



The Second Sunday of Easter

April 27, 2025

10.00 am

George, Soldier and Martyr, c. 304

George is the patron saint of England by declaration of King Edward II in 1347. He is remembered as a martyr, having given his life in witness to the gospel during the persecution of the church in the early fourth century. Very few details of his life have survived and his story is replete with legend. By the middle of the fifth century he was commemorated in local calendars and historical records of the period.

George was a soldier by vocation, serving as an officer in the Roman army. It is said that he “gave his goods to the poor, and openly confessed Christianity before the court.”

George’s initial notoriety may well have resulted from his faithfulness and witness to Christ during the Diocletian persecutions, 303-304, a particularly destructive period through which the church suffered.

Much of the legend of George dates back only to the eighth century, and more of it developed in the centuries that followed. The infamous story of George slaying the dragon, probably developed from Greek mythology, is not associated with him until the twelfth century. The inclusion of George’s story in the thirteenth century manuscript, *The Golden Legend*, accounts for his growing popularity in the Middle Ages.

In the twelfth century George was recognized as the patron saint of soldiers and he was called upon in support of those who would fight in the Crusades. The shield under which his soldiers fought became a symbol of national pride for the English and in time was adapted into the national flag. Interestingly, the “St. George’s Shield”—white shield emblazoned with a red cross—is the basis of the Episcopal Church flag and seal.

The day of his martyrdom, April 23, is celebrated as St. George’s Day in many places throughout the world. BBC Teach has a video here:

https://youtu.be/cln70_PfDgU?si=TbCM7BU5_QkFEkAu.

Everyone is also invited to take pictures, share them on social media #SGD2025, and email them to parish-office@stgeorges-maplewood.org

*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.

Prelude in C Major, BWV 531

Johann Sebastian Bach
(1685-1750)

The Procession into the Sanctuary

The hymn is sung by all.

We know that Christ is raised

Hymnal 296
ENGELBERG

Verse 5

And so we live, the church that Christ called forth,
to be an instrument of holy love.

And with the saints, we join the sacred song:

Alleluia!

Amen.

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.

William Mathias

(1934-1992)



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



peace to God's peo - ple on earth. Lord God, heav'n - 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 seat - ed 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 Collect for St. George’s Day

Almighty God, you commissioned your holy martyr George to bear before the rulers of this world the banner of the cross: Strengthen us in our battles against the great serpent of sin and evil, that we too may attain the crown of eternal life; through Jesus Christ our Redeemer, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

The Liturgy of the Word.

The First Lesson

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 150

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

George Thalben-Ball

(1896-1987)



- 1 Hallelujah! Praise God in his | ho- • ly | temple; *
praise him in the | firma- • ment | of • his | power.
- 2 Praise him for his | migh- • ty | acts; *
praise | him • for his | excel- • lent | greatness.
- 3 Praise him with the | blast • of the | ram's-horn; *
praise | him • with | lyre • and | harp.
- 4 Praise him with | timbrel • and | dance; *
praise | him • with | strings • and | pipe.

- 5 Praise him with re- | sound- • ing | cymbals; *
praise | him • with | loud- • clanging | cymbals.
- 6 Let everything | that • has | breath *
praise the | LORD. | Hal- • le- | lujah!

The Second Lesson

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 Sequence Hymn

The sequence 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 the following pages.

O sons and daughters

O FILII ET FILIÆ

Antiphon (before verses and after final verse only)

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

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

1. O sons and daugh - ters, let us sing with heav'n - ly hosts to
2. That night the'a - pos - tles met in fear; a - midst them came their
3. When Tho - mas first the ti - dings heard, how they had seen the
4. "My pier - cèd side, O Tho - mas, see; my hands, my feet, I
5. No lon - ger Tho - mas then de - nied, he saw the feet, the
6. How blest are they who have not seen, and yet whose faith has

Christ our King; to - day the grave has lost its sting!
 Lord most dear, and said, "My peace be on all here."
 ri - sen Lord, he doub - ted the dis - ci - ples' word.
 show to thee; not faith - less, but be - lie - ving be."
 hands, the side; "Thou art my Lord and God," he cried.
 con - stant been, for they e - ter - nal life shall win.

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

The Gospel Lesson

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. Bernie Poppe

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 Good Shepherd Episcopal Church; Montville; St. Paul's Church; Montvale; St. Paul's Church; Morris Plains. We pray for the people, mission, and ministry of St. George's; this week we pray for Grace, Mark & Henry Hardin; Andrew, Lenora, Marigold & Theo Hartley; Lisa Heher and Nick Heller.

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.

Today's loose plate offering is designated to the Aspirant Fund.

The Aspirant Fund financially assists those discerning a call to ordained ministry through St. George's to cover necessary costs incurred throughout the process. St. George's currently supports 3 individuals in the discernment process. Our parish has a long history of raising up individuals to leadership in the wider Church, including through ordination; this is a rich part of our history and legacy. As a part of our ongoing commitment to raise up the next generation of leadership in the Church, the Vestry created the Aspirant Fund to assist with the financial costs associated with the process. You can support them by donating online or by indicating 'Aspirant Fund' in the memo line of your check offering.

The Presentation Anthem

The anthem is sung by the Choir.

This Joyful Eastertide

Charles Wood

(1866-1926)

1. This joyful Eastertide
away with sin and sorrow!
My Love, the Crucified,
hath sprung to life this morrow.
Had Christ, that once was slain,
ne'er burst his three-day prison,
our faith had been in vain:
but now hath Christ arisen,
arisen, arisen, arisen.

2. My flesh in hope shall rest
and for a season slumber:
'til trump from east to west
shall wake the dead in number.
Had Christ, that once was slain,
ne'er burst his three-day prison,
our faith had been in vain:
but now hath Christ arisen,
arisen, arisen, arisen.

3. Death's flood hath lost its chill
since Jesus crossed the river.
Lover of souls, from ill
my passing soul deliver.
Had Christ, that once was slain,
ne'er burst his three-day prison,
our faith had been in vain:
but now hath Christ arisen,
arisen, arisen, arisen.

~George Ratcliffe Woodward, 1848-1934

The Doxology

The doxology is sung by all.

OLD HUNDREDTH

The musical score is written in G major and 4/4 time. It consists of three systems of music, each with a vocal line and a bass line. The lyrics are: "Praise God, from whom all blessings flow; praise God, all creatures here below; praise God above, ye heav'nly host: praise Father, Son, and Holy Ghost. Amen." The score ends with a double bar line and repeat dots.

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

gave bread and wine as sacraments of his body and blood. We begin the Great Thanksgiving with the Sursum Corda, meaning "Lift up your hearts."

The people remain standing.

Celebrant *People*
The Lord be with you. And al - so with you.

Celebrant *People*
Lift up your hearts. We lift them to the Lord.

Celebrant
Let us give thanks to the Lord our God.

People
It is right to give God thanks and praise.

Then, facing the Holy Table, the Celebrant proceeds:

.... Who for ever sing this hymn to proclaim the glory of your name:

The Sanctus

The Sanctus (Holy, Holy, Holy) is the hymn of praise that never ceases before God and is based on Isaiah 6:3. The Sanctus is sung by all.

Richard Proulx
(1937-2010)

Ho-ly, ho-ly, ho - ly Lord, God of po-wer and might, heav'n___ and

earth___ are full___ of your glo-ry. Ho - san - na in the high-est. 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. 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.

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.

Gerald Near
(1942-)



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



Christ our Pass-o-ver is sac-ri-ficed for us; there-fore let us keep the feast.



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

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 Anthem

The anthem is sung by the Choir.

This is the day which hath made

anonymous

(16th century)

This is the day which the Lord hath made.

We will rejoice and be glad in it.

~Psalm 118:24

The Communion Hymn

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

St. George's is a holy place

David Morrill Williams

WINCHESTER NEW

1. Saint Geor-ge's is a ho - ly place, a place to find and
 2. We seek to be bold, faith - ful, true par - ta - kers of his
 3. Saint Geor-ge's is a house of God. It has be - come our

deep - en faith, a wel - com - ing, in - clu - sive space where
 sac - red love, to spread his love, our mis - sion, too, as
 se - cond home where we can tru - ly be with Christ, and

you can find his bles - sed grace.
 we sing prais - ing God a - bove.
 stay with him, no more to roam.

The Sending of the Lay Eucharistic Visitor

In the name of God and this congregation, we send you forth to share communion with those who cannot be present at this table.

**We who are many are one body, because we all share one bread and one cup.
Our prayers are with you. Go in peace.**

The Post-Communion Prayer

Please stand or kneel as we pray.

Let us pray.

God of abundance,

you have fed us

with the bread of life and cup of salvation;

you have united us

with Christ and one another;

and you have made us one

with all your people in heaven and on earth.

Now send us forth

in the power of your Spirit,

that we may proclaim your redeeming love to the world

and continue for ever

in the risen life of Christ our Savior. 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.

Our worship has ended; our service in the world continues.

Let us go forth in the name of Christ. Alleluia, alleluia, alleluia.

Thanks be to God. Alleluia, alleluia. alleluia.

The Procession out into the World

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

Red cross upon a field of white

OLD HUNDREDTH

1. Red cross u - pon a field of white, the ban - ner of a
 2. To set a faith - less peo - ple free that Christ might be their
 3. This gal - lant mar - tyr for his Lord de - clared his faith be -
 4. As did Saint George, so let us slay the an - cient dra - gon
 5. To God Al - migh - ty with Saint George, we pledge that we shall

faith - ful knight: Saint Geor - ge's blood red cross we
 vic - to - ry this va - liant ser - vant of God's
 fore the sword and ri - sing took his cross of
 in our day. For jus - tice let us take our
 e - ver forge a bond of ho - ly u - ni -

bear, and by this cross our faith we swear.
 realm the an - cient dra - gon o - ver - whelmed.
 red, em - bla - zoned with the blood he shed.
 stand and so ful - fill the great com - mand.
 ty that binds us to the Tri - ni - ty.

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.

Fugue in C Major, BWV 531

Johann Sebastian Bach
(1685-1750)

*The Altar flowers are given to the Glory of God,
and in loving memory of
Professor Denez Xiques,
given by Judith C. Stark
and
Lindsay Grain Carter
given by Shawn Grain Carter*

Join us after the service for our

St. George's Day Celebration!

St. George's Vestry

Senior Warden: Dan Mitchell - *Outreach*

Junior Warden: Aleeda Crawley - *Building & Grounds*

Denise Brown Allen - *Stewardship*

Amy Cox-Martins - *Community Evangelism*

Magaly Denis-Roman - *Justice & Advocacy*

John Hamer - *Fundraising Strategies*

Sebastian Hill - *Communications*

Catherine Hines - *Sabbatical Planning*

Glen Hoffs - *Fun & Fellowship*

Christopher Kelly - *Discipleship*

Lindsay McHugh - *Worship*

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Ministers

The People of St. George's

The Rev. Grant Mansfield, *Rector*

Megan Coiley, *Minister of Music*

Meg Davis, *Minister for Families & Youth*

Ruth Deane, *Parish Administrator*

Curtis Bowers, Jr, *Sexton*
