

THE HOLY EUCHARIST

ST. PAUL'S ON THE GREEN

The Third Sunday of Easter

APRIL 19, 2026 - 9:00AM & 11:00AM

PRELUDE

Fugue in G Major BWV 541 - J.S. Bach (1685 - 1750)

Please stand as the bell sounds.

HYMN IN PROCESSION

Hymn 195

1 Je - sus lives! thy ter - rors now can no long - er,
2 Je - sus lives! for us he died; then, a - lone to
3 Je - sus lives! our hearts know well nought from us his
4 Je - sus lives! to him the throne o - ver all the

death, ap - pall us; Je - sus lives! by this we know
Je - sus liv - ing, pure in heart may we a - bide,
love shall sev - er; life, nor death, nor powers of hell
world is giv - en: may we go where he has gone,

thou, O grave, canst not en - thrall us. Al - le - lu - ia!
glo - ry to our Sa - vior giv - ing. Al - le - lu - ia!
tear us from his keep - ing ev - er. Al - le - lu - ia!
rest and reign with him in hea - ven. Al - le - lu - ia!

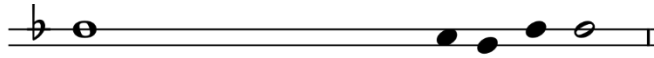
Words: Christian Furchtegott Gellert (1715-1769); tr. Frances Elizabeth Cox (1812-1897), alt.
Music: *Mowsley*, Cyril Vincent Taylor (1907-1991)

OPENING ACCLAMATION

The Celebrant intones

Alleluia. Christ is Risen.

The People respond



The Lord is risen indeed. Al-le-lu-ia.

GLORIA

S287

Musical notation for the first line of the Gloria, including the lyrics: 1. Glo-ry to God in the high-est, and

Musical notation for the second line of the Gloria, including the lyrics: peace to his peo-ple on earth. 2. Lord God, heaven-ly King, al-

Musical notation for the third line of the Gloria, including the lyrics: might-y God and Fa-ther, we wor-ship you, we give you thanks, we

Musical notation for the fourth line of the Gloria, including the lyrics: praise you for your glo-ry. 3. Lord Je-sus Christ,

Musical notation for the fifth line of the Gloria, including the lyrics: on-ly Son of the Fa-ther, Lord God, Lamb of God, 4. you

Musical notation for the sixth line of the Gloria, including the lyrics: take a-way the sin of the world: have mer-cy on us;

Musical notation for the seventh line of the Gloria, including the lyrics: 5. you are seat-ed at the right hand of the Fa-ther: re-

Musical notation for the eighth line of the Gloria, including the lyrics: ceive our prayer. 6. For

you a-lone are the Ho-ly One, you a-lone are the Lord,
 7. you a-lone are the Most High, Je-sus Christ, with the
 Ho-ly Spi-rit, in the glo-ry of
 God the Fa-ther. A-men.

Setting: William Mathias (1934-1992)

COLLECT OF THE DAY

The Lord be with you.

And also with you.

Let us pray.

The Celebrant prays the Collect.

O God of mystery, out of death you delivered Christ Jesus, and he walked in hidden glory with his disciples. Stir up our faith, that our hearts may burn within us at the sound of his word, and our eyes be opened to recognize him in the breaking of the bread. Grant this through Jesus Christ, the first-born from the dead, who lives and reigns with you in the unity of the Holy Spirit, God for ever and ever. Amen.

THE LESSON *seated*

Acts 2:14a,36-41

Peter, standing with the eleven, raised his voice and addressed the crowd, “Let the entire house of Israel know with certainty that God has made him both Lord and Messiah, this Jesus whom you crucified.” Now when they heard this, they were cut to the heart and said to Peter and to the other apostles, “Brothers, what should we do?” Peter said to them, “Repent, and be baptized every one of you in the name of Jesus Christ so that your sins may be forgiven; and you will receive the gift of the Holy Spirit. For the promise is for you, for your children, and for all who are far away, everyone whom the Lord our God calls to him.” And he testified with many other arguments and exhorted them, saying, “Save yourselves from this corrupt generation.” So those who welcomed his message were baptized, and that day about three thousand persons were added.

Hear what the Spirit is saying to the People.

Thanks be to God.

I love you, O God, because you have heard the voice of my supplication, *
because you have inclined your ear to me whenever I called upon you.

The cords of death entangled me; the grip of the grave took hold of me; *
I came to grief and sorrow.

Then I called upon your holy Name: *
“O God, I pray you, save my life.”

How shall I repay God *
for all the good things done for me?

I will lift up the cup of salvation *
and call upon the Name of God.

I will fulfill my vows to God *
in the presence of all people.

Precious in your sight, O God, *
is the death of your servants.

O God, I am your servant; *
I am your servant and the child of your handmaid;
you have freed me from my bonds.

I will offer you the sacrifice of thanksgiving *
and call upon your holy Name.

I will fulfill my vows to you *
in the presence of all your people,

In the courts of God's house, *
in the midst of you, O Jerusalem. Alleluia!

Anglican Chant: John Camidge II

THE EPISTLE

1 Peter 1:17-23

If you invoke as Father the one who judges all people impartially according to their deeds, live in reverent fear during the time of your exile. You know that you were ransomed from the futile ways inherited from your ancestors, not with perishable things like silver or gold, but with the precious blood of Christ, like that of a lamb without defect or blemish. He was destined before the foundation of the world, but was revealed at the end of the ages for your sake. Through him you have come to trust in God, who raised him from the dead and gave him glory, so that your faith and hope are set on God. Now that you have purified your souls by your obedience to the truth so that you have genuine mutual love, love one another deeply from the heart. You have been born anew, not of perishable but of imperishable seed, through the living and enduring word of God.

Hear what the Spirit is saying to the People.

Thanks be to God.

1 The head that once was crowned with thorns is crowned with glo - ry now;
 2 The high - est place that heaven af - fords is his, is his by right,
 3 the joy of all who dwell a - bove, the joy of all be - low,

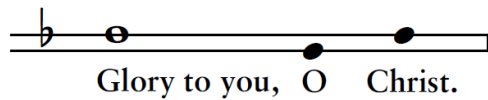
1 a roy - al di - a - dem a - dorns the might - y vic - tor's brow.
 2 the King of kings, and Lord of lords, and heaven's e - ter - nal Light;
 3 to whom he man - i - fests his love and grants his name to know.

6 The cross he bore is life and health,
 though shame and death to him:
 his people's hope, his people's wealth,
 their everlasting theme.

Words: Thomas Kelly (1769–1855)

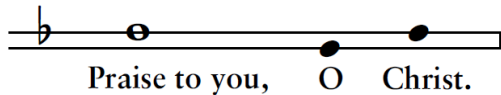
Music: *St. Magnus*, melody from *Divine Companion*, 1707; harm, William Henry Monk (1823–1889), after John Pyke Hullah (19th cent.)

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



Now on that same day two of Jesus' disciples were going to a village called Emmaus, about seven miles from Jerusalem, and talking with each other about all these things that had happened. While they were talking and discussing, Jesus himself came near and went with them, but their eyes were kept from recognizing him. And he said to them, "What are you discussing with each other while you walk along?" They stood still, looking sad. Then one of them, whose name was Cleopas, answered him, "Are you the only stranger in Jerusalem who does not know the things that have taken place there in these days?" He asked them, "What things?" They replied, "The things about Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, and how our chief priests and leaders handed him over to be condemned to death and crucified him. But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things took place. Moreover, some women of our group astounded us. They were at the tomb early this morning, and when they did not find his body there, they came back and told us that they had indeed seen a vision of angels who said that he was alive. Some of those who were with us went to the tomb and found it just as the women had said; but they did not see him." Then he said to them, "Oh, how foolish you are, and how slow of heart to believe all that the prophets have declared! Was it not necessary that the Messiah should suffer these things and then enter into his glory?" Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures. As they came near the village to which they were going, he walked ahead as if he were going on. But they urged him strongly, saying, "Stay with us, because it is almost evening and the day is now nearly over." So he went in to stay with them. When he was at the table with them, he took bread, blessed and broke it, and gave it to them. Then their eyes were opened, and they recognized him; and he vanished from their sight. They said to each other, "Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?" That same hour they got up and returned to Jerusalem; and they found the eleven and their companions gathered together. They were saying, "The Lord has risen indeed, and he has appeared to Simon!" Then they told what had happened on the road, and how he had been made known to them in the breaking of the bread.

The Gospel of the Lord.



SERMON

*Paul Manfredi
Braver Angels CT Alliance*

Paul Manfredi is a moderator, facilitator and debate chair with the Braver Angels CT Alliance. Paul is an Episcopalian involved with Braver Faith programming in Connecticut, whose goal is to bridge the political divide – "not by changing people's views, but by changing people's views of one other." He will lead a forum after the liturgy.

A period of silent reflection follows the sermon.

We believe in one God, the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only son of God,
eternally begotten of the Father.
God from God, Light from Light, true God from true God,
begotten, not made, of one Being with the Father.

Through Him all things were made.

For us and for our salvation He came down from heaven:
by the power of the Holy Spirit,
He became incarnate from the Virgin Mary, and was made man.
For our sake He was crucified under Pontius Pilate;
He suffered death and was buried.

On the third day He rose again in accordance with the Scriptures;
He ascended into heaven and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and His kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.
With the Father and the Son, She* is worshipped and glorified.
She has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

**Holy Spirit in biblical languages is a feminine-gendered word,
and we use the feminine pronoun here to highlight that aspect of God's fullness.*

PRAYERS OF THE PEOPLE

The Deacon bids the prayers, saying

God of new creation, you promise to hear and answer as we pray in faith. Risen Lord, hear our prayer.

The response after each prayer is

Risen Lord,
hear our prayer.

We pray for the world: Lead all peoples into the ways of justice and peace; teach us to respect one another in freedom and truth; awaken in us wonder for the earth, and a deep care for all you have made. (*Risen Lord, hear our prayer.*)

We pray for the Church: Enliven your Church for its mission; make us salt of the earth and light to the world; breathe fresh life into your people, that we may reveal Christ in word and action. (*Risen Lord, hear our prayer.*)

We pray for communities in which we live: Inspire those who make decisions that shape our lives, that they may act with integrity and courage; give grace to all whose lives are bound to ours, that we may serve Christ in one another and love as he loves us. (*Risen Lord, hear our prayer.*)

We pray for those in need, especially those who have asked for our prayers. [long pause for people to add their own prayers]... Comfort and restore all who suffer in body, mind, or spirit; let them know the power of your healing love, and make us agents of your compassion. (*Risen Lord, hear our prayer.*)

We remember those who have died and those who mourn. [long pause for people to add their own prayers]... Give comfort to those who grieve, and bring them peace in their loss. We give thanks for the faithful in every generation; may their example inspire our witness in our own day. (*Risen Lord, hear our prayer.*)

The Celebrant concludes with a collect

Almighty God,
through your Son Jesus Christ you overcame death
and opened to us the gate of everlasting life;
grant us so to die daily to sin,
that we may evermore live with him
in the joy of his resurrection;
who lives and reigns with you and the Holy Spirit,
God for ever and ever. *Amen.*

THE PEACE

The peace of the Risen Christ be always with you.
And also with you.

Please share a sign of peace with those around you.

ANNOUNCEMENTS *seated*

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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

MUSIC AT THE OFFERTORY *sung by the Choir*

The Call from *Five Mystical Songs*

Ralph Vaughan Williams (1872 – 1958)

Come, my Way, my Truth, my Life:
Such a Way, as gives us breath:
Such a Truth, as ends all strife:
Such a Life, as killeth death

Come, my Joy, my Love, my Heart:
Such a Joy, as none can move:
Such a Love, as none can part:
Such a Heart, as joys in love

Come, My Light, my Feast, my Strength:
Such a Light, as shows a feast:
Such a Feast, as mends in length:
Such a Strength, as makes his guest

1 The day of re - sur - rec - tion! Earth, tell it out a - broad;
 2 Our hearts be pure from e - vil, that we may see a - right
 3 Now let the heavens be joy - ful, let earth her song be - gin,

the Pass - o - ver of glad - ness, the Pass - o - ver of God.
 the Lord in rays e - ter - nal of re - sur - rec - tion light;
 the round world keep high tri - umph, and all that is there - in;

From death to life e - ter - nal, from earth un - to the sky,
 and, lis - tening to his ac - cents, may hear so calm and plain
 let all things seen and un - seen their notes to - geth - er blend,

our Christ hath brought us o - ver with hymns of vic - to - ry.
 his own "All hail!" and, hear - ing, may raise the vic - tor strain.
 for Christ the Lord is ris - en, our joy that hath no end.

Words: John of Damascus (8th cent.); tr. John Mason Neale (1818–1866), alt.

Music: *Ellacombe*, melody from *Gesangbuch...der Herzogl. Württembergischen katholischen Hofkapelle*, 1784, alt.; adapt. *Katholisches Gesangbuch*, 1863; harm. William Henry Monk (1823–1889); desc. Cyril Winn (1884–1973)

THE GREAT THANKSGIVING

The musical score is written on four staves, each beginning with a treble clef and a key signature of one flat (B-flat). The lyrics are written below the notes. The first staff is for the Celebrant and the People. The second staff is for the Celebrant and the People. The third staff is for the Celebrant. The fourth staff is for the People.

Celebrant *People*
The Lord be with you. And al - so with you.

Celebrant *People*
Lift up your hearts. We lift them to the Lord.

Celebrant
Let us give thanks to the Lord our God.

People
It is right to give God thanks and praise.

The prayer continues until

Worship and praise belong to you, author of all being.
Your power sustains, your love restores our broken world.
You are unceasingly at work bringing order from chaos
and filling emptiness with life.
Christ raised from the dead proclaims the dawn of hope.
He lives in us that we may walk in light.
Your Spirit is fire in us,
your breath is power to purge our sin
and warm our hearts to love.
As children of your redeeming purpose,
freed by him who burst from the tomb and opened the gate of life,
we offer you our praise, with angels and archangels
and the whole company of heaven,
singing the hymn of your unending glory:

SANCTUS



Ho - ly, ho - ly,
ho - ly Lord, God of power and might,
heaven 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: William Mathias (1934 -1992)

The prayer continues until

Glory and thanksgiving be to you, Lord of all,
for by the Cross, eternal life is ours
and death is swallowed up in victory.
In the light of Easter
glory broke from the tomb
and changed the women's sorrow into joy.
From the garden the truth shone clear
that he whom they had loved and lost
was with them now in every place for ever.

Making himself known in the breaking of the bread,
speaking peace to the fearful disciples,
he renewed the promise of his presence,
and of new birth in the Spirit.

On the night when he was given up to death,
knowing that his hour had come,
having loved his own, he loved them to the end.
At supper with his disciples he took bread and offered you thanks.
He broke the bread, and gave it to them, saying:
"Take, eat, this is my body: it is broken for you."

After supper, he took the cup, he offered you thanks
and gave it to them saying:
"Drink this, all of you.
This is my Blood of the new covenant;
it is poured out for you, and for all,
that sins may be forgiven.
Do this in remembrance of me."

Alive in him, we proclaim the mystery of faith:



The prayer continues until

Made one with him,
we offer you these gifts, and with them ourselves,
a single, holy, living sacrifice.
Hear us, most merciful Father,
and send your Holy Spirit upon us +
and upon this bread and this wine, +
that, overshadowed by his life-giving power,
they may be the Body and blood of your Son,
and we may be kindled with the fire of your love
and renewed for the service of your Kingdom.

Help us who are baptized into the fellowship of Christ's Body
to live and work for your praise and glory;
that we may grow together in unity and love
until at last, in your new creation,
we enter into our heritage
in the company of the blessed Virgin Mary,
blessed Paul, the apostles and prophets,
and of all our brothers and sisters,
living and departed.

Through Jesus Christ our Lord,
with whom and in whom,
in the unity of the Holy Spirit,
all honor and glory be to you,
Lord of all ages,
world without end.



Setting: Will Doreza

THE LORD'S PRAYER

As our Savior Christ has taught us, we now pray:

Our Fa - ther in hea - ven, hall-owed 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.
And for - give us our sins as we for - give those who sin a - gainst us.
Save us from the time of trial, and de - liv - er us from e - vil.
For the king - dom, the po - wer, and the glo - ry are yours, now and for ev - er. A - men.

setting: Nicolai Rimsky-Korsakov (1844-1908); adapted.

THE COMMUNION

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

The disciples knew the Lord Jesus in the breaking of the bread.

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:



Loaves are bro-ken, words are spo-ken, as in faith we ga-ther here. Je-sus speaks a-cross the
a - ges: "I am with you, do not fear!" By your bo - dy bro-ken for us, by your wine of life out-
poured, Je - sus, feed a - gain your peo - ple. Be our Host, our Life, our Lord.

Words: Herman G. Stuempfle Jr., (1923-2007)
Music: Marty Haugen (b. 1950)

MUSIC AT COMMUNION *sung by the choir*

Alleluia!

Gordon Young (1919 – 1998)

THE PRAYER AFTER COMMUNION

The People join in the final part of the prayer, in bold.

Ever-living God, we give you thanks and praise,
that when we were still far off you met us in your Son
and revealed the way to life in his name.
Dying and rising, he declared your love, gave us grace,
and opened the gate of glory.

**May we who share Christ's body live his risen life;
we who drink his cup bring life to others;
we whom the Spirit lights give light to the world.
Keep us firm in the hope that you have set before us,
so that we and all your children shall be free,
and the whole earth live to praise your name. 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

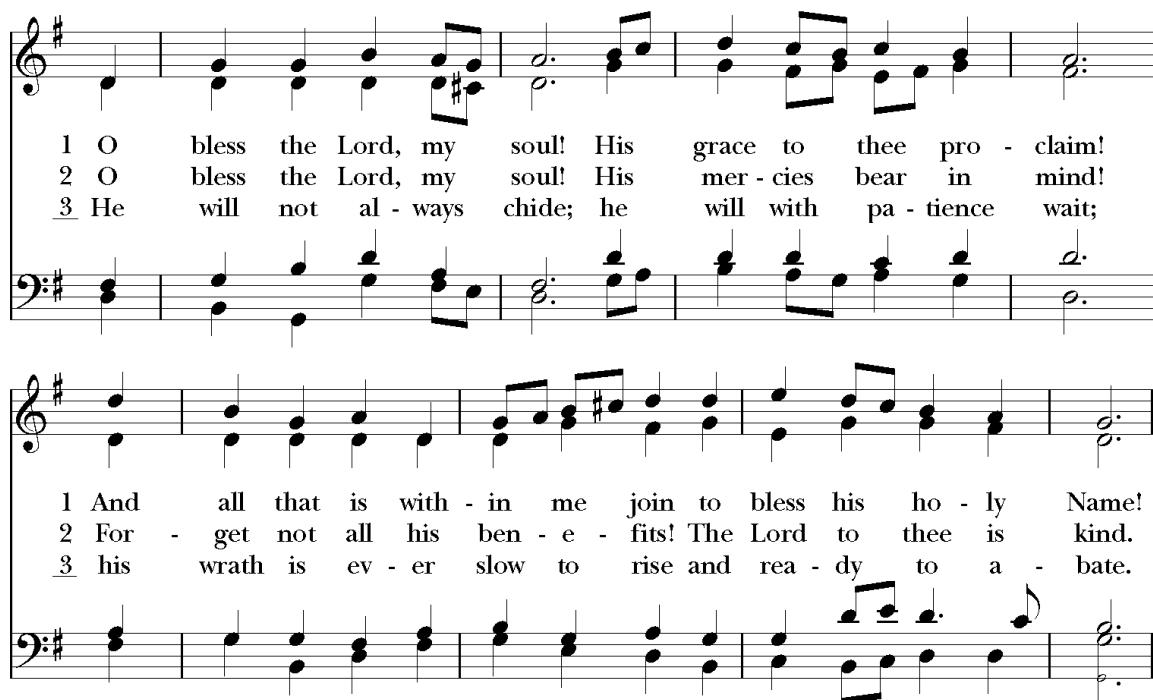
The wonder and wildness of God,
who shakes heaven and earth,
whom death could not contain,
who lives to disturb and heal us,
bless you with power to go forth and proclaim the Gospel.

And the blessing of God Almighty:
Source of all being,
Incarnate Word,
and Abiding Spirit,
be upon you and remain with you,
now and always. Amen.

FINAL HYMN

standing

Hymn 411



1 O bless the Lord, my soul! His grace to thee pro - claim!
2 O bless the Lord, my soul! His mer - cies bear in mind!
3 He will not al - ways chide; he will with pa - tience wait;

1 And all that is with - in me join to bless his ho - ly Name!
2 For - get not all his ben - e - fits! The Lord to thee is kind.
3 his wrath is ev - er slow to rise and rea - dy to a - bate.

6 Then bless his holy Name,
whose grace hath made thee whole,
whose loving-kindness crowns thy days:
O bless the Lord, my soul!

Words: James Montgomery (1771–1854); para. of Psalm 103

Music: *St. Thomas* (Williams), melody Aaron Williams (1731–1776); harm. Lowell Mason (1792–1872)

THE SENDING

Let us go forth in the name of Christ. Alleluia.

Thanks be to God. Alleluia.

ORGAN VOLUNTARY

Tuba Tune – Craig Sellar Lang (1891 – 1971)

St. Paul's has many treasures!
The two ornate Renaissance candlesticks standing at the Communion Table during Eastertide are 16th-century Venetian works. They were a gift to St. Paul's in 1959, given by Nathaniel and Diana Dial.