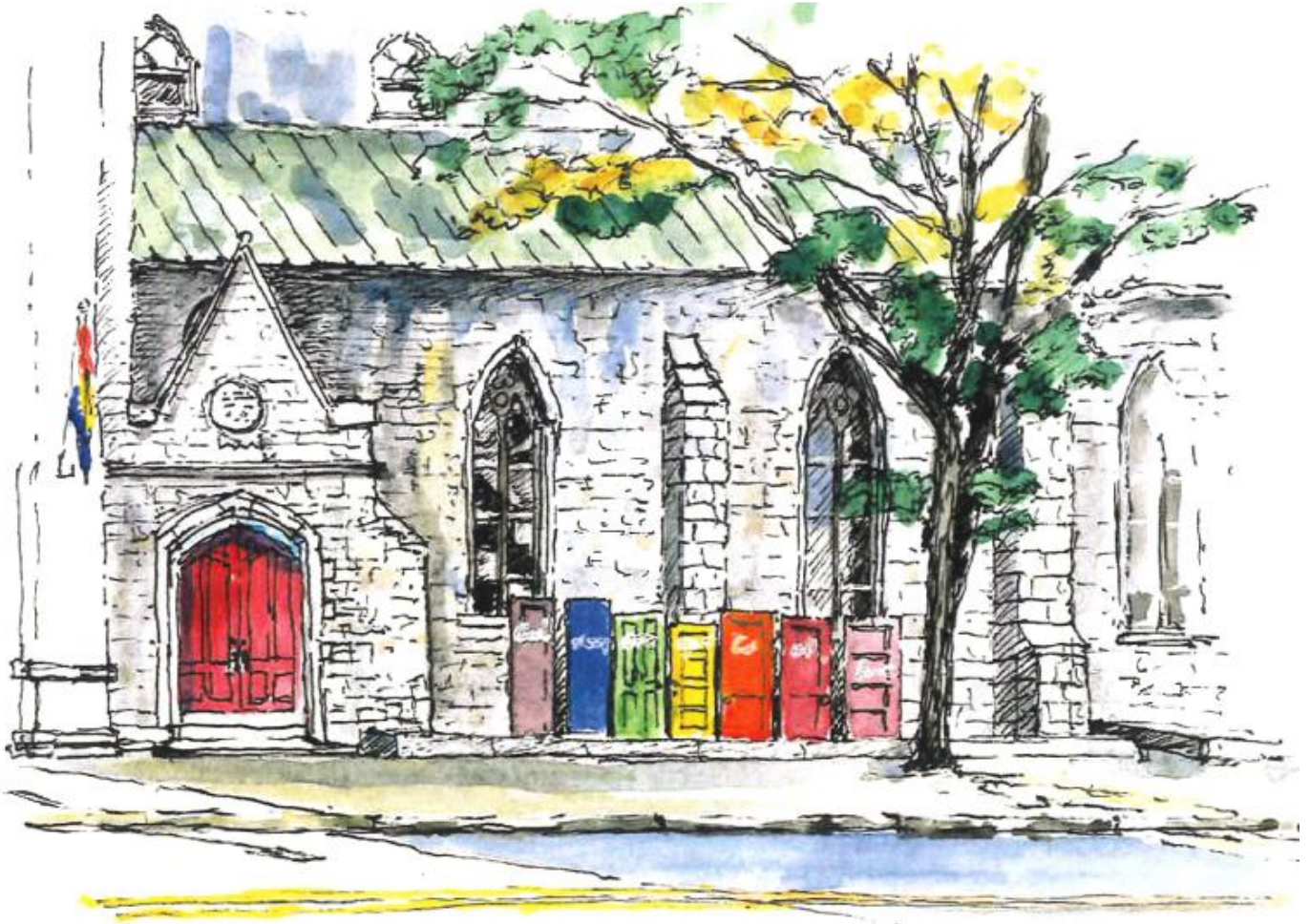




St. Paul's  
Syracuse

The Downtown  
Episcopal Church



"GOD'S DOORS ARE OPEN TO ALL. LOVE

W. ELKINS

FEBRUARY 8, 2026  
THE FIFTH 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 •** *Prelude and Fugue*

César Franck (1822-1890)

*The people are invited to stand*

**HYMN 583 •** “O holy city, seen of John”

*Morning Song*

*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, 3 & 4

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.

Set us free, O God, from the bondage of our sins, and give us the liberty of that abundant life which you have made known to us in your Son our Savior Jesus Christ; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever.

*All* **Amen.**

*Please be seated*

## THE LESSON • Isaiah 58:1-12

*Lector* A reading from the Prophet Isaiah.

Shout out, do not hold back!

Lift up your voice like a trumpet!

Announce to my people their rebellion,

to the house of Jacob their sins.

Yet day after day they seek me

and delight to know my ways,

as if they were a nation that practiced righteousness

and did not forsake the ordinance of their God;

they ask of me righteous judgments,

they delight to draw near to God.

“Why do we fast, but you do not see?  
 Why humble ourselves, but you do not notice?”  
 Look, you serve your own interest on your fast day,  
 and oppress all your workers.  
 Look, you fast only to quarrel and to fight  
 and to strike with a wicked fist.  
 Such fasting as you do today  
 will not make your voice heard on high.  
 Is such the fast that I choose,  
 a day to humble oneself?  
 Is it to bow down the head like a bulrush,  
 and to lie in sackcloth and ashes?  
 Will you call this a fast,  
 a day acceptable to the LORD?  
 Is not this the fast that I choose:  
 to loose the bonds of injustice,  
 to undo the thongs of the yoke,  
 to let the oppressed go free,  
 and to break every yoke?  
 Is it not to share your bread with the hungry,  
 and bring the homeless poor into your house;  
 when you see the naked, to cover them,  
 and not to hide yourself from your own kin?  
 Then your light shall break forth like the dawn,  
 and your healing shall spring up quickly;  
 your vindicator shall go before you,  
 the glory of the LORD shall be your rear guard.  
 Then you shall call, and the LORD will answer;  
 you shall cry for help, and he will say, Here I am.  
 If you remove the yoke from among you,  
 the pointing of the finger, the speaking of evil,  
 if you offer your food to the hungry  
 and satisfy the needs of the afflicted,  
 then your light shall rise in the darkness  
 and your gloom be like the noonday.  
 The LORD will guide you continually,  
 and satisfy your needs in parched places,  
 and make your bones strong;  
 and you shall be like a watered garden,  
 like a spring of water,  
 whose waters never fail.  
 Your ancient ruins shall be rebuilt;  
 you shall raise up the foundations of many generations;  
 you shall be called the repairer of the breach,  
 the restorer of streets to live in.

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

**Thanks be to God**

*Lector  
People*

## THE RESPONSE •

### Psalm 112:1-10 *Beatus vir*

1 Hallelujah!

Happy are they who fear the Lord \*  
and have great delight in his commandments!

2 Their descendants will be mighty in the land; \*  
the generation of the upright will be blessed.

3 Wealth and riches will be in their house, \*  
and their righteousness will last for ever.

4 Light shines in the darkness for the upright; \*  
the righteous are merciful and full of compassion.

5 It is good for them to be generous in lending \*  
and to manage their affairs with justice.

6 For they will never be shaken; \*  
the righteous will be kept in everlasting remembrance.

7 They will not be afraid of any evil rumors; \*  
their heart is right;  
they put their trust in the Lord.

8 Their heart is established and will not shrink, \*  
until they see their desire upon their enemies.

9 They have given freely to the poor, \*  
and their righteousness stands fast for ever;  
they will hold up their head with honor.

10 The wicked will see it and be angry;  
they will gnash their teeth and pine away; \*  
the desires of the wicked will perish.

## THE EPISTLE • 1 Corinthians 2:1-16

*Lector*

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

When I came to you, brothers and sisters, I did not come proclaiming the mystery of God to you in lofty words or wisdom. For I decided to know nothing among you except Jesus Christ, and him crucified. And I came to you in weakness and in fear and in much trembling. My speech and my proclamation were not with plausible words of wisdom, but with a demonstration of the Spirit and of power, so that your faith might rest not on human wisdom but on the power of God.

Yet among the mature we do speak wisdom, though it is not a wisdom of this age or of the rulers of this age, who are doomed to perish. But we speak God's wisdom, secret and hidden, which God decreed before the ages for our glory. None of the rulers of this age understood this; for if they had, they would not have crucified the Lord of glory. But, as it is written,

“What no eye has seen, nor ear heard,  
nor the human heart conceived,

what God has prepared for those who love him”—

these things God has revealed to us through the Spirit; for the Spirit searches everything, even the depths of God. For what human being knows what is truly human except the human spirit that is within? So also no one comprehends what is truly God's except the Spirit of God. Now we have received not the spirit of the world, but the Spirit that is from God, so that we may understand the gifts bestowed

on us by God. And we speak of these things in words not taught by human wisdom but taught by the Spirit, interpreting spiritual things to those who are spiritual. Those who are unspiritual do not receive the gifts of God's Spirit, for they are foolishness to them, and they are unable to understand them because they are spiritually discerned. Those who are spiritual discern all things, and they are themselves subject to no one else's scrutiny.

"For who has known the mind of the Lord  
so as to instruct him?"

But we have the mind of Christ.

*Lector*

Hear what the Spirit is saying to God's people.

*People*

**Thanks be to God.**

*The people are invited to stand*

**GRADUAL HYMN 593 • "Lord, make us servants of your peace"**

*Dickinson College*

*Please remain standing*

**THE HOLY GOSPEL • Matthew 5:13-20**

*Celebrant*

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

*People*

**Glory to you, Lord Christ.**

*Celebrant*

Jesus said, "You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything, but is thrown out and trampled under foot.

"You are the light of the world. A city built on a hill cannot be hid. No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven.

"Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfill. For truly I tell you, until heaven and earth pass away, not one letter, not one stroke of a letter, will pass from the law until all is accomplished. Therefore, whoever breaks one of the least of these commandments, and teaches others to do the same, will be called least in the kingdom of heaven; but whoever does them and teaches them will be called great in the kingdom of heaven. For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven."

*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**

Gracious God, you have called us to be the salt of the earth and the light of the world. Help us not to forget our purpose. Give us the courage to be a bold witness, bringing the flavor of your grace and the light of your truth into the places where we live, work and play.

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

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

Eternal God, we give you thanks for sending your Son to fulfill the law. Help us to follow His example, not just in letter, but in spirit, obeying your commandments from a heart of love. Guide our words and actions so that we lead others to righteousness, acting as an instrument of your truth in the world.

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

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

As Christ's disciples in this age, we offer our prayers for the world in which we live and our neighbors with whom we share it. May the leaders of our country, and all nations, seek peace, compassion and justice.

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

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

We pray for your loving guidance and counsel for our church leaders. For Sean, our Presiding Bishop, DeDe, our Bishop, Philip our Rector and for all who worship and serve at St. Paul's. *The people add their own prayers, silently or aloud.*

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

We come to you today with hearts heavy with our ill friends and family. We lift up in prayer *n.* and those we name, silently or aloud. We ask that you bring healing and restoration to their bodies, minds and spirits.

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

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

We pray for those left behind at the loss of their loved ones, including *n.*, those we name silently or aloud and those whose names have been forgotten. With hollows in our hearts, comfort us and give us hope. Meet us in our loss.

*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.*

<i>Officiant</i>	Let us confess our sins to God.
<i>All</i>	<b>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.</b>

## ABSOLUTION

<i>Officiant</i>	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.
<i>All</i>	<b>Amen.</b>

*The people are invited to stand*

## THE PEACE

<i>Celebrant</i>	The peace of the Lord be always with you.
<i>People</i>	<b>And also with you.</b>

# 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*

<i>Celebrant</i>	All things come of Thee, O Lord.
<i>People</i>	<b>And of thine own have we given thee.</b>

*The People are invited to sit.*

## AN ANTHEM

Edward Bairstow (1874-1946)

*I sat down under His shadow with great delight, and His fruit was sweet to my taste. He brought me to the banqueting house, and His banner over me was love.*



## 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

Charles Villiers Stanford (1852-1924)

*O for a closer walk with God, a calm and heavenly frame; A light to shine upon the road that leads me to the Lamb! Return, O holy Dove, return! Sweet messenger of rest; I hate the sins that made thee mourn, and drove thee from my breasts. So shall my walk be close with God, calm and serene my frame; so purer light shall mark the road that leads me to the Lamb.*

## COMMUNION HYMN 339 • “Deck thyself, my soul, with gladness”

*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

ANNOUNCEMENTS

DISMISSAL

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

**ORGAN VOLUNTARY** • *Prelude in F Major*

Dietrich Buxtehude (1637-1707)

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

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

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

The altar flowers are given to the glory of God and in loving memory of Russ & Jeanne Greenhalgh and Edward & Marion Hughes, and in thanksgiving for Alexis by Marion Greenhalgh.

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

**Altar Guild:** Georgette & Tim Schmidt

**Lay Readers:** Terry Tuttle & Laurie Sanderson

**Ushers:** Anita & Bob Wagner, and Greg Tuttle

**Flower Guild:** Marion Greenhalgh

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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 Adult Formation series, "Preparing for What Lies Ahead", continues today with a presentation by the Rev. Perry Mouncey. Rev. Mouncey is a chaplain at Upstate Hospital. She will be discussing important considerations for anyone who might ever be admitted for a stay in the hospital. Her presentation will be 11:45-12:45 today in the Brewster Room.

\* 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).

\* This week is 'Winter Clean-up at St. Paul's'. Fr. Philip will be leading a jolly band of volunteers Monday, Tuesday, and Wednesday from 1-3 p.m, and next Sunday, Feb. 15th from 11:45-12:45 p.m. We'll be cleaning out the closets and getting things arranged properly following our massive reconstruction of the Parish House. Please join us for one of these clean-up sessions!

## *Understanding Episcopal Liturgy*

### *#7. What is the reason we recite the Nicene Creed?*

In Episcopal and Anglican worship, we recite a later version of the Nicene Creed, adopted in Constantinople in the year 381. The Nicene Creed comes from an era when there was great controversy within the church about Christ Jesus' nature as a divine or human being. At this time, and for many centuries afterward, charges of heresy were brought against individuals who held unorthodox beliefs, and different branches of the church were sometimes literally at war with one another.

The persecution of individuals for diverse beliefs and church fights over creeds appear to be directly contrary to the teachings of Jesus. Beginning with the Elizabethan Settlement (1559) the Church of England began to embrace a formal position of tolerance for religious diversity. This spirit of generosity and tolerance has become foundational for the Episcopal Church in the 21st century. Our 21st-century understanding is that our unity does not require each member to believe the exact same things about God, or Jesus, or the sacraments. Our unity derives from our communal worship and common use of the lectionary, prayers, and creeds.

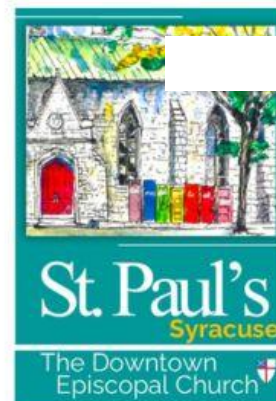
So today we recite the Nicene Creed as an act of unity with Christians of many different denominations all around the world.

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 +



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