



Summer

OUR SAVIOR
LUTHERAN CHURCH

Fourteenth Sunday after Pentecost
Sunday, September 6, 2020



OUR SAVIOR LUTHERAN CHURCH
745 Front Street S., Issaquah, WA 98027
425-392-4169

SERVICE OF THE WORD

GATHERING: THE HOLY SPIRIT CALLS US TOGETHER AS THE PEOPLE OF GOD.

CALL TO WORSHIP

The King of Love My Shepherd Is — Irish tune
Jan Hazelton, Jiyoung Lee

WELCOME

GREETING

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

C: And also with you.

PRAYER OF THE DAY

PM: Let us pray. O Lord God,

C: **enliven and preserve your church with your perpetual mercy. Without your help, we mortals will fail; remove far from us everything that is harmful, and lead us toward all that gives life and salvation, through Jesus Christ, our Savior and Lord. Amen.**

WORD: GOD SPEAKS TO US IN SCRIPTURE READING, PREACHING AND SONG.

FIRST READING

Romans 13:8-14

⁸Owe no one anything, except to love one another; for the one who loves another has fulfilled the law. ⁹The commandments, “You shall not commit adultery; You shall not murder; You shall not steal; You shall not covet”; and any other commandment, are summed up in this word, “Love your neighbor as yourself.” ¹⁰Love does no wrong to a neighbor; therefore, love is the fulfilling of the law.

¹¹Besides this, you know what time it is, how it is now the moment for you to wake from sleep. For salvation is nearer to us now than when we became believers; ¹²the night is far gone, the day is near. Let us then lay aside the works of darkness and put on the armor of light; ¹³let us live honorably as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. ¹⁴Instead, put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.

AM: Word of God, word of life. C: **Thanks be to God.**

GOSPEL ACCLAMATION

Alleluia — Jerry Sinclair

THE GOSPEL

Matthew 18:15-20

Jesus said to the disciples: ¹⁵“If another member of the church sins against you, go and point out the fault when the two of you are alone. If the member listens to you, you have regained that one. ¹⁶But if you are not listened to, take one or two others along with you, so

that every word may be confirmed by the evidence of two or three witnesses. ¹⁷If the member refuses to listen to them, tell it to the church; and if the offender refuses to listen even to the church, let such a one be to you as a Gentile and a tax collector. ¹⁸Truly I tell you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. ¹⁹Again, truly I tell you, if two of you agree on earth about anything you ask, it will be done for you by my Father in heaven. ²⁰For where two or three are gathered in my name, I am there among them.”

PM: The Gospel of the Lord. C: Praise to you, O Christ.

SERMON

Called Out

The Rev. Dr. David Hahn

Today’s Gospel lesson invites us to imagine what it means to be church. Jesus is speaking to his disciples about the new community that is being brought together by who he is and the good news that he brings.

Many of us have understood that the community of the church is one of conflict. It is passages like this that open us up to the reality that there will be differences among us. And it is important for communities of faith to recognize that in the midst of those differences there is a way forward for us. It has to do with naming the challenge, the ways that we have missed the mark. And we do that face to face. I think these words are words we need to hear and abide by. For when we don’t, it leads to all sorts of factions and dissensions in the midst of a communion that is called to be the body of Christ. We are in a time of COVID, where there are a lot of challenges in terms of what it means to be church.

What I want to talk about today is another way of thinking about what the world needs the church to be. What kind of church do we need to be in and with the world in today’s circumstances?

One of the assumptions we often have is that this text today is only about matters internal to our particular church systems, and that it does not really have anything to do with the larger church and its relationship to the broader world. I want to think differently with you about that. The second assumption about how this text functions for us is that we typically locate ourselves more on the side of those who have been offended. We tend to think about this text as though we are the ones who are speaking to the world, or to the ones who have offended us. And the third piece I want to address is that, as the church, many of us are struggling in terms of our anxiety in recognizing that our numbers are declining and we want to preserve the church at all costs, rather than thinking about how can we redefine what it even means to be church. And so I think this text actually opens up for us some possibilities in terms of thinking differently about what it means to be church.

What Jesus and the Gospel writers are really trying to get at is that church is all about reconciliation, that this way of being church in and with the world is about seeking reconciliation and being reconciled. But I want to wonder that maybe this doesn’t also have a more expansive sense of what it means to be church in relationship to other churches in our midst. That is, what does it look like that there are ecumenical partners who are and have been church alongside of us in our neighborhoods and in our communities, who are also extending a word to us that we need to be listening to?

And so, right out of the get go, I what to say, the church is the church that is reconciled. But when we think about that it’s actually a church that’s called to attend to the world that

God is creating through the Gospel, that the church is called out into the world that God is imagining and creating for us through the Gospel of Jesus Christ. That means that in Jesus the church recognizes that how the world functions is the way that we need to inhabit and show up for the world. What that means is that we need to show up for the world as a community that is open to reconciliation. And it is not just reconciliation, but it is about repair. And recognizing where we are in the status of the offense. And so if we think more expansively in terms of the ecumenical movement, and we think more expansively about this text as us just addressing the neighbor, but perhaps the neighbor who has been sinned against by the White church. What does it then mean for us to take seriously, to listen to the voice of the other? And I am imagining that these voices have been speaking to us for a long time.

One of the most recent books out that is trying to help, and to spark a sense of conscience in the life of our churches, is the book by Lenny Duncan, *Dear Church: A Love Letter from a Black Preacher to the Whitest Denomination in America*. What this book is trying to call attention to is the way that we as church have missed the mark. And so rather than thinking about this text only in terms of if somebody has offended us and so we have to go to that other person, perhaps we can locate ourselves on the other side, as the one who is being addressed by the one whose been offended. How can we come to terms with the address of what we need to be attending to in our daily life? There have been a number of materials written over the last decades by African Americans and People of Color really challenging us to take a good hard look at who we are in our life as church with the world.

One person who comes to mind, as I have tried to come to terms with how my whiteness tends to perpetuate my own interest and also the interest of others, is James Cone. Cone, a prolific American theologian who taught at Union Theological Seminary in New York, wrote a book called, *The Cross and the Lynching Tree*, and he writes this,

“While the lynching tree is seldom discussed and depicted, the cross is one of the visible symbols of America’s Christian origins. Many Christians embrace the conviction that Jesus died on the cross to redeem humankind from sin. Taking our place, Jesus suffered on the cross and gave his life as a ransom for many. We are now justified by God’s grace as a gift through the redemption that is in Christ Jesus, whom God put forward as a sacrifice of atonement by his blood effective through faith. The cross is the great symbol of the Christian narrative of salvation.

Unfortunately during the course two thousand years of Christian history this symbol has been detached from any reference to the ongoing suffering and oppression of human beings, those whom a Salvadorian martyr called ‘the crucified peoples of history.’ The cross has been transformed into a harmless, non-offensive ornament that Christians wear around their necks. Rather than reminding us of the cost of discipleship, it has become a form of cheap grace, as an easy way to salvation that doesn’t force us to confront the power of Christ’s message and mission. Until we can see the cross and the lynching tree together, until we can see Christ as a re-crucified black body hanging from a lynching tree, there can be no genuine understanding of Christian identity in America, and no deliverance from the brutal legacy of slavery and white supremacy.”

This is what James Cone wrote decades ago, and this voice is now starting to rear its head among us, as we see with George Floyd and Breonna Taylor, Jake Blake, and all of these lives.

And so, when a member of the church sins against you, being church means being “called out.” (The word is *ecclesia*.) To be called out, is to be called out not just to a world, but perhaps it means to be called out to the ways we’ve missed the mark. And that the true sense of being church is coming to terms with the ways that we are missing the mark, and not to be afraid of the vulnerability and the transparency and the challenge that comes with that. It’s not about becoming defensive. In the freedom of the Gospel, the gift and the promise is this, that we have been set free for a future, not of our own creating, but a life that God opens up for us to inhabit. And what it means for us to be church at this time is a life and a world that promises to take its lead from how it is we are in relationship with our neighbor, how we’re looking out for the interest of others and not just ourselves. That’s the shift. That’s the call. Being called out into the life of the other. Jesus and his life and his cross called out for the life of the world.

And so what does this mean? Well, in the Gospel lesson for today, what it says is that the hope and the promise is that those who are addressed by missing the mark will in fact listen, receive and understand what it is that is being shared. And I’ve heard this in a variety of ways. But this last week, in these last few days, I heard it most profoundly in the ramblings and the honest transparency and exploration of Seahawks head coach Pete Carroll. If you haven’t heard, I invite you to go listen. He shared for 15 minutes the hard work that his players have been teaching him, and that, as a white person, he is actually beginning to open his ears up to. The whole transcript is on-line, and in one of the pieces that really stands out to me he says,

“The really amazing thing that I’ve learned is Black people know the truth. They know exactly what’s going on. It’s White people who don’t. And it’s not that they’re not telling us. They’ve been telling us the stories. And we know what’s right and what’s wrong. We’ve just not been open to listen to it. We have been unwilling to accept the real history. We’ve been taught a false history of what happened in this country. We’ve been basing things on false premises. And it’s not been about quality for all. It has not been about freedom for all. It has not been about opportunity for all.”

What I hear in Pete Carroll’s words, and when you hear them for yourselves, he’s kind of stumbling. He’s just kind of processing all the things he’s learning. And I think that’s what we need to do, for many of us. And it’s not just our Black brothers and sisters who are actually sharing with us the ways that we’ve missed the mark. But it’s also indigenous folk. It’s also People of Color. It’s also Asian Americans. It’s also Mexican Americans. There are a lot of people that we as White folks in a White church need to come to terms with and listen to and better understand. And this means work for us. But it’s not just about reconciliation. It’s about working toward repair. And recognizing our own complicity in the midst of this.

So going back to the beginning, what does it mean for us to be church? What kind of church does the world need today? The church needs to be a community in the world that is open to pursuing reconciliation, repair, and recognition of our own complicity, in ways that are reminiscent of our own liturgy. We gather together in the name of the Father, Son, and Holy Spirit, one God, mother of us all. We gather together to proclaim and to share the ways we have fallen short and we hear that sense of confession. What we need to do is to follow and inhabit that practice laid out for us in that confession and absolution, in the very way we live in and with the world. Because, as we’ll find, it’s not just us who needs this work, but it’s our

fellow companions in our communities who also need this work. What does it mean for us to “go to the town square” and to begin building and doing this kind of anti-racism work in whatever way it might take? But we don’t do it apart from the world, we do it with the world. This is what I am wondering and this is what I’m hoping.

So it has been good to share this word today and kind of explore this promise with you. I pray that it’s enriching.

Would you pray with me: “Lord Jesus, we thank you for the gift of this Gospel. Help us to be more expansive in our understanding of what it means to be church, and more receptive to the ways that those as our world as church are speaking to us. Help us to listen. Help us to work toward repair and recognize the ways that we need to be about further work in us and around us. We thank you for opening up this world through your Gospel. In your holy name we pray. Amen.”

HYMN OF THE DAY

Bind Us Together— Text & Music: Bob Gillman, b. 1946

Bind us together, Lord,
Bind us together with cords that cannot be broken.
Bind us together, Lord, bind us together,
Bind us together with love.

There is only one God. There is only one King;
There is only one Body; that is why we can sing:

You are the family of God. You are the promise divine.
You are God's chosen desire, you are the glorious new wine.

OFFERING

Please take a moment to give thanks to God for all that you have received in life, and remember your generous financial support of the ongoing ministry obligations of OSLC.

OFFERING PRAYER

PM: Merciful God,

As grains of wheat scattered upon the hills
were gathered together to become one bread,
so let your church be gathered together
from the end of the earth into your kingdom,
for yours is the glory through Jesus Christ, now and forever.

C: Amen.

OFFERING SONG

Praise and Thanksgiving

Text: Albert F. Bayly, 1901-1984; Melody: Gaelic tune

Praise and thanksgiving, God, we would offer
For all things living, you have made good:
Harvest of sown fields, fruits of the orchard,
Hay from the mown fields, blossom and wood.

Father, providing food for your children,
By Wisdom’s guiding teach us to share
One with another, so that, rejoicing with us,
All others may know your care.

THANKSGIVING FOR BAPTISM

“Baptism is not simply plain water. Instead, it is water used according to God’s command and connected with God’s word. With the word of God, it is a grace-filled water of life and a ‘bath of the new birth in the Holy Spirit.’ It brings about forgiveness of sins, redeems from death and the devil, and gives eternal salvation to all who believe it.” -*Luther’s Small Catechism*

AM: Joined to Christ in the waters of baptism,
we are clothed with God’s mercy and forgiveness.
Let us give thanks for the gift of baptism.

We give you thanks, O God,
for in the beginning your Spirit moved over the waters
and by your word you created the world,
calling forth life in which you took delight.
By water and your word you claim us as daughters and sons,
Making us heirs of your promise and servants of all.

We praise you for the gift of water that sustains life,
and for the gift of new life in Jesus Christ.

C: Amen.

PRAYERS OF THE PEOPLE

God of life and breath, you are our source of hope.

+ We give thanks for your precious gift of life; embrace us in your love; sustain us when we are feeling broken or frightened; open our hearts to hear your word and call; strengthen us to seek justice for our neighbors; grant us creativity to joyfully share your Good News.

We give thanks for your creation.

+ Enable us to be educated to be better stewards of your world. We give thanks for our partners at Earth Ministry and Lutherans Restoring Creation.

We pray for our world, nation, and local communities.

+ We lift up people for whom insecurity and violence are the norm. Help us to bring healing and safety to all.

+ God of Mercy, guide us to awareness of our prejudices and empower us to act to eliminate racism in our church and community. O God, help us to behold one another as you behold us. Help us to be more firmly rooted in the practices of the gospel—so that the way we live will make real your beloved community within and among us.

+ We pray for our school teachers, college and university professors, child care leaders, staff, students, and parents as they prepare for a new academic year. Give them wisdom and creativity, grant them patience and safety, remind them that you are with them in the midst of it all.

+ We pray for all in the wake of natural disasters. We are mindful of those in the wake of raging wildfires in California, and powerful storms in the Gulf of Mexico. Grant strength to those affected as they recover and rebuild.

+ We lift up all in our community who provide emergency services: medical workers, fire-fighters, and police. Grant them strength, endurance, and safety.

We pray for all who are in need of healing and strength:

+ We pray for those who are facing ongoing challenges and health concerns: Marlene, Carol, Nancy, Carmen, those affected by the California wildfires, Nancy, Doyle and his family, Scott, Gwynn and Don, Jeremy, Henrik & Patty, Vern, communities across the country, Mike, Dave, Guests of the Community Meals Program, Sonja, Nicole, Josee and Jeannie.

+ We continue to pray for those affected by the COVID-19 crisis: grant peace to the families of those who have died from the corona virus; provide healing for those diagnosed; protect and sustain care providers and chaplains; guide work to improve testing and work toward a vaccine; sustain those unable to work and facing financial uncertainty; and help us to be wise when we go out in public and catch up with friends.

+ We pray for our neighbors who are fearful or in danger in their relationships. We lift up the work of those who protect, support, and advocate for people who are experiencing domestic violence.

+ We lift up those experiencing anxiety, depression, and other mental health challenges. Empower us to reach out to those who need care and support. For those who are in despair, remember you are loved. You are never beyond God's mercy, grace and love.

We pray for those who are grieving:

+ Loving God, wrap your arms of love and hope around all who are experiencing any kind of loss, disconnection, or brokenness. We lift up the family and friends of Dee, Marlene, Nikki, Dick, Germaine, Bob, and Fran.

We pray for your church:

+ We give thanks for the leaders and members of ministries of our congregation. Grant them creativity for their work; give them grace to rest when needed.

+ We pray for the residents, staff, and families of nursing homes and care facilities, including those ministries that are part of our synod: Josephine Caring Community, Foss Home, Columbia Lutheran Home, Norse Home, Bethany of the Northwest, and Hearthstone Community.

+ We pray for congregations in the call process. Grant them wisdom and patience as they discern where it is that you are leading them. We lift up transition teams, call committees, transition pastors, congregation staff and lay leaders, and synod staff.

Blessed are you, O God of the universe.

+ Your mercy is everlasting and your faithfulness endures from age to age. Trusting in your mercy and grace, we lift our prayers to you.

Amen.

THE LORD'S PRAYER

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

BLESSING

PM: God of all grace,
who has called you to life in Christ,
restore, support, protect, strengthen, and bless you
by the power of the Holy Spirit,
now and forever.

C: Amen.

SENDING SONG

And So, Through All the Length of Days

Text: Henry W. Baker, b. 1821-1877; Music: Irish tune

And so, through all the length of days, thy goodness faileth never.
Good Shepherd, may I sing thy praise within thy house forever.

POSTLUDE

Postlude on "Silver Street" — Gerald Peterson

Jiyoung Le

Commemorations for the Week

Peter Claver, priest, missionary to Colombia, died 1654, Wednesday, September 9

Born into Spanish nobility, Claver became a Jesuit missionary, and served in present-day Colombia. His ministry was focused on the slaves that arrived there. He gave them food and medicine, learned their dialects, and taught them Christianity.

Serving in Worship:

Worship Leader: Pastor Jim Kruse
Preacher: The Rev. Dr. David Hahn
Assisting Minister: Jen Winslow
Song Leaders: Lori Downey, David Hersey, Sue Johnson
Flute: Jan Hazelton
Videographer: Leslie Waltzer
Video Editor: Dave Carlson
Banner: Elaine Stamm
Bulletin Cover: Craig Gillin

Readings for Next Sunday: Romans 14:1-12, Matthew 18:21-35

Acknowledgements: Liturgy reprinted from SundaysandSeasons.com, copyright © 2019, Augsburg Fortress. All rights reserved. Reprinted by permission under **Media 1517 License #32992**. Scripture quotations are from the New Revised Standard Version Bible © 1989 Division of Christian Education of the National Council of Churches of Christ in the USA. Reprinted by permission under **OneLicense.net License #A-706795: Praise and Thanks, And So, Through All the Length of Days**.

Our Savior Lutheran Church Staff

Rev. James R. Kruse, *Transition Pastor*
Shari Lundberg, *Parish Administrator*
Dr. Jiyoung Lee, *Parish Organist*

Scott Hafso, *Director of Worship & Music*
Kate Gagnon, *Lay Visitation Minister*



Additional worship resources:

Readings: Psalm 119: 33-40; Ezekiel 33: 7-11

Suggested Hymn for Listening: *Oh, That the Lord Would Guide My Ways*
Text: Issac Watts, 1674-1748; Tune: William H. Havergal, 1793-1870)

Prayer is putting our faith into action. We invite you to include these people in your daily prayers. You can make prayer requests via email at office@oslcissaquah.org. All written requests will remain on this list for 4 weeks.

Marlene Pickering discernment in medical decisions to alleviate pain. (Mary Fricke)

Carol Johnson mourning the loss of her brothers, and ongoing medical issues. (Mary Fricke)

Nancy Cumming peace as she awaits an opportunity to move into Timber Ridge. (Mary Fricke)

Carmen Saavedra hope with new medication. (Cheryl Neeb)

California Wildfires firefighters and those affected. (Marilyn Carlson)

Nancy Anderson comfort and healing. (Cheryl Neeb)

Doyle Watson his caregiver and their families, all positive for COVID 19. (Marilyn Carlson)

Scott safety, health and help. (Karen Hansen)

Gwynn and Don peace. (Karen Hansen)

Jeremy healing broken legs after a motorcycle accident. (brother to Diane Murff)

Henrik & Patty Christopherson comfort and support after experiencing a house fire. (Dianne Tanner)

Vern Lindquist peace and comfort.

Safety and peace for communities being torn apart during these difficult times. (Karen Hansen)

Mike Golick continued adjustment to his assisted living home in Anchorage, Alaska. (brother-in-law to Patty Gerde)

Mike special ops military unexpectedly called up. (nephew of Dave and Marilyn Carlson)

Dave Carlson continued strength, healing and comfort following kidney transplant surgery.

Guests of the Community Meals Program safety, health and peace of mind. (Connie Fletcher)

Sonja 3 years old undergoing treatment for cancer. (granddaughter of Henrik & Patty Christopherson)

Nicole DeCamp healing and strength. (Ken DeCamp and Cheryl Leiter)

Josee Jordan peace of mind as she faces health challenges. (Dianne Tanner)

Jeannie Lindquist continued healing and strength.

Healing and peace of mind: Evy Sneva (Karen Hansen), Marian James; Douglas Mandt (brother of Mary Ann Hult and Lorna Robertson); Gregory (nephew of Joanne Suttmeier); Doug Patur; Katie Moeller; Margot Inman; Ken Acker (son of Lucy

Acker); Marilyn Carlson; Taufik Hidayut (Ken Konigsmark); Don Wilkinson (husband of Gwynn Wilkinson); Rebecca Thomas; Tanisha Foote (Marilyn Carlson); Dorothy Soland; Randi Strom; Jeanne Kuipers; Talton Johnson; John Pass; Florence Kinnune; Carol Harbolt; Sandy Aldworth; Jen Winslow; Larry Pruitt.

Undergoing cancer treatment: Amy Aldworth (daughter-in-law of Sandy Aldworth) Les Carlson (father of Dave Carlson); Harold Mandt (brother of Mary Ann Hult and Lorna Robertson); Chris Howe (brother of Mark Howe); Peggy Scalise (cousin of Mark Howe); Eileen Letts (cousin of Mark Howe); Keith DeCamp (brother of Ken DeCamp); Barbara Jones (mother of Ron Sordahl); Doug McVety (Helen Nychay); Al Batt (Connie Fletcher); Larry Harbolt (Ray Harbolt); Gerald Welch (Vern and Jeannie Lindquist); Joe Martin (father of Stacy Smith); Christy Williams (Bill Bergsma); Diane Powis (Paul Tolo); Dana Mancini (Jan Setterlund); Greg Petersen (Wes Collum); Barry Donker (Joan Parish); Germaine Korum (Lyle and Alice Lewis); Kathryn Aitcheson (Gerrie Hendrickson); Yuko Takiguchi (Teiko Soland); Barb (Janette Singley)

Living with cancer: Liz Kidd (Bob Beck); Duane Jacobson; Mary Lewis (sister-in-law of Lyle and Alice Lewis); Mark Becker (uncle of Paula Seeger); Barbara Krogh Jarvis (sister of Steve Krogh); Suzanne Lewis (daughter-in-law of Lyle & Alice Lewis); Mira Bergsma

Mourning the death of loved ones: For peace and comfort during this time of grieving for the family and friends of: Jean (sister-in-law to Alice Lewis); Delores "Dee" Bakamus (Dar Boni); Marlene Braun (sister to Cheryl Neeb); Nikki (niece to Doug & Dianne Tanner); Richard "Dick" Birdsall (Dianne Tanner); Germaine Korum (Lyle & Alice Lewis); Bob Gray (Doug & Dianne Tanner); Fran Hildebrand (Karen Hansen)

Members and friends serving in the military; fire & police departments, & emergency rooms.

Global Missions and Missionaries: For peace in Hong Kong. (Global Missions). Congregations in Chiclayo, Peru: Pepe at Las Brisas, Merci in San Antonio and Harold at Las Lomas. MaaSae Girls Lutheran Secondary School in Tanzania.