

# THE HOLY EUCHARIST

*The Fifth Sunday in Lent*

ST. PAUL'S ON THE GREEN | APRIL 3, 2022 – 11:00 AM

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PRELUDE

*Psalm Prelude III (Psalm 23, verse 4) Op. 32 No. 1 Herbert Howells (1892-1983)*

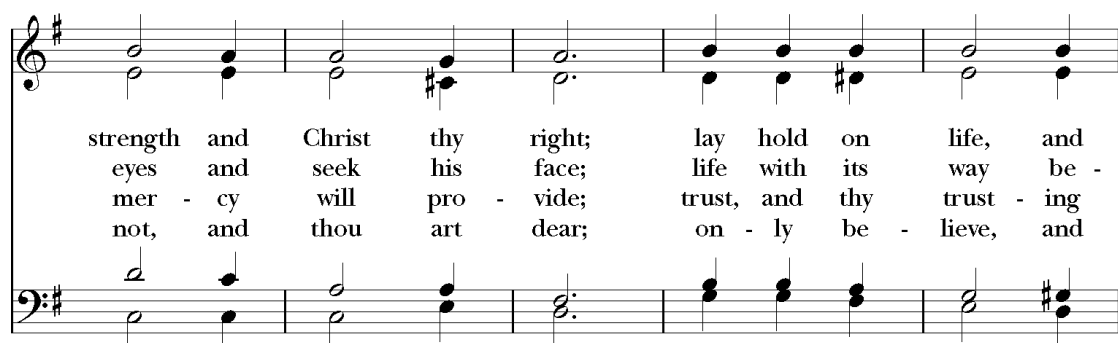
*Please stand as the bell sounds.*



# HYMN IN PROCESSION



1 Fight the good fight with all thy might, Christ is thy  
 2 Run the straight race through God's good grace, lift up thine  
 \*3 Cast care a - side, lean on thy Guide; his bound - less  
 \*4 Faint not nor fear, his arms are near; he chan - geth



strength and Christ thy right; lay hold on life, and  
 eyes and seek his face; life with its way be -  
 mer - cy will pro - vide; trust, and thy trust - ing  
 not, and thou art dear; on - ly be - lieve, and



it shall be thy joy and crown e - ter - nal - ly.  
 fore us lies, Christ is the path and Christ the prize.  
 soul shall prove Christ is its life and Christ its love.  
 thou shalt see that Christ is all in all to thee.

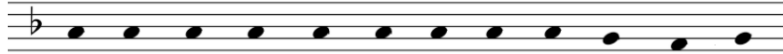
Words: John Samuel Bewley Monsell (1811-1875)  
 Music: *Pentecost*, William Boyd (1847-1928)

## THE OPENING ACCLAMATION AND COLLECT

*The Celebrant intones*

Blessed be the God of our salvation who bears our burdens and forgives our sins.

*The People respond*



## THE KYRIE *sung by the Choir and Congregation*

Three staves of musical notation in G major (one sharp) and 4/4 time. The first staff contains the lyrics 'Ky-ri - e e - le - i son. Ky-ri - e e - le - i son. Ky-ri - e e - le - i son.' with a measure rest of 7 measures indicated below the staff. The second staff contains the lyrics 'Chris - te e - le - i- son. Chris-te e - le - i- son. Chris-te e - le - i- son.' with a measure rest of 13 measures indicated below the staff. The third staff contains the lyrics 'Ky-ri - e e - le - i son. Ky-ri - e e - le - i son. Ky-ri - e e - le - i son.'

Music: James McGregor (b. 1930), after Verbum caro factum est, Hans Leo Hassler (1564-1612)  
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## THE COLLECT OF THE DAY

The Lord be with you.

**And also with you.**

God of power, God of mercy, you bring forth springs in the wasteland and turn despair into hope. Look not upon the sins of our past, but lift from our hearts the failures that weigh us down, that we might find refreshment and life in Christ, our liberator from sin, who lives and reigns with you in the unity of the Holy Spirit, holy and mighty God for ever and ever. **Amen.**

## THE LESSON *seated*

*Isaiah 43:16-21*

Thus says the Lord, who makes a way in the sea, a path in the mighty waters, who brings out chariot and horse, army and warrior; they lie down, they cannot rise, they are extinguished, quenched like a wick: Do not remember the former things, or consider the things of old. I am about to do a new thing; now it springs forth, do you not perceive it? I will make a way in the wilderness and rivers in the desert. The wild animals will honour me, the jackals and the ostriches; for I give water in the wilderness, rivers in the desert, to give drink to my chosen people, the people whom I formed for myself so that they might declare my praise.

Hear what the Spirit is saying to the People.

**Thanks be to God.**

Psalm 126 *In convertendo* *Tone I.1*

- 1 When *thē* LORD restored the *fórtunes* of *Zíon*, \*  
then were / we like *thōse* who dream.
- 2 Then was our mouth *fí*lled with *lá*ughter, \*  
and our / tongue with *shö*uts of joy.
- 3 Then they said *amóng* the *nátions*, \*  
“The LORD has / done great *thí*ngs for them.”
- 4 The LORD has done *gréat* things *fór* us, \*  
and / we are *gläd* indeed.
- 5 Restore our *fórtunes*, *Ó* LORD, \*  
like the watercourses / of the *Nēgev*.
- 6 —*Thōse* who *só*wed with tears \*  
will / reap with *sö*ngs of joy.
- 7 Those who go out weeping, *cárryí*ng the seed, \*  
will come again with joy, / *shó*ulderíng their sheaves. [*Ant.*]

Plainsong

If anyone else has reason to be confident in the flesh, I have more: circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law, a Pharisee; as to zeal, a persecutor of the church; as to righteousness under the law, blameless. Yet whatever gains I had, these I have come to regard as loss because of Christ. More than that, I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and I regard them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but one that comes through faith in Christ, the righteousness from God based on faith. I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death, if somehow I may attain the resurrection from the dead. Not that I have already obtained this or have already reached the goal; but I press on to make it my own, because Christ Jesus has made me his own. Beloved, I do not consider that I have made it my own; but this one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the heavenly call of God in Christ Jesus.

Hear what the Spirit is saying to the People.

**Thanks be to God.**

THE GRADUAL PROCESSION     *standing; all turn toward the Gospel as it is brought among the People*

*The Cantor sings the refrain, and the People repeat it.*



“Greatly have they oppressed me since my youth”  
—let Israel now say—

“Greatly have they oppressed me since my youth  
but they have not prevailed against me.”

**REFRAIN** *all*

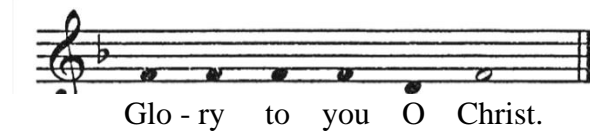
The plowmen plowed upon my back;  
and made their furrows long.  
The Lord, the Righteous One,  
has cut the cords of the wicked.

**REFRAIN** *all*

Psalm 129: 1-4

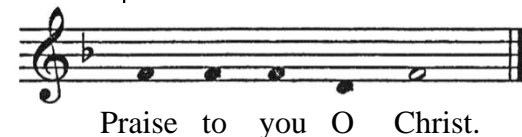
*The Deacon or Priest intones:*

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



Six days before the Passover Jesus came to Bethany, the home of Lazarus, whom he had raised from the dead. There they gave a dinner for him. Martha served, and Lazarus was one of those at the table with him. Mary took a pound of costly perfume made of pure nard, anointed Jesus' feet, and wiped them with her hair. The house was filled with the fragrance of the perfume. But Judas Iscariot, one of his disciples (the one who was about to betray him), said, "Why was this perfume not sold for three hundred denarii and the money given to the poor?" (He said this not because he cared about the poor, but because he was a thief; he kept the common purse and used to steal what was put into it.) Jesus said, "Leave her alone. She bought it so that she might keep it for the day of my burial. You always have the poor with you, but you do not always have me."

The Gospel of the Lord.



## THE SERMON

*seated*

*The Rev. Rick Fabian*

*Fr. Richard Fabian is founding co-rector of St. Gregory of Nyssa, in San Francisco, an early pioneer of the practices of Open Communion and Radical Welcome, which have shaped the core of our life together at St. Paul's.*

*A period of silent reflection follows the sermon.*

## AFFIRMATION OF FAITH

*standing*

### *The Nicene Creed*

**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: by the power of the Holy Spirit, He became incarnate from the Virgin Mary, and was made man. 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 and the Son. With the Father and the Son, She\* is worshipped and glorified. She 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.**

*\*Holy Spirit in biblical languages is a feminine-gendered word,  
and we use the feminine pronoun here to highlight that aspect of God's fullness.*

## THE PRAYERS OF THE PEOPLE

Loving God, in faith, we pray:

For reconciliation between the violated and the violent,  
**That we may rest in your peace.**

For generosity between rich and poor people everywhere,  
**That we may share the abundance of your creation.**

For the growth of love between broken peoples and nations,  
**That we may shape our common life as your kingdom.**

For mutual respect between immigrants and insiders,  
**That we may welcome your image in all who come to us.**

For protection for the weak and humility for the strong,  
**That we may serve others as you serve us in Christ.**

For what else shall we pray?

*The People add particular intercessions and thanksgivings aloud, silently, or via a livestream comment.*

For all the joys and concerns of our hearts,  
**That we may live with gladness and trust.**

*The Celebrant concludes the prayers, saying*

God of hope, from you come every blessing and all peace: Show us that, in the midst of our struggle and suffering, you are with us. Give us the abundance of your grace that we may do the work you give us to do and that we may be for the world a sign of your presence; through Christ, our Way, our Truth, and our life. **Amen.**



## THE PEACE

The peace of the Lord be with you.

**And also with you.**

*Please share a sign of peace with a distanced gesture to those nearby.*

## WELCOME AND ANNOUNCEMENTS *seated*

### **Giving to St. Paul's**

The work and mission of St. Paul's is fully supported by the generous contributions of its members and friends.

You can make a one-time offering or a sustaining gift to St. Paul's by visiting [stpaulsnorwalk.org/givebycard](http://stpaulsnorwalk.org/givebycard), or text to give at 203-889-9983. For other means of giving, visit [stpaulsnorwalk.org/support](http://stpaulsnorwalk.org/support).

**Thank you for your support!**



## ANTHEM AT THE OFFERTORY *seated, sung by the Choir*

Thou that hast given so much to me, Give one thing more, a grateful heart.


Not thankful, when it pleaseth me; As if thy blessings had spare days:

But such a heart, whose pulse may be Thy praise.

Thou that hast given so much to me, Give one thing more, a grateful heart.

Words: George Herbert (1633-1695)  
Music: Mary Plumstead (1905-1980)

HYMN AT THE OFFERTORY *standing*



1 King of glo - ry, King of peace, I will love thee;  
 2 Where - fore with my ut - most art, I will sing thee;  
 3 Seven whole days, not one in seven, I will praise thee;

*Tenor or soprano ad libitum*

3 Seven whole days, not one in seven, I will praise thee;



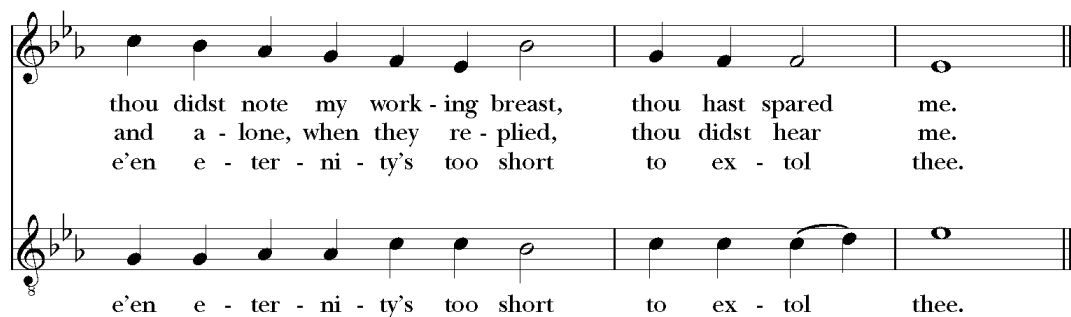
and that love may nev - er cease, I will move thee.  
 and the cream of all my heart, I will bring thee.  
 in my heart, though not in heaven, I can raise thee.

in my heart, though not in heaven, I can raise thee.



Thou hast grant - ed my re - quest, thou hast heard me;  
 Though my sins a - gainst me cried, thou didst clear me;  
 Small it is in this poor sort to en - roll thee;

Small it is in this poor sort to en - roll thee;



thou didst note my work - ing breast, thou hast spared me.  
 and a - lone, when they re - plied, thou didst hear me.  
 e'en e - ter - ni - ty's too short to ex - tol thee.

e'en e - ter - ni - ty's too short to ex - tol thee.

Words: George Herbert (1593-1633)  
 Music: *General Seminary*, David Charles Walker (b. 1938)  
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## THE GREAT THANKSGIVING

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father

*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.

Almighty, Creator of heaven and earth. You bid your faithful people cleanse their hearts, and prepare with joy for the Paschal feast; that, fervent in prayer and in works of mercy, and renewed by your Word and Sacraments, they may come to the fullness of grace which you have prepared for those who love you. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

*sung by the Choir and Congregation*

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

6  
earth are full of your glo - ry. Hos - an - na in the high - est. Bless - ed is he who

12  
comes in the name of the Lord. Ho - san - na

16  
in the high - - - - est.

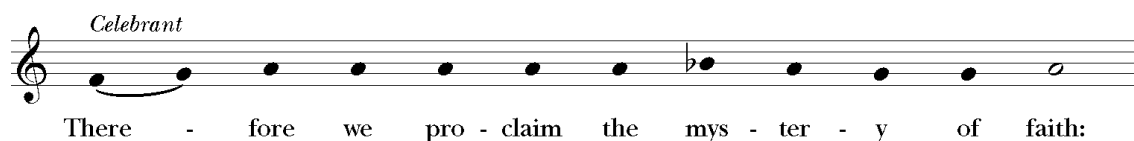
Setting: James McGregor (b.1930)  
Music: *Verbum Caro factum est*, Hans Leo Hassler (1565-1612)  
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*The Celebrant continues*

Holy and gracious Father: In your infinite love you made us for yourself, and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself for the life of the whole world. On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."



## 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 © 1985 Church Publishing, Inc. All rights reserved. OneLicense.net License #A-709109

*The Celebrant breaks the bread and invites the People to communion, saying*

This is the Bread of Heaven.

**Broken for the life of the world.**

Come to the table, all who are hungry; it is Christ who meets us here.

## THE COMMUNION

*Everyone is welcome to receive the bread and wine of Communion. Please follow the direction of the ushers. Healing prayer is available in the side aisles for those wishing to pray with someone for any need in their lives.*

*Sung first by the Choir and then by the Congregation as the distribution of Communion begins.*

God of — pro - mise, you have pre - pared — a ban - quet for us.  
Hap - py are those who are called — to the Sup - per of the Lamb.

*Plainsong*

MUSIC AT COMMUNION      *seated, sung by the Choir*

*It Is Well with My Soul*

Words: Horatio Spafford (1828-1888)  
Music: Philip P. Bliss (1838-1876)  
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THE PRAYER AFTER COMMUNION      *standing*

Let us pray:

O God, you made us from the dust of the earth,  
and our lives are as brief as the grass of the field,  
yet you sustain us in the wilderness,  
and you have fed us with the bread of heaven.  
Now raise us up, and turn our faces toward you,  
that we may reflect the glory we behold  
and show Christ's love to the world  
in the power of the Spirit. Amen.

THE BLESSING

May God, who sustains us in all things bring forth the fruit of repentance.  
And the blessing of God Almighty: The Father, the Son, and the Holy Spirit,  
be upon you and remain with you, now and always. **Amen.**

## HYMN IN PROCESSION

1 Je - sus, all my glad - ness, my re - pose in sad - ness,  
 2 Hence with earth - ly trea - sure: thou art all my plea - sure,  
 3 Flee, dark clouds that low - er, for my joy be - stow - er,

Je - sus, heaven to me, ah, my heart long plain - eth, ah, my spi - rit  
 Je - sus, my de - sire! Hence, for pomps I care not, e'en as though they  
 Je - sus, en - ters in! Joy from tri - bu - la - tion, hope from des - o -

strain - eth, long - eth af - ter thee! Thine I am, O ho - ly Lamb;  
 were not rank and for - tune's hire. Want and gloom, cross, death and tomb;  
 la - tion, they who love God win. Be it blame or scorn or shame,

on - ly where thou art is plea - sure, thee a - lone I trea - sure.  
 nought that I may suf - fer ev - er shall from Je - sus sev - er.  
 thou art with me in earth's sad - ness, Je - sus, all my glad - ness!

Johann Franck (1618-1677); tr. Arthur Wellesley Wotherspoon (1853-1936), alt.  
 Music: *Jesu, meine Freude*, Johann Crüger (1698-1662), alt.  
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## THE DISMISSAL

Let us go forth in peace to love and serve.  
 Thanks be to God.

## POSTLUDE

*Fantasia in G minor BWV 542* J.S. Bach (1685-1750)

## THE WORSHIP IS OVER – THE SERVICE BEGINS

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ST PAUL’S ON THE GREEN – 60 EAST AVE., NORWALK, CT 06851

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The Rev. Daniel Simons *Priest in Charge*

Will Doreza *Interim Director of Music*

Josh Ehlebracht *Interim Organist*

Marsha Dunn *Parish Administrator*