

THE HOLY EUCHARIST

The Fifth Sunday after Epiphany

ST. PAUL'S ON THE GREEN | FEBRUARY 4, 2024 - 9:00 & 11:00AM

PRELUDE

Melody - Samuel Coleridge Taylor (1875-1912)

Please stand as the bell sounds.

HYMN IN PROCESSION



- 1 All crea - tures of our God and King, lift up your voic - es, let us
*2 Great rush - ing winds and breez - es soft, you clouds that ride the heavens a -
*3 Swift flow - ing wa - ter, pure and clear, make mu - sic for your Lord to
4 Dear mo - ther earth, you day by day un - fold your bless - ings on our
5 All you with mer - cy in your heart, for - giv - ing o - thers, take your
7 Let all things their cre - a - tor bless, and wor - ship him in hum - ble -



- 1 sing: Al - le - lu - ia, al - le - lu - ia! Bright burn - ing
2 loft, O — praise him, Al - le - lu - ia! Fair ris - ing
3 hear, Al - le - lu - ia, al - le - lu - ia! Fire, so in -
4 way, O — praise him, Al - le - lu - ia! All flowers and
5 part, O — sing now: Al - le - lu - ia! All you that
7 ness, O — praise him, Al - le - lu - ia! Praise God the



- 1 sun with gold - en beams, pale sil - ver moon that gen - tly gleams,
2 morn, with praise re - joice, stars night - ly shin - ing, find a voice,
3 tense and fierce - ly bright, you give to us both warmth and light,
4 fruits that in you grow, let them his glo - ry al - so show:
5 pain and sor - row bear, praise God, and cast on him your care:
7 Fa - ther, praise the Son, and praise the Spi - rit, Three in One:

Refrain



O praise him, O praise him, Al - le - lu - ia,



al - le - lu - ia, al - le - lu - ia!

Words: St. Francis of Assisi (1882-1226); tr. William H. Draper (1855-1933), alt.

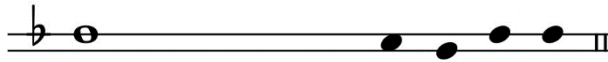
Music: *Lasst uns erfreuen*, melody from Auserlesene Catholische Geistliche Kirchengeseng, 123; adapt. and harm. Ralph Vaughan Williams (1872-1958)

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.

SONG OF PRAISE

1 Songs of thank-ful - ness and praise, Jes - us, Lord, to thee we raise,
2 Man - i - fest at Jor - dan's stream, Pro-phet, Priest, and King su - preme;

man - i - fest - ed by the star to the sa - ges from a - far;
and at Ca - na, wed - ding-guest, in thy God-head man - i - fest;

branch of roy - al Da - vid's stem in thy birth at Beth - le - hem;
man - i - fest in power di - vine, chang - ing wa - ter in - to wine;

an - thems be to thee ad-dressed, God in us made man-i - fest.
an - thems be to thee ad-dressed, God in us made man-i - fest.

Words: Sts. 1-3, Christopher Wordsworth (1807-1885); st. 4, F. Bland Tucker (1895-1984)
Music: Salzburg, melody Jakob Hintze (1622-1702); harm. Johann Sebastian Bach (1685-1750)

THE COLLECT OF THE DAY

The Lord be with you.

And also with you.

Let us pray.

Out of your power and compassion, O God, you sent your Son into our afflicted world to proclaim the day of salvation. Heal the brokenhearted; bind up our wounds. Bring us health of body and spirit and raise us to new life in your service. We make our prayer 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.

THE LESSON *seated*

Isaiah 40:21-31

Have you not known? Have you not heard? Has it not been told you from the beginning? Have you not understood from the foundations of the earth? It is he who sits above the circle of the earth, and its inhabitants are like grasshoppers; who stretches out the heavens like a curtain, and spreads them like a tent to live in; who brings princes to naught, and makes the rulers of the earth as nothing. Scarcely are they planted, scarcely sown, scarcely has their stem taken root in the earth, when he blows upon them, and they wither, and the tempest carries them off like stubble. To whom then will you compare me, or who is my equal? says the Holy One. Lift up your eyes on high and see: Who created these? He who brings out their host and numbers them, calling them all by name; because he is great in strength, mighty in power, not one is missing. Why do you say, O Jacob, and speak, O Israel, "My way is hidden from the Lord, and my right is disregarded by my God"? Have you not known? Have you not heard? The Lord is the everlasting God, the Creator of the ends of the earth. He does not faint or grow weary; his understanding is unsearchable. He gives power to the faint, and strengthens the powerless. Even youths will faint and be weary, and the young will fall exhausted; but those who wait for the Lord shall renew their strength, they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint.

Hear what the Spirit is saying to the People.

Thanks be to God.

The Psalm is read reflectively, with a slight pause at the asterisk.

Alleluia! How good it is to sing praises to you, O God; *
how pleasant it is to honor you with praise!

For you rebuild Jerusalem *
and gather the exiles of Israel.

You heal the brokenhearted *
and bind up their wounds.

You count the number of the stars *
and call them all by their names.

Great are you and mighty in power; *
there is no limit to your wisdom.

You lift up the lowly, *
but cast the wicked to the ground.

We sing to you, Most High, with thanksgiving; *
we make music to you upon the harp,

For you cover the heavens with clouds *
and prepare rain for the earth;

You make grass to grow upon the mountains *
and green plants to serve humankind.

You provide food for flocks and herds *
and for the young ravens when they cry.

You are not impressed by the might of a horse; *
you have no pleasure in human strength;

But you have pleasure in those who fear you, *
in those who await your gracious favor. Alleluia!

Anglican Chant: David Hurd (b. 1950)

In recognition of Black History Month, we will be featuring the many Black composers who have contributed to our repertoire of sacred music. The composer of this psalm tone, David Hurd, is a prominent 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 our hymnals, and is frequently sung at St. Paul's.

THE EPISTLE

1 Corinthians 9:16-23

If I proclaim the gospel, this gives me no ground for boasting, for an obligation is laid on me, and woe to me if I do not proclaim the gospel! For if I do this of my own will, I have a reward; but if not of my own will, I am entrusted with a commission. What then is my reward? Just this: that in my proclamation I may make the gospel free of charge, so as not to make full use of my rights in the gospel. For though I am free with respect to all, I have made myself a slave to all, so that I might win more of them. To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though I myself am not under the law) so that I might win those under the law. To those outside the law I became as one outside the law (though I am not free from God's law but am under Christ's law) so that I might win those outside the law. To the weak I became weak, so

that I might win the weak. I have become all things to all people, that I might by all means save some. I do it all for the sake of the gospel, so that I may share in its blessings.

Hear what the Spirit is saying to the People.

Thanks be to God.

GOSPEL HYMN *The People stand and turn toward the Deacon or Priest
as the Gospel comes among the People.*

1 God of mer - cy, God of grace, show the bright - ness of thy
2 Let thy peo - ple praise thee, Lord; be by all that live a -

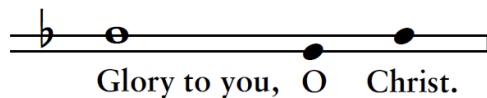
face. Shine up - on us, Sa - vior, shine, fill thy
dored. Let the na - tions shout and sing glo - ry

Church with light di - vine, and thy sav - ing health ex -
to their Sa - vior King; let all be, be - low, a -

tend bove, un - to earth's re - mot - est end.
one in joy, and light, and love.

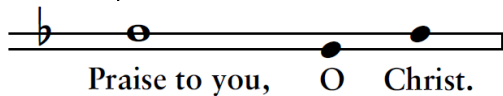
Words: Henry Francis Lyte (1793-1847), alt.
Music: *Lucerna Laudoniae*, David Evans (1874-1948)

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



After Jesus and his disciples left the synagogue, they entered the house of Simon and Andrew, with James and John. Now Simon's mother-in-law was in bed with a fever, and they told him about her at once. He came and took her by the hand and lifted her up. Then the fever left her, and she began to serve them. That evening, at sundown, they brought to him all who were sick or possessed with demons. And the whole city was gathered around the door. And he cured many who were sick with various diseases, and cast out many demons; and he would not permit the demons to speak, because they knew him. In the morning, while it was still very dark, he got up and went out to a deserted place, and there he prayed. And Simon and his companions hunted for him. When they found him, they said to him, "Everyone is searching for you." He answered, "Let us go on to the neighboring towns, so that I may proclaim the message there also; for that is what I came out to do." And he went throughout Galilee, proclaiming the message in their synagogues and casting out demons.

The Gospel of the Lord.



SERMON

The Rev. Paul Carling

A period of silent reflection follows the sermon.

AFFIRMATION OF FAITH *standing*

Nicene Creed

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only son of God, eternally begotten of the Father. God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through Him all things were made. For us and for our salvation He came down from heaven: by the power of the Holy Spirit, He became incarnate from the Virgin Mary, and was made man. For our sake He was crucified under Pontius Pilate; He suffered death and was buried. On the third day He rose again in accordance with the Scriptures; He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and His kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son, She* is worshipped and glorified. She has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

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

THE PRAYERS OF THE PEOPLE

Light eternal, we live in a world inclined towards injustice and oppression. Be our guide through the darkness, we pray, and illumine the path that lies ahead.

You welcomed foreigners to your cradle and accepted their gifts. Shine your light on those who appear strange and different, and help us accept what they offer.

Light eternal,

Illumine our path, we pray.

You descended from the heavens like a dove and with the power of your light showed pleasure in the newly baptized. Lead the searching into the light of your presence, and shape our communities into places of understanding, nurture and exploration.

Light eternal,

Illumine our path, we pray.

You modeled the hard way of loving our enemies. Strengthen the light that shines within us, and teach us to have compassion, even for those whom we struggle to love.

Light eternal,

Illumine our path, we pray.

You healed the sick and injured wherever you traveled. Send forth your light to heal all those who suffer from any sickness of body, mind or spirit, especially those we now name.

Please add your own prayers, aloud or in silence.

Light eternal,

Illumine our path, we pray.

On the mountain-top, your light dazzled and the line between death and life became thin. Bless those who have transitioned to the land of endless light, and remind us of how close they remain.

Light eternal,

Illumine our path, we pray.

Light eternal, your Spirit reveals and illumines your presence in creation. Shine in our lives, that we may offer our hands and hearts to your work: to heal and shelter, to feed and clothe, to break every yoke and spread the freedom of your love.

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*

Supporting the Work of St. Paul's

St. Paul's is fully supported by the contributions of its members and friends. Visit the address below or click on the QR code to learn more about the opportunities to give and to make a one-time or sustaining gift to ensure the enduring and vibrant ministry of this place:

stpaulsnorwalk.org/support

Thank You!



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

This Little Light of Mine

traditional, arr. George Mabry

This little light of mine, I'm gonna let it shine.
Every day, I'm gonna let my little light shine.

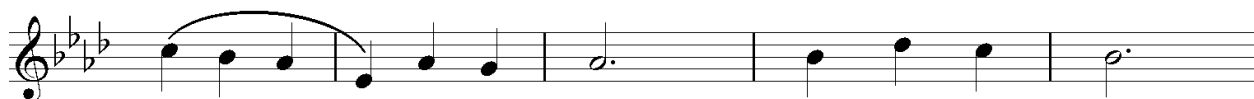
On Monday, he gave me the gift of love,
On Tuesday peace come from above.
On Wednesday, told me to have more faith;
On Thursday, gave me a bit more grace.
On Friday, told me to watch and pray;
On Saturday, told me what to say.
On Sunday, gave me power divine,
Just to let my little light shine.

"This Little Light of Mine" is a traditional children's song originating in Black communities in the 1920s. The composer is unknown, but the tune was later popularized by Zilphia Horton, a major musical leader in the Civil Rights Movement. She is well known for reworking hymns into protest songs; such as "We Shall Overcome" and "We Shall Not be Moved".

HYMN AT THE OFFERTORY *standing*



1	Earth and all stars,	loud rush - ing	plan - ets,	sing to the
2	Hail, wind, and rain,	loud blow - ing	snow - storms,	sing to the
3	Trum - pet and pipes,	loud clash - ing	cym - bals,	sing to the
4	En - gines and steel,	loud pound - ing	ham - mers,	sing to the
5	Class - rooms and labs,	loud boil - ing	test - tubes,	sing to the
6	Know - ledge and truth,	loud sound - ing	wis - dom,	sing to the



1	Lord _____	a new song!	O vic - to - ry,
2	Lord _____	a new song!	Flow - ers and trees,
3	Lord _____	a new song!	Harp, lute, and lyre,
4	Lord _____	a new song!	Lime - stone and beams,
5	Lord _____	a new song!	Ath - lete and band,
6	Lord _____	a new song!	Daugh - ter and son,



1	loud shout - ing	ar - my,	sing to the	Lord _____	a new song!
2	loud rus - tling	dry leaves,	sing to the	Lord _____	a new song!
3	loud hum - ming	cel - los,	sing to the	Lord _____	a new song!
4	loud build - ing	work - ers,	sing to the	Lord _____	a new song!
5	loud cheer - ing	peo - ple,	sing to the	Lord _____	a new song!
6	loud pray - ing	mem - bers,	sing to the	Lord _____	a new song!



He hath done mar - vel - ous things.



I, too, will praise him with a new song!

Words: Herbert F. Brokering (b. 1926)
 Music: *Earth and All Stars*, David N. Johnson (1922-1987)

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.

We praise you and we bless you, gracious God, source of life abundant. From before time you made ready the creation. Your Spirit moved over the deep and brought all things into being: sun, moon, and stars; earth, winds, fire, and water, and every living thing. You made us creators in your image and taught us to walk in your love. But we rebelled against you and wandered far away; and yet, as a mother cares for her children, you would not forget us. Time and again you called us to live in your light and the fullness of your love. So this day we join with Saints and Angels in a chorus of praise that rings through eternity, lifting our voices to magnify you as 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.

The Celebrant continues

All glory be to you, holy and living God. To deliver us from the power of sin and death and to reveal the riches of your grace, you looked with favor on Mary, your willing servant, that she might conceive and bear a son, Jesus, the holy child of God. Living among us Jesus loved us. He broke bread with outcasts and sinners, healed the sick, and proclaimed good news to the poor. He yearned to draw all the world into the heart of God, but we were heedless of his call to walk in love.

When the time came to complete the offering of his life, Jesus was at table with his friends. He took bread, gave thanks to you, broke it, and gave it to them, and said: "Take and 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. Again he gave thanks to you, 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:

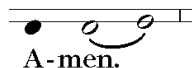
Christ has died. Christ is risen. Christ will come again.

Now gathered at your table, remembering that we are one with you and all creation, we offer to you from your own hand these gifts of bread and wine, and ourselves, a living sacrifice. Pour out your Spirit upon these gifts, that they may be the Body and Blood of Christ. Breathe your Spirit over the whole earth and make us your new creation, the Body of Christ given for the world you have made.

In the fullness of time bring us, with all your children from every tribe and language and people and nation, to feast at the banquet prepared from the foundation of the world.

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

People



The composer of today's Sanctus setting is Grayson Warren Brown (1948-2023). Brown was an internationally known liturgical composer, author and recording artist. He began his ministry in the late 1960s in a small inner-city parish in New York City where he learned early on how significant an authentic, spirit-filled experience of worship can be to people in need of hope. His many years in a multicultural parish gave him a unique insight into the power that good liturgy can instill in people of all backgrounds. His down-to-earth approach to liturgy and Scripture, coupled with his dynamic speaking style, also made him a sought-after presenter for workshops, conventions and parish missions.

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 treble and bass staff joined by a brace. The key signature has one flat (B-flat). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are written below the notes.

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 bass line from the first system. The lyrics are written below the notes.

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 bass line. The lyrics are written below the notes.

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 bass line. The lyrics are written below the notes.

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 written below the notes.

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 as the distribution of Communion begins:

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

Setting: Marjorie Landmark-DeLewis (1930-2016)

Marjorie Landmark-DeLewis is best known for her work in the music of dance. One of the first Black students to receive a diploma from The Juilliard School, Marjorie led a distinguished career as rehearsal pianist for the American Ballet Theater, accompanied classes for dance legends Antony Tudor and David Howard, and served as music director for dance at Sarah Lawrence College. She is remembered in part for her courageous departure of the American Ballet Theater in protest, when asked to tour with the company through the then-segregated American South.

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

Hymn: There is a balm in Gilead

Traditional Spiritual, arr. Carl Haywood (b. 1949)

"There is a balm in Gilead" is a traditional spiritual, the words first appearing in a 1854 hymn called "The Sinner's Cure". The arranger is Dr. Carl Haywood, who frequently serves as a clinician, adjudicator, guest conductor, and lecturer for schools, colleges, and churches throughout the country. He also serves as a National Conductor for the 105 Voices of History, the Historically Black Colleges and Universities Choir.

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

The Light of Christ be in your hearts:
The small light that becomes a burning flame;
The warm light that grows into a great love;
The bright light that leads us on our way.
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 God is Love, let heaven a - dore him; God is Love, let
2 God is Love; and Love en - folds us, all the world in
3 God is Love; and though with blind-ness sin af - flicts all

earth re - joice; let cre - a - tion sing be - fore him
one em - brace: with un - fail - ing grasp God holds us,
hu - man life, God's e - ter - nal lov - ing - kind - ness

and ex - alt him with one voice. God who laid the earth's foun-
ev - ery child of ev - ery race. And when hu - man hearts are
guides us through our earth - ly strife. Sin and death and hell shall

da - tion, God who spread the heaven a - bove, God who breathes through
 break - ing un - der sor - row's i - ron rod, then we find that
 nev - er o'er us fi - nal tri - umph gain; God is Love, so

all cre - a - tion: God is Love, e - ter - nal Love.
 self - same ach - ing deep with - in the heart of God.
 Love for ev - er o'er the u - ni - verse must reign.

Words: Timothy Rees (1874-1939), alt.
 Music: *Abbot's Leigh*, Cyril Vincent Taylor (1907-1991)

THE DISMISSAL

Let us go and tell the world that we have seen the glory of the Lord.
Thanks be to God.

ORGAN VOLUNTARY

Fanfare and Chorale— Calvin Fuller

Calvin Fuller is an accomplished conductor, composer, and organist from Houston Texas. He holds multiple degrees from Texas Southern University and studied voice with Ruth Stewart, piano with Charles Rhineheart, and organ with Thelma Bell. He has served as organist and choirmaster at several different churches including Wesley Chaapel AME Church, Augustana Lutheran Church, St. Theresa Catholic Church, and for 15 years served as chorus master of the Houston Ebony Opera Guild. He is presently serving as Organist and Choirmaster at St. James Episcopal Church and is an adjunct lecturer in the music department of TSU.

The composer of today's Prelude, Samuel Coleridge-Taylor, was a Black composer and conductor from the late 19th century, born in Holborn, London. He led an incredibly successful and vibrant but short career, he died of pneumonia at only 37 years old. He is known most prominently for his three cantatas titled "The Song of Hiawatha" which was based on the 1855 poem by Henry Wadsworth Longfellow. Coleridge-Taylor was admired in the United States following a series of tours where he was likened in reviews to composers such as Gustav Mahler. On his first tour of the states, Coleridge-Taylor was received by President Theodore Roosevelt, an incredibly rare event of the time for a Black musician.

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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