**Pentecost 5: june 27, 2021**

Welcome to worship on this 5th Sunday of Pentecost, June 27, 2021. I am Leanne Darlington pastor here at Zion Philipsburg. Our lector today is Brenda Hoerle and Trevor Wagler is our musician. Recording the service is the ever-faithful Dick Holm.

We give thanks for this time to worship together as a community of faith.

We will celebrate communion today; I invite you to prepare your table with bread and wine or juice.

Our sermon today is from the ELCIC summer sermon series as the pastors of your congregations have been attending Synod Assembly this week. We welcome the vision and words of the Rev. Christie Morrow, Assistant to the Bishop.

Again, a warm welcome to everyone, let us take a moment to prepare our hearts and minds for worship.

**GATHERING**

The Holy Spirit calls us together as the people of God.

**GATHERING SONG*Great Is Thy Faithfulness* (ELW 733)**

1 Great is thy faithfulness, O God my Father;  
there is no shadow of turning with thee;  
thou changest not, thy compassions they fail not;  
as thou hast been, thou forever wilt be.  
  
Refrain  
Great is thy faithfulness! Great is thy faithfulness!  
Morning by morning new mercies I see;  
all I have needed thy hand hath provided;  
great is thy faithfulness, Lord, unto me!  
  
2 Summer and winter and springtime and harvest,  
sun, moon, and stars in their courses above  
join with all nature in manifold witness  
to thy great faithfulness, mercy, and love. Refrain  
  
3 Pardon for sin and a peace that endureth,  
thine own dear presence to cheer and to guide;  
strength for today and bright hope for tomorrow,  
blessings all mine, with ten thousand beside! Refrain

**GREETING (ELW p. 98)**

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 (ELW p. 102)**

Let us pray.

Almighty and merciful God, we implore you to hear the prayers of your people. Be our strong defense against all harm and danger, that we may live and grow in faith and hope, through Jesus Christ, our Savior and Lord. **Amen.**

**WORD**

God speaks to us in scripture reading, preaching, and song.

**FIRST READING: Lamentations 3:22-33**

A reading from Lamentations.

22The steadfast love of the Lord never ceases, his mercies never come to an end;  
 23they are new every morning; great is your faithfulness. 24“The Lord is my portion,” says my soul, “therefore I will hope in him.” 25The Lord is good to those who wait for him, to the soul that seeks him. 26It is good that one should wait quietly for the salvation of the Lord. 27It is good for one to bear the yoke in youth,28to sit alone in silence when the Lord has imposed it, 29to put one’s mouth to the dust (there may yet be hope), 30to give one’s cheek to the smiter, and be filled with insults.31For the Lord will not reject forever. 32Although he causes grief, he will have compassion  
according to the abundance of his steadfast love; 33for he does not willingly afflict  
or grieve anyone.

The word of the Lord.

**PSALM: Psalm 30**

1I will exalt you, O Lord, because you have lifted me up  
  and have not let my enemies triumph over me.  
 2O Lord my God, I cried out to you, and you restored me to health.  
 3You brought me up, O Lord, from the dead; you restored my life as I was going down to the grave.  
 4Sing praise to the Lord, all you faithful; give thanks in holy remembrance.   
 5God’s wrath is short; God’s favor lasts a lifetime.  
  Weeping spends the night, but joy comes in the morning.  
 6While I felt secure, I said, “I shall never be disturbed.  
 7You, Lord, with your favor, made me as strong as the mountains.”  
  Then you hid your face, and I was filled with fear.  
 8I cried to you, O Lord; I pleaded with my Lord, saying,  
 9“What profit is there in my blood, if I go down to the pit?  
  Will the dust praise you or declare your faithfulness?  
 10Hear, O Lord, and have mercy upon me; O Lord, be my helper.” R  
 11You have turned my wailing into dancing; you have put off my sackcloth and clothed | me with joy.  
 12Therefore my heart sings to you without ceasing; O Lord my God, I will give you thanks forever.

**SECOND READING: 2 Corinthians 8:7-15**

A reading from 2 Corinthians.

7Now as you excel in everything—in faith, in speech, in knowledge, in utmost eagerness, and in our love for you—so we want you to excel also in this generous undertaking.  
  8I do not say this as a command, but I am testing the genuineness of your love against the earnestness of others. 9For you know the generous act of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that by his poverty you might become rich. 10And in this matter I am giving my advice: it is appropriate for you who began last year not only to do something but even to desire to do something—11now finish doing it, so that your eagerness may be matched by completing it according to your means. 12For if the eagerness is there, the gift is acceptable according to what one has—not according to what one does not have. 13I do not mean that there should be relief for others and pressure on you, but it is a question of a fair balance between 14your present abundance and their need, so that their abundance may be for your need, in order that there may be a fair balance. 15As it is written, “The one who had much did not have too much, and the one who had little did not have too little.”

The word of the Lord.

**GOSPEL: Mark 5:21-43**

The holy gospel according to Mark.

21When Jesus had crossed again in the boat to the other side, a great crowd gathered around him; and he was by the sea. 22Then one of the leaders of the synagogue named Jairus came and, when he saw him, fell at his feet 23and begged him repeatedly, “My little daughter is at the point of death. Come and lay your hands on her, so that she may be made well, and live.” 24So he went with him.  
  And a large crowd followed him and pressed in on him. 25Now there was a woman who had been suffering from hemorrhages for twelve years. 26She had endured much under many physicians and had spent all that she had; and she was no better, but rather grew worse. 27She had heard about Jesus and came up behind him in the crowd and touched his cloak, 28for she said, “If I but touch his clothes, I will be made well.” 29Immediately her hemorrhage stopped; and she felt in her body that she was healed of her disease. 30Immediately aware that power had gone forth from him, Jesus turned about in the crowd and said, “Who touched my clothes?” 31And his disciples said to him, “You see the crowd pressing in on you; how can you say, ‘Who touched me?’ ” 32He looked all around to see who had done it. 33But the woman, knowing what had happened to her, came in fear and trembling, fell down before him, and told him the whole truth. 34He said to her, “Daughter, your faith has made you well; go in peace, and be healed of your disease.”  
  35While he was still speaking, some people came from the leader’s house to say, “Your daughter is dead. Why trouble the teacher any further?” 36But overhearing what they said, Jesus said to the leader of the synagogue, “Do not fear, only believe.” 37He allowed no one to follow him except Peter, James, and John, the brother of James. 38When they came to the house of the leader of the synagogue, he saw a commotion, people weeping and wailing loudly. 39When he had entered, he said to them, “Why do you make a commotion and weep? The child is not dead but sleeping.” 40And they laughed at him. Then he put them all outside, and took the child’s father and mother and those who were with him, and went in where the child was. 41He took her by the hand and said to her, “Talitha cum,” which means, “Little girl, get up!” 42And immediately the girl got up and began to walk about (she was twelve years of age). At this they were overcome with amazement. 43He strictly ordered them that no one should know this, and told them to give her something to eat.

The gospel of the Lord.

**SERMON (ELW p. 103)**

His name was Jairus. She, on the other hand, had no name—defined in Scripture by only her disease...the Hemorrhaging Woman. He was part of the temple elite. She was not welcome in the Temple—her continuous, 12-year hemorrhage made her ritually unclean. Jairus had wealth and power. The woman had nothing having spent everything she had searching for a cure. Jairus and the woman with the hemorrhage couldn’t be any more polar-opposites if they tried. And yet, on this day, we hear that they shared something very important. Desperation.

This morning, we hear a story within a story. We begin with Jairus. A leader in the community. Probably a man used to being in control of the situation and in command of his resources. Today, however...he is desperate. His only child is near death and there’s nothing he can do about it except beg Jesus to come and lay hands on her so she may be made well and live. Not hesitating...Jesus, follows him towards his home.

On their way, a large group of people surge around Jesus. Hidden within the faces of this crowd, is a woman who has been bleeding for 12, long years. Not only has her health be impacted by this disorder, but so has her social and emotional well-being. Her condition has made her an outcast, making contact with her family, friends and worship community, impossible. Having heard about Jesus, she pushes her way through the crowd, only hoping to touch the hem of his cloak. She too is desperate.

The first miracle occurs when she does exactly that. It was that simple...that easy...in the blink of an eye, she has her life back. Her bleeding stops...and so does Jesus. Having felt power leave him, he addresses the crowd to find out who has touched him. In fear and trembling, the woman approaches this teacher-healer, falls at his feet, tells him her story and begs for mercy. Jesus stops and pushes pause in his journey to get to Jairus’ daughter to bless this woman with compassion. He calls her ‘daughter,’ acknowledges her great faith, and then sends her on her way to live her life in fullness once more.

But this interaction delays him from getting to Jairus’ daughter. Word comes that the young girl has now died. But Jesus is undeterred. He comforts Jairus’ as they continue to the family home...‘do not fear, only believe,’ he tells the distraught temple official. And upon pushing his way through the gathered mourners who were already weeping in grief, he enters the house, he takes the child by her hand and tells her to get up. And she does just that. She walks about, and then, I imagine, goes to the kitchen to find a snack.

Now I know and understand that depending on where you’re situated, you may have more or less of a degree of hindsight as we begin to transition out of this time of pandemic. As more and more people are vaccinated, I feel more and more hopeful. And maybe this is why I was readily able to see some parallels between our Gospel story today and the time and place in which we have found or continue to find ourselves over the past 15 months.

In a blog-post from the end of April, Diana Butler Bass talks about “displacement” and how the pandemic has led to a feeling of being removed from our everyday lives and the way we relate, move and have our being.[[1]](#footnote-1)The woman with the hemorrhage and Jairus have also been displaced by the events in their lives and I would imagine, are feeling rather discombobulated by their circumstances. The woman with the hemorrhage has effectively been physically removed from her worshiping community as well as her social relationships. She has been in self-isolation, if you will, for twelve long years.

Jairus has had his world turned upside down by a sudden illness and subsequent death of a loved one—an experience devastatingly familiar to over 25,000 Canadians and 3.69 million people world-wide who have lost loved ones to this virus.[[2]](#footnote-2)

The woman with the hemorrhage and Jairus have experienced their fair-share of grief and loss. The woman by the loss of the life she once knew; separated from those things and people who give her life meaning and depth. She has been languishing; likely grieving and feeling the loss of the life she once lived.

Jairus’ grief is more acute but incredibly profound. His daughter, who was gravely ill, has died. Suddenly. In an instant, life as he knows it has made an unwelcomed turn. He is living every parents’ worst nightmare. His grief, however short-lived, is palpable.

It’s into this mess of emotion...of illness, grief and loss, of languishing and despair that Jesus comes alongside. Over the past 15 months or so, there have been many people the world over, I’m sure, who have prayed for God to intervene in this pandemic. To bring an end to the illness, loneliness, isolation, fear, desperation. And while most of us have experienced a sense of this at one time or another, the inequities laid bare by this pandemic mean that certain sectors of our society have bore the weight of the catastrophic outcomes of COVID-19. I’m thinking of racialized front-line workers who have no choice but to showup to work so the rest of us can stay home, thus exposing them to a higher proportion of illness and sometimes death. I’m thinking of women who have bore the economic consequences of reducing their hours to care for children who are at home or have lost their jobs entirely. I’m thinking of our elderly and most vulnerable population who were most susceptible to COVID-19 in the first and second waves and yet, in some places in Canada, still remain under lockdown; unable to see their families or have much interaction with the outside world. I’m willing to bet that many people have found themselves praying for a miracle...praying for God to show up; to finally end this thing, or, in the words of my five-year-old, asking almost daily: “why can’t God just make COVID go away so I can go back to school, see my grandma and grandpa, and play with my friends?”

I think one of the most important things coming out of this time is how we have now been given the miracle of sight—an opportunity to see with our own eyes, the inequities laid bare by this pandemic. And with this new sight and insight, those of us in a position of privilege have the obligation to give voice to these inequities and advocate for real and lasting change so that life can be better for everyone. And if our eyes have been opened to the disparities that drive despair during this time of pandemic, maybe this is our call to keep our eyes open to see suffering and to work for justice and equity in our communities; across our country and the world-over.[[3]](#footnote-3)We cannot squander or ignore what this pandemic has revealed to us.

This miracle of sight and awareness is both an opportunity and responsibility. But we do not walk this journey alone. We have each other and we have God. These miracle stories as they’re told, are not stories that promise a cure for everyone who has faith...but what these stories do, is tell us of a Saviour—a teacher-healer who hears us; who cares for us...who comes alongside us, and who promises to always be with us in times of trouble...in times of joy and in all times in between. Nothing can stop God from being present...not even death.

Barbara Brown Taylor writes:

Jesus’ miracles remind us that the way things are is not the way they will always be. Every healing, every banishment of evil is like a hole poked in the opaque fabric of time and space. The kingdom breaks through and for a moment or two we see how things will be—or how they really are right now in the mind of God—and then it’s over.[[4]](#footnote-4)

The true miracles are ordinary...the way God bumps up against us every day...through prayer... through worship...through our interaction with each other, and when we are changed in some way by this contact. Sometimes, we are given new sight and insight and called to new action to help reveal God in the here and now. This is the hope of our faith...the ordinary miracles as they unfold each and every day, calling us to new understanding of compassion and grace; to work alongside God whose reign of justice and equity strives each and every day to make life better for everyone. And so we do our best to walk alongside and to live in fervent hope that the way things are now are not the way they will always be. May it be so. Thanks be to God.

**HYMN OF THE DAY*If You But Trust in God to Guide You* (ELW 769)**

1 If you but trust in God to guide you  
with gentle hand through all your ways,  
you'll find that God is there beside you  
when crosses come, in trying days.  
Trust then in God's unchanging love;  
build on the rock that will not move.  
  
2 What gain is there in anxious weeping,  
in helpless anger and distress?  
If you are in your Savior's keeping,  
in sorrow will he love you less?  
For Christ who took for you a cross  
will bring you safe through ev'ry loss.  
  
3 The Lord our restless hearts is holding,  
in peace and quietness content.  
We rest in God's good will unfolding,  
what wisdom from on high has sent.  
God, who has chosen us by grace,  
knows very well the fears we face.  
  
4 Sing, pray, and keep God's ways unswerving,  
offer your service faithfully.  
Trust heaven's word; though undeserving,  
you'll find this promise true to be.  
This is our confidence indeed:  
God never fails in time of need

**PRAYERS OF INTERCESSION**

Let us come before the triune God in prayer. *A brief silence.*

God of hope, the ministry of your church extends across borders, from nearby neighbors to far and distant countries. Accompany all those who labor eagerly in service of the gospel, that through your good news all might experience transformation. Lord, in your mercy, **hear our prayer.**

Almighty God, we give you thanks for the air we breathe, the water we drink, the land that provides our food. Guard all species of plants and animals from harsh changes in climate and empower us to protect all you have made. Lord, in your mercy,

**hear our prayer.**

Righteous God, we pray for nations and their leaders. Give them a spirit of compassion and steer them towards a fair distribution of resources; that none among us would have too much or too little. Lord, in your mercy, **hear our prayer.**

God of healing, your touch has the power to make us whole. We pray for those suffering from physical or mental illness. Embrace those who are sick, injured, sorrowful and grieving. We remember all whom we pray for aloud or in the stillness of our hearts. Surround them with your unwavering presence. Lord, in your mercy, **hear our prayer.**

God of Reconciliation, we pray for healing as more mass graves are found across residential school sites in Canada. We pray for our Indigenous brothers and sisters as the hurts and trauma resurface in their lives. Enliven and encourage us to listen more, speak less, participate in the movements for change that will bring us together in good and respectful ways. Lord in your mercy, **hear our prayer**.

We pray for this assembly and all those gathered together in worship. Revive our spirits, renew our relationships, and rekindle our faith, that we might experience resurrection in this community. Lord, in your mercy, **hear our prayer.**

We give thanks for the faithful ancestors in every age whose lives have pointed us towards you. Envelop them in your love, that we may be reunited with one another in the last days. Lord, in your mercy, **hear our prayer.**

We lift our prayers to you, O God, trusting in your abiding grace. **Amen.**

**PEACE (ELW p. 106)**

The peace of Christ be with you always.

**And also with you.**

**MEAL**

God feeds us with the presence of Jesus Christ.

**OFFERING PRAYER**

Jesus, Bread of life, you have set this table with your very self, and called us to the feast of plenty. Gather what has been sown among us, and strengthen us in this meal. Make us to be what we receive here, your body for the life of the world. Amen.

**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.**

**PREFACE (ELW p. 108)**

It is indeed right, our duty and our joy, that we should at all times and in all places

give thanks and praise to you, almighty and merciful God,

through our Savior Jesus Christ; who on this day overcame death and the grave,

and by his glorious resurrection opened to us the way of everlasting life.

And so, with all the choirs of angels, with the church on earth and the hosts of heaven,

we praise your name and join their unending hymn:

**HOLY, HOLY, HOLY**

Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

**THANKSGIVING AT THE TABLE**

Holy, mighty, and merciful Lord, heaven and earth are full of your glory. In great love you sent to us Jesus, your Son, who reached out to heal the sick and suffering, who preached good news to the poor, and who, on the cross, opened his arms to all.

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 death, resurrection, and ascension, we await his coming in glory. Pour out upon us the Spirit of your love, O Lord, and unite the wills of all who share this heavenly food, the body and blood of Jesus Christ, our Lord; to whom, with you and the Holy Spirit, be all honor and glory, now and forever. **Amen.**

**LORD’S PRAYER (ELW p. 112)**

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.**

**INVITATION TO COMMUNION**

Christ has set the table with more than enough for all. Come!

**COMMUNION**

The body of Christ, given for you.

The blood of Christ, shed for you.

**PRAYER AFTER COMMUNION**

Jesus, Bread of life, we have received from your table more than we could ever ask.

As you have nourished us in this meal, now strengthen us to love the world with your own life. In your name we pray. Amen.

**SENDING**

God blesses us and sends us in mission to the world.

**BLESSING**

The Lord bless you and keep you. The Lord’s face shine on you with grace and mercy.

The Lord look upon you with favor and ☩ give you peace. **Amen.**

**SENDING SONG*Lord, Whose Love in Humble Service* (ELW 712)**

1 Lord, whose love in humble service  
bore the weight of human need,  
who upon the cross, forsaken,  
worked your mercy's perfect deed:  
we, your servants, bring the worship  
not of voice alone, but heart;  
consecrating to your purpose  
ev'ry gift which you impart.  
  
2 Still your children wander homeless;  
still the hungry cry for bread;  
still the captives long for freedom;  
still in grief we mourn our dead.  
As you, Lord, in deep compassion  
healed the sick and freed the soul,  
by your Spirit send your power  
to our world to make it whole.  
  
3 As we worship, grant us vision,  
till your love's revealing light  
in its height and depth and greatness  
dawns upon our quickened sight,  
making known the needs and burdens  
your compassion bids us bear,  
stirring us to ardent service,  
your abundant life to share.  
  
4 Called by worship to your service,  
forth in your dear name we go,  
to the child, the youth, the aged,  
love in living deeds to show;  
hope and health, good will and comfort,  
counsel, aid and peace we give,  
that your servants, Lord, in freedom  
may your mercy know and live.

**DISMISSAL (ELW p. 115)**

Go in peace. Christ is with you.

**Thanks be to God.**

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1. Diana Butler Bass. https://dianabutlerbass.substack.com/p/religion-after-pandemic?token=eyJ1c2VyX2lkIjozMzg0NTkwNCwicG9zdF9pZCI6MzU2MDU3ODIsIl8iOiJZOHRTYSIsImlhdCI6MTYyMTYyMDEwNywiZXhwIjoxNjIxNjIzNzA3LCJpc3MiOiJwdWItNDc0MDAiLCJzdWIiOiJwb3N0LXJlYWN0aW9uIn0.TloC0lCd-32geEXgesQnuIVTc3AsXL1VeqfAQMFqXMQ [↑](#footnote-ref-1)
2. At the time of writing this sermon (June, 2021). https://ourworldindata.org/coronavirus-data [↑](#footnote-ref-2)
3. nytimes.com/2020/03/15/world/europe, accessed on June 1, 2021. [↑](#footnote-ref-3)
4. Barbara Brown Taylor, Bread of Angels, Cowley Publications, 1997, pp. 136-137 [↑](#footnote-ref-4)