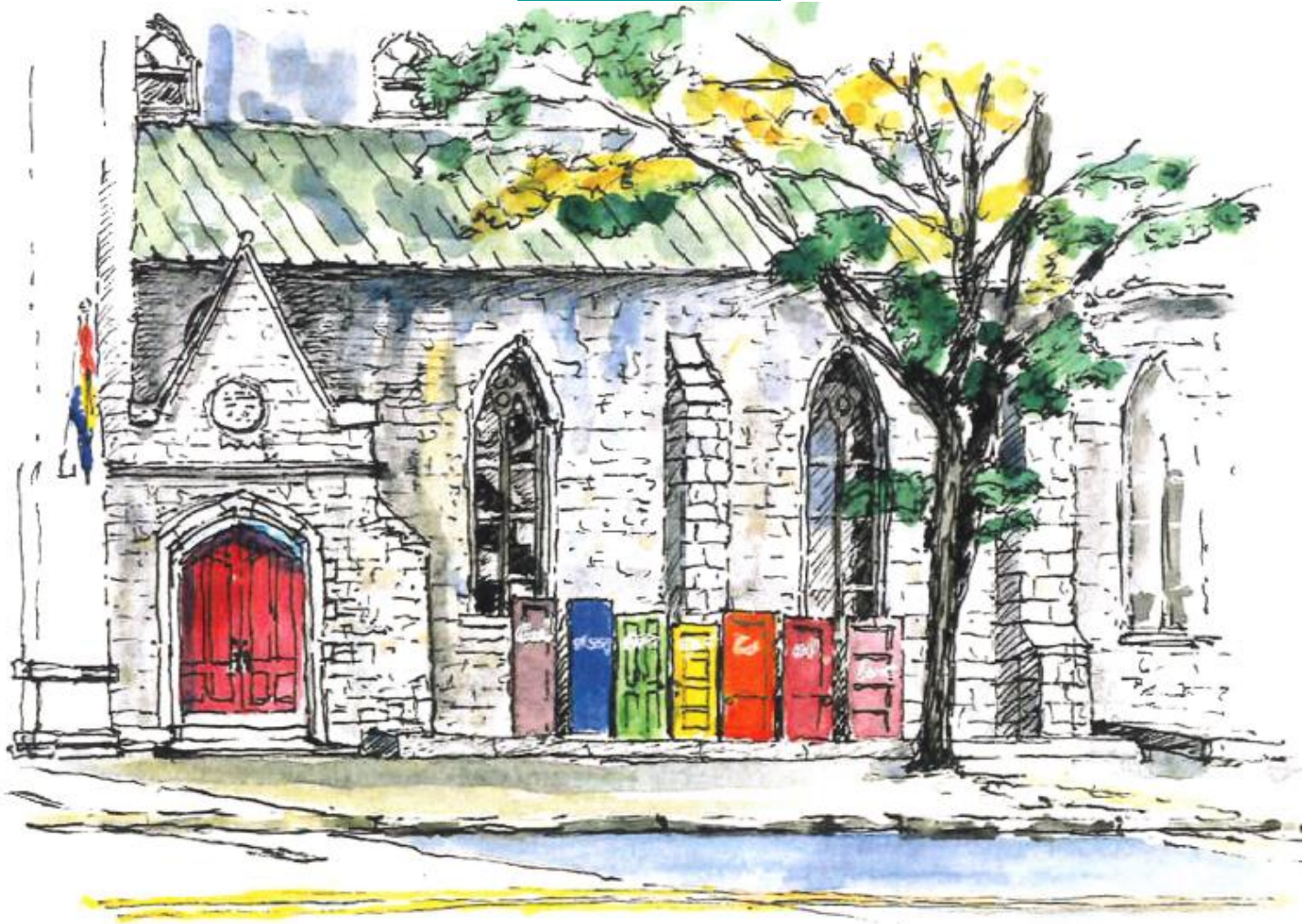


St. Paul's  
Syracuse

The Downtown  
Episcopal Church



"GOD'S DOORS ARE OPEN TO ALL. LOVE

W. ELLIWS

THE FIFTH SUNDAY OF EASTER  
APRIL 28, 2024  
8:00 AM & 10:00 AM

# ORDER OF SERVICE

ORGAN VOLUNTARY • *Adagio for Strings*

Samuel Barber (1910-1981)  
Arranged for Organ by William Strickland

*The people are invited to stand.*

**HYMN** • 583, "O holy city, seen of John"

*Morning Song*

## 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.

Almighty God, whom truly to know is everlasting life: Grant us so perfectly to know your Son Jesus Christ to be the way, the truth, and the life, that we may steadfastly follow his steps in the way that leads to eternal life; through Jesus Christ your Son our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever.

*All* **Amen.**

*Please be seated.*3

**LESSON • Acts 8:26-40**

*Lector*

A reading from the Acts of the Apostles.

An angel of the Lord said to Philip, "Get up and go toward the south to the road that goes down from Jerusalem to Gaza." (This is a wilderness road.) So he got up and went. Now there was an Ethiopian eunuch, a court official of the Candace, queen of the Ethiopians, in charge of her entire treasury. He had come to Jerusalem to worship and was returning home; seated in his chariot, he was reading the prophet Isaiah. Then the Spirit said to Philip, "Go over to this chariot and join it." So Philip ran up to it and heard him reading the prophet Isaiah. He asked, "Do you understand what you are reading?" He replied, "How can I, unless someone guides me?" And he invited Philip to get in and sit beside him. Now the passage of the scripture that he was reading was this:

"Like a sheep he was led to the slaughter,  
and like a lamb silent before its shearer,  
so he does not open his mouth.

In his humiliation justice was denied him.

Who can describe his generation?

For his life is taken away from the earth."

The eunuch asked Philip, "About whom, may I ask you, does the prophet say this, about himself or about someone else?" Then Philip began to speak, and starting with this scripture, he proclaimed to him the good news about Jesus. As they were going along the road, they came to some water; and the eunuch said, "Look, here is water! What is to prevent me from being baptized?" He commanded the chariot to stop, and both of them, Philip and the eunuch, went down into the water, and Philip baptized him. When they came up out of the water, the Spirit of the Lord snatched Philip away; the eunuch saw him no more, and went on his way rejoicing. But Philip found himself at Azotus, and as he was passing through the region, he proclaimed the good news to all the towns until he came to Caesarea.

*Lector*

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

*People*

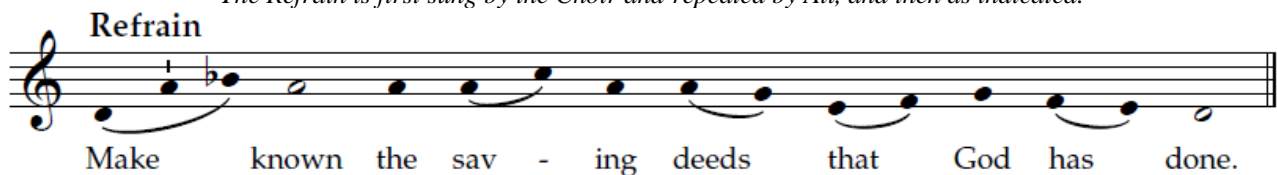
**Thanks be to God.**

**THE RESPONSE**

**PSALM • 22:24-30** *Deus, Deus meus*

Mode 1

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



My praise is of him in the great assembly; I will perform my vows in the presence of those who worship him. The poor shall eat and be satisfied, and those who seek the LORD shall praise him: "May your heart live for ever!"  
**Refrain**

All the ends of the earth shall remember and turn to the LORD, and all the families of the nations shall bow before him. For kingship belongs to the LORD; he rules over the nations. To him alone all who sleep in the earth bow down in worship; all who go down to the dust fall before him. **Refrain**

My soul shall live for him; my descendants shall serve him; they shall be known as the LORD's for ever. They shall come and make known to a people yet unborn the saving deeds that he has done. **Refrain**

**EPISTLE • 1 John 4:7-21**

*Lector*

A reading from the Gospel according to John.

Beloved, let us love one another, because love is from God; everyone who loves is born of God and knows God. Whoever does not love does not know God, for God is love. God's love was revealed among us in this way: God sent his only Son into the world so that we might live through him. In this is love, not that we loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins. Beloved, since God loved us so much, we also ought to love one another. No one has ever seen God; if we love one another, God lives in us, and his love is perfected in us.

By this we know that we abide in him and he in us, because he has given us of his Spirit. And we have seen and do testify that the Father has sent his Son as the Savior of the world. God abides in those who confess that Jesus is the Son of God, and they abide in God. So we have known and believe the love that God has for us.

God is love, and those who abide in love abide in God, and God abides in them. Love has been perfected among us in this: that we may have boldness on the day of judgment, because as he is, so are we in this world. There is no fear in love, but perfect love casts out fear; for fear has to do with punishment, and whoever fears has not reached perfection in love. We love because he first loved us. Those who say, "I love God," and hate their brothers or sisters, are liars; for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen. The commandment we have from him is this: those who love God must love their brothers and sisters also.

*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 15:1-8**

*Celebrant*

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

*People*

**Glory to you, Lord Christ.**

*Celebrant*

Jesus said to his disciples, "I am the true vine, and my Father is the vinegrower. He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit. You have already been cleansed by the word that I have spoken to you. Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned. If you abide in me, and my words abide in you, ask for whatever you wish, and it will be done for you. My Father is glorified by this, that you bear much fruit and become my disciples."

*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**

Father, Mother God, in the midst of this Easter season, we gather to celebrate your love for all in our world.

*A brief silence is kept.*

Lord in your mercy; **hear our prayers.**

We pray for the church O Lord; for Michael, our Presiding Bishop, Dede, our Bishop, Philip, our Rector and all who serve God everywhere.

*A brief silence is kept.*

Lord in your mercy; **hear our prayers.**

We pray for our world. With so much suffering in the world, people and countries affected by natural disasters, by war in the Ukraine and the Middle East, and in countries that are struggling, it is easy to feel helpless. Hold us up, Lord and remind us to look for your likeness in each person we see.



*A brief silence is kept.*

Lord in your mercy; **hear our prayers.**

Father, Mother God, we bring to you those who are in need; those who are alone, hungry, homeless, in heart ache. We pray especially for *n*. We pray for those who have no one to pray for them, and for those we name out loud or in our hearts.

*A brief silence is kept.*

Lord in your mercy; **hear our prayers.**

We give thanks for those who serve in our community, in the medical system, fire fighters, law enforcement, and 911 operators. We especially hold in prayer the officers whose lives were taken, their families, and their comrades, who continue to work with heavy hearts.

*A brief silence is kept.*

We pray for our loved ones who have died especially *n*. and for those we name out loud or in our hearts.

*A brief silence is kept.*

Lord in your mercy; **hear our prayers.**

*The Celebrant adds a concluding prayer.*

## **THE PEACE**

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

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

# LITURGY OF THE TABLE

*The bread and wine for communion and the offering plates are brought forward at the beginning of the offertory.*

## **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.*

*Celebrant*           All things come of Thee, O Lord.

*People*              **And of thine own have we given thee.**

*Please be seated.*

## **ANTHEM**

David Ashley White (b.1944)

*Come, my Way, my Truth, my Life: such a way as gives us breath; such a truth as ends all strife; such a life as killeth death. Come, my Light, my Feast, my Strength: such a light as shows a feast; such a feast as mends in length; such a strength as makes his guest. Come, my Joy, my Love, my Heart; such a joy as none can move; such a love as none can part; such a heart as joys in love.*



After supper, he took the cup of wine, gave thanks, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."  
Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving,

*All* **We celebrate his death and resurrection, as we await the day of his coming.**

*Celebrant*

Lord God of our Fathers and Mothers: God of Abraham, Isaac, and Jacob; God of Sarah, Ruth and Mary, God and Father of our Lord Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal. Let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.

*All* **Risen Lord, be known to us in the breaking of the Bread.**

*Celebrant*

Accept these prayers and praises, Father, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation.

*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

8:00

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

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.*

### ANTHEM AT COMMUNION – “

*The Lamb*

Roland E. Martin (b.1953)

COMMUNION HYMN • 700 “O love that casts out fear”

*Mousley*



*The People are invited to stand.*

*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 • 657**, “Love divine, all loves excelling”

*Hyfrydol*

## **DISMISSAL**

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

**ORGAN VOLUNTARY • Fanfare**

Antonio Soler (1729-1783)

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

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

June B., Peter M., Phil B., Jean S., Jason L., Tom, Edith R., Anne D., Steve S., Jim S., David G., Chet W., Ruth B., Destany W., Katherine S., Sandy Y. and Mary Kay U.

We remember those who have died in recent days: Michael Jensen and Michael Hoosock.

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

**Altar Guild:** Ellyn Haas & Nancy Lambright

**Lay Readers:** Doug Mouncey / Robert Wagner

**Ushers:** Mary Hastings / Tim Cassavaw

**Flower Guild:** Tim Cassavaw & Jim Potts

## ***Understanding Episcopal Liturgy***

***#23 What is the reason our worship service is called a 'liturgy'?***

The term has its roots in the Greek word 'leitourgia'. 'Liturgy' means 'work of the people'. The most important idea for us about liturgy is that there is a back and forth, interactive pattern of behavior between the leaders and the people. The idea of worship as liturgy is different than other sorts of public gatherings, especially gatherings which feature performers and a more passive audience. Our congregation is not an audience; we are all active participants in the liturgy.

*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*

### ***Announcements for April 28***

\* Please join us for a memorial service for John Philip Jones, Tuesday, April 30th at 11 a.m.

\* The Syracuse Orchestra will present music of Shostakovich, Copland, and Bach at their next 'Casual' series concert at St. Paul's this afternoon, April 28th at 3 p.m. Tickets are available at the door.

### **Construction Updates/Reminders:**

- During Open Doors construction, the parking lot spaces marked with an X, which are generally reserved for St. Paul's folks, are available ONLY to construction workers during workdays (M-F) as per our contract with Drulyk. The numbered spots are rented to folks in the area during their workdays. This means you will likely NOT find a place to park in our lot if you come to the church during the week. You likely will find a space on the street metered within a few blocks of the church. There should be parking available in our lot on Sundays.
- Please do not enter any area marked construction as it is not safe to do so; we don't want anyone to get hurt.
- There will always be one bathroom available in adjacent to the Sargent Foyer during construction and in the area adjacent to our church offices.
- We expect more activity in the months ahead. Stay strong and patient!

## Sunday May 5th Mountain Goat Race



The annual Mountain Goat race will be held Sunday, May 5th beginning at 9 a.m. The Mountain Goat race is smaller and has less impact on people travelling to St. Paul's for worship. Here are some details:

- The race should not affect those coming to 8 a.m. worship services.
- Clinton Square and South Salina Street from Erie to the Salt City Market will be closed beginning around 8:30.
- The race is held on the south side of the city, so there are no closures of streets north of I-690.
- Those coming from the SouthEast side to St. Paul's will have no road closures until 9:45.
- Those coming from the SouthWest side will have the most significant impacts as many streets will be closed in that quadrant of the city between 9-10 a.m. If you live on the SouthWest side please allow an extra 10 minutes to navigate race detours.
- If you live on the SouthWest side the best alternatives for avoiding race detours might be Geddes Ave and I-81.

**Officers**

Senior Warden: Marion Greenhalgh  
Junior Warden: Joe Moorman  
Treasurer: Doug Mouncey  
Clerk of the Vestry: Joseph Russo

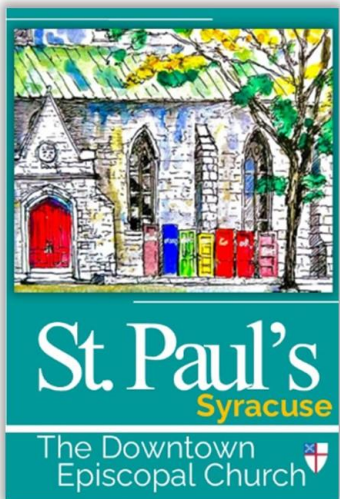
2024

**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  
Buildings & Grounds Chair: Bill Pitcher  
Office Volunteers: Liz Handler, Kira Dirghalli, Jean Stanton, 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  
Debbie Nettle, Open Doors Project Administrator  
Mark King, Technology Assistant  
Derek Lane, Sunday Security



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**St. Paul’s Syracuse**  
***The Downtown Episcopal Church***  
310 Montgomery St. Syracuse, NY 13202  
315 474-6053 [www.stpaulsyr.org](http://www.stpaulsyr.org)