

Papyrus 10 (Gregory-Aland) / Papyrus Oxyrhynchus 209 (4th Century)
Houghton Library, Harvard University
[Romans 1:1-7, probably the world's oldest copy]

REFORMATION SUNDAY

Dove of Peace Lutheran Church
October 31, 2021

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.

Reformation Sunday

October 31, 2021

Evangelical Lutheran Worship: Holy Communion Setting One Festival Edition

WELCOME

Pastor Stephen Springer

The commemoration of the Reformation takes place on or around October 31, the date in 1517 when Martin Luther posted his 95 Theses on the door of the parish church in Wittenberg. Most Lutherans commemorate the occasion, along with some other Protestant churches. The year 2017 was the 500th anniversary of the 95 Theses, and the occasion was noted in many ways, by many Christians, around the world.

The commemoration is observed in a variety of ways. For some Lutherans it is a triumphalistic celebration of the “rightness” of Lutheran teachings. For others, it is a kitschy and playful time to revel in all things Lutheran. (Pastors dress up as Martin Luther; church kitchens cook up bratwurst.) Some Lutherans pause to consider in what ways the modern church needs to be reformed again. Some commemorations are anti-Catholic; other commemorations grieve the schisms in the Christian family that grew from the Reformation and express a desire for unity.

Today at Dove of Peace, we adopt a festive spirit and celebrate in particular what Luther and his associates called the “chief article” of Christian faith: justification by grace through faith.

PROLOGUE

Pamela Decker, pipe organ

Festival Voluntary
Ken Yukl (b. 1943)

A desire to compose a work that would be fanfare-like in nature eventually led to the composition of “Festival Voluntary.” Ken dedicated the piece to his primary teacher, the renowned Lutheran organist, professor, and church musician John Ferguson, who recently retired from his long-time position of organ professor at St. Olaf College. Ken studied with him in earlier years, when Ferguson was on the faculty of Kent State University in Ohio. Ken was born and raised in the Cleveland area, and has spent most of his life as an organ pipe craftsman, having worked for many years for the Holtkamp Organ Company and then as an independent pipe maker for Holtkamp, Berghaus, and others. Ken is my husband. —Pamela

***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.

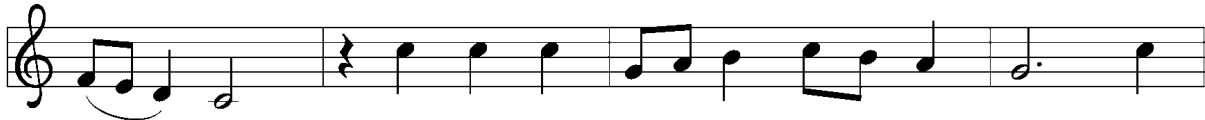
By the gift of grace in † Christ Jesus, God makes you righteous.

Receive with glad hearts the forgiveness of all your sins.

Amen.



1 A might - y for - tress is our God, a sword and shield vic -
 2 No strength of ours can match his might! We would be lost, re -
 3 Though hordes of dev - ils fill the land all threat - 'ning to de -
 4 God's Word for - ev - er shall a - bide, no thanks to foes, who



to - rious; he breaks the cruel op - pres - sor's rod and
 ject - ed. But now a cham - pion comes to fight, whom
 vour us, we trem - ble not, un - moved we stand; they
 fear it; for God him - self fights by our side with



wins sal - va - tion glo - rious. The old sa - tan - ic foe
 God him - self e - lect - ed. You ask who this may be?
 can - not o - ver - pow'r us. Let this world's ty - rant rage;
 weap - ons of the Spir - it. Were they to take our house,



has sworn to work us woe! With craft and dread - ful might
 The Lord of hosts is he! Christ Je - sus, might - y Lord,
 in bat - tle we'll en - gage! His might is doomed to fail;
 goods, hon - or, child, or spouse, though life be wrenched a - way,



he arms him - self to fight. On earth he has no e - qual.
 God's on - ly Son, a - dored. He holds the field vic - to - rious.
 God's judg - ment must pre - vail! One lit - tle word sub - dues him.
 they can - not win the day. The king - dom's ours for - ev - er!

Text: Martin Luther, 1483–1546; tr. *Lutheran Book of Worship*

Music: EIN FESTE BURG, Martin Luther

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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**

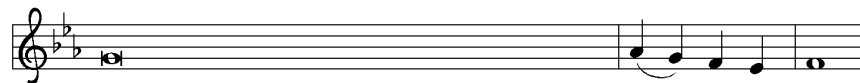
Setting One



In peace, let us pray to the Lord.



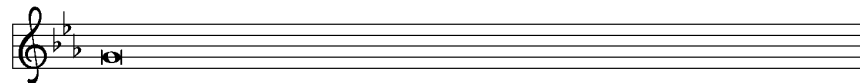
Lord, have mer - cy.



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



Lord, have mer - cy.



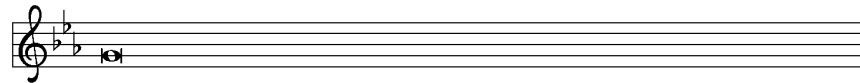
For the peace of the whole world, for the well-being of the church of God,



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.



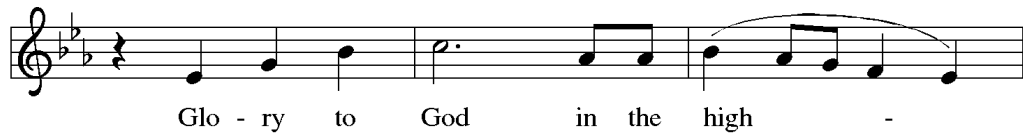
Lord, have mer - cy.



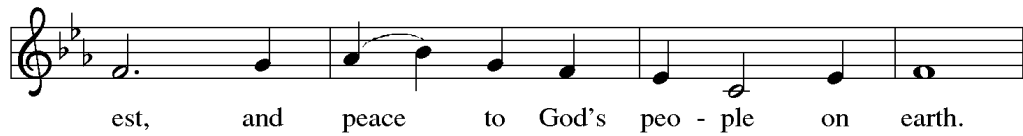
Help, save, comfort, and defend us, gra - cious Lord.



A - men, a - men.



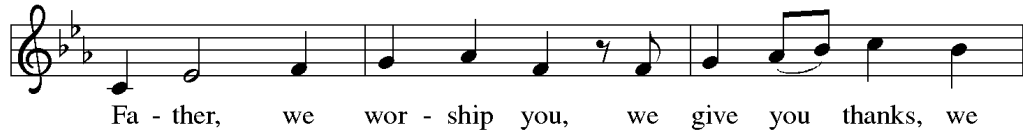
Glo - ry to God in the high -



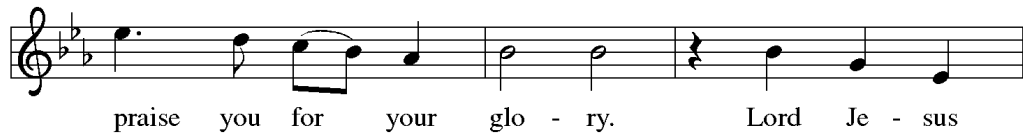
est, and peace to God's peo - ple on earth.



Lord God, heav - en - ly King, al - might - y God and



Fa - ther, we wor - ship you, we give you thanks, we



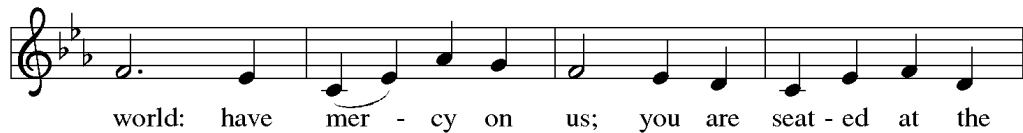
praise you for your glo - ry. Lord Je - sus



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.

Gracious Father, we pray for your holy catholic church. Fill it with all truth and peace. Where it is corrupt, purify it; where it is in error, direct it; where in anything it is amiss, reform it; where it is right, strengthen it; where it is in need, provide for it; where it is divided, reunite it; for the sake of your Son, Jesus Christ, our Savior, who lives and reigns with you and the Holy Spirit, one God, now and forever.

Amen.

FIRST READING: Jeremiah 31:31-34

The renewed covenant will not be breakable, but like the old covenant it will expect the people to live upright lives. To know the Lord means that one will defend the cause of the poor and needy (Jer. 22:16). The renewed covenant is possible only because the Lord will forgive iniquity and not remember sin. Our hope lies in a God who forgets.

A reading from Jeremiah.

³¹The days are surely coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah. ³²It will not be like the covenant that I made with their ancestors when I took them by the hand to bring them out of the land of Egypt—a covenant that they broke, though I was their husband, says the Lord. ³³But this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put my law within them, and I will write it on their hearts; and I will be their God, and they shall be my people.

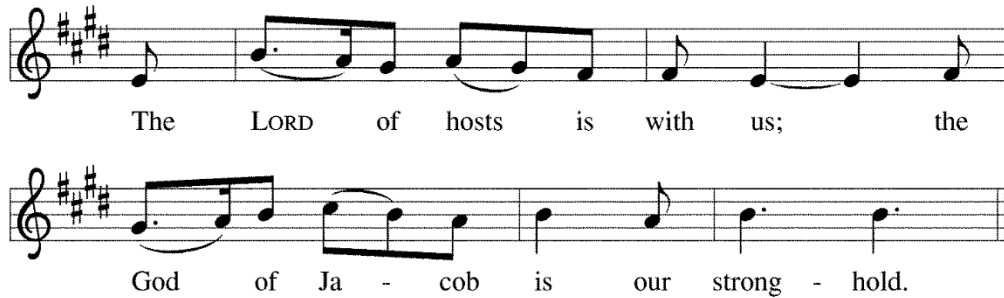
³⁴No longer shall they teach one another, or say to each other, “Know the Lord,” for they shall all know me, from the least of them to the greatest, says the Lord; for I will forgive their iniquity, and remember their sin no more.

The Word of the Lord.

Thanks be to God.

PSALMODY (ELW): Psalm 46

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



Psalm 46:11

Psalm refrain reproduced from *Psalter for Worship Year C* © 2006 Augsburg Fortress.
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- ¹God is our ref-¹uge and strength,
a very present¹ help in trouble.
- ²**Therefore we will not fear, though the¹ earth be moved,
and though the mountains shake in the depths¹ of the sea;**
- ³though its waters¹ rage and foam,
and though the mountains tremble¹ with its tumult.
- ⁴**There is a river whose streams make glad the cit-¹y of God,
the holy habitation of¹ the Most High.**
- ⁵God is in the midst of the city; it shall¹ not be shaken;
God shall help it at the¹ break of day.
- ⁶**The nations rage, and the¹ kingdoms shake;
God speaks, and the earth¹ melts away. REFRAIN**
- ⁷The Lord of¹ hosts is with us;
the God of Jacob¹ is our stronghold.
- ⁸**Come now, regard the works¹ of the Lord,
what desolations God has brought up-¹ on the earth;**
- ⁹behold the one who makes war to cease in¹ all the world;
who breaks the bow, and shatters the spear, and burns the¹ shields with fire.
- ¹⁰**“Be still, then, and know that¹ I am God;
I will be exalted among the nations; I will be exalted¹ in the earth.”**
- ¹¹The Lord of¹ hosts is with us;
the God of Jacob¹ is our stronghold. REFRAIN

SECOND READING: Romans 3:19-28

Paul's words stand at the heart of the preaching of Martin Luther and other Reformation leaders. No human beings make themselves right with God through works of the law. We are brought into a right relationship with God through the divine activity centered in Christ's death. This act is a gift of grace that liberates us from sin and empowers our faith in Jesus Christ.

A reading from Romans.

¹⁹Now we know that whatever the law says, it speaks to those who are under the law, so that every mouth may be silenced, and the whole world may be held accountable to God. ²⁰For “no human being will be justified in his sight” by deeds prescribed by the law, for through the law comes the knowledge of sin.

²¹But now, apart from law, the righteousness of God has been disclosed, and is attested by the law and the prophets, ²²the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction, ²³since all have sinned and fall short of the glory of God; ²⁴they are now justified by his grace as a gift, through the redemption that is in Christ Jesus, ²⁵whom God put forward as a sacrifice of atonement by his blood, effective through faith. He did this to show his righteousness, because in his divine forbearance he had passed over the sins previously committed; ²⁶it was to prove at the present time that he himself is righteous and that he justifies the one who has faith in Jesus.

²⁷Then what becomes of boasting? It is excluded. By what law? By that of works? No, but by the law of faith. ²⁸For we hold that a person is justified by faith apart from works prescribed by the law.

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:

Faith comes from ¹ what is heard,
and what is heard comes through the ¹ word of Christ. [Romans 10:17]

***GOSPEL: Luke 18: 9-14**

The verb “justify” only occurs four gospels: three times in Luke, once in Matthew. In this parable from Luke, Jesus uses the word “justified” in connection with repentance.

The Holy Gospel According to Luke.

Glory to you, O Lord.

⁹He also told this parable to some who trusted in themselves that they were righteous and regarded others with contempt: ¹⁰“Two men went up to the temple to pray, one a Pharisee and the other a tax-collector. ¹¹The Pharisee, standing by himself, was praying thus, “God, I thank you that I am not like other people: thieves, rogues, adulterers, or even like this tax-collector. ¹²I fast twice a week; I give a tenth of all my income.” ¹³But the tax-collector, standing far off, would not even look up to heaven, but was beating his breast and saying, “God, be merciful to me, a sinner!” ¹⁴I tell you, this man went down to his home justified rather than the other; for all who exalt themselves will be humbled, but all who humble themselves will be exalted.’

The Gospel of the Lord.

Praise to you, O Christ.

SERMON

Pastor Stephen Springer

For in [the Gospel] the righteousness of God is revealed through faith for faith;
as it is written, 'The one who is righteous will live by faith.'

Romans 1:17 [NRSV]

Justitia enim Dei in eo revelatur ex fide in fidem:
sicut scriptum est: Justus autem ex fide vivit.

Romans 1:17 [Vulgate]

The expression "*righteousness of God*" used to hit my heart as a thunderbolt... I immediately thought righteousness was the grim wrath of God, with which he punished sin. I hated St. Paul with all my heart when I read: "the righteousness of God is revealed in the Gospel." But afterward, when I saw how it went on, that it is written: "The just shall live by faith," and also consulted St. Augustine on the passage, then I became glad, for I learned and saw that the righteousness of God is His mercy through which he regards us and keeps us just. Thus was I comforted.

—Martin Luther, WAT 2 [Table Talk]. No. 1351; 66, 1-7; 1532.

Luther's discovery was not only new, it was unheard-of; it rent the very fabric of Christian ethics. Reward and merit, so long undisputed as the basic motivation for all human action, were robbed of their efficacy. Good works, which Church doctrine maintained as indispensable, were deprived of their basis in Scripture. This turnaround touched on more than individual faith and righteousness; the totality of life was affected and thus had to be reconsidered. Throughout the coming years of confrontation and conflict, there was only one objective: to unfold the implications of this discovery and to see to it that they gained a wide hearing.

—Heiko A. Oberman, "The Reformation Breakthrough," in Luther: Man Between God and the Devil (Yale: 1989), p. 154.

The question must then be put in an entirely different way. Paul put it, "Shall we sin the more that grace may abound?" That is the only question left to ask. "What are you going to do now that there is nothing you *have to do*?" "What's the matter? Don't you *want to do good*?" "How can you who died to sin still live in it?" Paul's question reflects incredulity: How can you manage sin once you have heard the unconditional word? Put this way, the questions often bring the shock of surprise and sometimes even a smile to the lips. That smile is just the point. In it is hidden the entire relevance of the doctrine of justification.

—Gerhard O. Forde, "Justification Today," in Christian Dogmatics (Fortress: 1984), Vol. II, p. 466.

If one has the right relationship with God by faith, what is the purpose of doing anything besides believing? If faith is the “good work” of giving thanks for God in Christ, why do other good works? The Bible provides a clear though surprising answer: good works are not done to appease God’s wrath toward sinners, they are done to serve the neighbor in need. A Christ-centered person loves the neighbor as well as him or herself. “You shall love the Lord, your God, with all your heart, and with all your soul, and with all your mind... You shall love your neighbor as yourself” (Matt. 22:37, 39). Loving someone else as one loves oneself is the basic form of justice, for it brings the self and others into proper balance. It is the balance of freedom, for focusing on someone else liberates one from egotism. As Luther put it in his famous treatise, *The Freedom of the Christian*, “Christians live not in themselves but in Christ and their neighbor—in Christ by faith and in the neighbor by love. Faith liberates from self-righteousness by being caught up in God; and love binds one to the neighbor, just as God, in Christ, descends to sinners by love.”

—Eric Gritsch, “Justified Freedom,” in Fortress Introduction to Lutheranism (Augsburg Fortress: 1994), pp. 104-05.

As believers who are in the process of being renewed by the Holy Spirit, we still do not completely fulfill the divine commandment to love God wholeheartedly and do not meet God’s demand. Thus the law will accuse us and identify us as sinners. With respect to the law, theologically understood, we believe that we are still sinners. But, with respect to the gospel that promises us “Here is Christ’s righteousness,” we are righteous and justified since we believe in the gospel’s promise. This is Luther’s understanding of the Christian believer who is at the same time justified and yet a sinner (*simul iustus et peccator*)

—“Luther’s Understanding of Justification: Law and Gospel,” From Conflict to Communion: Report of the Lutheran-Roman Catholic Commission on Unity (Lutheran World Federation: 2017), p.47

But I will force no one, nor constrain them with violence. For faith seeks to be accepted willingly, without constraint. Follow my example: I opposed indulgences and all papists, but without force. All I have done is to put forth, preach, and write the word of God, and apart from this I have done nothing. While I have been sleeping, or drinking Wittenberg beer with my friend Philip and with Amsdorf, it is the word that has done great things so that the papacy has become so weak that neither prince nor emperor has ever done it so much damage. I have done nothing; the word has done and achieved everything. If I had wanted to proceed with violence, I would have brought about a great shedding of blood in Germany, and I would have caused such sport at Worms that the Emperor would not have been safe. But what would it have been? It would have been a game for fools. I have done nothing, I have let the word act... it is all powerful, it takes hearts prisoner, and when they are taken prisoner, the work that is done comes from the word itself.

—Martin Luther, *WABR* [Correspondence]. 10,3; 18,8-19, 7.11-13 (1522)



1 My hope is built on noth - ing less than
2 When dark - ness veils his love - ly face, I
3 His oath, his cov - e - nant, his blood sus -
4 When he shall come with trum - pet sound, oh,



Je - sus' blood and righ - teous - ness; no mer - it of my
rest on his un - chang - ing grace; in ev - 'ry high and
tain me in the rag - ing flood; when all sup - ports are
may I then in him be found, clothed in his righ - teous -



own I claim, but whol - ly lean on Je - sus' name.
storm - y gale my an - chor holds with - in the veil.
washed a - way, he then is all my hope and stay.
ness a - lone, re - deemed to stand be - fore the throne!

Refrain



On Christ, the sol - id rock, I stand; all oth - er ground is sink - ing sand.

Text: Edward Mote, 1797–1874, alt.
Music: MELITA, John B. Dykes, 1823–1876

***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

OFFERTORY

Members of the Dove of Peace Chancel Choir

With a Voice of Singing
Martin Shaw (1875-1958)

English organist, composer and conductor Martin Shaw wrote both the music and words for today's rousing anthem. Like the more famous Vaughan Williams and Holst, Shaw studied with Charles Villiers Stanford, and was a prolific composer who wrote more than 300 works. Along with Vaughan Williams, Shaw was editor of the Oxford Book of Carols, an absolute must-have collection for any choir. Shaw's With a Voice of Singing is considered a standard for church choirs, with a jubilation and text fitting for just about any festive occasion.

With a voice of singing declare ye this, and let it be heard, Alleluia!

Utter it even unto the ends of the earth.

The Lord hath delivered His people, Alleluia!

○ be joyful in God, all ye lands.

○ sing praises to the honor of His name, make His praise to be glorious.

***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.

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**

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.

O God before time, O God at the end,
we delight in the splendor of your universe.
Daily we laud your continuing creation,
and we give thanks
for all the homelands of your Reformation people.
We glorify you, now and forever.
We glorify you, now and forever.

O God of the covenant, O God of the church,
we hear you speaking to centuries of your people.
We come as your children to this table,
and we give thanks for your presence
among Lutheran congregations around the world.
We praise you, now and forever.
We praise you, now and forever.

You gave us Mary and Magdalene, Peter and Paul,
Luther and Melanchthon, Henry Muhlenberg, and Elizabeth Fedde
Katharina Luther the homemaker, Cranach the artist,
Bach the musician, Nicolai the hymnwriter,
Nommensen the missionary, Kierkegaard the philosopher,
Bonhoeffer the martyr, Hammarskjöld the statesman,
countless other servants of the Reformation.
We bless you, now and forever.
We bless you, now and forever.

You came as Jesus, our wisdom, our guide,
embodying forgiveness, granting us grace, setting us free,
dying for sin, and alive for the life of the world.
We worship you, now and forever.
We worship you, now and forever.

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.

Remembering his death, we cry out Amen.

Amen.

Celebrating his resurrection, we shout Amen.

Amen.

Trusting his presence in every time and place, we plead Amen.

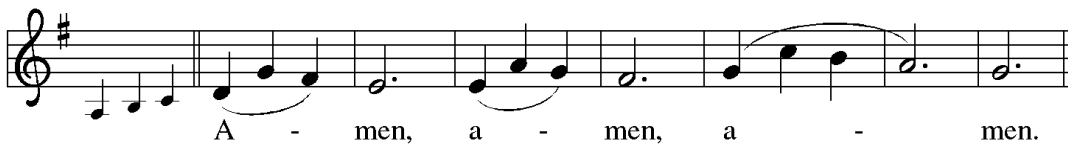
Amen.

Come, Holy Spirit, and make here the body of Christ.
Breathe onto this food, that it bring us your life.
Empower your Reformation people throughout the world
to preach and teach, baptize and feed,
pray and sing, comfort and heal.
By your Spirit,
preserve what is faithful;
reform what we treasure;
create in us what is vital and new.
We honor you, now and forever.

We honor you, now and forever.

O God before time, O God at the end,
Father, Son, and Spirit,
we laud you,
Covenant Lord, our Redeemer, the Strength of truth.

Glory and praise, blessing and worship,
honor and power and might be to you, our God,
forever and ever.



***THE LORD'S PRAYER**

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.

O God, Beyond All Praising
Setting by Philip Young (b. 1937)

The stately tune (THAXTED) for today's anthem comes from the "Jupiter" movement of Gustav Holst's famous orchestral suite The Planets from the beginning of the 20th century. The tune found its way into several hymnals with various texts, including Evangelical Lutheran Worship (880) with text by English hymn writer Michael Perry in praise of God and his many blessings and mercies.

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 O day full of grace that now we see ap - pear - ing on
 2 O day full of grace, O bless - ed time, our Lord on the
 3 For Christ bore our sins, and not his own, when he on the
 4 God came to us then at Pen - te - cost, the Spir - it new
 5 When we on that fi - nal jour - ney go that Christ is for



earth's ho - ri - zon, bring light from our God that we may
 earth ar - riv - ing; then came to the world that light sub -
 cross was hang - ing; and then he a - rose and moved the
 life re - veal - ing, that we might no more in death be
 us pre - par - ing, we'll gath - er in song, our hearts a -



be a - bun - dant in joy this sea - son. God, shine for us
 lime, great joy for us all re - triev - ing; for Je - sus all
 stone, that we, un - to him be - long - ing, might join with an -
 lost, its pow'r o - ver us dis - pel - ling. This flame will the
 glow, all joy of the heav - ens shar - ing, and there we will



now in this dark place; your name on our hearts em - bla - zon.
 mor - tals did em - brace, all shame and des - pair re - mov - ing.
 gel - ic hosts to raise our voic - es in end - less sing - ing.
 mark of sin ef - face and bring to us all true heal - ing.
 join God's end - less praise, with an - gels and saints a - dor - ing.

Text: Scandinavian folk hymn; tr. Gerald Thorson, 1921–2001, alt.

Music: DEN SIGNEDE DAG, Christoph E. F. Weyse, 1774–1842

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Ein feste Burg
Helmut Walcha (1907-1991)

Helmut Walcha was known as a top-level concert organist and harpsichordist. He was a professor of organ at the Hochschule in Frankfurt, and organist at the Dreikönigskirche in Frankfurt. He was also active as a composer and produced several volumes of chorale-based works for organ. He was known for having recorded the complete organ works of Johann Sebastian Bach—twice: once in mono, and again a few years later in stereo. These landmark recordings (both series) have been remastered and issued by Deutsche Grammophon. When I was a student at Stanford, I would go into the music department library, check out a black disc from the collection along with a set of headphones, and use the listening station to listen to Walcha play Bach for appreciable periods of time.

DISMISSAL

Go in peace. Share the good news.

Thanks be to God.

Dianne Huston, assisting minister

John Hoelter, lector

Eric Holtan, cantor

Pamela Decker, organist

Ben Tucker, trumpet

Jason Carder, trumpet

Mike Mesner, horn

Jordan Robison, trombone

The flowers today are given to the glory of God by Onita Davis in honor of family birthdays and in appreciation for God's blessings.

Dove of Peace Lutheran Church



Evangelical Lutheran Church in America

God's work. Our hands.

Rev. Stephen A. Springer, Pastor

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