

THE TENTH SUNDAY AFTER PENTECOST

JULY 28, 2024

**OLD SWEDES CHURCH
9:30 AM**



THE SEASON IS...

the Season after Pentecost—sometimes called Ordinary Time. This season begins after the feast of Pentecost and runs through to the first Sunday of Advent. The focus of the season is the daily Christian life — life lived in the light of the resurrection, in the faith that nothing can separate us from the love of God in Christ. The liturgical color of the season is green.

FIND US ON SOCIAL MEDIA

Please check out our website (trinityoldswedes.church). Follow us on Facebook and Instagram by searching for @TrinityParishDE; and please tag us in your pictures using #TrinityParishDE.

OUR PRAYER LIST

Prayer requests for the bulletin should be sent to the parish office by Wednesday to appear in the Sunday bulletin. The clergy and members of our church are happy to pray with you on the phone if you would like.

SERVICE PARTICIPANTS

The Most Reverend Michael B. Curry—Presiding Bishop
The Right Reverend Kevin S. Brown—Bishop of the Diocese of Delaware
The Reverend Patricia Downing—Rector
The Reverend Dr. Marta Illueca—Associate Rector
The Reverend Canon Brad Hinton — Canon to the Ordinary of Delaware
David Simmons—Director of Music
Maria Rusu—Violin
William Gregory—Trumpet
Robbie Smith, Jerry Lucas—AV
Julia Dooley, David Fricke—Ushers
Breanne Staley-Ashe, Niki Ingram—Readers
Kennard Brown—Intercessor
Sarah Berninger—Master of Ceremonies
James Earle—Crucifer
Eleanor McQuirter—Acolytes
Pam Stevenson—Altar Guild
All music is used with permission.

The flowers are offered to the glory of God and in grateful thanksgiving for the ministry of
The Most Reverend Michael B. Curry, twenty-seventh Presiding Bishop
of the Episcopal Church.

Flowers arranged by Fred Thomas and Ashlin Bray.

If you would like to give online to Trinity Parish,
please scan the QR code on the right.



The Holy Eucharist

Prelude (Violin and Organ)

“Reflection on ‘*Tryggare Kan Ingen Vara*’”
Tune: Swedish Folk Tune
Setting: James Biery

Choral Fanfare and Call To Worship (Choir)

“God Of The Ages”
Original Music: Lloyd Larson; Original Text: John Parker
Incorporating the 18th century hymn “O God Our Help In Ages Past”
by William Croft and Isaac Watts.

Forever You have been; forever You will be Omnipotent Jehovah, God of eternity!
Mighty Sov'reign Lord, we gather on this day to crown You with our praises, to bend our knee and say:
God of the ages, You are the Lord of all! Before Your throne we humbly fall.
With praise sublime we worship You. With loudest songs we honor You.
We worship You, Eternal God of time!

O God, our help in ages past, our hope for years to come,
be Thou our guide while life shall last, and our eternal home.

God of the ages, You are the Lord of all! Before Your throne we humbly fall,
and we lift our praise to the God of the ages! Amen, Amen!

Ringling of the Tower Bell

Processional Hymn

Christ Is Made The Sure Foundation
Setting by Robert J. Powell



1. Christ is made the sure foun - da - tion,
2. All that ded - i - cat - ed cit - y,
Choir 3. To this tem - ple, where we call you,
4. Grant, we pray, to all your peo - ple,



Christ the head and cor - ner - stone;
Dear - ly loved of God on high,
Come, O Lord of hosts, to - day;
All the grace they ask to gain;



Cho - sen of the Lord, and pre - cious,
In ex - ult - ant ju - bi - la - tion,
With your wont - ed lov - ing kind - ness
What they gain from you for ev - er



Bind - ing all the Church in one;
Pours per - pet - ual mel - o - dy;
Hear your ser - vants as they pray,
With the bless - ed to re - tain,



Ho - ly Zi - on's help for ev - er,
God the One in three a - dor - ing
And your full - est ben - e - dic - tion
And here - af - ter in your glo - ry



And her con - fi - dence a - lone.
In glad hymns e - ter - nal - ly.
Shed in all its bright ar - ray.
Ev - er - more with you to reign.

The Word of God

Celebrant Blessed be God: Father, Son, and Holy Spirit.
People *And blessed be his kingdom, now and for ever. Amen.*

The Collect for Purity *Celebrant and People*

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.

Gloria S-278

Setting by William Matthias



1. Glo-ry to God in the high-est, and
peace to his peo - ple on earth. 2. Lord God, heaven - ly King, al -
might - y God and Fa - ther, we wor - ship you, we give you thanks, we
praise you for your glo - ry. 3. Lord Je - sus Christ,
on - ly Son of the Fa - ther, Lord God, Lamb of God, 4. you
take a - way the sin of the world: have mer - cy on us;
5. you are seat - ed at the right hand of the Fa - ther: re -
ceive our prayer. 6. For

you a-lone are the Ho-ly One, you a-lone are the Lord,
 7. you a-lone are the Most High, Je-sus Christ, with the
 Ho-ly Spi-rit, in the glo-ry of
 God the Fa-ther. A-men.

Music: William Mathias (1934-1992). Copyright © 1976 Oxford University Press.

The Collect of the Day

Celebrant The Lord be with you.

People ***And also with you.***

Celebrant Let us pray.

O God, the protector of all who trust in you, without whom nothing is strong, nothing is holy: Increase and multiply upon us your mercy; that, with you as our ruler and guide, we may so pass through things temporal, that we lose not the things eternal; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. ***Amen.***

The Lesson

2 Samuel 11:1-15

In the spring of the year, the time when kings go out to battle, David sent Joab with his officers and all Israel with him; they ravaged the Ammonites, and besieged Rabbah. But David remained at Jerusalem. It happened, late one afternoon, when David rose from his couch and was walking about on the roof of the king's house, that he saw from the roof a woman bathing; the woman was very beautiful. David sent someone to inquire about the woman. It was reported, "This is Bathsheba daughter of Eliam, the wife of Uriah the Hittite." So David sent messengers to get her, and she came to him, and he lay with her. (Now she was purifying herself after her period.) Then she returned to her house. The woman conceived; and she sent and told David, "I am pregnant." So David sent word to Joab, "Send me Uriah the Hittite." And Joab sent Uriah to David. When Uriah came to him, David asked how Joab and the people fared, and how the war was going. Then David said to Uriah, "Go down to your house, and wash your feet." Uriah went out of the king's house, and there followed him a present from the king. But Uriah slept at the entrance of the king's house with all the servants of his

lord, and did not go down to his house. When they told David, “Uriah did not go down to his house,” David said to Uriah, “You have just come from a journey. Why did you not go down to your house?” Uriah said to David, “The ark and Israel and Judah remain in booths; and my lord Joab and the servants of my lord are camping in the open field; shall I then go to my house, to eat and to drink, and to lie with my wife? As you live, and as your soul lives, I will not do such a thing.” Then David said to Uriah, “Remain here today also, and tomorrow I will send you back.” So Uriah remained in Jerusalem that day. On the next day, David invited him to eat and drink in his presence and made him drunk; and in the evening he went out to lie on his couch with the servants of his lord, but he did not go down to his house. In the morning David wrote a letter to Joab, and sent it by the hand of Uriah. In the letter he wrote, “Set Uriah in the forefront of the hardest fighting, and then draw back from him, so that he may be struck down and die.”

The Word of the Lord. *Thanks be to God.*

Psalmody (Choir and Congregation) – Psalm 150

Music: Paul D. Weber
Text: Based on Psalm 150

The congregation is invited to join the choir in singing the following refrain:

Let ev - 'ry - thing that has breath
praise the Lord. Hal - le - lu - jah!

Music: Paul D. Weber (ASCAP), newly composed, and copyright © 2023 Birnamwood with this publication.

Choir: Let ev’rything that has breath praise the Lord. Hallelujah!

***Congregation:* Let ev’rything that has breath praise the Lord. Hallelujah!**

Choir: Hallelujah! Praise God in his holy temple; praise Him in the firmament of his power.

***Congregation:* Let ev’rything that has breath praise the Lord. Hallelujah!**

Choir: Praise Him for his mighty acts; praise Him for his excellent, excellent greatness.

***Congregation:* Let ev’rything that has breath praise the Lord. Hallelujah!**

Choir: Praise Him with the blast of the ram’s horn; praise Him with lyre and harp. Praise Him with timbrel and dance; praise him with strings and pipe.

***Congregation:* Let ev’rything that has breath praise the Lord. Hallelujah!**

Choir: Praise Him with resounding cymbals; praise Him with loud clanging cymbals.
Let ev'rything that has breath praise the Lord. Praise the Lord! Praise the Lord!
Hallelujah, hallelujah, hallelujah!

***Congregation:* Let ev'rything that has breath praise the Lord. Hallelujah!**

Choir: Hallelujah!

The Epistle

Ephesians 3:14-21

I bow my knees before the Father, from whom every family in heaven and on earth takes its name. I pray that, according to the riches of his glory, he may grant that you may be strengthened in your inner being with power through his Spirit, and that Christ may dwell in your hearts through faith, as you are being rooted and grounded in love. I pray that you may have the power to comprehend, with all the saints, what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, so that you may be filled with all the fullness of God. Now to him who by the power at work within us is able to accomplish abundantly far more than all we can ask or imagine, to him be glory in the church and in Christ Jesus to all generations, forever and ever. Amen.

The Word of the Lord. ***Thanks be to God.***

Gradual Hymn

The Church Of Christ In Every Age
Setting by David M. Cherwien



1 The church of Christ, in ev - 'ry age
2 A - cross the world, a - cross the street,
Choir 3 *Then let the ser - vant church a - rise,*
4 For he a - lone, whose blood was shed,
5 We have no mis - sion but to serve



be - set by change, but Spir - it - led,
the vic - tims of in - jus - tice cry
a car - ing church that longs to be
can cure the fe - ver in our blood,
in full o - be - dience to our Lord;

Continued on next page.



must claim and test its her - i - tage
for shel - ter and for bread to eat,
a part - ner in Christ's sac - ri - fice,
and teach us how to share our bread
to care for all, with - out re - serve,



and keep on ris - ing from the dead.
and nev - er live be - fore they die.
and clothed in Christ's hu - man - i - ty.
and feed the starv - ing mul - ti - tude.
and spread his lib - er - at - ing word.

Text: Fred Pratt Green, 1903–2000 © 1971 Hope Publishing Company, hopepublishing.com. All rights reserved.
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Arrangement: David M. Cherwien © 2023 Augsburg Fortress. All rights reserved.

The Gospel *People stand as they are able.*

John 6:1-21

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

Glory to you, Lord Christ.

Jesus went to the other side of the Sea of Galilee, also called the Sea of Tiberias. A large crowd kept following him, because they saw the signs that he was doing for the sick. Jesus went up the mountain and sat down there with his disciples. Now the Passover, the festival of the Jews, was near. When he looked up and saw a large crowd coming toward him, Jesus said to Philip, “Where are we to buy bread for these people to eat?” He said this to test him, for he himself knew what he was going to do. Philip answered him, “Six months’ wages would not buy enough bread for each of them to get a little.” One of his disciples, Andrew, Simon Peter’s brother, said to him, “There is a boy here who has five barley loaves and two fish. But what are they among so many people?” Jesus said, “Make the people sit down.” Now there was a great deal of grass in the place; so they sat down, about five thousand in all. Then Jesus took the loaves, and when he had given thanks, he distributed them to those who were seated; so also the fish, as much as they wanted. When they were satisfied, he told his disciples, “Gather up the fragments left over, so that nothing may be lost.” So they gathered them up, and from the fragments of the five barley loaves, left by those who had eaten, they filled twelve baskets. When the people saw the sign that he had done, they began to say, “This is indeed the prophet who is to come into the world.” When Jesus realized that they were about to come and take him by force to make him king, he withdrew again to the mountain by himself. When evening came, his disciples went down to the sea, got into a boat, and started across the sea to

Capernaum. It was now dark, and Jesus had not yet come to them. The sea became rough because a strong wind was blowing. When they had rowed about three or four miles, they saw Jesus walking on the sea and coming near the boat, and they were terrified. But he said to them, "It is I; do not be afraid." Then they wanted to take him into the boat, and immediately the boat reached the land toward which they were going.

The Gospel of the Lord. *Praise to you, Lord Christ.*

The Sermon

The Most Reverend Michael B. Curry

The Nicene Creed

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.

The Prayers of the People

In peace, we pray to you, Lord God.

Silence

For all people in their daily life and work especially for those who for generations have worshipped you in this space;

For our families, friends, and neighbors, and for those who are alone.

For this community, the nation, and the world may your life giving love bring peace and healing;

For all who work for justice, freedom, and peace.

For the just and proper use of your creation that we may pass on to the next generation a place of abundance and health;

For the victims of hunger, fear, injustice, and oppression.

For all who are in danger, sorrow, or any kind of trouble, that they may be comforted;
For those who minister to the sick, the friendless, and the needy.

For the peace and unity of the Church of God; in the Anglican cycle of prayer we remember the Episcopal Church in Jerusalem and the Middle East, and in our own diocese, Trinity Parish, Wilmington;
For all who proclaim the Gospel, and all who seek the Truth.

For Michael, our Presiding Bishop, Sean, Presiding Bishop Elect, and Kevin, our Bishop; for our clergy, Patty and Marta, and for all bishops and other ministers;
For all who serve God in his Church.

For the special needs and concerns of this congregation; especially Marie Hunt, Mark Levin, Anne Digan, Jim Yandle, Philip Simmons, Melissa Perry, Marilyn Serrano, Paquito Ocasio, Ofelia Pitalúa, Emiliano Morales, Michael Dean, Evonn Ingram, Ron Clineff, Natividad Febus, and Cecily Harmon.

Hear us, Lord;
For your mercy is great.

We thank you, Lord, for all the blessings of this life, for this inspiring space that draws us into your presence and for the opportunity to celebrate 325 years of service in your name. We pray also for those celebrating birthdays and anniversaries this week; Elaine Stout, Jocelyn Ibarra, Abigail Zitzelberger, Marilyn Serrano, Joshua Kelly, and Addison Pryslak.

We will exalt you, O God our King;
And praise your Name for ever and ever.

We pray for all who have died, that they may have a place in your eternal kingdom.

Lord, let your loving-kindness be upon them;
Who put their trust in you.

We pray to you also for the forgiveness of our sins.

Leader and People

Have mercy upon us, most merciful Father; in your compassion forgive us our sins, known and unknown, things done and left undone; and so uphold us by your Spirit that we may live and serve you in newness of life, to the honor and glory of your Name; through Jesus Christ our Lord. Amen.

Celebrant

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life.
Amen.

The Peace The peace of the Lord be always with you. ***And also with you.***

The Holy Communion

All are invited to join us in receiving Communion.

The Offertory —I appeal to you, brethren, by the mercies of God, to present yourselves as a living sacrifice, holy and acceptable to God, which is your spiritual worship.

Romans 12:1

Offertory Anthem (Choir)

“Come, Sing Of Years Gone By”

Music: Arthur H. Messiter; setting by John Ferguson

Text: W. Bruce Benson

Come, sing of years gone by, acclaim our forebears bold,
their roots in faith and hope and love, of God's own flock and fold.
Amen. Amen, to them we say, Amen.

And still the world has need for those who hear God's call
to rise in faith, in hope and love, seek justice, grace for all.
Amen. Amen, to this we say, Amen.

We join our forebears now; our time has come to choose:
what values shall our lives uphold? Which claim, and which refuse?
To faith and hope and love we say, Amen.

To walk the way of Christ, thought daunting, is not grim,
but rich in blessing, full of love, a joyous, living hymn.
Amen. Amen. Amen. Amen. Sing, shout, live out Amen!
Amen. Amen. Sing, shout, live out Amen!

Offertory Hymn

From All That Dwell Below The Skies Let The Creator's Praise Arise!

1 From all that dwell be - low the skies let
2 E - ter - nal are thy mer - cies, Lord, and
*3 Praise God, from whom all bless - ings flow; praise
the Cre - a - tor's praise a - rise! Let the Re - deem - er's
truth e - ter - nal is thy word: thy praise shall sound from
him, all crea - tures here be - low; praise him a - bove, ye
Name be sung through ev - ery land, by ev - ery tongue!
shore to shore till suns shall rise and set no more.
heaven - ly host: praise Fa - ther, Son, and Ho - ly Ghost.

The Great Thanksgiving

The Lord be with you
Lift up your hearts.
Let us give thanks to the Lord our God.

*And also with you.
We lift them to the Lord.
It is right to give him thanks and praise.*

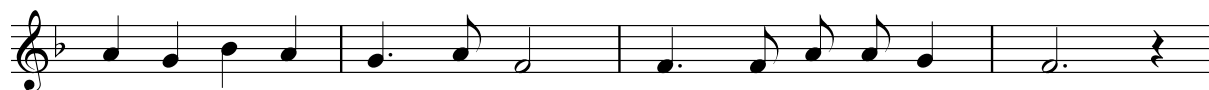
All thanks and praise are yours at all times and in all places, our true and loving God: through Jesus Christ, your eternal Word, the Wisdom from on high by whom you created all things.

You laid the foundations of the world and enclosed the sea when it burst out: You brought forth all creatures of the earth and gave breath to humankind.

Wondrous are you, Holy One of Blessing, all you create is a sign of hope for our journey; And so as the morning stars sing your praises we join the heavenly beings and all creation as we lift our voices and sing:

Sanctus S-125

Setting from *A Community Mass* by Richard Proulx



Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,



heaven and earth are full of your glo - ry. Ho -



san - na in the high - est. Ho - san - na in the high - est.



Blessed is he who comes in the name of the Lord. Ho -



san - na in the high - est. Ho - san - na in the high - est.

Music: From *A Community Mass*; Richard Proulx (b. 1937). Copyright © 1971, 1977 GIA Publications, Inc.

The Celebrant continues

Glory and honor are yours, Creator of all, your Word has never been silent; you called a people to yourself, as a light to the nations, you delivered them from bondage and led them to a land of promise. Of your grace, you have Jesus to be human, to share our life, to proclaim the coming of your holy reign and give himself for us, a fragrant offering.

Through Jesus Christ our Redeemer, you have freed us from sin, brought us into your life, reconciled us to you, and restored us to the glory you intend for us.

We thank you that on the night before he died for us Jesus took bread, and when he had given thanks to you, he broke it, gave it to his friends and said: “Take, eat, this is my Body, broken for you. Do this for the remembrance of me.”

After supper Jesus took the cup of wine, said the blessing, gave it to his friends and said: “Drink this, all of you: this cup is the new Covenant in my Blood, poured out for you and for all for the forgiveness of sin. Do this for the remembrance of me.”

And so, remembering all that was done for us: the cross, the tomb, the resurrection and ascension, longing for Christ’s coming in glory, and presenting to you these gifts your earth has formed and human hands have made, we acclaim you, O Christ:

Celebrant and People

Dying, you destroyed our death.

Rising, you restored our life.

Christ Jesus, come in glory!

The Celebrant continues

Send your Holy Spirit upon us and upon these gifts of bread and wine that they may be to us the Body and Blood of your Christ. Grant that we, burning with your Spirit’s power, may be a people of hope, justice and love. Giver of Life, draw us together in the Body of Christ, and in the fullness of time gather us with all your people into the joy of our true eternal home.

Through Christ and with Christ and in Christ, by the inspiration of your Holy Spirit, we worship you our God and Creator in voices of unending praise.

Blessed are you now and forever. Amen.

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

Celebrant and People

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

Alleluia! Christ our Passover is sacrificed for us;
Therefore let us keep the feast. Alleluia!

The gifts of God for the people of God.

Musical Offering (Organ)

“Meditation on ‘O Store Gud’”

Tune: Swedish Folk Tune

Setting: Mark Rippe

Communion Anthem (Choir)

“Day Of Arising”

Music: Carl Schalk; setting by David M. Cherwien

Text: Susan Palo Cherwien

Day of arising, Christ on the roadway
unknown companion walks with his own.
When they invite him, as fades the first day,
and bread is broken, Christ is made known.

When we are walking, doubtful and dreading,
blinded by sadness, slowness of heart,
yet Christ walks with us ever awaiting
our invitation: Stay, do not part.

"Lo, I am with you," Jesus has spoken.
This is Christ's promise, this is Christ's sign:
when the church gathers, when bread is broken,
there Christ is with us in bread and wine.

Christ our companion, hope for the journey,
bread of compassion, open our eyes.
Grant us your vision, set all hearts burning
that all creation with you may rise.

Communion Hymn

“I Shall Not Be Moved (*Like A Tree Planted By The Water*)”

African-American Spiritual



I shall not be, I shall not be moved. I shall not be, I shall not be moved;



like a tree plant-ed by the wa - ter, I shall not be moved.



1	When my cross is heav - y,	I shall not be moved,
2	The church of God is march - ing,	I shall not be moved, the
3	Je - sus is our cap - tain,	I shall not be moved,
4	Fight - ing sin and Sa - tan,	I shall not be moved,

Continued on next page.



when my cross is heav - y, I shall not be moved;
 church of God is march - ing, I shall not be moved;
 Je - sus is our cap - tain, I shall not be moved;
 fight - ing sin and Sa - tan, I shall not be moved;



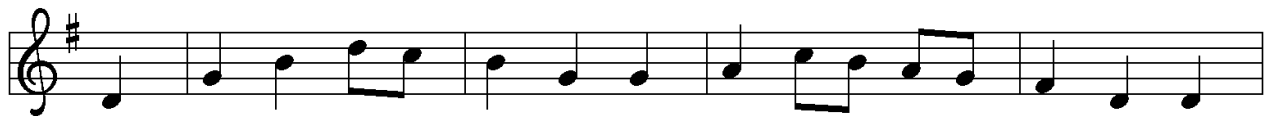
Refrain

like a tree plant-ed by the wa - ter, I shall not be moved.

Text African American spiritual
 Music: I SHALL NOT BE MOVED, African American spiritual

Communion Hymn

Let All Things Now Living A Song Of Thanksgiving



1 Let all things now liv - ing a song of thanks - giv - ing to
 2 God rules all the forc - es: the stars in their cours-es and



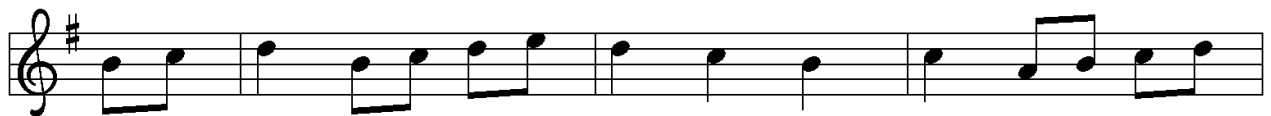
God the cre - a - tor tri - um - phant - ly raise,
 sun in its or - bit o - be - dient - ly shine;



who fash - ioned and made us, pro - tect - ed and stayed us, who
 the hills and the moun - tains, the riv - ers and foun - tains, the



still guides us on to the end of our days.
 deeps of the o - cean pro - claim God di - vine.



God's ban - ners are o'er us, God's light goes be -
 We too should be voic - ing our love and re -

Continued on next page.

fore us, a pil - lar of fire shin - ing forth in the night,
joic - ing; with glad ad - o - ra - tion a song let us raise
till shad - ows have van - ished and dark - ness is ban - ished, as
till all things now liv - ing u - nite in thanks - giv - ing: "To
for - ward we trav - el from light in - to light.
God in the high - est, ho - san - na and praise!"

Text: Katherine K. Davis, 1892–1980, alt.
Music: THE ASH GROVE, Welsh folk tune
Text © 1939, 1966 E. C. Schirmer Music Company.

Post Communion Prayer

Celebrant Let us pray.

Almighty and everliving God, we thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the Body of your Son, and heirs of your eternal kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen

Announcements

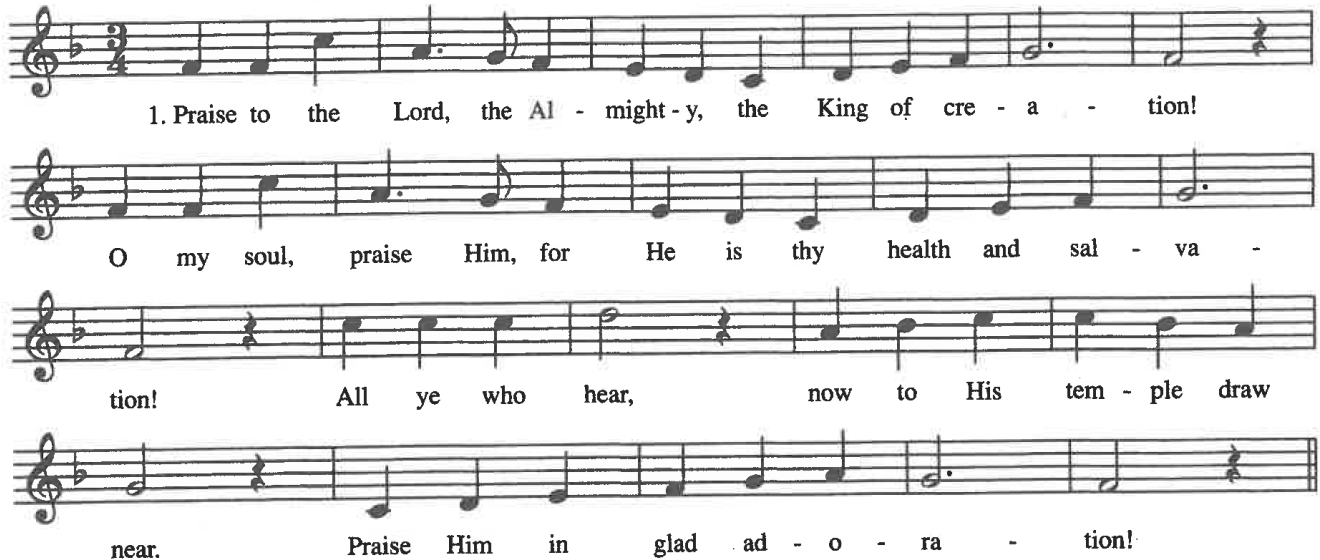
The Blessing

The peace of God, which passes all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the holy ghost, be amongst you, and remain with you always. *Amen.*

Recessional Hymn

Praise To The Lord, The Almighty Setting by Cindy Berry

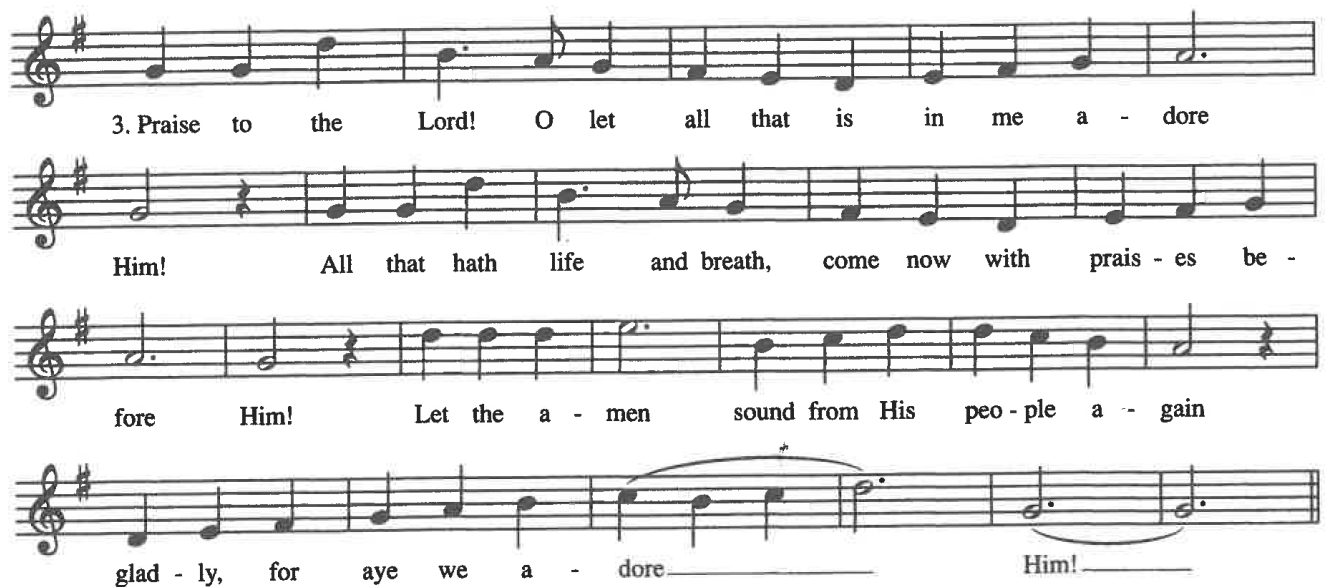
Verse 1: Choir & Congregation



1. Praise to the Lord, the Al - might - y, the King of cre - a - tion!
O my soul, praise Him, for He is thy health and sal - va -
tion! All ye who hear, now to His tem - ple draw
near. Praise Him in glad ad - o - ra - tion!

Verse 2: Praise to the Lord, Who o'er all things so wondrously reigneth,
(Choir only) Shelters thee under His wings, yea, so gently sustaineth!
Hast thou not seen how thy desires e'er have been
granted in what He ordaineth?

Verse 3: Choir & Congregation



3. Praise to the Lord! O let all that is in me a - dore
Him! All that hath life and breath, come now with prais - es be -
fore Him! Let the a - men sound from His peo - ple a - gain
glad - ly, for aye we a - dore Him!

Postlude: Praise ye, praise ye the Lord!
(Choir only)

The Dismissal

Let us bless the Lord. *Thanks be to God.*

Postlude (Trumpet & Organ)

Postlude on "Praise To The Lord, The Almighty"
Tune: *Lobe den Herren*, from *Erneuerten Gesangbuch*, 1665
Setting: Wayne L. Wold, 2016

Announcements

Please welcome The Most Reverend Michael Curry. The Presiding Bishop is celebrating and preaching at today's service.

Please join us immediately following the service for a reception in the amphitheater.

There is still time to get your 325 bag of swag! Pledge cards available in the foyer at coffee hour. If you have already pledged, please be sure to pick up your bag of swag during coffee hour or during the week from the parish office.

Enjoy a night with the Blue Rocks! Trinity is organizing a trip to the Blue Rocks game on Friday, August 16th, complete with fireworks post-game. Tickets cost \$16.00 apiece. Sign up on the form located in the lobby today. Payment is requested by August 1st. Scholarships are available—please speak with our clergy for more information.

TRINITY HANDBELLS TO RING IN AUGUST – Come Join Us!

The new Trinity Ringers, which made their debut here at Trinity this past April, will be ringing again on Sunday, August 18. We would love to have you join us! We will rehearse on Sunday, August 4 and Sunday, August 11, at 11:15 am in the upstairs choir room. If you are interested in ringing with us, please email our Director of Music, David Simmons, at david@trinityparishde.org, so that he can have the right arrangement of bells scores ready for rehearsal. We would love to have many more members, friends or guests of Trinity join us for this fun endeavor. No prior experience playing bells is needed! RING ON!!!

OLD SWEDES: 325 years of faith and service

By Michael Redmond

The official seal of Trinity Episcopal Parish bears the emblem of a tree. It represents a verse from holy scripture: “(the righteous) are like trees planted by streams of water, which yield their fruit in its season, and their leaves do not wither. In all that they do, they prosper” (Psalm 1:3, NRSV). Those righteous were the hardy Swedes who founded the Colony of New Sweden in 1638; the tree was their church, Helga Trefaldighet Kyrka (Holy Trinity Church), and the “streams of water” was the river close by, which they had named for their queen, Christina. Their settlement was named for the queen, too: Fort Christina. This was the foundation of the city that would eventually be known as Wilmington.

In time the small community of colonists, adherents of the Church of Sweden (Lutheran), outgrew the log cabin chapels in which they worshipped, and aspired to build a larger, stone-built church. The inspiration and the energy for this project largely came from a new arrival from Sweden, the Rev. Erik Björk (1668-1740), missionary priest, who disembarked in June 1697 and had the new church up, finished and ready for consecration on Trinity Sunday, June 4, 1699.

Fort Christina had long had a burial ground to its north, and it was felt that the new church location should incorporate it. Parishioner John Stalcop donated land to make this a reality, and he also agreed to sell about 500 acres to the congregation. Mr. Stalcop’s parcel to the church’s north -- 228 acres, equivalent to 173 football fields -- includes today’s central Wilmington. The “Delaware Blue” granite used to build the church was quarried from the property of another parishioner, Ashmund Stidham. The church’s black walnut pulpit – one of the oldest known pulpits in the United States – was built with wood donated by the earliest parishioners.

The short-lived Colony of New Sweden was diverse from the start. In addition to the Swedes, white settlers included Finns, Dutch, Belgians and Germans. The land had originally been inhabited by the Siconese Lenape, whose presence was much diminished by disease, famine and warfare. Church records show that adults and children variously described as “Negro,” “mulatto.” “Free Negro,” “black people” and “Indian” were baptized in the church as early as 1715. The records also show that persons described as “colored” were married in the church. It is assumed that people of color were interred in the burial ground. No record has been found that burials were ever segregated, a common practice at the time.

It has been estimated that the Old Swedes burial ground, some three acres in extent, could be the final resting place of as many as 15,000 people. Among them are 44 Revolutionary War veterans; Richard Bayard (1796–1868), first mayor of Wilmington; three U.S. senators; a U.S. general who served during the Civil War, and the Rt. Rev. Alfred Lee (1807-1887), first bishop of the Episcopal Diocese of Delaware, later 10th presiding bishop of The Episcopal Church. Also noteworthy is Florence Bayard Hilles (1866-1954), an important figure in the national movement for women’s suffrage.

By the tenure of the sixth rector, the Rev. Peter Tranberg (1716-1748), Delaware had been British for nearly 80 years, and the Swedish language had “very much fallen out of use.” Due to his high proficiency in English, the Rev. Tranberg offered both English and Swedish

services, attracting Wilmington's growing Anglican community, who lacked an Anglican church. Old Swedes' records show that many early baptisms, weddings and funerals were performed for families who were not members of the congregation. Out of necessity, the crossing of denominational lines was not uncommon among Protestants in early America.

There was ample precedent. The Rev. Björk had preached on occasion to Anglican congregations in New Castle and Chester, Pa. He wrote regarding this: "We have always been counseled and instructed from Sweden to maintain friendship and unity with the English, so that we and the English Church shall not reckon each other as dissenters ... but as sister Churches."

The Old Swedes congregation grew. By the 1770s the church required more seating. Renovations were made, and a gallery was built along the west wall. In 1777 services were discontinued while two companies of British and Hessian soldiers were quartered in the church.

By the end of the Revolutionary War and the establishment of the United States of America, the Swedes among the congregation had become fully assimilated into American culture, including the complete loss of "knowledge of the Swedish language." In 1782 The Church of Sweden began withdrawing from its missionary work in the new American republic; the last Swedish pastor of Old Swedes, the Rev. Lars Girelius, was eventually recalled. In October 1786 the third General Convention of the Protestant Episcopal Church of the United States was held in Wilmington; the convention's worship took place in Old Swedes. The parish formally became Episcopal in 1791. Ever since, nonetheless, Holy Trinity Episcopal Parish has acknowledged the Swedish settlers as its founders and 1699 as its foundation.

Noteworthy visitors to Old Swedes include President Franklin D. Roosevelt, in 1938; Lyndon B. Johnson, in 1963, then vice president of the United States, and Their Majesties King Carl XVI Gustaf and Queen Silvia of Sweden, during a state visit in 2013.

The 19th century brought sweeping growth and change, including the industrialization of the riverfront. The City of Wilmington was expanding westward. Having outgrown Old Swedes, the Trinity congregation built a new sanctuary uptown at Fifth and King streets. In 1847 regular worship was being conducted at both locations. In 1882 the parish moved again – farther uptown, to a small chapel it had built at N. Adams Street and Delaware Avenue to serve the congregation while the construction of the present Trinity Church was completed. Worship at Old Swedes continued as before – one parish, two congregations, two locations.

Today there are three congregations, one family. Since the early 1990s a Spanish-language congregation worships weekly at Trinity Church, using *El Libro de Oracion Comun* (1979), the authorized Spanish edition of *The Book of Common Prayer*. Its core membership consists of people of Mexican heritage.

Designed by Philadelphia architect Theophilus P. Chandler Jr. in the English Gothic style, the new Holy Trinity Church on N. Adams Street was consecrated on May 15, 1906. The tower and spire were added in 1925. Distinguishing features include rough-dressed Avondale stone; hammer beams, hand-carved as angels, supporting high wooden arches; a

Caen stone altar, reredos, and pulpit; Tiffany stained glass windows; solid brass art metalwork, and 12 tower bells. In 1911 the attached Parish House and Rectory were completed, in current use for offices and classrooms.

But the story of a parish is more than marble and mortar.

In 1948 the former vicarage at Old Swedes was renovated and expanded to form the Christiana Community Center, the site of a wide range of programs serving Wilmington's East Side neighborhood. Among the offerings were sports, arts and crafts, club rooms, a library and reading room, a music room, and a recreation hall. Services included health clinics and vocational, educational and employment counseling. Today's Trinity Parish is keeping a close eye on plans to revitalize the East Side and is seeking to envision how the Old Swedes Historic Site might support that effort.

Uptown, Trinity Parish takes pride in the role it has played in the launching and support of Delaware Futures, an after-school tutoring program for at-risk youth; Triad Recovery Services (Limen Recovery + Wellness), alcohol and drug addiction services, and Friendship House, homelessness relief.

Old Swedes Church was designated a Registered National Historic Landmark in 1961. Old Swedes Church and Burial Ground was designated a unit of First State National Historical Park in 2015. Trinity Episcopal Church (N. Adams Street) was added to the National Register of Historic Places in 1984.

The Old Swedes neighborhood is changing. The City of Wilmington is changing. Trinity Episcopal Parish is dedicated to changing with them. While rooted in tradition, Trinity Parish is eager to engage with the new.

Acknowledgments: * Betsy V. Christopher, *Images of America: Old Swedes Church and Historic Site* (Arcadia Publishing, 2023, ISBN 9781-4671-6044-5) * *A Historic Saga of Settlement and Nation Building: First State National Historical Park: Historic Site Resource Study*. Prepared by Paula S. Reed & Associates for the National Park Service, 2019. * Charles A. Silliman, *The Episcopal Church in Delaware, 1785-1954* (Diocese of Delaware, 1982) * C.A. Weslager, *New Sweden on the Delaware: 1638-1655* (The Middle Atlantic Press, 1988) * Angela Sutton, Ph.D., *The Slave Trade and Its Legacy in the New World*, Vanderbilt University, 2021.

The 325th Anniversary Banner

Julia Dooley
May 2024
Mixed fiber

Artist Statement

My father, Max Dooley, *loved* Old Swedes Church! He delved into its history, immersed himself in its stories and the people that had been part of its past, and was proud to share all he knew with those that walked through its doors hoping for a tour. In 1999 my dad reveled in the 300th anniversary festivities and at his request I rendered the logo in fabric as a banner that hung next to the altar since then.

Twenty five years later, we celebrate the 325th anniversary of the consecration of Old Swedes Church. In honor of my father and the church community, I took on the task of creating a new banner. I chose to keep the original basic design, but used a place-based approach to how the design is interpreted.

The basic structure of the banner is inspired by the church's stained glass windows- paintings in glass framed in rich dark tones. Colors for the banner are in keeping with the blue and gold tones that define all things Delaware and Wilmington's ties to its Swedish colonial history. I chose textural fabrics to represent the rich history of the church and its community- pineapple motif liturgical brocade, comforting velvet, and handcrafted cotton mudcloth.

For the background of the banner, I wanted to honor the historic Delaware watershed by showing the location of the church (marked with the star) along the Christina River near its confluence with the Brandywine Creek just upstream from the Delaware River. Consider a time when these waterways provided the Lenni Lenape and other Indigenous Peoples with food and other resources, provided an efficient means of transportation, and trade routes. Now, bridges and roadways bisect our communities and we forget the waterways' courses. On the banner, the church building itself is shown from the perspective that would have been seen from the river rather than from the road that we now associate with the church's *front entrance*. The crosses in each of the banner's four corners remind us that with all of its historical significance, Old Swedes Church is anchored in Christianity- it was, and still is, a house of worship.

The neighborhood that surrounds Old Swedes is an ever-evolving community, and as with the banner's mudcloth frame, celebrates its vibrant African roots and rich history. Known as *bògòlanfìni*, this textile's name translates to something like *earth in cloth*, it is hand woven and dyed with fermented mud and plant dyes by the Bamana people in Mali.



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David Simmons, Director of Music
Aniela Meinhardt, Office Manager
Bob Kahn, Maintenance Manager
Alyse Calder, Sunday School Coordinator

2023-4 VESTRY MEMBERS: Elizabeth Hukill (Senior Warden), Catherine Dean (Junior Warden). Jerry Lucas, Michael Redmond, Andrew Dinsmore, Robbie Smith, Rachel Berninger, Daphne Arrindell, Brenda Demanczyk, Bob Emeritz, James Maxwell, The Reverend Patricia Downing, Bob Emeritz (secretary), and Don Copson (Treasurer)