

St. Paul's
Syracuse

The Downtown
Episcopal Church



"GOD'S DOORS ARE OPEN TO ALL. LOVE

W. ELLINS

THE SEVENTEENTH SUNDAY AFTER PENTECOST
SEPTEMBER 15, 2024
8:00 AM & 10:00 AM

ORDER OF SERVICE

PRELUDE: *Passacaglia in D minor*

Dietrich Buxtehude (1637-1707)

The people are invited to stand.

HYMN • 635 “If thou but trust in God to guide thee”

Wer nur den lieben Gott

LITURGY OF THE WORD

Celebrant Blessed be the one, holy, and living God:
People **Glory to God for ever and ever.**

CANTICLE

(Hymn 617 v. 1&2, *Song 1*)

1 Eternal Ruler of the ceaseless round of circling planets singing on their way, guide of the nations from the night profound into the glory of the perfect day; rule in our hearts, that we may ever be guided and strengthened and upheld by thee.

2 We would be one in hatred of all wrong, one in the love of all things sweet and fair, one with the joy that breaketh into song, one with the grief that trembleth into prayer; one in the power that makes thy children free to follow truth, and thus to follow thee.

COLLECT OF THE DAY

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

O God, because without you we are not able to please you, mercifully grant that your Holy Spirit may in all things direct and rule our hearts; 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

Isaiah 50:4-9a

Lector A reading from the Prophet Isaiah.
The Lord GOD has given me
the tongue of a teacher,
that I may know how to sustain
the weary with a word.
Morning by morning he wakens--
wakens my ear
to listen as those who are taught.
The Lord GOD has opened my ear,
and I was not rebellious,
I did not turn backward.
I gave my back to those who struck me,
and my cheeks to those who pulled out the beard;
I did not hide my face
from insult and spitting.

The Lord GOD helps me;
 therefore I have not been disgraced;
 therefore I have set my face like flint,
 and I know that I shall not be put to shame;
 he who vindicates me is near.
 Who will contend with me?
 Let us stand up together.
 Who are my adversaries?
 Let them confront me.
 It is the Lord GOD who helps me;
 who will declare me guilty?

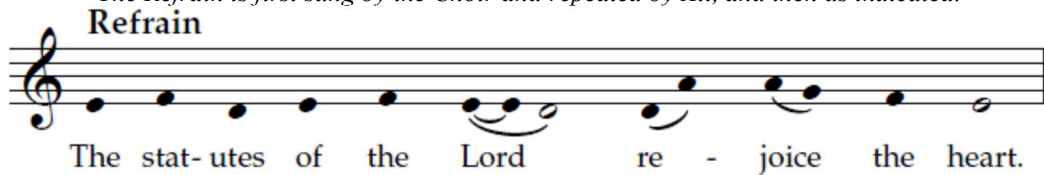
Lector Hear what the Spirit is saying to God's people.
People **Thanks be to God.**

THE RESPONSE

Psalm 116 *Dilexi, quoniam*

Mode 4

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



I love the LORD, because he has heard the voice of my supplication, because he has inclined his ear to me whenever I called upon him. The cords of death entangled me; the grip of the grave took hold of me; I came to grief and sorrow. **Refrain**

Then I called upon the Name of the LORD: "O LORD, I pray you, save my life." Gracious is the LORD and righteous; our God is full of compassion. **Refrain**

The LORD watches over the innocent; I was brought very low, and he helped me. Turn again to your rest, O my soul, for the LORD has treated you well. **Refrain**

For you have rescued my life from death, my eyes from tears, and my feet from stumbling. I will walk in the presence of the LORD in the land of the living. **Refrain**

EPISTLE

James 3:1-12

Lector A reading from the letter of James.
 Not many of you should become teachers, my brothers and sisters, for you know that we who teach will be judged with greater strictness. For all of us make many mistakes. Anyone who makes no mistakes in speaking is perfect, able to keep the whole body in check with a bridle. If we put bits into the mouths of horses to make them obey us, we guide their whole bodies. Or look at ships: though they are so large that it takes strong winds to drive them, yet they are guided by a very small rudder wherever the will of the pilot directs. So also the tongue is a small member, yet it boasts of great exploits.

How great a forest is set ablaze by a small fire! And the tongue is a fire. The tongue is placed among our members as a world of iniquity; it stains the whole body, sets on fire the cycle of nature, and is itself set on fire by hell. For every species of beast and

bird, of reptile and sea creature, can be tamed and has been tamed by the human species, but no one can tame the tongue-- a restless evil, full of deadly poison. With it we bless the Lord and Father, and with it we curse those who are made in the likeness of God. From the same mouth come blessing and cursing. My brothers and sisters, this ought not to be so. Does a spring pour forth from the same opening both fresh and brackish water? Can a fig tree, my brothers and sisters, yield olives, or a grapevine figs? No more can salt water yield fresh.

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

People **Thanks be to God.**

The people are invited to stand.

GRADUAL HYMN • 703, "Lead us, O Father, in the paths of peace"

Song 22

Please remain standing.

HOLY GOSPEL

Mark 8:27-38

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

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

Celebrant Jesus went on with his disciples to the villages of Caesarea Philippi; and on the way he asked his disciples, "Who do people say that I am?" And they answered him, "John the Baptist; and others, Elijah; and still others, one of the prophets." He asked them, "But who do you say that I am?" Peter answered him, "You are the Messiah." And he sternly ordered them not to tell anyone about him.

Then he began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. He said all this quite openly. And Peter took him aside and began to rebuke him. But turning and looking at his disciples, he rebuked Peter and said, "Get behind me, Satan! For you are setting your mind not on divine things but on human things."

He called the crowd with his disciples, and said to them, "If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. For what will it profit them to gain the whole world and forfeit their life? Indeed, what can they give in return for their life? Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels."

Celebrant The Gospel of our Lord Jesus.

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

Please be seated.

SERMON: "Little Things"

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.**

The People are invited to stand

PRAYERS OF THE PEOPLE

Lord, we ask that you open our eyes to the wonder about us, and the beauty of our world. Remind us that we are stewards of this gift, responsible for its preservation.

A brief silence is kept.

With our whole heart: **We praise you, Lord.**

Lord, you are gracious and full of compassion. Pray, let your compassion show through us in service to those who are in need or want, or illness or isolation, especially *n.*, and those we name silently or aloud.

A brief silence is kept.

With our whole heart: **We praise you, Lord.**

Lord, who gave wisdom and understanding to your servant king Solomon, give to those in authority in our nation and in the world wisdom and discernment, that peoples may be governed justly, and that divisions may be healed, fear dispelled, and peace made to prevail.

A brief silence is kept.

With our whole heart: **We praise you, Lord.**

Lord, we pray for those who suffer from war, civil unrest, drought, famine and dislocation that we, as your servants, may be instruments of peace and that we may support efforts to provide care and relief.

A brief silence is kept.

With our whole heart: **We praise you, Lord.**

Lord, help us to understand your will in carrying out the mission of the church. We pray you support and guide Michael, our Presiding Bishop; Sean, our Presiding Bishop-elect; DeDe, our Bishop; Philip, our Rector, and the people of St. Paul's in faithful service to you.

A brief silence is kept.

With our whole heart: **We praise you, Lord.**

Lord, you have told us that you are the bread of life, that those who eat this bread will live forever. Let this assurance be comfort to those who mourn the loss of loved ones and let us rejoice in the lives of those who have died, especially *n.*, and those we name silently or aloud.

A brief silence is kept.

With our whole heart: **We praise you, Lord.**

Filled with the Spirit, we give thanks to God at all times and for everything in the name of our Lord Jesus Christ.

A brief silence is kept.

With our whole heart: **We praise you, Lord.**

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 People are invited to stand as 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.**

The People are invited to sit.

AN ANTHEM: "Lord of the Dance"

Shaker Tune, adapted Sydney Carter,
arr. John Barnard

Dance then, wherever you may be. I danced in the morning when the world was begun, and I danced in the moon and the stars and the sun; and I came down from heaven and I danced on the earth, at Bethlehem I had my birth. "*Dance, then, wherever you may be, I am the Lord of the Dance,*" said he, "*and I'll lead you all, wherever you may be, and I'll lead you all in the Dance,*" said he. *Dance then, wherever you may be.* I danced for the scribe and the Pharisee, but they would not dance and they wouldn't follow me. I danced for the fishermen, for James and John they came with me and the Dance went on. "*Dance, then, wherever you may be, I am the Lord of the Dance,*" said he, "*and I'll lead you all, wherever you may be, and I'll lead you all in the Dance,*" said he. *Dance then, wherever you may be.* I danced on the Sabbath and I cured the lame; they said it was a shame. They buried my body and they thought I'd gone- but I am the Dance, and I still go on. "*Dance, then, wherever you may be, I am the Lord of the Dance,*" said he, "*and I'll lead you all, wherever you may be, and I'll lead you all in the Dance,*" said he. *Dance then, wherever you may be.* They cut me down and I leapt on high; "I am the Life that'll never, never die. I'll live in you if you'll live in me: I am the Lord of the Dance," said he. "Dance, then, wherever you may be, I am the Lord of the Dance" said he, "and I'll lead you all, wherever you may be, and I'll lead you all in the Dance," said he.

The People are invited to stand.

THE GREAT THANKSGIVING • Eucharistic Prayer A, BCP p.361

The musical notation consists of four staves, each with a treble clef and a key signature of one flat (B-flat). The lyrics are as follows:

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 It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth . . . Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who forever sing this hymn to proclaim the glory of your Name:

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.**

Celebrant Holy and gracious Father: In your infinite love you made us for yourself, and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, 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; and when he had given thanks, he gave it to them, 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." Therefore we proclaim the mystery of faith:

All **Christ has died.**

Christ is risen.

Christ will come again.

Celebrant We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ: By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.

All **Amen.**

Celebrant And now, as our Savior has taught us, we are bold to say,

THE LORD'S PRAYER

All **Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and 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

8:00

Celebrant Alleluia. Christ our Passover is sacrificed for us.

People **Therefore, let us keep the feast. Alleluia.**

10:00: Hymnal S-155

Gerald Near (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.

During the distribution of communion, Prayers for Healing and Wholeness may be offered at the Peace Altar.

AN ANTHEM:

Healey Willan (1880-1968)

O Sacred Feast, wherein Christ is received, the memory of His Passion is renewed in us, our souls are filled with grace, and the pledge of everlasting glory is given unto us. Alleluia.

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

Land of Rest

The People are invited to stand.

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 • 449 “O love, how deep, how broad, how high”

Deo gracias

DISMISSAL

People: **Thanks be to God. Alleluia, Alleluia**

POSTLUDE: *Canzona* (Folkloric Suite)

Jean Langlais (1907-1991)

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

Please Keep These People in Your Prayers:

Peter M., Philip B., Steve S., Destany W., David V., Don I., Valerie P., Frank M., Mia S.R., Pamela S., Daniella B., Fr. Jim, June B., Helen R.F. and Tawiah J.

We remember those who have died in recent days.

The flowers at the altar today are given to the glory of God.

Our thanks today for the...

Altar Guild: DJ Igelsrud & Ruth Brown

Lay Readers: Kira Dirghalli / John Woodman

Ushers: Mary Hastings / Georgette & Tim Schmidt

Flower Guild: Elizabeth Belden-Handler & Betsy Elkins

Announcements

* Have you completed your 2024 Parish Survey? It takes 10-20 minutes to complete online, and your responses will help our leaders make plans for the coming year. If you prefer, feel free to use the paper form, found in the September edition of *The Courier* and give your completed survey to an usher or bring it to the church office.

* The deadline for the October edition of *The Courier* is September 22nd at midnight. Please submit your article to Judy at jmcadoo@stpaulsyr.org.

Construction Updates/reminders

Behind the scenes in many different places much is happening with Open Doors:

- Masonry and roofing work is underway.
- Work on the Montgomery Street entrance is ongoing. The red doors have been removed and are being restored now.
- Window restoration (a huge area of this project) is about 80% complete and some windows have been reinstalled.
- The elevator installation is scheduled to begin in November.
- The construction of a new entrance to the Sargent Foyer from the parking lot will be starting soon.
- Work on constructing the new bathrooms adjacent to the Sargent Foyer continues. There will always be a bathroom available in the area during construction.
- The safest way to enter the building during the week now is through the Chapel Door.

A more complete update will be included in the October Courier. Be careful as you navigate around the Parish house and do not enter any construction areas.

Important Parking Reminder: You may not park in our lot during the week. Contractors are using the x spots (formerly for SPC folks) and the spaces with numbers are rented to workers in the neighborhood. You may always park in our lot on the Sunday for services. Thank you for your patience and understanding about this during Open Doors Construction.

Understanding Episcopal Liturgy

#19 Why are some of our prayers called 'collects'?

The word *collect* has historical roots in the Latin word 'colligo' which means 'to gather'. This type of prayer was said in the 4th and 5th centuries as the participants were gathering for the procession into the worship space. Today we think of a *collect* as a gathering of the prayers of the people together into a single, relatively short prayer. When used to describe one of our prayers, *collect* is pronounced with the emphasis on the first syllable.

Many of the *collects* in the Book of Common Prayer are based on earlier version written by Archbishop Thomas Cranmer, author of the very first *Book of Common Prayer* (1549). Cranmer perfected and standardized this type of prayer.

Most *collects* follow a standard four or five-part form. I like to describe *collects* using a mnemonic (clue): You - Who - Do - Through

You: We identify the 'you', the one we are praying to.

Who: We identify an attribute of God.

Do: We ask God to do something. (This usually comes right after a semi-colon.)

Through: We connect this petition with some aspect of God's being.

So a simple collect could be like this: "Christ Jesus, who commanded us to love one another; remain in our hearts that we may love others as you loved us, through your Spirit we pray. Amen."

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

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

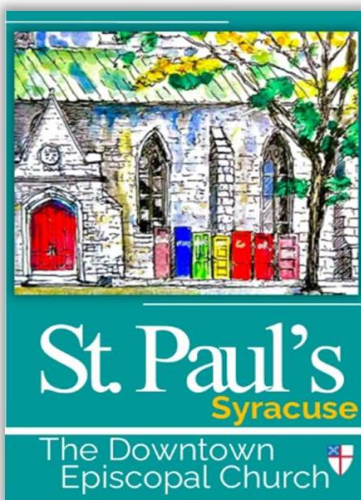
2024

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
Pastoral Care Leader: Kira Dirghalli
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 (Volunteer)
Debbie Nettle, Open Doors Project Administrator
Mark King, Technology Assistant
Derek Lane, Sunday Security



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