

THE HOLY EUCHARIST – *FULL TEXT* *The Second Sunday in Lent*

ST. PAUL'S ON THE GREEN

MARCH 1, 2026 – 9:00AM & 11:00AM

PRELUDE

Wer nur den lieben Gott läßt walten – J.S. Bach (1685 – 1750)

HYMN IN PROCESSION

Hymn 401

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,

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;

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,

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.

Words: Thomas Olivers (1725–1799), alt.

Music: *Leoni*, Hebrew melody; harm. *Hymns Ancient and Modern*, 1875, alt.

THE OPENING ACCLAMATION

Blessed be the God of our salvation,
who bears our burdens and forgives our sins.

THE CONFESSION

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

All kneel or bow, as you are able. After a moment of silence, all say

*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 pronounces absolution, concluding with

...keep you in eternal life.

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.

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 KYRIE

Ky-ri - e e - le - i - son. Ky-ri - e e - le - i - son. Ky-ri - e e - le - i - son.

7
Chris - te e - le - i - son. Chris-te e - le - i - son. Chris-te e - le - i - son.

13
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

The Lord be with you.

And also with you.

Let us pray.

The Celebrant prays the Collect of the Day, concluding with

God of the covenant, your presence fills us with awe, your word give us unshakable hope. During these forty days enlighten your church with your presence. Inspire us by your word, and so transform us into the image of the Risen One; who lives and reigns with you in the unity of the Holy Spirit,

...God for ever and ever.

Amen.

THE LESSON *seated*

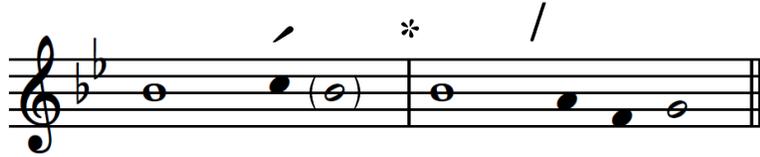
Genesis 12:1-4a

The Lord said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed." So Abram went, as the Lord had told him; and Lot went with him.

Following the reading:

Hear what the Spirit is saying to the People.

Thanks be to God.



I lift up my eyes to the hills; *
from where is my / help to come?
My help comes from Gód, *
the maker of hea- / ven and earth.
God will not let your foot be móved; *
the One who watches over you will not / fall asleep.
Behold, the One who keeps watch over Ísrael *
shall neither slum- / ber nor sleep;
The Holy One watches over yóu *
and is your shade at / your right hand,
So that the sun shall not strike you by dáy, *
nor the / moon by night.
God shall preserve you from all évil *
and is the One who shall / keep you safe.
God shall watch over your going out and your coming ín, *
from this time forth for- / evermore.

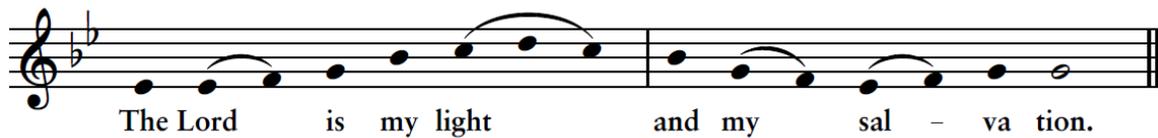
What then are we to say was gained by Abraham, our ancestor according to the flesh? For if Abraham was justified by works, he has something to boast about, but not before God. For what does the scripture say? “Abraham believed God, and it was reckoned to him as righteousness.” Now to one who works, wages are not reckoned as a gift but as something due. But to one who without works trusts him who justifies the ungodly, such faith is reckoned as righteousness. 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.

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

Your love, O God, reaches to the heavens, *
and your faithfulness to the clouds.

Your righteousness is like the strong mountains,
your justice like the great deep; *
you save all your creatures, O God.

All sing the Refrain

How priceless is your love, O God; *
your people take refuge under the shadow of your wings.

They feast upon the abundance of your house; *
you give them drink from the river of your delights.

For with you is the well of life, *
and in your light we see light.

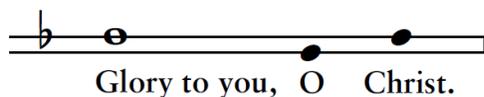
All sing the Refrain

Refrain: Will Doreza
Psalm Tone: harm. Thomas Stolzer (1480-1526)
Psalm 36:5-9

THE GOSPEL *The Deacon intones*

John 3:1-17

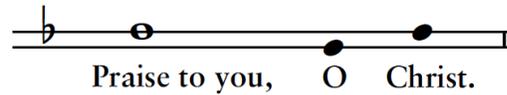
The Holy Gospel of our Lord Jesus Christ according to John.



There was a Pharisee named Nicodemus, a leader of the Jews. He came to Jesus by night and said to him, "Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the presence of God." Jesus answered him, "Very truly, I tell you, no one can see the kingdom of God without being born from above." Nicodemus said to him, "How can anyone be born after having grown old? Can one enter a second time into the mother's womb and be born?" Jesus answered, "Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. What is born of the flesh is flesh, and what is born of the Spirit is spirit. Do not be astonished that I said to you, 'You must be born from above.' The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit." Nicodemus said to him, "How can these things be?" Jesus answered him, "Are you a teacher of Israel, and yet you do not understand these things? "Very truly, I tell you, we speak of what we know and testify to what we have seen; yet you do not receive our testimony. If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things? No one has ascended into heaven except the one who descended from heaven, the Son of Man. And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life. For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life. Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him."

After the Gospel reading the Deacon intones

The Gospel of the Lord.



SERMON

The Rev. Daniel Simons

A period of silent reflection follows the sermon.

AFFIRMATION OF FAITH

During the season of Lent we are using the Affirmation of Faith (Creed) from one of our neighbors, the United Church of Canada.

**We are not alone,
we live in God's world.**

**We believe in God:
who has created and is creating,
who has come in Jesus,
the Word made flesh,
to reconcile and make new,
who works in us and others
by the Spirit.**

**We trust in God.
We are called to be the Church:
to celebrate God's presence,
to live with respect in Creation,
to love and serve others,
to seek justice and resist evil,
to proclaim Jesus, crucified and risen,
our judge and our hope.**

**In life, in death, in life beyond death,
God is with us.
We are not alone.
Thanks be to God.**

THE PRAYERS OF THE PEOPLE

The Deacon says

Loving God, in faith, we pray: Lord, in your mercy,

Hear our prayer.

The response is repeated throughout the prayers. During the silence after each prayer, please offer own prayers, aloud or in silence.

For reconciliation among all who have been harmed and all who carry harm, for healing where violence has damaged lives, and for peace where fear and anger dwell

(Pause for people to pray their prayers aloud).

Lord, in your mercy,

hear our prayer.

For generosity among rich and poor people everywhere, for the just sharing of the gifts of the earth, and for trust in the abundance of your creation.

(Pause for people to pray their prayers aloud).

Lord, in your mercy,

hear our prayer.

For the growth of love among broken peoples and nations, for patience and reconciliation where wounds are deep, and for courage to seek the common good,

(Pause for people to pray their prayers aloud).

Lord, in your mercy,

hear our prayer.

For mutual respect among immigrants and insiders, for safety and dignity for all who seek a home, and for hearts open to welcome the image of God in every person.

(Pause for people to pray their prayers aloud).

Lord, in your mercy,

hear our prayer.

For protection for the weak and humility among the strong, that we may learn again to serve as Christ serves us.

(Pause for people to pray their prayers aloud).

Lord, in your mercy,

hear our prayer.

For the sick, the grieving, and the weary, for those who feel burdened or uncertain this day, and for those we now name, aloud or in silence,

(Pause for people to pray their prayers aloud).

Lord, in your mercy,
hear our prayer.

For all the joys and concerns of our hearts, known to us and known to you alone.

(Pause for people to pray their prayers aloud).

Lord, in your mercy,
hear our prayer.

The Celebrant concludes

God of hope, from you come every blessing and all peace. Be with us in the midst of our struggle. Give us the grace we need to do the work you give us to do, and make us a sign of your presence in the world;

...through Christ our Lord.
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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2026

God So Loved the World

John Stainer (1840 – 1901)

God so loved the world that He gave His only begotten Son,
That whosoever believeth in Him should not perish,
But have everlasting life.
For God sent not His Son into the world to condemn the world,
But that the world through Him might be saved.

HYMN AT THE OFFERTORY *standing*

Hymn 668

1 I to the hills will lift mine eyes; from whence shall come my aid?
2 He will not let thy foot be moved, his own he safe - ly keeps;
3 Thy faith - ful guard-ian is the Lord, thy shelt - er and thy shade;
4 From e - vil he shall keep thee safe and shall thy strength re - store

My help is from the Lord a - bove who heaven and earth hath made.
with watch - ful and un - tir - ing eye he slum - bers not, nor sleeps.
nor sun by day, nor moon by night, need make thy soul a - fraid.
and guard thy go - ing out and in, both now and ev - er - more.

Words: *The Psalms of David in Meeter*, 1650, alt.; st. 4, F. Bland Tucker (1895-1984); para. of Psalm 121
Music: *Burford*, from *A Book of Psalmody*, 1718

THE GREAT THANKSGIVING

The Celebrant chants on a montone:

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

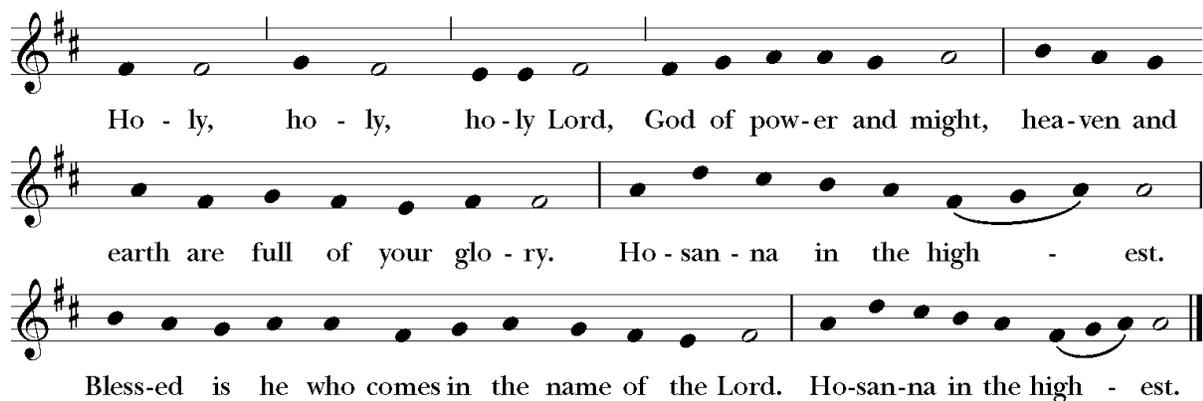
Let us give thanks to the Lord our God.

It is right to give God thanks and praise.

The Celebrant continues the prayer until all sing

It is truly right, and good and joyful, to give you thanks, all-holy God. You are our source and our returning, the fountain of hope and the well of forgiveness. You seek us when we wander and soften our hearts of stone, turning us again toward you and toward all you have made. Therefore we join our voices with angels and archangels, and with all the company of heaven, singing the hymn of your glory:

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 Celebrant continues the prayer until all sing

Holy, gracious, and merciful God, heaven and earth are full of your glory. In love you sent to us Jesus, your Son, who shared our life, proclaimed good news to the poor, healed the broken, and stretched out his arms upon the cross in love, gathering all to himself.

In the night in which he was betrayed, our Lord Jesus took bread, and when he had given thanks, he broke it, and gave it to his disciples, saying, "Take, eat; this is my Body, given for you." After supper he took the cup; and when he had given thanks, he gave it to them, saying, "Drink this, all of you: this cup is the new Covenant in my Blood, shed for you and for all for the forgiveness of sins. Do this for the remembrance of me."

Remembering his death, resurrection, and ascension, we await his coming in glory. Pour out your Holy Spirit upon these gifts and upon us. Make this bread and this cup the Body and Blood of Christ. Make us one body, drawn into your mercy, and shaped for the work of repentance, reconciliation, and love.

All this we ask through Jesus Christ our Lord, by whom, and with whom, and in whom, in the unity of the Holy Spirit, all honor and glory are yours, almighty God, now and for ever.

Amen.

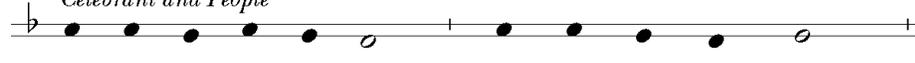
THE LORD'S PRAYER

Celebrant

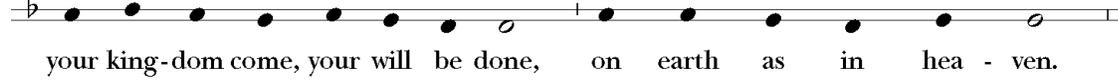


As our Sa - vior Christ has taught us, we now pray,

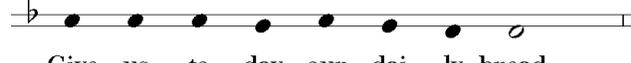
Celebrant and People



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



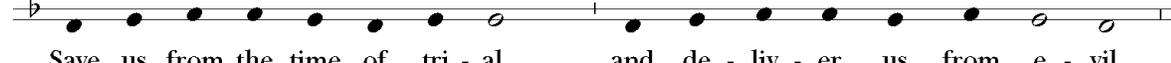
your king - dom come, your will be done, on earth as in hea - ven.



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

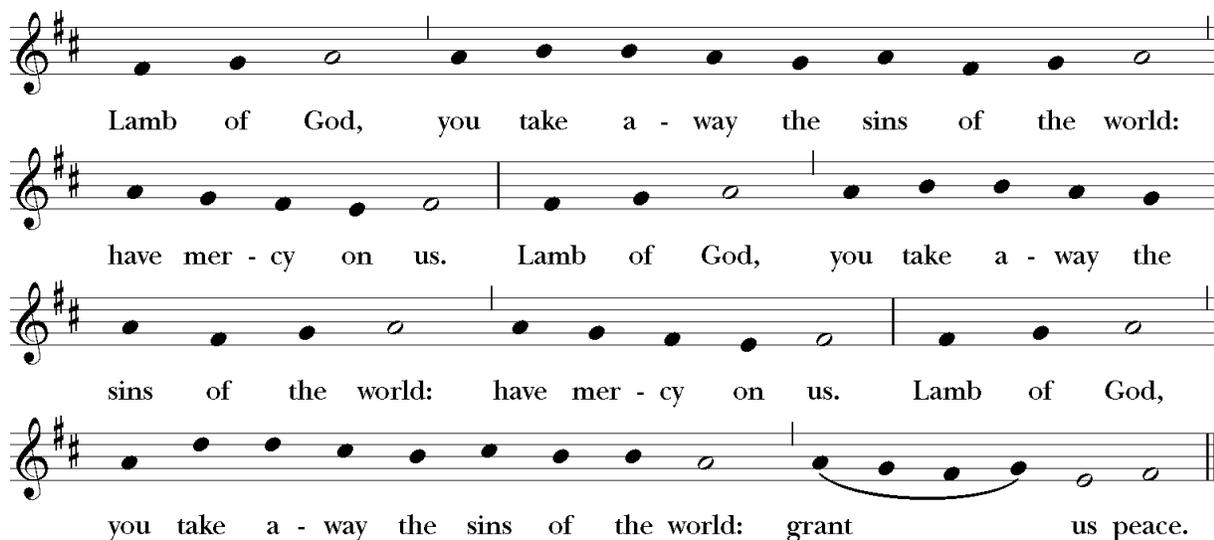
THE COMMUNION

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*

O For a Closer Walk

*Text: William Cowper (1731 – 1800)
arr. C.V. Stanford (1852 – 1924)*

O for a closer walk with God,
a calm and heav'nly frame,
a light to shine upon the road
that leads me to the Lamb!

So shall my walk be close with God,
calm and serene my frame;
so purer light shall mark the road
that leads me to the Lamb.

Return, O holy Dove, return,
sweet messenger of rest;
I hate the sins that made Thee mourn,
and drove Thee from my breast.

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.

**As you journey through Lent,
may your fasting sharpen your hunger for justice,
your giving open paths of peace,
and your prayer shape hearts of humility and hope.**

**And the blessing of God,
Source of Hope,
Word of Life,
and Spirit of Grace,
be among you and remain with you always.
Amen.**

1 When Christ was lift - ed from the earth, his
 2 Still east and west his love ex - tends and
 3 Where gen - er - a - tion, class, or race di -
 4 Thus free - ly loved, though ful - ly known, may

arms stretched out a - bove through ev - ery cul - ture,
 al - ways, near or far, he calls and claims us
 vide us to our shame, he sees not la - bels
 I in Christ be free to wel - come and ac -

ev - ery birth, to draw an an - swering love.
 as his friends and loves us as we are.
 but a face, a per - son, and a name.
 cept his own as Christ ac - cept - ed me.

Words: Brian A. Wren (b. 1936)
 Music: *St. Botolph*, Gordon Slater (1896–1979)

THE SENDING

Go forth in peace, humility, and hope.

Thanks be to God.

ORGAN VOLUNTARY

'Little' Fugue in G Minor BWV 578 – J.S. Bach (1685 – 1750)

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The Rev. Paul Carling, *Priest Associate*

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Joshua Ehlebracht, *Director of Music*

Marsha Dunn, *Parish Administrator*

Savannah Curro, *Seminarian*