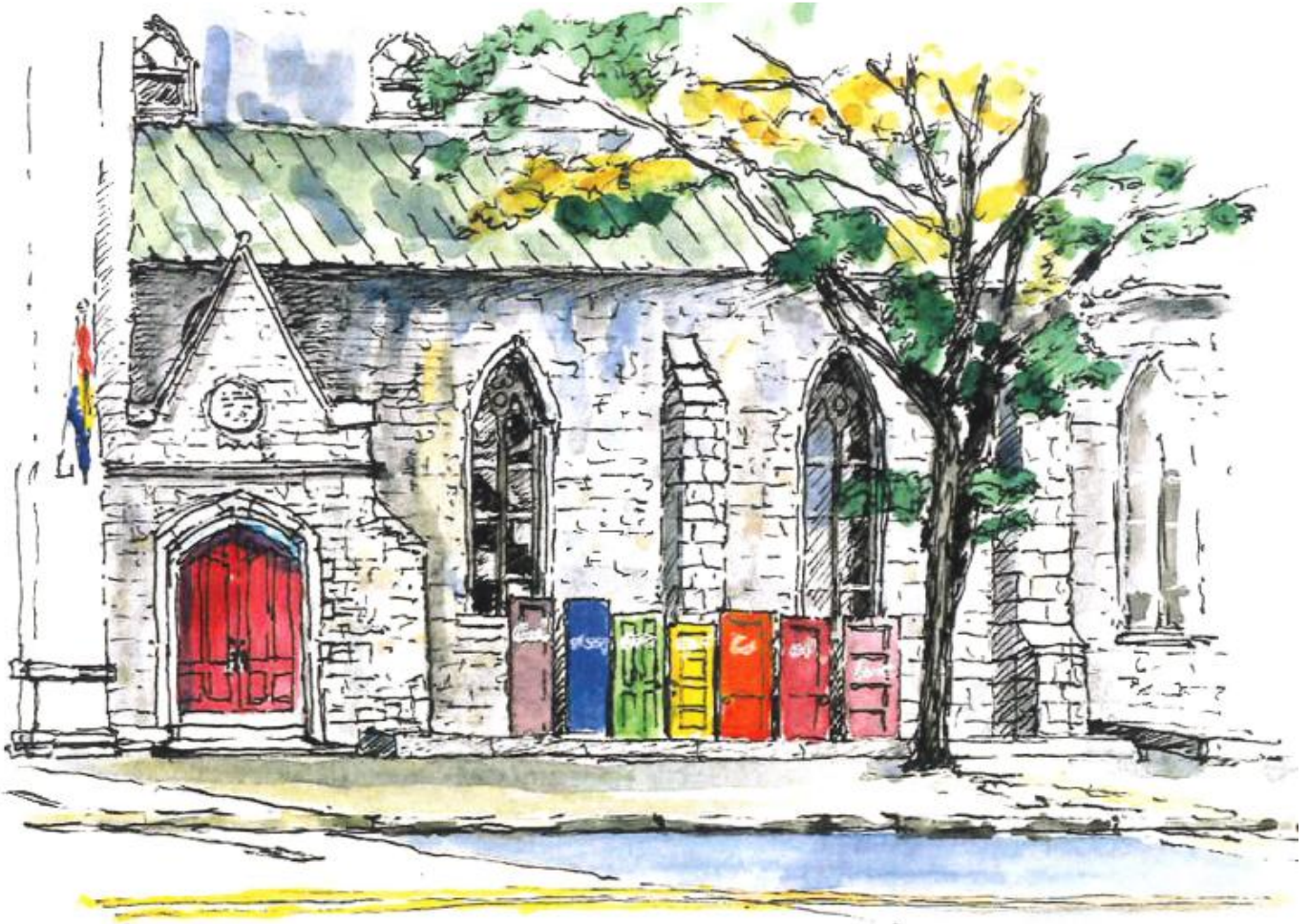




St. Paul's
Syracuse

The Downtown
Episcopal Church



"GOD'S DOORS ARE OPEN TO ALL. LOVE

W. ELLINS

FEBRUARY 16, 2025
8:00 AM & 10:00 AM
THE SIXTH SUNDAY AFTER THE EPIPHANY

ORDER OF SERVICE

ORGAN VOLUNTARY: *Pastorale*

Louis Vierne (1870-1937)

The people are invited to stand

HYMN 417 "This is the feast of victory for our God" (v.1-3)

Festival Canticle

LITURGY OF THE WORD

Celebrant Blessed be the one, holy and living God.

People **Glory to God for ever and ever.**

CANTICLE 12 "A Song of Creation" *Benedicite, omnia opera Domini*

Verses 1, 4 & 5

1. O all ye works of God now come to
2. O sun and moon and stars of heav'n your
3. O heat and cold, O night and day, O
4. O earth and sea, O all that live in
5. O let his peo - ple bless the Lord like

thank him and a - dore; O an - gels sing and
end - less praise out - pour; O chang - ing sea - sons,
storms and thund - er's roar, O fields and for - ests,
wa - ter or on shore, O men and wo - men
right - eous souls of yore; let those of ho - ly,

1.- 4.
 bless the Lord and praise him ev - er - more.
 bless the Lord and praise him ev - er - more.
 bless the Lord and praise him ev - er - more.
 bless the Lord and praise him ev - er - more.
 hum - ble heart come praise him ev - er - more.

5.
 ev - er - more.

COLLECT OF THE DAY

Celebrant The Lord be with you
People **And also with you.**
Celebrant Let us pray.

O God, the strength of all who put their trust in you: Mercifully accept our prayers; and because in our weakness we can do nothing good without you, give us the help of your grace, that in keeping your commandments we may please you both in will and deed; 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 • Jeremiah 17:5-10

Lector A reading from the Prophet Jeremiah.
 Thus says the LORD:
 Cursed are those who trust in mere mortals
 and make mere flesh their strength,
 whose hearts turn away from the LORD.
 They shall be like a shrub in the desert,
 and shall not see when relief comes.
 They shall live in the parched places of the wilderness,
 in an uninhabited salt land.

Blessed are those who trust in the LORD,
whose trust is the LORD.
They shall be like a tree planted by water,
sending out its roots by the stream.

It shall not fear when heat comes,
and its leaves shall stay green;
in the year of drought it is not anxious,
and it does not cease to bear fruit.

The heart is devious above all else;
it is perverse--
who can understand it?

I the LORD test the mind
and search the heart,
to give to all according to their ways,
according to the fruit of their doings.

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

THE RESPONSE

Psalm 1 *Beatus vir qui non abiit*

Peter R. Hallock (1924-2014)

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

Organ: *Everyone:*



Hap-py are they whose de-light is in the law of the Lord.

Happy are they who have not walked in the counsel of the wicked, nor lingered in the way of sinners, nor sat in the seats of the scornful! Their delight is in the law of the LORD, and they meditate on his law day and night. **Antiphon**

They are like trees planted by streams of water, bearing fruit in due season, with leaves that do not wither; everything they do shall prosper. It is not so with the wicked; they are like chaff which the wind blows away. **Antiphon**

Therefore the wicked shall not stand upright when judgment comes, nor the sinner in the council of the righteous. For the LORD knows the way of the righteous, but the way of the wicked is doomed. **Antiphon**

EPISTLE • 1 Corinthians 15:12-20

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

Now if Christ is proclaimed as raised from the dead, how can some of you say there is no resurrection of the dead? If there is no resurrection of the dead, then Christ has not been raised; and if Christ has not been raised, then our proclamation has been in vain and your faith has been in vain. We are even found to be misrepresenting God, because we testified of God that he raised Christ--whom he did not raise if it is true that the dead are not raised. For if the dead are not raised, then Christ has not been raised. If Christ has not been raised, your faith is futile and you are still in your sins. Then those also who have died in Christ have perished. If for this life only we have hoped in Christ, we are of all people most to be pitied.

But in fact Christ has been raised from the dead, the first fruits of those who have died.

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

The people are invited to stand

GRADUAL HYMN 560 "Remember your servants, Lord"

Beatitudes

Please remain standing

HOLY GOSPEL • Luke 6:17-26

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

Jesus came down with the twelve apostles and stood on a level place, with a great crowd of his disciples and a great multitude of people from all Judea, Jerusalem, and the coast of Tyre and Sidon. They had come to hear him and to be healed of their diseases; and those who were troubled with unclean spirits were cured. And all in the crowd were trying to touch him, for power came out from him and healed all of them.

Then he looked up at his disciples and said:

"Blessed are you who are poor,
for yours is the kingdom of God.

"Blessed are you who are hungry now,
for you will be filled.

"Blessed are you who weep now,
for you will laugh.

"Blessed are you when people hate you, and when they exclude you, revile you, and defame you on account of the Son of Man. Rejoice in that day and leap for joy, for surely your reward is great in heaven; for that is what their ancestors did to the prophets."

"But woe to you who are rich,
for you have received your consolation.

"Woe to you who are full now,
for you will be hungry.

"Woe to you who are laughing now,
for you will mourn and weep.

"Woe to you when all speak well of you, for that is what their ancestors did to the false prophets."

Celebrant The Gospel of our Lord Jesus.
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

St. Paul said, “If I do not have love, I am nothing, ... I gain nothing, ... I am a noisy gong.” Love God with all your strength and love your neighbor as you love yourself.

We pray for the Church Universal, for all who strive to be Christian, who love God and show love to all others they meet. We are especially grateful to the Vestry, the old and the new members, and our Rector Philip.

Silence is kept.

In you, O Lord, have I taken refuge: **Let me never be ashamed.**

May God bless this nation, and may our leaders look first to benefit all with less authority and fewer riches: enlighten our president, our governor, our members of Congress and our local officials. Though the Lord be high, he cares for the lowly.

Silence is kept.

In you, O Lord, have I taken refuge: **Let me never be ashamed.**

We pray for the city of Syracuse and Central New York. Bless our land and people. Guide our mayor and all elected to office, that they make decisions which display wisdom and love.

Silence is kept.

In you, O Lord, have I taken refuge: **Let me never be ashamed.**

We remember those in the world who suffer from war, hunger, injustice and cruelty. We pray especially for Ukraine, South Sudan and Yemen, wracked by war and destruction. Deliver us all from oppressors and the evil that threatens many men and women in the world.

Silence is kept.

In you, O Lord, have I taken refuge: **Let me never be ashamed.**

We remember and pray for all who are in any kind of trouble because of poverty, sickness, abuse, sadness, loneliness, depression or addiction. We pray especially for *n.* and those we name, silently or aloud.

The people add their own petitions, silently or aloud.

In you, O Lord, have I taken refuge: **Let me never be ashamed.**

We remember those among us who have died, those we have loved, and those who loved us, especially *n.* and those we name, silently or aloud.

The people add their own petitions, silently or aloud.

In you, O Lord, have I taken refuge: **Let me never be ashamed.**

Be thankful for everything you have. We give special thanks for the generosity of members who have given so much for St. Paul's Church renovation and pledged to support the church.

Silence is kept.

In you, O Lord, have I taken refuge: **Let me never be ashamed.**

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

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 as the offering is brought forward

Celebrant

All things come of Thee, O Lord.

People

And of thine own have we given thee.

Please be seated.

Then the time came for him to complete upon the cross the sacrifice of his life, and to be glorified by you. On the night before he died for us, Jesus was at table with his friends. He took bread, gave thanks to you, broke it, and gave it to them, 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. Again he gave thanks to you, 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."

Now gathered at your table, O God of all creation, and remembering Christ crucified and risen, who was and is and is to come, we offer to you our gifts of bread and wine, and ourselves, a living sacrifice.

Pour out your Spirit upon these gifts that they may be the Body and blood of Christ. Breathe your Spirit over the whole earth and make us your new creation, the Body of Christ given for the world you have made.

In the fullness of time bring us, with (— and) all your saints, from every tribe and language and people and nation, to feast at the banquet prepared from the foundation of the world.

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

Celebrant As our Savior Christ has taught us, we now pray,
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 symbolizes 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 saying the Fraction Anthem.

FRACTION ANTHEM

8:00

Celebrant Alleluia. Christ our Passover is sacrificed for us.
People **Therefore, let us keep the feast. Alleluia.**

10:00 Hymnal S-154

David Hurd (b. 1950)

The people are invited to be seated.

You are invited to consume the consecrated bread immediately after you receive it. If you choose to receive the wine, drink directly from the cup. Gluten-free wafers are available. Please ask the communion minister. The sacrament of communion is complete if the bread or wine is received; it is not necessary to receive both.

COMMUNION HYMN 656 "Blest are the pure in heart"

Franconia

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 381 “Thy strong word did cleave the darkness” (v.1,2,4)

Ton-i-Botel

DISMISSAL

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

ORGAN VOLUNTARY: “A Trumpet Minuet”

Alfred Hollins (1862-1942)

Please Keep These People in Your Prayers:

Destany W., Fred K. and Daniela B.

For those who have died:

The altar flowers are given by Ieva and Jim Doyle in memory of loved ones and to the glory of God

Our thanks today for the...

Altar Guild: Ellyn Hass & Julia Fine

Lay Reader: Margaret Sherwin / Derina Samuel

Ushers: Amy Mangram / Willson Cummer & Joseph Von Souder

Flower Guild: Tim Cassavaw & Jim Potts

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Prayers of the People were written by St. Paul's prayer leaders.

The Collect of the Day is taken from "Prayers for an Inclusive Church, 2009."

Announcements

*St. Paul's will host a coffee and donut social time at the YMCA Senior Apartments (down the street from us) next Wednesday, February 19th at 10:30 a.m. Please contact Debbie Bogan ASAP if you would like to help.

* The deadline for articles for the March edition of The Courier is Monday, February 17th. Please send your Courier article to Judy in Microsoft Word or another commonly used format.

* The Women of St. Paul's invites all women and men of the parish to join them for a winter luncheon, Saturday, February 22nd at noon at The Century Club. The deadline to send your RSVP and money to Ruth Brown is next Wednesday, February 19th. Please contact Ruth for more information or refer to the poster in this week's newsletter sent by email.

* The office will be closed on Monday, February 17th for President's Day.

.Understanding Episcopal Liturgy

#6. What is the reason the congregation is invited to stand for the Eucharistic Prayer?

The Eucharistic Prayer (or Great Thanksgiving) is the series of prayers and responses that are said (or sung) as the priest is standing at the altar following the offertory. At the beginning of the Eucharistic Prayer the congregation is invited to stand. This might seem a bit odd to many people, since the Eucharistic Prayer can be five or even ten minutes long. But there is a specific reason we invite people to stand for the Eucharistic Prayer.

Our story starts back in the olden days, about fifty years ago. In the 18th, 19th and early 20th centuries, some Episcopal Churches and some Episcopalians gave a lot of attention on the sinfulness of humankind. In many churches Sunday worship began with the Decalogue or the Penitential Order. In the 18th, 19th and early 20th centuries, much of the preaching, teaching, hymns and anthems gave a lot of attention to human mistakes (aka, sins). In many parishes the celebration of communion happened just once a month.

About sixty years ago the Episcopal Church began a steady move away from this penitential focus on human sin. The reason for the change is not that people are sinning less; the reason is to give more attention to the saving power of God's love in our lives. We continue to say the confession each Sunday, yet we want to give more of our attention to what God is doing in our lives than to our mistakes.

Our weekly use of the Great Thanksgiving is the clearest result of the change in perspective. The Eucharist (which means 'thanksgiving') is a time when we acknowledge our mistakes but give much more attention to the power of God's love in our lives. Most of the time we do not kneel for the entire Eucharistic Prayer because kneeling can have the effect of directing our attention towards our mistakes at a time when it is right to give our attention to the power of God's love and grace to strengthen and heal us.

In today's Eucharist Prayer the priest will say these words: "Deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal." In Eucharistic Prayer B the priest says, "In him, you have delivered us from evil, and made us worthy to stand before you." During the Great Thanksgiving each person is free to stand, sit or kneel. Take the posture that works for you, yet consider the way God's grace empowers us and makes us whole. God's saving love is much greater than the mistakes we are making.

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 +

Giving Made Easy

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Officers

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

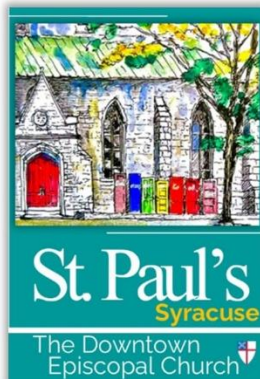
2025

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 McAadoo-Pelton, Operations Manager
Doug Mouncey, Parish Assistant (Volunteer)
Mark King, Technology Assistant
Derek Lane, Sunday Security



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