

St. Paul's Episcopal Church
The Holy Eucharist – July 12, 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 #593, “Lord make us servants of your peace”	<i>Dickinson College</i>
Gradual Hymn #698, “Eternal Spirit of the living Christ”	<i>Flentge</i>
Communion Hymn #505, “O spirit of life, O spirit of God”	<i>O Heiliger Geist</i>
Recessional Hymn #291, “We plow the fields and scatter”	<i>Wir pflugen</i>

The Collect

O Lord, mercifully receive the prayers of your people who call upon you, and grant that they may know and understand what things they ought to do, and also may have grace and power faithfully to accomplish them; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Old Testament

Genesis 25:19-34

These are the descendants of Isaac, Abraham’s son: Abraham was the father of Isaac, and Isaac was forty years old when he married Rebekah, daughter of Bethuel the Aramean of Paddan-aram, sister of Laban the Aramean. Isaac prayed to the Lord for his wife, because she was barren; and the Lord granted his prayer, and his wife Rebekah conceived. The children struggled together within her; and she said, “If it is to be this way, why do I live?” So she went to inquire of the Lord. And the Lord said to her,

“Two nations are in your womb,
and two peoples born of you shall be divided;
the one shall be stronger than the other,
the elder shall serve the younger.”

When her time to give birth was at hand, there were twins in her womb. The first came out red, all his body like a hairy mantle; so they named him Esau. Afterward his brother came out, with his hand gripping Esau’s heel; so he was named Jacob. Isaac was sixty years old when she bore them.

When the boys grew up, Esau was a skillful hunter, a man of the field, while Jacob was a quiet man, living in tents. Isaac loved Esau, because he was fond of game; but Rebekah loved Jacob.

Once when Jacob was cooking a stew, Esau came in from the field, and he was famished. Esau said to Jacob, “Let me eat some of that red stuff, for I am famished!” (Therefore he was called Edom.) Jacob said, “First sell me your birthright.” Esau said, “I am about to die; of what use is a birthright to me?” Jacob said, “Swear to me first.” So he swore to him, and sold his birthright to Jacob. Then Jacob gave Esau bread and lentil stew, and he ate and drank, and rose and went his way. Thus Esau despised his birthright.

The Response

Psalm 119:105-112

Lucerna pedibus meis

105 Your word is a lantern to my feet *
and a light upon my path.

106 I have sworn and am determined *
to keep your righteous judgments.

107 I am deeply troubled; *
preserve my life, O LORD, according to your word.

108 Accept, O LORD, the willing tribute of my lips, *
and teach me your judgments.

109 My life is always in my hand, *
yet I do not forget your law.

110 O The wicked have set a trap for me, *
but I have not strayed from your commandments.

111 Your decrees are my inheritance for ever; *
truly, they are the joy of my heart.

112 I have applied my heart to fulfill your statutes *
for ever and to the end.

The Epistle

Romans 8:1-11

There is no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For God has done what the law, weakened by the flesh, could not do: by sending his own Son in the likeness of sinful flesh, and to deal with sin, he condemned sin in the flesh, so that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law-- indeed it cannot, and those who are in the flesh cannot please God.

But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you.

Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

The Gospel

Matthew 13:1-9,18-23

Jesus went out of the house and sat beside the sea. Such great crowds gathered around him that he got into a boat and sat there, while the whole crowd stood on the beach. And he told them many things in parables, saying: "Listen! A sower went out to sow. And as he sowed,

some seeds fell on the path, and the birds came and ate them up. Other seeds fell on rocky ground, where they did not have much soil, and they sprang up quickly, since they had no depth of soil. But when the sun rose, they were scorched; and since they had no root, they withered away. Other seeds fell among thorns, and the thorns grew up and choked them. Other seeds fell on good soil and brought forth grain, some a hundredfold, some sixty, some thirty. Let anyone with ears listen!”

“Hear then the parable of the sower. When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what is sown in the heart; this is what was sown on the path. As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy; yet such a person has no root, but endures only for a while, and when trouble or persecution arises on account of the word, that person immediately falls away. As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the lure of wealth choke the word, and it yields nothing. But as for what was sown on good soil, this is the one who hears the word and understands it, who indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty.”

Prayers of the People

Let us give thanks to God on the occasion of the two-hundred-year celebration of our community, St. Paul's Church. We pray for the welfare of all of our members, that we may be faithful stewards of our parish buildings and possessions, and that we exhibit the love of God and of our neighbor which Jesus has commanded us to do.

We pray for the Church, in the West and in the East, particularly where Christians may be persecuted. We remember the call to unity, that we may all be One. May our leaders be filled with grace and act wisely, especially our Presiding Bishop Sean, our own Bishop Dede, and our Rector Philip.

The people add their own prayers, silently or aloud.

Help us keep your commandments; **By loving you and our neighbor.**

I ask you to remember those in authority; our President and the Houses of Congress; our Governor and the New York Legislature; our county and city executives. As in all times, we pray for our leaders to turn away from the common sins of arrogance, greed, untrue claims and exploitation, and to follow your way of righteousness. We pray for truth to be told, and for decisions that support the Common Good.

The people add their own prayers, silently or aloud.

Help us keep your commandments; **By loving you and our neighbor.**

Recall that our well-being and continued existence are linked to this Earth, our local environment, and the care of the world beyond Central New York. We pray to care for God's creation.

The people add their own prayers, silently or aloud.

Help us keep your commandments; **By loving you and our neighbor.**

We pray for the countless victims of war and violence, in Ukraine and Gaza, and here in the US where domestic attacks and gun violence are all too common. Seek freedom, dignity and safety for us all. I ask your prayers for all who suffer from any kind of illness, from depression, poverty, imprisonment, injustice or cruelty, for those on our Prayer List *n.*, and for those you want to name aloud or in your heart.

The people add their own prayers, silently or aloud.

Help us keep your commandments; **By loving you and our neighbor.**

For all who have died in the communion of your Church, and those known only to God, may they have rest where there is no pain or sorrow, but rather life eternal. We pray *especially for n.* and for those you name aloud or in your heart.

The people add their own prayers, silently or aloud.

Help us keep your commandments; **By loving you and our neighbor.**

The celebrant concludes the prayers with a collect.

The Prayer List

Destany W., Mary S., Marilyn A., Jenny T., Bob W., Mary B., Ruth B., Vince P., David M., and Ruth L.

We remember those who have died in recent days.

The flowers today are given to the glory of God.

Announcements

* Join us this Thursday, July 16th at 5:30 p.m., for our Neighborhood Picnic! This is a time for us to meet some of our neighbors and share some fun summer picnic food together. We volunteers to make cookies for the picnic and to help serve food, set-up and clean-up. Please speak with Liz Belden-Handler or Betsy Elkins if you are able to help.

* The Syracuse Arts and Crafts Festival is coming up: 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 of the week, from Sunday, July 19th-Sunday, July 26th. We also need volunteers to serve as greeters and hosts, to give people directions and welcome them into the building July 24th-26th. If you are able to help, please talk to Doug Mouncey or sign up during Fellowship Hour.

* The deadline for articles for the August edition of *The Courier* is July 15th. Please send the final draft of your Courier article as an attachment using *Word* or *Pages* or other software to Judy at jmcadoo@stpaulsyr.org.

* 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

#38. What is 'The Anamnesis'?

According to my dictionary, *amnesia* means 'a partial or total loss of memory'. Anamnesis is the opposite of amnesia. Anamnesis means 'deep remembering', such as when we remember past events and understand them in deeper ways.

You might describe our entire worship service as a time of anamnesis. During worship we remember why it is important for us to be returning to God. We remember we are God's children. We remember God created us out of love, and for the purposes of love.

But there is one specific moment in our worship service that is called 'The Anamnesis'. The Anamnesis usually comes in the middle of the Eucharistic Prayer. In today's Eucharistic Prayer, Prayer A, we come this sentence: "We Celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving." Hearing them, we enter into a time of deep remembering.

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