

MARSH CHAPEL AT BOSTON UNIVERSITY  
735 COMMONWEALTH AVENUE BOSTON, MA 02215

University Interdenominational Protestant  
Service of Worship

Sunday, June 22<sup>nd</sup>, 2025 — 11:00 a.m.

The First Second after Pentecost

Series LXXV № 43

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The Reverend Doctor Robert Allan Hill, Dean

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✠ *Please rise, as you are able.*

ORDER OF WORSHIP

Prelude

Arietta

Variations on *Nettleton*

*Thomas H. Kerr* (1915–1988)

*Undine Smith Moore* (1904–1989)

Call to Worship and Greeting

*The Chaplain:* The Lord be with you

*People:* And also with you.

*The Chaplain:* Holy, holy, holy is the Lord of Hosts.

*People:* The whole earth is full of God's glory.

✠ Introit

*Felix Mendelssohn* (1809–1847)

Praise ye the Lord all the earth!

Serve ye the Lord with gladness and come before his presence with singing.

*Psalms 100:1–2*

✠ Hymn 400

Come, thou Fount of every blessing

NETTLETON

1. Come, thou Fount of ev - ery bless - ing, tune my heart to  
2. Here I raise mine Eb - e - ne - zer; hith - er by thy  
3. O to grace how great a debt - or dai - ly I'm con -

sing thy grace; streams of mer - cy, nev - er ceas - ing,  
help I'm come; and I hope, by thy good plea - sure,  
strained to be! Let thy good - ness, like a fet - ter,  
call for songs of loud - est praise. Teach me some me - lo-dious  
safe - ly to ar - rive at home. Je - sus sought me when a  
bind my wan - dering heart to thee. Prone to wan - der, Lord, I  
son - net, sung by flam - ing tongues a - bove. Praise the mount! I'm  
stran - ger, wan - dering from the fold of God; he, to res - cue  
feel it, prone to leave the God I love; here's my heart, O  
fixed up - on it, mount of thy re - deem-ing love.  
me from dan - ger, in - ter - posed his pre - cious blood.  
take and seal it, seal it for thy courts a - bove.

WORDS: Robert Robinson, 1758 (1 Sam. 7:12)  
MUSIC: Wyeth's *Repository of Sacred Music*, Part Second, 1813

NETTLETON  
87.87 D

# ✕ **Collect** *(in unison)*

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.

## Kyrie

from *Missa brevis in G*, K 140

W. A. Mozart (1756–1791)

Kyrie eleison,  
Christe eleison,  
Kyrie eleison.

*Lord, have mercy,  
Christ, have mercy,  
Lord, have mercy.*

## Assurance of Pardon

*The Chaplain:* If we confess our sins, God who is faithful and just will forgive our sins and cleanse us from all unrighteousness.

*All:* *Thanks be to God.*

## Lesson

1 Kings 19:1–15

*Elijah hears God in silence*

*Lector:* A lesson from the First Book of Kings, chapter 19, verses 1–15:

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, or 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.

*Lector:* The Word of the Lord.

*People:* *Thanks be to God.*

## Anthem

Sicut cervus desiderat

G. P. da Palestrina (c. 1525–1594)

Sicut cervus desiderat ad fontes aquarum:  
ita desiderat anima mea ad te, Deus.

*As the hart yearns for the water springs:  
so longs my soul for thee, O God!*

*Psalms 42:1*

## Lesson

Galatians 3:23–29

*Clothed with Christ in baptism*

*Lector:* A lesson from St. Paul's epistle to the Galatians, chapter 3, verses 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 reckoned as righteous 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.

*Lector:* The Word of the Lord.

*People:* Thanks be to God.

## The Psalter

Psalms 42:1–7

*Send out your light and truth*

*The antiphon is sung twice, first by choir alone, and then by choir and congregation.*

♪ **Antiphon** (*sung by all*)



God will give you a new heart, a new spir-it put with- in.

*Cantor:* As a deer longs for flowing streams,  
so my soul longs for you, O God.

*People:* My soul thirsts for God, for the living God.  
When shall I come and behold the face of God?

*Cantor:* My tears have been my food day and night,  
while people say to me continually, 'Where is your God?'

*People:* These things I remember, as I pour out my soul:  
how I went with the throng,  
and led them in procession to the house of God,  
with glad shouts and songs of thanksgiving,  
a multitude keeping festival.

*Cantor:* Why are you cast down, O my soul,  
and why are you disquieted within me?

*People:* *Hope in God; for I shall again praise him,  
my help and my God.*

*Cantor:* My soul is cast down within me; therefore I remember you  
from the land of Jordan and of Hermon, from Mount Mizar.

*People:* *Deep calls to deep at the thunder of your cataracts;  
all your waves and your billows have gone over me. ♪*

✠ **Gloria Patri**      from *Magnificat in G*      C. V. Stanford (1852–1924)

Glory be to the Father, and to the Son, and to the Holy Ghost;  
As it was in the beginning, is now and ever shall be, world without end. Amen.

✠ **Gospel Lesson**      Luke 8:26–39      *Jesus casts out demons*

*Lector:* The Holy Gospel of our Lord Jesus Christ according to St. Luke,  
chapter 8, verses 26–39:

*People:* *Glory to you, O Lord.*

Then they arrived at the region of the Gerasenes, which is opposite Galilee. As he stepped out on shore, a man from the city who had demons met him. For a long time he had not worn any clothes, and he did not live in a house but in the tombs. When he saw Jesus, he cried out and fell down before him, shouting, 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 stampeded 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 became frightened. Those who had seen it told them how the one who had been possessed by demons had been healed. Then the whole throng of people of the surrounding region 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 out 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.

*Lector:* The Gospel of the Lord.

*People:* *Praise to you, Lord Christ.*

## ✱ Hymn 396

O Jesus, I have promised

ANGEL'S STORY

1. O Je - sus, I have prom-ised to serve thee to the end;  
 2. O let me feel thee near me! The world is ev - er near;  
 3. O let me hear thee speak-ing in ac - cents clear and still,  
 4. O Je - sus, thou hast prom-ised to all who fol - low thee

be thou for-ev - er near me, my Mas - ter and my friend.  
 I see the sights that daz - zle, the tempt-ing sounds I hear;  
 a - bove the storms of pas-sion, the mur-murs of self - will.  
 that where thou art in glo - ry there shall thy ser-vant be.

I shall not fear the bat - tle if thou art by my side,  
 my foes are ev - er near me, a - round me and with - in;  
 O speak to re - as - sure me, to has - ten or con - trol;  
 And Je - sus, I have prom-ised to serve thee to the end;

nor wan-der from the path-way if thou wilt be my guide.  
 but Je - sus, draw thou near - er, and shield my soul from sin.  
 O speak, and make me lis - ten, thou guard-ian of my soul.  
 O give me grace to fol - low, my Mas - ter and my Friend.

WORDS: John E. Bode, ca. 1866 (Lk. 9:57)  
 MUSIC: Arthur H. Mann, 1881

ANGEL'S STORY  
 76.76 D

## Call to Prayer

Lead me, Lord (*sung by all*)

LEAD ME, LORD

Lead me, Lord, lead me in thy righ - teous-ness; make thy way  
 plain be - fore my face. For it is thou, Lord, thou, Lord,  
 on - ly, that mak - est me dwell in safe - ty.

## Prayers of the People

### The Lord's Prayer

*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.*

## Response

Amen, from Requiem, Op. 48

Gabriel Fauré (1845–1924)

## Offertory Sentences

## At the Offertory

Ave verum corpus

Flor Peeters (1903–1986)

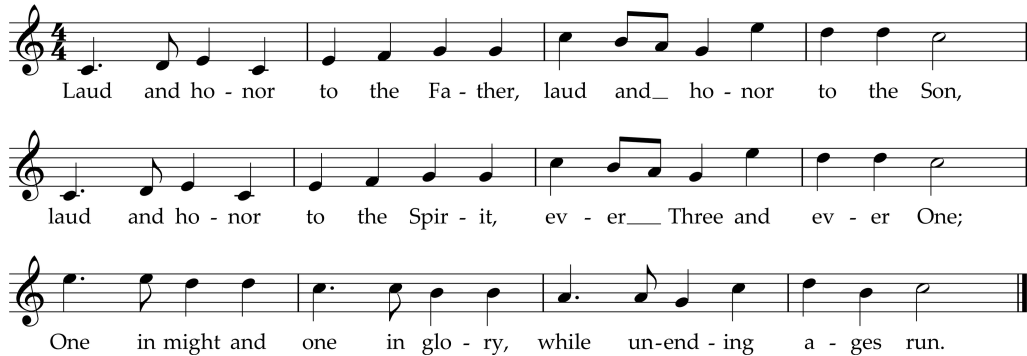
Ave verum corpus natum  
de Maria Virgine:  
vere passum, immolatum  
in cruce pro homine:  
cuius latus perforatum  
fluxit aqua et sanguine:  
esto nobis praegustatum,  
mortis in examine.  
O Jesu dulcis: O Jesu pie.  
O Jesu Fili Mariae.

*Hail the true body,  
born of the Virgin Mary:  
You who truly suffered and were sacrificed  
on the cross for the sake of man.  
From whose pierced flank  
flowed water and blood:  
Be a foretaste for us  
in the trial of death.  
O Jesu sweet, O Jesu pure,  
O Jesu, Son of Mary.*

*Hymn for Corpus Christi*

## ✦ Presentation of the Gifts *(sung by all)*

NEANDER



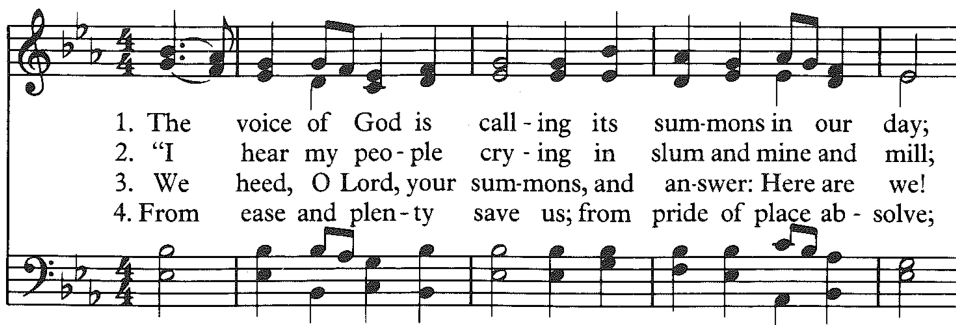
Laud and ho - nor to the Fa - ther, laud and ho - nor to the Son,  
laud and ho - nor to the Spir - it, ev - er Three and ev - er One;  
One in might and one in glo - ry, while un - end - ing a - ges run.

## ✦ Offertory Prayer

## ✦ Hymn 436

The voice of God is calling

MEIRIONYDD



1. The voice of God is call - ing its sum - mons in our day;  
2. "I hear my peo - ple cry - ing in slum and mine and mill;  
3. We heed, O Lord, your sum - mons, and an - swer: Here are we!  
4. From ease and plen - ty save us; from pride of place ab - solve;



I - sa - iah heard in Zi - on, and we now hear God say:  
 no field or mart is si - lent, no cit - y street is still.  
 Send us up - on your er - rand, let us your ser - vants be.  
 purge us of low de - sire; lift us to high re - solve;

“Whom shall I send to suc - cor my peo - ple in their need?  
 I see my peo - ple fall - ing in dark - ness and de - spair.  
 Our strength is dust and ash - es, our years a pass - ing hour;  
 take us, and make us ho - ly; teach us your will and way.

Whom shall I send to loos - en the bonds of shame and greed?  
 Whom shall I send to shat - ter the fet - ters which they bear?”  
 but you can use our weak - ness to mag - ni - fy your power.  
 Speak, and be - hold! we an - swer; com - mand, and we o - bey!

WORDS: John Haynes Holmes, 1913 (Is. 6:8)  
 MUSIC: William Lloyd, 1840

MEIRIONYDD  
 76.76 D

## ✦ Benediction

## ✦ Response

*Felix Mendelssohn (1809–1847)*

Lord, now lettest Thou servant depart in peace,  
 according to thy word. Amen.

*Luke 2:29*

## ✦ Postlude

Festival Voluntary

*Flor Peeters (1903–1986)*

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*The preacher is Jonathan Byung Hoon Lee, Associate Chaplain for Student Outreach.  
 The conductor and organist is Justin Thomas Blackwell, Associate Director of Music.*

# 19<sup>TH</sup> ANNUAL MARSH CHAPEL SUMMER PREACHING SERIES

## MARSH VOICES

SUNDAYS, JUNE – AUGUST 2025

**MARSH VOICES** | 19<sup>th</sup> Annual National Summer Preaching Series, Summer 2025

*Remembering our Voice and Vocation – Sundays, June 1 – August 31, 2025*

Since 2006, Dean Robert Allan Hill and the ministry staff have invited gifted, prophetic preachers to proclaim the Gospel from Marsh Chapel's historic pulpit on Sundays during the summer months. With our Marsh Chaplains and Dean Hill leading off, we are delighted to welcome preachers with a special connection to the life and legacy of Marsh Chapel to return to our pulpit. Together, these preachers will usher us into our 75<sup>th</sup> Anniversary with their words and voice.

These sermons will be added to the new digital **Sermons & Services Archive**, available for your viewing, reading, consideration, inspiration, hearing, and meditation.

### 2025 SUMMER PREACHING SCHEDULE

The Rev. Dr. Robert Allan Hill	June 1, Jun 15, August 31
The Rev. Dr. Jessica Chicka	June 8, July 6
Mr. Jonathan Byong Hoon Lee	June 22
The Rev. Dr. Karen Coleman	August 3, August 10
The Rev. Dr. Regina Walton	June 29
The Rev. David Romanik	July 13
The Rev. Dr. Jennifer Quigley	July 20
Mr. Bill Cordts	July 27
The Rev. Dr. Brittany Longsdorf	August 17
Mr. Clayton McClesky	August 24

For more information about the preachers and the full **2025 Summer Preaching Schedule** visit

[www.bu.edu/chapel/worship/seasonal-offerings/](http://www.bu.edu/chapel/worship/seasonal-offerings/)

Visit the **Sermon and Services Archive** at

[www.bu.edu/chapel/worship/sermons-services/](http://www.bu.edu/chapel/worship/sermons-services/)



# MARSH CHAPEL & RELIGIOUS LIFE

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## **The Reverend Dr. Robert Allan Hill**

*Dean of Marsh Chapel and Chaplain to the University  
Professor of New Testament and Pastoral Theology*

### **MINISTRY**

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The Reverend Dr. Jessica Chicka		<i>University Chaplain for International Students</i>
The Reverend Dr. Karen Coleman		<i>University Chaplain for Episcopal Ministry</i>
Jonathan Byung Hoon Lee		<i>Associate Chaplain for Student Outreach</i>
Darby McMonagle		<i>Ministry Assistant</i>
Emmanuel Segbedzi		<i>Graduate Assistant</i>

### **MUSIC**

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Scott Allen Jarrett		<i>Director of Music, the Arts, and Cultural Engagement</i>
Justin Thomas Blackwell		<i>Associate Director of Music</i>
Sung Jin Choi		<i>Technical Director, Marsh Chapel Media</i>
Andrew Marshall		<i>Director, Inner Strength Gospel Choir</i>
Patrick T. Waters		<i>Assistant Director of Music, Special Projects and Publications</i>
Timothy Rodriguez		<i>Manager and Librarian, Marsh Chapel Choir</i>

### **HOSPITALITY & ADMINISTRATION**

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Heidi Freimanis-Cordts		<i>Director of Marsh Chapel and Religious Life</i>
Chloe Kantharia		<i>Director of Hospitality and Weddings</i>
The Reverend Al Carroll		<i>Chapel Associate for Special Projects</i>
David Ames		<i>Sacristan</i>
Catherine Park		<i>Hospitality Intern</i>

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Stephanie Donahoe, Nikhil Fereday, Molly Fineberg, Aiden Healea, Eloise Knight,  
Bella Marquez, Sophie Saucier, Zacharie Verdieu

*The Chapel Office is open 9 a.m. – 4:30 p.m. weekdays, and on Sunday mornings.*

(617) 353-3560 — [chapel@bu.edu](mailto:chapel@bu.edu) — [www.bu.edu/chapel](http://www.bu.edu/chapel)

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A heart for the heart of the city and a service in the service of the city