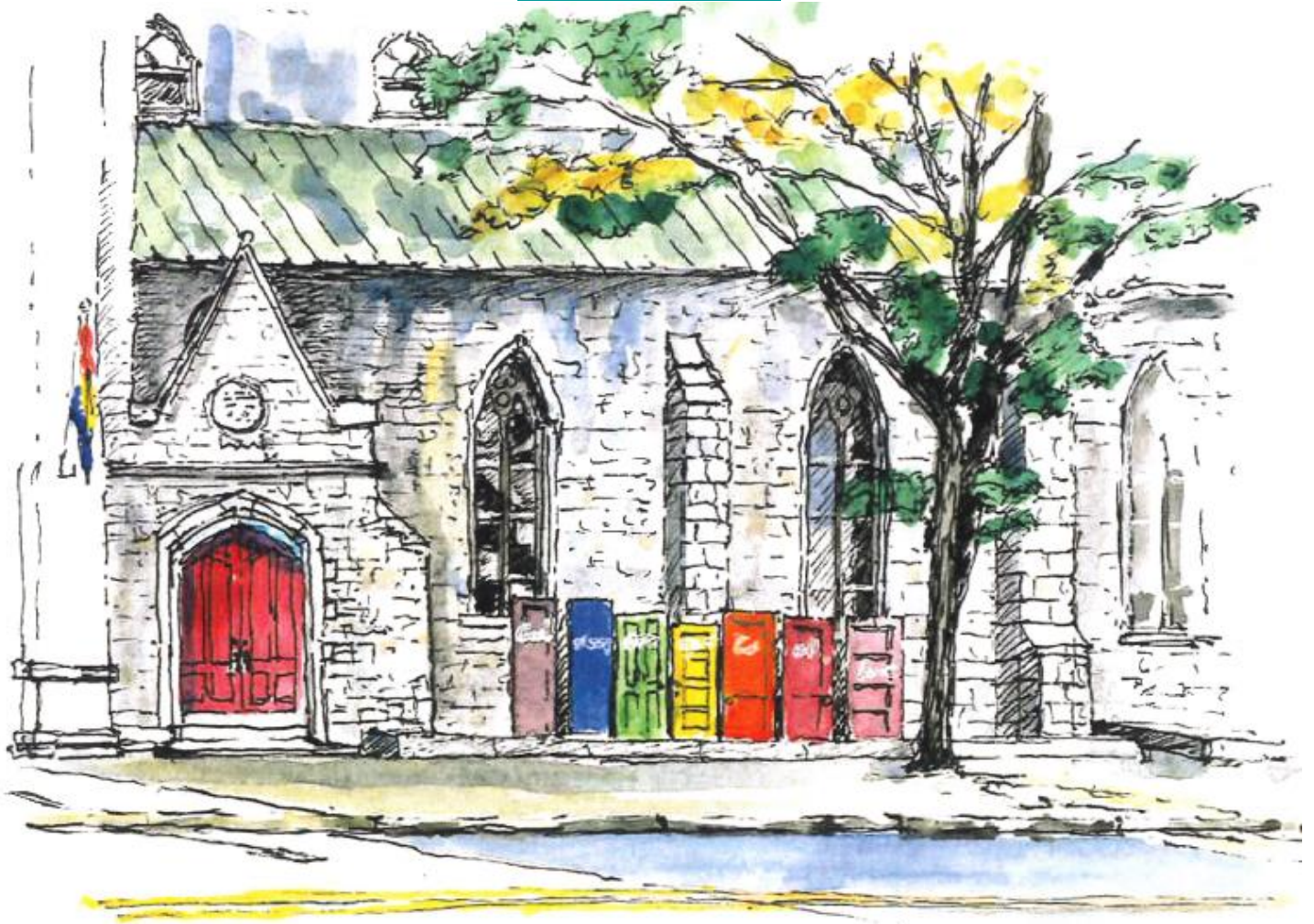


St. Paul's
Syracuse

The Downtown
Episcopal Church



"GOD'S DOORS ARE OPEN TO ALL. LOVE

W. ELLIWS

THE TENTH SUNDAY AFTER PENTECOST
JULY 28, 2024
9:30 AM

ORDER OF SERVICE

PRELUDE

Glenn Kime, Guest Organist

The people are invited to stand.

HYMN • , 587 “Our Father, by whose Name”

Rhosymedre

LITURGY OF THE WORD

Celebrant Blessed be the one, holy, and living God:
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 God, the protector of all who trust in you, without whom nothing is strong, nothing is holy: Increase and multiply upon us your mercy; that, with you as our ruler and guide, we may so pass through things temporal, that we lose not the things eternal; 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 • 2 Samuel 11:1-15

Lector

A reading from the Second Book of Samuel.

In the spring of the year, the time when kings go out to battle, David sent Joab with his officers and all Israel with him; they ravaged the Ammonites, and besieged Rabbah. But David remained at Jerusalem.

It happened, late one afternoon, when David rose from his couch and was walking about on the roof of the king's house, that he saw from the roof a woman bathing; the woman was very beautiful. David sent someone to inquire about the woman. It was reported, "This is Bathsheba daughter of Eliam, the wife of Uriah the Hittite." So David sent messengers to get her, and she came to him, and he lay with her. Now she was purifying herself after her period. Then she returned to her house. The woman conceived; and she sent and told David, "I am pregnant."

So David sent word to Joab, "Send me Uriah the Hittite." And Joab sent Uriah to David. When Uriah came to him, David asked how Joab and the people fared, and how

the war was going. Then David said to Uriah, "Go down to your house, and wash your feet." Uriah went out of the king's house, and there followed him a present from the king. But Uriah slept at the entrance of the king's house with all the servants of his lord, and did not go down to his house. When they told David, "Uriah did not go down to his house," David said to Uriah, "You have just come from a journey. Why did you not go down to your house?" Uriah said to David, "The ark and Israel and Judah remain in booths; and my lord Joab and the servants of my lord are camping in the open field; shall I then go to my house, to eat and to drink, and to lie with my wife? As you live, and as your soul lives, I will not do such a thing." Then David said to Uriah, "Remain here today also, and tomorrow I will send you back." So Uriah remained in Jerusalem that day. On the next day, David invited him to eat and drink in his presence and made him drunk; and in the evening he went out to lie on his couch with the servants of his lord, but he did not go down to his house.

In the morning David wrote a letter to Joab, and sent it by the hand of Uriah. In the letter he wrote, "Set Uriah in the forefront of the hardest fighting, and then draw back from him, so that he may be struck down and die."

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

THE RESPONSE

Psalm 14 *Dixit insipiens*

- 1 The fool has said in his heart, "There is no God." *
All are corrupt and commit abominable acts;
there is none who does any good.
- 2 The LORD looks down from heaven upon us all, *
to see if there is any who is wise,
if there is one who seeks after God.
- 3 Every one has proved faithless;
all alike have turned bad; *
there is none who does good; no, not one.
- 4 Have they no knowledge, all those evildoers *
who eat up my people like bread
and do not call upon the LORD?
- 5 See how they tremble with fear, *
because God is in the company of the righteous.
- 6 Their aim is to confound the plans of the afflicted, *
but the LORD is their refuge.
- 7 Oh, that Israel's deliverance would come out of Zion! *
when the LORD restores the fortunes of his people,
Jacob will rejoice and Israel be glad.

EPISTLE • Ephesians 3:14-21

Lector A reading from the letter to the Ephesians.
I bow my knees before the Father, from whom every family in heaven and on earth takes its name. I pray that, according to the riches of his glory, he may grant that you may be strengthened in your inner being with power through his Spirit, and that Christ may dwell in your hearts through faith, as you are being rooted and grounded in love. I pray that you may have the power to comprehend, with all the saints, what is the

breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, so that you may be filled with all the fullness of God.

Now to him who by the power at work within us is able to accomplish abundantly far more than all we can ask or imagine, to him be glory in the church and in Christ Jesus to all generations, forever and ever. Amen.

Lector
People

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

The people are invited to stand.

GRADUAL HYMN • 679, "Surely it is God who saves me"

Thomas Merton

Please remain standing.

HOLY GOSPEL • John 6:1-21

Celebrant
People
Celebrant

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

Glory to you, Lord Christ.

Jesus went to the other side of the Sea of Galilee, also called the Sea of Tiberias. A large crowd kept following him, because they saw the signs that he was doing for the sick. Jesus went up the mountain and sat down there with his disciples. Now the Passover, the festival of the Jews, was near. When he looked up and saw a large crowd coming toward him, Jesus said to Philip, "Where are we to buy bread for these people to eat?" He said this to test him, for he himself knew what he was going to do. Philip answered him, "Six months' wages would not buy enough bread for each of them to get a little." One of his disciples, Andrew, Simon Peter's brother, said to him, "There is a boy here who has five barley loaves and two fish. But what are they among so many people?" Jesus said, "Make the people sit down." Now there was a great deal of grass in the place; so they sat down, about five thousand in all. Then Jesus took the loaves, and when he had given thanks, he distributed them to those who were seated; so also the fish, as much as they wanted. When they were satisfied, he told his disciples, "Gather up the fragments left over, so that nothing may be lost." So they gathered them up, and from the fragments of the five barley loaves, left by those who had eaten, they filled twelve baskets. When the people saw the sign that he had done, they began to say, "This is indeed the prophet who is to come into the world."

When Jesus realized that they were about to come and take him by force to make him king, he withdrew again to the mountain by himself.

When evening came, his disciples went down to the sea, got into a boat, and started across the sea to Capernaum. It was now dark, and Jesus had not yet come to them. The sea became rough because a strong wind was blowing. When they had rowed about three or four miles, they saw Jesus walking on the sea and coming near the boat, and they were terrified. But he said to them, "It is I; do not be afraid." Then they wanted to take him into the boat, and immediately the boat reached the land toward which they were going.

Celebrant
People

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

Please be seated.

SERMON:

Rev. Phyllis Palsma

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

Celebrant The Lord be with you.
People **And also with you.**
Celebrant Lift up your hearts.
People **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 say:

SANCTUS AND BENEDICTUS

**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.**

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 • 383 "Fairest Lord Jesus"

St. Elizabeth

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 • 705, “As those of old their first fruits brought”

Forest Green

DISMISSAL

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

POSTLUDE

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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., Don I., Valerie P., Frank M., Glen V., Mia S.R., Pamela S., Susan S., and Daniella B.

We remember those who have died in recent days.

Today we welcome Perry Mouncey as our celebrant and Phyllis Palsma as the homilist.

The Rev. Phyllis Palsma is a member of the St. Paul's family and remains connected to her spiritual roots in the Reformed Church in America. Phyllis grew up in Iowa, graduated from Central College (Pella, IA) and Western Theological Seminary (Holland, MI). She was one of the first women to be ordained as a Minister of Word and Sacrament in the Reformed Church in America. Her ministry career included pastoring congregations in North Syracuse, NY and northern New Jersey, serving on denominational staff in New York state, and chaplain/director of pastoral care for a continuum of care senior living health center in New Jersey. Retirement brought Phyllis and her husband, Rev. Nolan Palsma (with whom she co-pastored for several years), to their new home in Liverpool and to St. Paul's where they both sing in the choir. The Palsmas have three adult children and two grandchildren with whom they play as often as possible.

The Rev. Perry Mouncey--St. Paul's has been my home church since Doug and I moved to Syracuse in 1974. Our two sons grew up surrounded by this church family and I was ordained at St. Paul's. Now as a retired priest, I am a chaplain at Upstate hospital several days a week and serve as a supply priest to various Episcopal parishes when needed.

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.

- PLEASE NOTE: The roofing project has started so we have even more contractors here during the week. Consequently, there is **NO PARKING in the church lot Monday through Friday**. Parking on Sunday for services is not a problem!

Understanding Episcopal Liturgy

What is the reason the entire congregation shares wine from just one or two chalices during communion? Wouldn't it be better to pour it into tiny little cups the way they do at the church down the street?

Our use of a single chalice for distribution of the wine at communion is based in the story of the Last Supper, in scripture and in our theology of communion. Communion is an encounter between the individual and God, but it is also sacrament of unity, where the entire community is bound together as a united Body of Christ. This understanding of communion as a communal sacrament comes from the story of the Last Supper where Jesus took a cup of wine, said the blessing over the cup of wine, then passed the cup among his disciples to share. St. Paul gives the strongest articulation of this idea in 1 Corinthians 10, where he writes: "Because there is one loaf of bread, we who are many are one body, for we all partake of the one bread."

Drinking from tiny, individual cups sometimes goes hand in hand with a theology that views Christian faith and practice in individualistic terms. Repeated scientific studies have refuted our modern, instinct to not drink from the same cup as other people for fear of contracting illness. The alcohol in the communion wine effectively eliminates the risk of transmission of germs, though people who have reduced natural immunity might be advised to not drink from the communion chalice.

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

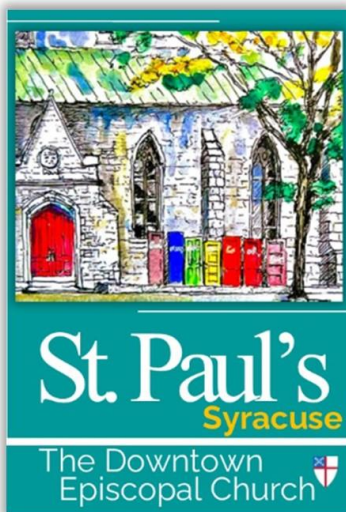
Judy McAdoo-Pelton, Operations Manager

Doug Mouncey, Parish Assistant

Debbie Nettle, Open Doors Project Administrator

Mark King, Technology Assistant

Derek Lane, Sunday Security



St. Paul's Syracuse

The Downtown Episcopal Church

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