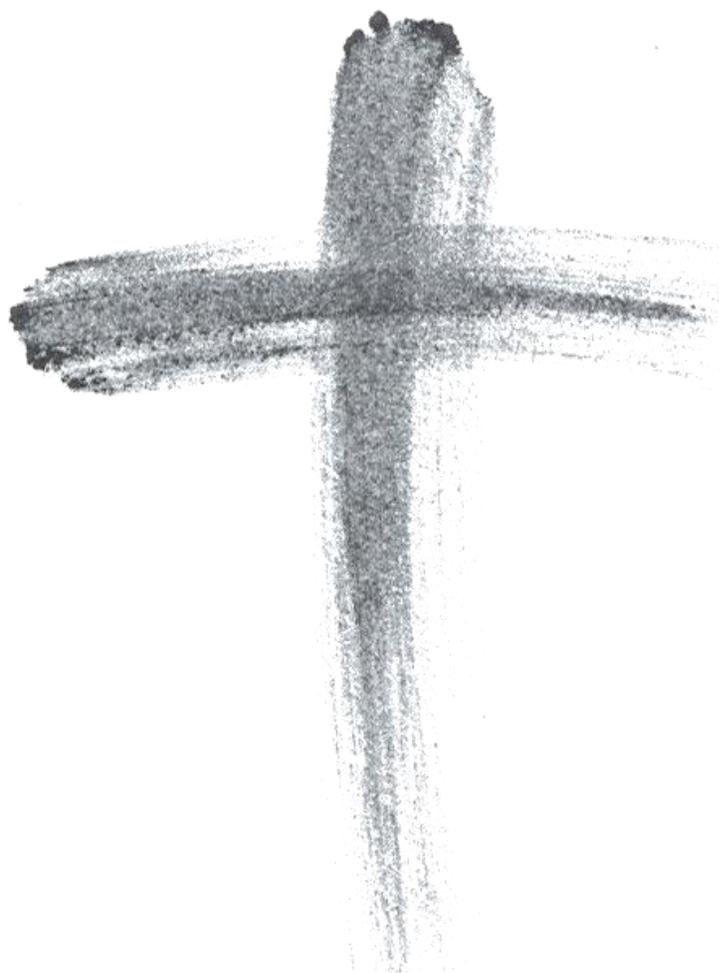


THE HOLY EUCHARIST

ST. PAUL'S ON THE GREEN

Ash Wednesday

FEBRUARY 18, 2026 - 12:00PM & 7:30PM



ENTRANCE PROCESSION

Please stand as the Ministers enter the church in silence.

OPENING COLLECT

The Celebrant prays a gathering prayer based on the themes of the day, concluding with

...God, forever and ever.

Amen.

THE LESSON *seated*

Joel 2:1-2,12-17

Blow the trumpet in Zion; sound the alarm on my holy mountain! Let all the inhabitants of the land tremble, for the day of the Lord is coming, it is near— a day of darkness and gloom, a day of clouds and thick darkness! Like blackness spread upon the mountains a great and powerful army comes; their like has never been from of old, nor will be again after them in ages to come. Yet even now, says the Lord, return to me with all your heart, with fasting, with weeping, and with mourning; rend your hearts and not your clothing. Return to the Lord, your God, for he is gracious and merciful, slow to anger, and abounding in steadfast love, and relents from punishing. Who knows whether he will not turn and relent, and leave a blessing behind him, a grain-offering and a drink-offering for the Lord, your God? Blow the trumpet in Zion; sanctify a fast; call a solemn assembly; gather the people. Sanctify the congregation; assemble the aged; gather the children, even infants at the breast. Let the bridegroom leave his room, and the bride her canopy. Between the vestibule and the altar let the priests, the ministers of the Lord, weep. Let them say, ‘Spare your people, O Lord, and do not make your heritage a mockery, a byword among the nations. Why should it be said among the peoples, “Where is their God?”’

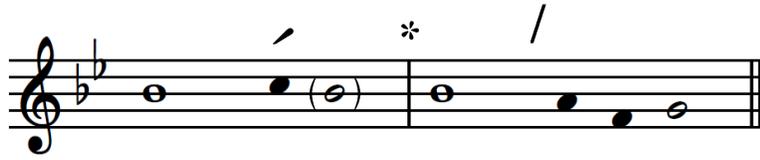
Following the reading:

Hear what the Spirit is saying to the People.

Thanks be to God.

During this season of Lent, we are simplifying the bulletin by not printing the prayers said by the Celebrant and intercessors. This is an invitation into a more immersive experience of prayer – listening with the ear of the heart and letting the eyes take in the whole environment of worship. Notice how this way of praying shapes your experience, and we will reflect on it together as we walk through Lent.

The first verse is intoned by the Cantor. The People join in on the second verse.



You are full of compassion and **m**ércy, *
 slow to anger and / of great kindness.

You will not always accúse us, *
 nor will you keep your / anger for ever.

You have not dealt with us according to our **s**íns, *
 nor rewarded us according / to our wickedness.

For as the heavens are high above the **é**arth, *
 so is your mercy great upon / those who fear you.

As far as the east is from the **w**ést, *
 so far have you removed our / sins from us.

As a parent cares for a **ch**íld, *
 so do you care for those / who fear you.

For you yourself know whereof we are **m**áde; *
 you remember that we / are but dust.

We entreat you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God. As we work together with him, we urge you also not to accept the grace of God in vain. For he says, "At an acceptable time I have listened to you, and on a day of salvation I have helped you." See, now is the acceptable time; see, now is the day of salvation! We are putting no obstacle in anyone's way, so that no fault may be found with our ministry, but as servants of God we have commended ourselves in every way: through great endurance, in afflictions, hardships, calamities, beatings, imprisonments, riots, labors, sleepless nights, hunger; by purity, knowledge, patience, kindness, holiness of spirit, genuine love, truthful speech, and the power of God; with the weapons of righteousness for the right hand and for the left; in honor and dishonor, in ill repute and good repute. We are treated as impostors, and yet are true; as unknown, and yet are well known; as dying, and see – we are alive; as punished, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything.

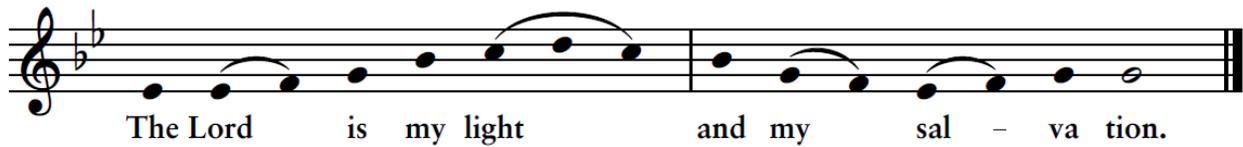
Hear what the Spirit is saying to the People.

Thanks be to God.

THE GOSPEL PROCESSION

standing; all turn toward the Gospel as it is brought among the People.

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



The Choir or Cantor sings

Out of the depths have I called to you; O God, hear my voice; *
let your ears consider well the voice of my supplication.

If you were to note what is done amiss, *
O God, who could stand?

For there is forgiveness with you, *
therefore you shall be feared.

I wait for you, O God; my soul waits for you; *
in your word is my hope.

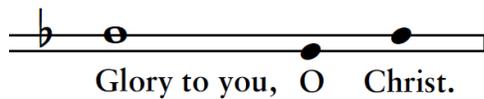
All repeat the Refrain

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

THE GOSPEL *The Deacon intones*

Matthew 6:1-6,16-21

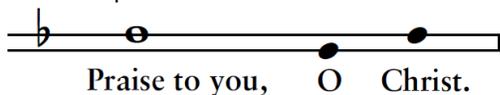
The Holy Gospel of our Lord Jesus Christ according to Matthew.



Jesus said, "Beware of practicing your piety before others in order to be seen by them; for then you have no reward from your Father in heaven. So whenever you give alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be praised by others. Truly I tell you, they have received their reward. But when you give alms, do not let your left hand know what your right hand is doing, so that your alms may be done in secret; and your Father who sees in secret will reward you. And whenever you pray, do not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, so that they may be seen by others. Truly I tell you, they have received their reward. But whenever you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you. And whenever you fast, do not look dismal, like the hypocrites, for they disfigure their faces so as to show others that they are fasting. Truly I tell you, they have received their reward. But when you fast, put oil on your head and wash your face, so that your fasting may be seen not by others but by your Father who is in secret; and your Father who sees in secret will reward you. Do not store up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal; but store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there your heart will be also."

After the Gospel reading the Deacon intones

The Gospel of the Lord.



SERMON

*at the noon liturgy: The Rev. Paul Carling
at the evening liturgy: The Rev. Daniel Simons*

A period of silent reflection follows the sermon.

INVITATION TO LENT

The Celebrant invites the People to the observance of Lent All kneel or bow, as able, for silent prayer. The Celebrant blesses the ashes.

THE IMPOSITION OF ASHES *sung by the Cantor or Choir*

Psalm 51

Please come forward to receive ashes at the direction of the ushers.

Have mercy on me, O God, according to your loving-kindness; *
in your great compassion blot out my offenses.

Wash me through and through from my wickedness *
and cleanse me from my sin.

For I know my transgressions, *
and my sin is ever before me.

Against you only have I sinned *
and done what is evil in your sight.

And so you are justified when you speak *
and upright in your judgment.

Indeed, I have been wicked from my birth, *
a sinner from my mother's womb.

For behold, you look for truth deep within me, *
and will make me understand wisdom secretly.

Purge me from my sin, and I shall be pure; *
wash me, and I shall be clean indeed.

Make me hear of joy and gladness, *
that the body you have broken may rejoice.

Hide your face from my sins, *
and blot out all my iniquities.

Create in me a clean heart, O God, *
and renew a right spirit within me.

Cast me not away from your presence, *
and take not your holy Spirit from me.

Give me the joy of your saving help again, *
and sustain me with your bountiful Spirit.

I shall teach your ways to the wicked, *
and sinners shall return to you.

Deliver me from death, O God, *
and my tongue shall sing of your righteousness, O God of my salvation.

Open my lips, O God, *
and my mouth shall proclaim your praise.

Had you desired it, I would have offered sacrifice, *
but you take no delight in burnt-offerings.

The sacrifice of God is a troubled spirit; *
a broken and contrite heart, O God, you will not despise.

Be favorable and gracious to Zion, *
and rebuild the walls of Jerusalem.

Then you will be pleased with the appointed sacrifices,
with burnt-offerings and oblations; *
then shall they offer young bullocks upon your altar.

THE LITANY OF PENANCE

On this day, the People kneel as able, (or remain standing as needed) for the Litany of Penitence, which begins with a moment of silent prayer.

God of mercy and compassion, we confess to you the rebellion of our hearts and the failings of our community. We have sinned.

Forgive and heal us.

The response to each of the prayers is

Forgive and heal us.

The Celebrant prays a Collect, concluding with

...God, for ever and ever.

Amen.

THE PEACE *standing*

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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Visit the address below or click on the QR code to learn more about the opportunities to give. Please consider making a one-time or ongoing sustaining gift to ensure the enduring and vibrant ministry of this place.

Thank you for your participation and support!



2026

stpaulsnorwalk.org/support

Wondrous Love

*Traditional Arr. Alice Parker (1925 – 2023)
Robert Shaw (1916 – 1999)*

What wondrous love is this, O my soul, What
wondrous love is this, that caused the Lord of
bliss to bear the dreadful curse for my soul.

To God and to the Lamb I will sing, to God and
to the Lamb who is the great "I AM," while
millions join the theme, I will sing, I will sing,
and when from death I'm free I'll sing on, and
thro' eternity I'll sing on.

When I was sinking down, sinking down,
O my soul! When I was sinking down beneath
God's righteous frown, Christ laid aside His
crown for my soul.

HYMN AT THE OFFERTORY *standing*

Hymn 675



1 Take up your cross, the Sa - vior said, if
2 Take up your cross, let not its weight fill
3 Take up your cross, heed not the shame, and
4 Take up your cross, then, in his strength, and
5 Take up your cross, and fol - low Christ, nor



1 you would my dis - ci - ple be; take up your cross with
2 your weak spi - rit with a - larm; his strength shall bear your
3 let your fool - ish heart be still; the Lord for you ac -
4 calm - ly ev - ery dan - ger brave: it guides you to a -
5 think till death to lay it down; for on - ly those who



1 will - ing heart, and hum - bly fol - low af - ter me.
2 spi - rit up, and brace your heart, and nerve your arm.
3 cept - ed death up - on a cross, on Cal - vary's hill.
4 bun - dant life and leads to vic - tory o'er the grave.
5 bear the cross may hope to wear the glo - rious crown.

Words: Charles William Everest (1814–1877), alt.

Music: *Bourbon*, melody att. Freeman Lewis (1780–1859); harm. John Leon Hooker (b. 1944)

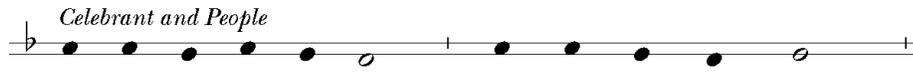
THE LORD'S PRAYER

Celebrant

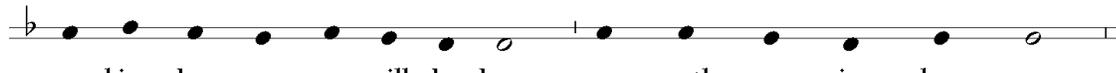


As our Sa - vior Christ has taught us, we now pray,

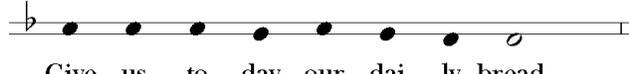
Celebrant and People



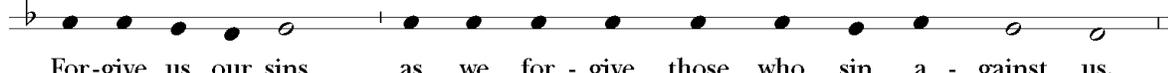
Our Fa - ther in hea - ven, hal - lowed be your Name,



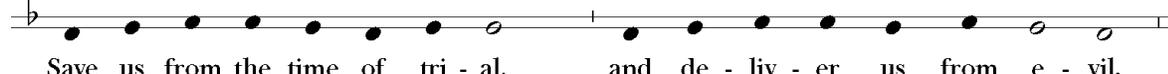
your king - dom come, your will be done, on earth as in hea - ven.



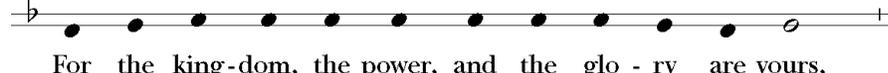
Give us to - day our dai - ly bread.



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

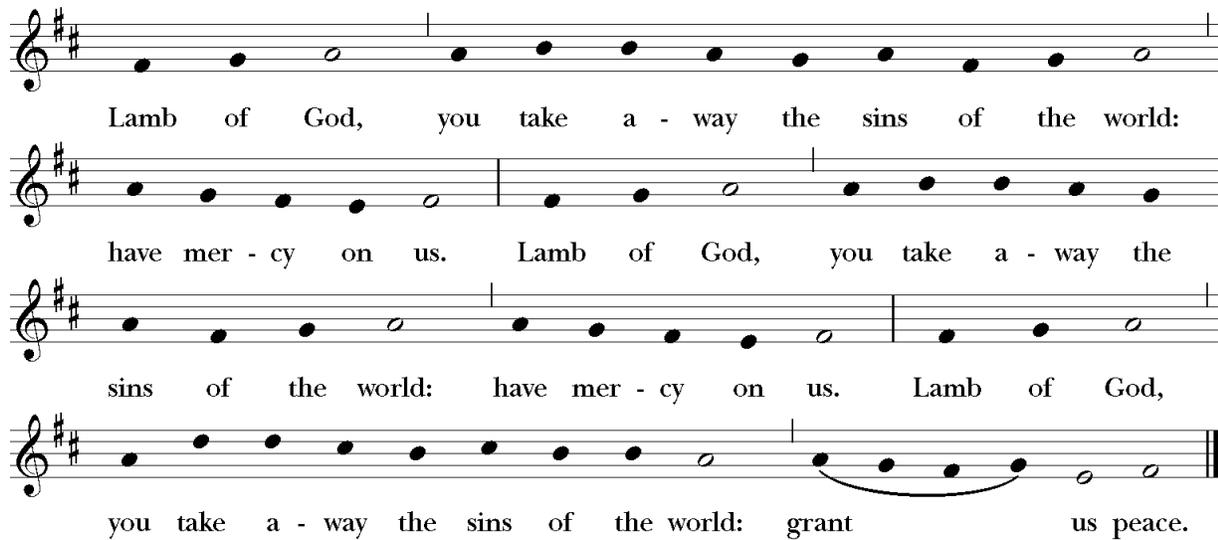
THE COMMUNION

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

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.)

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.

Music: From *New Plainsong*; David Hurd (b. 1950)

MUSIC AT COMMUNION *sung by the Choir at 7:30pm*

Miserere mei Deus

Antonio Lotti (1667 – 1740)

*Miserere mei, Deus: secundum magnam
misericordiam tuam. Et secundum
multitudinem miserationum tuarum, dele
iniquitatem meam*

Have mercy on me, O God, according to your
great mercy. And according to the multitude of
your tender mercies blot out my iniquity.

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

The Celebrant blesses the People.

1 I heard the voice of Je - sus say, "Come un - to me and rest;
 2 I heard the voice of Je - sus say, "Be - hold, I free - ly give
 3 I heard the voice of Je - sus say, "I am this dark world's light;

and in your wea - ri - ness lay down your head up - on my breast."
 the liv - ing wa - ter; thirst - y one, stoop down and drink, and live."
 look un - to me, your morn shall rise, and all your day be bright."

I came to Je - sus as I was, so wea - ry, worn, and sad;
 I came to Je - sus, and I drank of that life - giv - ing stream;
 I looked to Je - sus, and I found in him my Star, my Sun;

I found in him a rest - ing place, and he has made me glad.
 my thirst was quenched, my soul re - vived, and now I live in him.
 and in that light of life I'll walk till pil - grim days are done.

Words: Horatius Bonar (1808-1889), alt.
 Music: *The Third Tune*, Thomas Tallis (1505?-1585?); ed. John Wilson (1905-1992)

THE SENDING

Go forth in peace, humility, and hope.
 Thanks be to God.

ORGAN VOLUNTARY

Wondrous Love Op. 34 – Samuel Barber (1910 – 1981)

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The Rev. Daniel Simons, *Rector*

The Rev. Paul Carling, *Priest Associate*

The Rev. Edrice Viechweg, *Deacon*

Joshua Ehlebracht, *Director of Music*

Marsha Dunn, *Parish Administrator*

Savannah Curro, *Seminarian*