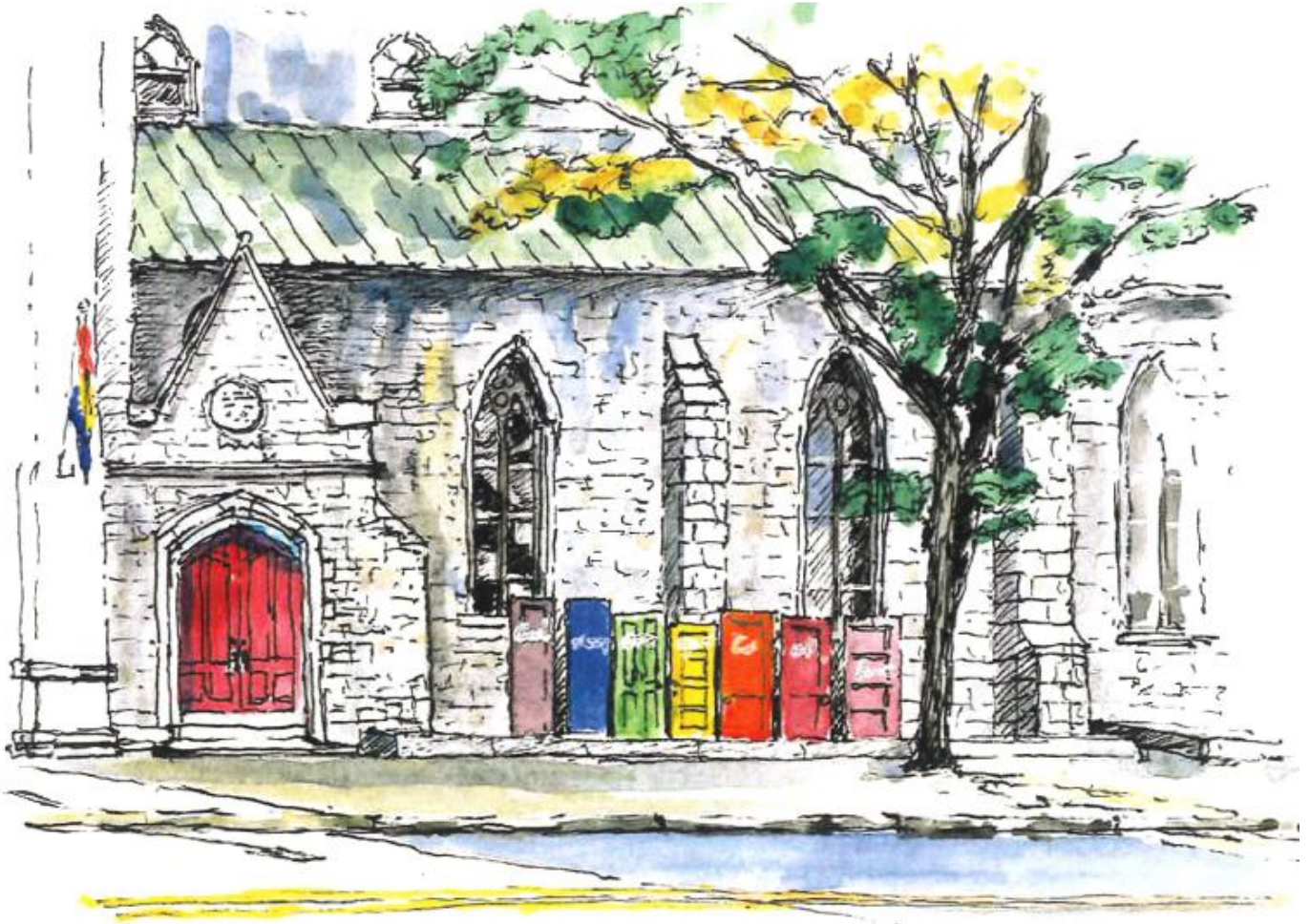




St. Paul's
Syracuse

The Downtown
Episcopal Church



"GOD'S DOORS ARE OPEN TO ALL. LOVE

W. ELKINS

JUNE 22, 2025

9:30 AM

THE SECOND SUNDAY AFTER PENTECOST



Understanding Episcopal Liturgy

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

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

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

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

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

Fr. Philip +

ORDER OF SERVICE

PRELUDE • “Aria on a Chaconne”

Joel Martinson (b. 1960)

The people are invited to stand.

HYMN 679 • “Surely it is God who saves me”

Thomas Merton

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.

Lord, you trouble our peace, you step upon our guarded shore and confront our chaos: may we who are divided and colonized by the forces of death learn from you to speak our own name and proclaim your works of life; through Jesus Christ, tamer of legions.
All **Amen.**

Please be seated.

LESSON • 1 Kings 19:1-7, 8-15a

Lector A reading from the First Book of Kings.

Ahab told Jezebel all that Elijah had done, and how he had killed all the prophets with the sword. Then Jezebel sent a messenger to Elijah, saying, "So may the gods do to me, and more also, if I do not make your life like the life of one of them by this time tomorrow." Then he was afraid; he got up and fled for his life, and came to Beer-sheba, which belongs to Judah; he left his servant there.

But he himself went a day's journey into the wilderness, and came and sat down under a solitary broom tree. He asked that he might die: "It is enough; now, O LORD, take away my life, for I am no better than my ancestors." Then he lay down under the broom tree and fell asleep. Suddenly an angel touched him and said to him, "Get up and eat." He looked, and there at his head was a cake baked on hot stones, and a jar of water. He ate and drank, and lay down again. The angel of the LORD came a second time, touched him, and said, "Get up and eat, otherwise the journey will be too much for you." He got up, and ate and drank; then he went in the strength of that food forty days and forty nights to Horeb the mount of God. At that place he came to a cave, and spent the night there.

Then the word of the LORD came to him, saying, "What are you doing here, Elijah?" He answered, "I have been very zealous for the LORD, the God of hosts; for the Israelites have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I alone am left, and they are seeking my life, to take it away."

He said, "Go out and stand on the mountain before the LORD, for the LORD is about to pass by." Now there was a great wind, so strong that it was splitting mountains and breaking rocks in pieces before the LORD, but the LORD was not in the wind; and after the wind an earthquake, but the LORD was not in the earthquake; and after the earthquake a fire, but the LORD was not in the fire; and after the fire a sound of sheer silence. When Elijah heard it, he wrapped his face in his mantle and went out and stood at the entrance of the cave. Then there came a voice to him that said, "What are you doing here, Elijah?" He answered, "I have been very zealous for the LORD, the God of hosts; for the Israelites have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I alone am left, and they are seeking my life, to take it away." Then the LORD said to him, "Go, return on your way to the wilderness of Damascus."

<i>Lector</i>	Hear what the Spirit is saying to God's people.
<i>People</i>	Thanks be to God.

THE RESPONSE

Psalm 42 *Quemadmodum*

- 1 As the deer longs for the water-brooks, *
so longs my soul for you, O God.
- 2 My soul is athirst for God, athirst for the living God; *
when shall I come to appear before the presence of God?
- 3 My tears have been my food day and night, *
while all day long they say to me,
"Where now is your God?"
- 4 I pour out my soul when I think on these things: *
how I went with the multitude and led them into the house of God,
- 5 With the voice of praise and thanksgiving, *
among those who keep holy-day.
- 6 Why are you so full of heaviness, O my soul? *
and why are you so disquieted within me?
- 7 Put your trust in God; *
for I will yet give thanks to him,
who is the help of my countenance, and my God.
- 8 My soul is heavy within me; *
therefore I will remember you from the land of Jordan,
and from the peak of Mizar among the heights of Hermon.
- 9 One deep calls to another in the noise of your cataracts; *
all your rapids and floods have gone over me.
- 10 The LORD grants his loving-kindness in the daytime; *
in the night season his song is with me,
a prayer to the God of my life.
- 11 I will say to the God of my strength,
"Why have you forgotten me? *
and why do I go so heavily while the enemy oppresses me?"

- 12 While my bones are being broken, *
 my enemies mock me to my face;
 13 All day long they mock me *
 and say to me, "Where now is your God?"
 14 Why are you so full of heaviness, O my soul? *
 and why are you so disquieted within me?
 15 Put your trust in God; *
 for I will yet give thanks to him,
 who is the help of my countenance, and my God.

EPISTLE • Galatians 3:23-29

Lector A reading from Paul's letter to the Galatians.
 Now before faith came, we were imprisoned and guarded under the law until faith
 would be revealed. Therefore the law was our disciplinarian until Christ came, so that
 we might be justified by faith. But now that faith has come, we are no longer subject
 to a disciplinarian, for in Christ Jesus you are all children of God through faith. As
 many of you as were baptized into Christ have clothed yourselves with Christ. There
 is no longer Jew or Greek, there is no longer slave or free, there is no longer male and
 female; for all of you are one in Christ Jesus. And if you belong to Christ, then you
 are Abraham's offspring, heirs according to the promise.

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

The people are invited to stand.

GRADUAL HYMN 652 • "Dear Lord and Father of mankind"

Rest

Please remain standing.

HOLY GOSPEL • Luke 8:26-39

Celebrant The Holy Gospel of our Lord Jesus Christ, according to Luke.
People **Glory to you, Lord Christ.**
Celebrant Jesus and his disciples arrived at the country of the Gerasenes, which is opposite
 Galilee. As he stepped out on land, a man of the city who had demons met him. For a
 long time he had worn no clothes, and he did not live in a house but in the tombs.
 When he saw Jesus, he fell down before him and shouted at the top of his voice,
 "What have you to do with me, Jesus, Son of the Most High God? I beg you, do not
 torment me" -- for Jesus had commanded the unclean spirit to come out of the man.
 (For many times it had seized him; he was kept under guard and bound with chains
 and shackles, but he would break the bonds and be driven by the demon into the
 wilds.) Jesus then asked him, "What is your name?" He said, "Legion"; for many
 demons had entered him. They begged him not to order them to go back into the
 abyss.

Now there on the hillside a large herd of swine was feeding; and the demons begged
 Jesus to let them enter these. So he gave them permission. Then the demons came out
 of the man and entered the swine, and the herd rushed down the steep bank into the
 lake and was drowned.

When the swineherds saw what had happened, they ran off and told it in the city and
 in the country. Then people came out to see what had happened, and when they came
 to Jesus, they found the man from whom the demons had gone sitting at the feet of
 Jesus, clothed and in his right mind. And they were afraid. Those who had seen it told

them how the one who had been possessed by demons had been healed. Then all the people of the surrounding country of the Gerasenes asked Jesus to leave them; for they were seized with great fear. So he got into the boat and returned. The man from whom the demons had gone begged that he might be with him; but Jesus sent him away, saying, "Return to your home, and declare how much God has done for you." So he went away, proclaiming throughout the city how much Jesus had done for him.

*Celebrant
People*

The Gospel of our Lord Jesus.
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

Gracious God, the Holy Spirit moves through our lives to lead us and guide us in the Way of Christ. Grant us a spirit of reverence for your glory and bless our church that we might always follow you into the world without fear to share your Good News.

The people add their own prayers, silently or aloud.

Lord, in your mercy: **Hear our prayer.**

Lodge a spirit of justice in our hearts and the hearts of all who hold authority over others, that they may strive for peace and a more perfect human society. We pray especially for peace in Ukraine and the Middle East.

The people add their own prayers, silently or aloud.

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

Grant us a spirit of commitment that we might give ourselves wholly to Christ's invitation to walk in his way and continue his mission of healing and reconciliation. We pray especially for Sean, our Presiding Bishop; DeDe, our Bishop, and Philip, our Rector.

The people add their own prayers, silently or aloud.

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

Grow in us a spirit of wisdom that we might be effective stewards of your creation, ensuring the abundance of the natural world for generations to come.

The people add their own prayers, silently or aloud.

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

Send your healing spirit to all who suffer or are in distress. We pray especially for *n.* and those we name silently or aloud.

The people add their own prayers, silently or aloud.

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

Extend your spirit of forgiveness and love to those who have died and those who mourn, that they and we may rise in your new kingdom. We pray especially for *n.* and those we name silently or aloud.

The people add their own prayers, silently or aloud.

Lord in your 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
People

The peace of the Lord be always with you.
And also with you.

LITURGY OF THE TABLE

*The bread and wine for communion and the offering plates are
brought forward at the beginning of the offertory.*

OFFERTORY

*At the Offertory, we return thanks for God's blessings in our lives and invite you to place your contribution in the offering plate in the main aisle or give by texting 73256 entering **stpaulsyr** (all lower case) and the amount you want to give.*

Celebrant All things come of Thee, O Lord.
People **And of thine own have we given thee.**

THE GREAT THANKSGIVING, Eucharistic Prayer from *Extending Hands*

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 our thanks and praise.**
Celebrant Creator of all goodness, you form us in your image and call us to be stewards of creation. You bless us with intelligence and free will, but we have often failed to care for your creation and for the many members of your family all over the earth.
Yet you have never failed to love us. You guide us with your Word, given to us in Holy Scripture. You lead us in your ways of truth and love through prophets and saints, past and present. In the birth of your Son, you partnered with us in the great mystery of life. Jesus lived as we live in a time of despair and violence.
Extending hands of justice and hope, Jesus reconciles us with the faith of our Jewish brothers and sisters. Remembering his way we sing Isaiah's hymn of praise with people of faith in every place.

SANCTUS AND BENEDICTUS

Hymnal S-130

Franz Schubert

Celebrant Extending hands of truth and love, Jesus reconciles us with present and future generations of disciples. Remembering his way we join our voices in your new commandment:
All **Love one another as I have loved you.**
Celebrant Extending hands of mercy and forgiveness, Jesus overcame the power of death and reconciles us with the pain and suffering of mortal life. Remembering his way we proclaim the mystery of the resurrection:
All **Christ has died.**
Christ is risen.
Christ will come again.
Celebrant Extending hands of grace and peace, Jesus reconciles us with you. Remembering his way we turn to you in this blest sacrament of unity. Jesus sat at supper with his friends, gave

thanks to you, broke the bread and gave it to his friends, saying, "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. He gave thanks to you, gave it to his friends, 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."

We offer the fruits of your creation back to you for your blessing. Send your Holy Spirit upon this bread and this wine that they may be for us the Body and Blood of Christ.

† We offer our lives back to you for your blessing. Send your Holy Spirit upon us that we might live in you as you live in us.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, we worship you, our God and Creator.

All **Amen.**

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

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.

^s

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

HYMN AT COMMUNION 333 • "Now the silence"

Now

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 680 • “O God, our help in ages past”

St. Anne

DISMISSAL

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

POSTLUDE • *-Canzona* (Folkloric Suite)

Jean Langlais (1907-1991)

Please Keep These People in Your Prayers:

Destany W., Fred K., Anne D., Jeanne A., Ruth L., Cheryl G., Krista D., Harry L., Kira D., Kingsley L., David G. and Jim D.

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: Father Philip

Lay Readers: David Morgan & Joe Russo

Ushers: Amy Mangram

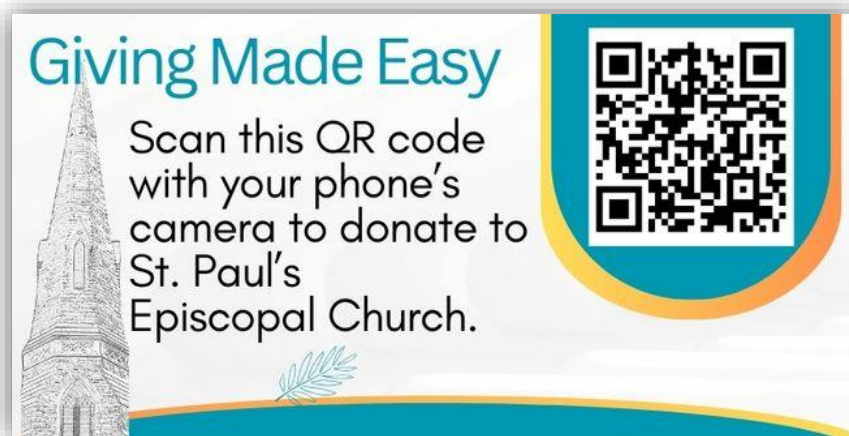
Flower Guild: Liz Belden-Handler & Betsy Elkins

Announcements

* Our Summer Bible Study series continues today. We'll meet at 11 a.m. in the Brewster Room for a discussion of the Gospel of Matthew. On June 29th the topic will be the Gospel of John. No experience is necessary and everyone is invited to join!

* Please let us know if you are not receiving the Wednesday weekly email from St. Paul's with announcements and messages.

* The deadline for articles for the July/August edition of the Courier is July 2nd.



Single Services This Summer

June 15 through August 31, we will have a
Sunday single service
at 9:30 a.m.



SPECIAL SUMMER EDITION

Sunday Bible Study The Four Gospels

Session #2 ~ Sunday, June 22
at 11:00 a.m.

The Gospel of Matthew: Learn what
makes Matthew 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

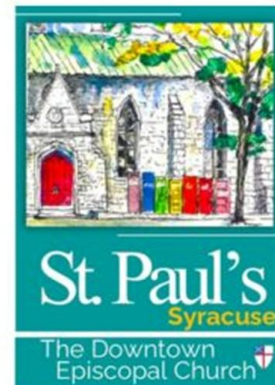
Staff

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

220 E. Fayette St. (street address)
310 Montgomery St. (mailing address)
Syracuse, NY 13202
315 474-6053



www.stpaulsyr.org

