

Service of Word & Song

Second Sunday of Easter / April 11, 2021
Northwest Washington Synod / ELCA



✠ GATHERING ✠

PRELUDE

Glorious Things of Thee

William P. Rowlands; arr. Larry Sue

Bell Choir: Marcie R., Lanell P., Bev C., Becky C., Jen C. (Holy Spirit/Kirkland & Faith/Redmond)

WELCOME

Synod Staff (*on a Zoom screen*)

Hello, beloveds of the Northwest Washington Synod, happy Second Sunday of Easter!

This is Bishop Shelley Bryan Wee.

Hello everyone, my name is David Hahn, and I serve the Synod as the Director of Formation and Learning, and also the new LIVE program, which is "Living into Vocational Engagement," a lay collaborative community.

Hello, my name is Traci Hall, Synod Administrator.

Hello, my name is Herb Shao, and I'm a Fellow here in the Synod office.

Friends, this is Susan Berg, I help with Communications and Event Planning.

Hi, my name is Diane Johnson and I am serving as the Director for Evangelical Mission.

And greetings, my name is Andy Yee, serving as Assistant for the Bishop—and welcome to worship!

THANKSGIVING FOR BAPTISM

Bishop Shelley Bryan Wee

Alleluia! Christ is risen.

Christ is risen indeed. Alleluia!

Refreshed by the resurrection life we share in Christ, let us give thanks for the gift of baptism.

We thank you, risen Christ,
for these waters where you make us new,
leading us from death to life, from tears to joy.
We bless you, risen Christ, that your Spirit comes to us
in the grace-filled waters of rebirth,
like rains to our thirsting earth,
like streams that revive our souls,
like cups of cool water shared with strangers.
Breathe your peace on your church when we hide in fear.
Clothe us with your mercy and forgiveness.
Send us companions on our journey as we share your life.
Make us one, risen Christ.
Cleanse our hearts.
Shower us with life.
To you be given all praise,
with the Holy Spirit,
in the glory of God,
now and forever.

Amen.

GATHERING HYMN

Thine is the Glory - ELW #376

Budry/Hoyle/Handel

Mary Munson, Piano & Vocals; Gretchen Pigott, Flute (Camano Lutheran Church)

1 Thine is the glo - ry, ris - en, con-qu'ring Son; end - less is the
2 Lo, Je - sus meets thee, ris - en from the tomb! Lov - ing - ly he
3 No more we doubt thee, glo - rious Prince of life; life is naught with-

vic - t'ry thou o'er death hast won! An - gels in bright rai - ment
greet thee, scat - ters fear and gloom; let his church with glad - ness
out thee; aid us in our strife; make us more than con-qu'rors,

rolled the stone a - way, kept the fold - ed grave - clothes
hymns of tri - umph sing, for the Lord now liv - eth;
through thy death - less love; bring us safe through Jor - dan

Refrain
where thy bod - y lay.
death hath lost its sting! Thine is the glo - ry, ris - en, con-qu'ring
to thy home a - bove.

Son; end - less is the vic - t'ry thou o'er death hast won!

GREETING

The grace of our risen savior Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.

And also with you.

PRAYER OF THE DAY

Almighty God, with joy we celebrate the day of our Lord's resurrection. By the grace of Christ among us, enable us to show the power of the resurrection in all that we say and do, through Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

Amen.

HYMN OF PRAISE

God of Wonders

Marc Byrd and Steve Hindalong

Lauren Giles-Ode, vocals; August Giles-Ode, guitar (Christ Lutheran Church, Ferndale)

⚦ WORD ⚦

READING

Acts 4:32-35

Zoe Blum (Maple Leaf Lutheran Church, Seattle)

The whole congregation of believers was united as one—one heart, one mind! They didn't even claim ownership of their own possessions. No one said, "That's mine; you can't have it." They shared everything. The apostles gave powerful witness to the resurrection of the Master Jesus, and grace was on all of them. And so it turned out that not a person among them was needy. Those who owned fields or houses sold them and brought the price of the sale to the apostles and made an offering of it. The apostles then distributed it according to each person's need.

HYMN

Day of Arising - ELW #374

Susan Palo Cherwien/Carl F. Schalk

Rev. Paul Hoffman, piano & vocal (Luther Memorial Lutheran Church, Seattle)

READING

Psalms 133

Friends at Josephine Caring Community, Stanwood

How very good and pleasant it is
when kindred live together in unity!
It is like the precious oil on the head,
running down upon the beard,
on the beard of Aaron,
running down over the collar of his robes.
It is like the dew of Hermon,
which falls on the mountains of Zion.
For there the LORD ordained his blessing,
life forevermore.

ANTHEM

Jesus Never Fails

Gary Driskell; arr. Bradley Knight

Choir members from around the synod

Sungjoon Lee, conductor & producer, Sammamish Hills Lutheran Church, Sammamish

READING

1 John 1:1-2:2

Cristy, Ceana, Corban, Samalie & Pastor Sam Sseba (Prince of Peace Lutheran, Seatac)

We declare to you what was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the word of life — this life was revealed, and we have seen it and testify to it, and declare to you the eternal life that was with the Father and was revealed to us — we declare to you what we have seen and heard so that you also may have fellowship with us; and truly our fellowship is with the Father and with his Son Jesus Christ. We are writing these things so that our joy may be complete.

This is the message we have heard from him and proclaim to you, that God is light and in him there is no darkness at all. If we say that we have fellowship with him while we are walking in darkness, we lie and do not do what is true; but if we walk in the light as he himself is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he who is faithful and just will forgive us our sins and cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the atoning sacrifice for our sins, and not for ours only but also for the sins of the whole world.

SPECIAL MUSIC

The Risen Christ

Nigel Weaver/Karl Olsen

Ron Rossel, bass; Karl Olsen, piano, vocals & production (Trinity Lutheran Church, Freeland)

GOSPEL READING

John 20:19-31

Pastor Andy Yee, Assistant to the Bishop

When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, “Peace be with you.” After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. Jesus said to them again, “Peace be with you. As the Father has sent me, so I send you.” When he had said this, he breathed on them and said to them, “Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.”

But Thomas (who was called the Twin), one of the twelve, was not with them when Jesus came. So the other disciples told him, “We have seen the Lord.” But he said to them, “Unless I see the mark of the nails in his hands, and put my finger in the mark of the nails and my hand in his side, I will not believe.”

A week later his disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, “Peace be with you.” Then he said to Thomas, “Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe.” Thomas answered him, “My Lord and my God!” Jesus said to him, “Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe.”

Now Jesus did many other signs in the presence of his disciples, which are not written in this book. But these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name.

GOSPEL RESPONSE

How Deep How Wide

Jason Bendickson

Jason Bendickson, guitar, piano, vocals (Salt House/Kirkland)

SERMON

Pastor Andy Yee, Assistant to the Bishop

“Peace be with you.” This is what Jesus says as the disciples are locked behind closed doors in fear.

But that’s only the beginning. “Peace be with you,” Jesus would say a second time. And then, after Thomas would meet up with the group later, he once again said, “Peace be with you.”

And one of the questions we might be asking is, “*Why* does Jesus say ‘Peace be with you’ so many times?” Well we can offer many reasons why, maybe: Were the disciples hard of hearing? Working as a chaplain at Josephine, and being a product of the 80’s where I carried gigantic boom boxes on my shoulders, I know a thing or two about hearing loss.

And now as a parent of two teenage boys, I *still* know about hearing loss, right? “Take your dirty dishes downstairs and put them in the dishwasher.” “Please, *please* take your dirty dishes downstairs to the dishwasher!” “*Avery! Take your dirty dishes downstairs to the dishwasher!*” Yes, I’m told that this is something more specifically called selective hearing, but maybe something not too far off from the disciples’ experience as they struggled with *their* concept of Messiah versus *Jesus’s* concept of Messiah. Something here may have been so out of their worldview that Jesus may have needed to repeat it several times.

If we look at repetition, though, positively instead of negatively, we might think of maybe something like mantras, right, which try sometimes through repetition, maybe allowing something to sink in deep, maybe moving something from the head to the heart.

“I am a child of God. *I am child of God,*” or, from God’s end, “Yes, you are my child. *You are my child.*”

Something that is maybe said over and over again until we get it, or until we can claim it as our own.

But we might also ask not only what it says about humans, but what does this say about God? Look, no matter where we are, no matter what our context is, no matter what makes us cower behind locked doors, be it fear, confusion, anger, feelings of guilt, whatever—God is never exhausted. God is generous. God is never exhausted and never stops meeting us where we are with love and forgiveness.

Yeah, [*phew*] right?

Grace and peace to my siblings in Christ, for our Lord and Savior, Jesus Christ, Amen.

There could be many legitimate reasons why Jesus says the same phrase so many times, and today I want to explore one more reason why. The context changes, and when the context changes, the things that we say often land differently, and can change everything.

When Jesus says, “Peace be with you” the first time, the disciples are ensconced in fear for their own lives, of being the next example for the Empire, of being found by those who might be looking for them, on the other side of that door.

So hearing “peace” probably gave the disciples some comfort. “It’s going to be okay. You can get through this.” And this is something good, and maybe something exactly what they needed to hear.

I’m at fault for not living in this space more often. One of the pastors who I called once when doing a check-in during our COVID time called me back later and told me that he needed to hear that: “It’s going to be okay. You can get through this.” And that I failed to say that. So, I’m guilty as charged. And I’m really sorry about that.

The point is that Jesus meets the disciples smack in the middle of their fears and confronts them: “Peace be with you.” However, I believe that Jesus doesn’t stop there, and gives them much more. You see, it’s not just the words themselves, but I think Jesus tries to make it abundantly clear *who* it is, that is offering these words of peace, and that *this changes everything*.

When Jesus says, “Peace be with you” the second and third time, it was right after he showed the disciples his hands and his side and just before he invited Thomas to even touch him.

It’s hard to imagine for many of us what Jesus is inviting us to do: to not only see the stab wounds in his side and where these nails were driven horrifically right through his hands. But “Here, Thomas, stick your finger out and touch it. Put your hands in this big open wound that I have in my waist.”

Yup, you can't get more intimate than that.

But do you see what is happening here? Jesus is changing the context of the disciples from the focus on *fear* to being confronted with *your* teacher, *your* rabbi, the one *you* promised to live and die with, (and no wonder the disciples were rejoicing, right), but *also* the one who you betrayed, abandoned, denied knowing, and left at the hands of terrorists to be killed. In some ways this is even worse than killing your enemy, and something that I know would have sent me into some deep, deep, guilt. *It is this victim*—and if you forget, go and touch the wounds—both a victim of the system in place, and the victim of your own betrayal, *who stands in front of you now*.

This is your dead man walking.

Who has every right to come back to life to take revenge, just like all the movies we see, but instead offers this moment as a transformative moment by choosing to look at you, not as enemies, but maybe as those whom he loves, surrounding his death bed. “Peace with you.”

Imagine if George Floyd came back to life, with all the wounds that he sustained, both inside and out, and came back, not only to offer to those who choked the life out of him, but also to everyone who for years have not done the significant work to change American culture enough to really see Black lives as more than property, and Black siblings as more than drug addicts, murderers and thieves. Imagine if George Floyd comes back to life, and says, “Peace be with you. As the Father has sent me, so I send you.”

Don't accuse me of heresy, of attempting to put George Floyd on par with Jesus; if that's all we're getting from this, I think we would have missed a tremendous opportunity. What makes this forgiveness so powerful and radical, is that it comes from the very mouth of the victim. So that is the parallel.

We pray for the Holy Spirit, in all of Your goodness, help us and our imagination to not miss how powerful and radical this voice is for the disciples, who have gone through this emotional roller coaster, who were invited to move from fear to rejoicing and to even live in the deep guilt for a while, face to face with the one they victimized; to do it now, and not years later after therapy, to hear *right now*, after that “Peace be with you.”

Holy Spirit, breathe on us and do not let the power of your words be in vain. Unless we think that God’s forgiveness is given solely on the basis of us feeling guilty, we give thanks that even *before* Thomas was able to be in that same place of guilt by being intimate with Jesus’s wounds, we hear, “Peace be with you.”

Holy Spirit, may your radical forgiveness break open the doors that lock us in.

Holy Spirit, may this forgiveness that you speak into our existence right now be the foundation of all that we do,

and all that we say,

no:

of all that we are.

In Your name,

Amen.

HYMN OF THE DAY

There's a Wideness in God's Mercy - ELW #587

Frederick Faber/Calvin Hampton

Joel Bevington, organ, vocals, and bell tree (First Lutheran Church of Richmond Beach)



- 1 There's a wide-ness
- 2 There is wel-come
- 3 For the love of
- 4 'Tis not all we



in God's mer - cy, like the wide - ness of the sea;
for the sin - ner, and a prom - ised grace made good;
God is broad - er than the mea - sures of our mind;
owe to Je - sus; it is some - thing more than all:



there's a kind - ness in God's jus - tice which is more than
there is mer - cy with the Sav - ior; there is heal - ing
and the heart of the E - ter - nal is most won - der -
great - er good be - cause of e - vil, larg - er mer - cy



lib - er - ty. There is no place where earth's sor - rows
in his blood. There is grace e - nough for thou - sands
ful - ly kind. But we make this love too nar - row
through the fall. Make our love, O God, more faith - ful;



are more felt than up in heav'n. There is no place
of new worlds as great as this; there is room for
by false lim - its of our own; and we mag - ni -
let us take you at your word, and our lives will



where earth's fail - ings have such kind - ly judg - ment giv'n.
fresh cre - a - tions in that up - per home of bliss.
fy its strict - ness with a zeal God will not own.
be thanks-giv - ing for the good - ness of the Lord.

PRAYERS OF INTERCESSION

Seven of our Mission Developers

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. Let us pray. Hear us, O God.

Your mercy is great.

You proclaim the blessing of life forevermore. Like dew upon the mountains, refresh your creation. Restore waters, cleanse the air, and provide revitalizing moisture to parched land. Give your whole creation the promise of new life. Hear us, O God.

Your mercy is great.

You direct the nations, O God. Guide all in authority, that they shepherd their peoples in the ways of your love. Defeat in us our impulse to war. Bestow the peace of Christ upon those in authority and breathe upon them the Holy Spirit. Hear us, O God.

Your mercy is great.

You place within the heart of the church a spirit of sharing. Give us the power of your generous Spirit, that we provide for the needs of others. Announce your peace to those who are lonely, hurting, suffering, or afraid. Hear us, O God.

Your mercy is great.

You give us fellowship with one another in this faith community (El Camino de Emaús and all the congregations of the Northwest Washington Synod). Shine the light of the risen Christ in our life together, so that we live in love for one another and our joy may be complete. Hear us, O God.

Your mercy is great.

You share the gift of eternal life. In thanksgiving and remembrance, we recall the lives and gifts of those who now live in endless joy. Unite us with them in resurrection hope. Hear us, O God.

Your mercy is great.

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.

Amen.

LORD'S PRAYER

Nick, Lydia, Matthew and Charlie Van Kley and Sunny the Dog (Phinney Ridge Lutheran Church/Seattle)

Let us pray as Jesus taught us.

**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.

OFFERING

El Cielo Canta Alegría (Heaven is Singing for Joy) ELW #664

Pablo Sosa

Rev. Josh Stromberg-Wojcik & Rev. Esaú Cuevas (El Camino de Emaús/Burlington)

At this time, we invite you to make a generous gift to your local congregation.

If you wish to make an additional donation to our NW Washington Synod COVID-19 Relief Fund, please give here: www.lutheransnw.org/donate.

✝ **SENDING** ✝

BLESSING

Synod Staff

Go out into the world in peace;
have good courage;
hold onto what is good;
return no one evil for evil;
strengthen the fainthearted;
support the weak, and help the suffering;
honor all people;
love and serve the Lord;
rejoicing in the power of the Holy Spirit;
Thanks be to God.

The Lord bless you and keep you.

The Lord's face shine on you with grace and mercy.

The Lord look upon you with favor and give you peace.

Alleluia. Amen.

SENDING HYMN (see next page)

Christ the Lord is Risen Today – ELW 373

Wesley/de Corbeil/Bonam

John S., piano and Lisa H., flute (Holy Spirit Lutheran Church/Kirkland)

DISMISSAL

Go in peace. Serve our Savior, Christ, and Lord.

Thanks be to God.

POSTLUDE

Hail, Thee, Festival Day

Ralph Vaughan Williams

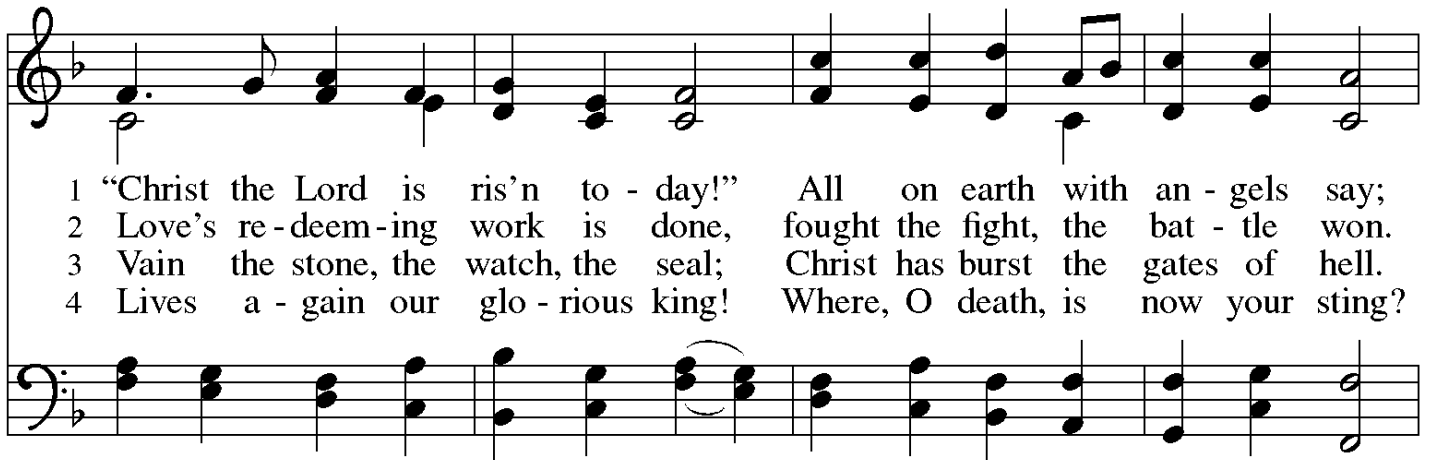
Lucy Kay Osborne, organ (First Lutheran Church/Bothell)

SENDING HYMN

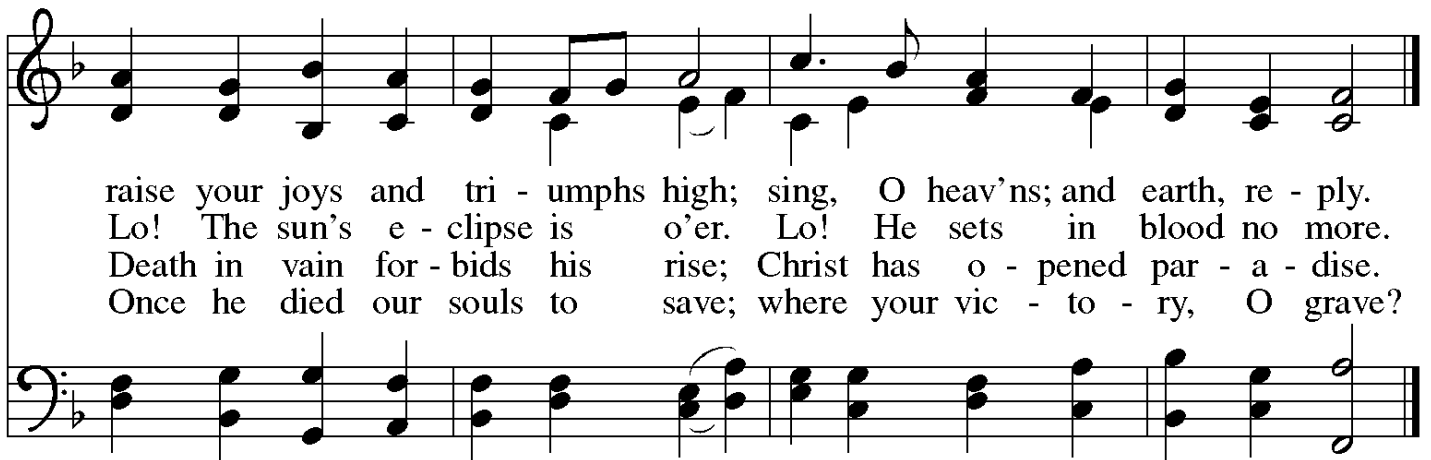
Christ the Lord is Risen Today – ELW 373

Wesley/de Corbeil/Bonam

John S., piano and Lisa H., flute (Holy Spirit Lutheran Church/Kirkland)



1 “Christ the Lord is ris’n to - day!” All on earth with an - gels say;
2 Love’s re - deem - ing work is done, fought the fight, the bat - tle won.
3 Vain the stone, the watch, the seal; Christ has burst the gates of hell.
4 Lives a - gain our glo - rious king! Where, O death, is now your sting?



raise your joys and tri - umphs high; sing, O heav’ns; and earth, re - ply.
Lo! The sun’s e - clipse is o’er. Lo! He sets in blood no more.
Death in vain for - bids his rise; Christ has o - pened par - a - dise.
Once he died our souls to save; where your vic - to - ry, O grave?

5 Hail the Lord of earth and heav’n!
Praise to thee by both be giv’n.
Thee we greet triumphant now;
hail, the resurrection, thou!

6 King of glory, soul of bliss,
everlasting life is this:
thee to know, thy pow’r to prove,
thus to sing, and thus to love!



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Thank you to these mission developers who led our prayers:

Pr. Diakonda Gurning, Bethel Lutheran Church, Shoreline; Pr. Deb Squires, Family & Friends and Our Savior's Lutheran Church, Everett; Pr. Charis Weathers, Echoes, Bellingham & Our Saviour's Lutheran Church, Arlington; Pr. Abnet Legesse, Bethel Ethiopian Lutheran Church, Shoreline; Pr. Josh Stromberg-Wojcik, El Camino de Emaús, Burlington; Pr. Arhiana Shek Dill, Fe Y Esperanza, Everett; Pr. Cara Tanis, Emmaus Table at 7400 Woodlawn, Seattle

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Video Collection & Compiling:

Hannah & Susan Berg (First Lutheran Church/Bothell)

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Jesus Never Fails
Words and Music by Gary Driskell Arranged and Orchestrated by Bradley Knight

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(Written for the occasion of the 2007 ordination of his spouse, the Rev. Sara Wolbrecht)

There's a Wideness in God's Mercy ELW #587
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El Cielo Canta Alegría (Heaven is Singing for Joy) ELW #664
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