

THE HOLY EUCHARIST – FULL TEXT

The Fifth Sunday in Lent

ST. PAUL'S ON THE GREEN

MARCH 22, 2026 – 9:00AM & 11:00AM

PRELUDE

Prelude in B Minor BWV544 – J.S. Bach (1685 – 1750)

HYMN IN PROCESSION

Hymn 516

1 Come down, O Love di - vine, seek thou this soul of mine,
2 O let it free - ly burn, till earth - ly pas - sions turn
3 And so the yearn - ing strong, with which the soul will long,

and vis - it it with thine own ar - dor glow - ing;
to dust and ash - es in its heat con - sum - ing;
shall far out - pass the power of hu - man tell - ing;

O Com - fort - er, draw near, with - in my heart ap - pear,
and let thy glo - rious light shine ev - er on my sight,
for none can guess its grace, till Love cre - ate a place

and kin - dle it, thy ho - ly flame be - stow - ing.
and clothe me round, the while my path il - lum - ing.
where - in the Ho - ly Spi - rit makes a dwell - ing.

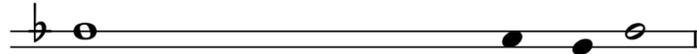
Words: Bianco da Siena (d. 1434?); tr. Richard Frederick Littledale (1833–1890), alt.
Music: *Down Ampney*, Ralph Vaughan Williams (1872–1958)

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 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

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

Merciful God, you showed your glory to our fallen race by sending your Son to confound the powers of death. Call us forth from sin's dark tomb. Break the bonds which hold us, that we may believe and proclaim Christ, the cause of our freedom and the source of life, who lives and reigns with you in the unity of the Holy Spirit, God for ever and ever. Amen.

Amen.

THE LESSON *seated*

Ezekiel 37:1-14

The hand of the Lord came upon me, and he brought me out by the spirit of the Lord and set me down in the middle of a valley; it was full of bones. He led me all around them; there were very many lying in the valley, and they were very dry. He said to me, "Mortal, can these bones live?" I answered, "O Lord God, you know." Then he said to me, "Prophecy to these bones, and say to them: O dry bones, hear the word of the Lord. Thus says the Lord God to these bones: I will cause breath to enter you, and you shall live. I will lay sinews on you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live; and you shall know that I am the Lord." So I prophesied as I had been commanded; and as I prophesied, suddenly there was a noise, a rattling, and the bones came together, bone to its bone. I looked, and there were sinews on them, and flesh had come upon them, and skin had covered them; but there was no breath in them. Then he said to me, "Prophecy to the breath, prophesy, mortal, and say to the breath: Thus says the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live." I prophesied as he commanded me, and the breath came into them, and they lived, and stood on their feet, a vast multitude. Then

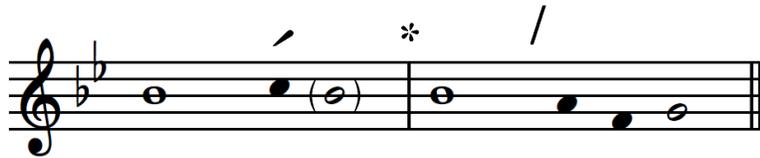
he said to me, “Mortal, these bones are the whole house of Israel. They say, ‘Our bones are dried up, and our hope is lost; we are cut off completely.’ Therefore prophesy, and say to them, Thus says the Lord God: I am going to open your graves, and bring you up from your graves, O my people; and I will bring you back to the land of Israel. And you shall know that I am the Lord, when I open your graves, and bring you up from your graves, O my people. I will put my spirit within you, and you shall live, and I will place you on your own soil; then you shall know that I, the Lord, have spoken and will act,” says the Lord. *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.
 Please join in singing with the Cantor or Choir on the following verses.*

Psalm 130



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 amíss, *
 O God, / who could stand?

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

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

My soul waits for you, more than sentries for the mórning, *
 more than sentries / for the morning.

O Israel, wait upon Gód, *
 for with God / there is mercy.

With God there is plenteous redémption; *
 God shall redeem Israel from / all their sins.

THE EPISTLE *seated*

Romans 8:6-11

To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law-- indeed it cannot, and those who are in the flesh cannot please God. But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in 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

I will exalt you, O God, because you have lifted me up *
and have not let my enemies triumph over me.

O my God, I cried out to you, *
and you restored me to health.

All sing the Refrain

You brought me up, O God, from the dead; *
you restored my life as I was going down to the grave.

Sing to God, you servants of God, *
and give thanks for the remembrance of God's holiness.

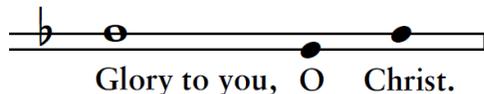
All sing the Refrain

Refrain: Will Doreza
Psalm Tone: harm. Thomas Stolzer (1480-1526)
Psalm 30:1-4

THE GOSPEL *The Deacon intones*

John 11:1-45

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

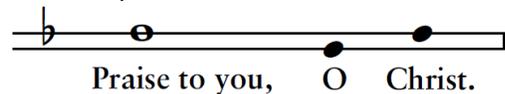


Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. Mary was the one who anointed the Lord with perfume and wiped his feet with her hair; her brother Lazarus was ill. So the sisters sent a message to Jesus, "Lord, he whom you love is ill." But when Jesus heard it, he said, "This illness does not lead to death; rather it is for God's glory, so that the Son of God may be glorified through it." Accordingly, though Jesus loved Martha and her sister and Lazarus, after having heard that Lazarus was ill, he stayed two days longer in the place where he was. Then after this he said to the disciples, "Let us go to Judea again." The disciples said to him, "Rabbi, the Jews were just now trying to stone you, and are you going there again?" Jesus answered, "Are there not twelve hours of daylight? Those who walk during the day do not stumble, because they see the light of this world. But those who walk at night stumble, because the light is not in them." After saying this, he told them, "Our friend Lazarus has fallen asleep, but I am going there to awaken him." The disciples said to him, "Lord, if he has fallen asleep, he will be all right." Jesus, however, had been speaking about his death, but they thought that he was referring merely to sleep. Then Jesus told them plainly, "Lazarus is dead. For your sake I am glad I was not there, so that you may believe. But let us go to him." Thomas, who was called the Twin, said to his fellow disciples, "Let us also go, that we may die with him." When Jesus arrived, he found that Lazarus had already been in the tomb four days. Now Bethany was near Jerusalem, some two miles away, and many of the Jews had come to Martha and Mary to console them about their brother. When Martha heard that Jesus was coming, she went and met him, while Mary stayed at home. Martha said to Jesus, "Lord, if you had been here, my brother would not have died. But even now I know that God will give you whatever you ask of him." Jesus said to her, "Your brother will rise again." Martha said to him, "I know that he will rise again in the resurrection on the last day." Jesus said to her, "I am the

resurrection and the life. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die. Do you believe this?" She said to him, "Yes, Lord, I believe that you are the Messiah, the Son of God, the one coming into the world." When she had said this, she went back and called her sister Mary, and told her privately, "The Teacher is here and is calling for you." And when she heard it, she got up quickly and went to him. Now Jesus had not yet come to the village, but was still at the place where Martha had met him. The Jews who were with her in the house, consoling her, saw Mary get up quickly and go out. They followed her because they thought that she was going to the tomb to weep there. When Mary came where Jesus was and saw him, she knelt at his feet and said to him, "Lord, if you had been here, my brother would not have died." When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. He said, "Where have you laid him?" They said to him, "Lord, come and see." Jesus began to weep. So the Jews said, "See how he loved him!" But some of them said, "Could not he who opened the eyes of the blind man have kept this man from dying?" Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. Jesus said, "Take away the stone." Martha, the sister of the dead man, said to him, "Lord, already there is a stench because he has been dead four days." Jesus said to her, "Did I not tell you that if you believed, you would see the glory of God?" So they took away the stone. And Jesus looked upward and said, "Father, I thank you for having heard me. I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me." When he had said this, he cried with a loud voice, "Lazarus, come out!" The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, "Unbind him, and let him go." Many of the Jews therefore, who had come with Mary and had seen what Jesus did, believed in him.

After the Gospel reading the Deacon intones

The Gospel of the Lord.



SERMON

*The Rev. Edrice Viechweg
Deacon*

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.

**Deacon: (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 RITE OF WELCOME

Those who desire to be welcomed come forward at the invitation of the Celebrant.

We now welcome those who wish to join with this part of body of Christ, the people of St. Paul's Church.

The Celebrant then says to the new members:

**Is it your wish to make this community of St. Paul's your church home,
and these people those with whom you will share your journey of faith?
Is this the congregation with whom you will seek to make sense
of the questions of your life:
your faith, your doubts, who you are, what and where God calls you to be?
*Yes, that is my wish.***

**Will you share in the worship, the ministry and the support of this
congregation?**

I will, with God's help.

(to entire congregation)

Ask them to stand

**Will you, who welcome these persons into this congregation, embrace their
gifts, their needs, their sorrows and their joys? Will you share what we
ourselves have received: the power of prayer, a love for God's word, a desire to
follow in Christ's ministry and support for the journey?**

We will, with God's help.

**Will you share your gifts with them, bear their burdens, and forgive and
encourage them?**

We will, with God's help.

Together, let us pray:

Loving God,
send your Holy Spirit to be among us,
within and between us.
Help us to grow together and to love and support one another.
May we, through our common life,
come to know you more fully,
and to share your Good News of love, hope and reconciliation
with this broken world.
In Jesus' name we pray. 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*

Supporting the Ministry of St. Paul's

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 Choir at 11am*

Thou knowest, Lord

Henry Purcell (1659 – 1695)

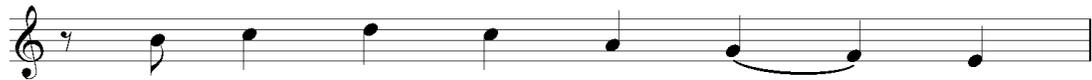
Thou knowest, Lord, the secrets of our hearts;
shut not thy merciful ears unto our prayers;
but spare us, Lord most holy, O God most
mighty, O holy and most merciful Saviour, thou
most worthy judge eternal, suffer us not at our
last hour, for any pains of death, to fall from
thee. Amen.



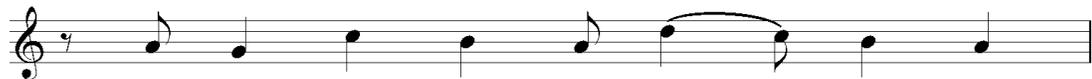
1 From deep - est woe I cry to thee; Lord, hear me, I im -
 2 Thou grant - est par - don through thy love; thy grace a - lone a -
 3 And thus my hope is in the Lord, and not in my own



plore thee! Bend down thy gra - cious ear to me;
 vail - eth. Our works could ne'er our guilt re - move;
 mer - it; I rest up - on his faith - ful word



I lay my sins be - fore thee.
 yea, e'en the best life fail - eth.
 to them of con - trite spi - rit.



If thou re - mem - berest ev - ery sin,
 For none may boast them - selves of aught,
 That he is mer - ci - ful and just,



if nought but just re - ward we win,
 but must con - fess thy grace hath wrought
 here is my com - fort and my trust;



could we a - bide thy pres - ence?
 what - e'er in them is wor - thy.
 his help I wait with pa - tience.

Words: Martin Luther (1483-1546); tr. Catherine Winkworth (1827-1878), alt.; based on Psalm 130

Music: *Aus tiefer Not*, melody att. Martin Luther (1483-1546); harm. Johann Herman Schein (1586-1630), alt.

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 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

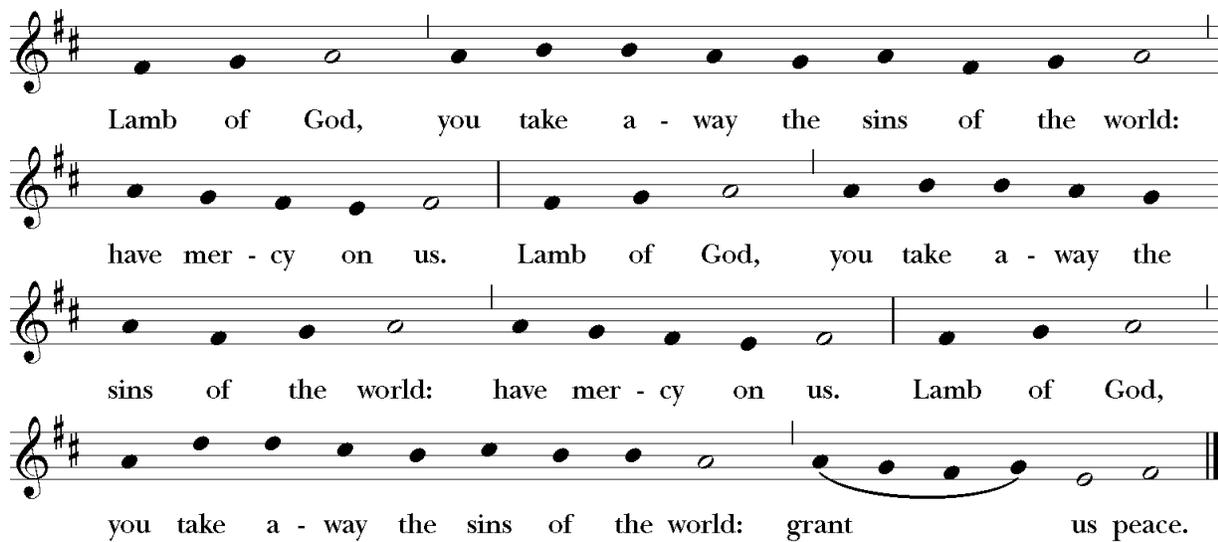
THE COMMUNION

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*

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.

FINAL HYMN *sung in place*

Hymn 142

1 Lord, who through-out these for - ty days for us didst fast and pray,
2 As thou with Sa - tan didst con-tend, and didst the vic-tory win,
3 As thou didst hun-ger bear and thirst, so teach us, gra-cious Lord,
4 And through these days of pen - i - tence, and through thy Pas-sion - tide,
5 A - bide with us, that so, this life of suf - fering o - ver - past,

1 teach us with thee to mourn our sins, and close by thee to stay.
2 O give us strength in thee to fight, in thee to con-quer sin.
3 to die to self, and chief - ly live by thy most ho - ly word.
4 yea, ev - er - more, in life and death, Je - sus! with us a - bide.
5 an Eas - ter of un - end - ing joy we may at - tain at last!

Words: Claudia Frances Hernaman (1838-1898)

Music: *St. Flavian*, melody from *Day's Psalter*, 1562; adapt. and harm. Richard Redhead (1820-1901)

THE SENDING

Go forth in peace, humility, and hope.

Thanks be to God.

ORGAN VOLUNTARY

Fugue in B Minor BWV544 – J.S. Bach (1685 – 1750)