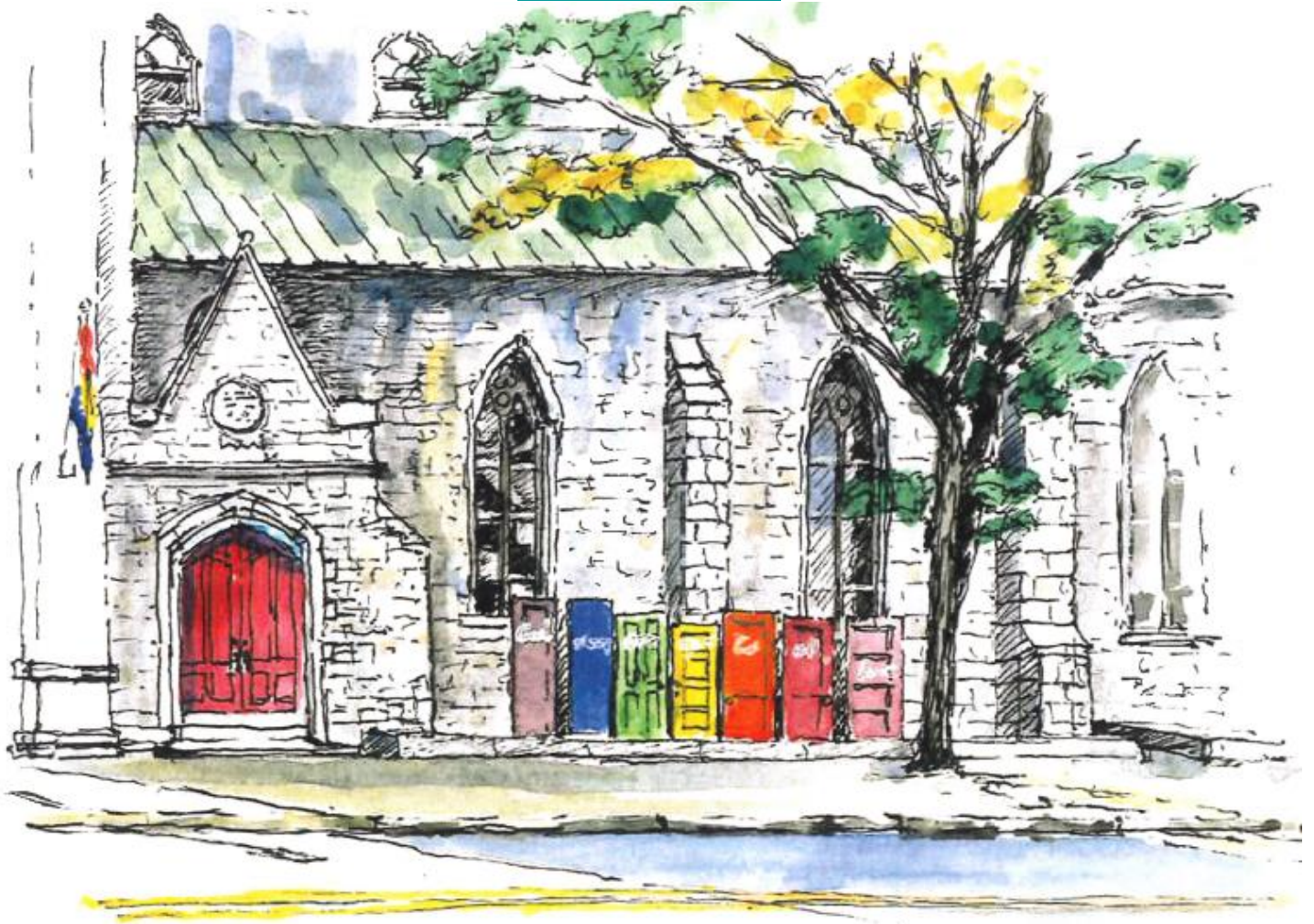


St. Paul's
Syracuse

The Downtown
Episcopal Church



"GOD'S DOORS ARE OPEN TO ALL. LOVE

W. ELLIUS

THE EIGHTH SUNDAY AFTER PENTECOST
JULY 14, 2024
9:30 AM

ORDER OF SERVICE

ORGAN VOLUNTARY

The people are invited to stand.

HYMN • , 51 “We the Lord’s people, heart and voice uniting”

Decatur Place

LITURGY OF THE WORD

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

COLLECT FOR PURITY

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.

O Lord, mercifully receive the prayers of your people who call upon you, and grant that they may know and understand what things they ought to do, and also may have grace and power faithfully to accomplish them; 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 • 2 Samuel 6:1-5, 12b-19

Lector A reading from the Second Book of Samuel.

David again gathered all the chosen men of Israel, thirty thousand. David and all the people with him set out and went from Baale-judah, to bring up from there the ark of God, which is called by the name of the LORD of hosts who is enthroned on the cherubim. They carried the ark of God on a new cart, and brought it out of the house of Abinadab, which was on the hill. Uzzah and Ahio, the sons of Abinadab, were driving the new cart with the ark of God; and Ahio went in front of the ark. David and all the house of Israel were dancing before the LORD with all their might, with songs and lyres and harps and tambourines and castanets and cymbals.

So David went and brought up the ark of God from the house of Obed-edom to the city of David with rejoicing; and when those who bore the ark of the Lord had gone six paces, he sacrificed an ox and a fatling. David danced before the Lord with all his might; David was girded with a linen ephod. So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet. As the ark of the LORD came into the city of David, Michal daughter of Saul looked out of the

window, and saw King David leaping and dancing before the LORD; and she despised him in her heart.

They brought in the ark of the LORD, and set it in its place, inside the tent that David had pitched for it; and David offered burnt offerings and offerings of well-being before the LORD. When David had finished offering the burnt offerings and the offerings of well-being, he blessed the people in the name of the LORD of hosts, and distributed food among all the people, the whole multitude of Israel, both men and women, to each a cake of bread, a portion of meat, and a cake of raisins. Then all the people went back to their homes.

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

THE RESPONSE

Psalm 24 *Domini est terra*

- 1 The earth is the LORD's and all that is in it, *
the world and all who dwell therein.
- 2 For it is he who founded it upon the seas *
and made it firm upon the rivers of the deep.
- 3 "Who can ascend the hill of the LORD? " *
and who can stand in his holy place?"
- 4 "Those who have clean hands and a pure heart, *
who have not pledged themselves to falsehood,
nor sworn by what is a fraud.
- 5 They shall receive a blessing from the LORD *
and a just reward from the God of their salvation."
- 6 Such is the generation of those who seek him, *
of those who seek your face, O God of Jacob.
- 7 Lift up your heads, O gates;
lift them high, O everlasting doors; *
and the King of glory shall come in.
- 8 "Who is this King of glory?" *
"The LORD, strong and mighty,
the LORD, mighty in battle."
- 9 Lift up your heads, O gates;
lift them high, O everlasting doors; *
and the King of glory shall come in.
- 10 "Who is he, this King of glory?"
"The LORD of hosts,
he is the King of glory."

EPISTLE • Ephesians 1:3-14

Lector

A reading from the letter to the Ephesians.

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, just as he chose us in Christ before the foundation of the world to be holy and blameless before him in love. He destined us for adoption as his children through Jesus Christ, according to the good pleasure of his will, to the praise of his glorious grace that he freely bestowed on us in the Beloved. In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace that he lavished on us. With all wisdom and insight he has made known to us the mystery of his will, according to his good pleasure that he set forth in Christ, as a plan for the fullness of time, to gather up all things in him, things in heaven and things on earth. In Christ we have also obtained an inheritance, having been destined according to the purpose of him who accomplishes all things according to his counsel and will, so that we, who were the first to set our hope on Christ, might live for the praise of his glory. In him you also, when you had heard the word of truth, the gospel of your salvation, and had believed in him, were marked with the seal of the promised Holy Spirit; this is the pledge of our inheritance toward redemption as God's own people, to the praise of his glory.

Lector

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

People

Thanks be to God.

The people are invited to stand.

GRADUAL HYMN • 673, "The first one ever, oh, ever to know"

Ballad

Please remain standing.

HOLY GOSPEL • Mark 6:14-29

Celebrant

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

People

Glory to you, Lord Christ.

Celebrant

King Herod heard of Jesus and his disciples, for Jesus' name had become known. Some were saying, "John the baptizer has been raised from the dead; and for this reason these powers are at work in him." But others said, "It is Elijah." And others said, "It is a prophet, like one of the prophets of old." But when Herod heard of it, he said, "John, whom I beheaded, has been raised."

For Herod himself had sent men who arrested John, bound him, and put him in prison on account of Herodias, his brother Philip's wife, because Herod had married her. For John had been telling Herod, "It is not lawful for you to have your brother's wife." And Herodias had a grudge against him, and wanted to kill him. But she could not, for Herod feared John, knowing that he was a righteous and holy man, and he protected him. When he heard him, he was greatly perplexed; and yet he liked to listen to him. But an opportunity came when Herod on his birthday gave a banquet for his courtiers and officers and for the leaders of Galilee. When his daughter Herodias came in and danced, she pleased Herod and his guests; and the king said to the girl, "Ask me for whatever you wish, and I will give it." And he solemnly swore to her, "Whatever you ask me, I will give you, even half of my kingdom." She went out and said to her mother, "What should I ask for?" She replied, "The head of John the baptizer." Immediately she rushed back to the king and requested, "I want you to give me at once the head of John the Baptist on a platter." The king was deeply grieved; yet out of regard for his oaths and for the guests, he did not want to refuse her. Immediately the king sent a soldier of the guard with orders to bring John's head. He

went and beheaded him in the prison, brought his head on a platter, and gave it to the girl. Then the girl gave it to her mother. When his disciples heard about it, they came and took his body, and laid it in a tomb.

*Celebrant
People*

The Gospel of our Lord Jesus.
Praise to you, Lord Christ.

Please be seated.

SERMON:

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

We come before you this day, O God, in gratitude, thanking you for being Lord and shepherd of our lives, and for guiding faithful believers, before us and yet to come. Great are you, Lord, and highly to be praised!

A brief silence is kept.

Great God of eternity: **We thank and praise you.**

Through the unifying power of your Holy Spirit, we pray, O God, that you will continue to inspire your Church Universal to share the love of Jesus Christ to the ends of the world. We ask you especially to uphold the faithful service of Michael, our Presiding Bishop; Sean, our Presiding Bishop elect; Dede, our Bishop; Philip, our Rector; and the people of St. Paul's. Despite our imperfections and weaknesses, grant each of us your grace, and instill confidence in us to shine the light of Christ into the darkness of the world.

A brief silence is kept.

Great God of grace and love: **Hear our prayer.**

We ask you, Lord God, to give wisdom and determination to leaders, at every level of authority everywhere, to care for your good earth and to work together for the common good.

A brief silence is kept.

Great God of all creation: **Hear our prayer.**

We pray, O God, for those who live in places of violence and war, that they may dwell in peace. Turn the hearts of those who act with violence and cruelty toward repentance, so all people might strive for justice and equity.

A brief silence is kept.

Great God of peace and goodwill: **Hear our prayer.**

We ask you to bring comfort, hope, and healing to all those who are suffering, especially (*n.*), and those we name silently or aloud.

A brief silence is kept.

Great God of compassion: **Hear our prayer.**

For those who have died, especially (*n.*) and those we name silently or aloud, we commend them to you, O Lord, giving thanks for their lives and witness. Send your Holy Spirit to bring comfort to those who grieve.

A brief silence is kept.

Great God of comfort: **Hear our prayer.**

Gracious God, we offer these heartfelt prayers to you, trusting in your great mercy, through Jesus Christ, our Savior.

A brief silence is kept.

Great God of mercy: **Hear our prayer.**

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.

Please remain standing.

THE GREAT THANKSGIVING, Enriching Our Worship, Eucharistic Prayer 1

The musical notation consists of four staves, each with a treble clef and a key signature of one flat (B-flat). The lyrics are written below the notes. The first staff is for the Celebrant and the People, the second for the Celebrant and the People, the third for the Celebrant, and the fourth for the People. The lyrics are: "The Lord be with you. And al - so with you.", "Lift up your hearts. We lift them to the Lord.", "Let us give thanks to the Lord our God.", and "It is right to give him thanks and praise."

Celebrant

It is truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy.

You have filled us and all creation with your blessing and fed us with your constant love; you have redeemed us in Jesus Christ and knit us into one body. Through your Spirit you replenish us and call us to fullness of life.

Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we sing:

SANCTUS AND BENEDICTUS

Hymnal S-130

From *Deutsche Messe*, Franz Schubert (1797-1828); arr. Richard Proulx (b.1937)

Celebrant

Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love. You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace.

But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love. Yet you never ceased to care for us, and prepared the way of salvation for all people.

Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

On the night before he died for us, Our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, 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."

As supper was ending, Jesus 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 poured out for you and for all 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

Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. Bring us into the everlasting heritage of your daughters and sons, that with [_____ and] all your saints, past, present, and yet to come, we may praise your Name for ever. Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever.

All

AMEN.

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

Celebrant Alleluia. Christ our Passover is sacrificed for us.
People **Therefore, let us keep the feast. Alleluia**

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 • 711 “Seek ye first the kingdom of God”

Seek ye first

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 • 376, “Joyful, joyful, we adore thee”

Hymn to Joy

DISMISSAL

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

POSTLUDE:

We thank Julie Grindle, our guest organist, for filling in for Jim Potts today.

*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:

Peter M., Philip B., Steve S., Jim & Mary S., Destany W., Helen R.F., David V., Scott B., Frank M., Glen V., Mia S.R., Pamela S., Susan S., Tom C. and Daniella B.

We remember those who have died in recent days: Edith Russell

Announcements for July 14

* This morning we welcome Julie Grindle as our organist. Jim Potts is taking some very well-deserved time off.

* Fr. Philip continues his Bible Study series, *The Seven Authentic Letters of Paul*, at 11 a.m. today in the Brewster Room. This is a three-part series. The topic for today's session is "It's Good to have Experience: Paul's Letters to the Philippians and the Romans". Everyone is invited to attend, regardless of whether you attended either of the first sessions.

* *The Women of St. Paul's* are collecting applications for grants from The Nan Dorr Fund. Please contact Wendy Jones or Marion Greenhalgh for more information.

* The Summer edition of *The Courier* will be published this week. Look for it to arrive in your mailbox in the coming days!

Construction Updates/Reminders

- Be sure you read the special issue of the Courier (June 2024) which is totally devoted to Open Doors. It includes many useful details about this exciting project all in one place offering a review and a current update.
- Much construction is happening simultaneously now!
 - The window restoration is ongoing and is almost 60% complete.
 - Construction of the elevator shaft is complete.
 - Masonry work on the outside of the building has begun.
 - Work on the new bathrooms has started (there will always be a bathroom available during construction adjacent to the Sargent foyer.
- As always be very careful as you move around the parish house and do not enter any construction area. No peeking please.
- Remember a parking space in our lot is likely not to be available during the week. The X spots, once available for SPC folks, are being used by our contractors. The numbered spaces are rented to downtown workers. Parking on Sunday is not a problem!

Understanding Episcopal Liturgy

#11 What is the reason the priest and other people bow as they approach the altar?

The Hebrew scriptures warn God's people not to worship idols and other physical objects. So when we bow in front of the altar we are definitely not worshipping the altar or the cross behind the altar. We are showing reverence for the consecrated bread and wine which are kept on the shelf next to the altar.

This is connected with a particular type of prayer, called an 'invocation', which is said as part of the Eucharistic Prayer. For example, in Eucharistic Prayer C, the priest holds their hands near the bread and the wine and says, "Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Lord." We understand that the bread and the wine have been made holy in some way, through the prayers and actions of our Eucharistic celebration.

At the end of each worship service, we gather what remains of the consecrated bread and wine and keep them in special containers on a shelf next to the altar. The priest and other worship leaders bow as they approach the altar in an action of reverence for the consecrated bread and wine. This is also the reason some of our members make a small bow, or genuflect, before taking a seat in their pew at the beginning of worship.

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 +

SPECIAL 3 WEEK SUNDAY SERIES

Paul's 7 Authentic Letters

June 30th

at 11:00 a.m.

Part 1

Paul's Letters vs. the Letters of Paul's 'Students'

A seminary professor once said, "Each of the books of the Bible bears some weight, but they bear different amounts of weight." Paul's seven authentic letters bear a tremendous amount of weight and are critical for our understanding of what it means to be disciples of Christ. What makes Paul's Epistles unique among the writings of the early followers of Christ?

In our first session we consider three primary differences between the letters written by Paul of Tarsus, and letters written by the next generation of apostles, some of whom were 'students' or disciples of Paul. We will give our attention to excerpts from 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Colossians and Titus.

July 7th

at 11:00 a.m.

Part 2

In the Heat of the Moment:

Paul's Letters to the Corinthians and Galatians

St. Paul gave us a set of ideas about what it means to be a follower of Christ that is uniquely powerful. Most of these ideas were articulated in response to conflicts between the members of Paul's congregations, and between Paul and members of these congregations.

In our second session we will devote our attention to excerpts from 1 and 2 Corinthians and Galatians. We will identify the handful of persistent issues present in these congregations. (They are remarkably similar to issues in 21st century Christian congregations.) Then we'll read more examples from these letters to see how each of these conflicts is the seed for one of the rich primary themes of Paul's theology.

July 14th

at 11:00 a.m.

Part 3

It's Good to Have Experience:

Paul's Letters to the Philippians and the Romans

As Paul gained more experience, he came to realize that he might be leading some people astray through arguments that were made with little regard for possible misinterpretation. Paul's later letters, Philippians and Romans, articulate many of the same themes as his earlier letters, but often with more subtlety and power.

In our third session we will consider some of the themes of 1 Corinthians that are found in more mature form in Philippians. We will devote most of our attention to Paul's letter to the Romans, to the way it corrects potential misinterpretations of Galatians, and to passages that draw together several of Paul's themes into a powerful, unified message.

Officers

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

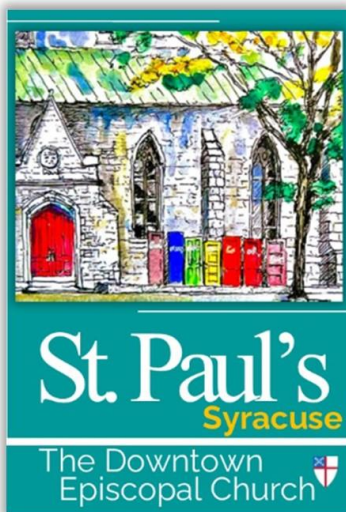
2024

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
Debbie Nettle, Open Doors Project Administrator
Mark King, Technology Assistant
Derek Lane, Sunday Security



St. Paul's Syracuse
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