



“Unless I see the mark of the nails in his hands, and put my finger in the mark of the nails and my hand in his side, I will not believe.”

THE SECOND SUNDAY OF EASTER

Dove of Peace Lutheran Church

April 24, 2022

9:30 a.m.

THE SECOND SUNDAY OF EASTER

Sunday, April 24, 2022

WELCOME AND INTRODUCTION TO THE DAY

Pastor Stephen Springer

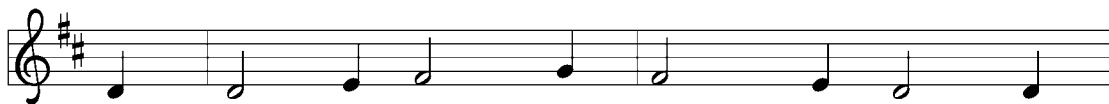
In spite of all we have heard and all we have seen, it is often hard to believe. Because it is hard to believe, we will invest ourselves in the Easter mystery for fifty days (a week of weeks). Because it is hard to believe, John the evangelist will provide sign after sign celebrating Jesus' victory over death. Because it is hard to believe, the risen Jesus will return to us again and again in the mystery of holy communion, inviting us to touch and taste his presence, and offering us his peace.

PROLOGUE

Pamela Decker, pipe organ

*Chorale Prelude on "Dunlap's Creek" (We Walk By Faith and Not by Sight)
James Biery (b. 1956)*

James Biery serves as Minister of Music at Grosse Pointe Memorial Church in Grosse Pointe Farms, Michigan. Previously he was Director of Music at the Cathedral of St. Paul in St. Paul, Minnesota. He earned bachelor's and master's degrees in organ performance at Northwestern University. He also holds the Choirmaster and Fellowship certificates awarded by the American Guild of Organists (AGO). He has won prizes and awards as both performer and composer. Biery's music is published by Morningstar Music Publishers, Concordia, Augsburg Fortress, GIA, Oregon Catholic Press, and Oxford University Press. He has produced choral and instrumental music that is performed frequently by colleagues in church and concert venues; his organ music is beautifully constructed and endowed with lyrical and powerful musicality and accessibility. The prelude on the tune named "Dunlap's Creek" is a lovely, harmonically rich treatment of this tune that is grouped with music designated for the Easter season.



1 That Eas - ter day with joy was bright; the
2 O Je - sus, king of gen - tle - ness, with
3 O Christ, you are the Lord of all in
4 All praise, O ris - en Lord, we give to



sun shone out with fair - er light when, to their long - ing
con - stant love our hearts pos - sess; to you our lips will
this our Eas - ter fes - ti - val, for you will be our
you, once dead, but now a - live! To God the Fa - ther



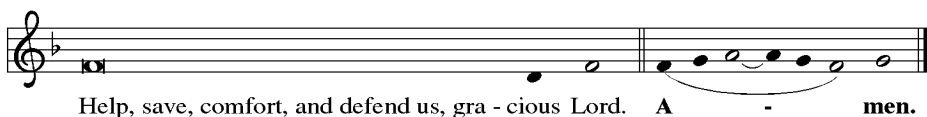
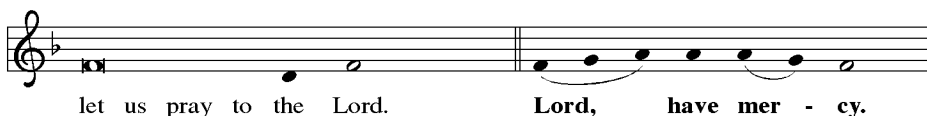
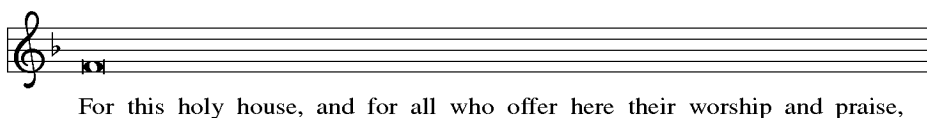
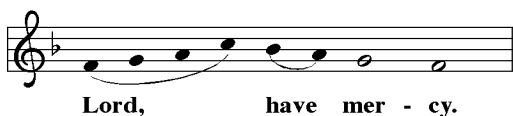
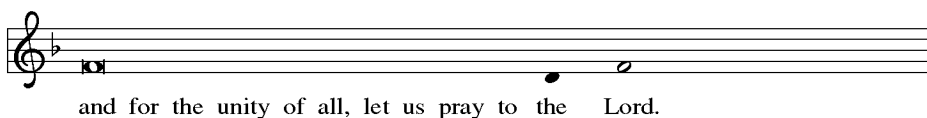
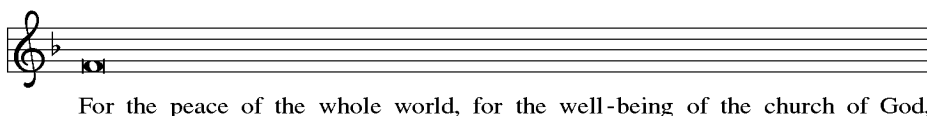
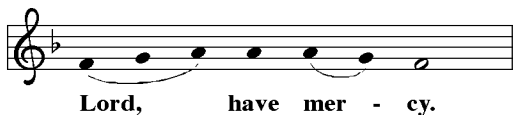
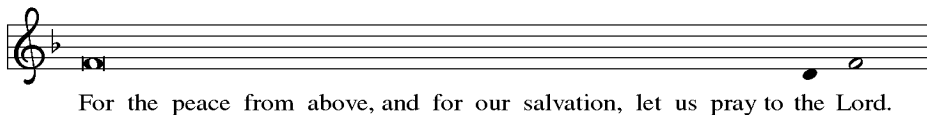
eyes re - stored, the a - pos - tles saw their ris - en Lord!
ev - er raise the trib - ute of our grate - ful praise.
strength and shield from ev - 'ry weap - on death can wield.
e - qual praise, and God the Spir - it, now we raise!

Text: Latin hymn, 5th cent.; tr. John Mason Neale, 1818–1866, alt.

Music: PUER NOBIS, European tune, adapt. Michael Praetorius, 1571–1621

***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.



Refrain



This is the feast of vic-to-ry for our God. Al-le - lu - ia,



al - le - lu - ia, al - le - lu - ia. 1 Wor - thy is Christ, the Lamb



who was slain, whose blood set us free to be peo - ple of God.

Refrain



This is the feast of vic-to-ry for our God. Al-le - lu - ia,



al - le - lu - ia, al - le - lu - ia. 2 Pow - er, rich - es, wis - dom, and



strength, and hon - or, bless - ing, and glo - ry are his.

Refrain



This is the feast of vic-to-ry for our God. Al-le - lu - ia,



al - le - lu - ia, al - le - lu - ia. 3 Sing with all the peo - ple of



God, and join in the hymn of all cre - a - tion: Bless - ing, hon - or,

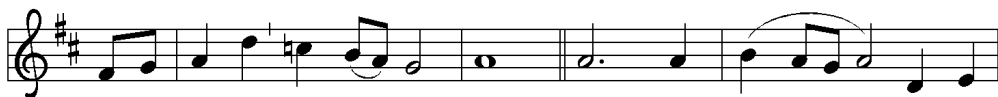


glo - ry, and might be to God and the Lamb for - ev - er. A - men.



Refrain

This is the feast of vic-to-ry for our God. Al-le - lu - ia,



al-le - lu - ia, al - le - lu - ia. 4 For the Lamb who was



slain has be - gun his reign. Al - le - lu - ia.



Final refrain

This is the feast of vic-to-ry for our God.



Al-le - lu - ia, al-le - lu - ia, al - le - lu - ia.

***PRAYER OF THE DAY**

Let us pray.

O God of life, you reach out to us amid our fears with the wounded hands of your risen Son. By your Spirit's breath revive our faith in your mercy, and strengthen us to be the body of your Son, Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

Amen.

FIRST READING: Acts 5:27-31

Peter has been arrested for proclaiming the good news of Jesus' death and resurrection. His response to the charges of the high priest summarizes the early church's proclamation of forgiveness of sin through repentance.

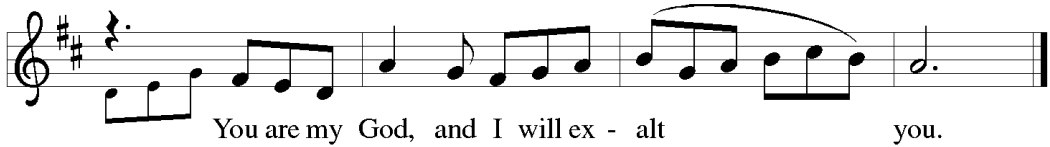
A reading from Acts.

²⁷When they had brought [the apostles,] they had them stand before the council. The high priest questioned them, ²⁸saying, "We gave you strict orders not to teach in this name, yet here you have filled Jerusalem with your teaching and you are determined to bring this man's blood on us." ²⁹But Peter and the apostles answered, "We must obey God rather than any human authority. ³⁰The God of our ancestors raised up Jesus, whom you had killed by hanging him on a tree. ³¹God exalted him at his right hand as Leader and Savior that he might give repentance to Israel and forgiveness of sins. ³²And we are witnesses to these things, and so is the Holy Spirit whom God has given to those who obey him."

The Word of the Lord.

Thanks be to God.

PSALMODY: Psalm 118:14-29



Psalm 118:28

Psalm refrain reproduced from *Psalter for Worship Year C* © 2006 Augsburg Fortress.

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- ¹⁴The LORD is my strength ¹ and my song,
and has become ¹ my salvation.
- ¹⁵**Shouts of rejoicing and salvation echo in the tents ¹ of the righteous:**
“The right hand of the ¹ LORD acts valiantly!
- ¹⁶The right hand of the LORD ¹ is exalted!
The right hand of the ¹ LORD acts valiantly!”
- ¹⁷**I shall not ¹ die, but live,**
and declare the works ¹ of the LORD. REFRAIN
- ¹⁸The LORD indeed pun- ¹ ished me sorely,
but did not hand me o- ¹ ver to death.
- ¹⁹**Open for me the ¹ gates of righteousness;**
I will enter them and give thanks ¹ to the LORD.
- ²⁰“This is the gate ¹ of the LORD;
here the righ- ¹ teous may enter.”
- ²¹**I give thanks to you, for you have ¹ answered me**
and you have become ¹ my salvation. REFRAIN
- ²²The stone that the build- ¹ ers rejected
has become the chief ¹ cornerstone.
- ²³**By the LORD has ¹ this been done;**
it is marvelous ¹ in our eyes.
- ²⁴This is the day that the ¹ LORD has made;
let us rejoice and be ¹ glad in it.
- ²⁵**Hosanna! ¹ O LORD, save us!**
We pray to you, LORD, pros- ¹ per our days! REFRAIN

²⁶Blessed is the one who comes in the name ¹ of the LORD;
we bless you from the house ¹ of the LORD.

²⁷**The LORD is God and has giv- ¹ en us light.**

Form a procession with branches up to the corners ¹ of the altar.

²⁸You are my God, and ¹ I will thank you;
you are my God, and I ¹ will exalt you.

²⁹**Give thanks to the LORD, for the ¹ LORD is good;**
God's mercy en- ¹ dures forever. REFRAIN

SECOND READING: Revelation 1:4-8

The book of Revelation recounts a mystical vision of the risen Christ experienced by a Christian prophet named John. Here he describes Christ as a timeless redeemer, the beginning, present, and end of all time.

A reading from Revelation.

⁴John to the seven churches that are in Asia:

Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne, ⁵and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth.

To him who loves us and freed us from our sins by his blood, ⁶and made us to be a kingdom, priests serving his God and Father, to him be glory and dominion forever and ever. Amen.

⁷Look! He is coming with the clouds;
every eye will see him,
even those who pierced him;
and on his account all the tribes of the earth will wail.

So it is to be. Amen.

⁸“I am the Alpha and the Omega,” says the Lord God, who is and who was and who is to come, the Almighty.

The Word of the Lord.

Thanks be to God.

The acclamation is sung. After the cantor sings the gospel verse for the day, the assembly repeats the Acclamation.



John 20:29 Blessed are those who ¹ have not seen*
and yet have come ¹ to believe.

***GOSPEL: John 20:19-31**

The unprecedented events of the day of resurrection continue as the risen Jesus appears to his fearful disciples. A week later, after Thomas worships Jesus, Jesus pronounces that the blessings of the resurrection are also for those who “have not seen and yet believe.”

The Holy Gospel According to John.

Glory to you, O Lord.

¹⁹When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, “Peace be with you.” ²⁰After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. ²¹Jesus said to them again, “Peace be with you. As the Father has sent me, so I send you.” ²²When he had said this, he breathed on them and said to them, “Receive the Holy Spirit. ²³If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.”

²⁴But Thomas (who was called the Twin), one of the twelve, was not with them when Jesus came. ²⁵So the other disciples told him, “We have seen the Lord.” But he said to them, “Unless I see the mark of the nails in his hands, and put my finger in the mark of the nails and my hand in his side, I will not believe.”

²⁶A week later his disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, “Peace be

with you.” ²⁷Then he said to Thomas, “Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe.” ²⁸Thomas answered him, “My Lord and my God!” ²⁹Jesus said to him, “Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe.”

³⁰Now Jesus did many other signs in the presence of his disciples, which are not written in this book. ³¹But these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name.

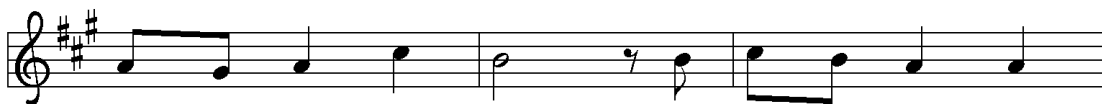
The Gospel of the Lord.
Praise to you, O Christ.

SERMON

Pastor Stephen Springer



1 We walk by faith and not by sight; with
 2 We may not touch your hands and side, nor
 3 Help then, O Lord, our un - be - lief; and
 4 For you, O res - ur - rec - ted Lord, are
 5 And when our life of faith is done, in



gra - cious words draw near, O Christ, who spoke as
 fol - low where you trod; but in your prom - ise
 may our faith a - bound to call on you when
 found in means di - vine: be - neath the wa - ter
 realms of clear - er light may we be - hold you



none e'er spoke: "My peace be with you here."
 we re - joice, and cry, "My Lord and God!"
 you are near and seek where you are found:
 and the word, be - neath the bread and wine.
 as you are, with full and end - less sight.

Text: Henry Alford, 1810–1871, alt.

Music: SHANTI, Marty Haugen, b. 1950

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***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

Herzlich Lieb hab' ich Dich, O Herr, Op. 65
Sigrid Karg-Elert (1877-1933)

Sigfrid Karg-Elert, born in Germany during the Romantic period in music history, lived at a time that brought him models and influences that directed his style into an evolution characteristic of the bridge from German Romanticism to 20th-century Modernism, through pathways that offered a view into French Impressionism, as well. He explored the possibilities for using tertian tonal harmony in ways that incorporated extended harmonies, Impressionist colors and techniques, and adventurous forays to tangential keys that were more distant than one would have in works by renowned German predecessors. The title of the work at the Offertory today translates as follows: "Heartfelt Love Have I for Thee O Lord." This text, paired with a German chorale tune that served as the musical grounding for the work, speaks of love, in compatibility with other text implications in today's service.

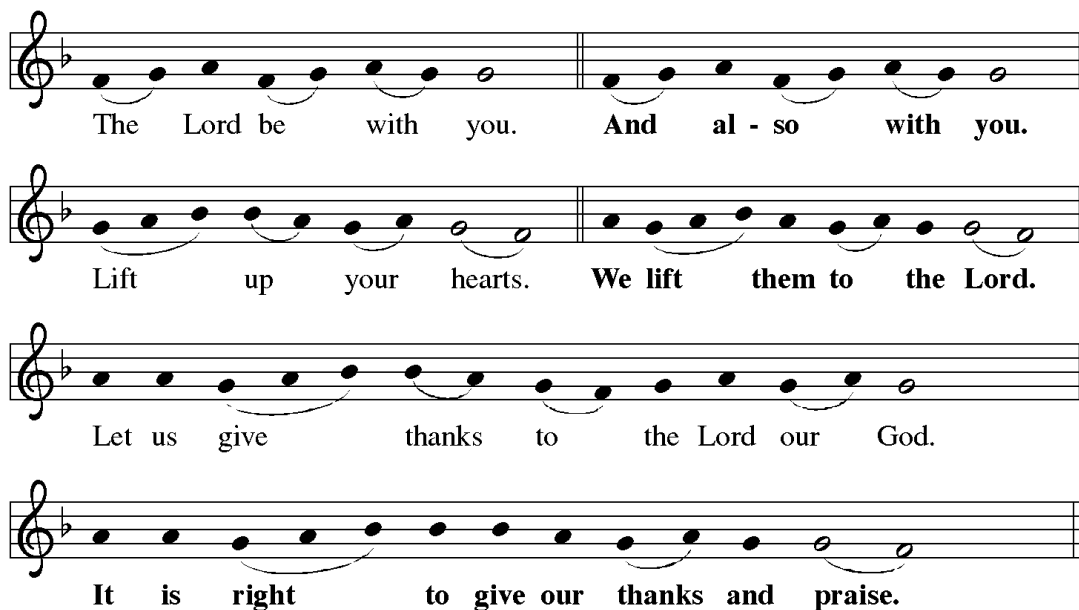
***OFFERING PRAYER**

Let us pray.

Living God, you gather the wolf and the lamb to feed together
in your peaceable reign,
and you welcome us all at your table.

Reach out to us through this meal,
and show us your wounded and risen body,
that we may be nourished and believe
in Jesus Christ, our Savior and Lord.

Amen.

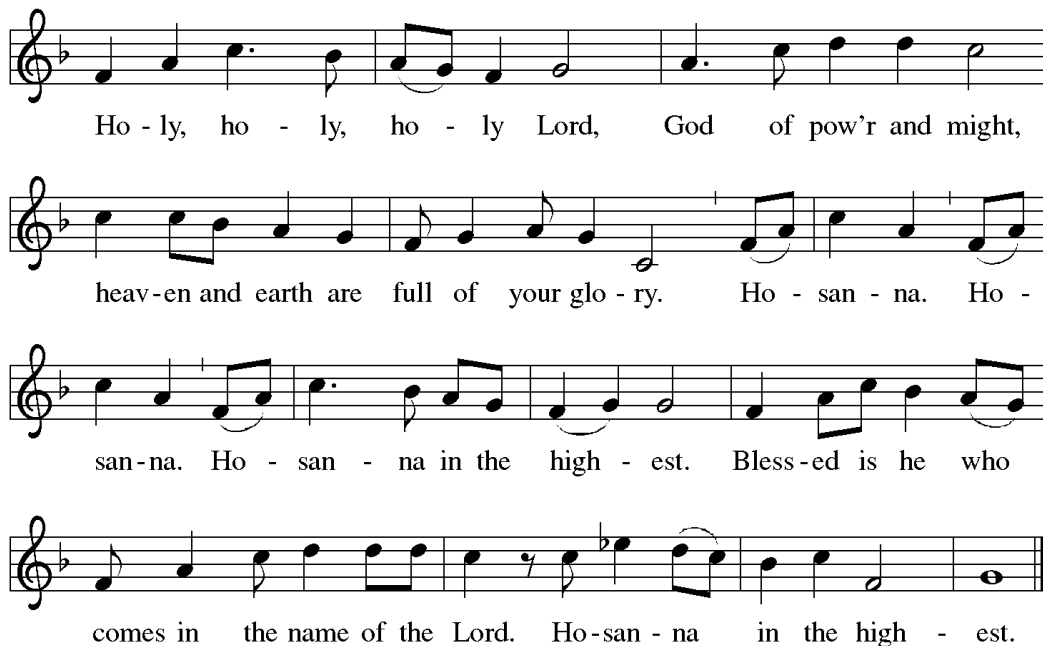


The musical notation consists of four staves, each with a treble clef and a key signature of one flat (B-flat). The notes are as follows:

- Staff 1: The Lord be with you. And al - so with you.
- Staff 2: Lift up your hearts. We lift them to the Lord.
- Staff 3: Let us give thanks to the Lord our God.
- Staff 4: It is right to give our thanks and praise.

***PREFACE (Easter)**

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,
for the glorious resurrection of our Savior Jesus Christ,
the true Paschal Lamb who gave himself to take away our sin;
who in dying has destroyed death,
and in rising has brought us to eternal life.
And so, with Mary Magdalene and Peter and all the witnesses of the resurrection,
with earth and sea and all their creatures,
and with angels and archangels, cherubim and seraphim,
we praise your name and join their unending hymn:

HOLY, HOLY, HOLY*Setting Three**

Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might,
heav-en and earth are full of your glo - ry. Ho - san - na. Ho -
san-na. 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.

PRAYER AT THE TABLE*Prayer Seven**

Holy God, holy and mighty, holy and immortal:
you we praise and glorify, you we worship and adore.

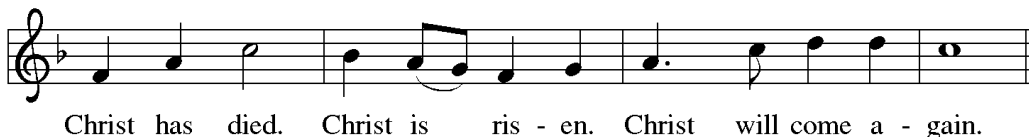
You formed the earth from chaos; you encircled the globe with air;
you created fire for warmth and light; you nourish the lands with water.
You molded us in your image, and with mercy higher than the mountains,
with grace deeper than the seas,
you blessed the Israelites and cherished them as your own.

That also we, estranged and dying, might be adopted to live in your Spirit,
you called to us through the life and death of Jesus.

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.

Together as the body of Christ, we proclaim the Lord's death until he comes:



With this bread and cup we remember your Son,
the first-born of your new creation.
We remember his life lived for others,
and his death and resurrection, which renews the face of the earth.
We await his coming, when, with the world made perfect through your wisdom,
all our sins and sorrows will be no more.
Amen. Come, Lord Jesus.

Holy God, holy and merciful one, holy and compassionate,
send upon us and this meal your Holy Spirit,
whose breath revives us for life, whose fire rouses us to love.
Enfold in your arms all who share this holy food.
Nurture in us the fruits of the Spirit,
that we may be a living tree, sharing your bounty with all the world.
Amen. Come, Holy Spirit.

Holy and benevolent God,
receive our praise and petitions,
as Jesus received the cry of the needy,
and fill us with your blessing,
until, needy no longer and bound to you in love,
we feast forever in the triumph of the Lamb:
through whom all glory and honor is yours, O God, O Living One,
with the Holy Spirit, in your holy church, now and forever.



***THE LORD'S PRAYER**

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

Setting Three

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.

*INVITATION TO THE MEAL

Christ our Passover is sacrificed for us. Therefore let us keep the feast.

The gifts of God for the people of God.

The assembly sits.

Option One: Communion by intinction

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

Meditation on “Sweet Sacrament”

James Biery

James Biery’s setting of the tune “Sweet Sacrament” is included in the newly released Volume 7 of Oxford University Press’s series titled “Oxford Hymn Settings for Organists.” This volume is devoted to pieces based upon hymns and chants intended for use during communion. The tune was composed by Frederick W. Faber (1814-1863).

PRAYER AFTER COMMUNION

Let us pray.

We give you thanks, generous God,
for in this bread and cup
we have tasted the new heaven and earth
where hunger and thirst are no more.

Send us from this table as witnesses to the resurrection,
that through our lives, all may know life in Jesus’ name.

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 The ris - en Christ, who walks on wound-ed feet
 2 The ris - en Christ, who stands with wound-ed side,
 3 The ris - en Christ, who breaks with wound-ed hand
 4 May we, Christ's bod - y, walk and serve and stand



from gar - den tomb through dark - ened cit - y street,
 breathes out his Spir - it on them to a - bide
 the bread for those who fail to un - der - stand,
 with those op - pressed in this and ev - 'ry land,



un - locks the door of grief, de - spair, and fear,
 whose faith still wa - vers, who dare not be - lieve;
 re - veals him - self, de - spite their lin - g'ring tears,
 till all are blessed and can a bless - ing be,



and speaks a word of peace to all who hear.
 new grace, new strength, new pur - pose they re - ceive.
 en - flames their hearts, then quick - ly dis - ap - pears.
 re - stored in Christ to true hu - man - i - ty.

Text: Nigel Weaver, b. 1952

Music: WOODLANDS, Walter Greatorex, 1877–1949

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Fugue in C Major
Vincent Lübeck (1654-1740)

Vincent Lübeck was a German organist/composer whose life span put him between being a generation earlier than Bach and being almost an exact contemporary; he lived to be 86, which was a much more advanced age than the typical median life span of the era. He served from 1675 to 1702 as organist of St. Cosmae et Damiani in the city of Stade, where he presided at a renowned organ by the builder Arp Schnitger, who is celebrated to this day as one of the leading organ builders in music history. In 1702 Lübeck assumed the position of organist at St. Nikolai in Hamburg, which already had a long tradition of musical excellence in the hands (and feet) of noted organists who are still considered major figures today. This prominent church also had a Schnitger organ—one of the largest in existence at the time, with four manuals and 67 stops. Influences on Lübeck included Dieterich Buxtehude (with whom Bach eventually studied briefly) and Adam Reincken. Lübeck’s organ works offer the full range of North German stylus phantasticus traits, such as the alternation of virtuosic toccata-like passages (including fireworks for both manuals and pedals) with fugues, more lyrical segments, and sections that can seem improvisatory while still obeying structural, contrapuntal, and harmonic guidelines of the time. The work in the position of epilogue today is the fugue from a Praeludium in C Major that is one of his “free” works (not bound to an item of hymnody or sacred designation).

DISMISSAL

Go in peace. Share the good news. Alleluia!
Thanks be to God. Alleluia!

Eric Holtan, assisting minister and cantor
Gail Eifrig, lector
Pamela Decker, organist

In our prayers...

John Hoelter, recovering at home after a cardiac procedure earlier in the week.

Join our email prayer chain by going to
doveofpeaceucson.org/emails



Submit a prayer request by going to
doveofpeaceucson.org/prayer



Sunday, May 1, 2022
LUTHERAN CAMPUS MINISTRY DAY
at Dove of Peace

featuring our guest preacher
Rev. Rebecca Boardman
Campus Pastor
Lutheran Campus Ministry at the University of Arizona

Dove of Peace has joyfully and generously supported Lutheran Campus Ministry at the University of Arizona for many years.

We invite you to wear your favorite college attire or sportswear. It does not have to be U of A or Arizona attire. Campus ministry has touched lives in many places, and continues to do so.

Summer Schedule for the Outdoor Worship Service

The outdoor worship service will take place at 8:00 a.m.

Beginning May 8, 2022 (Mother's Day)

(Outdoor worship will still be at 11:00 a.m. on May 1)

Dove of Peace Lutheran Church



Evangelical Lutheran Church in America

God's work. Our hands.

Rev. Stephen A. Springer, Pastor

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