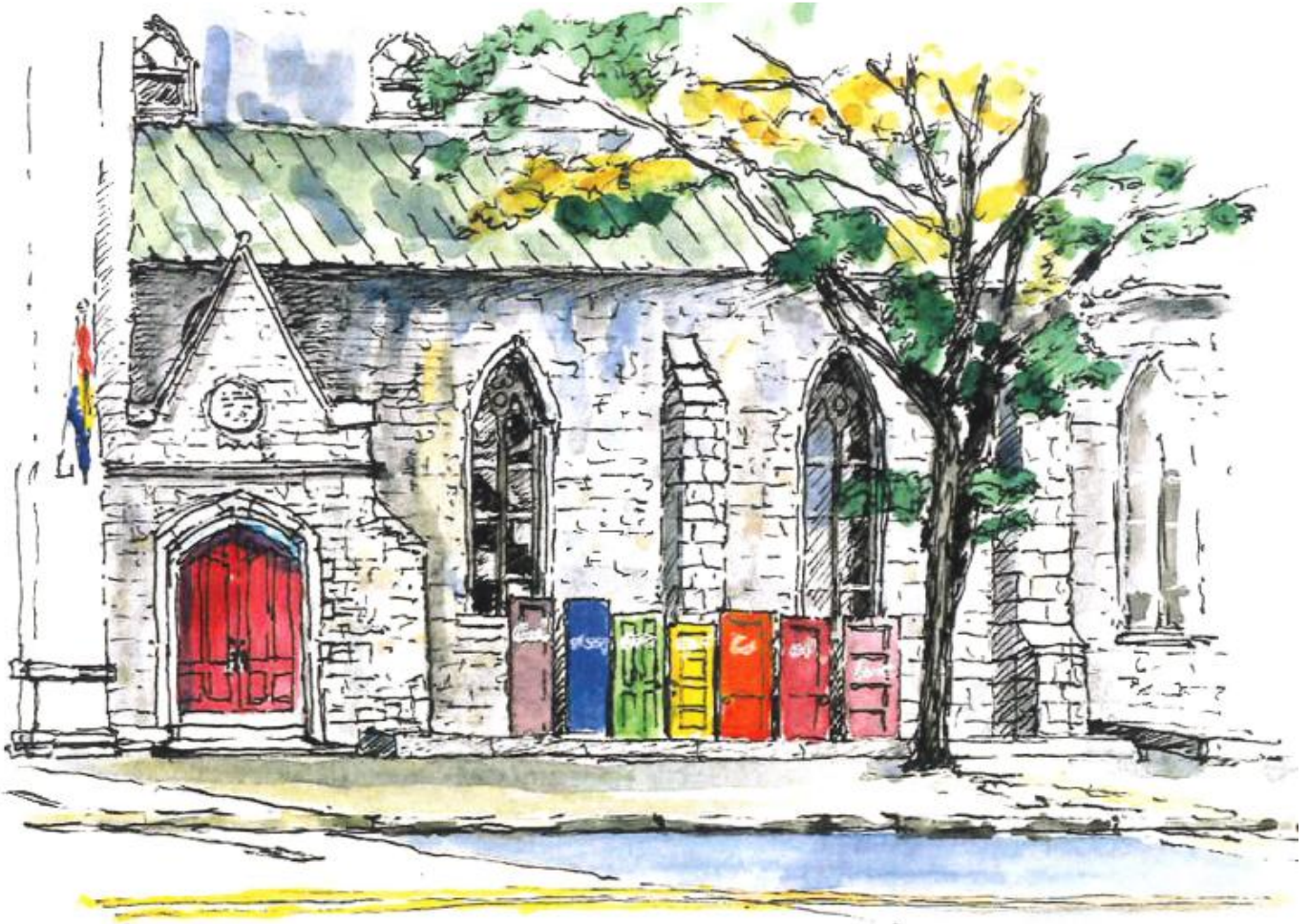




St. Paul's
Syracuse

The Downtown
Episcopal Church



"GOD'S DOORS ARE OPEN TO ALL. LOVE

W. ELLIAMS

JANUARY 19, 2025

8:00 AM & 10:00 AM

THE SECOND SUNDAY AFTER THE EPIPHANY

ORDER OF SERVICE

ORGAN VOLUNTARY: Chorale and Variations on “Schmücke dich, o liebe Seele” (Hymn 339)
Johann Gottfried Walter (1684-1748)

The people are invited to stand

HYMN • 511, “Holy Spirit, ever living”

Abbott’s Leigh

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,

COLLECT OF THE DAY

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

Almighty God, whose Son our Savior Jesus Christ is the light of the world: Grant that your people, illumined by your Word and Sacraments, may shine with the radiance of Christ's glory, that he may be known, worshipped, and obeyed to the ends of the earth; through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, now and for ever.

All **Amen.**

Please be seated

LESSON • Isaiah 62:1-5

Lector A reading from the Prophet Isaiah.
 For Zion's sake I will not keep silent,
 and for Jerusalem's sake I will not rest,
 until her vindication shines out like the dawn,
 and her salvation like a burning torch.
 The nations shall see your vindication,
 and all the kings your glory;
 and you shall be called by a new name
 that the mouth of the LORD will give.

You shall be a crown of beauty in the hand of the LORD,
 and a royal diadem in the hand of your God.
 You shall no more be termed Forsaken,
 and your land shall no more be termed Desolate;
 but you shall be called My Delight Is in Her,
 and your land Married;
 for the LORD delights in you,
 and your land shall be married.
 For as a young man marries a young woman,
 so shall your builder marry you,
 and as the bridegroom rejoices over the bride,
 so shall your God rejoice over you.

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

THE RESPONSE •

Psalm 36:5-10 *Dixit Injustus*

Mode 1

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

Refrain



In your light, O God, we see light.

Your love, O LORD, reaches to the heavens, and your faithfulness to the clouds. Your righteousness is like the strong mountains, your justice like the great deep; you save both man and beast, O LORD.

Refrain

How priceless is your love, O God! your people take refuge under the shadow of your wings. They feast upon the abundance of your house; you give them drink from the river of your delights. **Refrain**

For with you is the well of life, and in your light we see light. Continue your loving-kindness to those who know you, and your favor to those who are true of heart. **Refrain**

EPISTLE • 1 Corinthians 12:1-11

Lector A reading from Paul's first letter to the Corinthians.
 Now concerning spiritual gifts, brothers and sisters, I do not want you to be uninformed. You know that when you were pagans, you were enticed and led astray to idols that could not speak. Therefore I want you to understand that no one speaking by the Spirit of God ever says "Let Jesus be cursed!" and no one can say "Jesus is Lord" except by the Holy Spirit.

Now there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone. To each is given the manifestation of the Spirit for the common good. To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses

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

The people are invited to stand

GRADUAL HYMN • 513, "Like the murmur of the dove's song"

Bridegroom

Please remain standing

HOLY GOSPEL • John 2:1-11

Celebrant

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

People

Glory to you, Lord Christ.

Celebrant

On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. Jesus and his disciples had also been invited to the wedding. When the wine gave out, the mother of Jesus said to him, "They have no wine." And Jesus said to her, "Woman, what concern is that to you and to me? My hour has not yet come." His mother said to the servants, "Do whatever he tells you." Now standing there were six stone water jars for the Jewish rites of purification, each holding twenty or thirty gallons. Jesus said to them, "Fill the jars with water." And they filled them up to the brim. He said to them, "Now draw some out, and take it to the chief steward." So they took it. When the steward tasted the water that had become wine, and did not know where it came from (though the servants who had drawn the water knew), the steward called the bridegroom and said to him, "Everyone serves the good wine first, and then the inferior wine after the guests have become drunk. But you have kept the good wine until now." Jesus did this, the first of his signs, in Cana of Galilee, and revealed his glory; and his disciples believed in him.

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

In the season of Epiphany, may we put aside all pettiness, fault finding, and pretenses and put on the mantle of kindness and justice toward all.

Silence is kept.

In your Light we see light: **The Morning Star**

Pray with and for clergy of every denomination that they may guide us in the paths of knowledge and truth, especially Presiding Bishop Sean, our Bishop Dede, and our Rector Philip.

Silence is kept.

In your Light we see light: **The Morning Star**

World leaders, hear the cries of your people who hunger for freedom, peace and alleviation of their suffering.

Silence is kept.

In your Light we see light: **The Morning Star**

Listen to the wise who encourage us to be good stewards of our planet and its resources that they may be here for us today and for generations to come.

Silence is kept.

In your Light we see light: **The Morning Star**

We ask your prayers for all those who may be afflicted by addiction, physical and emotional pain, loneliness and depression, especially *n.*, and those we name either silently or aloud.

The people add their prayers, silently or aloud.

In your Light we see light: **The Morning Star**

We remember those who have died, especially *n.*, and ask for comfort for those who are left behind to mourn.

The people add their prayers, silently or aloud.

In your Light we see light: **The Morning Star**

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.**

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

**8:00 Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

10:00 Hymnal S-125 Richard Proulx (1937-2011)
*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
All

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

Alleluia. Christ our Passover is sacrificed for us.
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 ANTHEM

Edward C. Bairstow

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.

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

Schmücke dich

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 • 8 “Morning has broken”

Bunessan

DISMISSAL

People:

Thanks be to God. Alleluia, Alleluia!

ORGAN VOLUNTARY • Voluntary in A Minor

John Stanley (1713-1786)

Please Keep These People in Your Prayers

Destany W., Jane W., David M. and Fred K.

For those who have died:

The altar flowers are given in loving memory of Nan Dorr by her family.

Our thanks today for the...

Altar Guild: Georgette & Tim Schmidt

Lay Reader: Terri Tuttle / Tom Cantwell

Ushers: Greg Tuttle / Jim and Ieva Doyle

Flower Guild: Harriet Averill & Sandy Wiley

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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

- * It's winter! Our members are vulnerable to the flu and other communicable diseases. To avoid having a large number of people packed in one corner of the Nave, we'll be spreading our Fellowship Hour tables across the front of the space. During the *Exchange of the Peace* some members may prefer to exchange a wave and a verbal greeting, rather than a handshake.
- * The deadline for articles for the February edition of *The Courier* is today, January 19th at midnight. Please send your article formatted in *Word* or other commonly used software to Judy at offices@stpaulsyr.org.
- * St. Paul's office will be closed tomorrow, January 20th, for the observance of Martin Luther King's birthday.
- * A printed copy of St. Paul's 2024 Annual Report has been set aside for each individual/family in the parish. Please look for the copy with your name on the address label at the back of the Nave. Names are arranged alphabetically by last name.
- * If you cannot find a copy of the Annual Report with your name on it, there's a good chance we don't have your mailing address in our records. Please ask an usher or Fr. Philip for a 'Contact Form'.
- * January 26th is Annual Meeting Sunday. We will hold one worship service at 9:30 a.m. Annual Meeting will be held in the nave following worship. All members and attenders of St. Paul's are encouraged to participate! Annual Meeting lasts less than an hour.
- * Our Nominations Committee has submitted a slate of three nominees to serve full, three-year terms on the Vestry: Willson Cummer, Joe Russo and Tim Simmons. Ieva Doyle has been nominated to serve a two-year term as a Warden.

.Understanding Episcopal Liturgy

#24. What is the reason we sing this hymn, called 'The Sanctus', during the Eucharistic Prayer?

Sanctus is a Latin word, meaning 'holy'. Like many parts of our liturgy, our singing of the *Sanctus* is based in ancient Jewish religious practices. The text of the prayer is derived from Isaiah 6. Jesus and the twelve named disciples were Jewish and likely said, or sang, a similar prayer in their gatherings together. The current form of the *Sanctus* is one of the most ancient parts of Christian worship, found in written form in Christian writings within fifty years of the first Easter.

As with several other parts of our liturgy, the *Sanctus* has been used as a prayer in worship for almost 2000 years, but it has been used in different parts of the liturgy at different times. It wasn't until sometime around the year 500 that the *Sanctus* settled down into its current position, near the beginning of the Eucharistic Prayer. We sing the *Sanctus* partly because this is the most traditional use of the prayer in Christian liturgy, and partly because the text indicates that it is a hymn of praise.

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 +

Officers

Senior Warden: Marion Greenhalgh

Junior Warden: Joe Moorman

Treasurer: Doug Mouncey

Clerk of the Vestry: Joseph Russo

2024

Vestry & Team Leaders

2024: David Morgan, Tom Cantwell, Michael Mach

2025: Matthieu van der Meer, Harry Lambright, Barbara Bell

2026: Ieva Doyle, Jeanne Chu, Tim Cassavaw

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

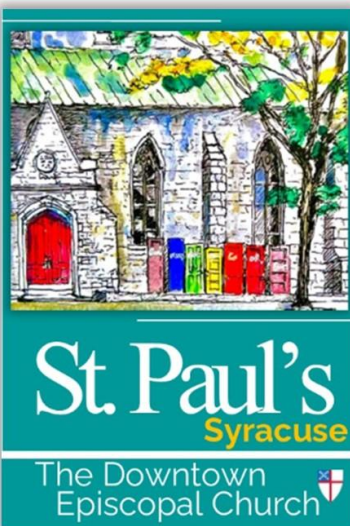
Judy McAdoo-Pelton, Operations Manager

Doug Mouncey, Parish Assistant (Volunteer)

Debbie Nettle, Open Doors Project Administrator

Mark King, Technology Assistant

Derek Lane, Sunday Security



St. Paul's Syracuse

The Downtown Episcopal Church

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