



Holy Father, watch over them in your name,
the name you gave me,
that they will be one just as we are one.

John 17:11, CEB

The Seventh Sunday of Easter

May 12, 2024

10.00 am

This page is left blank as a space for notes and reflection.

*Worship lies at the heart of the Christian life. It is in worship that we express our theology and define our identity. It is through encountering God within worship that we are formed and transformed as the people of God. One of the glories of the Episcopal Church is its liturgical worship. Liturgy refers to the patterns, forms, words, and actions through which public worship is conducted. People's responses are in **bold**. Music is found in the Hymnal 1982 (Hymnal), the Lift Every Voice and Sing hymnal (LEVAS), and the Wonder, Love, and Praise hymnal (WLP).*

The Prelude

When the service is accompanied by music, it often begins with an instrumental piece of music, during which the congregation can prepare for worship.

Improvisation

Megan Coiley

The Procession into the Sanctuary

The hymn is sung by all, using the music on the following page.

Hail the day that sees him rise

Hymnal 214
LLANFAIR

The Opening Acclamation

Alleluia. Christ is risen.

The Lord is risen indeed. Alleluia.

The Gloria

The Gloria, or some other song of praise, centers the service on the God we gather to praise in our worship.

David Hurd
(1950-)



Glo - ry to God in the high-est, and



peace to his people on earth.

Lord God,



hea-ven-ly King, al - migh-ty God— and Fa-ther,



we wor-ship you, we give you thanks, we praise you for—your



glo-ry.



Lord Je-sus Christ, on-ly Son of the Fa - ther,



Lord God, Lamb of God, you take a-way the sin of the



world: have mer-cy on us;

you are



sea-ted at the right hand of the Fa - ther: re - ceive our prayer.



For you a-lone are the Ho-ly One,



you a-lone are the Lord,

you a-lone are the



Most_ High,

Je - sus Christ, with the Ho-ly Spi-rit,

in the



glo-ry of God the Fa - ther. A - men.

The Collect of the Day

The Collect is the prayer appointed for each Sunday that “collects” or captures the theme of the day or season of the Church year. It summarizes the attributes of God as revealed in the scriptures for the day.

The Lord be with you.

And also with you.

The Liturgy of the Word.

The First Reading

This reading is typically from the Old Testament (Hebrew Scriptures) which Jesus knew and from which he often referred or quoted.

After the reading

Hear what the Spirit is saying to God's people.

Thanks be to God.

The Psalm

Psalm 1

The Psalms are prayers that Jesus used and over every mood of humanity's relationship with God and one another.

Charles Hubert Hastings Parry

(1848-1918)



- 1 Happy are they who have not walked in the | counsel • of the | wicked, *
nor lingered in the way of sinners,
nor | sat in • the | seats of • the | scornful!
- 2 Their delight is in the | law of • the | Lord, *
and they meditate on his | LAW | day • and | night.
- 3 They are like trees planted by streams of water, bearing fruit in due season,
with leaves that | do • not | wither; *
— | everything • they | do • shall | prosper.

- 4 It is not | so • with the | wicked; *
they are like | chaff • which the | wind • blows a- | way.
- 5 Therefore the wicked shall not stand upright when | judg- • ment | comes, *
nor the sinner in the | coun- • cil | of • the | righteous.
- 6 For the Lord knows the | way of • the | righteous, *
but the | way of • the | wicked • is | doomed.

The Second Reading

This reading, taken from the New Testament, is typically from a letter (epistle) to the early Church, the Acts of the Apostles or the Revelation to John.

After the reading:

Hear what the Spirit is saying to God's people.

Thanks be to God.

The Gospel Hymn

The Gospel Hymn moves us towards the summit of the Liturgy of the Word - the reading of the Holy Gospel. Gospel means "good news" - specifically the "good news of Jesus." The hymn is sung by all using the music on pages 8-9.

Jesus Christ was born to save

David Morrill Williams

SALZBURG



1. Je - sus Christ was born to save, far from qui - et in the grave.
2. Hell, a - larmed by Christ's pure flesh, in his pow'r be - came en-meshed.
3. What fan - tas - tic grand de - sign: u - ni - verse made for all time!



Cru - ci - fi - xion, death, and hell: what a tale there is to tell!
Mocked, a - bo - lished, slain, des - troyed: hell be - came a burned out void.
Heav'n's con - nec - ted with each soul, each one tasked to play their role.



He a - rose_ from hell be - low; God the Fa - ther made it so.
Christ the vic - tor, in three days, pulled lost souls out through the haze.
Mer - cy, Christ does show to all, all who heed his glo - rious call.



Sa - tan was sur - prised to see Je - sus Christ's au - da - ci - ty.
 Up to heav'n they all did fly, raised for liv - ing, not to die.
 Now to hail his ho - ly name, e - ver - more is love pro-claimed!

The Holy Gospel

This reading is taken from one of the four gospels (Matthew, Mark, Luke and John), which depict the life, teachings, death, resurrection, and ascension of our Lord Jesus Christ. We stand for the Gospel reading to show the particular importance placed on Jesus' words and actions.

The Holy Gospel of our Lord Jesus Christ according to ____
Glory to you, Lord Christ.

After the reading:

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

The Sermon

Rev. Grant Mansfield

The sermon directly follows the Gospel because it is to be grounded in the scriptures. It illuminates the scriptural readings and relates them to daily life.

The Nicene Creed

The word “creed” comes from the Latin “credo” for “I believe.” First formulated at the Council of Nicaea in 325 AD and confirmed in 381 AD, the Nicene Creed is said at the Holy Eucharist and reflects what Christians believe regarding the relationship between the Father, Jesus, and the Holy Spirit: The Holy Trinity.

**We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father;
through him all things were made.**

For us and for our salvation

**he came down from heaven,
was incarnate of the Holy Spirit and the Virgin Mary
and became truly human.**

**For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.**

**On the third day he rose again
in accordance with the Scriptures;**

**he ascended into heaven
and is seated at the right hand of the Father.**

**He will come again in glory to judge the living and the dead,
and his kingdom will have no end.**

We believe in the Holy Spirit, the Lord, the giver of life,

who proceeds from the Father,
who with the Father and the Son is worshiped and glorified,
who has spoken through the prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

The Prayers of the People

We pray for ourselves and particularly on behalf of others. In our prayers we pray for the Universal Church, the nation and all who govern, the welfare of the world, the concerns of our community of faith, including those who are in need or suffer, and for all the departed. We are reminded that we are part of a larger fellowship, the Church - the Body of Christ.

Christ has burst through the tomb of death, victorious over its power, revealing the triumph of light over every darkness. In thanksgiving, we offer our prayers:

God who rose,

Resurrect us.

We've belonged to communities, workplaces, and spiritual spaces that have demanded our death far more than they ever advocated for our life.

They ask us to “die to self,” the ambiguity of the command like grabbing a knife by its blade.

No longer will we mirror the hands of neglect that the world uses daily.

Let joy find us today.

Remind us that any spirituality which is always death

And never resurrection is a farce.

What liberation we taste today, may we crave in full

as we refuse to wander back to the chains that once held us.

May joy find us.

Not a joy absent of story or sorrow, but a joy whose allegiance is to memory.

A joy that is not quick to forget the agony of Good Friday
or dismiss the doubt of Holy Saturday.

May we remember and rise to meet hope nonetheless,
knowing our liberation is whispering up at us from its empty grave.

Breathe

Christ is alive
And God's breath is freedom.

Breathe

We pray for the people, mission, and ministry of this Diocese; this week we pray for the Clergy; Wardens; Vestry and People of People of St. Paul's Church; Chatham; and Christ Church; Budd Lake. We pray for the people, mission, and ministry of St. George's; this week we pray for Brendan, Elyse, Sean & Margaret McBride; Sebastian, Margo, Alessandra & Phoebe Hill; Catherine, Kevin & Cameron Hines; and Glen Hoffs, Tom McCauley & AJ Hoffs-McCauley. We pray for the soul of Marguerite Smith, and for her family, the Rev. George Dredden, Alexis & Mikaela.

Breathe

Liberation comes in a body
We will honor our bodies. Amen.

Adapted from: *Black Liturgies: Prayers, Poems, and Meditations for Staying Human*, Cole Arthur Riley

The Confession and Absolution

Confessing our sins, receiving forgiveness (absolution), and showing signs of peace to one another prepare us to receive Christ in the Sacraments of Holy Communion.

Let us confess our sins against God and our neighbor.

**Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.**

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

The Peace

The People greet one another with a sign of God's peace and then are seated.

The peace of the Lord be always with you.

And also with you.

The Announcements

The Holy Communion

The Offertory

Having listened to the Word of God, affirmed our faith, confessed our sins, received forgiveness and shared the peace, we are prepared for the drama and miracle of the Holy Communion. At the offertory, we gratefully offer back to God some of what God has given us, symbolically in the bread and wine, and in the money we give. Please be seated as the gifts of bread and wine are brought forward and the collection is received.



Your giving is vital in continuing our mission and ministry to be an instrument of God's unconditional love in the world! You may offer your gift as the plate is passed, online at e-giving.stgeorges-maplewood.org, or by using the QR code.

The Presentation Anthem

The anthem is sung by the Choir.

I Will Not Leave You Comfortless

Everett Titcomb

(1884-1968)

I will not leave you comfortless;

I will come to you yet again. Alleluia.

And your heart shall be joyful. Alleluia.

~John 14:18

The Doxology

The doxology is sung by all.

OLD HUNDREDTH

Praise God, from whom all bless - ings flow; praise God, all crea - tures

here be - low; praise God a - bove, ye heav'n - ly host: praise

Fa - ther, Son, and Ho - ly Ghost. A - men.

The Great Thanksgiving

Eucharistic Prayer B

Book of Common Prayer

In the Great Thanksgiving, we do what Jesus himself asked us to do: thank God and recall all that God has done for us in the life, death and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a long prayer with four parts. Each of these four parts corresponds to a different action of Jesus at the Last Supper, where he took, blessed, broke, and

Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might,—

ho - ly, ho - ly, ho - ly Lord, God of pow'r and might,—

hea-ven and earth are full,—— full—— of your glo - ry. Ho-

san - na in the high - est. 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. Ho-san-na in the high-est.

We recall God's acts of salvation history. The presider said the "Words of Institution" that Jesus said at the Last Supper. At the Memorial Acclamation we remember Christ's death, resurrection, and promise to return at the end of the age. During the prayers, the Holy Spirit is invoked to bless and sanctify the gifts of bread and wine.

The people stand or kneel.

...Therefore, according to his command, O Father,

We remember his death, we proclaim his resurrection, we await his coming in glory;

...all honor and glory is yours, Almighty Father, now and for ever. **AMEN.**

The Great Amen is when the congregation with a unified great voice concurs with all that the presider has prayed. It is the only "Amen" in all capitals found in the Book of Common Prayer, signifying the greatness of the congregational response.

The Lord's Prayer

We pray together the prayer that Jesus taught his disciples to pray. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection.

And now, as our Savior has taught us,
we are bold to say:

**Our Mother and 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,
for ever and ever. Amen.**

As our Savior Christ has taught us,
now we pray:

**Our Mother and Father
in heaven,
hallowed be your Name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and for ever. Amen.**

The Fraction Anthem

The Celebrant breaks the Bread in silence. All sing the fraction anthem using the music on the following page.

Franz Schubert
(1797-1828)

Je - sus, Lamb of God: have mer - cy on us.

Je - sus, bear - er of our sins: have mer - cy on us.

Je - sus, re - deem - er, re - deem - er of the world:

give us your peace, give us your peace.

The Invitation to Communion

All who seek God and a deeper life in Christ are welcome to receive Holy Communion. Please move at the direction of the ushers. Please receive the bread in open and outstretched hands and respond to receiving Communion by saying "Amen." Gluten-free wafers are available; please make your need known to the minister. Receiving the bread only is a full participation in the Eucharist. Wine is also available. If you wish to receive through intinction (dipping the bread), please let the minister know when you come forward to receive the bread. The ministers will intinct for you. If you wish to drink from the chalice, after receiving the bread, please move to the chalice to the left or right of the minister.

The Communion Hymn

The hymn is sung by all.

Lord, enthroned in heavenly splendor

Hymnal 307

BRYN CALFARIA

The Post-Communion Prayer

Please stand or kneel as we pray.

Let us pray.

**Eternal God, heavenly Father,
you have graciously accepted us as living members
of your Son our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.
Send us now into the world in peace,
and grant us strength and courage
to love and serve you
with gladness and singleness of heart;
through Christ our Lord. Amen.**

The Blessing

The God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight; and the blessing of God Almighty, the Creator, the Christ, and the Holy Comforter, be among you, and remain with you always. **Amen.**

The Dismissal

The Celebrant now dismisses the people.

Thanks be to God. Alleluia, alleluia. alleluia.

The Procession out into the World

The hymn is sung by all.

Singing songs of expectation

Hymnal 527
TON-Y-BOTEL

The Postlude

The postlude is a piece of music, usually for solo organ or sometimes piano, at the close of a service of worship. It is usually a continuation or an expansion of the overall feeling of the service, and it is meant as a bridge between corporate worship and private devotion.

Antiphon V. How fair and how pleasant art thou
from Vêpres du commun des fêtes de la Sainte Vierge, Op.18

Marcel Dupré
(1886-1971)

Join us in the Parish Hall for Coffee Hour.

Looking to connect with a ministry?
Here are the Vestry Ministry Companion assignments.

St. George's Vestry

Senior Warden: Dan Mitchell

Junior Warden: Aleeda Crawley - *Outreach*

Dan Boylan - *Property & Grounds*

Amy Cox-Martins - *Fundraising Strategies*

Magaly Denis-Roman - *Fun & Fellowship*

John Hamer - *Worship*

Catherine Hines - *Discipleship*

Glen Hoffs - *Community Evangelism*

Leslie Hou - *Communications*

John Lauder - *Sabbatical*

Lindsay McHugh - *Justice & Advocacy*

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The People of St. George's

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Megan Coiley, *Minister of Music*

Meg Davis, *Minister for Families & Youth*

Ruth Deane, *Parish Administrator*

Curtis Bowers, Jr, *Sexton*