

"GOD'S DOORS ARE OPEN TO ALL. LOVE

W. ELKINS

JANUARY 11, 2026
THE FIRST 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

The people are invited to stand

HYMN • 8, "Morning Has Broken"

Bunessan

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.

God of freedom, your beloved Son meets us where we are, immersed in the flow of life: by his humility and solidarity raise us from fear and guilt; by the power of the Holy Spirit make us a people of peace; through Jesus Christ, the Son of Righteousness.

All

Amen.

Please be seated

THE LESSON • Isaiah 42:1-9

Lector

A reading from the Prophet Isaiah.

Here is my servant, whom I uphold,
my chosen, in whom my soul delights;
I have put my spirit upon him;
he will bring forth justice to the nations.

He will not cry or lift up his voice,
or make it heard in the street;
a bruised reed he will not break,
and a dimly burning wick he will not quench;
he will faithfully bring forth justice.

He will not grow faint or be crushed
until he has established justice in the earth;
and the coastlands wait for his teaching.

Thus says God, the LORD,
who created the heavens and stretched them out,
who spread out the earth and what comes from it,
who gives breath to the people upon it
and spirit to those who walk in it:

I am the LORD, I have called you in righteousness,
I have taken you by the hand and kept you;
I have given you as a covenant to the people,
a light to the nations,
to open the eyes that are blind,
to bring out the prisoners from the dungeon,
from the prison those who sit in darkness.

I am the LORD, that is my name;
my glory I give to no other,
nor my praise to idols.

See, the former things have come to pass,
and new things I now declare;
before they spring forth,
I tell you of them.

THE RESPONSE •

Psalm 29

Afferte Domino

- 1 Ascribe to the LORD, you gods, *
 ascribe to the LORD glory and strength.
- 2 Ascribe to the LORD the glory due his Name; *
 worship the LORD in the beauty of holiness.
- 3 The voice of the LORD is upon the waters;
 the God of glory thunders; *
 the LORD is upon the mighty waters.
- 4 The voice of the LORD is a powerful voice; *
 the voice of the LORD is a voice of splendor.
- 5 The voice of the LORD breaks the cedar trees; *
 the LORD breaks the cedars of Lebanon;
- 6 He makes Lebanon skip like a calf, *
 and Mount Hermon like a young wild ox.
- 7 The voice of the LORD splits the flames of fire;
 the voice of the LORD shakes the wilderness; *
 the LORD shakes the wilderness of Kadesh.
- 8 The voice of the LORD makes the oak trees writhe *
 and strips the forests bare.

9 And in the temple of the LORD *
 all are crying, "Glory!"

10 The LORD sits enthroned above the flood; *
 the LORD sits enthroned as King for evermore.

11 The LORD shall give strength to his people; *
 the LORD shall give his people the blessing of peace.

THE NEW TESTAMENT READING • Acts 10:34-43

Lector A reading from the Acts of the Apostles

Peter began to speak to them: "I truly understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him. You know the message he sent to the people of Israel, preaching peace by Jesus Christ--he is Lord of all. That message spread throughout Judea, beginning in Galilee after the baptism that John announced: how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all who were oppressed by the devil, for God was with him. We are witnesses to all that he did both in Judea and in Jerusalem. They put him to death by hanging him on a tree; but God raised him on the third day and allowed him to appear, not to all the people but to us who were chosen by God as witnesses, and who ate and drank with him after he rose from the dead. He commanded us to preach to the people and to testify that he is the one ordained by God as judge of the living and the dead. All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name."

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

People **Thanks be to God.**

The people are invited to stand

GRADUAL HYMN • 511, "Holy Spirit, ever living"

Abbott's Leigh

Please remain standing

THE HOLY GOSPEL • Matthew 3:13-17

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

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

Celebrant Jesus came from Galilee to John at the Jordan, to be baptized by him. John would have prevented him, saying, "I need to be baptized by you, and do you come to me?" But Jesus answered him, "Let it be so now; for it is proper for us in this way to fulfill all righteousness." Then he consented. And when Jesus had been baptized, just as he came up from the water, suddenly the heavens were opened to him and he saw the Spirit of God descending like a dove and alighting on him. And a voice from heaven said, "This is my Son, the Beloved, with whom I am well pleased."

Celebrant The Gospel of the Lord

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

Please be seated.

SERMON

A brief silence follows the sermon.

The Rev. Philip Major

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

God almighty, we join the shepherds and all the heavenly host in praising the birth of your Son, our Savior, Jesus Christ. With confidence in this miracle birth, we bring our prayers to you.

Just as the radiance of your presence lit up the heavens the night Jesus was born, we boldly pray the Church Universal be a bright light for unity and redemption. May the Christmas story, being told around the world today, breathe a new song of joy and praise to the ends of the earth. We pray especially for Sean, our Presiding Bishop; DeDe, our Bishop; and Philip, our Rector.

The people add their own prayers silently or aloud.

We beseech you, O God: **Let your light shine forth.**

We ask you to enlighten all who are called to leadership in this city, in this nation, and around the world – to seek peace, to work for justice and the good of all people they serve, and to care for the earth, so that future generations may thrive.

The people add their own prayers silently or aloud.

We beseech you, O God: **Let your light shine forth.**

Shine the light of hope on those who live in dangerous circumstances, and the light of healing on those who are suffering. We pray especially for (*n.*) and those we name silently or aloud.

The people add their own prayers silently or aloud.

We beseech you, O God: **Let your light shine forth.**

We ask you to shine the light of comfort on those who are grieving. We pray especially for (*n.*) and those we name silently or aloud.

The people add their own prayers silently or aloud.

We beseech you, O God: **Let your light shine forth.**

Inspire each of us to be light for one another and for those walking in darkness. Illuminate our thoughts and actions so that they might see your light in us.

The people add their own prayers silently or aloud.

We beseech you, O God: **Let your light shine forth through us.**

The Celebrant adds a concluding prayer.

CONFESSON

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.**

Please be seated.

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

The people are invited to be seated.

Franz Schubert (1797-1828)

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 HYMNS 318- "Here, O my Lord"

711- "Seek Ye First"

Nyack

Seek Ye First

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 • 448 “O Love How Deep, How High”

Deus Tuorum

DISMISSAL

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

ORGAN VOLUNTARY •

Please Keep These People in Your Prayers

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

For those who have died:

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

The altar flowers are also given in thanksgiving for my husband George Anderson III by Marcia Anderson

Our thanks today for the...

Altar Guild: DJ Igelsrud and Fr. Philip

Lay Reader: Tom Cantwell

Ushers: Georgette Schmidt and Susan Stinson

Flower Guild: Betsy Elkins and Liz Handler

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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

- * This morning we welcome Julie Grindle as our guest organist.
- * Join us this morning at 11:45 in the Brewster Room, for our Adult Formation program: *All About Hospice Care*. Amy Shetler, Clinical Educator at *Hospice of CNY* will be the presenter.
- * The deadline for articles for the February edition of *The Courier* is Sunday, January 18th at midnight. Please send your article formatted in *Word* or other commonly used software to Judy at offices@stpaulsyr.org.
- * January 25th 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: Catherine Gerard, Amy Mangram, and Joseph von Souder. Joe Russo 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.

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

2025

Vestry & Team Leaders

2025: Matthieu van der Meer, Harry Lambright, Barbara Bell
2026: Jeanne Chu, Tim Cassavaw, DJ Igelsrud
2027: Willson Cummer, Joe Russo, Tim Simmons
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
Buildings & Grounds Chair: Bill Pitcher
Office Volunteers: Liz Handler, Kira Dirghalli, Betsy Elkins, Sandi Yingling

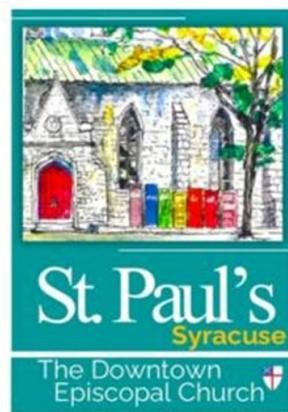
Staff

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)
Mark King, Technology Assistant
Derek Lane, Security



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