



Chi Rho with Alpha and Omega
Cemetery Cross, Brompton Cemetery, London

ALL SAINTS SUNDAY

Dove of Peace Lutheran Church
November 7, 2021 9:30 a.m.

Covid-19 Policy

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.

All Saints Sunday

November 7, 2021

WELCOME

Pastor Stephen Springer

Of all three years of the lectionary cycle, this year's All Saints readings have the most tears. Isaiah and Revelation look forward to the day when God will wipe away all tears; in John's gospel, Jesus weeps along with Mary and all the gathered mourners before he demonstrates his power over death. On All Saints Day we celebrate the victory won for all the faithful dead, but we grieve for our beloved dead as well, knowing that God honors our tears. We bring our grief to the table and find there a foretaste of Isaiah's feast to come.

John Christian Frederick Heyer, died 1873;
Bartholomaeus Ziegenbalg, died 1719;
Ludwig Nommensen, died 1918; missionaries

Heyer was the first missionary sent out by American Lutherans. After teaching at Gettysburg College and Seminary he was assigned to the Andhra region of India.

A worker among the Tamil people on the southeast coast of India, Ziegenbalg was opposed both by local Hindus and by Danish authorities who favored a different missionary style. He was known for caring about the welfare of the whole person.

Nommensen was born in northern Germany and was sent to Sumatra as a Lutheran missionary. Working among the Batak people, he translated the scriptures into their language, and honored their native culture.

Sine Nomine
Arthur Hutchings (1906-1989)

Arthur Hutchings was a British composer, musicologist, and professor of music. He served on the faculty of the University of Durham, and then at the University of Exeter. As a musicologist, he had writings and publications on 19th-century liturgical composition, Baroque music, and various composers, including Mozart, Schubert, Purcell, and some more contemporary colleagues. Two of his published books were The Invention and Composition of Music and Church Music in the Nineteenth Century. He was a reasonably prolific composer who produced works in the areas of organ literature, choral works, and opera. Three of his hymn tunes were included in the 1986 New English Hymnal. The work that appears in today's Prologue is based upon the hymn tune "Sine Nomine," which we know as "For All the Saints."

***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.

(vv. 1-2: all; v. 3 higher voices; v. 4 lower voices; v. 5 choir; vv. 6-7 all)



1 For all the saints who from their la - bors rest, who
 2 Thou wast their rock, their for - tress, and their might; thou,
Stanzas 3-5 below.
 6 But then there breaks a yet more glo - rious day: the
 7 From earth's wide bounds, from o - cean's far - thest coast, through



thee by faith be - fore the world con - fessed, thy
 Lord, their cap - tain in the well - fought fight; ..
 saints tri - um - phant rise in bright ar - ray; the
 gates of pearl streams in the count - less host, ..



name, O Je - sus, be for - ev - er blest.
 thou, in the dark - ness drear, their one true light.
 King of glo - ry pass - es on his way.
 sing - ing to Fa - ther, Son, and Ho - ly Ghost:



Al - le - lu - ia! Al - le - lu - ia!



3 Oh, blest com-mu-nion, fel-low-ship di-vine, we fee-bly strug-gle,
4 And when the strife is fierce, the war-fare long, steals on the ear the
5 The gold-en eve-ning bright-ens in the west; soon, soon to faith-ful



they in glo-ry shine; yet all are one in thee, for all are
dis-tant tri-umph song, and hearts are brave a-gain and arms are
ser-vants com-eth rest; . . . sweet is the calm of par-a-dise the



thine. Al-le-lu-ia! Al-le-lu-ia!
strong.
blest.

Text: William W. How, 1823–1897

Music: SINE NOMINE, Ralph Vaughan Williams, 1872–1958

Music from *The English Hymnal* outsied the USA© Oxford University Press 1906. All rights reserved.

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*GREETING

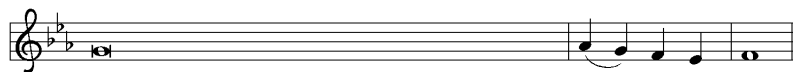
The grace of our Lord Jesus Christ, the love of God,
and the communion of the Holy Spirit be with you all.
And also with you.



In peace, let us pray to the Lord.



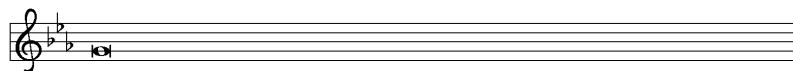
Lord, have mer - cy.



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



Lord, have mer - cy.



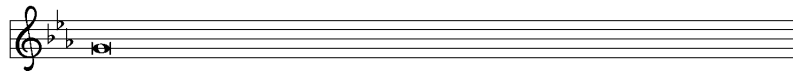
For the peace of the whole world, for the well-being of the church of God,



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.



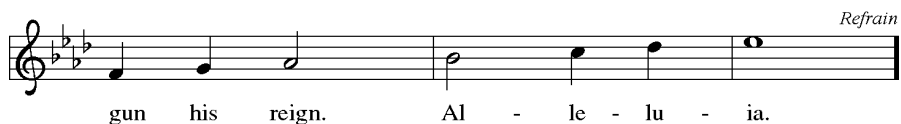
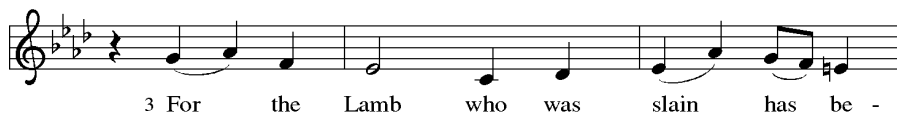
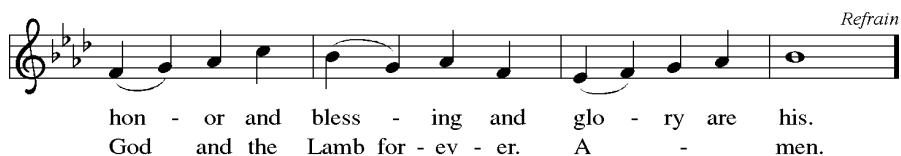
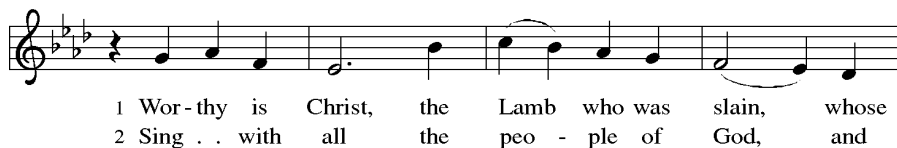
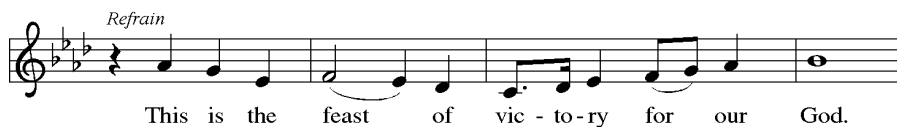
Lord, have mer - cy.



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



A - men, a - men.



***PRAYER OF THE DAY**

Let us pray.

Almighty God, you have knit your people together in one communion in the mystical body of your Son, Jesus Christ our Lord. Grant us grace to follow your blessed saints in lives of faith and commitment, and to know the inexpressible joys you have prepared for those who love you, through Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

Amen.

FIRST READING: Isaiah 25:6-9

Isaiah sees a vision of the end of days, when God will gather all people on God's holy mountain and will prepare for them a rich feast. At this banquet God will wipe the tears from all eyes. And there will be no more sorrow, for God will destroy death itself.

A reading from Isaiah.

⁶On this mountain the Lord of hosts will make for all peoples
a feast of rich food, a feast of well-aged wines,
of rich food filled with marrow, of well-aged wines strained clear.

⁷And he will destroy on this mountain
the shroud that is cast over all peoples,
the sheet that is spread over all nations;

⁸he will swallow up death forever.

Then the Lord God will wipe away the tears from all faces,
and the disgrace of his people he will take away from all the earth,
for the Lord has spoken.

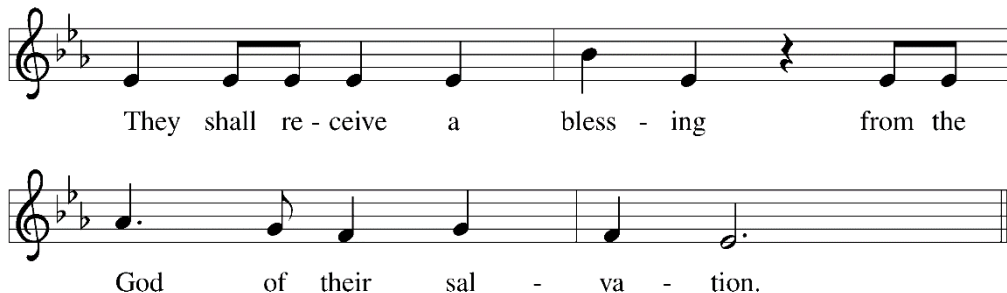
⁹It will be said on that day,
Lo, this is our God; we have waited for him, so that he might save us.
This is the Lord for whom we have waited;
let us be glad and rejoice in his salvation.

The Word of the Lord.

Thanks be to God.

PSALMODY (ELW): Psalm 24

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



¹The earth is the Lord's and all ¹ that is in it,
the world and those who ¹ dwell therein.

²**For the Lord has founded it up- ¹ on the seas
and established it up- ¹ on the rivers. REFRAIN**

³Who may ascend the mountain ¹ of the Lord,
and who may stand in God's ¹ holy place?

⁴**Those of innocent hands and puri- ¹ ty of heart,
who do not swear on God's being, nor do they pledge by ¹ what is false.**

⁵They shall receive blessing ¹ from the Lord
and righteousness from the God of ¹ their salvation.

⁶**Such is the generation of those who seek ¹ you, O Lord,
of those who seek your face, O ¹ God of Jacob. REFRAIN**

⁷Lift up your heads, O gates; and be lifted up, O ever- ¹ lasting doors,
that the King of glory ¹ may come in.

⁸**Who is this ¹ King of glory?**

The Lord, strong and mighty, the Lord, might- ¹ y in battle!

⁹Lift up your heads, O gates; and be lifted up, O ever- ¹ lasting doors,
that the King of glory ¹ may come in.

¹⁰**Who is this ¹ King of glory?**

Truly, the Lord of hosts is the ¹ King of glory. REFRAIN

SECOND READING: Revelation 21:1-6a

Here is a vision of the new heaven and new earth in which God resides fully with God's people so that mourning, despair, and pain have been eradicated. These renewing words from the God who spans all of time are trustworthy and true.

A reading from Revelation.

¹I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. ²And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. ³And I heard a loud voice from the throne saying,

“See, the home of God is among mortals.

He will dwell with them; they will be his peoples, and God himself will be with them;

⁴he will wipe every tear from their eyes. Death will be no more; mourning and crying and pain will be no more, for the first things have passed away.”

⁵And the one who was seated on the throne said, “See, I am making all things new.” Also he said, “Write this, for these words are trustworthy and true.” ^{6a}Then he said to me, “It is done! I am the Alpha and the Omega, the beginning and the end.”

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: They are before the ¹ throne of God,*
and the one who is seated on the throne will ¹ shelter them. [Rev. 7:15]

***GOSPEL: John 11:32-44**

Through the raising of Lazarus, Jesus offers the world a vision of the life to come, when death and weeping will be no more.

The Holy Gospel According to John.
Glory to you, O Lord.

³²When Mary came where Jesus was and saw him, she knelt at his feet and said to him, “Lord, if you had been here, my brother would not have died.” ³³When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. ³⁴He said, “Where have you laid him?” They said to him, “Lord, come and see.” ³⁵Jesus began to weep. ³⁶So the Jews said, “See how he loved him!” ³⁷But some of them said, “Could not he who opened the eyes of the blind man have kept this man from dying?”

³⁸Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. ³⁹Jesus said, “Take away the stone.” Martha, the sister of the dead man, said to him, “Lord, already there is a stench because he has been dead four days.” ⁴⁰Jesus said to her, “Did I not tell you that if you believed, you would see the glory of God?” ⁴¹So they took away the stone. And Jesus looked upward and said, “Father, I thank you for having heard me. ⁴²I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me.” ⁴³When he had said this, he cried with a loud voice, “Lazarus, come out!” ⁴⁴The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, “Unbind him, and let him go.”

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

SERMON

Pastor Stephen Springer



- 1 In heav'n a - bove, in heav'n a - bove, where God our Fa - ther dwells:
- 2 In heav'n a - bove, in heav'n a - bove, what glo - ry deep and bright!
- 3 In heav'n a - bove, in heav'n a - bove, no tears of pain are shed,
- 4 In heav'n a - bove, in heav'n a - bove, God has a joy pre - pared,



how bound-less there the bless-ed-ness! No tongue its great-ness tells.
 The splen-dor of the noon-day sun grows pale be-fore its light.
 for noth-ing there can fade or die; life's full-ness round is spread,
 which mor-tal ear has nev-er heard, nor mor-tal vi-sion shared,



There face to face, and full and free, the ev - er -
 The might - y sun that goes not down, be - fore whose
 and like an o - cean, joy o'er - flows, and with im -
 which nev - er en - tered mor - tal thought, in mor - tal



liv - ing God we see, our God, the Lord of hosts!
 face clouds nev - er frown, is God, the Lord of hosts!
 mor - tal mer - cy glows our God, the Lord of hosts!
 dreams was nev - er sought, O God, the Lord of hosts!

Text: Laurentius L. Laurinus, 1573–1655; tr. William Maccall, 1812–1888

Music: I HIMMELEN, I HIMMELEN, Norwegian folk tune

***CREED**

With the whole church, let us confess our faith.

**I believe in God, the Father almighty,
creator of heaven and earth.**

**I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,
born of the virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.**

**I believe in the Holy Spirit,
the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.**

***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.**"*

We recall the saints from our congregation who have entered the church triumphant since our last celebration of All Saints' Sunday:

| | |
|---------------------|---------------------|
| Alice Preston | (November 6, 2020) |
| Karen Coy | (November 12, 2020) |
| Ruth (Becky) Sewell | (November 18, 2020) |
| Ronn Bronson | (November 26, 2020) |
| Gary Benoit | (May 8, 2021) |
| William Behm | (July 20, 2021) |
| Gordon Dutt | (September 4, 2021) |

***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

O What Their Joy and Their Glory Must Be
Setting by Healey Willan (1880-1968)

This seventeenth-century hymn tune, known as O QUANTA QUALIA, is paired with text by Pierre Abélard, translated by John Mason Neal, in a setting by Willan, an English-born composer, who spent most of his life in Toronto as a composer, organist-choirmaster and educator. Willan composed more than 800 works for a variety of genres, but is most well-known for his church music.

O what their joy and their glory must be,
Those endless sabbaths the blessed ones see!
Crown for the valiant, to weary ones rest;
God shall be all, and in all ever blest.

Truly Jerusalem name we that shore,
'Vision of peace', that brings joy evermore!
Wish and fulfillment can severed be ne'er,
Nor the thing prayed for come short of the prayer.

There, where no troubles distraction can bring,
We the sweet anthems of Sion shall sing,
While, for thy grace, Lord, their voices of praise
Thy blessed people eternally raise.

Low before him with our praises we fall,
Of whom, and in whom, and through whom are all:
Of whom, the Father; and in whom, the Son;
Through whom, the Spirit, with them ever one. Amen.

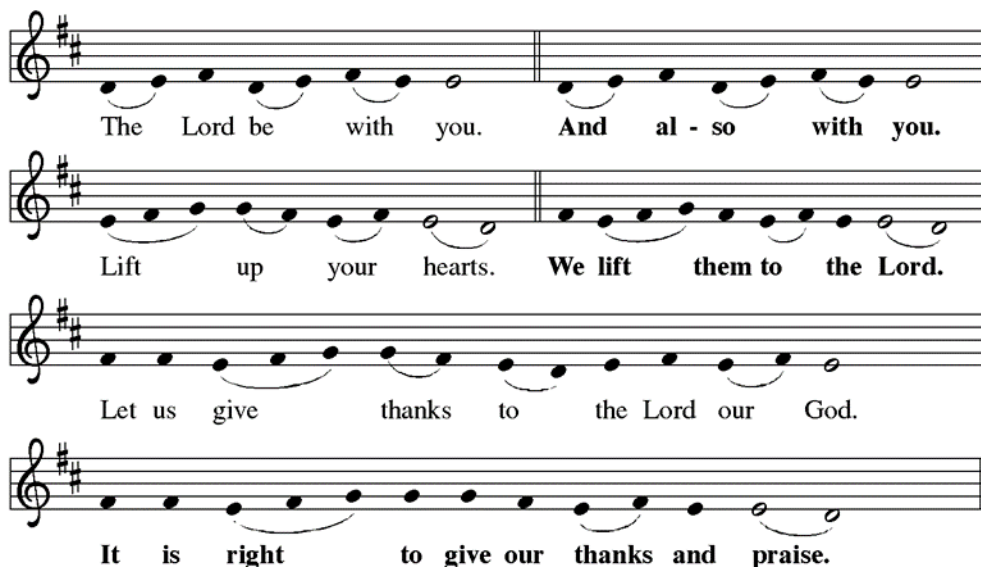
***OFFERING PRAYER**

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 (All Saints)**

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.
By the witness of your saints

you show us the hope of our calling,
and strengthen us to run the race set before us,
that we may delight in your mercy and rejoice with them in glory.
And so, with all the saints,
with the choirs of angels and all the hosts of heaven,
we praise your name and join their unending hymn:

***HOLY, HOLY, HOLY**

Setting One

Ho - ly, ho - ly, ho - ly Lord, God of
pow-er and might, heav-en and earth are full of your glo - ry. Ho -
san - na in the high-est. Blessed is he who comes in the
name of the Lord. Ho - san - na in the high - est.

***PRAYER AT THE TABLE**

You are indeed holy, almighty and merciful God.
You are most holy,
and great is the majesty of your glory.

You so loved the world that you gave your only Son,
so that everyone who believes in him may not perish

but have eternal life.

We give you thanks for his coming into the world
to fulfill for us your holy will
and to accomplish all things for our salvation.

In the night in which he was betrayed,
our Lord Jesus took bread, and gave thanks;
broke it, and gave it to his disciples, saying:
Take and eat; this is my body, given for you.
Do this for the remembrance of me.

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

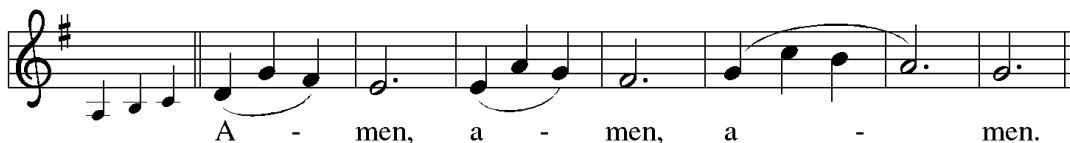
For as often as we eat of this bread and drink from this cup,
we proclaim the Lord's death until he comes.



Remembering, therefore, his salutary command,
his life-giving passion and death, his glorious resurrection and ascension,
and the promise of his coming again,
we give thanks to you, O Lord God Almighty,
not as we ought but as we are able;
we ask you mercifully to accept our praise and thanksgiving
and with your Word and Holy Spirit to bless us, your servants,
and these your own gifts of bread and wine,

so that we and all who share in the body and blood of Christ
may be filled with heavenly blessing and grace,
and, receiving the forgiveness of sin,
may be formed to live as your holy people
and be given our inheritance with all your saints.

To you, O God, Father, Son, and Holy Spirit,
be all honor and glory in your holy church, now and forever.



***THE LORD'S PRAYER**

*If you wish, you may join hands with members of your own household.
Please do not join hands with others unless you have prior consent.*

Gathered into one by the Holy Spirit, let us pray as Jesus taught us.

**Our Father, who art in heaven,
hallowed be thy name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.**

**Give us this day our daily bread;
and forgive us our trespasses,
as we forgive those
who trespass against us;
and lead us not into temptation,
but deliver us from evil.**

**For thine is the kingdom,
and the power, and the glory,
forever and ever. Amen.**

[illegible]

mer - cy on us. Lamb of God, you take a - way the sin of the

world; have mer - cy on us. Lamb of God, you take a -

way the sin of the world; grant us peace, grant us peace.

***INVITATION TO THE MEAL**

“The gifts of God for the people of God.”

“Come; for all things are now ready.” [Luke 14:17b, KJV]

The assembly sits. Worshipers who wish to receive communion may approach the altar (see guidelines below)

Option One: Communion by intinction *(as before Covid)*

Worshipers may stand or kneel at the altar rail, and then may lower their mask to receive communion. The bread wafer will be placed in your hand by the pastor. When the chalice is offered, you may dip the tip of the wafer into the wine, and then consume the wafer.

Option Two: Packaged wafer and wine

A sealed packet will be available at (or near) the baptismal font. After taking the packet and returning to your seat, you may open the top of the packet to remove the wafer and consume it. Then, turn the packet over, remove the seal over the wine, and sip the wine.

MUSIC DURING COMMUNION

Pamela Decker, pipe organ

Sing with All the Saints in Glory
James Biery (b. 1956)

James Biery is Minister of Music at Grosse Pointe Memorial Church (Presbyterian) in Grosse Pointe Farms, Michigan. He directs several choirs, oversees the music program, and plays the 66-rank Klais organ. He holds bachelor's and master's degrees in organ performance from Northwestern University, and has the Choirmaster and Fellowship certificates from the American Guild of Organists (AGO). For the latter examination, he was awarded the prize for the highest score in the country. He has composed extensively, including works for organ and contributions to the choral literature. His work that is in today's communion position is based on the hymn tune "Mississibbi." and it is oriented toward the All Saints celebration.

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.

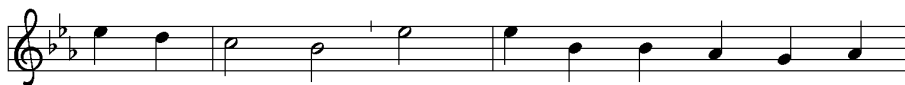
Amen.



1 Ye watch - ers and ye ho - ly ones, bright
 2 O high - er than the cher - u - bim, more
 3 Re - spond, ye souls in end - less rest, ye
 4 O friends, in glad - ness let us sing, su -



ser - aphs, cher - u - bim, and thrones, raise the glad strain:
 glo - rious than the ser - a - phim, lead their prais - es:
 pa - tri - archs and proph - ets blest: "Al - le - lu - ia!
 per - nal an - thems ech - o - ing: "Al - le - lu - ia!



"Al - le - lu - ia!" Cry out, do - min - ions, prince - doms,
 "Al - le - lu - ia!" Thou bear - er of the e - ter - nal
 Al - le - lu - ia!" Ye ho - ly twelve, ye mar - tyrs
 Al - le - lu - ia!" To God the Fa - ther, God the



pow'rs, arch - an - gels, vir - tues, an - gel choirs:
 Word, most gra - cious, mag - ni - fy the Lord:
 strong, all saints tri - um - phant, raise the song:
 Son, and God the Spir - it, Three in One:



"Al - le - lu - ia! Al - le - lu - ia!" Al - le -



lu - ia, al - le - lu - ia, al - le - lu - ia!

Text: J. Athelstan Riley, 1858–1945

Music: LASST UNS ERFREUEN, *Geistliche Kirchengesänge*, Köln, 1623

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EPILOGUE

Pamela Decker, pipe organ

Fugue on "Sine Nomine"

Bruce Neswick (b. 1956)

Bruce Neswick is Canon for Cathedral Music at Trinity Episcopal Cathedral in Portland, Oregon. He holds degrees from Pacific Lutheran University and Yale University, and also has studied at the Conservatory in Geneva, Switzerland. He has the Fellowship certificates from the American Guild of Organists and the Royal School of Church Music (England). He has won first prize in three prestigious competitions in improvisation, and he is active as a composer of choral music and organ music. The work that is in the position of epilogue in today's service is from a large-scale piece based on "Sine Nomine" (For All the Saints).

DISMISSAL

Go in peace. Christ is with you.

Thanks be to God.

John Hoelter, assisting minister

Gail Eifrig, lector

Eric Holtan, cantor

Pamela Decker, organist

The flowers today are given by Dianne Huston to the glory of God and in memory of Ron Huston.

Dove of Peace Lutheran Church



Evangelical Lutheran Church in America

God's work. Our hands.

Rev. Stephen A. Springer, Pastor

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