

I am the way, and the truth, and the life.

The Fifth Sunday of Easter

May 10, 2020

PROLOGUE

Kevin Seal, pipe organ

Prière à Notre Dame (from Suite Gothique, Op. 25)

Léon Boëllmann

Léon Boëllman was a French composer and organist. He is best known for his Suite Gothique, from which this piece is excerpted. While it may seem to be a prayer for the great cathedral church of Paris, it is notable that nearly every Catholic cathedral in France is also dedicated to the mother of Jesus, so it is my belief that Boëllmann intends this piece to be a simple but beautiful devotion to Mary. This piece is dedicated to all of the mothers in our Dove of Peace family.

1 Lord God, we praise you, now the night is o - ver, ac - tive and
 2 Mon - arch of all things, fit us for your man - sions; ban - ish our
 3 All - ho - ly Fa - ther, Son, and e - qual Spir - it, Trin - i - ty

watch - ful, stand - ing here be - fore you; sing - ing, we of - fer
 weak - ness, health and whole - ness send - ing; bring us to heav - en,
 bless - ed, send us your sal - va - tion; yours is the glo - ry,

prayer and med - i - ta - tion; thus we a - dore you.
 where your saints u - nit - ed joy with - out end - ing.
 gleam - ing and re - sound - ing through all cre - a - tion.

Text: attr. Gregory I, 540-604; tr. composite
 Music: CHRISTE SANCTORUM, Paris *Antiphoner*, 1681

GREETING AND PRAYER OF THE DAY

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.

Let us pray.

Almighty God, your Son Jesus Christ is the way, the truth, and the life. Give us grace to love one another, to follow in the way of his commandments, and to share his risen life with all the world, for he lives and reigns with you and the Holy Spirit, one God, now and forever.

Amen.

FIRST READING: Acts 7:55-60

Stephen was one of the seven men chosen by the apostles to serve tables so that the apostles could be free to serve the word (Acts 6:1-6). Stephen does more than distribute food, however. For his preaching of God's word, he becomes the first martyr of the faith.

A reading from the Acts of the Apostles.

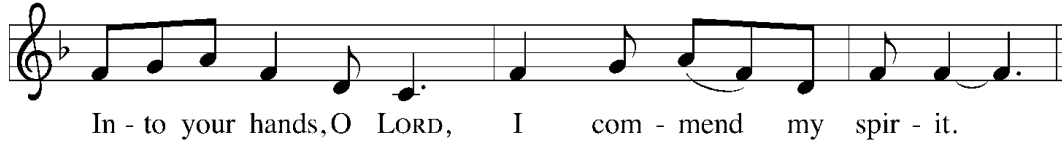
⁵⁵Filled with the Holy Spirit, [Stephen] gazed into heaven and saw the glory of God and Jesus standing at the right hand of God. ⁵⁶“Look,” he said, “I see the heavens opened and the Son of Man standing at the right hand of God!” ⁵⁷But they covered their ears, and with a loud shout all rushed together against him. ⁵⁸Then they dragged him out of the city and began to stone him; and the witnesses laid their coats at the feet of a young man named Saul. ⁵⁹While they were stoning Stephen, he prayed, “Lord Jesus, receive my spirit.” ⁶⁰Then he knelt down and cried out in a loud voice, “Lord, do not hold this sin against them.” When he had said this, he died.

The word of the Lord.

Thanks be to God.

PSALMODY (ELW): Psalm 31:1-5, 15-16

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



Psalm 31:5

Psalm refrain reproduced from *Psalter for Worship Year A* © 2007 Augsburg Fortress.
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¹In you, O LORD, have I taken refuge; let me never be | put to shame;
deliver me | in your righteousness.

²**Incline your | ear to me;**
make haste to de- | liver me.

³Be my strong rock, a castle to keep me safe, for you are my crag | and my stronghold;
for the sake of your name, lead | me and guide me.

⁴**Take me out of the net that they have secretly | set for me,**
for you are my tow- | er of strength. REFRAIN

⁵Into your hands I com- | mend my spirit,
for you have redeemed me, O LORD, | God of truth.

¹⁵**My times are | in your hand;**
rescue me from the hand of my enemies, and from those who | persecute me.

¹⁶Let your face shine up- | on your servant;
save me in your | steadfast love.” **REFRAIN**

FIRST READING: I Peter 2:2-10

Christ is the cornerstone of God's saving work and the foundation of our lives. We are God's chosen, holy people who continuously celebrate and declare the mercy of God we experience through Jesus Christ.

A reading from First Peter.

²Like newborn infants, long for the pure, spiritual milk, so that by it you may grow into salvation—³if indeed you have tasted that the Lord is good.

⁴Come to him, a living stone, though rejected by mortals yet chosen and precious in God's sight, and ⁵like living stones, let yourselves be built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. ⁶For it stands in scripture:

“See, I am laying in Zion a stone,
a cornerstone chosen and precious;
and whoever believes in him will not be put to shame.”

⁷To you then who believe, he is precious; but for those who do not believe,

“The stone that the builders rejected
has become the very head of the corner,”

⁸and

“A stone that makes them stumble,
and a rock that makes them fall.”

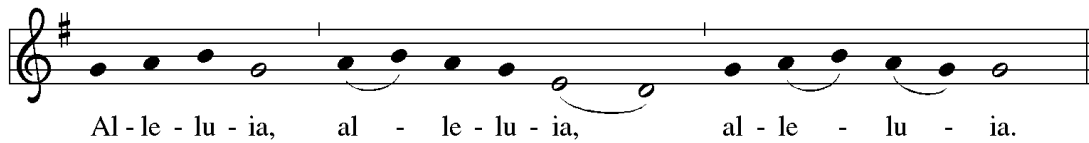
They stumble because they disobey the word, as they were destined to do.

⁹But you are a chosen race, a royal priesthood, a holy nation, God's own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvelous light.

¹⁰Once you were not a people,
but now you are God's people;
once you had not received mercy,
but now you have received mercy.

The Word of the Lord.

Thanks be to God.



Cantor: *I am the way, the truth, | and the life.**
No one comes to the Father ex- | cept through me.

(John 14:6)

THE GOSPEL

John 14:1-14

On the night that he is to be arrested, Jesus shares final words with his disciples. As the one through whom God is known, he promises to go before them and act on their behalf.

The Holy Gospel According to John.

Glory to you, O Lord.

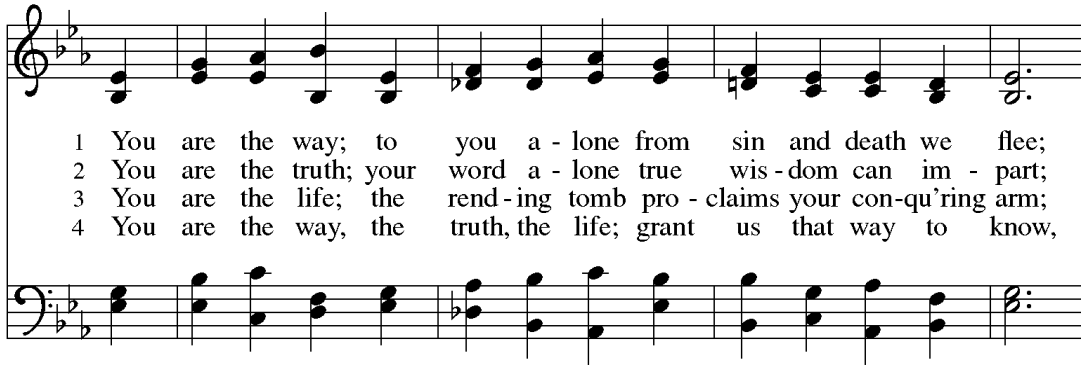
[Jesus said:] ¹“Very truly, I tell you, anyone who does not enter the sheepfold by the gate but climbs in by another way is a thief and a bandit. ²The one who enters by the gate is the shepherd of the sheep. ³The gatekeeper opens the gate for him, and the sheep hear his voice. He calls his own sheep by name and leads them out. ⁴When he has brought out all his own, he goes ahead of them, and the sheep follow him because they know his voice. ⁵They will not follow a stranger, but they will run from him because they do not know the voice of strangers.” ⁶Jesus used this figure of speech with them, but they did not understand what he was saying to them. ⁷So again Jesus said to them, “Very truly, I tell you, I am the gate for the sheep. ⁸All who came before me are thieves and bandits; but the sheep did not listen to them. ⁹I am the gate. Whoever enters by me will be saved, and will come in and go out and find pasture. ¹⁰The thief comes only to steal and kill and destroy. I came that they may have life, and have it abundantly.”

The Gospel of the Lord.

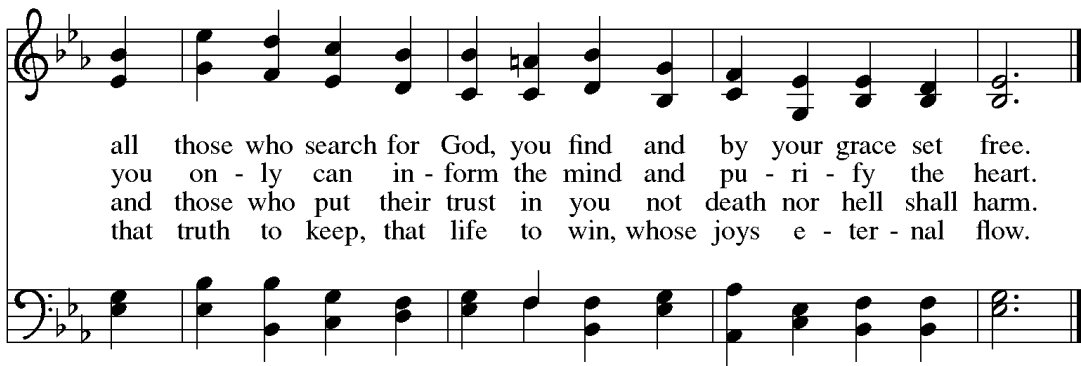
Praise to you, O Christ.

SERMON

Pastor Stephen Springer



1 You are the way; to you a - lone from sin and death we flee;
 2 You are the truth; your word a - lone true wis - dom can im - part;
 3 You are the life; the rend - ing tomb pro - claims your con - qu'ring arm;
 4 You are the way, the truth, the life; grant us that way to know,



all those who search for God, you find and by your grace set free.
 you on - ly can in - form the mind and pu - ri - fy the heart.
 and those who put their trust in you not death nor hell shall harm.
 that truth to keep, that life to win, whose joys e - ter - nal flow.

Text: George W. Doane, 1799-1859, alt.
 Music: DUNDEE, *Psalter*, Edinburgh, 1615

PRAYERS OF INTERCESSION

After each petition: "Lord in your mercy," the assembly responds **"Hear our prayer."**

THE PEACE

The peace of Christ be with you always.

And also with you.

OFFERTORY

Kevin Seal, pipe organ

Improvisation on Christ ist Erstanden

Christ ist Erstanden is one of the great Lutheran Easter chorales, and is thought by some scholars to be the oldest German liturgical hymn, as the original text was first sung around 1100, some 400 years before Luther and the Reformation. The tune is an adaptation of the Catholic Easter Sequence, Victimae Paschali Laudes, and both the tune and text are thought to have been Luther's inspiration to write Christ lag in Todesbanden, perhaps the greatest of all Lutheran Easter chorales.

THE GREAT THANKSGIVING

Setting Three

The Lord be with you. And also with you.

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

Let us give thanks to the Lord our God.

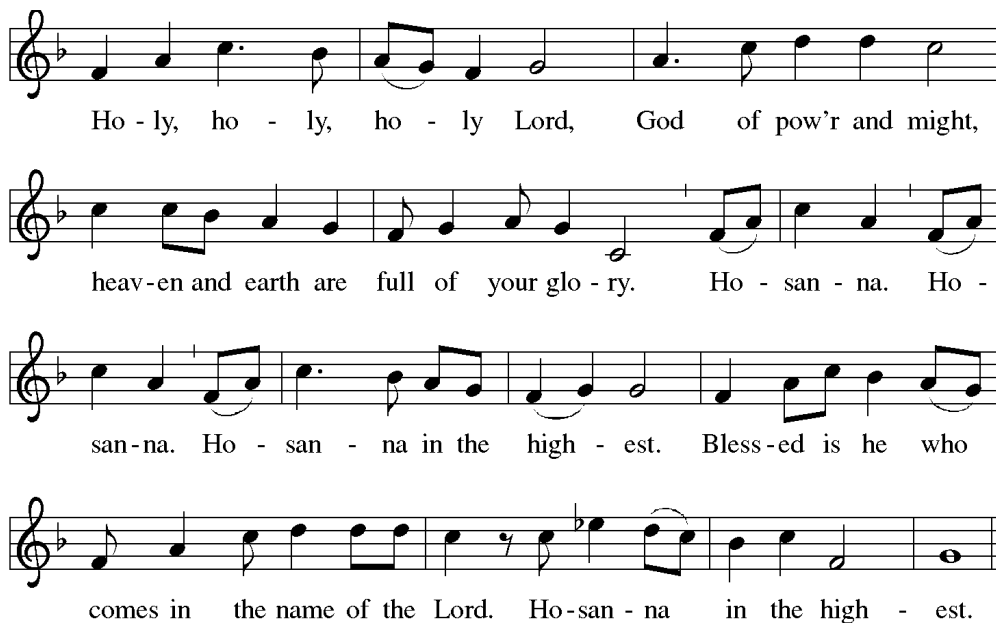
It is right to give our thanks and praise.

PREFACE

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.

THANKSGIVING AT THE TABLE

Prayer #6, pew edition p. 66

Holy God, mighty Lord, gracious Father:
Endless is your mercy and eternal your reign.
You have filled all creation with light and life;
heaven and earth are full of your glory.

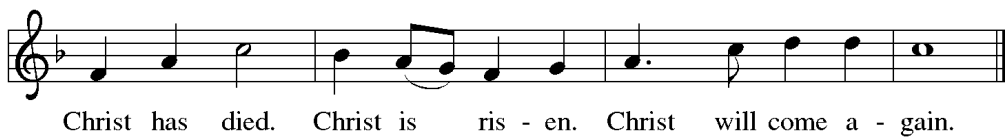
We praise you for the grace shown to your people in every age:

the promise to Israel,
the rescue from Egypt,
the gift of the promised land,
the words of the prophets;
and, at this end of all the ages, the gift of your Son,
who proclaimed the good news in word and deed
and was obedient to your will, even to giving his life.

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.

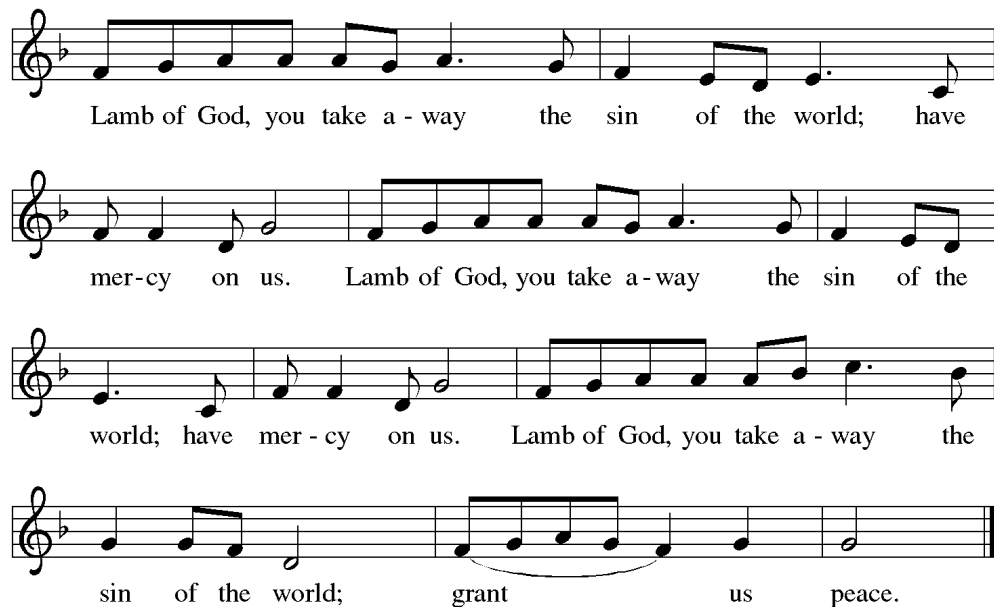
Again, after supper, he took the cup, gave thanks,
and gave it for all to drink, saying:
This cup is the new covenant in my blood,
shed for you and for all people for the forgiveness of sin.
Do this for the remembrance of me.

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



Therefore, O God, with this bread and cup
we remember the life our Lord offered for us.
And, believing the witness of his resurrection,
we await his coming in power
to share with us the great and promised feast.
Amen. Come, Lord Jesus.

Send now, we pray, your Holy Spirit,
that we who share in Christ's body and blood



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

Alleluia. Christ our Passover is sacrificed for us.

Therefore let us keep the feast. Alleluia.

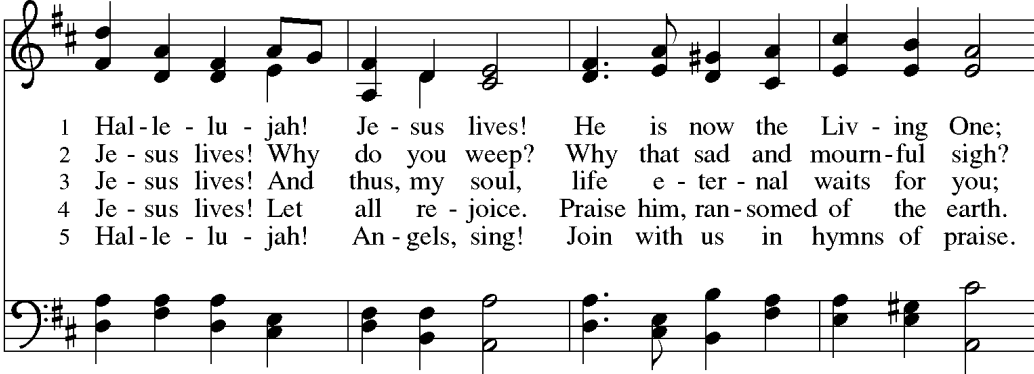
Holy things for holy people.

BLESSING

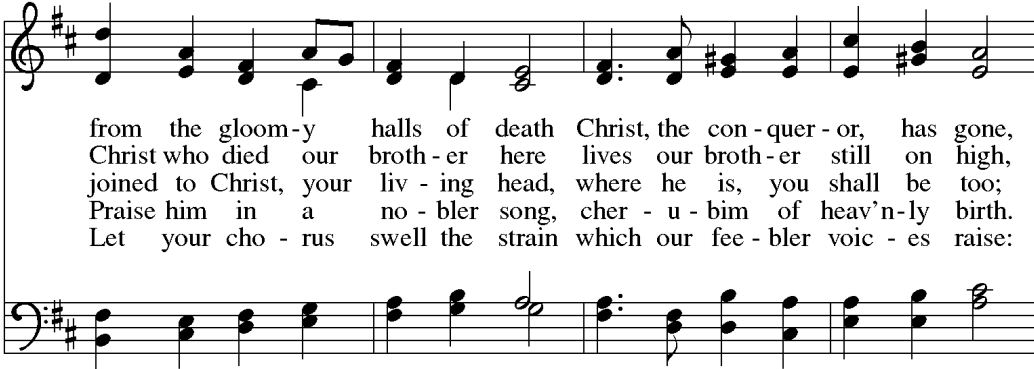
May the One who brought forth Jesus from the dead
raise you to new life, fill you with hope,
and turn your mourning into dancing.

Almighty God, Father, † Son, and Holy Spirit,
bless you now and forever.

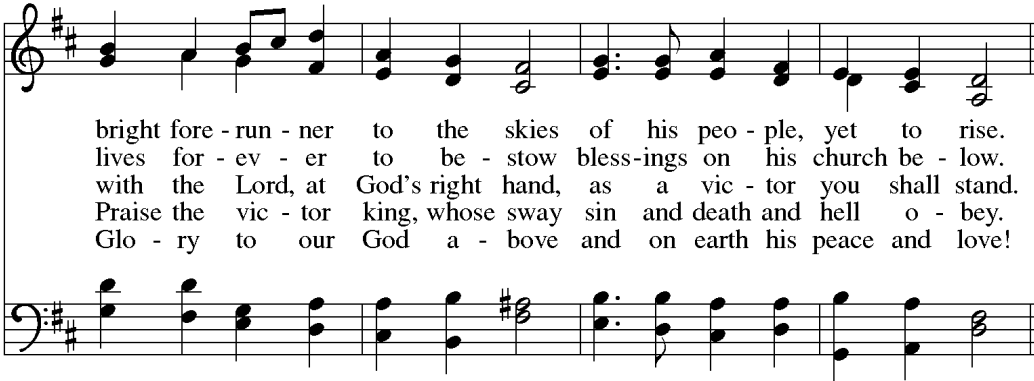
Amen.



1 Hal - le - lu - jah! Je - sus lives! He is now the Liv - ing One;
 2 Je - sus lives! Why do you weep? Why that sad and mourn - ful sigh?
 3 Je - sus lives! And thus, my soul, life e - ter - nal waits for you;
 4 Je - sus lives! Let all re - joice. Praise him, ran - somed of the earth.
 5 Hal - le - lu - jah! An - gels, sing! Join with us in hymns of praise.



from the gloom - y halls of death Christ, the con - quer - or, has gone,
 Christ who died our broth - er here lives our broth - er still on high,
 joined to Christ, your liv - ing head, where he is, you shall be too;
 Praise him in a no - bler song, cher - u - bim of heav'n - ly birth.
 Let your cho - rus swell the strain which our fee - bler voic - es raise:



bright fore - run - ner to the skies of his peo - ple, yet to rise.
 lives for - ev - er to be - stow bless - ings on his church be - low.
 with the Lord, at God's right hand, as a vic - tor you shall stand.
 Praise the vic - tor king, whose sway sin and death and hell o - bey.
 Glo - ry to our God a - bove and on earth his peace and love!

Text: Carl B. Garve, 1763–1841; tr. Jane L. Borthwick, 1813–1897, alt.
 Music: FRED TIL BOD, Ludvig M. Lindeman, 1812–1887

Praeludium in C Major, BuxWV 137

Dieterich Buxtehude (1637-1707)

Dieterich Buxtehude was a German organist and composer, thought to be Bach's greatest influence. His work represents the peak of the North German Praeludium, a compositional form featuring what is called the Stylus Phantasticus, a style of composition featuring virtuosic passages and sharp contrasts. This piece, one of Buxtehude's most famous Praeludia, is an excellent example of the style, beginning with a virtuosic pedal solo, moving into a stricter, fugal texture, and finally ending with a Chaconne, a dance-like form featuring variations in the manuals over a repeating pedal line.

DISMISSAL

Go in peace. Share the good news. Alleluia!

Thanks be to God. Alleluia!