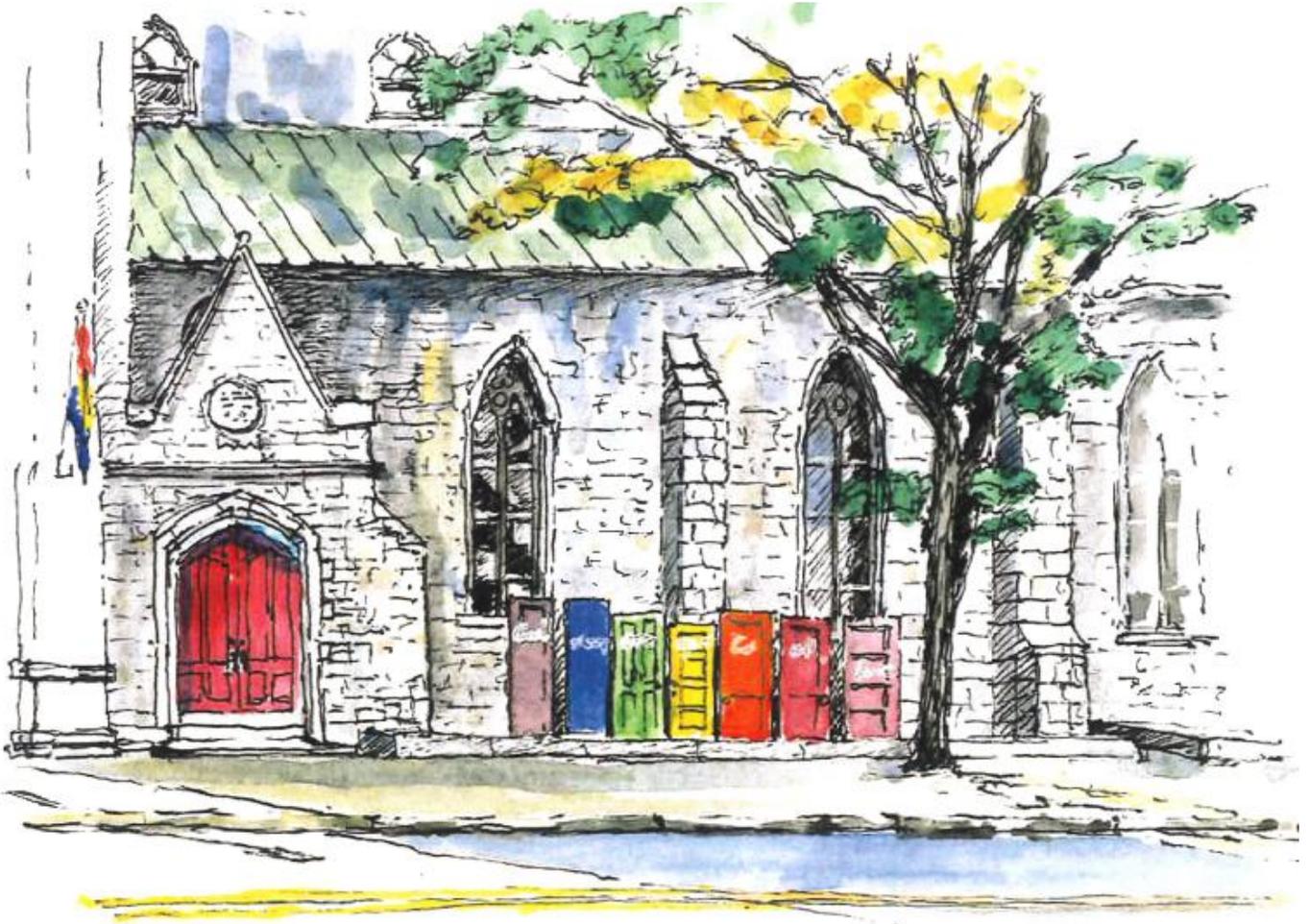




St. Paul's
Syracuse

The Downtown
Episcopal Church



"GOD'S DOORS ARE OPEN TO ALL. LOVE

W. ELLINS

MARCH 15, 2026
THE FOURTH 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 • *Adagio for Strings*

Samuel Barber (1910-1981)

The people are invited to stand

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

Houston

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 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

THE 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

“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

GRADUAL HYMN 645 • “The King of love my shepherd is”

St. Columba

Please remain standing

THE HOLY GOSPEL • John 9:1-41

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

People **Glory to you, Lord Christ.**

Celebrant

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

Let all people, no matter where they live, or the creator they believe in, follow your commandment to love one another.

The people add their own prayers, silently or aloud.

Our help comes from the Lord: **The maker of heaven and earth.**

Let our government leaders work to satisfy those in need.

Let our faith leaders provide us with the spiritual nourishment we require.

The people add their own prayers, silently or aloud.

Our help comes from the Lord: **The maker of heaven and earth.**

Let us appreciate the blessings of the earth and faithfully till it and keep it.

The people add their own prayers, silently or aloud.

Our help comes from the Lord: **The maker of heaven and earth.**

Show us the path to peace for all nations and a just resolution to the conflicts in the Middle East, Africa, and Ukraine.

The people add their own prayers, silently or aloud.

Our help comes from the Lord: **The maker of heaven and earth.**

Show us the face of the hungry, the homeless, and the suffering, and how best to provide comfort.

We pray especially for *n.*, and those we name silently or aloud.

The people add their own prayers, silently or aloud.

Our help comes from the Lord: **The maker of heaven and earth.**

Show us how to console the grieving. Let angels come and wait on those who have been taken from us.

We pray for those who have died, especially *n.*, and those we name silently or aloud.

The people add their own prayers, silently or aloud.

Our help comes from the Lord: **The maker of heaven and earth.**

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.**

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*

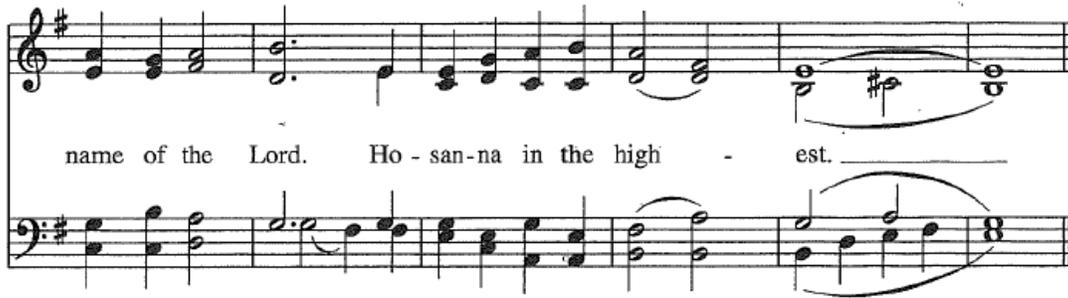
By his blood, he reconciled us. By his wounds, we are healed.

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)

The musical score is written for voice and piano. It consists of four 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 3/8. The lyrics are: "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

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

G. F. Handel (1685-1759)

Lord, I trust thee, I adore thee, ah! thou friend of man, restore me! On thy loving grace relying, for the bread of life I'm sighing. Quench my thirst and let my hunger cease, fill my heart with joy and endless peace. When the breath of life has left me, may my soul be blended with thee.

COMMUNION HYMN 703 • “Lead us, O Father, in the paths of peace”

Song 22

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 671 • “Amazing grace, how sweet the sound”

New Britain

ANNOUNCEMENTS

DISMISSAL

People: **Thanks be to God.**

ORGAN VOLUNTARY

Please Keep These People in Your Prayers

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

For those who have died:

Our thanks today for the...

Altar Guild: DJ I. and Father Philip

Lay Readers: Cathy W.

Ushers: Georgette S. and Susan S.

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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

- * Monday and Tuesday, March 16 & 17, the carpets and pew cushions will be cleaned in preparation for our Bicentennial.
- * We need people to help us hold our rummage sale and offer tours of the church during the Downtown Arts and Crafts Festival in July. Please speak with Doug Mouncey or join us for an organizational meeting, Sunday, March 22nd at 11:30 in the Brewster Room.
- * Please send a final draft of articles for the April edition of *The Courier* to Judy by midnight tonight.
- * At 10:30 a.m., Thursday March 19th a crew of St. Paul's members will be bringing spring plants and refreshments to share with our neighbors at the YMCA Senior Apartments. Please speak with Debbie Bogan for more information.
- * Next Sunday, March 22nd, is the deadline for the Easter Flower memorial names. Please send to Judy by email.
- * Next Sunday, March 22nd, is the day of the Syracuse Half-Marathon. This year's race is being held earlier in the day, with a different route from last year. Those driving to St. Paul's from the East, West or South will experience only minor alterations to travel routes. We suggest those driving to St. Paul's from the North might use I-81 to enter the downtown neighborhood, exiting at Harrison Street and proceeding west to Warren Street, then north to Fayette.

Understanding Episcopal Liturgy

#54 What is the reason we are asked to be quiet during the organ prelude?

Many of us come to worship each Sunday morning with our minds and hearts full of ideas, plans, and concerns. In order to help open hearts and minds to God's Word, I encourage worshippers to settle into a period of quiet for a couple of minutes prior to the opening hymn on Sunday mornings. During this time, the organ prelude helps us move into a place of prayer and worship. We are trying to let our minds and hearts be open to God's Word.

It's wonderful that the people of God at St. Paul's feel the joy of being together in community. Please join me in preparing for worship by quieting ourselves as the organ prelude begins, so we can give our attention to spending some time with God.

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

Officers

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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