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**SUNDAY, LECTIONARY II**

Dove of Peace Lutheran Church

June 13, 2021



# Sunday, Lectionary II

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In accordance with the guidelines of the CDC and of Pima County, Arizona:

**Mouth and nose coverings (masks) are optional for worshipers who have been fully vaccinated for Covid-19.**

**Masks are required for worshipers who have not been vaccinated for Covid-19.**

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**WELCOME**

Congregation Council Leader

*The mustard seed becomes a great shrub that shelters the birds, recalling ancient images of the tree of life. We'd expect a cedar or a sequoia, but Jesus finds the power of God better imaged in a tiny, no-account seed. It's not the way we expect divine activity to look. Yet the tree of life is here, in the cross around which we gather, the tree into which we are grafted through baptism, the true vine that nourishes us with its fruit in the cup we share. It may not appear all that impressive, but while nobody's looking it grows with a power beyond our understanding.*

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*O Gott du frommer Gott (O God Thou Faithful God)*  
Ethel Smyth (1858-1944)

*Ethel Smyth was an English composer, as well as a leader in the women's suffrage movement. She studied at the Leipzig conservatory, and met many of the leading German Romantic composers of the late 19th century, including Brahms, whose influence shows considerable presence in her compositions. O Gott du frommer Gott is a Lutheran chorale written by Johann Heermann. The text is a plea to God for health, obedience, and freedom from sin. Smyth sets the chorale in the soprano, with an imitative, motivic accompaniment.*

## CONFESSION AND FORGIVENESS

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Blessed be the holy Trinity,  
✠ one God,  
who creates, redeems, and sustains us  
and all of creation.

**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 word and sacrament in 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.**



- 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

## 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.

O God, you are the tree of life, offering shelter to all the world. Graft us into yourself and nurture our growth, that we may bear your truth and love to those in need, through Jesus Christ, our Savior and Lord.

**Amen.**

### **FIRST READING:      Ezekiel 17:22-24**

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*Tree imagery is used in a messianic prophecy to tell how the Lord will choose someone from Judah's royal family (the cedar tree) to reign over all creation. This tree will be planted on Mount Zion, the location of the holy temple.*

A reading from Ezekiel.

<sup>22</sup>Thus says the Lord God:

I myself will take a sprig  
from the lofty top of a cedar;  
I will set it out.

I will break off a tender one  
from the topmost of its young twigs;  
I myself will plant it  
on a high and lofty mountain.

<sup>23</sup>On the mountain height of Israel

I will plant it,  
in order that it may produce boughs and bear fruit,  
and become a noble cedar.

Under it every kind of bird will live;  
in the shade of its branches will nest  
winged creatures of every kind.

<sup>24</sup>All the trees of the field shall know  
that I am the Lord.

I bring low the high tree,  
I make high the low tree;  
I dry up the green tree  
and make the dry tree flourish.  
I the Lord have spoken;  
I will accomplish it.

The word of the Lord.

**Thanks be to God.**



## PSALMODY (ELW): Psalm 92:1-4, 12-15

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

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The right - teous shall spread a -  
broad like a ce - dar of Leb - a - non.

Psalm 92:12

Psalm refrain reproduced from *Psalter for Worship Year B* © 2008 Augsburg Fortress.  
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- <sup>1</sup>It is a good thing to give thanks | to the LORD,  
to sing praise to your name, | O Most High;
- <sup>2</sup>**to herald your love | in the morning  
and your faithful- | ness at night;**
- <sup>3</sup>on the psaltery, and | on the lyre,  
and to the melody | of the harp.
- <sup>4</sup>**For you have made me glad by your | acts, O LORD;  
and I shout for joy because of the works | of your hands. REFRAIN**
- <sup>12</sup>The righteous shall flourish | like a palm tree,  
and shall spread abroad like a ce- | dar of Lebanon.
- <sup>13</sup>**Those who are planted in the house | of the LORD  
shall flourish in the courts | of our God;**
- <sup>14</sup>they shall still bear fruit | in old age;  
they shall be | green and succulent;
- <sup>15</sup>**that they may show how up- | right the LORD is,  
my rock, in whom there is | no injustice. REFRAIN**

## **SECOND READING: 2 Corinthians 5:6-10 [11-13] 14-17**

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*Paul encourages believers to live by faith and not by sight. We do not consider Jesus from a human perspective but through the eyes of faith, believing he died for all and was raised. All who are in Christ are now in God's new creation.*

A reading from Second Corinthians.

<sup>6</sup>So we are always confident; even though we know that while we are at home in the body we are away from the Lord—<sup>7</sup>for we walk by faith, not by sight. <sup>8</sup>Yes, we do have confidence, and we would rather be away from the body and at home with the Lord. <sup>9</sup>So whether we are at home or away, we make it our aim to please him. <sup>10</sup>For all of us must appear before the judgment seat of Christ, so that each may receive recompense for what has been done in the body, whether good or evil.

[<sup>11</sup>Therefore, knowing the fear of the Lord, we try to persuade others; but we ourselves are well known to God, and I hope that we are also well known to your consciences. <sup>12</sup>We are not commending ourselves to you again, but giving you an opportunity to boast about us, so that you may be able to answer those who boast in outward appearance and not in the heart. <sup>13</sup>For if we are beside ourselves, it is for God; if we are in our right mind, it is for you. ] <sup>14</sup>For the love of Christ urges us on, because we are convinced that one has died for all; therefore all have died. <sup>15</sup>And he died for all, so that those who live might live no longer for themselves, but for him who died and was raised for them.

<sup>16</sup>From now on, therefore, we regard no one from a human point of view; even though we once knew Christ from a human point of view, we know him no longer in that way. <sup>17</sup>So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new!

The word of the Lord.

**Thanks be to God.**

*The assembly sings the acclamation before and after the verse of the day.*



Cantor: Welcome with meekness the im- | planted word\*  
that has the power to | save your souls. [James 1:21]

**GOSPEL: Mark 4:26-34**

*Jesus frequently uses parables to teach ordinary people as they are able to hear and understand. Images of sowing and growing show the vitality of God’s kingdom.*

The Holy Gospel According to Mark.

**Glory to you, O Lord.**

<sup>26</sup>[Jesus] said, “The kingdom of God is as if someone would scatter seed on the ground,<sup>27</sup> and would sleep and rise night and day, and the seed would sprout and grow, he does not know how. <sup>28</sup>The earth produces of itself, first the stalk, then the head, then the full grain in the head. <sup>29</sup>But when the grain is ripe, at once he goes in with his sickle, because the harvest has come.”

<sup>30</sup>He also said, “With what can we compare the kingdom of God, or what parable will we use for it? <sup>31</sup>It is like a mustard seed, which, when sown upon the ground, is the smallest of all the seeds on earth; <sup>32</sup>yet when it is sown it grows up and becomes the greatest of all shrubs, and puts forth large branches, so that the birds of the air can make nests in its shade.”

<sup>33</sup>With many such parables he spoke the word to them, as they were able to hear it; <sup>34</sup>he did not speak to them except in parables, but he explained everything in private to his disciples.

The Gospel of the Lord.

**Praise to you, O Christ.**

HYMN OF THE DAY

For the Beauty of the Earth

ELW #879



1 For the beau - ty of the earth, for the beau - ty of the skies,  
 2 For the won - der of each hour of the day and of the night,  
 3 For the joy of ear and eye, for the heart and mind's de - light,  
 4 For the joy of hu - man love, broth - er, sis - ter, par - ent, child,  
 5 For each per - fect gift of thine, peace on earth and joy in heav'n;



for the love which from our birth o - ver and a - round us lies:  
 hill and vale and tree and flow'r, sun and moon and stars of light:  
 for the mys - tic har - mo - ny link - ing sense to sound and sight:  
 friends on earth and friends a - bove; for all gen - tle thoughts and mild:  
 for thy - self, best gift di - vine, to our world so free - ly giv'n:

*Refrain*



Christ, our God, to thee we raise this our sac - ri - fice of praise.

Text: Folliot S. Pierpoint, 1835–1917, alt.  
 Music: DIX, Conrad Kocher, 1786–1872

## **PRAYERS OF INTERCESSION**

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*(The prayer petitions are frequently written or modified by the assisting minister, and vary between the first and second worship services.)*

*Each petition concludes, “Lord in your, mercy,”  
and the assembly responds, “**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.**

*Nocturne in E-flat Major, Op. 9 no. 2,  
Frédéric Chopin (1810-1849)*

*Chopin's Nocturnes are among the finest short solo piano works ever written. His Nocturne in E-flat Major is perhaps his most famous composition. The piece features a soaring melody over a slow, waltz-like accompaniment, with the melody becoming more and more ornate with every repetition.*

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**COMMISSION**

Congregation Council Leader

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**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 On what has now been sown your bless-ing Lord, be - stow; the  
 2 To you our wants are known, from you are all our pow'rs; ac -  
 3 Oh, grant that each of us, now met be - fore you here, may



pow'r is yours a - lone to make it sprout and grow. O Lord, in  
 cept what is your own and par-don what is ours. Our prais - es,  
 meet to - geth - er thus when you and yours ap - pear, and fol - low



grace the har - vest raise, and yours a - lone shall be the praise!  
 Lord, and prayers re - ceive and to your word a bless - ing give.  
 you to heav'n, our home. E'en so, A - men! Lord Je - sus, come!

Text: John Newton, 1725–1807, alt.

Music: DARWALL'S 148TH, John Darwall, 1731–1789

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*Prelude in D Major, BWV 532*  
Johann Sebastian Bach (1685-1750)

*Bach's Prelude in D Major was written when Bach was a young man, and it showcases both the virtuosity and the exuberance of his early compositions. The piece is structured in three parts. The first is based on a series of D Major scales in the pedals, the second is an imitative Alle Breve, and the third is a dramatic conclusion with double pedal and a series of dissonant diminished chords, finishing with a grand D major vii-I cadence.*

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**DISMISSAL**

Go in peace. Serve the Lord.

**Thanks be to God.**

At 8:00 a.m.  Connie Farugia, assisting minister Perla Casas Villa, song leader Kevin Seal, accompanist & cantor	At 9:30 a.m.  Dianne Huston, assisting minister John Hoelter, lector Kevin Seal, organist, pianist, & cantor
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