

Return to your home,
and declare how much
God has done for you.

Luke 8:39

Second Sunday after Pentecost

June 18 – 19, 2022

Prelude

Welcome

GATHERING

Confession and Forgiveness

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

. . . whose steadfast love endures forever.

Amen.

The presiding minister invites the assembly into confession.

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.

The presiding minister announces God's forgiveness.

. . . You are free to love as God loves.

Amen.

Gathering Song

"Praise the One Who Breaks the Darkness"



- 1 Praise the One who breaks the dark-ness with a lib - er - at - ing light;
- 2 Praise the One who blessed the chil - dren with a strong yet gen - tle word;



praise the One who frees the pris-'ners, turn-ing blind-ness in - to sight.
praise the One who drove out de - mons with a pierc - ing, two-edged sword.



Praise the One who preached the gos - pel, heal-ing ev - 'ry dread dis - ease,
Praise the One who brings cool wa - ter to the des - ert's burn - ing sand;



calm - ing storms and feed - ing thou - sands with the ver - y bread of peace.
from this well comes liv - ing wa - ter quench - ing thirst in ev - 'ry land.

Text: Rusty Edwards, b. 1955

Music: NETTLETON, J. Wyeth, *Repository of Sacred Music*, Part II, 1813

Text © 1987 Hope Publishing Company, Carol Stream, IL 60188. All rights reserved. Used by permission.

Greeting

The presiding minister and the assembly greet each other.

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.

Prayer of the Day

The presiding minister leads the Prayer of the Day.

... through Jesus Christ, our Savior and Lord.

Amen.

WORD

The assembly is seated.

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 reading concludes.

The word of the Lord.

Thanks be to God.

Gospel Acclamation

The assembly stands to welcome the gospel.

Al - le - lu - ia, al - le - lu - ia,
al - le - lu - ia, al - le - lu - ia.

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.

The gospel is announced.

The holy gospel according to Luke.

Glory to you, O Lord.

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 concludes:

The gospel of the Lord.

Praise to you, O Christ.

Sermon

The assembly is seated.

Pastor Robert Hall

Creed

The assembly stands.

**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 Intercession

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

Anthem

The assembly is seated.

"Praise the Lord"

Summer Chorale – Saturday, 5:00 p.m.
Ellie Boehmer, Soloist – Sunday, 8:30 a.m.

Sleeth

MEAL

Great Thanksgiving

The assembly stands.

The presiding minister greets the assembly and invites all present to give thanks.

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.

The presiding minister continues:

. . . Do this for the remembrance of me.

Lord's Prayer

Gathered into one by the Holy Spirit, let us pray as Jesus taught us.

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,

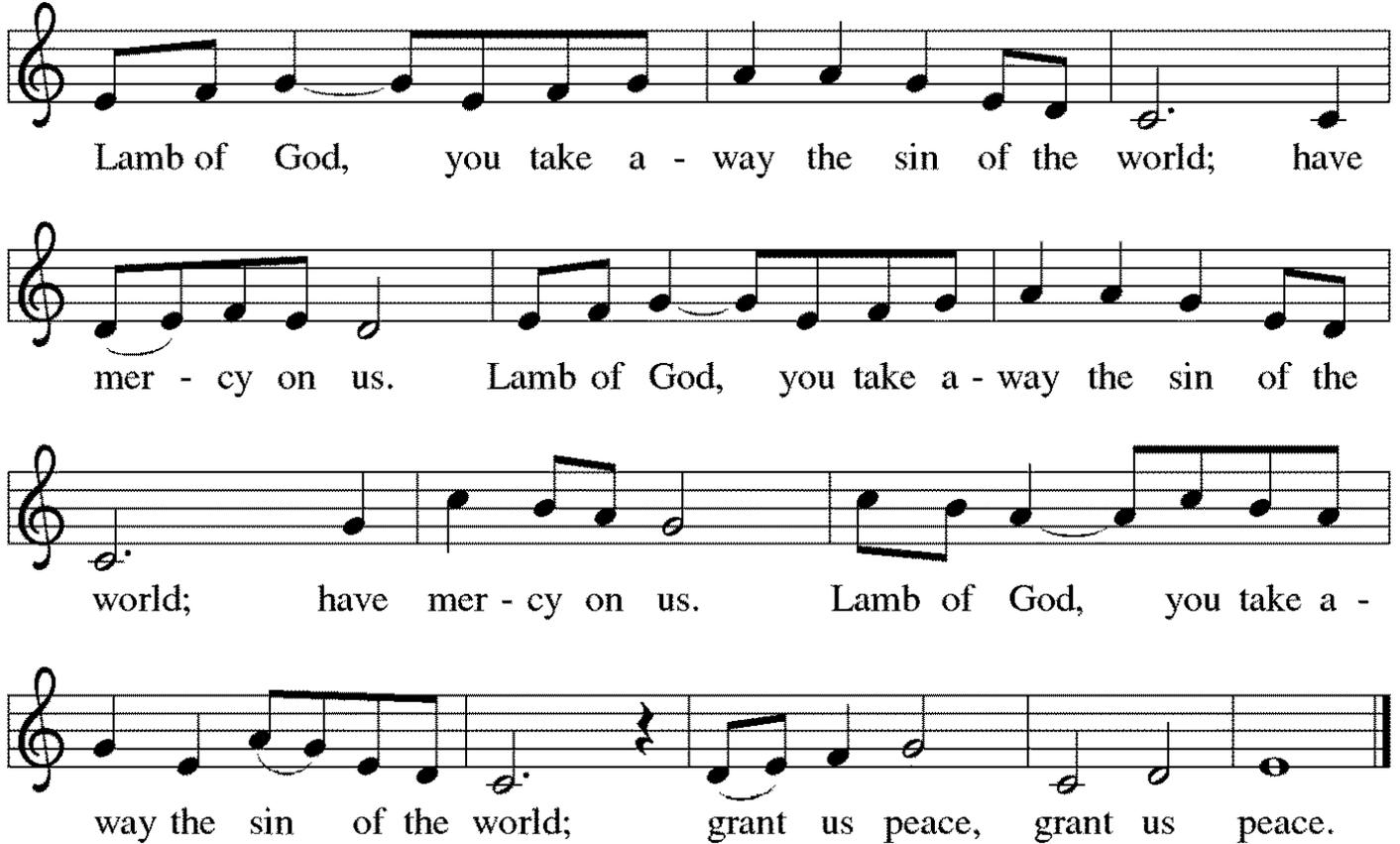
forever and ever. Amen.

Distribution

Holy Communion by Intinction

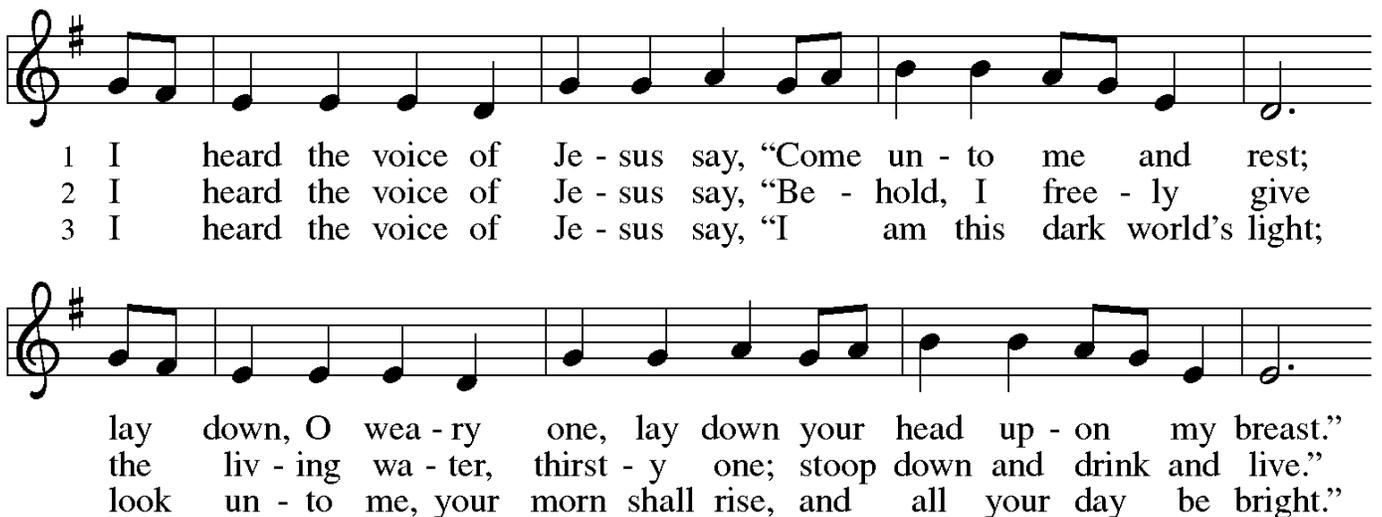
Please receive the host from the server and dip it in the cup of wine. A gluten-free wafer may be requested from the server.

Communion Song



Lamb of God, you take a - way the sin of the world; have
mer - cy on us. Lamb of God, you take a - way the sin of the
world; have mer - cy on us. Lamb of God, you take a -
way the sin of the world; grant us peace, grant us peace.

"I Heard the Voice of Jesus Say"



1 I heard the voice of Je - sus say, "Come un - to me and rest;
2 I heard the voice of Je - sus say, "Be - hold, I free - ly give
3 I heard the voice of Je - sus say, "I am this dark world's light;
lay down, O wea - ry one, lay down your head up - on my breast."
the liv - ing wa - ter, thirst - y one; stoop down and drink and live."
look un - to me, your morn shall rise, and all your day be bright."



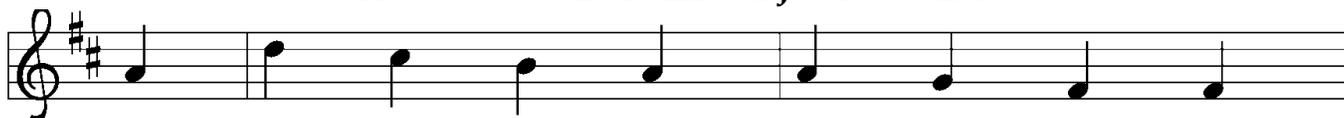
I came to Je - sus as I was, so wea - ry, worn, and sad;
 I came to Je - sus, and I drank of that life - giv - ing stream;
 I looked to Je - sus, and I found in him my star, my sun;



I found in him a rest-ing-place, and he has made me glad.
 my thirst was quenched, my soul re - vived, and now I live in him.
 and in that light of life I'll walk till trav-'ling days are done.

Text: Horatius Bonar, 1808–1889
 Music: KINGSFOLD, English folk tune

“How Sweet the Name of Jesus Sounds”



1 How sweet the name of Je - sus sounds in
 2 It makes the wound - ed spir - it whole and
 3 Dear name! The rock on which I build, my
 4 By thee my prayers ac - cep - tance gain al -



a be - liev - er's ear! It soothes our sor - rows,
 calms the heart's un - rest; 'tis man - na to the
 shield and hid - ing place; my nev - er - fail - ing
 though with sin de - filed. The dev - il charg - es



heals our wounds, and drives a - way all fear.
 hun - gry soul and to the wea - ry, rest.
 trea - sury, filled with bound - less stores of grace.
 me in vain, and I am owned a child.

Text: John Newton, 1725–1807, alt.
 Music: ST. PETER, Alexander R. Reinagle, 1799–1877

Communion Blessing

The presiding minister leads the blessing.

Amen.

Sending

Blessing

The presiding minister proclaims God's blessing.

Amen.

Sending Song

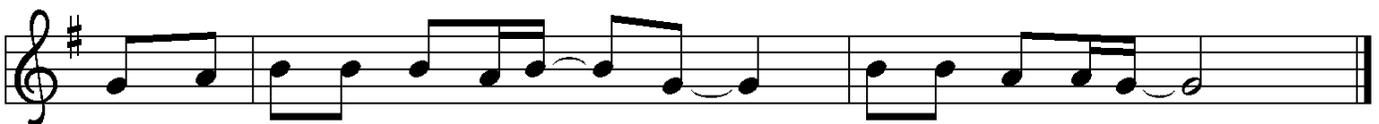
"I'm So Glad Jesus Lifted Me"



1 I'm so glad I'm so glad
2 Sa - tan had me bound, Je - sus lift - ed me. Sa - tan had me bound,
3 When I was in trou - ble, When I was in trou - ble,



Je - sus lift - ed me. I'm so glad
Sa - tan had me bound, Je - sus lift - ed me,
When I was in trou - ble,



sing - ing glo - ry, hal - le - lu - jah! Je - sus lift - ed me.

Text: African American spiritual

Music: JESUS LIFTED ME, African American spiritual

Dismissal

The presiding minister sends the assembly into mission.

Go in peace. Serve the Lord.

Thanks be to God.

Participants

	Saturday, 5:00 pm	Sunday, 8:30 am
Presiding Minister	Pastor Robert Hall	Pastor Robert Hall
Assisting Ministers	Karen Storey Tuula Pakula Vicki Erickson	Debbie Staudt June Burnell Denise D'Eath
Lector	Robert Hawkins	Betty Linke
Organist/Pianist	Dr. William Feigley	Dr. Willian Feigley
Vocalist	Kurt Wiskow Ellie Boehmer	Kurt Wiskow Ellie Boehmer
Ushers	Bill Reidinger Chuck Koons Nancy Lukas Harry Lukas	Bill Newman Debi Hammett Jan Shimp Dennis Shimp
Altar Guild	Gloria Reidinger Karen Cunnane	Mary Beth Runk

Commemorations

Onesimos Nesib, translator, evangelist, died 1931

Tuesday, June 21

Onesimos was born in Ethiopia. Captured, enslaved, and taken to Eritrea, he was there freed by Swedish missionaries. He translated the Bible into his native Oromo and returned to preach there.

John the Baptist

Friday, June 24

John said, "Jesus must increase, but I must decrease." And so his birth is celebrated half a year before Jesus', just as the daylight in the northern hemisphere begins to wane. Jesus honored John as being the greatest prophet.

Presentation of the Augsburg Confession, 1530

Saturday, June 25

On this day in 1530 the German and Latin editions of the Augsburg Confession were presented to the Emperor Charles of the Holy Roman Empire. The Augsburg Confession was written by Philipp Melanchthon and endorsed by Martin Luther, and consists of a brief summary of points in which the reformers saw their teaching as either agreeing with or differing from that of the Roman Catholic Church of the time.

Philipp Melanchthon, renewer of the church, died 1560

Saturday, June 25

Though he died on April 19, Philipp Melanchthon is commemorated today because of his connection with the Augsburg Confession. Colleague and co-reformer with Martin Luther, Melanchthon was a brilliant scholar, known as "the teacher of Germany."

What Is Your Name?

There is in Cairo an eerie, demonic site, terrifying to the human soul. Far into the chaos and noise of the city that never slumbers, there is another city — “the city of the dead.” A vast tangle of tombs and mausoleums that, through the windows of tour buses, remains grim, distant, and quiet is, at close encounter, not a place of repose at all. It is a wretched, loud, busy, suffering place lived in by Cairo’s least and lowliest.

But there is no need to travel to Egypt to see the grim scene. Cities of the dead are all around us, if we care to look — places where the condemned, dirtied, ridiculed, blamed, and broken spend their demonized days living as if dead in cells and wards, beneath plastic and cardboard, in rust and garbage, among decay and rot, forgotten and lonely. There, beyond our windows, so used to their own condemned life, the most they hope for is to be left alone. “I beg you, do not torment me” (Luke 8:28). “I beg you.” The gospel says “beg”!

He’d had enough — the man could endure no more judgment, no more religious platitudes, no more being the topic of conversation, no more shame, no more chains and shackles. It was — it is — bad enough to be plagued by demons in the cities of the dead, so please, no more torment! I beg you.

“What is your name?” (v. 30). Those four beautiful words stun the ugliness on the hillside. “What is your name?” In that question there thunders a spoken truth: the desire to know, not ignore; to approach, not pass by; to dare, not cower.

“And they were afraid” (v. 35). Those four riddling words confuse the swinish hillside. In that spoken truth there is exposed a question: Afraid of what? Of knowing the banished one? Of approaching the wild one? Of daring to welcome the troubled one home?

What is your name? Legion? No: Child of God.



790 S. Tamiami Trail
Venice, FL 34285

~ Emmanuel's Purpose ~
'To Know Christ and Boldly Make Him Known'

Church Office Phone 941-488-4942

Web Site – www.emmanuel-elca.org

E-Mail – info@emmanuel-elca.org

The Reverend Robert O. Hall	Senior Pastor
The Reverend David Hess	Visitation Pastor
Kristene Hoeh Bowker	Minister of Music and Worship
Kimberly Duke	Parish Deacon
Sharon Graves	Parish Deacon
Scott Pinkerton	Parish Deacon
Barb Spenks	Parish Nurse
Debi Hammett	Office Coordinator
Becky Rothgery	Office Coordinator
Nick Sperry	Youth and Family Director
Jason Kozee	Facilities Manager
Mason Adkins	Facilities Assistant

Cover Design: Judi Klingsick

ClipArt: iStock

Service

From Sundays and Seasons.com. Copyright 2022 Augsburg Fortress. All rights reserved.

Reprinted by permission under Augsburg Fortress Liturgies Annual License #20637.

New Revised Standard Version Bible, copyright 1989,

Division of Christian Education of the National Council of the Churches of Christ in the United States of America.

Used by permission. All rights reserved.