

Context: Danevang Lutheran Church Newsletter July 2024

POINTS TO PONDER:

Our recent Pentecost season readings included a story of Jesus returning to Capernaum, healing a woman suffering for 12-years, and resurrecting a 12-year old girl. So, read Mark 5:21-43 (companion stories are in Matthew & Luke – Marks’ version has the most detail, is probably the oldest, and quotes Jesus’ actual words as noted by the eyewitness, Peter).

We have some interesting things in this story, which the original audience would have thought noteworthy:

- (a) It is a story with “bookends” – these are used with a purpose to show items are related, and the two bookends are “a woman ill for 12-years” and “a girl that dies at 12-years”,
- (b) “12” is a significant number in Hebrew, reflecting the whole of the Hebrew nation – the 12 tribes,
- (c) Jairus is a leader of the synagogue in Capernaum — Meaning he serves as a religious leader by respected consensus: everyone there knows who he is and respects him. It explains how the crowd parted to give him access to Jesus. Jairus comes to Jesus, a poor carpenter acting as an unofficial rabbi who is on the Jewish leadership’s radar for execution by the Romans for the good of all. Jairus puts himself at extreme risk, for the love of his daughter,
- (d) Jesus to Jairus “Do not be afraid any longer, only believe.”
- (e) An attention grabber – Jesus: “Who touched me?”
- (f) What did Jesus call the woman who touched his cloak? “DAUGHTER” ...
- (g) Mark attempts to capture, in Greek, Jesus’ actual words in Aramaic – an unusual thing in the Bible, and a difficult undertaking; meaning it was done with a purpose and we should take pause to unwrap the reason,

Let us “peel back the onion” layers of this story:

- Look at Leviticus 15:25-31, and we find: The woman was a total outcast for 12 years, no one could touch the bed she used or the furniture she sat upon, or the dishes she touched without becoming unclean — and certainly she was excluded from any religious ceremonies or gatherings.
- The number “12” reflects the whole of the Hebrew nation. Therefore, it is not a coincidence for the original hearers that the woman suffered for 12 years, and there are 12 tribes of the Israelites, and Jairus’ daughter was 12 years of age,
- This is the only time Jesus is quoted using the term “Daughter”, to the woman He healed — as in the “Daughters of Jerusalem”; collectively all 12 tribes of them,
- The bookend -- A contrast of a woman with an unending issue of blood vs a female child not yet of child bearing age. Ponder that — Did the original hearers of the story see the woman representing the suffering of all of Israel? Did the loss of life at 12 represent the death of all Israel? Neither “state” of Israel would allow for future generations of Israel, but Jesus resolved all aspects, in one day.
- Jesus: “Who touched me?” The disciples reply, essentially, “What are you nuts? Who ‘touched you’? EVERYBODY ‘touched you’, we are in a crowd of people that are about to trample us.” We “guys” have not changed much, in nature, so, yeah, I am convinced the “real men” responded with body language and spoken word in the same manner we would today, it just sounds more sanitized when written down in a language different than the conversation at the time, and then translated multiple times,
- From Jairus’ perspective: Mom is at home (as a mom would insist upon) comforting her daughter, and as a MAN ... well, HE has to do something to “fix this” (that is “what we do” and human nature does not change) ... He knows embracing Jesus could mean his downfall with the Jewish

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leadership ... but he also knows Jesus performed miracles in his town just recently, and probably witnessed some of them — Reference Matthew 8:5-17 (also Luke 7:1-10; John 4:43-54, and Mark 1:29-34; Luke 4:38-41),

- Jairus is really a desperate dad, risking all to save his daughter's life. He comes out of desperation and love, NOT out of belief ... Hence, Jesus' "Do not be afraid any longer, only believe." Does Jesus treat us any different today? We can run to him in desperation out of love for another, trying to believe, and receive that same "Do not be afraid any longer, only believe." response (God is the same today, yesterday, and forever).
- For this event in Capernaum, we read in English a translation of Greek that spells out specifically a quote in Aramaic ... When the actual conversation was probably in Hebrew, with Jesus using Aramaic (similar to Hebrew, but not identical — maybe think Spanish vs. Portuguese or Italian — alike but not exactly alike) as a language tool that helped with the awesomeness of the story to the people at the time and with the early church. Meaning, we have to dig into the historical context to "get it" — not that the story has no value without this understanding, but rather the "extra" richness than may be gained from seeking additional understanding ... Just "what" did the original witnesses experience? Well the story in Hebrew has some rhyming word play ... The event was surely passed down via story telling in Hebrew, long before it was written down in Greek ... So ...
- A Hebrew "talya" is a cloth used as a blanket = a root word to "tallith" meaning cover, sheet or cloak, which had evolved to a proper noun of "Tallith", the cloak of honor, worn as a scholar's or officer's mantel of distinction. *So the woman was healed by touching the "Tallith" of Jesus, and this is a bit of a rhyming word play with the "Talitha cumi!" quote in Aramaic.*
- The Aramaic word "talitha", meaning young girl or young maiden (normally for someone about 15, but the story specifically states 12), comes from the word "talya", meaning young in general, which in turn comes from "talay", meaning *lamb*. A related word is talyuta, meaning childhood or youth. Similar to the Hebrew word "taleh", which also means *lamb*.
- Jesus heals Jairus' daughter uttering the command "talitha cumi". The Aramaic wording inserted into a Hebrew discussion gives it a twist it does not have in straight Hebrew, inserting the nuance of 'lamb' into a term of endearment for a 'female child.'
 - So, in modern English, Jesus basically said "My little Lamb (or lambkin) ARISE!". Makes one wonder if Talitha was Jarius' nickname for his little girl: Man's ways do not change; we use terms of endearment. It is reasonable to believe Jesus' words in Aramaic show how dearly Jesus love the girl, with that extending to each of us.
- Jairus is really a desperate dad, risking all to save his daughter's life. He comes out of desperation and love, NOT out of belief ... Hence, Jesus' "Do not be afraid any longer, only believe." Does Jesus treat us any different today? We can run to him in desperation out of love for another, trying to believe, and receive that same "Do not be afraid any longer, only believe." response (God is the same today, yesterday, and forever).

A final thing to ponder: Jesus, in the room with a dead 12-year old girl, her parents, with Peter, James and John as witnesses – the sound of mourners outside the room – the sound of those mocking Jesus as the word spreads that Jairus' daughter is dead ... Jesus takes the girl's hand, and with the endearing term "my little lamb" commands her back to life ... and she arose ...

A foreshadowing of "the Lamb of God" arising from the dead in victory????

Chuck

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Announcements

Serving This Month:

Altar Guild – Maria Barnes

Greeter – Logan Barnes

Readers for Sunday Services

July 7- Ann Schaer

July 14- Doyle Schaer

July 21- Karen Kight

July 28- Velda Keen

Learning with Fellowship

Ladies Bible Study: We take a break until the fall of 2024. All ladies are welcome to join us when we resume the study in the fall. Watch for the announcement when we resume.

Sunday School: Each Sunday, 9 am to 9:45 am in the Educational Building. Open to all adults and children before church service. Coffee will be served. We will discuss the scripture readings for the current Sunday.

Meetings

Council Meeting July 8th at 10 AM

Pot-Luck Meal – July 28th - Last Sunday after service

Services - Sunday 10 AM.

Community Hall

Ann - Garage Sale July 5,6 8:30 – 7:00

July 13- Veronica Marino

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LCMC Texas District Upcoming Events

Save the Date

July 9-12 - LCMC Youth Event in Des Moines, Iowa

July 26-27 - Texas District Annual Gathering in Kerrville, Texas

We'd love to hear (and share) what your congregation is up to! Do you have some exciting congregational news to share, working on any mission projects, or hosting a special event that you would like to invite other congregations to?

Please send us your updates today!

For more information [CLICK HERE](https://www.lcmctexas.org/events-calendar/) for Hyperlink to Web page at
<https://www.lcmctexas.org/events-calendar/>

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Mission Moment

by Pastor Bryce Formwalt
Director of Mission Growth



If You Build It...?

Growing up in Eastern Iowa in the late 1980s, it was big news when a major motion picture began filming a baseball movie on a family farm. In the movie, *Field of Dreams*, a mysterious voice is heard from beyond: "If you build it, he will come." As the story unfolds, the lead character plows under his crops mid-growing season to build a baseball field. Then from out of the cornfields beyond centerfield appeared a historic team from baseball lore.

The cultural impact of *Field of Dreams* was significant. Visionary leaders seized upon the infamous movie line and adapted it for their own organizations: "If you build it, they will come." Even pastors and churches adopted the mantra as ministries scaled bigger and better programs and church facilities, trusting in the idea that new and bigger would attract more people. To some extent, this approach seemed to work! As churches engaged in expanding and improving their ministries and facilities, more people were attracted to it and began engaging with churches in new ways.

Despite these successes, there were also unintended consequences. Fast forward two decades and churches discovered that what once worked was no longer working. Successful ministries needed to be constantly refreshed and renewed with the latest and greatest programs or building renovations to keep people coming. A consumer mentality crept into the church as church attendees began "church shopping" and congregations felt the urge to "compete" with one another.

Church growth began to feel like chasing after a pot of gold at the end of a rainbow. How many churches "built it" but the people did not come? While God certainly used the church growth movement, we now recognize the ways it detracted from an authentic faith journey of following Jesus.

What if the church adopted a new mantra based upon an old idea: "If you love them..." How would you complete that sentence? What do you think the result of sharing Jesus' love might be? For me it would be this: "they will know they are loved by God." I believe that God is calling us to shift our focus from building better programs and facilities just to entice people to come to the church to hear the Good News towards equipping and mobilizing the people of the church to love people and engage in Gospel mission in their everyday lives. **#LoveWorks2024**

Join us for **LOVE WORKS**, our LCMC Texas District Gathering, July 26-27 in Kerrville. Learn more: www.lcmctexas.org/annual-gathering. Pastor Bryce Formwalt is the Director of Mission Growth for LCMC Texas District and Program Director of Harvest Workers, an online ministry training program (learn more at www.harvestworkers.net). Residing in Georgetown, Pastor Bryce is available to coach congregations on mission. Please contact him with any questions or comments: 512-942-7776 or bryce@lcmctexas.org.

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July 2024

2024 LCMC Texas District
Annual Gathering



LOVE WORKS

LUKE 10:27



July 26 - 27, 2024

Zion Lutheran Church
Kerrville, Texas

KEYNOTE SPEAKERS:

Greg & Susan Finke

Authors of the *Joining Jesus* Book Series

FEATURING:

18 Breakouts to Choose From

Designated Youth Track

20+ Exhibitors

Great Food & Worship

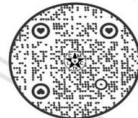
TICKETS:

Adult - \$75 thru 6/30 | \$100 after

Under 21 - 50% off



lcmctexas.org/annual-gathering



Why Harvest Workers?

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2nd Half of 2024 Lectionary Year Calendar -- Three-Year Series : “B” thru end of Nov., then year “C”

Church Season	Date	Festival	First Reading	Psalm	Epistle	Gospel
Pentecost	June 2 (Prop. 4)	Second S. a. Pentecost	Deut. 5:12– 15	Psalm 81:1– 10	2 Cor. 4:5– 12	Mark 2:23– 28 (3:1–6)
	June 9 (Prop. 5)	Third S. a. Pentecost	Gen. 3:8– 15	Psalm 130	2 Cor. 4:13 —5:1	Mark 3:20– 35
	June 16 (Prop. 6)	Fourth S. a. Pentecost	Ezek. 17:22–24	Psalm 1	2 Cor 5:1-10 (11-17)	Mark 4:26– 34
	June 23 (Prop. 7)	Fifth S. a. Pentecost	Job 38:1– 11	Psalm 124	2 Cor. 6:1– 13	Mark 4:35– 41
	June 30 (Prop. 8)	Sixth S. a. Pentecost	Lam. 3:22– 33	Psalm 30	2 Cor. 8:1–9, 13–15	Mark 5:21– 43
	July 7 (Prop. 9)	Seventh S. a. Pentecost	Ezek. 2:1–5	Psalm 123	2 Cor. 12:1– 10	Mark 6:1–13
	July 14 (Prop. 10)	Eighth S. a. Pentecost	Amos 7:7– 15	Psalm 85: (1–7) 8–13	Eph. 1:3–14	Mark 6:14– 29
	July 21 (Prop. 11)	Ninth S. a. Pentecost	Jer. 23:1–6	Psalm 23	Eph. 2:11– 22	Mark 6:30– 44
	July 28 (Prop. 12)	Tenth S. a. Pentecost	Gen. 9:8– 17	Psalm 136:1–9	Eph. 3:14– 21	Mark 6:45– 56
	Aug. 4 (Prop. 13)	Eleventh S. a. Pentecost	Ex. 16:2– 15	Psalm 145:10– 21	Eph. 4:1–16	John 6:22– 35
	Aug. 11 (Prop. 14)	Twelfth S. a. Pentecost	1 Kings 19:1–8	Psalm 34:1– 8	Eph. 4:17— 5:2	John 6:35– 51
	Aug. 18 (Prop. 15)	Thirteenth S. a. Pentecost	Prov. 9:1– 10 <i>or</i> Josh. 24:1– 2a, 14–18	Psalm 34:12– 22	Eph. 5:6–21	John 6:51– 69
	Aug. 25 (Prop. 16)	Fourteenth S. a. Pentecost	Is. 29:11– 19	Psalm 14	Eph. 5:22– 33	Mark 7:1–13
	Sept 1. (Prop. 17)	Fifteenth S. a. Pentecost	Deut. 4:1– 2, 6–9	Psalm 119: 129–136	Eph. 6:10– 20	Mark 7:14– 23
	Sept. 8 (Prop. 18)	Sixteenth S. a. Pentecost	Is. 35:4–7a	Psalm 146	James 2:1– 10, 14–18	Mark 7:(24– 30) 31–37
	Sept. 15 (Prop. 19)	Seventeenth S. a. Pentecost	Is. 50:4–10	Psalm 116:1–9	James 3:1– 12	Mark 9:14– 29
	Sept. 22 (Prop. 20)	Eighteenth S. a. Pentecost	Jer. 11:18– 20	Psalm 54	James 3:13— 4:10	Mark 9:30– 37
	Sept. 29	St. Michael and All Angels	Dan. 10:10– 14; 12:1–3	Psalm 91	Rev. 12:7– 12	Matt. 18:1– 11 or Luke 10:17– 20
	<i>or</i> (Prop. 21)	Nineteenth S. a. Pentecost	Num. 11:4– 6, 10–16, 24–29	Psalm 104: 27–35	James 5:(1– 12) 13–20	Mark 9:38– 50

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	Oct. 6 (Prop. 22)	Twentieth S. a. Pentecost	Gen. 2:18–25	Psalms 128	Heb. 2:1–13 (14–18)	Mark 10:2–16
	Oct. 13 (Prop. 23)	Twenty-first S. a. Pentecost	Amos 5:6–7, 10–15	Psalms 90:12–17	Heb. 3:12–19	Mark 10:17–22
	Oct. 20 (Prop. 24)	Twenty-second S. a. Pentecost	Eccl. 5:10–20	Psalms 119:9–16	Heb. 4:1–13 (14–16)	Mark 10:23–31
REFORMATION	Oct. 27 (observed)	Reformation Day (Oct. 31)	Rev. 14:6–7	Psalms 46	Rom. 3:19–28	John 8:31–36 or Matt. 11:12–19
	or (Proper 25)	Twenty-third S. a. Pentecost	Jer. 31:7–9	Psalms 126	Heb. 7:23–28	Mark 10:46–52
ALL SAINTS' DAY	Nov. 3 (observed)	All Saints' Day (Nov. 1)	Rev. 7:(2–8) 9–17	Psalms 149	1 John 3:1–3	Matt. 5:1–12
	or (Prop. 26)	Twenty-fourth S. a. Pentecost	Deut. 6:1–9	Psalms 119:1–8	Heb. 9:11–14 (15–22)	Mark 12:28–37
	Nov. 10 (Prop. 27)	Twenty-fifth S. a. Pentecost	1 Kings 17:8–16	Psalms 146	Heb. 9:24–28	Mark 12:38–44
	Nov. 17 (Prop. 28)	Twenty-sixth S. a. Pentecost	Dan. 12:1–3	Psalms 16	Heb. 10:11–25	Mark 13:1–13
THANKSGIVING	Nov. 28	Thanksgiving Day	Deut. 8:1–10	Psalms 67	Phil. 4:6–20 or 1 Tim. 2:1–4	Luke 17:11–19
	Nov. 24 (Prop. 29)	Last S. of the Church Year	Is. 51:4–6	Psalms 93	Jude 20–25	Mark 13:24–37
New Church Year Starts Here (Series C)						
ADVENT 2024	Dec. 1 2024	First S. in Advent	Jer. 33:14–16	Psalms 25:1–10	1 Thess. 3:9–13	Luke 19:28–40 or Luke 21:25–36
	Dec. 8	Second S. in Advent	Mal. 3:1–7b	Psalms 66:1–12	Phil. 1:2–11	Luke 3:1–14 (15–20)
	Dec. 15	Third S. in Advent	Zeph. 3:14–20	Psalms 85	Phil. 4:4–7	Luke 7:18–28 (29–35)
	Dec. 22	Fourth S. in Advent	Micah 5:2–5a	Psalms 80:1–7	Heb. 10:5–10	Luke 1:39–45 (46–56)

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	Dec. 24 <i>Eve</i>	The Nativity of Our Lord <i>(Christmas Eve)</i>	Is. 7:10–14	Psalm 110:1–4	1 John 4:7–16	Matt. 1:18–25
CHRISTMAS 2024	Dec. 25 <i>Midnight</i>	The Nativity of Our Lord <i>(Christmas Midnight)</i>	Is. 9:2–7	Psalm 96	Titus 2:11–14	Luke 2:1–14 (15–20)
	Dec. 25 <i>Dawn</i>	The Nativity of Our Lord <i>(Christmas Dawn)</i>	Is. 62:10–12	Psalm 98	Titus 3:4–7	Luke 2:(1–14) 15–20
	Dec. 25 <i>Day</i>	The Nativity of Our Lord <i>(Christmas Day)</i>	Is. 52:7–10	Psalm 2	Heb. 1:1–6 (7–12)	John 1:1–14 (15–18)
	Dec. 29	First S. a. Christmas	Ex. 13:1–3a, 11–15	Psalm 111	Col. 3:12–17	Luke 2:22–40
	Dec. 31	Eve of the Circ. and Name of Jesus <i>(New Year’s Eve)</i>	Is. 30:(8–14) 15–17	Psalm 90:1–12	Rom. 8:31b–39	Luke 12:35–40

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Events in July 2024

Grid Cards List Month Week Day July 2024 Go < Today >

Sun	Mon	Tue	Wed	Thu	Fri	Sat
	1 Serving This Month Altar Guild, Greeter and Readers, see event discription	2	3 6:00 pm: Men's Group	4	5 8:31 am: Community Hall - Garage Sale - 8:30am - 7:00pm	6 8:31 am: Community Hall - Garage Sale - 8:30am - 7:00pm
7 9:00 am: Sunday School 10:00 am: Sunday Church Service 10 A.M. (Pastor Kight)	8 10:00 am: Council Meeting, Monthly - Second Monday	9	10 6:00 pm: Men's Group	11	12	13 Community Hall Booked
14 9:00 am: Sunday School 10:00 am: Sunday Church Service 10 A.M. (Pastor Kight)	15	16	17 6:00 pm: Men's Group	18	19	20
21 9:00 am: Sunday School 10:00 am: Sunday Church Service 10 A.M. (Pastor Kight)	22	23	24 6:00 pm: Men's Group	25	26	27
28 9:00 am: Sunday School 10:00 am: Sunday Church Service 10 A.M. (Pastor Kight) 11:00 am: Potluck after Church Last Sunday of the Month	29	30	31 6:00 pm: Men's Group			

- Canceled event
- Church Service
- Classes
- Community Hall Booked
- Fellowship
- General
- Meeting
- Music Practice
- Serving This Month
-