaiting justice due to racism and sexism as well as those and those yearning for forgiveness. Give community to the lonely and neighbors to the outcast. Shelter all who are vulnerable in body, mind, or spirit, especially those whose health, work, or age make them vulnerable to the coronavirus. Lord, in your mercy,

G: **hear our prayer.**

P: Sustain us in our work, O God, and give work to those who need it. Shape societies to ensure fair treatment for all who labor. Help us to love our neighbors in and through our work. Lord, in your mercy,

G: **hear our prayer.**

P: For whom or what else do the people of God pray?

A silence is given so that your prayers may be offered.

P: Lord, in your mercy,

C: **hear our prayer.**

P: We remember with thanksgiving those who have died in faith. As you equipped them, equip us with courage, strength and trust, until with them we see your salvation. Lord, in your mercy,

C: **hear our prayer.**

P: All these things and whatever else you see that we need, we entrust to your mercy; through 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.

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 today's service. You can find other services, including our Holden Evening Prayer, on our website, queenannelutheran.org. We invite you as well to subscribe to this YouTube channel.

P: On Friday and Saturday, September 11th and 12th, all those going back to school or back to learning are invited to stop by the church for a “Celebration of Back to Learning.” Events happen outside in the breezeway. Plan to stop by for 15 minutes; bring your phone, and of course, wear a mask.

P: Receive now the blessing:

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

Prelude, Fugue, and Chaconne in C major (excerpts)
Dietrich Buxtehude (1637–1707)
Cantor Kyle

The postlude for today’s worship is one of Cantor Kyle’s favorites — the *Prelude, Fugue, and Chaconne* of Dietrich Buxtehude. The middle section of the piece is omitted for our service; you can watch a separate video recording of the entire piece at our YouTube channel: <https://youtu.be/vVBfSVShN54>. This piece is a great example of the “fantastical style” of Baroque organ music, with joyful flourishes and a sense of spontaneity (like jazz today, many Baroque pieces were improvised first). Watch both videos to find differences in musical interpretation and alternative uses of the Wech organ’s stops.



Queen Anne

LUTHERAN CHURCH

Called to Proclaim God's Love in Christ for Every Person

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✧ *Staff* ✧

Pastor	The Rev. Dr. Dan Peterson
Cantor	Kyle Haugen
Children's Ministry Coordinator	Terry Anderson
Parish Administrator	Barbara Bash
Sexton	John Bryant

✧ *In Worship Today* ✧

Pastor	The Rev. Dr. Dan Peterson
Cantor	Kyle Haugen
Lector and Guest Preacher	Rev. David Hahn
Viola (Prelude)	Annika Lundsgaard
Baptized	Ryley Lewis
	Rowenna Lewis
Baptismal Sponsors	Yvonne Lewis
	Meg Briggs
Congregational Representatives	Mark Dibble
	Joel Matter

This service of worship can also be seen as video online. Go to queenannelutheran.org and click on "WORD OUT" to find audio, video, and print resources for worship at home.

Many thanks to Marc Oplinger and Todd Bishop for their technical assistance.