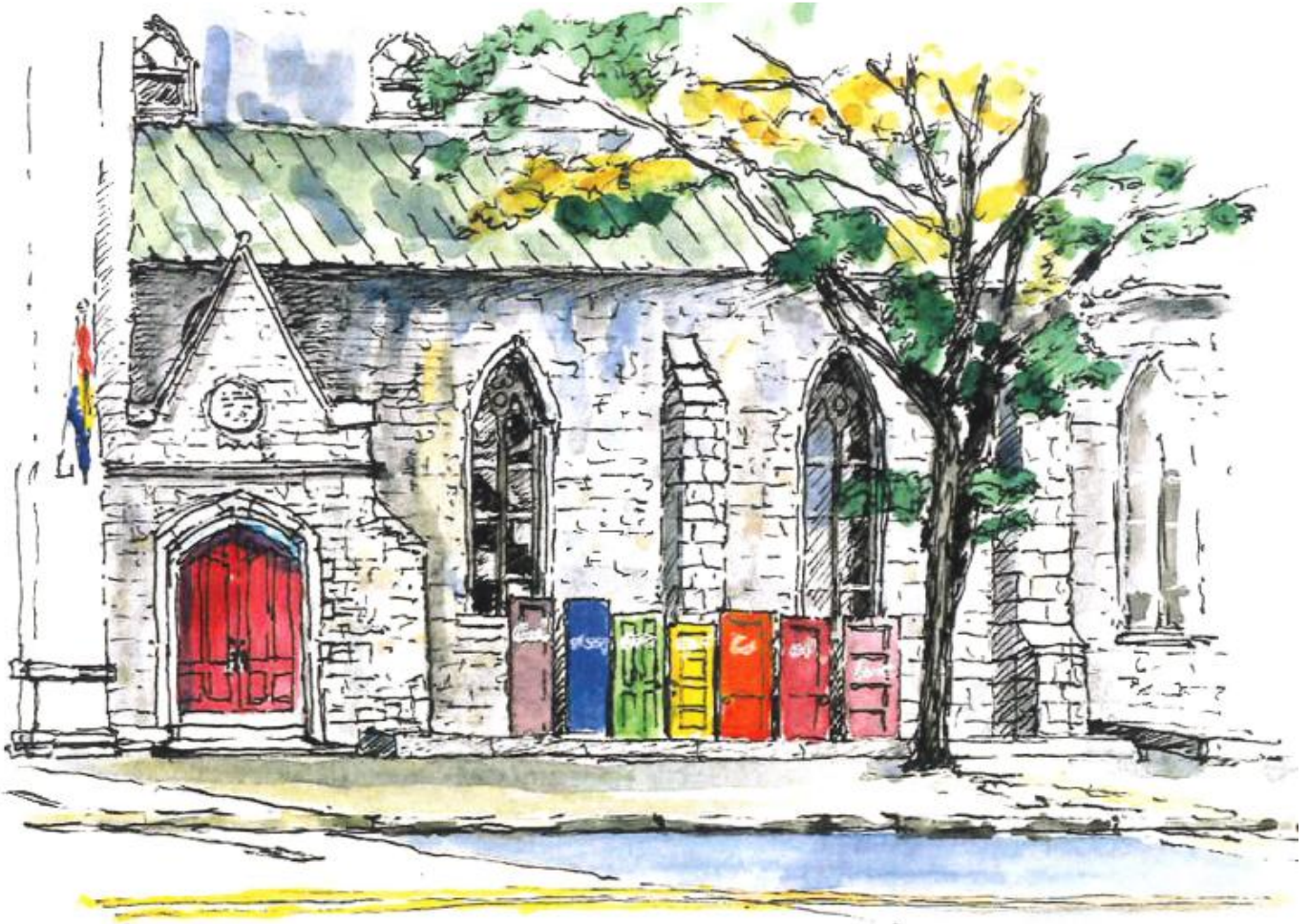




St. Paul's
Syracuse

The Downtown
Episcopal Church



"GOD'S DOORS ARE OPEN TO ALL. LOVE

W. ELLINS

APRIL 27, 2025
8:00 & 10:00 AM
THE SECOND SUNDAY OF EASTER

Understanding Episcopal Liturgy

#37. Why is the hymn before the Gospel called 'The Gradual Hymn'?

The meaning comes from the Latin word *gradus*, which means 'step'. In the ancient church there were no electrically powered amplification systems, so the places for reading the lessons, and preaching the sermon, were elevated platforms. Standing on top of the elevated platform, the reader's voice had a better chance of being heard through the entire nave. (By the way, our ancestors referred to each of these elevated platforms as a 'pulpit', the name we use for the highest of these elevated preaching places in our nave.)

There were steps leading up to these elevated platforms. When the time came for the Gospel reading, the deacon or priest would carry the Gospel book up the steps in a reverent, ceremonial way, while a psalm or hymn was sung. This music was called 'The Gradual' because it was sung either from the steps or while the reader was climbing the steps. So a 'Gradual Hymn' is a hymn associated with steps.

Thanks to modern amplification systems, we are able to proclaim the Gospel from the lowest point, in the center of the Nave. We still call it a 'Gradual Hymn', as the priest is taking many steps to bring the Gospel book into the center of the congregation.

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 +

ORDER OF SERVICE

PRELUDE

The people are invited to stand.

HYMN 435 • “At the Name of Jesus”

King's Weston

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 and everlasting God, who in the Paschal mystery established the new covenant of reconciliation: Grant that all who have been reborn into the fellowship of Christ's Body may show forth in their lives what they profess by their faith; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

All **Amen.**

Please be seated.

LESSON • Acts 5:27-32

Lector

A reading from the Acts of the Apostles.

When the temple police had brought the apostles, they had them stand before the council. The high priest questioned them, saying, "We gave you strict orders not to teach in this name, yet here you have filled Jerusalem with your teaching and you are determined to bring this man's blood on us." But Peter and the apostles answered, "We must obey God rather than any human authority. The God of our ancestors raised up Jesus, whom you had killed by hanging him on a tree. God exalted him at his right hand as Leader and Savior that he might give repentance to Israel and forgiveness of sins. And we are witnesses to these things, and so is the Holy Spirit whom God has given to those who obey him."

Lector

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

People

Thanks be to God.

THE RESPONSE

PSALM • 150 *Laudate dominum*

Peter Hallock (1924-2014)

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

Let ev-ry-thing that has breath praise the Lord.

Hallelujah! Praise God in his holy temple; praise him in the firmament of his power. Praise him for his mighty acts; praise him for his excellent greatness. **Antiphon**

Praise him with the blast of the ram's-horn; praise him with lyre and harp. raise him with timbrel and dance; praise him with strings and pipe. **Antiphon**

Praise him with resounding cymbals; praise him with loud-clanging cymbals. Let everything that has breath praise the LORD. Hallelujah! **Antiphon**

EPISTLE • Revelation 1:4-8

Lector

A reading from the Revelation to John.

John to the seven churches that are in Asia: Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne, and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth.

To him who loves us and freed us from our sins by his blood, and made us to be a kingdom, priests serving his God and Father, to him be glory and dominion forever and ever. Amen.

Look! He is coming with the clouds; every eye will see him, even those who pierced him; and on his account all the tribes of the earth will wail. So it is to be. Amen. "I am the Alpha and the Omega," says the Lord God, who is and who was and who is to come, the Almighty.

Lector

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

People

Thanks be to God.

The people are invited to stand.

GRADUAL HYMN • 178 “Alleluia, alleluia! Give thanks to the risen Lord”

Alleluia No. 1

Please remain standing.

HOLY GOSPEL • John 20:19-31

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

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

Celebrant

When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, "Peace be with you." After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, so I send you." When he had said this, he breathed on them and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained."

But Thomas (who was called the Twin), one of the twelve, was not with them when Jesus came. So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see the mark of the nails in his hands, and put my finger in the mark of the nails and my hand in his side, I will not believe."

A week later his disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, "Peace be with you." Then he said to Thomas, "Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe." Thomas answered him, "My Lord and my God!" Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe." Now Jesus did many other signs in the presence of his disciples, which are not written in this book. But these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name.

Celebrant The Gospel of our Lord Jesus.

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

Please be seated.

SERMON

Joe Russo

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

Almighty God, long ago faithful women proclaimed the good news of Jesus' resurrection, and the world was changed forever. Teach us to keep faith with them, that our witness may be as bold, our love as deep, and our faith as true.

The people add their own prayers, silently or aloud.

Let all creation give thanks to the Risen Lord. **Give thanks to the risen Lord.**

We pray for the leaders of the Church, Sean our presiding Bishop, DeDe our Bishop, Philip our Rector, and all our laity. May the joy of the resurrection empower them.

The people add their own prayers, silently or aloud.

Let all creation give thanks to the Risen Lord. **Give thanks to the risen Lord.**

Creator of the universe, you made the world in beauty and restore all things in glory through the victory of Jesus Christ. We pray for those in poverty, sickness, and war. We pray for *n*.

The people add their own prayers, silently or aloud.

Let all creation give thanks to the risen Lord. **Give thanks to the risen Lord.**

Resurrecting God, you conquered death and opened the gates of everlasting life. We pray for those who have died, especially for *n*., and for those whose names have been forgotten. Raise us with Christ that we may proclaim healing and peace to all.

The people add their own prayers, silently or aloud.

Let all creation give thanks to the risen Lord. **Give thanks to the risen Lord.**

When our lives seem empty, we assume that Christ has been taken away. When our lives are painful, we assume that Christ has been taken away. And yet, Christ is risen.

The people add their own prayers, silently or aloud.

Let all creation give thanks to the risen Lord. **Give thanks to the risen Lord.**

The Celebrant adds a concluding prayer.

The people are invited to stand

Celebrant

Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love. You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace.

But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love. Yet you never ceased to care for us, and prepared the way of salvation for all people.

Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

On the night before he died for us, Our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, and gave it to his friends, 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, and when he had given thanks, he 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." Therefore we proclaim the mystery of faith:

All

Christ has died.

Christ is risen.

Christ will come again.

Celebrant

Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. Bring us into the everlasting heritage of your daughters and sons, that with [_____ and] all your saints, past, present, and yet to come, we may praise your Name for ever. 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

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*; (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.

^s *During the distribution of communion, Prayers for Healing and Wholeness may be offered at the Peace Altar.*

HYMN AT COMMUNION 324 • “Let all mortal flesh keep silence”

Picardy

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 193 • “That Easter day with joy was bright”

Puer Nobis

DISMISSAL

People: **Thanks be to God.**

POSTLUDE

*Any music reprinted in the leaflet and streamed is under ©OneLicense A-72637
Prayers of the People were written by St. Paul’s prayer leaders.*

Please Keep These People in Your Prayers:

Destany W., Fred K., Daniela B., Anne D., and Kira D.

We remember those who have died in recent days: Kayleigh Pelton-O’Brien and Pope Francis

Our thanks today for the...

Altar Guild: *Unknown*

Lay Readers: Margaret Sherwin / Jim Doyle

Ushers: Amy Mangram / Tim Cassavaw

Flower Guild: Harriet Averill, Liz Belden-Handler, Tim Cassavaw, Betsy Elkins, Marion Greenhalgh, Jim Potts & Sandy Wiley

Announcements

* Next Sunday, May 4th is the day of the Mountain Goat Race. Please allow an extra 5 minutes to drive to St. Paul's.

* Next Sunday, May 4th at 3 p.m. St. Paul's will host *The Syracuse Orchestra* for their final Casual Series Concert of the year. The concert features a guitar concerto by Ponce and Elgar's cello concerto.

* You must pay to park (using a smartphone) to park in the Key Bank or Hills Building parking lots, even on Sunday morning. Cars that have not paid for their spaces will be booted.



Giving Made Easy

Scan this QR code with your phone's camera to donate to St. Paul's Episcopal Church.



The graphic features a teal and orange color scheme. On the left is a line-art illustration of a church steeple. On the right, a QR code is enclosed in a white square with a teal border. The background is a light blue sky with a white sun and a teal and orange curved border at the bottom.

Updated

Important Information About

Parking in Our Lot

until construction is completed



Evenings (after 5:00 p.m.) and Sundays, you may park anywhere in the lot.



Monday-Saturday: The only parking available during the day is the few spots on the fence (not on the wall) until after 5:00 p.m. Downtown workers have paid to park in our lot. We have signed a contract with them, that they are guaranteed their parking place Monday through Saturday.



The construction workers who park around the dumpster, usually leave about 4:00 p.m. You can park there after 4:00 p.m. but your car may be blocked in.

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 Cumber, 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
Pastoral Care Leader: Kira Dirghalli
Buildings & Grounds Chair: Bill Pitcher
Office Volunteers: Liz Handler, Kira Dirghalli, Betsy Elkins, Sandi Yingling

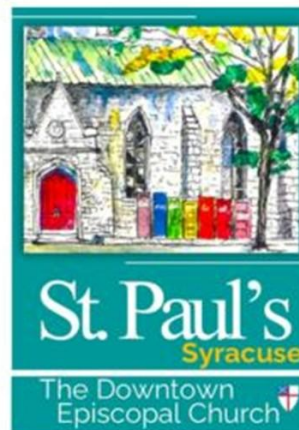
Staff

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)
Mark King, Technology Assistant
Derek Lane, Security



St. Paul's Episcopal Church

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