



Queen Anne

LUTHERAN CHURCH

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

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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
Guest Preacher and Lector	The Rev. Paul Hoffman
Cantor	Kyle Haugen

We thank Pastor Paul Hoffman for offering the sermon for worship this Sunday.

Pastor Hoffman is a retired pastor on the roster of the Northwest Washington Synod, having served Phinney Ridge Lutheran in Greenwood from 1996-2013. His current writing and teaching are primarily about the process of bringing adults to baptism, about which Pastor Hoffman has written two books and numerous articles.

*This service of worship can also be heard as audio online. Go to [queenannelutheran.org](http://queenannelutheran.org) and click on "WORD OUT" to find audio, video, and print resources for worship at home.*



## TWELFTH SUNDAY AFTER PENTECOST

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August 23, 2020

"Word Out #25 audio transcript

### Prelude

*Chorale prelude* on PATMOS (ELW 685)  
Kristina Langlois (b. 1956)

### Welcome

☐: Welcome, this twelfth Sunday after Pentecost. Wherever you are listening, however you may be struggling, we invite you into this space: one where you can hear the good news in proclamation, spoken and sung; a time where you can be still and know God is God.

☐: In today's Gospel, Jesus declares that the church will be built on the rock of Peter's bold confession of faith. God's word of reconciliation and God's mercy are keys to the church's mission. and here, as Martin Luther observes, Peter stands for every Christian, called by the authority of Christ to be priests to one another and bearers of what Paul in 2 Corinthians 5 calls the ministry of reconciliation.

Our guest preacher today is the Rev. Paul Hoffman, retired pastor and member of Queen Anne Lutheran Church.

### Greeting

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

☑: **And also with you.**

### Epistle Reading:

**Romans 12:1-8**

☐: <sup>1</sup>I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. <sup>2</sup>Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God – what is good and acceptable and perfect.

<sup>3</sup>For by the grace of God given to me I say to everyone among you not to think of yourself more highly than you ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned. <sup>4</sup>For as in one body we have many members, and not all the members have the same function, <sup>5</sup>so we, who are many, are one body in Christ, and individually we are members one of another. <sup>6</sup>We have gifts that differ according to the grace given to us: prophecy, in proportion to faith; <sup>7</sup>ministry, in ministering; the teacher, in teaching; <sup>8</sup>the exhorter, in exhortation; the giver, in generosity; the leader, in diligence; the compassionate, in cheerfulness.

**P:** The Word of the Lord.

**Gospel Acclamation**

**Matthew 16:16**

**G:**

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

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

*Repeat alleluia*

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

**P:** You are the Messiah, the Son of the living God.

**G:**

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

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

**ℙ:** A reading from the Gospel according to Matthew.

**☩:** **Glory to you, O Lord.**

<sup>13</sup>Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, “Who do people say that the Son of Man is?” <sup>14</sup>And they said, “Some say John the Baptist, but others Elijah, and still others Jeremiah or one of the prophets.” <sup>15</sup>He said to them, “But who do you say that I am?” <sup>16</sup>Simon Peter answered, “You are the Messiah, the Son of the living God.” <sup>17</sup>And Jesus answered him, “Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven. <sup>18</sup>And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it. <sup>19</sup>I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.” <sup>20</sup>Then he sternly ordered the disciples not to tell anyone that he was the Messiah.

**ℙ:** The Gospel of the Lord.

**☩:** **Praise to you, O Christ.**

## **Sermon**

Pastor Paul Hoffman

*For as in one body we have many parts, and not all the parts have the same function, so we, who are many, are one body in Christ, and individually we are parts one of another.*  
(Romans 12:4-5)

My wife and I moved recently. It was time to downsize, Covid-19 pushed us in that direction, and we have no regrets.

This whole move has been a fascinating process, and the part of it that is most germane to today's texts is the way in which each person along the way played their own unique part. It's true that it takes a village to raise a child. It's even more true that it takes a village to move a pastor and a teacher who have been

married for 42 years and have a lot of boxes to fill and carry, both material and emotional.

Some of the players in a major move are obvious: the realtors, of course. The movers; the buyers of the old place and the sellers of the new one. But just beneath the surface there is a host of other equally significant players in the real estate drama that make the whole thing work. Escrow agents, appraisers, inspectors. Friends with pick-ups willing to haul your junk to the dump or across town to your kids, and grateful recipients of furniture you love but you just no longer need. And of course, on both ends, there are neighbors – friends you leave behind whose relationships with you will never be the same. And new neighbors waiting to welcome you, as curious about who you will be in their lives as you are about how you'll fit into theirs.

*For as in one body we have many parts, and not all the parts have the same function, so we, who are many, are one body in Christ, and individually we are parts one of another.*

You might say that a move is a microcosm for how the human community was meant by God to function. Not everyone's a realtor. Not everyone has mastered the intricacies of escrow. Not everyone wants your old stuff. But when they all work together, when they all work to meet a common goal, the end result can be pretty spectacular.

So in the great network of human relationships, in the overall design of the community, where do you fit in? What is your role in the map of humanity, and what is the contribution that God is calling you to make in order to build a more Christ-like world? It's not always an easy question to answer, but it is one that this Romans text and the Gospel text clearly put before us today. Jesus, as he so often does, gets right to the point. *Who do people say that the Son of Man is?* (Matthew 16:13)

And his question makes me wonder. Can we really settle in on who *we* are, and what our role is in the world's cast of characters, unless we first know who *he* is? And *who he is to us*. If the question of his identity gives us pause, we'll not be the

first people in history to hit that snag. You notice the wide range of responses that come pouring out from even those who are the closest to Jesus?

*John the Baptist, Elijah, Jeremiah, one of the other prophets.*

His friends' responses come pouring out like the pitches of a carnival barker.

But Jesus presses. Who do *you* say that I am? He knows, doesn't he? He knows that in order for us to truly, deeply, richly know ourselves, we first need to know him. We need to know who he is, and what role he plays in our lives. Jesus wants us to know first and foremost where we stand with him, so we can see him standing with us. "Who do *you* say that I am?" Jesus asks.

I can't imagine one of the nineteen year old mover guys who ran up and down our stairs, sometimes carrying as many as three boxes, trying to do the work of the escrow agent and figuring out our closing costs. Neither can I imagine Bonnie the home inspector putting down her ladder and pressure gauge to show us potential new homes. Each of these people knew who they were, they knew where they fit in the process, and maybe we were just especially blessed, but each one of them worked together with an eye toward the goal. From where we sit, the end result is deeply satisfying. It's nice to see people with individual gifts, working together.

Sometimes in the community of Christ, we over-function. We do too much and as a result we deny others the chance to offer their unique gifts for the good of the whole. Sometimes we fail to rise to our potential and offer the wonderful contribution that God has uniquely created us to provide. Our hands and feet don't move in the beautiful ways that God designed them to move. Our intellect is sometimes smothered, our financial treasure hoarded. Our hearts, our hands, our voices, our very lives – and those of others – can be either stifled or squandered when we're not convicted that who *Jesus* is, and who Jesus is to and for us, is the Messiah, the Son of the Living God. *That's* the starting place. *That's* the compass. *That's* the anchor.

And with Jesus at the center of it all, then we have the privilege to offer up what is distinctively ours to offer, and make space for others to do the same. And in

that our lives are consecrated, and our moments and our days flow onward, in ceaseless praise. The end result is just as God designed it, and it is deeply, deeply satisfying.

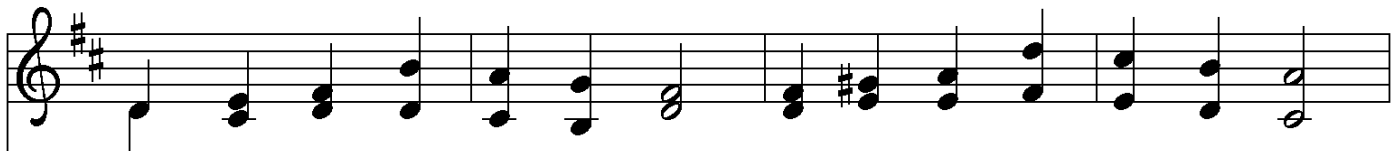
In the name of the Father and of the (+) Son, and of the Holy Spirit.

Amen.

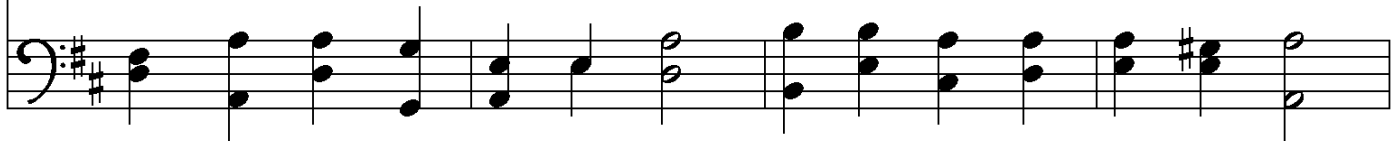
## Hymn of the Day

## *Take My Life, That I May Be*

ELW 685



- 1 Take my life, that I may be con - se - crat - ed, Lord, to thee;
- 2 Take my hands and let them move at the im - pulse of thy love;
- 3 Take my voice and let me sing al - ways, on - ly, for my King;
- 4 Take my sil - ver and my gold, not a mite would I with - hold;



take my mo - ments and my days; let them flow in cease - less praise.  
take my feet and let them be swift and beau - ti - ful for thee.  
take my lips and let them be filled with mes - sag - es from thee.  
take my in - tel - lect, and use ev - 'ry pow'r as thou shalt choose.



5 Take my will and make it thine;  
it shall be no longer mine.  
Take my heart, it is thine own;  
it shall be thy royal throne.

6 Take my love; my Lord, I pour  
at thy feet its treasure store;  
take myself, and I will be  
ever, only, all for thee.



## Prayers of the Church

**P**: Confident of your care and helped by the Holy Spirit, we pray for the church, the world, and all who are in need.

*A brief silence.*

**P**: God our rock, you are our foundation in Jesus Christ, your Son, whom we confess as the living God. Prepare your church for its mission in bearing witness to Christ, both here at home and throughout the world.

Lord, in your mercy,

**G**: **hear our prayer.**

**P**: You call forth praises from the far reaches of the universe to the smallest of creatures. Join our songs to theirs, that a spirit of praise and thanksgiving will arouse us to cherish this wondrous home you give us.

Lord, in your mercy,

**G**: **hear our prayer.**

**P**: In the new creation, all the leaders of the earth shall praise you, O Lord. Direct the leaders of countries, legislators and magistrates, mayors and councils, to walk in your ways by inspiring them with humility, mercy, and a desire for justice. Help leaders regard those in need with mercy and fulfill your loving purposes in the governance of peoples. Lord, in your mercy,

**G**: **hear our prayer.**

**P**: Though we walk in the midst of trouble, you preserve us, deliver us, and fulfill your purpose for us. According to your steadfast love, grant healing and wholeness to those who are bereaved, in trouble or adversity, or sick and in need of care. Lord, in your mercy,

**G**: **hear our prayer.**

**P**: You call us into this community, Queen Anne Luthera Church, in which we, though many, are one in Christ. May we recognize in ourselves and in one another the unique gifts you have given us for the building up of the church for the sake of the world. Lord, in your mercy,

**G**: **hear our prayer.**

**P**: For who or what else do the people of God pray?

*A silence is given so that your prayers may be offered.*

**P**: Lord, in your mercy,

**C**: **hear our prayer.**

**P**: You are the everlasting Rock from which we were hewn, and you restore your people to joy and gladness. In blessed memory and hope, we thank you for the lives of our beloved who now rest in your eternal care. Bring us with them to our heavenly home. Lord, in your mercy,

**C**: **hear our prayer.**

**P**: In the certain hope that nothing can separate us from your love, we offer these prayers to you; through Jesus Christ our Lord.

**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.**

**Forgive us our sins as we forgive those who sin against us.**

**Save us from the time of trial**

**and deliver us from evil.**

**For the kingdom, the power, and the glory are yours,**

**now and forever.**

**Amen.**

## Announcements

**P:** We thank you for joining us for this service. If you would like to hear other services or access the newest edition of *the Quill*, our newsletter, we invite you to go to our website at [queenannelutheran.org](http://queenannelutheran.org).

**P:** Receive now the blessing:

## 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

*Menuet gothique* (Op. 25, No. 2)  
Léon Boëllmann (1862–1897)

