

HOLY EUCHARIST

The Third Sunday of Advent

ST. PAUL'S ON THE GREEN | DECEMBER 17, 2023 – 9:00AM & 11:00AM

PRELUDE

Nun komm, der Heiden Heiland, BWV 659 - J.S. Bach (1685-1750)

Please stand as the bell sounds.



Singing the "[O Antiphons](#)" during the weeks of Advent is a tradition that dates back to the fifth century. Each of the seven antiphons (Advent was longer then) contains a name for the messiah given by the prophet Isaiah: O Wisdom, O Lord, O Root of Jesse, O Key of David, O Morning Star, O King of the Nations, O Emmanuel (meaning God with us). We will sing one of these O Antiphons before the Gospel reading each Sunday.

HYMN IN PROCESSION

1 Hark! the glad sound! the Sa - vior comes, the Sa - vior
 2 He comes, the pri - songers to re - lease in Sa - tan's
 3 He comes, the bro - ken heart to bind, the bleed - ing
 4 Our glad ho - san - nas, Prince of Peace, thy wel - come

prom - ised long: let ev - ery heart pre -
 bond - age held; the gates of brass be -
 soul to cure; and with the trea - sures
 shall pro - claim; and heaven's e - ter - nal

pare a throne, and ev - ery voice a song.
 fore him burst, the i - ron fet - ters yield.
 of his grace to en - rich the hum - ble poor.
 arch - es ring with thy be - lov - ed Name.

Words: Philip Doddridge (1702–1751)

Music: *Richmond*, melody Thomas Haweis (1734–1820); adapt. Samuel Webbe (1740–1816); harm. Hymns Ancient and Modern, Revised, 1950

OPENING ACCLAMATION

The Celebrant intones

Our God, Emmanuel, now draws near;

The People respond

O come, let us a-dore.

THE TRISAGION

sung once by the Choir or Cantor, and then twice by all

Ho - ly God, Ho - ly and Might - y,

Ho - ly Im - mor - tal One, Have mer - cy up - on us.

The musical score is written for two staves, Treble and Bass clef, in B-flat major (two flats). 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 music is a simple, homophonic setting with block chords and moving lines in both hands.

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.

O God, most high and most near, you send glad tidings to the lowly, you hide not your face from the poor; those who dwell in darkness you call into the light. Take away our blindness, remove the hardness of our hearts, and form us into a humble people, that, at the advent of your Son, we may recognize him in our midst and find joy in his saving presence. Grant this through the one whose coming is certain, whose day draws near: your Son, our Lord Jesus Christ, who lives and reigns with you in the unity of the Holy Spirit, God for ever and ever.

Amen.

The spirit of the Lord God is upon me, because the Lord has anointed me; he has sent me to bring good news to the oppressed, to bind up the brokenhearted, to proclaim liberty to the captives, and release to the prisoners; to proclaim the year of the Lord's favor, and the day of vengeance of our God; to comfort all who mourn; to provide for those who mourn in Zion— to give them a garland instead of ashes, the oil of gladness instead of mourning, the mantle of praise instead of a faint spirit. They will be called oaks of righteousness, the planting of the Lord, to display his glory. They shall build up the ancient ruins, they shall raise up the former devastations; they shall repair the ruined cities, the devastations of many generations. For I the Lord love justice, I hate robbery and wrongdoing; I will faithfully give them their recompense, and I will make an everlasting covenant with them. Their descendants shall be known among the nations, and their offspring among the peoples; all who see them shall acknowledge that they are a people whom the Lord has blessed. I will greatly rejoice in the LORD, my whole being shall exult in my God; for he has clothed me with the garments of salvation, he has covered me with the robe of righteousness, as a bridegroom decks himself with a garland, and as a bride adorns herself with her jewels. For as the earth brings forth its shoots, and as a garden causes what is sown in it to spring up, so the Lord God will cause righteousness and praise to spring up before all the nations.

Hear what the Spirit is saying to the People.

Thanks be to God.

PSALM

*sung by the Choir or Cantor**Psalms 126*

When God restored the fortunes of Zion, *
then were we like those who dream.

Then was our mouth filled with laughter, *
and our tongue with shouts of joy.

Then they said among the nations, *
“God has done great things for them.”

God has done great things for us, *
and we are glad indeed.

Restore our fortunes, O God, *
like the watercourses of the Negev.

Those who sowed with tears *
will reap with songs of joy.

Those who go out weeping, carrying the seed, *
will come again with joy, shouldering their sheaves..

Setting: plainsong

Rejoice always, pray without ceasing, give thanks in all circumstances; for this is the will of God in Christ Jesus for you. Do not quench the Spirit. Do not despise the words of prophets, but test everything; hold fast to what is good; abstain from every form of evil. May the God of peace himself sanctify you entirely; and may your spirit and soul and body be kept sound and blameless at the coming of our Lord Jesus Christ. The one who calls you is faithful, and he will do this.

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*

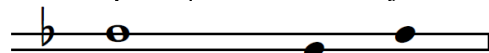
*O radix Jesse,
qui stas in signum populorum,
super quem continebunt reges os suum,
quem Gentes deprecabuntur:
veni ad liberandum nos, jam noli tardare.*

O Root of Jesse,
standing as a sign among the peoples;
before you kings will shut their mouths,
to you the nations will make their prayer:
Come and deliver us, and delay no longer.

THE GOSPEL *The Deacon or Priest intones*

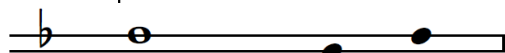
John 1:6-8,19-28

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


Glory to you, O Christ.

There was a man sent from God, whose name was John. He came as a witness to testify to the light, so that all might believe through him. He himself was not the light, but he came to testify to the light. This is the testimony given by John when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?" He confessed and did not deny it, but confessed, "I am not the Messiah." And they asked him, "What then? Are you Elijah?" He said, "I am not." "Are you the prophet?" He answered, "No." Then they said to him, "Who are you? Let us have an answer for those who sent us. What do you say about yourself?" He said, "I am the voice of one crying out in the wilderness, 'Make straight the way of the Lord,'" as the prophet Isaiah said. Now they had been sent from the Pharisees. They asked him, "Why then are you baptizing if you are neither the Messiah, nor Elijah, nor the prophet?" John answered them, "I baptize with water. Among you stands one whom you do not know, the one who is coming after me; I am not worthy to untie the thong of his sandal." This took place in Bethany across the Jordan where John was baptizing.

The Gospel of the Lord.


Praise to you, O Christ.

SERMON

Molly Cooke, Seminarian

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.

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*

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Thank You!

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

O thou, the central orb

*Charles Wood (b. 1866-1926)
Words: Henry Ramsden Bramley*

O thou, the central orb of righteous love,
Pure beam of the Most High, eternal light
Of this our wintry world; thy radiance bright
Awakes new joy in faith: hope soars above.

Come, quickly come, and let thy glory shine;
Gilding our darksome heaven with rays divine.

Thy saints with holy lustre round thee move,
As stars about thy throne, set in the height
Of God's ordaining counsel, as thy sight
Gives measured grace to each, thy power to prove.

Let thy bright beams disperse the gloom of sin:
Our nature all shall feel eternal day
In fellowship with thee, transforming ray [see discussion]
To souls, erewhile unclean, now pure within. Amen.

HYMN AT THE OFFERTORY *standing*



1 Com - fort, com - fort ye my peo - ple, speak ye peace, thus
 2 Hark, the voice of one that cri - eth in the des - ert
 3 Make ye straight what long was crook - ed, make the rough - er



saith our God; com - fort those who sit in dark - ness
 far and near, call - ing us to new re - pent - ance
 pla - ces plain; let your hearts be true and hum - ble,



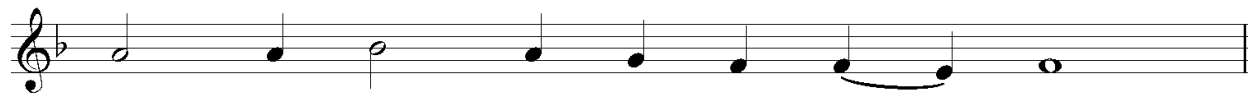
mourn - ing 'neath their sor - rows' load. Speak ye to Je -
 since the king - dom now is here. Oh, that warn - ing
 as be - fits his ho - ly reign. For the glo - ry



ru - sa - lem of the peace that waits for them;
 cry o - bey! Now pre - pare for God a way;
 of the Lord now o'er earth is shed a - broad;



tell her that her sins I cov - er,
 let the val - leys rise to meet him
 and all flesh shall see the to - ken



and her war - fare now is o - ver.
 and the hills bow down to greet him.
 that the word is nev - er bro - ken.

Words: Johann G. Olearius (1611–1684); tr. Catherine Winkworth (1827–1878), alt.
 Music: Psalm 42, melody and bass Claude Goudimel (1514–1572); harm. Hymnal 1982

THE GREAT THANKSGIVING

This year, our Advent Eucharistic prayer changes weekly to draw from the themes and imagery found in each week's scripture texts.

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 our greatest joy to give you thanks and praise, O Lord our God, creator and ruler of the universe. You are good news to the oppressed, healing for the brokenhearted, freedom to the captive, and comfort for those who mourn. Now the time has come at last to proclaim the year of your favor. Therefore we praise you, joining our voices with choirs of angels with prophets, apostles, and martyrs, and with all the faithful of every time and place who forever sing 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, our Lord. He is the true light that the prophets foretold, He has come into the world to enlighten everyone so that we might testify to your saving power and love.

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."

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."

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:

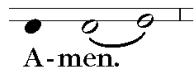
Christ has died, Christ is risen, Christ will come again.

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. Teach us to rejoice and give thanks always, to pray without ceasing, to follow the Spirit, heed the prophets, and hold fast to what is good, so that we may be holy and whole at the coming of our Lord.

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

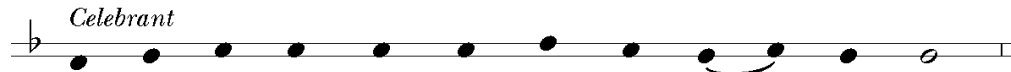
People



A-men.

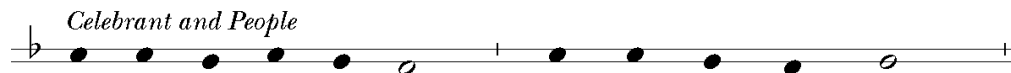
THE LORD'S PRAYER

Celebrant

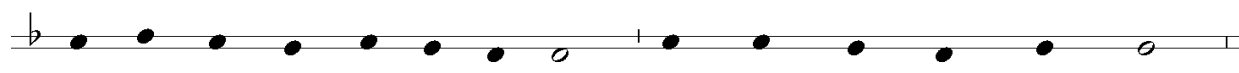


As our Sa - vior Christ has taught us, we now pray,

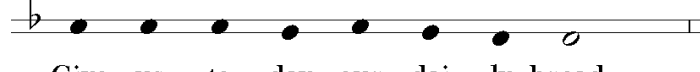
Celebrant and People



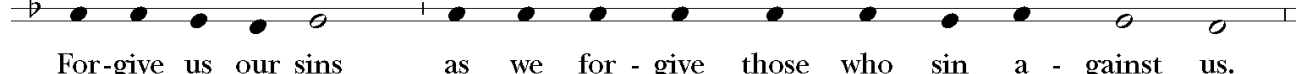
Our Fa - ther in hea - ven, hal - lowed be your Name,



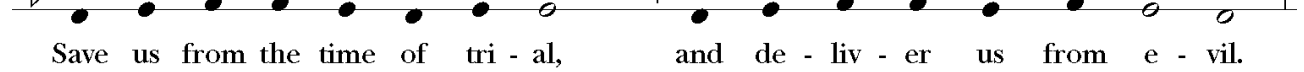
your king - dom come, your will be done, on earth as in hea - ven.



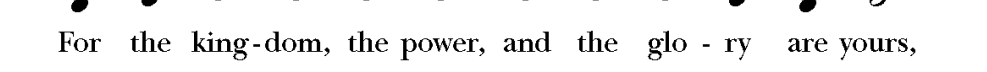
Give us to - day our dai - ly bread.



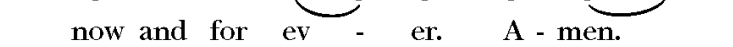
For - give us our sins as we for - give those who sin a - gainst us.



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

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 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:

Organ

The musical score is written for a single melodic line on a treble clef staff with a key signature of one sharp (F#). It consists of 31 measures, with measure numbers 6, 10, 14, 18, 23, 27, and 31 marked at the beginning of their respective lines. 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 melody is simple and hymn-like, with long horizontal lines indicating sustained notes. The final measure (31) ends with a double bar line.

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)

Blessed be the God of Israel

Words: Carl P. Daw, Jr. (b. 1944)
Music: *Shepherd's Pipes*, Annabeth McClelland Gay (b. 1925)

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

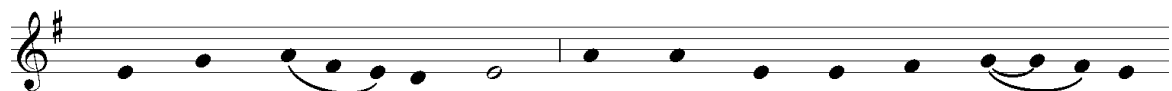
The Celebrant blesses the People with these or other words of blessing

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



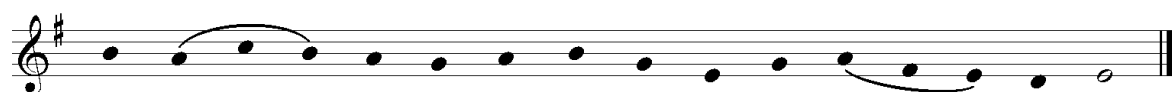
O come, O come, Em - man - u - el, and ran - som
 O come, thou Branch of Jes - se's tree, free them from
 O come, O come, Em - man - u - el, and ran - som



cap - tive Is - ra - el, that mourns in lone - ly ex - ile
 all things might - i - ly; to us the path of know - ledge
 cap - tive Is - ra - el, that mourns in lone - ly ex - ile



here un - til the Son of God ap - pear.
 show, and teach us in her ways to go. Re - joice! Re - joice!
 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

Go with joy, to discover God's promise in the wilderness.

Amen. We go in the name of Christ.

POSTLUDE

Antiphon V: How Fair and Pleasant thou Art - Marcel Dupré (1886-1971)

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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