

"GOD'S DOORS ARE OPEN TO ALL. LOVE

W. ELKINS

FEBRUARY 1, 2026  
THE FOURTH SUNDAY AFTER THE EPIPHANY  
10 A.M.

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

## LITURGY OF THE WORD

**ORGAN VOLUNTARY** • *Song of Peace*

Craig Phillips (b. 1962)

*The people are invited to stand*

**HYMN 435** • “At the Name of Jesus every knee shall bow” (v.1-5)

*King’s Weston*

*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, 2 & 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.

God of all people, you turn the wisdom of the world upside down; may your blessing dwell with the poor and the hungry, with the grieving and the abused; may your peaceful revolution be our joy and our reward, through Jesus Christ, the one who grieved and suffered with us, and for us.

*All*

**Amen.**

*Please be seated*

## THE LESSON • Micah 6:1-8

*Lector*

A reading from the Prophet Micah.

Hear what the Lord says:

Rise, plead your case before the mountains, and let the hills hear your voice. Hear, you mountains, the controversy of the Lord, and you enduring foundations of the earth; for the Lord has a controversy with his people, and he will contend with Israel.

“O my people, what have I done to you? In what have I wearied you? Answer me! For I brought you up from the land of Egypt, and redeemed you from the house of slavery; and I sent before you Moses, Aaron, and Miriam. O my people, remember now what King Balak of Moab devised, what Balaam son of Beor answered him, and what happened from Shittim to Gilgal, that you may know the saving acts of the Lord.”

“With what shall I come before the Lord, and bow myself before God on high? Shall I come before him with burnt-offerings, with calves a year old? Will the Lord be pleased with thousands of rams, with tens of thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?” He has told you, O mortal, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?

*Lector*  
*People*

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

## **THE RESPONSE •**

**Psalm 15**     *Domine, quis habitabit?*

- 1 LORD, who may dwell in your tabernacle? \*  
    who may abide upon your holy hill?
- 2 Whoever leads a blameless life and does what is right, \*  
    who speaks the truth from his heart.
- 3 There is no guile upon his tongue;  
    he does no evil to his friend; \*  
    he does not heap contempt upon his neighbor.
- 4 In his sight the wicked is rejected, \*  
    but he honors those who fear the LORD.
- 5 He has sworn to do no wrong \*  
    and does not take back his word.
- 6 He does not give his money in hope of gain, \*  
    nor does he take a bribe against the innocent.
- 7 Whoever does these things \*  
    shall never be overthrown.

## **THE EPISTLE • 1 Corinthians 1:18-31**

*Lector*

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

The message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written,

“I will destroy the wisdom of the wise,  
and the discernment of the discerning I will thwart.”

Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, God decided, through the foolishness of our proclamation, to save those who believe. For Jews demand signs and Greeks desire wisdom, but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles, but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength.

Consider your own call, brothers and sisters: not many of you were wise by human standards, not many were powerful, not many were of noble birth. But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; God chose what is low and despised in the world, things that are not, to reduce to nothing things that are, so that no one might boast in the presence of God. He is the source of your life in Christ Jesus, who became for us wisdom from God, and righteousness and sanctification and redemption, in order that, as it is written, “Let the one who boasts, boast in the 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 605 • “What does the Lord require”**

*Sharpthorne*

*Please remain standing*

**THE HOLY GOSPEL • Matthew 5:1-12**

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

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

*Celebrant* When Jesus saw the crowds, he went up the mountain; and after he sat down, his disciples came to him. Then he began to speak, and taught them, saying:

“Blessed are the poor in spirit, for theirs is the kingdom of heaven.

“Blessed are those who mourn, for they will be comforted.

“Blessed are the meek, for they will inherit the earth.

“Blessed are those who hunger and thirst for righteousness, for they will be filled.

“Blessed are the merciful, for they will receive mercy.

“Blessed are the pure in heart, for they will see God.

“Blessed are the peacemakers, for they will be called children of God.

“Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.

“Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you.”

*Celebrant* The Gospel of the Lord

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

*Please be seated.*

**SERMON**

The Rev. Philip Major

*A brief silence follows the sermon.*

*The people are invited to stand.*

**NICENE CREED**

*The word “creed” comes from the Latin credo, translated here as “we believe.” Credo is not simply belief in accurate propositions, but more deeply a sense of relationship or trust—an alternate translation might be “we give our heart,” “we trust,” “we rely upon.” Developed in the fourth century as a means of unifying a divided church, the Nicene Creed has been used by Christians in worship for almost two*

*thousand years, and connects us to our ancient ancestors in the Communion of Saints. The Creed is used in worship not because it comprises a list of doctrinal statements one must affirm in order to be considered a Christian, but rather as a song of praise and confidence in the Holy Trinity: God in three persons who creates, redeems and sanctifies a holy people.*

*All*

**We believe in one God, the Father, the Almighty,  
maker of heaven and earth, of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ,  
the only Son of God, eternally begotten of the Father,  
God from God, Light from Light, true God from true God,  
begotten, not made, of one Being with the Father.**

**Through him all things were made.**

**For us and for our salvation he came down from heaven:**

**by the power of the Holy Spirit he became incarnate from the Virgin Mary,**

and was made man.  
For our sake he was crucified under Pontius Pilate;  
he suffered death and was buried.  
On the third day he rose again in accordance with the Scriptures;  
he ascended into heaven and is seated at the right hand of the Father.  
He will come again in glory to judge the living and the dead,  
and his kingdom will have no end.  
We believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father and the Son.  
With the Father and the Son he is worshiped and glorified.  
He has spoken through the Prophets.  
We believe in one holy catholic and apostolic Church.  
We acknowledge one baptism for the forgiveness of sins.  
We look for the resurrection of the dead, and the life of the world to come. Amen.

*Please remain standing.*

### **PRAYERS OF THE PEOPLE**

Lord, you are our light and our salvation. Guide your church through troublesome times to see your great light. We pray especially for Sean, our Presiding Bishop; DeDe, our Bishop; Philip, our Rector, and the people of St. Paul's.

*The people add their own prayers, silently or aloud.*

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

Lord, support those who work long hours and night shifts. Help those who are without jobs or unable to work. Give us the ability to feed the hungry and support the homeless.

*The people add their own prayers, silently or aloud.*

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

We pray for good and strong leaders who will turn their energies and hearts toward providing lasting peace, adequate resources, and safety for all people.

*The people add their own prayers, silently or aloud.*

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

Guide us to be good stewards of your creation, ensuring its abundance for ourselves and those yet to be born.

*The people add their own prayers, silently or aloud.*

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

We pray for those who are anxious and depressed; for those who are sick and suffering; for those who are fearful and weary. 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.**

We pray for those who wait to meet their savior and for those who mourn the loss of family or friends. 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* 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.**

*The People are invited to sit.*

## AN ANTHEM

Peter Hallock (1924-2014)

*The Lord is my light, the refuge of my life and my salvation; of whom then shall I be afraid? If I take the wings of the morning, or go up into heaven, In the shadow of your wings I will rejoice and bless your holy Name; and I will sing of your Glory, O Lord my strength, as long as I live.*



## THE GREAT THANKSGIVING, Eucharistic Prayer 2 from *Enriching our Worship*



*Celebrant*

We praise you and we bless you, holy and gracious God, source of life abundant. From before time you made ready the creation. Your Spirit moved over the deep and brought all things into being: sun, moon, and stars; earth, winds, and waters; and every living thing. You made us in your image, and taught us to walk in your ways. But we rebelled against you, and wandered far away; and yet, as a mother cares for her children, you would not forget us. Time and again you called us to live in the fullness of your love. And so this day we join with Saints and Angels in the chorus of praise that rings through eternity, lifting our voices to magnify you as we sing (say)

### SANCTUS AND BENEDICTUS

#### Hymnal S-130

Franz Schubert (1797-1828)

*The letter 'S' before a music selection indicates it will be found in the front section of the hymnal, known as the Service Music.*

*Celebrant*

Glory and honor and praise to you, holy and living God.

To deliver us from the power of sin and death and to reveal the riches of your grace, you looked with favor upon Mary, your willing servant, that she might conceive and bear a son, Jesus the holy child of God.

Living among us, Jesus loved us. He broke bread with outcasts and sinners, healed the sick, and proclaimed good news to the poor. He yearned to draw all the world to himself yet we were heedless of his call to walk in love.

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

**Hymnal S-164**

Franz Schubert (1797-1828)

*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 ANTHEM, “Blessed are the pure in heart”** H. Walford Davies (b.1869-1941)

*Blessed are the pure in heart, for they shall see our God; the secret of the Lord is theirs, their soul is Christ’s abode. Still to the lowly soul he doth himself impart, and for his cradle and his throne chooseth the pure in heart.*

**COMMUNION HYMN 560 • “Go forth for God; go to the world in peace”**

*Litton*

*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 • 477, “All praise to thee, for thou, O King divine”**

*Engelberg*

## ANNOUNCEMENTS

### DISMISSAL

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

**ORGAN VOLUNTARY** • *Canzona* (Folkloric Suite)

Jean Langlais (1907-1991)

***Please Keep These People in Your Prayers***

Destany W., Raymond C., Anne D. and Sandi Y.

***For those who have died:***

The altar flowers are given to the glory of God.

***Our thanks today for the...***

**Altar Guild:** DJ Igelsrud & Fr. Philip

**Lay Reader:** Derina Samuel

**Ushers:** 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."*

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## Announcements

\* Our Pastoral Care Team meets at 11:45 today in the Hadley Chapel. At today's meeting we are encouraging, and training, members to bring communion to those who are home bound. Everyone is welcome to join us.

\* St. Paul's will host *The Syracuse Orchestra* today for the third concert in this year's *Casual Series*. Join us at 3 p.m. for a concert including Bach's 3rd Brandenburg Concerto and Stravinsky's 'Dumbarton Oaks' concerto.

\* The February edition of *The Courier* and St. Paul's 2025 Annual Report are available for you to read. Full-color, print copies are found in the back of the Nave. You can read the electronic versions at [stpaulsyr.org](http://stpaulsyr.org).

## *Understanding Episcopal Liturgy*

### *#10. What is the reason we have communion every Sunday?*

Less than twenty years after the 'Last Supper', the Apostle Paul described it in a letter to the Christians in Corinth: *the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, "This is my body that is for you. Do this in remembrance of me"....for whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes.* (1 Corinthians 11 23, 24, 26)

When we study 1 Corinthians we come to understand two things:

1. These early congregations of Christians were celebrating the Lord's Supper at each of their weekly gatherings.
2. After Paul left them and went on to the next place, the Christians in Corinth were dividing themselves into different socio-economic groups even during the celebration of communion.

In the time before handwashing sinks, forks, and dishwashers, meals were some of the most segregated situations in the ancient world. Paul was upset at the way the Corinthians were replicating the divisions of the broader culture inside the church, even at the Lord's Supper. In Paul's writings and in the four Gospels we see that Christ Jesus overturned the social and economic hierarchies that divided Jews and Gentiles, the poor and the rich, women and men. One of the main ways Jesus challenged the societal expectations of segregation was by eating meals with diverse groups of people, and having close interactions with people who were considered to be 'unclean'. (Asking the Samaritan woman to give him a drink from her bucket of water is a memorable example.)

So we celebrate the Lord's Supper each week for three reasons:

1. Jesus instructed his disciples to do so.
2. Weekly celebration of the Eucharist seems to be one of the most ancient parts of Christian worship.
3. When a diverse group of people come together to celebrate the Lord's Supper together, we are following Jesus' example and instructions for us to be united as God's family in complete disregard of the social and economic divisions of the culture that surrounds us.

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](mailto:revmajor@stpaulsyr.org).

Fr. Philip +

## Officers

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

## Vestry & Team Leaders

2026: Jeanne Chu, Tim Cassavaw, DJ Igelsrud  
 2027: Willson Cummer, Isiah Lavender, Tim Simmons  
 2028: Joseph von Souder, Amy Mangram, Catherine Gerard  
 Finance Committee Chairperson: Joe Moorman  
 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: Liz Handler  
 Buildings & Grounds Chair: Bill Pitcher  
 Office Volunteers: Liz Handler, Kira Dirghalli, Betsy Elkins, Sandi Yingling

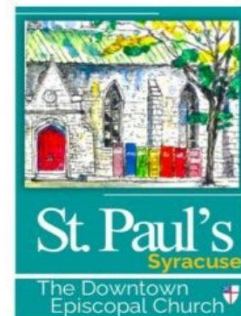
## Staff

Bishop of Central NY: The Right Reverend Dr. DeDe Duncan Probe  
 Rector of St. Paul's: The Reverend Philip Major  
 Organist & Choirmaster: James L. Potts  
 Operations Manager: Judy McAdoo-Pelton  
 Parish Assistant (Volunteer): Doug Mouncey,  
 Technology Specialist: Mark King  
 Security: Derek Lane



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