

THE HOLY EUCHARIST *FULL TEXT* *The Fourth Sunday of Easter*

ST. PAUL'S ON THE GREEN

APRIL 26, 2026 - 9:00AM & 11:00AM

PRELUDE

Prelude, Fugue, and Chaconne, BuxWV 137 – Dietrich Buxtehude (1637 – 1707)

Please stand as the bell sounds.

HYMN IN PROCESSION

Hymn 492



1 Sing, ye faith - ful, sing with glad - ness, wake your no - blest,
2 Sing how he came forth from hea - ven, bowed him - self to
3 So, he tast - ed death for mor - tals, he, of hu - man -
4 Now on high, yet ev - er with us, from his Fa - ther's



sweet - est strain, with the prais - es of your Sa - vior
Beth - lehem's cave, stooped to wear the ser - vant's ves - ture,
kind the head, sin - less one, a - mong the sin - ful,
throne the Son rules and guides the world he ran - somed,



let his house res - ound a - gain; him let all your
bore the pain, the cross, the grave, passed with - in the
Prince of life, a - mong the dead; thus he wrought the
till the ap - point - ed work be done, till he see, re -



mu - sic hon - or, and your songs ex - alt his reign.
gates of dark - ness, thence his ban - ished ones to save.
full re - demp - tion, and the cap - tor cap - tive led.
newed and per - fect, all things gath - ered in - to one.

Words: John Ellerton (1826–1893), alt.

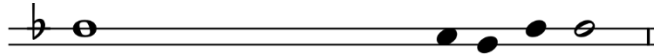
Music: *Finnian*, Christopher Dearnley (b. 1930)

OPENING ACCLAMATION

The Celebrant intones

Alleluia. Christ is Risen.

The People respond



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

SONG OF PRAISE

Hymn 417

Antiphon

This is the feast of vic - to - ry for our God.

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!

1 Wor - thy is Christ, the Lamb who was slain, whose
 2 Pow - er, rich - es, wis - dom, and strength, and
 3 Sing with all the peo - ple of God, and

1 blood set us free to be peo - ple of God. [Ant.]
 2 hon - or, bless - ing, and glo - ry are his. [Ant.]
 3 join in the hymn of all cre - a - tion. [Ant.]

Final Antiphon

This is the feast of vic - to - ry for our God.

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!

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, you never cease to call even those far away,
for it is your will that all be drawn into one fold.
Attune our ears to the voice of the Good Shepherd,
who leads us always to you,
that we may find under your tender protection life in all its fullest.
We ask this through Jesus Christ,
the resurrection and the life,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.**

THE LESSON *seated*

Acts 2:42-47

Those who had been baptized devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers. Awe came upon everyone, because many wonders and signs were being done by the apostles. All who believed were together and had all things in common; they would sell their possessions and goods and distribute the proceeds to all, as any had need. Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts, praising God and having the goodwill of all the people. And day by day the Lord added to their number those who were being saved.

Hear what the Spirit is saying to the People.

Thanks be to God.

At 9:00am the Psalm is sung reflectively, with a slight pause at the asterisk.
At 11:00am, the Psalm is sung by the Choir.



O God, you | are my shepherd; *
I shall not | be in want.

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

You re-|vive my soul *
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 evil; *
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 trouble 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 life, *
and I will dwell in the house of | God for ever.

Anglican Chant: Edward Bairstow (1874 – 1946)

THE EPISTLE

1 Peter 2:19-25

It is a credit to you if, being aware of God, you endure pain while suffering unjustly. If you endure when you are beaten for doing wrong, what credit is that? But if you endure when you do right and suffer for it, you have God's approval. For to this you have been called, because Christ also suffered for you, leaving you an example, so that you should follow in his steps. "He committed no sin, and no deceit was found in his mouth." When he was abused, he did not return abuse; when he suffered, he did not threaten; but he entrusted himself to the one who judges justly. He himself bore our sins in his body on the cross, so that, free from sins, we might live for righteousness; by his wounds you have been healed. For you were going astray like sheep, but now you have returned to the shepherd and guardian of your souls.

Hear what the Spirit is saying to the People.
Thanks be to God.



1 The King of love my shep-herd is, whose good-ness
 2 Where streams of liv-ing wa-ter flow, my ran-somed
 * 3 Per-verse and fool-ish oft I strayed, but yet in
 6 And so through all the length of days thy good-ness



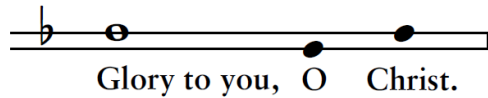
1 fail-eth nev-er; I noth-ing lack if
 2 soul he lead-eth, and where the ver-dant
 3 love he sought me, and on his shoul-der
 6 fail-eth nev-er: Good Shep-herd, may I



1 I am his, and he is mine for ev-er.
 2 pas-tures grow, with food ce-les-tial feed-eth.
 3 gent-ly laid, and home, re-joic-ing, brought me.
 6 sing thy praise with-in thy house for ev-er.

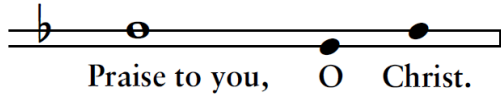
Words: Henry Williams Baker (1821–1877); para. Psalm 23
 Music: *St. Columba*, Irish melody, harm. *Hymnal 1982*

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



Jesus said, "Very truly, I tell you, anyone who does not enter the sheepfold by the gate but climbs in by another way is a thief and a bandit. The one who enters by the gate is the shepherd of the sheep. The gatekeeper opens the gate for him, and the sheep hear his voice. He calls his own sheep by name and leads them out. When he has brought out all his own, he goes ahead of them, and the sheep follow him because they know his voice. They will not follow a stranger, but they will run from him because they do not know the voice of strangers." Jesus used this figure of speech with them, but they did not understand what he was saying to them. So again, Jesus said to them, "Very truly, I tell you, I am the gate for the sheep. All who came before me are thieves and bandits; but the sheep did not listen to them. I am the gate. Whoever enters by me will be saved, and will come in and go out and find pasture. The thief comes only to steal and kill and destroy. I came that they may have life, and have it abundantly."

The Gospel of the Lord.



SERMON

*The Rev. Edrice Viechweg
Deacon*

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

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MUSIC AT THE OFFERTORY *sung by the Choir*

Christ is our Cornerstone

Noel Rawsthorne (1929 – 2019)

Christ is our cornerstone on him alone we
build; with his true saints alone the courts of
heaven are filled; on his great love our hopes we
place of present grace and joy above.

Here, gracious God, do thou forevermore draw
nigh; accept each faithful vow, and mark each
suppliant sigh; in copious show'r on all who
pray each holy day thy blessings pour.

O then with hymns of praise these hallow'd
courts shall ring; our voices will we raise the
Three in One to sing; and thus proclaim in
joyful song, both loud and long that glorious
name.

1 Praise the Lord, rise up re - joic - ing, wor - ship, thanks, de -
 2 Scat - tered flock, one shep - herd shar - ing, lost and lone - ly,
 3 Sins for - giv - en, wrongs for - giv - ing, we go forth a -

vo - tion voic - ing; glo - ry be to God on high!
 one voice hear - ing, ears at - ten - tive to your word;
 lert and liv - ing in your Spi - rit, strong and free.

Christ, your cross and pas - sion shar - ing, by this Eu - cha -
 by your Blood new life re - ceiv - ing, in your Bo - dy,
 Part - ners in your new cre - a - tion, seek - ing peace in

rist de - clar - ing yours the fi - nal vic - to - ry.
 firm be - liev - ing, we are yours, and you the Lord.
 ev - ery na - tion, may we faith - ful fol - lowers be.

Words: Howard Charles Adie Gaunt (1902–1983), alt.

Music: *Alles ist an Gottes Segen*, melody att. Johann Balthasar König (1691–1758), alt.; harm. Johann Löhner (1645–1705), after chorale ver. Johann Sebastian Bach (1685–1750)

THE GREAT THANKSGIVING

The musical notation is arranged in four systems, each with a vocal line and lyrics. The first system is for 'Celebrant' and 'People'. The second system is for 'Celebrant' and 'People'. The third system is for 'Celebrant'. The fourth system is for 'People'. The lyrics are: 'The Lord be with you. And al - so with you. Lift up your hearts. We lift them to the Lord. Let us give thanks to the Lord our God. It is right to give God thanks and praise.'

The prayer continues until

**It is right, and a good and joyful thing,
always and everywhere to give thanks to you,
Source of life, Creator of heaven and earth.
Above all, we praise you for the glorious resurrection
of your Son Jesus Christ our Lord;
for by his death he has destroyed death,
and by his rising to life again
he has won for us everlasting life.**

**Therefore we praise you,
joining our voices with Angels and Archangels
and with all the company of heaven,
who for ever sing this hymn
to proclaim the glory of your Name:**

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.

The image shows a musical score for the Sanctus. It consists of five staves of music in a single system. The first staff begins with a treble clef and a key signature of one flat (B-flat). The lyrics are written below the notes. The music is in a 4/4 time signature. The lyrics are: "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." The score ends with a double bar line.

Setting: William Mathias (1934 -1992)

The prayer continues until

**We give thanks to you, O God,
for your goodness and love made known in creation;
in the calling of your people into a covenant of love;
in your Word spoken through the prophets;
and above all in the Word made flesh, Jesus your Son.
For in these last days you sent him to be born of Mary,
to dwell among us, full of grace and truth.
Crucified and risen,
he has broken the power of evil
and made us worthy to stand before you.
In the light of his resurrection,
you have brought us out of error into truth,
out of sin into righteousness,
out of death into life.**

On the night before he died for us,
our Lord Jesus Christ took bread;
and when he had given thanks,
he broke it, and gave it to his disciples, and said,
“Take, eat: This is my Body, which is given for you.”

After supper he took the cup of wine;
and when he had given thanks,
he gave it to them, and said,
“Drink this, all of you:
This is my Blood of the new Covenant,
which is shed for you and for all for the forgiveness of sins.
Whenever you drink it,
do this for the remembrance of me.”

Alive in him, we proclaim the mystery of faith:
Christ has died, Christ is risen, Christ will come in glory.

THE LORD'S PRAYER

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

Our Fa - ther in hea - ven, hall - o - wed 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*

Peace I leave with you

Amy Beach (1867 – 1944)

Peace I leave with you,
My peace I give to you.
Not as the world giveth give I unto you.
Let not your heart be troubled.

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 live 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.**

1 Thine is the glo - ry, ris - en, con-qu'ring Son; end - less is the
 2 Lo, Je - sus meets thee, ris - en from the tomb! Lov - ing - ly he
 3 No more we doubt thee, glo - rious Prince of life; life is naught with-

vic - t'ry thou o'er death hast won! An - gels in bright rai - ment
 greets thee, scat - ters fear and gloom; let his church with glad - ness
 out thee; aid us in our strife; make us more than con-qu'rors,

rolled the stone a - way, kept the fold - ed grave - clothes
 hymns of tri - umph sing, for the Lord now liv - eth;
 through thy death - less love; bring us safe through Jor - dan

Refrain

where thy bod - y lay.
 death hath lost its sting! Thine is the glo - ry, ris - en, con-qu'ring
 to thy home a - bove.

Son; end - less is the vic - t'ry thou o'er death hast won!

Words: Edmond Budry, 1854-1932; tr. R. Birch Hoyle, 1875 -1939
 Music: *Judas Maccabaens*, George Friederic Handel, 1685 - 1759

THE SENDING

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

Thanks be to God. Alleluia.

ORGAN VOLUNTARY

Festive Trumpet Tune – David German (b. 1954)

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.

ST PAUL'S ON THE GREEN – 60 EAST AVE. NORWALK, CT 06851

203-847-2806 | info@stpaulsnorwalk.org

The Rev. Daniel Simons, *Rector*

The Rev. Paul Carling, *Priest Associate*

The Rev. Edrice Viechweg, *Deacon*

Joshua Ehlebracht, *Director of Music*

Marsha Dunn, *Parish Administrator*

Savannah Curro, *Seminarian*