

"GOD'S DOORS ARE OPEN TO ALL. LOVE"

W. ELKINS

OCTOBER 11, 2026

10:00 AM

THE NINETEENTH SUNDAY AFTER PENTECOST

ORDER OF SERVICE

*Our morning worship begins with the first note of the organ prelude
and your silent prayers. Please refrain from conversations during this time.*

PRELUDE: *Vater unser im Himmelreich*

Georg Böhm (1661-1733)

(Our Father, in heaven above)

The people are invited to stand.

HYMN 51 • “We the Lord's people, heart and voice uniting”

Decatur Place

LITURGY OF THE WORD

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

CANTICAL S-236 • A Song of Praise *Benedictus es Domine*

John Rutter (b.1945)

1. Glo - ry to you, Lord

God of our fa - thers; you are wor - thy of praise;

glo - ry to you. 2. Glo - ry to you

for the ra - di-ance of your ho - ly Name; we will

praise you and high - ly ex - alt you for ev - er.

3. Glo - ry to you in the splen - dor of your

tem - ple; on the throne of your ma - jes - ty, glo - ry to

you. _____ 4. Glo - ry to you, seat - ed bet -

ween the Cher - u - bim; _____ we will praise you and

high - ly ex - alt you for ev - er. _____

5. Glo - ry to you, _____ be - hold - ing the

depths; _____ in the high vault of hea-ven, glo - ry to

you. _____ 6. Glo - ry to you, _____ Fa - ther,

Son, and Ho - ly Spi - rit; _____ we will praise you and

high-ly ex - alt you for ev - er. _____

COLLECT OF THE DAY

Celebrant The Lord be with you

People **And also with you.**

Celebrant Let us pray.

God of the narrow way, you call us to shed all that burdens the lightness of life: help us surrender the false wealth, embrace our need of you, and live for your kingdom above all things; through Jesus Christ, host of the banquet.

All **Amen.**

Please be seated.

LESSON • Exodus 32:1–14

Lector

A reading from Exodus.

When the people saw that Moses delayed to come down from the mountain, the people gathered around Aaron, and said to him, “Come, make gods for us, who shall go before us; as for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him.” Aaron said to them, “Take off the gold rings that are on the ears of your wives, your sons, and your daughters, and bring them to me.” So all the people took off the gold rings from their ears, and brought them to Aaron. He took the gold from them, formed it in a mold, and cast an image of a calf; and they said, “These are your gods, O Israel, who brought you up out of the land of Egypt!” When Aaron saw this, he built an altar before it; and Aaron made proclamation and said, “Tomorrow shall be a festival to the LORD.” They rose early the next day, and offered burnt offerings and brought sacrifices of well-being; and the people sat down to eat and drink, and rose up to revel.

The LORD said to Moses, “Go down at once! Your people, whom you brought up out of the land of Egypt, have acted perversely; they have been quick to turn aside from the way that I commanded them; they have cast for themselves an image of a calf, and have worshiped it and sacrificed to it, and said, ‘These are your gods, O Israel, who brought you up out of the land of Egypt!’ The LORD said to Moses, “I have seen this people, how stiff-necked they are. Now let me alone, so that my wrath may burn hot against them and I may consume them; and of you I will make a great nation.”

But Moses implored the LORD his God, and said, “O LORD, why does your wrath burn hot against your people, whom you brought out of the land of Egypt with great power and with a mighty hand? Why should the Egyptians say, ‘It was with evil intent that he brought them out to kill them in the mountains, and to consume them from the face of the earth’? Turn from your fierce wrath; change your mind and do not bring disaster on your people.

Remember Abraham, Isaac, and Israel, your servants, how you swore to them by your own self, saying to them, ‘I will multiply your descendants like the stars of heaven, and all this land that I have promised I will give to your descendants, and they shall inherit it forever.’”

And the LORD changed his mind about the disaster that he planned to bring on his people.

Lector

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

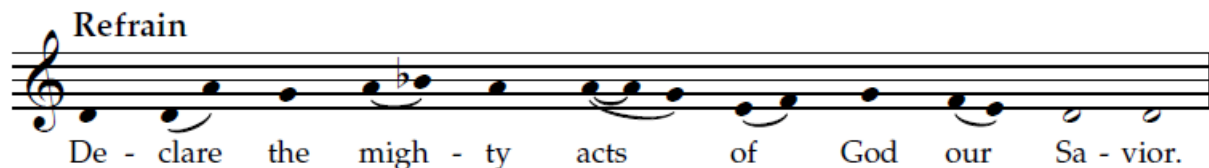
People

Thanks be to God.

THE RESPONSE

Psalm 106:1-6, 19-23 *Confitemini Domino, Et fecerunt vitulum*

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



Hallelujah! Give thanks to the LORD, for he is good, for his mercy endures for ever. Who can declare the mighty acts of the LORD or show forth all his praise? **Refrain**

Happy are those who act with justice and always do what is right! Remember me, O LORD, with the favor you have for your people, and visit me with your saving help; That I may see the prosperity of your elect and be glad with the gladness of your people, that I may glory with your inheritance.

Refrain

We have sinned as our forebears did; we have done wrong and dealt wickedly. Israel made a bull-calf at Horeb and worshiped a molten image; And so they exchanged their Glory for the image of an ox that feeds on grass. **Refrain**

They forgot God their Savior, who had done great things in Egypt, Wonderful deeds in the land of Ham, and fearful things at the Red Sea. So he would have destroyed them, had not Moses his chosen stood before him in the breach, to turn away his wrath from consuming them. **Refrain**

EPISTLE • Philippians 4:1–9

Lector

A reading from Paul’s letter to the Philippians.

My brothers and sisters, whom I love and long for, my joy and crown, stand firm in the Lord in this way, my beloved. I urge Euodia and I urge Syntyche to be of the same mind in the Lord. Yes, and I ask you also, my loyal companion, help these women, for they have struggled beside me in the work of the gospel, together with Clement and the rest of my co-workers, whose names are in the book of life.

Rejoice in the Lord always; again I will say, Rejoice. Let your gentleness be known to everyone. The Lord is near. Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.

Finally, beloved, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things. Keep on doing the things that you have learned and received and heard and seen in me, and the God of peace will be with you.

Lector

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

People

Thanks be to God.

The people are invited to stand.

GRADUAL HYMN 763 • “As we gather at your table”

Raquel

1. As we gath - er at your
2. Turn our wor - ship in - to

Ta - ble, as we lis - ten to your Word, help us
wit - ness in the sac - ra - ment of life; send us

know, O God, your pres - ence; let our hearts and minds be
forth to love and serve you, bring - ing peace where there is

stirred. strife. Nour - ish us with sa - cred sto - ry till we
Give us, Christ, your great com - pas - sion to for -

claim it as our own; teach us through this ho - ly
give as you for - gave; may we still be - hold your
ban - quet how to make Love's vic - t'ry known.
im - age in the world you died to save. to verse 3
3. Gra - cious Spi - rit, help us
sum - mon oth - er guests to share that Feast where tri -
um - phant Love will wel - come those who had been last and
least. There no more will en - vy blind us nor will
pride our peace des - troy, as we join with saints and
an - gels to re - peat the sound - ing joy.

Please remain standing.

HOLY GOSPEL • Matthew 22:1–14

Celebrant

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

People

Glory to you, Lord Christ.

Celebrant

Once more Jesus spoke to the people in parables, saying: “The kingdom of heaven may be compared to a king who gave a wedding banquet for his son. He sent his slaves to call those who had been invited to the wedding banquet, but they would not come. Again, he sent other slaves, saying, ‘Tell those who have been invited: Look, I have prepared my dinner, my oxen and my fat calves have been slaughtered, and everything is ready; come to the wedding banquet.’ But they made light of it and went away, one to his farm, another to his business, while the rest seized his slaves, mistreated them, and killed them. The king was enraged. He sent his troops, destroyed those murderers, and burned their city. Then he said to his slaves, ‘The wedding is ready, but those invited were not worthy. Go therefore into the main streets, and invite everyone you find to the wedding banquet.’ Those slaves went out into the streets and gathered all whom they found, both good and bad; so the wedding hall was filled with guests.

“But when the king came in to see the guests, he noticed a man there who was not wearing a wedding robe, and he said to him, ‘Friend, how did you get in here without a wedding robe?’ And he was speechless. Then the king said to the attendants, ‘Bind him hand and foot, and throw him into the outer darkness, where there will be weeping and gnashing of teeth.’ For many are called, but few are chosen.”

The Gospel of our Lord Jesus.

Celebrant

People

Praise to you, Lord Christ.

Please be seated.

SERMON

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

Joyful God, you have called us to the wedding feast. Now send your Holy Spirit upon us, that we may keep doing the things we have been called to do. We pray for the Church: for Sean, our Presiding Bishop, Dede, our Bishop, Philip, our Rector, and for all the people of Saint Paul’s. Unite us as one body, that we may glorify you in everything we do.

The people add their own prayers, silently or aloud.

Hallelujah, Give thanks to the Lord.

God of Peace, father of orphans, defender of widows, and protector of all in need: we pray for the gladness of our people. Bless our neighborhoods, guide those in authority, and strengthen all who work for justice, peace, and the common good. Make us attentive to one another, and generous in service to each other.

The people add their own prayers, silently or aloud.

Hallelujah, Give thanks to the Lord.

Creator of Heaven and earth, we let our requests be known to you: We pray for this fragile planet, which we inherit from our ancestors, and pass down to our children. Grant wisdom and humility to those who steward her resources, and inspire us to care for your creation with reverence and love.

The people add their own prayers, silently or aloud.

Hallelujah, Give thanks to the Lord.

Compassionate God, you care for us and invite us to cast our anxieties upon you: we pray for those who suffer in body, mind, or spirit. Surround them with your healing presence, and give courage and strength to those who care for them. We pray for *n.*, and those we name silently or aloud.

The people add their own prayers, silently or aloud.

Hallelujah, Give thanks to the Lord.

Eternal God, in whom we live: we commend to your mercy all who have passed beyond, into the great cloud of witnesses. Receive them into your everlasting arms, and bring us with them into the fullness of your eternal life. We remember especially *n.*, and for those we name silently, or aloud.

The people add their own prayers, silently or aloud.

Hallelujah, Give thanks to the Lord.

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

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 stpaulsy (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.**

The People are invited to sit.

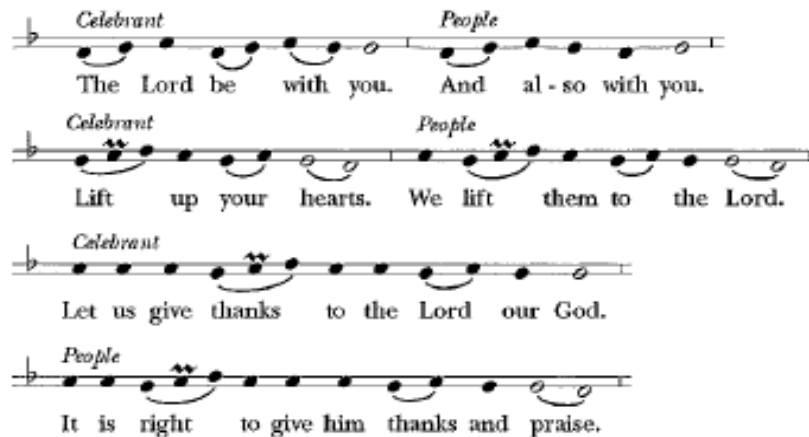
AN ANTHEM:

16th c. Anon.

Rejoice in the Lord away, and again I say, rejoice. Let your softness be known unto all men: the Lord is e'en at hand. Be careful for nothing: but in all prayer and supplication, let your petitions, be manifest unto God with giving of thanks. And the peace of God, which passeth all understanding, keep your hearts and minds through Christ Jesu. Amen.

The people are invited to stand.

THE GREAT THANKSGIVING, The Eucharist Prayer is from the Church of South India



Celebrant

Truly it is right and good to glorify you at all times and in all places, by offering you our thanksgiving O Lord. You spoke and the light shattered darkness, order arose from confusion. You breathed into the dust of the earth and we were formed in your image. Through your Holy Spirit you brood over the chaos we create, mothering us and shaping a new creation. You enlighten everyone coming into the world. You inspire prophetic voices to speak the right word at the right time. You liberate, equip and commission your people for the continuance of your mission to make everything new. In Christ Jesus you came to us while we wandered. He met us as a refugee, a threatened child. He called us by name to leave what is comfortable to be his disciples and friends. By his death he destroyed the power of death. By his resurrection he opened the way of eternal life.

Therefore, with angels and archangels and with all the company of heaven we proclaim your glory:

SANCTUS AND BENEDICTUS

Hymnal S-129

Robert Powell (1932-2025)

Celebrant

Our Lord Jesus Christ, on the night in which he was betrayed, took the bread and when he had given thanks to you, broke it and gave it to his disciples, saying: Take, eat. This is my body, which is given for you. Do this in remembrance of me.

In the same way after supper, he took the cup and when he had given thanks, he gave it to them saying: Drink this, all of you: this is my blood of the new covenant, which is shed for you and for all for the forgiveness of sins. Do this in remembrance of me.

All

Lord, we commemorate your death on the cross, we celebrate your resurrection, and we await your coming.

Celebrant

† Eternal God, let your Holy Spirit move in power over us and over these gifts of bread

and wine, that they may be the communion of the body and blood of Christ, and that we may become one in him.

May his coming in glory find us ever watchful in prayer, strong in love, and faithful in the breaking of the bread. Then, at last, all peoples will be free, all divisions healed, and with your whole creation, we will sing your praise, through your Son, Jesus Christ.

Through Christ, and with Christ, and in Christ, in the unity of the Holy Spirit, all glory and honor are yours, almighty God, for ever and ever.

All **Amen.**

Celebrant As our Savior Christ has taught us, we are bold to say,

THE LORD'S PRAYER

All **Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and 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

Hymnal S-155

Gerald Near (b.1942)

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. The sacrament of communion is complete if the bread or wine is received; it is not necessary to receive both. Prayers for healing are offered at the Peace Altar.

COMMUNION ANTHEM: “I sat down under his shadow”

Edward C. Bairstow (1876-1946)

COMMUNION HYMN • 321 “My God, thy table now is spread”

Rockingham

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 686 • “Come, thou fount of every blessing”

Nettleton

DISMISSAL

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

ANNOUNCEMENTS

POSTLUDE • 'Toccata in Seven'

John Rutter (b.1945)

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

Please Keep These People in Your Prayers:

Destany W., Jeanne A., Denise D., Kourtney C., and Amy R.

We remember those who have died in recent days: Anne D. and Mary B.

The flowers today are given to the glory of God.

Our thanks today for the...

Altar Guild: Anita Wagner, Joe Russo

Lay Readers: Sue Stinson, David Morgan

Ushers: Amy Mangram, Doug Mouncey

Flowers: Liz Handler, Betsy Elkins

Lay Eucharistic Ministers: Jim Doyle, Joseph Van Souder

ANNOUNCEMENTS

* This morning join us at 11:30 in the Brewster Room for the next event in our Adult Formation series: Essential end of life questions and answers, including health care proxies, funeral home arrangements and more.

* This afternoon at 3 p.m., St. Paul's will host *The Syracuse Orchestra* for a concert of music for wind instruments. To purchase tickets, go to syracuseorchestra.org.

* *A Tiny Home for Good* will host an open house on the second floor of St. Paul's, Tuesday, October 13th from 5-8 p.m.

* Our members take care of each other! If you ever make phone calls, or home visits, or send cards of encouragement to your sisters and brothers at St. Paul's you are encouraged to join Fr. Philip for our next Pastoral Care meeting: Sunday, October 18th at 11:30 in the Brewster Room.

* Bring your friends and neighbors to the next event in our Bicentennial Series: The Hohenfels Trombone Quartet on Sunday, October 18th at 4 p.m. This is a light concert of silent film music, classical arrangements, fun songs and more. Admission is free, with an offering being taken to support Friends of Music.

* The deadline for articles for the November edition of *The Courier* is **Wednesday October 14th** at midnight! Submit the final draft of your article to Judy at jmcadoo@stpaulsyr.org using *Word*, *Google*, or another commonly used software.

Understanding Episcopal Liturgy

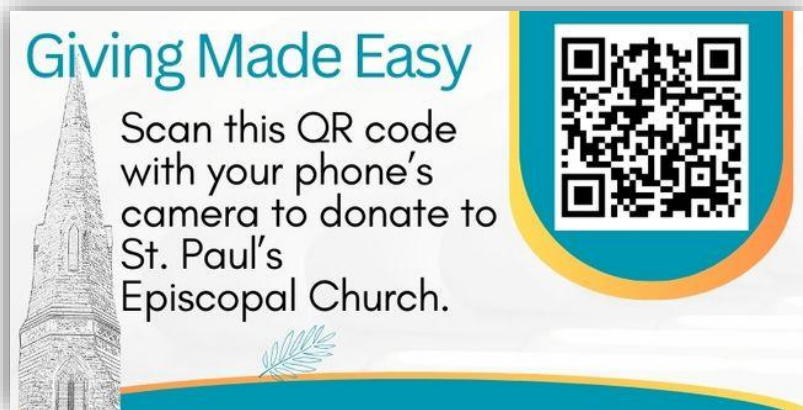
#5. What is the reason the priest or bishop is always the last person in the procession?

In the ancient world the most important person, such as the king, the governor, or the general of the army, was always the first person in any procession. The assistants walked in order of

importance behind the king or governor. The last person in the procession would be the servant of the lowest rank.

As Christians we take inspiration from Jesus' instructions: "The kings of the Gentiles lord it over them; and those in authority over them are called by fancy titles, but not so with you; rather the greatest among you must become like the novice and the leader like one who serves." (Luke 22:25-26) We pay attention to the order of participants and symbols in our processions. The cross is always first in our processions because the cross is our most important symbol. The priest or bishop is always the last in the procession to indicate that, as leaders in the church, they have taken on the role of servant.

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 +



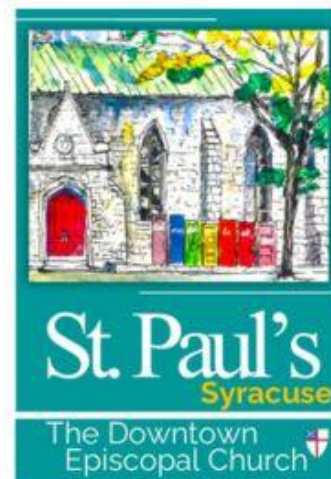
**HEARING LOOP
INSTALLED**

Switch Hearing Aid to T-Coil



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