

Man of Sorrows (1310-1325), Master of San Pietro in Sylvis
Museum of Fine Arts, Boston

SUNDAY, LECTIONARY 29

Dove of Peace Lutheran Church

October 17, 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.

OFFERING

We are currently not passing the offering plates within the worship service, to avoid possible Covid transmission.

We have an offering plate on the table in the entrance foyer. Please place your offering there as you enter or leave the sanctuary.

Alternately, you can mail your check to our office. Or donate safely and securely online at

www.doveofpeacetucson.org/donate

Thank you for your generous support of our congregation and our work.

Sunday, Lectionary 29

October 17, 2021

WELCOME

Today's gospel starts with disciples obsessing over who will be closest to Jesus, leading to Jesus teaching his followers about God's take on importance and power. Here Jesus makes it explicit that the reversal of values in God's community is a direct challenge to the values of the dominant culture, where wielding power over others is what makes you great. When we pray "your kingdom come" we are praying for an end to tyranny and oppression. We pray this gathered around the cross, a sign of great shame transformed to be the sign of great honor and service.

Ignatius, Bishop of Antioch, martyr, died around 115

Ignatius was the second bishop of Antioch in Syria, the city where the name "Christians" originated. Ignatius is known to us from his letters, which encouraged Christians to live in love, yet stand firm in true doctrine.

Prelude on *Beach Spring*: “Lord, Whose Love in Humble Service”
Wayne L. Wold (b. 1954)

Wayne L. Wold (b. 1954) is Director of Music Ministry at First Lutheran Church in Ellicott City, Maryland. He served for many years as Professor of Music, College Organist, and Chair of the Music Department at Hood College in Frederick, Maryland. Dr. Wold is a prolific composer who has many works in publication. His music based on liturgical themes has been extremely popular among American church musicians. This work based on the hymn tune “Beach Spring,” which is the hymn of the day this morning, shows the influence of the interwoven contrapuntal lines that was such a hallmark of Baroque procedures and styles. The various voice levels enter in motivic imitation at the octave or unison, and thus the piece is woven together in ways that could be deemed as complex as an exotic braid.

***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 God is here! As we your peo - ple meet to of - fer
 2 Here are sym - bols to re - mind us of our life - long
 3 Here our chil - dren find a wel - come in the Shep - herd's
 4 Lord of all, of church and king - dom, in an age of



praise and prayer, may we find in full - er mea - sure
 need of grace; here are ta - ble, font, and pul - pit;
 flock and fold; here as bread and wine are tak - en,
 change and doubt, keep us faith - ful to the gos - pel;



what it is in Christ we share. Here, as in the
 here the cross has cen - tral place. Here in hon - es -
 Christ sus - tains us as of old. Here the ser - vants
 help us work your pur - pose out. Here, in this day's



world a - round us, all our var - ied skills and arts
 ty of preach - ing, here in si - lence, as in speech,
 of the Ser - vant seek in wor - ship to ex - plore
 ded - i - ca - tion, all we have to give, re - ceive;



wait the com - ing of the Spir - it in - to o - pen minds and hearts.
 here, in new - ness and re - new - al, God the Spir - it comes to each.
 what it means in dai - ly liv - ing to be - lieve and to a - dore.
 we, who can - not live with - out you, we a - dore you! We be - lieve!

Text: Fred Pratt Green, 1903–2000
 Music: ABBOT'S LEIGH, Cyril V. Taylor, 1907–1991
 Text © 1979 and Music © 1942, ren. 1970 Hope Publishing Company, Carol Stream, IL 60188.
 All rights reserved. Used by permission.

Duplication in any form prohibited without permission or valid license from copyright administrator.

***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**

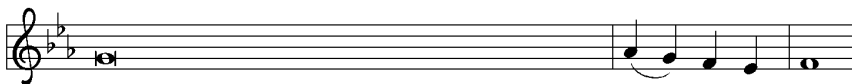
Setting One



In peace, let us pray to the Lord.



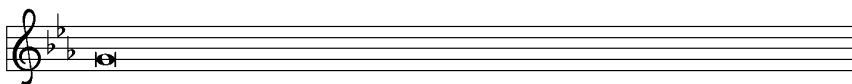
Lord, have mer - cy.



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.



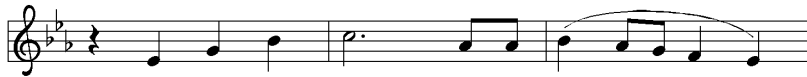
Help, save, comfort, and de - fend us, gra - cious Lord.



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.

Sovereign God, you turn your greatness into goodness for all the peoples on earth. Shape us into willing servants of your kingdom, and make us desire always and only your will, through Jesus Christ, our Savior and Lord.

Amen.

FIRST READING: Isaiah 53:4-12

This reading is from the last of four passages in Isaiah that are often called “servant songs.” Christians are probably most familiar with this servant song. In light of Christian faith, the servant’s healing ministry and redemptive suffering are understood to be fulfilled in the life and death of Christ.

A reading from Isaiah.

⁴Surely he has borne our infirmities
and carried our diseases;
yet we accounted him stricken,
struck down by God, and afflicted.

⁵But he was wounded for our transgressions,
crushed for our iniquities;
upon him was the punishment that made us whole,
and by his bruises we are healed.

⁶All we like sheep have gone astray;
we have all turned to our own way,
and the Lord has laid on him
the iniquity of us all.

⁷He was oppressed, and he was afflicted,
yet he did not open his mouth;
like a lamb that is led to the slaughter,
and like a sheep that before its shearers is silent,
so he did not open his mouth.

⁸By a perversion of justice he was taken away.
Who could have imagined his future?
For he was cut off from the land of the living,

stricken for the transgression of my people.

⁹They made his grave with the wicked
and his tomb with the rich,
although he had done no violence,
and there was no deceit in his mouth.

¹⁰Yet it was the will of the Lord to crush him with pain.
When you make his life an offering for sin,
he shall see his offspring, and shall prolong his days;
through him the will of the Lord shall prosper.

¹¹Out of his anguish he shall see light;
he shall find satisfaction through his knowledge.
The righteous one, my servant, shall make many righteous,
and he shall bear their iniquities.

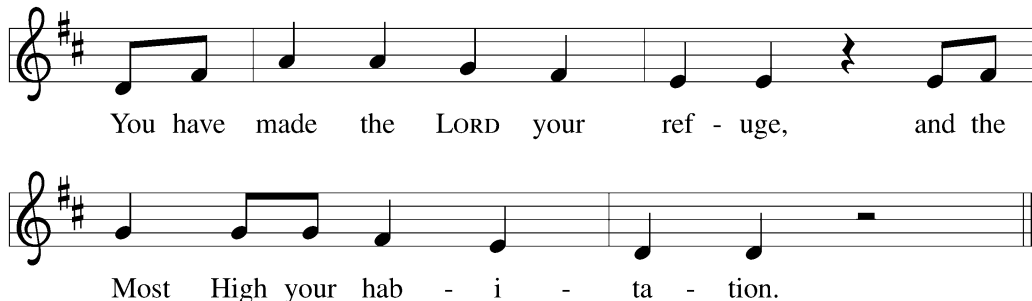
¹²Therefore I will allot him a portion with the great,
and he shall divide the spoil with the strong;
because he poured out himself to death,
and was numbered with the transgressors;
yet he bore the sin of many,
and made intercession for the transgressors.

The word of the lord.

Thanks be to God.

PSALMODY (ELW): Psalm 91:9-16

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



You have made the LORD your ref - uge, and the
Most High your hab - i - ta - tion.

Psalm 91:9

Psalm refrain reproduced from *Psalter for Worship Year B* © 1996 Augsburg Fortress
May be reproduced by permission for local use only.

⁹Because you have made the ¹LORD your refuge,
and the Most High your ¹habitation,

¹⁰**no evil ¹will befall you,
nor shall affliction come ¹near your dwelling.**

¹¹For God will give the angels charge ¹over you,
to guard you in ¹all your ways.

¹²**Upon their hands they will ¹bear you up,
lest you strike your foot a- ¹gainst a stone. REFRAIN**

¹³You will tread upon the lion ¹cub and viper;
you will trample down the lion ¹and the serpent.

¹⁴**I will deliver those who ¹cling to me;
I will uphold them, because they ¹know my name.**

¹⁵They will call me, and I will ¹answer them;
I will be with them in trouble; I will rescue and ¹honor them.

¹⁶**With long life will I ¹satisfy them,
and show them ¹my salvation. REFRAIN**

SECOND READING: Hebrews 5:1-10

Using imagery from scripture and from Jewish worship practices, Jesus is presented as the great high priest who was obedient to God's saving plan. Through his suffering and death he has become the source of eternal salvation.

A reading from Hebrews.

¹Every high priest chosen from among mortals is put in charge of things pertaining to God on their behalf, to offer gifts and sacrifices for sins. ²He is able to deal gently with the ignorant and wayward, since he himself is subject to weakness; ³and because of this he must offer sacrifice for his own sins as well as for those of the people. ⁴And one does not presume to take this honor, but takes it only when called by God, just as Aaron was.

⁵So also Christ did not glorify himself in becoming a high priest, but was appointed by the one who said to him,

“You are my Son,
today I have begotten you”;

⁶as he says also in another place,

“You are a priest forever,
according to the order of Melchizedek.”

⁷In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. ⁸Although he was a Son, he learned obedience through what he suffered; ⁹and having been made perfect, he became the source of eternal salvation for all who obey him, ¹⁰having been designated by God a high priest according to the order of Melchizedek.

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:

The Son of Man came not to be served | but to serve,*
and to give his life as a ran- | som for many. [Mark 10:45]

GOSPEL: Mark 10:35-45On the way to Jerusalem the disciples ask Jesus to grant them seats of honor. Jesus responds by announcing that he and his followers will “rule” through self-giving service.*

The Holy Gospel According to Mark.

Glory to you, O Lord.

³⁵James and John, the sons of Zebedee, came forward to him and said to him, “Teacher, we want you to do for us whatever we ask of you.” ³⁶And he said to them, “What is it you want me to do for you?” ³⁷And they said to him, “Grant us to sit, one at your right hand and one at your left, in your glory.” ³⁸But Jesus said to them, “You do not know what you are asking. Are you able to drink the cup that I drink, or be baptized with the baptism that I am baptized with?” ³⁹They replied, “We are able.” Then Jesus said to them, “The cup that I drink you will drink; and with the baptism with which I am baptized, you will be baptized; ⁴⁰but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared.”

⁴¹When the ten heard this, they began to be angry with James and John. ⁴²So Jesus called them and said to them, “You know that among the Gentiles those whom they recognize as their rulers lord it over them, and their great ones are tyrants over them. ⁴³But it is not so among you; but whoever wishes to become great among you must be

your servant, ⁴⁴and whoever wishes to be first among you must be slave of all. ⁴⁵For the Son of Man came not to be served but to serve, and to give his life a ransom for many.”

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

SERMON

Rev. John Hoelter



1 Lord, whose love in hum-ble ser - vice bore the weight of hu-man need,
 2 Still your chil - dren wan - der home-less; still the hun - gry cry for bread;
 3 As we wor - ship, grant us vi - sion, till your love's re - veal - ing light
 4 Called by wor - ship to your ser - vice, forth in your dear name we go,



who up - on the cross, for - sak - en, worked your mer - cy's per - fect deed:
 still the cap - tives long for free - dom; still in grief we mourn our dead.
 in its height and depth and great-ness dawns up - on our quick-ened sight,
 to the child, the youth, the a - ged, love in liv - ing deeds to show;



we, your ser - vants, bring the wor - ship not of voice a - lone, but heart;
 As you, Lord, in deep com - pas - sion healed the sick and freed the soul,
 mak - ing known the needs and bur - dens your com - pas - sion bids us bear,
 hope and health, good-will and com - fort, coun - sel, aid, and peace we give,



con - se - crat - ing to your pur - pose ev - 'ry gift which you im - part.
 by your Spir - it send your pow - er to our world to make it whole.
 stir - ring us to ar - dent ser - vice, your a - bun - dant life to share.
 that your ser - vants, Lord, in free - dom may your mer - cy know and live.

Text: Albert F. Bayly, 1901–1984

Music: BEACH SPRING, *The Sacred Harp*, Philadelphia, 1844

Text © Oxford University Press

Duplication in any form prohibited without permission or valid license from copyright administrator.

***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.

OFFERING

*(Worshippers may place their contributions in the offering plate
in the church foyer before or after worship.)*

www.doveofpeacetucson.org/donate

Deposuit Potentes (from Magnificat)
Antonio Vivaldi (1678-1741)

He has deposed the mighty from their seats,
and exalted the humble.

This movement from one of Vivaldi's most popular works is a terrific example of text painting technique, in which the musical writing reflects the meaning of the words. The English translation He has deposed the mighty from their seats, and exalted the humble is musically depicted through descending and ascending scales on the words "deposed" and "exalted," respectively. While the text comes from Mary's song to Elizabeth, the message amplifies Jesus's admonition to his disciples in today's Gospel to eschew their ambition for personal glory and become servants to others.

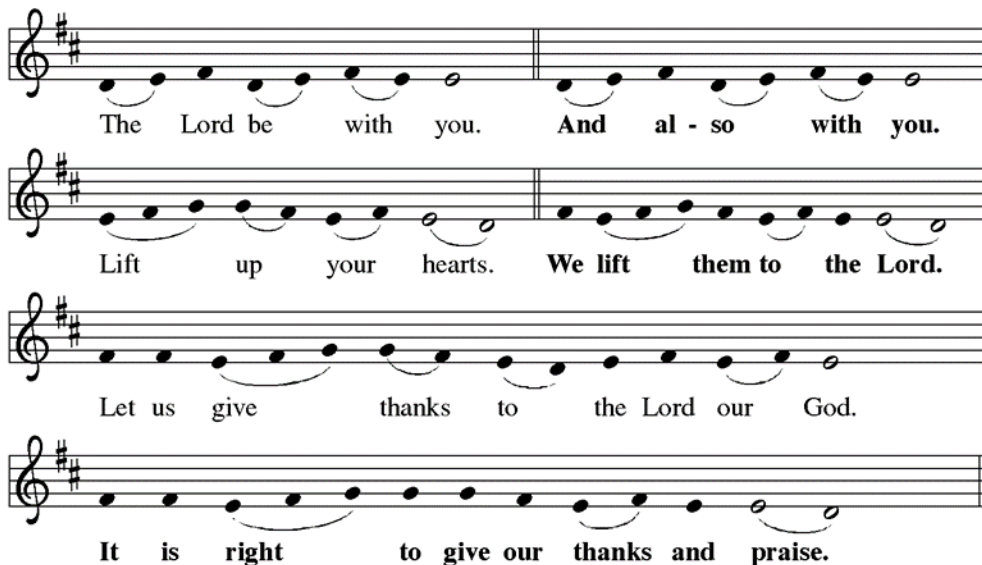
***OFFERING PRAYER**

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



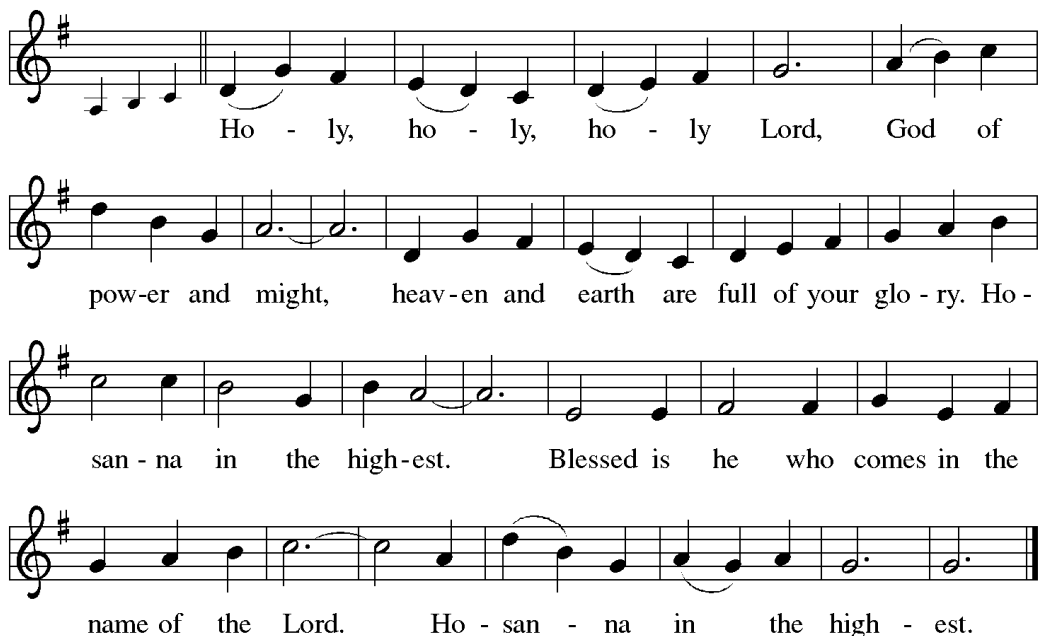
The Lord be with you. And al - so with you.
Lift up your hearts. We lift them to the Lord.
Let us give thanks to the Lord our God.
It is right to give our thanks and praise.

*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,



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.

Love Given: Elegy for Molly
Pamela Decker (b. 1955)

Pamela Decker's "Love Given: Elegy for Molly" is a composition for mezzo soprano (or baritone) and piano that was intended—during the process of composition—to be equally workable as a solo piano work. There is a text for the sung version; the text is also by Pamela Decker. The piece was inspired in response to the passing, at only one year of age, of the beloved pet of a family in the Seattle area. As with Bach's works for memorial occasions, this piece is in a major key (E Major), but it is at the same time inflected by the modal patterns and South American influences in Pamela Decker's harmonic language.

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.

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.



1 We all are one in mis - sion; we all are one in call,
2 We all are called for ser - vice, to wit - ness in God's name.
3 Now let us be u - nit - ed, and let our song be heard.



our var - ied gifts u - nit - ed by Christ, the Lord of all.
Our min - is - tries are dif - f'rent; our pur - pose is the same:
Now let us be a ves - sel for God's re - deem - ing Word.



A sin - gle great com - mis - sion com - pels us from a - bove
to touch the lives of oth - ers with God's sur - pris - ing grace,
We all are one in mis - sion; we all are one in call,



to plan and work to - geth - er that all may know Christ's love.
so ev - 'ry folk and na - tion may feel God's warm em - brace.
our var - ied gifts u - nit - ed by Christ, the Lord of all.

Text: Rusty Edwards, b. 1955

Music: KUORTANE, Finnish folk tune

Text © 1986 Hope Publishing Company, Carol Stream, IL 60188. All rights reserved. Used by permission.

Duplication in any form prohibited without permission or valid license from copyright administrator.

We All Are One in Mission
Mark Sedio (b. 1954)

Mark Sedio (b. 1954) is Director of Music at Central Lutheran Church in Minneapolis; he also is active as a faculty member at Luther Seminary in St. Paul, Minnesota. He is a composer, conductor, recitalist, and clinician. He was part of the founding board of the Association of Lutheran Church Musicians, of which he is a member. The title of his work at the Epilogue in today's service is the opening line of text in the sending hymn. The piece is based on the hymn tune named "Kuortane," Hymn tunes come from wide ranges of time periods, nationalities, and genres. The listener first hears the fugue's single-voice subject; the other voices then add themselves into the text, one by one. The piece gathers intensity until it reaches a centerpiece of almost chorale-like density, and, finally, the texture reduces to one line and tapers to a gentle conclusion.

DISMISSAL

Go in peace. Christ is with you.
Thanks be to God.

Rev. John Hoelter, presiding and preaching
Dianne Huston, assisting minister
Chris Alexander, lector
Eric Holtan, cantor
Pamela Decker, organist

The flowers today are given to the glory of God by Onita Davis in memory of her mother, Queen Johnson.

Dove of Peace Lutheran Church



Evangelical Lutheran Church in America

God's work. Our hands.

Rev. Stephen A. Springer, Pastor

665 West Roller Coaster Road, Tucson, Arizona 85704

(520) 887-5127

doveofpeacetucson@gmail.com

www.doveofpeacetucson.org

Liturgy and music: Augsburg Fortress license # **SAS006084**

Scripture quotations are from *New Revised Standard Version Bible*, copyright © 1989
National Council of the Churches of Christ in the United States of America. Used by permission.
All rights reserved worldwide.

Copyright © 2021 Dove of Peace Lutheran Church