

SECOND SUNDAY AFTER PENTECOST

June 6, 2021

A "Word Out" video transcript



"Whoever does the will of God
is my brother and sister and mother."

Prelude

A suite of trios for organ
Richard Hudson (b. 1924)

Welcome

P: Welcome, this Second Sunday after Pentecost, to Queen Anne Lutheran Church. Wherever you are listening, whatever challenges you might be facing, we invite you into this space: a time where you can hear the good news through proclamation, spoken and sung; a time where you can be still, and know God is God.

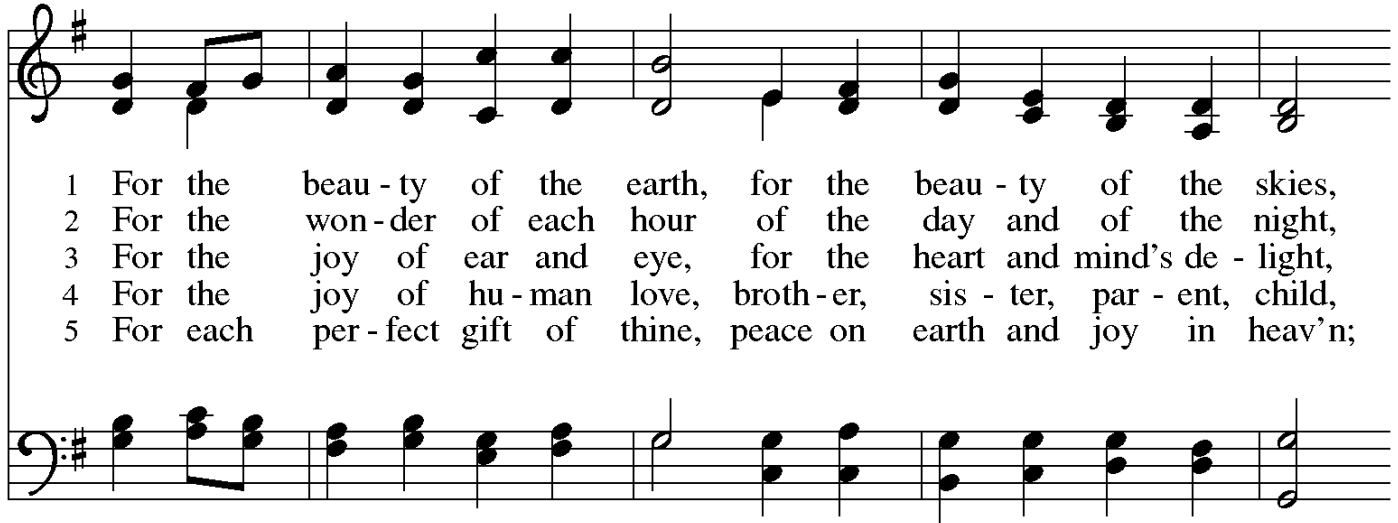
A house divided against itself cannot stand. Jesus makes this observation in light of charges that he is possessed. It's not, however, that he is possessed by a demon, but by the Holy Spirit. We who have received the Holy Spirit through baptism have been joined to Christ's death and resurrection. As we gather in worship, even virtually, we are the body of Christ. Those with whom we sing and pray this day are Jesus' family. With them we go forth in peace to do the will of God.

Gathering Hymn

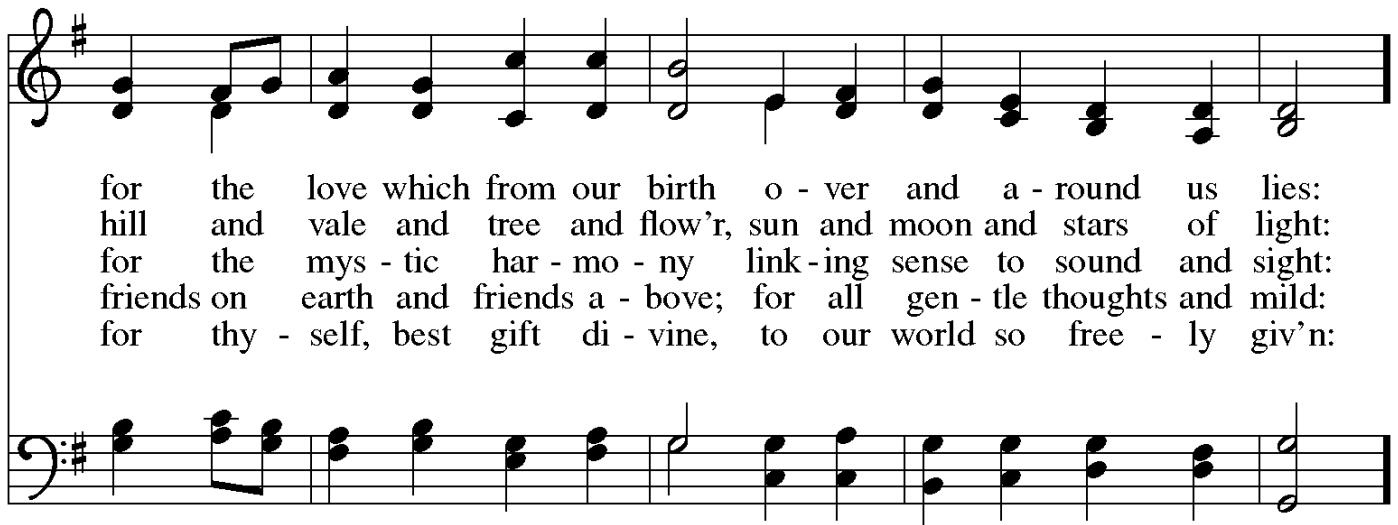
For the Beauty of the Earth

stanzas 1, 2, 5

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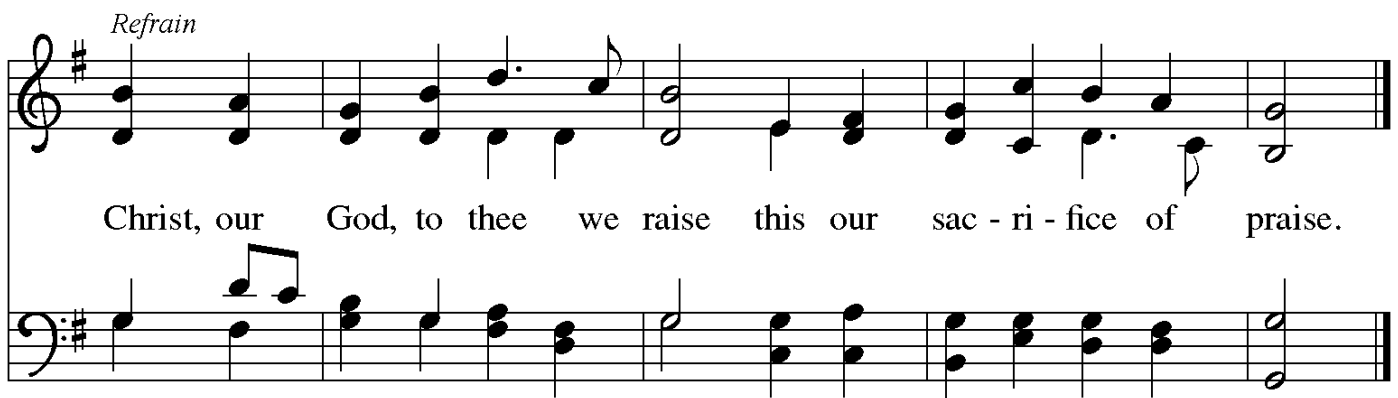


1 For the beau - ty of the earth, for the beau - ty of the skies,
2 For the won - der of each hour of the day and of the night,
3 For the joy of ear and eye, for the heart and mind's de - light,
4 For the joy of hu - man love, broth - er, sis - ter, par - ent, child,
5 For each per - fect gift of thine, peace on earth and joy in heav'n;



for the love which from our birth o - ver and a - round us lies:
hill and vale and tree and flow'r, sun and moon and stars of light:
for the mys - tic har - mo - ny link - ing sense to sound and sight:
friends on earth and friends a - bove; for all gen - tle thoughts and mild:
for thy - self, best gift di - vine, to our world so free - ly giv'n:

Refrain



Christ, our God, to thee we raise this our sac - ri - fice of praise.

Choir (*recorded individually, observing safety measures*):

Susan Evans Kyle Haugen Joel Matter Cat Rugg Meg Shaw

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

How would you define family?

For most people, family refers to others who are related by blood. The parent or a grandparent, an aunt and uncle, nieces, nephews, siblings, brothers, sisters. . . But we know that family can be more than this, don't we? We know that family can also include a stepbrother, or a stepsister, a foster brother, or a foster sister, a stepdad, a stepmom, an adopted child. All of these are additional examples of what family can mean.

Did you know that *church*, this congregation in particular, can also be a family? That God has a family, and the church is it? I didn't know that.

Until one day, after being gone for a couple of weeks, I came back, and one of our church members, her name is Shirley, said, "Welcome back Pastor, you're family!"

Family, I learned, is bigger than just Mom or Dad, a brother or sister. Family can also be, and is, the church. And that's exactly what Jesus says today in our reading. He says that our family, you might say our extended spiritual family, are those who do the will of God.

What is the will of God, you might ask? Welcoming people, like Shirley did, to our fellowship. Being kind to each other, sharing with each other, looking out for each other. This is what the best families do. And this is what we're called to do, as God's family, the church.

Let's pray. Kind and loving God, you enlarge our understanding of family, such that we belong to the church, and look out for each other. Help us do that more. Help us be kind to one another, and share, and give witness to your family – God's family, here, this day, and every day. Amen.

Gospel Acclamation

John 12:31-32

G:

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

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

Repeat alleluia

A: The ruler of this world will be driven out.
And when I am lifted up from the earth, I will draw all people to myself.

G:

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

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

The Holy Gospel:

Mark 3:20-35

A: The Gospel according to Mark, the third chapter.

G: **Glory to you, O Lord.**

A: [Jesus went home;] ²⁰and the crowd came together again, so that [Jesus and the disciples] could not even eat. ²¹When his family heard it, they went out to restrain him, for people were saying, "He has gone out of his mind." ²²And the scribes who came down from Jerusalem said, "He has Beelzebul, and by the ruler of the demons he casts out demons." ²³And he called them to him, and spoke to them in parables, "How can Satan cast out Satan? ²⁴If a kingdom is divided against itself, that kingdom cannot

stand. ²⁵And if a house is divided against itself, that house will not be able to stand. ²⁶And if Satan has risen up against himself and is divided, he cannot stand, but his end has come. ²⁷But no one can enter a strong man's house and plunder his property without first tying up the strong man; then indeed the house can be plundered.

²⁸"Truly I tell you, people will be forgiven for their sins and whatever blasphemies they utter; ²⁹but whoever blasphemes against the Holy Spirit can never have forgiveness, but is guilty of an eternal sin" — ³⁰for they had said, "He has an unclean spirit."

³¹Then his mother and his brothers came; and standing outside, they sent to him and called him. ³²A crowd was sitting around him; and they said to him, "Your mother and your brothers and sisters are outside, asking for you." ³³And he replied, "Who are my mother and my brothers?" ³⁴And looking at those who sat around him, he said, "Here are my mother and my brothers! ³⁵Whoever does the will of God is my brother and sister and mother."

P: The Gospel of the Lord.

G: Praise to you, O Christ.

Sermon

Pastor Herb Shao, *NW WA Synod Fellow*

I recall when I was a teenager, in my disagreements with my friends, it would often end with one question: "Whose side are you on, anyway?" As I've gotten older I discover that that question is not limited to teenagers. We ask the same kinds of questions even as we are older, and even as people of faith.

I've known that I have asked that kind of question; to ask, "Who is in, and who is out? Who is acceptable, and who is not?" The same question that I sense, that I hear, in our text today, as people are just trying to figure out if they are on Jesus's side, or not. I love Jesus's response and his parable. I especially love what Jesus says at the very end of our text today where he says, "Whoever does the will of God are my brothers, my sisters and my mother."

For the past 20 years I have been serving as an Air Force chaplain. Before I joined the Chaplain Corps, I too had a rather binary way of looking at people of faith. On top, there'll be the Lutherans, and there'll be a scale of all people who are not Lutherans, right. And at the bottom, there would be, like, the Muslims, and the Mormons, or the Jehovah's Witnesses. But after I joined the Chaplain Corps, I realized God was much bigger than my worldview. You see, in the Chaplain Corps we are called to serve everyone. We may not be able to provide direct care for them and provide religious services for them, but we are a chaplain to all. And we also work with fellow colleagues from all types of faith expressions.

I remember as I grew in the Chaplain Corps, I've encountered some incredible people. A boss, who was a Southern Baptist, who is a Southern Baptist to this day, is considered like a relative to the Shao family. He and his wife have attended all my children's significant events. Graduations from high school to college. . . They have been with my family and loved on us through every trial, through every joy, they have been with us.

I also have a great friend named Brian McCormack, who is in a Church of Christ, non-musical, tradition. Brian is not a very tall guy, but his--we call the Effervescence Chaplain, because his laughter and his joy is so contagious, and so big. And when he walks in and he smiles at you, you're captured by his joy. About ten years ago, when my wife was diagnosed with breast cancer, and he heard about it, he called me, and we talked on the phone for a while and he asked me how I was doing. At the end of that conversation, he asked me, "Herb is it okay if I call you once a week, just to check in on you?" Here's a guy who was actually in a graduate school program, sent by the Air Force that year, busy as all get out. And the only day he had free was a Saturday, he called me to ask me if he can call me every week, just to check in on me! Through him, I experienced God.

As I did with Chaplain Wagner, the Southern Baptist, as I did with Randy Irwin who was a Pentecostal, as I did with Father Joe, who was a Catholic priest; with every single one of them I experienced God's love, tenderness and care.

I even experienced the same thing from my fellow Mormon brothers who are chaplains, and even civilians that I've worked with. I have found them to be the most gracious, the most kind people that I have ever come to work with in my entire career. Despite being marginalized and being discriminated against, they continue to exhibit a grace that is truly amazing.

One of the jobs I had as a military chaplain was that I worked for the Chief of Chaplains office. And I also oversaw the Communication Department for the Chief of Chaplains. One trip that I had, to go capture some video and pictures for the Chaplain Corps, was to go visit what we call a basic military training school. That's where young men and women go to training for about eight weeks to become an Airman in the Air Force. As you can imagine, it's a large base and people from all walks of life, all faith traditions, gathered there for those eight weeks, and therefore we had chaplains of all faith groups to support them.

There are two things at that trip that I will never forget. One was I had a chance to go and visit and be a part of the Friday evening prayer service for the Muslim community. I arrived early, and gradually, one by one of them came into that rather-dilapidated room. It was an old dormitory that was converted into just a big hall for them to pray. And as I watched them worship, I began to realize that we weren't that different. They gathered, like we did. They read and listened to sacred texts; their Imam, their pastor, provided a message; they sang, they chanted; and they departed and they had fellowship, just like we did.

As they departed, the Imam introduced me to one of the leaders there. And as he introduced me to him as someone from the Chief of Chaplains office, his eyes just lit up, he took my hand and he shook my hand vehemently and thanked me and said, "Please tell your Chief of Chaplains how grateful we all are, for providing us this amazing space, for giving us an amazing chaplain, so that we can express our faith!"

The other story I will never forget is that I gathered about six or seven of our chaplains from all different faith expressions, to interview them on what it's like to work and live and play from all different faith groups. One of the things I discovered was, as I filmed them and asked them questions about their

experience, was the amount of affection, the deep affection that they had for each other. You can tell by the way they laughed, they smiled at each other, the way they affirmed each other.

But there's one story that I will never forget, and that came from the Imam. He told me how that assignment was the first assignment for him. And he didn't know anything about the Air Force, or know anyone at that base when he first arrived, but when he did, the Rabbi met him and brought his family to introduce the Rabbi's family to his. And the Rabbi also brought meals to give to the Imam and his family. You see, they had something in common because the halal dietary restrictions and the kosher dietary restrictions are very similar, so they could share meals with each other, yet they're of different faiths. The Imam talked about how that just touched him and his family immensely.

When the Rabbi deployed, not too long after the Imam arrived, the Imam would bring food to the *Rabbi's* family on a regular basis and share meals with them. After the Imam told this story, he then put his hand on the Rabbi who was sitting next to him, and squeezed his shoulder and shook him and said, "Now, *this* is my brother in faith. He is my brother in faith. 'For whoever does the will of God is my brother, my sister and my mother.'"

Since I came to the Synod, about three months ago now, one of my projects was to go and interview all our mission developers, all the new church-start pastors, and every single one of these pastors – and as I learned about their ministries, I was inspired by the way they are leaning into figuring out what it means to be people of God in their community.

There's a couple of churches that truly were inspirational. Two churches, one, 74 Woodlawn, pastored by Kara Tannis, and Columbia City Church of Hope, pastored by Darla deFrance. Both of these churches were churches that eventually closed, that now are in the process of continuing to reimagine what church can be, or perhaps another way to phrase it: reimagine what it means to be a "people of God" within their community.

Both realize that worship is only *one component* of what it means to be people of God. Both are asking: "What is the Spirit calling us to be about, here in *this*

community? What is the Spirit already doing out there that we can be a part of? How can we partner with the community more, so that we can serve the community, and love the community? How can we be a spiritual center for this community that we are placed in today?"

They are coming up with some amazing and creative ways as they seek to listen and to serve. They have offered classes on racial inequality, even to children, with children's programs. They have offered their spaces to various addiction groups. They have made a space for arts. They have made a space for children to gather, and parents to gather. They have been a refuge for all types of marginalized people.

Both of them are coming up with different ways of what that means for them, as well as many other churches, as I've learned and listened to throughout the Synod. The churches that have gone out to listen and discern have always heard the Spirit doing some amazing things beyond the church walls. They have sought to not simply go out to *serve* the church, to serve the community, but they have gone out to be *a part of* the community, and perhaps even allow the community to serve them.

I think that for generations, we as Christians, as a church, we tend to look at ourselves as having the corner on God's work. We as people of God are the people that go out and *do* God's work, wherever we are at. We are called to *proclaim* God's love and forgiveness.

Although that's true, if we believe that God is good, and that where goodness is, God is – that God is not just limited to the four walls of this church, that the Spirit is actively engaged and at work in mighty ways, beyond the walls of the church. And that our job is to discern what the Spirit is doing, and to be a part of that. Because as we do, and each one of these mission developers in churches that I've listened to do, *they are transformed*. They experience God in ways that they've never experienced before.

"Whoever does the will of God are my brother and my sister and my mother."

Since I came here in February, it's been a transition, as you can imagine, for someone who has been in the military for 20-some-odd years. As with many

veterans, the transition back to what we call civilian life takes some adjusting. So, too, with me. I've had to come back to a new place that I know very little now. 20 years. . . Much has happened in 20 years here on the Eastside. I come to a place where I don't know many people anymore. But as soon as I got here, Diane Johnson, who is my colleague at the Synod office, introduced me to her text group – group of clergy from Presbyterians to Methodists to UCC to Lutherans – a group who welcomed me, who loved on me, who valued me; who valued my voice and welcomed me into their community. Despite knowing each other, some of them for decades, they allowed me to be a part of them. They valued my voice, and always were eager and curious to know what I thought.

Sometimes, sporadically I'd get a text in the afternoons that said, "Hey Herb, you want to join us for a beverage at this restaurant outside?" Or, it just so happened that one of the members of this group was my next door neighbor. He would yell across the fence and say, "Hey Herb, come on over to our fireplace! Just sit down, we're just hanging out." They did God's work for me. And that for me, is what the people of God is all about. Just as they extended love to me, they also receive my affection for them. They are my brothers and my sister and my mother and my father in the faith.

"Whose side are we on?" I'm not sure if that question, my elementary model, and my elementary way of thinking of a binary God, a binary world, is that helpful anymore. Because God is on your side. God is on my side, on his, on hers, on their side. God is on the side of mercy, of kindness, of love, of justice. God is on the side of reconciliation, of bringing hope and wellness to all. That is what I believe the people of God are called to be about.

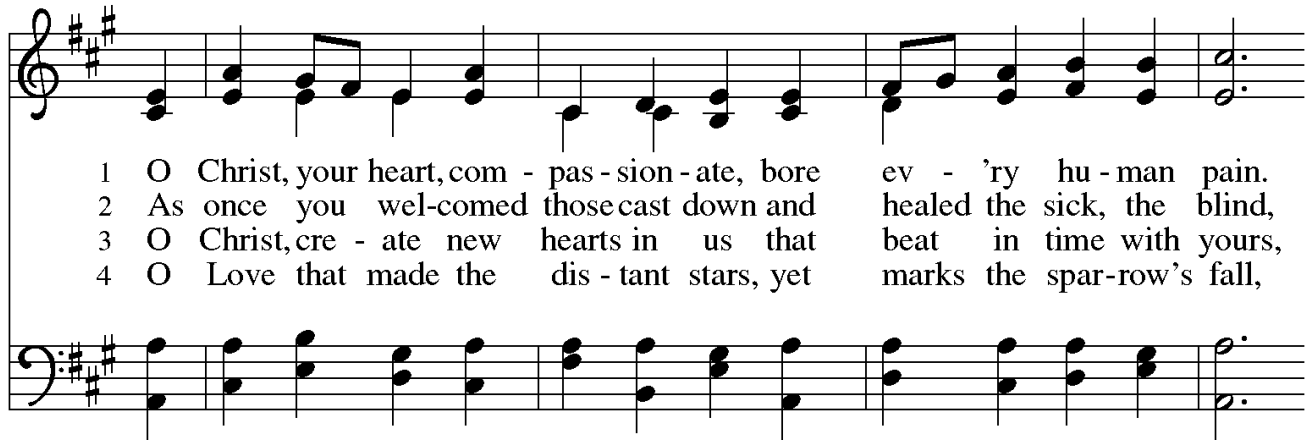
Amen.

Hymn of the Day

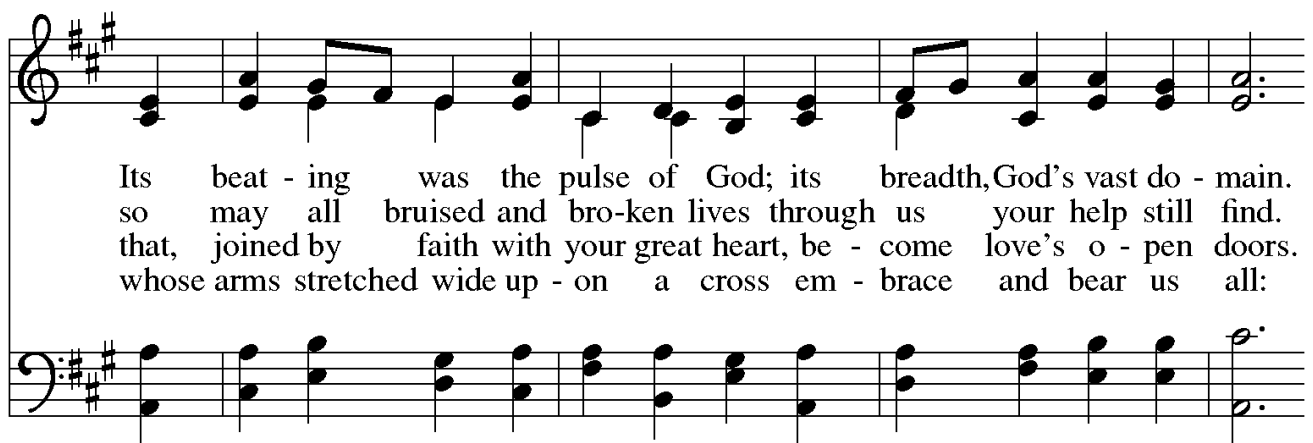
O Christ, Your Heart, Compassionate

stanzas 1, 2, 4

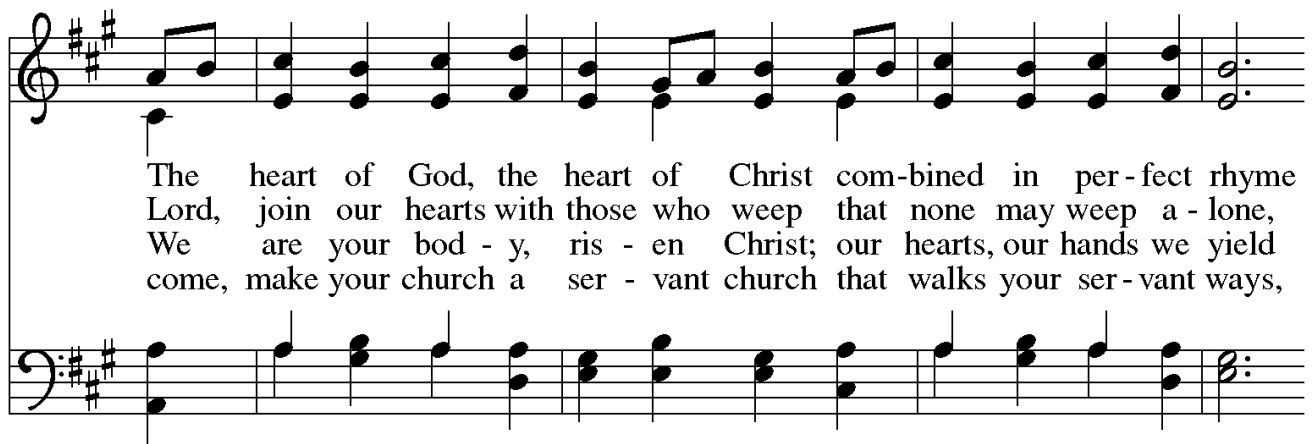
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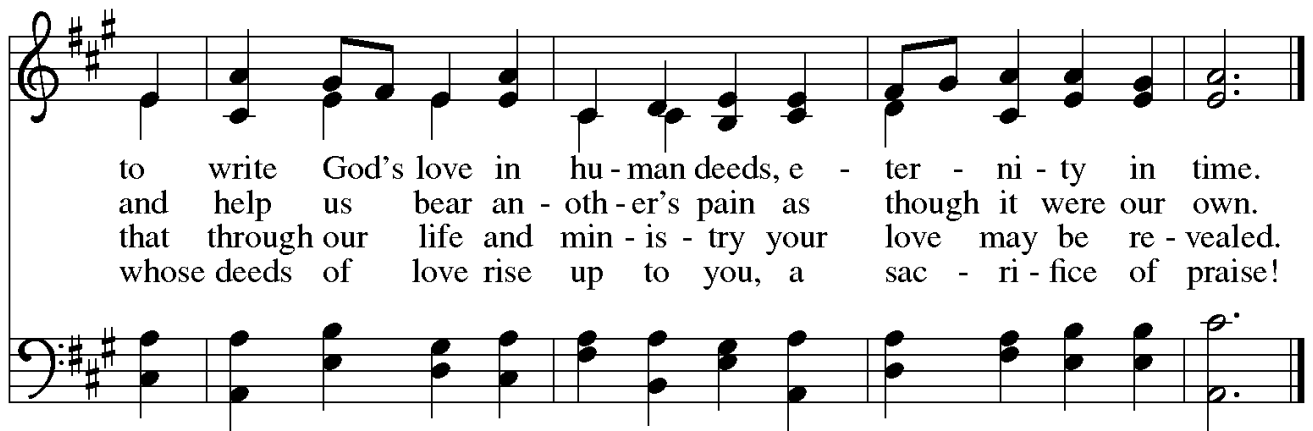
1 O Christ, your heart, com - pas - sion - ate, bore ev - 'ry hu - man pain.
2 As once you wel - comed those cast down and healed the sick, the blind,
3 O Christ, cre - ate new hearts in us that beat in time with yours,
4 O Love that made the dis - tant stars, yet marks the spar - row's fall,



Its beat - ing was the pulse of God; its breadth, God's vast do - main.
so may all bruised and bro - ken lives through us your help still find.
that, joined by faith with your great heart, be - come love's o - pen doors.
whose arms stretched wide up - on a cross em - brace and bear us all:



The heart of God, the heart of Christ com - bined in per - fect rhyme
Lord, join our hearts with those who weep that none may weep a - lone,
We are your bod - y, ris - en Christ; our hearts, our hands we yield
come, make your church a ser - vant church that walks your ser - vant ways,



to write God's love in hu - man deeds, e - ter - ni - ty in time.
and help us bear an - oth - er's pain as though it were our own.
that through our life and min - is - try your love may be re - vealed.
whose deeds of love rise up to you, a sac - ri - fice of praise!

New Members Rite (and introductions) with Apostles' Creed

(recorded over Zoom)

Pastor Dan

I am delighted today to welcome six new members to Queen Anne Lutheran Church (one of whom is not with us today; I will mention more about him at the end of our presentation of new members) each of whom has participated in a six-point Lutheranism introductory class to the faith and heritage of this tradition. More important, however, is their unified desire to be part of the community where we not only attempt to *answer* questions, but where we place a big emphasis on *asking* the questions.

At two points during today's rite I invite you listening to participate by joining with us in saying the Apostles Creed, and then by responding in the affirmative to the question of whether you will pray for and support these new members. Your response will be, "We do, and we ask God to help us and guide us." That said, we begin our presentation of new members.

P: Dear friends, we give thanks for the gift of baptism and for these people, one with us in the body of Christ, whom we welcome as new members into the life and ministry of this congregation. We welcome Bob, Pam, Ren, Liz, Kat, and also in spirit with us today, Matt.

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, 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 again 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.**



- P:** In baptism we are welcomed into the body of Christ and sent to share in the mission of God. We are called to live among God’s faithful people, to hear the Word of God and share in the Lord’s Supper, to proclaim the good news of God in Christ through word and deed, to serve all people, following the example of Jesus, and to strive for justice and peace in all the earth.
- P:** Siblings in Christ, do you intend to be baptized, or to continue in the covenant of your baptism, among God’s people in this place?
- C:** **I do, and I ask God to help and guide me.**
- P:** People of God – those of you watching – do you promise to pray and support for these new members, and their life in Christ?
- C:** **We do, and we ask God to help and guide us.**
- P:** Let us welcome, then, these sisters and brothers in Christ to this community of faith! We rejoice with you in the life of baptism. Together we will give thanks and praise to God and proclaim the good news to all the world. Let us pray.
- P:** Gracious God, we give you thanks for new members, Bob, Pam, Ren, Liz, Kat, and Matt, whom you have drawn to yourself by the love of Jesus Christ, and whom we have welcomed into this household of faith. Keep us close together in your spirit, in the breaking of bread and the prayers, and in service to others. Amen.

Introductions of our New Members:

☐: Welcome to Queen Anne Lutheran Church! I'm so delighted that you'll be joining us in this ministry as members. Membership, among other things, enables you to help us steer the direction of this ministry by giving you the power to vote in our annual congregation meeting as well as, among other things, serve on our council, the leadership of the church. So we're delighted to have you join us and excited that you will be sharing with us this ministry, moving forward. For you and for folks listening or watching at home, I wanted to share just a couple of things, and then invite you to share a little about yourselves.

First, each of you will be paired with a "shepherd." A shepherd is an existing member of the church who will meet with you twice or three times over the coming year over coffee, now that we can hopefully all gather in person, just to find out a little more about you and to welcome you into this ministry. So, be on the lookout for that.

Second, we have a new members reception, which will be June 13, that's a Sunday, at 11:30 AM. It's our regular coffee hour, but it will be devoted to honoring you as new members of the congregation, and again welcoming you to this ministry.

We also welcome today Matt: Matt is a professor in communications at Seattle Pacific University, and brings with him an amazing foundation in theology, and I think will add a lot to the intellectual life of this congregation, so separately we welcome Matt. (*Note: Megan is also joining our congregation but was unavailable to participate today. We hope you can meet her at next week's welcome!*)

We also then of course welcome those gathered here. I'd like to start with Bob and I've asked Bob to say a little about his work or a hobby, and what he's looking forward to, or is excited about, when it comes to being a member of Queen Anne Lutheran.

So, I'm retired. My last position was as Director of Planned Giving at Seattle University. Now I spend my time helping people with English conversation who are new to the United States and to speaking English. I'm an avid amateur

photographer. I enjoy reading a fair amount of history recently, and hiking, kayaking, and cross country skiing keeps me busy at various seasons of the year. I've particularly enjoyed the Bible study and the Forum programs and look forward to continuing with those as an active participant in the discussions. Thank you, Pastor Dan.

Wonderful, and we're delighted to welcome Bob as an associate member. He's also a member of another church here in Seattle, a longtime member of that church, if I understand correctly, and we're just glad to have you with us as well. We get to "share you," and we're delighted to do that.

Next, someone who is going to be familiar to many of you who are watching, since she's attended the church previously with her husband Dana: Pam.

Hi, I'm Pam Harmon, and I've been an RN for 38 years; I worked in labor and delivery, welcoming new babies to new families for 38 years, and I'm looking forward very much so, to retiring in the next year. I'm gonna hang it up after all these years and going to – actually what I plan to do is then be a nanny for a family, and just watch one little baby, for a little time – and I'm really looking forward to being a full-fledged member of Queen Anne Lutheran, since I've been a kind of half-member. Even though I've been on Council for a couple of years and been attending for several, and anyway, I just love this church. So thank you very much for welcoming me in.

And yeah, and we're so grateful when when Pam served on Council, it was with the understanding that when the opportunity arose she would become a new member, and she has done that, so we are very thankful both for her service and for her new official membership in the church. Great to have you with us.

Next person joining us is Ren. Ren, tell us a little bit about yourself and what you're looking forward to.

Yeah, hi, as Pastor Dan already mentioned I do stand-up comedy. I guess maybe another fun fact about me is I'm getting my motorcycle endorsement. So I'm trying to get a motorcycle – that'll be cool. I have a dog. While I was at Yale I was studying for my PhD in astrophysics, but I'm on medical leave now. Right now what I'm looking to get out of this is a lot of spiritual guidance, you know... I left

Christianity a long time ago, and like I'm looking – I'm coming back because I feel a pull, again, but I just want the right community. So I'm just hoping for, like, an open, honest discussion, right, and just, you know, brutal truths, I guess...

I think we will certainly endeavor to meet that. (And the reference to stand-up comedy – that was just before we did this recording; I mentioned that to the group.) Ren also came here by way of an interesting route: she knows my brother, who is Residence Hall Director at Yale, and my brother Brian mentioned this church in Seattle where she lives. So we're just delighted to have you with us, Ren. Thank you so much for being with us today, and we're looking forward to having you with us as we continue. Now, Liz:

Hi, I'm Liz and I live about four blocks from the church – which was one drawing point! I was raised in Africa, missionary parents, you know, that kind of background and have continued in that sort of/kinds of churches through the years, and always felt like the round peg in the square hole and all that. So, I really appreciate that this community doesn't shy away from questions and seems to welcome my uncertainties and my probing ideas that I have, so I'm really excited to find a group of people in my neighborhood who are seekers and I've already jumped into women's Bible study, and the informal chat group. I love the Bible study – so I'm already doing a bunch of stuff, and everything seems like a fit. I'm scared to death of joining, as being a missionary kid I always refused to join anything, but, anyways thanks, this seems like a fit and I'm looking forward to it.

I hope it was a painless process. I am so glad that you are joining us officially. It's great to see you here. You're already a part of our ministry and we've enjoyed having you at our Bible studies and forums, so, looking forward to more of that. Yeah, thank you. And finally, Kat:

Hi I'm Kat. I'm a student at Seattle Pacific University. I'm studying French and nutrition. I like to read and play the piano. I'm hoping to study abroad in France this fall, so fingers-crossed that that works out! I've been attending this church since I started college, and I'm looking forward to the fellowship and the service that is integral to this community.

Well, once more we are delighted to welcome you and everyone else here. This is a group of, in many ways, seekers, questioners, and you're a perfect fit for

us – we're a church of that. So again, we welcome you, and we look forward to serving with you as we continue this ministry. Thanks be to God that you've all been here today and are part of this work that we're doing! God bless.

A video greeting from Matt, who was unable to attend the Zoom session:

My name is Matt Bellinger. and I'm excited to be joining the community of Queen Anne Lutheran. I'll tell you a little bit about myself, and hopefully I'll be a more familiar face when we're finally back in person. I'm a Pacific Northwest native, born and raised at the mouth of the Columbia River, and I've spent my adult life bouncing back and forth between Portland where I went to college, and Seattle, where I moved for grad school. These days I live in Fremont and I teach at Seattle Pacific University, where I am an assistant professor of communication. I teach courses on interpersonal communication, communication theory and rhetoric. For the research part of my work, I study the rhetoric of Christian socialists; I'm interested in the language that Christian socialists have used, and continue to use, to make their socialism intelligible to fellow Christians, and their Christianity intelligible to fellow socialists.

I'm relatively new to the Lutheran tradition. I was raised conservative Baptist, but I'm drawn to Lutheranism for three reasons. The first two relate to absences in the traditions of my upbringing. In the Baptist Church of my childhood, we had no use for intellectual pursuits. The Lutheran tradition I found leans in the opposite direction. I'm drawn to the openness and encouragement of intellectual engagement with matters of faith.

The second absence was that in my Baptist tradition, we had no real sense of our own historical origins, where we came from. I deeply respect the Lutheran tradition's sense of its own history, the awareness of both its strengths and the explicit acknowledgement of its failings. That kind of clear-eyed historical perspective is vital for the church I think, so I value that a lot.

Now I said there were three things. And the third thing that draws me to this tradition is that many of the figures I find most inspiring in my faith also happened to be Lutheran: Dietrich Bonhoeffer, Paul Tillich, Dorothee Sölle. And if these individuals could find a home in the Lutheran tradition, I think I can, too. I look forward to seeing you all in person.

Prayers of the Church

A: Let us come before the triune God in prayer.

A brief silence.

A: God of wholeness, we pray for believers all over the globe. Unify us in service of the gospel, that we may work together as beloved siblings to share your love with all. Lord, in your mercy,

G: **hear our prayer.**

A: God of the cosmos, we pray for creation; the gardens, the wilderness, the waterways, creatures near to us, as well as those we have yet to discover. Teach us to treat the natural world with reverence, seeking restoration when human divisions have caused harm to your beloved creation.

Lord, in your mercy,

G: **hear our prayer.**

A: God of all people, we pray for harmony among the nations. Cast out from us unclean spirits of greed and fear. Free of us from being susceptible to conspiracies and lies that undermine the common good, that we may work in solidarity with one another, each for all. Lord, in your mercy,

G: **hear our prayer.**

A: God of abundance, we pray for those who are oppressed or in any need. Encourage those who have begun to lose heart. Strengthen and renew us with your Spirit. Lord, in your mercy,

G: **hear our prayer.**

A: God of righteousness, we pray for this holy house of worship. Set our gaze upon you, that in thanksgiving for your mercy, we may remember the grace you extend to us as we extend it to others. 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,

C: **hear our prayer.**

A: God of the ages, in your goodness you have sent us faithful witnesses for every time and place. We give you thanks for those saints who now rest in your eternal mercy, including most recently, Beatrice Granen. Lord, in your mercy,

C: **hear our prayer.**

A: We lift our prayers to you, O God, trusting in your abiding grace.

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

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: Welcome once more to Queen Anne Lutheran Church. We are delighted you joined us this day for worship. If you'd like to learn more about our ministry, we invite you to visit us at our website, queenannelutheranchurch.org, where among other things you can learn about our educational forums, including our Sunday educational programming. We are also delighted this day to

welcome several new members to our fellowship here at Queen Anne Lutheran Church. If you would like to greet them, we invite you to join a zoom reception for them next Sunday, that's June 13 11:30 AM. You can find out more information on our website. Once again, thanks for being with us this special day; peace be with you.

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

Prelude in C Major
Georg Böhm (1661–1733)

About Today's Music

Today's prelude features the organ's ability to make music with a three-part texture (left hand, right hand, and feet). Composer Richard Hudson (b. 1924) wrote two volumes of brief organ trios (published by Augsburg) that are musically fulfilling for all organists and also expertly designed to be played by those newly venturing into making music with their feet at the pedals along with their hands at the keyboard. These pieces are great for youth pianists who may wish to try the organ, and I thought that would be a subtle tie-in to Family Sunday and a nod to the past two video services, which featured two of our own youth at the piano. Today's postlude is by North German Lutheran organist extraordinaire Georg Böhm (1661–1733), who was an influence on J.S. Bach. Böhm uses the "fantastical style" popular in his day, with artful flourishes and a sense of improvising in the moment. With this piece especially, you can see why church organists who wear vestments need a garment that accommodates the legs and feet!

—Cantor Kyle