



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	
Guest Preacher	Deacon Dianne Johnson	
	<i>Director of Evangelical Mission, NWWA Synod, ELCA</i>	
Cantor	Kyle Haugen	
Lector and Intercessor	Jenna	
Choir (<i>leading today's hymns; recorded individually, observing safety measures</i>)		
Amy Castle	Kyle Haugen	Lori Lynn Phillips
Susan Evans	Joel Matter	Cat Rugg

This service of worship can also be viewed online on our YouTube channel and website. Go to queenannelutheran.org and click on "WORD OUT" to find audio, video, and print resources for worship at home, as well as resources to use with children.

THIRD SUNDAY IN LENT

March 7, 2021

A "Word Out" video transcript



Prelude

Two chorale preludes on LIEBSTER JESU, WIR SIND HIER
Johann Gottfried Walther (1684–1748)

Welcome

P: Welcome, this Family Sunday, the first Sunday of the month, and the third Sunday in Lent, 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 through proclamation, spoken and sung; a time where you can be still, and know God is God.

The Ten Commandments begin with the statement that because God alone freed the Israelites from the powers that oppress them, they are to let nothing else claim first place in their lives. When Jesus throws the merchants out of the temple, he is defending the call to worship God alone and rejecting the ways commerce and profit-making can take the place of God. This scene gives us the opportunity to think of our highest priorities in life. Are we honoring God, or does our allegiance lie elsewhere? Does God claim first place in our lives?

Gathering Hymn

Word of God, Come Down on Earth

ELW 510

1 Word of God, come down on earth, liv - ing rain from
2 Word e - ter - nal, throned on high, Word that brought to
3 Word that speaks God's ten - der love, one with God be -

heav'n de - scend - ing; touch our hearts and bring to birth
life cre - a - tion, Word that came from heav'n to die,
yond all tell - ing, Word that sends us from a - bove

faith and hope and love un - end - ing. Word al - might - y,
cru - ci - fied for our sal - va - tion, sav - ing Word, the
God the Spir - it, with us dwell - ing, Word of truth, to

we re - vere you; Word made flesh, we long to hear you.
world re - stor - ing, speak to us, your love out - pour - ing.
all truth lead us; Word of life, with one bread feed us.

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.

Children's Message

Pastor Dan

Good morning, I'm Pastor Dan. Today is our Family Service, and this is our children's sermon.

When I was a kid, sometimes at church we'd play something of a game. Maybe you've played it, too: "Here's the church. Here's the steeple. Open the door, and you see all the people."

Tell me something. What do all the people in church do, or what should they do? Well, the purpose of church is to worship God – to make God the focus of our lives.


In Jesus' day they had a word for a much bigger church. They called the bigger church the Temple. One day, Jesus went to the Temple. And he noticed that people were selling things in the Temple. He really didn't like that. Why? Because the purpose of church, or the Temple, is to worship God, to make God the focus.


And so what did Jesus do? He didn't hurt anybody. But he made it quite clear that the purpose of Temple is worship of God, which suggests to me that maybe we need to modify the game I showed you a few minutes ago.

Let's try it. "Here's the church. Here's the steeple. Open the door. And you see God's people." Do you notice the difference? The difference is *God*. Church is a place where we go to worship God, and to be reminded that God loves us and claims us.

Let's pray:

Dear God, we ask that you help us, even when we are unable to attend church in person, to remember that the purpose of church is to help us focus on you. Inspire us to do the same, not only when we attend church, but every day: focus on God and make our neighbor our number-one priority. In Jesus' name we pray. Amen.

☐:  Let your stead - fast love come to us, O Lord.

 Save us as you prom - ised; we will trust your word.



☐: We proclaim Christ crucified, the power of God and the wisdom of God.

☐: (*as above*) **Let your steadfast love come to us, O Lord. Save us as you promised; we will trust your word.**

The Holy Gospel:

John 2:13-22

☐: The Holy Gospel according to John, the second chapter.

☐: **Glory to you, O Lord.**

☐: ¹³The Passover of the Jews was near, and Jesus went up to Jerusalem. ¹⁴In the temple he found people selling cattle, sheep, and doves, and the money changers seated at their tables. ¹⁵Making a whip of cords, he drove all of them out of the temple, both the sheep and the cattle. He also poured out the coins of the money changers and overturned their tables. ¹⁶He told those who were selling the doves, "Take these things out of here! Stop making my Father's house a marketplace!" ¹⁷His disciples remembered that it was written, "Zeal for your house will consume me." ¹⁸The Jews then said to him, "What sign can you show us for doing this?" ¹⁹Jesus answered them, "Destroy this temple, and in three days I will raise it up." ²⁰The Jews then said, "This temple has been under construction for forty-six years, and will you raise it up in three days?" ²¹But he was

speaking of the temple of his body. ²²After he was raised from the dead, his disciples remembered that he had said this; and they believed the scripture and the word that Jesus had spoken.

A: The Gospel of the Lord.

G: Praise to you, O Christ.

Sermon

Deacon Dianne Johnson

Grace and peace to you from God the Creator of life, from Jesus the Savior and lover of life, and from the Spirit, the fire of life. Amen.

Today's reading from John is probably a familiar one for most of you. We hear it in every single one of the Gospels, and often it is a part of Holy Week. This year, though, we're reading the account from the Gospel of John, and John's version is a little bit different. John has so much more detail. The scene of chaos that erupts as Jesus is in the temple, with cattle and sheep and birds going every-which way, tables overturned, and money dumped out – we can see how distraught Jesus was.

And there's also a little bit different timing in the story of John. In the other Gospels, the scene of chaos in the temple happens during the Holy Week, the final time that Jesus will be entering Jerusalem. In the Gospel of John, this is the first time that Jesus goes to Jerusalem, the first of three times. And in his going, he begins his public ministry.

There has been one other event so far, and that was at a wedding: a place of family and friends, and a show of God's abundance as water is turned into wine. And now he comes to this place. And he questions what is going on. "Why has this become a marketplace?"

when he is asked about his intent, about what he is up to, he comes back with a strange reply: that this very place will be destroyed, and in three days, risen again. Now the author tells us that indeed, Jesus is referring to the Temple as his own body. He is making reference that the location of God is no longer in a specific place, or in specific rituals. Not that those aren't important, but they need to recognize that Jesus is the Holy One, the

one who has come, fully human, fully God, to be among God's people— God's creation, to restore new life, to remove barriers, to help people to see the grace and mercy of God.

And Jesus will continue on his journey; he will move around the region. He goes up to Samaria, and he meets a woman at a well. And she wonders, where is the proper place to worship, on our mountain or in Jerusalem? And Jesus lets her know: neither; there will be a new way. Again, pointing to His presence. *He is the Son of God.*

It will continue on as he meets other people, as he frees other people from the chains that they are bound in. And in the story of the man born blind, we get to see that worship and reality. At the end of that story, the man drops to Jesus' feet and worships him. And Jesus doesn't stop him. Jesus acknowledges that he is "God with us," Emanuel, Messiah.

Now the book of John was written at a time when people would know that yes, indeed, this massive, unimaginably strong building would come to ruin. They would also know about Jesus's death and resurrection, his coming to disciples who were locked up in a room for fear of the Jews, and bringing them a word of peace, so that they can recognize Jesus among them again, and sending them out into the world.

And these people who are hearing this story can take solace in knowing that, with the temple gone, we can still worship Jesus. They know that even though they are locked up and afraid for persecution for naming Jesus as Lord, that God has a plan for them, too, and that God will be sending them out. The author of John says "I have written all these things that you might know the Messiah, that you might know Jesus is the Messiah through the signs that he has done and that you might find life in him."

It's a curious time. It feels as though we, too, might be able to understand in a way that we haven't before in our lives, what it might have been like for those early believers who are locked up, who are fearful, who can't gather together as a community, who can't have a place that they can call their place of worship.

We've been locked out of our buildings. Most congregations will be reaching the one-year mark, perhaps this weekend, perhaps in another weekend. And most of us are still not gathering together in our space. How we long to be together, how we long to enter that space to worship God! And as we begin to make those plans, I wonder how much of our longing is to actually be in that building, and how much of it is for us to be gathered together again. To be with those who help us remember that God is faithful; who help us to remember God's call in our life; who pray for us as we pray for them.

And yet we also know that we have found ways throughout this year to still do that. If you had told me a year ago, that most congregations in our synod would find a way to have worship online every week, I would never have believed it. But we find ways to go forward. We have a God that isn't bound to buildings, that isn't bound to traditions, as we have known them; a God who is living and active and among us. And I think about, as we plan to move forward: How will we do that?

I'm hoping that we aren't just going to think that we will go back to the way we were before, in 2019. And the reason I say that, is that I think that there are many things that have changed. We have changed, our communities have changed, the way we worship now has changed. And as we changed how we worship, I think there are others among us, that have joined us—people we have not met face to face in person yet, people that may not have even turned the video on while they listened to our services. What will we do when we go forward? What will we do when we gather again, in our building, and in our space?

We also are mindful that even before the pandemic, there were people who couldn't attend our services; members of our community who might have been too ill to come. Maybe they didn't have transportation to be able to come. Maybe they had work that required them to be there on Sunday morning. Will we remember them as we go forward? Will we find space, and new ways to engage with them and to allow them to still worship with the community?

Jesus says, “Wherever two or three are gathered in my name, there I am in their midst.” How will we continue to reach those who are out there?

As a part of my work as a director for evangelical mission, I have an opportunity to visit many congregations and new worship. And one thing is that I’ve heard stories that are very similar all across our synod, from a variety of people but having the same theme. Now we may have been meeting in a pub, or outdoors, or in a restaurant, or around a dinner table. But the story goes something like this: “I thought I would never, never, never return to a church. And yet here I am, and I’m so glad that I have found a community of faith in a way that I felt free to engage.”

You see, besides having reasons that keep people from worship, such as transportation or work or illness, there are also those who have been hurt by the church, over the years, many different ways. And they might not ever share that with you. But it may be something that keeps somebody from walking through our doors, from knowing that they would be safe for being who they are as they join a new community. So it is important for us to also consider: How can we be a welcome place for those people?

How is it that God is preparing us at this time with his word of peace to us, and his sending us out (just as he did with the disciples in that upper room after his death and after his resurrection, and sent them out) – How will God be sending us out? Who will God be sending us to? Where will we find people to partner with, to share the love of Christ to our whole community?

If you are wondering at this time how in the world you might be able to do such things, I invite you to go to our synod web page, and find the list of New Start Ministries. Perhaps you can go on and visit them, as they also are often worshipping online. When we can gather again, you can go in person. Find the creative ways that they are finding safe space for people, whether it’s outdoors, whether it’s in a restaurant setting, whether it’s a ministry called “Love Me” for families who have children with special needs, and they offer a day where the children have one-to-one volunteers and do activities in either arts or sports, while the parents get to gather for

support for one another, to look at the scriptures together, and to have time to pray together. They may not feel comfortable coming into our space for worship, because they might be concerned that their child would be disruptive.

How can we be creative, not to copy what has happened, but to listen and to be aware of what God is calling us to in our community in new ways and maybe in ways we never even imagined yet? This is an opportunity to take a difficult year, and find a new way forward.

I look forward to hearing from you as you begin to work through these ideas, as you begin to wonder what God is calling you to, as you begin to recognize that Jesus is present wherever we are, and not just in one location, and not in just one way. And then our ability to be creative and to listen to people and to offer safe space will allow others to find the love and life in Christ.

I send you with a blessing from the *Celtic Daily Prayer* book:

May the peace of Christ go with you wherever He may send you.


May He guide you through the wilderness, protect you through the storm.

May He bring you home rejoicing at the wonders He has shown you,



May He bring you home rejoicing once again in our doors.

In the name of the Creator, and of the Son and of the Holy Spirit,



Amen.




1 Son of God, e - ter - nal Sav - ior, source of life and truth and grace,
 2 As you, Lord, have lived for oth - ers, so may we for oth - ers live.
 3 Come, O Christ, and reign a - mong us, King of love and Prince of peace;
 4 Son of God, e - ter - nal Sav - ior, source of life and truth and grace,

Word made flesh, whose birth a - mong us hal - lows all our hu - man race,
 Free - ly have your gifts been grant - ed; free - ly may your ser - vants give.
 hush the storm of strife and pas - sion, bid its cru - el dis - cords cease.
 Word made flesh, whose birth a - mong us hal - lows all our hu - man race:

you our head, who, throned in glo - ry, for your own will ev - er plead:
 Yours the gold and yours the sil - ver, yours the wealth of land and sea;
 By your pa - tient years of toil - ing, by your si - lent hours of pain,
 by your pray - ing, by your will - ing that your peo - ple should be one,




fill us with your love and pit - y, heal our wrong, and help our need.
 we but stew - ards of your boun - ty held in sol - emn trust will be.
 quench our fe - vered thirst of plea - sure, stem our self - ish greed of gain.
 grant, oh, grant our hope's fru - i - tion: here on earth your will be done.



Prayers of the Church

A: Relying on the promises of God, we pray boldly for the church, the world, and all in need.

A brief silence.

A: There is no God before you. Purify the faith of your church, that your people place their trust in nothing beside you. Your name is holy. Guide your church, that in every situation your people's words and actions honor your name. Lord, in your mercy,

G: **hear our prayer.**

A: The heavens declare your glory. Renew your creation. Provide leaders in the struggle for clean air and water; protect creatures and crops that rely on healthy ecosystems; give all people the willingness to repent when our way of life pollutes the earth and skies. Lord, in your mercy,

G: **hear our prayer.**

A: Your foolishness is wiser than human wisdom. Fill leaders with the foolishness of your peace and mercy. Your law defends the vulnerable. Work through legislators, judicial systems, and systems of law enforcement to protect the wellbeing and freedom of all. Lord, in your mercy,

G: **hear our prayer.**

A: Your weakness is stronger than human strength. Protect those who are vulnerable and give courage to all who are suffering. Defend victims of crime and bring redemption to those who have harmed others. Give sabbath rest to all who labor. Lord, in your mercy,

G: **hear our prayer.**

A: You call us to proclaim Christ crucified. Give clarity to this congregation and to our leaders, so that we might follow Christ beyond our own habits and comfort. Clear out anything in our common life that would obscure the gospel or that serves in our own interests. Lord, in your mercy,

G: **hear our prayer.**

A: For whom and what else do the people of God pray?

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

A: Lord, in your mercy,

G: **hear our prayer.**

A: The cross of Christ is your power for all who are being saved. Thank you for all the martyrs whose witness reveals the power of the cross. Give us the same trust in life and in death. Lord, in your mercy,

G: **hear our prayer.**

A: We entrust ourselves and all our prayers to you, O faithful God, through Jesus Christ our Lord.

G: **Amen.**

Lord's Prayer

P: Lord, remember us in your kingdom and teach us to pray.

G: **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 are delighted you joined us this day for worship. If you would like to find out more about Queen Anne Lutheran Church, including our Forum programming and other activities, we invite you to visit our website, queenannelutheran.org. Again, we are glad you joined us. Blessings to you this day.

Benediction

A: Let us bless the Lord.

Thanks be to God.

P: Eternal God, Father, † Son, and Holy Spirit,
bless and preserve you.

G: Amen.

Dismissal

P: Go in peace. Serve the Lord.

G: Thanks be to God.

Postlude

Chorale prelude on LIEBSTER JESU, WIR SIND HIER
Johann Sebastian Bach (1685–1750)

About Today's Music

Johann Sebastian Bach and Johann Gottfried Walther were friends and cousins, and both left a legacy of music for the Lutheran Church. Walther is known not only for his musical compositions, but also for major works on the topic of music theory. The chorale, LIEBSTER JESU, WIR SIND HIER, was clearly popular during their lifetimes, as both composers wrote multiple settings for organ. There is much joy behind the selections heard today even when presented with more subdued sounds from the organ appropriate during Lent. For today's service, we sing this chorale melody for our gathering hymn with a 20th-century text by the late James Quinn, a Jesuit born in Glasgow, Scotland. Quinn served as a parish priest in Edinburgh and later as spiritual director of Beda College in Rome.

—Cantor Kyle

