

# THE HOLY EUCHARIST

*The Fourth Sunday of Advent*

ST. PAUL'S ON THE GREEN | DECEMBER 18, 2022 - 9:00 & 11:00AM

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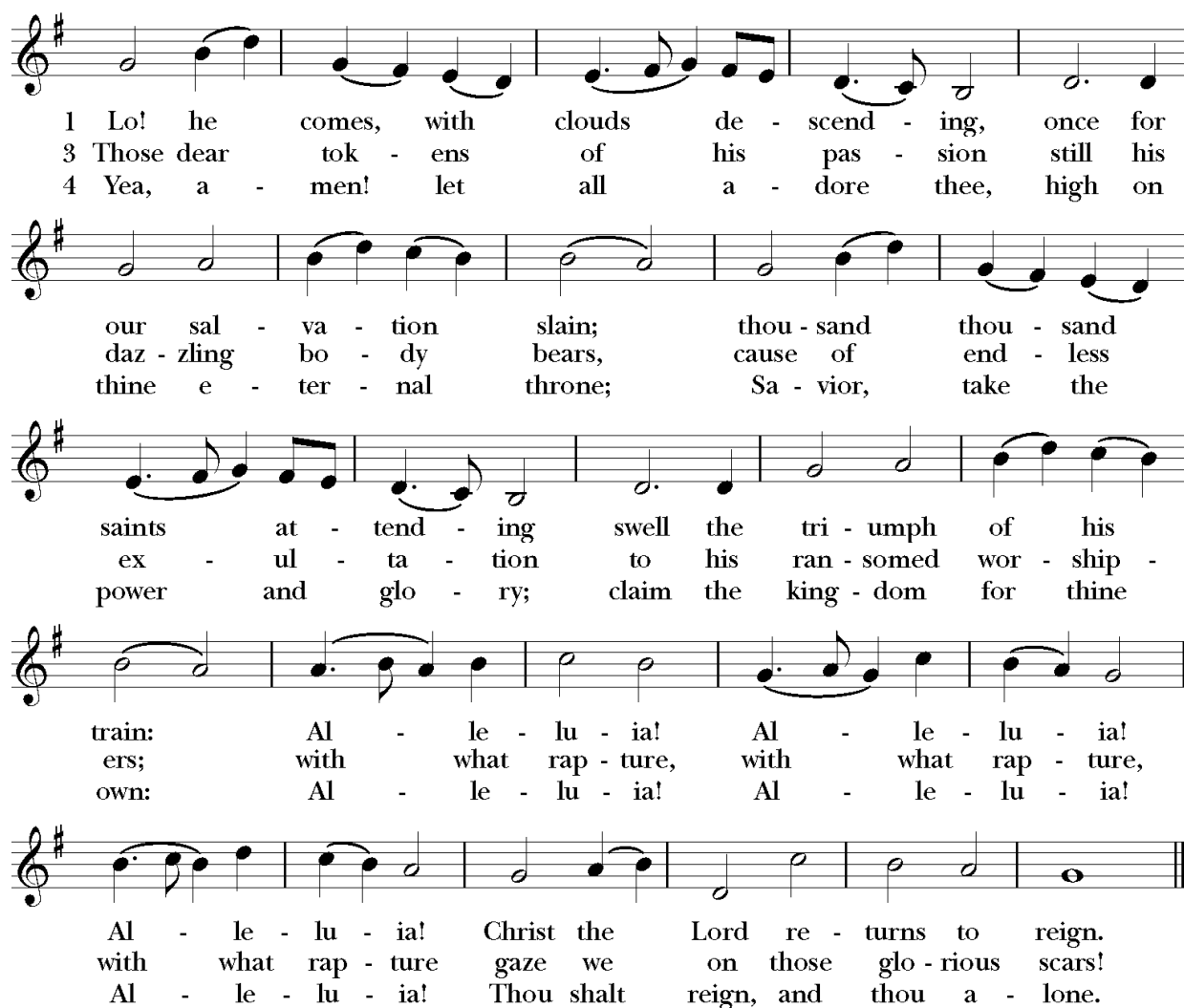
PRELUDE

*Fugue in B Minor BWV 544 - J.S. Bach (1685-1750)*

*Please stand as the bell sounds.*



# HYMN IN PROCESSION



1 Lo! he comes, with clouds de - scend - ing, once for  
 3 Those dear tok - ens of his pas - sion still his  
 4 Yea, a - men! let all a - dore thee, high on

our sal - va - tion slain; thou - sand thou - sand  
 daz - zling bo - dy bears, cause of end - less  
 thine e - ter - nal throne; Sa - vior, take the

saints at - tend - ing swell the tri - umph of his  
 ex - ul - ta - tion to his ran - somed wor - ship -  
 power and glo - ry; claim the king - dom for thine

train: Al - le - lu - ia! Al - le - lu - ia!  
 ers; with what rap - ture, with what rap - ture,  
 own: Al - le - lu - ia! Al - le - lu - ia!

Al - le - lu - ia! Christ the Lord re - turns to reign.  
 with what rap - ture gaze we on those glo - rious scars!  
 Al - le - lu - ia! Thou shalt reign, and thou a - lone.

Words: Charles Wesley (1707–1788)

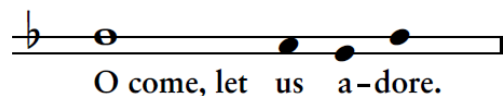
Music: Helmsley, melody Thomas Augustine Arne (1710–1778); harm. Ralph Vaughan Williams (1872–1958), alt.

## OPENING ACCLAMATION

*The Celebrant intones*

Our God, Emmanuel, now draws near;

*The People respond*



## THE TRISAGION

*sung three times*

Musical notation for the Trisagion, consisting of two systems of staves. Each system has a treble and bass staff. The key signature is one flat (B-flat). The first system contains the lyrics 'Ho - ly God, Ho - ly and Might - y,'. The second system contains the lyrics 'Ho - ly Im - mor - tal One, Have mer - cy up - on us.' The notation includes various musical symbols such as notes, rests, and bar lines.

Setting: Ver. Hymnal 1982, after Alexander Archangelsky (1846-1924)

## THE COLLECT OF THE DAY

*The Celebrant intones*

The Lord be with you.

**And also with you.**

Let us pray.

Eternal God, in the words of the prophets your promise is spoken. At last, in the womb of the Virgin Mary, your word takes flesh. Teach us to so welcome Jesus, the promised Emmanuel, and to preach the good news of his coming, that every age may know him as the source of redemption and grace. Grant this through the one whose coming is certain, whose day draws near: your son, our Savior Jesus Christ, who lives and reigns with you in the unity of the Holy Spirit, God for ever and ever.

**Amen.**

Again the Lord spoke to Ahaz, saying, Ask a sign of the Lord your God; let it be deep as Sheol or high as heaven. But Ahaz said, I will not ask, and I will not put the Lord to the test. Then Isaiah said: "Hear then, O house of David! Is it too little for you to weary mortals, that you weary my God also? Therefore the Lord himself will give you a sign. Look, the young woman is with child and shall bear a son, and shall name him Immanuel. He shall eat curds and honey by the time he knows how to refuse the evil and choose the good. For before the child knows how to refuse the evil and choose the good, the land before whose two kings you are in dread will be deserted."

Hear what the Spirit is saying to the People.

**Thanks be to God.**

PSALM     *sung by the Cantor or Choir*

*Psalms 72:1-7, 18-19*

Hear, O Shepherd of Israel, leading Joseph like a flock; \*  
    shine forth, you that are enthroned upon the cherubim.  
In the presence of Ephraim, Benjamin, and Manasseh, \*  
    stir up your strength and come to help us.  
Restore us, O God of hosts; \*  
    show the light of your countenance, and we shall be saved.  
O God of hosts, \*  
    how long will you be angered despite the prayers of your people?  
You have fed them with the bread of tears; \*  
    you have given them bowls of tears to drink.  
You have made us the derision of our neighbors, \*  
    and our enemies laugh us to scorn.  
Restore us, O God of hosts; \*  
    show the light of your countenance, and we shall be saved.  
Let your hand be upon the one at your right hand, \*  
    the one you have made so strong for yourself.  
And so will we never turn away from you, \*  
    give us life, that we may call upon your Name.  
Restore us, O God of hosts; \*  
    show the light of your countenance, and we shall be saved.

Setting: plainsong

Paul, a servant of Jesus Christ, called to be an apostle, set apart for the gospel of God, which he promised beforehand through his prophets in the holy scriptures, the gospel concerning his Son, who was descended from David according to the flesh and was declared to be Son of God with power according to the spirit of holiness by resurrection from the dead, Jesus Christ our Lord, through whom we have received grace and apostleship to bring about the obedience of faith among all the Gentiles for the sake of his name, including yourselves who are called to belong to Jesus Christ, to all God's beloved in Rome, who are called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

Hear what the Spirit is saying to the People.

**Thanks be to God.**

GOSPEL ANTIPHON     *standing; all turn toward the Gospel as the Choir or Cantor sings*

*O Clavis David,  
et sceptrum domus Israel;  
qui aperis, et nemo claudit;  
claudis, et nemo aperit:  
veni, et educ vinctum de domo carceris,  
sedentem in tenebris  
et umbra mortis.*

O Key of David  
and sceptre of the House of Israel;  
you open and no one can shut;  
you shut and no one can open:  
Come and free the prisoners,  
those who dwell in darkness  
and the shadow of death.

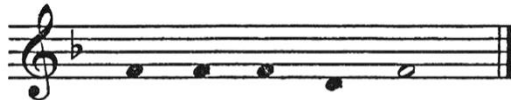
The Holy Gospel of our Lord Jesus Christ according to Matthew.



Glo - ry to you O Christ.

Now the birth of Jesus the Messiah took place in this way. When his mother Mary had been engaged to Joseph, but before they lived together, she was found to be with child from the Holy Spirit. Her husband Joseph, being a righteous man and unwilling to expose her to public disgrace, planned to dismiss her quietly. But just when he had resolved to do this, an angel of the Lord appeared to him in a dream and said, “Joseph, son of David, do not be afraid to take Mary as your wife, for the child conceived in her is from the Holy Spirit. She will bear a son, and you are to name him Jesus, for he will save his people from their sins.” All this took place to fulfill what had been spoken by the Lord through the prophet: “Look, the virgin shall conceive and bear a son, and they shall name him Emmanuel, which means, “God is with us.” When Joseph awoke from sleep, he did as the angel of the Lord commanded him; he took her as his wife, but had no marital relations with her until she had borne a son; and he named him Jesus.”

The Gospel of the Lord.



Praise to you O Christ.

## SERMON

*The Rev. Timothy Hodapp  
Canon for Mission Advancement and Coaching  
The Episcopal Church in Connecticut*

*A period of silent reflection follows the sermon.*

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.*

## PRAYERS OF THE PEOPLE

The people who walked in darkness have seen a great light; those who lived in a land of deep darkness—on them light has shined. *(ISAIAH 9/2)*

You who dwell in darkness and light, in silence and sound, dwell in the hearts of your people. In hope, peace, and joy may we await with anticipation the coming of Christ the Morning Star.

Christ, be our light. **Shine in our hearts.**

You who delivered your people from the misery of bondage in slavery to the land of promise, set us free from enslavement to division, disunity, and distrust in our public life and labor. Illumine those in authority with the light of vision.

Christ, be our light. **Shine in our hearts.**

You who patterned the stars and called the sun and moon into being, pattern the hearts of people everywhere to see in each other the beauty of the universe and the splendor of creation, that divisions of race, class, gender, and ethnicity may be recreated into one common humanity.

Christ, be our light. **Shine in our hearts.**

You who shower comfort and hope to the lowest, the lost, and the least, shower the light of compassion on the sick, the sorrowful, and the suffering. Help us to be your compassion and hope in the world.

*(Please speak aloud or offer in silence the names of those for whom you are praying).*

Christ, be our light. **Shine in our hearts.**

You who welcome into the brilliant light of eternity those who have died, welcome those whose lives have been cut short by violence, warfare, and strife. Shine the light of hope.

*(Please speak aloud or offer in silence the names of those for whom you are praying).*

Christ, be our light. **Shine in our hearts.**

And for what else shall we pray? *(Please speak aloud your own prayers, or offer them silently.)*

Christ, be our light. **Shine in our hearts.**

**May Christ, the Morning Star who knows no setting, find us ever burning with the light of love, the spirit of truth, and the wellspring of hope. Amen.**

*During each week of Advent we will feature here one of the United Nations Sustainable Development Goals, and invite you to expand your prayer to include them now and through the week. Learn more at [sdgs.un.org](https://sdgs.un.org)*

### **Education - UN Sustainable Development Goal 4**

**Pray for inclusive and equitable quality education and for lifelong learning opportunities for all:**

- for the global education crisis caused by the Covid-19 outbreak;
- for the education disparity which disproportionately affects girls, children from disadvantaged backgrounds, those living in rural areas, children with disabilities and children from ethnic minorities.
- for adequate training and support for the 83 million primary and secondary teachers teaching throughout the world



## THE PEACE

The peace of the Lord be always with you.  
**And also with you.**

*Please share a sign of peace with those around you.*

## 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 855-934-1074. For other means of giving, visit [stpaulsnorwalk.org/support](http://stpaulsnorwalk.org/support). Thank you for your support!*

## MUSIC AT THE OFFERTORY *sung by the Choir at 11am*

***Lo, how a rose e'er blooming***

*German Carol (15<sup>th</sup> cent.)  
Harmony: Michael Praetorius (1571-1621)*

# HYMN AT THE OFFERTORY *standing*



1 Sa - vior of the na - tions, come! Vir - gin's  
 2 Won - drous birth! Oh, won - drous child of the  
 3 Thus on earth the Word ap - pears, grac - ing  
 4 Come, O Fa - ther's sav - ing Son, who o'er



Son, make here your home. Mar - vel now, both  
 Vir - gin un - de - filed! Might - y God and  
 his cre - a - ted spheres; hence to death and  
 sin the vic - tory won. Bound - less shall your



heaven and earth, that the Lord chose such a birth.  
 Ma - ry's son, ea - ger now his race to run!  
 hell de - scends, then the heaven - ly throne a - scends.  
 king - dom be; grant that we its glo - ries see.

Words: Martin Luther (1483–1546) after Ambrose of Milan (340–397); tr. William M. Reynolds (1812–1876) and James Waring McCrady (b. 1938)  
 Music: Nun komm, der Heiden Heiland, melody from Erfurt Enchiridia, 1524; harm. Melchior Vulpus (1560?–1616)

## THE GREAT THANKSGIVING

*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.

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Because in Jesus Christ our Lord you have received us as your sons and daughters, made us citizens of your kingdom, and given us the Holy Spirit to guide us into all truth. 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:

Ho - ly, Ho - ly, Ho - - - ly, God of pow - er and

might: Hea - ven and earth are full of your glo - ry. Glo -

ry be to you, O God most high. Bles - sed is he that comes

in the name of the Lord. Ho - san na in the high - est.

Setting: Missa de Sancta Maria Magdalena, Healey Willan (1880–1968)

*The Celebrant continues*

You are holy, O God of majesty, and blessed is Jesus Christ, your Son, the Word coming among us, full of grace and truth. In Jesus Christ, born of Mary, you fulfilled your promise, long-awaited by prophets, and spoken in the scriptures. By his resurrection from the dead, we receive life everlasting. Before he was given up to suffering and death, alight with the vision of a feast that heralded a kingdom present and yet to come, at supper with his disciples Jesus took bread and offered you thanks. He broke the bread, and gave it to them, saying: "Take, eat. This is my Body: it is broken for you." After supper, he took the cup, he offered you thanks, and gave it to them saying: "Drink this, all of you. This is my Blood of the new covenant; it is poured out for you, and for all, that sins may be forgiven. Do this in remembrance of me." Remembering your gracious acts in Jesus Christ, we take from your creation this bread and this wine and joyfully celebrate his dying and rising, as we await the day of his coming. With thanksgiving, we offer our very selves to you to be a living and holy sacrifice, dedicated to your service.

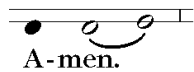
Great is the mystery of faith:

**Christ has died; Christ is risen; Christ will come in glory.**

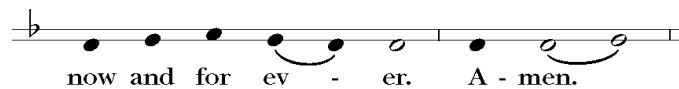
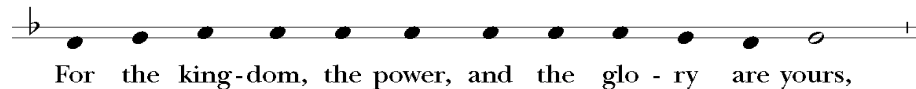
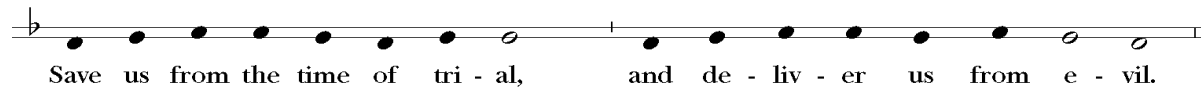
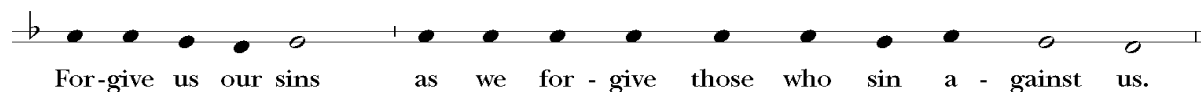
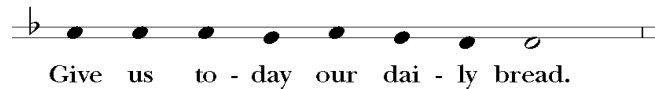
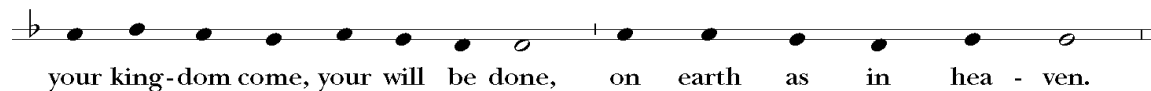
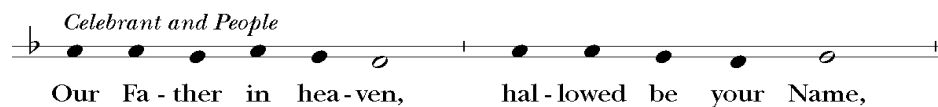
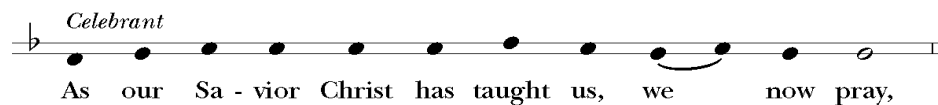
Gracious God, pour out your Holy Spirit upon us and upon these your gifts of bread and wine, that the bread we break and the cup we bless may be the communion of the body and blood of Christ. By your Spirit, unite us with Christ and with your church in all the world. Keep us faithful and alert for the hour of Christ's coming. Let us live courageously as children of truth and light, so that we may eat and drink together in your eternal realm.

Through Christ, with Christ, in Christ, in the unity of the Holy Spirit, all glory and honor are yours, almighty God, now and forever.

*People*



# THE LORD'S PRAYER



Setting: Ambrosian Chant, adapt. Mason Martens (1933-1991)

## THE COMMUNION

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

God bids us now draw near;

**O Come, Emmanuel, and find us ready to receive you.**

*Everyone is welcome to receive the bread and wine of Communion. Please follow the direction of the ushers.*

*Gluten-free hosts are available upon request, grape juice is available in the blue-dot cups.*

*Healing prayer is available in the side aisles for those wishing to pray with someone for any need in their lives.*

*All sing together as the distribution of Communion begins.*

*Organ*

The musical score is written for an organ in G major (one sharp). It consists of ten staves of music. The lyrics are: "O Lamb of God, you take a - way the sins of the world, have mer - cy up - on us. O Lamb of God, you take a - way the sins of the world, have mer - cy up - on us. O Lamb of God, you take a - way the sins of the world, grant us your peace." The score includes measure numbers 6, 10, 14, 18, 23, 27, and 31. The key signature changes to A major (two sharps) at measure 27. The piece ends with a double bar line at measure 31.

O Lamb of God, you take a - way the  
sins of the world, have mer - cy up -  
on us. O Lamb of  
God, you take a - way the sins of the  
world, have mer - cy up - on us.  
O Lamb of God, you take a -  
way the sins of the world,  
grant us your peace.

Setting: Missa de Sancta Maria Magdalena, Healey Willan (1880–1968)

MUSIC AT COMMUNION      *sung by the Choir at 11am*

**Hymn: Come, thou long expected Jesus**

Words: Charles Wesley (1707–1788)

Music: Stuttgart, melody from Psalmodia Sacra, oder Andächtige und Schöne Gesänge, 1715; adapt. and harm. William Henry Havergal (1793–1870), alt.

THE PRAYER AFTER COMMUNION      *standing*

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 forever in the risen life of Christ our Savior. Amen.

THE BLESSING

The blessing of God Almighty: Eternal Majesty, Incarnate Word, and Abiding Spirit,  
be upon you and remain with you for ever.  
**Amen.**

**Christmas Services at St. Paul's**  
**Light in the Darkness – Tuesday, December 20**

- A service of prayer and healing in troubled times

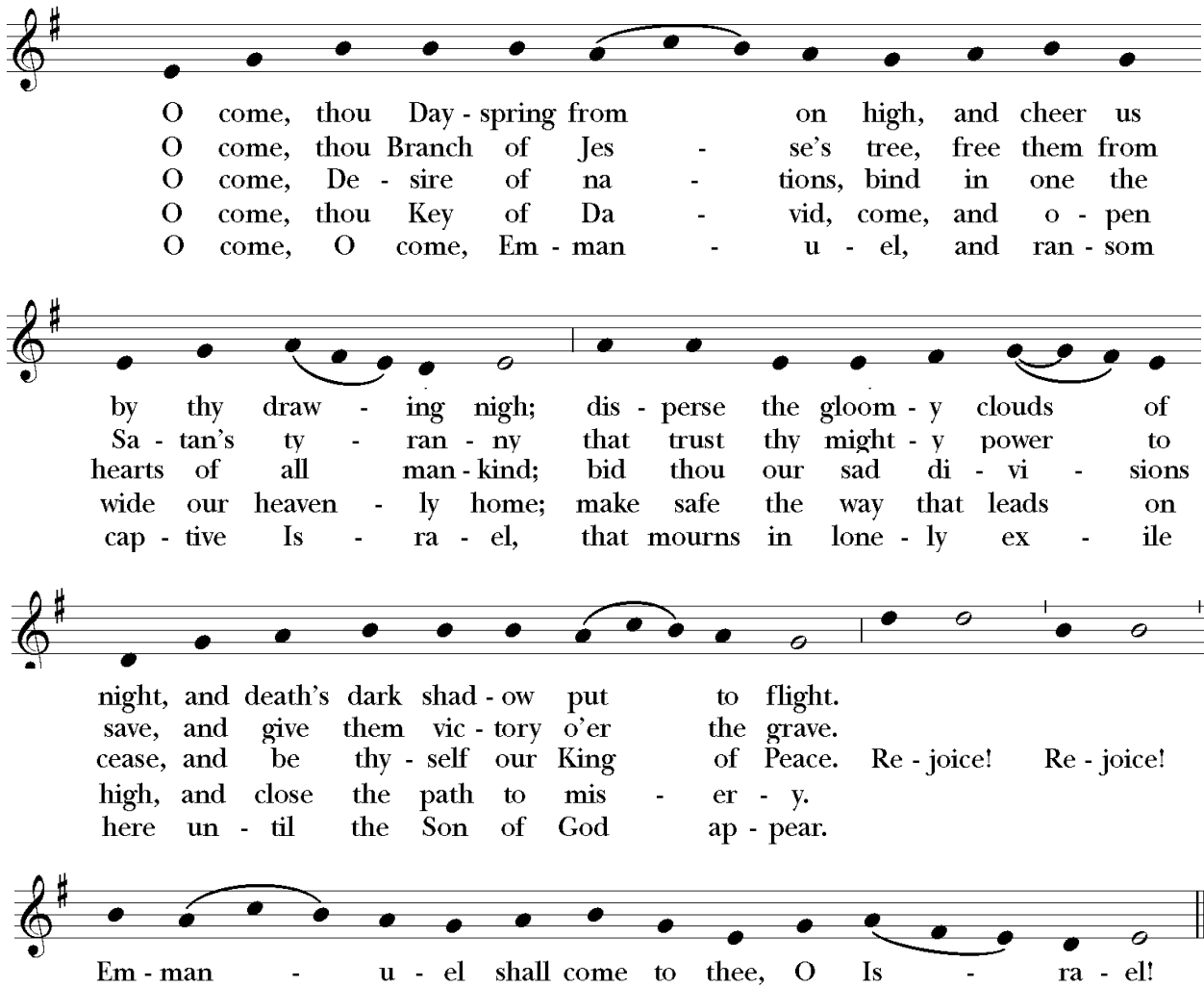
**Christmas Eve – Saturday, December 24**

- 3:00pm Family Service – *especially for young children*
- 6:00pm Early Service – *with a choral prelude at 5:45pm*
- 10:00pm Late Service – *with a choral prelude at 9:30pm*

**Christmas Day – Saturday, December 25**

- 11:00am Holy Eucharist

## HYMN IN PROCESSION



O come, thou Day - spring from on high, and cheer us  
 O come, thou Branch of Jes - se's tree, free them from  
 O come, De - sire of na - tions, bind in one the  
 O come, thou Key of Da - vid, come, and o - pen  
 O come, O come, Em - man - u - el, and ran - som

by thy draw - ing nigh; dis - perse the gloom - y clouds of  
 Sa - tan's ty - ran - ny that trust thy might - y power to  
 hearts of all man - kind; bid thou our sad di - vi - sions  
 wide our heaven - ly home; make safe the way that leads on  
 cap - tive Is - ra - el, that mourns in lone - ly ex - ile

night, and death's dark shad - ow put to flight.  
 save, and give them vic - tory o'er the grave.  
 cease, and be thy - self our King of Peace. Re - joice! Re - joice!  
 high, and close the path to mis - er - y.  
 here un - til the Son of God ap - pear.

Em - man - u - el shall come to thee, O Is - ra - el!

Words: Latin, ca. 9th cent.; ver. Hymnal 1940, alt.

Music: Veni, veni, Emmanuel, plainsong, Mode 1, Processionale, 15th cent.; adapt. Thomas Helmore (1811–1890); acc. Richard Proulx (b. 1937)

## THE DISMISSAL

May the One who is coming find us watching and waiting,  
**Amen. Come, Lord Jesus.**

## POSTLUDE

*Toccata on Veni Emmanuel - Andrew Carter (b1939)*

## THE WORSHIP IS OVER – THE SERVICE BEGINS

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

Contact us at: 203-847-2806 [info@stpaulsnorwalk.org](mailto:info@stpaulsnorwalk.org)

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