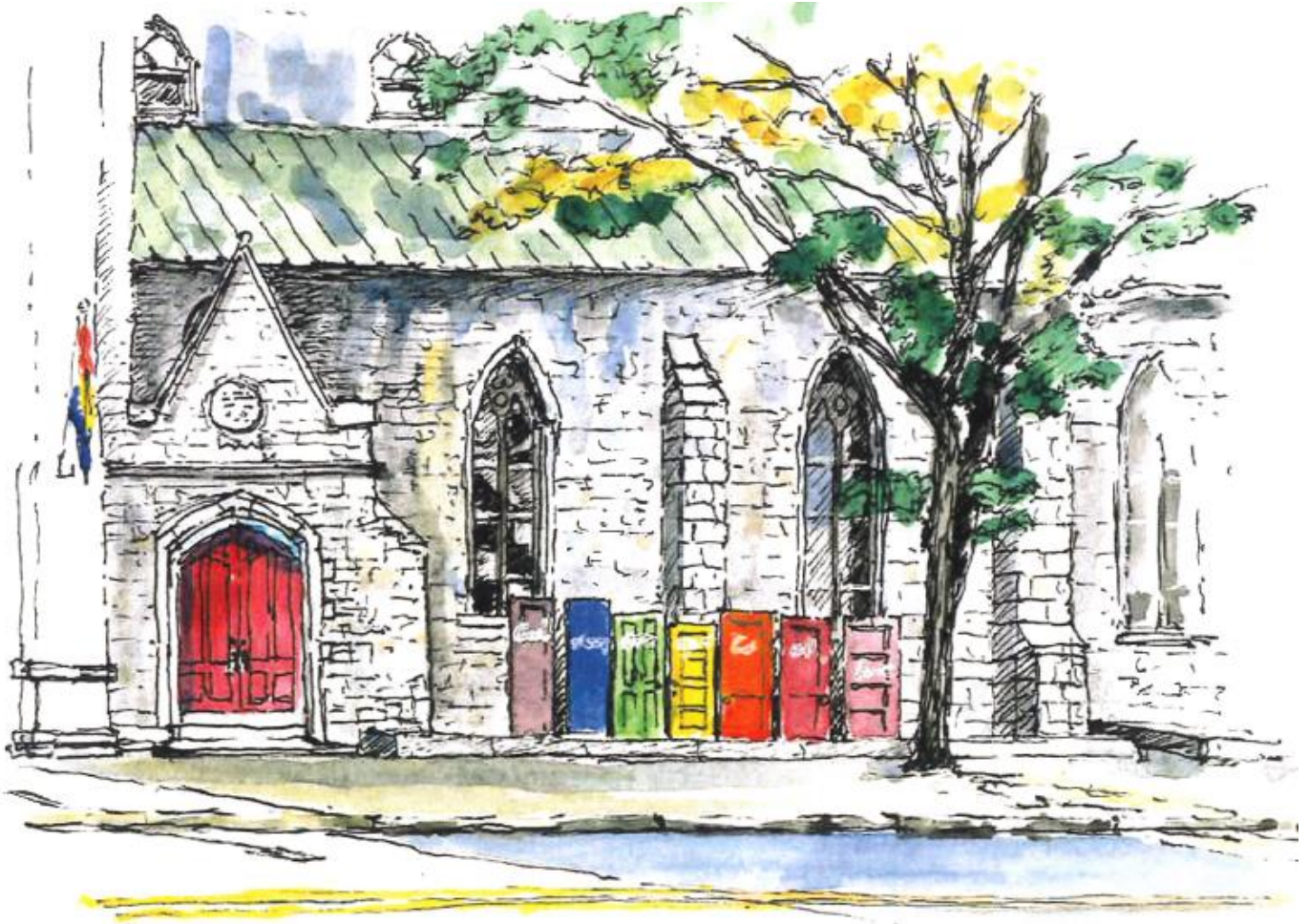




St. Paul's
Syracuse

The Downtown
Episcopal Church



"GOD'S DOORS ARE OPEN TO ALL. LOVE

W. ELLINS

DECEMBER 3, 2023
8:00 AM & 10:00 AM
THE FIRST SUNDAY OF ADVENT

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

With gratitude and humility, we acknowledge that we gather for worship on the territory of the Onondaga Nation.

ORGAN VOLUNTARY • *Wachet auf, ruft uns die Stimme* BWV 645 Johann Sebastian Bach (1685-1750)

The people are invited to stand

HYMN 61 • “Sleepers, wake!” A voice astounds us” (v. 1-2)

Wachet auf

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.**

10:00: CANTICLE – HYMN 56 (v.1-3)

Veni, veni, Emmanuel

8:00: COLLECT FOR PURITY

All **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.

Almighty God, give us grace to cast away the works of darkness, and put on the armor of light, now in the time of this mortal life in which your Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the living and the dead, we may rise to the life immortal; through him who lives and reigns with you and the Holy Spirit, one God, now and for ever.

All **Amen.**

Please be seated.

LESSON • Isaiah 64:1-9

Lector A reading from the Prophet Isaiah.
O that you would tear open the heavens and come down,
so that the mountains would quake at your presence--
as when fire kindles brushwood
and the fire causes water to boil--
to make your name known to your adversaries,
so that the nations might tremble at your presence!
When you did awesome deeds that we did not expect,
you came down, the mountains quaked at your presence.
From ages past no one has heard,
no ear has perceived,

no eye has seen any God besides you,
 who works for those who wait for him.
 You meet those who gladly do right,
 those who remember you in your ways.
 But you were angry, and we sinned;
 because you hid yourself we transgressed.
 We have all become like one who is unclean,
 and all our righteous deeds are like a filthy cloth.
 We all fade like a leaf,
 and our iniquities, like the wind, take us away.
 There is no one who calls on your name,
 or attempts to take hold of you;
 for you have hidden your face from us,
 and have delivered us into the hand of our iniquity.
 Yet, O Lord, you are our Father;
 we are the clay, and you are our potter;
 we are all the work of your hand.
 Do not be exceedingly angry, O Lord,
 and do not remember iniquity forever.
 Now consider, we are all your people.
 Hear what the Spirit is saying to God's people.
Thanks be to God.

Lector
 People

The Response

Psalm 80: 1-2, 4, 14, 16-17

Qui regis Israel

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

Organ: Everyone:

Re - store us, O God of hosts; show the light of your coun-ten-ance.

Hear, O Shepherd of Israel, leading Joseph like a flock; shine forth, you that are enthroned upon the cherubim. In the presence of Ephraim, Benjamin, and Manasseh, stir up your strength and come to help us. **Refrain**

O Lord God of hosts, how long will you be angered despite the prayers of your people? Turn now, O God of hosts, look down from heaven; behold and tend this vine; preserve what your right hand has planted. **Refrain**

Let your hand be upon the man of your right hand, the son of man you have made so strong for yourself. And so will we never turn away from you; give us life, that we may call upon your Name. **Refrain**

EPISTLE • 1 Corinthians 1:3-9

Lector

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

Grace to you and peace from God our Father and the Lord Jesus Christ. I give thanks to my God always for you because of the grace of God that has been given you in Christ Jesus, for in every way you have been enriched in him, in speech and knowledge of every kind-- just as the testimony of Christ has been strengthened among you-- so that you are not lacking in any spiritual gift as you wait for the revealing of our Lord Jesus Christ. He will

also strengthen you to the end, so that you may be blameless on the day of our Lord Jesus Christ. God is faithful; by him you were called into the fellowship of his Son, Jesus Christ our Lord.

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 • Mark 13:24-37

Celebrant The Holy Gospel of our Lord Jesus Christ according to Matthew.

People **Glory to you, Lord Christ.**

Celebrant

Jesus said, “In those days, after that suffering, the sun will be darkened, and the moon will not give its light, and the stars will be falling from heaven, and the powers in the heavens will be shaken. Then they will see ‘the Son of Man coming in clouds’ with great power and glory. Then he will send out the angels, and gather his elect from the four winds, from the ends of the earth to the ends of heaven.

“From the fig tree learn its lesson: as soon as its branch becomes tender and puts forth its leaves, you know that summer is near. So also, when you see these things taking place, you know that he is near, at the very gates. Truly I tell you, this generation will not pass away until all these things have taken place. Heaven and earth will pass away, but my words will not pass away.

“But about that day or hour no one knows, neither the angels in heaven, nor the Son, but only the Father. Beware, keep alert; for you do not know when the time will come. It is like a man going on a journey, when he leaves home and puts his slaves in charge, each with his work, and commands the doorkeeper to be on the watch. Therefore, keep awake—for you do not know when the master of the house will come, in the evening, or at midnight, or at cockcrow, or at dawn, or else he may find you asleep when he comes suddenly. And what I say to you I say to all: Keep awake.”

Celebrant The Gospel of the Lord.

People **Praise to you, Lord Christ.**

Please be seated.

SERMON: “Choosing the Hands that Shape Us”

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

Father, Mother God, as we enter this holy time of Advent, we hear the call to prepare the way of the Lord. Help us to respond to your call and serve you in all that we do.

Silence is kept.

Lord in your mercy; **Hear our prayer.**

Gentle God, we give you thanks for our leaders in the church, for Michael, our presiding bishop, Dede, our bishop, and Philip, our priest. We pray for lay and ordained leaders in all churches that they might follow Christ's example and be servants of those they lead.

Silence is kept.

Lord in your mercy; **Hear our prayer.**

Compassionate God, we pray for our nation and the world. We pray especially for all who suffer from political violence. We pray that leaders of countries and governments will work together to seek peace for all. We pray especially for countries divided by war, and all hurt by violence, especially *n*.

Silence is kept.

Lord in your mercy; **Hear our prayer.**

Loving God, we pray especially for those who struggle, the homeless, the hungry, and those who have experienced loss and struggle to keep going. We give thanks and pray for those who work to serve those in greatest need. Help us to serve as we are able, and look for your presence in each person we meet.

Silence is kept.

Lord in your mercy; **Hear our prayer.**

Compassionate God, we pray for those who are ill, especially for *n*. We pray for those we name silently or aloud.

Silence is kept.

Lord in your mercy; **Hear our prayer.**

We pray for those who mourn and for those who have died, especially for *n*. We pray for those we name out loud or in our hearts.

Silence is kept.

Lord in your mercy; **Hear our prayer.**

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.**

PRAYER OVER THE PLEDGE CARDS

All **God of all creation, you have blessed us with a multitude of gifts; we offer these pledges of support to your church with gladness and thanksgiving. May these pledges be a token of the gifts you have given us, a symbol of the strength we have received, and a reminder of the self-giving love of Christ. Amen.**

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.*

OFFERTORY ANTHEM

Charles Wood (1886-1926)

O Thou the central orb of righteous love, pure beam of the most high, eternal light of this our wintry world, thy radiance bright awakes new joy in faith, hope soars above. Come, quickly come, and let Thy glory shine, gilding our darksome heaven with rays divine. Thy saints with holy lustre round thee move, as stars about Thy throne, set in the height of God's ordaining counsel, as Thy sight give measured grace to each, Thy power to prove. Let Thy bright beams disperse the gloom of sins, our nature all shall feel eternal day, in fellowship with Thee, transforming day to souls ere while unclean, now pure within. Amen.

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.**

THE GREAT THANKSGIVING

The musical notation consists of four staves, each with a treble clef and a key signature of one flat (B-flat). The lyrics are as follows:

Celebrant The Lord be with you. *People* And al - so 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 right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth . . . Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who forever sing this hymn to proclaim the glory of your Name:

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-124

David Hurd (b.1950)

Celebrant We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he 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 shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore, according to his command, O Father

All **We remember his death,
We proclaim his resurrection,
We await his coming in glory;**

Celebrant And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.

All **Amen.**

THE LORD'S PRAYER

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

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 • Hymnal S-154

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

This setting is not used in Lent.

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.
Christ our Pass - o - ver is sac - ri - ficed for us;
there - fore let us keep the feast.
Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

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.

HYMN 325 • “Let us break bread together on our knees”

Let us break bread

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
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 488 • “Be thou my vision, O Lord of my heart”

Slane

The people are invited to be seated.

ANNOUNCEMENTS

DISMISSAL

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

ORGAN VOLUNTARY • *Herr Christ, der einge Gottes sohn*, BWV 601

(“Lord Christ, the only Son of God”)

J. S. Bach (1685-1750)

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

Please Keep These People in Your Prayers:

June B., Sue W., Peter M., Denise D., Grant D., Phil B., Jean S., Shari C., Dora M., Edith R., David G., Eric J., Rick C. Ellie M., Tom A., and Pat F.

We remember those who have died in recent days.

The altar greens are given to the glory of God.

Our thanks today for the...

Altar Guild: Ellyn Hass & Julia Fine

Lay Readers: Someone / Mathieu van der Meer

Ushers: Doug Mouncey / Ieva & Jim Doyle

Altar Greens: Marion Greenhalgh

Announcements:

- St. Paul's own *A Wee Book of Advent Prayers* is available for our members to use during the season of Advent. Copies of *A Wee Book of Advent Prayers* are available in the tract rack in the North (Entry) Porch. It is also available on our website on our Publications page.
- Fr. Philip will be away on Continuing Education leave from December 4-15th. If a pastoral care need arises during this time please contact Kira Dirghalli, chair of our Pastoral Care committee, or Dick Pilgrim and Marion Greenhalgh, wardens.
- Demolition work to prepare for construction of new bathrooms off of the Sargent Foyer continues this week. The single-occupancy toilet room continues to be available. There are also bathrooms adjacent to the church offices.
- Construction demolition continues now in the Sargent foyer as well as in the Montgomery Street lobby area. You may not enter the building from Montgomery Street.
- For the foreseeable future the kitchen door should be used to enter the building; be careful of the construction happening in that area. Our construction crew is using the door as well so there may be a bit of traffic.
- The discovery of some more asbestos in a few areas means that our progress has slowed a bit as that needs to be addressed. Demolition continues where it can be done; new construction will begin as soon as possible.
- Some areas have been marked caution/do not enter. Please pay attention to these signs and for your safety, don't be curious.
- Parking spaces are limited in our lot during the week. Plan your trips to St. Paul's accordingly.
- Coffee hour after services will continue in the Nave until the kitchen is back online (months from now!) This is not a problem as everyone seems to be enjoying this space of hospitality within the church!
- Check out the videos we have placed on our website. We plan to produce regular update videos to literally show you what is happening.

Understanding Episcopal Liturgy: What is the reason we are saying this new form of The Lord's Prayer?

For the past six months we have been using an older form of *The Lord's Prayer*. The old form is almost identical to the language found in the King James Bible of 1611.

Our use of *The Lord's Prayer* is based on the version found in Matthew 6. There are several newer versions of *The Lord's Prayer* in a variety of Bible translations. For the next several months we will be using a newer, more literal translation based on the *New Revised Standard Version* (NRSV) and found in the 1979 *Book of Common Prayer* (page 364).

Even though the newer form of *The Lord's Prayer* is less familiar and requires more effort for some of us, we have two good reasons for learning it and using it in our worship services. First, it corrects a poor translation of the Greek word *peirasmos*, which was translated in 1611 with the phrase 'Lead us not into temptation.'. *Peirasmos* is correctly understood as a time of challenge or trial. So the newer translation of *The Lord's Prayer* uses the phrase 'Save us from the time of trial.' There is a change in meaning which is important.

Second, the newer translation (which is more than 40 years old) was affirmed by religious leaders and scholars from many different Christian traditions, including Episcopalian, Lutheran, Methodist, Presbyterian, and Roman Catholic Christians. By using the newer form of *The Lord's Prayer* we are taking a step towards being more welcoming to those who come from diverse Christian traditions.

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

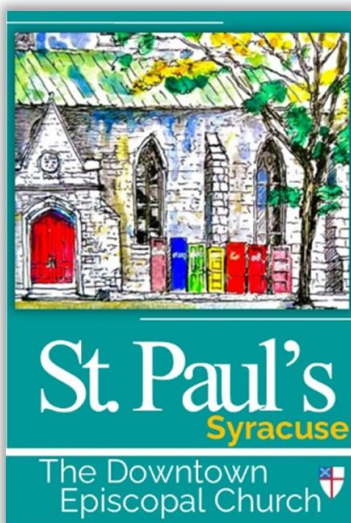
2023

Vestry & Team Leaders

2023: Kira Dirghalli, Rebecca Livengood
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: TBD
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

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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