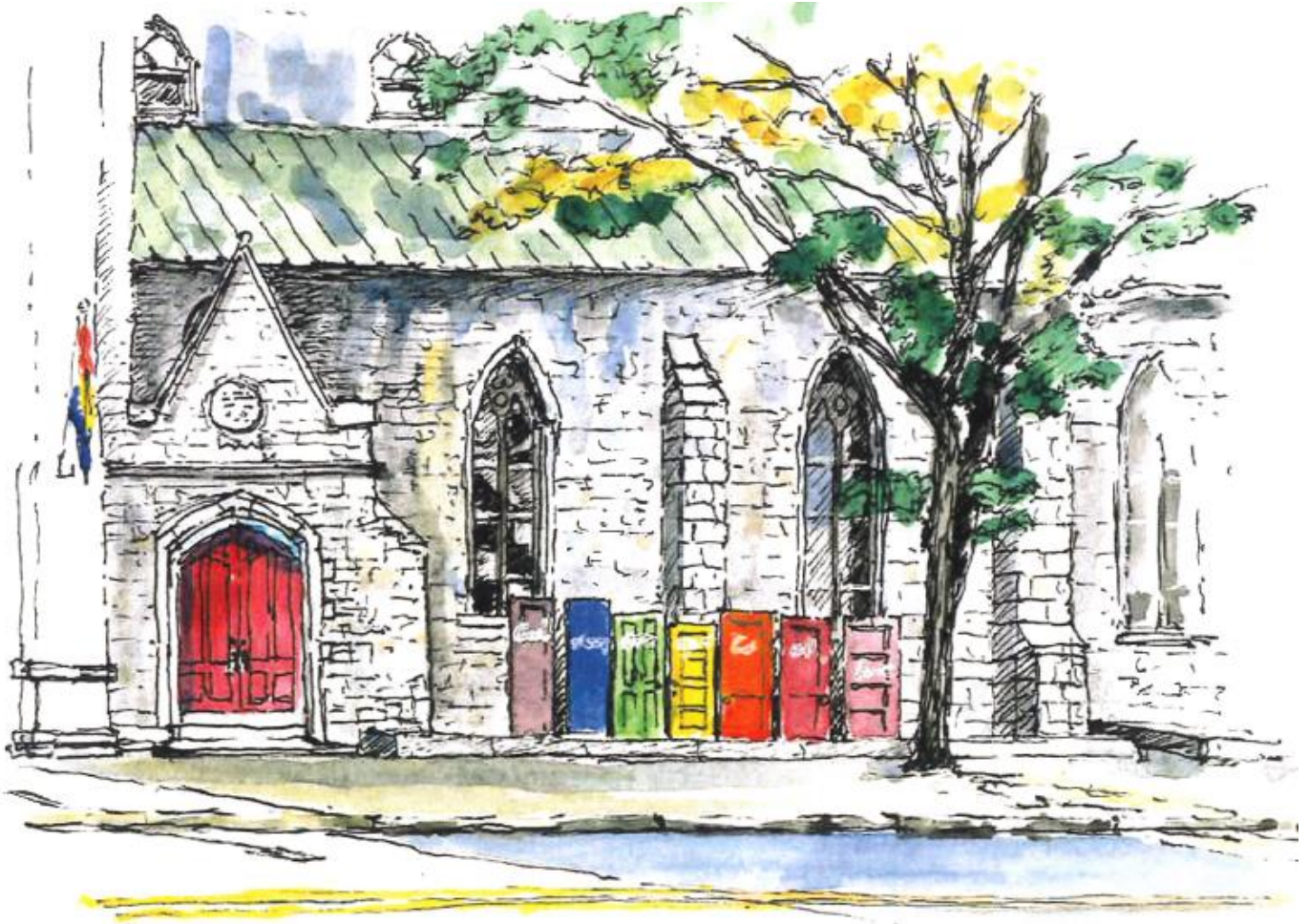




St. Paul's
Syracuse

The Downtown
Episcopal Church



"GOD'S DOORS ARE OPEN TO ALL. LOVE

W. ELLINS

MARCH 19, 2023
8:00 & 10:00 AM
THE FOURTH SUNDAY OF LENT

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

ORDER OF SERVICE

PRELUDE: Prelude from Suite No. 1 in D Major, BWV 1007 Johann Sebastian Bach (1685-1750)
Tim Schmidt, guitar

The people are invited to stand.

HYMN • 490, “I want to walk as a child of the light”

Houston

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.
Gracious Father, whose blessed Son Jesus Christ came down from heaven to be the true bread which gives life to the world: Evermore give us this bread, that he may live in us, and we in him; who lives and reigns with you and the Holy Spirit, one God, now and for ever.

All **Amen.**

Please be seated.

LESSON • 1 Samuel 16:1-13

Lector A reading from the First Book of Samuel.

The LORD said to Samuel, “How long will you grieve over Saul? I have rejected him from being king over Israel. Fill your horn with oil and set out; I will send you to Jesse the Bethlehemite, for I have provided for myself a king among his sons.” Samuel said, “How can I go? If Saul hears of it, he will kill me.” And the LORD said, “Take a heifer with you, and say, ‘I have come to sacrifice to the LORD.’ Invite Jesse to the sacrifice, and I will show you what you shall do; and you shall anoint for me the one whom I name to you.” Samuel did what the LORD commanded, and came to Bethlehem. The elders of the city came to meet him trembling, and said, “Do you come peaceably?” He said, “Peaceably; I have come to sacrifice to the LORD; sanctify yourselves and come with me to the sacrifice.” And he sanctified Jesse and his sons and invited them to the sacrifice.

When they came, he looked on Eliab and thought, “Surely the Lord’s anointed is now before the LORD.” But the LORD said to Samuel, “Do not look on his appearance or on

the height of his stature, because I have rejected him; for the LORD does not see as mortals see; they look on the outward appearance, but the LORD looks on the heart.” Then Jesse called Abinadab, and made him pass before Samuel. He said, “Neither has the LORD chosen this one.” Then Jesse made Shammah pass by. And he said, “Neither has the LORD chosen this one.” Jesse made seven of his sons pass before Samuel, and Samuel said to Jesse, “The LORD has not chosen any of these.” Samuel said to Jesse, “Are all your sons here?” And he said, “There remains yet the youngest, but he is keeping the sheep.” And Samuel said to Jesse, “Send and bring him; for we will not sit down until he comes here.” He sent and brought him in. Now he was ruddy, and had beautiful eyes, and was handsome. The LORD said, “Rise and anoint him; for this is the one.” Then Samuel took the horn of oil, and anointed him in the presence of his brothers; and the spirit of the LORD came mightily upon David from that day forward. Samuel then set out and went to Ramah.

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

THE RESPONSE • Psalm 23 *Dominus regit me* Mode 6

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

Refrain



The Lord is my shep - herd; I shall not be in want.

The LORD is my shepherd; I shall not be in want. He makes me lie down in green pastures and leads me beside still waters. He revives my soul and guides me along right pathways for his Name's sake. **Refrain**

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. **Refrain**

Surely your goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the LORD for ever. **Refrain**

EPISTLE • Ephesians 5:8-14

Lector A reading from Paul’s letter to the Ephesians.

Once you were darkness, but now in the Lord you are light. Live as children of light—for the fruit of the light is found in all that is good and right and true. Try to find out what is pleasing to the Lord. Take no part in the unfruitful works of darkness, but instead expose them. For it is shameful even to mention what such people do secretly; but everything exposed by the light becomes visible, for everything that becomes visible is light. Therefore it says,

“Sleeper, awake!
 Rise from the dead,
 and Christ will shine on you.”

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

The people are invited to stand.

Please remain standing.

HOLY GOSPEL • JOHN 9:1-41

Celebrant
People
Celebrant

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

Glory to you, Lord Christ.

As Jesus walked along, he saw a man blind from birth. His disciples asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?” Jesus answered, “Neither this man nor his parents sinned; he was born blind so that God’s works might be revealed in him. We must work the works of him who sent me while it is day; night is coming when no one can work. As long as I am in the world, I am the light of the world.” When he had said this, he spat on the ground and made mud with the saliva and spread the mud on the man’s eyes, saying to him, “Go, wash in the pool of Siloam” (which means Sent). Then he went and washed and came back able to see. The neighbors and those who had seen him before as a beggar began to ask, “Is this not the man who used to sit and beg?” Some were saying, “It is he.” Others were saying, “No, but it is someone like him.” He kept saying, “I am the man.” But they kept asking him, “Then how were your eyes opened?” He answered, “The man called Jesus made mud, spread it on my eyes, and said to me, ‘Go to Siloam and wash.’ Then I went and washed and received my sight.” They said to him, “Where is he?” He said, “I do not know.”

They brought to the Pharisees the man who had formerly been blind. Now it was a sabbath day when Jesus made the mud and opened his eyes. Then the Pharisees also began to ask him how he had received his sight. He said to them, “He put mud on my eyes. Then I washed, and now I see.” Some of the Pharisees said, “This man is not from God, for he does not observe the sabbath.” But others said, “How can a man who is a sinner perform such signs?” And they were divided. So they said again to the blind man, “What do you say about him? It was your eyes he opened.” He said, “He is a prophet.”

The Jews did not believe that he had been blind and had received his sight until they called the parents of the man who had received his sight and asked them, “Is this your son, who you say was born blind? How then does he now see?” His parents answered, “We know that this is our son, and that he was born blind; but we do not know how it is that now he sees, nor do we know who opened his eyes. Ask him; he is of age. He will speak for himself.” His parents said this because they were afraid of the Jews; for the Jews had already agreed that anyone who confessed Jesus to be the Messiah would be put out of the synagogue. Therefore his parents said, “He is of age; ask him.”

So for the second time they called the man who had been blind, and they said to him, “Give glory to God! We know that this man is a sinner.” He answered, “I do not know whether he is a sinner. One thing I do know, that though I was blind, now I see.” They said to him, “What did he do to you? How did he open your eyes?” He answered them, “I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to become his disciples?” Then they reviled him, saying, “You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from.” The man answered, “Here is an astonishing thing! You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but he does listen to one who worships him and obeys his will. Never since the world began has it

been heard that anyone opened the eyes of a person born blind. If this man were not from God, he could do nothing.” They answered him, “You were born entirely in sins, and are you trying to teach us?” And they drove him out.

Jesus heard that they had driven him out, and when he found him, he said, “Do you believe in the Son of Man?” He answered, “And who is he, sir? Tell me, so that I may believe in him.” Jesus said to him, “You have seen him, and the one speaking with you is he.” He said, “Lord, I believe.” And he worshiped him. Jesus said, “I came into this world for judgment so that those who do not see may see, and those who do see may become blind.” Some of the Pharisees near him heard this and said to him, “Surely we are not blind, are we?” Jesus said to them, “If you were blind, you would not have sin. But now that you say, ‘We see,’ your sin remains.”

*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

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 **stpaulsy** (all lower case) and the amount you want to give.*

Please be seated.

AN ANTHEM:

Dutch tune, harm. By Charles Wood (1892-1983)

King Jesus hath a garden, full of divers flowers, where I go culling posies gay, all times and hours. *There naught is heard but paradise bird, harp, dulcimer, lute, with cymbal, trump and tymbal, and the tender, soothing flute.* The lily, white in blossom there, is chastity: The violet, with sweet perfume, humility. *There naught is heard . . .* The bonny damask rose is known as patience: The blithe and thrifty marygold, obedience. *There naught is heard . . .* The crown imperial bloometh too in yonder place, 'Tis charity, of stock divine, the flower of grace. *There naught is heard . . .* Yet, 'mid the brave, the bravest prize of all may claim the star of Bethlem – Jesus – blessed be his Name! *There naught is heard . . .* Ah! Jesus Lord, my heal and weal, my bliss complete, Make thou my heart thy garden-plot, fair, trim and neat. *That I may hear this musick clear: Harp, dulcimer, lute, With cymbal, trump and tymbal, And the tender, soothing flute.*

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:

Staff 1: *Celebrant* The Lord be with you. *People* And al - so with you.

Staff 2: *Celebrant* Lift up your hearts. *People* We lift them to the Lord.

Staff 3: *Celebrant* Let us give thanks to the Lord our God.

Staff 4: *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:

8:00 **Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

10:00 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:

8:00

Celebrant Christ our Passover is sacrificed for us;
People **Therefore, let us keep the feast.**

10:00 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.

AT COMMUNION, AN ANTHEM

Herbert Howells (1892-1983)

My eyes for beauty pine, my soul for Goddës grace; no other care nor hope is mine, to heaven I turn my face. One splendour thence is shed from all the stars above: 'tis named when God's name is said, 'tis Love, 'tis heavenly Love. And every gentle heart that burns with true desire, Is lit from eyes that mirror part of that celestial fire.

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
All

Let us pray.

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 • 488, “Be thou my vision, O Lord of my heart”

Slane

ANNOUNCEMENTS

DISMISSAL

People: **Thanks be to God.**

POSTLUDE: *Durch Adams Fall ist ganz verderbt*

Johann Pachelbel (1653-1706)

(Choral Prelude and Variation)

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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., Craig P., Liz H., and Perry M.

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

The flowers today are given to the glory of God.

Our thanks today for the...

Altar Guild: Nancy & Harry Lambright

Lay Readers: Mike Goins / Kira Lane

Ushers: Doug Mouncey / David Ridings

Flowers: Marion Greenhalgh

Announcements for March 19th

* Join us for our Maundy Thursday meal and worship service on Thursday, April 6th at 5:30 p.m. Please sign up in advance so we will know how much food to prepare! You can sign up using the sign-up sheet in the Brewster Room, or by calling the church office on a Tuesday or Wednesday.

* The deadline for articles for the April *Courier* is tonight, March 19th, at midnight.

What's the Reason For: Understanding Episcopal Liturgy

In my former parish each person received their own tiny glass of communion wine or grape juice. What is the reason we receive the communion wine from a single cup?

Many of us, including your priest, came to the Episcopal Church from traditions that focused on communion as an individual sacrament. Chapters 13-17 in the Gospel of John point to the idea that communion is not an individual sacrament so much as a liturgy of unity for the faith community. The images and words Jesus used at the Last Supper indicate that his primary concern was for the unity and coherence of the church. Jesus prayed "that they may be one, as we are one, I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me." (John 17:22-23)

So our decisions about the best way to celebrate the Lord's Supper come back to Jesus' concern for the unity of the church. We eat little pieces of bread broken from a single loaf of bread. We drink from a single cup of wine. These remind us that we are a single body of Christ, called by God to work together for the sake of the world.

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 +

Easter Flower Memorials

If you would like to make an offering to St. Paul's for Easter flowers in memory of, or in honor of a loved one, you are invited to send a donation to the parish office along with:

Your Name: _____
In Memory of: _____
In Honor of: _____
Donation Amount: _____

Send to our mailing address: 310 Montgomery St. Syracuse 13202. You may also put the information and your check in the offering plate.

All names must be received by Sunday, April 2nd.



Officers

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

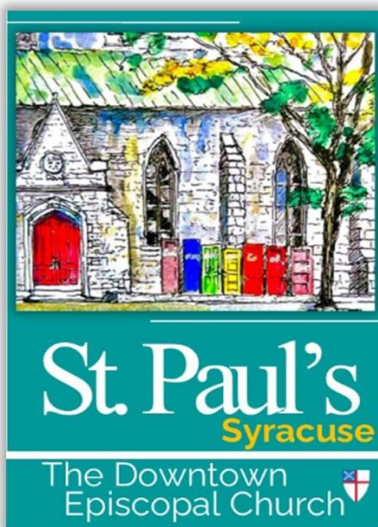
2023

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



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