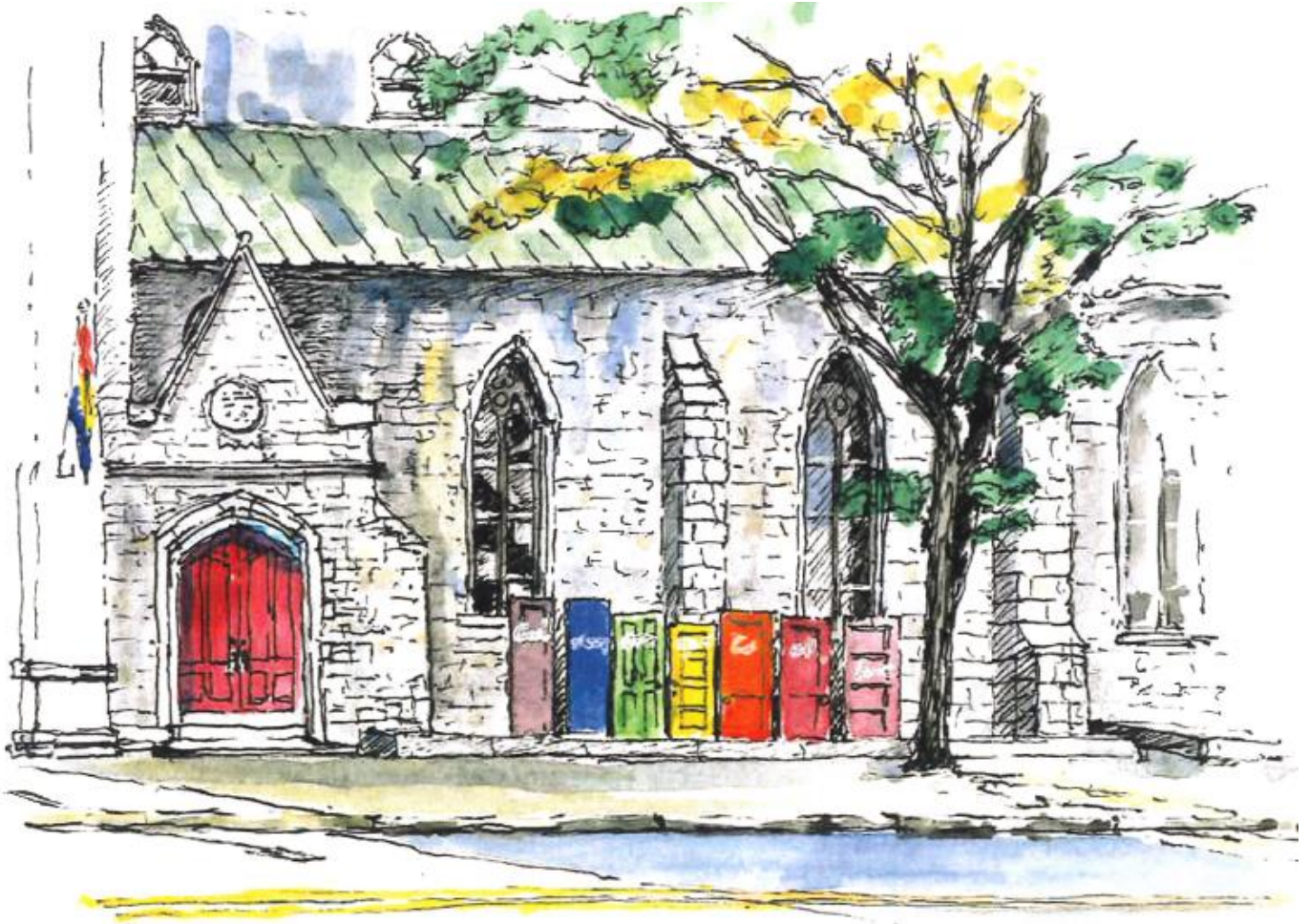




St. Paul's
Syracuse

The Downtown
Episcopal Church



"GOD'S DOORS ARE OPEN TO ALL. LOVE

W. ELLINS

JUNE 11, 2023

9:30 AM

THE SECOND SUNDAY AFTER PENTECOST

Our morning worship begins with the first note of the organ prelude and your silent prayers. Please refrain from conversations during this time.

ORDER OF SERVICE

ORGAN VOLUNTARY

The people are invited to stand

HYMN 401 • “The God of Abraham praise”

Leoni

LITURGY OF THE WORD

Celebrant Blessed be God: Father, Son, and Holy Spirit.
People **And blessed be God’s kingdom, now and for ever. Amen.**
Celebrant 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.
People **Amen.**

COLLECT OF THE DAY

Celebrant The Lord be with you.
People **And also with you.**
Celebrant Let us pray.
O God, from whom all good proceeds: Grant that by your inspiration we may think those things that are right, and by your merciful guiding may do them; 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 • Genesis 12:1-9

Lector A reading from the Book of Genesis.
Now the LORD said to Abram, “Go from your country and your kindred and your father’s house to the land that I will show you. I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed.”
So Abram went, as the LORD had told him; and Lot went with him. Abram was seventy-five years old when he departed from Haran. Abram took his wife Sarai and his brother’s son Lot, and all the possessions that they had gathered, and the persons whom they had acquired in Haran; and they set forth to go to the land of Canaan. When they had come to the land of Canaan, Abram passed through the land to the place at Shechem, to the oak of Moreh. At that time the Canaanites were in the land. Then the LORD appeared to Abram, and said, “To your offspring I will give this land.” So he built there an altar to the LORD, who had appeared to him. From there he moved on to the hill country on the east of Bethel, and pitched his tent, with Bethel on the west and Ai on the east; and there he built an altar to the LORD and invoked the name of the LORD. And Abram journeyed on by stages toward the Negeb.

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

PSALM • 33:1-12 *Exultate, justi*

- 1 Rejoice in the LORD, you righteous; *
it is good for the just to sing praises.
- 2 Praise the LORD with the harp; *
play to him upon the psaltery and lyre.
- 3 Sing for him a new song; *
sound a fanfare with all your skill upon the trumpet.
- 4 For the word of the LORD is right, *
and all his works are sure.
- 5 He loves righteousness and justice; *
the loving-kindness of the LORD fills the whole earth.
- 6 By the word of the LORD were the heavens made, *
by the breath of his mouth all the heavenly hosts.
- 7 He gathers up the waters of the ocean as in a water-skin *
and stores up the depths of the sea.
- 8 Let all the earth fear the LORD; *
let all who dwell in the world stand in awe of him.
- 9 For he spoke, and it came to pass; *
he commanded, and it stood fast.
- 10 The LORD brings the will of the nations to naught; *
he thwarts the designs of the peoples.
- 11 But the LORD'S will stands fast for ever, *
and the designs of his heart from age to age.
- 12 Happy is the nation whose God is the LORD! *
happy the people he has chosen to be his own!

EPISTLE • Romans 4:13-25

Lector A reading from Paul's letter to the Romans.

The promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath; but where there is no law, neither is there violation.

For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, as it is written, "I have made you the father of many nations") —in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. Hoping against hope, he believed that he would become "the father of many nations," according to what was said, "So numerous shall your descendants be." He did not weaken in faith when he considered his own body, which was already as good as dead (for he was about a hundred years old), or when he considered the barrenness of Sarah's womb. No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, being fully convinced that God was able to do what he had promised. Therefore his faith "was reckoned to him as righteousness." Now the words, "it was reckoned to him," were written not for his sake alone, but for ours also. It will be reckoned to us who believe in him who raised

Jesus our Lord from the dead, who was handed over to death for our trespasses and was raised for our justification.

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

The people are invited to stand.

GRADUAL HYMN • 536 "Open your ears, O faithful people"

Torah song

Please remain standing.

HOLY GOSPEL • Matthew 9:9-13, 18-26

Celebrant The Holy Gospel of our Lord Jesus Christ according to Matthew.
People **Glory to you, Lord Christ.**

Celebrant As Jesus was walking along, he saw a man called Matthew sitting at the tax booth; and he said to him, "Follow me."

And he got up and followed him. And as he sat at dinner in the house, many tax collectors and sinners came and were sitting with him and his disciples. When the Pharisees saw this, they said to his disciples, "Why does your teacher eat with tax collectors and sinners?" But when he heard this, he said, "Those who are well have no need of a physician, but those who are sick. Go and learn what this means, 'I desire mercy, not sacrifice.' For I have come to call not the righteous but sinners."

While he was saying these things to them, suddenly a leader of the synagogue came in and knelt before him, saying, "My daughter has just died; but come and lay your hand on her, and she will live." And Jesus got up and followed him, with his disciples. Then suddenly a woman who had been suffering from hemorrhages for twelve years came up behind him and touched the fringe of his cloak, for she said to herself, "If I only touch his cloak, I will be made well." Jesus turned, and seeing her he said, "Take heart, daughter; your faith has made you well." And instantly the woman was made well. When Jesus came to the leader's house and saw the flute players and the crowd making a commotion, he said, "Go away; for the girl is not dead but sleeping." And they laughed at him. But when the crowd had been put outside, he went in and took her by the hand, and the girl got up. And the report of this spread throughout that district.

Celebrant The Gospel of the Lord.
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.**

Please remain standing.

PRAYERS OF THE PEOPLE – FORM II

In the course of the silence after each bidding, the People offer their own prayers, either silently or aloud.

I ask your prayers for God's people throughout the world;
 for our Bishop(s) _____; for this gathering; and for all
 ministers and people.

Pray for the Church.

Silence

I ask your prayers for peace; for goodwill among nations;
 and for the well-being of all people.

Pray for justice and peace.

Silence

I ask your prayers for the poor, the sick, the hungry, the
 oppressed, and those in prison.

Pray for those in any need or trouble.

Silence

I ask your prayers for all who seek God, or a deeper
 knowledge of him.

Pray that they may find and be found by him.

Silence

I ask your prayers for the departed [especially _____].

Pray for those who have died.

Silence

Members of the congregation may ask the prayers or the thanksgivings of those present

I ask your prayers for _____.

I ask your thanksgiving for _____.

Silence

Praise God for those in every generation in whom Christ has been honored [especially _____ whom we remember today].

Pray that we may have grace to glorify Christ in our own day.

Silence

The Celebrant adds a concluding prayer.

All **Amen.**

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

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.*

The people are invited to stand.

OFFERTORY HYMN • 324 "Let all mortal flesh keep silence"

Picardy

The people are invited to stand as the offering is brought forward.

Celebrant All things come of Thee, O Lord.

People **And of thine own have we given thee.**

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

THE LORD'S PRAYER

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

THE BREAKING OF THE BREAD

The breaking of the bread may be seen as the culminating activity of our worship. It is the ritual action symbolizing the activity whereby God emptied Godself of divine power for purpose of reconciling Godself with us. We have no words to accurately describe this divine activity, thus a period of 10-15 seconds of silence is kept following the breaking of the bread and before the singing of the Fraction Anthem.

FRACTION ANTHEM

Hymnal S-154

From *New Plainsong*; David Hurd (b.1950)

The people are invited to be seated.

You are invited to remove or lower your face mask and consume the consecrated bread immediately after you receive it. If you choose to receive the wine, please remove your mask and 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.

PRAYER FOR SPIRITUAL COMMUNION

If you are participating in our service from home we invite you to take a few minutes during the distribution of communion to say the prayer for spiritual communion:

In union, O Lord, with your faithful people at every altar of your Church, I offer you praise and thanksgiving. I remember your death, Lord Christ; I proclaim your resurrection; I await your coming in glory. Since I cannot receive you today in the Sacrament of the Altar, I beseech you to come spiritually into my heart. Cleanse and strengthen me in your grace, Lord Jesus, and let me never be separated from you. May I live in you, and you in me, in this life and in the life to come. Amen.

The People are invited to stand.

POST-COMMUNION PRAYER

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 • 470, “There’s a wideness in God’s mercy”

Beecher

The people are invited to be seated.

ANNOUNCEMENTS

DISMISSAL

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

ORGAN VOLUNTARY

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Prayers of the People were written by St. Paul's parishoners.*

Please Keep These People in Your Prayers:

June B., Marie P., Peter M., Edith R., Maureen K., Michele D., Denise D., Grant D., Liz H., David W. and Anna I.

We remember those who have died in recent days. Lance D. (Brother of Ruth Brown)

The flowers today are given to the glory of God, and in memory of Doris Sanford, given by The Sanford Trust; and in loving memory of Jacob and Marie Heider given by their daughter June Bisson.

Our thanks today for the...

Altar Guild: Ruth Brown & DJ Igelsrud

Lay Readers: Joe Russo & Margaret Sherwin

Ushers: Caroline Grieb, Roy Thomas and Derina Samuel

Flowers: Harriet Averill & Sandy Wiley

Announcements for the week of June 11

* Tomorrow evening, June 12th, at 7 p.m., the Choir of the University of Buffalo will present a concert of contemporary choral music.

* St. Paul's will serve lunch at *The Samaritan Center* on Sunday, June 25th. Please contact Kira Dirghalli if you are able to work either the 9 a.m. - noon, or the noon - 3 p.m. shift.

* Our Saturday morning collection for *The Open Pantry* is next Saturday, June 17th from 10-12. Pull up to the big red doors and we'll be happy to unload your contribution.

Understanding Episcopal Liturgy: What is the Collect for Purity? What happened to the Canticle we were singing each Sunday at the beginning of worship?

When our choir is helping lead worship we incorporate a sung canticle into the entrance rite. During the summer months, we use *The Collect for Purity* as part of our entrance rite, in place of the canticle.

The Collect for Purity is one of the ancient prayers of our liturgy, dating from 10th century. The Sarum missal, a Medieval era church manual from the ancient town of Sarum, directed priests to say this prayer as they were preparing to lead worship services. When the first editions of *The Book of Common Prayer* were written during the 16th century *The Collect for Purity* was incorporated into the worship service itself, and was said by the priest.

In the most recent edition of *The Book of Common Prayer* (1979) we are given the option of omitting *The Collect for Purity*. In recent years, at St. Paul's, as in many other Episcopal congregations, the congregation is invited to join in saying *The Collect for Purity*. In this way we continue a broad movement toward greater participation. Greater participation of the congregation has been made possible by the fact that many more people are able to read this and other prayers, as compared with the low levels of literacy in earlier times.

If you have a question about something in our liturgy, I will be happy to answer it. Please ask in person, or send an email to me at revmajor@stpaulsyr.org.

Fr. Philip +

Officers

Senior Warden: Dick Pilgrim
Junior Warden: Marion Greenhalgh
Treasurer: Doug Mouncey
Clerk of the Vestry: Julia Fine

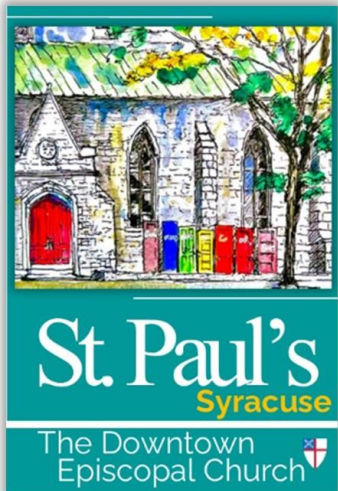
2023

Vestry & Team Leaders

2023: Kira Dirghalli, Rebecca Livengood, Carolyn Grieb
2024: David Morgan, Tom Cantwell, Michael Mach
2025: Matthieu van der Meer, Joe Moorman, Barbara Bell
Finance Committee Chairperson: David Ridings
Children's Ministry Leader: Jeanne Avery
Worship Ministry Team Convener: David Morgan
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, Carolyn Grieb

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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310 Montgomery St. Syracuse, NY 13202
315 474-6053 www.stpaulsyr.org