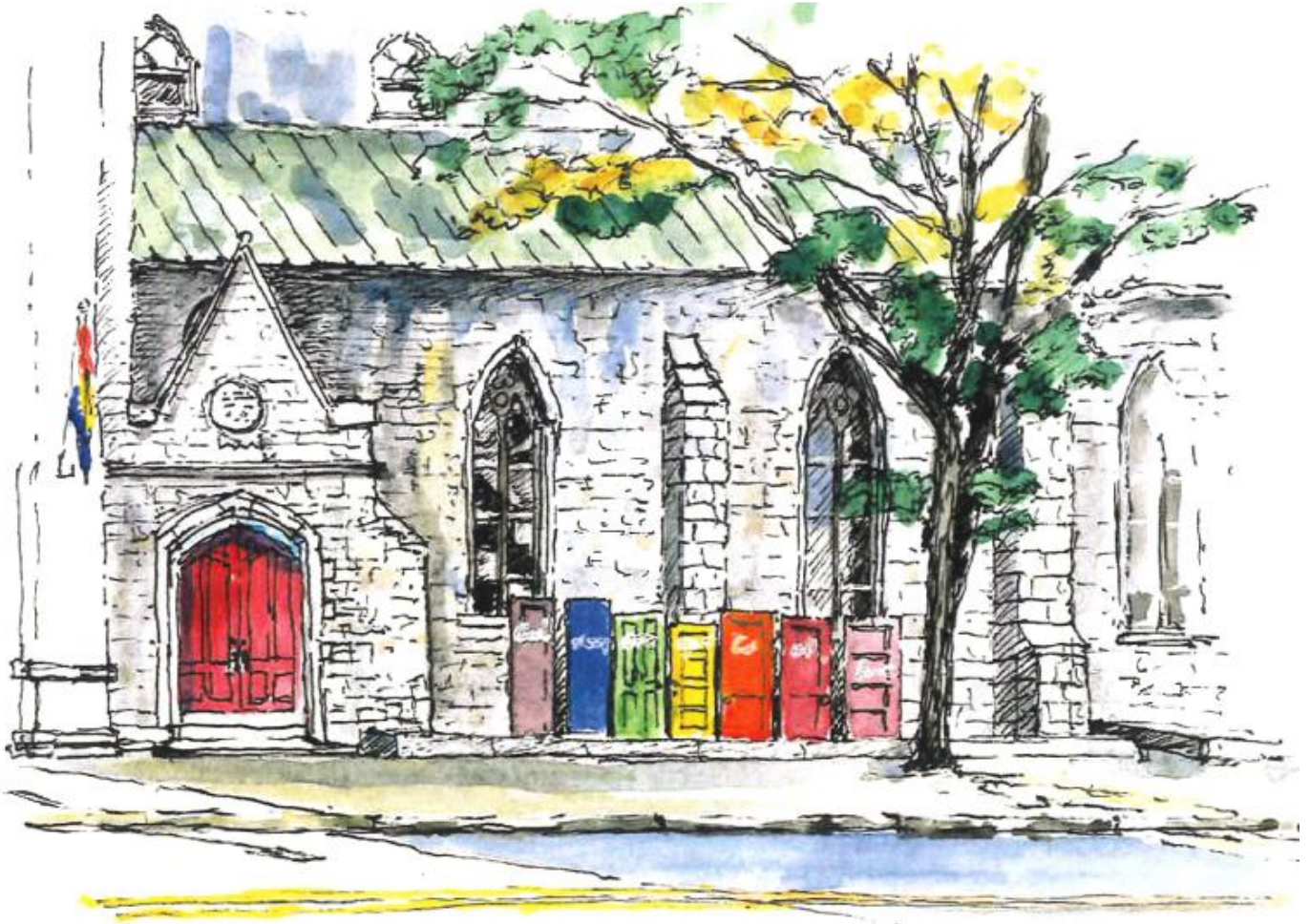




St. Paul's
Syracuse

The Downtown
Episcopal Church



"GOD'S DOORS ARE OPEN TO ALL. LOVE

W. ELKINS

JUNE 1, 2025
8:00 & 10:00 AM
THE SEVENTH SUNDAY OF EASTER



Understanding Episcopal Liturgy

#17. Why do we use unleavened bread for communion? Why do we use leavened bread for communion?

At St. Paul's we have often used unleavened bread for communion from the day after Pentecost until the beginning of Advent. Our use of unleavened bread has historical roots in the use of unleavened bread by our Jewish forebearers in the celebration of the Passover meal. According to Matthew, Mark, and Luke, the Last Supper was a celebration of Passover.

We have often used leavened bread for communion for the seasons of Advent, Christmas, the season following Epiphany, Lent, Easter, and for Pentecost (which happens to be a day and not a season). Our use of leavened bread has theological roots in the idea that Christ brings the sacred into our daily lives, such as into the action of eating a shared meal. Eastern Orthodox churches insist on the use of leavened bread; the 'risen bread' is symbolic of the risen Christ.

As is often the case, as Episcopalians, we try to embrace both of these practices and sets of ideas. We refuse to say that one of these practices is wrong, and one is right. In the language of Richard Hooker, the question of leavened or unleavened bread for communion is in the realm of *adiaphora*, that is, things that are not necessary for salvation. God's creation is good and sufficient for us, whether that takes the form of leavened bread, or unleavened bread, or gluten-free rice crackers.

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 +

ORDER OF SERVICE

PRELUDE • *Adagio* (Symphony III)

Louis Vierne (1870-1937)

The people are invited to stand.

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

Decatur Place

LITURGY OF THE WORD

Celebrant Alleluia. Christ is risen.

People **The Lord has risen indeed. Alleluia.**

CANTICLE •

Festival Canticle

Antiphon

This is the feast of vic - to - ry for our God.

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!

3 Sing with all the peo - ple of God, and

3 join in the hymn of all cre - a - - - tion. [Ant.]

COLLECT OF THE DAY

Celebrant The Lord be with you

People **And also with you.**

Celebrant Let us pray.

Living God, you open our hearts, hardened to division and indifference; deepen our yearning for unity, enrich our love for diversity, that the whole creation might share in your communion, through Jesus Christ, who makes known your love.

All **Amen.**

Please be seated.

LESSON • Acts 16:16-34

Lector A reading from the Acts of the Apostles.

With Paul and Silas, we came to Philippi in Macedonia, a Roman colony, and, as we were going to the place of prayer, we met a slave girl who had a spirit of divination and brought her owners a great deal of money by fortune-telling. While she followed Paul

and us, she would cry out, "These men are slaves of the Most High God, who proclaim to you a way of salvation." She kept doing this for many days. But Paul, very much annoyed, turned and said to the spirit, "I order you in the name of Jesus Christ to come out of her." And it came out that very hour.

But when her owners saw that their hope of making money was gone, they seized Paul and Silas and dragged them into the marketplace before the authorities. When they had brought them before the magistrates, they said, "These men are disturbing our city; they are Jews and are advocating customs that are not lawful for us as Romans to adopt or observe." The crowd joined in attacking them, and the magistrates had them stripped of their clothing and ordered them to be beaten with rods. After they had given them a severe flogging, they threw them into prison and ordered the jailer to keep them securely. Following these instructions, he put them in the innermost cell and fastened their feet in the stocks.

About midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. Suddenly there was an earthquake, so violent that the foundations of the prison were shaken; and immediately all the doors were opened and everyone's chains were unfastened. When the jailer woke up and saw the prison doors wide open, he drew his sword and was about to kill himself, since he supposed that the prisoners had escaped. But Paul shouted in a loud voice, "Do not harm yourself, for we are all here." The jailer called for lights, and rushing in, he fell down trembling before Paul and Silas. Then he brought them outside and said, "Sirs, what must I do to be saved?" They answered, "Believe on the Lord Jesus, and you will be saved, you and your household." They spoke the word of the Lord to him and to all who were in his house. At the same hour of the night he took them and washed their wounds; then he and his entire family were baptized without delay. He brought them up into the house and set food before them; and he and his entire household rejoiced that he had become a believer in God.

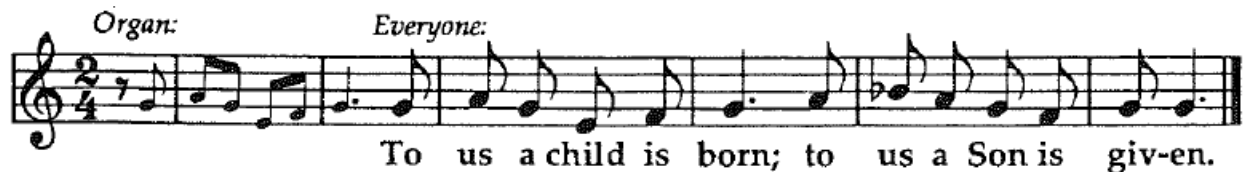
Lector Hear what the Spirit is saying to God's people.
People **Thanks be to God.**

THE RESPONSE

PSALM • 97 *Dominus regnavit*

Peter Hallock (1924-2014)

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



The LORD is King; let the earth rejoice; let the multitude of the isles be glad. Clouds and darkness are round about him, righteousness and justice are the foundations of his throne. **Antiphon**

A fire goes before him and burns up his enemies on every side. His lightnings light up the world; the earth sees it and is afraid. **Antiphon**

Light has sprung up for the righteous, and joyful gladness for those who are truehearted. Rejoice in the LORD, you righteous, and give thanks to his holy Name. **Antiphon**

EPISTLE • Revelation 22:12-14,16-17,20-21

Lector

A reading from the Revelation to John.

At the end of the visions I, John, heard these words:

"See, I am coming soon; my reward is with me, to repay according to everyone's work. I am the Alpha and the Omega, the first and the last, the beginning and the end."

Blessed are those who wash their robes, so that they will have the right to the tree of life and may enter the city by the gates.

"It is I, Jesus, who sent my angel to you with this testimony for the churches. I am the root and the descendant of David, the bright morning star."

The Spirit and the bride say, "Come."

And let everyone who hears say, "Come."

And let everyone who is thirsty come.

Let anyone who wishes take the water of life as a gift.

The one who testifies to these things says, "Surely I am coming soon."

Amen. Come, Lord Jesus!

The grace of the Lord Jesus be with all the saints. Amen.

Lector

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

People

Thanks be to God.

The people are invited to stand.

GRADUAL HYMN 529 • "In Christ there is no East or West"

McKee

Please remain standing.

HOLY GOSPEL • John 17:20-26

Celebrant

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

People

Glory to you, Lord Christ.

Celebrant

Jesus prayed for his disciples, and then he said. "I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me. The glory that you have given me I have given them, so that they may be one, as we are one, I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me. Father, I desire that those also, whom you have given me, may be with me where I am, to see my glory, which you have given me because you loved me before the foundation of the world.

"Righteous Father, the world does not know you, but I know you; and these know that you have sent me. I made your name known to them, and I will make it known, so that the love with which you have loved me may be in them, and I in them."

Celebrant

The Gospel of our Lord Jesus.

People

Praise to you, Lord Christ.

Please be seated.

SERMON

The Rev. Phillip 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

Almighty God, long ago faithful women proclaimed the good news of Jesus’ resurrection, and the world was changed forever. Teach us to keep faith with them, that our witness may be as bold, our love as deep, and our faith as true.

The people add their own prayers, silently or aloud.

Let all creation give thanks to the Risen Lord. **Give thanks to the risen Lord.**

We pray for the leaders of the Church, Sean our presiding Bishop, DeDe our Bishop, Philip our Rector, and all our laity. May the joy of the resurrection empower them.

The people add their own prayers, silently or aloud.

Let all creation give thanks to the Risen Lord. **Give thanks to the risen Lord.**

Creator of the universe, you made the world in beauty and restore all things in glory through the victory of Jesus Christ. We pray for those in poverty, sickness, and war. We pray for n.

The people add their own prayers, silently or aloud.

Let all creation give thanks to the risen Lord. **Give thanks to the risen Lord.**

Resurrecting God, you conquered death and opened the gates of everlasting life. We pray for those who have died, especially for *n.*, and for those whose names have been forgotten. Raise us with Christ that we may proclaim healing and peace to all.

The people add their own prayers, silently or aloud.

Let all creation give thanks to the risen Lord. **Give thanks to the risen Lord.**

When our lives seem empty, we assume that Christ has been taken away. When our lives are painful, we assume that Christ has been taken away. And yet, Christ is risen.

The people add their own prayers, silently or aloud.

Let all creation give thanks to the risen Lord. **Give thanks to the risen Lord.**

The Celebrant adds a concluding prayer.

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 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 **stpaulsy** (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.

Please be seated.

ANTHEM

William Mathias (1934-1942)

As truly as God is our Father, so just as truly is he our Mother. In our Father, God Almighty, we have our being; in our merciful Mother we are remade and restored. Our fragmented lives are knit together. And by giving and yielding our selves, through grace, to the Holy Spirit we are made whole. It is I, the strength and goodness of Fatherhood. It is I, the wisdom of Motherhood. It is I, the light and grace of holy love. It is I, the Trinity, it is I, the unity. I am the sovereign goodness in all things. It is I who teach you to love. It is I who teach you to desire. It is I who am the reward of all true desiring. All shall be well, and all shall be well, and all manner of thing shall be well. Amen.

THE GREAT THANKSGIVING, Eucharistic Prayer 1 from *Enriching our Worship*

Celebrant *People*
The Lord be with you. And al-so 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:

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.**

10:00 Hymnal S-114

From *Missa de Sancta Maria Magdalena*, Healey Willan (1880-1968)

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 in heaven, hallowed be your Name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial, and deliver us from evil. For the kingdom, the power, and the glory are yours, now and for ever. Amen.**

THE BREAKING OF THE BREAD

The breaking of the bread 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.**

Hymnal S-154

From New Plainsong; (b.1950)

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.

^s

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

COMMUNION ANTHEM • "Here, O my Lord"

"

Barry Rose (b.1934)

HYMN AT COMMUNION 306 • "Come, risen Lord, and deign to be our guest"

Sursum corde

The People are invited to stand.

POST-COMMUNION PRAYER

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 525 • “The Church’s one foundation” (v.1-3, 5)

Aurelia

DISMISSAL

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

POSTLUDE • *Grand Chorus in D Major*

Alexander Guilmant (1837-1911)

Please Keep These People in Your Prayers:

Destany W., Fred K., Anne D., Kerstin J., Jeanne A., Ruth L.

We remember those who have died in recent days.

The flowers are given to the Glory of God.

Our thanks today for the...

Altar Guild: Ruth Brown & DJ Igelsrud

Lay Readers: Ruth Brown / Betsy Elkins

Ushers: Amy Mangram / Sue Stinson & Ieva Doyle

Flower Guild: Marion Greenhalgh

Announcements

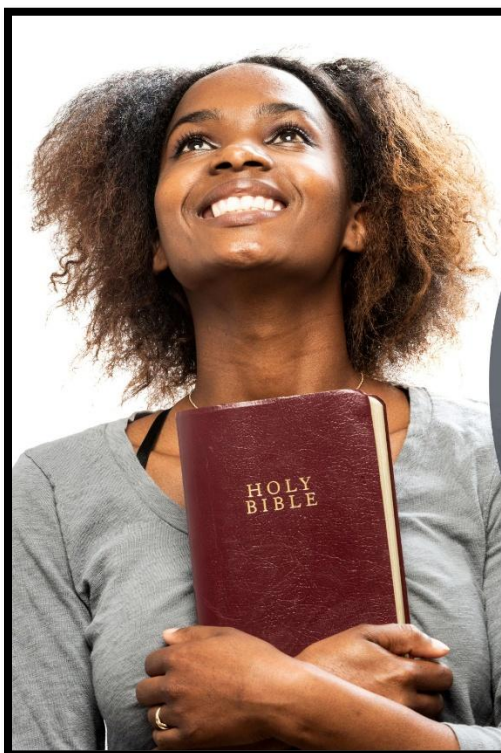
* On Saturday, June 7th, St. Paul's will serve lunch at the Samaritan Center. We need donations to help cover the cost of the meal. To make a contribution use the donation portal on our website, or write a check and write 'Samaritan Center' on the memo line.

* Sunday, June 8th is Pentecost and the final day for separate 8 and 10 a.m. worship services prior to the beginning of our Summer worship schedule. Beginning June 15th we will hold one worship service each Sunday at 9:30 a.m.

Giving Made Easy



Scan this QR code
with your phone's
camera to donate to
St. Paul's
Episcopal Church.

A photograph of a young Black woman with curly hair, smiling and looking upwards. She is holding a red Bible with "HOLY BIBLE" written on the cover.

SPECIAL SUMMER EDITION

Sunday Bible Study

The Four Gospels

Session #1 ~ Sunday, June 15th
at 11:00 a.m.

The Gospel of Mark: Learn what makes
Mark different from the other Gospels

No preparation needed
All are welcome!

Officers

Senior Warden: Joe Moorman
Junior Warden: Ieva Doyle
Treasurer: Doug Mouncey
Assistant Treasurer: Sandi Yingling
Clerk of the Vestry: Anita Wagner

2025

Vestry & Team Leaders

2025: Matthieu van der Meer, Harry Lambright, Barbara Bell
2026: Jeanne Chu, Tim Cassavaw, DJ Igelsrud
2027: Willson Cummer, Joe Russo, Tim Simmons
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, Betsy Elkins, Sandi Yingling

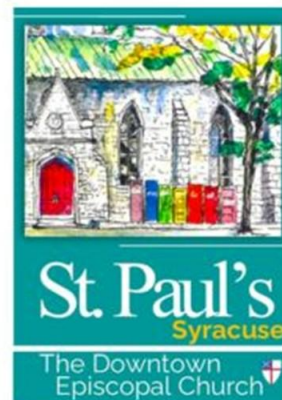
Staff

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)
Mark King, Technology Assistant
Derek Lane, Security



St. Paul's Episcopal Church

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