



DOVE OF PEACE LUTHERAN CHURCH

Sunday, July 19, 2020

Lectionary 16, Year A

Sunday, July 19, 2020

Lectionary 16 A

PROLOGUE

Eric Holtan, pipe organ

Toccata in F Major, BuxBWV 157
Dietrich Buxtehude (1637-1707)

Buxtehude's prominence as organist and composer has been well established by our own Kevin Seal and Lars Andersen before him. Lars's fascination with him is undoubtedly due in part to their common Danish heritage, although Buxtehude is widely considered one of Germany's greatest musicians. The twenty-year old Bach famously walked 250 miles to learn from the older master for three months. Handel was another admirer, to whom Buxtehude offered his prestigious position at Lübeck's Marienkirche since he was retiring. Apparently, the offer was contingent upon Handel marrying Buxtehude's oldest daughter. Handel promptly declined. Buxtehude's Toccata in F Major is a festive piece with fanfares and flourishes, and comes from his many toccata and fugue compositions for organ.

CONFESSION AND FORGIVENESS

Blessed be the holy Trinity, † one God,
whose steadfast love is everlasting,
whose faithfulness endures from generation to generation.
Amen.

Trusting in the mercy of God, let us confess our sin.
Silence is kept for reflection.

Reconciling God,
**we confess that we do not trust your abundance,
and we deny your presence in our lives.
We place our hope in ourselves
and rely on our own efforts.
We fail to believe that you provide enough for all.
We abuse your good creation for our own benefit.
We fear difference and do not welcome others
as you have welcomed us.
We sin in thought, word, and deed.
By your grace, forgive us;
through your love, renew us;
and in your Spirit, lead us;
so that we may live and serve you in newness of life. Amen.**

Beloved of God,
by the radical abundance of divine mercy
we have peace with God through † Christ Jesus,
through whom we have obtained grace upon grace.
Our sins are forgiven.
Let us live now in hope.
For hope does not disappoint,
because God's love has been poured into our hearts
through the Holy Spirit.

Amen.



Glo-ry to God in the high-est, and peace to God's peo-ple on earth.



Lord God, heav-en-ly King, al-might-y God and Fa-ther, we



wor-ship you, we give you thanks, we praise you for your glo-ry.



Lord Je-sus Christ, on-ly Son of the Fa-ther, Lord God, Lamb of God,



you take a-way the sin of the world: have mer-cy on us;



you are seat-ed at the right hand of the Fa-ther: re-ceive our prayer.



For you a-lone are the Ho-ly One, you a-lone are the Lord,



you a-lone are the Most High, Je-sus Christ, with the Ho-ly Spir-it,



in the glo-ry of God the Fa-ther. A-men.

GREETING AND PRAYER OF THE DAY

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.

Let us pray.

Faithful God, most merciful judge, you care for your children with firmness and compassion. By your Spirit nurture us who live in your kingdom, that we may be rooted in the way of your Son, Jesus Christ, our Savior and Lord.

Amen.

FIRST READING: Isaiah 44:6-8

There are no other gods besides God: the word of the Lord does not fail to come to pass. We can trust in God, through whom Israel—and we—are redeemed.

A reading from Isaiah.

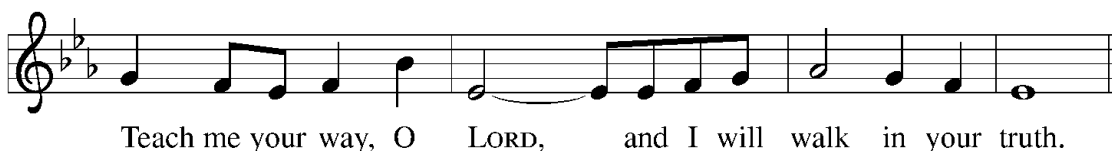
⁶Thus says the Lord, the King of Israel,
and his Redeemer, the Lord of hosts:
I am the first and I am the last;
besides me there is no god.
⁷Who is like me? Let them proclaim it,
let them declare and set it forth before me.
Who has announced from of old the things to come?
Let them tell us what is yet to be.
⁸Do not fear, or be afraid;
have I not told you from of old and declared it?
You are my witnesses!
Is there any god besides me?
There is no other rock; I know not one.

The Word of the Lord.

Thanks be to God.

PSALMODY (ELW): Psalm 86:11-17

The refrain is first introduced by the leader, then repeated by the assembly.



Psalm 86:11

Psalm refrain reproduced from *Psalter for Worship Year A* © 2007 Augsburg Fortress.

May be reproduced by permission for local use only.

¹¹Teach me your way, O Lord, and I will walk | in your truth;
give me an undivided heart to re- | vere your name.

¹²**I will thank you, O Lord my God, with | all my heart,
and glorify your name for- | evermore. REFRAIN**

¹³For great is your | love toward me;
you have delivered me from the | pit of death.

¹⁴**The arrogant rise up against me, O God, and a band of violent people | seeks
my life;
they have not set you be- | fore their eyes.**

¹⁵But you, O Lord, are gracious and full | of compassion,
slow to anger, and full of kind- | ness and truth.

¹⁶**Turn to me and have mer- | cy on me;
give your strength to your servant, and save the child | of your handmaid.**

¹⁷**Show me a sign of your favor, so that those who hate me may see it and be |
put to shame;
because you, Lord, have helped me and com- | forted me. REFRAIN**

SECOND READING: Romans 8:12-25

For Paul, true spirituality means that we experience the reality of the Spirit, which enables us to pray as God's children, keeps us in solidarity with creation, and gives us unseen hope that God will liberate us and creation from bondage to death and decay.

A reading from Romans.

¹²So then, brothers and sisters, we are debtors, not to the flesh, to live according to the flesh—
¹³for if you live according to the flesh, you will die; but if by the Spirit you put to death the
deeds of the body, you will live. ¹⁴For all who are led by the Spirit of God are children of God.
¹⁵For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit
of adoption. When we cry, “Abba! Father!” ¹⁶it is that very Spirit bearing witness with our spirit
that we are children of God, ¹⁷and if children, then heirs, heirs of God and joint heirs with

Christ—if, in fact, we suffer with him so that we may also be glorified with him.

¹⁸I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us. ¹⁹For the creation waits with eager longing for the revealing of the children of God; ²⁰for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope ²¹that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. ²²We know that the whole creation has been groaning in labor pains until now; ²³and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. ²⁴For in hope we were saved. Now hope that is seen is not hope. For who hopes for what is seen? ²⁵But if we hope for what we do not see, we wait for it with patience.

The Word of the Lord.

Thanks be to God.

GOSPEL ACCLAMATION

ELW #169



Cantor: My word shall accomplish that | which I purpose,
and succeed in the thing for | which I sent it.
(Isaiah 55:11)*

GOSPEL: Matthew 13:24-30, 36-43

Jesus tells a parable about the coexistence of good and evil in this world. God's judgment will remove all evildoers and causes of sin, but not until the end of human history.

The Holy Gospel according to Matthew.

Glory to you, O Lord.

²⁴[Jesus] put before [the crowds] another parable: “The kingdom of heaven may be compared to someone who sowed good seed in his field;²⁵but while everybody was asleep, an enemy came and sowed weeds among the wheat, and then went away. ²⁶So when the plants came up and bore grain, then the weeds appeared as well. ²⁷And the slaves of the householder came and said to him, ‘Master, did you not sow good seed in your field? Where, then, did these weeds come from?’ ²⁸He answered, ‘An enemy has done this.’ The slaves said to him, ‘Then do you want us to go and gather them?’ ²⁹But he replied, ‘No; for in gathering the weeds you would uproot the wheat along with them. ³⁰Let both of them grow together until the harvest; and at harvest time I will tell the reapers, Collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.’”

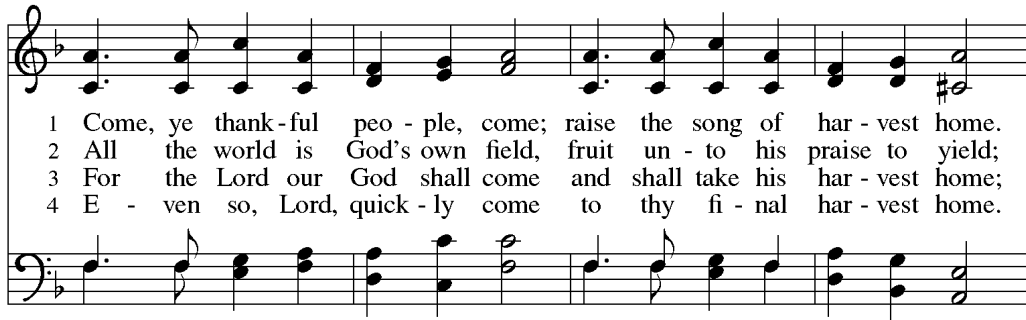
³⁶Then he left the crowds and went into the house. And his disciples approached him, saying, “Explain to us the parable of the weeds of the field.” ³⁷He answered, “The one who sows the good seed is the Son of Man; ³⁸the field is the world, and the good seed are the children of the kingdom; the weeds are the children of the evil one, ³⁹and the enemy who sowed them is the devil; the harvest is the end of the age, and the reapers are angels. ⁴⁰Just as the weeds are collected and burned up with fire, so will it be at the end of the age. ⁴¹The Son of Man will send his angels, and they will collect out of his kingdom all causes of sin and all evildoers, ⁴²and they will throw them into the furnace of fire, where there will be weeping and gnashing of teeth. ⁴³Then the righteous will shine like the sun in the kingdom of their Father. Let anyone with ears listen!”

The Gospel of the Lord.

Praise to you, O Christ.

SERMON

Pastor Steve Springer



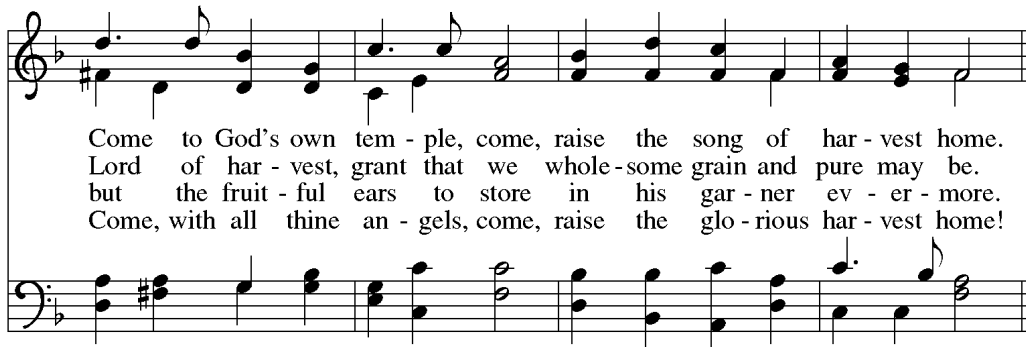
1 Come, ye thank-ful peo - ple, come; raise the song of har - vest home.
2 All the world is God's own field, fruit un - to his praise to yield;
3 For the Lord our God shall come and shall take his har - vest home;
4 E - ven so, Lord, quick - ly come to thy fi - nal har - vest home.



All be safe - ly gath - ered in ere the win - ter storms be - gin.
wheat and tares to - geth - er sown, un - to joy or sor - row grown.
from his field shall in that day all of - fens - es purge a - way;
Gath - er then thy peo - ple in, free from sor - row, free from sin,



God, our mak - er, doth pro - vide for our wants to be sup - plied.
First the blade, and then the ear, then the full corn shall ap - pear.
give his an - gels charge at last in the fire the tares to cast,
there, for - ev - er pu - ri - fied, in thy gar - ner to a - bide.



Come to God's own tem - ple, come, raise the song of har - vest home.
Lord of har - vest, grant that we whole - some grain and pure may be.
but the fruit - ful ears to store in his gar - ner ev - er - more.
Come, with all thine an - gels, come, raise the glo - rious har - vest home!

Text: Henry Alford, 1810–1871, alt.
Music: ST. GEORGE'S, WINDSOR, George J. Elvey, 1816–1893

PRAYERS OF INTERCESSION

After each petition: “Lord in your mercy,” the assembly responds **“Hear our prayer.”**

THE LORD’S PRAYER

Gathered into one by the Holy Spirit, let us pray as Jesus taught us.

**Our Father, who art in heaven,
hallowed be thy name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.**

**Give us this day our daily bread;
and forgive us our trespasses,
as we forgive those
who trespass against us;
and lead us not into temptation,
but deliver us from evil.**

**For thine is the kingdom,
and the power, and the glory,
forever and ever. Amen.**

MEDITATION

Eric Holtan, pipe organ

Nun danket alle Gott (Now Thank We All Our God)

Setting by Georg Friedrich Kaufmann (1679-1735)

*Baroque organist and composer, Kaufmann was a contemporary of J.S. Bach, and the two likely knew each other. While composer and court and cathedral organist in Merseburg, Kaufmann auditioned for the Cantor position in Leipzig (about 18 miles away), which Bach ultimately won (after two others turned it down). The Leipzig audition process is the subject of Itamar Moses's comic play *Bach at Leipzig*, which was recently presented at Tucson's Rogue Theatre. Kaufmann's charming setting of *Nun danket alle Gott* for manuals only features the tune in long notes in the right hand over a walking bass line in the left.*

BLESSING

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.

Amen.

1 Sent forth by God's bless - ing, our true faith con - fess - ing,
2 With praise and thanks - giv - ing to God ev - er - liv - ing,

the peo - ple of our God from this dwell - ing take leave.
the tasks of our ev - 'ry - day life we will face—

The sup - per is end - ed. Oh, now be ex - tend - ed
our faith ev - er shar - ing, in love ev - er car - ing,

the fruits of this ser - vice in all who be - lieve.
em - brac - ing God's chil - dren, the whole hu - man race.

The seed of Christ's teach - ing, re - cep - tive souls
With your feast you feed us, with your light now

reach - ing, shall blos - som in ac - tion for God and for all.
lead us; u - nite us as one in this life that we share.

Your grace shall in - cite us, your love shall u - nite us
Then may all the liv - ing with praise and thanks - giv - ing

to work for your king - dom and an - swer your call.
give hon - or to Christ and his name that we bear.

God of Grace
Setting by Paul Manz (1919-2009)

Named one of the "Most Influential Lutherans" and the "Dean of Church Music," organist and composer Paul Manz was renowned for his hymn playing and improvisatory skills from his distinguished career as organist in parishes he served and the numerous hymn festivals he presented across the country. Manz published many of his improvisations, among which his setting of God of Grace (CWM RHONDDA) is one of his most exhilarating. The tune will be played on Dove's new Tromba stop between iterations of the joyful musical refrain which seems to have been inspired by the first measure of Handel's "Hallelujah Chorus."

DISMISSAL

Go in peace. Serve the Lord.

Thanks be to God.

Cantor: Eric Holtan
Lector: John Hoelter
Intercessor: Dianne Huston