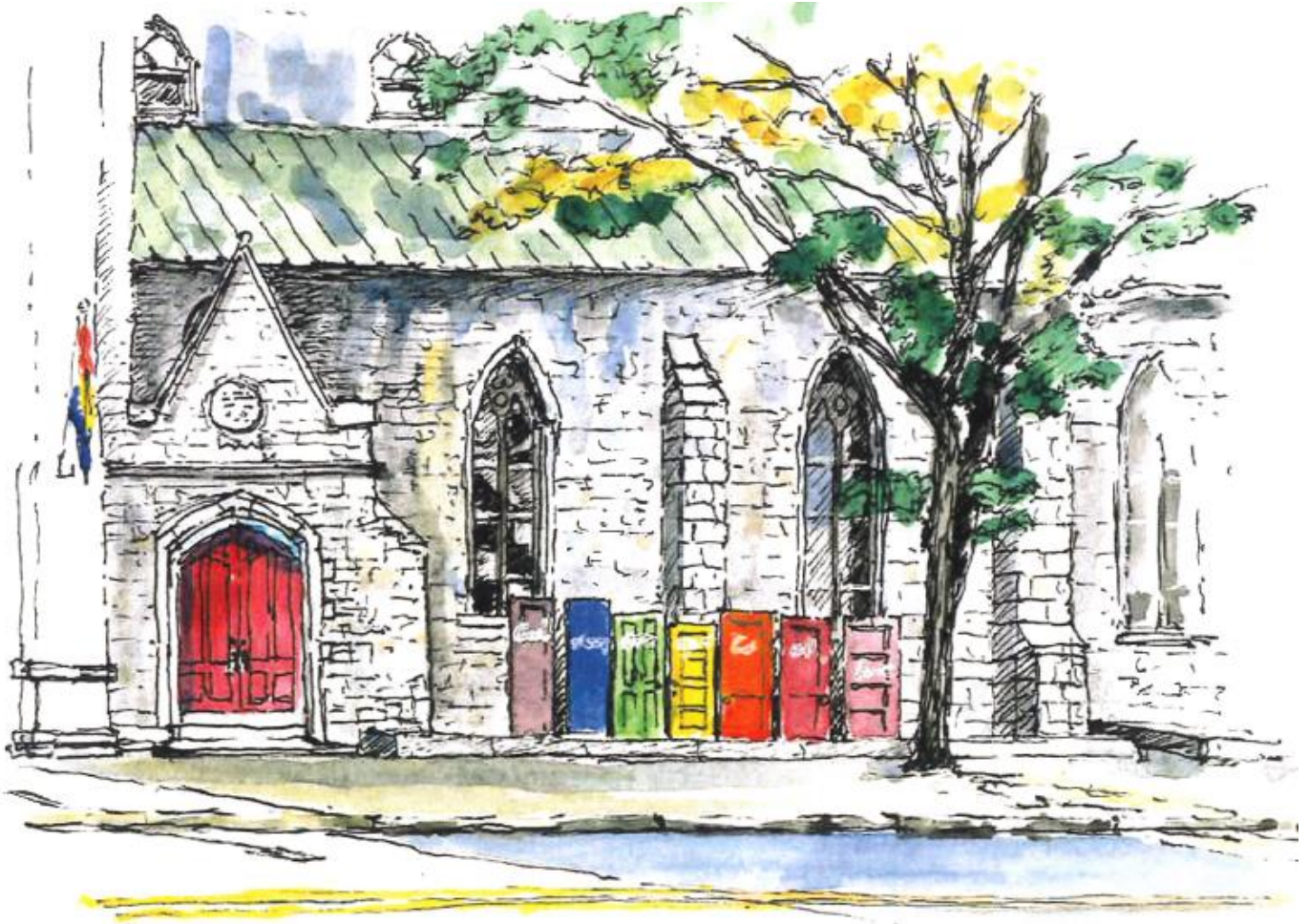




St. Paul's
Syracuse

The Downtown
Episcopal Church



"GOD'S DOORS ARE OPEN TO ALL. LOVE"

W. ELLINS

MARCH 12, 2023
10:00 AM
THE THIRD SUNDAY OF LENT

Our morning worship begins with the first note of the organ prelude and your silent prayers. Please refrain from conversations during this time.

ORDER OF SERVICE

PRELUDE: Psalm Prelude No. II, Set 1

Herbert Howells (1892-1983)

But the meek shall possess the land, and delight themselves in abundant prosperity.

The people are invited to stand.

HYMN • 455, “O Love of God, how strong and true”

Dunedin

LITURGY OF THE WORD

Celebrant Bless the Lord who forgives all our sins;
People **His mercy endures for ever.**

COLLECT FOR PURITY

All **Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. Amen.**

COLLECT OF THE DAY

Celebrant The Lord be with you

People **And also with you.**

Celebrant Let us pray.

Almighty God, you know that we have no power in ourselves to help ourselves: Keep us both outwardly in our bodies and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

All **Amen.**

Please be seated.

LESSON • Exodus 17:1-7

Lector A reading from the Book of Exodus.

From the wilderness of Sin the whole congregation of the Israelites journeyed by stages, as the LORD commanded. They camped at Rephidim, but there was no water for the people to drink. The people quarreled with Moses, and said, “Give us water to drink.” Moses said to them, “Why do you quarrel with me? Why do you test the LORD?” But the people thirsted there for water; and the people complained against Moses and said, “Why did you bring us out of Egypt, to kill us and our children and livestock with thirst?” So Moses cried out to the LORD, “What shall I do with this people? They are almost ready to stone me.” The LORD said to Moses, “Go on ahead of the people, and take some of the elders of Israel with you; take in your hand the staff with which you struck the Nile, and go. I will be standing there in front of you on the rock at Horeb. Strike the rock, and water will come out of it, so that the people may drink.” Moses did so, in the sight of the elders of Israel. He called the place

Massah and Meribah, because the Israelites quarreled and tested the LORD, saying, "Is the LORD among us or not?"


Lector Hear what the Spirit is saying to God's people.
People **Thanks be to God.**

THE RESPONSE • Psalm 95 *Venite, exultemus*

Mode 2

The choir first sings the Refrain and then all join in repeating the Refrain, and then as indicated.

Refrain



To-day if you would hear God's voice, hard - en not your hearts.

Come, let us sing to the LORD; let us shout for joy to the Rock of our salvation. Let us come before his presence with thanksgiving and raise a loud shout to him with psalms. **Refrain**

For the LORD is a great God, and a great King above all gods. In his hand are the caverns of the earth, and the heights of the hills are his also. The sea is his, for he made it, and his hands have molded the dry land.

Refrain

Come, let us bow down, and bend the knee, and kneel before the LORD our Maker. For he is our God, and we are the people of his pasture and the sheep of his hand. Oh, that today you would hearken to his voice!

Refrain

Harden not your hearts, as your forebears did in the wilderness, at Meribah, and on that day at Massah, when they tempted me. They put me to the test, though they had seen my works. **Refrain**

Forty years long I detested that generation and said, "This people are wayward in their hearts; they do not know my ways." So I swore in my wrath, "They shall not enter into my rest." **Refrain**

EPISTLE • Romans 5:1-11

Lector A reading from Paul's letter to the Romans.

Since we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God. And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us.

For while we were still weak, at the right time Christ died for the ungodly. Indeed, rarely will anyone die for a righteous person-- though perhaps for a good person someone might actually dare to die. But God proves his love for us in that while we still were sinners Christ died for us. Much more surely then, now that we have been justified by his blood, will we be saved through him from the wrath of God. For if while we were enemies, we were reconciled to God through the death of his Son, much more surely, having been reconciled, will we be saved by his life. But more than that, we even boast in God through our Lord Jesus Christ, through whom we have now received reconciliation.

Lector Hear what the Spirit is saying to God's people.
People **Thanks be to God.**

The people are invited to stand.

GRADUAL HYMN • 593, “Lord, make us servants of your peace”

Dickinson College

Please remain standing.

HOLY GOSPEL • JOHN 4:5-42

Celebrant

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

People

Glory to you, Lord Christ.

Celebrant

Jesus came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph. Jacob’s well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon.

A Samaritan woman came to draw water, and Jesus said to her, “Give me a drink.” (His disciples had gone to the city to buy food.) The Samaritan woman said to him, “How is it that you, a Jew, ask a drink of me, a woman of Samaria?” (Jews do not share things in common with Samaritans.) Jesus answered her, “If you knew the gift of God, and who it is that is saying to you, ‘Give me a drink,’ you would have asked him, and he would have given you living water.” The woman said to him, “Sir, you have no bucket, and the well is deep. Where do you get that living water? Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?” Jesus said to her, “Everyone who drinks of this water will be thirsty again, but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life.” The woman said to him, “Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water.”

Jesus said to her, “Go, call your husband, and come back.” The woman answered him, “I have no husband.” Jesus said to her, “You are right in saying, ‘I have no husband’; for you have had five husbands, and the one you have now is not your husband. What you have said is true!” The woman said to him, “Sir, I see that you are a prophet. Our ancestors worshiped on this mountain, but you say that the place where people must worship is in Jerusalem.” Jesus said to her, “Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. God is spirit, and those who worship him must worship in spirit and truth.” The woman said to him, “I know that Messiah is coming” (who is called Christ). “When he comes, he will proclaim all things to us.” Jesus said to her, “I am he, the one who is speaking to you.”

Just then his disciples came. They were astonished that he was speaking with a woman, but no one said, “What do you want?” or, “Why are you speaking with her?” Then the woman left her water jar and went back to the city. She said to the people, “Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?” They left the city and were on their way to him.

Meanwhile the disciples were urging him, “Rabbi, eat something.” But he said to them, “I have food to eat that you do not know about.” So the disciples said to one another, “Surely no one has brought him something to eat?” Jesus said to them, “My food is to do the will of him who sent me and to complete his work. Do you not say, ‘Four months more, then comes the harvest’? But I tell you, look around you, and see how the fields are ripe for harvesting. The reaper is already receiving wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together. For here

the saying holds true, 'One sows and another reaps.' I sent you to reap that for which you did not labor. Others have labored, and you have entered into their labor." Many Samaritans from that city believed in him because of the woman's testimony, "He told me everything I have ever done." So when the Samaritans came to him, they asked him to stay with them; and he stayed there two days. And many more believed because of his word. They said to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is truly the Savior of the world."

Celebrant The Gospel of the Lord.
People **Praise to you, Lord Christ.**

Please be seated.

SERMON

The Rev. Philip Major

A brief silence follows the sermon.

The people are invited to stand

NICENE CREED

The word "creed" comes from the Latin credo, translated here as "we believe." Credo is not simply belief in accurate propositions, but more deeply a sense of relationship or trust—an alternate translation might be "we give our heart," "we trust," "we rely upon." Developed in the fourth century as a means of unifying a divided church, the Nicene Creed has been used by Christians in worship for almost two

thousand years, and connects us to our ancient ancestors in the Communion of Saints. The Creed is used in worship not because it comprises a list of doctrinal statements one must affirm in order to be considered a Christian, but rather as a song of praise and confidence in the Holy Trinity: God in three persons who creates, redeems and sanctifies a holy people.

All **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 he is worshiped and glorified.
He 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.**

Please remain standing.

PRAYERS OF THE PEOPLE

In this season of Lent, a time for reflection and repentance as we journey toward Easter, we offer these prayers today:

The people add their own prayers, silently or aloud.

Out of the depths have I called to you, O Lord; **Lord, hear my voice.**

We offer prayers for all leaders, in our church, in this city, in our country, and throughout the world. May they put aside individual or selfish desires and work together to assure there is justice for all people.

The people add their own prayers, silently or aloud.

Out of the depths have I called to you, O Lord; **Lord, hear my voice.**

We pray for the needs of all those in our community and how we at St. Paul's can be helpful, particularly through our Open Pantry, serving at the Samaritan Center and through our work with A Tiny Home for Good.

The people add their own prayers, silently or aloud.

Out of the depths have I called to you, O Lord; **Lord, hear my voice.**

We pray for those in any sort of need or trouble. We remember those in the war-ravaged country of Ukraine and those suffering from devastating earthquakes in Turkey and Syria. We pray for those affected by extreme weather resulting from climate change. May we be better stewards of the world you have created.

The people add their own prayers, silently or aloud.

Out of the depths have I called to you, O Lord; **Lord, hear my voice.**

We remember and pray for those in our midst who are ill, especially:

The people add their own prayers, silently or aloud.

Out of the depths have I called to you, O Lord; **Lord, hear my voice.**

We remember those who have died and those who are left to grieve.

The people add their own prayers, silently or aloud.

Out of the depths have I called to you, O Lord; **Lord, hear my voice.**

Let us remember that to set our minds on the Spirit is life and peace. May we remember the gifts of the spirit that are given to us and be thankful for all that we have.

The people add their own prayers, silently or aloud.

Out of the depths have I called to you, O Lord; **Lord, hear my voice.**

The Celebrant adds a concluding prayer.

All **Amen.**

CONFESSION

The people are invited to sit / kneel.

Officiant Let us confess our sins to God.

All **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.**

ABSOLUTION

Officiant 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.

All **Amen.**

The people are invited to stand.

THE PEACE

Celebrant The peace of the Lord be always with you.

People **And also with you.**

LITURGY OF THE TABLE

OFFERTORY

*At the Offertory, we return thanks for God's blessings in our lives and invite you to place your contribution in the offering plate in the main aisle or give by texting 73256 entering **stpaulsyr** (all lower case) and the amount you want to give.*

Please be seated.

AN ANTHEM: *Cantique de Jean Racine*

Gabriel Fauré (1845-1924)

(Sung in French)

O Redeemer divine, our sole hope of salvation, Eternal Light of the earth and the sky, we kneel in adoration, O Saviour, turn on us Thy loving eye! Send down on us the fire of Thy grace all consuming, whose wondrous might dispersed the powers of hell, And rouse our slumbering souls with Thy radiance, that they may waken Thy mercy to tell! O Christ bestow Thy blessing on us, we implore Thee, who here are gathered on penitent knee, Accept the hymns we chant to Thine eternal glory and these Thy gifts we return unto Thee.

The people are invited to stand as the offering is brought forward.

Celebrant All things come of Thee, O Lord.

People **And of thine own have we given thee.**

THE GREAT THANKSGIVING,

The Eucharistic Prayer is from the *New Zealand Book of Common Prayer*

The musical notation consists of four staves, each with a treble clef and a key signature of one flat (B-flat). The lyrics are as follows:

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

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

Celebrant Let us give thanks to the Lord our God.

People It is right to give him thanks and praise.

Celebrant It is our joy and salvation, everlasting God, at all times and in all places to give you thanks and praise through Christ your only Son.

You are the source of life and goodness; through your eternal Word you have created all things from the beginning and formed us in your own image; male and female you created us. When we sinned and turned away you called us back to yourself and gave your Son to share our human nature. By his death on the cross, he made the one perfect sacrifice for the sin of the world and freed us from the bondage of sin. You raised him to life triumphant over death; you exalted him in glory. In him you have made us a holy people by sending upon us your holy and lifegiving Spirit.

Therefore with the faithful who rest in him, with angels and archangels and all the company of heaven, we proclaim your great and glorious name, forever praising you and saying:

SANCTUS AND BENEDICTUS:

Hymnal S-124

From *New Plainsong*; David Hurd (b. 1950)

The letter 'S' before a music selection indicates it will be found in the front section of the hymnal, known as the Service Music.

Celebrant

All glory and thanksgiving to you, holy Father; on the night before he died your Son, Jesus Christ, took bread; when he had given you thanks, he broke it, gave it to his disciples, and said: Take, eat, this is my body which is given for you; do this to remember me.

After supper he took the cup; when he had given you thanks, he gave it to them and said: Drink this, all of you, for this is my blood of the new covenant which is shed for you and for many for the forgiveness of sins; do this as often as you drink it, to remember me.

All

**Glory to you, Lord Christ;
your death we show forth;
your resurrection we proclaim;
your coming we await;
Amen! Come Lord Jesus.**

Therefore loving God, recalling your great goodness to us in Christ, we celebrate our redemption with this bread of life and this cup of salvation. Accept our sacrifice of praise and thanksgiving which we offer through Christ our great high priest.

Send your Holy Spirit that these gifts of bread and wine may be to us the body and blood of Christ, and that we, filled with the Spirit's grace and power, may be renewed for the service of your kingdom.

United in Christ with all who stand before you in earth and heaven, we worship you, O God, in songs of everlasting praise.

All

**Blessing, honor, and glory be yours,
here and everywhere,
now and forever. Amen.**

Celebrant

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

THE LORD'S PRAYER

All **Our Father in heaven, hallowed be your Name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial, and deliver us from evil. For the kingdom, the power, and the glory are yours, now and for ever. Amen.**

THE BREAKING OF THE BREAD

The breaking of the bread may be seen as the culminating activity of our worship. It is the ritual action symbolizing the activity whereby God emptied Godself of divine power for purpose of reconciling Godself with us. We have no words to accurately describe this divine activity, thus a period of 10-15 seconds of silence is kept following the breaking of the bread and before the singing of the Fraction Anthem.

FRACTION ANTHEM:

Hymnal S-161

From *New Plainsong*; David Hurd (b. 1950)

The people are invited to be seated.

You are invited to remove or lower your face mask and consume the consecrated bread immediately after you receive it. If you choose to receive the wine, please remove your mask and drink directly from the cup. We are not dipping the bread into the wine at this time. Our understanding is that the sacrament of communion is complete if the bread or wine is received; it is not necessary to receive both.

During the distribution of communion, Prayers for Healing and Wholeness may be offered at the Peace Altar.

PRAYER FOR SPIRITUAL COMMUNION

If you are participating in our service from home we invite you to take a few minutes during the distribution of communion to say the prayer for spiritual communion:

In union, O Lord, with your faithful people at every altar of your Church, I offer you praise and thanksgiving. I remember your death, Lord Christ; I proclaim your resurrection; I await your coming in glory. Since I cannot receive you today in the Sacrament of the Altar, I beseech you to come spiritually into my heart. Cleanse and strengthen me in your grace, Lord Jesus, and let me never be separated from you. May I live in you, and you in me, in this life and in the life to come. Amen.

The People are invited to stand.

POST-COMMUNION PRAYER

Officiant Let us pray.
All

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 for ever in the risen life of Christ our Savior. Amen.

BLESSING

The people are invited to stand.

HYMN • 470, "There's a wideness in God's mercy"

Beecher

ANNOUNCEMENTS

DISMISSAL

People: **Thanks be to God.**

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Prayers of the People were written by St. Paul's prayer leaders.*

Please Keep These People in Your Prayers:

June B., Marie P., Stefan D., Jeanne A., and Perry M.

We remember those who have died in recent days, especially Valerie Alston.

The flowers today are given to the glory of God.

Our thanks today for the...

Altar Guild: Ruth Brown & DJ Igelsrud

Lay Readers: David Morgan & Jim Doyle

Ushers: Mary Hastings & David Garvey

Flowers: Marion Greenhalgh

Announcements for March 12th

- St. Paul's will serve the noon meal at the Samaritan Center on Sunday, March 19th. Please contact Betsy Elkins by today, March 12th to volunteer or to make a financial contribution. See the article in the March Courier for full details.
- The Syracuse Friends of Chamber Music will be back at St. Paul's for a concert next Saturday, March 18th. The concert begins at 7:30 p.m. Tickets can be purchased at the door.

What's the Reason For: Understanding Episcopal Liturgy

Why don't we use the words 'Alleluia' or 'Hallelujah' in worship during Lent?

Hallelujah, and the Latin form, Alleluia, mean 'praise God'. The Book of Common Prayer instructs us to omit these words of praise from our liturgy during Lent. (See, for instance, p. 364.) We do this in order to nudge our liturgy in a more reflective, contemplative direction.

As with many other aspects of our liturgical calendar, it helps us to have seasons of absence or fasting in order to appreciate the meaning and importance of different parts of the liturgy.

If you have a question about something in our liturgy, I will be happy to answer it. Please ask in person, or send an email to me at revmajor@stpaulsyr.org. Fr. Philip +

Officers

Senior Warden: Dick Pilgrim
Junior Warden: Marion Greenhalgh
Treasurer: Doug Mouncey
Clerk of the Vestry: Julia Fine

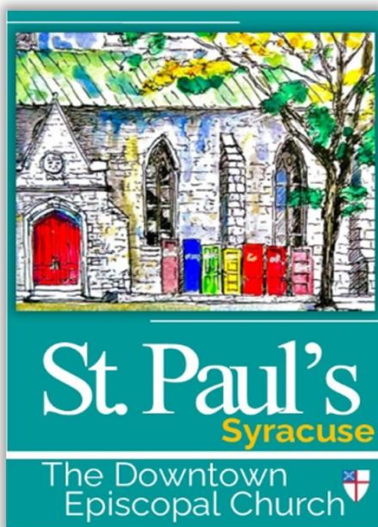
2023

Vestry & Team Leaders

2023: Kira Dirghalli, Rebecca Livengood, Carolyn Grieb
2024: David Morgan, Tom Cantwell, Michael Mach
2025: Matthieu van der Meer, Joe Moorman, Barbara Bell
Finance Committee Chairperson: David Ridings
Children's Ministry Leader: Jeanne Avery
Worship Ministry Team Convener: David Morgan
Formation Ministry Team Convener: Jeanne Avery
Mission & Service Team Convener: Betsy Elkins
Community Fellowship Min. Convener: Elizabeth Belden-Handler
Buildings & Grounds Chair: Bill Pitcher
Office Volunteers: Liz Handler, Kira Dirghalli, Carolyn Grieb

Staff

The Right Reverend Dr. DeDe Duncan Probe, Bishop of Central New York
The Reverend Philip Major, Rector of St. Paul's
James L. Potts, Organist and Choirmaster
Judy McAdoo-Pelton, Operations Manager
Doug Mouncey, Parish Assistant
Debbie Nettle, Open Doors Project Administrator
Mark King, Technology Assistant
Derek Lane, Sunday Security



St. Paul's Syracuse
The Downtown Episcopal Church
310 Montgomery St. Syracuse, NY 13202
315 474-6053 www.stpaulsyr.org