



St. George's Episcopal Church  
TO BE AN INSTRUMENT OF GOD'S UNCONDITIONAL LOVE



Let not  
your hearts  
be troubled.  
Believe in God;  
*Believe also  
in me.*

John 14:1

## **The Fifth Sunday of Easter**

May 3, 2026

10.00 am

## **Land Acknowledgement**

We remember and honor the Indigenous people of the world, especially the Munsee Lenape and the Mohican tribes, whose land we now occupy. This region was once their home, and it was taken from them. Their continued presence on this land reminds us of their resilience in the face of genocide and our continued complicity in the echos and benefits of empire. We give thanks for them and express our gratitude for their witness on how to live a life that is honorable and humble. May we always remember that the Earth does not belong to us; that we belong to the Earth, and that we are all relatives in life. Help us to learn from our past mistakes and be instruments of justice and peace for all people in today's world, particularly the original Indigenous inhabitants.

*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).*

## **Teaching the Psalm**

*When the service is accompanied by music, it often begins with an instrumental piece of music, during which the congregation can prepare for worship. Music for the psalm is on pages 6 and 7.*

Craig in E-flat

Alessandra Craig  
(2002-)

## **The Procession into the Sanctuary**

*The hymn is sung by all.*

Christ is made the sure foundation

Hymnal 518  
WESTMINSTER ABBEY

## **The Prayer for our Children and Sunday School**

*The children are prayed for by the congregation. Following the prayer, the children will continue on to Sunday School.*

**Almighty God, you have blessed us with the joy and care of children: give us calm strength and patient wisdom as we bring them up, and watch over these children as they go now to learn and play. Fill their teachers with wisdom and tenderness, keep them safe, and teach them to love whatever is just and true and good, following the example of our Savior Jesus Christ. 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. The Gloria is sung by all.*

David Hurd

(1950-)



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



peace to his peo - ple 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 Lesson

Acts 7:55-60

*During the season of Easter, this reading typically focuses on the Resurrection and its implications.*

*After the reading*

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

**Thanks be to God.**

### The Psalm

Psalm 31:1-5, 15-16

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



- 1 In you, O Lord, have I taken refuge; let me never be | put • to | shame; \*  
de- | liver • me | in • your | righteousness.

- 2 Incline your | ear • to | me; \*  
make | haste • to de- | li- • ver | me.
- 3 Be 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 | tower • of | strength.
- 5 Into your hands I com- | mend • my | spirit, \*  
for you have redeemed me, O | Lord, • O | God • of | truth.
- 15 My times are | in • your | hand; \*  
rescue me from the hand of my enemies,  
and from | those • who | perse- • cute | me.
- 16 Make your face to shine u- | pon • your | servant, \*  
and in your | lov- • ing | kind- • ness | save me.

## The Second Lesson

1 Peter 2:2-10

*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 page.*

Satan, we're gonna tear your kingdom down



1. 7 Sa - tan, \_\_\_ we're gon-na tear 7
2. The prea-chers \_\_\_ are gon-na preach The
3. The dea-cons \_\_\_ are gon-na pray your king-dom down. \_\_\_\_\_ The
4. The mo-thers \_\_\_ are gon-na moan The
5. 7 Sa - tan, \_\_\_ we're gon-na tear 7



Sa - tan, \_\_\_\_\_ we're gon - na tear  
 prea - chers \_\_\_\_\_ are gon - na preach  
 dea - cons \_\_\_\_\_ are gon - na pray your king - dom  
 mo - thers \_\_\_\_\_ are gon - na moan  
 Sa - tan, \_\_\_\_\_ we're gon - na tear



down. \_\_\_\_\_ You've been building your king-dom all o - ver this land. \_\_\_\_\_



Sa - tan \_\_\_\_\_ we're gon-na tear your king-dom down. \_\_\_\_\_

## The Gospel Lesson

John 14:1-14

*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 John.

**Glory to you, Lord Christ.**

*After the reading:*

The Gospel of the Lord.

**Praise to you, Lord Christ.**

## **The Sermon**

Brigid Dwyer

*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.*

Uplifted by the promised hope of healing and resurrection, we join the people of God in all times and places in praying for the Church, the world, and all who are in need.

God of resurrection, from the very beginning you give the Church the gifts of women as your witnesses: as bishops, priests, and deacons; as preachers and teachers; and leaders. Open our ears to their proclamation this day and always. Lord, in your mercy, **hear our prayer.**

All your creation praises you- the earth hums, the seas pulse, the stars shine, and the galaxies whirl in glorious harmonies to honor you. Let us hear and blend our voices in the song. Lord, in your mercy, **hear our prayer.**

The countries of the world experience disunity and conflict; we set our minds on fear and greed rather than on your rule of justice and steadfast love. Build up all countries on your cornerstone of peace. Lord, in your mercy, **hear our prayer.**

We still weep with those who weep, and mourn with those who mourn. Cradle the fearful, the suffering, and the dying, assuring them of your loving presence. Lord, in your mercy, **hear our prayer.**

Bless the creative and helpful service of worship leaders this day: musicians, ushers, greeters, worship assistants, preachers, lectors, and all others who provide welcome and hospitality in our midst. Lord, in your mercy, **hear our prayer.**

In our Diocesan cycle of prayer, our prayers this week are especially for the Clergy; Wardens; Vestry and People of Church of St. Paul and Incarnation, Jersey City and Grace Church Van Vorst, Jersey City; and in our Parish cycle of prayer, we pray for Michael Kettler, Kate Moore, Eleanor & Maxwell; Amani Kitali & Marcus Bayas; The Rev. Bambi & John Koeniger; Teja Koganti, John Philips, Veera & Vishwa; and Ashley, Jonathan, Niko & Eleni Kourgialis; Lord, in your mercy, **hear our prayer.**

God of peace, whose Son wept at the tomb of Lazarus and by his resurrection has overcome death, we pray for all victims of gun violence. We pray for the repose of the souls of all who have died from mass shootings, suicides, and other forms of gun violence, and we lift up their grieving families to your tender care. We pray for all victims and bystanders of gun violence who have been injured in body, mind, or spirit. Merciful God, bring an end to the violence that afflicts our communities. Help us to not grow numb, but to rise up for the sake of your kingdom, which calls us to be peacemakers and ministers of your compassion. Make us advocates for an end to gun

violence and give the governing authorities wisdom and courage to serve the common good and safeguard all people. Lord, in your mercy, **hear our prayer.**

Risen Lord, you went ahead of us into the grave and defeated the powers of evil. We remember those who have died. Inspire us to live our lives in this resurrection hope and draw us to you in our final days. Lord, in your mercy, **hear our prayer.**

With whole confidence in your love, almighty God, we place all for whom we pray into your eternal care; through Jesus Christ our Lord. **Amen.**

### **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**

#### **Birthday Blessings**

**O God, our times are in your hand:**

**Look with favor, we pray, on your servants as they begin another year. Grant that they may grow in wisdom and grace, and strengthen their trust in your goodness all the days of their lives; through Jesus Christ our Lord. Amen.**

#### **Anniversary Blessings**

**O God, the giver of all that is true and lovely and gracious:**

**We give you thanks for the union of these your servants who stand before us this day. Send your blessing upon them, that they may so love, honor, and cherish each other in faithfulness and patience, in wisdom and true godliness, that their home may be a haven of blessing and peace; through Jesus Christ our Lord. Amen.**

# 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](https://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.*

Mother of God, here I stand

John Tavener

(1944-2013)

Mother of God, here I stand now praying,  
Before this ikon of your radiant brightness,  
Not praying to be saved from a battlefield,  
Not giving thanks, nor seeking forgiveness  
For the sins of my soul, nor for all the souls.  
Numb, joyless and desolate on earth,  
But for her alone, whom I wholly give you.

*~Mikhail Lermontov, 1814-1841*

## 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

The musical score consists of two systems of vocal lines. Each system has a treble clef staff and a bass clef staff. The key signature is one sharp (F#) and the time signature is 4/4. The lyrics are written below the vocal lines.



*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.*

Franz Schubert

(1797-1828)

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 -

The image shows a musical score for 'The Sanctus' by Franz Schubert. It consists of three systems of music, each with a vocal line and a piano accompaniment line. The key signature is B-flat major (two flats) and the time signature is common time (C). The lyrics are: '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, —', and 'hea - ven and earth are full, — full — of your glo - ry. Ho -'. The piano accompaniment features a steady bass line and chords that support the vocal melody.



-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.*

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

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 Anthem

*The anthem is sung by the Choir.*

Heyr himna smiður

Þorkell Sigurbjörnsson  
(1938-2013)

*1. Heyr, himna smiður,  
hvers skáldið biður,  
komi mjúk til mín miskunnin þín.  
Því heit eg á þig,  
þú hefur skaptan mig,  
eg er þrellinn þinn, þú ert Drottinn minn.*

1. Hear, smith of the heavens,  
what the poet bids,  
bring soft to me your mercy.  
I beg of you,  
for you created me,  
I am your servant, You are my Lord.

*~Kolbeinn Tumason, 1173-1208*

## The Communion Hymn

*The hymn is sung by all.*

There's a wideness in God's mercy

Hymnal 469  
ST. HELENA

## **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 Postcommunion 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 into the world, rejoicing in the power of the Spirit. Alleluia, alleluia, alleluia. **Thanks be to God. Alleluia, alleluia, alleluia.**

## **The Procession out into the World**

*The hymn is sung by all.*

Hail, thou once despised Jesus

Hymnal 495  
IN BABILONE

## **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)

**Join us after the service for Coffee Hour**

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

### **St. George's Vestry**

**Senior Warden:** Aleeda Crawley, *Property & Grounds, Fundraising*

**Junior Warden:** Magaly Denis-Roman, *Social Justice & Advocacy*

Denise Brown Allen, *Fun & Fellowship*

Nick Heller, *Community Evangelism*

Sebastian Hill, *Communications*

Catherine Hines, *Community Evangelism*

Glen Hoff, *Outreach*

Christopher Kelly, *Fundraising*

Lindsay McHugh, *Worship*

Betsy Pine, *Discipleship*

Anthony Zuco, *Stewardship*

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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*

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