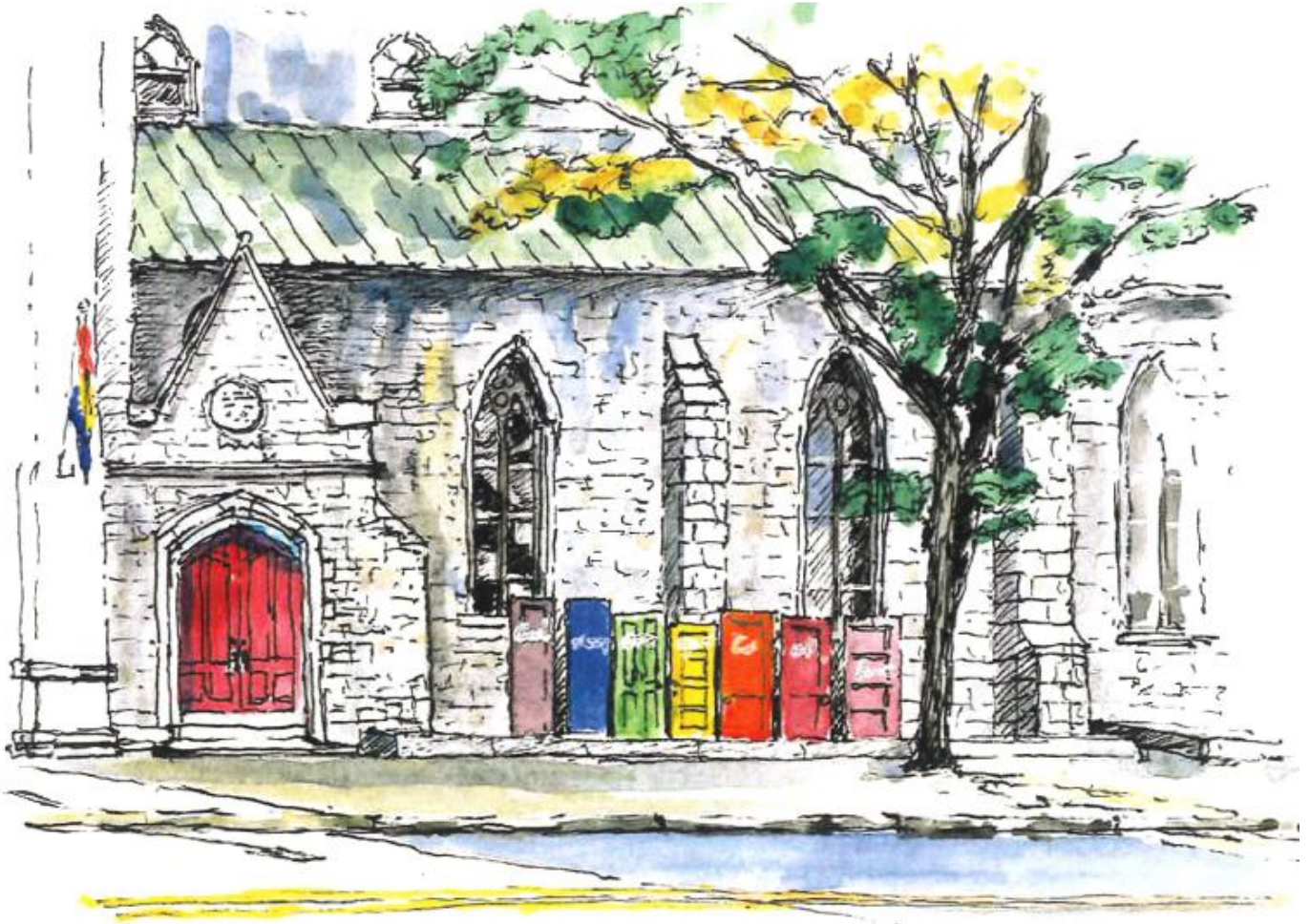




St. Paul's  
Syracuse

The Downtown  
Episcopal Church



"GOD'S DOORS ARE OPEN TO ALL. LOVE

W. ELKINS

JANUARY 25, 2026  
THE THIRD SUNDAY OF EPIPHANY  
9:30 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** • *Adagio* (Sonata 1)

Felix Mendelssohn (1809-1847)

*The people are invited to stand*

**HYMN 550** • "Jesus calls us; o'er the tumult"

*Restoration*

*Celebrant*      Blessed be the one, holy and living God.  
*People*          **Glory to God for ever and ever.**

### COLLECT OF THE DAY

*Celebrant*      The Lord be with you  
*People*          **And also with you.**  
*Celebrant*      Let us pray.  
Give us grace, O Lord, to answer readily the call of our Savior Jesus Christ and proclaim to all people the Good News of his salvation, that we and the whole world may perceive the glory of his marvelous works; who lives and reigns with you and the Holy Spirit, one God, for ever and ever.  
*All*              **Amen.**

*Please be seated*

**THE LESSON** • Isaiah 9:1-4

*Lector*          A reading from the Prophet Isaiah.  
There will be no gloom for those who were in anguish. In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time he will make glorious the way of the sea, the land beyond the Jordan, Galilee of the nations. The people who walked in darkness have seen a great light; those who lived in a land of deep darkness--on them light has shined. You have multiplied the nation, you have increased its joy; they rejoice before you as with joy at the harvest, as people exult when dividing plunder. For the yoke of their burden, and the bar across their shoulders, the rod of their oppressor, you have broken as on the day of Midian.  
*Lector*          Hear what the Spirit is saying to God's people.  
*People*          **Thanks be to God.**

**THE EPISTLE** • Corinthians 1:10-18

*Lector*          A reading from Paul's First Letter to the Corinthians.  
I appeal to you, brothers and sisters, by the name of our Lord Jesus Christ, that all of you be in agreement and that there be no divisions among you, but that you be united in the same mind and the same purpose. For it has been reported to me by Chloe's people that there are quarrels among you, my brothers and sisters. What I mean is that each of you says, "I belong to Paul," or "I belong to Apollos," or "I belong to Cephas," or "I belong to Christ." Has Christ been divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispus and Gaius, so that no one can say that you were baptized in my name. (I did baptize also the household of Stephanas; beyond that, I do not know whether I baptized anyone else.) For Christ did not send me to baptize but to proclaim the gospel, and not with eloquent wisdom, so that the

cross of Christ might not be emptied of its power. For the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

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

*The people are invited to stand*

## **THE HOLY GOSPEL • Matthew 4:12-23**

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

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

*Celebrant* When Jesus heard that John had been arrested, he withdrew to Galilee. He left Nazareth and made his home in Capernaum by the sea, in the territory of Zebulun and Naphtali, so that what had been spoken through the prophet Isaiah might be fulfilled:

"Land of Zebulun, land of Naphtali,

on the road by the sea, across the Jordan, Galilee of the Gentiles--

the people who sat in darkness have seen a great light,

and for those who sat in the region and shadow of death light has dawned."

From that time Jesus began to proclaim, "Repent, for the kingdom of heaven has come near."

As he walked by the Sea of Galilee, he saw two brothers, Simon, who is called Peter, and Andrew his brother, casting a net into the sea-- for they were fishermen. And he said to them, "Follow me, and I will make you fish for people." Immediately they left their nets and followed him. As he went from there, he saw two other brothers, James son of Zebedee and his brother John, in the boat with their father Zebedee, mending their nets, and he called them. Immediately they left the boat and their father, and followed him. Jesus went throughout Galilee, teaching in their synagogues and proclaiming the good news of the kingdom and curing every disease and every sickness among the people.

*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**

Lord, you are our light and our salvation. Guide your church through troublesome times to see your great light. We pray especially for Sean, our Presiding Bishop; DeDe, our Bishop; Philip, our Rector, and the people of St. Paul's.

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

Lord, in your mercy: **Hear our prayer.**

Lord, support those who work long hours and night shifts. Help those who are without jobs or unable to work. Give us the ability to feed the hungry and support the homeless.

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

Lord, in your mercy: **Hear our prayer.**

We pray for good and strong leaders who will turn their energies and hearts toward providing lasting peace, adequate resources, and safety for all people.

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

Lord, in your mercy: **Hear our prayer.**

Guide us to be good stewards of your creation, ensuring its abundance for ourselves and those yet to be born.

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

Lord, in your mercy: **Hear our prayer.**

We pray for those who are anxious and depressed; for those who are sick and suffering; for those who are fearful and weary. We pray especially for *n.* and those we name silently or aloud.

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

Lord, in your mercy: **Hear our prayer.**

We pray for those who wait to meet their savior and for those who mourn the loss of family or friends. We pray especially for *n.* and those we name silently or aloud.

*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.*

*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.**

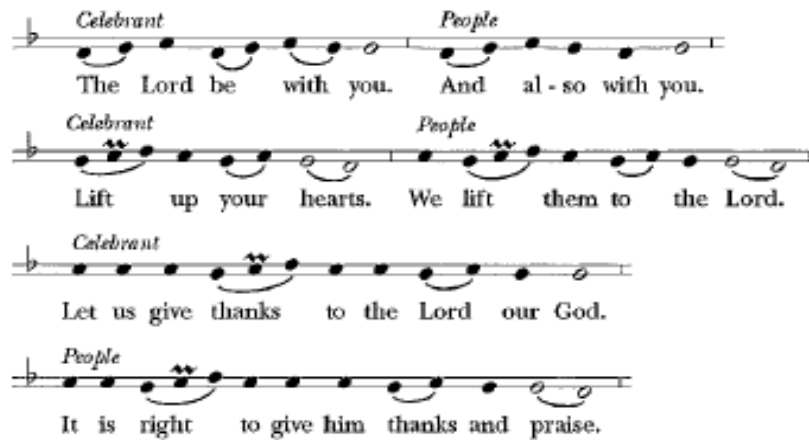
*The People are invited to sit.*

## AN ANTHEM

Peter Hallock (1924-2014)

*The Lord is my light, the refuge of my life and my salvation; of whom then shall I be afraid? If I take the wings of the morning, or go up into heaven, In the shadow of your wings I will rejoice and bless your holy Name; and I will sing of your Glory, O Lord my strength, as long as I live.*

## 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

### 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

arr. 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 315 • “Thou, who at thy first Eucharist didst pray”

*Song 1*

*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 • 529, "In Christ there is no East or West"

*Gott sei Dank*

## ANNOUNCEMENTS

## DISMISSAL

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

ORGAN VOLUNTARY • Prelude in G Major, BWV 557

Johann Sebastian Bach (1685-1750)

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

Destany W., Raymond C., Anne D., Sandi Y. and Tim S.

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

The altar flowers are given to the glory of God.

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

**Altar Guild:** Ellen Hass & Sue Stinson

**Lay Reader:** Matthieu van der Meer

**Ushers:** Patty Glavin & Ieva Doyle

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

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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

\* Please join us for Annual Meeting today, immediately following worship. All members and attenders of St. Paul's are encouraged to participate! Annual Meeting usually lasts less than an hour.

\* Today's Annual Meeting is followed by a potluck lunch in the Hansen Dining Room. We are the church of the loaves and fishes; there is plenty of food for everyone!

\* 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.

\* St. Paul's 2025 Annual Report is available for you to read. Full-color, print copies are found in the back of the Nave. You can read the electronic version at [stpaulsyr.org](http://stpaulsyr.org).



## *.Understanding Episcopal Liturgy*

### *#10. What is the reason we have communion every Sunday?*

Less than twenty years after the 'Last Supper', the Apostle Paul described it in a letter to the Christians in Corinth: *the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, "This is my body that is for you. Do this in remembrance of me"....for whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes.* (1 Corinthians 11 23, 24, 26)

When we study 1 Corinthians we come to understand two things:

1. These early congregations of Christians were celebrating the Lord's Supper at each of their weekly gatherings.
2. After Paul left them and went on to the next place, the Christians in Corinth were dividing themselves into different socio-economic groups even during the celebration of communion.

In the time before handwashing sinks, forks, and dishwashers, meals were some of the most segregated situations in the ancient world. Paul was upset at the way the Corinthians were replicating the divisions of the broader culture inside the church, even at the Lord's Supper. In Paul's writings and in the four Gospels we see that Christ Jesus overturned the social and economic hierarchies that divided Jews and Gentiles, the poor and the rich, women and men. One of the main ways Jesus challenged the societal expectations of segregation was by eating meals with diverse groups of people, and having close interactions with people who were considered to be 'unclean'. (Asking the Samaritan woman to give him a drink from her bucket of water is a memorable example.)

So we celebrate the Lord's Supper each week for three reasons:

1. Jesus instructed his disciples to do so.
2. Weekly celebration of the Eucharist seems to be one of the most ancient parts of Christian worship.
3. When a diverse group of people come together to celebrate the Lord's Supper together, we are following Jesus' example and instructions for us to be united as God's family in complete disregard of the social and economic divisions of the culture that surrounds us.

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 +





## Officers

Senior Warden: Joe Moorman

Junior Warden: Ieva Doyle

Treasurer: Doug Mouncey

Assistant Treasurer: Sandi Yingling

Clerk of the Vestry: Anita Wagner

## 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



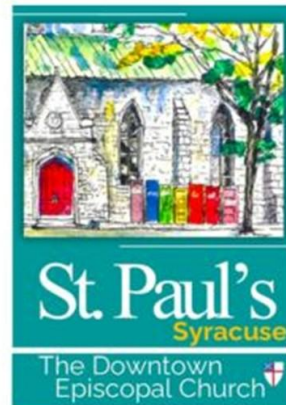
## St. Paul's Episcopal Church

220 E. Fayette St. (street address)

310 Montgomery St. (mailing address)

Syracuse, NY 13202

315 474-6053



[www.stpaulsyr.org](http://www.stpaulsyr.org)

