



Queen Anne

LUTHERAN CHURCH

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

2400 Eighth Avenue West • Seattle, Washington 98119

Mailing: P.O. Box 17029 • Seattle, WA 98127

206.284.1960 • www.queenannelutheran.org

✘ *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	Rev. Paul Hoffman
Cantor	Kyle Haugen
Intercessor	Svend Phillips

This service of worship can also be listened to online on our 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.

Visit our YouTube channel for other worship services, educational forums, music and messages for children, and other organ music.

Note: The Old Testament Reading was not recorded as part of our audio worship; however, as Rev. Hoffman's sermon is grounded on it, we are including the text here:

First Reading:

Numbers 21:4-9

⁴From Mount Hor [the Israelites] set out by the way to the Red Sea, to go around the land of Edom; but the people became impatient on the way. ⁵The people spoke against God and against Moses, "Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and we detest this miserable food." ⁶Then the LORD sent poisonous serpents among the people, and they bit the people, so that many Israelites died. ⁷The people came to Moses and said, "We have sinned by speaking against the LORD and against you; pray to the LORD to take away the serpents from us." So Moses prayed for the people. ⁸And the LORD said to Moses, "Make a poisonous serpent, and set it on a pole; and everyone who is bitten shall look at it and live." ⁹So Moses made a serpent of bronze, and put it upon a pole; and whenever a serpent bit someone, that person would look at the serpent of bronze and live.

FOURTH SUNDAY IN LENT

March 14, 2021

A "Word Out" audio transcript



Prelude

Récit de Chromhorne (Solo for the *chromhorne* stop)
François Couperin (1668 -1733)

Welcome

P: Welcome, this fourth 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.

In today's Gospel Jesus says He will be lifted up on the cross, so that those who look to Him in faith will live. When we receive the sign of the cross in baptism, that cross, formerly an instrument of torture and death, paradoxically becomes a sign we can look to in faith for healing, for restored relationship to God, for hope when we are dying, for it is a sign of the great lengths to which God will go to reclaim us as God's own.


Greeting

☞: The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.

☞: And also with you.

Gospel Acclamation (*congregation may join*)

John 3:16

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


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



☐: God so loved the world
that he gave his only Son, so that everyone who believes in him
should not perish, but have eternal life.

☞: (*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 3:14-21

☐: The Holy Gospel according to John.

☞: **Glory to you, O Lord.**

☐: [Jesus said:] ¹⁴“And just as Moses lifted up the serpent in the wilderness,
so must the Son of Man be lifted up, ¹⁵that whoever believes in him may
have eternal life.

¹⁶“For God so loved the world that he gave his only Son, so that
everyone who believes in him may not perish but may have eternal life.

¹⁷“Indeed, God did not send the Son into the world to condemn the
world, but in order that the world might be saved through him. ¹⁸Those
who believe in him are not condemned; but those who do not believe are
condemned already, because they have not believed in the name of the
only Son of God. ¹⁹And this is the judgment, that the light has come into
the world, and people loved darkness rather than light because their deeds

were evil. ²⁰For all who do evil hate the light and do not come to the light, so that their deeds may not be exposed. ²¹But those who do what is true come to the light, so that it may be clearly seen that their deeds have been done in God.”

P: The Gospel of the Lord.

G: **Praise to you, O Christ.**

Sermon

Pastor Paul Hoffman

“Make a poisonous serpent, and set it on a pole; and everyone who is bitten shall look at it and live.”

—Numbers 21:8

Oh, if only it were so simple. If we could just erect a serpent of bronze, set it on a pole, hold it up and let sins be forgiven; we would do it in a heartbeat, if it were possible. Wouldn't that be wonderful?

Just like us, the people of Moses were caught in a wilderness. Theirs may not have been a wilderness of a year-long pandemic, national and international disinformation campaigns, climate change or homelessness and poverty, but much is the same. Parents worry about the future we are leaving for our children. Elders wonder if things can get much worse. People in both eras wax nostalgically about “the good old days” and wonder when we can get back to normal. “Just like it used to be.”

Sin and self-interest abound 3000-plus years after the story about Moses and his people. Sooner or later, the truth comes out; at least it did then. “We have sinned against the Lord! Moses, bail us out.”

“Make a poisonous serpent, and set it on a pole. And everyone who is bitten shall look at it and live.”

I have no pole to lift before you, no serpent of bronze for you to gaze upon. Oh, if it were only that simple. But the business of sin and forgiveness is not so simple. Ages and ages of the human family have learned and relearned the truth of how difficult and sorrowful our mean and self-centered and thoughtless actions towards one another can be, but we have not learned and seem unable to learn just how to use the tools that Jesus has given us to live

together, to love one another, and to share with the world the unconditional mercy that Christ has come to share with us.

Sin is serious business. Somewhere along the line, God's people discovered that looking at a bronze serpent on a pole just wasn't doing it for them. Maybe that was because, as St. Paul puts it, "the more they sinned, the more they assumed grace would abound," so why bother? Or perhaps life got better and they just forgot about their need for even the simplest acts of repentance. But likely the most typical reason that we have fallen back in upon ourselves and put away the serpents and the poles and every other method of redemption, is that we are convinced – convinced – that we can be totally self reliant. Who needs God, anyway?

By the time God sent Jesus the world was even more mired in its own sinking sands of sin. It was a situation like ours, that no bronze serpent on a pole was going to ameliorate. John reminds us, "This was the judgment, that the light came into the world and the people loved darkness rather than light because their deeds were evil"

The crisis of human sin was so great that it took Jesus all the way to the cross. It cost him his life. To make things right again, to refashion life in the way that God had first created life for us to be, Jesus stopped at nothing. That's how great the mercy of Jesus is toward us. That's how great.

If ever there was a part of Jesus' way of seeing and being in the world, it is this very thing: to offer up oneself in reconciliation. To give oneself over to make things better for others. To die to ourselves that others may have just a little bit of life. This is the call and the cost of discipleship in our own day and time, just like it was in the time of Moses and Jesus.

That way of living will cost us, too. It is not so simple as hanging a serpent on a pole, waving it around like a magic wand and making everything better. To offer ourselves as Jesus offered Himself will mean that something in us needs to die, something we've long held onto: a grudge, an unpaid debt, a conviction that we were absolutely right. An old

prejudice, perhaps, one that is so deep and so entrenched that we don't even recognize it as a fault of our own. To be in the world, as Jesus was in the world, something in us will have to die.

So, who is the sibling with whom you need to rebuild a relationship? Who is the co-worker who you need to approach with an open mind? Where are the places that the love with which God so loved the world can run through your veins, your words, your courage, to make all things new? No question about it—it will cost you. Something will have to die. It will not be easy to reconcile in and with the world in which we live.

Breathing the air of mercy for others as Christ first breathed it for us is the important, necessary, counter-cultural work of the Gospel. But it is just that; it is Gospel. And it will set us free. Because with Jesus, there is never a death that is not also accompanied by a resurrection. There is never a dying without a rising, there is never a cross without an empty tomb.

So just think of it. *We get to be* the voice of Jesus in the world. We get to be God's agents of mercy. We get to be the ones who reach out to others. With our own words, our own actions, our own courageous way of being there for them, to make all things new.

No bronze serpent, no pole in the desert, no magical thinking. God so loved the world that God gave the only Son to do this work. And now, God so loves the world that He gives *us*. Yes, us.

Breathe in, breathe out; the mercy of the crucified and risen Christ is all around us. And now God is asking us to die to ourselves, and be alive for others, to breathe the living breath of Christ's mercy into a world that is just gasping for fresh, new air.

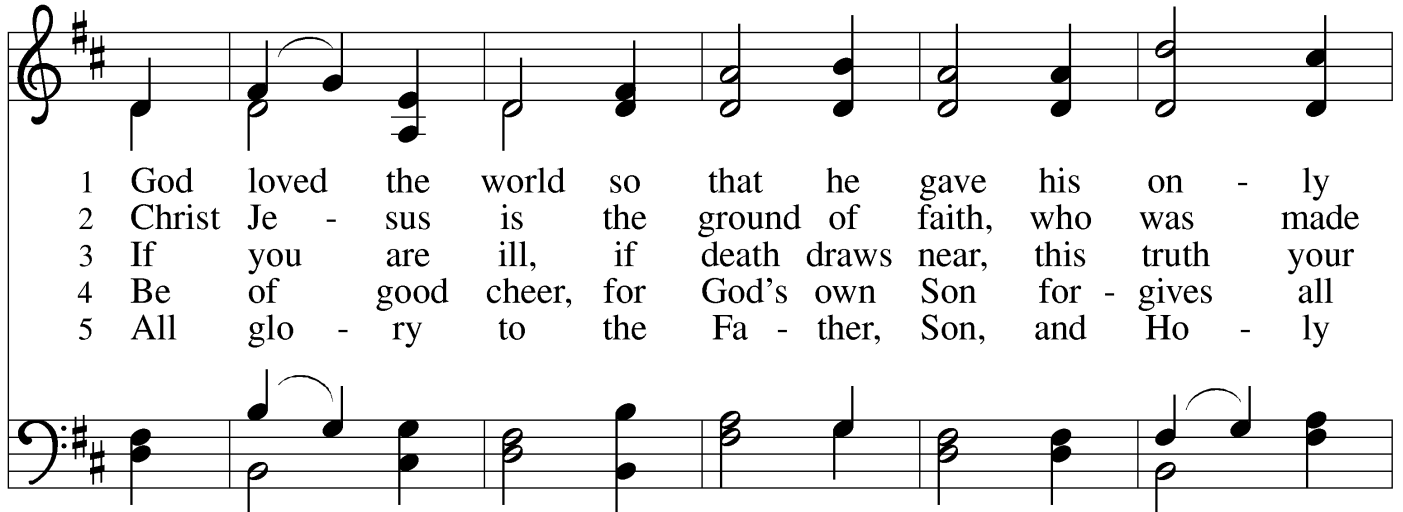
In the name of the Father and of the Son and of the Holy Spirit.
Amen.

Hymn of the Day

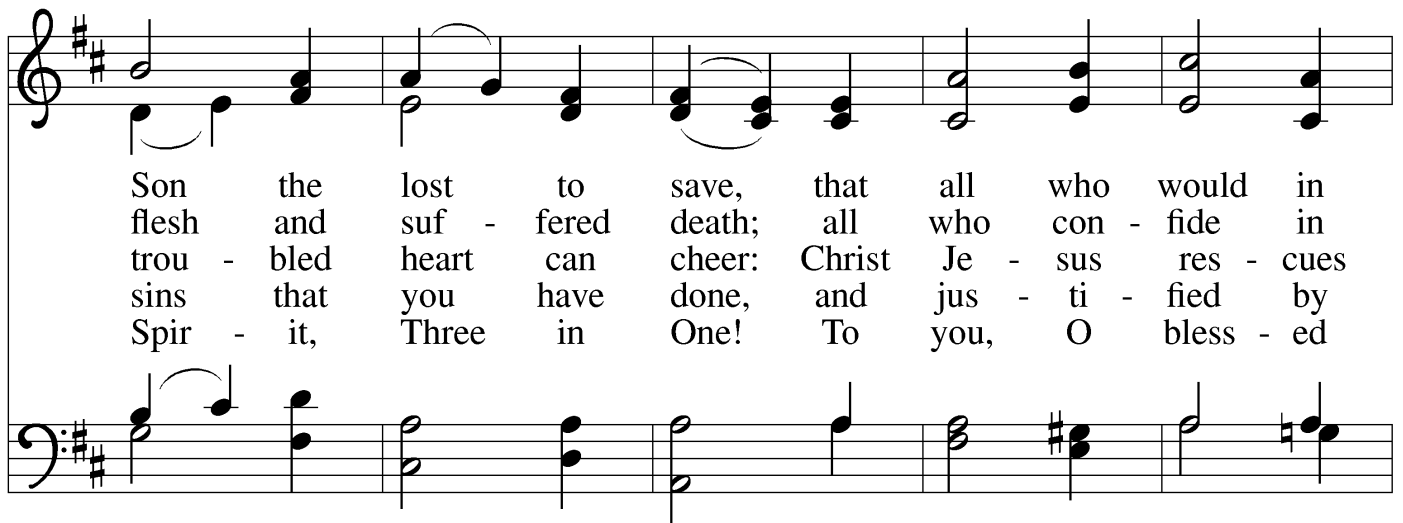
God Loved the World

Sts. 1, 3, & 5

ELW 323



1 God loved the world so that he gave his on - ly
2 Christ Je - sus is the ground of faith, who was made
3 If you are ill, if death draws near, this truth your
4 Be of good cheer, for God's own Son for - gives all
5 All glo - ry to the Fa - ther, Son, and Ho - ly



Son the lost to save, that all who would in
flesh and suf - fered death; all who con - fide in
trou - bled heart can cheer: Christ Je - sus res - cues
sins that you have done, and jus - ti - fied by
Spir - it, Three in One! To you, O bless - ed



him be - lieve should ev - er - last - ing life re - ceive.
Christ a - lone are built on this chief cor - ner - stone.
us from death; that is the firm - est ground of faith.
Je - sus' blood, your bap - tism grants the high - est good.
Trin - i - ty, be praise now and e - ter - nal - ly!

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: You sent your Son that the world might be saved through him. Inspire the witness of the church throughout the world. Empower missionaries, Bible translators, and ministries of service in your name. Bless our partners in ministry, our ELCA global partner churches, and Young Adults in Global Mission. Lord, in your mercy,

G: **hear our prayer.**

A: From east to west your steadfast love is shown. Nourish seas and deserts, wilderness areas and cities. Give water to thirsty lands; nurture spring growth that feeds hungry creatures; bless farmers as they prepare for the growing season. Lord, in your mercy,

G: **hear our prayer.**

A: You sustained your people in the wilderness. Give courage to all who lead in times of crisis and scarce resources. Prosper the work of those who aid victims of famine and drought. Bring peace in places where scarce resources cause violence. Lord, in your mercy,

G: **hear our prayer.**

A: Your mercy endures forever. Deliver all who cry to you, especially those who are hungry or without homes. Give life in places where death seems triumphant; give healing to those who are sick and comfort to those who mourn. Lord, in your mercy,

G: **hear our prayer.**

A: By grace we have been saved. Fill this congregation to overflowing with that grace, that we show mercy to others. Nourish any in our midst who are hungry, especially children, and bless our ministries of feeding and shelter. Give us patience and courage when the way seems long.

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: We await the day of Christ's coming in glory. Lead us by the example of all the saints whom you have called to take up their cross and follow you, that together we may find our lives in you. 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 ROCKINGHAM OLD
Robert Buckley Farlee (b. 1950)

About Today's Music

The *chromhorne* (or *cromorne*; English, *crumhorn*; German, *krummhorn*) is a reed organ stop intended to mimic the instrument of the same name – a curved, medieval wind instrument with a double reed (like an oboe) that produced an even-toned, somewhat buzzing sound. Many 17th and 18th-century pipe organs in Europe featured a stop like this. The stop closest in timbre found on the QALC Wech organ is the *dulcian* (likewise named for a double reed wind instrument, which preceded the modern bassoon). Although our *dulcian* has a slightly different sound than the “sweeter” *chromhorne* stop that François Couperin (1668 –1733) would have known, it nevertheless has a lyric quality that suits meditative pieces very nicely. Listen closely to today's prelude for the *tremulant* – this feature of the organ intentionally varies the wind pressure to mimic an instrumentalist's breath.

—Cantor Kyle

