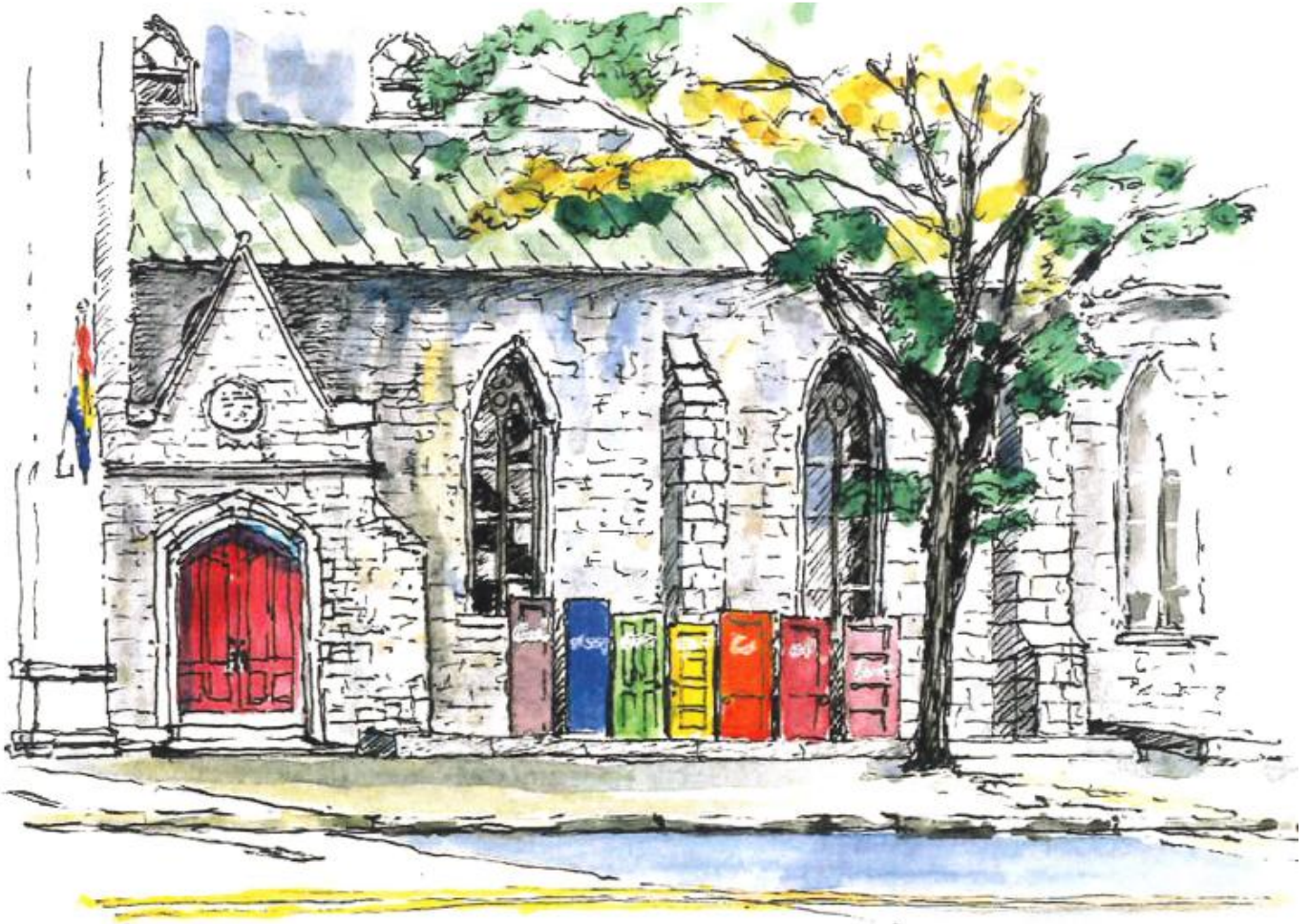




St. Paul's
Syracuse

The Downtown
Episcopal Church



"GOD'S DOORS ARE OPEN TO ALL. LOVE

W. ELLINS

MARCH 23, 2025
8:00 & 10:00 AM
THE THIRD SUNDAY OF LENT

Thank you for your patience with our construction and the limitations in our facilities this spring. We will be very glad when our socializing spaces are cleaned up and ready for us to use.

Please remember that our worship time begins with the first note of the organ prelude. This is a time for prayer and preparation for worship. Please do not have conversations with others in the pews during the organ prelude.

Understanding Episcopal Liturgy

#8. I have noticed the congregation stands during the procession at the beginning of worship, and then again during the procession out of the nave at the end of worship. What is the reason the congregation stands during these processions?

We stand as a sign of our respect for the cross which is carried in the procession. The cross reminds us of Christ's saving action. The cross points toward a way of love and a way of leadership based on self-emptying actions, such as setting aside our own agendas in order to do God's work. As followers of Christ Jesus, the cross is our primary symbol, so we stand when the cross is carried in a procession.

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 +

ORDER OF SERVICE

ORGAN VOLUNTARY • *Chant de Paix* (Song of Peace)

Jean Langlais (1907-1991)

The people are invited to stand

HYMN 648 "When Israel was in Egypt's land"

Go down, Moses

LITURGY OF THE WORD

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

fine

COLLECT OF THE DAY

Celebrant The Lord be with you
People **And also with you.**
Celebrant Let us pray.

Living Mystery, whose way is not ours, whose name cannot be bought or sold: lead us from justice without compassion and sacrifice without mercy, to a love which nurtures and a grace without price; through Jesus Christ, the true Bread.

All **Amen.**

Please be seated

LESSON • Exodus 3:1-15

Lector A reading from the Book of Exodus.
Moses was keeping the flock of his father-in-law Jethro, the priest of Midian; he led his flock beyond the wilderness, and came to Horeb, the mountain of God. There the angel of the LORD appeared to him in a flame of fire out of a bush; he looked, and the bush was blazing, yet it was not consumed. Then Moses said, "I must turn aside and look at this great sight, and see why the bush is not burned up." When the LORD saw that he had turned aside

to see, God called to him out of the bush, "Moses, Moses!" And he said, "Here I am." Then he said, "Come no closer! Remove the sandals from your feet, for the place on which you are standing is holy ground." He said further, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look at God.

Then the LORD said, "I have observed the misery of my people who are in Egypt; I have heard their cry on account of their taskmasters. Indeed, I know their sufferings, and I have come down to deliver them from the Egyptians, and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the country of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. The cry of the Israelites has now come to me; I have also seen how the Egyptians oppress them. So come, I will send you to Pharaoh to bring my people, the Israelites, out of Egypt." But Moses said to God, "Who am I that I should go to Pharaoh, and bring the Israelites out of Egypt?" He said, "I will be with you; and this shall be the sign for you that it is I who sent you: when you have brought the people out of Egypt, you shall worship God on this mountain."

But Moses said to God, "If I come to the Israelites and say to them, 'The God of your ancestors has sent me to you,' and they ask me, 'What is his name?' what shall I say to them?" God said to Moses, "I AM WHO I AM." He said further, "Thus you shall say to the Israelites, 'I AM has sent me to you.'" God also said to Moses, "Thus you shall say to the Israelites, 'The LORD, the God of your ancestors, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you':

This is my name forever,
and this my title for all generations."

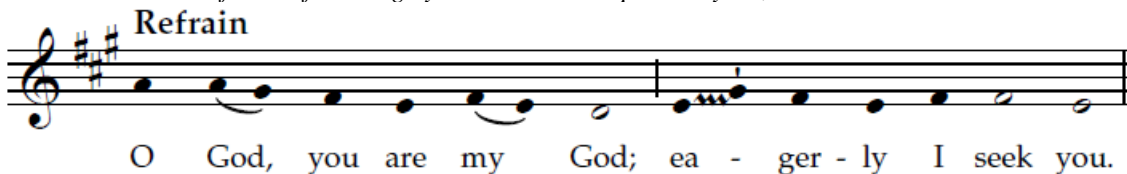
Lector Hear what the Spirit is saying to God's people.
People **Thanks be to God.**

THE RESPONSE

Psalm 63:1-8 *Deus, deus meus*

Mode 2

The Refrain is first sung by the Choir and repeated by All, and then as indicated.



O God, you are my God; eagerly I seek you; my soul thirsts for you, my flesh faints for you, as in a barren and dry land where there is no water. Therefore I have gazed upon you in your holy place, that I might behold your power and your glory. **Refrain**

For your loving-kindness is better than life itself; my lips shall give you praise. So will I bless you as long as I live and lift up my hands in your Name. **Refrain**

My soul is content, as with marrow and fatness, and my mouth praises you with joyful lips, When I remember you upon my bed, and meditate on you in the night watches. **Refrain**

For you have been my helper, and under the shadow of your wings I will rejoice. My soul clings to you; your right hand holds me fast. **Refrain**

EPISTLE • 1 Corinthians 10:1-13

Lector

A reading from Paul's first letter to the Corinthians.

I do not want you to be unaware, brothers and sisters, that our ancestors were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and the rock was Christ. Nevertheless, God was not pleased with most of them, and they were struck down in the wilderness.

Now these things occurred as examples for us, so that we might not desire evil as they did. Do not become idolaters as some of them did; as it is written, "The people sat down to eat and drink, and they rose up to play." We must not indulge in sexual immorality as some of them did, and twenty-three thousand fell in a single day. We must not put Christ to the test, as some of them did, and were destroyed by serpents. And do not complain as some of them did, and were destroyed by the destroyer. These things happened to them to serve as an example, and they were written down to instruct us, on whom the ends of the ages have come. So if you think you are standing, watch out that you do not fall. No testing has overtaken you that is not common to everyone. God is faithful, and he will not let you be tested beyond your strength, but with the testing he will also provide the way out so that you may be able to endure it.

Lector

Hear what the Spirit is saying to God's people.

People

Thanks be to God.

The people are invited to stand

GRADUAL HYMN 386 "We sing of God, the mighty source"

Cornwall

Please remain standing

HOLY GOSPEL • Luke 13:1-9

Celebrant

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

People

Glory to you, Lord Christ.

Celebrant

At that very time there were some present who told Jesus about the Galileans whose blood Pilate had mingled with their sacrifices. He asked them, "Do you think that because these Galileans suffered in this way they were worse sinners than all other Galileans? No, I tell you; but unless you repent, you will all perish as they did. Or those eighteen who were killed when the tower of Siloam fell on them--do you think that they were worse offenders than all the others living in Jerusalem? No, I tell you; but unless you repent, you will all perish just as they did."

Then he told this parable: "A man had a fig tree planted in his vineyard; and he came looking for fruit on it and found none. So he said to the gardener, 'See here! For three years I have come looking for fruit on this fig tree, and still I find none. Cut it down! Why should it be wasting the soil?' He replied, 'Sir, let it alone for one more year, until I dig around it and put manure on it. If it bears fruit next year, well and good; but if not, you can cut it down.'

Celebrant

The Gospel of our Lord Jesus.

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

We call on the name of the Lord to save us and deliver us from temptation and sin.

Silence is kept.

God of Compassion: **Have mercy on us.**

We pray for the Church and all who confess your Name. We pray especially for Sean, our Presiding Bishop; DeDe, our Bishop, and Philip, our Rector.

Silence is kept.

God of Compassion: **Have mercy on us.**

We pray for the people of this land and all the nations that peace may prevail and our divisions cease. We pray especially for the leaders of the world that they may show mercy to those who live in fear, with disease, or in want of basic needs.

Silence is kept.

God of Compassion: **Have mercy on us.**

We pray for a fruitful harvest from the earth. May we use your resources rightly for the benefit of all.

Silence is kept.

God of Compassion: **Have mercy on us.**

We pray for our families and friends, for all who are close to us. May we serve Christ in them and love one another as He loves us.

Silence is kept.

God of Compassion: **Have mercy on us.**

We pray for all who suffer in body, mind or spirit. Give them courage and hope in their troubles and bring them the joy of your salvation. We pray especially for *n.* and those we name silently or aloud.

The people add their own petitions, silently or aloud.

God of Compassion: **Have mercy on us.**

We pray for those who have died and those who mourn their passing. May they share with all your saints in your eternal kingdom. We pray especially for *n.* and those we name silently or aloud.

The people add their own petitions, silently or aloud.

God of Compassion: **Have mercy on us.**

The Celebrant adds a concluding prayer.

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.

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.**

Please be seated.

AN ANTHEM:

Herbert Howells (1892-1983)

O pray for the peace of Jerusalem. They shall prosper that love thee. Peace be within thy walls and plenteousness within thy palaces.

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

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

Celebrant 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:

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.

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
Celebrant*

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

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
Celebrant*

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

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
All*

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

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 HYMN 692 "I heard the voice of Jesus say"

The Third Tune

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.

BLESSINGHYMN 680 “O God, our help in ages past”

St. Anne

DISMISSAL

People: **Thanks be to God.**

ORGAN VOLUNTARY: “Fugue in E-flat Major” (St. Anne)

Johann Sebastian Bach (1685-1750)

Please Keep These People in Your Prayers:

Destany W., Fred K. Daniela B. and Anne D.

Our thanks today for the...

Altar Guild: Georgette & Tim Schmidt

Lay Reader: Margaret Sherwin / John Woodman

Ushers: Amy Mangram / Derina Samuel & Roy Thomas

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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

* During the season of Lent, Joe Russo and David Webb are leading Noonday Prayer services on Wednesdays, with the service beginning at 12:10. Please enter through the Chapel Door and join us in the front of the Nave for a medium-length worship service (about twenty minutes). Our Lenten Noonday Prayer services will also be broadcast on the LiveStream.

* *The Samaritan Center* will hold its annual fundraising dinner Friday, April 11th at The Lodge in Skaneateles. Please purchase your ticket by March 22nd. While St. Paul's is not buying a table for this fundraiser, you are encouraged to attend and support *The Samaritan Center*. Ask to be seated with other members of St. Paul's Episcopal Church.

* Following a pause of about four months, our contractors are back working to finish the *Open Doors* project. Join us for a tour of some of the areas under construction next Sunday, March 30th, following our worship services. You can view our latest construction video update at stpaulsyr.org.

Giving Made Easy



Scan this QR code with your phone's camera to donate to St. Paul's Episcopal Church.



Updated Important Information About

Parking in Our Lot



Evenings (after 5:00 p.m.) and Sundays, you may park anywhere in the lot.



Monday-Saturday: Do not park in the numbered spots until after 5:00 p.m. Downtown workers have paid to park in our lot. We have signed a contract with them that they are guaranteed their parking place Monday through Saturday.



The construction workers who park around the dumpster, usually leave about 4:00 p.m. You can park there after 4:00 p.m. but your car may be blocked in.



St. Paul's Episcopal Church

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St. Paul's
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Episcopal Church

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