

Jesus Walked on Water, painting by Bill Behm from the "Miracles of Jesus" series

DOVE OF PEACE LUTHERAN CHURCH

Sunday, August 9, 2020

Lectionary 19, Year A

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PROLOGUE

Kevin Seal, pipe organ

Adagio (from Symphony no. 3, Op. 28)
Louis Vierne (1870-1837)

A couple of weeks ago, our prelude at Dove was a movement from an organ symphony by Charles-Marie Widor. This Sunday, our prelude is another symphony movement from a composer who was part of the following generation of French composers, Louis Vierne. Vierne was most famously associated with the organ at the Cathedral of Notre-Dame de Paris, where he was organist from 1900 until his death at the console in 1937, during a performance, no less! This movement is labelled "Adagio" but the tempo marking is closer to Andante, and the piece is full of lush, French impressionist harmonies that make wonderful use of the flute and foundation stops on our new organ.

CONFESSION AND FORGIVENESS

In the name of the Father,
and of the † Son,
and of the Holy Spirit.

Amen.

Almighty God, to whom all hearts are open, all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you and worthily magnify your holy name, through Jesus Christ our Lord.

Amen.

Let us confess our sin in the presence of God and of one another.

Most merciful God,

we confess that we are captive to sin and cannot free ourselves.

**We have sinned against you in thought, word, and deed,
by what we have done and by what we have left undone.**

**We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.**

For the sake of your Son, Jesus Christ, have mercy on us.

**Forgive us, renew us, and lead us,
so that we may delight in your will and walk in your ways,
to the glory of your holy name.**

Amen.

In the mercy of almighty God, Jesus Christ was given to die for us, and for his sake God forgives us all our sins. As a called and ordained minister of the church of Christ, and by his authority, I therefore declare to you the entire forgiveness of all your sins, in the name of the Father, and of the † Son, and of 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.

O God our defender, storms rage around and within us and cause us to be afraid. Rescue your people from despair, deliver your sons and daughters from fear, and preserve us in the faith of your Son, Jesus Christ, our Savior and Lord.

Amen.

FIRST READING: I Kings 19:9-18

On Mount Horeb, where God had appeared to Moses with typical signs of God's presence—earthquake, wind, and fire—Elijah now experienced God in “sheer silence.” God assured Elijah that he is not the only faithful believer. Seven thousand Israelites are still loyal. God instructed Elijah to anoint two men as kings and to anoint Elisha as his own successor.

A reading from First Kings.

⁹At [Horeb, the mount of God,][Elijah] came to a cave, and spent the night there.

Then the word of the Lord came to him, saying, “What are you doing here, Elijah?” ¹⁰He answered, “I have been very zealous for the Lord, the God of hosts; for the Israelites have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I alone am left, and they are seeking my life, to take it away.”

¹¹He said, “Go out and stand on the mountain before the Lord, for the Lord is about to pass by.” Now there was a great wind, so strong that it was splitting mountains and breaking rocks in pieces before the Lord, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; ¹²and after the earthquake a fire, but the Lord was not in the fire; and after the fire a sound of sheer silence. ¹³When Elijah heard it, he wrapped his face in his mantle and went out and stood at the entrance of the cave. Then there came a voice to him that said, “What are you doing here, Elijah?” ¹⁴He answered, “I have been very zealous for the Lord, the God of hosts; for the Israelites have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I alone am left, and they are seeking my life, to take it away.” ¹⁵Then the Lord said to him, “Go, return on your way to the wilderness of Damascus; when you arrive, you shall anoint Hazael as king over Aram. ¹⁶Also you shall anoint Jehu son of Nimshi as king over Israel; and you shall anoint Elisha son of Shaphat of Abel-

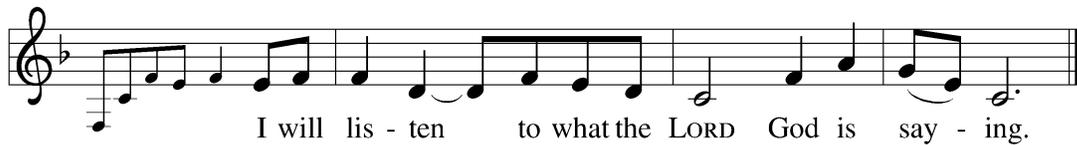
meholah as prophet in your place. ¹⁷Whoever escapes from the sword of Hazael, Jehu shall kill; and whoever escapes from the sword of Jehu, Elisha shall kill. ¹⁸Yet I will leave seven thousand in Israel, all the knees that have not bowed to Baal, and every mouth that has not kissed him.”

The Word of the Lord.

Thanks be to God.

PSALMODY (ELW): Psalm 85:8-13

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



Psalm 85:8

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

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⁸I will listen to what the Lord | God is saying;
for you speak peace to your faithful people and to those who turn their | hearts to you.

⁹**Truly, your salvation is very near to | those who fear you,
that your glory may dwell | in our land. REFRAIN**

¹⁰Steadfast love and faithfulness have | met together;
righteousness and peace have | kissed each other.

¹¹**Faithfulness shall spring up | from the earth,
and righteousness shall look | down from heaven.**

¹²The Lord will indeed | grant prosperity,
and our land will | yield its increase.

¹³**Righteousness shall go be- | fore the Lord
and shall prepare for | God a pathway. REFRAIN**

SECOND READING: Romans 10:5-15

A right relationship with God is not something we achieve by heroic efforts. It is a gift received in the proclamation whose content is Jesus Christ. This proclaimed word creates our faith in the Lord Jesus Christ. Hence Christian proclamation is an indispensable component of God's saving actions.

A reading from Romans.

⁵Moses writes concerning the righteousness that comes from the law, that "the person who does these things will live by them." ⁶But the righteousness that comes from faith says, "Do not say in your heart, 'Who will ascend into heaven?'" (that is, to bring Christ down) ⁷"or 'Who will descend into the abyss?'" (that is, to bring Christ up from the dead). ⁸But what does it say?

"The word is near you,
on your lips and in your heart"

(that is, the word of faith that we proclaim); ⁹because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. ¹⁰For one believes with the heart and so is justified, and one confesses with the mouth and so is saved.

¹¹The scripture says, "No one who believes in him will be put to shame." ¹²For there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him. ¹³For, "Everyone who calls on the name of the Lord shall be saved."

¹⁴But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? ¹⁵And how are they to proclaim him unless they are sent? As it is written, "How beautiful are the feet of those who bring good news!"

The Word of the Lord.

Thanks be to God.

GOSPEL ACCLAMATION

ELW #169



Cantor: *I wait for | you, O Lord;**
in your word | is my hope (Psalm 130:5)

GOSPEL: Matthew 14:22-33

Matthew's gospel typically portrays Jesus' disciples as people of "little faith," who fail despite their best intentions. In this story, Matthew shows how Jesus comes to the disciples when they are in trouble and sustains them in their time of fear and doubt.

The Holy Gospel according to Matthew.

Glory to you, O Lord.

²²[Jesus] made the disciples get into the boat and go on ahead to the other side [of the Sea of Galilee], while he dismissed the crowds.²³ And after he had dismissed the crowds, he went up the mountain by himself to pray. When evening came, he was there alone, ²⁴but by this time the boat, battered by the waves, was far from the land, for the wind was against them. ²⁵And early in the morning he came walking toward them on the sea. ²⁶But when the disciples saw him walking on the sea, they were terrified, saying, "It is a ghost!" And they cried out in fear. ²⁷But immediately Jesus spoke to them and said, "Take heart, it is I; do not be afraid."

²⁸Peter answered him, "Lord, if it is you, command me to come to you on the water." ²⁹He said, "Come." So Peter got out of the boat, started walking on the water, and came toward Jesus. ³⁰But when he noticed the strong wind, he became frightened, and beginning to sink, he cried out, "Lord, save me!" ³¹Jesus immediately reached out his hand and caught him, saying to him, "You of little faith, why did you doubt?" ³²When they got into the boat, the wind ceased. ³³And those in the boat worshiped him, saying, "Truly you are the Son of God."

The Gospel of the Lord.

Praise to you, O Christ.

SERMON

Pastor Steve Springer



- 1 Praise, praise! You are my rock. The wind, the waves are high. You hold me
 2 Praise, praise! You are my rock. My des - ert sand is dry. You break the
 3 Praise, praise! You are my rock. You calm the fear and pain. One word of
 4 Praise, praise! You are my rock. You host the ta - ble set. We break the



when the waves are strong. You hold me lest I die, I die.
 rock, a riv - er flows. You hear me when I cry, I cry.
 faith and I am well, I rise to praise and walk a - gain.
 bread, we drink the cup; we know whom we have met, have met.



Praise, praise! O God, you are my rock.

- 5 Praise, praise! You are my rock. The Easter grave is sealed;
 you roll the stone—you, God, alone—
 then sin and death are healed, are healed.
 Praise, praise! O God, you are my rock.
- 6 Praise, praise! You are my rock.
 You stood high on a hill.
 A holy cloud: you are on high.
 Be still, my heart, be still, be still.
 Praise, praise! O God, you are my rock.

Text: Herbert F. Brokering, b. 1926
 Music: ZACHARY WOODS ROCK, Rusty Edwards, b. 1955
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PRAYERS OF INTERCESSION

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

With the whole people of Gd, let us pray.

We pray for courage to reach out to Gd’s steadfast love.

O Gd, the picture passed on to us is vivid: the image of your self-giving love in a person, of Xp, as one who walks on the wind and waves and calls, “*It is I, have no fear, come.*” In the day of storm, O Gd, may your coming to us be what we see, hear, what we reach for, and what in trust we go to.

Lord in your mercy, **hear our prayer.**

And Gd, hear us.

When words in our private prayers are surrounded by silence, let that be for us, not a time of distress, but a deep moment to yet learn, wait and grow in the trust that stillness holds your abiding presence.

Lord in your mercy, **hear our prayer.**

We pray for the world and for humanity.

O Gd,

We pray again as we have prayed before for the earth and its people, exposed and endangered by the uncontrolled energies of nature and the uncontrolled willfulness of human nature. We pray, be strong to save, and hold your creation together, and in that might, O Gd, move in mercy on humanity. According to your steadfast love create a clean heart and put a right spirit within us. Sustain in us a willing spirit to hear, to understand, believe and teach, and to offer by our lives your self-giving way of deliverance. For the sake of the world.

Lord in your mercy, **hear our prayer.**

We pray for those in need.

O Gd,

Scriptures say and hymns sing, you Gd are our Rock. Be, we pray, such a pillar of strength and refuge for those in need, a high standing landmark on the way to go. We know of people with health concerns and financial needs, we know of people hurt after harmful relationships, we know of people searching, wandering looking for safety, looking for the way to live their life. Show yourself to them O Gd, in your promised presence and compassion.

Lord in your mercy, **hear our prayer.**

And finally, O Gd,
Remembering the saints of wide spread times and places, and remembering
the saints in our own community,
may we learn from them to keep our hearts still, and in that quiet-belief to
continue daily our prayer and praise.
Lord in your mercy, **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.**

Toccata per l'Elevatione (from the Mass of the Apostles)

Girolamo Frescobaldi (1583-1643)

One of the primary functions of the organ in the Italian Catholic church was to accompany the sacramental functions of the liturgy, providing meditative music for important moments during the Mass. The most important moment of the Roman Catholic mass is the consecration of the bread and wine into the body and blood of Christ. Immediately following the consecration, the priest raises up the elements of the Eucharist (we used to watch Pastor Steve do this every Sunday as well), and this is known as the Elevation. In the Italian Renaissance and early Baroque, composers would improvise or compose pieces meant to represent Christ's sacrifice on the cross at this point, and this toccata by Girolamo Frescobaldi is one such piece. It is a meditative piece, but within that meditation lies constant dissonance and resolution, intended to symbolize the pain and violence of the Crucifixion, as well as Christ's eventual triumph over the cross.

CHARGE AND BLESSING

Go forth into the world to serve God with gladness;
be of good courage; hold fast to that which is good;
render to no one evil for evil;
strengthen the fainthearted; support the weak;
help the afflicted; honor all people; love and serve God,
rejoicing in the power of the Holy Spirit.

Almighty God, Father, † Son, and Holy Spirit,
bless you now and forever.

Amen.

1 E - ter - nal Fa - ther, strong to save, whose arm has bound the
 2 O Sav - ior, whose al - might - y word the winds and waves sub -
 3 O Ho - ly Spir - it, who didst brood up - on the cha - os
 4 O Trin - i - ty of love and pow'r, all trav - 'lers guard in

rest - less wave, who bade the might - y o - cean deep its
 mis - sive heard, who walked up - on the foam - ing deep, and
 dark and rude, and bid its an - gry tu - mult cease, and
 dan - ger's hour from rock and tem - pest, fire and foe, pro -

own ap - point - ed lim - its keep: oh, hear us when we
 calm a - mid the storm didst sleep: oh, hear us when we
 give, for wild con - fu - sion, peace: oh, hear us when we
 tect them where - so - e'er they go; thus ev - er - more shall

cry to thee for those in per - il on the sea.
 cry to thee for those in per - il on the sea.
 cry to thee for those in per - il on the sea.
 rise to thee glad hymns and praise from land and sea.

Text: William Whiting, 1825-1878, alt.
 Music: MELITA, John B. Dykes, 1823-1876

EPILOGUE

Kevin Seal, pipe organ

Allegro Maestoso e Vivace (from Organ Sonata no. 2 in C Minor, Op. 65 no. 2)
Felix Mendelssohn (1809-1847)

Earlier this summer, we heard two movements from Mendelssohn's second organ sonata. This brief, but declamatory Allegro Maestoso is the one movement that our organist did not play that Sunday. This movement is march-like, but in 3/4 time, and it dances along to a triumphant climax featuring a descending pedal scale.

DISMISSAL

Go in peace. Christ is with you.

Thanks be to God.

Cantor: Eric Holtan
Intercessor: John Hoelter
Lector: Chris Alexander