



The Virgin of Paris, early 14th century, Notre Dame Cathedral

MARY, MOTHER OF OUR LORD

Dove of Peace Lutheran Church
August 15, 2021 9:30 a.m.

Covid-19 Policy

Due to the threat of the Delta Variant, our policy has changed.

Masks are required for worshipers, except when receiving communion

Worship leaders may removed their masks to speak or to chant.

EXTRA PRECAUTIONS AREA

The northeast quadrant of the sanctuary is set aside for worshipers who are taking extra precautions to protect themselves and others.

1. Masks must be worn.
2. A physical distance of at least six feet must be maintained.
3. The exchange of peace is made only with words, and only at a distance of at least six feet.

Mary, Mother of Our Lord

Sunday, August 15, 2021

WELCOME

Pastor Stephen Springer

Mary's role is not limited to giving birth to Jesus and mothering him in his childhood. In John's gospel, she is among the women standing near the cross; in Acts, she is among the disciples awaiting the gift of the Spirit. Through all that happened she continued to see how God was at work through her son, keeping the ancient promises to her ancestors, brushing aside the rich and powerful, and focusing on those as poor and powerless as Mary herself.

PROLOGUE

Kevin Seal, pipe organ

*Magnificat on the 9th tone, Verses 2, 4, and 8
Samuel Scheidt (1587-1654)*

Today we celebrate the festival of Mary, Mother of our Lord, the Lutheran version of the Roman Catholic feast of the Assumption, which is traditionally celebrated yearly on August 15th. Our music for today draws on Mary's song, the Magnificat, which is taken from the first chapter of Luke, as well as the readings from Luke that accompany the Magnificat. (The title "Magnificat" is based on the first line of the Latin translation of the original Greek. This canticle became a very important liturgical song, being an essential component of the Lutheran Vespers service. During these services, the Magnificat was either prayed or sung in a variety of ways, including in "alternatim," where certain verses would be chanted in alternation with verses that were either sung by a choir in polyphony, or improvised on the organ. These verses, by 17th-century German composer Samuel Scheidt, would have been performed in alternation with verses from the chant. Scheidt sets the 2nd verse in free counterpoint, the 4th verse with the melody in the upper part, and the 6th verse with the melody in the tenor part.

***CONFESSION AND FORGIVENESS**

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

Amen.

God of all mercy and consolation, come to the help of your people, turning us from our sin to live for you alone. Give us the power of your Holy Spirit that we may confess our sin, receive your forgiveness, and grow into the fullness of Jesus Christ, our Savior and Lord.

Amen.

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

Silence for reflection.

Gracious God,

have mercy on us. We confess that we have turned from you and given ourselves into the power of sin. We are truly sorry and humbly repent. In your compassion forgive us our sins, known and unknown, things we have done and things we have failed to do. Turn us again to you, and uphold us by your Spirit, so that we may live and serve you in newness of life through Jesus Christ, our Savior and Lord.

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 By all your saints still striv - ing, for all your saints at rest,
Insert appointed stanza or this general stanza 2:
 2 A - pos - tles, proph - ets, mar - tyrs, and all the no - ble thron'
Last Give praise to God Al - might - y, and wor - ship God the Son,



your ho - ly name, O Je - sus, for - ev - er - more be blessed!
 who wear the spot - less rai - ment and raise the cease - less song—
 and sing to God the Spir - it, e - ter - nal Three in One,



For you a - rose vic - to - rious that they might wear the crown
 for these passed on be - fore us, we sing our praise a - new
 till all the ran - somed num - ber fall down be - fore the throne,



and share the light of glo - ry re - flect - ed from your throne.
 and, walk - ing in their foot - steps, would live our lives for you.
 and hon - or, pow'r, and glo - ry as - cribe to God a - lone.

Mary, Mother of Our Lord + August 15

18 Oh, magnify with Mary
 the God whom we adore;
 rejoice in Christ our Savior,
 true God whom Mary bore;
 and praise the holy Power
 in her made manifest.
 With all the generations
 acclaim this woman blest.

***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.

***KYRIE**

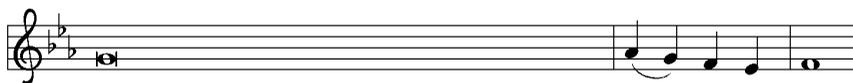
Setting One



In peace, let us pray to the Lord.



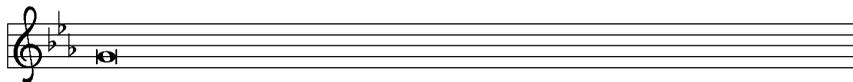
Lord, have mer - cy.



For the peace from above, and for our salvation, let us pray to the Lord.



Lord, have mer - cy.



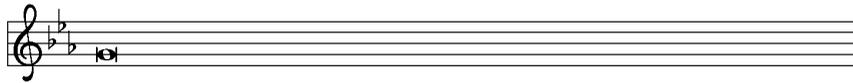
For the peace of the whole world, for the well-being of the church of God,



and for the unity of all, let us pray to the Lord.



Lord, have mer - cy.



For this holy house, and for all who offer here their worship and praise,



let us pray to the Lord.



Lord, have mer - cy.



Help, save, comfort, and de - fend us, gra - cious Lord.



A - men, a - men.

***CANTICLE: GLORIA IN EXCELSIS**

Setting One



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.

Glo - ry to God in the high -

est, and peace to God's peo - ple on earth.

*PRAYER OF THE DAY

Let us pray.

Almighty God, in choosing the virgin Mary to be the mother of your Son, you made known your gracious regard for the poor, the lowly, and the despised. Grant us grace to receive your word in humility, and so to be made one with your Son, Jesus Christ our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

Amen.

FIRST READING: Proverbs 9:1-6

Wisdom is portrayed as a woman who invites people to partake of her banquet. Just as ordinary food is necessary for physical life, Wisdom's food—insight and understanding—is necessary for fullness of life with God. Partaking of Wisdom's banquet is the way to life.

A reading from Proverbs.

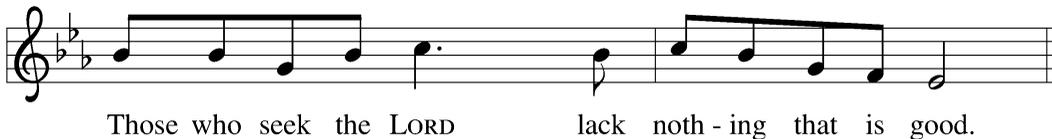
- ¹Wisdom has built her house,
she has hewn her seven pillars.
- ²She has slaughtered her animals, she has mixed her wine,
she has also set her table.
- ³She has sent out her servant-girls, she calls
from the highest places in the town,
- ⁴“You that are simple, turn in here!”
To those without sense she says,
- ⁵“Come, eat of my bread
and drink of the wine I have mixed.
- ⁶Lay aside immaturity, and live,
and walk in the way of insight.”

The word of the lord.

Thanks be to God.

PSALMODY (ELW): Psalm 34:9-14

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



Psalm 34:10

Psalm refrain reproduced from *Psalter for Worship Year B* © 2008 Augsburg Fortress.
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⁹Fear the Lord, you saints ¹ of the Lord,
for those who fear the ¹ Lord lack nothing.

¹⁰**The lions are in want and ¹ suffer hunger,
but those who seek the Lord lack nothing ¹ that is good. REFRAIN**

¹¹Come, children, and lis- ¹ ten to me;
I will teach you reverence ¹ for the Lord.

¹²**Who among you takes plea- ¹ sure in life
and desires long life to en- ¹ joy prosperity?**

¹³Keep your ¹ tongue from evil
and your lips from ¹ lying words.

¹⁴**Turn from evil ¹ and do good;
seek peace ¹ and pursue it. REFRAIN**

SECOND READING: Ephesians 5:15-20

True wisdom integrates our new reality in Christ with our Christian fellowship and daily conduct. Because we are filled with the Spirit, Christians regularly rejoice together, give thanks to God for one another, and care for one another. In this way we revere our Lord Jesus Christ.

A reading from Ephesians.

¹⁵Be careful then how you live, not as unwise people but as wise, ¹⁶making the most of the time, because the days are evil. ¹⁷So do not be foolish, but understand what the will of the Lord is. ¹⁸Do not get drunk with wine, for that is debauchery; but be filled with the Spirit, ¹⁹as you sing psalms and hymns and spiritual songs among yourselves, singing and making melody to the Lord in your hearts, ²⁰giving thanks to God the Father at all times and for everything in the name of our Lord Jesus Christ.

The word of the Lord.

Thanks be to God.

*GOSPEL ACCLAMATION

Setting One

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

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

Cantor:

Those who eat my flesh and drink my blood a-¹ bide in me,*
and I a-¹ bide in them. [John 6:56]

***GOSPEL: John 6:51-58**

In John's gospel, the feeding of the five thousand leads to extended teaching in which Jesus identifies himself as the true "bread of life." Finally, in these verses, he makes a connection that would not be understood until after his death, in light of the church's celebration of holy communion.

The Holy Gospel According to John.

Glory to you, O Lord

[Jesus said,] ⁵¹"I am the living bread that came down from heaven. Whoever eats of this bread will live forever; and the bread that I will give for the life of the world is my flesh."

⁵²The Jews then disputed among themselves, saying, "How can this man give us his flesh to eat?" ⁵³So Jesus said to them, "Very truly, I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. ⁵⁴Those who eat my flesh and drink my blood have eternal life, and I will raise them up on the last day; ⁵⁵for my flesh is true food and my blood is true drink. ⁵⁶Those who eat my flesh and drink my blood abide in me, and I in them. ⁵⁷Just as the living Father sent me, and I live because of the Father, so whoever eats me will live because of me. ⁵⁸This is the bread that came down from heaven, not like that which your ancestors ate, and they died. But the one who eats this bread will live forever."

The Gospel of the Lord.

Praise to you, O Christ.

SERMON

Pastor Stephen Springer



1 My soul now mag - ni - fies the Lord; my spir - it
 2 For you a - lone, O God of might, have done a -
 3 Your arm is strong; your strength is great. You scat - ter
 4 You feed the hun - gry as your own; the wealth - y
 5 Sing glo - ry to the Ho - ly One, give hon - or



leaps, by joy pos - sessed. You keep me in your kind re -
 maz - ing things for me. Your mer - cy flows; your name like
 those of proud in - tent and cast them down from high es -
 leave with emp - ty hands. You give your help to Is - ra -
 to the in - car - nate Word, and praise the Pow'r of God most



gard; all gen - er - a - tions call me blessed.
 light re - mains in time per - pet - ual - ly.
 tate; then give the low your nour - ish - ment.
 el; your gra - cious prom - ise al - ways stands.
 high, from age to age by all a - dored.

Text: Stephanie K. Frey, b. 1952, alt., based on the Magnificat

Music: ICH HEB MEIN AUGEN SEHNLICH AUF, Heinrich Schütz, 1585-1672

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***PRAYERS OF INTERCESSION**

(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.**”*

Into your hands, gracious God, we commend all for whom we pray,
trusting in your mercy; through Jesus Christ, our Savior.

Amen.

***PEACE**

The peace of Christ be with you always.

And also with you.

After the assembly and the presiding minister exchange the peace, you are welcome to share the peace with others. Please do not presume that shaking hands or other touch is suitable for everyone. There is no physical exchange of peace in the extra precautions (NE) quadrant of the sanctuary.

We sing the first and last stanzas



- 1 All who hun-ger, gath-er glad-ly; ho-ly man-na is our bread.
- 2 All who hun-ger, nev-er strang-ers; seek-er, be a wel-come guest.
- 3 All who hun-ger, sing to- geth-er, Je- sus Christ is liv- ing bread.



Come from wil-der-ness and wan-d'ring. Here in truth we will be fed.
 Come from rest-less-ness and roam-ing. Here in joy we keep the feast.
 Come from lone-li-ness and long-ing. Here in peace we have been fed.



You that yearn for days of full-ness, all a-round us is our food.
 We that once were lost and scat-tered in com-mu-nion's love have stood.
 Blest are those who from this ta-ble live their days in grat-i-tude.



Taste and see the grace e-ter-nal. Taste and see that God is good.
 Taste and see the grace e-ter-nal. Taste and see that God is good.
 Taste and see the grace e-ter-nal. Taste and see that God is good.

Text: Sylvia G. Dunstan, 1955–1993

Music: HOLY MANNA, W. Moore, *Columbian Harmony*, 1825

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*OFFERING PRAYER

Let us pray.

Jesus, Bread of life, you have set this table with your very self, and called us to the feast of plenty. Gather what has been sown among us, and strengthen us in this meal. Make us to be what we receive here, your body for the life of the world.

Amen.

*DIALOGUE

The Lord be with you. And al - so with you.

Lift up your hearts. We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

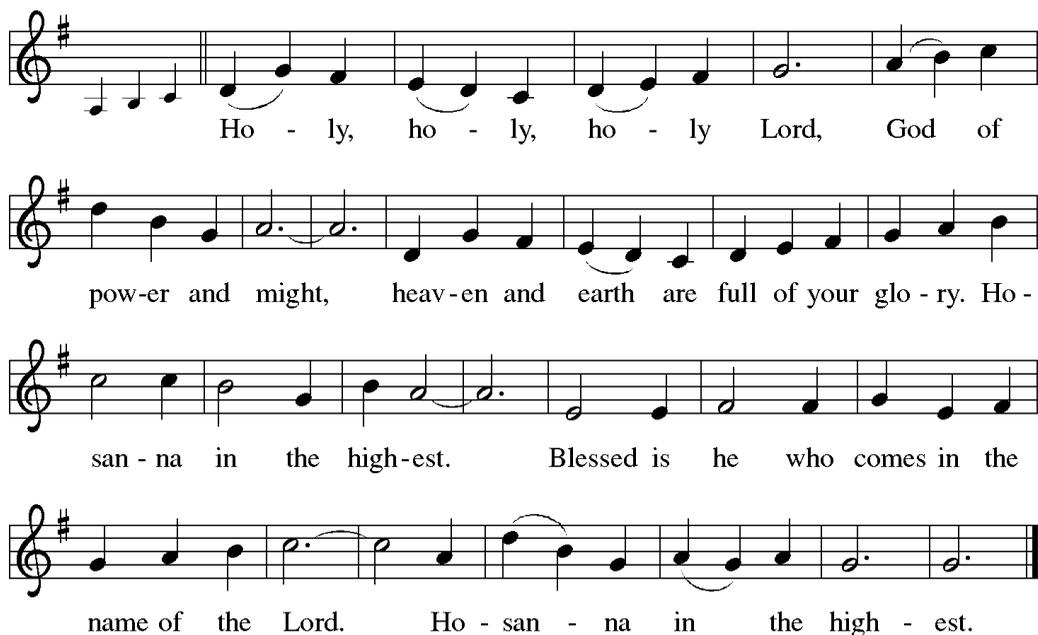
***PREFACE (Saints)**

It is indeed right, our duty and our joy,
that we should at all times and in all places
give thanks and praise to you, almighty and merciful God,
through our Savior Jesus Christ.

By the witness of your saints
you show us the hope of our calling,
and strengthen us to run the race set before us,
that we may delight in your mercy and rejoice with them in glory.
And so, with Mary and all the saints,
with the choirs of angels and all the hosts of heaven,
we praise your name and join their unending hymn:

***HOLY, HOLY, HOLY**

Setting One



Ho - ly, ho - ly, ho - ly Lord, God of
pow-er and might, heav-en and earth are full of your glo - ry. Ho -
san - na in the high-est. Blessed is he who comes in the
name of the Lord. Ho - san - na in the high - est.

*PRAYER AT THE TABLE

You are indeed holy, almighty and merciful God.

You are most holy,
and great is the majesty of your glory.

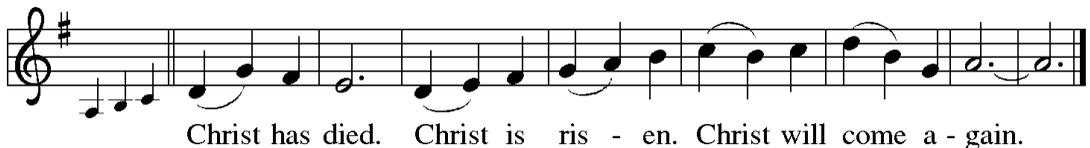
You so loved the world that you gave your only Son,
so that everyone who believes in him may not perish
but have eternal life.

We give you thanks for his coming into the world
to fulfill for us your holy will
and to accomplish all things for our salvation.

In the night in which he was betrayed,
our Lord Jesus took bread, and gave thanks;
broke it, and gave it to his disciples, saying:
Take and eat; this is my body, given for you.
Do this for the remembrance of me.

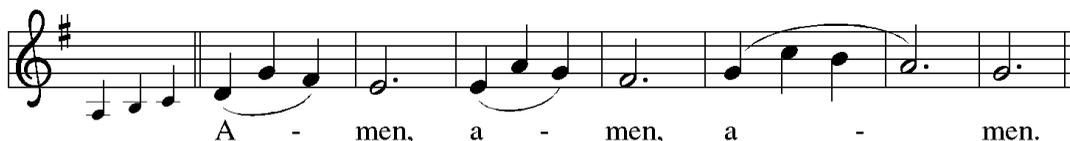
Again, after supper, he took the cup, gave thanks,
and gave it for all to drink, saying:
This cup is the new covenant in my blood,
shed for you and for all people for the forgiveness of sin.
Do this for the remembrance of me.

For as often as we eat of this bread and drink from this cup,
we proclaim the Lord's death until he comes.



Remembering, therefore, his salutary command,
his life-giving passion and death, his glorious resurrection and ascension,
and the promise of his coming again,
we give thanks to you, O Lord God Almighty,
not as we ought but as we are able;
we ask you mercifully to accept our praise and thanksgiving
and with your Word and Holy Spirit to bless us, your servants,
and these your own gifts of bread and wine,
so that we and all who share in the body and blood of Christ
may be filled with heavenly blessing and grace,
and, receiving the forgiveness of sin,
may be formed to live as your holy people
and be given our inheritance with all your saints.

To you, O God, Father, Son, and Holy Spirit,
be all honor and glory in your holy church, now and forever.



***THE LORD'S PRAYER**

*If you wish, you may join hands with members of your own household.
Please do not join hands with others unless you have prior consent.*

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.**

***LAMB OF GOD**

Setting One



Lamb of God, you take a - way the sin of the world; have



mer - cy on us. Lamb of God, you take a - way the sin of the



world; have mer - cy on us. Lamb of God, you take a -



way the sin of the world; grant us peace, grant us peace.

***INVITATION TO THE MEAL**

“The gifts of God for the people of God.”

“Come; for all things are now ready.” [Luke 14:17b, KJV]

The assembly sits. Worshipers who wish to receive communion may approach the altar (see guidelines below)

Option One: Communion by intinction (as before Covid)

Worshipers may stand or kneel at the altar rail, and then may lower their mask to receive communion. The bread wafer will be placed in your hand by the pastor. When the chalice is offered, you may dip the tip of the wafer into the wine, and then consume the wafer.

Option Two: Packaged wafer and wine

A sealed packet will be available at (or near) the baptismal font. After taking the packet and returning to your seat, you may open the top of the packet to remove the wafer and consume it. Then, turn the packet over, remove the seal over the wine, and sip the wine.

MUSIC DURING COMMUNION

Kevin Seal, baritone
Eric Holtan, piano

Ave Maria
Charles Gounod (1818-1893)

Our communion music today is a very famous setting of the "Ave Maria," another song of praise celebrating Mary. The biblical sources for the song are two verses from the first chapter of Luke, verse 28 ("Hail Mary, full of Grace") and verse 42 ("Blessed are you among women"). In the 19th-century, French composer Charles Gounod took J. S. Bach's seminal C Major prelude from the Well-Tempered Clavier, and composed a melody line above the composition. Along with Schubert's setting, this remains one of the most beloved sung versions of this prayer.

PRAYER AFTER COMMUNION

Let us pray.

Jesus, Bread of life, we have received from your table more than we could ever ask. As you have nourished us in this meal, now strengthen us to love the world with your own life. In your name we pray.

Amen.

COMMISSION

Pastor Stephen Springer

*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.

tune: Nettleton ("Come Thou Fount," ELW #807)

- 1 Sing of Mary, pure and lowly,
virgin mother, wise and mild.
Sing of God's own Son most holy,
who became her little child.
Fairest child of fairest mother,
God the Lord who came to earth,
Word made flesh, our very brother,
takes our nature by his birth.

- 2 Sing of Jesus, son of Mary,
in the home at Nazareth.
Toil and labor cannot weary
love enduring unto death.
Constant was the love he gave her,
though he went forth from her side,
forth to preach, and heal, and suffer,
till on Calvary he died.

- 3 Glory be to God the Father;
glory be to God the Son;
glory be to God the Spirit;
glory to the Three in One.
From the heart of blessed Mary,
from all saints the song ascends,
and the church the strain reechoes
unto earth's remotest ends.

Magnificat antiphon VI, Op. 18 no. 15: *Finale*
Marcel Dupre (1886-1971)

Marcel Dupre was a 20th-century French composer and organist who is counted among the greatest organ virtuosi of all time. While many of his works are extremely difficult, this collection of 15 short compositions based on hymns and canticles from the Vespers service is one of his most accessible. During the Vespers service, at the conclusion of the chanting of each psalm or canticle, the final verse is taken from the lesser Doxology, the "Gloria Patri." This short piece, the last in the set of 15 works, is a musical meditation on this text.

DISMISSAL

Go in peace. Serve the Lord.

Thanks be to God.

Dianne Huston, assisting minister

John Hoelter, lector

Eric Holtan, cantor

Kevin Seal, organist

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665 West Roller Coaster Road, Tucson, Arizona 85704

(520) 887-5127

doveofpeacetucson@gmail.com

www.doveofpeacetucson.org