

# THE HOLY EUCHARIST

ST. PAUL'S ON THE GREEN

*Juneteenth Celebration*

JUNE 15, 2026 – 9:00AM & 11:00AM

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PRELUDE

III. Air from 'Suite for Organ' – Florence Price (1887-1953)

*Please stand as the bell sounds.*

*Today's liturgical themes celebrate Juneteenth, the oldest nationally celebrated commemoration of the ending of slavery in the United States, and now a federal holiday, also embraced by the Episcopal Church. Much of our music today comes from the African American tradition, and readings follow the theme of emancipation and liberation. Further opportunities to learn about Juneteenth will be available at a special program after the service.*



1. Come, we that love the Lord, And let our joys be known; Join  
 2. Let those refuse to sing Who never knew our God; But  
 3. The hill of Zion yields A thousand sacred sweets; Be-  
 4. Then let our songs abound, And every tear be dry; We're

1. in a song with sweet accord, Join in a song with sweet ac-  
 2. children of the heav'nly King, But children of the heav'nly  
 3. fore we reach the heav'nly fields, Be-fore we reach the heav'nly  
 4. march-ing through Im-man-uel's ground, We're march-ing thro' Im-man-uel's

1. cord, And thus sur-round the throne, And thus sur-round the throne.—  
 2. King, May speak their joys a-broad, May speak their joys a-broad.—  
 3. fields, Or walk the gold-en streets, Or walk the gold-en streets.—  
 4. ground, To fair-er worlds on high, To fair-er worlds on high.—

We're march-ing to Zi-on, Beau-ti-ful, beau-ti-ful  
 We're march-ing on to Zi-on,

Zi - on; We're march - ing up - ward to Zi - on,  
 Zi - on, Zi - on,  
 The beau - ti - ful cit - y of God.

Words: Isaac Watts (1674-1748)  
 Music: Robert S. Lowry (1826-1899)

OPENING ACCLAMATION

*The Celebrant intones*

Blessed be God, who liberates the captive and gives sight to the blind.

*The People respond*

Glory to God for - ev - er and ev - er.

SONG OF PRAISE

1. Glo - ry, glo - ry, - hal - le - lu - jah! - Since I  
 2. I feel bet - ter - so much bet - ter - Since I

6

laid my - bur - den down, Glo-ry, glo - ry, - hal - le -  
 laid my - bur - den down. I feel bet - ter, - so much

12

-lu - jah! Since I laid my bur-dendown  
 bet - ter, - Since I laid my bur-dendown

Words: Traditional  
 Music: Negro Spiritual; arr. Mark Miller (b. 1967)

## COLLECT OF THE DAY

The Lord be with you.

**And also with you.**

Let us pray.

*The Celebrant prays the Collect of the Day.*

Almighty God, by the hand of Moses and your prophets you led your people out of enslavement, and made them free at last: Grant that your Church, following the example of your prophets and saints in every age, may resist oppression in the name of your love, and may secure for all your children the blessed liberty of the Gospel of Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

## THE LESSON *seated*

*Amos 5:18-24*

Alas for you who desire the day of the Lord! Why do you want the day of the Lord? It is darkness, not light; as if someone fled from a lion, and was met by a bear; or went into the house and rested a hand against the wall, and was bitten by a snake. Is not the day of the Lord darkness, not light, and gloom with no brightness in it? I hate, I despise your festivals, and I take no delight in your solemn assemblies. Even though you offer me your burnt-offerings and grain-offerings, I will not accept them; and the offerings of well-being of your fatted animals I will not look upon. Take away from me the noise of your songs; I will not listen to the melody of your harps. But let justice roll down like waters, and righteousness like an ever-flowing stream.

Hear what the Spirit is saying to the People.

**Thanks be to God.**

## PSALM

*Psalm 126*

*The Refrain is sung once by the Cantor, then repeated by all*



*The Choir sings the verses:*

When the Lord restored the fortunes of Zion, \*  
then were we like those who dream.

Then was our mouth filled with laughter, \*  
and our tongue with shouts of joy.

*All sing the Refrain*

Then they said among the nations, \*  
“The Lord has done great things for them.”

The Lord has done great things for us, \*  
and we are glad indeed.

Restore our fortunes, O Lord, \*  
like the watercourses of the Negev.

*All sing the Refrain*

Those who sowed with tears  
will reap with songs of joy.

Those who go out weeping, carrying the seed, \*  
will come again with joy, shouldering their sheaves. *All sing the Refrain*

Refrain: Leon C. Roberts (b. 1950)  
Chant: Carl Haywood (b. 1949)

For freedom Christ has set us free. Stand firm, therefore, and do not submit again to a yoke of slavery. For you were called to freedom, brothers and sisters, only do not use your freedom as an opportunity for self-indulgence, but through love become enslaved to one another. For the whole law is summed up in a single commandment, "You shall love your neighbor as yourself." The fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control. There is no law against such things.

Hear what the Spirit is saying to the People.

**Thanks be to God.**

1. I love to tell the sto - ry Of un - seen things a - bove,  
 2. I love to tell the sto - ry, For those who know it best

1. Of Je - sus and His glo - ry, Of Je - sus and His love.  
 2. Seem hun - ger - ing and thirst - ing To hear it, like the rest.

1. I love to tell the sto - ry, Be - cause I know it's true;  
 2. And when, in scenes of glo - ry, I sing the new, new song,

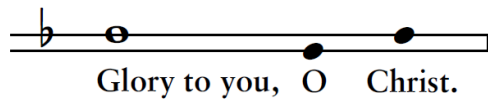
1. It sat - is - fies my long - ings As noth - ing else would do.  
 2. 'Twill be the old, old sto - ry That I have loved so long.

I love to tell the sto - ry; 'Twill be my theme in glo - ry.

To tell the old, old sto - ry Of Je - sus and His love.

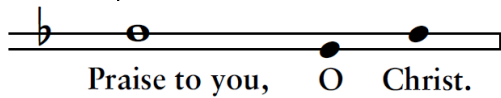
Words: A. Katherine Hankey (1831-1911)  
 Music: William G. Fisher (1835-1912)

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



Then Jesus, filled with the power of the Spirit, returned to Galilee, and a report about him spread through all the surrounding country. He began to teach in their synagogues and was praised by everyone. When he came to Nazareth, where he had been brought up, he went to the synagogue on the sabbath day, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written: “The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord’s favor.” And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. Then he began to say to them, “Today this scripture has been fulfilled in your hearing.”

The Gospel of the Lord.



SERMON

*The Rev. Dr. Mark Francisco Bozzuti-Jones  
Priest & Director, Spiritual Formation at Trinity Retreat Center*

*A period of silent reflection follows the sermon.*

AFFIRMATION OF FAITH

*standing, said together*

**We believe that God is love,  
so we commit ourselves to reconciliation.**

—1 John 4:8

**We believe that Jesus gives us the Spirit,  
so we commit ourselves to God’s liberating work in the world.**

—1 John 4:13

**We believe that God is the light of life,  
so we commit ourselves to bearing God’s light in our world.**

—John 1:4

**We believe that the Spirit speaks through us,  
so we commit ourselves to proclaim the good news of abundance  
for the world God loves. Amen.**

—Philippians 2:3

*from Daily Prayer for all Seasons*

## PRAYERS OF THE PEOPLE

*The Deacon bids the People's prayers*

As we celebrate this Juneteenth observance, we offer prayers for ourselves and the world.

*The response after each prayers is:*

### **Hear us, liberating God.**

We accept the call to be makers of peace. May those entrusted with authority in our nation support the changes that true leadership requires, and lead us toward authentic, responsible, and peaceful healing, we pray; *Hear us, liberating God.*

We accept the call to do justice and love mercy. May the fullness of justice and compassion reach all victims and families subjected to violence, abuse, discrimination, murder, or the threat of violence, we pray; *Hear us, liberating God.*

We accept the call to be vessels of healing and hope. May our communities and our schools take up the work of ending violence, especially violence against black and brown people, that this country might lead in healing its racial divisions, we pray; *Hear us, liberating God.*

We accept the call to honor the past with truth and reverence. May all who gather this week to remember Juneteenth do so freely, peaceably, and in celebration alongside us, we pray; *Hear us, liberating God.*

We accept the call to walk boldly in the light of freedom. May we be courageous in living out the Gospel, we pray; *Hear us, liberating God.*

And for what else shall we pray?

*When the Deacon says, And for what else shall we pray? please offer your own prayers aloud or in silence.*

*The Celebrant concludes with a Collect.*

God of the oppressed and the free, you call us to remember, to reckon, and to rebuild. As we honor the freedom which for many has been long delayed and is still incomplete, strengthen our resolve to do justice, to make peace, and to walk with the risen Christ into every place still bound by fear or hate. Let your Spirit move through us, until all your children are truly free. **Amen.**

## THE PEACE

The peace of the Lord be with you.

**And also with you.**

*Please share a sign of peace with those around you.*

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2026

*[stpaulsnorwalk.org/support](http://stpaulsnorwalk.org/support)*

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**MUSIC AT THE OFFERTORY** *sung by the Choir at 11:00am*

**Search with All Your Heart**

*Mark Miller (b. 1958)*

When you search for me you will find me,  
 If you search with all your heart.

Surely plans for welfare, not for harm,  
 Give you a future with hope.

And when you call upon my name,  
 Come and pray, I will hear you.

When you call upon me, I will hear you.

“Surely I know the plans I have for you.”  
 Says the Lord.

## HYMN AT THE OFFERTORY



Let streams of liv - ing jus - tice flow down u - pon the earth; give  
For heal - ing of the na - tions, for peace that will not end, for  
Your ci - ty's built to mu - sic; we are the stones you seek; your



free - dom's light to cap - tives, let all the poor have worth. The  
love that makes us lov - ers, God grant us grace to mend. Weave our  
har - mo - ny is lan - guage; we are the words you speak. Our



hun - gry's hands are plead - ing, the work - ers claim their rights, the  
var - ied gifts to - geth - er; knit our lives as they are spun; on your  
faith we find in ser - vice, our hope in oth - ers' dreams, our



mourn - ers long for laugh - ter, the blind - ed seek for sight. Make  
loom of time en - roll us till our thread of time is run. O great  
love in hand of neigh - bor; our home - land bright - ly gleams. In -



lib - er - ty a bea - con, strike down the i - ron pow'r; a -  
weav - er of our fab - ric, bind church and world in one; dye our  
scribe our hearts with jus - tice; your way - the path un - tried; your



bol - ish an - cient ven - geance: pro - claim your peo - ple's hour.  
tex - ture with your ra - diance, light our col - ors with your sun.  
truth - the heart of strang - er; your life - the Cru - ci - fied.

Words: William Whitla (b. 1934)

Music: Thaxted, Gustav Holst (1874-1934)

## THE GREAT THANKSGIVING

*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*

Before time began,  
before we were even aware,  
we were already free.  
Even while we were still living in bondage,  
we were already free. |  
The world kept this truth from us,  
but God declares that all are free.  
Even now the divine command is heard:  
"Let my people go!"  
Unloose the bonds of sin.  
Unloose the bonds of oppression.  
Unloose the bonds of discrimination.  
Unloose all that keeps us from being truly free.  
We are free today  
and we join our prayers with all the shouts of praise  
that arise before the throne of heaven, singing:

Ho-ly, ho - ly, ho-ly, ho - ly, ho-ly Lord God of hosts.

Heav-en 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,

of the Lord. Ho - san - na in the

high - est ho - san - na in the high - est.

Setting: Grayson Warren Brown (b. 1948)

You are the Great Liberator,  
and we worship you.  
We give thanks for Jesus, your beloved,  
who took the place of a slave  
so that Christ might set the world free  
from bondage to sin and death.

In his final meal with his friends,  
Jesus left the place of honor at the Passover  
to become as the lowest slave,  
to wash the feet of sinful people:  
betrayers, false friends, and deserters,  
to free us from bondage to privilege and honor.  
He took the bread, blessed it, broke it, and shared it saying:  
“Take this bread as my own body,  
given to set you free.  
Do this to remember me.”

After supper, he took the cup of wine,  
gave it to them and said,  
“Take this cup as my own blood,  
given to set you free.  
Whenever you drink it, remember me.”

*The prayer continues until*

Therefore, we follow Christ into this holy mystery:

**Christ died for freedom.**

**Christ arose in freedom.**

**For freedom Christ comes again and again.**

Holy Sacrifice, Freedom’s Promise,  
pour yourself out freely upon these gifts of bread and wine,  
so that they may become for us the body and blood of Christ,  
the price of freedom.  
Holy Sacrifice, Freedom’s Promise,  
in this celebration pour yourself out freely upon us, that  
we may be empowered to speak out for those in bondage,  
those without a voice,  
those without power,  
those who perish under any enslavement.  
May all that oppresses your beloved creation  
hear on this day the voice of Almighty God  
saying loud and clear, “Let my people go!”

With freedom’s joy  
we praise the name of Jesus our Liberator.  
With freedom’s joy  
we praise the Holy Spirit our Comforter.  
With freedom’s joy  
we praise our Creator who made us free.  
Receive our worship, our gratitude, and our thanksgiving,  
this day and for ever.

*The prayer continues until*

A musical score for a vocal line in 3/4 time, featuring a key signature of three flats (B-flat, E-flat, A-flat). The melody begins with a whole rest, followed by a half note G4, a quarter note F4, and a quarter note E4. The second measure contains a half note D4, a quarter note C4, and a quarter note B3. The third measure features a half note A3, a quarter note G3, and a quarter note F3. The piece concludes with a final whole note G3. The lyrics 'A - men, a - men, a - men.' are written below the notes, with hyphens indicating syllable placement.

Music: *A Community Mass*, Richard Proulx, © 1971, 1977, GIA Publications, Inc.

# THE LORD'S PRAYER

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

*Unison*

Our\_ Fa - ther in heav-en, hal- lowed be your Name, your  
king- dom come, your will be done, on earth\_ as in heav-en.

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 pow - er, and the  
glo - ry are yours, now and for - ev - er. A - men.

Music: Carl Haywood (b. 1949) from *Mass for Grace*

*Dr. Carl Haywood is a native of Portsmouth, Virginia and is an accomplished organist, conductor, and prolific composer of church music. Dr. Haywood holds an undergraduate degree from Norfolk State University and two Masters degrees in Choral Conducting and Organ Performance from Southern Methodist University, as well as a Doctorate of Musical arts Degree from the University of Southern California. Dr. Haywood serves as Director of Choral Activities at NSU and the National Conductor for the 105 Voices of History. This setting of the Lord's Prayer comes from his "Mass for Grace."*

## 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:*

The musical score is written on four staves in treble clef with a key signature of three sharps (F#, C#, G#) and a 3/4 time signature. The lyrics are: "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." The melody is simple and repetitive, with a final cadence on the last line.

Setting: Marjorie Landmark-DeLewis (1930-2016)

## MUSIC AT COMMUNION *sung by the Choir at 11:00am*

### **I Will Trust in the Lord**

*Traditional, Spiritual – Arr. Carl Haywood (b. 1949)*

I will trust in the Lord 'til I die.  
Sister will you trust in the Lord 'til you die.  
Brother will you trust in the Lord 'til you die.  
I'm gonna treat my neighbor right 'til I die.

## THE PRAYER AFTER COMMUNION

Let us pray together.

**God of abundance,  
you have fed us with the bread of life and cup of salvation;  
you have united us with Christ and one another;  
and you have made us one with all your people in heaven and on earth.  
Now send us forth in the power of your Spirit,  
that we may proclaim your redeeming love to the world  
and continue forever in the risen life of Christ our Savior. 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 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 Lift ev-ery voice and sing till earth and hea - ven ring, ring with the  
 2 Ston-y the road we trod, bit - ter the chas-tening rod, felt in the  
 3 God of our wea - ry years, God of our si - lent tears, thou who hast

har - mon - ies of lib - er - ty. Let our re - joic - ing rise  
 days when hope un - born had died; yet, with a stead - y beat,  
 brought us thus far on the way; thou who hast by thy might

high as the lis - tening skies; let it re - sound loud as the  
 have not our wea - ry feet come to the place for which our  
 led us in - to the light; keep us for ev - er in the

roll - ing sea. Sing a song full of the faith that the dark past has  
 par - ents sighed? We have come o - ver a way that with tears has been  
 path, we pray. Lest our feet stray from the pla - ces, our God, where we

taught us; sing a song full of the hope that the pres - ent has  
 wa - tered; we have come, tread - ing our path through the blood of the  
 met thee; lest, our hearts drunk with the wine of the world, we for -

brought us; fac - ing the ris - ing sun of our new  
 slaugh - tered, out from the gloom - y past, till now we  
 get thee; sha-dowed be - neath thy hand may we for

day be - gun, let us march on, till vic - to - ry is won.  
 stand at last where the white gleam of our bright star is cast.  
 ev - er stand, true to our God, true to our na - tive land.

Words: James Weldon Johnson (1871-1938)  
 Music: J. Rosamond Johnson (1873-1954)

## THE SENDING

Let us go forth into the world to proclaim God's liberating freedom for all.  
**Thanks be to God.**

## ORGAN VOLUNTARY

IV. *Toccato from 'Suite for Organ'* – Florence Price (1887-1953)

### What happened to the Communion wine?

The wine we began using a couple of weeks ago is made by a monastic order for Communion use—the same wine used at the monastery of the Society of Saint John the Evangelist in Boston (where Fr. Daniel was a brother). We're trying it for a few weeks to see how it works at St. Paul's. It's still fortified wine, like the port we've been using, but because of its rosé color it's easier to clean from the linens (and it's less expensive). Think of this as a "try-on." Please give us your feedback after about a month, and we'll assess its continued use then.

Later in the summer, we'll introduce a bread recipe also used for decades at the monastery—one that's much easier for volunteers to bake with consistency, and free of crumbs. Again, we'll look for feedback from the congregation and decide by the fall.

So thanks for noticing all the shades and shifts of your experience and preference over the next few weeks, and for sharing that once we've had enough time to try this on fully. We're always learning together!

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

203-847-2806 | [info@stpaulsnorwalk.org](mailto: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*  
Jim Hamilton & Henry Rapp III, *Wardens*