

Emmanuel Lutheran Church

The Second Sunday after Pentecost

June 19, 2022

Introduction

This Sunday's texts paint startling pictures of the nature of sin. The church's repeated celebration of holy communion counters that tragic reality in a continued showing forth of the death of Jesus until he comes again. It is a dramatic declaration of "how much God has done for you."

Confession and Forgiveness

All may make the sign of the cross, the sign that is marked at baptism.

P: Blessed be the holy Trinity, ✠ one God, whose steadfast love endures forever.

C: Amen.

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

Silence is kept for reflection.

P: Merciful God,

C: 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.

P: 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.

C: Amen.

Prayer of the Day

P: Let us pray:

C: 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.

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.

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.

Gospel:

Luke 8:26-39

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.

Prayers of Intercession

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

A brief silence.

L: 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,

C: hear our prayer.

L: 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. Bring weather the helps curtail wildfires. God of grace,

C: hear our prayer.

L: 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 racism. Bring true freedom and human flourishing to all your beloved children. God of grace,

C: hear our prayer.

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

C: hear our prayer.

L: 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,

C: hear our prayer.

L: We place in your hands, Pastor Adam and his family as they begin a new adventure in Ann Arbor, Michigan. Give them safe travels. God of Grace,

C: hear our prayer.

L: Please take this time to offer any other intercessions, either aloud or in your heart.

L: 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 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.

C: Amen.

Offering Prayer

P: Let us pray: 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.

C: Amen.

Invitation to Communion

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

Prayer after Communion

P: Let us pray: 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.

C: Amen.

Blessing

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

C: Amen.

Dismissal

P: Go in peace. Love your neighbor.

C: Thanks be to God.

The full order of worship isn't available this week. If you'd like a copy of this week's prayer list, please contact the church office.

Juneteenth is a holiday that commemorates the end of slavery in the United States. It recalls how the states of Louisiana and Texas heard the news that President Abraham Lincoln had signed the Emancipation Proclamation on January 1, 1863. Slavery continued in those two states for more than two years after the proclamation was signed because the word had yet to travel there. Texas and Louisiana finally got the good news on June 19, 1865. Former slaves broke out in spontaneous celebration. Even in the face of resistance and threat, the formerly enslaved Africans found ways to give voice to the wide range of responses at the announcement of the end of legalized slavery in the United States of America.

On June 17, 2015, Clementa C. Pinckney, Cynthia Marie Graham Hurd, Susie Jackson, Ethel Lee Lance, DePayne Middleton-Doctor, Tywanza Sanders, Daniel Lee Simmons, Sharonda Coleman-Singleton, and Myra Thompson were murdered by a self-professed white supremacist while they were gathered for Bible study and prayer at the Emanuel African Methodist Episcopal Church (often referred to as Mother Emanuel) in Charleston, South Carolina. Pastors Pinckney and Simmons were both graduates of the Lutheran Theological Southern Seminary. A resolution to commemorate June 17 as a day of repentance for the martyrdom of the Emanuel 9 was adopted by the Churchwide Assembly of the Evangelical Lutheran Church in America on August 8, 2019. Congregations of the ELCA are encouraged to reaffirm their commitment to repenting of the sin of racism which continues to plague this church, to venerate the martyrdom of the Emanuel Nine, and to mark this day of penitence with study and prayer.

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