

SECOND SUNDAY AFTER PENTECOST

JUNE 19, 2022

ST. PAUL'S LUTHERAN CHURCH, FALLS CHURCH, VA

10:00 a.m.



THE ENTRANCE RITE

PRELUDE

God's Own Child, I Gladly Say It
Setting: Matthew Corl

WELCOME

ENTRANCE HYMN #594

God's Own Child, I Gladly Say It

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| <p>1 God's own child, I gladly say it:
I am baptized into Christ!
He, because I could not pay it,
Gave my full redemption price.
Do I need earth's treasures many?
I have one worth more than any
That brought me salvation free
Lasting to eternity!</p> <p>2 Sin, disturb my soul no longer:
I am baptized into Christ!
I have comfort even stronger:
Jesus' cleansing sacrifice.
Should a guilty conscience seize me
Since my Baptism did release me
In a dear forgiving flood,
Sprinkling me with Jesus' blood?</p> | <p>3 Satan, hear this proclamation:
I am baptized into Christ!
Drop your ugly accusation,
I am not so soon enticed.
Now that to the font I've traveled,
All your might has come unraveled,
And, against your tyranny,
God, my Lord, unites with me!</p> <p>4 Death, you cannot end my gladness:
I am baptized into Christ!
When I die, I leave all sadness
To inherit paradise!
Though I lie in dust and ashes
Faith's assurance brightly flashes:
Baptism has the strength divine
To make life immortal mine.</p> <p>5 There is nothing worth comparing
To this lifelong comfort sure!
Open-eyed my grave is staring:
Even there I'll sleep secure.
Though my flesh awaits its raising,
Still my soul continues praising:
I am baptized into Christ;
I'm a child of paradise!</p> |
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CONFESSION AND ABSOLUTION

p. 203

In the name of the Father and of the ✠ Son and of the Holy Spirit.
Amen.

Our help is in the name of the Lord,
who made heaven and earth.

If You, O Lord, kept a record of sins, O Lord, who could stand?
But with You there is forgiveness; therefore You are feared.

Since we are gathered to hear God's Word, call upon Him in prayer and praise, and receive the body and blood of our Lord Jesus Christ in the fellowship of this altar, let us first consider our unworthiness and confess before God and one another that we have sinned in thought, word, and deed, and that we cannot free ourselves from our sinful condition. Together as His people let us take refuge in the infinite mercy of God, our heavenly Father, seeking His grace for the sake of Christ, and saying: God, be merciful to me, a sinner.

Almighty God, have mercy upon us, forgive us our sins, and lead us to everlasting life. Amen.

Almighty God, merciful Father, in Holy Baptism You declared us to be Your children and gathered us into Your one, holy Church, in which You daily and richly forgive us our sins and grant us new life through Your Spirit. Be in our midst, enliven our faith, and graciously receive our prayer and praise; through Your Son, Jesus Christ, our Lord.

Amen.

KYRIE

p. 204

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

HYMN OF PRAISE - "Gloria in Excelsis"

p. 204

**1 To God on high be glory
And peace to all the earth;
Goodwill from God in heaven
Proclaimed at Jesus' birth!
We praise and bless You, Father;
Your holy name, we sing—
Our thanks for Your great glory,
Lord God, our heav'nly King.**

**2 To You, O sole-begotten,
The Father's Son, we pray;
O Lamb of God, our Savior,
You take our sins away.
Have mercy on us, Jesus;
Receive our heartfelt cry,
Where You in pow'r are seated
At God's right hand on high—**

**3 For You alone are holy;
You only are the Lord.
Forever and forever,
Be worshiped and adored;
You with the Holy Spirit
Alone are Lord Most High,
In God the Father's glory.
"Amen!" our glad reply.**

THE PRAYER OF THE DAY

The Lord be with you.
And also with you.

Let us pray. O God,

You have prepared for those who love You joys beyond understanding. Cast out all sins and evil desires from us, and pour into our hearts Your Holy Spirit to guide us into all blessedness; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. Amen.



THE LITURGY OF THE WORD

FIRST LESSON (Be seated)

Isaiah 65:1-9

I was ready to be sought by those who did not ask for me;

I was ready to be found by those who did not seek me.

I said, "Here am I, here am I,"

to a nation that was not called by my name.

I spread out my hands all the day

to a rebellious people,

who walk in a way that is not good,

following their own devices;

a people who provoke me

to my face continually,

sacrificing in gardens

and making offerings on bricks;

who sit in tombs,

and spend the night in secret places;

who eat pig's flesh,

and broth of tainted meat is in their vessels;

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 the day.

Behold, it is written before me:

"I will not keep silent, but I will repay;

I will indeed repay into their bosom

both your iniquities and your fathers' iniquities together,

says the LORD;

because they made offerings on the mountains

and insulted me on the hills,

I will measure into their bosom

payment for their former deeds."

Thus says the LORD:

"As the new 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.

I will bring forth offspring from Jacob,

and from Judah possessors of my mountains;

my chosen shall possess it,
and my servants shall dwell there.”

This is the Word of the Lord.

Thanks be to God.

PSALM 3 (Read responsively by verse)

O LORD, how many are my foes!
Many are rising against me;
many are saying of my soul,
there is no salvation for him in God.

But you, O LORD, are a shield about me,
my glory, and the lifter of my head.
I cried aloud to the LORD,
and he answered me from his holy hill.

I lay down and slept;
I woke again, for the LORD sustained me.
I will not be afraid of many thousands of people
who have set themselves against me all around.

Arise, O LORD!
Save me, O my God!
For you strike all my enemies on the cheek;
you break the teeth of the wicked.

Salvation belongs to the LORD;
your blessing be on your people!

**Glory be to the Father and to the Son
and to the Holy Spirit;
as it was in the beginning,
is now, and will be forever. Amen.**

SECOND LESSON

Galatians 3:23-4:7

Now before faith came, we were held captive under the law, imprisoned until the coming faith would be revealed. So then, the law was our guardian until Christ came, in order that we might be justified by faith. But now that faith has come, we are no longer under a guardian, for in Christ Jesus you are all sons of God, through faith. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's offspring, heirs according to promise.

I mean that the heir, as long as he is a child, is no different from a slave, though he is the owner of everything, but he is under guardians and managers until the date set by his father. In the same way we also, when we were children, were enslaved to the elementary principles of the world. But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons. And because you are sons, God has sent the Spirit of his

Son into our hearts, crying, "Abba! Father!" So you are no longer a slave, but a son, and if a son, then an heir through God.

This is the Word of the Lord.

Thanks be to God.

CHILDREN'S SERMON

ALLELUIA VERSE (Stand)

Alleluia, alleluia, alleluia.

These things are written that you may believe that Jesus is the Christ, the Son of God.

Alleluia, alleluia, alleluia.

GOSPEL

Luke 8:26-39

The Holy Gospel according to St. Luke, the 8th chapter

Glory to You, O Lord.

Then they sailed to the country of the Gerasenes, which is opposite Galilee. When Jesus had stepped out on land, there met him a man from the city who had demons. For a long time he had worn no clothes, and he had not lived in a house but among the tombs. When he saw Jesus, he cried out and fell down before him and said with a loud voice, "What have you to do with me, Jesus, Son of the Most High God? I beg you, do not torment me." For he had commanded the unclean spirit to come out of the man. (For many a time 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 desert.) Jesus then asked him, "What is your name?" And he said, "Legion," for many demons had entered him. And they begged him not to command them to depart into the abyss. Now a large herd of pigs was feeding there on the hillside, and they begged him to let them enter these. So he gave them permission. Then the demons came out of the man and entered the pigs, and the herd rushed down the steep bank into the lake and were drowned.

When the herdsmen saw what had happened, they fled and told it in the city and in the country. Then people went out to see what had happened, and they came to Jesus and 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. And those who had seen it told them how the demon-possessed man had been healed. Then all the people of the surrounding country of the Gerasenes asked him to depart from them, for they were seized with great fear. So he got into the boat and returned. The man from whom the demons had gone 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." And he went away, proclaiming throughout the whole city how much Jesus had done for him.

This is the Gospel of the Lord.

Praise to You, O Christ

SERMON (Be seated)

Grace, mercy and peace be to you from God our Father and from our Lord and Savior Jesus. Amen. Dear friends in Christ:

Today in the church we begin the non-festival half of our church year. The festival half began early last winter with Advent, then moved quickly to Christmas and Epiphany, continued with Lent and Easter, and concluded with the festivals of Pentecost and Holy Trinity last Sunday. Now we begin those many Sundays after Pentecost which constitute the rest of the year.

During this time we re-engage with Jesus' earthly ministry at the point where it is about a third of the way in. Luke's Gospel, from which we're reading this year, has 24 chapters – and we're picking up the narrative at chapter 8.

The weeks ahead will allow us to drill down a little deeper into the particulars of Jesus' ministry. We'll examine his miracles, hear his parables, consider his conversations with people, and get a fuller picture of what Jesus wishes to accomplish among us. These will also give us good opportunities to think about our calling as his disciples and consider what it means to serve in his name.

And just as a reminder, in this season the first readings will continue to be chosen in order to correspond with the Gospel reading. However, the second readings will now simply be read-throughs of different epistles – starting this year with Galatians. In these readings we'll still see some connections with the Gospel's themes, but they may not be as obvious.

With that context established, let's then dive into today's Gospel reading from Luke 8. The story given here, at its most basic level, is a story about healing. Jesus heals a man who was possessed by evil spirits, and we are reminded that this is what Jesus does – he heals people.

There are many accounts in the scriptures of Jesus healing people. And we are to be comforted by this – because we need lots of healing ourselves. We are frequently hurting in this life – physically and emotionally – and it's always helpful to hear about Jesus' desire and power to heal.

But beyond this, the story gives us other messages as well. One of these is given as we note that Jesus decides to enter Gentile territory. The territory of the Gerasenes, opposite Galilee, was not a place governed or populated by Jews, so going there definitely made a statement.

Jesus not only crossed into that territory but also performed a healing there. In doing so, Jesus made it clear that Gentiles were on his mind too. God may have sent him first to the lost sheep of the house of Israel, but God has ultimately sent him to everyone. His scope is the whole world. At the end of his ministry Jesus would make this abundantly clear, saying: "Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit and teaching them to obey all that I have commanded." Here in Luke 8, Jesus is giving an early signal about these plans.

Outreach to the Gentiles represented a big change in direction from what Jews normally did. They were taught to keep to themselves and avoid Gentiles. This teaching of Jesus was radically different, and because of this it is repeated often in the New Testament.

Our second reading today is one of those places where the message is repeated. In it, St. Paul urges the people of Galatia to put away the division that separates Jew and Gentile. He says: "For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus." And here Paul points out that unity in Christ Jesus should overcome divisions beyond ethnicity too.

The Bible stresses our unity as people who are all in need God. We all need God for many reasons, but particularly because of our sinfulness. Daily we are guilty of sins against others. Some of our sin is hurtful action. Some of it is the sin in our heart, especially our tendency to distrust others or stereotype them or harbor jealousy and hate. It is because of our sin that we struggle with the call to unity and peace.

In today's Old Testament reading, Isaiah the prophet records God speaking against sins that Israel was committing at the time. The people were ignoring God's callings, rebelling against him, even provoking him by flaunting his laws. Two of the laws they flaunted were the command to avoid the places of the dead as a source of dark power – "sitting in tombs" as it was called – and the command to avoid eating "pig's flesh," or pork. These were things that Gentiles did, but that God's people were not to do.

When Jesus came, he ended certain Old Testament laws – among them the prohibition against pork and other foods. Our second lesson, once again, speaks to this change, explaining that "the law was our guardian until Christ came, in order that we might be justified by faith" (v. 24). Food laws that were meant to guard our

hearts were no longer needed once Jesus appeared. Other laws, such as shunning the powers of darkness, still remain as necessary guards for our well-being.

Different understandings about God's law can certainly present challenges in seeking unity with others. We know about this in our day, too, for there are certain freedoms we have and certain things we know we need to stand against, that conflict with others' views. These make unity difficult. But they should not keep us completely apart.

When Jesus crossed into Gentile territory, he encountered differences right away. In fact, did you notice, two of the differences were the same things that Isaiah mentioned, including a man who "lived among the tombs" and a large herd of pigs.

But things in that land were not totally different. For Jesus had encountered a man possessed by a demon in his own land too. In fact, his very first act of healing, as recorded by Luke, was the casting out of the demon from that man while he was visiting the synagogue in Capernaum.

All this reminds us that there is plenty of sin and trouble everywhere. Even in holy places. And that Jesus is concerned about all of it. Jesus seeks to address pain and brokenness wherever it is found.

He does this, as we see next, by casting out evil.

When Jesus encountered the Gerasene man with multiple demons – a whole legion of them – he cast them out quickly and thoroughly through a simple yet powerful command. That's what Jesus can do.

But notice that there was first some dialogue. The demons wanted to negotiate with Jesus. They knew they were no match for him, but they thought that if they secured a safe escape, they would be okay. Residing in a herd of pigs would work – much better than being thrown into the abyss.

But Jesus doesn't give in to evil. And here he outsmarts those demons, for when they entered the pigs the herd immediately rushed down the steep bank into the lake – which was an abyss. The words "lake" and "abyss" are related, which Jesus' first hearers would have known. Legion ended up in "the abyss" after all.

In our day, it often seems that demons fare much better. It doesn't seem like Jesus is casting them out like he did with that man. Rather, they seem to be thriving and causing great pain. Let me explain.

We may not see people being possessed by demons in the same way the man in the story was – seizing them, causing them to run around naked and live among tombs, giving them the strength to break chains and shackles. But how else do we explain all the awful and disturbing things some people do?

Let's face it, there are people in our world who commit horrible and evil acts – with many doing so for no apparent reason. We have people shooting other people seemingly everywhere, including kids. We have stabbings, car-jackings, and thefts – often done just for the thrill of it. We have people beating others to death just because they got angry. And we have people, lots of them, taking their own lives.

How else, besides the presence of evil, can we explain such things? How else can we describe the motivation for doing them other than the presence of some kind of demons?

It's one thing to have a mental disability where the brain does not fully function all the time. Or be of an age where the brain is not yet fully formed. And it's one thing to be scared or angry or filled with despair to the point where a person is ill, mentally. These conditions can lead to bad choices. But neither condition automatically drives a person to evil acts.

When people hurt or kill others, whether playful and intentional or simply just out of passion, they are doing something that is evil. And these evil acts speak to a power over them that is not right.

"We all have our demons," people will say. According to the Bible that is true – in a manner of speaking.

Like the phrase normally implies, our demons are the specific hurts, fears and temptations that develop in our lives based on circumstance and struggle. But they are also simply that part of us which is resistant to God and resents his ways. These are reflected in our capacity, tendency and even inclination to sin – all of which we

were born with. This state of ours is beyond just a selfishness or an instinct to survive. Paul called it being “of the flesh” (as in Roman 7:14). Luther called it our “old Adam.” It is the part of us which is so easily persuaded to sin.

In his epistle, James explains that these sinful thoughts residing in the heart are demonic. He says: “But if you have bitter jealousy and selfish ambition in your hearts, do not boast and be false to the truth. This is not the wisdom that comes down from above, but is earthly, unspiritual, demonic” (3:14-15).

The question for us, then, is do we allow Jesus to cast out our demons? Or do we keep Jesus at a distance?

When Jesus healed the man with the legion of demons, the people in that territory asked Jesus to leave. Perhaps his power and presence scared them. Or perhaps all they could think about was losing those pigs.

What kind of thoughts persuade us to push Jesus away?

The story shows that Jesus will come to find us. He will cross into new territory. He has established a worldwide mission to reach us, and all others.

But once we encounter him, what do we do? Do we try to negotiate with him the terms that we like? Or do we submit to his power and let him do the work which needs to be done?

The forces of darkness are real. Some people even delight in them.

Fear and anger and despair are also real. And these can put us in places that might feel like an abyss.

But Jesus’ power is greater than all of these. No question about it.

When we turn to him in faith, Jesus casts out our demons in a powerful and life-saving way. When we receive the washing of his Baptism, this connects us to his death and resurrection and gives us the promise of life eternal in his presence. Baptism, as the church has always taught, is an exorcism – for through it the forces of evil no longer have the same power.

Even so, Jesus will still need to continue casting out our demons. These castings will happen when we kneel before him and confess our sins. And they will happen when we listen to his holy word, apply it to our lives, and receive Christ’s body and blood in holy communion for the remission of our sins.

Jesus went to the cross to pay the price of our sin. There he was cast into the abyss – dying and descending into hell on our behalf. But Jesus rose from the dead because death could not hold him. His descent into hell became a proclamation of victory to the forces of evil (1 Peter 3:19). His glorious resurrection became a witness to his enduring and ultimate power.

Thinking about demons can scare us. But there is no reason for fear when we know Jesus’ power. He is protecting us and caring for us. We belong to him and will live forever in the good life to come.

May God then keep us in faith. And may we continue to draw upon his saving power. Every day. Amen.

HYMN OF THE DAY #825 (Stand)

Rise, Shine, You People

- 1 Rise, shine, you people! Christ the Lord has entered
Our human story; God in Him is centered.
He comes to us, by death and sin surrounded,
With grace unbounded.**

- 2 See how He sends the pow’rs of evil reeling;
He brings us freedom, light and life and healing.
All men and women, who by guilt are driven,
Now are forgiven.**

- 3 Come, celebrate, your banners high unfurling,
Your songs and prayers against the darkness hurling.
To all the world go out and tell the story
Of Jesus' glory.**
- 4 Tell how the Father sent His Son to save us.
Tell of the Son, who life and freedom gave us.
Tell how the Spirit calls from ev'ry nation
His new creation.**

APOSTLES' CREED (read responsively by verse)

Hymnal, back cover

**I believe in God, the Father Almighty,
maker of heaven and earth.**

**And in Jesus Christ, His 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 into hell.
The third day He rose again from the dead.
He ascended into heaven
and sits at the right hand of God the Father Almighty.
From thence He will come to judge the living and the dead.**

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

OFFERING

Offerings support the church's mission work – both here and through our many partners. Offerings may be placed in the box at the sanctuary entrance or sent to the church through our website or the mail. Fellowship Cards help us welcome new people and track participation. Please fill one out and place it in the offering box following the service.

PRAYERS OF THE CHURCH

Let us pray for the whole Church of God in Christ Jesus and for all people according to their needs.

O King of kings and Lord of lords, as you once called out to Israel through your prophet Isaiah, so now You call out to every nation of the earth seeking repentance and justice in all rebellions against Your will. Work repentance in all civil leaders and use them to defend the weak, punish the guilty and maintain order among us, that the Church may have free course to preach the Gospel. Lord, in Your mercy, **hear our prayer.**

Gracious God, Your Son sent the man formerly possessed by demons to declare how much God had done for him. May Your Church also, rescued from the snares of the devil, proclaim how much Jesus has done for us. Lord, in Your mercy, **hear our prayer.**

Compassionate Father, from whom all fatherhood is named, we give You thanks for earthly fathers. Give them confidence in their station and zeal for their task to care for their families faithfully. Make them examples to their children of godly life and love of Your Word. Bless their work of bringing up children in the fear and instruction of the Lord and give them the comfort of Your absolution over all their shortcomings. Lord, in Your mercy, **hear our prayer.**

Almighty God, You have given us rest for our souls through the forgiveness of our sins and the promise of life eternal in your name. Give to us also the rest we need for our bodies and minds, that we may be renewed and re-charged for our service in your callings. Bless us during our vacations and times off. And be with those who travel – making their ways safe and their homecomings joyful. Lord, in your mercy, **hear our prayer.**

O Lord, Your Son, Jesus, had pity on the man afflicted with an abundance of demons. Have mercy now on the afflictions that beset us. Keep us from the evil around and within us, and extend your healing to all those in need, especially those on our prayer list and those we name in our hearts at this time... Bless them, strengthen them and give to them an increase of faith. Lord, in Your mercy, **hear our prayer.**

Merciful God, Isaiah spoke of the new wine, full of blessing, that will not be destroyed. Grant us faithfully to eat and drink our Lord's own body and blood given in the fellowship of this altar today. Lord, in Your mercy, **hear our prayer.**

Dear Father, You know the condition of our souls, that we frequently wander into sins, vice and danger. Hear our prayers for the sake of Christ, who defeated legions of demons so that we might receive adoption as sons; through the same Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. **Amen.**



SERVICE OF THE SACRAMENT

PREFACE

LSB 208

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 Him thanks and praise.

It is truly good, right, and salutary that we should at all times and in all places give thanks to You, O Lord, holy Father, almighty and everlasting God, for the countless blessings You so freely bestow on us and all creation. Above all, we give thanks for Your boundless love shown to us when You sent Your only-begotten Son, Jesus Christ, into our flesh and laid on Him our sin, giving Him into death that we might not die eternally. Because He is now risen from the dead and lives and reigns to all eternity, all who believe in Him will overcome sin and death and will rise again to new life. Therefore with angels and archangels and with all the company of heaven we laud and magnify Your glorious name, evermore praising You and saying:

Holy, holy, holy Lord God of Sabaoth adored;
 Heav'n and earth with full acclaim shout the glory of Your name.
 Sing hosanna in the highest, sing hosanna to the Lord;
 Truly blest is He who comes in the name of the Lord!

PRAYER OF THANKSGIVING

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.

THE WORDS OF OUR LORD

PAX DOMINI

The peace of the Lord be with you always.
Amen.

AGNUS DEI

LSB 210

- 1 O Jesus Christ, true Lamb of God,
 You take the sin of the world away;
 O Jesus Christ, true Lamb of God,
 Have mercy on us, Lord, we pray.**

- 2 O Jesus Christ, true Lamb of God,
 You take the sin of the world away;
 Have mercy on us, Jesus Christ,
 And grant us peace, O Lord, we pray.**

THE COMMUNION (Be seated)

DISTRIBUTION MUSIC

Piano Sonata in F: II. Adagio Franz Joseph Haydn

NUNC DIMITTIS

LSB 211

- | | |
|--|---|
| <p>1 O Lord, now let Your servant
 Depart in heav'nly peace,
 For I have seen the glory
 Of Your redeeming grace:
 A light to lead the Gentiles
 Unto Your holy hill,
 The glory of Your people,
 Your chosen Israel.</p> | <p>2 All glory to the Father,
 All glory to the Son,
 All glory to the Spirit,
 Forever Three in One;
 For as in the beginning,
 Is now, shall ever be,
 God's triune name resounding
 Through all eternity.</p> |
|--|---|

PRAYER (Stand)

BENEDICTION

- 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 Thy name.
- 3 Jesus! The name that charms our fears,
That bids our sorrows cease;
'Tis music in the sinner's ears,
'Tis life and health and peace.
- 4 He breaks the pow'r of canceled sin;
He sets the pris'ner free.
His blood can make the foulest clean;
His blood avails for me.
- 5 Look unto Him, ye nations; own
Your God, ye fallen race.
Look and be saved through faith alone,
Be justified by grace.
- 6 See all your sins on Jesus laid;
The Lamb of God was slain.
His soul was once an off'ring made
For ev'ry soul of man.
- 7 To God all glory, praise, and love
Be now and ever giv'n
By saints below and saints above,
The Church in earth and heav'n.

DISMISSAL

Go in peace. Serve the Lord.
Thanks be to God.

POSTLUDE

Oh, for a Thousand Tongues to Sing Setting: Brian Henkelmann

Those serving:

Sunday, June 19, 10:00 a.m.:

Greeter: Michael Chamberlain

Comm. assist: Dan Buuck

Reader: Grace Chamberlain

Acknowledgments

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