

THE HOLY EUCHARIST - FULL TEXT

The Fourth Sunday in Lent

ST. PAUL'S ON THE GREEN

MARCH 15, 2026 - 9:00AM & 11:00AM

PRELUDE

O Welt, ich muss dich lassen op. 122, Nr. 11- Johannes Brahms (1833 - 1897)

HYMN IN PROCESSION

Hymn 429



1 I'll praise my Mak - er while I've breath; and when my voice is lost in
2 How hap - py they whose hopes re - ly on Is - rael's God, who made the
3 The Lord pours eye - sight on the blind; the Lord sup - ports the faint - ing
4 I'll praise him while he lends me breath; and when my voice is lost in



death, praise shall em - ploy my no - bler powers. My
sky and earth and seas with all their train; whose
mind and sends the la - boring con - science peace. He
death, praise shall em - ploy my no - bler powers. My



days of praise shall ne'er be past while life and thought and be - ing
truth for ev - er stands se - cure, who saves the op - pressed, and feeds the
helps the strang - er in dis - tress, the wid - owed and the fa - ther -
days of praise shall ne'er be past while life and thought and be - ing



last, or im - mor - tal - i - ty en - dures.
poor. And none shall find his prom - ise vain.
less, and grants the pris - oner sweet re - lease.
last, or im - mor - tal - i - ty en - dures.

Words: Isaac Watts (1674-1748); alt. by John Wesley (1703-1791), alt.; based on Psalm 146
Music: *Old 113th*, melody from *Strassburger Kirchenamt*, 1525; harm. Vicar Earle Copes (b. 1921)

*You may notice that this Sunday's vestments are different than the ones we have been using in Lent. Laetare Sunday is the fourth Sunday in Lent. Its name comes from the Latin word *laetare*, "rejoice," signaling a brightening in the season's austere character. The liturgical color rose, seen in the vestments and altar hangings, marks the hint of joy that frames our path penitential reflection and reconciliation. It invites us to notice hope and anticipation within the Lenten journey, pointing toward Easter.*

The vestment set was made decades ago by our beloved and longest attending parishioner, Courtenay Austin, who has been a member of St. Paul's since 1945! Thank you Courtenay!

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 pronounces the absolution

**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

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

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.

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 our Creator, show forth your mighty works in the midst of your people. Enlighten your Church, that we may know your Son as the true light of the world and through our worship confess him as Christ and Lord, who lives and reigns with you in the unity of the Holy Spirit, God for ever and ever. Amen.

...God for ever and ever.

Amen.

THE LESSON *seated*

1 Samuel 16:1-13

The Lord said to Samuel, “How long will you grieve over Saul? I have rejected him from being king over Israel. Fill your horn with oil and set out; I will send you to Jesse the Bethlehemite, for I have provided for myself a king among his sons.” Samuel said, “How can I go? If Saul hears of it, he will kill me.” And the Lord said, “Take a heifer with you, and say, ‘I have come to sacrifice to the Lord.’ Invite Jesse to the sacrifice, and I will show you what you shall do; and you shall anoint for me the one whom I name to you.” Samuel did what the Lord commanded, and came to Bethlehem. The elders of the city came to meet him trembling, and said, “Do you come peaceably?” He said, “Peaceably; I have come to sacrifice to the Lord; sanctify yourselves and come with me to the sacrifice.” And he sanctified Jesse and his sons and invited them to the sacrifice. When they came, he looked on Eliab and thought, “Surely the Lord’s anointed is now before the Lord.” But the Lord said to Samuel, “Do not look on his appearance or on the height of his stature, because I have rejected him; for the Lord does not see as mortals see; they look on the outward appearance, but the Lord looks on the heart.” Then Jesse called Abinadab, and made him pass before Samuel. He said, “Neither has the Lord chosen this one.” Then Jesse made Shammah pass by. And he said, “Neither has the Lord chosen this one.” Jesse made seven of his sons pass before Samuel, and Samuel said to Jesse, “The Lord has not chosen any of these.” Samuel said to Jesse, “Are all your sons here?” And he said, “There remains yet the youngest, but he is keeping the sheep.”

And Samuel said to Jesse, “Send and bring him; for we will not sit down until he comes here.” He sent and brought him in. Now he was ruddy, and had beautiful eyes, and was handsome. The Lord said, “Rise and anoint him; for this is the one.” Then Samuel took the horn of oil, and anointed him in the presence of his brothers; and the spirit of the Lord came mightily upon David from that day forward. Samuel then set out and went to Ramah.

Following the reading:

Hear what the Spirit is saying to the People.

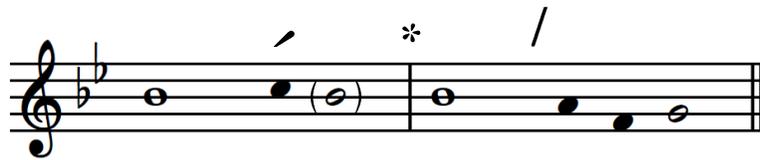
Thanks be to God.

PSALM

The first verse is intoned by the Cantor.

Psalm 23

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



O God, you are my **shépherd**; *
I shall not / be in want.

You make me lie down in green **pástures** *
and lead me be-/side still waters.

You revive my **sóul** *
and guide me along right pathways for the sake / of your Name.

Though I walk through the valley of the shadow of death, I shall fear no **évil**; *
for you are with me; your rod and your staff, they / comfort me.

You spread a table before me in the presence of those who **tróuble** me; *
you have anointed my head with oil, and my cup is / running over.

Surely your goodness and mercy shall follow me all the days of my **lífe**, *
and I will dwell in the house of / God for ever.

THE EPISTLE *seated*

Ephesians 5:8-14

Once you were darkness, but now in the Lord you are light. Live as children of light— for the fruit of the light is found in all that is good and right and true. Try to find out what is pleasing to the Lord. Take no part in the unfruitful works of darkness, but instead expose them. For it is shameful even to mention what such people do secretly; but everything exposed by the light becomes visible, for everything that becomes visible is light. Therefore it says, “Sleeper, awake! Rise from the dead, and Christ will shine on you.”

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

Happy are they who have the God of Jacob for their help, *
whose hope is in their God;
Who made heaven and earth, the seas, and all that is in them; *
whose promise abides for ever;

All sing the Refrain

Who gives justice to those who are oppressed *
and food to those who hunger.
God sets the prisoners free
and opens the eyes of the blind; *

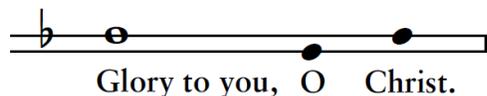
All sing the Refrain

Refrain: Will Doreza
Psalm Tone: harm. Thomas Stolzer (1480-1526)
Psalm 146:4-7

THE GOSPEL *The Deacon intones*

John 9:1-7, 13-17, 34-38

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



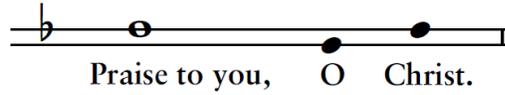
As Jesus walked along, he saw a man blind from birth. His disciples asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?” Jesus answered, “Neither this man nor his parents sinned; he was born blind so that God’s works might be revealed in him. We must work the works of him who sent me while it is day; night is coming when no one can work. As long as I am in the world, I am the light of the world.” When he had said this, he spat on the ground and made mud with the saliva and spread the mud on the man’s eyes, saying to him, “Go, wash in the pool of Siloam” (which means Sent). Then he went and washed and came back able to see.

They brought to the Pharisees the man who had formerly been blind. Now it was a sabbath day when Jesus made the mud and opened his eyes. Then the Pharisees also began to ask him how he had received his sight. He said to them, “He put mud on my eyes. Then I washed, and now I see.” Some of the Pharisees said, “This man is not from God, for he does not observe the sabbath.” But others said, “How can a man who is a sinner perform such signs?” And they were divided. So they said again to the blind man, “What do you say about him? It was your eyes he opened.” He said, “He is a prophet.”

Then they answered him, “You were born entirely in sins, and are you trying to teach us?” And they drove him out. Jesus heard that they had driven him out, and when he found him, he said, “Do you believe in the Son of Man?” He answered, “And who is he, sir? Tell me, so that I may believe in him.” Jesus said to him, “You have seen him, and the one speaking with you is he.” He said, “Lord, I believe.” And he worshiped him. Jesus said, “I came into this world for judgment so that those who do not see may see, and those who do see may become blind.” Some of the Pharisees near him heard this and said to him, “Surely we are not blind, are we?” Jesus said to them, “If you were blind, you would not have sin. But now that you say, ‘We see,’ your sin remains.”

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.

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 within each prayer, please add your own prayers.

For reconciliation among all who have been harmed and all who carry harm, for healing where violence has touched 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.

...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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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. 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

ANTHEM AT THE OFFERTORY *sung by the Cantor*

HYMN AT THE OFFERTORY *standing*

Hymn 645



1 The King of love my shep-herd is, whose good-ness
* 3 Per - verse and fool - ish oft I strayed, but yet in
* 4 In death's dark vale I fear no ill with thee, dear
6 And so through all the length of days thy good-ness



1 fail - eth nev - er; I noth - ing lack if
3 love he sought me, and on his shoul - der
4 Lord, be - side me; thy rod and staff my
6 fail - eth nev - er: Good Shep - herd, may I



1 I am his, and he is mine for ev - er.
3 gent - ly laid, and home, re - joic - ing, brought me.
4 com - fort still, thy cross be - fore to guide me.
6 sing thy praise with - in thy house for ev - er.

Words: Henry Williams Baker (1821–1877); para. Psalm 23
Music: *St. Columba*, Irish melody, harm. *Hymnal* 1982

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:**

The Celebrant continues the prayer until all sing

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)

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,
now and for ever. Amen.

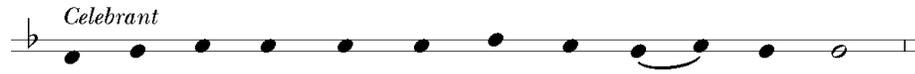
The Celebrant continues the prayer until all sing

... now and for ever.

Amen.

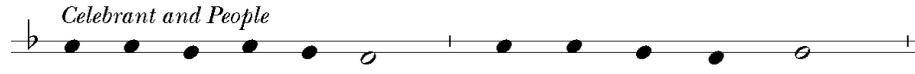
THE LORD'S PRAYER

Celebrant

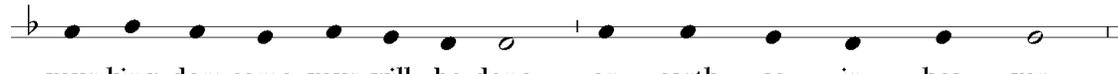


As our Sa - vior Christ has taught us, we now pray,

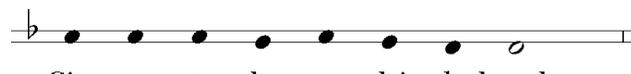
Celebrant and People



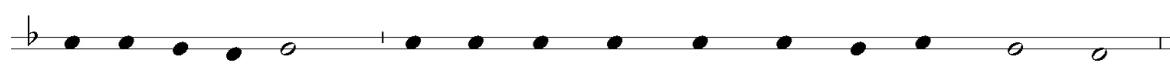
Our Fa - ther in hea - ven, hal - lowed be your Name,



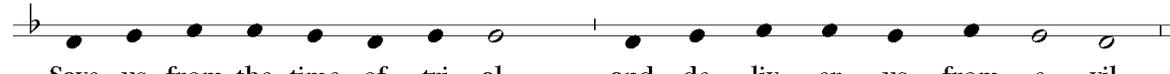
your king - dom come, your will be done, on earth as in hea - ven.



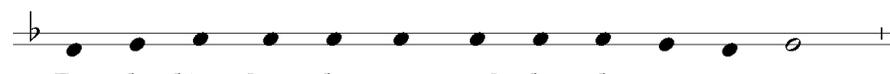
Give us to - day our dai - ly bread.



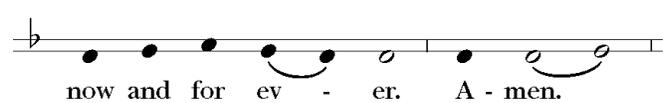
For - give us our sins as we for - give those who sin a - gainst us.



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

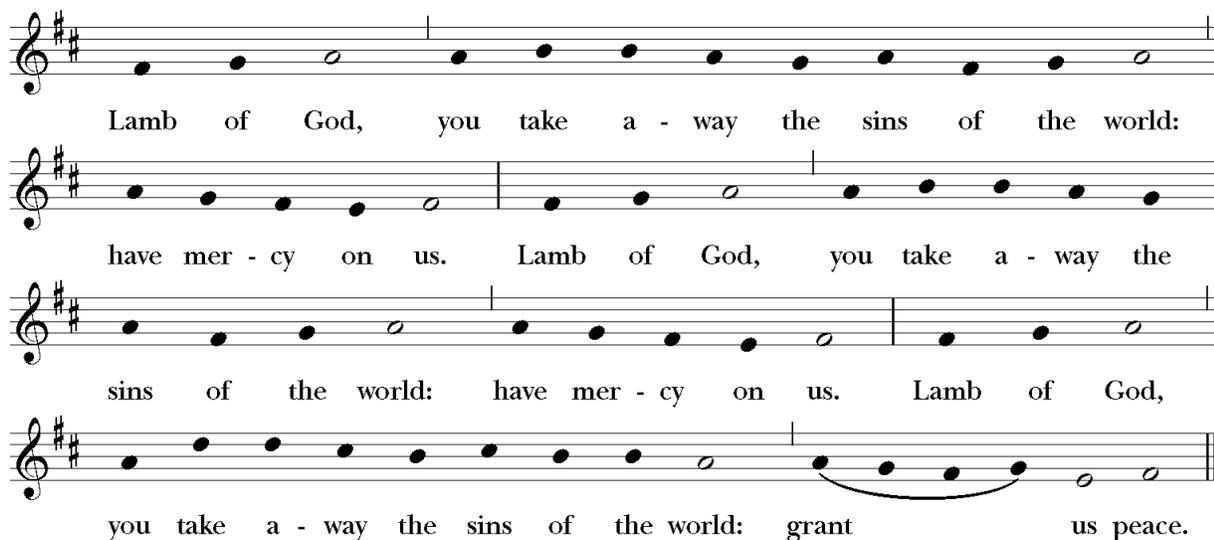
THE COMMUNION

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 Cantor*

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 pathways 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 How won - drous and great thy works, God of praise!
2 To na - tions of earth thy light shall be shown;

How just, King of saints, and true are thy ways!
their wor - ship and vows shall come to thy throne:

O who shall not fear thee, and hon - or thy Name?
thy truth and thy judg - ments shall spread all a - broad,

Thou on - ly art ho - ly, thou on - ly su - preme.
till earth's ev - ery peo - ple con - fess thee their God.

Words: Henry Ustick Onderdonk (1759–1858), alt.; para. *The Song of the Redeemed*
Music: Lyons, att. Johann Michael Haydn (1737–1806)

THE SENDING

Go forth in peace, humility, and hope.

Thanks be to God.

ORGAN VOLUNTARY

Prelude and Fugue in C Major BWV 553 – J.S. Bach (1685 – 1750)

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Savannah Curro, *Seminarian*