

"GOD'S DOORS ARE OPEN TO ALL. LOVE  
9.19.19

W. ELKINS

APRIL 26, 2026  
THE FOURTH SUNDAY OF EASTER  
10 A.M.

## *Understanding Episcopal Liturgy*

*#20 Why do we sing this piece of music every week? Why is it called a canticle?*

Each Sunday, after the opening hymn and opening sentences, we sing a shorter piece of music we call a canticle. A canticle is a hymn of praise. Most canticles have texts that come from Holy Scripture.

We sing one specific canticle for an entire season. You might think of it as 'The Musical Prayer for the Season'. The weekly repetition of the canticle is a place of stability that centers us, settles down our busy lives, and prepares us to be changed by God's love.

At the beginning of the season the canticle might be unfamiliar to you. After three or four weeks of practice, you might be singing it from memory, or even at home on a Monday or Tuesday. This is our goal: to have our prayer, singing and worship to be part of daily life.

*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 +*

# ORDER OF SERVICE

ORGAN VOLUNTARY • *Adagio* (Symphony III)

Louis Vierne (1870-1937)

*The people are invited to stand.*

**HYMN 435** • “At the name of Jesus every knee shall bow”

*King’s Weston*

## LITURGY OF THE WORD

*Celebrant* Alleluia. Christ is risen.

*People* **The Lord has risen indeed. Alleluia.**

**CANTICLE** •

*Festival Canticle*

*Antiphon*

This is the feast of vic-tory for our God.

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!

3 Sing with all the peo - ple of God, and

3 join in the hymn of all cre - a - - - tion. [Ant.]

### COLLECT OF THE DAY

*Celebrant* The Lord be with you

*People* **And also with you.**

*Celebrant* Let us pray.

O God, whose Son Jesus is the good shepherd of your people: Grant that when we hear his voice we may know him who calls us each by name, and follow where he leads; who, with you and the Holy Spirit, lives and reigns, one God, for ever and ever.

*All* **Amen.**

*Please be seated.*

**LESSON • Acts 2:42-47**

*Lector* A reading from the Acts of the Apostles.  
Those who had been baptized devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers.

Awe came upon everyone, because many wonders and signs were being done by the apostles. All who believed were together and had all things in common; they would sell their possessions and goods and distribute the proceeds to all, as any had need. Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts, praising God and having the goodwill of all the people. And day by day the Lord added to their number those who were being saved.

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

**THE RESPONSE**

**PSALM • 23:1-6** *Dominus regit me* Peter Hallock (1924-2014)

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

Voices

The Lord is my shep-herd, I shall not want.

The image shows a musical staff with a treble clef and a 2/4 time signature. The melody begins with a quarter rest, followed by a half rest. The first note is a quarter note G4, followed by quarter notes A4, B4, C5, B4, A4, G4, F4, E4, D4, C4. The lyrics 'The Lord is my shep-herd, I shall not want.' are written below the staff, with a long horizontal line under 'shep-herd'.

He makes me lie down in green pastures and leads me beside still waters. He revives my soul and guides me along right pathways for his Name's sake. **Antiphon**

Though I walk through the valley of the shadow of death, I shall fear no evil; for you are with me; your rod and your staff, they comfort me. . **Antiphon**

You spread a table before me in the presence of those who trouble me; you have anointed my head with oil, and my cup is running over. Surely your goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the LORD for ever. **Antiphon**

**EPISTLE • 1 Peter 2:19-25**

*Lector* A reading from the first letter of Peter.  
It is a credit to you if, being aware of God, you endure pain while suffering unjustly. If you endure when you are beaten for doing wrong, what credit is that? But if you endure when you do right and suffer for it, you have God's approval. For to this you have been called, because Christ also suffered for you, leaving you an example, so that you should follow in his steps.

“He committed no sin,  
and no deceit was found in his mouth.”

When he was abused, he did not return abuse; when he suffered, he did not threaten; but he entrusted himself to the one who judges justly. He himself bore our sins in his body on the cross, so that, free from sins, we might live for righteousness; by his wounds you have been healed. For you were going astray like sheep, but now you have returned to the shepherd and guardian of your souls.

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

*The people are invited to stand.*

**GRADUAL HYMN • 708** “Savior, like a shepherd lead us”

*Sicilian Mariners*

*Please remain standing.*

**HOLY GOSPEL • John 10:1-10**

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

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

*Celebrant* Jesus said, “Very truly, I tell you, anyone who does not enter the sheepfold by the gate but climbs in by another way is a thief and a bandit. The one who enters by the gate is the shepherd of the sheep. The gatekeeper opens the gate for him, and the sheep hear his voice. He calls his own sheep by name and leads them out. When he has brought out all his own, he goes ahead of them, and the sheep follow him because they know his voice. They will not follow a stranger, but they will run from him because they do not know the voice of strangers.” Jesus used this figure of speech with them, but they did not understand what he was saying to them.

So again Jesus said to them, “Very truly, I tell you, I am the gate for the sheep. All who came before me are thieves and bandits; but the sheep did not listen to them. I am the gate. Whoever enters by me will be saved, and will come in and go out and find pasture. The thief comes only to steal and kill and destroy. I came that they may have life, and have it abundantly.”

*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**

Lord Jesus, we were all astray like lost sheep. By the power of your death and Resurrection, you showed yourself to be the Good Shepherd. Call us again and lead us to live your promised abundant life.

We pray for the whole church, ministers and leaders, and all the people of God. Lead and guide your servants in doing right. We know that when we trust in you, we live life abundantly.

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

Good Shepherd, you call each of us by name: **Help us to follow where you lead.**

We pray for our nation, for all the nations of the earth, and for all who govern and judge. Empower leaders through love and self-discipline to show mercy and justice.

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

Good Shepherd, you call each of us by name: **Help us to follow where you lead.**

We pray for those who provide food to our hungry neighbors through The Open Pantry. We pray that the Good Shepherd will continue to lead us to self-giving love as we help overcome the sin of hunger.

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

Good Shepherd, you call each of us by name: **Help us to follow where you lead.**

As we experience the growing warmth of spring, we pray especially for all who are homebound and for all who are ill, in pain, under distress, and especially *n.* and those we name silently or aloud.

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

Good Shepherd, you call each of us by name: **Help us to follow where you lead.**

We pray for those who have died and all who mourn their loss, for all who have entered into green pastures and still waters and who know the goodness and mercy of the Good Shepherd. We pray especially for *n.* and those we name silently or aloud.

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

Good Shepherd, you call each of us by name: **Help us to follow where you lead.**

*The Celebrant adds a concluding prayer.*

*The people are invited to stand*

## **THE PEACE**

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



But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love. Yet you never ceased to care for us, and prepared the way of salvation for all people.

Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

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

As supper was ending, Jesus took the cup of wine, and when he had given thanks, he gave it to them, and said: "Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me." Therefore we proclaim the mystery of faith:

*All*

**Christ has died.**

**Christ is risen.**

**Christ will come again.**

*Celebrant*

Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. Bring us into the everlasting heritage of your daughters and sons, that with [ \_\_\_\_\_ and] all your saints, past, present, and yet to come, we may praise your Name for ever. Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever.

*All*

**AMEN.**

## **THE LORD'S PRAYER**

*All*

**Our Father 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*; (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. 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 AT COMMUNION • 304** “I come with joy to meet my Lord”

*Land of Rest*

*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 439 •** “What wondrous love is this”

*Wondrous Love*

**DISMISSAL**

*People:*

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

**ORGAN VOLUNTARY •** *Trumpet Voluntary in D Major*

John Stanley (1712-1786)

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

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

Destany W., Ann D., Mary S., Betsy E., Marilyn A., & Paul A.

We remember those who have died in recent days: Leo Easton.

The flowers today are given to the Glory of God by the Jenett R. & Russell S. Marsh Endowment Fund.

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

**Altar Guild:** Georgette & Tim Schmidt

**Lay Reader:** John Woodman & Tom Cantwell

**Usher:** Tim Casavaw

**Flowers:** Liz Belden-Handler

**Announcements**

\* This afternoon at 4 p.m. at St. Paul's *The Society for New Music* will present a concert: Israel/Pellman Prize Winners.

\* On May 2nd, the Episcopal Diocese of Central New York joins with other denominations in a gathering at St. Paul's Lutheran Church in Liverpool *Honoring our Sacred Gifts* with Robin Wall Kimmerer. Learn more and register at [cnyepiscopal.org](http://cnyepiscopal.org).

\*St. Paul’s will celebrate our Bicentennial in May! Tickets for the May 22<sup>nd</sup> Dinner and Celebration are available during fellowship time. See Ieva Doyle for details.



[www.stpaulsyr.org](http://www.stpaulsyr.org)

ST. PAUL'S CELEBRATES 200 YEARS

# Bicentennial DINNER

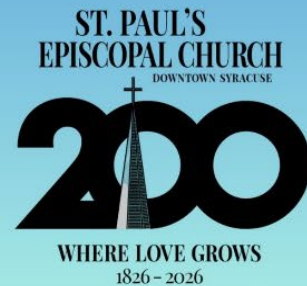
Worship • Fellowship • Dinner & Program

Please join us for a Bicentennial Dinner celebrating the very day, 200 years ago, when leaders of our emerging congregation signed incorporation documents.

**FRIDAY MAY 22  
5:00 P.M.**

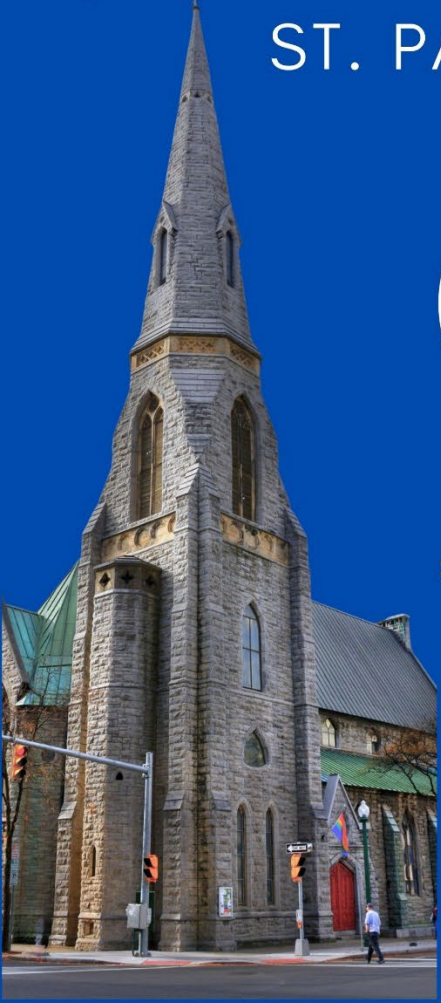
**\$25 per person**

Tickets available during Sunday  
coffee hour beginning  
April 12 from Ieva Doyle.  
Contact Ieva at 315 278-5807  
Email: [ieva.doyle@gmail.com](mailto:ieva.doyle@gmail.com)  
Get your tickets by May 10!



220 East Fayette St. Downtown Syracuse

Please Join Us!



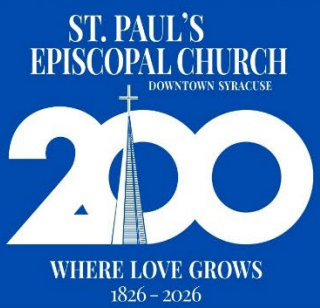
ST. PAUL'S EPISCOPAL CHURCH

# BICENTENNIAL CELEBRATION 1826-2026

SATURDAY  
MAY 16TH 3:00 p.m.

- ◆ CELEBRATORY WORSHIP
- ◆ COMMEMORATIONS
- ◆ RECEPTION

*Free and Open to the Public*



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# Officers

2026

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

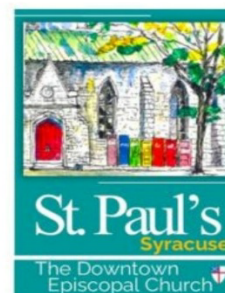
# Staff

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



## St. Paul's Episcopal Church

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



[www.stpaulsyr.org](http://www.stpaulsyr.org)



Church office hours Mondays, Tuesdays, & Wednesdays 10 a.m. to 4 p.m.