

HOLY EUCHARIST

Sunday, September 13, 2020 at 9:00 AM

Week 18 of Ordinary Time

Livestreamed worship available at [facebook.com/stpaulsnorwalk/videos](https://www.facebook.com/stpaulsnorwalk/videos).

THE GATHERING RITE

Gathering Music *Andante grazioso* by Kate Boundy (c. 1866-1913)

The Opening Acclamation and Welcome

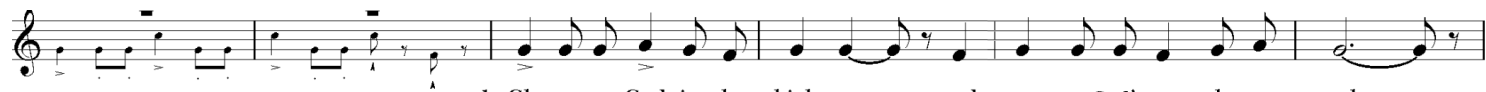
The people respond as the Celebrant says

Blessed be the one, holy, and living God.

Glory to God for ever and ever.

The Celebrant welcomes the people, then all sing together the Song of Praise.

Song of Praise



1. Glo-ry to God in the high-est, and peace to God's peo - ple on earth.



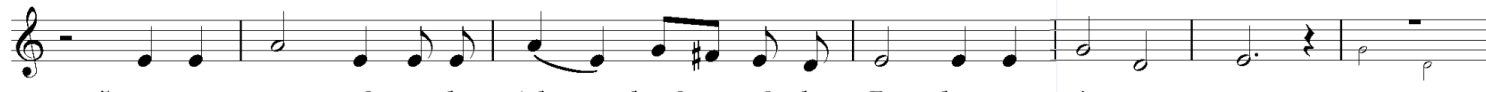
2. Lord God, heaven - ly King, al - might - y God and Fa - ther, we wor - ship you, we give you thanks, we



praise you for your glo - ry. 3. Lord Je - sus Christ, on - ly Son of the Fa - ther,



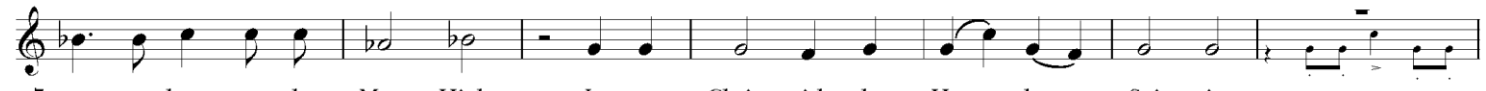
Lord God, Lamb of God, 4. you take a - way the sin of the world: have mer - cy on us;



5. you are seat - ed at the right hand of the Fa - ther: re - ceive our prayer.



6. For you a - lone are the Ho - ly One, you a - lone are the Lord,



7. 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.

setting: William Mathias (1934-1992)

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The Collect of the Day

The people respond as the Celebrant sings or says

The Lord be with you.

And also with you.

Let us pray.

O God most high, you are slow to anger and rich in compassion. Keep alive in us the memory of your mercy, that our angers may be calmed and our resentments dispelled. May we discover the forgiveness promised to those who forgive and become a people rich in mercy. We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God for ever and ever.
Amen.

THE LITURGY OF THE WORD

The Epistle *Romans 14:1-12*

The lector reads

Welcome those who are weak in faith, but not for the purpose of quarreling over opinions. Some believe in eating anything, while the weak eat only vegetables. Those who eat must not despise those who abstain, and those who abstain must not pass judgment on those who eat; for God has welcomed them. Who are you to pass judgment on servants of another? It is before their own lord that they stand or fall. And they will be upheld, for the Lord is able to make them stand.

Some judge one day to be better than another, while others judge all days to be alike. Let all be fully convinced in their own minds. Those who observe the day, observe it in honor of the Lord. Also those who eat, eat in honor of the Lord, since they give thanks to God; while those who abstain, abstain in honor of the Lord and give thanks to God.

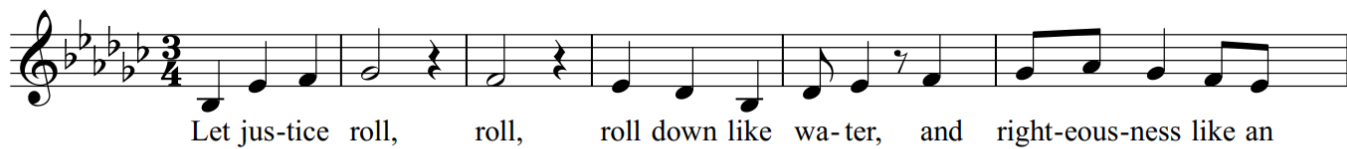
We do not live to ourselves, and we do not die to ourselves. If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's. For to this end Christ died and lived again, so that he might be Lord of both the dead and the living.

Why do you pass judgment on your brother or sister? Or you, why do you despise your brother or sister? For we will all stand before the judgment seat of God. For it is written,

"As I live, says the Lord, every knee shall bow to me,
and every tongue shall give praise to God."

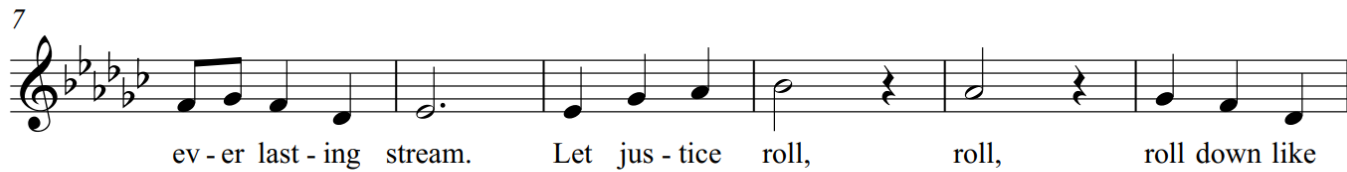
So then, each of us will be accountable to God.

The Response



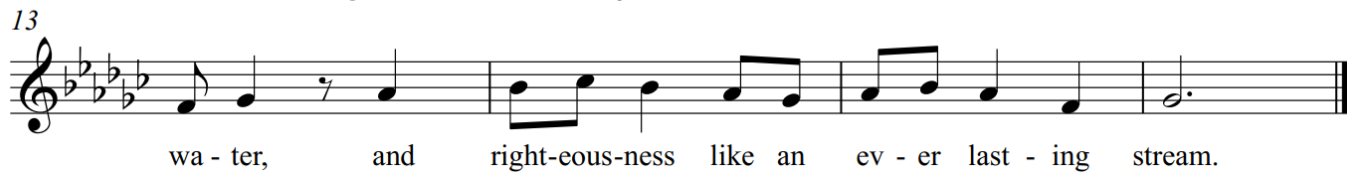
Let jus-tice roll, roll, roll down like wa-ter, and right-eous-ness like an

7



ev - er last - ing stream. Let jus - tice roll, roll, roll down like

13



wa - ter, and right-eous-ness like an ev - er last - ing stream.

words: Amos 5:12
music: 2017 by Emily Scott

The Gospel *Matthew 18:21-35*

The Celebrant or Deacon introduces and reads the Gospel.

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

Peter came and said to Jesus, "Lord, if another member of the church sins against me, how often should I forgive? As many as seven times?" Jesus said to him, "Not seven times, but, I tell you, seventy-seven times.

"For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves. When he began the reckoning, one who owed him ten thousand talents was brought to him; and, as he could not pay, his lord ordered him to be sold, together with his wife and children and all his possessions, and payment to be made. So the slave fell on his knees before him, saying, 'Have patience with me, and I will pay you everything.' And out of pity for him, the lord of that slave released him and forgave him the debt. But that same slave, as he went out, came upon one of his fellow slaves who owed him a hundred denarii; and seizing him by the throat, he said, 'Pay what you owe.' Then his fellow slave fell down and pleaded with him, 'Have patience with me, and I will pay you.' But he refused; then he went and threw him into prison until he would pay the debt. When his fellow slaves saw what had happened, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, 'You wicked slave! I forgave you all that debt because you pleaded with me. Should you not have had mercy on your fellow slave, as I had mercy on you?' And in anger his lord handed him over to be tortured until he would pay his entire debt. So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister from your heart."

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

The Sermon *The Rev. Daniel Simons, Priest-in-Charge*

A period of reflection follows the sermon.

You, O God, are supreme and holy.
You create our world and give us life.
Your purpose overarches everything we do.
You have always been with us.
You are God.

You, O God, are infinitely generous,
good beyond measure.
You came to us before we came to you.
You have revealed and proved
your love to us in Jesus Christ,
who lived and died and rose again.
You are with us now.
You are God.

You, O God, are Holy Spirit.
You empower us to be your gospel in the world.
You reconcile and heal; you overcome death.

You are our God. We worship you.

The Prayers of the People

During the periods of silence, the people may offer their own petitions, either silently or aloud. The intercessor says

We pray for peace in the world and for peace in our own land. For what other places of the world shall we pray?

Gracious God, **hear our prayer.**

We pray for our leaders in the church and in the world, and for all those who serve the common good, including these we now name.

Gracious God, **hear our prayer.**

We pray for our enemies: for those who have wronged us and for those we have wronged, particularly for God's reconciliation in what we now name.

Gracious God, **hear our prayer.**

We pray for those who are sick, hungry, or facing any challenge, including these we now name.

Gracious God, **hear our prayer.**

We pray for all who have died and for those who mourn them, particularly these we now name.

Gracious God, **hear our prayer.**

We give thanks for the blessings of this life and for God's gifts to us. For what else shall we thank God?

Gracious God, **hear our prayer.**

Announcements

The Anthem *sung by the choirs of St. Paul's, Norwalk and St. John's, West Hartford*

Ubi caritas et amor, deus ibi est.
Congregavit nos in unum Christi amor.
Exultemus et in ipso jucundemur.
Timeamus et amemus vivum.
Et ex corde diligamus nos sincero.

*Where charity and love are, God is there.
Christ's love has gathered us into one.
Let us rejoice and be pleased in Him.
Let us fear, and let us love the living God.
And may we love each other with a sincere heart.*

words: Antiphon for Footwashing on Maundy Thursday
music: Ola Gjeilo (b. 1978)

THE LITURGY OF THE TABLE

The Great Thanksgiving

—*Enriching Our Worship*, adapted: Daniel Simons

The people respond as the Celebrant sings

The Lord be with you.
And also with you.

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

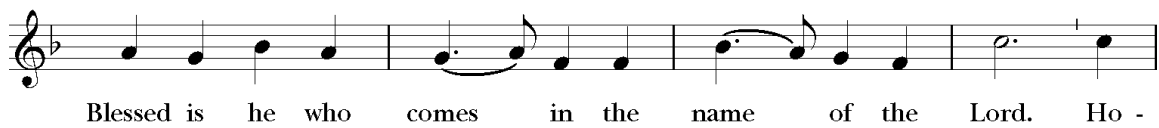
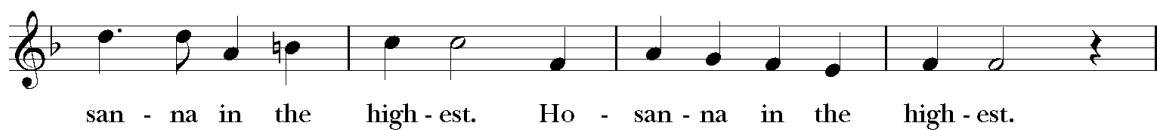
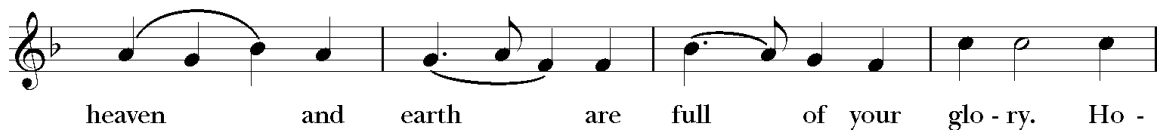
Let us give thanks to the Lord our God.
It is right to give God thanks and praise.

It is indeed good, always and everywhere, to give thanks to you, O God, through Jesus Christ, your beloved.

You are the source and life of all creation and you have made us in your own image. In the fullness of time your Word became incarnate among us as Jesus walked with us, proclaiming the good news to all who would hear.

Loving us to the very end, Jesus suffered the death of the cross. Yet you raised him in glory, and you raise us with him. Therefore we proclaim your glory as we sing:

Sanctus and Benedictus



setting: *A Community Mass*, Richard Proulx (1937-2010)
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To you indeed be glory, loving God.

Your beloved son, Jesus, on the night before he died, took bread; when he had given thanks to you, he broke it, gave it to his disciples, and said: Take, eat, this is my body which is given for you; do this to remember me.

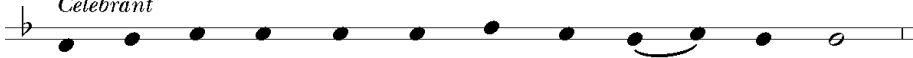
After supper Jesus took the cup; when he had given you thanks, he gave it to them and said: Drink this, all of you; this cup is the new covenant in my blood poured out for the life of the world; do this as often as you drink it to remember me.

Therefore, loving God, as we celebrate Christ's dying and rising, send your Holy Spirit upon these gifts, and upon us now, that we may be fed with your Presence and filled with your life-giving goodness. Strengthen us to do your work, and to be Christ's body in the world.

United as one in the love of the Holy Trinity, we offer to you, O God, our everlasting praise. Blessing, honor and glory be yours, now and for ever. **Amen.**

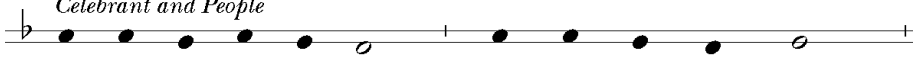
The Lord's Prayer

Celebrant

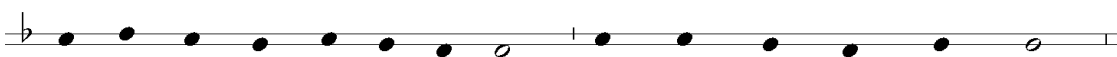


As our Sa - vior Christ has taught us, we now pray,

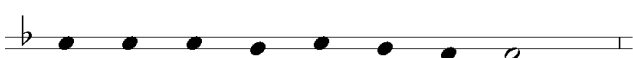
Celebrant and People



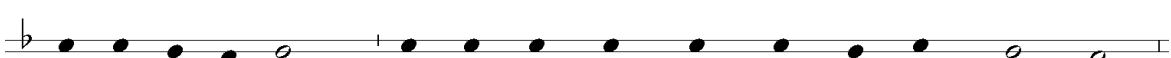
Our Fa - ther in hea - ven, hal - lowed be your Name,



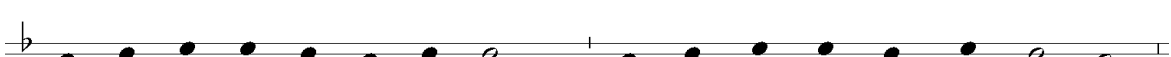
your king - dom come, your will be done, on earth as in hea - ven.




Give us to - day our dai - ly bread.




For - give us our sins as we for - give those who sin a - gainst us.



Save us from the time of tri - al, and de - liv - er us from e - vil.



For the king - dom, the power, and the glo - ry are yours,



now and for ev - er. A - men.

setting: *Ambrosian Chant*, adapt. Mason Martens
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The Fraction Anthem

The musical score for 'The Fraction Anthem' is presented in two systems. Each system consists of a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature is one sharp (F#) and the time signature is common time (C). The lyrics are: 'Eat this bread, drink this cup, come to him and nev-er be hun-gry.' and 'Eat this bread, drink this cup, trust in him and you will not thirst.'

words: John 6, adapt. Robert J. Batastini (b. 1942) and the Taizé community
music: Jacques Berthier (1923-1994)
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The Communion

The people say

O God, we are united here as one, in your transcendent power of love.

**From this center of goodness You appear to us now in a new way,
a new light, a new understanding,
a new power of friendship and unity.**

We receive this life from you; we share this life together.

**You appear in our midst as Life itself, and we rise up together,
beyond the resistant forces around us and within us.**

We are the body of Christ.

—Sr. Ilia Delio, adapted: Daniel Simons

THE SENDING RITE

The Blessing and Dismissal

The Celebrant blesses the People

Live without fear: your Creator has made you holy, has always protected you, and loves you as a mother. Go in peace to follow the good road, and may God's blessing be with you always. **Amen.**

—St. Claire of Assisi

Postlude *Prelude for Organ in G Major* by Fanny Hensel (1805-1847)

THE WORSHIP IS OVER. THE SERVICE BEGINS.

Join us for small group conversation and catching up on Zoom!

Click here: <https://us02web.zoom.us/j/82634971897>

To call in by phone, dial (646) 876-9923 and use meeting ID 826 3497 1897.

View our weekly announcements at stpaulsnorwalk.org/sundaymorning.

St. Paul's on the Green

60 East Avenue, Norwalk, CT 06851

Norwalk, Connecticut

stpaulsnorwalk.org

info@stpaulsnorwalk.org

GIVING TO ST. PAUL'S

Sharing in the work of St. Paul's expanding ministry is easy, and there are many ways to contribute. Financial giving is especially important during this time, as many of the church's costs are fixed, and expenses continue to come due. Grateful thanks for all generous contribution during this time.

You can:

- * **Mail a check** made payable to St. Paul's Episcopal Church: 60 East Avenue, Norwalk, CT 06851. Mail is being picked up regularly.
- * Mail in your **pledge envelope**.
- * **Give electronically** via bank or credit card: visit <http://www.stpaulsnorwalk.org/donate> to learn more.
- * **Text-to-Give**: simple and secure; text the amount of your donation to **855-934-1074**.

Please reach out to our Treasurer, Brad McKinney, at treasurer@stpaulsnorwalk.org with any questions or issues you may have. Thank you for your generous giving during this time.