



# SUNDAY, JUNE 19–25 *(if after Trinity Sunday)*

TIME AFTER PENTECOST — LECTIONARY 12

## FIRST READING: Isaiah 65:1-9

A reading from Isaiah.

<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,”

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**FIRST READING** *Isaiah = eye-ZAY-uh iniquities = ih-NIK-wit-eez*

Unusual and exotic images and expressions abound in this unfamiliar text. Allow adequate preparation time. Discover unexpected pause points (such as between “Here I am” and “here I am” in verse 1). Explore the various sharply defined, occasionally distasteful images such as “These are smoke in my nostrils.” Help the assembly see the pictures with their ears.

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.

The word of the Lord.            *or*            Word of God, word of life.

**PSALMODY: Psalm 22:19-28**

**SECOND READING: Galatians 3:23-29**

A reading from Galatians.

<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.

The word of the Lord.            *or*            Word of God, word of life.

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**SECOND READING**    *guh-LAY-shunz*

Few lessons match this one in its lovely simplicity. Help the assembly hear the hope. Repeated phrases such as "there is no longer" in verse 28 invite creative possibilities for delivery, but they must be well thought out, supportive of the text as a whole, and practiced.

## GOSPEL: Luke 8:26-39

The holy gospel according to Luke.

<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.

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### GOSPEL *Gerasenes = GEHR-uh-seenz*

A story carefully prepared and energetically told will engage the assembly, jolt them out of the script reprinted and inserted in the Sunday bulletin, and bring the faithful face to face with the demoniac. Do not hurry. Allow the chaos and terror of the scene to shape its telling. Bring similar energy to the final sentence of the gospel.

<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.

The gospel of the Lord.