

# *Triune Lutheran Church*

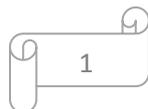


*Second Sunday after Pentecost*



**Evangelical Lutheran  
Church in America**

God's work. Our hands.



*We thank you for joining us here at Triune Lutheran Church, a family united with you through our Risen Lord, Jesus Christ!*



In order to make you feel more at home, here are a few notes about our worship here. If you have any questions, please do not hesitate to ask. We hope to make your time here as meaningful as possible!



- You are invited to speak the **bold print**, as well as sing along with the psalm and hymns, which you will find in the red *Evangelical Lutheran Worship* (ELW) hymnal in front of you in the pews.
- The portions marked with \* are times when we invite you to stand, as you are able.
- There will not be a separate time for an offering to be collected during worship. If you wish to do so today, you may place your offering in the offering plate at the back.
- The Communion elements are placed in the hallway/narthex just outside the entrance doors to the sanctuary. We ask you bring them to your seat and leave them until we reach the celebration of holy Communion during worship, when you will be asked to remove the lids and consume the bread (wafer), then the wine. If you need a gluten-free wafer, please let the pastor know before worship. We believe the body and blood of Christ is meant for everyone, regardless of your church affiliation, and so feel free to participate, if you feel so moved.
- For visitors, if you so choose, we encourage you to fill out a card available in the pew to learn more about us.
- Bathrooms are available in the hallway.

# WELCOME

## \*CONFESSION AND FORGIVENESS

*You may make the sign of the cross as a reminder that nothing, not even sin, can separate you from God's love in Jesus Christ, our Lord.*

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 always followed a path  
of steadfast love  
but have often 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 frequently passed by on the other side.  
Set us again on the path of new life and hope.  
Save us from ourselves,  
and free us to love our neighbors with joy.  
Amen!**

Hear the good news!  
God does not deal with us according to our sins  
but thoroughly delights in granting pardon and mercy.  
In the name of † Jesus Christ, your sins are forgiven.  
You are set free to love as God loves the whole world. **Amen!**

**\*GATHERING HYMN**

“The Church’s One Foundation”

ELW 654

**\*PRAYER OF THE DAY**

O Lord God, we bring before you the cries of a sorrowing world, including our own. In your mercy, set us free from the chains that bind us to serve you with hope and love in the world you still adore, through Jesus Christ, our Risen Savior and Lord. **Amen!**

**FIRST READING**

Isaiah 65:1-9

<sup>1</sup>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.

<sup>2</sup>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;

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

<sup>4</sup>who sit inside tombs,  
and spend the night in secret places;  
who eat swine's flesh,  
with broth of abominable things in their vessels;  
<sup>5</sup>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.

<sup>6</sup>See, it is written before me:  
I will not keep silent, but I will repay;  
I will indeed repay into their laps  
<sup>7</sup>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.

<sup>8</sup>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.  
<sup>9</sup>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.

Word of God, word of life!  
**Thanks be to God!**



# PSALM

Psalm 22:19-28

<sup>19</sup>But you, O LORD, be not | far away;  
O my help, hasten | to my aid.

<sup>20</sup>**Deliver me | from the sword,  
my life from the power | of the dog.**

<sup>21</sup>Save me from the | lion's mouth!  
From the horns of wild bulls you have | rescued me.

<sup>22</sup>**I will declare your name | to my people;  
in the midst of the assembly | I will praise you.**

<sup>23</sup>You who fear the LORD, give praise! All you of  
Jacob's | line, give glory.

Stand in awe of the LORD, all you off- | spring of Israel.

<sup>24</sup>**For the LORD does not despise nor abhor the  
poor in their poverty; neither is the LORD's face hid-  
| den from them;**

**but when they cry out, | the LORD hears them.**

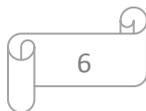
<sup>25</sup>From you comes my praise in the | great assembly;  
I will perform my vows in the sight of those who | fear  
the LORD.

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

<sup>27</sup>All the ends of the earth shall remember and turn | to  
the LORD;

all the families of nations shall bow | before God.

<sup>28</sup>**For dominion belongs | to the LORD,  
who rules o- | ver the nations.**



## SECOND READING

Galatians 3:23-29

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

Word of God, word of life!  
**Thanks be to God!**

## \*GOSPEL ACCLAMATION



## \*GOSPEL

Luke 8:26-39

The Gospel according to Luke.

**Glory to you, O Lord!**

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

<sup>32</sup>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. <sup>33</sup>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.

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

This is the holy Gospel of our Lord!  
**Praise to you, O Christ!**

## **SERMON**

### **HYMN OF THE DAY**

“Praise the One Who Breaks the Darkness”

ELW 843

### **\*APOSTLES CREED**

**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**

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

*A brief silence.*

Holy God, you hear the cries of all your precious children. Equip your whole church, including our Triune family, with those 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 suffer. Come to the aid of all who are homeless, naked, hungry, and sick, including Denny Dancak, Niki Grigsby, Jan Halishak, Richard Jakubcin, Dan & Jill Maldovan, Rachel Abbs O'Malley, Gloria Roderick, Dennis Schatt, Achim Schnaebel, Annie Slaughter, Stacy Szendel, Mardell Weiss, Dave & Clara Wilcox, and all those we name in our hearts now....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. Watch over those who cannot be with their fathers now, including those serving in the military, especially David and Nick Schmidt. 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.**

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

## \*PEACE

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

## 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!**

## HOLY, HOLY, HOLY



Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might,



heav-en and earth are full of your glo - ry, full of your glo-ry. Ho-



san - na, ho - san - na, ho - san - na in the high -



est. Bless-ed is he who comes in the name of the Lord. Ho-



san - na, ho - san - na, ho - san - na in the high - est.

## THANKSGIVING AT THE TABLE

Holy God,  
our Maker, Redeemer, and Healer,  
in the harmonious world of your creation,  
the plants and animals,  
the seas and stars  
were whole and well in your praise.

When sin had scarred the world,  
you sent your Son to heal our ills  
and to form us again into one.

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 for the remembrance of me.

Remembering, therefore,  
his acts of healing,  
his body given up,  
and his victory over death,  
we await that day when all the peoples of the earth  
will come to the river to enjoy the tree of life.

Holy Spirit, continue to come upon us and upon this meal:  
as grains scattered on the hillside become one bread,  
so let your church be gathered from the ends of the earth,  
that all may be fed with the Bread of life, Jesus Christ, our  
Lord.

Through him all glory and honor is yours,  
Almighty Father, with the Holy Spirit,  
both now and forever.

**Amen!**

### **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,  
forever and ever. Amen.**

### **COMMUNION**

## **MUSIC INTERLUDE**

### **\*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 know your never-ending love.  
This we pray in the name of Jesus, our Risen Lord.  
**Amen!**

### **\*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!**

### **\*SENDING HYMN**

“Oh, for a Thousand Tongues to Sing”

ELW 886

### **\*DISMISSAL**

Go in peace. Love your neighbor as yourselves!  
**Thanks be to God!**

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Ministers: **All People**  
Presiding Minister: **Pastor Brad Ross**  
Worship Assistant: **Heidi Bailey**  
Organist: **Edith Schatt**  
Office Manager: **Jan Piskac**



## *Lectionary Blog: Jesus Fights Marginalization*

The story of the demoniac(s) in a land across the sea from Galilee is told in each of the Synoptic Gospels (Matthew, Mark and Luke). In each case, Jesus goes to a literally foreign land—culturally and religiously distinct from Galilee—to free someone from a legion of demons. Luke’s version of this story focuses on how Jesus reincorporates into society a man who has been purposefully and intentionally marginalized by that same society for a long time.

The Gospel reading notes that the man had not worn clothing for a long time and lived among the tombs (Luke 8:27). Further, guards had been assigned to keep him there, where he was repeatedly chained and bound even though the fetters weren’t effective. Yet, when the man broke free and escaped his guards, he didn’t run into town to terrorize people. Instead, he was driven into the wilderness (29). Both humans and demons cooperated to keep this poor man away from people.

Further, it seems that this poor, possessed man was accustomed to being tortured. Certainly, he was tormented by his demons. But we should differentiate between the man and the spirit(s) possessing him, as Jesus does. Jesus spoke to the unclean spirit(s) (29-32) but also directly to the man (38). When the man asked Jesus not to torture him as part of the potential exorcism (28-29), I understand that he had probably been the victim of several human attempts to rid him of his demons that did more to harm than dispel the evil that plagued him. In any case, those guards were assigned to repeatedly lock him in chains and keep him imprisoned among the tombs. This is one of the many points of invitation into the text for us.

All too often in our day, humans and evil spirits cooperate to impoverish, marginalize, other, abuse and incarcerate folks. And all too often, well-meaning people attempt to use their insights to help the afflicted and marginalized, but their efforts are torturous rather than liberatory. Several contemporary policies spring to mind, such as the so-called “conversion therapy” or efforts to criminalize rather than support people in difficult situations.

Hear the good news: Jesus didn’t torture the man. He didn’t even torture the unclean spirit(s)—he gave them exactly what they asked for (which leads to the removal of their ability to harm other humans). In fact, Jesus reversed the man’s situation completely. Instead of being naked, imprisoned, excluded, exiled and bound, Jesus returned the man to his city clothed, free of demons and free of human bondage (35, 39). Where humans

and unclean spirits had teamed up to control the man, Jesus gave him total freedom. He insisted that the man not be driven from his home again but should stay in his town as a testimony to the liberative work of Jesus.

But we must notice the townspeople's reaction: they were *afraid* when they saw this man, formerly naked, raving, shackled and dangerous, sitting in his right mind and talking to Jesus (35). In fact, they asked Jesus to leave because of their great fear (37). Why were they afraid? While the possessed man was no longer a physical or spiritual threat, Jesus was! Jesus was a threat to that society's ability to exile and incarcerate their problems. If their torturous efforts to control the man didn't work, they would simply lock up the scary man and throw away the key. But Jesus reintroduced that man to society and took away their excuse for chaining him up and assigning guards to keep him among the tombs. The townspeople weren't afraid of the demons as much as they were of the one who showed them how they had been cooperating with the spirits to keep this man oppressed and marginalized.

In this Gospel text, Jesus dares us to ask ourselves who we don't want to think about. Who have we locked up and thrown away the key? Who have we tried to help and ended up hurting, and maybe even torturing, in the process? Rest assured, Jesus is with them. Jesus works to fight the ways we have cooperated with evil to marginalize people. It doesn't matter if the chain is forged in iron or in demonic possession: Jesus comes to break it. And he hopes that our response to his re-inclusion of those whom we have excluded will be joy, rather than fear.

*This Lectionary Blog, and other resources for the journey of faith, available at [LivingLutheran.org](http://LivingLutheran.org).*



*Cory Driver is an ELCA missionary serving as the director of graduate studies at the Evangelical Theological Seminary of Cairo (Egypt). His book on wilderness spirituality, *Life Unsettled*, is available from Fortress Press.*

## Lutheran Disaster Response

### Situation Report: Ukraine and Eastern Europe (June 6, 2022)

More than three months since Russian troops invaded Ukraine, fighting continues to intensify as humanitarian conditions deteriorate. The United Nations' OCHA Ukraine: Humanitarian Report estimates that 6.6 million people have fled the country and 8 million are displaced internally. While the majority of the people who crossed borders to safety have remained in the neighboring countries, others have continued to other countries in Europe and beyond. The UN estimates that more than 24 million people — more than half of Ukraine's population — will need humanitarian assistance in the coming months.

The policy in Ukraine that prevented most men between the ages of 18 and 60 from leaving the country has resulted in forced separation of families. Far from their homes in Ukraine and often from their husbands and extended families, many mothers with children face the difficult challenge of creating a safe space and a version of stability for their families. In addition to continuing to meet the immediate needs of arriving refugees including food, shelter, hygiene kits and medical supplies, our partners in the region support those fleeing the violence in Ukraine with assistance in psycho-social care, pastoral care, housing, job searches, language study, school admission, legal services, cash assistance and other key integration support for individuals and families. Our support is also reaching communities not eligible for state-sponsored services for refugees, including Roma people and third-country nationals fleeing the violence in Ukraine.

Partners: Evangelical Church of the Augsburg Confession in Poland (ECACP), Evangelical Church of the Augsburg Confession in Romania (ECACR), Evangelical Church of the Augsburg Confession in Slovakia (ECACS), Evangelical Lutheran Church in Hungary, German Evangelical Lutheran Church of Ukraine (GELCU), and in collaboration with Lutheran World Federation (LWF), ACT Alliance, Church World Service (CWS), Hungarian Interchurch Aid (HIA) and Phiren Amenca.

#### **Partner update: Evangelical Lutheran Church in Hungary (ELCH)**

As the early-spring influx of refugees has slowed, the humanitarian needs have changed. In a recent interview on the ELCH website, Anna Gyöngés Kelemen, the head of the ELCH diaconal department, observed that “our tasks have changed to the extent that the focus is not on providing rapid assistance at border crossing points and nearby

settlements, but on providing assistance to those who remain in Hungary temporarily or permanently in the medium and long term.”

One of the ways the church is assisting is through a temporary school for Ukrainian children, set up in the basement of the ELCH office in Budapest. Though not an accredited educational institution, the school provides structure for children, allows them to continue learning, and enables their caregivers to have time to work or seek employment. The volunteer teachers are themselves refugees from Ukraine as well. The school serves children in first through eighth grades and approximately 50 children attend each day.

ELCH congregations, as well as the national church, are also assisting refugees with longer-term integration needs such as financial support, counseling, housing and more.

### **Partner Update: Lutheran World Federation**

As of the end of May, LWF has opened two of six planned enrollment centers for refugees in Poland. The two centers, in Gdansk and Wroclaw, will serve a combined 37,000 families. Families will be able to enroll in a multi-purpose cash assistance program as well as access services including counselling for children experiencing post-traumatic stress and referral services for victims of sexual and gender-based violence.

“I have mixed feelings about today,” said Allan Calma, LWF global humanitarian coordinator, at the opening in Gdansk on May 17. “I am happy that we can open this center today, but I am also thinking that we should not have an enrolment center in Gdansk. This war is not right, it is not right for women and children to flee their homes, to leave their husbands and fathers, and flee for safety.”

“This war has divided a lot of people,” he added. “But all I could see in the past weeks was people coming together and trying to be human.”

The additional centers will be based in Ostróda, Zgierz, Bielsko-Biała and Bytom Miechowice, and will support a total of 56,000 households or about 168,000 people.