

THE HOLY EUCHARIST

ST. PAUL'S ON THE GREEN

The First Sunday in Lent

FEBRUARY 22, 2026 – 9:00AM & 11:00AM

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.

PRELUDE

Liebster Jesu, wir sind hier BWV 731 - J.S. Bach (1685 – 1750)

THE GREAT LITANY

We enter the season of Lent with a processional litany of penitence and hope. Please join in the sung responses, as together we begin this pilgrimage of faith that leads to Easter.

The Celebrant intones

Let us pray for God's blessing in this holy season of Lent: Lord, have mercy.

We have not loved you with our whole heart and mind and strength:

The People respond to this and the following petitions:



Organ interlude, then

We confess our unfaithfulness, our pride, hypocrisy and impatience:

Lord, forgive us.

This response repeats until the next organ interlude.

Organ interlude, then

Restore us, Lord, and renew a right spirit within us.

Lord, restore us.

This response repeats until the Collect.

THE COLLECT

The Lord be with you.

And also with you.

Let us pray.

The Celebrant prays the Collect of the Day, concluding with

...God for ever and ever.

Amen.

THE LESSON *seated*

Genesis 2:15-17; 3:1-7

The Lord God took the man and put him in the garden of Eden to till it and keep it. And the Lord God commanded the man, "You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die." Now the serpent was more crafty than any other wild animal that the Lord God had made. He said to the woman, "Did God say, 'You shall not eat from any tree in the garden?'" The woman said to the serpent, "We may eat of the fruit of the trees in the garden; but God said, 'You shall not eat of the fruit of the tree that is in the middle of the garden, nor shall you touch it, or you shall die.'" But the serpent said to the woman, "You will not die; for God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil." So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, who was with her, and he ate. Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made loincloths for themselves.

Following the reading:

Hear what the Spirit is saying to the People.

Thanks be to God.



Happy are they whose transgressions are forgiven *
and whose sin is / put away!

Happy are they to whom God imputes no **guilt** *
and in whose spirit there / is no guile!

While I held my tongue, my bones withered away, *
because of my groaning / all day long.

For your hand was heavy upon me day and **night**; *
my moisture was dried up as in the / heat of summer.

Then I acknowledged my sin to **yóu** *
and did not con-/ceal my guilt.

I said, "I will confess my transgressions to **Gód**;" *
then you forgave me the guilt / of my sin.

Therefore all the faithful will make their prayers to you in time of **tróuble**; *
when the great waters overflow, they / shall not reach them.

You are my hiding-place; you preserve me from **tróuble**; *
you surround me with shouts / of deliverance.

As sin came into the world through one man, and death came through sin, and so death spread to all because all have sinned-- sin was indeed in the world before the law, but sin is not reckoned when there is no law. Yet death exercised dominion from Adam to Moses, even over those whose sins were not like the transgression of Adam, who is a type of the one who was to come. But the free gift is not like the trespass. For if the many died through the one man's trespass, much more surely have the grace of God and the free gift in the grace of the one man, Jesus Christ, abounded for the many. And the free gift is not like the effect of the one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brings justification. If, because of the one man's trespass, death exercised dominion through that one, much more surely will those who receive the abundance of grace and the free gift of righteousness exercise dominion in life through the one man, Jesus Christ. Therefore just as one man's trespass led to condemnation for all, so one man's act of righteousness leads to justification and life for all. For just as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous.

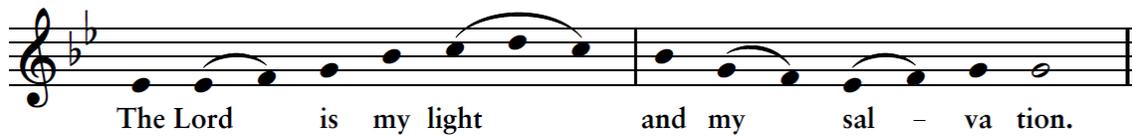
Following the reading:

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

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.

All sing the Refrain

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.

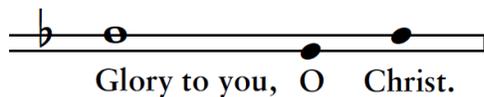
All sing the Refrain

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

THE GOSPEL *The Deacon intones*

Matthew 4:1-11

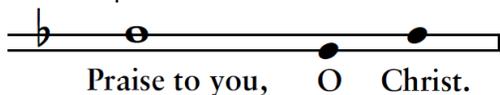
The Holy Gospel of our Lord Jesus Christ according to Matthew.



Jesus was led up by the Spirit into the wilderness to be tempted by the devil. He fasted forty days and forty nights, and afterwards he was famished. The tempter came and said to him, "If you are the Son of God, command these stones to become loaves of bread." But he answered, "It is written, 'One does not live by bread alone, but by every word that comes from the mouth of God.'" Then the devil took him to the holy city and placed him on the pinnacle of the temple, saying to him, "If you are the Son of God, throw yourself down; for it is written, 'He will command his angels concerning you,' and 'On their hands they will bear you up, so that you will not dash your foot against a stone.'" Jesus said to him, "Again it is written, 'Do not put the Lord your God to the test.'" Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor; and he said to him, "All these I will give you, if you will fall down and worship me." Jesus said to him, "Away with you, Satan! for it is written, 'Worship the Lord your God, and serve only him.'" Then the devil left him, and suddenly angels came and waited on him.

After the Gospel reading the Deacon intones

The Gospel of the Lord.



SERMON

*The Rev. Daniel Simons
Rector*

A period of silent reflection follows the sermon.

The Prayers of the People were offered in the Great Litany, and today's service continues with the Peace.

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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opportunities to give. Please consider making a one-time or ongoing sustaining gift
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2026

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MUSIC AT THE OFFERTORY

"He that shall endure to the end" from Elijah, Op. 70

Felix Mendelssohn (1809 – 1847)

He that shall endure to the end, shall be saved.



1 Now let us all with one ac - cord, in
 2 The cov - e - nant, so long re - vealed to
 3 Your love, O Lord, our sin - ful race has
 4 Re - mem - ber, Lord, though frail we be, in
 5 There - fore, we pray you, Lord, for - give; so



1 com - pa - ny with a - ges past, keep vi - gil with our
 2 those of faith in for - mer time, Christ by his own ex -
 3 not re - turned, but fal - si - fied; au - thor of mer - cy,
 4 your own i - mage were we made; help us, lest in anx -
 5 when our wan - derings here shall cease, we may with you for



1 heaven - ly Lord in his temp - ta - tion and his fast.
 2 am - ple sealed, the Lord of love, in love sub - lime.
 3 turn your face and grant re - pent - ance for our pride.
 4 i - e - ty, we cause your Name to be be - trayed.
 5 ev - er live, in love and u - ni - ty and peace.

Words: Latin, 15th cent.; tr. Benjamin Webb (1819–1885), alt.

Music: *Deus tuorum militum*, from *Antiphoner*, 1753; adapt. *The English Hymnal*, 1906, alt.; harm. after Basil Harwood (1859–1949)

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

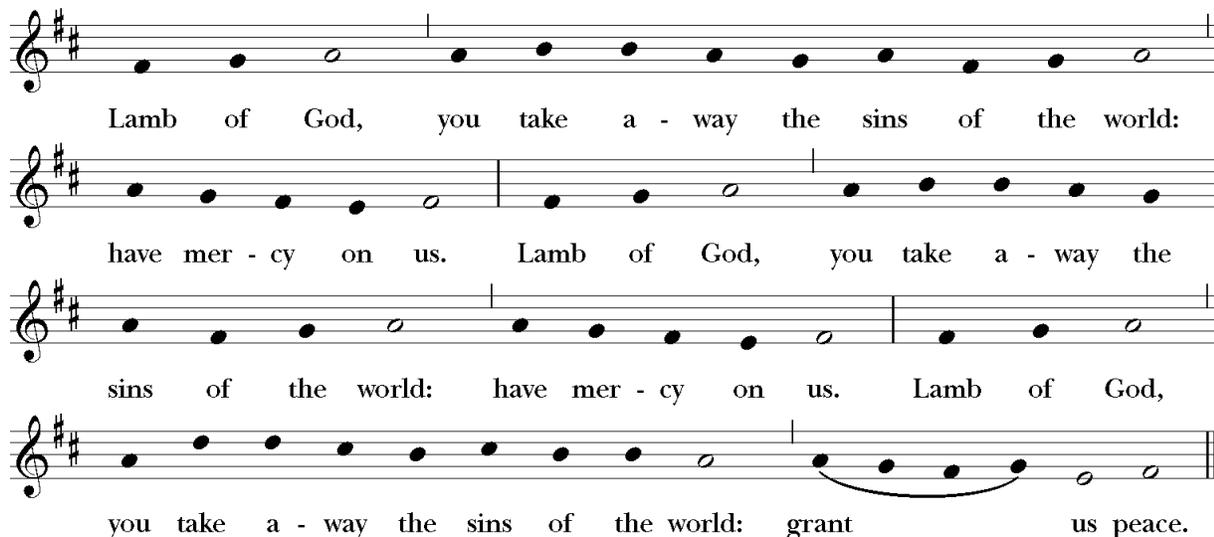
THE COMMUNION

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

Come to the Table, you who are hungry;
It is Christ who meets us here.

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 11am*

Hide Not Thou Thy Face From Us

Richard Farrant (1530 – 1580)

Hide not thou thy face from us, O Lord,
and cast not off thy servant in thy displeasure;
for we confess our sins unto thee
and hide not our unrighteousness.
For thy mercy's sake,
deliver us from all our sins.

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.

[SENDING FORTH OF EUCHARISTIC VISITORS]

When Lay Eucharistic Visitors are sent out to bring the Sacrament to the sick or homebound, the Celebrant sends them out:

In the name of this congregation, I send you forth bearing these holy gifts, that *those* to whom you go may share with us in the Communion of Christ's body and blood.

The People respond

We, who are many, are one body, because we all share one bread and one cup.

THE BLESSING

The Celebrant blesses the People.

1 For - ty days and for - ty nights thou wast fast - ing in the wild;
 2 Should not we thy sor - row share and from world - ly joys ab - stain,
 3 Then if Sa - tan on us press, Je - sus, Sa - vior, hear our call!
 4 So shall we have peace di - vine: ho - lier glad - ness ours shall be;
 5 Keep, O keep us, Sa - vior dear, ev - er con - stant by thy side;

1 for - ty days and for - ty nights tempt - ed, and yet un - de - filed.
 2 fast - ing with un - ceas - ing prayer, strong with thee to suf - fer pain?
 3 Vic - tor in the wil - der - ness, grant we may not faint nor fall!
 4 round us, too, shall an - gels shine, such as min - is - tered to thee.
 5 that with thee we may ap - pear at the e - ter - nal Eas - ter - tide.

Words: George Hunt Smyttan (1822–1870), alt.

Music: *Aus der Tiefe rufe ich*, melody att. Martin Herbst (1654–1681), alt.; harm. William Henry Monk (1823–1889)

THE SENDING

Go forth in peace, humility, and hope.

Thanks be to God.

ORGAN VOLUNTARY

Prelude and Fugue in D minor, BWV 554 – J.S. Bach (1685 – 1750)

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ST PAUL'S ON THE GREEN - 60 EAST AVE. NORWALK, CT 06851

203-847-2806 | info@stpaulsnorwalk.org

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*