

Alleluia! Christ is Risen!



APRIL 04, 2021 ✠ **EASTER SUNDAY**

THE RESURRECTION OF OUR LORD

Easter – April 4, 2021

A “Word Out” video transcript



Prelude

Allegro in D major
James Hook (1746–1827)
Jenna D., piano

Etude Brillante
Margaret Goldston (1932–2003)
Sonia P., piano

P: Alleluia! He is risen!

C: He is risen indeed! Alleluia!

Welcome

P: Welcome, this Easter Sunday to Queen Anne Lutheran Church. Wherever you are watching, whatever challenges 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 when you can be still, and know God is God.

Christ is risen! Jesus is alive, and God has swallowed up death forever. With Mary Magdalene, Mary the mother of James, and Salome, we may feel astonished and confused, unsure of what to make of the empty tomb. But this is why we gather: to proclaim, witness, praise, and affirm the liberating reality of Christ’s death and resurrection.

Today we celebrate God’s unending and unconquerable love in word and in feast, which means we will have the sacrament of Holy Communion. If you wish to partake, we invite you to have bread and wine or grape juice available when the time for that comes later in the service.

Confession and Forgiveness

P: Blessed be the † holy Trinity, one God
the keeper of the covenant,
the source of steadfast love,
our rock and our redeemer.

G: **Amen.**

P: God hears us when we cry, and draws us close in Jesus Christ.
Let us return to the one who is full of compassion.

Silence for reflection and self-examination.

P: Fountain of living water,

G: **pour out your mercy over us.**

Our sin is heavy, and we long to be free.

Rebuild what we have ruined

and mend what we have torn.

Wash us in your cleansing flood.

Make us alive in the Spirit

to follow in the way of Jesus,

as healers and restorers of the world you so love.

Amen.

P: Beloved, God's word never fails.

The promise rests on grace:

by the saving love of Jesus Christ,

the wisdom and the power of God,

your sins are † forgiven, and God remembers them no more.

Journey in the way of Jesus.

G: **Amen.**

Gathering Hymn

Jesus Christ Is Risen Today

ELW 365

1 Je - sus Christ is ris'n to - day, Al - le - lu - ia!
2 Hymns of praise then let us sing, Al - le - lu - ia!
3 But the pains which he en - dured, Al - le - lu - ia!
4 Sing we to our God a - bove, Al - le - lu - ia!

our tri - um - phant ho - ly day, Al - le - lu - ia!
un - to Christ, our heav'n - ly king, Al - le - lu - ia!
our sal - va - tion have pro - cured; Al - le - lu - ia!
praise e - ter - nal as his love; Al - le - lu - ia!

who did once up - on the cross, Al - le - lu - ia!
who en - dured the cross and grave, Al - le - lu - ia!
now a - bove the sky he's king, Al - le - lu - ia!
praise him, all you heav'n - ly host, Al - le - lu - ia!

suf - fer to re - deem our loss. Al - le - lu - ia!
sin - ners to re - deem and save. Al - le - lu - ia!
where the an - gels ev - er sing. Al - le - lu - ia!
Fa - ther, Son, and Ho - ly Ghost. Al - le - lu - ia!


Greeting


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

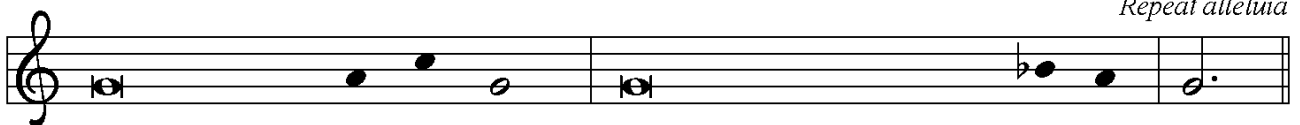
G: And also with you.

Gospel Acclamation

1 Corinthians 5:7,8


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


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

A: 
Repeat alleluia

Christ, our paschal lamb,
has been sacrificed. Therefore, let us keep the feast.

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


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

The Holy Gospel:

Mark 16:1-8

A: The Holy Gospel according to St. Mark, the sixteenth chapter.

G: Glory to you, O Lord.

A: ¹When the sabbath was over, Mary Magdalene, and Mary the mother of James, and Salome bought spices, so that they might go and anoint [Jesus']

body]. ²And very early on the first day of the week, when the sun had risen, they went to the tomb. ³They had been saying to one another, “Who will roll away the stone for us from the entrance to the tomb?” ⁴When they looked up, they saw that the stone, which was very large, had already been rolled back. ⁵As they entered the tomb, they saw a young man, dressed in a white robe, sitting on the right side; and they were alarmed. ⁶But he said to them, “Do not be alarmed; you are looking for Jesus of Nazareth, who was crucified. He has been raised; he is not here. Look, there is the place they laid him. ⁷But go, tell his disciples and Peter that he is going ahead of you to Galilee; there you will see him, just as he told you.” ⁸So they went out and fled from the tomb, for terror and amazement had seized them; and they said nothing to anyone, for they were afraid.

P: The Gospel of the Lord.

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

Sermon

Resurrection: What Difference Does It Make?
Pastor Dan Peterson

He is risen! He is risen, indeed! Alleluia!

When I first came to the Northwest after being hired as a visiting professor at Pacific Lutheran University, I had an encounter I will never forget. It was at a Lutheran church relatively close to campus where I taught a variety of adult forums. At almost all of them the same elderly couple sat in the front row. They met at PLU and graduated from there in the 1950s. Both had taken religion courses from Professor Jesse Pflueger, a name undoubtedly familiar to some of you watching.

One Sunday as we were finishing class, the wife in our front-row couple made a comment that everyone could hear. “You know,” she said to me, “you remind us of Professor Pflueger. Only you ask too many questions.” Those who were present took it as a joke. I did too. Sure, the first part made me feel good, but the second part made me laugh.

Some of you have heard this story before. The Reverend Jesse Pflueger was the founder of Queen Anne Lutheran Church where he remained until he accepted a teaching position at PLU in the 1930s. What an honor to be compared to him as an instructor, and what a coincidence, after my time at PLU, to end up being the pastor of the congregation he founded 100 years prior. It was as if we crossed paths in our journeys.

I share this story once again not to highlight my connection with Pastor Pflueger as I did at our centennial celebration back in 2018. Instead, I want to focus on what was said at the end of the comparison about me asking too many questions. It's true! I love asking questions. One of the great joys of my faith journey has been discovering I am not alone when I do. In the Hebrew Bible especially, poets and prophets ask them also.

**

Today I want to share with you a question that has been haunting me all week. It's about the resurrection. Our hymnody celebrates it. Our congregation proclaims it. Our theologians defend it, and our creeds profess it. Yet after our cantor plays the last note of the postlude and we close the screen on our computers or turn off our laptops or mobile devices, what difference does the resurrection make? I mean, even if we accept the most elaborate account of the empty tomb story in the New Testament, one where an angel of the Lord descends from heaven and greets Mary Magdalene and the other Mary following an earthquake, what difference does this story make in our lives? How, if at all, might its absence change the way you live today?

As you can see, I not only ask too many questions. I ask extremely difficult ones! But I do so with a definite purpose in mind. For one thing, it's in my nature. I am insatiably curious, and I want to encourage others to be likewise. I seek, and this is how God created me. For another thing, it's biblical. The author of first Peter 3:15 writes accordingly, "Always be prepared to make your defense to anyone who demands from you an accounting for the hope that is in you." In other words, be able as a person of faith to give reasons for why you believe and do your best. Remember

that you can do great harm to a person who legitimately finds him or herself asking theological questions, especially if you shut them down. So, if you have no answer you can just say, "That's a good question. I wonder that too." Your humility and openness to the seeker will, in my opinion, be sufficient.

Our faith, in short, compels us to ask the hard questions, which brings us back to the one with which I began. What difference does the resurrection make in our daily lives? Is it simply another miracle, one we should accept, knowing it contradicts virtually every scientific fact one can imagine? Or is there something more to it? Could it be in fact that by focusing on whether it happened, we miss the opportunity to see that it is *still happening*?

**

The best place to begin inquiry would probably be the New Testament itself. In today's Gospel reading we encounter the earliest narrative regarding the empty tomb. Mark, as some of you know, was written before the other three Gospels. Most scholars believe Matthew and Luke used Mark when they told the Jesus story to people living in the eighth decade of the 1st century. Mark may have indirectly influenced John as well. Only the letters of Paul predate Mark, and they say nothing of the empty tomb. We will come back to this point momentarily.

What, then, does Mark say about Jesus' tomb? The answer is surprisingly little: after the Sabbath had concluded, three women go to the tomb to anoint or embalm Jesus' body. When they arrive, they discover the stone blocking the entrance to Jesus "had already been rolled back" (Mark 16:4). This contrasts with Matthew, we recall, who spoke of an angel descending from heaven, rolling the stone back and sitting on it. Inside the tomb they encounter a young man dressed in white who tells them not to be alarmed (Mark 16:4), that Jesus has been raised (v. 6a), and that they will see him in Galilee (v. 7). The young man instructs them to tell Peter and the other disciples, a mandate they reject out of fear according to v.8 where the Gospel originally ended.

The account in Mark 16:1-8 leaves much to be desired. We hear nothing of the appearances of Jesus that follow, not to mention his ascension into heaven. Mark simply tells us the women fled the tomb out of “fear and amazement” (v. 8). Not surprisingly, early Christian audiences found the ending to be unsatisfactory which is presumably why verses 9-20 were subsequently added. These verses promote snake-handling and drinking poison as expressions of true faith. Please, of course, do not try either at home (or anywhere else for that matter)!

For us, the original ending of Mark contains another problem. Not only is the ending abrupt; it also fails to answer the question of what difference the empty tomb would have made in the faith-life of Jesus’ original followers. The women flee the scene in terror and amazement. Beyond that, we have no idea what this will mean for them afterwards which is why, in thinking about this question, *I was asking the wrong one!* The real question for me is not whether the resurrection happened in the past; it’s where it’s happening as something available to the first generation of Christians as well as to each of us.

Let me explain.

**

Decades before the story of the empty tomb appeared in Mark, Paul was writing about the resurrection as something he experienced first-hand on the road to Damascus. Scholars call this the “vision tradition.” By his own testimony, Paul says Jesus “appeared” to him. He uses the Greek word “opthe” which means vision, and which is the origin of the English term “ophthalmologist.” He employs the same term when he speaks of Jesus appearing to the disciples, to 500 at once, and finally to Paul himself. Each one of them experienced Christ in his risen form as a vision, not as a resuscitated corpse. Paul writes, “Flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable” (1 Corinthians 15:50). What happened to Jesus, moreover, will happen to us! This is good news! Christ in his risen form represents the “first fruits” of God’s new creation (1 Corinthians 15:23).

Paul's experience of the risen Christ begins to answer our question of what difference the resurrection could make. When it comes to debilitating loss, for example, we have a promise. "Death," writes Paul, "has been swallowed up in victory [when Christ was raised]. Where, O death, is your victory? Where, O death is your sting?" The resurrection gives us hope in times of crisis, especially when someone close to us dies.

But what about our daily lives? Is the resurrection exclusively about life after death, or could it be about *life before death* as well?

The answer is yes!

Paul locates the general resurrection of the dead in the future, even though from there the risen Christ can give us "newness of life" by freeing us from sin's power in the here and now. Followers of Paul, however, saw the matter a little differently.

Consider Colossians. This letter was probably not written by Paul. It appeared a generation after the Apostle died. Notice what it says: "God made you alive together with [Christ], when he forgave us all our trespasses, erasing the record that stood against us with its legal demands" (2:13-14a). Imagine what it would feel like to have all your debts forgiven! You would be elated! I know I would. That sense of freedom, of gratitude, is the experience of a whole new life, of resurrection in the moment – of resurrection while living!

You see, the early followers of experienced Jesus' resurrection as a present reality. They experienced it as freedom: freedom from the fear of death but also freedom from the burden and constraints placed upon them by others. Think of the many standards in your life, either those that are self-imposed or those imposed upon you by others. Then imagine the feeling of living without those standards, however fleeting. This, too, can be resurrection while living, the experience of being raised by the Spirit of God to new life.

**

Eventually, of course, Christians would identify other ways of experiencing the risen Christ in the here and now. One of my favorites comes from Martin Luther: “our Lord has written the promises of the resurrection not in books alone, but in every leaf for springtime” (*Martin Luther’s Little Instruction Book*, p. 151). Resurrection is the experience of new life in whatever form: in nature and the beauty of spring; in the freedom that comes from forgiveness; in the hope that death will not have the last word; in the courage to stand up for justice and do what is right. It is the basis, the power underlying Paul’s claim, that he “can do all things through him who strengthens me” (Philippians 4:13).

The question is not *whether* the resurrection happened but *where* it is happening now!

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Yes, I admit, it’s true.

I probably do ask too many questions. But today I am glad I did. What difference does the resurrection make? All the difference, I would say, provided you know what to look for. Wherever you encounter the newness of life – in nature, in yourself, in your relationships with other people – there you glimpse the resurrection of He who now fills all things with His presence (see Ephesians 4:10).

The women at the tomb in today’s Gospel reading did not have the kind of experience Paul or his followers did. They simply felt amazement and terror. That’s all we know. From that moment of their experience, we unfortunately gain little. But if we remember Paul and those who followed him, we soon discover that resurrection is occurring all around us.

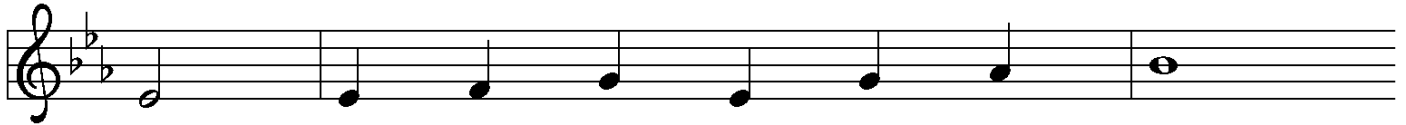
This Easter may the newness of life be yours in whatever form.

Amen.

Hymn of the Day

Now All the Vault of Heaven Resounds

ELW 367



1 Now all the vault of heav'n re - sounds
 2 E - ter - nal is the gift he brings,
 3 Oh, fill us, Lord, with daunt - less love;
 4 A - dor - ing prais - es now we bring



in praise of love that still a - bounds: "Christ has
 there - fore our heart with rap - ture sings: "Christ has
 set heart and will on things a - bove that we
 and with the heav'n - ly bless - ed sing: "Christ has



tri - umphed! He is liv - ing!" Sing, choirs of
 tri - umphed! He is liv - ing!" Now still he
 con - quer through your tri - umph; grant grace suf -
 tri - umphed! Al - le - lu - ia!" Be to the



an - gels, loud and clear! Re - peat their song of glo - ry
 comes to give us life and by his pres - ence stills all
 fi - cient for life's day that by our lives we tru - ly
 Fa - ther, and our Lord, to Spir - it blest, most ho - ly



here: "Christ has tri - umphed! He is liv - ing!"
 strife. "Christ has tri - umphed! He is liv - ing!"
 say: "Christ has tri - umphed! He is liv - ing!"
 God, all the glo - ry, nev - er end - ing!



Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!

The Apostles' Creed

P: With the whole church, let us confess our faith in the words of the Apostles' Creed.

C: I believe in God,
the Father almighty,
creator of heaven and earth.
I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the Holy Spirit,
born of the virgin Mary,
suffered under Pontius Pilate,
was crucified, died,
and was buried;
he descended into hell.
On the third day
he rose again;
he ascended into heaven,
he is seated at the right hand of the Father.
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.



Prayers of the Church

A: Alive in the risen Christ by the power of the Holy Spirit, we bring our prayers before God who promises to hear us and answer in steadfast love.

A brief silence.

A: Praise to you, God, for your power revealed in the resurrection! Fill your church with the power of your love that is stronger than death. Send us to tell the good news wherever death holds sway.

Lord, in your mercy,

G: **hear our prayer.**

A: Praise to you for your life at work in the resurrection! Fill all of creation with your life. Bring it to blossom and flourish; use it to remind us of your persistent grace. Cultivate our care for what you have made..

Lord, in your mercy,

G: **hear our prayer.**

A: Praise to you for the peace made possible in the resurrection! Fill the nations with your peace. Draw together people of all nations and languages; reveal new possibilities and inspire new beginnings.

Lord, in your mercy,

G: **hear our prayer.**

A: Praise to you for the hope of the resurrection! Fill all in need with hope: those who are afraid or confused, those who are sick or suffering, those who are dying, and those who grieve. Assure them of your promises.

Lord, in your mercy,

G: **hear our prayer.**

A: Praise to you for the joy of your resurrection! Fill this assembly with joy as we are called your beloved in baptism. Multiply that joy so that we share it at home, at work, and in our community.

Lord, in your mercy,

G: **hear our prayer.**

A: For whom or 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: Praise to you for your faithfulness revealed in the resurrection! Fill us with trust, that we join with all who have gone before us in proclaiming: “your mercy endures forever!”

Lord, in your mercy,

G: **hear our prayer.**

A: In the hope of new life in Christ, we raise our prayers to you, trusting in your never-ending goodness and mercy; through Jesus Christ our Lord.

G: **Amen.**

COMMUNION

The Great Thanksgiving

P: The Lord be with you.

G: **And also with you.**

P: Lift up your hearts.

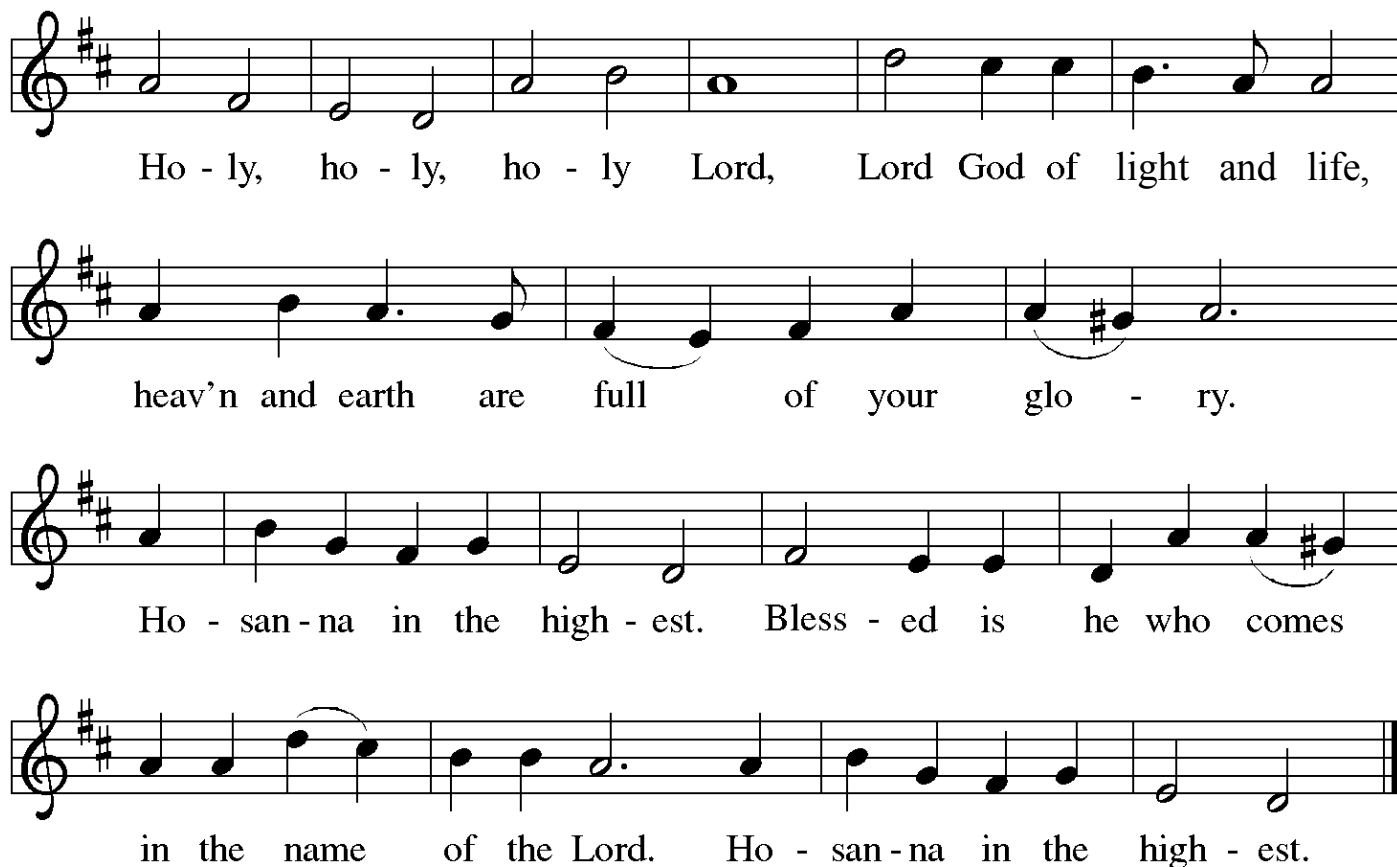
G: **We lift them to the Lord.**

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

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

P: It is indeed right, our duty and our joy,
that we should at all times and in all places
give thanks and praise to you, almighty God and merciful Creator,
for the glorious resurrection of our Savior Jesus Christ,
the true Paschal Lamb,
who gave himself to take away our sin,
who in dying has destroyed death,
and in rising has brought us to eternal life.
And so, with Mary Magdalene and Peter
and all the witnesses of the resurrection;
with earth and sea and all their creatures,
and with angels and archangels, cherubim and seraphim,
we praise your name, and join their unending hymn:.

Sanctus:



Ho - ly, ho - ly, ho - ly Lord, Lord God of light and life,
heav'n and earth are full of your glo - ry.
Ho - san - na in the high - est. Bless - ed is he who comes
in the name of the Lord. Ho - san - na in the high - est.

Words of Institution

- P:** On the night of his suffering,
our Lord Jesus Christ gave thanks for the bread that he held in his hands.
This bread he shared with his followers, saying:
All of you, take this, eat this;
it is my body, handed over for you.
Do this for the remembrance of me.
- After supper, he shared drink with them, saying:
All of you, take this;
it is my blood, the blood of a new covenant
that begins now and lasts forever.
This blood is poured out for you and for all people
so that your sins may be taken away.
Do this for the remembrance of me.

The 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 it is in heaven.
Give us this day 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.**

Invitation to the Table

P: Taste and see: the Lord is good!

At this time we invite you to partake of communion at home, and receive, through the bread and the wine, the body and blood of Jesus Christ.

This is the body of Christ, broken for you.

This is the blood of Christ, shed for you.



Post-Communion Blessing and Prayer

P: And now made the body and blood of our Lord Jesus Christ strengthen you and keep you in His grace.

C: Amen.

P: Let us pray:

C: God of abundance,

with this bread of life and cup of salvation,

you have united us with Christ,

making us one with all your people.

Now send us forth in the power of your Spirit,

that we may proclaim your redeeming love to the world

and continue forever in the risen life of Jesus Christ,

our Savior and Lord.

Amen.

Announcements

P: Welcome once more to Queen Anne Lutheran Church, and our worship service here on the first Sunday of Easter. We are delighted that you could join us for this experience, as well as in *proclaiming the love of God in Christ for every person*, our mission at this church. We would like to thank those who have participated in various ways to make this service possible, including those who provided our beautiful Easter lilies; thank you for what you do.

If you'd like to learn more about our ministry here at Queen Anne Lutheran Church, including our educational programming, we invite you to visit our website at queenannelutheran.org. You can also find us on YouTube, as well as wherever you listen to podcasts. Again, we're delighted to have you join us for this Easter Sunday. Blessings to you from Queen Anne Lutheran Church!

P: Receive now the blessing:

Benediction

A: Let us bless the Lord.

Thanks be to God.

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

C: **Amen.**

Dismissal

P: Go in peace. Serve the Lord.

C: **Thanks be to God.**

Postlude

Toccata in G major
Théodore Dubois (1837–1924)

About Today's Music

We thank Jenna D. and Sonia P. for offering their talents at the piano for our Easter prelude. We appreciate you and your gifts so much! Our Hymn of the Day and sung portions of the liturgy feature several members of the QALC choir who recorded their audio parts individually--thank you for your time and talents! Today's Gathering Hymn was prepared by the Association of Lutheran Church Musicians as a "virtual hymn" with singers and instrumentalists from across the United States. I hope these musical offerings help foster of a sense of community even while we must still be a part for safety. Joy and peace to you this Eastertide! — Cantor Kyle

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Easter Lilies for Others

Our thanks to the following people who have purchased lily plants to honor a loved one. The donated lilies were delivered by volunteers to 27 households in our congregation, bringing joy to the elderly, isolated and bereaved. Thanks be to God!

Donor:

Jean McLauchlan
Ken & Ellen Hockman

Donor:

Barbara Bash
Jacqui Darroch
Meg Shaw

Jean McLauchlan

Karen & Brent McCullough

Dorothy Duvall

Jennifer and Tim Porter

Harold and Georganne Robertson

In Honor of:

Ruth Ghormley
Our Grandchildren

In Memory of:

Rev. Dick Rodning
Linda Olson
Lois Unseth
Bernie Hoover
Bill McLauchlan
Emil & Ellen Hanson
Willard Ghormley
Loved Ones
Loved Ones
Our Grandparents
Our Parents



Queen Anne

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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		
Choir (<i>recorded individually, observing safety measures</i>):			
Susan Evans	Joel Matter	Lori Lynn Phillips	Meg Shaw
Kyle Haugen	Erich Patten	Cat Rugg	

This service of worship can be viewed online on our website and YouTube channel. 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 worship services, educational forums, music and messages for children, and other organ music.