

THE HOLY EUCHARIST (FULL TEXT) *The Third Sunday in Lent*

ST. PAUL'S ON THE GREEN

MARCH 8, 2026 - 9:00AM & 11:00AM

PRELUDE

'O Welt, ich muß dich lassen' Op. 122 Nr. 3 - Johannes Brahms (1833 - 1897)

HYMN IN PROCESSION

Hymn 495



1 Hail, thou once de - spis - ed Je - sus! Hail, thou Gal - i -
2 Pas - chal Lamb, by God ap - point - ed, all our sins on
3 Je - sus, hail! en - throned in glo - ry, there for ev - er
*4 Wor - ship, hon - or, power, and bless - ing thou art wor - thy



le - an King! Thou didst suf - fer to re - lease us;
thee were laid: by al - might - y love a - noint - ed,
to a - bide; all the heaven - ly hosts a - dore thee,
to re - ceive; high - est prais - es, with - out ceas - ing,



thou didst free sal - va - tion bring. Hail, thou u - ni - ver - sal
thou hast full a - tone - ment made. All thy peo - ple are for -
seat - ed at thy Fa - ther's side. There for sin - ners thou art
right it is for us to give. Help, ye bright an - gel - ic



Sa - vior, bear - er of our sin and shame! By thy mer - it
giv - en through the vir - tue of thy blood: o - pened is the
plead - ing: there thou dost our place pre - pare; ev - er for us
spi - rits, all your no - blest an - thems raise; help to sing our



we find fa - vor: life is giv - en through thy Name
gate of hea - ven, re - con - ciled are we with God.
in - ter - ced - ing, till in glo - ry we ap - pear.
Sa - vior's mer - its, help to chant Em - man - uel's praise!

Words: John Bakewell (1721-1819) and Martin Madan (1726-1790), alt.

Music: *In Babilone*, melody from *Oude en Nieuwe Hollandse Boerenlities en Contradanseu*, 1710; harm. Roy. F. Kehl (b. 1935)

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

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

O God, living and true, look upon your people, whose dry and stony hearts are parched with thirst. Unseal the living water of your Spirit; let it become within us an ever-flowing spring, leaping up to eternal life. Thus may we worship you in spirit and in truth, through Christ, our deliverer and hope, who lives and reigns with you in the unity of the Holy Spirit, God for ever and ever.

Amen.

From the wilderness of Sin the whole congregation of the Israelites journeyed by stages, as the Lord commanded. They camped at Rephidim, but there was no water for the people to drink. The people quarreled with Moses, and said, "Give us water to drink." Moses said to them, "Why do you quarrel with me? Why do you test the Lord?" But the people thirsted there for water; and the people complained against Moses and said, "Why did you bring us out of Egypt, to kill us and our children and livestock with thirst?" So Moses cried out to the Lord, "What shall I do with this people? They are almost ready to stone me." The Lord said to Moses, "Go on ahead of the people, and take some of the elders of Israel with you; take in your hand the staff with which you struck the Nile, and go. I will be standing there in front of you on the rock at Horeb. Strike the rock, and water will come out of it, so that the people may drink." Moses did so, in the sight of the elders of Israel. He called the place Massah and Meribah, because the Israelites quarreled and tested the Lord, saying, "Is the Lord among us or not?"

Following the reading:

Hear what the Spirit is saying to the People.

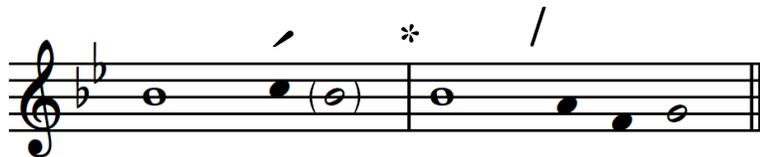
Thanks be to God.

PSALM

The first verse is intoned by the Cantor.

Psalm 95

Please join in singing with the Cantor or Choir on the following verses.



Come, let us sing to the **Hóly** One; *
 let us shout for joy to the Rock of / our salvation.

Let us come before God's presence with thanksgiving, *
 and raise a loud / shout with psalms.

For you, O God, are a great **Gód**; *
 you are great a-/bove all gods.

In your hand are the caverns of the **eárrh**, *
 and the heights of the hills are / yours also.

The sea is yours, for you **máde** it, *
 and your hands have molded / the dry land.

Come, let us bow down and bend the **knée**, *
 and kneel before / God, our Maker,

For you are our God, and we are the people of your pasture
 and the sheep of your **hánd**. *
 Oh, that today we would hearken / to your voice!

Harden not your hearts, as your forebears did in the **wílderness**, *
 at Meribah, and on that day at Massah, when they / tempted me;

They put me to the **tést**, *
though they had / seen my works.

Forty years long I detested that generation and **sáid**, *
“This people are wayward in their hearts;
they do not / know my ways.”

So I swore in my **wráth**, *
“They shall not enter in-/to my rest.”

THE EPISTLE *seated*

Romans 5:1-11

Since we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God. And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us. For while we were still weak, at the right time Christ died for the ungodly. Indeed, rarely will anyone die for a righteous person-- though perhaps for a good person someone might actually dare to die. But God proves his love for us in that while we still were sinners Christ died for us. Much more surely then, now that we have been justified by his blood, will we be saved through him from the wrath of God. For if while we were enemies, we were reconciled to God through the death of his Son, much more surely, having been reconciled, will we be saved by his life. But more than that, we even boast in God through our Lord Jesus Christ, through whom we have now received reconciliation.

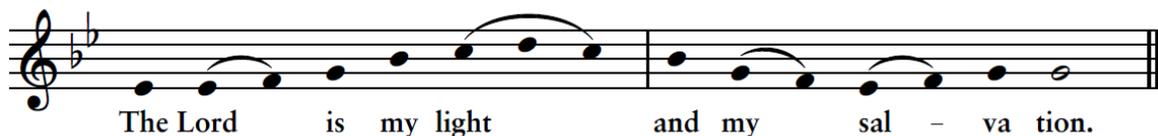
Following the reading:

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

As the deer longs for the water-brooks, *
so longs my soul for you, O God.

My soul is athirst for God, athirst for the living God; *
when shall I come to appear before the presence of God?

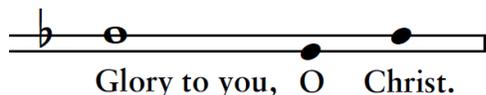
All sing the Refrain

Why are you so full of heaviness, O my soul, *
and why are you so disquieted within me?

Put your trust in God, *
for I will yet give thanks to the Holy One,
who is the help of my countenance, and my God.

All sing the Refrain

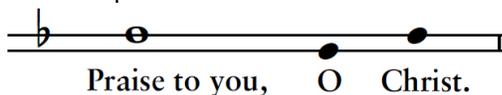
The Holy Gospel of our Lord Jesus Christ according to John.



Jesus came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph. Jacob's well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon. A Samaritan woman came to draw water, and Jesus said to her, "Give me a drink." (His disciples had gone to the city to buy food.) The Samaritan woman said to him, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" (Jews do not share things in common with Samaritans.) Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water." The woman said to him, "Sir, you have no bucket, and the well is deep. Where do you get that living water? Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?" Jesus said to her, "Everyone who drinks of this water will be thirsty again, but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life." The woman said to him, "Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water." Jesus said to her, "Go, call your husband, and come back." The woman answered him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband'; for you have had five husbands, and the one you have now is not your husband. What you have said is true!" The woman said to him, "Sir, I see that you are a prophet. Our ancestors worshiped on this mountain, but you say that the place where people must worship is in Jerusalem." Jesus said to her, "Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. God is spirit, and those who worship him must worship in spirit and truth." The woman said to him, "I know that Messiah is coming" (who is called Christ). "When he comes, he will proclaim all things to us." Jesus said to her, "I am he, the one who is speaking to you." Just then his disciples came. They were astonished that he was speaking with a woman, but no one said, "What do you want?" or, "Why are you speaking with her?" Then the woman left her water jar and went back to the city. She said to the people, "Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?" They left the city and were on their way to him. Meanwhile the disciples were urging him, "Rabbi, eat something." But he said to them, "I have food to eat that you do not know about." So the disciples said to one another, "Surely no one has brought him something to eat?" Jesus said to them, "My food is to do the will of him who sent me and to complete his work. Do you not say, 'Four months more, then comes the harvest'? But I tell you, look around you, and see how the fields are ripe for harvesting. The reaper is already receiving wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, 'One sows and another reaps.' I sent you to reap that for which you did not labor. Others have labored, and you have entered into their labor." Many Samaritans from that city believed in him because of the woman's testimony, "He told me everything I have ever done." So when the Samaritans came to him, they asked him to stay with them; and he stayed there two days. And many more believed because of his word. They said to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is truly the Savior of the world."

After the Gospel reading the Deacon intones

The Gospel of the Lord.



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. Its founding in 1925 represented one of the world's most significant interdenominational mergers, uniting Methodists, Congregationalists, and a majority of Presbyterians in Canada. It is the largest Protestant church in the country and is known for its progressive theology, social justice advocacy, and inclusive approach to worship and ministry.

**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

stpaulsnorwalk.org/support

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

O Lord, increase my faith

Orlando Gibbons (1583 – 1685)

O Lord, increase my faith,
strengthen me and confirm me in thy true faith,
endue me with wisdom,
charity, charity, and patience.
In all my adversity,
sweet Jesus, say Amen.

1 O Food to pil - grims giv - en, O Bread of life from
 2 O stream of love past tell - ing, O pur - est foun - tain,
 3 O Je - sus, by thee bid - den, we here a - dore thee,

hea - ven, O Man - na from on high! We
 well - ing from out the Sa - vior's side! We
 hid - den in forms of bread and wine. Grant

hun - ger; Lord, sup - ply us, nor thy de - lights de -
 faint with thirst; re - vive us, of thine a - bun - dance
 when the veil is riv - en, we may be - hold, in

ny us, whose hearts to thee draw nigh.
 give us, and all we need pro - vide.
 hea - ven, thy coun - te - nance di - vine.

Words: Latin, 1661; tr. John Athelstan Laurie Riley (1858–1945), alt.

Music: O Welt, ich muss dich lassen, present form of melody att. Heinrich Isaac (1450?–1517), alt.; harm. Johann Sebastian Bach (1685–1750)

THE GREAT THANKSGIVING

The Celebrant chants on a monotone:

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.

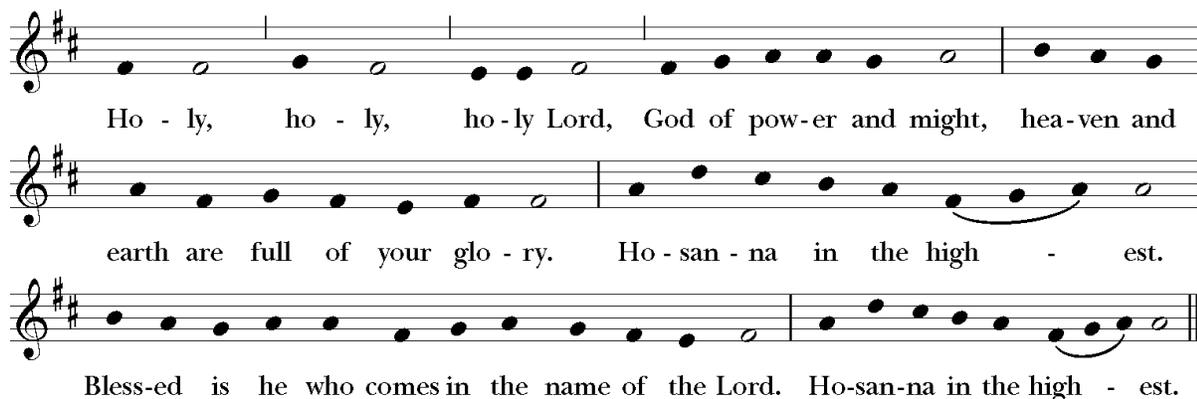
**It is truly right, and good and joyful,
to give you thanks, all-holy God.**

**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



The musical score is written on three staves in treble clef with a key signature of one sharp (F#). The lyrics are: 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)

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 the world 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 to you,
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,
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 - 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

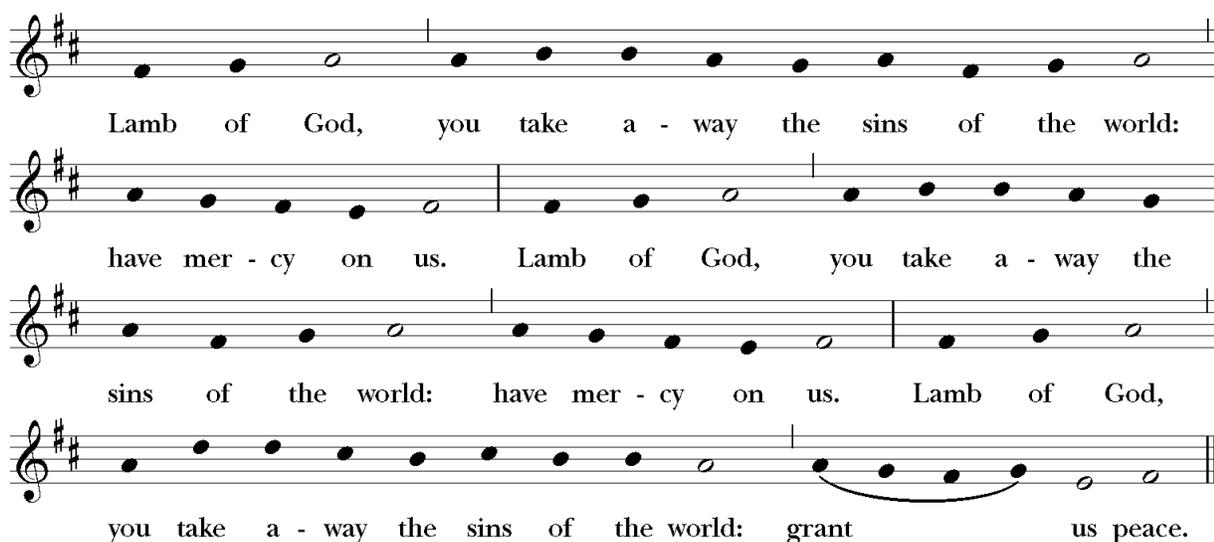
THE COMMUNION

The Celebrant breaks the bread and bids the People to Communion.

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

Everyone is welcome to receive Communion. Please follow the direction of the ushers. Gluten-free bread is available upon request; non-alcoholic grape juice is available in the blue-dot cups at the side altars. If you don't wish to drink from the chalice, you may simply touch its base when it is brought to you. (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*

I heard the voice of Jesus say

I heard the voice of Jesus say,
“Come unto Me and rest;
Lay down, O weary one, lay down
Thy head upon My breast.”
I came to Jesus as I was,
Weary, and worn, and sad;
I found in him a resting-place,
And he has made me glad.

I heard the voice of Jesus say,
“Behold, I freely give
The living water; thirsty one,
Stoop down, and drink, and live.”
I came to Jesus, and I drank
Of that life-giving stream;
My thirst was quenched, my soul revived,
And now I live in him.

Text: Horatius Bonar (1808-1889)

Music: The Third Tune, Thomas Tallis (1505 - 1585)

I heard the voice of Jesus say,
“I am this dark world’s Light;
Look unto me, your morn shall rise,
And all your day be bright.”
I looked to Jesus, and I found
In him my Star, my Sun;
And in that Light of life I’ll walk,
Till trav’ling days are done.

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.

**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 In your mer - cy, Lord, you called me, taught my
 2 Lord, I did not free - ly choose you till by
 3 Now my heart sets none a - bove you, for your

sin - filled heart and mind, else this world had
 grace you set me free; for my heart would
 grace a - lone I thirst, know - ing well, that

still en - thrall - ed me, and to glo - ry kept me blind.
 still re - fuse you had your love not cho - sen me.
 if I love you, you, O Lord, have loved me first.

Words: Josiah Conder (1789-1855); alt. Charles P. Price (b. 1920)
 Music: Halton Holgate, William Boyce (1711-1779)

THE SENDING

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

ORGAN VOLUNTARY

Prelude and Fugue in E Minor BWV 555 – J.S. Bach (1685 – 1750)

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