

Christ Pantocrator, Hagia Sophia, Istanbul
"But who do you say that I am?"

SUNDAY, LECTIONARY 24

Dove of Peace Lutheran Church
September 12, 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.

Sunday, Lectionary 24

September 12, 2021

WELCOME

Pastor Stephen Springer

Three weeks ago we heard Peter's confession of faith as told in John's gospel. This week we hear Mark's version, when Peter says, "You are the Messiah." In John, the stumbling block is Jesus' invitation to eat his flesh, given for the life of the world. In Mark too the scandal has to do with Jesus' words about his own coming death, and here Peter himself stumbles over Jesus' words. But Jesus is anointed (the meaning of messiah) in Mark only on the way to the cross (14:3); so we are anointed in baptism with the sign of the cross.

Prelude on "Alain", Op. 7
Maurice Duruflé (1902-1986)

For Kevin Seal's last Sunday here at Dove of Peace, he has chosen a few of his favorite works for organ and piano. Our prologue this morning is by Maurice Duruflé. Duruflé was an intense perfectionist, and because of this he only published a few compositions during his lifetime. However, these compositions are highly developed and sophisticated, and represent the apex of French impressionist organ music. Duruflé's Prelude and Fugue on the name "Alain" was written to honor his fellow countryman and composer, Jehan Alain, who died at 29 in the early stages of World War II. The piece uses Alain's name, spelled out musically, for melodic material, which corresponds to the pitches ADAAF, as well as quotations from Litanies, Alain's most famous work. The first section of the piece is characterized by flowing, virtuosic triplets, extended harmonies on the string stops, and a chant-like theme on a solo stop. The second section is more restful and contemplative in nature, with a chordal accompaniment to the same chant-like melody. This piece requires some very specific stops that are not yet installed on our organ at Dove, requiring our organist to get creative with registrations in order to achieve the proper effect.

***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.

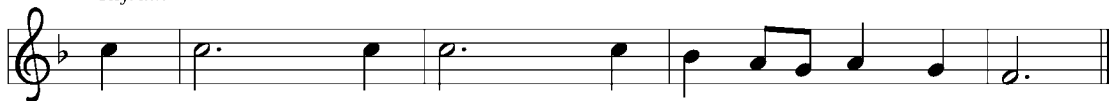


- 1 Re - joice, ye pure in heart! Re - joice, give thanks, and sing;
 2 With voice as full and strong as o - cean's surg - ing praise,
 3 With all the an - gel choirs, with all the saints on earth
 4 Still lift your stan - dard high, still march in firm ar - ray,



your fes - tal ban - ner wave on high, the cross of Christ your king.
 send forth the stur - dy hymns of old, the psalms of an - cient days.
 pour out the strains of joy and bliss, true rap - ture, no - blest mirth.
 as pil - grims through the dark - ness wend till dawns the gol - den day.

Refrain



Re - joice! Re - joice! Re - joice, give thanks, and sing!

- 5 At last the march shall end;
 the wearied ones shall rest;
 the pilgrims find their home at last,
 Jerusalem the blest. *Refrain*
- 6 Praise God who reigns on high,
 the Lord whom we adore:
 the Father, Son, and Spirit blest,
 one God forevermore. *Refrain*

Text: Edward H. Plumptre, 1821–1891, alt.

Music: MARION, Arthur H. Messiter, 1834–1916

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*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

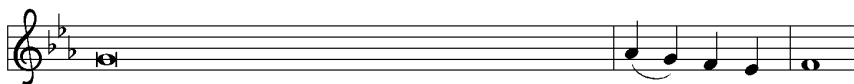
Setting One



In peace, let us pray to the Lord.



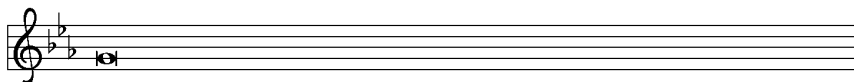
Lord, have mer - cy.



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



Lord, have mer - cy.



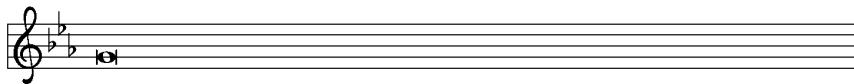
For the peace of the whole world, for the well-being of the church of God,



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.



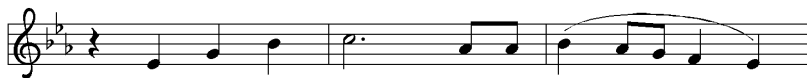
Help, save, comfort, and de - fend us, gra - cious Lord.



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.

O God, through suffering and rejection you bring forth our salvation, and by the glory of the cross you transform our lives. Grant that for the sake of the gospel we may turn from the lure of evil, take up our cross, and follow your Son, Jesus Christ, our Savior and Lord.

Amen.

FIRST READING: Isaiah 50:4-9a

The image of the servant of the Lord is one of the notable motifs in the book of Isaiah. Today's reading describes the mission of the servant, whom early Christians associated with Jesus. Like Jesus, the servant does not strike back at his detractors but trusts in God's steadfast love.

A reading from Isaiah.

⁴The Lord God has given me
the tongue of a teacher,
that I may know how to sustain
the weary with a word.
Morning by morning he awakens—
awakens my ear
to listen as those who are taught.

⁵The Lord God has opened my ear,
and I was not rebellious,
I did not turn backward.

⁶I gave my back to those who struck me,
and my cheeks to those who pulled out the beard;
I did not hide my face
from insult and spitting.

⁷The Lord God helps me;
therefore I have not been disgraced;
therefore I have set my face like flint,
and I know that I shall not be put to shame;

⁸he who vindicates me is near.
Who will contend with me?

Let us stand up together.
Who are my adversaries?
Let them confront me.
^{9a}It is the Lord God who helps me;
who will declare me guilty?

The word of the lord.
Thanks be to God.

PSALMODY (ELW): 116:1-9

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



Psalm 116:9

Psalm refrain reproduced from *Psalter for Worship Year B* © 1996 Augsburg Fortress
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¹I love the Lord, who has ¹heard my voice,
and listened to my ¹supplication,

²**for the Lord has given ¹ear to me**
whenev- ¹er I called.

³The cords of death entangled me; the anguish of the grave ¹came upon me;
I came to ¹grief and sorrow.

⁴**Then I called upon the name ¹of the Lord:**
“O Lord, I pray you, ¹save my life.” REFRAIN

⁵Gracious is the ¹Lord and righteous;
our God is full ¹of compassion.

⁶**The Lord watches o- ¹ver the innocent;**
I was brought low, ¹and God saved me.

⁷Turn again to your rest, ¹ O my soul.

for the Lord has dealt ¹ well with you.

⁸**For you have rescued my ¹ life from death,
my eyes from tears, and my ¹ feet from stumbling;**

⁹I will walk in the presence ¹ of the Lord
in the land ¹ of the living. **REFRAIN**

SECOND READING: James 3:1-12

This text uses various images to illustrate how damaging and hurtful the way we speak to and about others can be. Not only are we to control our speech, but what we say and how we say it are to reflect our faith.

A reading from James.

¹Not many of you should become teachers, my brothers and sisters, for you know that we who teach will be judged with greater strictness. ²For all of us make many mistakes. Anyone who makes no mistakes in speaking is perfect, able to keep the whole body in check with a bridle. ³If we put bits into the mouths of horses to make them obey us, we guide their whole bodies. ⁴Or look at ships: though they are so large that it takes strong winds to drive them, yet they are guided by a very small rudder wherever the will of the pilot directs. ⁵So also the tongue is a small member, yet it boasts of great exploits.

How great a forest is set ablaze by a small fire! ⁶And the tongue is a fire. The tongue is placed among our members as a world of iniquity; it stains the whole body, sets on fire the cycle of nature, and is itself set on fire by hell. ⁷For every species of beast and bird, of reptile and sea creature, can be tamed and has been tamed by the human species, ⁸but no one can tame the tongue—a restless evil, full of deadly poison. ⁹With it we bless the Lord and Father, and with it we curse those who are made in the likeness of God. ¹⁰From the same mouth come blessing and cursing. My brothers and sisters, this ought not to be so. ¹¹Does a spring pour forth from the same opening both fresh and brackish water? ¹²Can a fig tree, my brothers and sisters, yield olives, or a grapevine figs? No more can salt water yield fresh.

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.



Cantor:

Christ suffered for sins once for all, the righteous for ¹ the unrighteous,*
in order to bring ¹ you to God. [1 Peter 3:18]

*GOSPEL: Mark 8:27-38

This story provides the turning point in Mark's gospel. Peter is the first human being in the narrative to acknowledge Jesus as the Messiah, but he cannot accept that as the Messiah Jesus will have to suffer. Moreover, Jesus issues a strong challenge to all by connecting discipleship and the cross.

The Holy Gospel According to Mark.

Glory to you, O Lord.

²⁷Jesus went on with his disciples to the villages of Caesarea Philippi; and on the way he asked his disciples, "Who do people say that I am?" ²⁸And they answered him, "John the Baptist; and others, Elijah; and still others, one of the prophets." ²⁹He asked them, "But who do you say that I am?" Peter answered him, "You are the Messiah." ³⁰And he sternly ordered them not to tell anyone about him.

³¹Then he began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. ³²He said all this quite openly. And Peter took him aside and began to

rebuke him. ³³But turning and looking at his disciples, he rebuked Peter and said, “Get behind me, Satan! For you are setting your mind not on divine things but on human things.”

³⁴He called the crowd with his disciples, and said to them, “If any want to become my followers, let them deny themselves and take up their cross and follow me. ³⁵For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. ³⁶For what will it profit them to gain the whole world and forfeit their life? ³⁷Indeed, what can they give in return for their life? ³⁸Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels.”

The Gospel of the Lord.
Praise to you, O Christ.

SERMON

Pastor Stephen Springer



1 “Come, fol - low me,” the Sav - ior spake, “all in my way a -
 2 “I am the light; I light the way, a god - ly life dis -
 3 “I teach you how to shun and flee what harms your soul’s sal -
 4 Then let us fol - low Christ, our Lord, and take the cross ap -



bid - ing; de - ny your-selves, the world for - sake, o -
 play - ing; I bid you walk as in the day; I
 va - tion; from ev - ’ry guile your heart I free, from
 point - ed, and, firm - ly cling - ing to his word, in



bey my call and guid - ing. Oh, bear the cross, what -
 keep your feet from stray - ing. I am the way, and
 sin and its temp - ta - tion. I am the ref - uge
 suf - f’ring be un - daunt - ed. For those who bear the



e’er be - tide; take my ex - am - ple for your guide.”
 well I show how you should so - journ here be - low.”
 of the soul and lead you to your heav’n - ly goal.”
 bat - tle’s strain the crown of heav’n - ly life ob - tain.

Text: Johann Scheffler, 1624–1677; tr. Charles W. Shaeffer, 1813–1896, alt.

Music: MACHS MIT MIR, GOTT, Bartholomäus Gesius, 1555–1613; adapt. Johann Herman Schein, 1586–1630

***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.**”*

***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.

SETTING THE TABLE

Christ Goes Before
Carl Schalk (b.1929)

Dove of Peace Chancel Choir

In today's Gospel, Jesus says that whoever wants to be his disciple must deny themselves and take up their cross and follow him. Today's anthem with text by well-known American Lutheran hymnist Jaroslav Vajda proclaims that all who follow Jesus find the Way, the True and the Life. With music by the great Lutheran composer Carl Schalk, this stirring anthem is a fitting piece for the first Sunday of the Chancel Choir's new season and the last Sunday for its accompanist Kevin Seal, who has been called to new ventures in ministry.

Christ goes before, and we are called to follow,
and all who follow find the Way, the Truth, the Life.

Where is that Way we near despaired of finding:
the way that comes from God and leads to God,
the realm where God is love and love is King,
a whole new order for a world astray?

Who wants to live where there's no love like this?
Is this the Kingdom we are ready for and desperate to find?

Where is that Truth we near despaired of knowing:
the truth that comes from God and leads to God,
the power to set us free, the power to change,
that faces Pilate and the cross and wins?

Who wants to live where there's no peace like this?
Is this the Power we are ready for and desperate to know?

Where is that Life we near despaired of having;
the life that comes from God and leads to God,
the hope of glory only Christ can give,
that shatters death and grief with Easter joy?

Who wants to live where there's no joy like this?
Is this the Glory we are ready for and desperate to have?

--Jaroslav Vajda (1919-2008)

***OFFERING PRAYER**

Let us pray.

Blessed are you, O God, maker of all things. Through your goodness you have blessed us with these gifts: our selves, our time, and our possessions. Use us, and what we have gathered, in feeding the world with your love, through the one who gave himself for us, Jesus Christ, our Savior and Lord.

Amen.

***DIALOGUE**

The musical notation is written on four staves, each with a treble clef and a key signature of one sharp (F#), indicating the key of G major. The melody is simple, using quarter and eighth notes with slurs. The lyrics are written below the notes.

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 (Sundays)

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;
who on this day overcame death and the grave,
and by his glorious resurrection opened to us the way of everlasting life.
And so, with all the choirs of angels,
with the church on earth and 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, piano

Prelude in D Flat Major, Op. 28 no. 15, "Raindrop"
Frédéric Chopin (1810-1849)

Chopin's Opus 28 preludes are seminal works in the genre, featuring short works set to every major and minor key. The prelude in D Flat Major, no. 15 of the group, is perhaps the most famous, and one of a few to have earned a popular nickname, the "raindrop" prelude. The piece is in ternary form (three sections with the first and last sections being very similar) and opens with a serene theme in D Flat Major, moves to a second, more brooding section in C Sharp Minor, and closes with a repetition of the opening theme. The sections, and the entire piece, are held together by a constant ostinato (repeating note) on A flat, providing the inspiration for the "raindrop" nickname.

PRAYER AFTER COMMUNION

Let us pray.

Gracious God, in this meal you have drawn us to your heart, and nourished us at your table with food and drink, the body and blood of Christ. Now send us forth to be your people in the world, and to proclaim your truth this day and evermore, through Jesus Christ, our Savior and Lord.

Amen.

FAREWELL AND GODSPEED TO ORGANIST KEVIN SEAL

Kevin, as you leave our congregation, we wish to bid you farewell.

A reading from Exodus: The Lord said, “I am going to send an angel in front of you, to guard you on the way and to bring you to the place that I have prepared.”

(Exodus 23:20)

The pastor makes a few remarks, and may recall:

- December 18, 2016 – Kevin’s first Sunday at Dove of Peace
- April 8, 2018 – Kevin’s doctoral recital at the University of Arizona
- May 13, 2018 – final Sunday with the 1979 M.P. Möller Organ
- April 21, 2019 – first Sunday with the partially completed new organ
- September 12, 2021 – farewell Sunday

Let us pray.

Gracious God, we thank you for the work and witness of your servant Kevin, who has enriched this congregation and shared his gifts.

Now bless and preserve Kevin and Elizabeth at this time of transition.

Day by day, guide them and give them what is needed,

friends to cheer their way,

and a clear vision of that to which you are now calling them.

By your Holy Spirit be present in their pilgrimage,

that they may travel with the one who is the way, the truth, and the life,

Jesus Christ our Lord. **Amen.**

***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 Praise and thanks and ad - o - ra - tion, Son of God, to you we give,
2 Hold me ev - er in your keep - ing, com - fort me in pain and strife;



for you chose to serve cre - a - tion, died that sin - ers all might live.
through my laugh - ter and my weep - ing, lift me to a no - bler life.



Dear Lord Je - sus, guide my way; faith - ful let me day by day
Draw my fer - vent love to you; con - stant hope and faith re - new



fol - low where your steps are lead - ing, find ad - ven - ture, joys ex - ceed - ing!
in your birth, your life and pas - sion, in your death and res - ur - rec - tion.

Text: Thomas H. Kingo, 1634-1703; tr. *Lutheran Book of Worship*

Music: FREU DICH SEHR, *Trente quatre psaumes de David*, Geneva, 1551

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

For our organist's final musical offering in his position at Dove of Peace, he has selected a fugue that was written by the greatest Lutheran composer in history, J. S. Bach. Bach's D Major Prelude and Fugue was written in 1710 by a 25 yr old Bach, and it is full of the energy and virtuosity of youth. The theme for the fugue is 8 measures long, and is built almost entirely on fast 16th notes. The subject and countersubject proceed through a number of different key areas, before culminating in a virtuosic coda that features an extended pedal solo. The piece stretches the abilities of both instrument and performer, and one can easily imagine the young Bach using the piece to show the level of virtuosity of which he was capable!

DISMISSAL

Go in peace. Remember the poor.

Thanks be to God.

Dianne Huston, assisting minister

John Hoelter, lector

Eric Holtan, cantor

Kevin Seal, organist

The altar flowers today are given by Onita Davis to the glory of God and in honor of Violet Lancione's birthday.

Dove of Peace Lutheran Church



Evangelical Lutheran Church in America

God's work. Our hands.

Rev. Stephen A. Springer, Pastor

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