



*“I will let them walk by brooks of water,
in a straight path in which they shall not stumble” [Jeremiah 31:9]*
Aravaipa Creek, Arizona

SUNDAY, LECTIONARY 30

Dove of Peace Lutheran Church
October 24, 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 30

October 24, 2021

WELCOME

Pastor Stephen Springer

Can we pray the way Bartimaeus prays? People try to hush him up because by addressing Jesus as “Son of David” he is making a politically dangerous claim that Jesus is the rightful king. Could our prayers ever be heard as a threat to unjust powers that be? Bartimaeus won’t give up or go away quietly, but repeats his call for help more loudly. Do we ask so boldly? And are our prayers an honest answer to Jesus’ question, “What do you want me to do for you?”

Ach, schoenster Jesu, mein Verlangen
(O Most Precious Savior)
Johann Gottfried Walther (1684-1748)

Johann Gottfried Walther was both a cousin and a friend of Johann Sebastian Bach; Walther was born just one year before Bach. Walther's complete works include chorale-based preludes and partitas (comprising the great majority of his output), free works in prelude and fugue format, and transcriptions for organ solo of other composers' concerto works. Walther was a representative of the Middle German style, whereas Bach developed to be more inclined toward the North German stylistic direction, with its elements of the "stylus phantasticus," producing improvisatory-seeming passages of virtuosity and segments of contrapuntal textures that became quite sophisticated in Bach's hands (and feet...). Walther's chorale prelude in the position of today's prologue is a beautifully expressive treatment of the stated chorale tune, with florid ornamentation of the tune presented in the voice of the Swell division's oboe stop.

***CONFESSION AND FORGIVENESS**

Blessed be the holy Trinity, † one God,
whose teaching is life,
whose presence is sure,
and whose love is endless.

Amen.

Let us confess our sins to the one who welcomes us with an open heart.

Silence for reflection.

God our comforter:

like lost sheep, we have gone astray.

We gaze upon abundance and see scarcity.

We turn our faces away from injustice and oppression.

We exploit the earth with our apathy and greed.

Free us from our sin, gracious God.

Listen when we call out to you for help.

Lead us by your love to love our neighbors as ourselves.

Amen.

All have sinned and fall short of the glory of God.

By the gift of grace in † Christ Jesus, God makes you righteous.

Receive with glad hearts the forgiveness of all your sins.

Amen.



1 Praise the Al - might - y! Lord, I a - dore you!
 2 Trust not in ru - lers; they are but mor - tal;
 3 Lord, you give jus - tice in all op - pres - sion,
 4 Praise, all you peo - ple, the name so ho - ly,



Yes, I will laud you un - til death;
 earth - born they are and soon de - cay.
 main - tain the right, set pris - 'ners free.
 the Lord who does such won - drous things!



with songs and an - thems I come be - fore you
 Vain are their coun - sels at life's last por - tal,
 You feed the hun - gry in your com - pas - sion;
 All that has be - ing, to praise God sole - ly,



as long as you al - low me breath. From you my life
 when the cold grave en - gulf's its prey. Since mor - tals can
 heal - ing and life flow from your tree. Hap - py are all
 with hap - py heart its a - men sings! Chil - dren of God,



and all things came; all the day long I bless your name.
 no help af - ford, place all your trust in Christ, our Lord.
 who hope in God, whose grace is rich and deep and broad!
 with saints at rest, praise Fa - ther, Son, and Spir - it blest!



Hal - le - lu - jah! Hal - le - lu - jah!

Text: Johann D. Herrnschmidt, 1675–1723; tr. hymnal version

Music: LOBE DEN HERREN, O MEINE SEELE, *Neuermehrtes Christlich Seelenharpf*, Ansbach, 1665

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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**

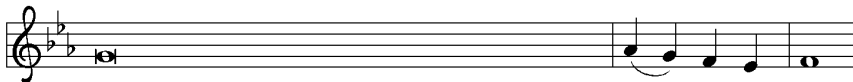
Setting One



In peace, let us pray to the Lord.



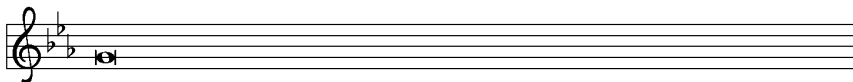
Lord, have mer - cy.



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



Lord, have mer - cy.



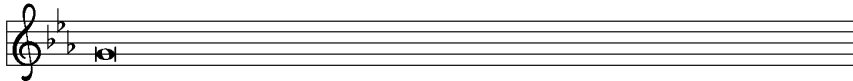
For the peace of the whole world, for the well-being of the church of God,



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.



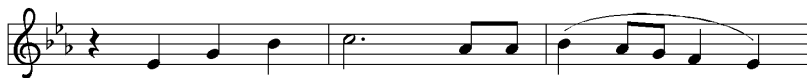
Help, save, comfort, and de - fend us, gra - cious Lord.



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.

Eternal light, shine in our hearts. Eternal wisdom, scatter the darkness of our ignorance. Eternal compassion, have mercy on us. Turn us to seek your face, and enable us to reflect your goodness, through Jesus Christ, our Savior and Lord.

Amen.

FIRST READING: Jeremiah 31:7-9

This passage speaks not only of the southern kingdom, Judah, and its homecoming from exile in Babylon, but also of the northern kingdom (“Israel” or “Ephraim”) and its restoration. The northern tribes of Israel had been lost in exile to Assyria more than a century before Jeremiah prophesied.

A reading from Jeremiah.

⁷Thus says the Lord:

Sing aloud with gladness for Jacob,
and raise shouts for the chief of the nations;
proclaim, give praise, and say,
“Save, O Lord, your people,
the remnant of Israel.”

⁸See, I am going to bring them from the land of the north,
and gather them from the farthest parts of the earth,
among them the blind and the lame,
those with child and those in labor, together;
a great company, they shall return here.

⁹With weeping they shall come,
and with consolations I will lead them back,
I will let them walk by brooks of water,
in a straight path in which they shall not stumble;
for I have become a father to Israel,
and Ephraim is my firstborn.

The Word of the Lord.

Thanks be to God.

PSALMODY (ELW): Psalm 126

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



Psalm 126:6

Psalm refrain reproduced from *Psalter for Worship Year B* © 1996 Augsburg Fortress
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¹When the LORD restored the for-¹ tunes of Zion,
then were we like¹ those who dream.

²**Then was our mouth filled with laughter,
and our tongue with¹ shouts of joy.
Then they said among the nations,**

“The LORD has done great¹ things for them.” REFRAIN

³The LORD has done great¹ things for us,
and we are¹ glad indeed.

⁴**Restore our for-¹ tunes, O LORD,
like the watercourses¹ of the Negeb.**

⁵Those who¹ sowed with tears
will reap with¹ songs of joy.

⁶**Those who go out weeping, carry-¹ ing the seed,
will come again with joy, shoulder-¹ ing their sheaves. REFRAIN**

SECOND READING: Hebrews 7:23-28

Human priests of old offered sacrifice for their own sins and served only until their death. In contrast, Jesus is God's Son, the holy, sinless, resurrected high priest. Death did not terminate his priestly service, but through his death he has interceded for our sins.

A reading from Hebrews.

²³The former priests were many in number, because they were prevented by death from continuing in office; ²⁴but he holds his priesthood permanently, because he continues forever. ²⁵Consequently he is able for all time to save those who approach God through him, since he always lives to make intercession for them.

²⁶For it was fitting that we should have such a high priest, holy, blameless, undefiled, separated from sinners, and exalted above the heavens. ²⁷Unlike the other high priests, he has no need to offer sacrifices day after day, first for his own sins, and then for those of the people; this he did once for all when he offered himself. ²⁸For the law appoints as high priests those who are subject to weakness, but the word of the oath, which came later than the law, appoints a Son who has been made perfect forever.

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 Lord will rescue me from every e-^lvil attack*
and save me for the heav-^lenly kingdom. [2 Timothy 4:18]

***GOSPEL: Mark 10: 46-52**

Bartimaeus comes to Jesus with faith, asking that he might see again. Recognizing Jesus' identity, Bartimaeus is the first person to call him "Son of David" in the Gospel of Mark.

The Holy Gospel According to Mark.

Glory to you, O Lord.

⁴⁶As [Jesus] and his disciples and a large crowd were leaving Jericho, Bartimaeus son of Timaeus, a blind beggar, was sitting by the roadside. ⁴⁷When he heard that it was Jesus of Nazareth, he began to shout out and say, "Jesus, Son of David, have mercy on me!" ⁴⁸Many sternly ordered him to be quiet, but he cried out even more loudly, "Son of David, have mercy on me!" ⁴⁹Jesus stood still and said, "Call him here." And they called the blind man, saying to him, "Take heart; get up, he is calling you." ⁵⁰So throwing off his cloak, he sprang up and came to Jesus. ⁵¹Then Jesus said to him, "What do you want me to do for you?" The blind man said to him, "My teacher, let me see again." ⁵²Jesus said to him, "Go; your faith has made you well." Immediately he regained his sight and followed him on the way.

The Gospel of the Lord.

Praise to you, O Christ.

SERMON

Pastor Stephen Springer



1 O Sav - ior, pre - cious Sav - ior, whom yet un - seen we love;
 2 O bring - er of sal - va - tion, who won - drous - ly hast wrought,
 3 In thee all full - ness dwell - eth, all grace and pow'r di - vine;
 4 Oh, grant the con - sum - ma - tion of this our song a - bove,



O name of might and fa - vor, all oth - er names a - bove:
 thy - self the rev - e - la - tion of love be - yond our thought:
 the glo - ry that ex - cel - leth, O Son of God, is thine.
 in end - less ad - o - ra - tion and ev - er - last - ing love;



we wor - ship thee; we bless thee; to thee a - lone we sing;
 we wor - ship thee; we bless thee; to thee a - lone we sing;
 We wor - ship thee; we bless thee; to thee a - lone we sing;
 then shall we praise and bless thee where per - fect prais - es ring,



we praise thee and con - fess thee, our ho - ly Lord and King.
 we praise thee and con - fess thee, our gra - cious Lord and King.
 we praise thee and con - fess thee, our glo - rious Lord and King.
 and ev - er - more con - fess thee, our Sav - ior and our King!

Text: Frances R. Havergal, 1836–1879
 Music: ANGEL'S STORY, Arthur H. Mann, 1850–1929

***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

*(In-person worshipers may place their contributions in the offering plate
in the church foyer before or after worship.)*

www.doveofpeacetucson.org/donate

*Sarabanda on “Freu dich, O meine Seele”**(Rejoice, O My Soul)**Sigfrid Karg-Elert (1877-1933)*

Sigfrid Karg-Elert, with his lifetime “framing” the transition from the nineteenth to the twentieth century, offers a German Romantic-period sensibility that—post-Brahms and post-Reger—indulges in lush harmonies, free-ranging chromaticism, and dense counterpoint that combines traditional elements with newer trends in chord configurations suggestive of innovations from Debussy-like Impressionist styles to some possible (and subtle) jazz influences. The “Sarabanda” follows this dance-type’s characteristic of placing emphasis on the second beat of the triple-meter measure, with the effect of a soft, gentle “swing” that is almost hypnotic.

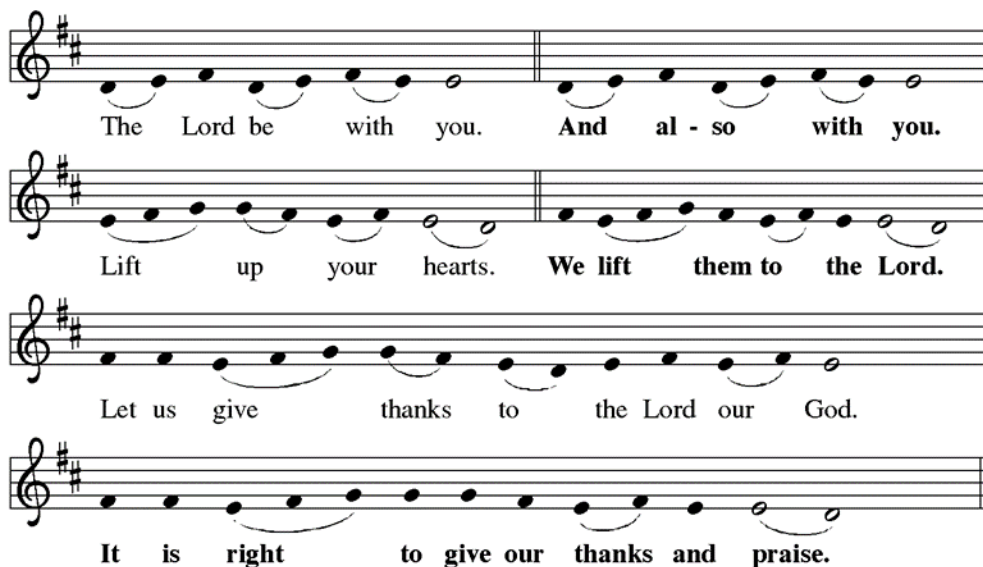
***OFFERING PRAYER**

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.

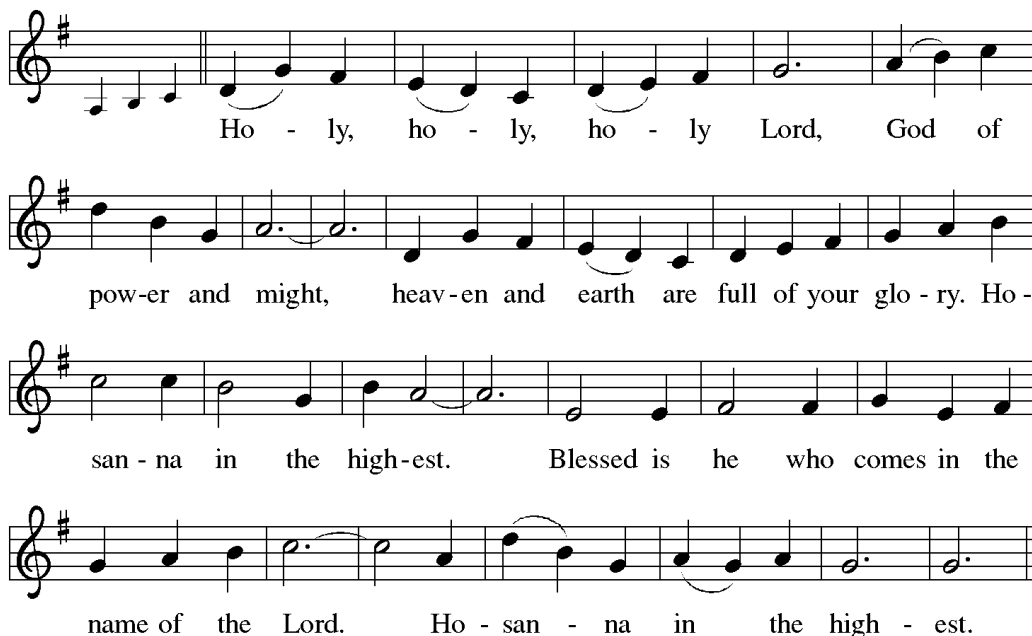
*DIALOGUE



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:



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.

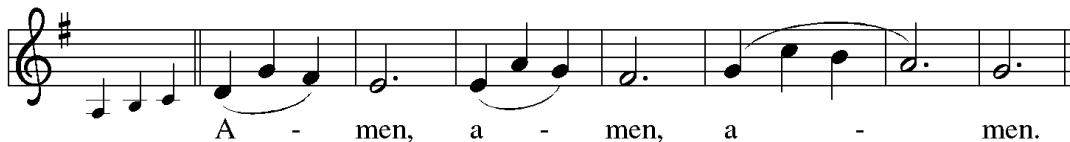
Again, after supper, he took the cup, gave thanks,
and gave it for all to drink, saying:
This cup is the new covenant in my blood,
shed for you and for all people for the forgiveness of sin.
Do this for the remembrance of me.

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, 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.

Fuga VI in C minor
George Frideric Handel (1685-1759)

George Frideric Handel was a German-born composer who settled in the United Kingdom (London) and—to borrow today’s parlance—went “viral” among musical colleagues and audiences of his time. In fact, he was so extremely popular in the U.K. that prospective attendees for the Dublin premiere of “The Messiah” were cautioned to leave hoop skirts and swords at home in anticipation of the expected capacity crowd for the event. Handel was a tall, impressive, somewhat robust man who bore the nickname of “The Great Bear.” Both as a musician and as a person, he was capable of being gentle and gracious, despite occasional displays of hot temper. The fugue in today’s service is a graceful, beautifully voiced work that is the last in a set of six fugues.

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 All hail the pow'r of Je - sus' name! Let an - gels pros - trate fall;
 2 O seed of Is - rael's cho - sen race now ran - somed from the fall,
 3 Hail him, you heirs of Da - vid's line, whom Da - vid Lord did call—
 4 Sin - ners, whose love can ne'er for - get the worm - wood and the gall,



bring forth the roy - al di - a - dem and crown him Lord of all.
 hail him who saves you by his grace and crown him Lord of all.
 the God in - car - nate, man di - vine—and crown him Lord of all.
 go spread your tro - phies at his feet and crown him Lord of all.



Bring forth the roy - al di - a - dem and crown him Lord of all.
 Hail him who saves you by his grace and crown him Lord of all.
 The God in - car - nate, man di - vine—and crown him Lord of all.
 Go spread your tro - phies at his feet and crown him Lord of all.

5 Let ev'ry kindred, ev'ry tribe 6 Oh, that with yonder sacred throng
 on this terrestrial ball we at his feet may fall!
 to him all majesty ascribe We'll join the everlasting song
 and crown him Lord of all. and crown him Lord of all.

Text: Edward Perronet, 1726–1792, sts. 1–4; J. Rippon, A Selection of Hymns, 1787, sts. 5–6
 Music: CORONATION, Oliver Holden, 1765–1844

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EPILOGUE

Pamela Decker, pipe organ

Lobe den Herren, O meine Seele
(Praise the Lord, O My Soul)
Sigfrid Karg-Elert (1877-1933)

Sigfrid Karg-Elert's festive piece on the tune in today's gathering hymn is a musical evocation of praise and celebration. It generates much musical drama in an atmosphere of high German Romanticism.

DISMISSAL

Go in peace. Christ is with you.

Thanks be to God.

John Hoelter, assisting minister

Dianne Huston, lector

Eric Holtan, cantor

Pamela Decker, organist

The flowers today are given to the glory of God by Duane and Marlene Johnson in honor of Sarah's eighteenth 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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