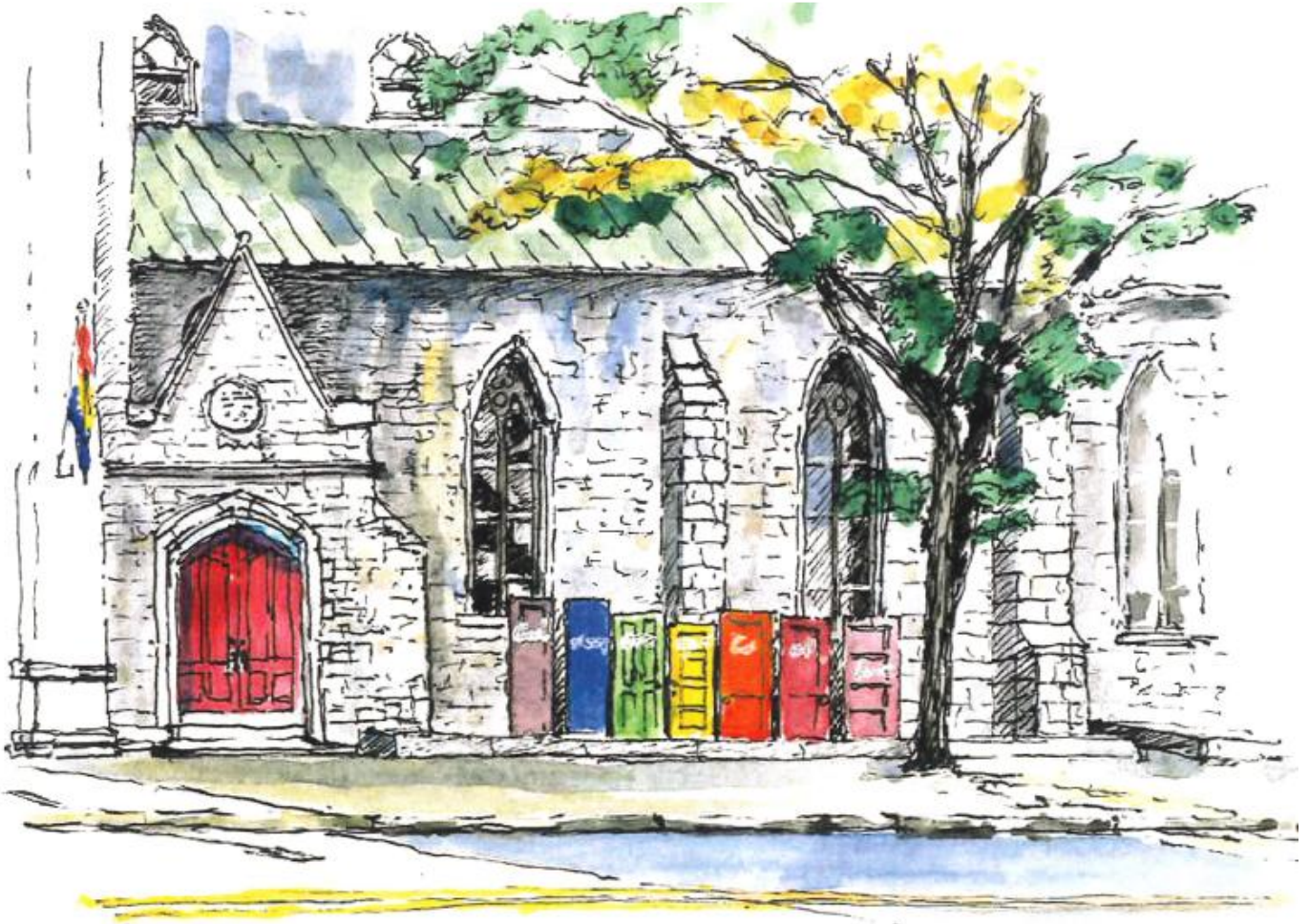




St. Paul's  
Syracuse

The Downtown  
Episcopal Church



"GOD'S DOORS ARE OPEN TO ALL. LOVE

W. ELLINS

MARCH 8, 2026  
THE THIRD SUNDAY OF LENT  
10 A.M.

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

## LITURGY OF THE WORD

**ORGAN VOLUNTARY** • *Le Baroque Céleste*

Olivier Messiaen (1908-1992)

*The people are invited to stand*

**HYMN 690** • “Guide me, O thou great Jehovah”

*Cwm Rhondda*

*Celebrant* † Blessed be the God of salvation:  
*People* **Who bears our burdens and forgives our sins.**

**CANTICLE** • “Sing praises, all you peoples” (*Sung three times*)

Jacques Berthier (1923-1994)

Lau - da - te om - nes gen - tes, lau - da - te Do - mi - num. Lau -  
Sing prais - es, all you peo - ples, sing prais - es to the Lord. Sing

da - te om - nes gen - tes, lau - da - te Do - mi - num! Lau -  
prais - es, all you peo - ples, sing prais - es to the Lord! Sing

### COLLECT OF THE DAY

*Celebrant* The Lord be with you  
*People* **And also with you.**

*Celebrant* Lord of the wellspring, source of life and truth: Jesus asked for water from the hands of a woman in the land of the stranger; may he teach us to name our needs, to love our neighbors, and to worship you in spirit and in truth, through Jesus Christ, the one who show us who we are.

*All* **Amen.**

*Please be seated*

**THE 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*



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**

## THE 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 692** • "I heard the voice of Jesus say"

*The Third Tune*

*Please remain standing*

**THE HOLY GOSPEL** • John 4:5-42

*Celebrant* The Holy Gospel of our Lord Jesus Christ, according to John.  
*People* **Glorify 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  
People*

The Gospel of the Lord  
**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**

Almighty God, we give you thanks for your only son, our Lord Jesus Christ, by whom your love is poured into our hearts. We pray that you make the light of your love shine through us to illumine the darkness of this world.  
*The people add their own prayers silently or aloud.*

Lord of the living water: **Give us water to drink.**

Pour down your spirit upon your church that it may be a wellspring of grace to those who seek forgiveness and healing. Bless the work of your servants, Sean, our presiding bishop; DeDe, our bishop; Philip, our rector, and the people of St. Paul's.

*The people add their own prayers silently or aloud.*

Lord of the living water: **Give us water to drink.**

Lord, the sea is yours; you made it. Your hands molded the dry land. Make us good and faithful stewards of your creation. Help us to nurture and sustain that to which you have given life and beauty.

*The people add their own prayers silently or aloud.*

Lord of the living water: **Give us water to drink.**

We pray for our nation, that its government recognizes the shared humanity of all people, that it treats all with dignity and that it shows compassion, especially to those living in the shadows, in want or fear at the margins of our society.

*The people add their own prayers silently or aloud.*

Lord of the living water: **Give us water to drink.**

We pray that solace and strength flow down to those in need, illness, strife or isolation. We pray especially for *n.*, and those we name silently or aloud.

*The people add their own prayers silently or aloud.*

Lord of the living water: **Give us water to drink.**

As we grieve the loss of loved ones, may we be comforted that the living water that washes over those who believe gushes up to eternal life. We pray especially for *n.* and those we name silently or aloud.

*The people add their own prayers silently or aloud.*

Lord of the living water: **Give us water to drink.**

*The Celebrant adds a concluding prayer.*

## **CONFESSION**

*The people are invited to sit / kneel.*

*Officiant*  
*All*

Let us confess our sins to God.

**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.*



*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 People are invited to sit.*

## AN ANTHEM

Orlando Gibbons (1583-1625)

*O Lord, increase our faith, strengthen us and confirm us in thy true faith; endue us with wisdom, charity and patience, in all our adversities sweet Jesu, say Amen.*

## THE GREAT THANKSGIVING, Eucharist Prayer C

*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* God of all power, Ruler of the Universe, you are worthy of glory and praise.

*People* **Glory to you for ever and ever.**

*Celebrant* At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.

*People* **By your will they were created and have their being.**

*Celebrant* From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the rulers of creation. But we turned against you, and betrayed your trust; and we turned against one another.

People  
Celebrant

**Have mercy, Lord, for we are sinners in your sight.**

Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your only Son, born of a woman, to fulfill your Law, to open for us the way of freedom and peace.

People  
Celebrant

**By his blood, he reconciled us. By his wounds, we are healed.**

And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

**SANCTUS AND BENEDICTUS**

William Bradley Roberts (b.1947)

Ho - ly, ho - ly, ho - ly Lord,  
God of pow-er and might. Heav'n and  
earth are full of your glo - ry. Ho - san - na in the  
high - est. Blessed is the one who comes in the  
name of the Lord. Ho - san-na in the high - est.

The musical score is written for voice and piano. It consists of five systems of music. Each system has a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature is one sharp (F#) and the time signature is 3/4. The lyrics are printed below the vocal line. The piano accompaniment features chords and moving lines that support the vocal melody.

*Celebrant*

And so, Father, we who have been redeemed by him, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Lord.

On the night he was betrayed he took bread, said the blessing, broke the bread, and gave it to his friends, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper, he took the cup of wine, gave thanks, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving,

*All*

**We celebrate his death and resurrection, as we await the day of his coming.**

*Celebrant*

Lord God of our Fathers and Mothers: God of Abraham, Isaac, and Jacob; God of Sarah, Ruth and Mary, God and Father of our Lord Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal. Let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.

*All*

**Risen Lord, be known to us in the breaking of the Bread.**

*Celebrant*

Accept these prayers and praises, Father, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation.

*All*

**Amen.**

## THE LORD'S PRAYER

*Celebrant*

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

*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 symbolizes 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 saying the Fraction Anthem.*

## FRACTION ANTHEM

### Hymnal S-161

*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.*

*The people are invited to be seated.*

*You are invited to consume the consecrated bread immediately after you receive it. If you choose to receive the wine, drink directly from the cup. Gluten-free wafers are available. Please ask the communion minister. The sacrament of communion is complete if the bread or wine is received; it is not necessary to receive both.*

## COMMUNION ANTHEM

David Halls (b.1962)

*Wash me thoroughly from my wickedness, and forgive me all my sin. For I acknowledge my faults, and my sin is ever before me.*

**COMMUNION HYMN 679** • “Surely it is God who saves me”

*Thomas Merton*

*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**

**HYMN 686** • “Come, thou fount of every blessing”

*Nettleton*

**ANNOUNCEMENTS**

**DISMISSAL**

*People:*

**Thanks be to God.**

**ORGAN VOLUNTARY** • *Toccata in G Minor*

Johann Pachelbel (1653-1706)

Prelude Music Note: The Celestial Banquet, by Olivier Messiaen is one of his earliest compositions. Written for organ, this piece lasts seven minutes because of its slow tempo that gives it a timeless feeling. The score quotes John [6:56](#) – “He that eateth my flesh and drinketh my blood dwelleth in me and I in him”.

***Please Keep These People in Your Prayers***

Destany W., Sandi Y., Sylvia L., and Patty G.

***For those who have died:***

***Our thanks today for the...***

**Altar Guild:** *Unknown*

**Lay Readers:** David Morgan

**Ushers:** *Unknown*

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

*The Collect of the Day is taken from “Prayers for an Inclusive Church, 2009.”*

## Announcements

\*Today, March 8th, we welcome our own Erin Boswell as presenter for our Adult Forum series. Erin will present information about in-home health care services. The program runs from 11:45-12:45 in the Brewster Room.

\* Each Wednesday in Lent, our lay leaders host a Noonday Prayer worship service in the Chancel at 12:10. Please enter through the Parking Lot door. Betsy Elkins and her crew will be serving a soup lunch after the service in the dining room. There is a suggested donation of \$5 for lunch, with proceeds to go to A Tiny Home For Good.

\* There are quite a number of meetings this coming week. Be sure to check the parish calendar on our website.

\*Friday, March 13<sup>th</sup> at 5:30 p.m., is our parish potluck. Whatever you want to bring will be perfect; casseroles, to salads, to desserts, bring whatever you would like.

\* Full color copies of the March edition of *The Courier* can be found in the back of the nave. You can also read *The Courier* on our website: [www.stpaulsyr.org](http://www.stpaulsyr.org)

## Understanding Episcopal Liturgy

### *#19 Why are some of our prayers called 'collects'?*

The word *collect* has historical roots in the Latin word 'colligo' which means 'to gather'. This type of prayer was said in the 4th and 5th centuries as the participants were gathering for the procession into the worship space. Today we think of a *collect* as a gathering of the prayers of the people together into a single, relatively short prayer. When used to describe one of our prayers, *collect* is pronounced with the emphasis on the first syllable.

Many of the *collects* in the Book of Common Prayer are based on earlier version written by Archbishop Thomas Cranmer, author of the very first *Book of Common Prayer* (1549). Cranmer perfected and standardized this type of prayer.

Most *collects* follow a standard four or five-part form. I like to describe *collects* using the four-part:

You - Who - Do - Through

You: We identify the 'you', the one we are praying to.

Who: We identify an attribute of God.

Do: We ask God to do something. (This usually comes right after a semi-colon.)

Through: We connect this petition with some aspect of God's being.

So a simple collect could be like this: "Christ Jesus, who commanded us to love one another; remain in our hearts that we may love others as you loved us, through your Spirit we pray. Amen."

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](mailto:revmajor@stpaulsyr.org).

Fr. Philip +

# Officers

2026

Senior Warden: Ieva Doyle  
Junior Warden: Joe Russo  
Treasurer: Doug Mouncey  
Assistant Treasurer: Sandi Yingling  
Clerk of the Vestry: Anita Wagner

# Vestry & Team Leaders

2026: Jeanne Chu, Tim Cassavaw, DJ Igelsrud  
2027: Willson Cummer, Isiah Lavender, Tim Simmons  
2028: Joseph von Souder, Amy Mangram, Catherine Gerard  
Finance Committee Chairperson: Joe Moorman  
Children's Ministry Leader: Jeanne Avery  
Worship Ministry Team Convener: Laurie Sanderson  
Formation Ministry Team Convener: Jeanne Avery  
Mission & Service Team Convener: Betsy Elkins  
Community Fellowship Min. Convener: Liz Handler  
Buildings & Grounds Chair: Bill Pitcher  
Office Volunteers: Liz Handler, Kira Dirghalli, Betsy Elkins, Sandi Yingling

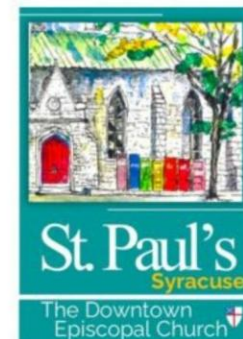
# Staff

Bishop of Central NY: The Right Reverend Dr. DeDe Duncan Probe  
Rector of St. Paul's: The Reverend Philip Major  
Organist & Choirmaster: James L. Potts  
Operations Manager: Judy McAdoo-Pelton  
Parish Assistant (Volunteer): Doug Mouncey  
Technology Specialist: Mark King  
Security: Derek Lane



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