



Holy Eucharist

The Lessons Appointed for the Fifth Sunday of Easter

Year A

Sunday May 3, 2026

Welcome to Good Shepherd. We welcome your full participation in this service. Page numbers in this leaflet refer to the Book of Common Prayer (BCP). Hymn numbers refer to the Hymnal 1982. Hymns with LEV refer to the Lift Every Voice and Sing Hymnal. Numbers with an S prefix refer to the Service Music section in the front of the Hymnal. Please turn off any cell phones before the beginning of the Eucharist.

Be thoughtful, be silent, be reverent, for you are in the house of the Lord. Before the service, speak to the Lord; during the service, let the Lord speak to you; after the service, speak to one another.

Entrance Rite

At the sound of the bell, all stand for the Entrance of the Ministers into the church.

PROCESSION *Morning has broken* (H 8)

Service Begins (BCP p. 355)

All standing, the Celebrant says

Celebrant Alleluia. Christ is risen.

People The Lord has risen indeed,
Alleluia.

To prepare to worship,
we ceremonially enter
the church.

The Salutation, "the Lord be with you," is next. It is based upon Boaz's greeting to the reapers in Ruth 2:4. In our Eucharist liturgy, the Salutation appears here and later at the beginning of the Great Thanksgiving. It draws our attention to the two important parts of the Eucharist: the liturgy of the word and the liturgy of the table.

COLLECT FOR PURITY

The Celebrant may say

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. *Amen.*

The following is said, all standing

GLORY TO GOD (BCP p. 356)

THE COLLECT OF THE DAY

Celebrant The Lord be with you.

People And also with you.

Celebrant Let us pray.

Almighty God, whom truly to know is everlasting life: Grant us so perfectly to know your Son Jesus Christ to be the way, the truth, and the life, that we may steadfastly follow his steps in the way that leads to eternal life; through Jesus Christ your Son our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. *Amen.*

LITURGY OF THE WORD

The Collect for Purity used to only be said by the worship leaders before the service. Now, we use it at the beginning of the service so that all prepare to worship together.

In Lent we sing The Kyrie (“Lord have mercy”). In other seasons we sing the Trisagion (“thrice holy”) or Gloria (“Glory to God in the highest”).

“Collects” are prayers we pray collectively with each other.

FIRST READING

Acts 7:55-60

The people sit.

Filled with the Holy Spirit, Stephen gazed into heaven and saw the glory of God and Jesus standing at the right hand of God. “Look,” he said, “I see the heavens opened and the Son of Man standing at the right hand of God!” But they covered their ears, and with a loud shout all rushed together against him. Then 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. While they were stoning Stephen, he prayed, “Lord Jesus, receive my spirit.” Then 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.

Reader The Word of the Lord.

People Thanks be to God.

PSALM

Psalm 31:1-5, 15-16

In te, Domine, speravi

1 In 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; *

The use of a **psalm** after the Old Testament reading can be dated to the midfourth century. The psalms are the hymnbook of Hebrew worship. A psalm, hymn or anthem may be said or sung after each reading.

make haste to deliver 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 commend 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 persecute me.

16 Make your face to shine upon your servant, *
and in your loving-kindness save me.

THE EPISTLE

1 Peter 2:2-10

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

Come to him, a living stone, though rejected by mortals yet chosen and precious in God's sight, and like 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. For 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.”

To 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”,

and

“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.

But 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.

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

Reader The Word of the Lord.

People Thanks be to God.

All stand.

The Gospel reading is the climax of the lessons. It is often read following a special ceremony to stress its importance as the primary scripture of our faith. The people stand in reverence to hear the teaching of Jesus and to acknowledge the Gospels as the central teachings of our faith. The tradition of reading the Gospel from the aisles comes from before there were microphones, the reading was done in the middle of the congregation so it could be heard.

Bowing to the cross is optional, but it is a way to show respect to Jesus. Others see it as worshipping the cross so do not bow. We all have to choose what is meaningful to us and what connects us to God.

SEQUENCE HYMN *Jesus is Lord of all the earth*
(H 178) *(refrain , v1)*

THE HOLY GOSPEL

John 14:1-14

Priest The Holy Gospel of our Lord Jesus Christ according to John.

People *Glory to you, Lord Christ.*

Jesus said, “Do not let your hearts be troubled. Believe in God, believe also in me. In my Father’s house there are many dwelling places. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also. And you know the way to the place where I am going.” Thomas said to him, “Lord, we do not know where you are going. How can we know the way?” Jesus said to him, “I am the way, and the truth, and the life. No one comes to the Father except through me. If you know me, you will know my Father also. From now on you do know him and have seen him.”

Philip said to him, “Lord, show us the Father, and we will be satisfied.” Jesus said to him, “Have I been with you all this time, Philip, and you still do not know me? Whoever has seen me

Some people do the sign of the cross over their foreheads, lips, and hearts when the Gospel is read, representing “the gospel on my mind, the gospel on my lips, the gospel on my heart.”

Some people choose to bow their heads at the mention of Jesus. This simple bow is reserved only for Jesus. Others do not do this because Jesus is one equal part of the Trinity, so they don’t think he should get a special bow.

Fun Fact: A cross bearer is called a Crucifer. A torch bearer is called a Lucifer (we still call them torch bearers!)

has seen the Father. How can you say, ‘Show us the Father’? Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own; but the Father who dwells in me does his works. Believe me that I am in the Father and the Father is in me; but if you do not, then believe me because of the works themselves. Very truly, I tell you, the one who believes in me will also do the works that I do and, in fact, will do greater works than these, because I am going to the Father. I will do whatever you ask in my name, so that the Father may be glorified in the Son. If in my name you ask me for anything, I will do it.”

Priest The Gospel of the Lord.

People Praise be to thee, O Christ.

The Homily

Rev Keith Fallis

All stand.

Nicene Creed

(BCP p. 358)

PRAYERS OF THE PEOPLE

Let us call upon God to hear our prayers and to grant us those things that are in accord with the divine will, responding “*Hear us, O risen Christ.*”

The **Homily or Sermon** follows the Gospel with no interruption and is intended to be an exposition of the Word that has just been read. It is intended to help us make the Word a living and transforming reality in our lives. A sermon or homily has been required at the Eucharist from the time of the 1549 Prayer Book.

The Council of Nicaea in AD 325 came up with the Nicene Creed. It is not a prayer but a statement of what we believe as Christians.

There are six versions of the Prayers of the People already printed in the BCP, though they should not replace the people creating their own prayers. They are a guide.

For Christians who are imprisoned and persecuted for their faith that, like Stephen, they may follow the light that casts out all fears; let us pray.

Hear us, O risen Christ.

That we may do the works that Jesus revealed in his ministry, the healing of the sick, the raising up of the lowly, the giving of sight to the blind and the blessing of the poor and the grieving; let us pray.

Hear us, O risen Christ.

For those who are spiritually lost, or who question their faith, or whose souls are wrapped in the shadows of doubt, that they may share their misgivings with Jesus; who gently unfold the truth and reveals a way; let us pray.

Hear us, O risen Christ.

That the Church, the community of the baptized, may vigorously proclaim the alleluias of Easter, revealing the light of Christ, whose victory over death breaks the chains of darkness and despair; let us pray.

Hear us, O risen Christ.

In thanksgiving for the beauty that is set before our eyes, and for the mysteries yet unseen, that we may honor the expansiveness of creation and be guardians of its splendor; let us pray.

Hear us, O risen Christ.

Invite the congregation to add their thanksgivings.

The Celebrant adds a concluding Collect

Peace

Celebrant The peace of the Lord be always
with you.

People And also with you.

*Then the Ministers and the People may greet one
another in the name of the Lord.*

Announcements

THE LITURGY OF THE EUCHARIST

The Celebrant says

“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.” (1 Peter)

OFFERTORY HYMN *When Stephen, full of
power and grace* (H 243)

Old Hundredth, v 3
(H 380)

3 Praise God, from whom all blessings flow;
praise him, all creatures here below;
praise him above, ye heavenly host:
praise Father, Son, and Holy Ghost.

*Representatives of the congregation bring the people’s
offerings of bread and wine, and money or other gifts, to*

The **Peace** may be expressed by words of greeting, by a handshake, or by an embrace. Relatives may wish to kiss. This may be a happy moment in the liturgy, but it is not merely that. Our primary purpose is to give and receive the greeting of the Risen Lord who brought, and still brings, the blessing of his peace to his followers.

The **Offertory** is, first of all, a practical physical action. The bread and wine which are to be used in the service must be obtained and they are placed in suitable vessels on the holy table. But this is more than a physical act. Christians have always seen a special meaning in sharing their food and drink with the Lord and with one another. Together with the bread and wine, we usually present money for the support of the Church and for its ministry to those in need. The basic offering is always bread, the “staff of life,” and wine, the age-old

the deacon or celebrant. The people stand while the offerings are presented and placed on the Altar.

Great Thanksgiving

EUCCHARISTIC PRAYER B (BCP p 367)

The people remain standing.

SANCTUS (BCP p. 367)

The people stand or kneel.

THE LORD'S PRAYER (BCP p. 364)

Breaking of the Bread

All baptized Christians are welcome to receive Holy Communion. We believe in the Real Presence of Christ in the Eucharist. You may either stand or kneel when receiving communion. Children may receive the Bread and Wine according to the discretion of the parents. Cross your arms over your breast to receive a blessing if you do not wish to receive either Bread or Wine. If you need to receive Holy Communion in your pew, remain seated.

COMMUNION HYMN *Let us break bread together* (H 325)

People and Celebrant

Postcommunion Prayer

beverage of human society. These stand for all food and drink. They are the very stuff of our life which we bring to God, for him to take and consecrate, and to use for his glory. It is customary for men, women, or children from congregation to bring the bread and wine forward at the Offertory to show that this food and drink are presented to God as expressions of our own daily life and work—they are products both of nature and of human toil.

Eucharistic Prayer A is closest to the original prayer from 1549; it focuses on Jesus' sacrifice. Prayer B focuses on Jesus' Incarnation. Prayer C is more interactive and penitential. Prayer D is the most comprehensive (and longest) and ancient. It is the only one used by Episcopalians, Catholics, Lutherans, Methodists, and Eastern Orthodox churches.

Blessing

POSTCOMMUNION HYMN *The Church's one
foundation* (v1-3) (H 525)

Dismissal

We invite you make the Three-Pew Ministry your own.

Look at the pew you are sitting in, the pew in front of you, and the pew behind you. If there's anyone sitting there that you don't recognize, or maybe someone you've seen forever but never got to know, then introduce yourself and invite them to share a cup of coffee with you after the service. If that person is new here, then also make it a point to introduce them to at least three other people before you leave. That's it. Have fun, and leave everything else to God.

The "**Amen**" means "Let it be so." It affirms agreement with the prayer. Don't forget The Great AMEN!

Some versions of the **Lord's Prayer** ask God to forgive us our "debts" or "sins" instead of trespasses. This has to do with which translation from the original Greek you are using.

Fun Fact: The "chasuble" (the poncho like thing) started out as a smock to keep the priest's clothes clean from wine spills. Now the chasubles are so ornate we don't want to get wine on them either.

The Post Communion Prayer is about thanking God and asking to be sent out into the world.

CALENDAR OF EVENTS

Sun May 3 5th Sunday of Easter (Shawn, Teri)

Volunteers

Greeter: Jan Garvin

Crucifier: Lesa Nelson

Torch Bearers:

Eucharistic: Beth South

Readers: Charles Betzler, John Algeo

Psalms: Rynd Barnes

Oblationer: Shawn Betzler

Coffee Hour

8am Softly Spoken Eucharist

9:15am Formation

10:30am Holy Eucharist

Happy Birthday Judy Smith

Tues May 5 CINCO DE MAYO

6:30pm Brown Bag Theology

Wed May 6 *Happy Birthday Caleb South*

Thurs May 7 10am SMC/Prayer at Pole

6pm LNO-II Gusto

Happy Anniversary Sam & Candy Naifeh

Sat May 9 *Happy Birthday Leslie Benson*

Sun May 10 5th Sunday of Easter (Candy, Shelia)

HAPPY MOTHERS DAY

Volunteers

Greeter: Candy Naifeh

Crucifier: Brad Barr

Torch Bearers:

Eucharistic: Kari Barr

Readers: Ted Garvin, Cara James

Psalms: John Algeo

Oblationer: Davyid Gourd

Coffee Hour

8am Softly Spoken Eucharist

9:15am Formation

10:30am Holy Eucharist/Jeremy Sullivan

3pm Berryhill Graduation at Mabee Center

Tue May 12 1pm Bunko

Thru May 14 ASCENSION DAY

Fri May 15 7pm Skiatook Graduation

Sun May 17 7th Sunday of Easter **The Sunday after Ascension Day** (Candy, Shelia)

UNITY SUNDAY

SENIOR SUNDAY

Volunteers

Greeter: Dayvid Gourd

Crucifier: Craig Sullivan

Torch Bearers:

Eucharistic: Cara James

Readers: Naj Faulkner, Eric Goodwin

Psalms: Lesa Nelson

Oblationer: Lisa Shaw

Coffee Hour TACO SALAD..Hamburger will be provided-addition toppings needed, suggestions: cheese, onion, tomatoes, beans, avocado, lettuce, salsa, sour cream, dressing, tortilla chips

9:15am Formation

10:30am Holy Eucharist

Mon May 18 *Happy Anniversary Scott & Leslie Benson*

Tue May 19 6:30pm Brown Bag Theology

Happy Birthday Berta Hutton

Thurs May 21 7pm Sapulpa Graduation

Sun May 24 7th Day of Pentecost: Whitsunday (Candy & Shelia)

Volunteers

Greeter: Chad Crook

Crucifier: Jeremy Sullivan

Torch Bearers:

Eucharistic: Lesa Nelson

Readers: Beth South, Alana Herron

Psalms: John Algeo

Oblationer: Cory Lisee

GIFTS AND MEMORIALS

Altar flowers today are given by Sam & Candy Naifeh in honor of their anniversary.

Remember altar flowers are provided on Sundays only if they are given as a gift. Signup sheet is in the office hallway on bulletin board if you would like to “gift” a Sunday.

Easter Lilies were given by Pat & Fran Gorman in memory of the Gorman & Bondi families.

GOOD SHEPHERD EPISCOPAL CHURCH

1420 East Dewey/P O Box 335

Sapulpa, OK 74067

Telephone: 918-224-5144

Email: goodshepherdsapulpa@gmail.com

Facebook: Good Shepherd Episcopal Church Sapulpa OK

YouTube: [Good Shepherd Secretary](#)

Adult Formation: Sunday, 9:15am

Holy Eucharist: Sunday, 8am and 10:30am

Unity Sunday: 3rd Sunday of the month