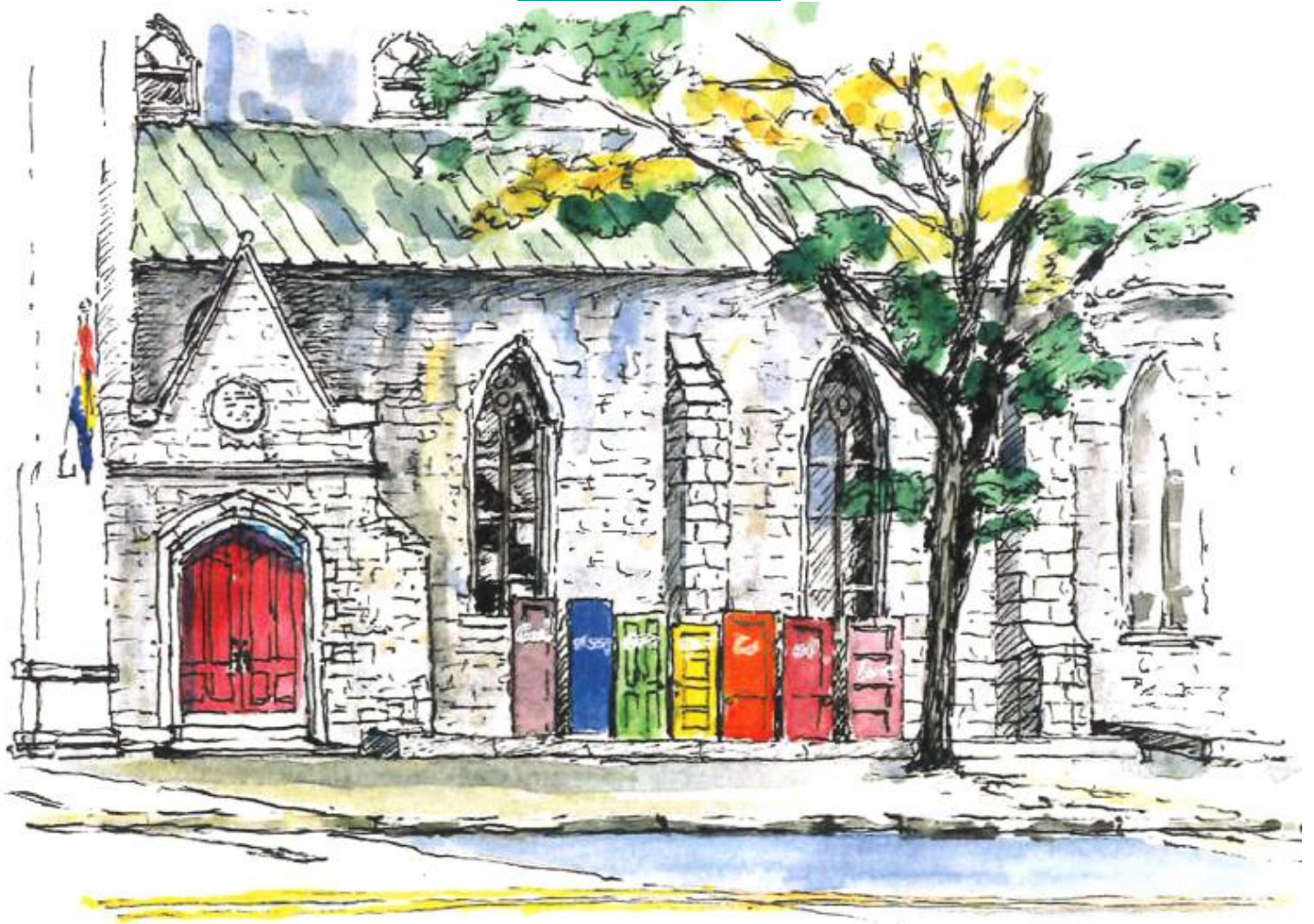


St. Paul's  
Syracuse

The Downtown  
Episcopal Church



"GOD'S DOORS ARE OPEN TO ALL. LOVE

W. ELLIWS

THE SECOND SUNDAY AFTER PENTECOST

JUNE 2, 2024

8:00 AM & 10:00 AM

# ORDER OF SERVICE

**ORGAN VOLUNTARY** • *Von Gott will ich nicht lassen* BWV 658  
(From God shall nought divide me)

J. S. Bach (1685-1750)

*The people are invited to stand.*

**HYMN** • 629, "We limit not the truth of God"

*Halifax*

## LITURGY OF THE WORD

*Celebrant* Blessed be the one, holy, and living God.

*People* **Glory to God for ever and ever.**

**CANTICLE** •

*Festival Canticle*

1. O all ye works of God now come to  
2. O sun and moon and stars of heav'n your  
3. O heat and cold, O night and day, O

thank him and a - dore; O an - gels sing and  
end - less praise out - pour; O chang - ing sea - sons,  
storms and thund - er's roar, O fields and for - ests,

1.- 4.  
bless the Lord and praise him ev - er - more.  
bless the Lord and praise him ev - er - more.  
bless the Lord and praise him ev - er - more.

## COLLECT OF THE DAY

*Celebrant* The Lord be with you

*People* **And also with you.**

*Celebrant* Let us pray.

O God, your never-failing providence sets in order all things both in heaven and earth: Put away from us, we entreat you, all hurtful things, and give us those things which are profitable for us; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

*All* **Amen.**

*Please be seated.*

## LESSON • 1 Samuel 3:1-20

*Lector*

A reading from the First Book of Samuel.

Now the boy Samuel was ministering to the LORD under Eli. The word of the LORD was rare in those days; visions were not widespread.

At that time Eli, whose eyesight had begun to grow dim so that he could not see, was lying down in his room; the lamp of God had not yet gone out, and Samuel was lying down in the temple of the LORD, where the ark of God was. Then the LORD called, "Samuel! Samuel!" and he said, "Here I am!" and ran to Eli, and said, "Here I am, for you called me." But he said, "I did not call; lie down again." So he went and lay down. The LORD called again, "Samuel!" Samuel got up and went to Eli, and said, "Here I am, for you called me." But he said, "I did not call, my son; lie down again." Now Samuel did not yet know the LORD, and the word of the LORD had not yet been revealed to him. The LORD called Samuel again, a third time. And he got up and went to Eli, and said, "Here I am, for you called me." Then Eli perceived that the LORD was calling the boy. Therefore Eli said to Samuel, "Go, lie down; and if he calls you, you shall say, 'Speak, LORD, for your servant is listening.'" So Samuel went and lay down in his place.

Now the LORD came and stood there, calling as before, "Samuel! Samuel!" And Samuel said, "Speak, for your servant is listening." [Then the LORD said to Samuel, "See, I am about to do something in Israel that will make both ears of anyone who hears of it tingle. On that day I will fulfill against Eli all that I have spoken concerning his house, from beginning to end. For I have told him that I am about to punish his house forever, for the iniquity that he knew, because his sons were blaspheming God, and he did not restrain them. Therefore I swear to the house of Eli that the iniquity of Eli's house shall not be expiated by sacrifice or offering forever."]

Samuel lay there until morning; then he opened the doors of the house of the LORD. Samuel was afraid to tell the vision to Eli. But Eli called Samuel and said, "Samuel, my son." He said, "Here I am." Eli said, "What was it that he told you? Do not hide it from me. May God do so to you and more also, if you hide anything from me of all that he told you." So Samuel told him everything and hid nothing from him. Then he said, "It is the LORD; let him do what seems good to him."

As Samuel grew up, the LORD was with him and let none of his words fall to the ground. And all Israel from Dan to Beer-sheba knew that Samuel was a trustworthy prophet of the LORD.]

*Lector*

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

*People*

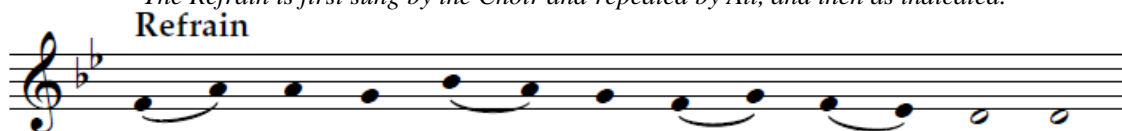
**Thanks be to God.**

## THE RESPONSE

PSALM 139:1-5, 12-17 *Domine, probasti*

Mode 3

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



Lord, you have searched me out and known me.

LORD, you have searched me out and known me; you know my sitting down and my rising up; you discern my thoughts from afar. You trace my journeys and my resting-places and are acquainted with all my ways. Indeed, there is not a word on my lips, but you, O LORD, know it altogether. **Refrain**

You press upon me behind and before and lay your hand upon me. Such knowledge is too wonderful for me; it is so high that I cannot attain to it. **Refrain**

For you yourself created my inmost parts; you knit me together in my mother's womb. I will thank you because I am marvelously made; your works are wonderful, and I know it well. **Refrain**

My body was not hidden from you, while I was being made in secret and woven in the depths of the earth. **Refrain**

Your eyes beheld my limbs, yet unfinished in the womb; all of them were written in your book; they were fashioned day by day, when as yet there was none of them. **Refrain**

How deep I find your thoughts, O God! how great is the sum of them!

If I were to count them, they would be more in number than the sand; to count them all, my life span would need to be like yours. **Refrain**

## EPISTLE • 2 Corinthians 4:5-12

*Lector*

A reading from Paul's second letter to the Corinthians.

We do not proclaim ourselves; we proclaim Jesus Christ as Lord and ourselves as your slaves for Jesus' sake. For it is the God who said, "Let light shine out of darkness," who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

But we have this treasure in clay jars, so that it may be made clear that this extraordinary power belongs to God and does not come from us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be made visible in our bodies. For while we live, we are always being given up to death for Jesus' sake, so that the life of Jesus may be made visible in our mortal flesh. So death is at work in us, but life 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 • 689, "I sought the Lord"

*Faith*

*Please remain standing.*

**HOLY GOSPEL • Mark 2:23-3:6**

*Celebrant*  
*People*  
*Celebrant*

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

**Glory to you, Lord Christ.**

One sabbath Jesus and his disciples were going through the grainfields; and as they made their way his disciples began to pluck heads of grain. The Pharisees said to him, “Look, why are they doing what is not lawful on the sabbath?” And he said to them, “Have you never read what David did when he and his companions were hungry and in need of food? He entered the house of God, when Abiathar was high priest, and ate the bread of the Presence, which it is not lawful for any but the priests to eat, and he gave some to his companions.” Then he said to them, “The sabbath was made for humankind, and not humankind for the sabbath; so the Son of Man is lord even of the sabbath.”

Again he entered the synagogue, and a man was there who had a withered hand. They watched him to see whether he would cure him on the sabbath, so that they might accuse him. And he said to the man who had the withered hand, “Come forward.” Then he said to them, “Is it lawful to do good or to do harm on the sabbath, to save life or to kill?” But they were silent. He looked around at them with anger; he was grieved at their hardness of heart and said to the man, “Stretch out your hand.” He stretched it out, and his hand was restored. The Pharisees went out and immediately conspired with the Herodians against him, how to destroy him.

*Celebrant*  
*People*

The Gospel of our Lord Jesus.

**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**

We thank you, gracious God, for filling your Church with the power of your Holy Spirit. United in Jesus, we pray for the Church, those in need, and all of God's creation.

*A brief silence is kept.*

Lord, your Holy Spirit is with us: **Hear our prayer.**

We pray, Holy Spirit, for the church universal, for the unity of the church, and for Michael, our presiding Bishop; Dede, our Bishop; Philip, our Rector, and all the people of God, especially at St. Paul's. Empower Jesus' followers across our nation to work toward unity of faith and away from division.

*A brief silence is kept.*

Lord, your Holy Spirit is with us: **Hear our prayer.**

We pray for the world, Holy Spirit. We know you love your creation and we know you love us. Help us to behold the power of your love at work as you care for your world. Help us to continue to fight climate change.

*A brief silence is kept.*

Lord, your Holy Spirit is with us: **Hear our prayer.**

We pray, Holy Spirit, for a new dream of peace for our world. May gunfire cease in every neighborhood, especially Syracuse's Near West Side. May war cease in every nation, especially Haiti, the Holy Land, South Sudan, Congo and Ukraine. Help our elected officials to be instruments of justice and peace.

*A brief silence is kept.*

Lord, your Holy Spirit is with us: **Hear our prayer.**

Holy Spirit, we pray for people who live in despair. Help them to discover new meaning and purpose for their lives. May hope abound in every human soul. We pray for people weighed down from illness and disease, especially *n.* and those we name silently or aloud. May the sick be comforted by the grace of the Holy Spirit and the healing of God's love.

*A brief silence is kept.*

Lord, your Holy Spirit is with us: **Hear our prayer.**

Receive our thanksgiving, Holy Spirit, for all who have died in faith especially *n.* and those we name silently or aloud. Help us to trust that we will join with them at the end to rejoice in your presence.

*A brief silence is kept.*

Lord, your Holy Spirit is with us: **Hear our prayer.**

Into your hands, Holy Spirit, we commend all for whom we pray, trusting in your mercy, through Jesus Christ, our Savior and Lord.

*A brief silence is kept.*

Lord, your Holy Spirit is with us: **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 PEACE

*Celebrant* The peace of the Lord be always with you.

*People* **And also with you.**

# LITURGY OF THE TABLE

*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 be seated.*

**ANTHEM:** "Love bade me welcome" from *Five Mystical Songs* Ralph Vaughan Williams (1872-1958)  
Joshua Bartolotta, soloist

*Love bade me welcome; yet my soul drew back, guilty of dust and sin. But quick eyed Love observing me grow slack from my first entrance in, drew nearer to me, sweetly questioning, if I lacked anything. A guest, I answered, worthy to be here: Love said, You shall be he. I, the unkind, ungrateful? Ah, my dear, I cannot look on thee. Love took my hand and smiling did reply, Who made the eyes but I? Truth, Lord but I have marred them: let my shame go where it doth deserve. And know you not, says Love, who bore the blame? My dear, then I will serve. You must sit down, says Love, and taste my meat: so I did sit and eat.*

# THE GREAT THANKSGIVING, Enriching Our Worship, Eucharistic Prayer 1

*Celebrant* *People*  
The Lord be with you. And also with you.

*Celebrant* *People*  
Lift up your hearts. 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 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 (say):

## 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.**

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 ANTHEM**

8:00  
*Celebrant* Alleluia. Christ our Passover is sacrificed for us.  
*People* **Therefore, let us keep the feast. Alleluia**

10:00  
Hymnal S-164 Franz Schubert  
*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 • 692**

*The People are invited to stand.*

*Officiant*  
*All*

Let us pray.

**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**

**ORGAN VOLUNTARY •** *Postlude in D Major*

Henry Smart (1813-1879)

*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.*

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### ***Please Keep These People in Your Prayers:***

Peter M., Philip B., Steve S., Jim & Mary S., David G., Destany W., Sandi Y., Mary Kay U., Helen R.F., David V., Scott B., Frank M., Glen V., Don D. and Mia S.R.

The flowers are given to the glory of God.

We remember those who have died in recent days:

### ***Our thanks today for the...***

**Altar Guild:** Julia Fine

**Lay Readers:** Unknown / Julia Fine

**Ushers:** Unknown / Bob & Anita Wagner

**Flowers:** Sandy Wiley & Harriet Averill

## ***Announcements for May 26***

\* We did it! St. Paul's members donated and pledge more than \$50,000 towards *Open Doors*, meeting a challenge from long-time supporters of the Parish. This means an additional \$50,000 has been given to *Open Doors* in addition to your pledges.

\* It's not too late to make a donation or pledge to *Open Doors*. Your pledge can help us close the gap! Pledges are payable over a 3 yr. time span. Thank you for your support as we prepare St. Paul's for our third century of ministry in downtown Syracuse!

\* The June edition of *The Courier* is devoted to the details of the *Open Doors* project: what's included, what's not included, other work being done on our buildings, and more. *The Courier* will be published on Wednesday, June 5th.

\* It's graduation season! If you or one of your loved ones is graduating, we would be delighted to include a photograph in the summer issue of *The Courier*. Please send a close-up photo of your graduate, or you with your graduate, to Judy at offices@stpaulsyr.org, by July 1st.

\* The *Women of St. Paul's* will hold their next gathering on Saturday, June 15th. Please contact Ruth Brown for more information.

## ***Understanding Episcopal Liturgy***

### ***#14. What is the reason we are using the traditional form of the Lord's Prayer?***

At St. Paul's we alternate use of the traditional form of *The Lord's Prayer* and the more literal, contemporary form of *The Lord's Prayer*. In 2024 we are using the traditional form during 'Ordinary Time' (the season following Pentecost). The traditional form, provided as one of the two options in *The Book of Common Prayer (1979)*, is almost identical to the version of *The Lord's Prayer* used in the very first edition of *The Book of Common Prayer*, in 1549.

Our use of *The Lord's Prayer* is based on Matthew 6. A more literal translation is found in *The Book of Common Prayer* on page 364. The biggest difference between the actual text of the Bible and the old form of *The Lord's Prayer* is in verse 13 of Matthew. Verse 13 of Matthew reads *And do not bring us to the time of trial*, whereas the traditional form reads, *Lead us not into temptation*.

We will return to use of the contemporary form of *The Lord's Prayer* on December 1st, the first Sunday of Advent.

*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](mailto:revmajor@stpaulsyr.org).*

*Fr. Philip +*

### **Construction Updates/Reminders:**

- During Open Doors construction, the parking lot spaces marked with an X, which are generally reserved for St. Paul's folks, are available ONLY to construction workers during workdays (M-F) per our contract with Drulyk. The numbered spots are rented to folks in the area during their workdays. This means you will likely NOT find a place to park in our lot if you come to the church during the week. You likely will find a space on the street metered within a few blocks of the church. There should be parking available in our lot on Sundays.
- Please do not enter any area marked construction as it is not safe to do so; we don't want anyone to get hurt.
- There will always be one bathroom available in adjacent to the Sargent Foyer during construction and in the area adjacent to our church offices.
- We expect more activity in the months ahead. Stay strong and patient!

**Officers**

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

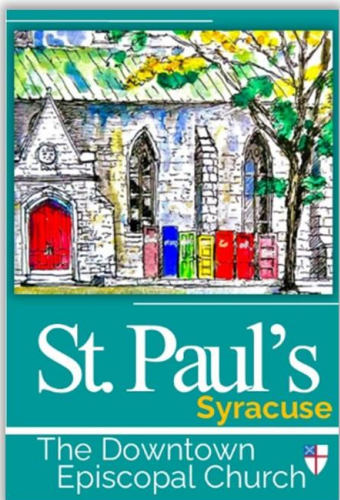
2024

**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 Cassavav  
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  
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



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**St. Paul’s Syracuse**  
***The Downtown Episcopal Church***  
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315 474-6053    [www.stpaulsyr.org](http://www.stpaulsyr.org)