

"GOD'S DOORS ARE OPEN TO ALL. LOVE

W. ELKINS

MARCH 26, 2023
8:00 & 10:00 AM
THE FIFTH SUNDAY OF LENT

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

ORDER OF SERVICE

PRELUDE: *Adagio for Strings*

Samuel Barber (1910-1981)
Arranged for Organ by William Strickland

The people are invited to stand.

HYMN • 339, "Deck thyself, my soul, with gladness"

Schmücke dich

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.

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 • Ezekiel 37:1-14

Lector A reading from the Prophet Ezekiel.

The hand of the LORD came upon me, and he brought me out by the spirit of the LORD and set me down in the middle of a valley; it was full of bones. He led me all around them; there were very many lying in the valley, and they were very dry. He said to me, "Mortal, can these bones live?" I answered, "O Lord GOD, you know." Then he said to me, "Prophesy to these bones, and say to them: O dry bones, hear the word of the Lord. Thus says the Lord GOD to these bones: I will cause breath to enter you, and you shall live. I will lay sinews on you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live; and you shall know that I am the LORD."

So I prophesied as I had been commanded; and as I prophesied, suddenly there was a noise, a rattling, and the bones came together, bone to its bone. I looked, and there were sinews on them, and flesh had come upon them, and skin had covered them; but there was no breath in them. Then he said to me, "Prophesy to the breath, prophesy,

mortal, and say to the breath: Thus says the Lord GOD: Come from the four winds, O breath, and breathe upon these slain, that they may live.” I prophesied as he commanded me, and the breath came into them, and they lived, and stood on their feet, a vast multitude.

Then he said to me, “Mortal, these bones are the whole house of Israel. They say, ‘Our bones are dried up, and our hope is lost; we are cut off completely.’ Therefore prophesy, and say to them, Thus says the Lord GOD: I am going to open your graves, and bring you up from your graves, O my people; and I will bring you back to the land of Israel. And you shall know that I am the LORD, when I open your graves, and bring you up from your graves, O my people. I will put my spirit within you, and you shall live, and I will place you on your own soil; then you shall know that I, the LORD, have spoken and will act,” says the LORD.

*Lector
People*

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

Thanks be to God.

THE RESPONSE • Psalm 130 *De profundis*

Mode 3

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

Refrain



With the Lord there is mercy and plenteous re-demp-tion.

Out of the depths have I called to you, O LORD; LORD, hear my voice; let your ears consider well the voice of my supplication. **Refrain**

If you, LORD, were to note what is done amiss, O Lord, who could stand? **Refrain**

For there is forgiveness with you; therefore you shall be feared. **Refrain**

I wait for the LORD; my soul waits for him; in his word is my hope. My soul waits for the LORD, more than watchmen for the morning, more than watchmen for the morning. **Refrain**

O Israel, wait for the LORD, for with the LORD there is mercy; With him there is plenteous redemption, and he shall redeem Israel from all their sins. **Refrain**

EPISTLE • Romans 8:6-11

Lector

A reading from Paul’s letter to the Romans.

To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For this reason the mind that is set on the flesh is hostile to God; it does not submit to God’s law-- indeed it cannot, and those who are in the flesh cannot please God.

But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

*Lector
People*

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

Thanks be to God.

The people are invited to stand.

GRADUAL HYMN • 692, “I heard the voice of Jesus say”

The Third Tune

Please remain standing.

HOLY GOSPEL • JOHN 11:1-45

Celebrant

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

People

Glory to you, Lord Christ.

Celebrant

Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. Mary was the one who anointed the Lord with perfume and wiped his feet with her hair; her brother Lazarus was ill. So the sisters sent a message to Jesus, “Lord, he whom you love is ill.” But when Jesus heard it, he said, “This illness does not lead to death; rather it is for God’s glory, so that the Son of God may be glorified through it.” Accordingly, though Jesus loved Martha and her sister and Lazarus, after having heard that Lazarus was ill, he stayed two days longer in the place where he was.

Then after this he said to the disciples, “Let us go to Judea again.” The disciples said to him, “Rabbi, the Jews were just now trying to stone you, and are you going there again?” Jesus answered, “Are there not twelve hours of daylight? Those who walk during the day do not stumble, because they see the light of this world. But those who walk at night stumble, because the light is not in them.” After saying this, he told them, “Our friend Lazarus has fallen asleep, but I am going there to awaken him.” The disciples said to him, “Lord, if he has fallen asleep, he will be all right.” Jesus, however, had been speaking about his death, but they thought that he was referring merely to sleep. Then Jesus told them plainly, “Lazarus is dead. For your sake I am glad I was not there, so that you may believe. But let us go to him.” Thomas, who was called the Twin, said to his fellow disciples, “Let us also go, that we may die with him.”

When Jesus arrived, he found that Lazarus had already been in the tomb four days. Now Bethany was near Jerusalem, some two miles away, and many of the Jews had come to Martha and Mary to console them about their brother. When Martha heard that Jesus was coming, she went and met him, while Mary stayed at home. Martha said to Jesus, “Lord, if you had been here, my brother would not have died. But even now I know that God will give you whatever you ask of him.” Jesus said to her, “Your brother will rise again.” Martha said to him, “I know that he will rise again in the resurrection on the last day.” Jesus said to her, “I am the resurrection and the life. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die. Do you believe this?” She said to him, “Yes, Lord, I believe that you are the Messiah, the Son of God, the one coming into the world.”

When she had said this, she went back and called her sister Mary, and told her privately, “The Teacher is here and is calling for you.” And when she heard it, she got up quickly and went to him. Now Jesus had not yet come to the village, but was still at the place where Martha had met him. The Jews who were with her in the house, consoling her, saw Mary get up quickly and go out. They followed her because they thought that she was going to the tomb to weep there. When Mary came where Jesus was and saw him, she knelt at his feet and said to him, “Lord, if you had been here, my brother would not have died.” When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. He said, “Where have you laid him?” They said to him, “Lord, come and see.” Jesus

began to weep. So the Jews said, “See how he loved him!” But some of them said, “Could not he who opened the eyes of the blind man have kept this man from dying?”

Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. Jesus said, “Take away the stone.” Martha, the sister of the dead man, said to him, “Lord, already there is a stench because he has been dead four days.”

Jesus said to her, “Did I not tell you that if you believed, you would see the glory of God?” So they took away the stone. And Jesus looked upward and said, “Father, I thank you for having heard me. I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me.”

When he had said this, he cried with a loud voice, “Lazarus, come out!” The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, “Unbind him, and let him go.”

Many of the Jews therefore, who had come with Mary and had seen what Jesus did, believed in him.

Celebrant The Gospel of the Lord.
People **Praise to you, Lord Christ.**

Please be seated.

SERMON

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,**

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.

Please be seated.

AN ANTHEM: Si iniquitates observaveris

Samuel Wesley (1766-1837)

(Sung in Latin)

If thou, O Lord, shouldest mark iniquities, O Lord, who shall stand?"

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*

Musical notation for the Great Thanksgiving, featuring three staves of music. The first staff shows the Celebrant and People singing "The Lord be with you. And al - so with you." The second staff shows the Celebrant and People singing "Lift up your hearts. We lift them to the Lord." The third staff shows the People singing "Let us give thanks to the Lord our God." The fourth staff shows the People singing "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

The people are invited to be seated.

From *New Plainsong*; David Hurd (b. 1950)

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: "Wash me throughly"

David Halls (b.1963)

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 Let us pray.
All **God of abundance, you have fed us with the bread of life and cup of salvation; you have united us with Christ and one another; and you have made us one with all your people in heaven and on earth. Now send us forth in the power of your Spirit, that we may proclaim your redeeming love to the world and continue for ever in the risen life of Christ our Savior. Amen.**

BLESSING

The people are invited to stand.

HYMN • 458, “My song is love unknown” (v. 1-4, 7)

Love Unknown

ANNOUNCEMENTS

DISMISSAL

People: **Thanks be to God.**

POSTLUDE: Basse et Dessus de Trompette

Louis-Nicolas Clérambault (1676-1749)

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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., Liz H., and Perry M.

We remember those who have died in recent days, Ford Livengood.

The flowers today are given to the glory of God.

Our thanks today for the...

Altar Guild: Julia Fine

Lay Readers: Terri Tuttle / Barbara Bell

Ushers: Doug Mouncey / David Ridings

Flowers: Marion Greenhalgh

Announcements for March 26th

* 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.

* Memorial donations for Easter Flowers are due in the office on Palm Sunday, April 2nd. Please fill out the form found in the Sunday leaflet and drop it in the offering plate with your donation, or send the information requested on the form to Judy at offices@stpaulsyr.org.

What's the Reason For: Understanding Episcopal Liturgy

One members says, "In my former parish, confession was an individual ritual." Another member says, "In my former parish, we never said a prayer of confession." What is the reason we pray the 'General Confession' together as a congregation each Sunday?

The use of a 'General Confession' has continued in most Anglican and Episcopal churches, dating back at least to the 15th century. Our practice of saying a prayer of confession together is based on the most ancient traditions of the church. The use of a General Confession was reaffirmed by discoveries and historical studies that began in the 19th century.

In 1873 a member of the Orthodox branch of Christianity discovered an ancient document, written in Greek. It is called 'Didache', which means 'teaching'. Didache includes three main sections, one each devoted to Christian ethics, Christian worship, and church organization. Most scholars agree that Didache was written in the first century, likely before the Gospel of John or the Gospel of Luke were written. As we would expect, coming so close to the time of Jesus, most of the ideas regarding worship come directly from Jewish religious practices. So Didache gives us a window into the earliest ideas and practices of some of the faith communities, which would come to be known as 'Christian' in the years when the document was used as a reference book. 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.*

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.

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

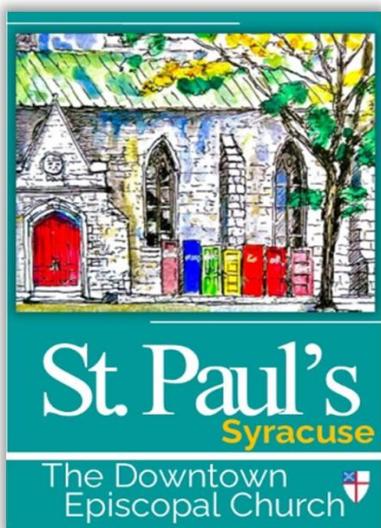
2023

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



St. Paul's Syracuse
The Downtown Episcopal Church

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