



Queen Anne

LUTHERAN CHURCH

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

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✧ *In Worship Today* ✧

Pastor	The Rev. Dr. Dan Peterson
Cantor	Kyle Haugen

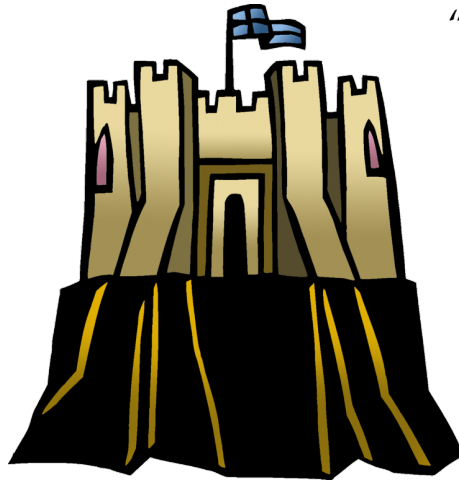
This service of worship can also be seen as video online. Go to queenannelutheran.org and click on "WORD OUT" to find audio, video, and print resources for worship at home.

Many thanks to Marc Oplinger for his technical assistance.

REFORMATION SUNDAY

October 25, 2020

“Word Out” audio transcript



Prelude

Chorale prelude on EIN FESTE BURG
Dietrich Buxtehude (1637–1707)

Welcome

P: Welcome, this Reformation Sunday to Queen Anne Lutheran Church. Wherever you are listening, whatever struggles 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 where you can be still, and know God is God.

Today is a special day for our church. Not only do we celebrate the 503rd anniversary of the Protestant Reformation begun by Martin Luther, we also celebrate the tenth anniversary of the installation of our church organ. Thanks be to God for both!

We are called not only to love God with heart, soul, and mind, but also to love our neighbors as ourselves. In the Confession of Sins, we acknowledge that we have not loved God, neighbor, and self; yet we gather to hear the word of forgiveness and to be strengthened by this word to be signs of God’s love and mercy in the world.

Confession and Forgiveness

P: In the name of the Father,
and of the ✝ Son,
and of the Holy Spirit.

C: Amen.

P: Almighty God, to whom all hearts are open,
all desires known, and from whom no secrets are hid:
cleanse the thoughts of our hearts by the inspiration of your Holy Spirit,
that we may perfectly love you and worthily magnify your name,
through Jesus Christ our Lord.

C: Amen.

P: If we say we have no sins, we deceive ourselves, and the truth is not in us.
But if we confess our sins, God who is faithful and just will forgive our
sins and cleanse us of all unrighteousness.

Silence is kept for reflection.

P: Most merciful God,

C: **we confess that we are in bondage to sin and cannot free ourselves.**

**We have sinned against you in thought, word, and deed,
by what we have done and by what we have left undone.**

**We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.**

For the sake of your Son, Jesus Christ, have mercy on us.

**Forgive us, renew us, and lead us,
so that we may delight in your will and walk in your ways,
to the glory of your holy name. Amen.**

P: Almighty God, in his mercy, has given his son to die for us
and for his sake forgives us all our sins.

As a called and ordained minister of the church of Christ,
and by his authority, I therefore declare to you
the entire forgiveness of all your sins,
in the name of the Father, and of the **+** Son,
and of the Holy Spirit.

C: Amen.

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.**

Gathering Hymn

A Mighty Fortress

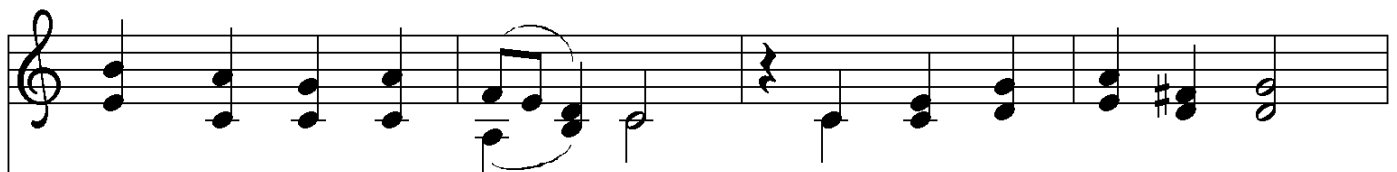
ELW 504



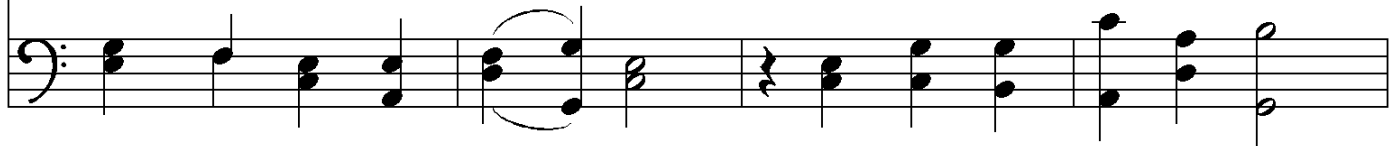
1 A might - y for - tress is our God, a sword and shield vic -
2 No strength of ours can match his might! We would be lost, re -
3 Though hordes of dev - ils fill the land all threat-'ning to de -
4 God's Word for - ev - er shall a - bide, no thanks to foes, who



to - rious; he breaks the cruel op - pres - sor's rod and
ject - ed. But now a cham-pion comes to fight, whom
your us, we trem - ble not, un - moved we stand; they
fear it; for God him - self fights by our side with



wins sal - va - tion glo - rious. The old sa - tan - ic foe
God him - self e - lect - ed. You ask who this may be?
can - not o - ver - pow'r us. Let this world's ty - rant rage;
weap-ons of the Spir - it. Were they to take our house,



has sworn to work us woe! With craft and dread - ful might
 The Lord of hosts is he! Christ Je - sus, might - y Lord,
 in bat - tle we'll en - gage! His might is doomed to fail;
 goods, hon - or, child, or spouse, though life be wrenched a - way,

he arms him - self to fight. On earth he has no e - qual.
 God's on - ly Son, a - dored. He holds the field vic - to - rious.
 God's judg - ment must pre - vail! One lit - tle word sub - dues him.
 they can - not win the day. The king - dom's ours for - ev - er!

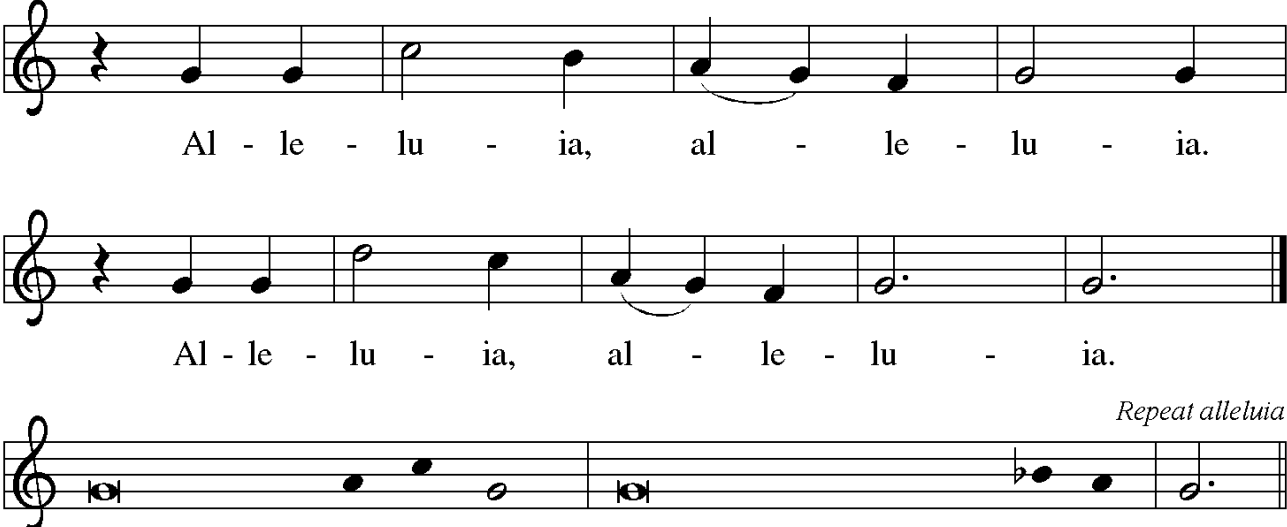
Text: Martin Luther, 1483–1546; tr. *Lutheran Book of Worship*
 Music: EIN FESTE BURG, Martin Luther
 Text © 1978 *Lutheran Book of Worship*, admin. Augsburg Fortress.

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Gospel Acclamation

John 8:31-32

C:



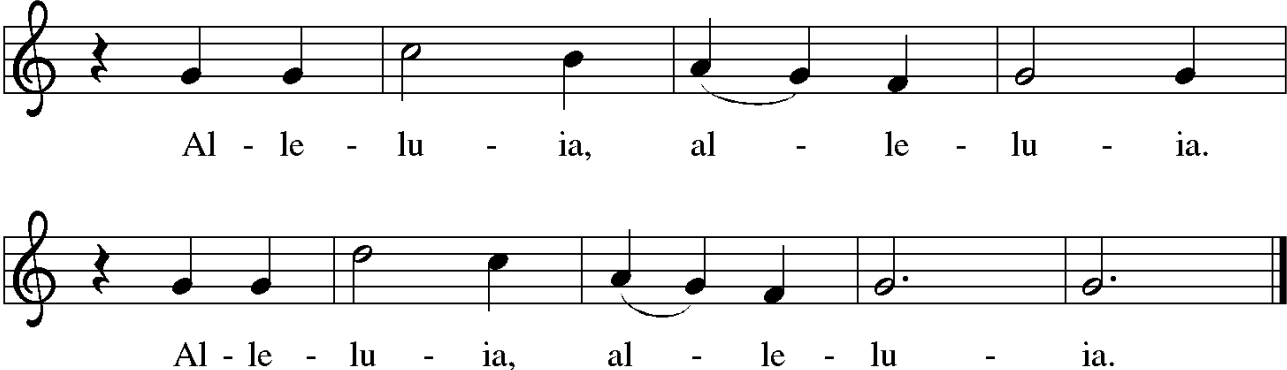
Al - le - lu - ia, al - le - lu - ia.

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

Repeat alleluia

A: If you continue in my word, you are truly my disciples,
and you will know the truth, and the truth will make you free.

C:



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

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

The Holy Gospel:

John 8:31-36

A: The Holy Gospel according to St. John, the eighth chapter.

C: Glory to you, O Lord.

A: ³¹Jesus said to the Jews who had believed in him, "If you continue in my word, you are truly my disciples; ³²and you will know the truth, and the truth will make you free." ³³They answered him, "We are descendants of Abraham and have never been slaves to anyone. What do you mean by saying, 'You will be made free'?"

³⁴Jesus answered them, “Very truly, I tell you, everyone who commits sin is a slave to sin. ³⁵The slave does not have a permanent place in the household; the son has a place there forever. ³⁶So if the Son makes you free, you will be free indeed.”

A: The Gospel of the Lord.

G: Praise to you, O Christ.

Sermon

Reformation Day Replay

Pastor Dan Peterson

Grace and peace to you from God our Father and from our Lord and Savior Jesus, who is the Christ. Amen.

Last December, I vowed to start a new tradition at Queen Anne Lutheran Church. After preaching to a small group of churchgoers a sermon on Martin Luther I thought was important, I decided that on Reformation Sunday I would bring it back so that other people could hear it, too.

The sermon was titled, “Did Martin Luther Go to Hell?” It was preached on December 8, 2019, and you can still hear it online by going to our website at queenannelutheran.org. It is not, however, the sermon I am going to preach today.

Since last December, my thinking about this new Reformation Sunday tradition has expanded. What if – in honor of Reformation Sunday – I choose a sermon featuring or focusing on Martin Luther that I not only liked, but one I felt had special, continued relevance months, or up to a year, after I first preached it?

Given that criterion, my choice was obvious. It would have to be the last sermon I preached before we discontinued gathering for worship in person back in March. The title: “Flee the Plague? A Conversation with Martin Luther.”

Plague. In 1527 it sweeps across the German countryside, one of many instances it would appear in Europe since its initial outbreak in 1350. John Hess, a pastor in Breslau, Germany, writes desperately to Martin Luther in Wittenberg. He has one question: Can a Christian flee the plague, or must he remain and tend to its victims?

Wittenberg. Bubonic Plague (or Black Death) surfaces in August of that same year. School officials close the university where Luther teaches, admonishing students immediately to return to their homes. Luther remains, ministering to the first wave of victims while suffering from *cerebral anemia*, a condition where fewer red blood cells than normal reach the brain, one that can lead to permanent tissue damage and one for which there is no known treatment or cure in Luther's time. Months pass; the Reformer, debilitated by his own failing health, finally responds to Hess. The title of his writing: "Whether One May Flee From a Deadly Plague."

Description. Luther begins with his opposition. There are some, he says, who are firm in the opinion that one need not and should not run from a deadly plague. "Rather," Luther writes, "since death is God's punishment, which he sends upon us for our sins, we must submit to God and with a true and firm faith patiently await our punishment." *I cannot condemn this view*, Luther unfortunately says, reflecting what James Kittelson, author of *Luther the Reformer*, calls the "age of fire and brimstone" in which Luther lived, one where natural disasters and sickness are believed to come from God as a response to human sin—a way of thinking that would, taken by itself, justify, in my opinion, the consignment of Luther's thought to the trash heap of superstition to which it belongs.

Surprise. Luther's refusal initially to censure those who think it is the duty of a Christian to submit to God's wrath gives way rather astonishingly to a different mode of thinking later in the same writing. As one editor puts it, Luther fights against the notion that faith would protect a person from the plague. Luther writes, "I hear people say, 'If war or the Turks come, one should . . . stay and await God's punishment by the sword.' That is quite true, Luther says; let him who has a strong faith wait for his death, but he

should not condemn those who take flight. By such reasoning, Luther continues, *when a house is on fire, no one should run outside or rush to help because such a fire is also a punishment from God. . . Freezing weather and winter are also God's punishment and can cause death. Why run to get inside or near a fire? Be strong and stay outside until it becomes warm again. We should then need no apothecaries or drugs or physicians because all illnesses are punishments from God. Hunger and thirst are also great punishments and torture. Why do you eat or drink instead of letting yourself be punished until hunger and thirst stop themselves? . . . Where, Luther concludes, would all this end?"*

Luther's turn to what we might today call "common sense" wasn't so common in his time. And actually, after seeing the way people are reacting, I wrote seven months ago, I'm not so sure it's common in ours either! After all, though we are absolutely right to be cautious when it comes to the Coronavirus, we are *not*, thankfully, dealing with the plague. We are dealing, rather, with a virus that is far less severe (even though, and again I say this seven months later, we know now that this virus is quite severe in and of itself).

All that said, Luther offers some surprisingly relevant advice for dealing with outbreaks of disease; and for this message, I wanted to offer a few examples. For starters, only those who are necessary should tend to the victims. This includes, as it does in our pandemic, doctors, public officials, spiritual caregivers or pastors, and any individual upon whom an afflicted person is dependent. Next, religious folk should not, in Luther's words, "tempt God" by saying that they don't need to take any precautions (like wearing a mask) because God will protect them. In his own time Luther writes, "There are some who disdain the use of medicines; they do not avoid places and persons infected by the plague, but lightheartedly make sport of it (very prophetic) and wish to prove how independent they are. They say that it is God's punishment; if he wants to protect them, he can do so without medicines or our carefulness. This is not trusting God, Luther says. It's tempting him. God has created medicines and provided

us with intelligence to guard and take good care of the body so that we can live in good health.”

Luther condemns in the fullest terms God-tempters by the effect their attitude has on other people. It’s one thing, making “no use of intelligence or medicine,” he writes, to harm oneself. “It is even more shameful for a person to pay no heed to his own body and fail to protect it against the plague the best that he is able, and then to infect and poison others who might have remained alive if he had taken care of his body as he should have. He is thus responsible before God for his neighbor’s death and is a murderer many times over.”

Luther offers additional practical steps his reader can take as well. “Use medicines,” he writes, “take potions which can help you (this was the 16th century, after all); fumigate house, yard, and street; shun persons and places wherever your neighbor does not need your presence or has recovered, and act like a man who wants to help put out [a] burning city.”

Luther appeals to Scripture to argue that fleeing the plague, again, whenever “your neighbor does not need you,” is completely justified: “Examples in Holy Scripture abundantly prove that to flee from death is not wrong in itself,” Luther says. “Abraham was a great saint but he feared death and escaped it by pretending [before others] that his wife, Sarah, was his sister. Because he did so without neglecting or adversely affecting his neighbor, it was not counted as a sin against him.” Moses, Uriah, Elijah, David, Jacob, and Isaac, “All of them fled from death when it was possible and saved their lives, yet without depriving their neighbors of anything but first meeting their obligations toward them.”

But most importantly, it’s the benefit and welfare of the neighbor that gets Luther’s attention. “No one,” Luther writes, “should dare leave his neighbor unless there are others who will take care of the sick in their stead and nurse them.”

So let’s put this now all together. Luther’s basic response for his time to the question of whether a Christian can flee the plague should now be

clear: it depends. If you are not needed, Luther says, then there is no reason to stay; you are perfectly justified in leaving to ensure your own survival. If you *are needed*, however, then God calls you to remain.

But what about us? What about our time? I think Luther offers some surprisingly helpful advice here:

1. Make others your priority, but do so in a way that doesn't *unnecessarily* risk your own health; this could be as simple as a phone call to check in on a friend. A card, as I have been suggesting more recently; even an email.
2. Don't assume that as a person of faith, God will magically protect you; this is the thinking of some Christian fundamentalists and all modern-day vaccine deniers. Instead, make use of the medicines and the brain God gave you; this is how God provides.
3. Remember that by protecting yourself, you protect others; if you feel sick, don't expose others to what you have. It's not just about you; it's about your neighbor, too.

Plague. In 1527 it swept across the German countryside, one of many instances it would appear in Europe since its initial outbreak in 1350. Luther would survive it, along with two other outbreaks during his lifetime, tending to victims in all circumstances. Some scholars think he wrote his most famous hymn during one of these outbreaks. Perhaps you've heard of it: "A Mighty Fortress is Our God" – a testament to the faith that empowered Luther to remain, to put his neighbor first, to rely on the gifts God had given him to help others.

May that same faith empower us to do for our neighbors what Luther did for his.

Amen.

Hymn of the Day

Lord, Keep Us Steadfast in Your Word

ELW 517

Preceded by a short chorale prelude for organ by J.S.Bach (1685–1750)

The musical score is written for voice and organ. It consists of three systems of music. Each system has a vocal line (treble clef) and an organ line (bass clef). The key signature is one sharp (F#), and the time signature is common time (C). The organ part is a simple harmonic accompaniment consisting of chords and single notes. The lyrics are arranged in three systems, corresponding to the vocal lines. The first system contains three lines of lyrics. The second system contains two lines of lyrics. The third system contains two lines of lyrics. The music ends with a double bar line.

1 Lord, keep us stead - fast in your word; curb those who
2 Lord Je - sus Christ, your pow'r make known, for you are
3 O Com - fort - er of price - less worth, send peace and

by de - ceit or sword would wrest the king - dom from your Son
Lord of lords a - lone; de - fend your ho - ly church, that we
u - ni - ty on earth; sup - port us in our fi - nal strife

and bring to naught all he has done.
may sing your praise e - ter - nal - ly.
and lead us out of death to life.

Text: Martin Luther, 1483–1546; tr. Catherine Winkworth, 1827–1878, alt.
Music: ERHALT UNS, HERR, J. Klug, *Geistliche Lieder*, 1543

The Apostles' Creed

P: With the whole church, let us confess our faith.

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



Blessing of the Quilts and Kits

P: Friends in Christ: Today we give thanks to God and we seek God's blessing as we gather to bless these quilts, baby care kits, and personal care kits to the praise and glory of God.

P: The Lord be with you.

C: And also with you.

P: Let us pray. Blessed are you, O Lord our God, wonder of the universe.
You made the whole earth for your glory; all creation praises you.
We lift our voices in gratitude for the life you give us, and the love shown
us in Jesus Christ.

Send these quilts into the world to give warmth and comfort to those in
need. Lord, in your mercy,

C: hear our prayer.

P: Let these baby layettes and personal care kits bring and protect the gift of
health and learning to many, that they may know your care. Lord, in your
mercy,

C: hear our prayer.

P: We ask your blessing on the work of Lutheran World Relief, and all those
who have used their time, efforts, skills and gifts to make such blessing
possible, both in this congregation and elsewhere in the world. In this day
of global uncertainty and unrest, we pray for all the refugees searching for
a secure home, and for all who live in a land of war.

Lord, in your mercy,

C: hear our prayer.

P: We give you thanks, O God,
as we dedicate these quilts and kits to your glory and praise.
Grant us faith to know your gracious intention in all things,
give us joy in them, and lead us to the building up of your kingdom;
through your Son, Jesus Christ, our Savior and Lord,
who lives and reigns with you and the Holy Spirit, one God,
now and forever.

C: Amen.

P: Let us bless the Lord.

C: Thanks be to God.

P: The blessing of God,
Father, + Son, and Holy Spirit,
be with us all.



Prayers of the Church

P: With confidence in God's grace and mercy, we pray for the church, the world, and all those in need.

A brief silence.

P: In your love, God, you speak to your church. Give courage and the bond of love to all who share in worship, that this love turn us toward our neighbors. Lord, in your mercy,

G: **hear our prayer.**

P: In your love, you create our earth filled with living things of every kind. Sustain the intricate connections among plants, insects, animals, and organisms we don't even know or recognize. Bless the work of scientists who help us extend neighborly love to the natural world.

Lord, in your mercy,

G: **hear our prayer.**

P: In your love, you guide with justice. Inspire leaders for truthful conversations and wise policies, that decisions are made for the good of all. Lord, in your mercy,

G: **hear our prayer.**

P: In your love, you tenderly care for your children and nurse them to health. Bring relief to all who need healing, hope, or restoration this day. Lord, in your mercy,

G: **hear our prayer.**

P: In your love, you accompany us in life's transitions. We pray for new parents, those grieving a loss, those who are retiring, and those embarking on new adventures. 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: In your love, we remember those who were dear to us and now rest in you. We give thanks for Martin Luther and all who seek to reform and renew your church. Give us courage to live out your gospel, revealing your love until our days on earth have ended. Lord, in your mercy,

C: **hear our prayer.**

P: Listen as we call on you, O God, and enfold in your loving arms all for whom we pray, in the name of 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.

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: Welcome once more to Queen Anne Lutheran Church. We are delighted you could join us for worship during this time. We have many activities happening beyond worship, including activities for kids as well as an exciting adult Forum program. You can find out more about either of these and other activities by visiting our website, queenannelutheran.org. We invite you as well to subscribe to this YouTube channel and we thank you again for joining us in worship today.

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

Fantasy on EIN FESTE BURG
Charles Ore (b. 1936)

About Today's Music

Today we celebrate the tenth anniversary of the installation of Queen Anne Lutheran Church's pipe organ, built by Robert Wech of Buchloe, Germany, in Bavaria. The organ's design harkens to the materials, methods, sounds, and styles of the Baroque era. That era of music history is especially noted for the works of Lutheran keyboardist, violinist, and composer Johann Sebastian Bach, who is widely regarded as the greatest composer in the Western art music tradition. We have enjoyed a decade with a world-class instrument at QALC thanks to the vision of the congregation and many generous donors. We look forward to commemorating this milestone with an in-person concert or event when audiences are gathering again. *Soli Deo Gloria!*

Our Reformation Sunday service includes music based on hymns of Martin Luther, by J.S. Bach as well as a composer Bach admired, Dietrich Buxtehude. Buxtehude's setting of "A Mighty Fortress" is a prime example of the Baroque *ornamented* chorale prelude, with the notes of "A Mighty Fortress" skillfully embroidered upon – sometimes hidden, sometimes clearly audible. In 1984 a lost collection of early organ works by J.S. Bach was rediscovered, including a short treatment of "Lord, Keep Us Steadfast in Your Word." The young Bach offers straightforward use of *counterpoint* to set different statements of the hymn's melody with great assertiveness, befitting the text of the hymn. The postlude for today's service is a "joyful noise" by a retired Lutheran college professor, Charles Ore. Ore's hymn-based organ works are described as "sometimes delightfully unorthodox" by John Ferguson (who was my organ teacher for my Master's program), and I think that aptly describes this setting of "A Mighty Fortress." The original form of Luther's hymn was more rhythmic than the version of the tune we sing in today's service, and Ore's music really makes the organ seem to dance. You might even hear a raucous shout or two against the devil, in good Luther fashion!

—Cantor Kyle

