

Order of Worship for June 27, 2021

P: The Lord be with you.

C: **And also with you.**

Opening Hymn: *“Voices Raised to You We Offer”* - Hymn #795

Confession:

P: God’s prophet Jeremiah said in Lamentations about God’s people Judah: “Jerusalem has sinned greatly and so has become unclean. All who honored her despise her, for they have all seen her naked; she herself groans and turns away.

C: **Her filthiness clung to her skirts; she did not consider her future. Her fall was astounding; there was none to comfort her. ‘Look, LORD, on my affliction, for the enemy has triumphed.’**

P: The LORD is righteous, yet we rebelled against His command.

C: **The LORD sees sins of her prophets and the iniquities of her priests, who shed within her the blood of the righteous.”**

P: We are Judah today. We are the people who rebels against God’s command.

C: **We deserve nothing but God’s punishment.**

First Reading: Lamentations 3:22-33

R: The steadfast love of the LORD never ceases; His mercies never come to an end; they are new every morning; great is Your faithfulness. “The LORD is my portion,” says my soul, “therefore I will hope in Him.” The LORD is good to those who wait for Him, to the soul who seeks Him. It is good that one should wait quietly for the salvation of the LORD. It is good for a man that he bear the yoke in his youth. Let him sit alone in silence when it is laid on him; let him put his mouth in the dust—there may yet be hope; let him give his cheek to the one who strikes, and let him be filled with insults. For the LORD will not cast off forever, but, though He cause grief, He will have compassion according to the abundance of His steadfast love; for He does not afflict from His heart or grieve the children of men.

R: This is the Word of the Lord.

C: **Thanks be to God.**

P: God’s compassion has come to us in His Son, Christ Jesus, who died on the cross and rose for us. By His authority and command I forgive you all your sins in the name of the Father, and of the Son, and of the Holy Spirit.

C: **Amen.**

Hymn of Praise: *“Gracious God, You Send Great Blessings”* - Hymn #782

Psalm 30:1–12

P: I will extol You, O Lord, for You have drawn me up

C: **and have not let my foes rejoice over me.**

P: O Lord my God, I cried to You for help,

C: and You have healed me.

P: O Lord, You have brought up my soul from Sheol;

C: You restored me to life from among those who go down to the pit.

P: Sing praises to the Lord, O you His saints,

C: and give thanks to His holy name.

P: For His anger is but for a moment,

C: and His favor is for a lifetime.

P: Weeping may tarry for the night,

C: but joy comes with the morning.

P: As for me, I said in my prosperity,

C: "I shall never be moved."

P: By Your favor, O Lord,

C: You made my mountain stand strong;

P: You hid your face;

C: I was dismayed.

P: To You, O Lord, I cry,

C: and to the Lord I plead for mercy:

P: "What profit is there in my death,

C: if I go down to the pit?

P: Will the dust praise You?

C: Will it tell of Your faithfulness?

P: Hear, O Lord, and be merciful to me!

C: O Lord, be my helper!"

P: You have turned for me my mourning into dancing;

C: You have loosed my sackcloth and clothed me with gladness,

P: that my glory may sing Your praise and not be silent.

C: O Lord my God, I will give thanks to You forever!

**ALL: 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.**

P: I will extol You, O Lord, for You have drawn me up

C: and have not let my foes rejoice over me.

P: The Lord be with you.

C: And also with you.

Prayer of the Day

P: Heavenly Father, during His earthly ministry Your Son Jesus healed the sick and raised the dead. By the healing medicine of the Word and Sacraments pour into our hearts such love toward You that we may live eternally; through the same Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

C: Amen.

Children's Sermon:

Second Reading: Mark 5:21-43

P: And when Jesus had crossed again in the boat to the other side, a great crowd gathered about Him, and He was beside the sea. Then came one of the rulers of the synagogue, Jairus by name, and seeing Him, he fell at His feet and implored Him earnestly, saying, "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." And Jesus went with him.

And a great crowd followed Him and thronged about Him. And there was a woman who had had a discharge of blood for twelve years, and who had suffered much under many physicians, and had spent all that she had, and was no better but rather grew worse. She had heard the reports about Jesus and came up behind Him in the crowd and touched His garment. For she said, "If I touch even His garments, I will be made well." And immediately the flow of blood dried up, and she felt in her body that she was healed of her disease. And Jesus, perceiving in Himself that power had gone out from Him, immediately turned about in the crowd and said, "Who touched My garments?" And His disciples said to Him, "You see the crowd pressing around You, and yet You say, 'Who touched Me?'" And He looked around to see who had done it. But the woman, knowing what had happened to her, came in fear and trembling and fell down before Him and told Him the whole truth. And He said to her, "Daughter, your faith has made you well; go in peace, and be healed of your disease."

While He was still speaking, there came from the ruler's house some who said, "Your daughter is dead. Why trouble the Teacher any further?" But overhearing what they said, Jesus said to the ruler of the synagogue, "Do not fear, only believe." And He allowed no one to follow Him except Peter and James and John the brother of James. They came to the house of the ruler of the synagogue, and Jesus saw a commotion, people weeping and wailing loudly. And when He had entered, He said to them, "Why are you making a commotion and weeping? The child is not dead but sleeping." And they laughed at Him. But 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. Taking her by the hand He said to her, "Talitha cumi," which means, "Little girl, I say to you, arise." And immediately the girl got up and began walking (for she was twelve years of age), and they were immediately overcome with amazement. And Jesus strictly charged them that no one should know this, and told them to give her something to eat.

P: This is the Word of the Lord.

C: Thanks be to God.

Sermon Hymn: "*O Christ, Who Shared Our Mortal Life*" (vs 1, 5-6, 4) - **Hymn #552**

Sermon: "*Why Trouble the Teacher?*" - **Mark 5:21-43**

The documentary "Planet of the Humans" caused quite a stir because it seemed to expose the hypocrisies of the Green Movement. The film argues that electric cars and solar energy are unreliable and rely upon fossil fuels to function. It also attacks figures including Al Gore for bolstering corporations that push flawed technologies over real solutions to the climate crisis. What makes this remarkable is that the filmmaker was not a conservative, but Michael Moore, who is very far left. Some will point out that the real solution could be found in nuclear energy, but is it worth the risks that come with that? Some people are saying that despite all the improvements in technology, eventually we have to face the fact that there are only so many resources on planet earth and we have to learn to do with less.

That is certainly something we learn as we get older. We are taught to save up for the rainy days in our lives. But even if we do not have a limit now on our energy use or our financial resources, we do have limits with our time and our own physical ability to get things done. There are now apps to show us each day how much time we have left to get things done to motivate us to accomplish those things, but there is still only so much time. And as we get older we just don't have the energy we used to have to get all those things done. So we learn to make do with less.

That affects how we relate to God. We do not want to ask too much from God because we figure there is only so much for Him to give. So if we ask Him for something small now, we may not get the bigger thing we need later. Many Christians, and I do not mean to challenge their piety, begin prayer by saying, "Lord, we just ask You." I am not saying that they mean it this way, but it sounds like they are saying, "We do not want to ask too much from You. If we do that we may not get what we really need. We may get greedy." There can be that tendency to ask for what we can make up for or compensate for later or what we think we may deserve a little because we haven't asked for too much.

That is what we see with the people who are in the house of the synagogue ruler in our Gospel lesson. The man's daughter has been gravely ill, so word is sent to Jesus to come and help. But before Jesus gets to the house the little girl is dead. The people say to the man, "Your daughter is dead. Why trouble the Teacher any further?" There is still so much pain and suffering left in the world, things that they see that Jesus can do like heal the people like the woman who touched Jesus. Why bother Jesus with something that would only seem to distract from what He can actually accomplish?

Many of us know the story of the boy who cried wolf. He cried out several times that a wolf was attacking him, but was only messing with people. When the wolf actually attacked him and he really needed help, no one did. We encounter people that can drain us—who are unable to really be friends to us and who take our time and energy to be with. Our tendency can be to try to avoid them. We certainly don't want to be perceived that way by others. So we are careful to respect other peoples' time and space. That way it won't be too much for us to ask for help from them when we really need it.

That is the way we can act with God. We end up using Him as a 911 number. We don't want to bother Him with our petty concerns; we save it up for those rainy days when the doctor says it's malignant or when our children grow up alienated from us or when we stand by the graveside. We don't want to "trouble the Teacher."

Popular board games make use of "commodities" that you save up to be able to build enough points to win the game. As a player we can feel that it is so amazing that we keep picking commodities that we already have and not the ones we need. It is like saving up for retirement—no matter how much we have, there can always be ways we can see that we need more considering inflation and the uncertainty of the future.

That is the way we honestly have to look at life as humans. There is only so much and we have to do with what we have. And what really brings that to light is knowing there is only

so much time before we die. No matter how many years of life we have, the gravestone is still going to show a final date.

But it is not just anyone who is going to the house of that leader of the synagogue. It is Jesus. When He hears them say, “Why trouble the Teacher?” He replies, “Do not fear; only believe.” He goes on to the house, enters in with only Peter, James, and John. He then sends out all the people inside the house who were mourning the dead girl except her parents. He takes the girl by the hand and says, “Talitha cumi,” which means, “Little girl, I say to you, arise.” And then the girl gets up and walks! She’s alive!

Jesus did what no one expected Him to do because they were humans, but He is God!

That might have been fine for people like that girl who encountered Jesus in person. But what about us today? Jesus doesn’t make house calls on us when we are sick. He doesn’t come into our homes or hospitals and say, “Talitha cumi.”

The woman who touches Jesus and is healed certainly has had a great health problem. Her bleeding was not just any kind of bleeding, it was feminine. According to the Old Testament law a woman under those circumstances was unclean. That could be manageable because it only took place at certain times. But this woman was continually unclean. She was seen as unclean and separated from God. Jesus doesn’t just heal her from her illness; far more by taking the effort to find out who she is He is able to say to her, “Daughter, your faith has made you well; go in peace.” She is restored to a living relationship with God!

Jesus may not say to us, “Talitha cumi,” but He does say, “Whoever believes and is baptized will be saved.” He wants to give us far more than healing from an illness, reduction from stress at work, or stable finances. He wants to give us nothing less than eternal life with Him.

Paul said in Romans 8, “God did not spare His only Son, but freely gave Him up for us all. How will not also with this freely give us all things?” We don’t have to worry about “troubling” God. The woman who touched Jesus was not just risking bothering Jesus, she was in danger of making Him unclean. She could have been stoned to death for what she did. But she put her faith in Jesus, not anything she had to bring to the table. And not even death was too much to handle for Jesus. He healed the girl even after everyone said she was dead.

We don’t have to “just ask” God for this or that. On our own we have no right to bother Him. But in the name of Jesus we can ask for “the moon”--nothing less than eternal life.

Creed: Introduction and Conclusion to the Lord’s Prayer

Third Reading: 2 Corinthians 8:1-9, 13-15

P: We want you to know, brothers, about the grace of God that has been given among the churches of Macedonia, for in a severe test of affliction, their abundance of joy and their extreme poverty have overflowed in a wealth of generosity on their part. For they gave according to their means, as I can testify, and beyond their means, of their own accord, begging us earnestly for the favor of taking part in the relief of the saints—and this, not as we expected, but they gave themselves first to the Lord and then by the will of God us. Accordingly, we

urged Titus that as he had started, so he should complete among you this act of grace. But as you excel in everything—in faith, in speech, in knowledge, in all earnestness, and in our love for you—see that you excel in this act of grace also.

I say this not as a command, but to prove by the earnestness of others that your love also is genuine. For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, so that you by His poverty might become rich. . . . For I do not mean that others should be eased and you burdened, but that as a matter of fairness your abundance at the present time should supply their need, so that their abundance may supply your need, that there may be fairness. As it is written, “Whoever gathered much had nothing left over, and whoever gathered little had no lack.”

R: This is the Word of the Lord.

C: Thanks be to God.

Prayers:

P: Father in heaven, we live in a world in which we seem to have to earn what we get. We have to ask for help, but not too much so we don't have to owe anyone.

C: It is easy for us to try to negotiate with You, to try to not for too much, to base what we ask for on what we can offer, on what we can do to compensate.

P: That places a barrier in the way of Your wonderful grace.

C: It also blocks Your love coming to others as we do things not to really help them, but to keep ourselves in control of the situation.

P: Remind us of what St. Paul told the Corinthians:

ALL: “For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, so that you by His poverty might become rich.”

P: Forgive us for how we depend on our own goodness rather than Your love to us in Christ Jesus.

C: Move us to trust that we cannot bother You too much—that all we have is based on Your grace and that in Jesus we can ask boldly.

P: (Special petitions . . .)

All this we pray as Jesus taught us to pray. . .

The Lord's Prayer

Closing Prayer:

P: O God, You have prepared for those who love You joys beyond understanding. Pour into our hearts such love for You, that loving You above all things, we may obtain Your promises, which exceed all that we can desire, through Jesus Christ, Your Son, our Lord.

C: Amen.

Blessing: (pastor)

C: Amen.

Closing Hymn: “*Come, My Soul, with Every Care*”- **Hymn #779**

Postlude: