

THE SECOND SUNDAY AFTER PENTECOST AT ST. PAUL'S
THE HOLY EUCHARIST, JUNE 22, 2025 AT 10.30 AM.



Mosaic of the exorcism of the Gerasene demoniac from the Basilica of Sant' Apollinare Nuovo in Ravenna, dating to the sixth century AD

Welcome to St. Paul's!

Whether you come from far or near, we greet you in the name of Jesus Christ! We invite people of all denominations and none to join in our worship together.

Worshipping With Us: Our worship follows the Book of Common Prayer in the pew racks (**BCP**) and authorized supplements, The People's responses are in **bold**. Our music comes from The Hymnal unless noted. "**H-**" is the Hymnal, and "**L-**" is the black-and-red Lift Every Voice and Sing. Links to the online Book of Common Prayer are in **blue**. Explanations of each section are marked with ¶.

Restrooms are located downstairs; please ask for directions.

Please ensure devices are off or set to vibrate. Thank you.

The Second Sunday after Pentecost

We adorn our worship with the beauty of the church building bequeathed to us, and by our own music. Supported by the organ, all are invited to "make a joyful noise unto the Lord." When we support each other, our own joy is heightened.

The Holy Eucharist

June 22, 2025

Prelude

Instrumental

The Word of God

Opening Hymn

O Bless the Lord, My Soul

H-411

*1 O bless the Lord, my soul!
His grace to thee proclaim!
And all that is within me join
to bless his holy Name!*

*2 O bless the Lord, my soul!
His mercies bear in mind!
Forget not all his benefits!
The Lord to thee is kind.*

*3 He will not always chide;
he will with patience wait;
his wrath is ever slow to rise
and ready to abate.*

*4 He pardons all thy sins,
prolongs thy feeble breath;
he healeth thine infirmities
and ransoms thee from death.*

5 He clothes thee with his love,
upholds thee with his truth;
and like the eagle he renews
the vigor of thy youth.

6 Then bless his holy Name,
whose grace hath made thee whole,
whose loving-kindness crowns thy days:
O bless the Lord, my soul!

The Acclamation (*standing*)

[BCP p. 355](#)

Presider: Blessed be God, Father, Son, and Holy Spirit.

People **And blessed by his Kingdom, now and for ever, Amen.**

¶ *Please stand as able to sing the*

Song of Praise

Glory to God

S-280

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

The musical score is written on five staves in G major (one sharp) and 4/4 time. It features a variety of note values including quarter, eighth, and sixteenth notes, as well as rests. The lyrics are placed below the staves, with some words hyphenated across lines. The third and fourth lines of the score include triplet markings over groups of three notes.

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: Robert Powell (b. 1932), rev. Setting: Copyright © Church Publishing Inc.

The Collect is the prayer appointed for each Sunday that "collects" or captures the theme of the day or season of the Church year. It summarizes the attributes of God as revealed in the scriptures for the day.

Presider: The Lord be with you.

People **And also with you.**

Presider O Lord, make us have perpetual love and reverence for your holy Name, for you never fail to help and govern those whom you have set upon the sure foundation of your loving-kindness; through Jesus Christ our Lord, who

lives and reigns with you and the Holy Spirit, one God, for ever and ever.
Amen.

The First Reading

1 Kings 19.1-15a

This 1st Reading is from the Jewish Scriptures, (what we call the Old Testament,) which is the Bible that Jesus and the first disciples knew and read from.

Ahab told Jezebel all that Elijah had done, and how he had killed all the prophets with the sword. Then Jezebel sent a messenger to Elijah, saying, "So may the gods do to me, and more also, if I do not make your life like the life of one of them by this time tomorrow." Then he was afraid; he got up

and fled for his life, and came to Beer-sheba, which belongs to Judah; he left his servant there.

But he himself went a day's journey into the wilderness, and came and sat down under a solitary broom tree. He asked that he might die: "It is enough; now, O LORD, take away my life, for I am no better than my ancestors." [Then he lay down under the broom tree and fell asleep. Suddenly an angel touched him and said to him, "Get up and eat." He looked, and there at his head was a cake baked on hot stones, and a jar of water. He ate and drank, and lay down again. The angel of the LORD came a second time, touched him, and said, "Get up and eat, otherwise the journey will be too much for you."] He got up, and ate and drank; then he went in the strength of that food forty days and forty nights to Horeb the mount of God. At that place he came to a cave, and spent the night there.

Then the word of the LORD came to him, saying, "What are you doing here, Elijah?" He answered, "I have been very zealous for the LORD, the God of hosts; for the Israelites have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I alone am left, and they are seeking my life, to take it away."

He said, "Go out and stand on the mountain before the LORD, for the LORD is about to pass by." Now there was a great wind, so strong that it was splitting mountains and breaking rocks in pieces before the LORD, but the LORD was not in the wind; and after the wind an earthquake, but the LORD was not in the earthquake; and after the earthquake a fire, but the LORD was not in the fire; and after the fire a sound of sheer silence. When Elijah heard it, he wrapped his face in his mantle and went out and stood at the entrance of the cave. Then there came a voice to him that said, "What are you doing here, Elijah?" He answered, "I have been very zealous for the LORD, the God of hosts; for the Israelites have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I alone am left, and they are seeking my life, to take it away." Then the LORD said to him, "Go, return on your way to the wilderness of Damascus." The Word of the Lord. *People* **Thanks be to God.**

The Response

Quemadmodum et Judica me, Deus

Psalms 42 and 43

As the deer longs for the water-brooks, *
so longs my soul for you, O God.

My soul is athirst for God, athirst for the
living God; *
**when shall I come to appear before
the presence of God?**

My tears have been my food day and night, *
**while all day long they say to me,
"Where now is your God?"**

I pour out my soul when I think on these things: *
**how I went with the multitude and led them into the house of
God,**

With the voice of praise and thanksgiving, *
among those who keep holy-day.

*The Psalms and Canticles are
songs from the Hebrew Scriptures
that Jesus used and cover every
mood of humanity's relationship
with God and one another.
Anglicans pray the Psalms daily
at Morning and Evening Prayer
and at nearly all public services.*

Why are you so full of heaviness, O my soul? *
and why are you so disquieted within me?

Put your trust in God; *
**for I will yet give thanks to him,
who is the help of my countenance, and my God.**

My soul is heavy within me; *
**therefore I will remember you from the land of Jordan,
and from the peak of Mizar among the heights of Hermon.**

One deep calls to another in the noise of your cataracts; *
all your rapids and floods have gone over me.

The LORD grants his loving-kindness in the daytime; *
**in the night season his song is with me,
a prayer to the God of my life.**

I will say to the God of my strength,
**"Why have you forgotten me? *
and why do I go so heavily while the enemy oppresses me?"**

While my bones are being broken, *
my enemies mock me to my face;

All day long they mock me *
and say to me, "Where now is your God?"

Why are you so full of heaviness, O my soul? *
and why are you so disquieted within me?

Put your trust in God; *
**for I will yet give thanks to him,
who is the help of my countenance, and my God.**

Give judgment for me, O God,
**and defend my cause against an ungodly people; *
deliver me from the deceitful and the wicked.**

For you are the God of my strength;
why have you put me from you? *
and why do I go so heavily while the enemy oppresses me?
Send out your light and your truth, that they may lead me, *
**and bring me to your holy hill
and to your dwelling;**
That I may go to the altar of God,
to the God of my joy and gladness; *
and on the harp I will give thanks to you, O God my God.
Why are you so full of heaviness, O my soul? *
and why are you so disquieted within me?
Put your trust in God; *
**for I will yet give thanks to him,
who is the help of my countenance, and my God.**

The Second Reading

Galatians 3:23-29

*This reading, taken from
the New Testament, is
typically from a letter
(epistle) to the early Church,
the Acts of the Apostles, or
the Revelation to John.*

Now before faith came, we were imprisoned and guarded under the law until faith would be revealed. Therefore the law was our disciplinarian until Christ came, so that we might be justified by faith. But now that faith has come, we are no longer subject to a disciplinarian, for in Christ Jesus you are all children of God through faith. As many of you as were baptized into Christ have clothed yourselves with Christ. There is no longer Jew or

Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus. And if you belong to Christ, then you are Abraham's offspring, heirs according to the promise.

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

*1 Dear Lord and Father of mankind,
forgive our foolish ways!
Reclothe us in our rightful mind,
in purer lives thy service find,
in deeper reverence, praise.*

*2 In simple trust like theirs who heard,
beside the Syrian sea,
the gracious calling of the Lord,
let us, like them, without a word,
rise up and follow thee.*

*3 O Sabbath rest by Galilee!
O calm of hills above,
where Jesus knelt to share with thee
the silence of eternity
interpreted by love!*

The Holy Gospel

Luke 8:26-39

¶*Please stand as able. Acclamation before the Gospel:***Glory to you, Lord Christ.**

Jesus and his disciples arrived at the country of the Gerasenes, which is opposite Galilee. As he stepped out on land, a man of the city who had demons met him. For a long time he had worn no clothes, and he did not live in a house but in the tombs. When he saw Jesus, he fell down before him and shouted at the top of his voice, "What have you to do with me, Jesus, Son of the Most High God? I beg you, do not torment me" -- for Jesus had commanded the unclean spirit to come out of the man. (For many times it had seized him; he was kept under guard and bound with chains and shackles, but he would break the bonds and be driven by the demon into the wilds.) Jesus then asked him, "What is your name?" He said, "Legion"; for many demons had entered him. They begged him not to order them to go back into the abyss.

Now there on the hillside a large herd of swine was feeding; and the demons begged Jesus to let them enter these. So he gave them permission. Then the demons came out of the man and entered the swine, and the herd rushed down the steep bank into the lake and was drowned.

When the swineherds saw what had happened, they ran off and told it in the city and in the country. Then people came out to see what had happened, and when they came to Jesus, they found the man from whom the demons had gone sitting at the feet of Jesus, clothed and in his right mind. And they were afraid. Those who had seen it told them how the one who had been possessed by demons had been healed. Then all the people of the surrounding country of the Gerasenes asked Jesus to leave them; for they were seized with great fear. So he got into the boat and returned. The man from whom the demons had gone begged that he might be with him; but Jesus sent him away, saying, "Return to your home, and declare how much God has done for you." So he went away, proclaiming throughout the city how much Jesus had done for him. The Gospel of the Lord.

¶*Response after the Gospel*

Praise to you, Lord Christ.

*4 Drop thy still dews of quietness,
till all our strivings cease;
take from our souls the strain and stress,
and let our ordered lives confess
the beauty of thy peace.*

*5 Breathe through the heats of our desire
thy coolness and thy balm;
let sense be dumb, let flesh retire;
speak through the earthquake, wind, and fire,
O still, small voice of calm.*

Sermon

The Rector

The Nicene Creed (*standing as able*)

[BCP p. 358](#)

Prayers of the People

As announced

Intercessor: We also pray for those who have requested our prayers:

We pray for Sue Ferguson, **Heather** Durdil, **Zach** Mitchell, **Mary** Solon, **Jeanne** Burgess, **Mike** Goebel, **Noreen** Hahn, **Michael John** Przyojski, **Ashley** Dunbar,

Peggy Degnan, Kim Pugh, Phil Gerstner, and those others, whom we now name, aloud or in our hearts....

We pray for all who have died, especially **Mella Davies**, and those we call out now in our hearts or aloud....

We pray for a just ending to war and unrest throughout the world, and especially in Iran, Gaza, and Ukraine, and in our own nation as well.

We pray in thanksgiving for all your blessings that you have bestowed on us, and especially those we call out, aloud or in our hearts....

We pray for all the residents and visitors of these Lake Erie Islands, and those we call out now, in our hearts or aloud....

We pray for **all the members and guests of this parish, for Bob our rector**, and for our sister churches of **Mother of Sorrows Put-in-Bay, Zion Methodist Kelleys Island, St. Michael's Kelleys Island, St Paul's Duluth, St. Paul's Elkins Park, and Our Lady Star of the Sea Pelee Island.**

In the Diocese of Ohio, we pray for: **Anne our Bishop, and in the West Mission Area, for St. Mark's Church, Sidney; All Saints Church, Toledo; St. Andrew's Church, Toledo; St. Matthew's Church, Toledo; St. Michael's in the Hills Church, Toledo; and Trinity Church, Toledo.**

In our wider Church, we pray **for Sean, our Presiding Bishop, and the churchwide staff.** And in the Anglican Communion, we pray for: **the election of the next Archbishop of Canterbury**, and for the people and clergy of: **The Anglican Church of Mozambique and Angola; the Diocese of Nakuru (Kenya); the Diocese of Nambale (Kenya); the Diocese of Namibia (S. Africa); the Diocese of Namirembe (Uganda); the Diocese of Nampula (Mozambique & Angola); and the Diocese of Nandyal (S. India).**

For whom else and what else shall we pray today?

¶*The Presider will add a concluding prayer.*

Confession of Sin and Absolution

[BCP p. 360](#)

The Greeting:

Presider:

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

¶*All may greet those close to them with a sign of peace. Short announcements may follow.*

The Holy Communion

Having listened to the Word of God, affirmed our faith, prayed for the Church and the world, and shared in the peace, we are prepared for the sacrifice and miracle of the Holy Communion. At the offering, we gratefully offer back to God some of what God has given us, in the money we give, and symbolically in the bread and wine.

At the Offering

Instrumental

To give online, Scan this QR code:



At the Presentation

Praise God, from whom all blessings flow

H-380, vs 3

*Praise God from whom all blessings flow; praise him, all creatures here below
Praise him above, ye heav'nly host; praise Father, Son, and Holy Ghost.*

In the Great Thanksgiving, we do what Jesus himself asked us to do: we thank God and recall all that God has done for us in the life, death, and resurrection of Christ. In this prayer, often called the Eucharistic Prayer, we recall God's acts of salvation history. The priest prays the Words of Institution over the bread and wine that Jesus said at the Last Supper. At the Memorial Acclamation we remember Christ's death, resurrection, and promise to return at the end of the age. During the prayer, the Holy Spirit is invoked to bless and sanctify the gifts of bread and wine, and we who will receive them.

The Great Thanksgiving:

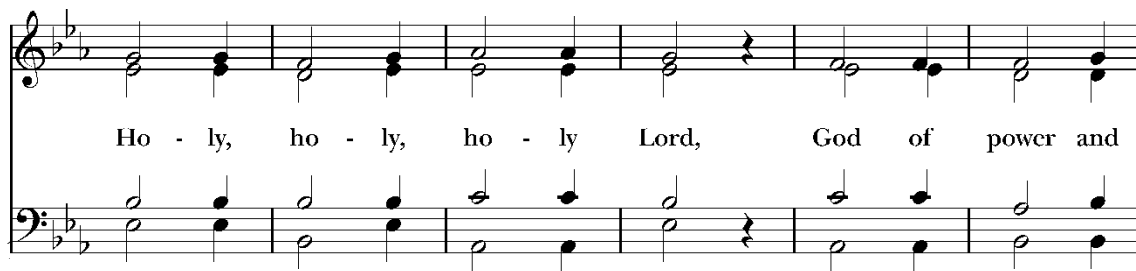
Prayer B

[BCP p. 367](#)

The Song of the Angels

Holy Holy Holy

S-130



might, Ho - ly, ho - ly, ho - ly Lord,

God of power and might, hea - ven and earth are

full, full of your glo - ry. Ho -

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

in the high - est. Bless - ed 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 *Deutsche Messe*, Franz Peter Schubert (1797-1828); arr. Richard Proulx (b. 1937). Copyright © 1985 GIA Publications, Inc.

The Lord's Prayer (*traditional*)

During the Preparation *Jesus, Lamb of God* S-164

Je - sus, Lamb of God: have mer - cy on us.

Je - sus, bear - er of our sins: have mer - cy on us.

Je - sus, re - deem - er, re - deem - er of the world:

give us your peace, give us your peace.

The musical score is written for a choir or ensemble, featuring a treble and bass staff. The key signature is one sharp (F#), and the time signature is 4/4. The melody is primarily in the treble staff, with the bass staff providing harmonic support. The lyrics are printed below the notes.

Music: From *Deutsche Messe*; Franz Peter Schubert (1797-1828); arr. Richard Proulx (b. 1937). Adaptation: Copyright © 1985 GIA Publications, Inc.

Distribution of Communion

¶ *All who are baptized and permitted to receive Communion in their own traditions are welcome at the Lord's Supper. Come up to the Altar Rail and stand or kneel. We have gluten-free hosts available; just ask the Presider. Receive the Bread or gluten-free Host in your hand, and then consume it, and then drink from the Chalice if you wish. If you wish to receive a blessing instead of Communion, please simply cross your hands over your chest.*

For those who cannot receive the Sacrament today,

you may wish to pray this prayer while Communion is being distributed:

In union, O Lord, with the faithful at every altar of your Church where the Holy Eucharist is now being celebrated, I desire to offer you praise and thanksgiving. I present to you my soul and body with the earnest wish that I may always be united to you. And since I cannot now receive you with my own faith community, I beseech you to come spiritually into my heart. Strengthen me with your grace, Lord Jesus, and let me never be separated from you. May I live in you, and you live in me, in this life and in the life to come. Amen.

Eat This Bread

Jesus Christ, Bread of Life

Refrain

“Eat this bread, drink this cup, come to me and nev-er be hun-gry.
OR Je - sus Christ, bread of life, those who come to you will not hun-ger.

Eat this bread, drink this cup, trust in me and you will not thirst.”
Je - sus Christ, ris - en Lord, those who trust in you will not thirst.

Text: Taizé Community

Music: BERTHIER, Jacques Berthier, 1923–1994

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Prayer after Communion

[BCP pg. 366](#)

¶ The Blessing

Closing Hymn

Holy God, We Praise Thy Name

H-366

*1 In Christ there is no East or West,
in him no South or North,
but one great fellowship of love
throughout the whole wide earth.*

*2 Join hands, disciples of the faith,
whate'er your race may be!
Who serves my Father as his child
is surely kin to me.*

*3 In Christ now meet both East and West,
in him meet South and North,
all Christly souls are one in him,
throughout the whole wide earth.*

The Dismissal

Preisder: Let us go forth to love and serve the Lord.

All respond: **Thanks be to God!**

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A Note on the Summer Scripture readings

As you might know, in the Episcopal Church we use a schedule of readings that are assigned for each Sunday, holiday, and actually every day. In public worship we're required to use that schedule, called a "Lectionary," from the Latin *lectio* which means simply "to read." For the first half of the Christian year, beginning with the First Sunday of Advent and ending with Trinity Sunday, on Sundays the Old Testament reading is directly coordinated with the Gospel of the day and is intended to preview, complement, or otherwise illuminate some aspect of the Gospel itself. Each Sunday, the Old Testament reading may be from one Prophet or Writing, and be completely different in the next week. In Easter season, the first reading is taken from the Acts of the Apostles.

However, from today until the end of November, each appointed reading – Old Testament, New Testament, and Gospel – will follow its own schedule, and won't necessarily be intended to coordinate with each other. We will almost always read from the Gospel of Luke, but for the First and Second readings we will read from:

1 Kings	Galatians
2 Kings	Colossians
Amos	Hebrews
Hosea	Philemon
Isaiah	1 Timothy
Jeremiah	2 Timothy
Lamentations	2 Thessalonians
Joel	
Habbakuk	
Haggai	

For a complete schedule of the readings we will be using, check out [The Lectionary Page](#).

News and Announcements

Help Deliver Summer Meals. St. Paul's has agreed to assist Family Advocacy Center of Port Clinton to deliver summer meals for island children this summer. We're up to 66 children and 26 households so far! Contact Fr. Bob if you would like to assist in this ministry. If you can help on any given Wednesday, please meet at the Jet Express Dock at 10.45 AM. No need to confirm beforehand, but it would be helpful.

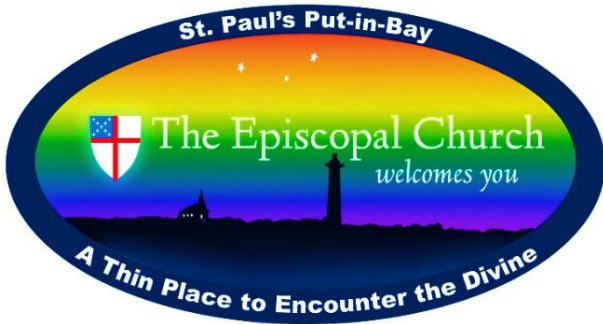
St. Paul's is on YouTube! We are uploading all our Facebook live videos and are looking into how and if to livestream to both Facebook and Youtube at the same time. We will need at least 50 subscribers in order to livestream directly. Check us out here: <http://www.youtube.com/@StPaulsPut-in-Bay>

Flowers on the Altar: If you would like to make a dedication for live flowers for the Altar for any reason, please contact Ruth Scarpelli or Fr. Bob. The suggested donation is \$30, but any amount is fine.

If you're seeing this on paper, and want to be on our email list (which we never give out), please contact Fr. Bob.

Next Sunday is a Fifth Sunday of the month, and so we will offer Morning Prayer instead of the Holy Communion.





ST. PAUL'S EPISCOPAL CHURCH

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This Week (June 22-29):

Worship and Formation

Sunday (through Labor Day)

8 AM: Summer Worship at DeRivera Park

9 AM: Christian Formation (Parish Hall)

10:30 AM: Holy Eucharist (In the Church)

6 PM: Summer Eucharist (in the Caldwell Pavilion)

Wednesday: *No evening service this week*

Summer Office Hours: By appt. – call Fr Bob to arrange a time.

12-Step Groups, in the Parish Hall: Monday 8 AM – AA, Tuesday 7:30 PM – Al-Anon

Thursday 7 PM – AA; Saturday 9 PM – AA

Service Schedule:

	Sunday, June 22	Sunday, June 29
Musicians	Paula Hubner	Paula Hubner
Reader	Julene Market	Amy Huston
Intercessor	Amy Huston	Mary Ann Meyers
Chalicer	Val Chornyak	