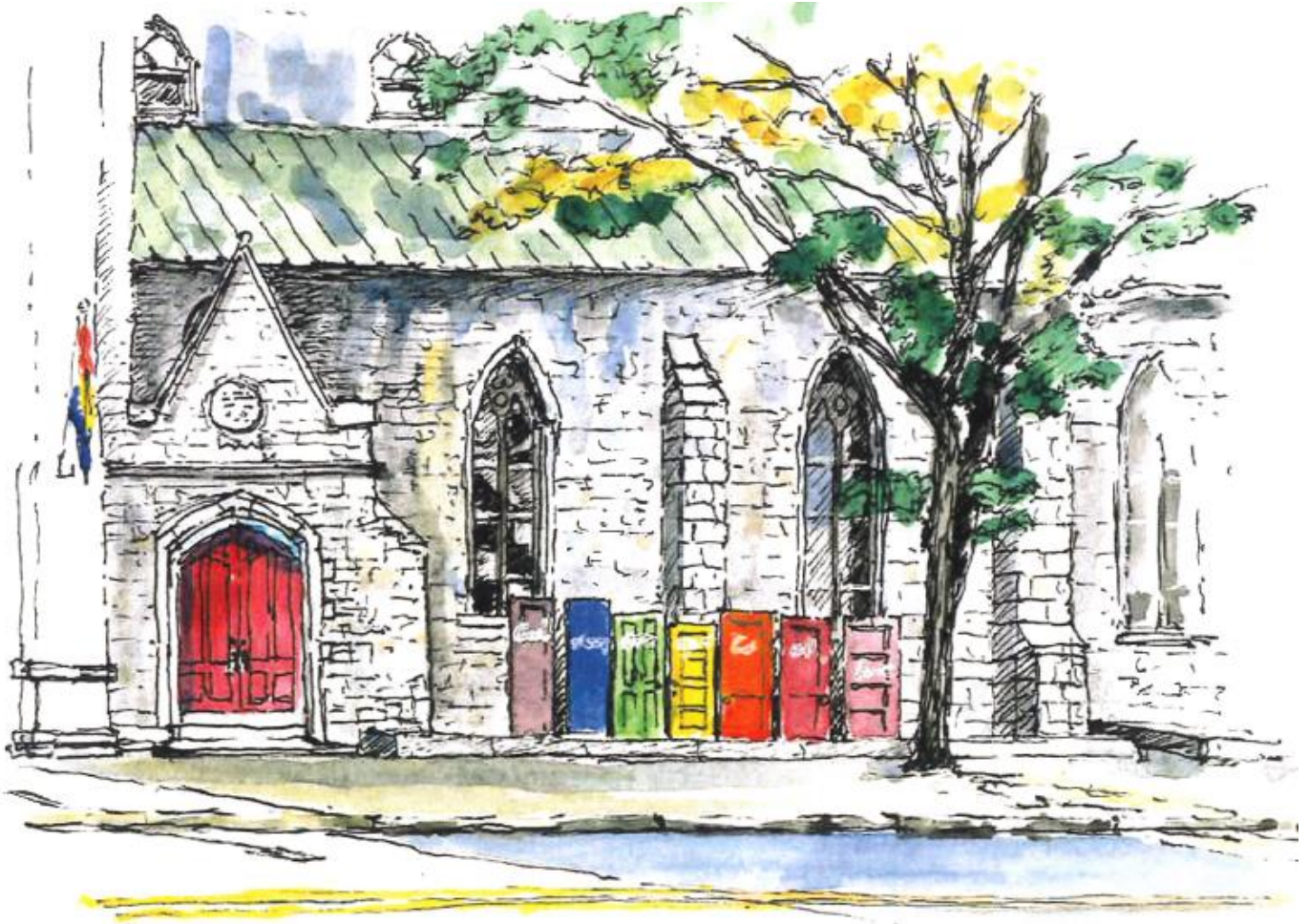




St. Paul's
Syracuse

The Downtown
Episcopal Church



"GOD'S DOORS ARE OPEN TO ALL. LOVE

W. ELLINS

NOVEMBER 19, 2023
8:00 AM & 10:00 AM
THE TWENTY-FIFTH SUNDAY AFTER PENTECOST

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

ORDER OF SERVICE

With gratitude and humility, we acknowledge that we gather for worship on the territory of the Onondaga Nation.

ORGAN VOLUNTARY • *Jesus Christus, unser Heiland, BWV 665*

J. S. Bach (1685-1750)

The people are invited to stand

HYMN 9 • “Not here for high and holy things”

Morning Song

LITURGY OF THE WORD

*Celebrant
People*

† Blessed be God: Father, Son, and Holy Spirit.
And blessed be God’s kingdom, now and for ever. Amen.

10:00: CANTICLE

Carl P. Daw (b.1944)

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. Nour - ish us with sa - cred sto - ry till we
strife. 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

8:00: COLLECT FOR PURITY

All **Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. Amen.**

COLLECT OF THE DAY

Celebrant The Lord be with you.

People **And also with you.**

Celebrant Let us pray.

Blessed Lord, who caused all holy Scriptures to be written for our learning: Grant us so to hear them, read, mark, learn, and inwardly digest them, that we may embrace and ever hold fast the blessed hope of everlasting life, which you have given us in our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

All **Amen.**

Please be seated.

LESSON • Judges 4:1-7

Lector A reading from the Book of Judges.

The Israelites again did what was evil in the sight of the LORD, after Ehud died. So the LORD sold them into the hand of King Jabin of Canaan, who reigned in Hazor; the commander of his army was Sisera, who lived in Harosheth-ha-goiim. Then the Israelites cried out to the LORD for help; for he had nine hundred chariots of iron, and had oppressed the Israelites cruelly twenty years.

At that time Deborah, a prophetess, wife of Lappidoth, was judging Israel. She used to sit under the palm of Deborah between Ramah and Bethel in the hill country of Ephraim; and the Israelites came up to her for judgment. She sent and summoned Barak son of Abinoam from Kedesh in Naphtali, and said to him, "The LORD, the God of Israel, commands you, 'Go, take position at Mount Tabor, bringing ten thousand from the tribe of Naphtali and the tribe of Zebulun. I will draw out Sisera, the general of Jabin's army, to meet you by the Wadi Kishon with his chariots and his troops; and I will give him into your hand.'"

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

People **Thanks be to God.**

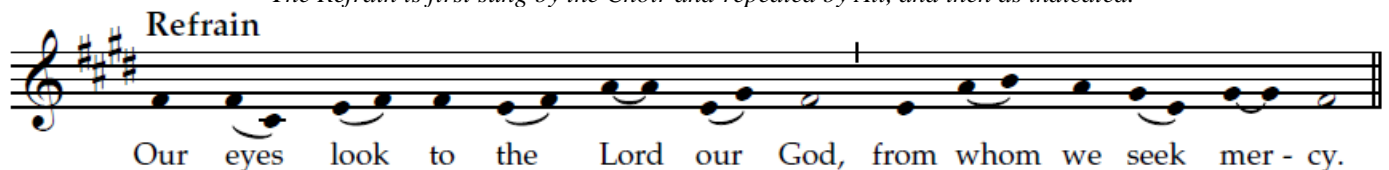
The Response

Psalm 123 (Mode 2)

Ad te levavi oculos meos

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

Refrain



Our eyes look to the Lord our God, from whom we seek mer - cy.

To you I lift up my eyes, to you enthroned in the heavens. **Refrain**

As the eyes of servants look to the hand of their masters, and the eyes of a maid to the hand of her mistress,
So our eyes look to the LORD our God, until he show us his mercy. **Refrain**

Have mercy upon us, O LORD, have mercy, for we have had more than enough of contempt, Too much of the scorn of the indolent rich, and of the derision of the proud. **Refrain**

EPISTLE • 1 Thessalonians 5:1-11

Lector

A reading from Paul's first letter to the Thessalonians.

Now concerning the times and the seasons, brothers and sisters, you do not need to have anything written to you. For you yourselves know very well that the day of the Lord will come like a thief in the night. When they say, "There is peace and security," then sudden destruction will come upon them, as labor pains come upon a pregnant woman, and there will be no escape! But you, beloved, are not in darkness, for that day to surprise you like a thief; for you are all children of light and children of the day; we are not of the night or of darkness. So then let us not fall asleep as others do, but let us keep awake and be sober; for those who sleep sleep at night, and those who are drunk get drunk at night. But since we belong to the day, let us be sober, and put on the breastplate of faith and love, and for a helmet the hope of salvation. For God has destined us not for wrath but for obtaining salvation through our Lord Jesus Christ, who died for us, so that whether we are awake or asleep we may live with him. Therefore encourage one another and build up each other, as indeed you are doing.

Lector

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

People

Thanks be to God.

The people are invited to stand.

GRADUAL HYMN 654 • "Day by day"

Summer

Please remain standing.

HOLY GOSPEL • Matthew 25:14-30

Celebrant

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

People

Glory to you, Lord Christ.

Celebrant

Jesus said, "It is as if a man, going on a journey, summoned his slaves and entrusted his property to them; to one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. The one who had received the five talents went off at once and traded with them, and made five more talents. In the same way, the one who had the two talents made two more talents. But the one who had received the one talent went off and dug a hole in the ground and hid his master's money. After a long time the master of those slaves came and settled accounts with them. Then the one who had received the five talents came forward, bringing five more talents, saying, 'Master, you handed over to me five talents; see, I have made five more talents.' His master said to him, 'Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.' And the one with the two talents also came forward, saying, 'Master, you handed over to me two talents; see, I have made two more talents.' His master said to him, 'Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.' Then the one who had received the one talent also came forward, saying, 'Master, I knew that you were a harsh man, reaping where you did not sow, and gathering where you did not scatter seed; so I was afraid, and I went and hid your talent in the ground. Here you have what is yours.' But his master replied, 'You wicked and lazy slave! You knew, did you, that I reap where I did not sow, and gather where I did not scatter? Then you ought to have invested my money with the bankers, and on my return I would have received what was my own with interest. So take the talent from him, and give it to the one with the ten talents. For to all those

who have, more will be given, and they will have an abundance; but from those who have nothing, even what they have will be taken away. As for this worthless slave, throw him into the outer darkness, where there will be weeping and gnashing of teeth.”

*Celebrant
People*

The Gospel of the Lord.
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

Almighty God, help us to be like Joshua, who said, "As for me and my household, we will serve the Lord." Help us to serve you in all that we do and to love our neighbors as ourselves.

Silence is kept.

Put your trust in the Lord: **And keep God's commandments.**

Compassionate God, we pray for our Nation and the World. Help our leaders to protect all in our society and world, especially the most vulnerable. May our world leaders seek justice and peace for all.

Silence is kept.

Put your trust in the Lord: **And keep God's commandments.**

Creator God, help us to preserve and protect the environment you made: the air we breathe, the earth we depend on, and the water we drink. We pray for all those affected by wildfires, flooding, and devastating storms.

Silence is kept.

Put your trust in the Lord: **And keep God's commandments.**

Merciful God, our hearts are broken with pain at the senseless deaths caused by gun violence. We ask that you touch our hearts with your love and turn us away from violence toward peace. We pray especially for peace in the Middle East, Ukraine, and all communities hurt by violence.

Silence is kept.

Put your trust in the Lord: **And keep God's commandments.**

Everloving God, we pray for the poor, the homeless, the sick and the suffering that they may be relieved of their distress and continue to live in your loving favor. We pray especially for *N.* and those we name silently or aloud.

Silence is kept.

Put your trust in the Lord: **And keep God's commandments.**

Everlasting God, we pray for those who have died in the hope of the resurrection. We pray especially for *N.* and those we name silently or aloud. We pray for those who mourn that they may be comforted.

Silence is kept.

Put your trust in the Lord: **And keep God's commandments.**

The Celebrant adds a concluding prayer.

All **Amen.**

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.*

OFFERTORY ANTHEM

Mark Sirett (b.1952)

Thou shalt know him when he comes, not by drums, nor his airs, nor any thing he wears. Thou shalt know him when he comes, not by crown or by his gown, but his coming known shall be, by the holy harmony which his coming makes in thee. Thou shalt know him when he comes. Amen.

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 GREAT THANKSGIVING

Celebrant The Lord be with you. *People* And al - so with you.

Celebrant Lift up your hearts. *People* We lift them to the Lord.

Celebrant Let us give thanks to the Lord our God.

People It is right to give him thanks and praise.

Celebrant Creator of all goodness, you form us in your image and call us to be stewards of creation. You bless us with intelligence and free will, but we have often failed to care for your creation and for the many members of your family all over the earth.

Yet you have never failed to love us. You guide us with your Word, given to us in Holy Scripture. You lead us in your ways of truth and love through prophets and saints, past and present. In the birth of your Son, you partnered with us in the great mystery of life. Jesus lived as we live in a time of despair and violence.

Extending hands of justice and hope, Jesus reconciles us with the faith of our Jewish brothers and sisters. Remembering his way we sing Isaiah's hymn of praise with people of faith in every place.

SANCTUS AND BENEDICTUS

8:00 **Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

10:00 - Hymnal S-125

Richard Proulx (1932-2010)

Celebrant Extending hands of truth and love, Jesus reconciles us with present and future generations of disciples. Remembering his way we join our voices in your new commandment:

All **Love one another as I have loved you.**

Celebrant Extending hands of mercy and forgiveness, Jesus overcame the power of death and reconciles us with the pain and suffering of mortal life. Remembering his way we proclaim the mystery of the resurrection:

All **Christ has died.
Christ is risen.
Christ will come again.**

Celebrant Extending hands of grace and peace, Jesus reconciles us with you. Remembering his way we turn to you in this blest sacrament of unity. Jesus sat at supper with his friends, gave thanks to you, broke the bread and gave it to his friends, saying, "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. He gave thanks to you, gave it to his friends, 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."

We offer the fruits of your creation back to you for your blessing. Send your Holy Spirit upon this bread and this wine that they may be for us the Body and Blood of Christ.

We offer our lives back to you for your blessing. Send your Holy Spirit upon us that we might live in you as you live in us.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, we worship you, our God and Creator.

All **Amen.**

THE LORD'S PRAYER

Celebrant And now, as our Savior has taught us, we are bold to say,

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.

This setting is not used in Lent.

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.
 Christ our Pass - o - ver is sac - ri - ficed for us;
 there - fore let us keep the feast.
 Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

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.

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

HYMN 333 • “Now the silence Now the peace”

Now

PRAYER FOR SPIRITUAL COMMUNION

If you are participating in our service from home we invite you to take a few minutes during the distribution of communion to say the prayer for spiritual communion:

In union, O Lord, with your faithful people at every altar of your Church, I offer you praise and thanksgiving. I remember your death, Lord Christ; I proclaim your resurrection; I await your coming in glory. Since I cannot receive you today in the Sacrament of the Altar, I beseech you to come spiritually into my heart. Cleanse and strengthen me in your grace, Lord Jesus, and let me never be separated from you. May I live in you, and you in me, in this life and in the life to come. Amen.

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 598 • “Lord Christ, when first thou cam’st to earth”

Mit freuden zart

The people are invited to be seated.

ANNOUNCEMENTS

DISMISSAL

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

ORGAN VOLUNTARY • *Cantique*, Opus 3, No. 1

Edward Elgar (1857-1934)

Any music reprinted in bulletin and streamed is under ©OneLicense A-72637

Prayers of the People were written by St. Paul's parishoners.

Please Keep These People in Your Prayers:

June B., Sue W., Peter M., Denise D., Grant D., Phil B., Jean S., Shari C., Dora M., Alejandro G., Edith R., David G., Katherine S., Eric J., Joan S., Rick C. and Ellie M.

We remember those who have died in recent days.

The flowers today are given to the glory of God, and in memory of Sarah B. Wolff by Cathy Wolff, and in memory of Hoppy and Dean Wallace given by Charles Wallace.

Our thanks today for the...

Altar Guild: Nancy Lambright & Ruth Brown

Lay Readers: Terri Tuttle / Willson Cumber

Ushers: Greg Tuttle / Georgette & Tim Schmidt

Flowers: Tim Cassavaw & Jim Potts

Announcements:

* Articles for the December issue of *The Courier* are due on Tuesday, November 21st at midnight. Please proofread your article prior to sending it to Judy at offices@stpaulsyr.org.

* Please join us for a special Thanksgiving Worship service on Wednesday, November 22nd at 5:30 p.m. The service will be held in the Hadley Chapel. The main doors will not be open for this service. You may enter through the Chapel Door, or, prior to 5:25, through the kitchen door. Parking will be available in the church parking lot.

Construction Update: We are beginning our second month, and second phase of construction, which is the demolition phase.

Drulyk Construction has begun the demolition process. Today, November 12th, you can see the initial steps that have been taken near the Montgomery St. entrance. Here are directions for the month of November:

* Most days you will be able to enter the building through the kitchen door. Please just be aware that our construction crew will be using this door as well.

* Much of the Montgomery Street entrance will be demolished in the coming days. You will not be able to enter St. Paul's through the office entrance for several months.

* We have been able to find parking for several member cars during the week, but please check in with your group leader about availability and allow a few extra minutes just in case there is no room in the lot.

* Coffee Hour will be held in the Nave. Please bring a mug from home for coffee or tea if you are able.

Understanding Episcopal Liturgy: What is the reason we are using the traditional form of the Lord's Prayer?

At St. Paul's we alternate use of the traditional form of *The Lord's Prayer* and the more literal, contemporary form of *The Lord's Prayer*. In 2023 we have been using the traditional form during 'Ordinary Time' (the season following Pentecost). The traditional form, provided as one of the two options in *The Book of Common Prayer (1979)*, is almost identical to the version of *The Lord's Prayer* used in the very first edition of *The Book of Common Prayer* in 1549.

Our use of *The Lord's Prayer* is based on the version found in Matthew 6. A more literal translation based on the *New Revised Standard Version (NRSV)* is found in *The Book of Common Prayer* on page 364. The biggest difference between the the actual text of the Bible and the old form of *The Lord's Prayer* is in verse 13 of Matthew. Verse 13 of Matthew reads *And do not bring us to the time of trial*, whereas the traditional form reads, *lead us not into temptation*. There is a difference in meaning that is important to many of our members.

We will return to use of the contemporary form of *The Lord's Prayer* on December 3rd, the first Sunday of Advent.

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 +

Officers

Senior Warden: Dick Pilgrim
Junior Warden: Marion Greenhalgh
Treasurer: Doug Mouncey
Clerk of the Vestry: Julia Fine

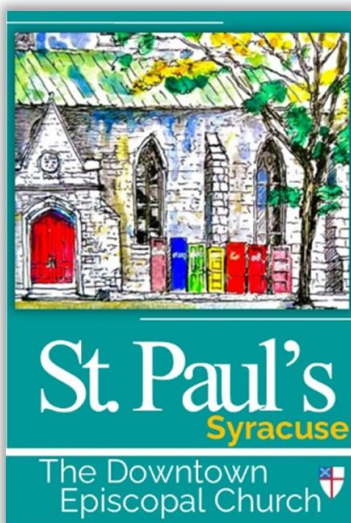
2023

Vestry & Team Leaders

2023: Kira Dirghalli, Rebecca Livengood
2024: David Morgan, Tom Cantwell, Michael Mach
2025: Matthieu van der Meer, Joe Moorman, Barbara Bell
Finance Committee Chairperson: David Ridings
Children's Ministry Leader: Jeanne Avery
Worship Ministry Team Convener: TBD
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, Jean Stanton

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
Debbie Nettle, Open Doors Project Administrator
Mark King, Technology Assistant
Derek Lane, Sunday Security



St. Paul's Syracuse
The Downtown Episcopal Church
310 Montgomery St. Syracuse, NY 13202
315 474-6053 www.stpaulsyr.org