



Healing of the Hemmoraging Woman
Manuscript Illumination ca. 1400, J. Paul Getty Museum

SUNDAY, LECTIONARY 13

Dove of Peace Lutheran Church
June 27, 2021 9:30 a.m.

Sunday, Lectionary 13

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In accordance with the guidelines of the CDC and of Pima County, Arizona:

Mouth and nose coverings (masks) are optional for worshipers who have been fully vaccinated for Covid-19.

Masks are required for worshipers who have not been vaccinated for Covid-19.

WELCOME

Pastor Stephen Springer

A woman finds healing by touching Jesus' cloak, and a girl is restored to life when he takes her by the hand. In both cases a boundary is crossed: in Jesus' time the hemorrhaging woman was considered ritually unclean, polluting others by her touch, and anyone who touched a corpse also became unclean. In Mark's gospel Jesus breaks down barriers, from his first meal at a tax collector's house to his last breath on the cross as the temple curtain is torn in two. We dare to touch Jesus in our "uncleanness" and to live as a community that defines no one as an outsider.

PROLOGUE

Kevin Seal, pipe organ

Vater unser im Himmelreich (Our Father in Heaven)

Dieterich Buxtehude (1637-1707)

Vater unser is Martin Luther's German paraphrase of the Lord's Prayer. He adapted a previously existing, anonymously written secular melody to his text, and the chorale has been used in compositions throughout music history. Buxtehude's chorale prelude based on the tune is typical of his chorale preludes, featuring an ornamented melody over a 3-part accompaniment.

***CONFESSION AND FORGIVENESS**

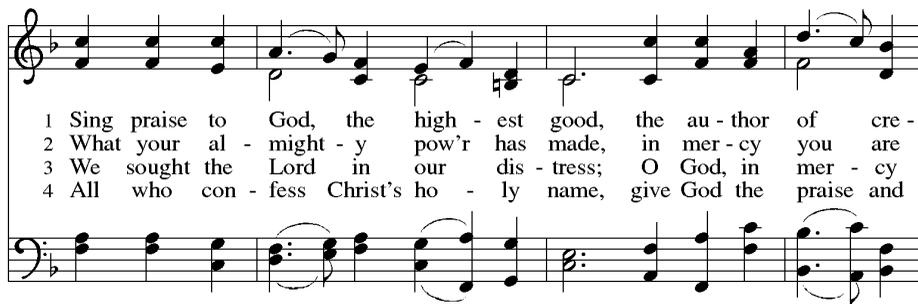
Blessed be the holy Trinity,
‡ one God,
who creates, redeems, and sustains us
and all of creation.

Amen.

Let us confess our sin in the presence of God and of one another.

Most merciful God,
we confess that we are captive to sin and cannot free ourselves. We have sinned against you in thought, word, and deed, by what we have done and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. For the sake of your Son, Jesus Christ, have mercy on us. Forgive us, renew us, and lead us, so that we may delight in your will and walk in your ways, to the glory of your holy name.
Amen.

In the mercy of almighty God, Jesus Christ was given to die for us, and for his sake God forgives us all our sins. As a called and ordained minister of word and sacrament in the church of Christ, and by his authority, I therefore declare to you the entire forgiveness of all your sins, in the name of the Father, and of the ‡ Son, and of the Holy Spirit.
Amen.



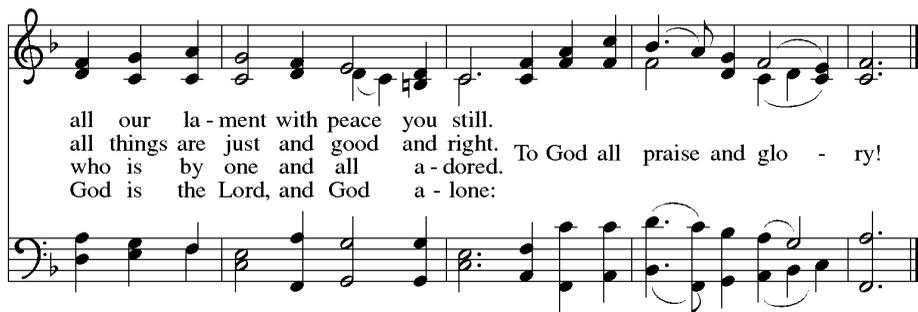
1 Sing praise to God, the high - est good, the au - thor of cre -
 2 What your al - might - y pow'r has made, in mer - cy you are
 3 We sought the Lord in our dis - tress; O God, in mer - cy
 4 All who con - fess Christ's ho - ly name, give God the praise and



a - tion! O God of love, you un - der - stood our need for
 keep - ing; by morn - ing glow or eve - ning shade, your eye is
 hear us. Our Sav - ior saw our help - less - ness and came with
 glo - ry! Let all God's sav - ing pow'r pro - claim; give God the



your sal - va - tion. With heal - ing balm our souls you fill;
 nev - er sleep - ing; in the do - min - ion of your might
 peace to cheer us. For this we thank and praise the Lord,
 praise and glo - ry! Cast ev - 'ry i - dol from its throne;



all our la - ment with peace you still.
 all things are just and good and right. To God all praise and glo - ry!
 who is by one and all a - dored.
 God is the Lord, and God a - lone:

***GREETING**

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.

***KYRIE**

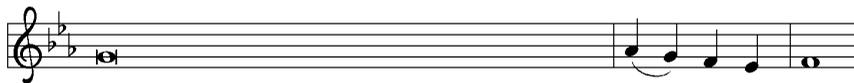
Setting One



In peace, let us pray to the Lord.



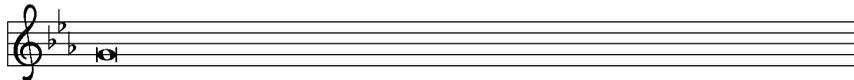
Lord, have mer - cy.



For the peace from above, and for our salvation, let us pray to the Lord.



Lord, have mer - cy.



For the peace of the whole world, for the well-being of the church of God,



and for the unity of all, let us pray to the Lord.



Lord, have mer - cy.



For this holy house, and for all who offer here their worship and praise,



let us pray to the Lord.



Lord, have mer - cy.



Help, save, comfort, and de - fend us, gra - cious Lord.



A - men, a - men.

***CANTICLE: GLORIA IN EXCELSIS**

Setting One



Glo - ry to God in the high -



est, and peace to God's peo - ple on earth.



Lord God, heav - en - ly King, al - might - y God and



Fa - ther, we wor - ship you, we give you thanks, we



praise you for your glo - ry. Lord Je - sus

Christ, on - ly Son of the Fa - ther,

Lord God, Lamb of God, you take a - way the sin of the

world: have mer - cy on us; you are seat - ed at the

right hand of the Fa - ther: re - ceive our prayer.

For you a - lone are the Ho - ly One, you a -

lone are the Lord, you a - lone are the Most High,

Je - sus Christ, with the Ho - ly Spir - it, in the glo - ry of

God the Fa - ther. A - men.

Glo - ry to God in the high -

est, and peace to God's peo - ple on earth.

*PRAYER OF THE DAY

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.

FIRST READING: LAMENTATIONS 3:22-33

The book of Lamentations is one of our most important sources of information about the fall of Jerusalem to the Babylonians in 587 BCE. Though the people admit that God's judgment was just, today's reading declares a fervent trust that God will not leave them forever.

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.

Thanks be to God.

PSALMODY (ELW): Psalm 30

The refrain is first introduced by the leader, then repeated by the assembly.

I will ex - alt you, O LORD,
be - cause you have lift - ed me up.

Psalm 30:1

Psalm refrain reproduced from *Psalter for Worship Year B* © 2008 Augsburg Fortress.
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¹I will exalt you, O LORD, because you have lift- | ed me up
and have not let my enemies triumph | over me.

²**O 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.

⁴**Sing praise to the LORD, | all you faithful;
give thanks in ho- | ly remembrance. REFRAIN**

⁵God's wrath is short; God's favor | lasts a lifetime.
Weeping spends the night, but joy comes | in the morning.

⁶**While I felt se- | cure, I said,
"I shall never | be disturbed.**

⁷You, LORD, with your favor, made me as strong ^l as the mountains.”

Then you hid your face, and I was ^l filled with fear.

⁸**I cried to ^l you, O LORD;**

I pleaded with ^l my Lord, saying,

⁹“What profit is there in my blood, if I go down ^l to the pit?

Will the dust praise you or de- ^l clare your faithfulness?

¹⁰**Hear, O LORD, and have mer- ^l cy upon me;**

O LORD, ^l be my helper.” REFRAIN

¹¹You have turned my wailing ^l into dancing;

you have put off my sackcloth and clothed ^l me with joy.

¹²**Therefore my heart sings to you ^l without ceasing;**

O LORD my God, I will give you ^l thanks forever. REFRAIN

SECOND READING: 2 Corinthians 8:7-15

Paul encourages the Corinthians to honor their commitment to participate in the collection his churches are organizing for the Christians in Jerusalem. He presents Jesus as an example of selfless stewardship and reminds them that Christians have received abundantly so that they can share abundantly.

A reading from Second 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.
Thanks be to God.

***GOSPEL ACCLAMATION**

Setting One

The assembly sings the acclamation before and after the verse of the day.



Al - le - lu - ia, al - le - lu - ia,
al - le - lu - ia, al - le - lu - ia.

Cantor:

Our Savior Jesus Christ has a- | bolished death*
and brought life and immortality to light | through the gospel. [2 Tim 1:10]

***GOSPEL: Mark 5:21-43**

Jairus, a respected leader, begs Jesus to heal his daughter. A woman with a hemorrhage was considered ritually unclean and treated as an outcast. Both Jairus and the unnamed woman come to Jesus in faith, believing in his power to heal and bring life out of death.

The Holy Gospel According to Mark.
Glory to you, O Lord

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.
Praise to you, O Christ.

SERMON

Pastor Stephen Springer



1 There's a wide-ness in God's mer - cy, like the wide-ness of the sea;
2 There is wel - come for the sin - ner, and a prom - ised grace made good;
3 For the love of God is broad - er than the mea - sures of our mind;
4 'Tis not all we owe to Je - sus; it is some - thing more than all:



there's a kind - ness in God's jus - tice which is more than lib - er - ty.
there is mer - cy with the Sav - ior; there is heal - ing in his blood.
and the heart of the E - ter - nal is most won - der - ful - ly kind.
great - er good be - cause of e - vil, larg - er mer - cy through the fall.



There is no place where earth's sor - rows are more felt than up in heav'n.
There is grace e - nough for thou - sands of new worlds as great as this;
But we make this love too nar - row by false lim - its of our own;
Make our love, O God, more faith - ful; let us take you at your word,



There is no place where earth's fail - ings have such kind - ly judg - ment giv'n.
there is room for fresh cre - a - tions in that up - per home of bliss.
and we mag - ni - fy its strict - ness with a zeal God will not own.
and our lives will be thanks - giv - ing for the good - ness of the Lord.

Text: Frederick W. Faber, 1814-1863, alt.
Music: LORD, REVIVE US, North American, 19th cent.

***PRAYERS OF INTERCESSION**

(The prayer petitions are frequently written or modified by the assisting minister, and vary between the first and second worship services.)

*Each petition concludes, "Lord in your, mercy,"
and the assembly responds, "**Hear our prayer.**"*

Into your hands, gracious God, we commend all for whom we pray,
trusting in your mercy; through Jesus Christ, our Savior.

Amen.

***PEACE**

At this time, we do not exchange the peace with our neighbors.

The peace of Christ be with you always.

And also with you.

We sing verses 1 and 2.

1 Let us break bread to - geth - er on our knees;
 2 Let us drink wine to - geth - er on our knees;
 3 Let us praise God to - geth - er on our knees;

let us break bread to - geth - er on our knees.
 let us drink wine to - geth - er on our knees.
 let us praise God to - geth - er on our knees.

Refrain

When I fall on my knees, with my face to the ris - ing

sun, O Lord, have mer - cy on me.

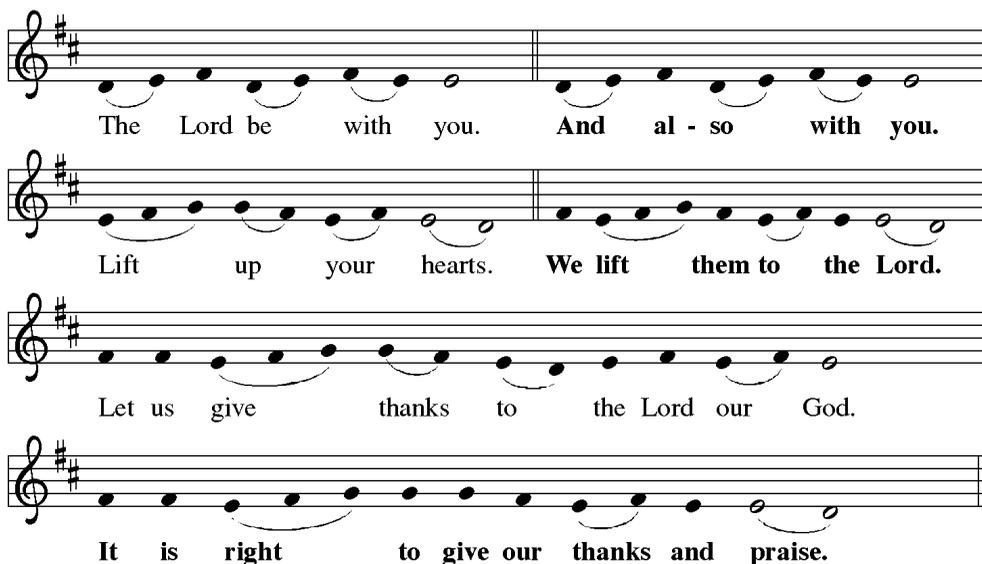
*OFFERING PRAYER

Let us pray.

Holy God, gracious and merciful, you bring forth food from the earth and nourish your whole creation. Turn our hearts toward those who hunger in any way, that all may know your care; and prepare us now to feast on the bread of life, Jesus Christ, our Savior and Lord.

Amen.

*DIALOGUE



The Lord be with you. And al - so 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.

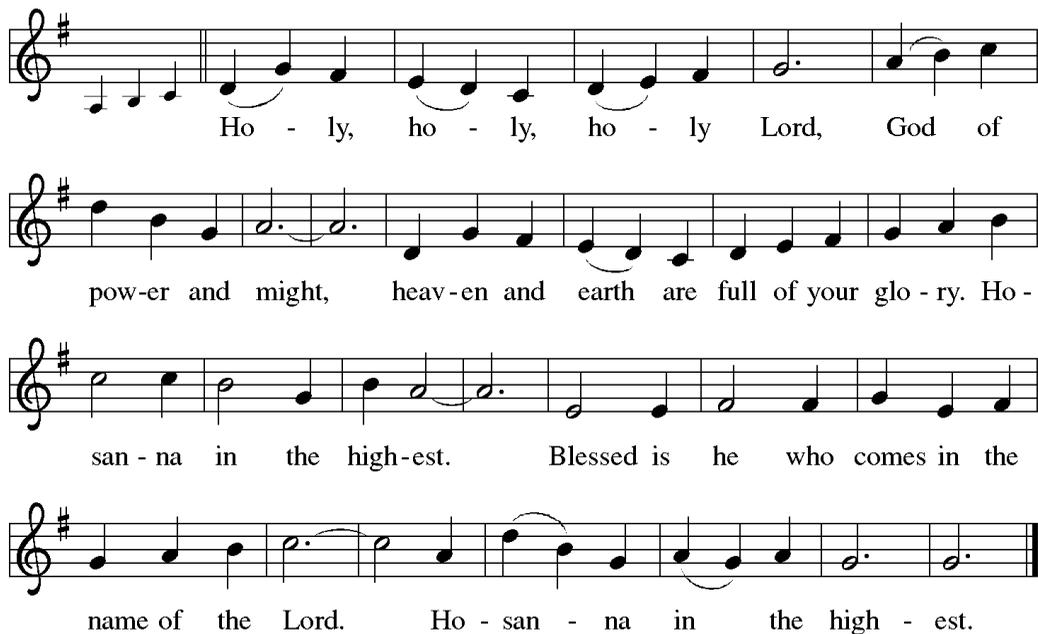
*PREFACE (Sundays in Ordinary Time)

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**

Setting One



Ho - ly, ho - ly, ho - ly Lord, God of
pow-er and might, heav-en and earth are full of your glo - ry. Ho -
san - na in the high-est. Blessed is he who comes in the
name of the Lord. Ho - san - na in the high - est.

***PRAYER AT THE TABLE**

You are indeed holy, almighty and merciful God.

You are most holy,
and great is the majesty of your glory.

You so loved the world that you gave your only Son,
so that everyone who believes in him may not perish
but have eternal life.

We give you thanks for his coming into the world
to fulfill for us your holy will

and to accomplish all things for our salvation.

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.

For as often as we eat of this bread and drink from this cup,
we proclaim the Lord's death until he comes.

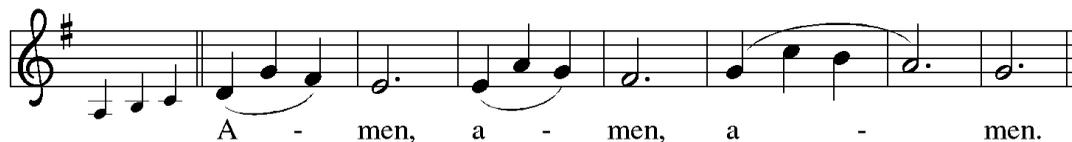


Christ has died. Christ is ris - en. Christ will come a - gain.

Remembering, therefore, his salutary command,
his life-giving passion and death, his glorious resurrection and ascension,
and the promise of his coming again,
we give thanks to you, O Lord God Almighty,
not as we ought but as we are able;
we ask you mercifully to accept our praise and thanksgiving
and with your Word and Holy Spirit to bless us, your servants,
and these your own gifts of bread and wine,
so that we and all who share in the body and blood of Christ
may be filled with heavenly blessing and grace,
and, receiving the forgiveness of sin,

may be formed to live as your holy people
and be given our inheritance with all your saints.

To you, O God, Father, Son, and Holy Spirit,
be all honor and glory in your holy church, now and forever.



***THE LORD'S PRAYER**

*If you wish, you may join hands with members of your own household.
Please do not join hands with others unless you have prior consent.*

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.**



Lamb of God, you take a - way the sin of the world; have



mer - cy on us. Lamb of God, you take a - way the sin of the



world; have mer - cy on us. Lamb of God, you take a -



way the sin of the world; grant us peace, grant us peace.

MUSIC DURING COMMUNION

Kevin Seal, piano

Adagio cantabile (from Piano Sonata no. 8 in C Minor, op. 13, *Pathétique*)
Ludwig van Beethoven (1770-1827)

In 1799, Ludwig van Beethoven published his 8th piano sonata, which the publisher labelled Grande sonate pathétique, to Beethoven's liking. The sonata became a hit, and helped to cement Beethoven's reputation as a composer. It has remained popular since, holding a place as one of the composer's most enduring works. The second movement, in particular, has achieved a sort of pop culture status, having been featured in many scenarios, from the cartoon Peanuts to the rock band Kiss. The movement proceeds in a Rondo form, unusual for a slow movement, with a main theme that appears three times, with modulating interludes in between (ABACA).

SHARING BREAD AND WINE

Option One: Communion by intinction (as before Covid)

Worshippers may stand or kneel at the altar rail. The bread wafer will be placed in your hand by the pastor. When the chalice is offered, you may dip the tip of the wafer into the wine, and then consume the wafer.

Option Two: Packaged wafer and wine

A sealed packet will be available from at (or near) the baptismal font. After taking the packet and returning to your seat, you may open the top of the packet to remove the wafer and consume it. Then, turn the packet over, remove the seal over the wine, and sip the wine.

PRAYER AFTER COMMUNION

Let us pray.

O God, our life, our strength, our food, we give you thanks for sustaining us with the body and blood of your Son. By your Holy Spirit, enliven us to be his body in the world, that more and more we will give you praise and serve your earth and its many peoples, through Jesus Christ, our Savior and Lord.

Amen.

COMMISSION

Pastor Stephen Springer

*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.

1 Great is thy faith - ful - ness, O God my Fa - ther; there is no
2 Sum - mer and win - ter and spring - time and har - vest, sun, moon, and
3 Par - don for sin and a peace that en - dur - eth, thine own dear

shad - ow of turn - ing with thee; thou chang - est not, thy com -
stars in their cours - es a - bove join with all na - ture in
pres - ence to cheer and to guide; strength for to - day and bright

pas - sions they fail not; as thou hast been, thou for - ev - er wilt be.
man - i - fold wit - ness to thy great faith - ful - ness, mer - cy, and love.
hope for to - mor - row, bless - ings all mine, with ten thou - sand be - side!

Refrain

Great is thy faith - ful - ness! Great is thy faith - ful - ness! Morn - ing by

morn-ing new mer-cies I see; all I have need-ed thy

hand hath pro-vid-ed; great is thy faith-ful-ness, Lord, un-to me.

Text: Thomas O. Chisholm 1866–1960
 Music: FAITHFULNESS, William M. Runyan, 1870–1957
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EPILOGUE

Kevin Seal, pipe organ

Rondo: Allegro (from Piano Sonata no. 8 in C Minor, op. 13, *Pathétique*)
 Ludwig van Beethoven

The final movement of Beethoven's Pathétique sonata is a fast Rondo, typical of a late-Classical period piano sonata. The theme borrows from Bach's Partita in C Minor, and it moves through a number of contrasting episodes in classic, dramatic, Beethoven style.

DISMISSAL

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

John Hoelter, assisting minister

Dianne Huston, lector

Eric Holtan, cantor

Kevin Seal, organist

