



Second Sunday After Pentecost

19 June 2022

The Episcopal Church of the Good Shepherd in Athens, Ohio

Seeking to know and serve Christ in loving service to the campus, the community, and the world.

Today's printed [Order of Worship](#)

The Lessons

Lessons for the Second Sunday after Pentecost (Proper 7-Tract 2): Isaiah 65: 1-9; Psalm 22: 18-27 (SAID); Galatians 3: 23-29; Luke 8: 26-39.

<https://www.lectionarypage.net>

The Collect

O Lord, make us have perpetual love and reverence for your holy Name, for you never fail to help and govern those whom you have set upon the sure foundation of your loving-kindness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

The Gospel

Luke 8:26-39

Jesus and his disciples arrived at the country of the Gerasenes, which is opposite Galilee. 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. 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" -- 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.) Jesus then asked him, "What is your name?" He said, "Legion"; for many demons had entered him. They begged him not to order them to go back into the abyss.

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. 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.

When the swineherds saw what had happened, they ran off and told it in the city and in the country. 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. Those who had seen it told them how the one who had been possessed by demons had been healed. 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. 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." So he went away, proclaiming throughout the city how much Jesus had done for him.

Juneteenth

Prayer for Juneteenth from Union of Black Episcopalians

Almighty God, you rescued your people from slavery in Egypt, and throughout the ages you have never failed to hear the cries of the captives; We remember before you our sisters and brothers in Galveston, Texas who [on this day] received the glad tidings of their emancipation; Forgive us for the many grave sins that delayed that liberating word; Anoint us with your Spirit to bring good news to the poor, to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, and to proclaim the year of your favor; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. Amen.

Source - Diocese of California and its chapter of Union of Black Episcopalians (UBE).

The Sermon

Beyond the Red Herrings



Those of you who enjoy good mystery stories are probably familiar with the literary device known as the “red herring”, those clues the author or storyteller intentionally uses to distract you from figuring out who really committed the crime. Red herrings usually work because they take advantage of what we think we already know, things like stereotypes and assumptions. They also are pretty entertaining, which is why we eagerly follow them down the wrong path.

Red herrings also exist outside of literature and storytelling. We can encounter them rhetorically in arguments and discussions when they are introduced as logical fallacy. These red herrings play on fears of scarcity of resources or fears of the unknown to make arguments sound relevant but in reality, they aren't. An example might be the argument for making academic requirements more rigorous in an institution of higher learning because faculty are afraid of losing their jobs during a budget crisis. There is no real connection between academic rigor and a budget crisis, but fear is a strong motivator to follow that red herring instead of addressing the reason or reasons behind budget issues. It might sound logical but is still a distraction. You can probably think of many other examples.

This type of red herring isn't always intentional, and usually has more to do with the persons involved in the conversation than with the issue at hand. Sometimes using red herrings as logical fallacy is intentional, especially if someone wants to feel more important in a conversation or introduce their issue, or if they are uncomfortable with the direction or subject of the conversation.

Which leads us to today's Gospel where Jesus has a conversation with some demons and ultimately heals the man they tormented. This is an important story because it reveals a lot about Jesus, who Jesus is, what Jesus came to do, and how Jesus leaves us. But it is also a story that can be well ... offensive to our modern intellect and sensitivities, making it easy for us to follow the temptations of red herrings when it comes to interpreting this Gospel encounter.

One red herring we people of the 21st century is quick to follow is our intellectual and scientific superiority over people who lived in Jesus' day. It can be tempting to look down on them as “primitive” and dismiss much of this story by saying there is no such thing as demons and diagnose the man ourselves as suffering from some form of mental illness. This is a harmful interpretation that can cause damage by being demeaning and dismissive of those struggling with mental illness and dehumanizes mental illness by equating it with evil. This interpretation ignores the fact that wellness of body and mind and spirit is a continuum and every single one of us will have some issues with our own mental wellness some time in our lives. This is normal and completely natural. Mental illness is not the same thing as demon possession. Sometimes following red herrings can be harmful.

So, let's try to not cause any harm and take a closer look at what the text says instead of avoiding what might make us uncomfortable by following red herrings. A fair amount of space in today's Gospel is given to a conversation Jesus has with the demons, not the man they tormented. Notice the demons called Jesus by name. They

recognized him, they knew who he is and were afraid of him. They begged him not to send them back to where they came from. The word used is abyss, indicating they came from another world or another dimension. This is another word we struggle with because it isn't scientific or exact. It alludes to a mystery, not the kind we solve, the kind that reveals there is more to the world than we can ever fully know or understand. The conversation also reveals these demons recognized Jesus had power over them and had the ability to destroy them.

All of this is important because if we skip over this part of the Gospel, or ignore it because it seems like science fiction, we will miss something important about Jesus. Jesus is more than a nice man who told people to love each other. Jesus is more than a wise teacher whose use of parables is masterful. Jesus has more power than the violence of flipping tables over in the temple. Jesus doesn't bring us more of the oppression and harm that seems all too familiar in the world. Jesus brings us the liberation of God's healing and renewing love that will ultimately restore the world to God's kingdom. Jesus has a power we can't understand, the kind that makes evil tremble, the kind of power that defeated death itself, freeing us from oppression from sin and death and invites us into the power we usually call resurrection life. This is a Jesus we can't label or contain with a word or stereotype that makes us comfortable. But we can watch him, we can listen to him, we can follow him, and we can believe, even when he does things we don't understand, like talk to demons.

Demons are not that unusual. They appear in literature and stories in pretty much every culture. They are an embodiment of evil, evil that is also difficult to understand. Evil is extreme, it is beyond selfishness and different from sin. Evil is harming someone or something for the sake of the harm; evil thoroughly enjoys watching the suffering harm produces. Evil produces non-redemptive suffering, the kind that keeps people trapped in abusive and oppressive situations with no hope of change or relief. This is why slavery is evil - because it harms everyone involved with it.

Demon possession might be used to describe when someone obsesses over an influence so extremely harmful and negative it causes them to shut out any other influence in their lives, especially those that seek forgiveness and healing. This is something extreme, something beyond what we can handle. We heard in today's Gospel the people in the city had tried to contain the man who was possessed but their methods could not hold him, let alone stop him from harming himself or isolating himself. This is also hard for us to hear. Sometimes there are situations beyond our control; even when we want to help, we can't.

That is why this is a wonderful story of hope. Because what the people of the town could not do, Jesus did. Only Jesus had power over the demons. That Jesus sent the demons into pigs which ultimately led to economic loss for the community might be the author of Luke's Gospel commenting on how the economy, no matter how much trust we put into it or rely on it, is not as powerful as Jesus.

Which brings us to the fear mentioned in today's Gospel. Twice we heard the people who lived in the city, the people who had tried to contain the possessed man and failed, were afraid when they saw Jesus and heard what he had done. He had healed a man at the expense of their livelihood. Instead of facing the truth that God was in the middle of their economic crisis, and therefore presenting an opportunity to change and grow and learn, they rejected the opportunity to engage with Jesus by asking him to go away.

Understandably, the healed man wanted to go with Jesus. But Jesus sent him

home to tell his story of what God had done for him. We don't know if the man found what we call success or acceptance in his community, just that he did what Jesus told him to do.

When we aren't tempted to follow the red herrings of logical fallacy by ignoring the uncomfortable parts of this story, we might recognize the crises in our world today are the places we might also find the healing hope of resurrection life. Not by name calling or demonizing or following those red herrings of blame, anger, vengeance, and the fallacy of our superiority, but by looking to Jesus. I know it might sound lame, but sometimes we grow when we first acknowledge there are things beyond our control. That is not easy to do. It wasn't easy for the people in the town in today's Gospel, and while it is not easy, it is only the first step to following Jesus by admitting there is more to the world than we can ever fully understand. Following Jesus means letting Jesus be Jesus not who we want him to be. This means letting Jesus talk to demons when we would rather rationalize that word away. And it means realizing if we allow Jesus to eradicate evil from the world, it may mean some of the things we depend on, like our economy, might be upended. And that will be really uncomfortable. Even the idea of it can make some people feel afraid, so much so they get angry and obsess over what they might lose.

That's probably why groups like the KKK are said to be growing, why women, especially women of color, are still waiting for equal opportunity, equal pay, equal rights, and equal access to medical care, and might be the reason why gun violence is becoming too common.

In the face of all this suffering - especially as so many of us are still processing the latest act of gun violence that happened in an Episcopal Church in Alabama on Friday - what can we do? That's in today's Gospel too. We do what Jesus said, we tell of what God has done for us. We grieve, because grief is part of love, the kind of love that is God. We pray because that is how we converse with God and listen to God. We keep filling up that little sharing cabinet with whatever food we can because we believe that is one way to show we see needs and are doing what we can to ease them. We can show support for pride month and Juneteenth, which happens to be today, the day we recognize when the last people held in slavery were set free as it took a couple years for the news of President Lincoln's Emancipation Proclamation to reach the entire country. These celebrations are not intended to hurt anyone, instead they are attempts to make room for God's Kingdom by inviting everyone to celebrate together and experience joy in God's liberating love for us all. If there is one thing that evil cannot stand, it is joy. Not unbridled happiness - which is only another red herring -- but joy that recognizes and celebrates God's healing, forgiving, liberating beautiful, and powerful love present in the world and in us, especially when we share it by telling how God is active in our lives.

The Rev. Deborah Woolsey, the Second Sunday after Pentecost, 19 June 2022

Please include in your prayers

In our world, we pray for Justin, Archbishop of Canterbury, and for Michael, our Presiding Bishop; we pray for peace with justice throughout the Middle East. We pray for the victims of the coronavirus.. We pray for all people affected by natural and

environmental disasters. We pray also for the people who are suffering from war, especially the people of Ukraine, and all asylum seekers, immigrants and refugees. We pray for Joe our President, Kamala our Vice-President, Mike, our Governor, the Supreme Court and the members of Congress.

In our diocese, In our diocese, we pray for our Provisional Bishop Wayne, the search process for a new bishop, and for Kenneth, Nedi, and Wendell our assisting bishops.

In our parish, we pray for Good Shepherd's continued growth, for our Rector Rev. Deborah Woolsey, for our Associate Priests, Rev. Leslie Flemming, and Rev. David McCoy, for our ministry to students, the university, and the community. We pray for our friends at St. Luke's Episcopal Church in Merida, Mexico.

Those Whom our Prayers are Requested: Bud and Carol, Chris L., Gloria R., Miriam, Sharon, T.C., Dana Carlson, Zelma Coleman, Lee Kembell-Cook, Richard DeNune, Roy DePue, Norm Fox, Jan Gault, Lindsey and Regina Golden, Debbie Hunsberger, Bob and Nancy Jackson, Peter Kachenko and family, Julie Nehls, Donald and Junie Oney, Dan and Nancy Reedy, Marsha Reilly, Virginia Richards, Michael Vaughn and we pray for all who care for them. **

Birthdays: Pely Brient (6/19); Todd Bastin (6/22), Bruce Martin (6/22)

For the deceased: Rev. Edwin Max Leidel, Jr.

** Full names are normally not published online but since the prayer list is not printed for the in-house 10:30 service, we will publish full names unless requested otherwise. If you have a name to be added to the prayer list, Lynn Graham maintains this information. Lynn may be reached at **740-593-5098** or grahammowery@aol.com.

At-Home Worship

Christ Church Cathedral Cincinnati live streams its services Sundays at 10 a.m. These are saved and can be watched later.

<https://cincinnati.cathedral.com/ccclive-stream/>

Washington D C -- there's much to explore at the the National Cathedral's online portal.

<https://www.nationalcathedral.org/worship/>

Calendar

Coming Up:

Wednesday, June 22, 9:30 a.m. - - Prayer Shawl at Julie's

Wednesday, June 22, 12:00 noon - - Prayers on the Porch

Sunday, June 26, 10:30 a.m. - - Holy Eucharist

Wednesday, June 29, 12:00 noon - - Prayers on the Porch

Sunday, July 3, 10:30 a.m. - - Holy Eucharist

Sunday, July 10, 10:30 a.m. - - Holy Eucharist

Sunday, July 17, 10:30 a.m. - - Holy Eucharist

Thursday, July 21, 7:00 p.m. - - Vestry Meeting

Sunday, July 24, 10:30 a.m. - - Holy Eucharist

Sunday, July 31, 10:30 a.m. - - Holy Eucharist

During June CrossRoads Café is open Mon-Fr 9:30 a.m. - 12:00 noon and Sundays after church.

Notes & Announcements

What do C.S. Lewis and The Doctor from *Doctor Who* have in Common?

***They both believe
there is no such thing as ordinary.***

“There are no ordinary people. You have never talked to a mere mortal.” - C.S. Lewis , *The Weight of Glory*

“Who has the right to decide what an ordinary human is? Because there is no such thing as an ordinary human, and everyone is different.” - - The Doctor.

The Church is beginning the season called “**ordinary time**”, but much like C.S. Lewis and The Doctor imply, there is nothing dull about it. Godly Play (a religious education program) teachers say that we are entering the long, green, growing time. Ordinary time means we are given time to focus on life, our lives, the life of the church, and how life is deeply connected to God. This theme will appear in the scripture readings, music, and prayers we will have

until the end of the church year. It's a powerful theme, but because the season is so long, we can take it for granted. As we enter this long season, let's try to pay attention to the life around us and see if we can notice where God is still showing up and touching us and the world. For as Lewis and The Doctor remind us, in God's eyes every one of us matters.



Leftovers from the landscaping project:

The gravel on the concrete pad is available to anyone who will haul it away. We need to have it gone by early July.

Please contact Dana Carlson at 740 590 8800 if you want some of it.

Mother Deborah Office Hours

A reminder Mother Deborah is holding in person office hours Wednesday mornings in June on the front porch. Stop by and join her for a cup of delicious Deeper Roots coffee before the Prayers at Noon.

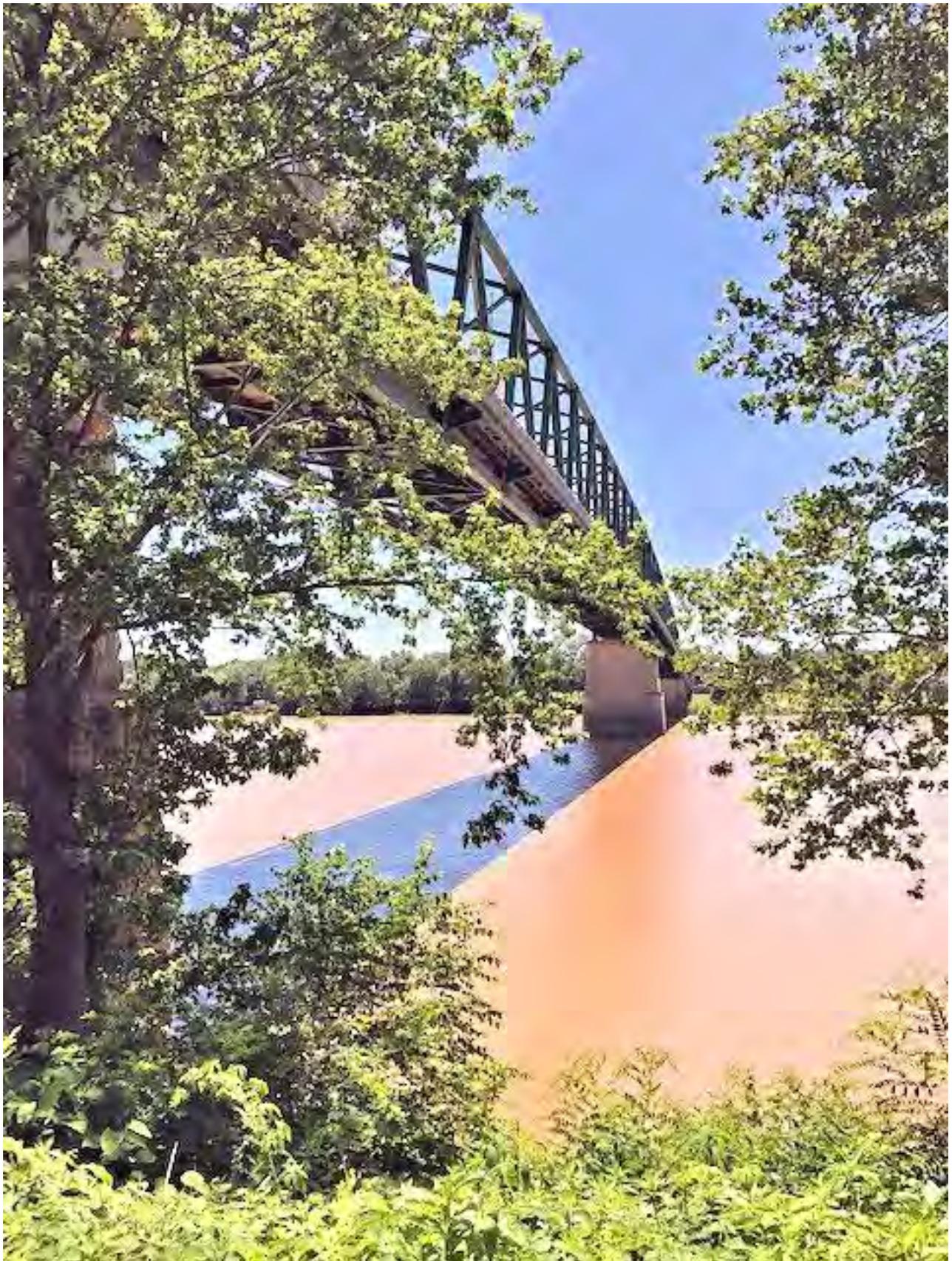
Mother Deborah is also available by phone, text, email, and appointments.



A Lovely Place to Stop and Rest

Arvin and Jeanne Wells were long-time faithful Good Shepherd parishioners and this new bench on the bike path is a reminder of how important they were to our community. For anyone wishing to see the bench, it is placed just before the 11-mile marker on the bike path, nearest to the Beaumont/Salinas trailhead parking area. This is near the intersection of LeMaster Road and Hanley Run Road above The Plains.

Muddy Waters from heavy rains upstream -- Saturday was a lovely cool day for a walk -- the "Williamstown" bridge, Marietta.



[Supporting Humanitarian](#)

[Response to the Crisis in Ukraine](#)

Episcopal Relief & Development
(Click above link for more.)



Contacts, Information

Quick Links

[Parish website](#)

[Sermons](#)

[Parish calendar](#)

[Contact us](#)

[Campus Interest](#)

[E-News Guidelines](#)
and [Back Issues](#)

[Diocese S Ohio](#)

[\[E\]Connections](#)

[Episcopal
News Service](#)

[Episcopal Café](#)

Pandemic Notes:

[Link to the DSO guidelines for returning to in-person worship](#)

In light of local conditions we request all persons wear masks inside the church building regardless of vaccination status.

Office Hours: 10:00 a.m.– 2:00 p.m.,
Monday through Thursday.
Masks are required.

The **Church Building** is not open for public meetings and gatherings but during office/CrossRoads hours the **thrift shop** and **chapel** are available for individuals.
Masks are required.

CrossRoads Café -- Join us weekday mornings 9:30 am - 12 noon and Sundays after the 10:30 service.

Contact Information

For pastoral needs, please contact The Rev. Deborah Woolsey at 937-689-8895 (cell) or 740-593-6877 (church), or by e-mail at revdebwoolsey@gmail.com.

To find out more about Good Shepherd and other matters, please contact Alex Buckley, Senior

[DONATE to Good Shepherd](#)

This takes you to the Parish Home page where you can donate on-line via PayPal, If you have a preference, please indicate on the the "Add special instructions to the seller" section the

Warden, at 740-593-5513 or by e-mail at
macbuck@yahoo.com.

For maintenance matters, please leave a note at the office or contact Dana Carlson, Junior Warden, at 740-664-2022 or by e-mail at carlsondana@hotmail.com. **For emergencies**, please call The Rev. Deborah Woolsey at 937-689-8895.

NON-emergency messages can be left on the church's answering machine (740-593-6877). The parish office administrator is Barbara Martin (740-593-6877) or barbara@chogs.org.

The Episcopal Church of the Good Shepherd
64 University Terrace, Athens OH 45701
740-593-6877
chogs@chogs.org
www.chogs.org

purpose of the donation
-- e.g. organ fund,
plate collection, etc.

Check out the Church's
[YouTube Channel](#).

LIKE us on Facebook
[Episcopal Church of
the Good Shepherd
45701](#)

Office Hours:

10:00 am - 2:00 pm
Monday - Thursday

Masks are required.
