

St. Paul's Episcopal Church
The Holy Eucharist – July 19, 2026

*You are welcome to take this insert home with you. Please leave the cover at St. Paul's.
We welcome Fred Willard today as our guest organist.*

Processional Hymn #290, “Come, ye thankful people, come”	<i>St. George’s Windsor</i>
Gradual Hymn #589, “Almighty God, your word is cast”	<i>Walden</i>
Communion Hymn #339, “Deck thyself, my soul”	<i>Schmucke dich</i>
Recessional Hymn #482, “Lord of all hopefulness”	<i>Slane</i>

The Collect

Almighty God, the fountain of all wisdom, you know our necessities before we ask and our ignorance in asking: Have compassion on our weakness, and mercifully give us those things which for our unworthiness we dare not, and for our blindness we cannot ask; through the worthiness of your Son Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Old Testament

Genesis 28:10-19a

Jacob left Beer-sheba and went toward Haran. He came to a certain place and stayed there for the night, because the sun had set. Taking one of the stones of the place, he put it under his head and lay down in that place. And he dreamed that there was a ladder set up on the earth, the top of it reaching to heaven; and the angels of God were ascending and descending on it. And the LORD stood beside him and said, “I am the LORD, the God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and to your offspring; and your offspring shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south; and all the families of the earth shall be blessed in you and in your offspring. Know that I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have promised you.” Then Jacob woke from his sleep and said, “Surely the LORD is in this place—and I did not know it!” And he was afraid, and said, “How awesome is this place! This is none other than the house of God, and this is the gate of heaven.”

So Jacob rose early in the morning, and he took the stone that he had put under his head and set it up for a pillar and poured oil on the top of it. He called that place Bethel.

The Response

Psalm 139: 1-11, 22-23

Domine, probasti

- 1 LORD, you have searched me out and known me; *
you know my sitting down and my rising up;
you discern my thoughts from afar.
- 2 You trace my journeys and my resting-places *
and are acquainted with all my ways.
- 3 Indeed, there is not a word on my lips, *
but you, O LORD, know it altogether.
- 4 You press upon me behind and before *
and lay your hand upon me.
- 5 Such knowledge is too wonderful for me; *
it is so high that I cannot attain to it.
- 6 Where can I go then from your Spirit? *
where can I flee from your presence?
- 7 If I climb up to heaven, you are there; *
if I make the grave my bed, you are there also.
- 8 If I take the wings of the morning *
and dwell in the uttermost parts of the sea,
- 9 Even there your hand will lead me *
and your right hand hold me fast.
- 10 If I say, "Surely the darkness will cover me, *
and the light around me turn to night,"
- 11 Darkness is not dark to you;
the night is as bright as the day; *
darkness and light to you are both alike.
- 22 Search me out, O God, and know my heart; *
try me and know my restless thoughts.
- 23 Look well whether there be any wickedness in me *
and lead me in the way that is everlasting.

The Epistle

Romans 8:12-25

Brothers and sisters, we are debtors, not to the flesh, to live according to the flesh-- for if you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live. For all who are led by the Spirit of God are children of God. For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, "Abba! Father!" it is that very Spirit bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ-- if, in fact, we suffer with him so that we may also be glorified with him.

I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us. For the creation waits with eager longing for the revealing of the children of God; for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. We know that the whole creation has been groaning in labor pains until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. For in hope we were saved. Now hope that is seen is not hope. For who hopes for what is seen? But if we hope for what we do not see, we wait for it with patience.

The Gospel

Matthew 13:24-30,36-43

Jesus put before the crowd another parable: “The kingdom of heaven may be compared to someone who sowed good seed in his field; but while everybody was asleep, an enemy came and sowed weeds among the wheat, and then went away. So when the plants came up and bore grain, then the weeds appeared as well. And the slaves of the householder came and said to him, ‘Master, did you not sow good seed in your field? Where, then, did these weeds come from?’ He answered, ‘An enemy has done this.’ The slaves said to him, ‘Then do you want us to go and gather them?’ But he replied, ‘No; for in gathering the weeds you would uproot the wheat along with them. Let both of them grow together until the harvest; and at harvest time I will tell the reapers, Collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.’” Then he left the crowds and went into the house. And his disciples approached him, saying, “Explain to us the parable of the weeds of the field.” He answered, “The one who sows the good seed is the Son of Man; the field is the world, and the good seed are the children of the kingdom; the weeds are the children of the evil one, and the enemy who sowed them is the devil; the harvest is the end of the age, and the reapers are angels. Just as the weeds are collected and burned up with fire, so will it be at the end of the age. The Son of Man will send his angels, and they will collect out of his kingdom all causes of sin and all evildoers, and they will throw them into the furnace of fire, where there will be weeping and gnashing of teeth. Then the righteous will shine like the sun in the kingdom of their Father. Let anyone with ears listen!”

Prayers of the People

Lord, you know us. There is nothing that we can hide from you. We stand before you humbly and ask for your intercession in our lives.

There is much in our world that troubles us. We feel powerless to right the wrongs. Remind us that your hand will ever lead us and your right hand hold us fast, that even when the darkness covers us, it is not dark to you. Make the light of your love shine through us.

The people add their own prayers silently or aloud.

All things work together for good: **For those who love God.**

We pray for those afflicted by hardship, distress, persecution, famine or conflict, especially in Ukraine, the Middle East, and Africa. We pray for all who suffer, knowing that neither death, nor oppression, nor things present or to come will separate us from your love and presence.

The people add their own prayers silently or aloud.

All things work together for good: **For those who love God.**

We pray for your church: may it ever be a sanctuary to which all are welcome, hallowed ground upon which the seeds of faith are sown, the soil from which love grows. We pray for Sean, our presiding bishop; DeDe, our bishop; Philip, our rector, and the people of St. Paul's.

The people add their own prayers silently or aloud.

All things work together for good: **For those who love God.**

Lord, we know you are everywhere: from the depths of the sea to the mountain tops to the vast open plains. The whole world is your handiwork. Help us to respect and cherish this gift you have given us, its richness, its beauty and all that dwells in it, and make us good stewards and protectors of what you've created.

The people add their own prayers silently or aloud.

All things work together for good: **For those who love God.**

We pray, touch with your healing grace those who are suffering from illness, injury, pain or isolation, that they may know your presence and be comforted, especially *n.*, and those we name silently or aloud.

The people add their own prayers silently or aloud.

All things work together for good: **For those who love God.**

We pray for the departed that they be among the righteous who shine like the sun in the kingdom of their Father, especially *n.*, and those we name silently or aloud.

The people add their own prayers silently or aloud.

All things work together for good: **For those who love God.**

The Prayer List

Destany W., Mary S., Jenny T., Bob W., Mary B., Cynthia C., Vince P., and Ruth L.

We remember those who have died in recent days.

The flowers today are given to the glory of God.

Announcements

* Today during worship we will say a special prayer for Dick Pilgrim and Zada Hart as they depart Syracuse and put down deeper roots in Memphis, Tennessee. Following worship, join us in the Brewster Room for fellowship and time to say farewell to Dick and Zada.

* The Syracuse Arts and Crafts Festival is next weekend: July 24-26th! For the first time since 2019 St. Paul's will hold a rummage sale during the Festival. We need volunteers to help with sorting, pricing and working the rummage sale each day this week. If you are able to help, please talk to Doug Mouncey or sign up during Fellowship Hour.

* The Arts and Crafts Festival is a great opportunity to welcome visitors into our beautiful building. We need volunteers to serve as greeters (July 24-26) and we need people to bake cookies for the greeters to offer to visitors. Let Doug Mouncey know if you are able to help.

* The 300 block of East Fayette Street will be closed for demolition of the Fayette Street Parking Garage for two months or longer. If you travel to church from the East side, please allow a few extra minutes to drive to St. Paul's.

Understanding Episcopal Liturgy

#37. Why is the hymn before the Gospel called 'The Gradual Hymn'?

The meaning comes from the Latin word *gradus*, which means 'step'. In the ancient church there were no electrically powered amplification systems, so the places for reading the lessons, and preaching the sermon, were elevated platforms. Standing on top of the elevated platform, the reader's voice had a better chance of being heard through the entire nave. (By the way, our ancestors referred to each of these elevated platforms as a 'pulpit', the name we use for the highest of these elevated preaching places in our nave.)

There were steps leading up to these elevated platforms. When the time came for the Gospel reading, the deacon or priest would carry the Gospel book up the steps in a reverent, ceremonial way, while a psalm or hymn was sung. This music was called 'The Gradual' because it was sung either from the steps or while the reader was climbing the steps. So a 'Gradual Hymn' is a hymn associated with steps.

Thanks to modern amplification systems, we are able to proclaim the Gospel from the lowest point, in the center of the Nave. We still call it a 'Gradual Hymn', as the priest is taking many steps to bring the Gospel book into the center of the congregation.

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