



ST PAUL PINE GROVE MILLS

A congregation of the Evangelical Lutheran Church in America



SIXTH SUNDAY AFTER PENTECOST

JUNE 30, 2024

Whenever you see an asterisk (*), you are invited to stand as you are able.
You are invited to speak sans serif **Bolded type** with the congregation.

INTRODUCTION TO THE DAY

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.

PRELUDE: "Let Us Break Bread Together"

(Douglas E. Wagner)

GATHERING

*CONFESSION AND FORGIVENESS

P: In the name of the Father, and of the ✠ Son, and of the Holy Spirit. **A: Amen.**

P: Let us pray: Almighty God, to whom all hearts are open, all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you and worthily magnify your holy name, through Jesus Christ our Lord. **A: Amen.**

P: If we say we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, God who is faithful and just will forgive our sins and cleanse us from all unrighteousness.

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

P: God, our provider, **help us. It is hard to believe there is enough to share. We question your ways when they differ from the ways of the world in which we live. We turn to our own understanding rather than trusting in you. We take offense at your teachings and your ways. Turn us again to you, for where else can we turn? Share with us the words of eternal life and feed us for life in the world. Amen.**

P: 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 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. **A: Amen.**

*GATHERING HYMN "Praise to the Lord, the Almighty"

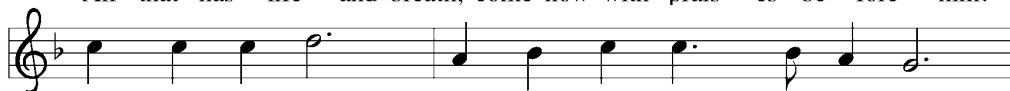
(ELW 858)



1 Praise to the Lord, the Al - might - y, the King of cre - a - tion!
 2 Praise to the Lord, who o'er all things is won-drous-ly reign - ing
 3 Praise to the Lord, who will pros - per your work and de - fend you;
 4 Praise to the Lord! Oh, let all that is in me a - dore him!



O my soul, praise him, for he is your health and sal - va - tion!
 and, as on wings of an ea - gle, up - lift - ing, sus - tain - ing.
 sure - ly his good - ness and mer - cy shall dai - ly at - tend you.
 All that has life and breath, come now with prais - es be - fore him!



Let all who hear now to his tem - ple draw near,
 Have you not seen all that is need - ful has been
 Pon - der a - new what the Al - might - y can do
 Let the a - men sound from his peo - ple a - gain.



join - ing in glad ad - o - ra - tion!
 sent by his gra - cious or - dain - ing?
 if with his love he be - friend you.
 Glad - ly for - ev - er a - dore him!

Text: Joachim Neander, 1650–1680; tr. Catherine Winkworth, 1827–1878, alt.
 Music: LOBE DEN HERREN, *Ernewerten Gesangbuch*, Part II, Stralsund, 1665

*GREETING

P: The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all. **A: And also with you.**

*PRAYER OF THE DAY

L: 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. **A: Amen**

WORD

FIRST READING: 2 SAMUEL 1:1, 17-27

Our First Readings during this summer tell the stories of the early kings of Israel: Saul, David, and Solomon. David had fled Saul's court because of the king's murderous, jealous anger toward him. He was leading a band of mercenary soldiers in another country when Israel's army was defeated, and Saul and his son Jonathan (David's close friend) were killed.

¹After the death of Saul, when David had returned from defeating the Amalekites, David remained two days in Ziklag.

¹⁷David intoned this lamentation over Saul and his son Jonathan. ¹⁸(He ordered that The Song of the Bow be taught to the people of Judah; it is written in the Book of Jashar.) He said:

¹⁹Your glory, O Israel, lies slain upon your high places!

How the mighty have fallen!

²⁰Tell it not in Gath,

proclaim it not in the streets of Ashkelon;

or the daughters of the Philistines will rejoice,

the daughters of the uncircumcised will exult.

²¹You mountains of Gilboa,

let there be no dew or rain upon you,

nor bounteous fields!

For there the shield of the mighty was defiled,

the shield of Saul, anointed with oil no more.

²²From the blood of the slain,

from the fat of the mighty,

the bow of Jonathan did not turn back,

nor the sword of Saul return empty.

²³Saul and Jonathan, beloved and lovely!

In life and in death they were not divided;

they were swifter than eagles,

they were stronger than lions.

²⁴O daughters of Israel, weep over Saul,

who clothed you with crimson, in luxury,

who put ornaments of gold on your apparel.

²⁵How the mighty have fallen

in the midst of the battle!

Jonathan lies slain upon your high places.

²⁶I am distressed for you, my brother Jonathan;

greatly beloved were you to me;
your love to me was wonderful,
passing the love of women.

²⁷How the mighty have fallen,
and the weapons of war perished!

L: The word of the Lord. **A: Thanks be to God.**

PSALM: 130

(sung to the tune Martyrdom ELW 337)

This psalm expresses confidence in God's promises and faithfulness, even by those struck by defeat (like Israel in the First Reading) or grief (like David in the First Reading or Jairus in the Gospel)..



1. Out of the depths I___ cry to You, O Lord, now hear my voice!
2. If You, O Lord, re - cord - ded sins, Then who, O Lord, could stand?
3. I wait, my soul waits for the Lord; His word's my hope and stay.
4. Yes, more than watch - men___ wait for morn, for morn - ing, which will come;
5. For with the Lord is___ stead - fast love, Re - demp - tion full and free;



Let Your ears be a - ten - tive to my cry___ for___ mer - cy voiced.
But with You there's for - give - ness, and there - fore___ we___ fear Your hand.
My soul waits for the Lord more than the watch - men wait for day.
O Is - ra - el, hope in the Lord from Him___ your hope will come.
And He will re - deem Is - ra - el From all___ in - eq - uity.

SECOND READING: 2 CORINTHIANS 8:7-15

The Second Readings for the beginning of summer are from Paul's correspondence with the church at Corinth (we read much of the earlier letters before Lent and Easter began). For Paul, one of the key expressions of the unity of the whole church was the collection of money he sought from his communities for the support of the Christians in Jerusalem, who were in the midst of a famine. Even as troubled as his relationship was with the Corinthians, Paul can't let a letter end without urging them to contribute to this effort.

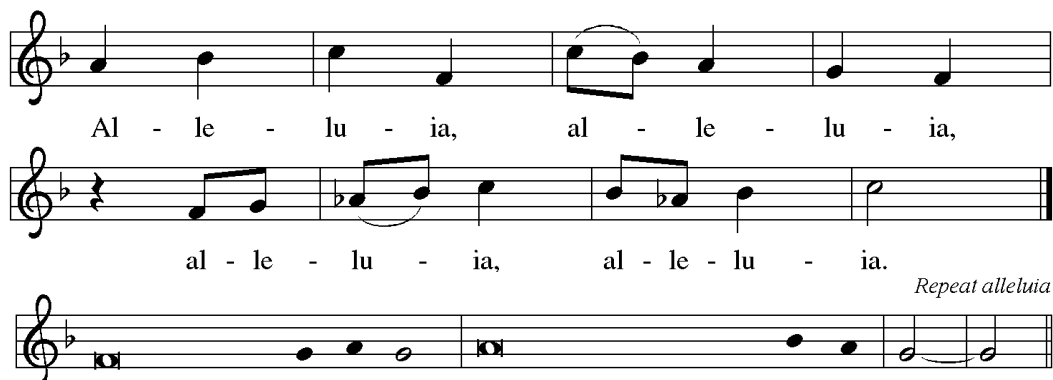
⁷Now as you excel in everything—in faith, in speech, in knowledge, in utmost eagerness, and in our love for you—so we want you to excel also in this generous undertaking.

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."

L: The word of the Lord. **A: Thanks be to God.**

*GOSPEL ACCLAMATION



**Our Savior Jesus Christ has abolished death*
and brought life and immortality to light through the
gospel.**

*GOSPEL READING: MARK 5:21-43

Because blood was such a powerful force to Jewish law and practice, the woman in today's reading would have been not simply sick, but ritually unclean for that past twelve years. She would have been forbidden to associate with others or participate in the community's worship life (which makes her approach to Jesus all the more startling).

P: The Holy Gospel according to Saint Mark, the fifth chapter. **A: 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.

P: The gospel of the Lord. **A: Praise to you, O Christ.**

SERMON

*HYMN OF THE DAY: *"When We Must Bear Persistent Pain"*

(ACS 1014)

1 When we must bear per - sis - tent pain and suf - fer for
 2 Sup - port us as we learn new ways to care for
 3 We thank you for the bet - ter days when we may
 4 In ease or pain, in life and death, to you our

with no cure in sight, come, Ho - ly Pres - ence,
 bod - ies new - ly frail. Help us en - dure, and
 smile to greet the sun, to do your work with
 frag - ile lives be - long, and so we trust you

breathe your peace with gifts of warmth and heal - ing light.
 live and love. Hear our com - plaint when pa - tience fails.
 clear - ing mind, and bless your name when day is done.
 in all things. You are our hope, our health, our song.

Text: Ruth Duck, b. 1947

Music: PROSPECT, W. Walker, *Southern Harmony*, 1835

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*INVITATION TO BAPTISM

*APOSTLES' CREED

**I believe in God, the Father almighty,
creator of heaven and earth.**

**I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,
born of the virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.**

**I believe in the Holy Spirit, the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.**

*PRAYERS OF INTERCESSION

One in the communion of saints and in the power of the Holy Spirit, we join our voices in prayer.

A brief silence.

L: God of abundance, you fill your church with a multitude of gifts. Sustain those among us who feel they are not valued. Open our hearts to the wondrous breadth of all who call upon your name. In your mercy,

A: hear our prayer.

L: God of creation, your goodness abounds. Multiply the fruits of the earth and rescue it from our wastefulness. In your mercy,

A: hear our prayer.

L: God of justice, you reign in steadfast love. Bring peace between nations ravaged by war or strife (*nations and places may be named*) and illumine paths of justice and freedom for those who lead them. In your mercy,

A: hear our prayer.

L: God of compassion, your touch brings healing and your word revives us for life. Hear our prayers for (*names and*) all who are in need, and for doctors, nurses, and health care workers who provide care. Turn wailing into dancing and weeping into joy. In your mercy,

A: hear our prayer.

L: God of community, you gather us at your table of plenty. Where there is hunger among us, open our hands. Where we are indifferent to the needs of others, open our hearts. In your mercy,

A: hear our prayer.

Here other intercessions may be offered.

L: God of the ages, great is your faithfulness. We remember in thanksgiving our beloved dead especially Sally Kolesar, Bertha Reish, Blanche Jones, and Kate Shoemaker who, with all the saints, sing without ceasing in your realm of glory. In your mercy,

A: hear our prayer.

L: Holy God, holy and merciful: into your outstretched arms we commend ourselves and all for whom we pray, trusting in the one who is the way, the truth, and the life, Jesus Christ our Savior and Lord.

A: Amen.

***PEACE**

P: The peace of Christ be with you always. **A: And also with you.**

MEAL

OFFERING



Offerings can be made online at stpaulpgm.org/give, mailed to St. Paul Lutheran Church, PO Box 200, Pine Grove Mills, PA 16868, placed in the mail slot (outside door to Pastor Paul's office), or in the offering plate located in the lobby/narthex near the entrance of the sanctuary.

MUSICAL OFFERING: "Simple Gifts"

(John F. Wilson)

OFFERTORY – "Let the Vineyards Be Fruitful"

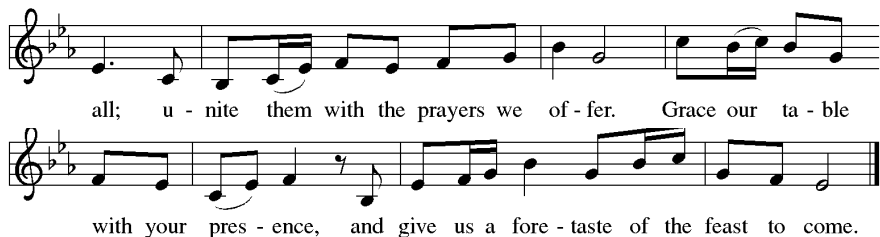
(ELW 184)

Musical notation for the Offertory "Let the Vineyards Be Fruitful" in G major, 4/4 time. The melody is written on a single staff with a treble clef. The lyrics are: "Let the vine-yards be fruit-ful, Lord, and fill to the brim our cup of bless-ing. Gath-er a har-vest from the seeds that were sown, that we may be fed with the bread of life. Gath-er the hopes and dreams of".

Let the vine-yards be fruit-ful, Lord, and fill to the brim our cup of

bless-ing. Gath-er a har-vest from the seeds that were sown, that

we may be fed with the bread of life. Gath-er the hopes and dreams of



Text: John W. Arthur, 1922-1980

Music: Ronald A. Nelson, b. 1927

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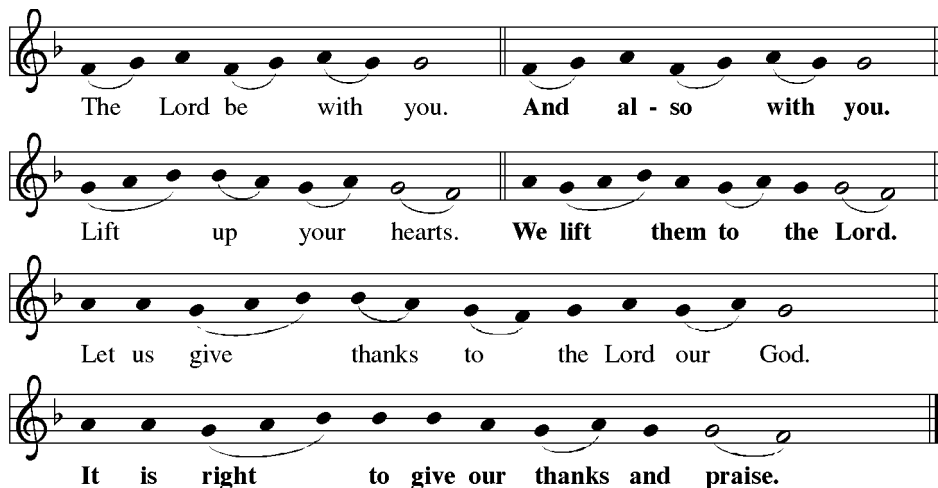
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*OFFERING PRAYER

L: Let us pray. 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. **A: Amen.**

*THE GREAT THANKSGIVING

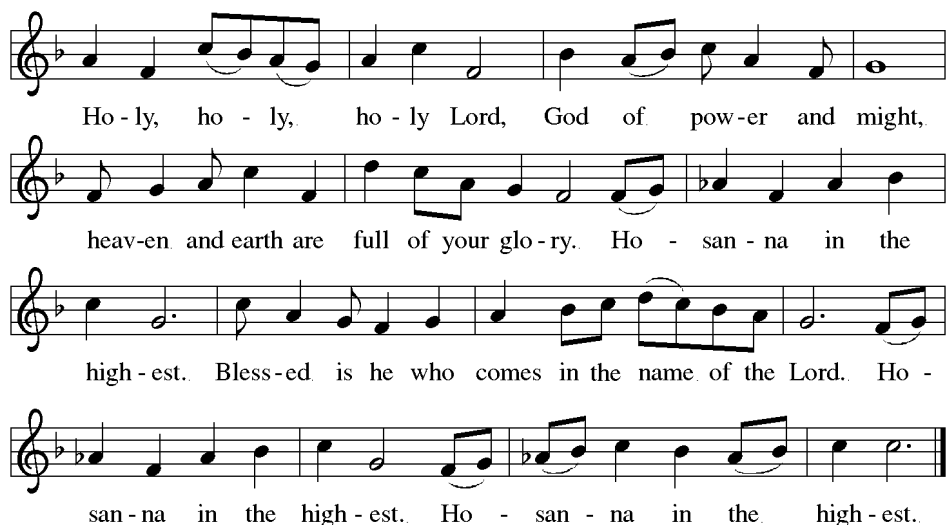
* DIALOGUE



*PREFACE

P: 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:

*SANCTUS



*THANKSGIVING AT THE TABLE

P: Holy, Mighty, and Merciful God,
in the harmonious world of your creation, the plants and animals,
the seas and stars were whole and well in your praise.
When Sin had scarred the world, you sent your Son to heal our ills
and to form us again into one.

In the night in which he was handed over,
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.

We proclaim the mystery of our faith:

A: Christ has died. Christ is risen. Christ will come again.

Remembering, therefore, his acts of healing,
his body given up, and his victory over death,
we await that day when all the peoples of the earth
will come to the river to enjoy the tree of life.

A: Amen. Come, Lord Jesus.

Send your Spirit upon us and this meal:

as grains scattered on the hillside become one bread,
so let your Church be gathered from the ends of the earth,
that all may be fed with the Bread of life, your Son.

A: Amen. Come, Holy Spirit.

Through him all glory and honor is yours,
Almighty Father, with the Holy Spirit,
in your holy Church, both now and forever.

Amen.

*LORD'S PRAYER

P: Gathered into one by the Holy Spirit, let us pray as Jesus has taught us:

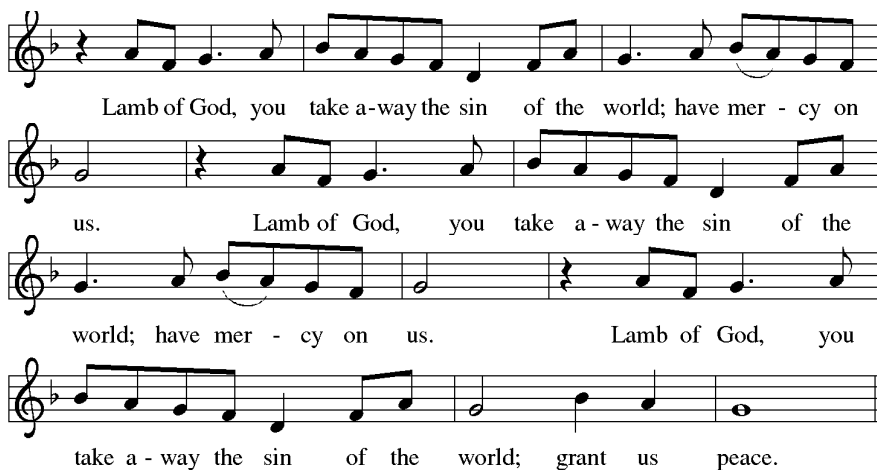
**Our Father, who art in heaven,
hallowed be thy name, thy kingdom come,
thy will be done, on earth as it is in heaven.**

**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

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

*LAMB OF GOD



The musical notation is written on four staves in G major (one sharp) and 4/4 time. The melody is simple and hymn-like, with lyrics written below the notes. The first staff begins with a treble clef and a key signature of one sharp (F#). The lyrics are: "Lamb of God, you take a-way the sin of the world; have mer - cy on". The second staff continues the melody with the lyrics: "us. Lamb of God, you take a - way the sin of the". The third staff continues with the lyrics: "world; have mer - cy on us. Lamb of God, you". The fourth staff concludes the phrase with the lyrics: "take a - way the sin of the world; grant us peace." The notation includes various note values (quarter, eighth, and half notes) and rests, with some notes beamed together. The final note of the fourth staff is a whole note, followed by a double bar line.

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.

COMMUNION

L: The body of Christ, given for you. The blood of Christ, shed for you. **A: Amen.**

COMMUNION HYMN: "Great Is Thy Faithfulness"

(ELW 733)



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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*POST-COMMUNION BLESSING

L: The body and blood of our Lord Jesus Christ strengthen you and keep you in grace.

A: Amen

*POST-COMMUNION CANTICLE – *Nunc Dimittis* (Now, Lord)



Now, Lord, you let your ser-vant go in peace: your word has been ful-



filled. My own eyes have seen the sal - va - tion which you have pre -



pared in the sight of ev-'ry peo - ple: a light to re-veal you to the



na - tions and the glo - ry of your peo - ple Is - ra - el.

*POST-COMMUNION PRAYER

L: Let us pray. 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. **A: Amen.**

SENDING

*SENDING OF COMMUNION

ANNOUNCEMENTS

You may be seated.

*CHARGE TO THE PEOPLE

*BLESSING

L: 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. In the name of the Father, and the Son, ✠ and the Holy Spirit. **A: Amen.**

*SENDING HYMN: "Oh, for a Thousand Tongues to Sing"

(ELW 886)



- 1 Oh, for a thou-sand tongues to sing my great Re-deem-er's praise,
- 2 My gra-cious Mas-ter and my God, as-sist me to pro-claim,
- 3 The name of Je-sus charms our fears and bids our sor-rows cease,
- 4 He speaks, and lis-t'ning to his voice, new life the dead re-ceive;



the glo-ries of my God and king, the tri-umphs of his grace!
to spread through all the earth a-broad the hon-ors of your name.
sings mu-sic in the sin-ner's ears, brings life and health and peace.
the mourn-ful, bro-ken hearts re-joice, the hum-ble poor be-lieve.

- | | |
|---|---|
| 5 Look unto him, your Savior own,
O fallen human race!
Look and be saved through faith alone,
be justified by grace! | 6 To God all glory, praise, and love
be now and ever giv'n
by saints below and saints above,
the church in earth and heav'n. |
|---|---|

Text: Charles Wesley, 1707–1788, alt.

Music: AZMON, Carl G. Gläser, 1784–1829; arr. Lowell Mason, 1792–1872

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*DISMISSAL

L: Go in peace. You are the body of Christ.

A: Thanks be to God.

POSTLUDE: "God of Our Fathers"

(Fred Bock)



SERVING TODAY

Worship Leader.....Pastor Paul Tomkiel
Assisting Minister.....Karen Magnuson
Musician..... Jim Rearick
Sacristan.....Delorse Homan
Reader.....Eleanor Bird

ABOUT ST. PAUL

PURPOSE

We are a beacon, boldly sharing the light of Jesus’ grace and love.

MISSION

Guided by Jesus, we strengthen faith, deepen compassion, extend generosity,
and serve community.

CORE VALUES

Faith ♡ Compassion ♡ Generosity ♡ Community

OUR BIBLE VERSES

As Paul was going along and approaching Damascus, suddenly a light from heaven flashed around him.
[Jesus said,] ‘Paul is an instrument whom I have chosen to bring my name before the nations.’ – Acts 9:3,15

LAND ACKNOWLEDGEMENT

St. Paul is located on the original and ancestral homelands of the Susquehannock people, where we gather for worship this morning. We also acknowledge the Seneca, Cayuga, Lenne Lenape, as well as all of our Indigenous siblings who have and continue to care for this place – this land – and call it their home.

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