

HOLY EUCHARIST

Proper 20 in Ordinary Time

ST. PAUL'S ON THE GREEN | SEPTEMBER 24, 2023 – 9:00AM & 11:00AM

PRELUDE

Chanson de nuit – Edward Elgar (arr. Herbert Brewer)

Please stand as the bell sounds.

HYMN IN PROCESSION

1 Im - mor - tal, in - vis - i - ble, God on - ly wise,
2 Un - rest - ing, un - hast - ing, and si - lent as light,
3 To all life thou giv - est, to both great and small;
4 Thou reign - est in glo - ry, thou rul - est in light,

in light in - ac - ces - si - ble hid from our eyes,
nor want - ing, nor wast - ing, thou rul - est in might;
in all life thou liv - est, the true life of all;
thine an - gels a - dore thee, all veil - ing their sight;

most bless - ed, most glo - rious, the An - cient of Days,
thy jus - tice like moun - tains high soar - ing a - bove
we blos - som and flour - ish, like leaves on the tree,
all laud we would ren - der: O help us to see

al - might - y, vic - tor - ious, thy great Name we praise.
thy clouds, which are foun - tains of good - ness and love.
then with - er and per - ish; but nought chan - geth thee.
'tis on - ly the splen - dor of light hid - eth thee.

Words: Walter Chalmers Smith (1824–1908), alt.

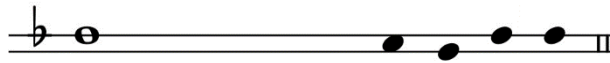
Music: St. Denio, Welsh hymn, from *Caniadau y Cyssegr*, 1839; adapt. John Roberts (1822–1877); harm. The English Hymnal, 1906, alt.

THE OPENING ACCLAMATION

The Celebrant intones

Blessed be the one, holy, and living God.

The People respond

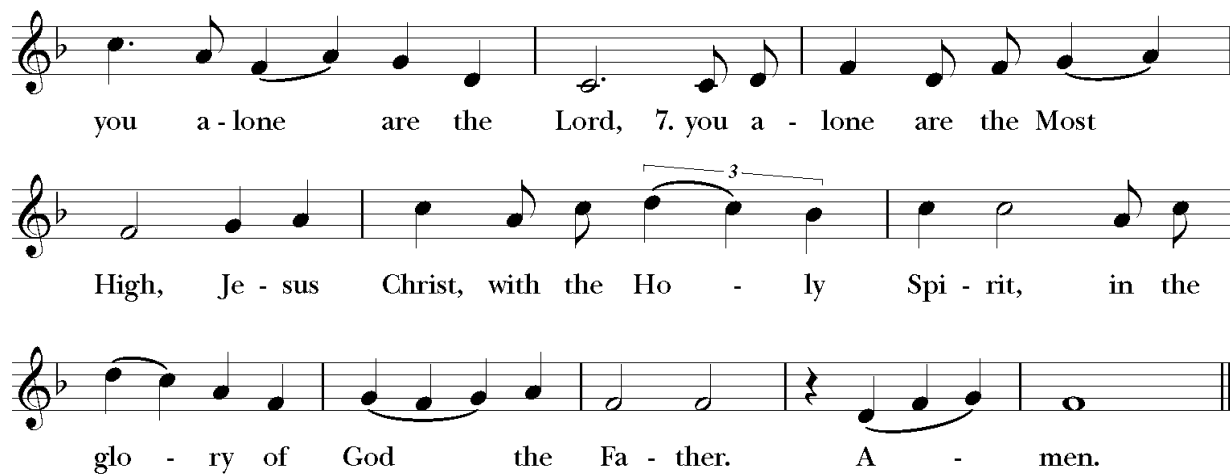


Glory to God for - ev - er and ev - er.

GLORIA

A series of nine musical staves in G major, 4/4 time. The lyrics are written below the staves. The first staff begins with a treble clef and a key signature of one sharp (F#). The music consists of eighth and quarter notes, with some measures containing rests. The lyrics are: "1. Glo - ry to God in the high - est, and peace to his 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,"

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Setting: Robert Powell (b. 1932)

THE COLLECT OF THE DAY

The Celebrant intones

The Lord be with you.

And also with you.

Let us pray.

O God most high, your ways are not our ways, for your kindness is lavished equally upon all. Teach us to welcome your mercy towards others, even as we hope to receive mercy ourselves. 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.

When God saw what the people of Nineveh did, how they turned from their evil ways, God changed his mind about the calamity that he had said he would bring upon them; and he did not do it. But this was very displeasing to Jonah, and he became angry. He prayed to the Lord and said, “O Lord! Is not this what I said while I was still in my own country? That is why I fled to Tarshish at the beginning; for I knew that you are a gracious God and merciful, slow to anger, and abounding in steadfast love, and ready to relent from punishing. And now, O Lord, please take my life from me, for it is better for me to die than to live.” And the Lord said, “Is it right for you to be angry?” Then Jonah went out of the city and sat down east of the city, and made a booth for himself there. He sat under it in the shade, waiting to see what would become of the city. The Lord God appointed a bush, and made it come up over Jonah, to give shade over his head, to save him from his discomfort; so Jonah was very happy about the bush. But when dawn came up the next day, God appointed a worm that attacked the bush, so that it withered. When the sun rose, God prepared a sultry east wind, and the sun beat down on the head of Jonah so that he was faint and asked that he might die. He said, “It is better for me to die than to live.” But God said to Jonah, “Is it right for you to be angry about the bush?” And he said, “Yes, angry enough to die.” Then the Lord said, “You are concerned about the bush, for which you did not labor and which you did not grow; it came into being in a night and perished in a night. And should I not be concerned about Nineveh, that great city, in which there are more than a hundred and twenty thousand persons who do not know their right hand from their left, and also many animals?”

Hear what the Spirit is saying to the People.

Thanks be to God.

PSALM

Psalms 103:8-13

*At 9:00am, the Psalm is read reflectively, with a slight pause at the asterisk.
At 11:00am, the Psalm is sung by the Choir*

I will exalt you, O holy God, *
and bless your Name for ever and ever.

Every day will I bless you *
and praise your Name for ever and ever.

Great are you, O God, and greatly to be praised; *
there is no end to your greatness.

One generation shall praise your works to another *
and shall declare your power.

I will ponder the glorious splendor of your majesty *
and all your marvelous works.

They shall speak of the might of your wondrous acts, *
and I will tell of your greatness.

They shall publish the remembrance of your great goodness; *
they shall sing of your righteous deeds.

You are gracious and full of compassion, *
slow to anger and of great kindness.

(at 11:00am) Anglican Chant: [John Camidge II](#)

To me, living is Christ and dying is gain. If I am to live in the flesh, that means fruitful labor for me; and I do not know which I prefer. I am hard pressed between the two: my desire is to depart and be with Christ, for that is far better; but to remain in the flesh is more necessary for you. Since I am convinced of this, I know that I will remain and continue with all of you for your progress and joy in faith, so that I may share abundantly in your boasting in Christ Jesus when I come to you again. Only, live your life in a manner worthy of the gospel of Christ, so that, whether I come and see you or am absent and hear about you, I will know that you are standing firm in one spirit, striving side by side with one mind for the faith of the gospel, and are in no way intimidated by your opponents. For them this is evidence of their destruction, but of your salvation. And this is God's doing. For he has graciously granted you the privilege not only of believing in Christ, but of suffering for him as well-- since you are having the same struggle that you saw I had and now hear that I still have.

Hear what the Spirit is saying to the People.

Thanks be to God.

As the Gospel Procession gathers, children ages 5-12 (and parents) are invited to join the Procession at the center. They will then leave for their own lesson and will rejoin us at the Passing of the Peace.

GOSPEL HYMN *standing, all turn toward the Gospel as it is brought among the People.*



1 Come, la - bor on. Who dares stand i - dle
4 Come, la - bor on. Claim the high call - ing
5 Come, la - bor on. No time for rest, till

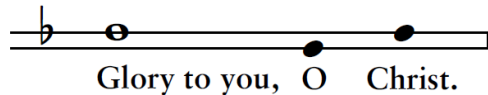
1 on the har - vest plain, while all a - round us
4 an - gels can - not share— to young and old the
5 glows the west - ern sky, till the long sha - dows

1 waves the gold - en grain? And to each ser - vant
4 Gos - pel glad - ness bear: re - deem the time; its
5 o'er our path - way lie, and a glad sound comes

1 does the Mas - ter say, "Go work to - day."
4 hours too swift - ly fly. The night draws nigh.
5 with the set - ting sun, "Ser - vants, well done."

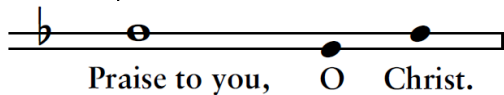
Words: Jane Laurie Borthwick (1813–1897), alt.
Music: Ora Labora, Thomas Tertius Noble (1867–1953)

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



Jesus said, "The kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. After agreeing with the laborers for the usual daily wage, he sent them into his vineyard. When he went out about nine o'clock, he saw others standing idle in the marketplace; and he said to them, 'You also go into the vineyard, and I will pay you whatever is right.' So they went. When he went out again about noon and about three o'clock, he did the same. And about five o'clock he went out and found others standing around; and he said to them, 'Why are you standing here idle all day?' They said to him, 'Because no one has hired us.' He said to them, 'You also go into the vineyard.' When evening came, the owner of the vineyard said to his manager, 'Call the laborers and give them their pay, beginning with the last and then going to the first.' When those hired about five o'clock came, each of them received the usual daily wage. Now when the first came, they thought they would receive more; but each of them also received the usual daily wage. And when they received it, they grumbled against the landowner, saying, 'These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.' But he replied to one of them, 'Friend, I am doing you no wrong; did you not agree with me for the usual daily wage? Take what belongs to you and go; I choose to give to this last the same as I give to you. Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous?' So the last will be first, and the first will be last."

The Gospel of the Lord.



SERMON

The Rev. Daniel Simons

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

Let us pray now to God, who hears our prayers even before we ask.

Holy One, inspire and lead those who hold authority in the nations of the world.

Guide us and all people in the way of justice and peace.

Strengthen all who minister in Christ's name.

That the life of Christ may be revealed in us.

Have compassion on those who suffer from sickness, grief, or trouble.

In your presence may they find strength.

Look with your kindness on our homes and families.

Grant that your love may grow in our hearts.

Make us alive to the needs of our community.

Help us to share one another's joys and burdens.

We pray for the particular needs and thanksgivings of those gathered here.

Please add your particular intercessions and thanksgivings aloud or in silence.

We remember those who have died, especially those we now name...

Please add particular names aloud or in silence.

Hear us, O God,

For we put our trust in you.

The Celebrant prays a concluding collect, or the following

These things, loving God, that your servants have prayed for, give us grace to work for; and in the purpose of your love answer our prayers and fulfill our hopes for Jesus' sake.

Amen.

THE PEACE

The peace of the Lord be 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, or text to give at 855-934-1074

For other means of giving, visit stpaulsnorwalk.org/support.

Thank you for your support!



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

God has work for us to do

Mark Miller (b. 1958)

'Til all the jails are empty
and all the bellies filled;
'til no one hurts or steals or lies,
and no more blood is spilled:

God has work for us to do,
God has work for us to do,
'til God's will is done, and all things are made new,
God has work for us, work for us to do!

'Til age and race and gender
no longer separate;
'til pulpit, press, and politics
are free of greed and hate.
God has work for us to do...

In tenement and mansion,
in factory, farm, and mill,
in board room and in billiard hall,
in wards where time stands still,

In classroom, church, and office,
in shops or on the street,
in every place where people thrive,
or starve, or hide, or meet,
God has work for us...

By sitting at a bedside
to hold pale trembling hands,
by speaking for the powerless
against unjust demands,

By praying through our doing,
and singing though we fear,
by trusting that the seed we sow
will bring God's harvest near.

HYMN AT THE OFFERTORY *standing*

1 Be thou my vi - sion, O Lord of my heart;
 2 Be thou my wis - dom, and thou my true word;
 3 High King of hea - ven, when vic - tory is won,

all else be nought to me, save that thou art—
 I ev - er with thee and thou with me, Lord;
 may I reach hea - ven's joys, bright hea - ven's Sun!

thou my best thought, by day or by night,
 thou my great Fa - ther; thine own may I be;
 Heart of my heart, what - ev - er be - fall,

wak - ing or sleep - ing, thy pres - ence my light.
 thou in me dwell - ing, and I one with thee.
 still be my vis - ion, O Ru - ler of all.

Words: Irish, ca. 700; versified Mary Elizabeth Byrne (1880–1931); tr. Eleanor H. Hull (1860–1935), alt.
 Music: Slane, Irish ballad melody; adapt. The Church Hymnary, 1927; harm. David Evans (1874–1948)

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 truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy. You have filled us and all creation with your blessing and fed us with your constant love; you have redeemed us in Jesus Christ and knit us into one body. Through your Spirit you replenish us and call us to fullness of life. Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we sing:

Ho - ly, ho - ly, ho - ly Lord, God of

pow - er and might, — hea - ven and earth are full of your

glo - ry. 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. —

Setting: Calvin Hampton (1938–1984)

The Celebrant continues

Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love. You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace.

But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love. Yet you never ceased to care for us, and prepared the way of salvation for all people.

Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

On the night before he died for us, Our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, and gave it to his friends, and said: "Take, eat: This is my Body which is given for you. Do this for the remembrance of me."

As supper was ending, Jesus 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 poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

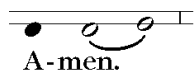
Therefore, we proclaim the mystery of faith:

Christ has died. Christ is risen. Christ will come again.

Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. Bring us into the everlasting heritage of your children, that with the blessed Virgin Mary, blessed Paul, and all your saints, we may praise your Name for ever.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever.

People



A-men.

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

THE COMMUNION

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

We break this bread to share in the Body of Christ.

We who are many are one body, for we all share in the one bread.

Everyone is welcome to receive the bread and wine of Communion. Please follow the direction of the ushers. Gluten-free bread is available upon request; grape juice is available in the blue-dot cups at the side altars. (For the health of all, we are no longer dipping the bread into the chalice wine by hand.)

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

All sing as the distribution of Communion begins:

The musical score is written for a choir and piano. It consists of two systems of music. The first system has a vocal line (treble clef) and a piano accompaniment line (bass clef). The vocal line begins with a whole note chord (G4, B4, D5) and then moves to a half note (G4), followed by a quarter note (B4), and then a half note (D5). The piano accompaniment begins with a whole note chord (G3, B3, D4) and then moves to a half note (G3), followed by a quarter note (B3), and then a half note (D4). The lyrics for the first system are: "Eat this bread, drink this cup, come to me and nev-er be hun - gry." The second system also has a vocal line and a piano accompaniment line. The vocal line begins with a whole note chord (G4, B4, D5) and then moves to a half note (G4), followed by a quarter note (B4), and then a half note (D5). The piano accompaniment begins with a whole note chord (G3, B3, D4) and then moves to a half note (G3), followed by a quarter note (B3), and then a half note (D4). The lyrics for the second system are: "Eat this bread, drink this cup, trust in me and you will not thirst."

Setting: Jacques Berthier (1923-1994)

MUSIC AT COMMUNION *sung by the Choir at 11:00am*

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 Celebrant blesses the People with these or other words of blessing

The blessing of God Almighty: Eternal Majesty, Incarnate Word, and Abiding Presence, be upon you and remain with you, now and always. **Amen.**

HYMN IN PROCESSION

The musical score is written for four voices (Soprano, Alto, Tenor, Bass) and piano accompaniment. It is in G major (one sharp) and 4/4 time. The score consists of four systems of music, each with a vocal line and a piano accompaniment line. The lyrics are written below the vocal line. The first system contains four lines of lyrics, each corresponding to a different voice part. The second system contains two lines of lyrics. The third system contains two lines of lyrics. The fourth system contains two lines of lyrics. The piano accompaniment consists of chords and single notes, providing a harmonic background for the voices.

1 Praise to the Lord, the Al - might - y, the King of cre -
2 Praise to the Lord; o - ver all things he glo - rious - ly
3 Praise to the Lord, who doth pros - per thy way and de -
4 Praise to the Lord! O let all that is in me a -

a - tion; O my soul, praise him, for he is thy
reign - eth: borne as on ea - gle - wings, safe - ly his
fend thee; sure - ly his good - ness and mer - cy shall
dore him! All that hath life and breath come now with

health and sal - va - tion: join the great throng, psal - ter - y,
saints he sus - tain - eth. Hast thou not seen how all thou
ev - er at - tend thee; pon - der a - new what the Al -
prais - es be - fore him! Let the a - men sound from his

or - gan, and song, sound - ing in glad ad - o - ra - tion.
need - est hath been grant - ed in what he or - dain - eth?
might - y can do, who with his love doth be - friend thee.
peo - ple a - gain; glad - ly for ev - er a - dore him.

Words: Henry Williams Baker (1821–1877), alt.; based on Psalms 148 and 150
Music: *Laudate Dominum*, Charles Hubert Hastings Parry (1848–1918)

THE DISMISSAL

Let us go forth into the world to love and to serve.

Thanks be to God.

POSTLUDE

Prelude in G Major, BWV 541 – J.S. Bach

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

The Rev. Daniel Simons *Rector*

The Rev. Paul Carling *Priest Associate*

Molly Cooke *Seminarian*

Will Doreza *Interim Director of Music*

Josh Ehlebracht *Interim Organist*

Marsha Dunn *Parish Administrator*

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