

THE HOLY EUCHARIST

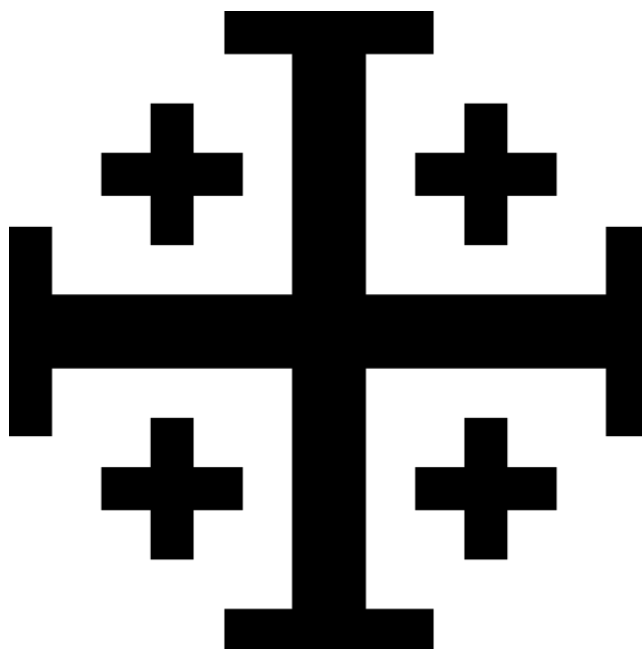
The Second Sunday of Lent

ST. PAUL'S ON THE GREEN | FEBRUARY 25, 2024 – 9:00AM & 11:00AM

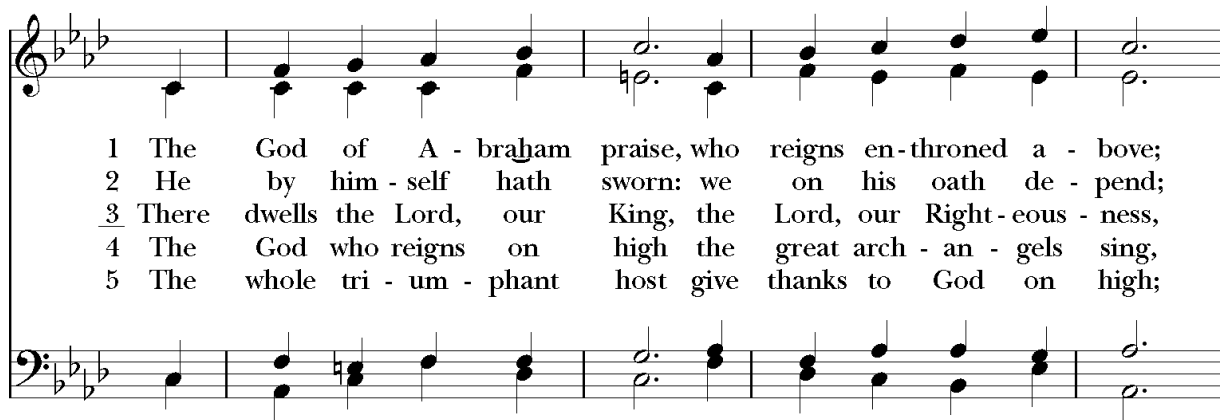
PRELUDE

Bethena – Scott Joplin (b. 1868-1917)

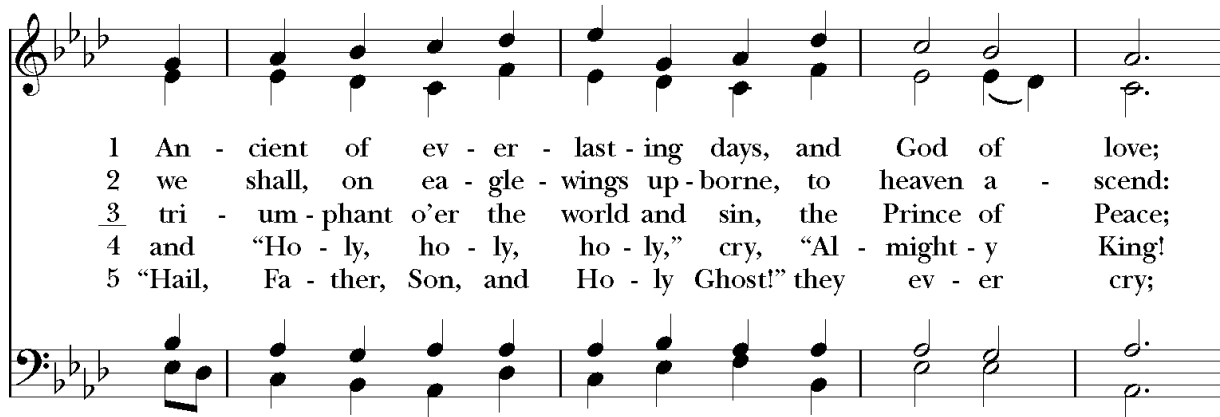
Please stand as the bell sounds.



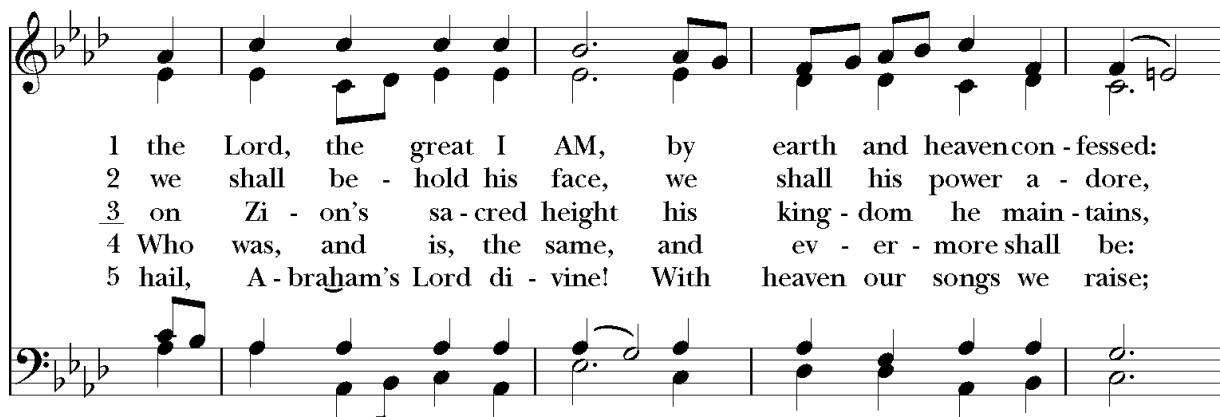
HYMN IN PROCESSION



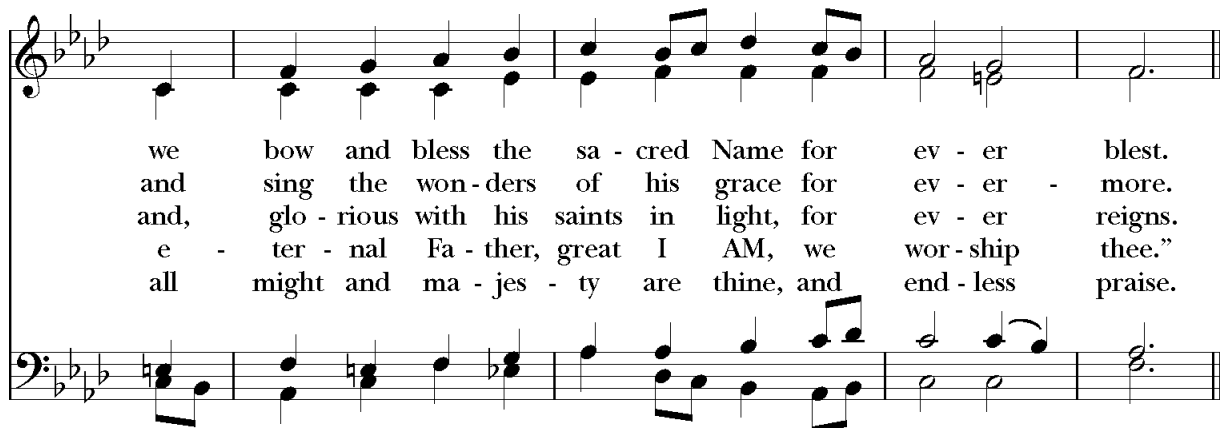
1 The God of A - braham praise, who reigns en - throned a - bove;
 2 He by him - self hath sworn: we on his oath de - pend;
 3 There dwells the Lord, our King, the Lord, our Right - eous - ness,
 4 The God who reigns on high the great arch - an - gels sing,
 5 The whole tri - um - phant host give thanks to God on high;



1 An - cient of ev - er - last - ing days, and God of love;
 2 we shall, on ea - gle - wings up - borne, to heaven a - scend:
 3 tri - um - phant o'er the world and sin, the Prince of Peace;
 4 and "Ho - ly, ho - ly, ho - ly," cry, "Al - might - y King!
 5 "Hail, Fa - ther, Son, and Ho - ly Ghost!" they ev - er cry;



1 the Lord, the great I AM, by earth and heaven con - fessed:
 2 we shall be - hold his face, we shall his power a - dore,
 3 on Zi - on's sa - cred height his king - dom he main - tains,
 4 Who was, and is, the same, and ev - er - more shall be:
 5 hail, A - braham's Lord di - vine! With heaven our songs we raise;



we bow and bless the sa - cred Name for ev - er blest.
 and sing the won - ders of his grace for ev - er - more.
 and, glo - rious with his saints in light, for ev - er reigns.
 e - ter - nal Fa - ther, great I AM, we wor - ship thee."
 all might and ma - jes - ty are thine, and end - less praise.

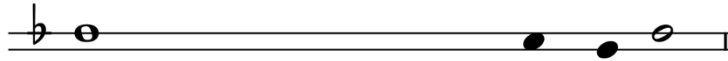
Words: Thomas Olivers (1725-1799), alt.
 Music: *Leoni*, Hebrew melody; harm. Hymns Ancient and Modern, 1875, alt.

THE OPENING ACCLAMATION

The Celebrant intones

Blessed be the God of our salvation,

The People respond



who bears our burdens and for-gives our sins.

THE CONFESSION

The Celebrant says

Let us confess our sins to God, who is generous in mercy and full of compassion.

All kneel or bow, as you are able, and pray in silence, then saying:

**God of all mercy,
we confess that we have sinned against you,
opposing your will in our lives.
We have denied your goodness in each other,
in ourselves, and in the world you have created.
We repent of the evil that enslaves us,
the evil we have done,
and the evil done on our behalf.
Forgive, restore, and strengthen us
through our Savior Jesus Christ,
that we may abide in your love
and serve only your will.
Amen.**

The Celebrant says

Almighty God have mercy on you, forgive you all your sins through the grace of Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life.
Amen.

THE KYRIE

Musical score for The Kyrie, featuring three staves of music in G major. The lyrics are: Ky-ri - e e - le - i - son. Ky-ri - e e - le - i - son. Ky-ri - e e - le - i - son. Chris - te e - le - i - son. Chris-te e - le - i - son. Chris-te e - le - i - son. Ky-ri - e e - le - i - son. Ky-ri - e e - le - i - son. Ky-ri - e e - le - i - son.

Setting: James McGregor (b. 1930), after *Verbum caro factum est*, Hans Leo Hassler (1564-1612)

THE COLLECT OF THE DAY

The Lord be with you.

And also with you.

Let us pray.

Ever-faithful God, you were well pleased with Abraham's obedience and you accepted the sacrifice of your Son, who gave himself up for the sake of us all. Train us by Christ's teaching and school us in his obedience, that as we walk his way of sacrifice we may come to share in your glory. We ask this through Christ, our deliverance and hope, who lives and reigns with you in the unity of the Holy Spirit, holy and mighty God for ever and ever.

Amen.

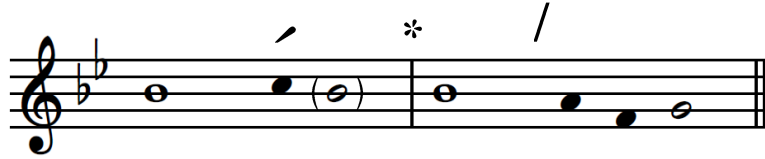
THE LESSON *seated*

Genesis 17:1-7, 15-16

When Abram was ninety-nine years old, the Lord appeared to Abram, and said to him, "I am God Almighty; walk before me, and be blameless. And I will make my covenant between me and you, and will make you exceedingly numerous." Then Abram fell on his face; and God said to him, "As for me, this is my covenant with you: You shall be the ancestor of a multitude of nations. No longer shall your name be Abram, but your name shall be Abraham; for I have made you the ancestor of a multitude of nations. I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you. I will establish my covenant between me and you, and your offspring after you throughout their generations, for an everlasting covenant, to be God to you and to your offspring after you. God said to Abraham, "As for Sarai your wife, you shall not call her Sarai, but Sarah shall be her name. I will bless her, and moreover I will give you a son by her. I will bless her, and she shall give rise to nations; kings of peoples shall come from her."

Hear what the Spirit is saying to the People.

Thanks be to God.



May all who fear you, O God, give práise; *
 may the offspring of Israel stand in awe, and all of Jacob's / line give glory.

For you do not despise nor abhor the poor in their póverty,
 neither do you hide your face from them, *
 but when they cry to / you, you hear them.

My praise is of you in the great assémbly; *
 I will perform my vows in the presence of those who / worship you.

The poor shall eat and be sátisfied,
 and those who seek you shall praise you: *
 "May your heart / live for ever!"

All the ends of the earth shall remember and túrn to you, *
 and all the families of the nations shall / bow before you.

For yours is the royal power, O Gód; *
 you rule over / the nations.

To you alone all who sleep in the earth bow down in wórship; *
 all who go down to the dust / fall before you.

My soul shall live for you; my descendants shall sérve you; *
 they shall be known as yours / for ever.

They shall come and make known to a people yet unbórn *
 the saving deeds that / you have done.

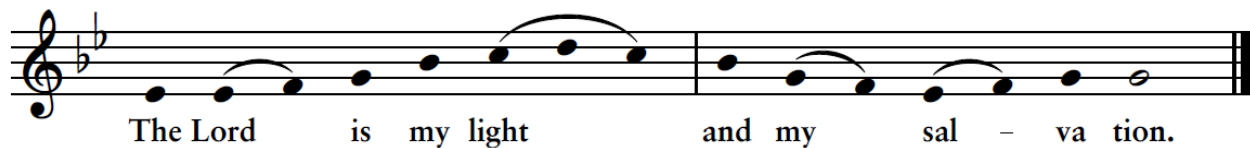
For the promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath; but where there is no law, neither is there violation. For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, as it is written, “I have made you the father of many nations”) —in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. Hoping against hope, he believed that he would become “the father of many nations,” according to what was said, “So numerous shall your descendants be.” He did not weaken in faith when he considered his own body, which was already as good as dead (for he was about a hundred years old), or when he considered the barrenness of Sarah’s womb. No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, being fully convinced that God was able to do what he had promised. Therefore his faith “was reckoned to him as righteousness.” Now the words, “it was reckoned to him,” were written not for his sake alone, but for ours also. It will be reckoned to us who believe in him who raised Jesus our Lord from the dead, who was handed over to death for our trespasses and was raised for our justification.

Hear what the Spirit is saying to the People.

Thanks be to God.

THE GOSPEL PROCESSION *standing, all turn toward the Gospel as it brought among the People*

The Cantor sings the Refrain, and the People repeat it.



The Choir or Cantor sings

Give thanks, for the Holy One is good; *
God’s mercy endures forever.

Who can declare the mighty acts of God *
or show forth rightful praise?

All sing the Refrain

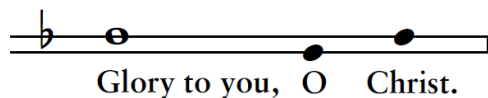
Remember me, O God, with the favor you have for your people, *
and visit me with your saving help;

That I may see the prosperity of your elect
and be glad with the gladness of your people, *
that I may glory with your inheritance.

All sing the Refrain

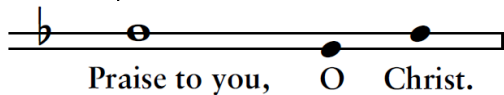
Refrain: Will Doreza
Psalm Tone: harm. Thomas Stolzer (1480-1526)

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



Jesus began to teach his disciples that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. He said all this quite openly. And Peter took him aside and began to rebuke him. But turning and looking at his disciples, he rebuked Peter and said, "Get behind me, Satan! For you are setting your mind not on divine things but on human things." He called the crowd with his disciples, and said to them, "If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. For what will it profit them to gain the whole world and forfeit their life? Indeed, what can they give in return for their life? Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels."

The Gospel of the Lord.



SERMON

*The Rev. Tracy Johnson Russell
Rector, St. Monica's Episcopal Church, Hartford*

The Rev. Tracy Johnson Russell, our preacher this morning, has held many positions of senior leadership in the diocese throughout her 20 years of ministry. She is also a principal leader in ECCT's Racial Healing, Justice, and Reconciliation Ministry Network. A founder and Executive Director of the Your Place Youth Center, she has been recognized for her extensive work on behalf of youth affected by gun violence. She has served St. Monica's Episcopal Church, Hartford, since 2015.

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.

THE PRAYERS OF THE PEOPLE

Loving God, in faith, we pray:

For reconciliation between the violated and the violent,
That we may rest in your peace.

For generosity between rich and poor people everywhere,
That we may share the abundance of your creation.

For the growth of love between broken peoples and nations,
That we may shape our common life as your kingdom.

For mutual respect between immigrants and insiders,
That we may welcome your image in all who come to us.

For protection for the weak and humility for the strong,
That we may serve others as you serve us in Christ.

For what else shall we pray?

Please offer your own prayers aloud or in silence.

For all the joys and concerns of our hearts,
That we may live with gladness and trust.

The Celebrant concludes the prayers, saying

God of hope, from you come every blessing and all peace: Show us that, in the midst of our struggle and suffering, you are with us. Give us the abundance of your grace that we may do the work you give us to do and that we may be for the world a sign of your presence; through Christ, our Way, our Truth, and our life. **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*

Retrospection

Florence Price (b. 1887-1953)

My life is a pathway of sorrow;
I've struggled and toiled in the sun
with hope that the dawn of tomorrow
would break on a work that is done.
My Master has pointed the way,
he taught me in prayer to say:
"Lord, give us this day and our daily bread."
I hunger, yet I shall be fed.
My feet, they are wounded and dragging;
My body is tortured with pain;
My heart, it is shattered and flagging,
What matter, if, Heaven I gain.
Of happiness once I have tasted;
'Twas only an instant it paused
tho' brief was the hour that I wasted
For ever the woe that it caused
I'm tired and want to go home.
My mother and sister are there;
They're waiting for me to come
Where mansions are bright and fair.

During Black History month, we will be featuring Black Composers throughout the liturgy. 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.

HYMN AT THE OFFERTORY *standing*



1 How firm a foun - da - tion, ye saints of the Lord,
 2 "Fear not, I am with thee; O be not dis - mayed!
 3 "When through the deep wa - ters I call thee to go,
 4 "When through fier - y tri - als thy path - way shall lie,
 5 "The soul that to Je - sus hath fled for re - pose,



1 is laid for your faith in his ex - cel - lent word!
 2 For I am thy God, and will still give thee aid;
 3 the riv - ers of woe shall not thee o - ver - flow;
 4 my grace, all - suf - fi - cient, shall be thy sup - ply;
 5 I will not, I will not de - sert to its foes;



1 What more can he say than to you he hath said,
 2 I'll strength - en thee, help thee, and cause thee to stand,
 3 for I will be with thee, thy trou - bles to bless,
 4 the flame shall not hurt thee; I on - ly de - sign
 5 that soul, though all hell shall en - deav - or to shake,



1 to you that for ref - uge to Je - sus have fled?
 2 up - held by my right - eous, om - ni - po - tent hand.
 3 and sanc - ti - fy to thee thy deep - est dis - tress.
 4 thy dross to con - sume, and thy gold to re - fine.
 5 I'll nev - er, no, nev - er, no, nev - er for - sake."

Optional Interlude



Words: K. in John Rippon's Selection, 1787, alt.

Music: *Foundation*, melody from The Sacred Harp, 1844; harm. Calvin Hampton (1938-1984); alt. acc. Eugene W. Hancock (b. 1929)

The arranger of this popular Sacred Harp hymn tune was Eugene Hancock, who 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 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. We find new life in you, fountain of hope and well of forgiveness. You seek us out and change our hearts of stone to hearts that love you and all you have made. Joining with the angels, who sing your praises night and day, we give voice to every creature under heaven as we proclaim with joy:

SANCTUS & BENEDICTUS

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: David Hurd (b. 1950)

The composer of today's Sanctus setting, 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 Celebrant continues

Holy, mighty, and merciful Lord, heaven and earth are full of your glory. In great love you sent to us Jesus, your Son, who reached out to heal the sick and suffering, who preached good news to the poor, and who, on the cross, opened his arms to all.

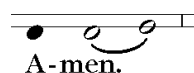
In the night in which he was betrayed, our Lord Jesus took bread, and gave thanks; he broke it, and gave it to his disciples, saying: Take and eat; this is my body, given for you. Do this for the remembrance of me.

Again, after supper, he took the cup, gave thanks, and gave it for all to drink, saying: This cup is the new covenant in my blood, shed for you and for all people for the forgiveness of sin. Do this for the remembrance of me.

Now send your sanctifying Spirit, to show us that this bread and this cup are the body and blood of your Son, and every sin is pardoned, and every debt is redeemed, and you have made us your holy people.

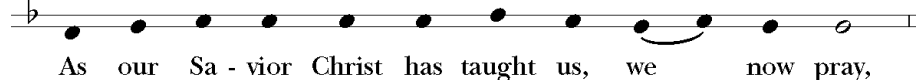
Bring us in the fullness of time Christ's kingdom of peace, where with the Holy Spirit you will be all in all, forever and ever.

People

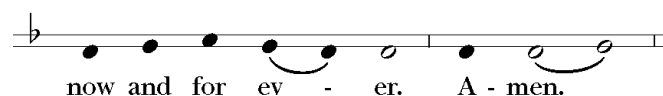
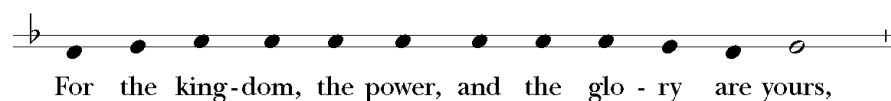
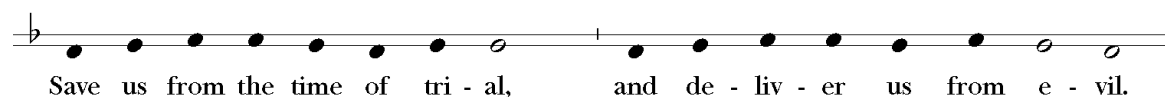
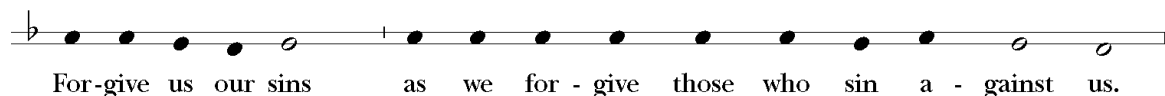
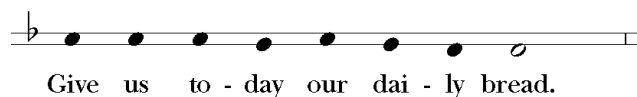
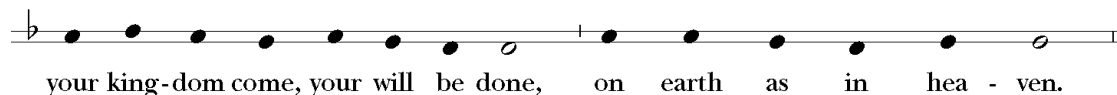
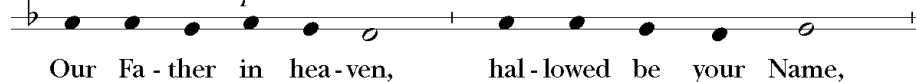


THE LORD'S PRAYER

Celebrant



Celebrant and People



Setting: Ambrosian Chant, adapt. Mason Martens

THE COMMUNION

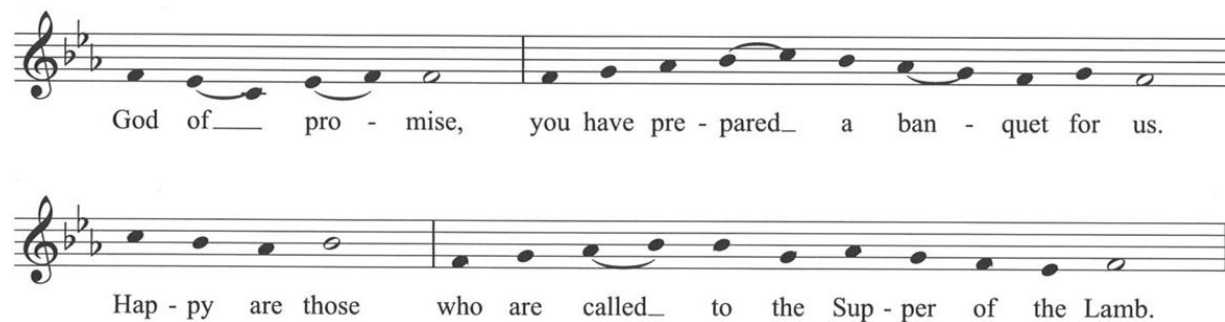
The Celebrant breaks the bread and invites the People to Communion, saying

This is the Bread of Heaven,
Broken for the life of the world.

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 Cantor sings the Refrain once, and all repeat.*



The Cantor sings:

How shall I repay God *
for all the good things done for me?

I will lift up the cup of salvation *
and call upon the Name of God.

I will fulfill my vows to God *
in the presence of all people.

All repeat the Refrain

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

I will trust in the Lord

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

Dr. Carl W. Haywood, who received the Doctor of Musical Arts degree from the University of Southern California, is recognized as a superb choral conductor/organist with superior musical acumen. Dr. Haywood's anthems, spirituals, and organ music are published by GIA, Walton, and Alliance Publishing companies. He is the proud composer of the NSU Alma Mater. For twenty-six years he served as organist/choir director at Grace Episcopal Church, Norfolk and has served on the Liturgical Commission for the Diocese of Southern Virginia, the Standing Commission on Liturgy and Music for the Episcopal Church of America and as Director of Music for the Union of Black Episcopalians.

THE PRAYER AFTER COMMUNION *standing*

O God, you made us from the dust of the earth,
and our lives are as brief as the grass of the field,
yet you sustain us in the wilderness,
and you have fed us with the bread of heaven.
Now raise us up, and turn our faces toward you,
that we may reflect the glory we behold
and show Christ's love to the world
in the power of the Spirit. Amen.

THE BLESSING

As we journey through Lent, may our fasting be a hunger for justice,
our alms a making of peace, and our prayers the growth of grateful and humble hearts;
And the blessing of God: Source of Hope, Word of Life, and ever-present Spirit of Grace,
be with you now and always.
Amen.

HYMN IN PROCESSION



1 All my hope on God is found - ed; he doth still my
 2 Mor - tal pride and earth - ly glo - ry, sword and crown be -
 3 God's great good - ness e'er en - dur - eth, deep his wis - dom
 *4 Dai - ly doth the al - might - y Giv - er boun - teous gifts on
 5 Still from earth to God e - ter - nal sac - ri - fice of



1 trust re - new, me through change and chance he
 2 tray our trust; though with care and toil we
 3 pass - ing thought: splen - dor, light, and life at -
 4 us be - stow; his de - sire our soul de -
 5 praise be done, high a - bove all prais - es



1 guid - eth, on - ly good and on - ly true. God un -
 2 build them, tower and tem - ple fall to dust. But God's
 3 tend him, beau - ty spring - eth out of nought. Ev - e -
 4 ligh - teth, plea - sure leads us where we go. Love doth
 5 prais - ing for the gift of Christ, his Son. Christ doth



1 known, he a - lone calls my heart to be his own.
 2 power, hour by hour, is my tem - ple and my tower.
 3 rmore from his store new-born worlds rise and a - dore.
 4 stand at his hand; joy doth wait on his com - mand.
 5 call one and all: ye who fol - low shall not fall.

Words: Robert Seymour Bridges (1844-1930), alt.; after Joachim Neander (1650-1680)
 Music: *Michael*, Herbert Howells (1892-1983)

THE DISMISSAL

Go forth in peace and share the good news: God liberates and sets us free.
Thanks be to God.

ORGAN VOLUNTARY

Postlude on 'We Shall Overcome' - Adolphus Hailstork

Adolphus Hailstork was born in 1941 in Rochester, New York and grew up in the Albany area. Hailstork has led a vibrant career as a composer and educator, but also as a gifted instrumentalist playing the violin, piano, organ and singer. He holds degrees from Howard University as well as the Manhattan School of Music. Finally, he received a PhD in composition from Michigan State University. Upon graduating from his various degree programs, Hailstork immediately went into teaching, serving as professor at Youngstown State University before accepting a position at Norfolk State University as professor of music and composer-in-residence.
(continued on next page)

(continued from previous page) Hailstork throughout his career has produced music that seeks to blend musical ideas from the African, American, and European traditions. He has composed music for just about every instrument and ensemble throughout a very lucrative career.

The composer of today's Prelude is Scott Joplin - arguably one of the most prolific American composers at the turn of the century, coining the style known as ragtime and dubbed the "king of ragtime". Joplin was a native of Texas, though his exact birthplace remains unknown. His father, Giles Joplin was a former slave from North Carolina and his mother Florence Givens, from Kentucky. He spent time in Texarkana with his family where he began his studies in piano with local teachers and found himself studying music at George R. Smith College, a historically Black college found in Sedalia, Missouri. Joplin had dreams of a career as a concert pianist and classical composer, and sadly, that was not fully realized during his lifetime. However, Joplin's output of ragtime is substantial, with over 40 pieces demonstrating his sophisticated grasp on complex bass patterns, syncopation and rich harmony. In addition, he published a ballet suite and an opera. Unfortunately the opera "A Guest of Honor" was lost, possibly by the copyright office. He is also known for his opera "Treemonisha" which he published towards the end of his life. Unfortunately the opera only received one semipublic performance during Joplin's lifetime. Joplin's music lay largely undiscovered for decades after his passing in 1917 until it was brought back to popularity with Joshua Rifkin's recording in the 1970's of his ragtime piano music.

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Contact us at: 203-847-2806 info@stpaulsnorwalk.org

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