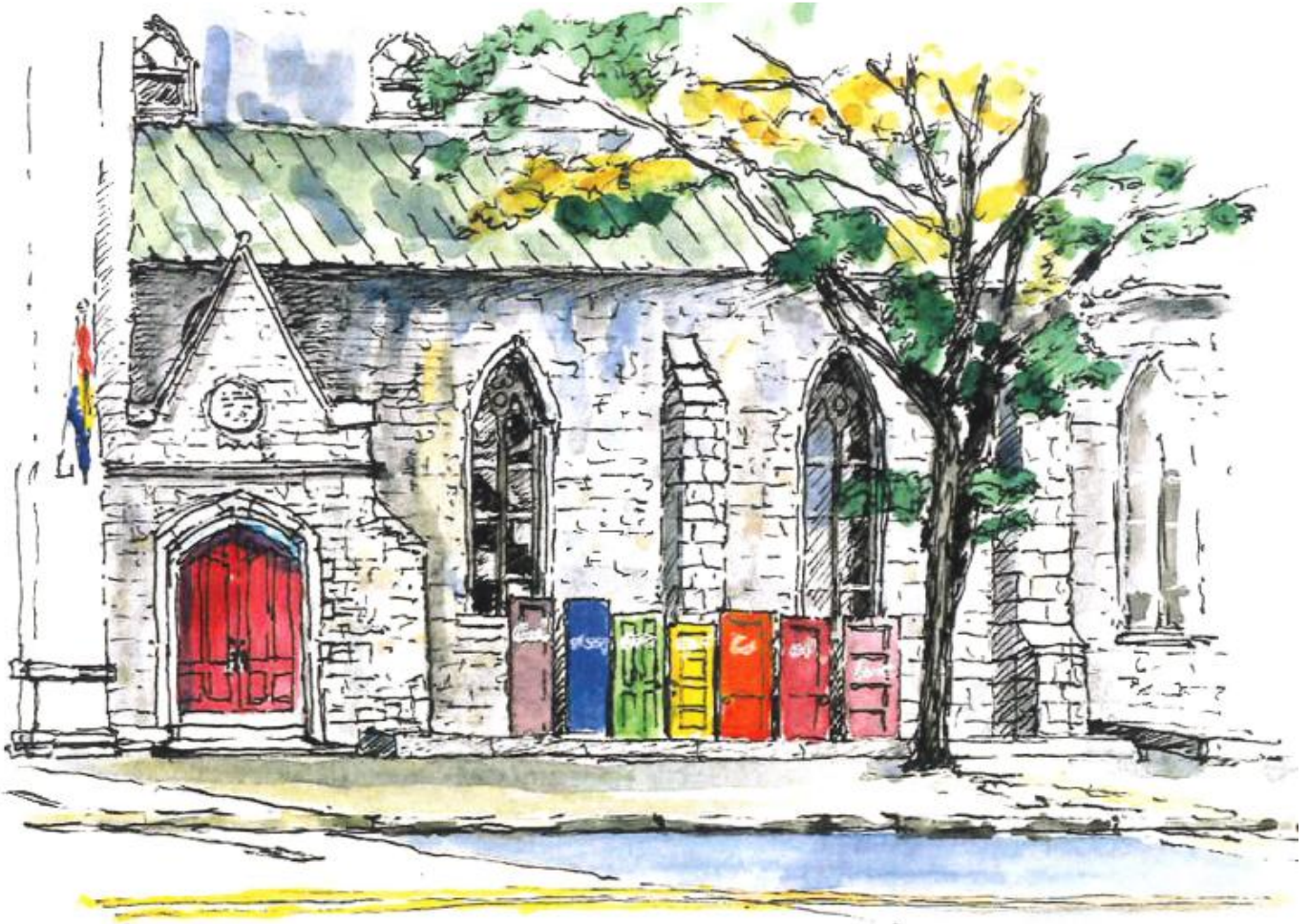




St. Paul's  
Syracuse

The Downtown  
Episcopal Church



"GOD'S DOORS ARE OPEN TO ALL. LOVE

W. ELLINS

FEBRUARY 23, 2025  
8:00 AM & 10:00 AM  
THE SEVENTH SUNDAY AFTER THE EPIPHANY

# ORDER OF SERVICE

**ORGAN VOLUNTARY:** *Ruhig bewegt* (very calmly and tranquilly)  
(Sonata II)

Paul Hindemith (1895-1963)

*The people are invited to stand*

**HYMN 593** "Lord, make us servants of your peace"

*Dickinson College*

## 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, 4 & 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,

1.- 4.

bless the Lord and praise him ev - er - more.  
 bless the Lord and praise him ev - er - more.  
 bless the Lord and praise him ev - er - more.  
 bless the Lord and praise him ev - er - more.  
 hum - ble heart come praise him ev - er - more.

5.

ev - er - more.

## COLLECT OF THE DAY

*Celebrant* The Lord be with you

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

*Celebrant* Let us pray.

O Lord, you have taught us that without love whatever we do is worth nothing: Send your Holy Spirit and pour into our hearts your greatest gift, which is love, the true bond of peace and of all virtue, without which whoever lives is accounted dead before you. Grant this for the sake of your only Son Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever.

*All* **Amen.**

*Please be seated*

## LESSON • Genesis 45:3-11, 15

*Lector* A reading from the Book of Genesis.

Joseph said to his brothers, "I am Joseph. Is my father still alive?" But his brothers could not answer him, so dismayed were they at his presence.

Then Joseph said to his brothers, "Come closer to me." And they came closer. He said, "I am your brother, Joseph, whom you sold into Egypt. And now do not be distressed, or angry with yourselves, because you sold me here; for God sent me before you to preserve life. For the famine has been in the land these two years; and there are five more years in which there will be neither plowing nor harvest. God sent me before you to preserve for you a remnant on earth, and to keep alive for you many survivors. So it was not you who sent me here, but God; he has made me a father to Pharaoh, and lord of all his house and ruler over all the land

of Egypt. Hurry and go up to my father and say to him, 'Thus says your son Joseph, God has made me lord of all Egypt; come down to me, do not delay. You shall settle in the land of Goshen, and you shall be near me, you and your children and your children's children, as well as your flocks, your herds, and all that you have. I will provide for you there--since there are five more years of famine to come--so that you and your household, and all that you have, will not come to poverty.'

And he kissed all his brothers and wept upon them; and after that his brothers talked with him.

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


## THE RESPONSE

Psalm 37 *Noli aemulari*

Peter R. Hallock (1924-2014)

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

Organ: *Everyone:*



Hap-py are they whose de-light is in the law of the Lord.

Do not fret yourself because of evildoers; do not be jealous of those who do wrong. Put your trust in the LORD and do good; dwell in the land and feed on its riches. **Antiphon**

Take delight in the LORD, and he shall give you your heart's desire. Commit your way to the LORD and put your trust in him, and he will bring it to pass. **Antiphon**

He will make your righteousness as clear as the light and your just dealing as the noonday. Be still before the LORD and wait patiently for him. **Antiphon**

Do not fret yourself over the one who prospers, the one who succeeds in evil schemes. For evildoers shall be cut off, but those who wait upon the LORD shall possess the land. **Antiphon**

## EPISTLE • 1 Corinthians 15:35-38,42-50

*Lector* A reading from Paul's first letter to the Corinthians.  
Someone will ask, "How are the dead raised? With what kind of body do they come?" Fool! What you sow does not come to life unless it dies. And as for what you sow, you do not sow the body that is to be, but a bare seed, perhaps of wheat or of some other grain. But God gives it a body as he has chosen, and to each kind of seed its own body.

So it is with the resurrection of the dead. What is sown is perishable, what is raised is imperishable. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a physical body, it is raised a spiritual body. If there is a physical body, there is also a spiritual body. Thus it is written, "The first man, Adam, became a living being"; the last Adam became a life-giving spirit. But it is not the spiritual that is first, but the physical, and then the spiritual. The first man was from the earth, a man of dust; the second man is from heaven. As was the man of dust, so are those who are of the dust; and as is the man of heaven, so are those who are of heaven. Just as we have borne the image of the man of dust, we will also bear the image of the man of heaven.

What I am saying, brothers and sisters, is this: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable.

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

*The people are invited to stand*

**GRADUAL HYMN 605** “What does the Lord require”

*Sharpthorne*

*Please remain standing*

**HOLY GOSPEL** • Luke 6:27-38

*Celebrant*

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

*People*

**Glory to you, Lord Christ.**

*Celebrant*

Jesus said, "I say to you that listen, Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. If anyone strikes you on the cheek, offer the other also; and from anyone who takes away your coat do not withhold even your shirt. Give to everyone who begs from you; and if anyone takes away your goods, do not ask for them again. Do to others as you would have them do to you.

"If you love those who love you, what credit is that to you? For even sinners love those who love them. If you do good to those who do good to you, what credit is that to you? For even sinners do the same. If you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. But love your enemies, do good, and lend, expecting nothing in return. Your reward will be great, and you will be children of the Most High; for he is kind to the ungrateful and the wicked. Be merciful, just as your Father is merciful.

"Do not judge, and you will not be judged; do not condemn, and you will not be condemned. Forgive, and you will be forgiven; give, and it will be given to you. A good measure, pressed down, shaken together, running over, will be put into your lap; for the measure you give will be the measure you get back."

*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**

Eternal God, you are our refuge and stronghold in times of trouble. Your love, mercy, and justice are boundless.  
*Silence is kept.*

With our whole heart: **We praise and thank you.**

We come before you this day, as people who desire to live in harmony in our families, in our neighborhoods, and in a world filled with conflicts. In our own interactions, help us never to disdain or seek revenge, and help us, instead, to choose love and forgiveness, as your Son, our Lord, has taught us.

*Silence is kept.*

Reconciling God: **Hear our prayer.**

We beseech you to touch the minds and souls of leaders at all levels of authority – in this city, in this nation, and across the globe, spurring them to continually seek peace, justice, equity, and care for your creation, so that ours and future generations may thrive.

*Silence is kept.*

Unifying God: **Hear our prayer.**

Help the Church Universal to be light in a world so deeply in need of hope and love. We pray especially for the work and service of our Presiding Bishop Sean, our Bishop Dede, and our Rector Philip.

*Silence is kept.*

Loving God: **Hear our prayer.**

We ask you to bless this church as a community of welcome and belonging. We raise up those among us who are ill or suffering among us. We ask that you bring hope, comfort, and healing to *n.* and to those we name silently or aloud.

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

God of healing: **Hear our prayer.**

May your Holy Spirit be present with those grieving the loss of a loved one, especially *n.* and those we name silently or aloud.

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

God of great comfort: **Hear our prayer.**

We desire to boldly live the gospel. Free us from whatever holds us back – our anger, our fretting, our doubts. In this moment, as we are still before you, we entrust our whole selves to you, asking you to inspire us to act and deepen our faith.

*Silence is kept.*

Transforming God: **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.**

*Please be seated.*

**AN ANTHEM:** "Praise the Lord"

G. F. Handel (1685-1759)

*Praise the Lord. Let songs of joy break forth. Sing alleluia. Praise His name forevermore. Shout, sing and dance and celebrate. Rejoice let all now praise His name.*





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* Alleluia. Christ our Passover is sacrificed for us.  
*People* **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.*

**AN ANTHEM** “Here, O my Lord, I see Thee face to face”

Percy Whitlock (1903-1946)

*Here, O my Lord, I see thee face to face; here faith can touch and handle things unseen; here would I grasp with firmer hands thy grace; and all my weariness upon thee lean. Here would I feed upon the bread of God; here drink with thee the royal wine of heaven. Here would I lay aside each earthy load, and taste afresh the calm of sin forgiven.*

**COMMUNION HYMN 347** “Go forth for God, go to the world in peace”

*Litton*

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

*Hyfrydol*

## **DISMISSAL**

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

**ORGAN VOLUNTARY:** “Prelude and Fugue in F Major”

Vincent Lübeck (1656-1740)

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*Please Keep These People in Your Prayers:*

Destany W., Fred K. and Daniela B.

*For those who have died:*

The altar flowers are given to the glory of God by the Jenett R. and Russell S. Marsh Endowment Fund.

*Our thanks today for the...*

Altar Guild: Georgette and Tim Schmidt

Lay Reader: Margaret Sherwin / John Woodman

Ushers: Ieva Doyle / Harry Lambright

Flower Guild: Marion Greenhalgh

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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**

\* Ash Wednesday services will be held at 8 a.m., noon, and 5:30 p.m. on Wednesday, March 5th. Please enter through the chapel door. There will be ample parking in the lot for the 5:30 p.m. service. For the earlier services please park only along the fence or look for on-street parking.

\* Please join us for Evensong Worship service, Sunday at 4 p.m., March 9th, led by organist Jim Potts and St. Paul's Choir.

\* You can support InterFaith Works by donating a gift card from Tops or Walmart to the Center for New Americans. Please talk to Catherine Gerard or Jeanne Avery for details.

## *.Understanding Episcopal Liturgy*

### *#21. Why don't we applaud at the end of the organ postlude?*

The organ postlude, or other music offered at the end of worship, is part of our worship service. We don't applaud because this music is first and foremost an offering of thanksgiving to God and a time for spiritual reflection, not a performance. If the music was a performance we would feel free to applaud if the music was performed well, and conversely boo or make rude comments or perhaps just not applaud at all if the music was not performed well.

The most important thing about organ music during worship services is the *spirit* in which it is offered and heard, not the perfection of the performance. Jim and our other musicians offer their music, and we listen to their musical offerings, in a spirit that gives honor, and directs our attention, to God. Refraining from applause helps us remember this.

*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

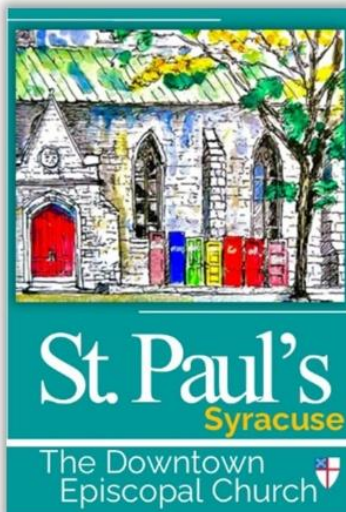
2025

## 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  
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, Sunday Security



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