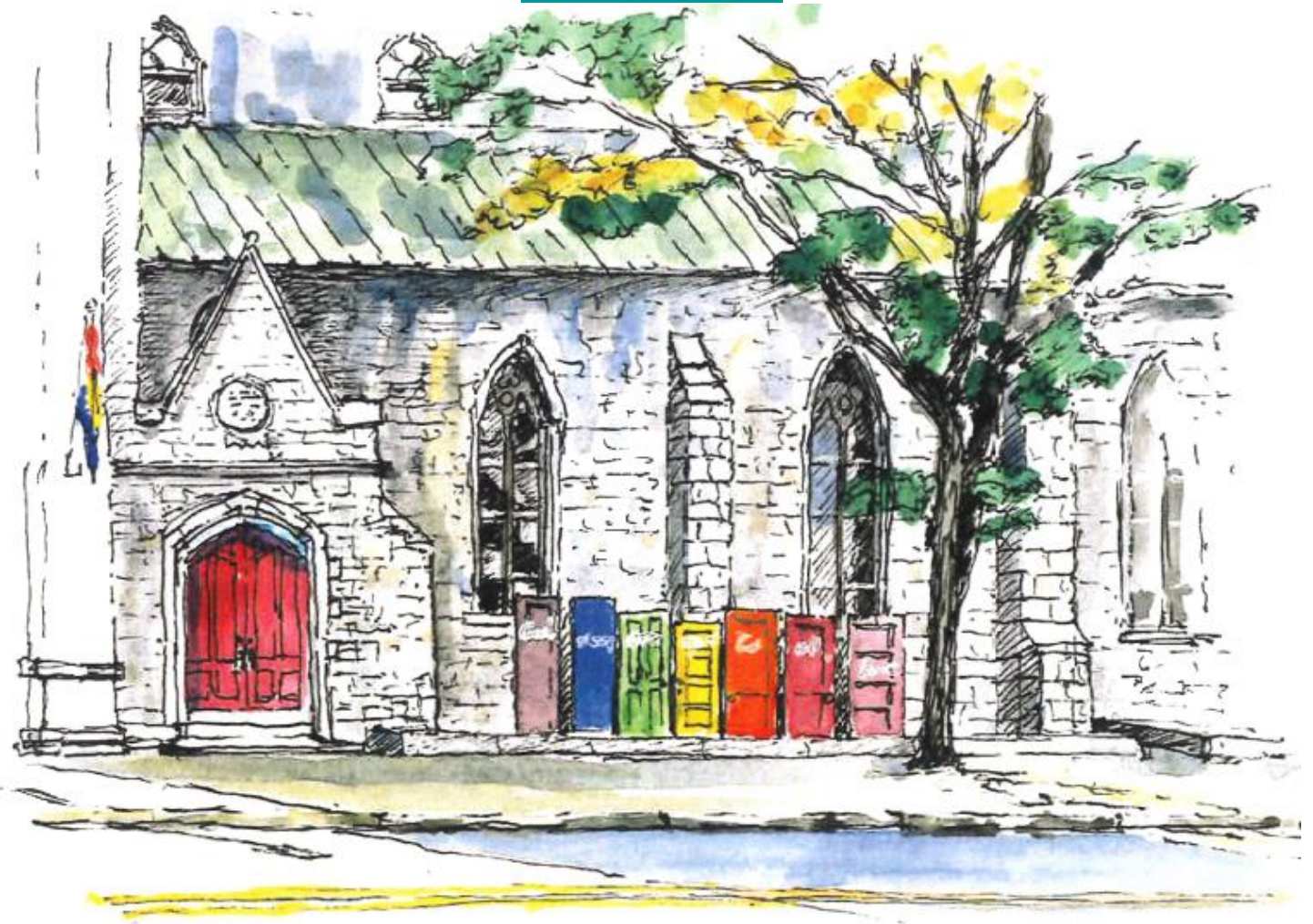


St. Paul's
Syracuse

The Downtown
Episcopal Church



"GOD'S DOORS ARE OPEN TO ALL. LOVE

W. ELLIOTT

THE FIFTH SUNDAY OF LENT
MARCH 17, 2024
8:00 & 10:00 AM

ORDER OF SERVICE

ORGAN VOLUNTARY • *Lamm Gottes, unschuldig* (BWV 656)
(Lamb of God, pure and sinless)

J. S. Bach (1685-1750)

The people are invited to stand.

HYMN • 439, "What wondrous love is this, O my soul"

Wondrous Love

LITURGY OF THE WORD

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

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.
Almighty God, you alone can bring into order the unruly wills and affections of sinners:
Grant your people grace to love what you command and desire what you promise; that,
among the swift and varied changes of the world, our hearts may surely there be fixed
where true joys are to be found; through Jesus Christ our Lord, who lives and reigns
with you and the Holy Spirit, one God, now and for ever

All **Amen.**

Please be seated.

LESSON • Jeremiah 31:31-34

Lector

A reading from the Prophet Jeremiah.

The days are surely coming, says the LORD, when I will make a new covenant with the house of Israel and the house of Judah. It will not be like the covenant that I made with their ancestors when I took them by the hand to bring them out of the land of Egypt—a covenant that they broke, though I was their husband, says the LORD. But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put my law within them, and I will write it on their hearts; and I will be their God, and they shall be my people. No longer shall they teach one another, or say to each other, “Know the LORD,” for they shall all know me, from the least of them to the greatest, says the LORD; for I will forgive their iniquity, and remember their sin no more.

Lector

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

People

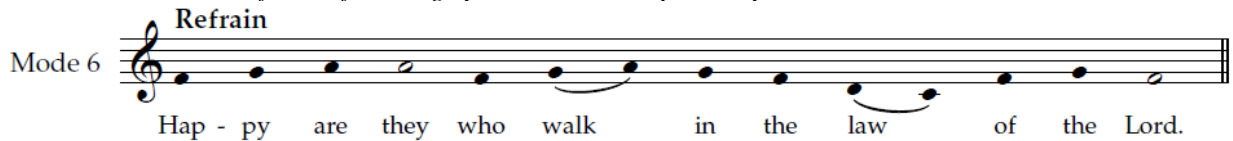
Thanks be to God.

The Response

Psalm 119:9-16

In quo corrigi?

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



How shall a young man cleanse his way? By keeping to your words. With my whole heart I seek you; let me not stray from your commandments. **Refrain**

I treasure your promise in my heart, that I may not sin against you. Blessed are you, O LORD; instruct me in your statutes. **Refrain**

With my lips will I recite all the judgments of your mouth. I have taken greater delight in the way of your decrees than in all manner of riches. **Refrain**

I will meditate on your commandments and give attention to your ways. My delight is in your statutes; I will not forget your word. **Refrain**

EPISTLE • Hebrews 5:5-10

Lector

A reading from the letter to the Hebrews.

Christ did not glorify himself in becoming a high priest, but was appointed by the one who said to him,

“You are my Son,
today I have begotten you”;

as he says also in another place,

“You are a priest forever,
according to the order of Melchizedek.”

In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him, having been designated by God a high priest according to the order of Melchizedek.

Lector

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

People

Thanks be to God.

The people are invited to stand.

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

Dunedin

Please remain standing.

HOLY GOSPEL • John 12:20-33

Celebrant

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

People

Glory to you, Lord Christ.

Celebrant

Now among those who went up to worship at the festival were some Greeks. They came to Philip, who was from Bethsaida in Galilee, and said to him, “Sir, we wish to see Jesus.” Philip went and told Andrew; then Andrew and Philip went and told Jesus. Jesus answered them, “The hour has come for the Son of Man to be glorified. Very truly, I tell you, unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit. Those who love their life lose it, and those who hate their life in this world will keep it for eternal life. Whoever serves me must follow me, and where I am, there will my servant be also. Whoever serves me, the Father will honor.

“Now my soul is troubled. And what should I say—‘Father, save me from this hour’? No, it is for this reason that I have come to this hour. Father, glorify your name.”

Then a voice came from heaven, “I have glorified it, and I will glorify it again.” The crowd standing there heard it and said that it was thunder. Others said, “An angel has spoken to him.” Jesus answered, “This voice has come for your sake, not for mine. Now is the judgment of this world; now the ruler of this world will be driven out. And I, when I am lifted up from the earth, will draw all people to myself.” He said this to indicate the kind of death he was to die.

Celebrant

The Gospel of our Lord Jesus.

People

Praise to you, Lord Christ.

Please be seated.

SERMON

The Rev. Phyllis Palsma

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 pray, Lord, put Your law within us, write it on our hearts, and take us by the hand and lead us, that your grace, love, and salvation may come to all people.

The people add their own prayers silently or aloud.

With our whole heart we seek You, Lord; **let us not stray.**

At this time of Lent and repentance, we are grateful for Your promise to forgive our iniquity and remember our sin no more.

The people add their own prayers silently or aloud.

With our whole heart we seek You, Lord; **let us not stray.**

Lord, by Your cross and resurrection we are given the hope of salvation and everlasting life. We pray this provides comfort to those who grieve as we remember those who have died, especially _____.

The people add their own prayers silently or aloud.

With our whole heart we seek You, Lord; **let us not stray.**

Lord, You took on flesh and felt the full measure of human suffering. We pray that You ease the suffering and pain of those who are afflicted by illness, trouble, or hardship, especially _____.

The people add their own prayers silently or aloud.

With our whole heart we seek You, Lord; **let us not stray.**

Lord, we pray, as Your servants, let us stand with You in working to bring an end to hostilities that divide nations and peoples and to alleviate the suffering caused by war, natural disasters, famine, drought and dislocation, especially in Ukraine, Gaza and throughout the Middle East, northern Africa and southeast Asia.

The people add their own prayers silently or aloud.

With our whole heart we seek You, Lord; **let us not stray.**

Lord, we thank you for all creation, for the land and all that grows and lives upon it, the sea and all that swims in it, the sky and that which soars in it. We ask that you instill in us an abiding respect for this sacred gift, and that we would work to end its mistreatment and destruction by our wanton and callous behavior.

The people add their own prayers silently or aloud.

With our whole heart we seek You, Lord; **let us not stray.**

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

The bread and wine for communion and the offering plates are brought forward at the beginning of the offertory.

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.*

Celebrant All things come of Thee, O Lord.
People **And of thine own have we given thee.**

Please be seated.

OFFERTORY ANTHEM

Edward Elgar (1857-1934)

Behold a great priest, who in his days pleased God and was found righteous

THE GREAT THANKSGIVING, The Eucharistic Prayer is from the Church of South India

Celebrant The Lord be with you.

People **And also 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 our thanks and praise.**

Celebrant Truly it is right and good to glorify you at all times and in all places, by offering you our thanksgiving O Lord. You spoke and the light shattered darkness, order arose from confusion. You breathed into the dust of the earth and we were formed in your image.

Through your Holy Spirit you brood over the chaos we create, mothering us and shaping a new creation. You enlighten everyone coming into the world. You inspire prophetic

voices to speak the right word at the right time. You liberate, equip and commission your people for the continuance of your mission to make everything new.

In Christ Jesus you came to us while we wandered. He met us as a refugee, a threatened child. He called us by name to leave what is comfortable to be his disciples and friends. By his death he destroyed the power of death. By his resurrection he opened the way of eternal life.

Therefore, with angels and archangels and with all the company of heaven we proclaim your glory:

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

William Bradley Roberts (b.1947)

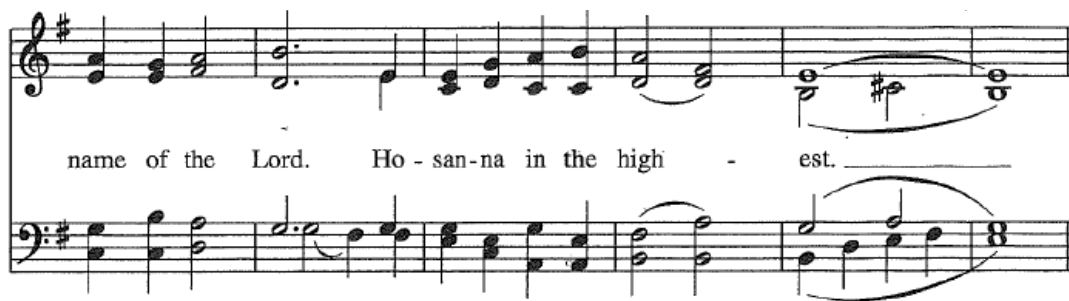
The musical score is written for a two-part setting, likely for voice and piano. It consists of four systems of music, each with a treble and bass staff. The key signature is one sharp (F#) and the time signature is 3/4. The lyrics are written below the notes. The first system contains the lyrics "Ho - ly, ho - ly, ho - ly Lord,". The second system contains "God of pow - er and might. Heav'n and". The third system contains "earth are full of your glo - ry. Ho - san - na in the". The fourth system contains "high - est. Blessed is the one who comes in the".

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



Celebrant Our Lord Jesus Christ, on the night in which he was betrayed, took the bread and when he had given thanks to you, broke it and gave it to his disciples, saying: Take, eat. This is my body, which is given for you. Do this in remembrance of me.

In the same way after supper, he took the cup and when he had given thanks, he gave it to them saying: Drink this, all of you: this is my blood of the new covenant, which is shed for you and for all for the forgiveness of sins. Do this in remembrance of me.

A brief silence is observed.

All **Lord we commemorate your death on the cross, we celebrate your resurrection, and we await your coming.**

Celebrant Eternal God, let your Holy Spirit move in power over us and over these gifts of bread and wine, that they may be the communion of the body and blood of Christ, and that we may become one in him.

May his coming in glory find us ever watchful in prayer, strong in love, and faithful in the breaking of the bread. Then, at last, all peoples will be free, all divisions healed, and with your whole creation, we will sing your praise, through your Son, Jesus Christ.

Through Christ, and with Christ, and in Christ, in the unity of the Holy Spirit, all glory and honor are yours, almighty God, for ever and ever.

All **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 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

David Hurd (b.1942)

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. 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.

COMMUNION ANTHEM: “Lead me, Lord”

Samuel Sebastian Wesley (1810-1876)

COMMUNION HYMN 304: “I come with joy to meet my Lord”

Land of Rest

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

HYMN • 657, “Love divine, all loves excelling”

Hyfrydol

DISMISSAL

People: **Thanks be to God.**

ORGAN VOLUNTARY • Prelude on *Land of Rest*

Matthew H. Corl (b. 1965)

(“I come with joy to meet my Lord”)

Any music reprinted in the leaflet and streamed is under ©OneLicense A-72637

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

**Today we welcome The Rev. Phyllis Palsma as our Homilist
and The Rev. Perry Mouncey as our Celebrant.**

Please Keep These People in Your Prayers:

June B., Peter M., Denise D., Grant D., Phil B., Jean S., Dora M., Tom A., Jason L., Ken G., Tom F., Edith R., Anne D., Steve S., David G., Mary Ellen R., and Craig P.

We remember those who have died in recent days.

Our thanks today for the...

Altar Guild: Nancy & Harry Lambright with Ellyn Haas

Lay Readers: Margaret Sherwin / Mathieu van der Meer

Ushers: Mary Hastings / David Ridings

Announcements for March 17

- * We give thanks for two gifted leaders, the Rev. Perry Mouncey and the Rev. Phyllis Palsma, for leading our worship services today.
- * Fr. Philip is on vacation through Thursday. In case of an urgent need, please contact one of our wardens: Marion Greenhalgh or Joe Moorman.
- * There will be no Bible Study this week and the church office will be closed Monday and Tuesday due to staff schedules.
- * The deadline for articles for the April edition of *The Courier* is Tuesday, March 19th.
- * Next Sunday, March 24th, is Palm Sunday. We will hold one worship service at 10 a.m.
- * March 24th is also the day of the Syracuse Half-Marathon. Please allow 5-10 extra minutes to drive to St. Paul's on the 24th. Suggested routes are found in the map inserted in your leaflet and in this week's eblast.
- * This coming Wednesday at 9:30 a.m. a group of volunteers from St. Paul's will bring some Easter cheer to our neighbors at the YMCA Senior Apartments. Please contact Debbie Bogan to learn more and see the announcement below.

Construction Updates/Reminders:

- With more construction activity we can expect that our parking lot will be fuller. You may not park in any of the numbered spaces as they are rented to folks working in the neighborhood. The “x” spaces which are generally for St. Paul’s folks are now available to our construction workers. Plan your trips to St. Paul’s during the week accordingly. There will always be parking on Sundays.
- And there will always be a bathroom available in the Sargent foyer area during construction as well as those adjacent to the offices.

Understanding Episcopal Liturgy *What is the reason we say the Prayer of Confession as a congregation each Sunday?*

Our practice of saying a prayer of confession is based on the most ancient traditions. Prayers of confession were important in the Jewish tradition for many centuries before the time of Christ, and are found in several books of scripture, including Daniel and Leviticus. Most of the worship practices of the early Christians came directly from Jewish religious practices.

In 1873 an ancient Christian document was discovered. The document was written before the Gospels of John and Luke were written. It is called 'Didache', which means 'teaching'. Didache includes instructions for worship services. Among the directions for celebrating the Eucharist are these words: *And on the Lord's own day gather yourselves together and break bread and give thanks, first confessing your transgressions.*

So we follow an ancient tradition when we say the prayer of confession. We use several different versions of this prayer, and I find great strength in each of them. One includes with the expression "that we may delight in your will, and walk in your ways", while the prayer we say today concludes with the sentence, "Forgive, restore, and strengthen us through our Savior Jesus Christ, that we may abide in your love and serve only your will." I trust that you find the practice of the General Confession to be one that strengthens and upholds you in the love of God.

Officers

Senior Warden: Marion Greenhalgh
Junior Warden: Joe Moorman
Treasurer: Doug Mouncey
Clerk of the Vestry: Joseph Russo

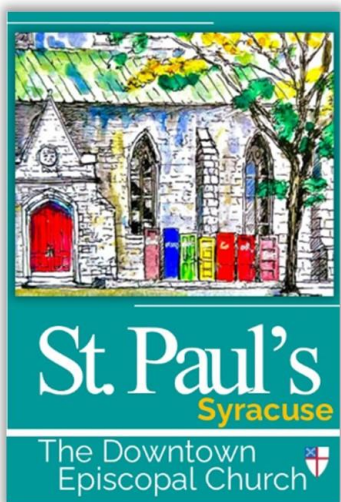
2024

Vestry & Team Leaders

2024: David Morgan, Tom Cantwell, Michael Mach
2025: Matthieu van der Meer, Harry Lambright, Barbara Bell
2026: Ieva Doyle, Jeanne Chu, Tim Cassavaw
Finance Committee Chairperson: David Ridings
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: Elizabeth Belden-Handler
Buildings & Grounds Chair: Bill Pitcher
Office Volunteers: Liz Handler, Kira Dirghalli, Jean Stanton, Sandi Yingling

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