

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

W. ELKINS

OCTOBER 4, 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: *Preludio 'Sine Nomine'*

Herbert Howells (1892-1983)

The people are invited to stand.

HYMN 598 • "Lord Christ, when first thou cam'st to earth"

Deo Gracias

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.

Almighty and everlasting God, you are always more ready to hear than we to pray, and to give more than we either desire or deserve: Pour upon us the abundance of your mercy, forgiving us those things of which our conscience is afraid, and giving us those good things for which we are not worthy to ask, except through the merits and mediation of Jesus Christ our Savior; who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

All **Amen.**

Please be seated.

LESSON • Exodus 20:1–4, 7–9, 12–20

Lector

A reading from Exodus.

Then God spoke all these words: I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery; you shall have no other gods before me. You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth. You shall not make wrongful use of the name of the LORD your God, for the LORD will not acquit anyone who misuses his name. Remember the sabbath day, and keep it holy. For six days you shall labour and do all your work. Honor your father and your mother, so that your days may be long in the land that the LORD your God is giving you. You shall not murder. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbor. You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbor.

When all the people witnessed the thunder and lightning, the sound of the trumpet, and the mountain smoking, they were afraid and trembled and stood at a distance, and said to Moses, "You speak to us, and we will listen; but do not let God speak to us, or we will die." Moses said to the people, "Do not be afraid; for God has come only to test you and to put the fear of him upon you so that you do not sin."

Lector

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

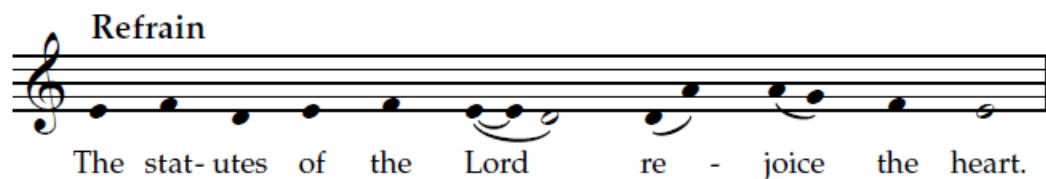
People

Thanks be to God.

THE RESPONSE

Psalm 19 *Caeli enarrant*

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



The heavens declare the glory of God, and the firmament shows his handiwork. One day tells its tale to another, and one night imparts knowledge to another. **Refrain**

Although they have no words or language, and their voices are not heard, Their sound has gone out into all lands, and their message to the ends of the world. **Refrain**

In the deep has he set a pavilion for the sun; it comes forth like a bridegroom out of his chamber; it rejoices like a champion to run its course. It goes forth from the uttermost edge of the heavens and runs about to the end of it again; * nothing is hidden from its burning heat. **Refrain**

The law of the LORD is perfect and revives the soul; the testimony of the LORD is sure and gives wisdom to the innocent. The statutes of the LORD are just and rejoice the heart; the commandment of the LORD is clear and gives light to the eyes. **Refrain**

The fear of the LORD is clean and endures for ever; the judgments of the LORD are true and righteous altogether. More to be desired are they than gold, more than much fine gold, sweeter far than honey, than honey in the comb. By them also is your servant enlightened, and in keeping them there is great reward. **Refrain**

Who can tell how often he offends? cleanse me from my secret faults. Above all, keep your servant from presumptuous sins; let them not get dominion over me; then shall I be whole and sound, and innocent of a great

offense. Let the words of my mouth and the meditation of my heart be acceptable in your sight, * O LORD, my strength and my redeemer. **Refrain**

EPISTLE • Philippians 3:4b–14

Lector A reading from Paul’s letter to the Philippians.
If anyone else has reason to be confident in the flesh, I have more: circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law, a Pharisee; as to zeal, a persecutor of the church; as to righteousness under the law, blameless.
Yet whatever gains I had, these I have come to regard as loss because of Christ. More than that, I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and I regard them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but one that comes through faith in Christ, the righteousness from God based on faith. I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death, if somehow I may attain the resurrection from the dead.
Not that I have already obtained this or have already reached the goal; but I press on to make it my own, because Christ Jesus has made me his own. Beloved, I do not consider that I have made it my own; but this one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the heavenly call of God in Christ Jesus.

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

People **Thanks be to God.**

The people are invited to stand.

GRADUAL HYMN 458 (v.1,2,3,7) • “My song is love unknown”

Love Unknown

Please remain standing.

HOLY GOSPEL • Matthew 21:28-46

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

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

Celebrant Jesus said, “What do you think? A man had two sons; he went to the first and said, ‘Son, go and work in the vineyard today.’ He answered, ‘I will not’; but later he changed his mind and went. The father went to the second and said the same; and he answered, ‘I go, sir’; but he did not go. Which of the two did the will of his father?” They said, “The first.” Jesus said to them, “Truly I tell you, the tax collectors and the prostitutes are going into the kingdom of God ahead of you. For John came to you in the way of righteousness and you did not believe him, but the tax collectors and the prostitutes believed him; and even after you saw it, you did not change your minds and believe him.

Jesus said, “Listen to another parable. There was a landowner who planted a vineyard, put a fence around it, dug a wine press in it, and built a watchtower. Then he leased it to tenants and went to another country. When the harvest time had come, he sent his slaves to the tenants to collect his produce. But the tenants seized his slaves and beat one, killed another, and stoned another. Again he sent other slaves, more than the first; and they treated them in the same way. Finally he sent his son to them, saying, ‘They will respect my son.’ But when the tenants saw the son, they said to themselves, ‘This is the heir; come, let us kill him and get his inheritance.’ So they seized him, threw him out of the vineyard, and killed him. Now when the owner of

the vineyard comes, what will he do to those tenants?" They said to him, "He will put those wretches to a miserable death, and lease the vineyard to other tenants who will give him the produce at the harvest time."

Jesus said to them, "Have you never read in the scriptures:

‘The stone that the builders rejected
has become the cornerstone;
this was the Lord’s doing,
and it is amazing in our eyes’?

Therefore I tell you, the kingdom of God will be taken away from you and given to a people that produces the fruits of the kingdom. The one who falls on this stone will be broken to pieces; and it will crush anyone on whom it falls."

When the chief priests and the Pharisees heard his parables, they realized that he was speaking about them. They wanted to arrest him, but they feared the crowds, because they regarded him as a prophet.

The Gospel of our Lord Jesus.

Praise to you, Lord Christ.

Celebrant

People

Please be seated.

SERMON

A brief silence follows the sermon.

The Rev. Philip Major

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, all authority in heaven and earth are yours. Receive the offering of our trust and service, for the honor and glory of your name.

Lord in your mercy, **hear our prayer.**

God who cares for all people; give us the will to continue caring for the lonely, the outcasts, and those who have no food or home. Strengthen our concern and outreach for those who are hungry or homeless.

Silence is kept.

Lord in your mercy, **hear our prayer.**

As Christ's disciples, we pray for the world in which we and our neighbors live. May the leaders of our country and those around the world work for peace and justice. We pray for our sisters and brothers in Ukraine, throughout the Middle East and refugees and immigrants seeking a safe home.

Silence is kept.

Lord in your mercy, **hear our prayer.**

Dear Lord, we pray for your loving guidance for our church leaders. For Sean, our Presiding Bishop, DeDe, our Bishop, Philip, our Rector and for all who worship and serve at St. Paul's.

Silence is kept.

Lord in your mercy, **hear our prayer.**

Dear Lord, we come to you today with our hearts heavy with our ill friends and family. While struggling to know what to do, we lift up in prayer *n*. We ask that you bring healing, comfort and your constant presence.

The people add their own prayers, silently or aloud.

Lord in your mercy, **hear our prayer.**

Dear Lord, we pray for those left behind at the death of those they loved. Comfort our empty hearts. Meet us in our loss. We remember *n*., those we name silently or aloud, and those whose names have been forgotten.

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

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.

The People are invited to sit.

AN ANTHEM:

Karl Jenkins (b. 1944)

"O sing unto the Lord a new song, sing unto the Lord, all the earth..."

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:

Henry Loosemore (c.1600-1670)

O Lord, increase our faith, strengthen us and confirm us in thy true faith; endue us with wisdom, charity and patience, in all our adversities sweet Jesu, say Amen.

COMMUNION HYMN • 325 “Let us break bread together on our knees”

Let Us Break Bread

The People are invited to stand.

POST-COMMUNION PRAYER

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 439 • “What wondrous love is this, O my soul, O my soul”

Wondrous Love

DISMISSAL

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

ANNOUNCEMENTS

POSTLUDE • “Canzona” (from Folkloric Suite)

Jean Langlais (1907-1991)

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., Hillary B., Anne D., Bob J., Jeanne A., Denise D., Mary B., and Amy R.

We remember those who have died in recent days.

The flowers today are given to the glory of God.

Our thanks today for the...

Altar Guild: DJ Igelsrud, Betsy Elkins

Lay Reader:

Ushers: Anna Amaya, Ieva Doyle

Flowers: Marion Greenhalgh

Lay Eucharistic Ministers: Betsy Barker, Matthieu van der Meer

ANNOUNCEMENTS

* Preliminary work is happening in the parking lot in the next two weeks. There will be space to park, but there may be a few days when it takes a few extra minutes to get your vehicle parked in the lot Monday-Friday due to construction activity.

* Sunday, October 11th at 11:30 join us 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.

* Sunday, October 11th at 3 p.m., St. Paul's will host *The Syracuse Orchestra* for a concert of music for wind instruments. To help with the reception, contact Betsy Elkins. To purchase tickets, go to syracuseorchestra.org.

* Bring your friends and neighbors! *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. RSVP to alexis@atinyhomeforgood.org.

* 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.

Understanding Episcopal Liturgy

#33. What is the reason the processions at the beginning, middle, and end of worship are led by a person carrying a processional cross?

The cross is the primary symbol for Jesus' disciples. The physical, tragic reality of the cross is that many thousands of people have been put to death by crucifixion in many different times and places. Some of these people were being punished for crimes they committed. Many of them were being tortured and executed in savage, senseless displays of cruelty and power, as a means of instilling fear in a population or for punishing political prisoners. Christ Jesus was one of this large group of innocent people who were put to death on a cross.

Many interpretations and meanings of Christ's crucifixion have been articulated during the past two thousand years. Two ideas are primary:

1. Christ's death on the cross is part of God's work of reconciling Godself with humankind, in the person of Christ Jesus. We can never fully describe the mystery of the reconciliation of God with humankind. It's helpful to talk about God's reconciling work in simple terms, such as 'just as we are broken, God was broken.'
2. Christ intentionally emptied himself of power in his suffering and death on the cross. We know this was a primary theme for early Christians, because St. Paul quotes the text of an ancient Christian hymn that addresses the theme of Christ's self-emptying in Philippians 2:6-11.

As we watch and follow the processional cross at the beginning, the end, and often in the middle of our worship services all of these ideas come to mind. We are disciples of the Lord of love who was willing to be crucified for the sake of the world. Just as God reconciled Godself with all humankind, so we also should be actively engaged in the work of reconciliation. As Christ emptied himself of power, we who follow Christ also empty ourselves of power in order to do the work of love.

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

Officers

Senior Warden: Ieva Doyle
 Junior Warden: Joe Russo
 Treasurer: Doug Mouncey
 Assistant Treasurer: Sandi Yingling
 Clerk of the Vestry: Anita Wagner

2026

Vestry & Team Leaders

2026: Jeanne Chu, Tim Cassavaw, DJ Igelsrud
 2027: Willson Cumber, Isiah Lavender, Tim Simmons
 2028: Joseph von Souder, Amy Mangram, Catherine Gerard
 Finance Committee Chairperson: Joe Moorman
 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: Liz Handler
 Buildings & Grounds Chair: Bill Pitcher
 Office Volunteers: Liz Handler, Kira Dirghalli, Betsy Elkins, Sandi Yingling

Staff

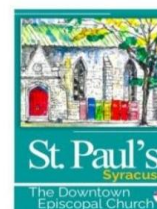
Bishop of Central NY: The Right Reverend Dr. DeDe Duncan Probe
 The Ministers of St. Paul's: The entire congregation!
 Rector of St. Paul's: The Reverend Philip Major
 Organist & Choirmaster: James L. Potts
 Operations Manager: Judy McAdoo-Pelton
 Parish Assistant (Volunteer): Doug Mouncey
 Custodian: Nicole Steele
 Technology Specialist: Mark King
 Security: Derek Lane



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



Church office hours Mondays, Tuesdays, & Wednesdays 10 a.m. to 4 p.m.