



*Ruins of the city walls of Nineveh  
near Mosul, Iraq*

## **DOVE OF PEACE LUTHERAN CHURCH**

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**Sunday, September 20, 2020**

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**WELCOME AND INTRODUCTION TO THE DAY**

Pastor Stephen Springer

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**PROLOGUE**

Kevin Seal, pipe organ

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Gospel Prelude on "Just As I Am"  
William Bolcom (b. 1938)

*Our hymn of the day today is a classic 19th-century tune. The text was written by English poet Charlotte Elliott, and the tune is by William Bradbury, an American composer. Bradbury wrote numerous hymns that appear in our hymnal, and he is perhaps best known for penning the music and some of the lyrics of "Jesus Loves Me," a hymn which has become an unofficial Sunday School anthem.*

*William Bolcom is a contemporary American composer who has written in many genres and idioms, from cabaret songs to symphonic music. His writing for the organ leans towards the avant-garde, sometimes requiring extended techniques from the performer. Bolcom has written 12 gospel preludes, compositions which take the concept of hymn based writing and apply it to classic American hymn tunes. While some of his gospel preludes force the listener to listen closely to hear the tune, "Just As I Am" is rather clear, although the piece will likely take a few dissonant turns that you may not expect.*

## CONFESSION AND FORGIVENESS

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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.

*Silence for reflection.*

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**

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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.

Almighty and eternal God, you show perpetual lovingkindness to us your servants. Because we cannot rely on our own abilities, grant us your merciful judgment, and train us to embody the generosity of your Son, Jesus Christ, our Savior and Lord.

**Amen.**

## **FIRST READING: Jonah 3:10--4:11**

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*After Jonah's short sermon in 3:4, the Ninevites all repented and God decided to spare the city. Jonah objected to this and became even more angry when God ordered a worm to destroy a plant that was providing shade. The book ends with a question that challenges any who are not ready to forgive: You, Jonah, are all worked up about a bush, but shouldn't I be concerned about a hundred and twenty thousand Ninevites?*

A reading from Jonah.

<sup>10</sup>When God saw what [the people of Ninevah] did, how they turned from their evil ways, God changed his mind about the calamity that he had said he would bring upon them; and he did not do it.

<sup>4:1</sup>But this was very displeasing to Jonah, and he became angry. <sup>2</sup>He prayed to the Lord and said, "O Lord! Is not this what I said while I was still in my own country? That is why I fled to Tarshish at the beginning; for I knew that you are a gracious God and merciful, slow to anger, and abounding in steadfast love, and ready to relent from punishing. <sup>3</sup>And now, O Lord, please take my life from me, for it is better for me to die than to live." <sup>4</sup>And the Lord said, "Is it right for you to be angry?" <sup>5</sup>Then Jonah went out of the city and sat down east of the city, and made a booth for himself there. He sat under it in the shade, waiting to see what would become of the city.

<sup>6</sup>The Lord God appointed a bush, and made it come up over Jonah, to give shade over his head, to save him from his discomfort; so Jonah was very happy about the bush. <sup>7</sup>But when dawn came up the next day, God appointed a worm that attacked the bush, so that it withered. <sup>8</sup>When the sun rose, God prepared a sultry east wind, and the sun beat down on the head of Jonah so that he was faint and asked that he might die. He said, "It is better for me to die than to live."

<sup>9</sup>But God said to Jonah, "Is it right for you to be angry about the bush?" And he said, "Yes, angry enough to die." <sup>10</sup>Then the Lord said, "You are concerned about the bush, for which you did not labor and which you did not grow; it came into being in a night and perished in a night.

<sup>11</sup>And should I not be concerned about Nineveh, that great city, in which there are more than a hundred and twenty thousand persons who do not know their right hand from their left, and also many animals?”

The Word of the Lord.

**Thanks be to God.**

**PSALMODY (ELW): Psalm 145:1-8**

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



Psalm 145:8

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

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<sup>1</sup>I will exalt you, my | God and king,  
and bless your name forev- | er and ever.

<sup>2</sup>**Every day | will I bless you  
and praise your name forev- | er and ever.**

<sup>3</sup>Great is the LORD and greatly | to be praised!  
There is no end | to your greatness.

<sup>4</sup>**One generation shall praise your works | to another  
and shall de- | clare your power. REFRAIN**

<sup>5</sup>I will speak of the glorious splendor | of your majesty  
and all your | marvelous works.

<sup>6</sup>**They shall tell of the might of your | wondrous acts,  
and I will re- | count your greatness.**

<sup>7</sup>They shall publish the remembrance of | your great goodness;  
they shall sing joyfully | of your righteousness.

<sup>8</sup>**The LORD is gracious and full | of compassion,  
slow to anger and abounding in | steadfast love. REFRAIN**

## SECOND READING: Philippians 1:21-30

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*Paul writes to the Philippians from prison. Though he is uncertain about the outcome of his imprisonment, he is committed to the ministry of the gospel and calls on the Philippians to live lives that reflect and enhance the gospel mission.*

A reading from Philippians.

<sup>21</sup>For to me, living is Christ and dying is gain. <sup>22</sup>If I am to live in the flesh, that means fruitful labor for me; and I do not know which I prefer. <sup>23</sup>I am hard pressed between the two: my desire is to depart and be with Christ, for that is far better; <sup>24</sup>but to remain in the flesh is more necessary for you. <sup>25</sup>Since I am convinced of this, I know that I will remain and continue with all of you for your progress and joy in faith, <sup>26</sup>so that I may share abundantly in your boasting in Christ Jesus when I come to you again.

<sup>27</sup>Only, live your life in a manner worthy of the gospel of Christ, so that, whether I come and see you or am absent and hear about you, I will know that you are standing firm in one spirit, striving side by side with one mind for the faith of the gospel, <sup>28</sup>and are in no way intimidated by your opponents. For them this is evidence of their destruction, but of your salvation. And this is God's doing. <sup>29</sup>For he has graciously granted you the privilege not only of believing in Christ, but of suffering for him as well—<sup>30</sup>since you are having the same struggle that you saw I had and now hear that I still have.

The Word of the Lord.

**Thanks be to God.**

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## GOSPEL ACCLAMATION

ELW #169



*Cantor: Open our | hearts, O Lord,\*  
to give heed to what is said | by your Son.*

## **GOSPEL: Matthew 20:1-16**

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*Jesus tells a parable about God's generosity, challenging the common assumption that God rewards people according to what they have earned or deserve.*

The Holy Gospel according to Matthew.

**Glory to you, O Lord.**

[Jesus said to the disciples:] <sup>1</sup>“The kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. <sup>2</sup>After agreeing with the laborers for the usual daily wage, he sent them into his vineyard. <sup>3</sup>When he went out about nine o'clock, he saw others standing idle in the marketplace; <sup>4</sup>and he said to them, ‘You also go into the vineyard, and I will pay you whatever is right.’ So they went. <sup>5</sup>When he went out again about noon and about three o'clock, he did the same. <sup>6</sup>And about five o'clock he went out and found others standing around; and he said to them, ‘Why are you standing here idle all day?’ <sup>7</sup>They said to him, ‘Because no one has hired us.’ He said to them, ‘You also go into the vineyard.’ <sup>8</sup>When evening came, the owner of the vineyard said to his manager, ‘Call the laborers and give them their pay, beginning with the last and then going to the first.’ <sup>9</sup>When those hired about five o'clock came, each of them received the usual daily wage. <sup>10</sup>Now when the first came, they thought they would receive more; but each of them also received the usual daily wage. <sup>11</sup>And when they received it, they grumbled against the landowner, <sup>12</sup>saying, ‘These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.’ <sup>13</sup>But he replied to one of them, ‘Friend, I am doing you no wrong; did you not agree with me for the usual daily wage? <sup>14</sup>Take what belongs to you and go; I choose to give to this last the same as I give to you. <sup>15</sup>Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous?’ <sup>16</sup>So the last will be first, and the first will be last.”

The Gospel of the Lord.

**Praise to you, O Christ.**

**SERMON**

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*Pastor Steve Springer*



1 Just as I am, with - out one plea, but that thy blood was  
 2 Just as I am, though tossed a - bout with man - y a con - flict,  
 3 Just as I am, thou wilt re - ceive, wilt wel - come, par - don,  
 4 Just as I am; thy love un - known has bro - ken ev - 'ry

shed for me, and that thou bidd'st me come to thee,  
 man - y a doubt, fight - ings and fears with - in, with - out,  
 cleanse, re - lieve; be - cause thy prom - ise I be - lieve,  
 bar - rier down; now to be thine, yea, thine a - lone,

O Lamb of God, I come, I come.

Text: Charlotte Elliott, 1789–1871

Music: WOODWORTH, William B. Bradbury, 1816–1868

## PRAYERS OF INTERCESSION

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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 the life of the church.

O Gd, send your spirit to lead / guide / be present in your church so that by your grace we hear your word to us, and in faith both come, just as we are, and also learn to live in a manner worthy of the gospel of Xp. Let your people thus embody the holy, generous spirit that welcomes and offers healing to all who call upon you.

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

O Gd,

the way of the cross is your way. Out of death, life. It is your doing. Strengthen us so that we not only believe in that self-giving Xp-life, but more so, that we accept the special grace and calling to live it in every, even costly, circumstance.

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

We pray for a troubled world.

O Gd,

from of old, from generation to generation, remembrances of your might/majesty, splendor and glorious works are recounted as reasons to praise and bless your name, reasons for singing joyfully of your righteousness. We pray then, O Gd, make such goodness to be a force in our turbulent world today. Let festering wickedness be cleansed. Uphold those who fall and lift those bowed down. We pray, out of the abundance of your steadfast love, open wide your hand to help us. Awaken the will, the hearts and minds of us all, to care for the world and its people.

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

We pray for those in need.

O Gd,

the needs are without number. We hear of fires, storms and floods. We hear of disease and dying. We think of fear. We hear of poverty and hunger. We hear of injustice and oppression. We think of desperation. O Gd, help those in need. As we name those we know, help us to act in a caring humanity by offering our hands to be the tangible presence of your compassion.

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

Finally O Gd, let our praying remind us

that through all that life is, we do know that you are God indeed, your mercy forever sure, your truth standing firm from age to age. We would then with all people, saints and angels, raise a cheerful voice of praise, sound a large amen, and serve you as it is right to do. Let it be so.

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

## **THE LORD'S PRAYER**

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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.**

Members of the Chancel Choir:  
*The Old Hundredth Psalm Tune*  
Arr. Ralph Vaughan Williams (1872-1958)

*Ralph Vaughan Williams is one of the most important English composers of the 20<sup>th</sup> century. Known mostly for his symphonic works, his contribution to church music was significant. Described by his wife as a “cheerful agnostic,” his sacred works are imbued with a palpable religious fervor, including, and perhaps most especially, today’s anthem. He arranged this towering Protestant hymn for the coronation of Queen Elizabeth II in 1953. Originally scored for orchestra and organ, our presentation features Dove’s majestic pipe organ, including the mighty Tromba on the third stanza.*

All people that on earth do dwell,  
Sing to the Lord with cheerful voice;  
Him serve with mirth, his praise forth tell,  
Come ye before him, and rejoice.

Know that the Lord is God indeed,  
Without our aid he did us make;  
We are his folk, he doth us feed,  
And for his sheep he doth us take.

O enter then his gates with praise,  
Approach with joy his courts unto;  
Praise, laud, and bless his name always,  
For it is seemly so to do.

For why? The Lord our God is good:  
His mercy is forever sure;  
His truth at all times firmly stood,  
And shall from age to age endure.

To Father, Son, and Holy Ghost,  
The God whom heaven and earth adore,  
From us and from the angel host  
Be praise and glory evermore. Amen.

## **CHARGE AND BLESSING**

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Go forth into the world in peace. Be of good courage.  
Hold fast that which is good. Render to no one evil for evil.  
Strengthen the fainthearted. Support the weak.  
Help the afflicted. Show love to everyone.  
Love and serve the Lord, rejoicing in the power of the Holy Spirit.

The blessing of almighty God,  
the Father, the † Son, and the Holy Spirit,  
be among you and remain with you always.

**Amen.**

1 The num - ber - less gifts of God's mer - cies my tongue can - not  
 2 Like all of the stars in the heav - ens, God's mer - cies can  
 3 I'll nev - er count all of God's mer - cies, but oh, I can

fath - om or tell. Like dew that ap - pears in the morn - ing,  
 nev - er be told. They shine through the dark - ness of mid - night;  
 give God my praise for all of that love, my thanks - giv - ing

they come to us shin - ing and full. The num - ber - less  
 their beau - ties can nev - er grow old. Like all of the  
 and love to the end of my days. I'll nev - er count

gifts of God's mer - cies my tongue can - not fath - om or tell.  
 stars in the heav - ens, God's mer - cies can nev - er be told.  
 all of God's mer - cies, but oh, I can give God my praise!

Text: Carolina Sandell Berg, 1832–1903; tr. Gracia Grindal, b. 1943  
 Music: JAG KAN ICKE RAKNA DEM ALLA, Albert Lindström, 1853–1955  
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Toccata in B Minor  
Eugene Gigout (1844-1925)

*Eugene Gigout was a 19th-century French composer and organist. He served as organist at the Church of Saint-Augustin in Paris for 62 years. His Toccata in B Minor is his most well-known organ piece. Written in 1890, eleven years after Widor wrote his Fifth Organ Symphony, the piece shows obvious influence from Widor's toccata. It features broken arpeggios and constant motion, building to a thrilling conclusion.*

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**DISMISSAL**

Go in peace. Serve the Lord.

**Thanks be to God.**

Assisting Minister: John Hoelter

Lector: Gail Eifrig

Cantor: Eric Holtan