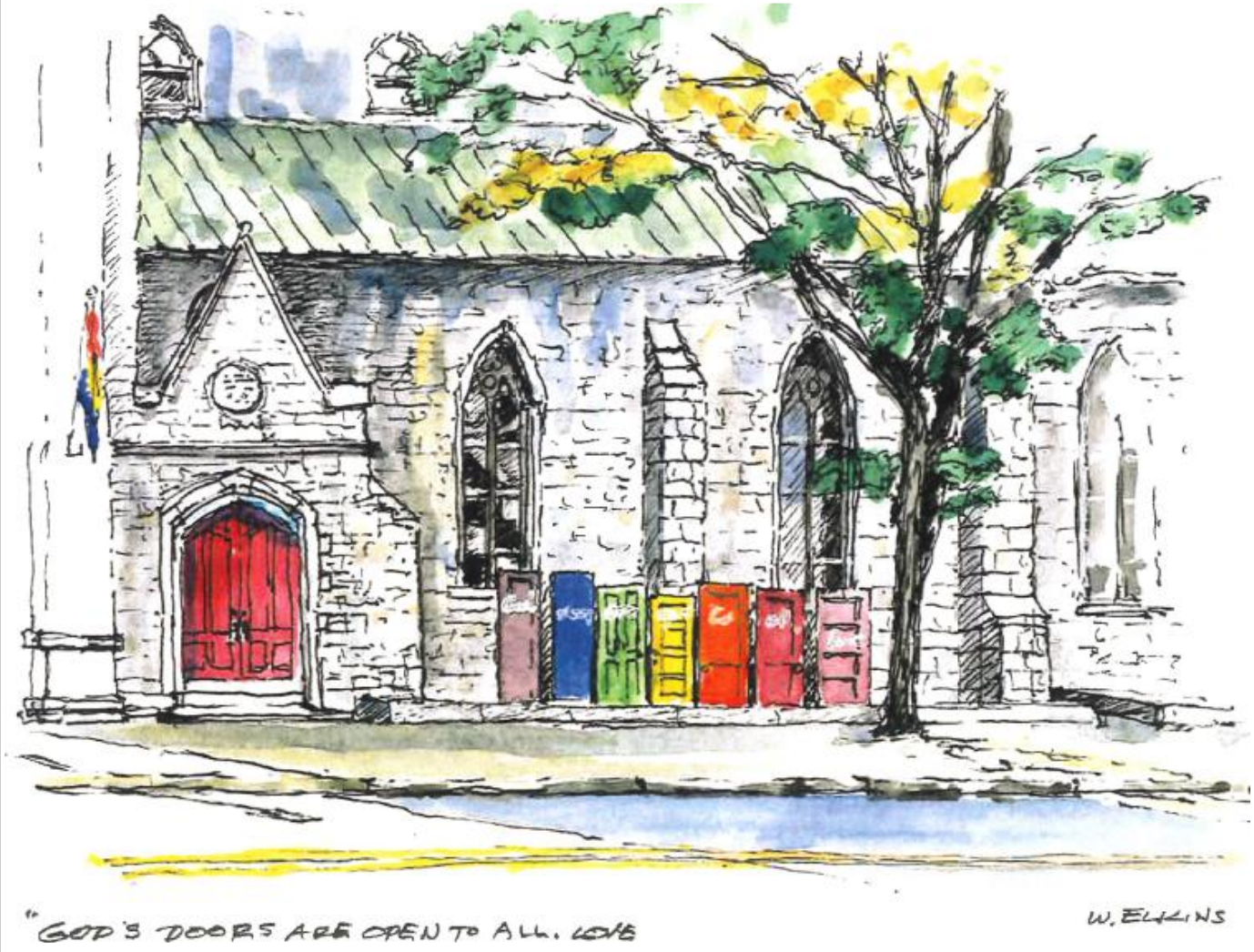
St. Paul's
Syracuse
The Downtown Episcopal Church



November 15, 2026
10:00 am
The Twenty-Fifth 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: *Pastorale* (Sonata No.1) Alexandre Guilmant (1837-1911)

The people are invited to stand.

HYMN 490 • "I want to walk as a child of the light" *Houston*

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)





COLLECT OF THE DAY

Celebrant The Lord be with you
People **And also with you.**
Celebrant Let us pray.
Merciful God, resisting the powers that reap what they do not sow: give us courage to trust your faith in us, give us compassion to stand with those who are cast aside; through Jesus Christ, who became nothing that we might have everything.
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 *Ad te levavi oculos meos*

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



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 597 • "O day of peace that dimly shines" *Jerusalem*

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 The Gospel of our Lord Jesus.

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

Please be seated.

SERMON The Rev. Philip Major

A brief silence follows the sermon.

The people are invited to stand.

NICENE CREED

The word "creed" comes from the Latin credo, translated here as "we believe." Credo is not simply belief in accurate propositions, but more deeply a sense of relationship or trust–an alternate translation might be "we give our heart," "we trust," "we rely upon." Developed in the fourth century as a means of unifying a divided church, the Nicene Creed has been used by Christians in worship for almost two thousand years, and connects us to our ancient ancestors in the Communion of Saints. The Creed is used in worship not because it comprises a list of doctrinal statements one must affirm in order to be considered a Christian, but rather as a song of praise and confidence in the Holy Trinity: God in three persons who creates, redeems and sanctifies a holy people.

All

We believe in one God, the Father, the Almighty,
maker of heaven and earth, of all that is, seen and unseen.
We believe in one Lord, Jesus Christ,
the only Son of God, eternally begotten of the Father,
God from God, Light from Light, true God from true God,

begotten, not made, of one Being with the Father.
Through him all things were made.
For us and for our salvation he came down from heaven:
by the power of the Holy Spirit he became incarnate from the Virgin Mary,
and was made man.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again in accordance with the Scriptures;
he ascended into heaven and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.
We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead, and the life of the world to come. Amen.

Please remain standing.

PRAYERS OF THE PEOPLE

Remembering that scripture tells us we are to encourage one another and build each other up, we offer these prayers today.

We pray for leaders in our church, our city, our country and throughout the world. May all who are chosen to lead do so with integrity, honesty, and love, putting aside personal interests and gain to work for the common good and justice for everyone.

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

We pray for the many needs of your people in our community, our country and throughout the world: the housing insecure, those who are hungry, immigrants uncertain of their future, those affected by war and climate change. We remember particularly our neighbors at the YMCA Senior Apartments, our partners in *A Tiny Home for Good*, and those we serve at *The Samaritan Center* or through *The Open Pantry*.

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

We pray for this fragile earth, our home for just a short time. May we be better stewards of the resources we have been given so that those who follow will be able to live and thrive.

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

We pray for those who are sick or in any kind of trouble, and those who care for them. We remember especially *n.* and others we name, silently or aloud.

The people add their own prayers, silently or aloud.

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

We remember those who have died and those who miss their physical presence. We remember especially *n.* and those we name either silently or aloud.

The people add their own prayers, silently or aloud.

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

Finally, amid anxiety, uncertainties, and grief, let us remember to be grateful for all that is good in our lives and for all that we have. Let us give thanks for the bountiful harvest of this season, beautiful weather, family and friends who sustain us daily.

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: William Ferris (1937-2000)

The sparrow finds a home, the swallow a nest in which she puts her young; near to your altars, O Lord of hosts, my King and my God. Happy are they who dwell in your house always they praise you!

The people are invited to stand.

THE GREAT THANKSGIVING, The Eucharistic 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.

The People are invited to sit.

COMMUNION HYMN 692 • "I heard the voice of Jesus say" *The Third Tune*

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 705 • "As those of old their first fruits brought" *Forest Green*

DISMISSAL

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

POSTLUDE • *Finale* (Sonata No. 1) Alexandre Guilmant

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

Please Keep These People in Your Prayers:
Hillary B., Destany W., and Jeanne A.

We remember those who have died in recent days.

The decorations on the altar today are given to the glory of God.

Our thanks today for the…
Altar Guild: DJ Igelsrud, Betsy Barker
Lay Readers: Matthieu van der Meer, Tiffany Miner
Ushers: Greg Tuttle, Ieva Doyle
Flowers: Jim Potts, Tim Cassavaw
Lay Eucharistic Ministers: Jim Doyle, Jeanne Chu

ANNOUNCEMENTS
* St. Paul's has been here, in the center of Syracuse, for 200 years. There has never been a more important time for us to be sharing the love of God than right now. Your pledge for 2027 will help us continue our ministries and partnerships for another year!
* Today is the deadline for articles for the December issue of *The Courier.* Please send your article to Judy at jmcadoo@stpaulsyr.org.
* Andrew Lunetta, Executive Director of *A Tiny Home for Good*, has been named as a CNN Hero of the Year. You can support *A Tiny Home for Good* by voting for Andrew in the CNN poll.
* During the month of November, the Nominations Committee of the Vestry is receiving your suggestions for nominees to serve on the Vestry. Please share your suggestions with Joe Russo, chair of the Nominations Committee by contacting him in person or at jrusso813@verizon.net.
* Add a portion of the Gospel to your Thanksgiving celebration; join us Wednesday, November 25th at 5:30 for our Thanksgiving Eve Worship Service. Please feel free to park in the parking lot after 5 p.m., and enter the building through the parking lot entrance.

Understanding Episcopal Liturgy
#36. What is The Deeper History of the Place Where We Meet?

One of the most important characteristics of St. Paul's is that we meet for worship at the crossroads of Central New York, in the center of the city of Syracuse. But for centuries before Christians met for worship here, this place was the crossroads for the Onondaga Nation. The Onondaga Nation is part of a group of First Nations peoples in the Northeastern United States, known as the Haudenosaunee Confederacy, or the Iroquois Confederacy. Haudenosaunee means 'people who are building long houses'. Around the year 1700 the Haudenosaunee Confederacy included six groups of First Nations peoples, extending across land that currently includes New York, extending north into Ontario and Quebec, extending south into the Ohio Valley, Kentucky, and Virginia, and east into the New England States.

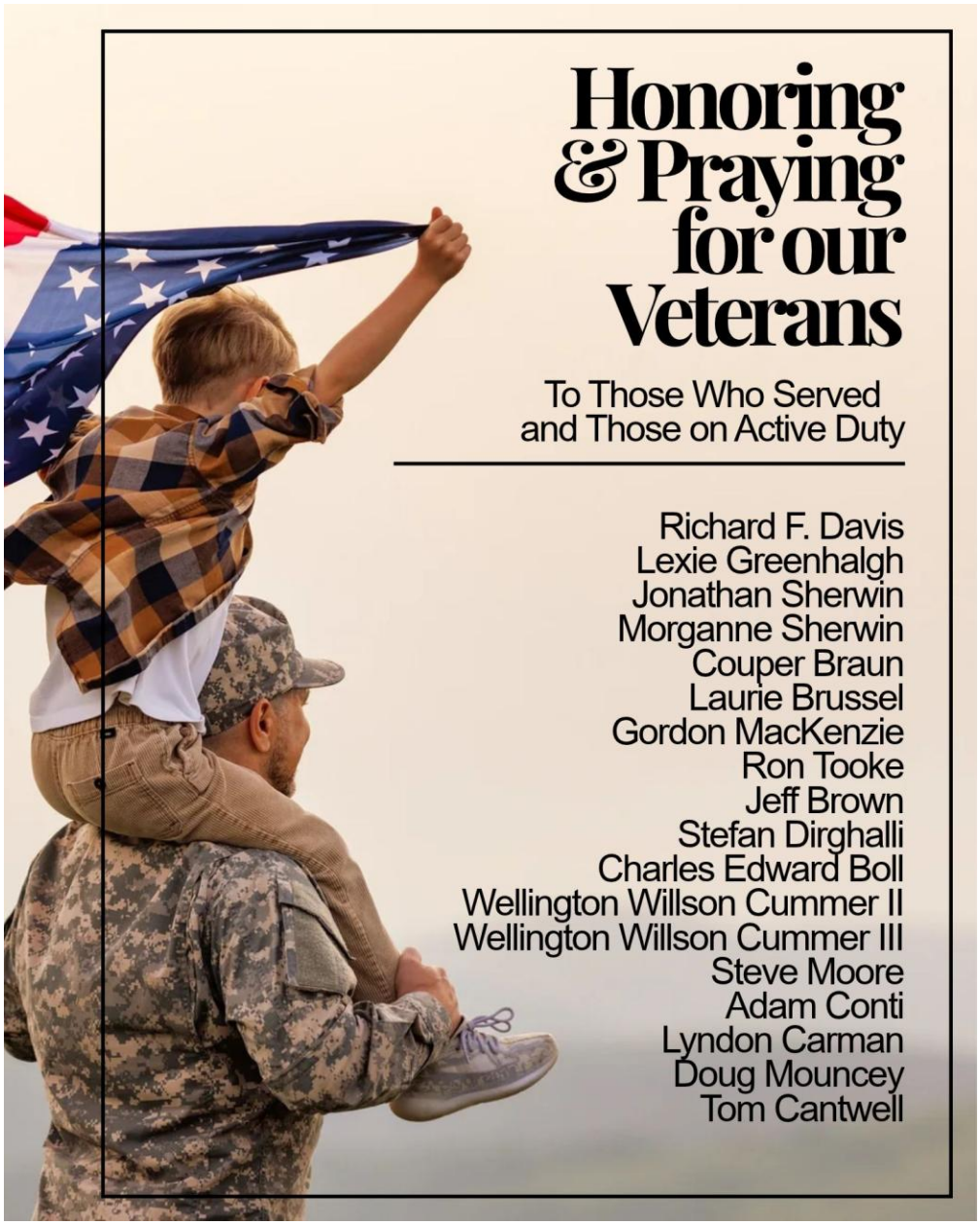
Onondaga means 'People of the Hills'. The Onondaga Nation was at the geographical center of the Haudenosaunee Confederacy. Historically, members and representatives of the six nations met right here, in the center of what we call Onondaga County, for cultural gatherings and to meet as a governing body. Although the British promised the Haudenosaunee the right of self-control and self-governance, the British 'gave' the territory of the Onondaga Nation to the United States government in the Treaty of Paris that was signed at the end of the Revolutionary War in 1783.

The Onondaga people have deep spiritual traditions and practices. Thanksgiving is a central element of Onondaga culture, often expressed in their singing and dancing. According to The Journal of American Folklore the Onondaga peoples historically practiced a type of confession of sins during religious services. With humility and gratitude, we acknowledge that we gather for worship on the territory of the Onondaga Nation.

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 +







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