

# The Second Sunday After Pentecost

June 22, 2025

St. Stephen's Episcopal Church

Longview, WA

We as people of faith who are called to care for this creation **want to respectfully acknowledge the Cowlitz and Chinook People**, who have stewarded this land throughout the generations. We begin this effort to acknowledge what has been buried by honoring the truth. We are standing on the ancestral lands of the Cowlitz and Chinook People. We pay respects to their elders past and present. Please take a moment to consider the many legacies of violence, displacement, migration, and settlement that bring us together here today. And please join us in uncovering such truths.



St. Stephen's is a reconciling, affirming, and inclusive Christian community striving through worship, love and service to welcome all people just as God created you. No matter where you are on your journey of faith, and whether you are single, married, divorced, separated, or partnered, our welcome knows no boundaries of age, race, ethnicity, culture, political affiliation, gender, sexual orientation, economic condition, physical or mental ability. **We believe that God delights in the diversity of creation and so do we!**



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**Connect with St. Stephen's!**

**Please leave your name and email/phone number and Fr. Nic will connect with you this week with an invitation to enjoy a cup of coffee on us!**

**Your Name:** \_\_\_\_\_

**Your Phone Number:** \_\_\_\_\_

**Your Email:** \_\_\_\_\_



# Gather Us In



1. Here in this place new light is stream - ing,  
 2. We are the young— our lives are a mys - t'ry,  
 3. Here we will take the wine and the wa - ter,



Now is the dark - ness van - ished a - way,  
 We are the old— who yearn for your face,  
 Here we will take the bread of new birth,



See in this space our fears and our dream - ings,  
 We have been sung through - out all of his - t'ry,  
 Here you shall call your sons and your daugh - ters,



Brought here to you in the light of this day.  
 Called to be light to the whole hu - man race.  
 Call us a - new to be salt for the earth.



Gath - er us in— the lost and for - sak - en,  
 Gath - er us in— the rich and the haugh - ty,  
 Give us to drink the wine of com - pas - sion,



Gath - er us in— the blind and the lame;  
 Gath - er us in— the proud and the strong;  
 Give us to eat the bread that is you;



Call to us now, and we shall a - wak - en,  
Give us a heart so meek and so low - ly,  
Nour - ish us well, and teach us to fash - ion



We shall a - rise at the sound of our name.  
Give us the cour-age to en - ter the song.  
Lives that are ho - ly and hearts that are true.

Text: Marty Haugen, b.1950  
Tune: GATHER US IN, Irregular; Marty Haugen, b.1950  
© 1982, GIA Publications, Inc.

## **The Liturgy of the Word**

Blessed be the one, holy, and living God.

**Glory to God for ever and ever.**

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.**

## **Song of Praise & Children's Procession**

*Children are invited to follow the procession of the cross from the Church to the Parish Hall for Sunday School. While the program is geared for children 10 & under, ALL children are welcome to attend. Parents are also welcome to attend. Children will return to the church in time for Eucharist (typically returning after the passing of the peace).*

## **Worship Leaders June 22, 2025**

|                        |                                  |
|------------------------|----------------------------------|
| <b>Presider</b>        | The Rev. Nic Mather              |
| <b>Musician</b>        | Riki Davis                       |
| <b>Altar Guild</b>     | Becky Edmiston                   |
| <b>Reader</b>          | Ladonna Stacey, Maddy Glaser     |
| <b>Greeter</b>         | Mary Lyons                       |
| <b>Chalice Bearer</b>  | Michele Waite                    |
| <b>Usher</b>           | Greg Lopic                       |
| <b>Verger</b>          | Garry Beauregard                 |
| <b>Vestry Presence</b> | Mary Lyons, Katherine Beauregard |



# Gloria! Gloria! In excelsis Deo!

$\text{♩} = 145$  Joyfully!

Mike Anderson

D G A D G A D *Last time to*

(clap, clap) (clap, clap)

Glo - ri - al! Glo - ri - al! In ex - cel - sis De - o!

5 A D A F#7

v.1 Lord - God hea - ven - ly - King, peace you bring to  
 v.2 Je - sus, Sa - viour - of all, Lord - God, Lamb - of  
 v.3 At the Fa - ther's right hand, Lord, re - ceive our  
 v.4 Glo - ry Fa - ther and Son, glo - ry Ho - ly

8 Bm Em Em7

us! We wor - ship - you, we give you thanks, we  
 God, you take a - way our sins, oh Lord, have  
 prayer. For you a - lone are the Ho - ly - One and  
 Spi - rit! To you we raise our hands up high! We

11 Em A sus4 A D.C. G A

sing our song - of praise! In ex - cel - sis  
 mer - cy on - us all!  
 you - a - lone are Lord!  
 glo - ri - fy your name!

15 D G A D

De - o! In ex - cel - sis De - - -

19

o!

## **The Collect of the Day**

God be with you.

**And also with you.**

Let us pray.

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.**

***(Please be seated for readings from Holy Scripture)***

A Reading from **Isaiah 65:1-9**

I was ready to be sought out by those who did not ask,  
to be found by those who did not seek me.

I said, "Here I am, here I am,"  
to a nation that did not call on my name.

I held out my hands all day long to a rebellious people,  
who walk in a way that is not good,  
following their own devices;

a people who provoke me  
to my face continually,

sacrificing in gardens  
and offering incense on bricks;

who sit inside tombs,  
and spend the night in secret places;

who eat swine's flesh,  
with broth of abominable things in their vessels;

who say, "Keep to yourself,  
do not come near me, for I am too holy for you."

These are a smoke in my nostrils,  
a fire that burns all day long.  
See, it is written before me:  
I will not keep silent, but I will repay;  
I will indeed repay into their laps  
their iniquities and their ancestors' iniquities together,  
says the LORD;  
because they offered incense on the mountains  
and reviled me on the hills,  
I will measure into their laps  
full payment for their actions.  
Thus says the LORD:  
As the wine is found in the cluster,  
and they say, "Do not destroy it,  
for there is a blessing in it,"  
so I will do for my servants' sake,  
and not destroy them all.  
I will bring forth descendants from Jacob,  
and from Judah inheritors of my mountains;  
my chosen shall inherit it,  
and my servants shall settle there.

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

**Psalm 22:18-27**

- 18 Be not far away, O LORD; \***  
**you are my strength; hasten to help me.**
- 19 Save me from the sword, \***  
**my life from the power of the dog.**
- 20 Save me from the lion's mouth, \***  
**my wretched body from the horns of wild bulls.**
- 21 I will declare your Name to my brethren; \***  
**in the midst of the congregation I will praise you.**
- 22 Praise the LORD, you that fear him; \***  
**stand in awe of him, O offspring of Israel;**  
**all you of Jacob's line, give glory.**
- 23 For he does not despise nor abhor the poor in their poverty;**  
**neither does he hide his face from them; \***  
**but when they cry to him he hears them.**
- 24 My praise is of him in the great assembly; \***  
**I will perform my vows in the presence of those who**  
**worship him.**
- 25 The poor shall eat and be satisfied,**  
**and those who seek the LORD shall praise him: \***  
**"May your heart live for ever!"**
- 26 All the ends of the earth shall remember and turn to the**  
**LORD, \***  
**and all the families of the nations shall bow before him.**
- 27 For kingship belongs to the LORD; \***  
**he rules over the nations.**



### A Reading from **Galatians 3:23-29**

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. **Thanks be to God.**

**Gospel Processional (before reading) & Recessional (after reading)**  
*(Please stand as able)*



The Holy Gospel of our Savior Jesus Christ According to **Luke 8:26-39**  
**Glory to you, O 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 our Savior. **Praise to you, O Christ.**

**Homily**

**The Rev. Nic Mather**

**Nicene Creed *(Please stand as able)***

**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,  
was incarnate of the Holy Spirit and the Virgin Mary  
and became truly human.**

**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,  
who with the Father and the Son is worshiped and glorified,  
who 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.**

## Prayers of the People

*Celebrant:* God there are no places your love cannot penetrate; give us eyes to see you in darkness, ears to hear you in silence, and minds that rest in your stillness. Hear these prayers and the prayers of our deepest hearts as we say, Lord in your mercy, hear our prayer.

*Reader:* Grant to those who love you, and those who long to love you more, the deep desire to do your will and seek you in all times and circumstances. Lord in your mercy, **hear our prayer.**

Inspire our hearts to carry your message to all those who long for your good news and send us to be your hands at work in this world and in the world to come. Lord in your mercy, **hear our prayer.**

Give those who have authority over us the desire to serve your people with mercy and justice. Lord in your mercy, **hear our prayer.**

Bless us with a great unease in the face of hunger, poverty, injustice, and persecution that we might find peace only in the way of Love as demonstrated by your son Jesus, our Lord. Lord in your mercy, **hear our prayer.**

Comfort the afflicted, the wounded, the sick and the dying with the certain promise of your constant love in this life and the next. Especially we pray for David Hughey, Ron & Harriet Byrnes, Lyn Spens, Reed Nunnelee, D. Rowley, Marlene Norman, Ina Edmiston and those you now name either silently or aloud. Lord in your mercy, **hear our prayer.**

Welcome the dying and comfort the grieving; let their entrance into the land of light and life give us comfort and hope for our future.

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

*Celebrant:* Glory and honor to you O Lord, for you are the one who seeks us out, provides for our needs, and directs our path. Bless us and keep us this day and always through the grace of your Son and the power of your Holy Spirit.  
**Amen.**

### **Confession of Sins** *(Please kneel as able)*

Let us confess our sins against God and our neighbor.

**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**

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. **Amen.**

**The Peace** (*Please stand as able*)

The peace of Christ be always with you. **And also with you.**

**Offertory Sentence**

Walk in love, as Christ loved us and gave himself for us, an offering and sacrifice to God. *Ephesians 5:2*

**The Offertory Hymn** (*Please stand as able*)

*Give to the virtual offering plate by scanning or online @ [sslv.org](https://sslv.org)*

Virtual Offering Plate



# Be Not Afraid

## Verse 1



1. You shall cross the bar-ren des-ert, but you  
shall not die of thirst. You shall wan-der far in  
safe-ty though you do not know the way. You shall  
speak your words in for-eign lands and all will un-der-  
stand. You shall see the face of God and live.

## Refrain



Be not a-fraid. I go be-fore you al-ways.  
Come, fol-low me, and I will give you rest.

## Verse 2



2. If you pass through rag-ing wa-ters in the  
sea, you shall not drown. If you walk a-mid the burn-ing flames,  
you shall not be harmed. If you stand be-fore the



pow'r of hell and death is at your side,

know that I am with you through it all. **D.S.**

Verse 3

3. Bless-ed are your poor, for the king-dom shall be

theirs. Blest are you that weep and mourn, for

one day you shall laugh. And if wick-ed tongues in -

sult and hate you all be-cause of me,

bless-ed, bless-ed are you! **D.S.**

Text: Isaiah 43:2-3, Luke 6:20ff; Bob Dufford, SJ, b.1943  
 Tune: Bob Dufford, SJ, b.1943; acc. by Theophane Hytrek, OSF, 1915-1992  
 © 1975, 1978, Robert J. Dufford, SJ, and OCP

## **Eucharistic Prayer C**

The Lord be with you.

**And also with you.**

Lift up your hearts.

**We lift them to the Lord.**

Let us give thanks to the Lord our God.

**It is right to give God thanks and praise.**

God of all power, Ruler of the Universe, you are worthy of glory and praise.

**Glory to you for ever and ever.**

At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.

**By your will they were created and have their being.**

From the primal elements you brought forth the human race, and blessed us with a great diversity of gifts and abilities. You made us the rulers of creation. But we turned against you, and betrayed your trust; and we turned against one another.

**Have mercy, Lord, for we are sinners in your sight.**

Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your only Son, born of a woman, to fulfill your Law, to open for us the way of freedom and peace.

**By his blood, he reconciled us. By his wounds, we are healed.**

And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

## SANCTUS

*The Sanctus acclamation is sung to conclude the introduction to the eucharistic prayer.*

Ho - ly, ho - ly, ho - ly Lord,  
God of pow - er, God of might, heav - en and  
earth are full of your glo - ry. 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: *Mass of Creation*, Marty Haugen, © 1984, GIA Publications, Inc.

*The Celebrant continues*

And so, Father, we who have been redeemed by him, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Lord.

On the night he was betrayed he took bread, said the blessing, broke the bread, and gave it to his friends, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper, he took the cup of wine, gave thanks, and said, “Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.”

Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving,

**We celebrate his death and resurrection,  
as we await the day of his coming.**

Lord God of our Fathers; God of Abraham, Isaac, and Jacob; God and Father of our Lord Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal. Let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.

**Risen Lord, be known to us in the breaking of the Bread.**

Accept these prayers and praises, Father, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation. **AMEN.**

As our Savior Christ has taught us, we now pray,

**Our Father in heaven,  
hallowed be your Name,  
your kingdom come,  
your will be done,  
on earth as in heaven.**

**Give us today our daily bread.**

**Forgive us our sins  
as we forgive those  
who sin against us.**

**Save us from the time of trial,  
and deliver us from evil.**

**For the kingdom, the power,  
and the glory are yours,  
now and for ever. Amen.**

### **The Breaking of the Bread**

*The Celebrant breaks the consecrated Bread. A period of silence is kept.*

### **Fraction Anthem**

Fraction Ann Marie Long

Al - le lu - ia, Al - le - lu - ia Al - le - lu \_\_\_\_\_

4 ia. Christ our Pass-o-ver is sac-ri-ficed for us, There-fore let us keep the

8 feast. Al-le - lu - ia, Al-le-lu - ia, Al-le - lu - ia.

The Gifts of God for the People of God.

*You are invited to come forward and receive Eucharist at this time. We will be sharing wine from a common chalice, so if you would prefer intinction please leave the bread in your hands and the chalice bearer will intinct for you. Gluten free communion is available and a non-alcoholic option in place of the wine is also available upon request.*

*For those joining via Live-Stream:*

*A Prayer for a Person Unable to Take the Eucharist*

*(St. Alphonsus de Liguori, 1696-1787)*

My Jesus, I believe that you are truly present in the Blessed Sacrament of the Altar. I love you above all things, and long for you in my soul. Since I cannot now receive you sacramentally, come at least spiritually into my heart. As though you have already come, I embrace you and unite myself entirely to you; never permit me to be separated from you. Amen.

### **Prayer for Eucharistic Visitor**

*We offer a prayer from our community to those who are unable to join us as we send the sacrament to them carried by a minister of the church*

As you go to the sick and homebound, take with you not only the sacrament that we have celebrated, but also the Word of God which we have heard, as well as the affection of this parish community. Ask for the prayers of those whom you visit in return. Go, now, with God's peace and blessing. AMEN.

## **Postcommunion Prayer**

*(Please kneel as able)*

**Loving God,  
we give you thanks  
for restoring us in your image  
and nourishing us with spiritual food  
in the Sacrament of Christ's Body and Blood.  
Now send us forth  
a people, forgiven, healed, renewed;  
that we may proclaim your love to the world  
and continue in the risen life of Christ our Savior. Amen.**

The blessing of God: Father, Son, & Holy Spirit, be with you and remain with you always. **Amen.**

*(Please stand as able.)*

Let us go forth into the world, rejoicing in the power of the Saints that have come before and the Spirit that is with us now.  
**Thanks be to God.**

## **Closing Hymn**

## **Community Invitations**

***Following the closing hymn you are invited to join us in the Parish Hall for Coffee Hour!***

***If you are new today, please take a welcome packet and coffee mug (found at the front door)!***



# Jesus calls us; o'er the tumult

*The Hymnal 1982, #550*

*Unison or harmony*

The musical score is written for a four-part choir (Soprano, Alto, Tenor, Bass) in a unison or harmony setting. It consists of three systems of music. Each system has a vocal line with lyrics and a piano accompaniment line. The key signature has two flats (B-flat and E-flat), and the time signature is 4/4. The lyrics are arranged in five numbered parts (1-5) for each system. The first system covers the first two lines of the hymn, the second system covers the next two lines, and the third system covers the final line and a concluding phrase.

1 Je - sus calls us; o'er the tu - mult  
2 as, of old, Saint An - drew heard it  
3 Je - sus calls us from the wor - ship  
4 In our joys and in our sor - rows,  
5 Je - sus calls us! By thy mer - cies,

1 of our life's wild, rest - less sea, day by day his  
2 by the Gal - i - le - an lake, turned from home and  
3 of the vain world's gold - en store; from each i - dol  
4 days of toil and hours of ease, still he calls, in  
5 Sa - vior, make us hear thy call, give our hearts to

1 clear voice sound - eth, say - ing, "Chris - tian, fol - low me;"  
2 toil and kin - dred, leav - ing all for his dear sake.  
3 that would keep us, say - ing, "Chris - tian, love me more."  
4 cares and plea - sures, "Chris - tian, love me more than these."  
5 thine o - be - dience, serve and love thee best of all.

Words: Cecil Frances Alexander (1818-1895), alt. Music: *Restoration*, melody from *The Southern Harmony*, 1835; harm. *Hymnal 1982*, after *The Southern Harmony*, 1985; alt. harm. Margart W. Mealy (b. 1922).

## **Community Invitations**

**From Southwest Washington Symphony Summer Orchestra Camp:** PLEASE JOIN US for a concert celebrating the achievements of the talented young musicians attending the weeklong Southwest Washington Symphony Summer Orchestra Camp. **The final concert will be on Friday, June 27, 2025, at 5:30pm in Wollenberg Hall at Lower Columbia College Rose Center for the Arts.** It is open to all with no admission charge. Please share this invitation with others who would like to show their support for these students and for the cause of music in our community.

### **Save the dates:**

- ❖ **St. Stephen's Summer Picnic–Saturday August 2**
- ❖ **The Deneckes, Episcopal Folk Duo**
  - **Performing live at St. Stephen's, Wednesday August 6 @ 7pm**
- ❖ **Columbia River Chamber Music Festival**
  - **Thursday August 7–Sunday August 10**
- ❖ **Booth Volunteers Needed @ SquirrelFest–Saturday August 16**

## **Summer Book Club:**

**Join us in reading *The Lemon Tree* by Sandy Tolan this summer.**

In the summer of 1967, not long after the Six Day War, three young Palestinian men ventured into the town of Ramla in Israel. They were cousins, on a pilgrimage to see their childhood homes, from which they and their families had been driven out nearly twenty years earlier. One cousin had the door slammed in his face, one found that his old house had been converted into a school. But the third, Bashir, was met at the door by a young woman named Dalia, who invited him in...This poignant encounter is the starting point for the story of two families - one Arab, one Jewish - which spans the fraught modern history of the region. In the lemon tree his father planted in the backyard of his childhood home, Bashir sees a symbol of occupation; Dalia, who arrived in 1948 as an infant with her family, as a fugitive from Bulgaria, sees hope for a people devastated by the Holocaust. Both are inevitably swept up in the fates of their people and the stories of their lives form a microcosm of more than half a century of Israeli-Palestinian history. What began as a simple meeting between two young people grew into a dialogue lasting four decades. *The Lemon Tree* offers a much needed human perspective on this seemingly intractable conflict and reminds us not only of all that is at stake, but also of all that is possible.

**If able, please join us on Wednesday August 20 @ 6pm at Hop-n-Grape to discuss your reflections and learnings from the book (please come even if you haven't yet completed the book).**