

Service of Holy Communion

June 19, 2022, 2nd Sunday after Pentecost

WELCOME

PRELUDE

Prelude on "Be Thou My Vision" arr. by Gordon Young

Organ

The assembly stands.

CONFESSION AND FORGIVENESS

All may make the sign of the cross, the sign that is marked at baptism, as the presiding minister begins.

Blessed be the holy Trinity, ✝ one God,
whose steadfast love endures forever.

Amen.

Let us confess our sin in the presence of God and of one another.

Silence is kept for reflection.

Merciful God,

**we confess that we have not followed your path
but have chosen our own way.**

**Instead of putting others before ourselves,
we long to take the best seats at the table.**

**When met by those in need,
we have too often passed by on the other side.**

Set us again on the path of life.

**Save us from ourselves
and free us to love our neighbors.**

Amen.

Hear the good news!

God does not deal with us according to our sins
but delights in granting pardon and mercy.

In the name of ✝ Jesus Christ, your sins are forgiven.

You are free to love as God loves.

Amen.

GATHERING ELW 842 *Oh, Worship the King* - vs 1, 3, 4

- 1 Oh, worship the King, all-glorious above.
Oh, gratefully sing God's power and love;
our shield and defender, the Ancient of Days,
pavilioned in splendor, and girded with praise.
- 3 Your bountiful care what tongue can recite?
It breathes in the air, it shines in the light,
it streams from the hills, it descends to the plain,
and sweetly distills in the dew and the rain.
- 4 Frail children of dust, and feeble as frail,
in you do we trust, nor find you to fail;
your mercies, how tender, how firm to the end,
our maker, defender, redeemer, and friend.

Text: Robert Grant, 1779-1838, alt.

GREETING

The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.

And also with you.

HYMN OF PRAISE



- 1 Glo-ry be to God in heav-en; peace, good-will to all the earth.
2 Glo-ry be to Christ for - ev - er, Lamb of God and Lord of love.
3 Ho - ly One we now ac-claim you; Lord a - lone, to you we call;



we ex - alt you, we a - dore you, we lift high our thanks and praise.
on the cross you died to save us; now you reign at God's right hand.
Je - sus Christ, with God the Spir - it, in the Fa - ther's splen - dor bright.



Saints and an - gels bow be - fore you; here on earth our songs we raise.
Hear our prayer; re - store, for - give us; in your prom - ise firm we stand.
For the peace that we in - her - it, glo - ry be to God on high!

PRAYER OF THE DAY

O Lord God, we bring before you the cries of a sorrowing world. In your mercy set us free from the chains that bind us, and defend us from everything that is evil, through Jesus Christ, our Savior and Lord. Amen.

The assembly is seated.

THE WORD

FIRST READING: *Isaiah 65:1-9*

The prophet announces God's impatience. The people's self-absorption is idolatry, and images of practices that displease God fill this reading. Like a vintner who crushes the grape to release the wine, God will use Israel's exile to establish a new community of the faithful.

¹I 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.

²I held out my hands all day long
to a rebellious people,
who walk in a way that is not good,
following their own devices;

³a people who provoke me
to my face continually,
sacrificing in gardens
and offering incense on bricks;

⁴who sit inside tombs,
and spend the night in secret places;
who eat swine's flesh,
with broth of abominable things in their vessels;

⁵who 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.

⁶See, it is written before me:
I will not keep silent, but I will repay;
I will indeed repay into their laps

⁷their 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.

⁸Thus 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.

⁹I 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: *Psalm 22:19-28*

In the midst of the assembly I will praise you. (Ps. 22:22)

¹⁹But you, O LORD, be not far away;
O my help, hasten to my aid.

²⁰**Deliver me from the sword,
my life from the power of the dog.**

²¹Save me from the lion's mouth!
From the horns of wild bulls you have rescued me.

²²**I will declare your name to my people;
in the midst of the assembly I will praise you.**

²³You who fear the LORD, give praise! All you of Jacob's line, give glory.
Stand in awe of the LORD, all you offspring of Israel.

²⁴**For the LORD does not despise nor abhor the poor in their poverty;
neither is the LORD's face hidden from them;
but when they cry out, the LORD hears them.**

²⁵From you comes my praise in the great assembly;
I will perform my vows in the sight of those who fear the LORD.

²⁶***The poor shall eat and be satisfied, Let those who seek the LORD give
praise! May your hearts live forever!***

²⁷All the ends of the earth shall remember and turn to the LORD;

all the families of nations shall bow before God.

**²⁸For dominion belongs to the LORD,
who rules over the nations.**

SECOND READING: Galatians 3:23-29

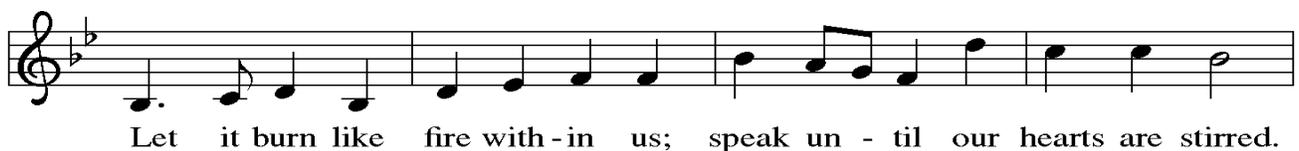
For Paul, baptism is a powerful bond that unites people not only with God but with other believers. Those who call themselves children of God experience a transformation that removes prejudices of race, social class, or gender in favor of true unity in Christ.

²³Now before faith came, we were imprisoned and guarded under the law until faith would be revealed. ²⁴Therefore the law was our disciplinarian until Christ came, so that we might be justified by faith. ²⁵But now that faith has come, we are no longer subject to a disciplinarian, ²⁶for in Christ Jesus you are all children of God through faith. ²⁷As many of you as were baptized into Christ have clothed yourselves with Christ. ²⁸There 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. ²⁹And 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.

The assembly stands.

GOSPEL ACCLAMATION



GOSPEL READING: *Luke 8:26-39*

The Holy Gospel according to Luke, the eighth chapter.

Glory to you, O Lord.

Jesus' mission includes foreigners and his authority extends to the casting out of demons. Some who witness Jesus' work are seized with confusion and fear, but the man who was healed is commissioned to give testimony to God's mercy and power.

²⁶Then [Jesus and his disciples] arrived at the country of the Gerasenes, which is opposite Galilee. ²⁷As 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. ²⁸When 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"—²⁹for 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.) ³⁰Jesus then asked him, "What is your name?" He said, "Legion"; for many demons had entered him. ³¹They begged him not to order them to go back into the abyss.

³²Now 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. ³³Then 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.

³⁴When the swineherds saw what had happened, they ran off and told it in the city and in the country. ³⁵Then 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. ³⁶Those who had seen it told them how the one who had been possessed by demons had been healed. ³⁷Then 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. ³⁸The man from whom the demons had gone begged that he might be with him; but Jesus sent him away, saying, ³⁹"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

Praise to you, O Christ.

The assembly is seated.

SERMON

Try to picture the man in today's gospel reading, a demoniac, a foreigner from the land of the Gerasenes. Jesus and his disciples traveled there by boat, and as Jesus stepped onto dry land, this demon-possessed man collapsed on the ground in front of him and shrieked, "What do you want with me, Jesus, Son of the Most High God? I beg you not to torment me!"

The man was a foreigner, so maybe his skin was darker or lighter; maybe he had an accent. He was also naked, and he slept among the dead in the burial grounds. Strange behavior for sure. When Jesus asked his name, the demons answered "Legion." The man was not simply demon-*possessed*, he was 'occupied' by demons, the way a country might be occupied by foreign soldiers. The man had no freedom; he was completely under the control of demons.

He said to Jesus, "I beg you not to torment me." Why would he think Jesus might "torment" him? Did he think Jesus would despise him because he was a foreigner? Maybe he'd already been rejected by people because his behavior was weird and scary, because he wore no clothes and slept in the cemetery. Maybe he'd gotten the message (which he now repeated to himself over and over) that he was worthless, inherently sinful because of some aspect of his nature, his being, his physicality. Is that why he shrieked in terror when he came face to face with God in the person of Jesus?

There was a church made up of mostly white people, that had a pre-school. Because of the preschool, there was a playground out back. In the late afternoon, long after preschool hours, some Hispanic children from the neighborhood came to play on the swing set. The pastor walked outside to get in his car, and those neighborhood kids began to run. But one girl stopped and asked the pastor, "Is this the kind of church that says, 'It's okay,' or the kind that says, 'go away?'"

Fortunately, it was the kind that said, "You're welcome here." But *this* is why some people don't know what they'll get when they meet Jesus in the form of the Church. Too often they've heard, "Go away. You are innately sinful because of who you are. You're not worthy to be here. Go away. You don't look like us, or sound like us, or believe what we do."

Enedina Vasquez and her friend, a boy, went to church every Sunday when they were children, in the 1950s. Their's was a Catholic Church in the neighborhood. One day, when she was nine years old, her friend didn't meet her to go to church. When she got there, he was up front with the priest, serving as an altar boy. She watched him light candles and assist the priest at communion. It was beautiful and full of mystery. "I want to do that, too," she said. "You can't," she was told, "you're a girl. Girls can't serve at God's altar."

From nine years old, Enedina knew she was called to be a priest. She had to wait until she was in her sixties, just a few years before she died, to be ordained a Lutheran pastor.

For too long churches said, "Women cannot be pastors," and many women left the church because their gifts and abilities were rejected. It felt like God had rejected them, had found them unworthy.

Those voices from outside ourselves, make their way inside and take root in our minds. We hear them again and again saying: "You don't have what it takes. You don't belong. You're filthy. We don't want your kind. Learn to speak English. Go back to your own country. God says you're an abomination." Even if our reason objects to those voices, even when friends love us fiercely against those messages, part of us believes them. We don't belong. We don't have what it takes. We are filthy, an affront to "good people." Jesus can't possibly love us.

Look again at the demon-possessed man, running around the country-side with no clothes on, avoiding society and sleeping in the graveyard. No one can keep him in line -- not guards, not chains and shackles -- every time he breaks free and runs off again in his naked body, hair overgrown and wild, skin burnt, feet bleeding from little cuts, gibbering and jabbering as he goes -- someone's lost child.

Suddenly a holy man stands before him and he falls down in terror: "What do you want with me, Jesus? I beg you not to torment me..." not to remind me how filthy I am, not to reject me, to use me as an example of someone utterly worthless. Is that why you've come, to contrast your holiness with my degradation, your sainthood with my damnation? Leave me alone! I don't need your pious judgment, Jesus.

I wonder how many people feel like that, in our neighborhoods, in this city, people who wouldn't dare darken the church doors. Somewhere, somehow, they've gotten the message: 'you're not

welcome; you're too sinful to be among the rest of us sinners; you don't belong.'

To the broken man, lying terrified on the ground, Jesus said, "What's your name?" He answered, "Legion" -- too many demons to count. Self-loathing. Addiction. Stuck in poverty. Chronically ill. Mentally ill. Physically deformed. Gay/Lesbian/Transgender/Queer. Racially despised. Culturally different. Politically different. Religiously different. Outcast. Legion, whole troops of demons -- that's the name the man gave.

The next we hear of the man (not the demons, but the man himself) he is wearing clothes and sitting, in his right mind, at Jesus' feet. There is no chaos now; the change is dramatic. The man isn't running around like crazy gibbering, but sits as a disciple would, at Jesus' feet, listening. He is whole and sane. He can hear and understand the teacher, who is likely encouraging him and looking at him with intensity and kindness. The others who are there are no longer afraid of him; they can draw near to sit and speak with him, too. The man has received an entirely new life. Because of Jesus, he knows he is loved by God, and he has been welcomed into the community.

That is the gospel, the good news. It breaks down barriers that keep people turned against each other, and that bar people from seeing the love God has for them. It reverses those hateful messages that play deep in our minds, telling us we are worthless, that we don't belong, that God could never love us. The gospel overrides that old tape, and replaces it with the truth.

The truth is, all of us are loved: male, female, or something in between or non-specific; whatever our color or ethnicity or nationality; regardless whether we believe the "right things" or worship the "right way;" no matter who we love; whatever our position is on important issues of the day. We can disagree, and discuss, and push each other to learn about all these things, and we should. But nothing, *nothing*, negates God's everlasting love for all of us – *all of us* – in Jesus Christ. That is the message of the gospel, and of the church.

amen

HYMN OF THE DAY

ELW 843 *Praise the One Who Breaks the Darkness*

- 1 Praise the One who breaks the darkness
with a liberating light;
praise the One who frees the pris'ners,
turning blindness into sight.
Praise the One who preached the gospel,
healing ev'ry dread disease,
calming storms and feeding thousands
with the very bread of peace.

- 2 Praise the One who blessed the children
with a strong yet gentle word;
praise the One who drove out demons
with a piercing, two-edged sword.
Praise the One who brings cool water
to the desert's burning sand;
from this well comes living water
quenching thirst in ev'ry land.

- 3 Praise the one true love incarnate:
Christ, who suffered in our place;
Jesus died and rose for many
that we may know God by grace.
Let us sing for joy and gladness,
seeing what our God has done.
Praise the one redeeming glory;
praise the One who makes us one.

Text: Rusty Edwards, b. 1955

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The assembly stands.

APOSTLES' CREED

With the whole Church let us confess our faith.

**I believe in God, the Father almighty,
creator of heaven and earth.**

**I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,
born of the virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.**

**I believe in the Holy Spirit,
the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.**

PRAYERS OF THE PEOPLE

United in Christ and guided by the Spirit, we pray for the church, the creation, and all in need.

A brief silence.

Holy God, you hear the cries of those who seek you. Equip your church with evangelists who reveal the continuous call of your outstretched hands and your promises of a home in you. God of grace, **hear our prayer.**

You hear the cries of the earth. Restore places where land, air, and waterways have been harmed. Guide us to develop and implement sources of energy and food production that do not destroy the earth. God of grace, **hear our prayer.**

You hear the cries of those who are marginalized or cast out. On this Juneteenth observance, guide us continually toward the end of oppression in all its forms, especially white supremacy. Bring true freedom and human flourishing to all your beloved children. God of grace, **hear our prayer.**

You hear the cries of those who suffer. Come to the aid of all who are homeless, naked, hungry, and sick. Bring peace to any experiencing mental illness, that they can clearly recognize your loving presence. God of grace,

hear our prayer.

You hear the cries of those who celebrate and those who grieve on this Father's Day. Nurture mutual love and tender care in all relationships. Comfort those for whom this day brings sadness or longing. God of grace, **hear our prayer.**

We give thanks for the faithful departed whose lives proclaimed all you had done for them. At the last, unite us with them as we make our home in you. God of grace, **hear our prayer.**

Listen to the petitions of this gathered people...
Don Hormuth, having knee replacement

God of grace, **hear our prayer.**

God of every time and place, in Jesus' name and filled with your Holy Spirit, we entrust these spoken prayers and those in our hearts into your holy keeping.
Amen.

THE PEACE

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

OFFERING

Thank you for your faithful giving to the ministry of Jesus at Shepherd King. If you wish to give to Shepherd King, there is a donate button on our website - www.skicsa.org

THE DOXOLOGY

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. Amen.

Text: Thomas Ken, 1637-1711

OFFERING PRAYER

God of abundance: you have set before us a plentiful harvest. As we feast on your goodness, strengthen us to labor in your field, and equip us to bear fruit for the good of all, in the name of Jesus.

Amen.

Holy Communion is open to all baptized Christians. You do not need to be Lutheran or a member of this congregation to receive communion; all are welcome. Individualized Communion Cups are available in the Narthex. There are Wine, Juice & Gluten Free options.

(Please have the bread and wine/juice ready for Holy Communion)

THE GREAT THANKSGIVING

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 our thanks and praise.

PREFACE FOR SUNDAYS

It is indeed right, our duty and our joy,
that we should at all times and in all places
give thanks and praise to you, almighty and merciful God,
through our Savior Jesus Christ;
who on this day overcame death and the grave,
and by his glorious resurrection opened to us the way of everlasting life.
And so, with all the choirs of angels,
with the church on earth and the hosts of heaven,
we praise your name and join their unending hymn:

“Holy, Holy, Holy”

Ho - ly, ho - ly, ho - ly Lord, God of pow-er and might,
heav'n 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.

EUCCHARISTIC PRAYER

Mighty God, throughout the ages you have delivered your people from evil and death. Be at our table now to deliver us from our wrongs, our troubles, and our pain. Pour out your Spirit on us; fill us with fire and holy breath. Put your word on our lips that we may prophesy; give us visions and dreams of your Church and your world made new. For Jesus' sake, satisfy our hunger for truth and justice, for mercy and loving-kindness, and for unity over division, as we remember...

In the night in which he was betrayed, our Lord Jesus took bread and gave thanks, broke it and gave it to his disciples, saying: Take and eat; this is my body given for you. Do this for the remembrance of me.

Again, after supper, he took the cup, gave thanks, and gave it for all to drink, saying: This cup is the new covenant in my blood, shed for you and for all people for the forgiveness of sin. Do this in remembrance of me.

LORD'S PRAYER

Lord, remember us in your kingdom and teach us to pray.

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,
forever and ever. Amen.

INVITATION TO COMMUNION

In Christ's presence there is fullness of joy. Come to the banquet.

Take the bread and eat, this is the body of Christ, given for you. (*please consume the bread*)

Take the cup and drink, this is the blood of Christ, shed for you. (*please drink from the cup*)

BLESSING AFTER COMMUNION

The body and blood of our Lord, Jesus Christ, strengthen you and keep you in his grace.

Amen.

PRAYER AFTER COMMUNION

Life-giving God, through this meal you have bandaged our wounds and fed us with your mercy. Now send us forth to live for others, both friend and stranger, that all may come to know your love. This we pray in the name of Jesus. **Amen.**

ANNOUNCEMENTS

Happy Father's Day to all fathers, grandfathers, step-fathers, and to those who play the role of father to someone who needs it.

Staff meets tomorrow morning at 10:00

Bible Study meets on Tuesday morning at 10:30.

Council meets on Tuesday at 7 pm.

Next Sunday is the Don Irwin concert at 4pm. It is a free concert although we will be collecting an offering for CAM – Christian Assistance Ministries. Please be sure to spread the word to your friends and neighbors. There will be an intermission with some light snacks in the fellowship hall. Come one, come all!! Don will have a few CDs for sale.

We're glad so many of you tune in to worship with Shepherd King on Sundays. Please call us at 210-344-5881, if you're in need of prayer, a listening ear, or anything else.

BLESSING

The God of peace, Father, ✝ Son, and Holy Spirit, bless you, comfort you, and show you the path of life this day and always.

Amen.

CLOSING HYMN

ELW 886 *Oh, For a Thousand Tongues to Sing* -vs. 1,2,3,4

- 1 Oh, for a thousand tongues to sing
my great Redeemer's praise,
the glories of my God and King,
the triumphs of his grace!

- 2 My gracious Master and my God,
assist me to proclaim,
to spread through all the earth abroad
the honors of your name.

3 The name of Jesus charms our fears
and bids our sorrows cease,
sings music in the sinner's ears,
brings life and health and peace.

4 He speaks, and list'ning to his voice,
new life the dead receive;
the mournful, broken hearts rejoice,
the humble poor believe.

Text: Charles Wesley, 1707-1788, alt.

DISMISSAL

Go in peace. Love your neighbor.

Thanks be to God. Alleluia! Alleluia! Alleluia!

POSTLUDE

Faith of Our Fathers -- Henri Henry

Organ

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