

"GOD'S DOORS ARE OPEN TO ALL. LOVE

W. ELKINS

SEPTEMBER 20, 2026

10:00 AM

THE SEVENTEENTH 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: Trois Élévations

Alexandre Guilmant (1837-1925)

The people are invited to stand.

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

Morning Song

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.

Grant us, Lord, not to be anxious about earthly things, but to love things heavenly; and even now, while we are placed among things that are passing away, to hold fast to those that shall endure; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

All **Amen.**

Please be seated.

LESSON • Exodus 16:2–15

Lector

A reading from Exodus.

The whole congregation of the Israelites complained against Moses and Aaron in the wilderness. The Israelites said to them, “If only we had died by the hand of the LORD in the land of Egypt, when we sat by the fleshpots and ate our fill of bread; for you have brought us out into this wilderness to kill this whole assembly with hunger.”

Then the LORD said to Moses, “I am going to rain bread from heaven for you, and each day the people shall go out and gather enough for that day. In that way I will test them, whether they will follow my instruction or not. On the sixth day, when they prepare what they bring in, it will be twice as much as they gather on other days.” So Moses and Aaron said to all the Israelites, “In the evening you shall know that it was the LORD who brought you out of the land of Egypt, and in the morning you shall see the glory of the LORD, because he has heard your complaining against the LORD. For what are we, that you complain against us?” And Moses said, “When the LORD gives you meat to eat in the evening and your fill of bread in the morning, because the LORD has heard the complaining that you utter against him—what are we? Your complaining is not against us but against the LORD.”

Then Moses said to Aaron, “Say to the whole congregation of the Israelites, ‘Draw near to the LORD, for he has heard your complaining.’” And as Aaron spoke to the whole congregation of the Israelites, they looked toward the wilderness, and the glory of the LORD appeared in the cloud. The LORD spoke to Moses and said, “I have heard the complaining of the Israelites; say to them, ‘At twilight you shall eat meat, and in the morning you shall have your fill of bread; then you shall know that I am the LORD your God.’”

In the evening quails came up and covered the camp; and in the morning there was a layer of dew around the camp. When the layer of dew lifted, there on the surface of the wilderness was a fine flaky substance, as fine as frost on the ground. When the Israelites saw it, they said to one another, “What is it?” For they did not know what it was. Moses said to them, “It is the bread that the LORD has given you to eat.

Lector

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

People

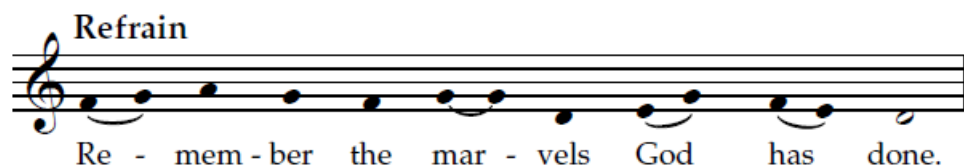
Thanks be to God.

THE RESPONSE

Psalm 105: 1–6, 37–45

Confitemini Domino

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



Give thanks to the LORD and call upon his Name; make known his deeds among the peoples. Sing to him, sing praises to him, and speak of all his marvelous works. **Refrain**

Glory in his holy Name; let the hearts of those who seek the LORD rejoice. Search for the LORD and his strength; continually seek his face. **Refrain**

Remember the marvels he has done, his wonders and the judgments of his mouth, O offspring of Abraham his servant, O children of Jacob his chosen. **Refrain**

He led out his people with silver and gold; in all their tribes there was not one that stumbled. Egypt was glad of their going, because they were afraid of them. **Refrain**

He spread out a cloud for a covering and a fire to give light in the night season. They asked, and quails appeared, and he satisfied them with bread from heaven. He opened the rock, and water flowed, so the river ran in the dry places. **Refrain**

For God remembered his holy word and Abraham his servant. So he led forth his people with gladness, his chosen with shouts of joy. **Refrain**

He gave his people the lands of the nations, and they took the fruit of others' toil, That they might keep his statutes and observe his laws. Hallelujah! **Refrain**

EPISTLE • Philippians 1:21–30

Lector A reading from Paul's letter to the Philippians.

To me, living is Christ and dying is gain. If I am to live in the flesh, that means fruitful labor for me; and I do not know which I prefer. I am hard pressed between the two: my desire is to depart and be with Christ, for that is far better; but to remain in the flesh is more necessary for you. Since I am convinced of this, I know that I will remain and continue with all of you for your progress and joy in faith, so that I may share abundantly in your boasting in Christ Jesus when I come to you again.

Only, live your life in a manner worthy of the gospel of Christ, so that, whether I come and see you or am absent and hear about you, I will know that you are standing firm in one spirit, striving side by side with one mind for the faith of the gospel, and are in no way intimidated by your opponents. For them this is evidence of their destruction, but of your salvation. And this is God's doing. For he has graciously granted you the privilege not only of believing in Christ, but of suffering for him as well—since you are having the same struggle that you saw I had and now hear that I still have.

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

People **Thanks be to God.**

The people are invited to stand.

GRADUAL HYMN 482 • “Lord of all hopefulness, Lord of all joy”

Slane

Please remain standing.

HOLY GOSPEL • Matthew 20:1–16

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

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

Celebrant Jesus said, “The kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. After agreeing with the laborers for the usual daily wage, he sent them into his vineyard. When he went out about nine o'clock, he saw others standing idle in the marketplace; and he said to them, ‘You also go into the vineyard, and I will pay you whatever is right.’ So they went. When he went out again about noon and about three o'clock, he did the same. And about five o'clock he went out and found others standing around; and he said to them, ‘Why are you standing here idle all day?’ They said to him, ‘Because no one has hired us.’ He said to them, ‘You also go into the vineyard.’ When evening came, the owner of the vineyard said to his manager, ‘Call the laborers and give them their pay, beginning with the last and then going to the first.’ When those hired about five o'clock came, each of them received the usual daily wage. Now when the first came, they thought they would receive more; but each of them also received the usual daily wage. And when they received it, they grumbled against the landowner, saying, ‘These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.’ But he replied to one of them, ‘Friend, I am doing you no wrong; did you not agree with me for the usual daily wage? Take what

belongs to you and go; I choose to give to this last the same as I give to you. Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous?" So the last will be first, and the first will be last."

*Celebrant
People*

The Gospel of our Lord Jesus.
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

God of debts forgiven, you call to account our desire for revenge. Break the vicious cycles of revenge and domination that permeate our world.

A brief silence is kept.

We pray for the church. Bless the missions and ministries of diverse congregations. Especially today we

celebrate the blessings of Godly Play. Empower all congregations to share the good news of salvation in ways that can be understood by all ages.

A brief silence is kept.

God of debts forgiven, **receive our prayer.**

We pray for creation. The creation trembles as it recognizes you, its Creator. Send rain to lands experiencing drought, and relief to your creation from extreme heat. Nurture the soil for trees and other plants. Protect the crops needed to feed your people.

A brief silence is kept.

God of debts forgiven, **receive our prayer.**

We pray for all who govern. Encourage those in positions of power to lead with empathy, practice forgiveness, welcome refugees, and care for those who hunger. For we shall all stand before the judgment seat of God.

A brief silence is kept.

God of debts forgiven, **receive our prayer.**

We pray for our neighbors who experience disease of any kind. We remember all living with chronic pain, mental illness, addiction, or otherwise afraid or vulnerable. Protect all who cry out for healing and wholeness *especially n.*

A brief silence is kept.

God of debts forgiven, **receive our prayer.**

We pray for all who follow Jesus. You offer us forgiveness, not what we desire or deserve. In your upside-down world, the last are first and the first are last. Empower us to embody your law of love and to forgive where forgiveness is needed.

A brief silence is kept.

God of debts forgiven, **receive our prayer.**

We give thanks for the saints who died in faith *especially n.* Help us to stand firm with them in one spirit and to strive as one for the faith of the gospel.

A brief silence is kept.

God of debts forgiven, **receive 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:

Negro Spiritual, arr. David Greenwood (b.1960)

Swing low, sweet chariot, Coming to carry me home. I looked over Jordan and what did I see? Coming to carry me home. A band of angels coming after me. Coming to carry me home. If you get there before I do, Tell all my friends I'm coming too. Coming to carry home. Swing low, sweet chariot....

The people are invited to stand

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

The musical notation consists of four staves, each with a treble clef and a key signature of one flat (B-flat). The lyrics are written below the notes. The first staff is for the Celebrant and the second for the People. The third staff is for the Celebrant and the fourth for the People. The lyrics are: Celebrant: The Lord be with you. People: And al - so with you. Celebrant: Lift up your hearts. We lift them to the Lord. People: Let us give thanks to the Lord our God. Celebrant: It is right to give him thanks and praise.

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. 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.

COMMUNION ANTHEM: *Oculi omnium*

Charles Wood (1866-1926)

The eyes of all wait upon thee, O Lord, and give them meat in due season.

Glory be to Thee of Lord. Amen.

COMMUNION HYMN • 304 “I come with joy to meet my Lord”

Land of Rest

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 410 • “Praise, my soul, the King of heaven”

Lauda Anima

DISMISSAL

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

ANNOUNCEMENTS

POSTLUDE • “Prelude and Fugue in G Major”

Dietrich Buxtehude (1637-1707)

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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., Hillary B., and Denise D.

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: Ellyn Hass / Sue Stinson

Lay Reader: Jean Stanton / John Woodman

Ushers: Ieva Doyle / Heather Lavender

Flowers: Jim Potts / Tim Cassavaw

ANNOUNCEMENTS

- The Blessing of the Animals will be held today, September 20th, at 4 p.m. in Lemp Park. Bring your cat, or dog, or any other creature who is dear to you!
- We love fellowship at St. Paul's, and we hope you do too! Today during Fellowship, the Community Fellowship team will meet in the Brewster Room. This doesn't happen very often, so if you are interested in or curious about helping with Fellowship, please join us!



**HEARING LOOP
INSTALLED**

Switch Hearing Aid to T-Coil

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 were 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. Fr. Philip +

Officers

2026

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

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

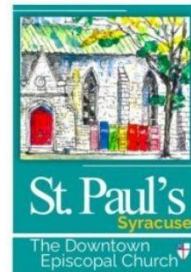
Staff

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



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