



St. Paul's
Syracuse

The Downtown
Episcopal Church



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

W. ELLINS

FEBRUARY 5, 2023
8:00 AM & 10:00 AM
THE FIFTH SUNDAY AFTER THE EPIPHANY

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

ORDER OF SERVICE

PRELUDE: Prelude and Fughetta in F Major

Seth Bingham (1882-1972)

The people are invited to stand.

HYMN • 8, “Morning has broken like the first morning”

Bunessan

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, 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.

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.

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.

Lector
People

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

The choir first sings the Antiphon and then all join in repeating the Antiphon, and then as indicated.

The musical score is written on two staves, treble and bass clef, in a 2/4 time signature. The melody is simple and homophonic. The lyrics are: 'Hap - py are they who have giv - en to the poor.' The word 'poor.' is followed by a long horizontal line, indicating a sustained note or a long rest.

Hallelujah! Happy are they who fear the Lord and have great delight in his commandments! Their descendants will be mighty in the land; the generation of the upright will be blessed. Wealth and riches will be in their house, and their righteousness will last for ever. **Antiphon**

Light shines in the darkness for the upright; the righteous are merciful and full of compassion. It is good for them to be generous in lending and to manage their affairs with justice. For they will never be shaken; the righteous will be kept in everlasting remembrance. **Antiphon**

They will not be afraid of any evil rumors; their heart is right; they put their trust in the Lord. Their heart is established and will not shrink, until they see their desire upon their enemies. **Antiphon**

They have given freely to the poor, and their righteousness stands fast for ever; they will hold up their head with honor. The wicked will see it and be angry; they will gnash their teeth and pine away; the desires of the wicked will perish. **Antiphon**

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 • 487, “Come, my Way, my Truth, my Life”

The Call

Please remain standing

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

We give thanks for those who engage in ministries of welcome and hospitality in this place; for those who serve as ushers and coffee hour hosts, for those who prepare for receptions, and for those who wash the dishes. May we be people who see the face of Christ in the faces of friends and strangers.

Silence is kept.

We give thanks for those who lead and engage in Christian formation activities in this place; for Sunday School teachers and other leaders. May we be people who grow in Spirit and in truth.

Silence is kept.

We give thanks for those who serve those in greatest need; for those who serve through *The Open Pantry, The Samaritan Center, A Tiny Home for Good, Interfaith Works, Cristosal*, and through our partnership with the YMCA Senior Apartments. May we be people who serve Christ by serving our neighbors.

Silence is kept.

We give thanks for those who care for our members in need; for our pastoral care team and for all our members who create and build relationships of support with others. May we be known as Jesus' disciples because of our love for one another.

Silence is kept.

We give thanks for those who attend to the practical and financial work that keeps us healthy and strong; for the members of our Finance and Buildings and Grounds committees, for those who clean and maintain our buildings, for members of our staff, and for our lay leaders. May we respond to God's generous gifts with thoughtful, attentive labors.

Silence is kept.

We give thanks for those who lead our worship; for ushers, lectors, Lay Eucharistic ministers, singers, instrumentalists, technical engineers, clergy, and for members of our flower guild and altar guild. May we be people who freely give the gifts of our hands, our voices, our creativity, and our minds.
Silence is kept.

We pray for those who suffer in mind, body, or spirit, *especially n.* We remember our loved ones who have died, *especially n.*

The Celebrant adds a concluding prayer.

All **Amen.**

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 **stpaulsy** (all lower case) and the amount you want to give.*

Please be seated.

AN ANTHEM:

Charles Villiers Stanford (1852-1924)

O be joyful in the Lord, all ye lands; serve the Lord with gladness and come before his presence with a song. Be ye sure that the Lord he is God; it is he that hath made us and not we ourselves; we are his people, and the sheep of his pasture. O go your way into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and speak good of his name. For the Lord is gracious, his mercy, his mercy is everlasting; and his truth endureth from generation to generation. Amen.

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.**

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.**

Celebrant As our Savior Christ has taught us, we now pray,

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:

8:00

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

10:00 Hymnal S-154

From *New Plainsong*; David Hurd (b. 1950)

The people are invited to be seated.

You are invited to remove or lower your face mask and consume the consecrated bread immediately after you receive it. If you choose to receive the wine, please remove your mask and 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.

AT THE COMMUNION: “Lead me Lord”

Samuel Sebastian Wesley (1810-1876)

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 • 400, “All creatures of our God and King” (v. 1,4,5,7)

Lasst uns erfreuen

ANNOUNCEMENTS

DISMISSAL

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

POSTLUDE: Prelude and Fugue in F Major

Vincent Lübeck (1656-1740)

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

Please Keep These People in Your Prayers:

Carolyn G., June B., John J., Marie P. and John W.

We remember those who have died in recent days.

The flowers today are given to the glory of God and in memory of Nan Dorr.

Our thanks today for the...

Altar Guild: Julia Fine

Lay Readers: Terry Tuttle / Margaret Sherwin

Ushers: Greg Tuttle / Derina Samuels & Roy Thomas

Flowers: Liz Belden-Handler & Betsy Elkins

Announcements

For the week of February 5th

·Following 10 a.m. worship today Diane Swords, from the Syracuse Peace Council, will lead a discussion about ongoing efforts to end the threat of nuclear war. Our *Back from the Brink* conversation will be held in the Hansen Dining Room, beginning at 11:30 a.m.

·We have room for a few more participants in our Lenten Day Retreat: *Journaling as a Spiritual Practice*. The retreat will be held on Saturday, February 18th, 9 a.m.-3 p.m. Please write to Fr. Philip at revmajor@stpaulsyr.org or call the church office if you are interested in attending.

Fr. Philip +

Officers

Senior Warden: Rebecca Livengood

Junior Warden: Marion Greenhalgh

Treasurer: Doug Mouncey

Clerk of the Vestry: Julia Fine

2023

Vestry & Team Leaders

2023: Kira Dirghalli, TBD, Carolyn Grieb

2024: David Morgan, Tom Cantwell, TBD

2025: Matthieu van der Meer, Joe Moorman, Barbara Bell

Finance Committee Chairperson: David Ridings

Children's Ministry Leader: Jeanne Avery

Worship Ministry Team Convener: David Morgan

Formation Ministry Team Convener: Jeanne Avery

Mission & Service Team Convener: Betsy Elkins

Community Fellowship Min. Convener: Elizabeth Belden-Handler

Buildings & Grounds Chair: Bill Pitcher

Office Volunteers: Liz Handler, Kira Dirghalli, Carolyn Grieb

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

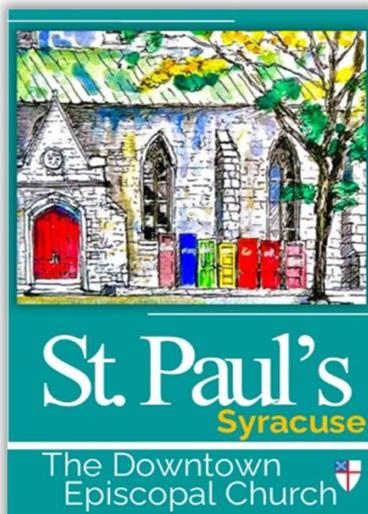
Judy McAdoo-Pelton, Operations Manager

Doug Mouncey, Parish Assistant

Debbie Nettle, Open Doors Project Administrator

Mark King, Technology Assistant

Derek Lane, Sunday Security



St. Paul's Syracuse

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