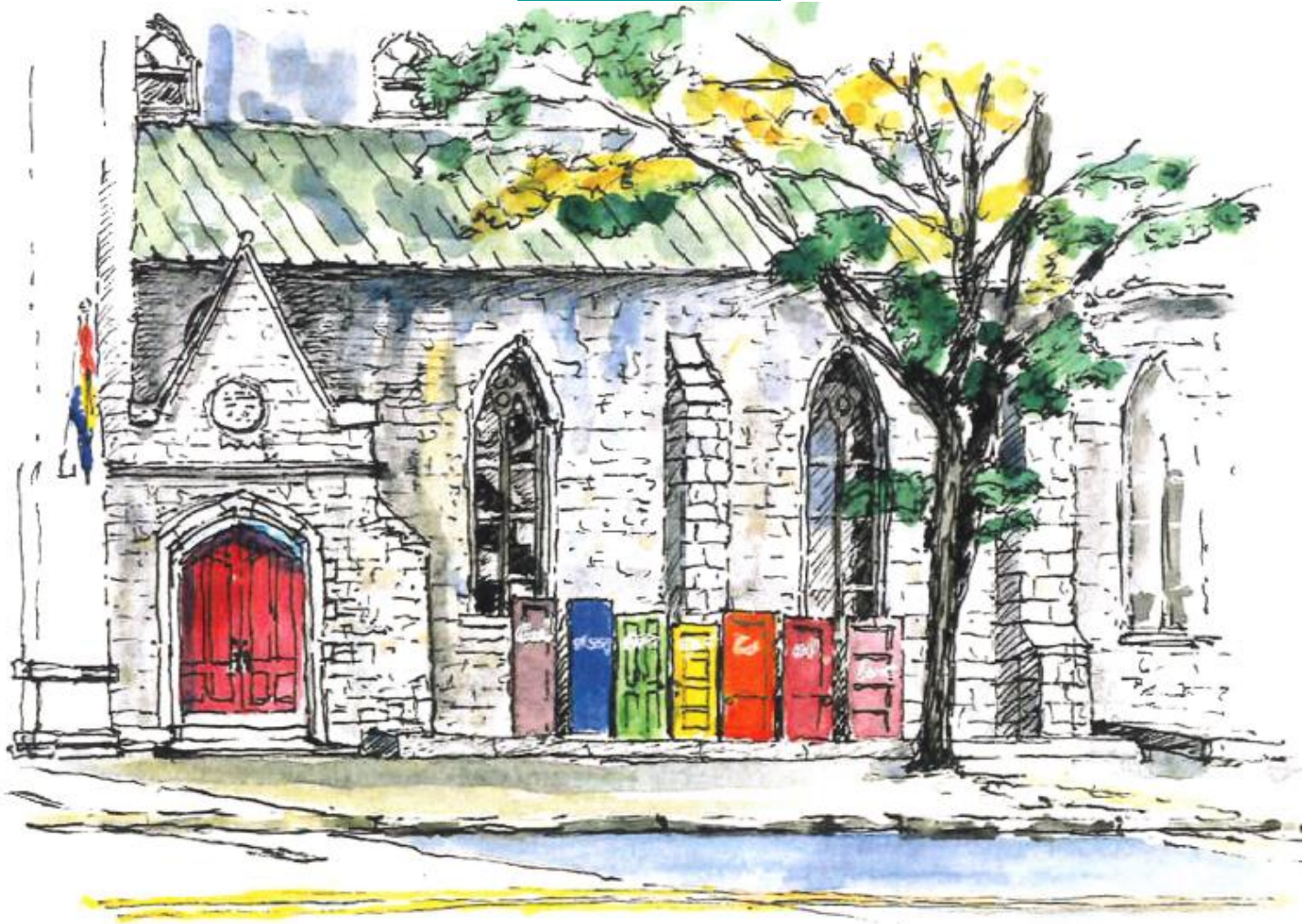


St. Paul's
Syracuse

The Downtown
Episcopal Church



"GOD'S DOORS ARE OPEN TO ALL. LOVE

W. ELLIWS

THE TWENTY-FIFTH SUNDAY AFTER PENTECOST
NOVEMBER 17, 2024
8:00 AM & 10:00 AM

ORDER OF SERVICE

PRELUDE: *Sine Nomine*

Herbert Howells (1892-1983)

The people are invited to stand.

HYMN • 665 “All my hope on God is founded”

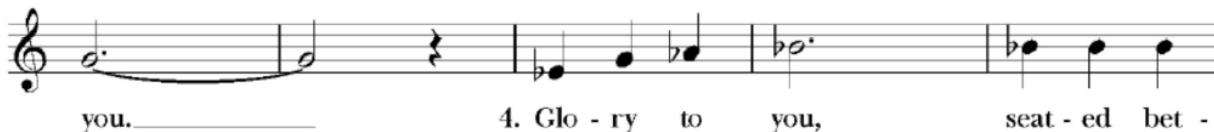
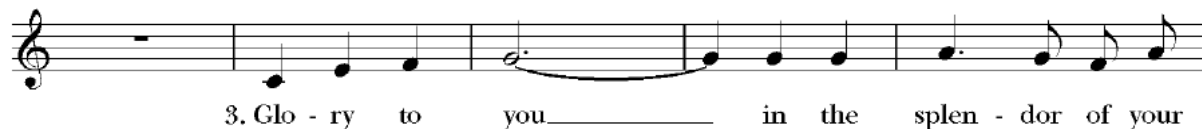
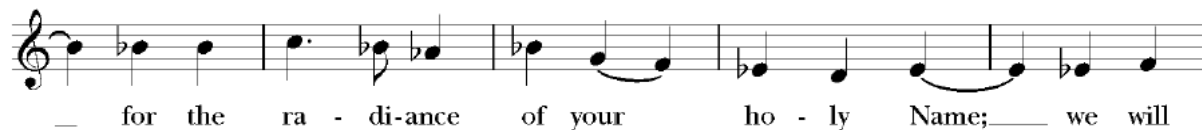
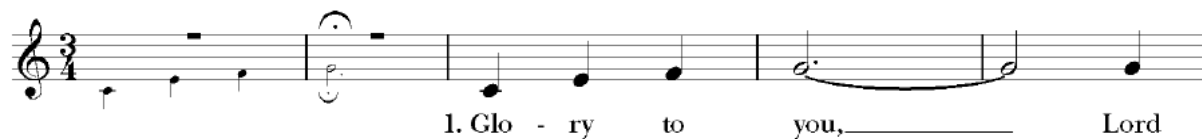
Michael

LITURGY OF THE WORD

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

CANTICLE S-236 • A Song of Praise *Benedictus es Domine*

John Rutter (b.1945)





ween the Cher - u - bim; we will praise you and
high - ly ex - alt you for ev - er.
5. Glo - ry to you, be - hold - ing the
depths; in the high vault of hea - ven, glo - ry to
you. 6. Glo - ry to you, Fa - ther,
Son, and Ho - ly Spi - rit; we will praise you and
high - ly ex - alt you for ev - er.

COLLECT OF THE DAY

Celebrant
People
Celebrant

The Lord be with you

And also with you.

Let us pray.

Blessed Lord, who caused all holy Scriptures to be written for our learning: Grant us so to hear them, read, mark, learn, and inwardly digest them, that we may embrace and ever hold fast the blessed hope of everlasting life, which you have given us in our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

All

Amen.

Please be seated.

LESSON

1 Samuel 1:4-20

Lector

A reading from the First Book of Samuel.

On the day when Elkanah sacrificed, he would give portions to his wife Peninnah and to all her sons and daughters; but to Hannah he gave a double portion, because he loved her, though the LORD had closed her womb. Her rival used to provoke her severely, to irritate her, because the LORD had closed her womb. So it went on year by year; as often as she went up to the house of the LORD, she used to provoke her. Therefore Hannah

wept and would not eat. Her husband Elkanah said to her, “Hannah, why do you weep? Why do you not eat? Why is your heart sad? Am I not more to you than ten sons?”

After they had eaten and drunk at Shiloh, Hannah rose and presented herself before the LORD. Now Eli the priest was sitting on the seat beside the doorpost of the temple of the LORD. She was deeply distressed and prayed to the LORD, and wept bitterly. She made this vow: “O LORD of hosts, if only you will look on the misery of your servant, and remember me, and not forget your servant, but will give to your servant a male child, then I will set him before you as a nazirite until the day of his death. He shall drink neither wine nor intoxicants, and no razor shall touch his head.”

As she continued praying before the LORD, Eli observed her mouth. Hannah was praying silently; only her lips moved, but her voice was not heard; therefore Eli thought she was drunk. So Eli said to her, “How long will you make a drunken spectacle of yourself? Put away your wine.” But Hannah answered, “No, my lord, I am a woman deeply troubled; I have drunk neither wine nor strong drink, but I have been pouring out my soul before the LORD. Do not regard your servant as a worthless woman, for I have been speaking out of my great anxiety and vexation all this time.” Then Eli answered, “Go in peace; the God of Israel grant the petition you have made to him.” And she said, “Let your servant find favor in your sight.” Then the woman went to her quarters, ate and drank with her husband, and her countenance was sad no longer.

They rose early in the morning and worshiped before the LORD; then they went back to their house at Ramah. Elkanah knew his wife Hannah, and the LORD remembered her. In due time Hannah conceived and bore a son. She named him Samuel, for she said, “I have asked him of the LORD.”

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

THE RESPONSE • 1 Samuel 2:1-10

1. Hannah prayed and said,
‘My heart exults in the Lord;
my strength is exalted in my God.
My mouth derides my enemies,
because I rejoice in my victory.
- 2 ‘There is no Holy One like the Lord,
no one besides you;
there is no Rock like our God.
- 3 Talk no more so very proudly,
let not arrogance come from your mouth;
for the Lord is a God of knowledge,
and by him actions are weighed.
- 4 The bows of the mighty are broken,
but the feeble gird on strength.
- 5 Those who were full have hired themselves out for bread,
but those who were hungry are fat with spoil.
The barren has borne seven,
but she who has many children is forlorn.
- 6 The Lord kills and brings to life;
he brings down to Sheol and raises up.

⁷ The Lord makes poor and makes rich;
 he brings low, he also exalts.
⁸ He raises up the poor from the dust;
 he lifts the needy from the ash heap,
 to make them sit with princes
 and inherit a seat of honour.
 For the pillars of the earth are the Lord's,
 and on them he has set the world.
⁹ 'He will guard the feet of his faithful ones,
 but the wicked shall be cut off in darkness;
 for not by might does one prevail.
¹⁰ The Lord! His adversaries shall be shattered;
 the Most High will thunder in heaven.
 The Lord will judge the ends of the earth;
 he will give strength to his king,
 and exalt the power of his anointed.'

EPISTLE

Hebrews 10:11-25

Lector

A reading from the letter to the Hebrews.

Every priest stands day after day at his service, offering again and again the same sacrifices that can never take away sins. But when Christ had offered for all time a single sacrifice for sins, "he sat down at the right hand of God," and since then has been waiting "until his enemies would be made a footstool for his feet." For by a single offering he has perfected for all time those who are sanctified. And the Holy Spirit also testifies to us, for after saying,

"This is the covenant that I will make with them
 after those days, says the Lord:
 I will put my laws in their hearts,
 and I will write them on their minds,"

he also adds,

"I will remember their sins and their lawless deeds no more."

Where there is forgiveness of these, there is no longer any offering for sin.

Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

Lector

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

People

Thanks be to God.

The people are invited to stand.

GRADUAL HYMN • 51 "We the Lord's people, heart and voice uniting"

Decatur Place

Please remain standing.

HOLY GOSPEL

Mark 13:1-8

Celebrant

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

People

Glory to you, Lord Christ.

Celebrant

As Jesus came out of the temple, one of his disciples said to him, "Look, Teacher, what large stones and what large buildings!" Then Jesus asked him, "Do you see these great buildings? Not one stone will be left here upon another; all will be thrown down."

When he was sitting on the Mount of Olives opposite the temple, Peter, James, John, and Andrew asked him privately, "Tell us, when will this be, and what will be the sign that all these things are about to be accomplished?" Then Jesus began to say to them, "Beware that no one leads you astray. Many will come in my name and say, 'I am he!' and they will lead many astray. When you hear of wars and rumors of wars, do not be alarmed; this must take place, but the end is still to come. For nation will rise against nation, and kingdom against kingdom; there will be earthquakes in various places; there will be famines. This is but the beginning of the birthpangs."

Celebrant

The Gospel of our Lord Jesus.

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.**

The people are invited to stand.

PRAYERS OF THE PEOPLE

As we offer our prayers this morning let us remember the words of the psalm: Happy are they who have the God of Jacob for their help.

Our hope is in the Lord our God.

We pray for our church leaders: Sean our Presiding Bishop; DeDe, our Bishop; and Philip, our Priest. Help them to lead us in your ways. We pray for our church, St. Paul's, and for our people, that we will be the church God wants for this time and in this place.

A brief silence is kept.

Happy are they who have the God of Jacob for their help.

Our hope is in the Lord our God.

We pray for all elected officials in our country and other leaders throughout the world. May they work toward understanding differences, healing divisions, and working together for the good of all the people they serve.

A brief silence is kept.

Happy are they who have the God of Jacob for their help.

Our hope is in the Lord our God.

We pray for the many needs of people throughout the world and in our community: those who are hungry, those who face homelessness, refugees and immigrants, those who are unemployed, those recovering from hurricane damage, those affected by war, particularly in Ukraine and in the Middle East, those who are alone and those who are ill. We pray especially for *n.* and those we name silently or aloud.

A brief silence is kept.

Happy are they who have the God of Jacob for their help.

Our hope is in the Lord our God.

We pray for those who have died and those who are missing their presence here among us. We remember especially *n.* and those we name silently or aloud.

A brief silence is kept.

Happy are they who have the God of Jacob for their help.

Our hope is in the Lord our God.

Amid the uncertainty and anxiety in our lives, let us not lose our hope and trust in you, our Lord. Help us to remember the blessings of our lives, the many gifts you have given us. Remind us to appreciate what we have and to be good stewards of all your gifts to us.

A brief silence is kept.

Happy are they who have the God of Jacob for their help.

Our hope is in the Lord our God.

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:

Christopher Tye (c.1500-1573)

Give almes of thy goods, and turn never thy face from any poor man; and then the face of the Lord shall not be turned away from thee.

The People are invited to stand.

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

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

All **Amen.**

Celebrant As our Savior Christ has taught us, we 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.

COMMUNION HYMN • 325 “Let us break bread together on our knees”

Let us break bread

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 • 410 “Praise, my soul, the King of heaven”

Lauda anima

DISMISSAL

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

*Any music reprinted in the leaflet and streamed is under ©OneLicense A-72637
Prayers of the People were written by St. Paul's prayer leaders.*

Please Keep These People in Your Prayers:

Destany W., Don I., Jo-Ann V., David G., Ron P., Sean, Marisol and Giovanna.

Our thanks today for the...

Altar Guild: Georgette & Tim Schmidt

Lay Readers: Terri Tuttle / Willson Cummer

Ushers: Greg Tuttle / Derina Samuel & Roy Thomas

Flower Guild: Tim Cassavaw & Jim Potts

Understanding Episcopal Liturgy

#25. I notice there are places in the Book of Common Prayer (p. 304) where we talk about being members of the holy catholic church. Is the Episcopal Church a Protestant or a Catholic Church?

Both. The Episcopal Church is both a Protestant and a Catholic Church. The term 'catholic', means 'universal'. The Episcopal Church is part of the Anglican Communion, which became completely separate from the Roman Catholic Church as an organization in the 16th century. However, there are several branches of the church which may be described as catholic, including the Anglican, the Eastern Orthodox, the Roman Catholic, and the Assyrian Christian Church. For me, the practice that identifies a church as catholic is that each priest is ordained by a bishop, who was ordained by an earlier bishop, who was ordained by an even earlier bishop, and so on, all the way back to the first bishops, in the time of St. Peter. The result of this temporal succession of clergy is a continuity of practices.

The Episcopal Church claims to be part of the protestant tradition. The key marks of protestant churches are:

- * Holy Scripture is the primary source of authority.
- * Holy Scripture, sermons and other parts of the liturgy are in the language of the people.
- * Members are baptized into "the priesthood of all believers." This means that lay people have the right and duty to participate in all aspects of the spiritual and practical life of the church. In our churches the clergy people are not mediators between God and lay persons, but people who have taken on the calling of empowering, equipping, and supporting lay persons in their ministries and on their spiritual journey 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 +

Announcements

- * Articles for the December *Courier* are due by midnight tonight. Please send your article as a Word document to Judy at offices@stpaulsyr.org.
- * St. Paul's will hold a Thanksgiving worship service, Wednesday, November 27th at 5:30 p.m. You may enter through the Chapel Door or the kitchen (parking lot) door. Parking is available in the lot after 5 p.m.
- * St. Paul's Choir will lead our Advent Lessons & Carols service on Sunday, December 1st at 4 p.m. Please join us!
- * From now until Thanksgiving, the Chapel Door will not be available due to roofing activity. Please use the kitchen door during this time.

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 started this week.
- 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.

Be careful as you navigate around the Parish house and do not enter any construction areas.

Directions for Parking in the Church Parking Lot

You need a decal: If you have a St. Paul's parking sticker on your car we promise to never have it towed.

Sunday Parking: The entire lot is available for members.

Saturday Parking: You may park along the fence or in the contractor area, next to the dumpsters. Please do not park in any other spaces.

Weekday Evenings after 5:00: You may park in any open spaces.

Weekdays before 5:00: Those with limited mobility may find a space to park along the fence. Others please do not park in the parking lot.

St. Paul's Syracuse www.stpaulsyr.org