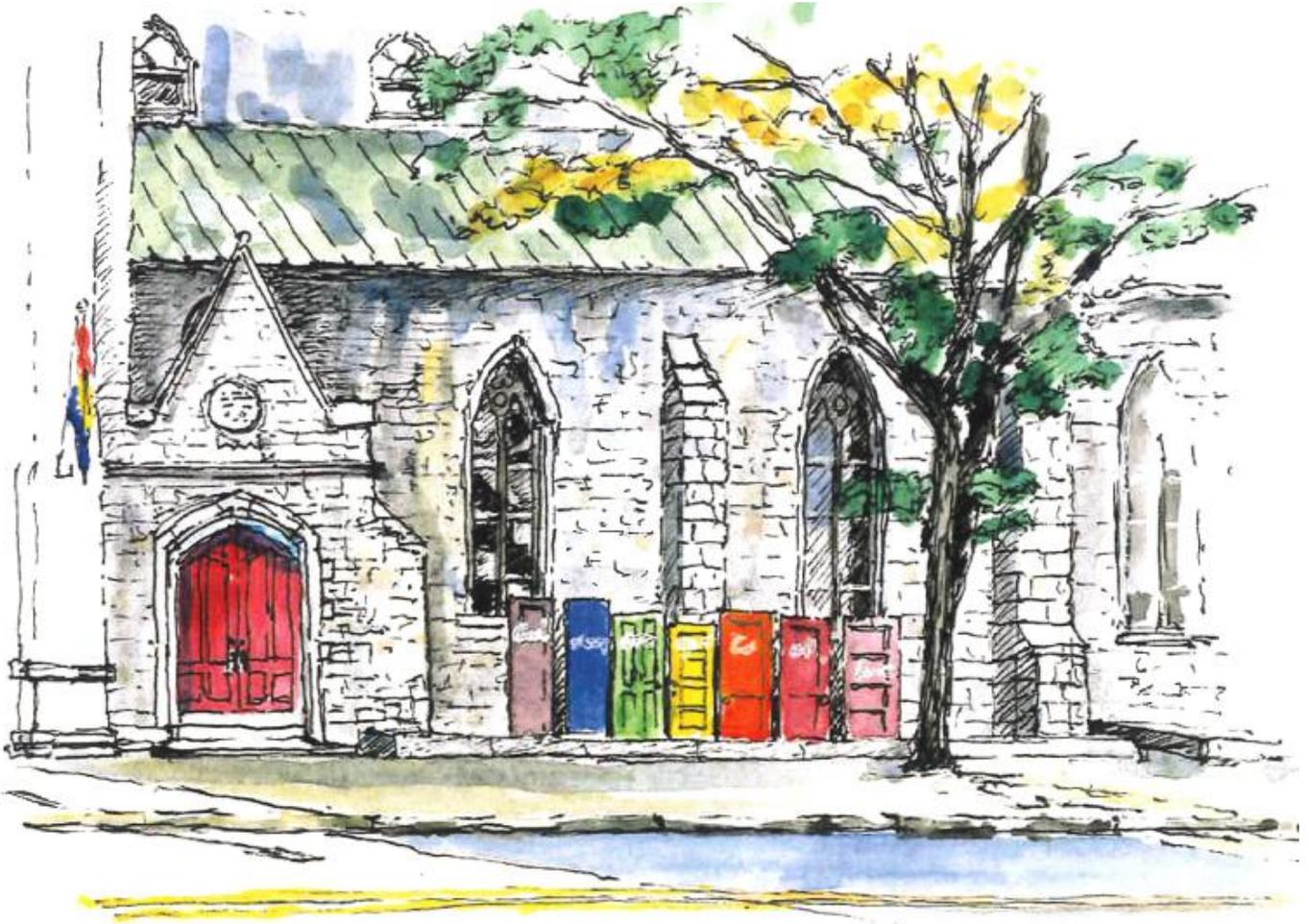




St. Paul's
Syracuse

The Downtown
Episcopal Church



"GOD'S DOORS ARE OPEN TO ALL. LOVE

W. ELLINS

MARCH 22, 2026
THE FIFTH 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 in E Major*

Frank Bridge (1879-1941)

The people are invited to stand

HYMN 511 • “Holy Spirit, ever living”

Abbott’s Leigh

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 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

THE 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, “Prophecy 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.”

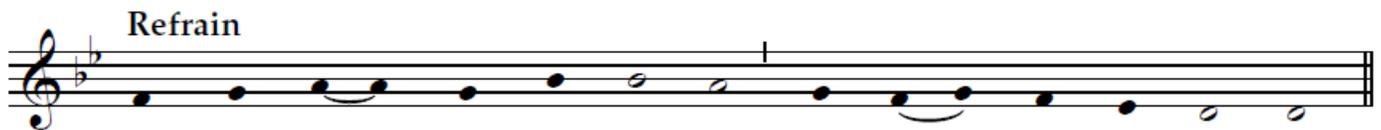
So I prophesied as I had been commanded; and as I prophesied, suddenly there was a noise, a rattling, and the bones came together, bone to its bone. I looked, and there were sinews on them, and flesh had come upon them, and skin had covered them; but there was no breath in them. Then he said to me, “Prophesy 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 Hear what the Spirit is saying to God’s people.
People **Thanks be to God**

THE RESPONSE

Psalm 130 *De profundis*



With the Lord there is mer - cy and plen - teous 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? 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**

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

The people are invited to stand

GRADUAL HYMN 487 • "Come, my Way, my Truth, my Life"

The Call

Please remain standing

THE HOLY GOSPEL • John 11:14-15, 17-45

Celebrant The Holy Gospel of our Lord Jesus Christ, according to John.
People **Glory to you, Lord Christ.**

Celebrant [Lazarus, the brother of Mary and Martha, was ill. The sisters sent to Jesus to tell him. Jesus waited for two days.] Then Jesus told the disciples 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." 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

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:

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 on God's side with love to assure there is justice and peace for all people.

The people add their own petitions, 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 petitions, 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 countries in the Middle East and Ukraine. We pray for those affected by extreme weather resulting from climate change; may we seek to be better stewards of the earth as we address environmental issues.

The people add their own petitions, 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 or in any kind of distress, especially *n.*, and those we name silently or aloud.

The people add their own petitions, silently or aloud.

Out of the depths have I called to you, O Lord: **Lord, hear my voice.**

We remember those who have died, especially *n.* and those we name silently or aloud. We remember those who are left to grieve the loss of loved ones.

The people add their own petitions, 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 petitions, silently or aloud.

Out of the depths have I called to you, O Lord: **Lord, hear my voice.**

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.**

The People are invited to sit.

AN ANTHEM

Felix Mendelssohn (1809-1847)

How lovely are the messengers that preach us the gospel of peace. To all the nations is gone forth the sound of their words, throughout all the lands their glad tidings. How lovely are the messengers that preach us the gospel of peace, they that preach us the gospel of peace.

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 **Glorify 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
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

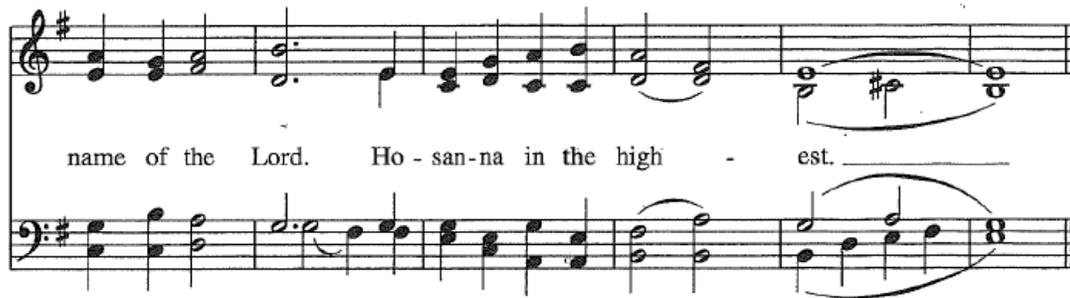
William Bradley Roberts (b.1947)

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 • “Come, my Way, my Truth, my Life” John Paynter (1931-2010)
Alex Bodenham & Nolan Palsma

COMMUNION HYMN 336 • “Come with us, O blessed Jesus” *Werde munter*

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

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

ANNOUNCEMENTS

DISMISSAL

People: **Thanks be to God.**

ORGAN VOLUNTARY • *Marche in F Major* Alexander Guilmant (1837-1911)

Please Keep These People in Your Prayers

Destany W., Christian M. & Mary S.

For those who have died:

Our thanks today for the...

Altar Guild: Ellyn & Sue

Lay Reader: Cathy W.

Ushers: Joseph V..

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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

* 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 join Doug Mouncy for an organizational meeting today at 11:30 in the Brewster Room.

* Join us this Friday, March 27th for a not-so-tiny bowl of chili lunch with *A Tiny Home for Good*. Please let Betsy Elkins know if you plan to attend.

* Join us Friday evening, March 27th at 7 p.m., for the Arthur Poister Organ Competition.

* Get your St. Paul's Bicentennial Gear, next Sunday, March 29th! March 29th is the deadline for orders for Bicentennial Gear and we'll have some items available for purchase (cash or check) on the 29th.

* Thursday, April 2nd is Maundy Thursday. We begin with a Maundy Thursday meal in the nave at 5:30. Please let Liz Belden-Handler know if you plan to attend. Please speak with Liz Belden-Handler if you can help with set-up or clean-up.

Understanding Episcopal Liturgy

Holy Week begins on Palm Sunday, March 29th. Holy Week is a time when we move closer to the God who sustains us and guides us at all times, through the commemoration of the events in the days leading up to the day of the resurrection. Here is an overview of our Holy Week services:

Palm Sunday ~ March 29th at 10 a.m. As our children distribute palms among us, we commemorate the joy of the people greeting Jesus for his triumphal entry into Jerusalem. Our members take roles in reading the Passion Gospel of John. This is the most somber Sunday worship service of the year; we remember Jesus' betrayal by one of his closest disciples, his arrest, trial, crucifixion, and death.

Maundy Thursday ~ April 2 at 5:30 p.m. We gather for a communal meal in the Nave, sing hymns, read scripture, participate in the Footwashing liturgy, and share the Lord's Supper. Then we engage in a ritual of symbolic emptying, where the priest and the altar guild remove all of the sacramental elements from the altar area, while members of our choir chant Psalm 22, a song of emptiness and desolation. The Maundy Thursday service ends in silence as the priest and the congregation carry the consecrated bread and wine, the Body of Christ, out of the Nave and place them in the cupboard reserved for the sacraments in the Chapel.

Good Friday ~ April 3 at 5:30 p.m. The Nave and the Chancel are empty and desolate, having been stripped of the symbols of resurrection and the equipment needed for the celebration of the Eucharist. In normal times the priest and members bow as they approach the altar in a sign of reverence for the consecrated bread and wine kept near the altar. On Good Friday, the altar is empty. There is solemnity, but no bowing. This is the only day of the church year when there is no celebration of communion.

Easter Vigil ~ April 4 at 7 p.m. The service begins in darkness. In the darkness, a fire is kindled, and the Paschal Candle is lit. The deacon or priest processes through the nave, carrying the candle, and members of the congregation light their handheld candles from the fire of the Paschal Candle. The priest sings an ancient hymn of resurrection. In the darkness, we listen to our foundational story, five readings from the Hebrew Scriptures. We respond to each reading with a song and a prayer. After the reading of the Hebrew Scriptures, the priest proclaims "Alleluia, Christ is risen" and the lights in the nave are lit. We sing the Easter Hymn and listen to the readings of the resurrection from Romans and Matthew. We celebrate the first Eucharist of the Easter Season. The Easter Vigil is the only service at St. Paul's where incense is used.

Easter Sunday ~ April 5th at 10 a.m. We celebrate Christ's triumph over death and the resurrecting power of God's love in our lives. There will be special music and joyous singing from our choir and congregation. Easter is the traditional day for baptisms; this year we will baptize one of our children on Easter Sunday.



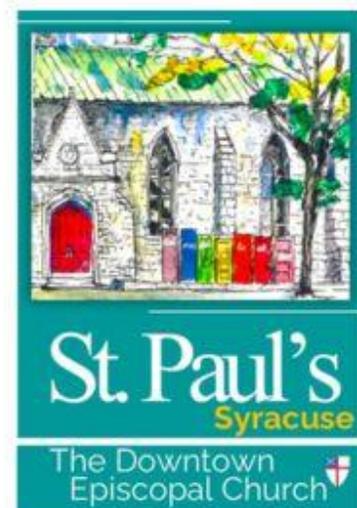
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