



45B PENTECOST 5 – ONLINE LITURGY

reaching out of the crowd for help

Abstract

[Draw your reader in with an engaging abstract. It is typically a short summary of the document.]

When you're ready to add your content, just click here and start typing.]

Jim de Jong
[Email address]

GOSPEL

Mark 5:21–43

²¹ When Jesus had again crossed over by boat to the other side of the lake, a large crowd gathered around him while he was by the lake. ²² Then one of the synagogue leaders, named Jairus, came, and when he saw Jesus, he fell at his feet. ²³ He pleaded earnestly with him, “My little daughter is dying. Please come and put your hands on her so that she will be healed and live.” ²⁴ So Jesus went with him.

A large crowd followed and pressed around him. ²⁵ And a woman was there who had been subject to bleeding for twelve years. ²⁶ She had suffered a great deal under the care of many doctors and had spent all she had, yet instead of getting better she grew worse.

²⁷ When she heard about Jesus, she came up behind him in the crowd and touched his cloak, ²⁸ because she thought, “If I just touch his clothes, I will be healed.” ²⁹ Immediately her bleeding stopped and she felt in her body that she was freed from her suffering.

³⁰ At once Jesus realized that power had gone out from him. He turned around in the crowd and asked, “Who touched my clothes?”

³¹ “You see the people crowding against you,” his disciples answered, “and yet you can ask, ‘Who touched me?’ ”

³² But Jesus kept looking around to see who had done it. ³³ Then the woman, knowing what had happened to her, came and fell at his feet and, trembling with fear, told him the whole truth. ³⁴ He said to her, “Daughter, your faith has healed you. Go in peace and be freed from your suffering.”

³⁵ While Jesus was still speaking, some people came from the house of Jairus, the synagogue leader. “Your daughter is dead,” they said. “Why bother the teacher anymore?”

³⁶ Overhearing what they said, Jesus told him, “Don’t be afraid; just believe.”

³⁷ He did not let anyone follow him except Peter, James and John the brother of James. ³⁸ When they came to the home of the synagogue leader, Jesus saw a commotion, with people crying and wailing loudly. ³⁹ He went in and said to them, “Why all this

commotion and wailing? The child is not dead but asleep.”⁴⁰ But they laughed at him.

After he put them all out, he took the child’s father and mother and the disciples who were with him, and went in where the child was.⁴¹ He took her by the hand and said to her, “*Talitha koum!*” (which means “Little girl, I say to you, get up!”).⁴² Immediately the girl stood up and began to walk around (she was twelve years old). At this they were completely astonished.⁴³ He gave strict orders not to let anyone know about this, and told them to give her something to eat.ⁱ

Response

For the word of the Lord

Thanks be to God

45B Pentecost 5 – Online Liturgy

Reaching out of the crowd for help

SUNDAY, JUNE 27, 2021 | AFTER PENTECOST | PROPER 8 | YEAR B

Old Testament & Psalm, Option I

Old Testament 2 Samuel 1:1, 17–27

Psalm Psalm 130

or

Old Testament & Psalm, Option II

Old Testament Wisdom of Solomon 1:13–15, 2:23–24 or Lamentations 3:22–33

Psalm Psalm 30

New Testament 2 Corinthians 8:7–15

Gospel **Mark 5:21–43ⁱⁱ**

iii

Pre-Service	
	<p>Introit P&W #449 – “Make way” Kendrick</p> <p>“OPEN OUR EYES, LORD, WE WANT TO SEE JESUS” (Scripture in Song #390)</p> <p>Open our eyes, Lord, we want to see Jesus, To reach out and touch Him, and say that we love Him. Open our ears, Lord, and help us to listen; Open our eyes, Lord, we want to see Jesus.</p> <p>(by Bob Cull. © 1976, Maranatha Music.)</p>
	<p>Greeting</p> <p>May the grace of our Lord Jesus Christ The Love of God and the fellowship of the Holy Spirit be with you all</p> <p>and also with you</p>
	<p>We Gather</p> <p><u>Call to worship</u> Lord Jesus, we worship you this morning as the one who removed the greatest barrier between God and us. By the power of the Holy Spirit,</p>

	<p>enable us to tear down artificial and human-made barriers that stop us from living and loving in accordance with your will.</p> <p><u>Acknowledgements</u></p> <p><i>Let us pray</i> Lord, it is so easy to be part of the crowd, following behind others, not knowing what is taking place in front.</p> <p>Give us the power to make our way through the moving throng, and the courage to touch you, to receive that life-transforming experience.</p> <p>But we also ask that you stop and turn around, and call us by name, saying those words that make us know we are completely forgiven and unconditionally loved. Amen.</p>
	<p>We say sorry God of the streets and crowds of the world, we come to you in sorrow and shame for the times we have allowed prejudice to distance us from those you would draw close to.</p> <p>We bring to you the times when we have been too proud to ask for help and too distracted to help others.</p> <p>We acknowledge the times we have been quick to judge those we don't easily identify with, and ignored those whose plight we have not taken to heart.</p> <p>Raise us up to love and serve you. In Jesus' name we pray. Amen.</p>
	<p>Assurance of forgiveness Lord Jesus, you restored a woman with haemorrhages to her community and the stricken child to her parents.</p> <p>We thank you for restoring our relationship with you and one another through your forgiveness and grace.</p> <p>As we step out in thankfulness, may we also reach out across barriers to give and receive, to restore and to heal, in your name. Amen.</p>
	<p>Hymn/song SCRIPTURE IN SONG 414: "The steadfast love of the Lord never ceases"</p>

	Abide with me, fast falls the eventide TiS.586 TIS #491 (SA #34) - "FATHER WELCOMES ALL HIS CHILDREN"
	Welcome <i>Let us pray</i> God of all, as a crowd, as a church, as a family, we come together and reach out today for your grace and your healing. We pray for your help where we face challenges, and for your guidance where we have barriers to overcome. In Jesus' name. Amen.
	Readings Mark 5:21–43 <i>respond</i> For the word of the Lord Thanks be to God
	Hymn/Song TIS #690 – "Beauty for brokenness" Kendrick

Sermon

I bet we all know people that, in their desperate financial situation
They gamble on winning large amounts of money
In the hope of see a way out of their hopelessness.

Despite what it tells us in movies and the decisions of many around us,
we cannot earn hope,
we cannot create it for ourselves,
we cannot build it or win it or take it.
Hope is always a gift, a gift of grace.

Jairus' Daughter

Mark illustrates this point today, through 2 stories of healing,
both of which were hopeless, without the intervention of Jesus.
Once again we see Mark use his literary technique
where he sandwiches one story into another.

Jairus was no average person.
He was one of the rulers of a local synagogue.
He was charged with correct administration and conduct of worship.
His decision to go to Jesus could not have been an easy one.
This scene was early in Jesus' ministry,
but already there is opposition to Jesus and His healing ministry.

So Jairus had many reasons not to go to Jesus,
but his one overriding reason to go was his daughter.
We don't know what was wrong with her.

They didn't know what was wrong with her.
But it was obvious that her condition was deteriorating rapidly.
We are told that the girl was twelve years old,
The age a Palestinian girl took a husband in marriage.

Jairus had heard of the healings Jesus had performed,
and he was so desperate that, he went to Jesus, fell at his feet, and begged his help. ,
"Come lay your hands on her, so that she may be made well, and live."

Is there a desperation
more intense, more acute, more profound, more desperate
than that of a parent whose child is in danger?
I can't imagine there is.
We will suffer any pain, endure any indignity,
undergo any hardship, stand up to any power, and face down any threat
to protect and save our children.
We will sacrifice our future, our honour, our money, even our lives to gain their health.

One of the stories out of the pandemic is
That in the US which doesn't have universal health cover
three out of every five personal bankruptcies are caused by medical bills.

There is nothing we wouldn't sacrifice to care for our children or grandchildren.
Nothing can make us more desperate
than our love for our family, and that's where Jairus was.
He was desperate.

And Jesus saw his desperation and interrupted his journey to help Jairus.
On their way to Jairus' house, a crowd formed around them,
no doubt anxious to see the show
that they expected would accompany the healing of the little girl
These people are anxious to see the fireworks.

But as they made their way through the crowd
a woman snuck up behind Jesus and touched the hem of his robe.

A Brief Interruption

I say "snuck up" on purpose. She had no choice.
She was a woman and, for a holy man such as Jesus,
speaking to her in public would be frowned upon
and physical contact with her altogether forbidden.

She was bleeding.
Worse, the original language implies and most historical sources agree
that the bleeding she was experiencing
was somehow related to menstruation which,
would make her ritually impure.

The text says that she had been "suffering from haemorrhages for twelve years."

This is extremely dangerous.

Constant haemorrhaging for 12 years should have killed her.

And only the wealthy could afford physicians in those days.

We are told that she has exhausted all of her resources on doctors.

Maybe she had been wealthy at one time, and now she wasn't.

She must have been, at one time, happily married,

but because she could not become pregnant

she had been dismissed or divorced by her husband.

She must have been a person with position in the community, and now she is not.

She was, instead, a pariah.

Her medical problems had rendered her broke, bent, humbled, alone, and unclean.

First-century Jews who believed that bad luck and bad circumstances

were the direct result of sin.

Those around her would reason she had brought this all on herself.

So, she reached out in desperation and touched the hem of Jesus' robe

and she was immediately healed.

Jesus felt it happen and turned and asked, "Who touched my robe?"

The disciples responded: "Are you kidding? There's like a thousand people here

and you want to know who touched you? Everyone touched you."

The woman understood the meaning of Jesus' question.

She had broken several important and dangerous taboos.

She could have been dragged away and stoned for contaminating not just Jesus

but every male in the crowd whom she touched.

She fell at his feet — just as Jairus did — and told him the whole truth.

And Jesus responded to her

"Daughter, your faith has made you well, go in peace, and be healed of your disease."

Her past was now sealed. Her future was open.

She had come in desperation, but she had left with hope.

And that hope came to her as a gift of grace through Jesus Christ.

And Jesus called her "Daughter".

Is it coincidence that Jesus was on his way to see another daughter.

A 12 year old girl, who was born the very year that this woman's bleeding began, 12 years ago.

And the child who would be dead by the time he arrived,

And so, just as untouchable as the woman with the bleeding disorder.

Back to Jairus

As the woman was going on her way, healed of her disorder, people arrived from Jairus' house.

They brought bad news. "Your daughter is dead. You're too late.

No need to trouble Jesus with it anymore."

Jesus overheard this and told Jairus, "Don't be afraid (hopeless) but believe."

He then dismissed all who were there except the family of the child

and his 3 closest friends — Peter, James, and John.

Mark described the scene as one of much weeping and wailing,
which implies the presence of professional mourners, hired by the family.
To first-century Jews, the number of mourners and the volume of their wailing
was a sign of how much the family loved the departed.

Jesus sent these people on their way,
telling them that the child was not dead but only sleeping.
Probably the “sleep” referred to here
is the same word that is associated with the “sleep of death,”
the eternal sleep that takes us away until the day of resurrection.
The professional mourners simply laughed at him. They did not get it.

Jesus touched the little girl’s hand,
committing another scandalous faux pas, and told her to get up.
And she did.

I can imagine the tears of gratitude and joy from Jairus and his wife?
How they must have embraced her.
How they must have embraced and wept and laughed and wept again in each other’s arms.

I have been there and I can tell you that there is no joy to equal it.
It is no greater gift, more beautiful, more wonderful, and more powerful.

The Gift of Hope

The gospel writer, Mark,
showed us through these stories
that hope is a product of grace.

This story of the woman is about much more than physical healing,
about the cessation of her bleeding only.
This is a story about a woman healed in so many ways.
It is the story of a woman given hope when she was hopeless.

In earlier verses we see Jesus remove the barriers of
“chaotic nature, destructive demons, and debilitating illness,”
and now, in the story of Jairus’ daughter,
he removed the greatest barrier of them all, death itself.

Our separation from each other is marked by the death of our relationships.
Our separation from God is marked by the death of our faith.
Our separation from our potential and essential selves
is sealed by the death of our acceptance of the self that God has given us to be.
Our separation from the creation
is fed by the death of our ability to recognize the joy and beauty that is inherent in it.

But death is not the final word.
Throughout the gospels, Jesus Christ proved that even death,
need not be a barrier for us.
Even death need not lead to hopelessness.

Even death — any kind of death, be it physical, emotional, moral, or spiritual
need not be the ending of our lives but can, indeed, be the beginning of them.

We are reminded of Paul in chapter 8 of Romans,
“that neither death, nor life, nor angels, nor rulers,
nor things present, nor things to come, nor powers, nor height, nor depth,
nor anything else in all creation,
will be able to separate us from the love of God in Christ Jesus our Lord” (vv. 38-39).

Amen.

	Offering
	Notices
	Prayers for all people
	Communion Liturgy
	The Peace May a heart of peace rest with you. And also with you
	Communion Hymn TIS #665 – “Jesus Christ is waiting” Bell/Maule
	Invitation This is the joyful feast of the Lord. People, come from east and west, from north and south, and eat at the table of the Lord. (based on Luke 13:29) <i>Let us pray</i> Be present, risen Lord Jesus, as you were with your disciples, and make yourself known to us in the breaking of the bread; for you live and reign with the Father and the Holy Spirit. One God, forever
	Great Prayer of Thanksgiving The Lord be with you. And also with you. Lift up your hearts.

	<p>We lift them to the Lord. Let us give thanks to God. It is right to give God our thanks and praise.</p>
	<p>It is right that we should always give thanks to you, Holy God, creator of heaven and earth</p> <p>We give thanks that you are not a distant God, But one prepared to answer the cries of those sunk in the depths of sin and despair. You did not abandon them but through the prophets spoke words of hope and justice to them, simply because they were chosen and beloved by you. You revealed how loved we are by entering our history in the person of Jesus Christ, who touches our lives with healing and wholeness and a love, which like yours, is unending and unconditional.</p>
	<p>And so, with all the company of heaven and earth we rejoice before you and praise your holy name saying:</p> <p>Holy, holy, holy Lord, God of steadfast love, 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. Amen</p>
	<p>At this table we bear witness to the love which has been poured into our hearts and lives. We remember when Jesus washed his disciples' feet and sat down at a table to share the meal with them. At that meal - he took a loaf of bread, and when he had given thanks, he broke it and said, This is my body broken and given for you. Do this in remembrance of me.</p> <p>In the same way he took the cup also, after supper, saying, This is my life poured out for you. Do this, as often as you drink it, in remembrance of me. For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes. We remember and we give thanks for such outpouring of love .</p> <p>Pour out your Holy Spirit upon us, O God, and upon these gifts of bread and wine, that they may be Christ's love and life in us.</p> <p>Renewed by his life and recreated in his image, we set our minds on fulfilling your purpose for us and this world of which we are a part.</p>

	<p>In Jesus' name we pray. Amen</p>
	<p>Lord's Prayer</p> <p>Our Father in heaven, hallowed be your name. Your kingdom come, your will be done on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us.</p> <p>Save us from the time of trial, and deliver us from evil. For the kingdom, the power, and the glory are yours, now and forever. AMEN^{iv}</p>
	<p>Bread-breaking prayer</p> <p>The bread we break and the cup we now take are a sharing in the life of Christ. The gifts of God for the people of God.</p>
	<p>Lamb of God</p> <p>Lamb of God, you find us in our blindness Lift us up. Lamb of God, you lead us to your fold. Hold us close. Lamb of God, you conquer all injustice. We cry for peace.</p>
	<p>Distribution</p> <p>Receive this holy sacrament of the body and blood of Christ, and feed on him in your hearts by faith with thanksgiving.</p> <p><i>Words such as the following are said before or during the distribution.</i></p> <p>The body of Christ, given for you. Amen.</p> <p>The blood of Christ, given for you. Amen.</p>
	<p>PRAYER AFTER COMMUNION</p> <p>Holy God, we give you thanks that we have been fed and renewed by Christ's life in us and we go now to touch people's lives with his life. Send us forth equipped with the power of your Spirit</p>

	<p>to spread the message of his love and compassion To all whom we meet.</p> <p>Amen</p>
	<p>Hymn/song TIS #717 – “Give Thanks with a grateful heart”</p>
	<p>We are sent out Lord, as we head into a new week, help us to be people who choose to stand out from the crowd, rather than simply to follow it. By the power of your Spirit, help us to also step out of our comfort zones, and give us the courage to challenge barriers that confine or constrain or control us. In Jesus’ name. Amen</p> <p>May the Lord bless us and keep us May His face shine upon us and be gracious to us May he lift up His countenance upon us and give us peace</p>
	<p>Benediction Benediction</p>
	<p>Thank you</p>

-
- ⁱ [Revised Common Lectionary](#). (2009). Bellingham, WA: Faithlife.
 - ⁱⁱ [Revised Common Lectionary](#). (2009). Bellingham, WA: Faithlife.
 - ⁱⁱⁱ [Revised Common Lectionary](#). (2009). Bellingham, WA: Faithlife.
 - ^{iv} English Language Liturgical Consultation, 1988