

THE HOLY EUCHARIST

Commemoration of Dr. Martin Luther King

ST. PAUL'S ON THE GREEN | JANUARY 14, 2024 - 9:00 & 11:00AM

PRELUDE

Offertory - Florence Price (1883-1953)

Born in 1883, Florence Price was a composer, pianist, and organist who became well known as the first African-American woman to have her work played by a major symphony orchestra. Her substantial body of work includes over 300 pieces, many of which were found in her abandoned summer home in 2009.

Please stand as the bell sounds.



HYMN IN PROCESSION

1 Build a long - er ta - ble, not a high - er wall,
 2 Build a saf - er ref - uge, not a larg - er jail;
 3 Build a broad - er door - way, not a long - er fence.
 4 When we lived as ex - iles, ref - u - gees a - broad,

feed - ing those who hun - ger, mak - ing room for all.
 where the weak find shel - ter, mer - cy will not fail.
 Love pro - tects all peo - ple, spar - ing no ex - pense.
 Christ be - came our door - way to the reign of God.

Feast - ing to - geth - er, strang - er turns to friend,
 For an - y place where jus - tice is de - nied,
 When we em - brace com - pas - sion more than fear,
 So must our ta - bles wel - come those who roam.

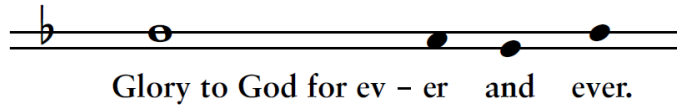
Christ breaks walls to piec - es; false di - vi - sions end.
 Christ will breach the jail wall, free - ing all in - side.
 Christ tears down our fenc - es: all are wel - come here.
 None can be ex - clud - ed; all must find a home.

THE OPENING ACCLAMATION

The Celebrant intones

Blessed be God, who liberates us from bondage and sets us free.

The People respond



SONG OF PRAISE

[illegible]

The Cantor sings the Ndebele verse alone, and then with the Congregation for the second verse in English.

*Siya thandaza
Siya nikela
Siya dumisa
Thina
Njalo...*

Always we pray
Always we give
Always we bless
Always
Njalo...

THE COLLECT OF THE DAY

The Lord be with you.

And also with you.

Let us pray.

Almighty God, by the hand of Moses your servant you led your people out of slavery, and made them free at last: Grant that your church, following the example of your prophet Martin Luther King, may resist oppression in the name of your love, and may secure for all your children the blessed liberty of the Gospel of Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, now and for ever.

Amen.

THE LESSON *seated*

Genesis 37:17b-20

So Joseph went after his brothers, and found them at Dothan. They saw him from a distance, and before he came near to them, they conspired to kill him. They said to one another, "Here comes this dreamer. Come now, let us kill him and throw him into one of the pits; then we shall say that a wild animal has devoured him, and we shall see what will become of his dreams."

Hear what the Spirit is saying to the People.

Thanks be to God.

I will remember the works of God, *
and call to mind your wonders of old time.

I will meditate on all your acts *
and ponder your mighty deeds.

Your way, O God, is holy; *
who is so great a god as our God?

You are the God who works wonders *
and have declared your power among the peoples.

By your strength you have redeemed your people, *
the children of Jacob and Joseph.

The waters saw you, O God; the waters saw you and trembled; *
the very depths were shaken.

The clouds poured out water; the skies thundered; *
your arrows flashed to and fro;

The sound of your thunder was in the whirlwind; your lightnings lit up the world; *
the earth trembled and shook.

Your way was in the sea, and your paths in the great waters, *
yet your footsteps were not seen.

You led your people like a flock *
by the hand of Moses and Aaron.

Anglican Chant: David Hurd

David Hurd is a prominent African-American composer, organist, and choral director in the Anglican tradition, currently serving at the Episcopal Church of St. Mary the Virgin in Manhattan. He has held prominent positions at General Theological Seminary and Trinity Wall Street. His work is well-represented in the Hymnal 1982, and is frequently sung at St. Paul's.

Paul, a prisoner of Christ Jesus, and Timothy our brother,* To Philemon our dear friend and co-worker, to Apphia our sister,* to Archippus our fellow-soldier, and to the church in your house: Grace to you and peace from God our Father and the Lord Jesus Christ. When I remember you* in my prayers, I always thank my God because I hear of your love for all the saints and your faith towards the Lord Jesus. I pray that the sharing of your faith may become effective when you perceive all the good that we* may do for Christ. I have indeed received much joy and encouragement from your love, because the hearts of the saints have been refreshed through you, my brother. For this reason, though I am bold enough in Christ to command you to do your duty, yet I would rather appeal to you on the basis of love—and I, Paul, do this as an old man, and now also as a prisoner of Christ Jesus.* I am appealing to you for my child, Onesimus, whose father I have become during my imprisonment. Formerly he was useless to you, but now he is indeed useful both to you and to me. I am sending him, that is, my own heart, back to you. I wanted to keep him with me, so that he might be of service to me in your place during my imprisonment for the gospel; but I preferred to do nothing without your consent, in order that your good deed might be voluntary and not something forced. Perhaps this is the reason he was separated from you for a while, so that you might have him back for ever, no longer as a slave but as more than a slave, a beloved brother—especially to me but how much more to you, both in the flesh and in the Lord. So if you consider me your partner, welcome him as you would welcome me. If he has wronged you in any way, or owes you anything, charge that to my account. I, Paul, am writing this with my own hand: I will repay it. I say nothing about your owing me even your own self. Yes, brother, let me have this benefit from you in the Lord! Refresh my heart in Christ. Confident of your obedience, I am writing to you, knowing that you will do even more than I say.

Hear what the Spirit is saying to the People.

Thanks be to God.

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

Unison or harmony

1 In Christ there is no East or West, in
 2 Join hands, dis - ci - ples of the faith, what -
 3 In Christ now meet both East and West, in

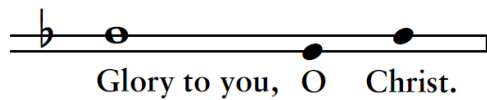
him no South or North, but one great fel - low -
 e'er your race may be! Who serves my Fa - ther
 him meet South and North, all Christ - ly souls are

ship of love through - out the whole wide earth.
 as his child is sure - ly kin to me.
 one in him, through - out the whole wide earth.

Words: John Oxenham (1852-1941), alt

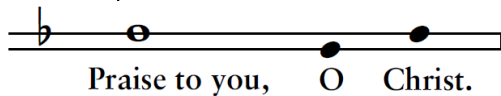
Music: McKee, Afro-American spiritual; adapt. and harm. Harry T. Burleigh (1866-1949)

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



Jesus said "I say to you that listen, Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. If anyone strikes you on the cheek, offer the other also; and from anyone who takes away your coat do not withhold even your shirt. Give to everyone who begs from you; and if anyone takes away your goods, do not ask for them again. Do to others as you would have them do to you." "If you love those who love you, what credit is that to you? For even sinners love those who love them. If you do good to those who do good to you, what credit is that to you? For even sinners do the same. If you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. But love your enemies, do good, and lend, expecting nothing in return. Your reward will be great, and you will be children of the Most High; for he is kind to the ungrateful and the wicked. Be merciful, just as your Father is merciful."

The Gospel of the Lord.



SERMON

*The Rev. Canon Harlon Dalton
Interim Canon for Mission Advocacy, Racial Justice, and Reconciliation*

Canon Dalton works with leaders throughout the Episcopal Church in Connecticut to live out their baptismal vows in three particular ways: by engaging in advocacy, pursuing justice, and promoting reconciliation. Racial justice is an explicit and central part of this work. It is matched by a commitment to address all of the fault lines along which power, privilege, wealth and respect are distributed in our society, including gender, sexuality, nationality, ethnicity, and physical/mental ability.

A period of silent reflection follows the sermon.

Do you believe in God the Father?

I believe in God, the Father almighty, creator of heaven and earth.

Do you believe in Jesus Christ, the Son of God?

I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father. He will come again to judge the living and the dead.

Do you believe in God the Holy Spirit?

I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.

Our version of the baptismal promises this week is taken from Martin Luther King Jr.'s "Commitment Card" for the Alabama Christian Movement for Human Rights.

Will you meditate daily on the teachings and life of Jesus?

I will, with God's help.

Will you remember always that the non-violent movement seeks justice and reconciliation, not victory?

I will, with God's help.

Will you walk and talk in the manner of love, for God is love?

I will, with God's help.

Will you pray daily to be used by God in order that all persons might be free?

I will, with God's help.

Will you sacrifice personal wishes in order that all persons might be free?

I will, with God's help.

Will you observe with both friend and foe the ordinary rules of courtesy?

I will, with God's help.

Will you seek to perform regular service for others and for the world?

I will, with God's help.

Will you refrain from the violence of fist, tongue, or heart?

I will, with God's help.

Will you strive to be in good spiritual and bodily health?

I will, with God's help.

PRAYERS OF THE PEOPLE

In peace we pray to you , O God, for the strength and courage to be your body in the world.

We are grateful, O God, for those whose lives inspire our own.

We pray that we may be more like them.

Help us strive to be true more than popular, and brave more than famous.

Make us yearn for true greatness in our midst—for those who build beloved community with all their hearts and all their might.

Help us to follow leaders who lead from love, and not the false leaders who lead from fear.

**Give us the grace to discern true leadership among us, and within us;
help us to become those who lead in our own place and time.**

Let the spirit of Christ be alive in us all, to teach us the meaning of love.

**And grant that we may be ready, like your servant Martin Luther King, Jr.,
to pay any price in the service of your kingdom.**

And for what else shall we pray?

The People add their own prayers, aloud or in silence.

The Celebrant concludes

Almighty God, you have created us in your own image: Grant us grace fearlessly to contend against evil and to make no peace with oppression; and, that we may reverently use our freedom, help us to employ it in the maintenance of justice in our communities and among the nations, to the glory of your holy Name; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever.

Amen.

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*

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stpaulsnorwalk.org/support

Thank You!



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

Keep the Dream Alive

*Hezekiah Brinson, Jr. (b. 1958)
Words: Robert Manuel Sr.*

Martin's dream for all of us
So set his soul afire,
And lifted him to soaring heights
That he might with his God conspire;
To change the course of history
That all be brothers, all be free.

Keep the dream alive, keep the dream alive;
We will have the victory,
Just keep the dream alive.

Hezekiah Brinson, Jr. is Director of Music at Nineveh Baptist Church in New Orleans, where he composes and arranges music from the Black spiritual and gospel traditions. This piece of music comes from Lift Every Voice and Sing II, the Episcopal Church's collection of music from the Black tradition.

HYMN AT THE OFFERTORY *standing*



Let streams of liv - ing jus - tice flow down u - pon the earth; give
For heal - ing of the na - tions, for peace that will not end, for
Your ci - ty's built to mu - sic; we are the stones you seek; your



free - dom's light to cap - tives, let all the poor have worth. The
love that makes us lov - ers, God grant us grace to mend. Weave our
har - mo - ny is lan - guage; we are the words you speak. Our



hun - gry's hands are plead - ing, the work - ers claim their rights, the
var - ied gifts to - geth - er; knit our lives as they are spun; on your
faith we find in ser - vice, our hope in oth - ers' dreams, our



mourn - ers long for laugh - ter, the blind - ed seek for sight. Make
loom of time en - roll us till our thread of time is run. O great
love in hand of neigh - bor; our home - land bright - ly gleams. In -



lib - er - ty a bea - con, strike down the i - ron pow'r; a -
weav - er of our fab - ric, bind church and world in one; dye our
scribe our hearts with jus - tice; your way - the path un - tried; your



bol - ish an - cient ven - geance: pro - claim your peo - ple's hour.
tex - ture with your ra - diance, light our col - ors with your sun.
truth - the heart of strang - er; your life - the Cru - ci - fied.

Words: William Whitla (b. 1934)

Music: *Thaxted*, Gustav Holst (1874-1934)

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.

O God of tender compassion, you created us for love and called us to live in community. But we divided ourselves against ourselves, and we despised your image in one another. We thank you for raising up faithful prophets throughout the ages, who have called us to do justice and to love mercy. We thank you for the witness of the many martyrs known to us and for the innumerable ones who are written in the book of life. With these and with all the hosts of heaven, we give praise to you as together we sing:

SANCTUS & BENEDICTUS

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

Heav-en 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,

of the Lord. Ho - san - na in the

high - est ho - san - na in the high - est.

Setting: Grayson Warren Brown

The Celebrant continues

God of liberating love, in the fullness of time you gave your son Jesus to walk among us. Loving his enemies and befriending the despised, he demonstrated your love for all, and called us to follow his Way of Love.

On the night that he was betrayed, Jesus took bread, gave thanks, broke it, and said: "This is my body, which is for you. Do this to remember me." In the same way also the cup, after supper, saying: "This cup is the new covenant in my blood. Do this, whenever you drink it, to remember me."

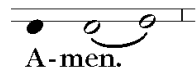
Therefore we proclaim the mystery of faith:

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

Now called to Christ's vision of beloved community, we stand before you empowered by your Spirit, with blessed Martin, blessed Rosa, blessed Ella, blessed Medgar, blessed Malcolm, blessed Pauli, and all your saints unnumbered, who are even now leading us more fully into the light of your liberating love, through Christ who gathers us all.

By whom, with whom, and in whom, in the unity of the Holy Spirit, all honor and glory are yours, almighty Father, now and forever.

People



A-men.

THE LORD'S PRAYER

As our Savior Christ has taught us, we now pray:

Our Fa - ther in hea - ven, hall-owed be your Name, your king - dom come,

The first system of musical notation for 'The Lord's Prayer'. It consists of a grand staff with a treble and bass clef, a key signature of one flat (B-flat), and a 4/4 time signature. The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics are: 'Our Fa - ther in hea - ven, hall-owed 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.

The second system of musical notation. It continues the melody and accompaniment from the first system. The lyrics are: 'your will be done, on earth as in hea - ven. Give us to - day our dai - ly bread.'.

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

The third system of musical notation. It continues the melody and accompaniment. The lyrics are: 'And for - give us our sins as we for - give those who sin a - gainst us.'.

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

The fourth system of musical notation. It continues the melody and accompaniment. The lyrics are: 'Save us from the time of trial, and de - liv - er us from e - vil.'.

For the king - dom, the po - wer, and the glo - ry are yours, now and for ev - er. A - men.

The fifth system of musical notation. It concludes the piece with a double bar line. The lyrics are: 'For the king - dom, the po - wer, and the glo - ry are yours, now and for ev - er. A - men.'

Setting: Nicolai Rimsky-Korsakov (1844-1908); adapted.

THE COMMUNION

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

Bread of Life, nourish our souls.

Light of the world, shine in our hearts.

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 together as the distribution of Communion begins.

1 Let us break bread to - geth-er on our knees; _____
2 Let us drink wine to - geth-er on our knees; _____

let us break bread to - geth-er on our knees; _____
let us drink wine to - geth-er on our knees; _____

Refrain
when I fall on my knees, with my face to the ris - ing sun,

O Lord, have mer-cy on me. _____

3 Let us praise God to - geth-er on our knees; _____

let us praise God to - geth-er on our knees; _____

Refrain
when I fall on my knees, with my face to the ris - ing sun,

O Lord, have mer-cy on me. _____

Words: African-American spiritual

Music: *Let Us Break Bread*, Afro-American spiritual; arr. and harm. David Hurd (b. 1950))

MUSIC AT COMMUNION *sung by the Cantor*

Nunc Dimittis (Song of Simeon)

Eugene Hancock (1929-1993)

Eugene Hancock was born in St. Louis, Mo., on February 17, 1929, and unfortunately for the world of church music, he died in January of 1993. He attended the University of Detroit where he studied music, and then went on to the University of Michigan for graduate work. He earned the Doctorate in Sacred Music from Union Seminary in New York City. Hancock was a professor of music at Manhattan Community College and held positions in a number of churches in New York City, including the Cathedral of St. John the Divine and St. Phillips. From 1984-1990, Hancock was Director of Music at West End Presbyterian Church.

THE PRAYER AFTER COMMUNION

**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

May the Light of Christ be enkindled in your hearts.
And the Blessing of God: Eternal Majesty, Incarnate Word, and Abiding Presence,
be upon you now and remain with you always.
Amen.

HYMN IN PROCESSION

1 Lift ev-ery voice and sing till earth and hea - ven ring, ring with the
 2 Ston-y the road we trod, bit - ter the chas-tening rod, felt in the
 3 God of our wea - ry years, God of our si - lent tears, thou who hast

har - mon - ies of lib - er - ty. Let our re - joic - ing rise
 days when hope un - born had died; yet, with a stead - y beat,
 brought us thus far on the way; thou who hast by thy might

high as the lis - tening skies; let it re - sound loud as the
 have not our wea - ry feet come to the place for which our
 led us in - to the light; keep us for ev - er in the

roll - ing sea. Sing a song full of the faith that the dark past has
par - ents sighed? We have come o - ver a way that with tears has been
path, we pray. Lest our feet stray from the pla - ces, our God, where we

taught us; sing a song full of the hope that the pres - ent has
wa - tered; we have come, tread - ing our path through the blood of the
met thee; lest, our hearts drunk with the wine of the world, we for-

brought us; fac - ing the ris - ing sun of our new
slaugh - tered, out from the gloom - y past, till now we
get thee; sha-dowed be - neath thy hand may we for

day be - gun, let us march on, till vic - to - ry is won.
stand at last where the white gleam of our bright star is cast.
ev - er stand, true to our God, true to our na - tive land.

Words: James Weldon Johnson (1871-1938)
Music: Lift Every Voice, J. Rosamond Johnson (1873-1954)

THE DISMISSAL

Let us go forth into the world to share the light of Christ.

Thanks be to God.

ORGAN VOLUNTARY

Festal March – Florence Price (1883-1953)

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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