



"Creation of Eve and Adam," Russian lubok woodcut (1792)

## SUNDAY, LECTIONARY 27

Dove of Peace Lutheran Church  
October 3, 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 27

October 3, 2021

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## WELCOME

Pastor Stephen Springer

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*Today's gospel combines a saying that makes many of us uncomfortable with a story we find comforting. Jesus' saying on divorce is another of his rejections of human legislation in favor of the original intent of God's law. Jesus' rebuke of the disciples who are fending off the children should challenge us as well. What does it mean to receive the kingdom of God as a child does?*

## PROLOGUE

Pamela Decker, pipe organ

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*Prelude on "Gather Us In"*  
Pamela Decker (b. 1955)

*Pamela Decker's work based on "Gather Us In" is a setting of this well-known hymn tune in an "environment" influenced by contemporary French musical languages. The melody, with its inherent mixture of tonal and modal materials, is prominently spotlighted both above and within the texture of extended harmonies voiced by shimmering string-family stops located in the Swell division of the organ. This piece in the position of the Prologue today is one of three pieces by American contemporary composers who have been active in the twentieth century and extending into the twenty-first century.*

## **\*CONFESSION AND FORGIVENESS**

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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 Here in this place the new light is stream-ing, now is the dark - ness  
 2 We are the young, our lives are a mys - t'ry, we are the old who  
 3 Here we will take the wine and the wa - ter, here we will take the  
 4 Not in the dark of build-ings con - fin - ing, not in some heav - en,



van - ished a - way; see in this space our fears and our dream-ings  
 yearn for your face; we have been sung through - out all of his - t'ry,  
 bread of new birth, here you shall call your sons and your daugh - ters,  
 light years a - way— here in this place the new light is shin - ing,



brought here to you in the light of this day.  
 called to be light to the whole hu - man race.  
 call us a - new to be salt for the earth.  
 now is the king - dom, and now is the day.



Gath-er us in, the lost and for - sak - en, gath-er us in, the  
 Gath-er us in, the rich and the haugh-ty, gath-er us in, the  
 Give us to drink the wine of com-pas - sion, give us to eat the  
 Gath-er us in and hold us for - ev - er, gath-er us in and



blind and the lame; call to us now, and we shall a - wak - en,  
 proud and the strong; give us a heart, so meek and so low - ly,  
 bread that is you; nour-ish us well, and teach us to fash - ion  
 make us your own; gath-er us in, all peo - ples to - geth - er,



we shall a - rise at the sound of our name.  
 give us the cour - age to en - ter the song.  
 lives that are ho - ly and hearts that are true.  
 fire . . . of love in our flesh and our bone.

## \*GREETING

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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.**

## \*KYRIE

## Setting One

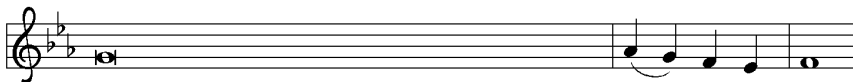
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In peace, let us pray to the Lord.



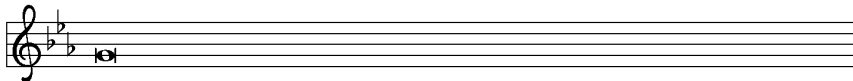
Lord, have mer - cy.



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



Lord, have mer - cy.



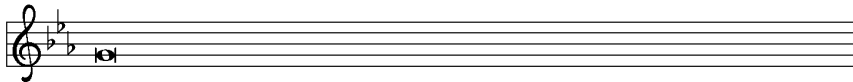
For the peace of the whole world, for the well-being of the church of God,



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.



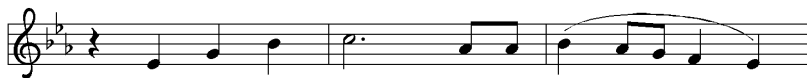
Help, save, comfort, and de - fend us, gra - cious Lord.



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**

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Let us pray.

Sovereign God, you have created us to live in loving community with one another. Form us for life that is faithful and steadfast, and teach us to trust like little children, that we may reflect the image of your Son, Jesus Christ, our Savior and Lord.

**Amen.**

## **FIRST READING: Genesis 2:18-24**

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*Genesis 2 stresses that people are not meant to live in isolation but in relationship. Out of love for humanity, God creates them male and female, to provide companionship for each other and to become with each other “one flesh.” The Hebrew words used here are ish (man) and ishshah (woman).*

A reading from Genesis.

<sup>18</sup>The Lord God said, “It is not good that the man should be alone; I will make him a helper as his partner.” <sup>19</sup>So out of the ground the Lord God formed every animal of the field and every bird of the air, and brought them to the man to see what he would call them; and whatever the man called every living creature, that was its name. <sup>20</sup>The man gave names to all cattle, and to the birds of the air, and to every animal of the field; but for the man there was not found a helper as his partner. <sup>21</sup>So the Lord God caused a deep sleep to fall upon the man, and he slept; then he took one of his ribs and closed up its place with flesh. <sup>22</sup>And the rib that the Lord God had taken from the man he made into a woman and brought her to the man. <sup>23</sup>Then the man said,

“This at last is bone of my bones  
and flesh of my flesh;  
this one shall be called Woman,  
for out of Man this one was taken.”

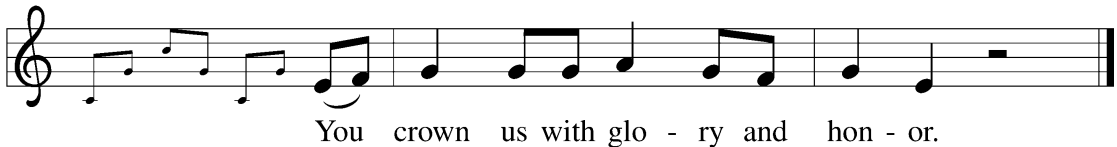
<sup>24</sup>Therefore a man leaves his father and his mother and clings to his wife, and they become one flesh.

The word of the lord.

**Thanks be to God.**

## PSALMODY (ELW): Psalm 8

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



Psalm 8:5

Psalm refrain reproduced from *Psalter for Worship Year B* © 1996 Augsburg Fortress  
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- <sup>1</sup> O LORD our Lord,  
how majestic is your name in <sup>1</sup> all the earth!—
- <sup>2</sup> **you whose glory is chanted above the heavens  
out of the mouths of in- <sup>1</sup> fants and children;  
you have set up a fortress against your enemies,  
to silence the foe <sup>1</sup> and avenger.**
- <sup>3</sup> When I consider your heavens, the work <sup>1</sup> of your fingers,  
the moon and the stars you have set <sup>1</sup> in their courses,
- <sup>4</sup> **what are mere mortals that you should be mind- <sup>1</sup> ful of them,  
human beings that you should <sup>1</sup> care for them? REFRAIN**
- <sup>5</sup> Yet you have made them little less <sup>1</sup> than divine;  
with glory and hon- <sup>1</sup> or you crown them.
- <sup>6</sup> **You have made them rule over the works <sup>1</sup> of your hands;  
you have put all things un- <sup>1</sup> der their feet:**
- <sup>7</sup> all <sup>1</sup> flocks and cattle,  
even the wild beasts <sup>1</sup> of the field,
- <sup>8</sup> **the birds of the air, the fish <sup>1</sup> of the sea,  
and whatever passes along the paths <sup>1</sup> of the sea.**
- <sup>9</sup> O LORD our Lord,  
how majestic is your name in <sup>1</sup> all the earth! **REFRAIN**

## SECOND READING: Hebrews 1:1-4; 2:5-12

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*Quoting from the psalms, this passage from Hebrews emphasizes that Jesus, the one through whom God created everything and who sits at God's right hand, is also the one who experienced human suffering and death in order to blaze the path of salvation for us.*

A reading from Hebrews.

<sup>1</sup>Long ago God spoke to our ancestors in many and various ways by the prophets, <sup>2</sup>but in these last days he has spoken to us by a Son, whom he appointed heir of all things, through whom he also created the worlds. <sup>3</sup>He is the reflection of God's glory and the exact imprint of God's very being, and he sustains all things by his powerful word. When he had made purification for sins, he sat down at the right hand of the Majesty on high, <sup>4</sup>having become as much superior to angels as the name he has inherited is more excellent than theirs.

<sup>2:5</sup>Now God did not subject the coming world, about which we are speaking, to angels. <sup>6</sup>But someone has testified somewhere,

“What are human beings that you are mindful of them,  
or mortals, that you care for them?

<sup>7</sup>You have made them for a little while lower than the angels;  
you have crowned them with glory and honor,

<sup>8</sup>subjecting all things under their feet.”

Now in subjecting all things to them, God left nothing outside their control. As it is, we do not yet see everything in subjection to them,<sup>9</sup>but we do see Jesus, who for a little while was made lower than the angels, now crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone.

<sup>10</sup>It was fitting that God, for whom and through whom all things exist, in bringing many children to glory, should make the pioneer of their salvation perfect through sufferings. <sup>11</sup>For the one who sanctifies and those who are sanctified all have one Father. For this reason Jesus is not ashamed to call them brothers and sisters, <sup>12</sup>saying,

“I will proclaim your name to my brothers and sisters,  
in the midst of the congregation I will praise you.”

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:*

If we love one another, God | lives in us\*  
and God's love is perfect- | ed in us. [1 John 4:12]

## \*GOSPEL: Mark 10:2-16

*Jesus announced and enacted in history the new reality of God's surprising activity. These two stories demonstrate this new reality: Women and children are accepted and valued, not dismissed as inferior to adult men.*

The Holy Gospel According to Mark.

**Glory to you, O Lord.**

<sup>2</sup>Some Pharisees came, and to test [Jesus] they asked, "Is it lawful for a man to divorce his wife?" <sup>3</sup>He answered them, "What did Moses command you?" <sup>4</sup>They said, "Moses allowed a man to write a certificate of dismissal and to divorce her." <sup>5</sup>But Jesus said to them, "Because of your hardness of heart he wrote this commandment for you. <sup>6</sup>But from the beginning of creation, 'God made them male and female.' <sup>7</sup>For this reason a man shall leave his father and mother and be joined to his wife, <sup>8</sup>and the two shall become one flesh.' So they are no longer two, but one flesh. <sup>9</sup>Therefore what God has joined together, let no one separate."

<sup>10</sup>Then in the house the disciples asked him again about this matter. <sup>11</sup>He said to them, "Whoever divorces his wife and marries another commits adultery against her; <sup>12</sup>and if she divorces her husband and marries another, she commits adultery."

<sup>13</sup>People were bringing little children to him in order that he might touch them; and the disciples spoke sternly to them. <sup>14</sup>But when Jesus saw this, he was indignant and said to them, “Let the little children come to me; do not stop them; for it is to such as these that the kingdom of God belongs. <sup>15</sup>Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it.” <sup>16</sup>And he took them up in his arms, laid his hands on them, and blessed them.

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

## **SERMON**

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*Pastor Stephen Springer*



1 Je - sus loves me! this I know, for the Bi - ble tells me so;  
2 Je - sus loves me! he who died heav - en's gates to o - pen wide;  
3 Je - sus loves me! he will stay close be - side me all the way;



lit - tle ones to him be - long, they are weak, but he is strong.  
he will wash a - way my sin, let his lit - tle child come in.  
when at last I come to die, he will take me home on high.

*Refrain*

Yes, Je - sus loves me, yes, Je - sus loves me,



yes, Je - sus loves me, the Bi - ble tells me so.

Text: Anna B. Warner, 1820–1915, alt.

Music: JESUS LOVES ME, William B. Bradbury, 1816–1868

**\*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**

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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**

Members of Dove of Peace Chancel Choir

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*Children of the Heavenly Father*

Arr. Paul Sjolund (b.1935)

*This tender setting of the beloved Swedish folk tune by American composer Paul Sjolund utilizes three of the four familiar stanzas from ELW 781 and includes the less familiar stanza:*

Praise the Lord in joyful numbers,  
Your protector never slumbers,  
At the will of your Defender  
every foeman must surrender.

*The serenity of the music and the assurance of the text blend beautifully to depict God as our loving, nurturing and protective father.*

## **\*OFFERING PRAYER**

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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**

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The musical notation is written on four staves, each with a treble clef and a key signature of one sharp (F#). The notes are connected by slurs, indicating a continuous melody. The lyrics are written below the notes, with some words in bold.

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)

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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

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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**

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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.

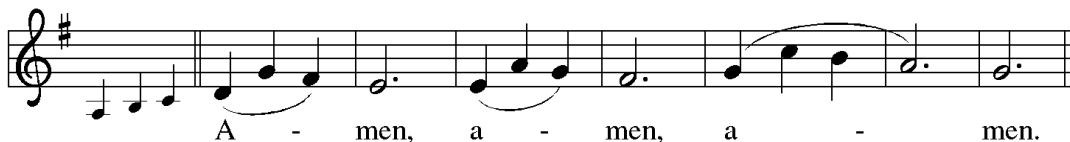
Again, after supper, he took the cup, gave thanks,  
and gave it for all to drink, saying:  
This cup is the new covenant in my blood,  
shed for you and for all people for the forgiveness of sin.  
Do this for the remembrance of me.

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**

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*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**

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“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.*

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*Paraphrase on “Jesus Loves Me”*  
Robert Hebble (1934-2020)

*Robert Hebble (1934-2020) was a graduate of Yale University and the Juilliard School. He was among the many prominent American composers to have studied in Paris with the legendary Nadia Boulanger (1887-1979), who maintained a career of over five decades of teaching, composing, and performing as one of the more accomplished and celebrated musicians of her time. At her renowned studio in Paris, she taught a large number of the major composers of the twentieth century, including the American composer Aaron Copland. Robert Hebble enjoyed a long and extremely successful career as organist, composer, and church musician; his most recent long-term position was as Director of Music/Organist at First Congregational Church in Lake Worth, Florida. The beautiful setting of “Jesus Loves Me” that is part of today’s service is indicative of his use of lush harmonies and elegant voice leading. His works have been performed in major concert and church venues both in the USA and internationally.*

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**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.**

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**COMMISSION**

*The Lord sends us forth into his world.*

## \*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.**

## \*SENDING SONG

*Let the Whole Creation Cry*

ELW #876



- 1 Let the whole cre - a - tion cry, "Glo - ry to the Lord on high!"
- 2 Ser - vants striv - ing for the Lord, proph - ets burn - ing with the word,
- 3 Men and wom - en, young and old, raise the an - them loud and bold,



Heav'n and earth, a - wake and sing, "Praise to our al - might - y king!"  
those to whom the arts be - long add their voic - es to the song.  
and let chil - dren's hap - py hearts in this wor - ship take their parts;



Praise God, an - gel hosts a - bove, ev - er bright and fair in love;  
Pow'rs of knowl - edge and of law, to the glo - rious cir - cle draw;  
from the north to south - ern pole let the might - y cho - rus roll:



sun and moon, lift up your voice; night and stars, in God re - joice.  
all who work and all who wait, sing, "The Lord is good and great!"  
"Ho - ly, Ho - ly, Ho - ly One; glo - ry be to God a - lone!"

Text: Stopford A. Brooke, 1832–1916, alt.

Music: SALZBURG, Jakob Hintze, 1622–1702

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*“Postlude on “Salzburg”*  
Wayne L. Wold (b. 1954)

*Wayne L. Wold (b. 1954) is Director of Music Ministry at First Lutheran Church in Ellicott City, Maryland. For many years he served as Professor of Music, College Organist, and Chair of the Music Department at Hood College in Frederick, Maryland. He served on the editorial committee for the design and development of the Evangelical Lutheran Worship hymnal (the one in use at Dove of Peace). Dr. Wold is active as a composer, author, performer, church musician, and clinician. The work in the position of today's Epilogue is a festive, energetic setting of “Salzburg,” the tune on which the sending hymn is based.*

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**DISMISSAL**

Go in peace. Christ is with you.

**Thanks be to God.**

Dianne Huston, assisting minister

Chris Alexander, lector

Eric Holtan, cantor

Pamela Decker, organist



# Scholarly Commentary on Jesus and Divorce in Today's Gospel Reading

“Scriptural teaching on divorce underscores two convictions which form a pastoral dialectic. Following Jesus, there must be a readiness to resist divorce as an evil; divorce is opposed to God’s reign, even though the believing community may tolerate it. However, following Paul, there must be a willingness to resist facile solutions which fail to accommodate concrete and difficult cases presented by our own situations.”

[Robert Wall, “Divorce,” Anchor Bible Dictionary II:219 (1992)]

“At the heart of this text is the disruptive work of God in Jesus Christ, which overturns patriarchal marital relationships and elevates those at the bottom of the social ladder (children) into models for entering the kingdom. Far from simply affirming and domesticating traditional notions of marriage, Jesus’ words actually subvert his adversaries’ patriarchal assumptions about marriage. The Pharisees question Jesus about whether it is lawful for ‘a man to divorce his wife,’ reflecting a patriarchal framework within which only the man could seek a divorce. In the course of his answer, Jesus notes that a *man* leaves his father and mother to become one flesh with his wife (vv. 7-8). And by the end he also asserts the *woman’s right* to divorce her husband (v. 12). Women are given precisely the same rights and responsibilities as men. Similarly, children, who are the least valued and most vulnerable members of society, are welcomed by Jesus, blessed by him, and offered as models for receiving God’s kingdom. Jesus’ teachings and actions here are revolutionary, subverting both cultural and legal presuppositions about women and children.”

[Charles L. Campbell, Feasting on the Word, Year B, Volume 4, p. 145.]





# Dove of Peace Lutheran Church

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**Evangelical Lutheran Church in America**

God's work. Our hands.

Rev. Stephen A. Springer, Pastor

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