



The Visitation with Saint Nicholas and Saint Anthony Abbot, Piero de Cosimo, c. 1489/1490
National Gallery of Art (Washington, D.C.)

THE FOURTH SUNDAY OF ADVENT

Dove of Peace Lutheran Church
December 19, 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.

The Fourth Sunday of Advent

December 19, 2021

Evangelical Lutheran Worship Holy Communion Setting IV

WELCOME

Pastor Stephen Springer

Cradle and cross are inextricably connected on the fourth Sunday of Advent. Between a lovely tribute to the little town of Bethlehem and Mary's magnificent song of praise, the letter to the Hebrews reminds us in no uncertain terms that Christ's advent is for "the offering of the body of Jesus Christ once for all." It is the kind of tension in which the church always lives as when in holy communion—with high delight—"we proclaim the Lord's death."

PROLOGUE

Pamela Decker, pipe organ

Nun komm der Heiden Heiland, BWV 659

J. S. Bach (1685-1750)

Johann Sebastian Bach was a composer who gathered together the compositional techniques and styles that had developed over the centuries before his time and fashioned them into a magnificent synthesis of German, French, and Italian elements and influences. He offered a kaleidoscopic view of Baroque devices and melodic ornaments that resulted in music of the highest order and effect. His chorale prelude numbered BWV 659 is richly evocative of this synthesis, with the melody of today's gathering hymn spotlighted on a reed stop that gives color and spice to Bach's elegant ornamentation. The accompaniment lines and fluently active pedal part join in sublime counterpoint to give harmonic and rhythmic support to the elaborated melody.

*CONFESSION AND FORGIVENESS

Blessed be the holy Trinity, † one God,
who alone does wonders,
who lifts up the lowly,
who fills the hungry with good things.

Amen.

Let us confess our sin, trusting in the tender mercy of our God.
Silence is kept for reflection.

God for whom we wait,
in the presence of one another,
we confess our sin before you.
We fail in believing that your good news is for us.
We falter in our call to tend your creation.
We find our sense of self in material wealth.
We fear those different from ourselves.
We forget that we are your children
and turn away from your love.
Forgive us, Blessed One,
and assure us again of your saving grace.
Amen.

God, in Christ Jesus, has looked with favor upon you!
Through the power of the Holy Spirit,
† your sins are forgiven.
You are children of the Most High,
inheritors of the eternal promise,
and recipients of divine mercy.
God strengthens you anew to follow the way of peace.
Amen.



- 1 Sav - ior of the na - tions, come; vir - gin's son, make here your home.
 2 Not by hu - man flesh and blood, but the mys - tic Breath of God,
 3 Won - drous birth—oh, won - drous child—from his throne, a vir - gin mild!
 4 From God's heart the Sav - ior speeds, back to God his path - way leads;



Mar - vel now, O heav'n and earth: God has cho - sen such a birth.
 was the Word of God made flesh, fruit of wom - an, blos - som fresh.
 Ver - y God, and Mar - y's son, ea - ger now his race to run!
 out to van - quish death's com - mand, back to reign at God's right hand.

5 Now your manger, shining bright,
 hallows night with newborn light.
 Night cannot this light subdue;
 let our faith shine ever new.

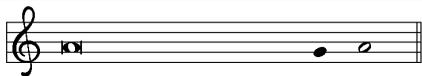
6 Praise we sing to Christ the Lord,
 virgin's son, incarnate Word!
 To the holy Trinity
 praise we sing eternally!

Text: attr. Ambrose of Milan, 340–397; Martin Luther, 1483–1546; tr. hymnal version
 Music: NUN KOMM, DER HEIDEN HEILAND, J. Walter, *Geistliche Gesangbüchlein*, 1524
 Text © 2006 Augsburg Fortress

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.



In peace, let us pray to the Lord.



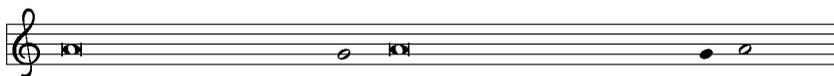
Lord, have mer - cy.



For the peace from a-bove, and for our sal - vation, let us pray to the Lord.



Lord, have mer - cy.



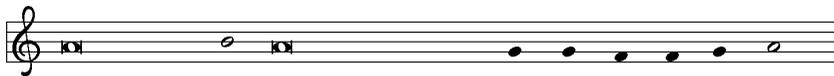
For the peace of the whole world, for the well-being of the church of God,



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 wor-ship and praise,



let us pray to the Lord. Lord have mer - cy.



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

*PRAYER OF THE DAY

Let us pray.

Stir up your power, Lord Christ, and come. With your abundant grace and might, free us from the sin that binds us, that we may receive you in joy and serve you always, for you live and reign with the Father and the Holy Spirit, one God, now and forever.

Amen.

FIRST READING: Micah 5:2-5a

The prophet Micah, having pronounced judgment upon Judah, speaks of a future shepherd-king who, like David, will come from the small town of Bethlehem. (Ephrathah refers to the area around Bethlehem.) This king will restore Israel and bring peace. New Testament writers understood this passage to be referring to Jesus.

A reading from Micah.

²But you, O Bethlehem of Ephrathah,
who are one of the little clans of Judah,
from you shall come forth for me
one who is to rule in Israel,
whose origin is from of old,
from ancient days.

³Therefore he shall give them up until the time
when she who is in labor has brought forth;
then the rest of his kindred shall return
to the people of Israel.

⁴And he shall stand and feed his flock in the strength of the Lord,
in the majesty of the name of the Lord his God.
And they shall live secure, for now he shall be great
to the ends of the earth;

^{5a}and he shall be the one of peace.

The Word of the Lord.

Thanks be to God.

SECOND READING: Hebrews 10:5-10

The author of Hebrews uses the image of religious sacrifice to convey the significance of Christ's coming. Through obedient acceptance of God's will, Christ allows his own body to become the greatest sacrifice of all, one through which we are made a holy people.

A reading from Hebrews.

⁵Consequently, when Christ came into the world, he said,

“Sacrifices and offerings you have not desired,
but a body you have prepared for me;

⁶in burnt offerings and sin offerings
you have taken no pleasure.

⁷Then I said, ‘See, God, I have come to do your will, O God’
(in the scroll of the book it is written of me).”

⁸When he said above, “You have neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings” (these are offered according to the law),

⁹then he added, “See, I have come to do your will.” He abolishes the first in order to establish the second. ¹⁰And it is by God's will that we have been sanctified through the offering of the body of Jesus Christ once for all.

The word of the Lord.

Thanks be to God.

*GOSPEL ACCLAMATION

ELW 169

The assembly sings the acclamation before and after the verse of the day.



Cantor: Here I am, the servant ¹ of the Lord;*
let it be with me according ¹ to your word. [Luke 1:38]

***GOSPEL: Luke 1:39-45 [46-55]**

Elizabeth, John's mother, and Mary, the mother of Jesus, are two women filled with the Holy Spirit and with faith. In Elizabeth's inspired greeting and Mary's song of praise we hear of a saving God who remembers, scatters, lifts up, and fulfills all things.

The Holy Gospel According to Luke.

Glory to you, O Lord.

³⁹In those days Mary set out and went with haste to a Judean town in the hill country, ⁴⁰where she entered the house of Zechariah and greeted Elizabeth. ⁴¹When Elizabeth heard Mary's greeting, the child leaped in her womb. And Elizabeth was filled with the Holy Spirit ⁴²and exclaimed with a loud cry, "Blessed are you among women, and blessed is the fruit of your womb. ⁴³And why has this happened to me, that the mother of my Lord comes to me? ⁴⁴For as soon as I heard the sound of your greeting, the child in my womb leaped for joy. ⁴⁵And blessed is she who believed that there would be a fulfillment of what was spoken to her by the Lord."

[⁴⁶And Mary said,

"My soul magnifies the Lord,

⁴⁷and my spirit rejoices in God my Savior,

⁴⁸for he has looked with favor on the lowliness of his servant.

Surely, from now on all generations will call me blessed;

⁴⁹for the Mighty One has done great things for me, and holy is his name.

⁵⁰His mercy is for those who fear him from generation to generation.

⁵¹He has shown strength with his arm;

he has scattered the proud in the thoughts of their hearts.

⁵²He has brought down the powerful from their thrones,
and lifted up the lowly;

⁵³he has filled the hungry with good things, and sent the rich away empty.

⁵⁴He has helped his servant Israel,
in remembrance of his mercy,

⁵⁵according to the promise he made to our ancestors,
to Abraham and to his descendants forever."]

The Gospel of the Lord.

Praise to you, O Christ.



1 Lo, how a rose e'er bloom - ing from ten - der stem hath
 2 I - sai - ah had fore - told it, the rose I have in
 3 This flow'r, whose fra - grance ten - der with sweet-ness fills the
 4 O Sav - ior, child of Mar - y, who felt our hu - man



sprung! Of Jes - se's lin - eage com - ing as
 mind; with Mar - y we be - hold it, the
 air, dis - pels with glo - rious splen - dor the
 woe; O Sav - ior, king of glo - ry, who



seers of old have sung, it came, a flow'r so bright, a -
 vir - gin moth - er kind. To show God's love a - right, she
 dark-ness ev - 'ry - where. True man, yet ver - y God, from
 dost our weak - ness know: bring us at length, we pray, to



mid the cold of win - ter, when half - spent was the night.
 bore to us a Sav - ior, when half - spent was the night.
 sin and death he saves us and light - ens ev - 'ry load.
 the bright courts of heav - en and in - to end - less day.

Text: German carol, 15th cent.; tr. Theodore Baker, 1851–1934, sts. 1–2; Harriet R. Krauth, 1845–1925, st. 3; John C. Mattes, 1876–1948, st. 4
 Music: ES IST EIN ROS, *Alte catholische geistliche Kirchengesänge*, Köln, 1599

***PRAYERS OF INTERCESSION**

*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

Ave Maria
Edward Elgar (1857-1934)

Today's Gospel describes Mary's visit to her cousin Elizabeth, in which Elizabeth exclaims Mary's blessedness because of the holy child she is carrying. Elizabeth's words are memorized in this well-known prayer that also contains Gabriel's words to Mary in his annunciation to her. Many composers have set this prayer to music, and Elgar's setting is one of the best-known among English composers.

Hail Mary, full of grace, the Lord is with thee.
Blessed art thou among women,
and blessed is the fruit of thy womb, Jesus.
Holy Mary, Mother of God,
pray for us sinners,
now and in the hour of our death. Amen.

*OFFERING PRAYER

Let us pray.

God of our waiting and watching,
we offer the gifts of our hearts and our lives
to the service of all your people.

Prepare the way before us
as we meet you in this simple meal,
through Christ Jesus, our pathway and our peace.

Amen.

*DIALOGUE

Setting Four



The Lord be with you. And al - so with you.

The first line of musical notation is on a treble clef staff with a key signature of three sharps (F#, C#, G#). It consists of two measures. The first measure contains the lyrics "The Lord be with you." and the second measure contains "And al - so with you." The melody is a simple sequence of eighth notes with a final quarter note.



Lift up your hearts. We lift them to the Lord.

The second line of musical notation is on a treble clef staff with a key signature of three sharps. It consists of two measures. The first measure contains the lyrics "Lift up your hearts." and the second measure contains "We lift them to the Lord." The melody is a simple sequence of eighth notes with a final quarter note.



Let us give thanks to the Lord our God.

The third line of musical notation is on a treble clef staff with a key signature of three sharps. It consists of one measure containing the lyrics "Let us give thanks to the Lord our God." The melody is a simple sequence of eighth notes with a final quarter note.



It is right to give our thanks and praise.

The fourth line of musical notation is on a treble clef staff with a key signature of three sharps. It consists of one measure containing the lyrics "It is right to give our thanks and praise." The melody is a simple sequence of eighth notes with a final quarter note.

*PREFACE (Advent)

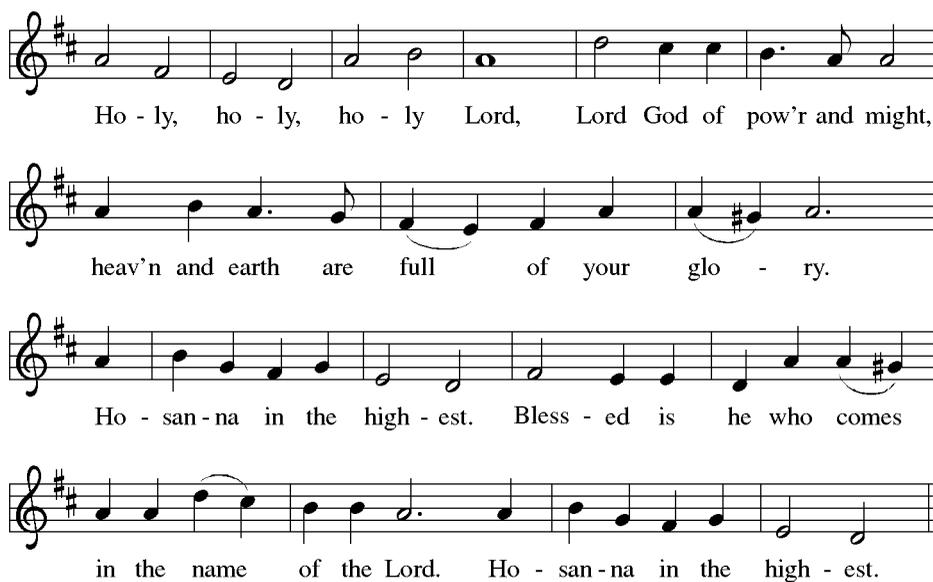
It is indeed right, our duty and our joy,
that we should at all times and in all places
give thanks and praise to you, almighty and merciful God,
through our Savior Jesus Christ.

You comforted your people with the promise of the Redeemer,
through whom you will also make all things new
in the day when he comes to judge the world in righteousness.

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 Four



Ho - ly, ho - ly, ho - ly Lord, Lord God of pow'r and might,
heav'n and earth are full of your glo - ry.
Ho - san - na in the high - est. Bless - ed is he who comes
in the name of the Lord. Ho - san - na in the high - est.

Holy One, the beginning and the end, the giver of life:
Blessed are you for the birth of creation.
Blessed are you in the darkness and in the light.
Blessed are you for your promise to your people.
Blessed are you in the prophets' hopes and dreams.
Blessed are you for Mary's openness to your will.
Blessed are you for your Son Jesus,
the Word made flesh.

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.

Let us proclaim the mystery of faith:



Christ has died. Christ is ris - en. Christ will come a - gain.

With this bread and cup
we remember your Word dwelling among us,
full of grace and truth.
We remember our new birth in his death and resurrection.

We look with hope for his coming.

Come, Lord Jesus.

Holy God, we long for your Spirit.

Come among us.

Bless this meal.

May your Word take flesh in us.

Awaken your people.

Fill us with your light.

Bring the gift of peace on earth.

Come, Holy Spirit.

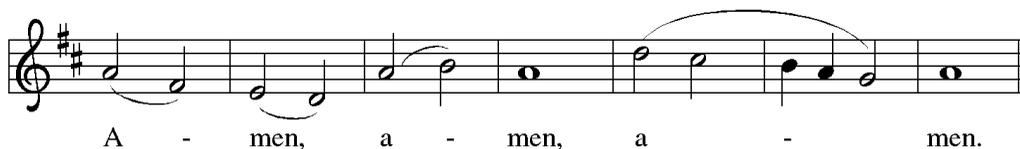
All praise and glory are yours,

Holy One of Israel,

Word of God incarnate,

Power of the Most High,

one God, 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

A sealed packet will be available at (or near) the baptismal font. It contains a host wafer which you may receive when you return to your seat.

MUSIC DURING COMMUNION

Pamela Decker, pipe organ

Veni, veni Emmanuel
Pamela Decker (b. 1955)

Pamela Decker’s work on the tune of today’s sending hymn (“Veni, Veni Emmanuel) is the second piece in a cycle of five works based on Advent and Christmas hymn or chant tunes. The collection is published under the title “On This Day, Earth Shall Ring.” The signature melodic motive of this chant-based tune has the distinctive ascending minor triad, which appears in flowing contrapuntal lines in both the initial ascending tones and in inversion so that the intervals descend; many transpositions occur. The language has some of the sweetness of post-Romantic French influences and some of the contrapuntal conception characteristic of German styles.

PRAYER AFTER COMMUNION

Let us pray.

Most High God, you have come among us at this table. By the Spirit's power, form us to be bearers of your word, sharing gifts of mercy and grace with all, through Christ Jesus, our host and our guest.

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.

verse 4: choir; verse 5: lower voices; verse 6: higher voices



1 O come, O come, Em - man - u - el, and ran - som cap - tive
 2 O come, O Wis - dom from on high, em - brac - ing all things
 3 O come, O come, O Lord of might, as to your tribes on
 4 O come, O Branch of Jes - se, free your own from Sa - tan's



Is - ra - el, that mourns in lone - ly ex - ile here
 far and nigh: in strength and beau - ty come and stay;
 Si - nai's height in an - cient times you gave the law
 tyr - an - ny; from depths of hell your peo - ple save,



un - til the Son of God ap - pear.
 teach us your will and guide our way. Re-joyce! Re-joyce!
 in cloud, and maj - es - ty, and awe.
 and give them vic - t'ry o'er the grave.



Em - man - u - el shall come to you, O Is - ra - el.

5 (lower voices)
 O come, O Key of David, come,
 and open wide our heav'nly home;
 make safe the way that leads on high,
 and close the path to misery. *Refrain*

6 (higher voices)
 O come, O Dayspring, come and cheer;
 O Sun of justice, now draw near.
 Disperse the gloomy clouds of night,
 and death's dark shadow put to flight.
Refrain

7 O come, O King of nations, come,
 O Cornerstone that binds in one:
 refresh the hearts that long for you;
 restore the broken, make us new. *Refrain*

8 O come, O come, Emmanuel,
 and ransom captive Israel,
 that mourns in lonely exile here
 until the Son of God appear. *Refrain*

Magnificat 5. Toni
Samuel Scheidt (1587-1684)

Versus 1: Et exultavit

Versus 2: Quia fecit

Versus 3: Fecit potentiam

Versus 4: Esurientes

Versus 5: Sicut locutus est

Versus 6: Sicut erat

Samuel Scheidt was born in Halle, Germany. After initially receiving instruction in Halle, he traveled to Amsterdam to study with Jan Pieterszoon Sweelinck (1562-1621), who was prominent as a leading composer/organist of his time. Sweelinck did much to influence the development of North German organ literature, and his music influenced Scheidt as the younger composer developed his individual style. After this period of study, Scheidt returned to Halle and became court organist and later Kapellmeister to the Margrave of Brandenburg. In 1628 he became the music director of three churches in Halle. Scheidt was among the first representatives of the “new” North German style that was developing at the time. His works occupy an important “place” in the history of organ literature.

DISMISSAL

Go in peace. Your redemption is near.

Thanks be to God.

John Hoelter, assisting minister

Dianne Huston, lector

Eric Holtan, cantor

Pamela Decker, organist

The flowers today are given by Ed and Onita Davis to the glory of God.

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