

Sunday 27 June 2021

The Fourth Sunday after Trinity



Sermon © Pete Haslam.

Prayers of intercession © [Anglican Chaplaincy](#) (adapted).

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The liturgy assumes the service is Eucharistic. The prayers of consecration are included at the end. The hymns are YouTube links. To hear the hymns, please hover the mouse over each link, press Ctrl and then return.

To see service transcripts from previous weeks, please visit the page, <http://www.medlockhead.co.uk/resources/index.htm>

Introduction and welcome

HYMN 1 [Jesus lives!](#)

(please click on this link to hear the hymn)

The Welcome

In the name of the Father, and of the Son, and of the Holy Spirit

All Amen.

The Lord be with you

All And also with you.

The Preparation

**All Almighty God,
to whom all hearts are open,
all desires known,
and from whom no secrets are hidden:
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 Christ our Lord. Amen.**

Our Lord Jesus Christ said:

The first commandment is this:

‘Hear, O Israel, the Lord our God is the only Lord.

You shall love the Lord your God with all your heart,
with all your soul, with all your mind,
and with all your strength.’

And the second is this: ‘Love your neighbour as yourself.’

There is no other commandment greater than these.

On these two commandments hang all the law and the prophets.

All Amen. Lord, have mercy.

God so loved the world that he gave his only Son Jesus Christ to save us from our sins, to be our advocate in heaven, and to bring us to eternal life.

Therefore, let us confess our sins in penitence and faith,
firmly resolved to keep God’s commandments
and to live in love and peace with all.

All Almighty God, our heavenly Father,
we have sinned against you
and against our neighbour
in thought and word and deed,
through negligence, through weakness,
through our own deliberate fault.
We are truly sorry
and repent of all our sins.
For the sake of your Son Jesus Christ,
who died for us,
forgive us all that is past
and grant that we may serve you in newness of life
to the glory of your name.
Amen.

Almighty God,
who forgives all who truly repent, have mercy upon you,
pardon and deliver you from all your sins,
confirm and strengthen you in all goodness,
and keep you in life eternal;
through Jesus Christ our Lord.

All Amen.

The Gloria

This Gloria is sung to the tune of 'Cwm Rhondda'. Click [here](#) for the tune.

All Glory be to God in Heaven,
Songs of joy and peace we bring,
Thankful hearts and voices raising,
To creation's Lord we sing.
Lord we thank you, Lord we praise you,
Glory be to God our King:
Glory be to God our King.

Lamb of God, who on our shoulders,
Bore the load of this world's sin;
Only Son of God the Father,
You have brought us peace within.
Lord, have mercy, Christ have mercy,

**Now your glorious reign begin:
Now your glorious reign begin.**

**You O Son of God are Holy,
You we praise with one accord.
None in heav'n or earth is like you,
Only you are Christ the Lord.
With the Father and the Spirit,
Ever worshipped and adored:
Ever worshipped and adored.**

The Collect for the Fourth Sunday after Trinity

Gracious Father,
by the obedience of Jesus
you brought salvation to our wayward world:
draw us into harmony with your will,
that we may find all things restored in him,
our Saviour Jesus Christ.

All Amen.

First reading

A reading from the First Book of Samuel

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

David intoned this lamentation over Saul and his son Jonathan. (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: Your glory, O Israel, lies slain upon your high places! How the mighty have fallen! Tell 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. You 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. From 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. Saul and Jonathan, beloved and lovely! In life and in death they were not divided; they were swifter than eagles, they were stronger than lions. O daughters of Israel, weep over Saul, who clothed you with crimson, in luxury, who put ornaments of gold on your apparel. How the mighty have fallen in the midst of the battle! Jon-

athan lies slain upon your high places. I am distressed for you, my brother Jonathan; greatly beloved were you to me; your love to me was wonderful, passing the love of women. How the mighty have fallen, and the weapons of war perished!

1 Samuel 1:1, 17-end

This is the Word of the Lord

All Thanks be to God.

Second reading

A reading from St Paul's Second Letter to the Corinthians

We want you to know, brothers and sisters, about the grace of God that has been granted to the churches of Macedonia; for during a severe ordeal of affliction, their abundant joy and their extreme poverty have overflowed in a wealth of generosity on their part. For, as I can testify, they voluntarily gave according to their means, and even beyond their means, begging us earnestly for the privilege of sharing in this ministry to the saints—and this, not merely as we expected; they gave themselves first to the Lord and, by the will of God, to us, so that we might urge Titus that, as he had already made a beginning, so he should also complete this generous undertaking among you.

Now 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. I do not say this as a command, but I am testing the genuineness of your love against the earnestness of others. For 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. And 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—now finish doing it, so that your eagerness may be matched by completing it according to your means. For if the eagerness is there, the gift is acceptable according to what one has—not according to what one does not have. I do not mean that there should be relief for others and pressure on you, but it is a question of a fair balance between your present abundance and their need, so that their abundance may be for your need, in order that there may be a fair balance. As it is written, 'The one who had much did not have too much, and the one who had little did not have too little.' *2 Corinthians 8:1-15*

This is the Word of the Lord

All Thanks be to God.

HYMN 2 Kyrie Eleison

[\(please click on this link to hear the hymn\)](#)

Gospel reading

Hear the Gospel of our Lord Jesus Christ according to Mark

All **Glory to you O Lord.**

When Jesus had crossed again in the boat to the other side, a great crowd gathered around him; and he was by the sea. Then one of the leaders of the synagogue named Jairus came and, when he saw him, fell at his feet and 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.'

So he went with him. And a large crowd followed him and pressed in on him. Now there was a woman who had been suffering from haemorrhages for twelve years. She had endured much under many physicians, and had spent all that she had; and she was no better, but rather grew worse. She had heard about Jesus, and came up behind him in the crowd and touched his cloak, for she said, 'If I but touch his clothes, I will be made well.' Immediately her haemorrhage stopped; and she felt in her body that she was healed of her disease. Immediately aware that power had gone forth from him, Jesus turned about in the crowd and said, 'Who touched my clothes?' And his disciples said to him, 'You see the crowd pressing in on you; how can you say, "Who touched me?"' He looked all around to see who had done it. But the woman, knowing what had happened to her, came in fear and trembling, fell down before him, and told him the whole truth. 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, some people came from the leader's house to say, 'Your daughter is dead. Why trouble the teacher any further?' But overhearing what they said, Jesus said to the leader of the synagogue, 'Do not fear, only believe.' He allowed no one to follow him except Peter, James, and John, the brother of James. When they came to the house of the leader of the synagogue, he saw a commotion, people weeping and wailing loudly. When he had entered, he said to them, 'Why do you make a commotion and weep? The child is not dead but sleeping.' And 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. He took her by the hand and said to her, 'Talitha cum,' which means, 'Little girl, get up!' And immediately the girl got up and began to walk about (she was twelve years of age). At this they were overcome with amazement. He strictly ordered them that no one should know this, and told them to give her something to eat.

Mark 5:21-43

This is the Gospel of the Lord

All **Praise to you O Christ.**

Sermon

The stories of the woman with a haemorrhage and Jairus' daughter are two of four miracles in this section of Mark's Gospel. The first was Jesus' calming of the storm demonstrating Jesus' power over nature. The second was Jesus power over demons. The third and fourth miracles how demonstrate Jesus' power over sickness and death—his power to bring salvation even to hopeless situations. The story of the woman with a haemorrhage demonstrates great faith on the part of a woman who had tried every remedy without avail—a woman who could have been expected to give up—to lose all hope. And the story of Jairus and his daughter demonstrates great faith on the part of a religious leader who was part of the establishment. This is a story within a story—the story of the woman with the haemorrhage set within the story of Jairus and his daughter. The stories belong together. Mark creates dramatic tension by telling the two stories together.

The stories show Jesus dealing with people of vastly different standing. Jairus is well-to-do and influential, while the woman with the haemorrhage is financially impoverished and socially outcast. Jesus does not favour one over the other. He neither rebukes Jairus for his money and social standing nor ignores the woman because of her poverty and marginality. So the interruption of Jesus' journey to Jairus' house heightens the drama. Just imagine Jairus' impatience as Jesus talks with the woman. He must wonder what is happening to the little girl while they delay. Certainly, something most of us have had to relate to at some point in our lives. The answer, as they will learn, is that the little girl was dying. Leaving Jesus with a requirement, not for healing, but for undoing death.

In Marks text, competent authorities have proven that no remedy is possible. The woman spent all her money on physicians over the years, and their best remedies failed. The crowd at Jairus' house has started mourning ceremonies, because the little girl is dead. And they laugh when Jesus says the little girl is only sleeping. Yet there are a number of similarities between the two stories, both stories involve issues of ritual uncleanness. The woman is unclean because of her haemorrhage. The child is unclean because she is dead. Anyone who touches either of them is rendered unclean by that touch.

And, in the miracle stories in this Gospel, only Jairus and blind Bartimaeus are named. Neither the woman with the haemorrhage nor the little girl are named. Also the woman has been afflicted for twelve years and the little girl is twelve years old. And both the little girl and the woman are called 'daughter.'

Both Jairus and the woman demonstrate considerable faith in Jesus. Jairus is convinced that Jesus' touch will make his daughter well, and the woman is convinced that just touching Jesus' garment will heal her. Jesus commends the woman

for her faith, saying, 'Daughter, your faith has made you well'—or 'has saved you.' Then when Jairus gets the word that his daughter is dead, Jesus says, 'Don't be afraid, only believe', and then restores the little girl's life. Faith is a key component in both of these stories.

So Jairus is a prominent member of the community. Lay people routinely lead synagogue services, but the synagogue leader is responsible for the synagogue facilities, the security of the scrolls, the selection and oversight of worship leaders, and the general administration of the synagogue. Jairus is clearly an 'insider'—a person who counts—a person who belongs. But yet Jairus 'fell at (Jesus') feet and begged him much.' In one sense, this is remarkable. As a man of authority, Jairus must be concerned for his image. Jesus, a visiting teacher, has no official position, so to seek Jesus' help, Jairus must set aside all his pride to come as a supplicant to this itinerant and controversial young man. In another sense, though, there is nothing at all remarkable about Jairus' appeal. A parent of a dying child will do nearly anything to save their child. Jairus is driven by desperation to seek Jesus' help. So Jairus responds with faith. He does not ask Jesus to help if he can, but instead expresses confidence that Jesus can restore his daughter's health if he will only lay his hands on her.

While a great crowd has gathered around Jesus, Jesus takes time to go with this anguished father. Jesus feels the crowd is never more important than the individual in need.

This is an important model for ministry for today's church. We will seldom save people by the boatload. We need to be ever-vigilant to address the needs of the individual person.

We will come back to Jairus later.

Now begins a story set within another story—the story of the woman with the haemorrhage set inside the story of Jairus and his daughter. Jairus must be beside himself as Jesus delays on his journey to Jairus' daughter, who is at the point of death to help this woman whose condition is serious but not life-threatening.

This woman has suffered at the hands of many physicians, who took her money but failed to cure her. Her circumstance is very different from that of Jairus. Her bleeding, renders her ritually unclean, isolating her from most human contact. Her situation is very much like that of a leper, in that she is cut off from social contact. Such isolation must be nearly unbearable. This woman is clearly an 'outsider'—a person who does not count—does not belong. The real purpose behind this verse, however, is to set up a contrast between the physicians, who did not help the woman, and Jesus, who does. So she came up behind him in the crowd, and touched his clothes.' Jairus approached Jesus directly, face to face, but this woman approaches

Jesus from behind, She believes that just touching Jesus' garment will make her well. Having avoided touching other people for so many years, it must require a great effort to reach out and touch even Jesus' cloak. This woman cannot imagine that Jesus would welcome her touch—but is driven by a desperate need that has dominated her life for a dozen years. But there is more here than desperation. There is faith as well. The woman has confidence that Jesus can and will heal her. Immediately upon touching Jesus' cloak, she felt in her body that she was healed of her affliction. Jesus senses that power has gone from him and asks, 'Who touched my clothes?' the woman falls down before Jesus and tells him the whole truth.

Jesus says, 'Daughter, your faith has made you well. Go in peace, and be cured of your disease.'

The word, 'daughter,' might seem paternalistic to our ears, but was a common form of address in Jesus' day. His use of the word reflects a kind of warmth and acceptance that this woman has most likely not heard in a long time. In this context, daughter is a healing word.

Now let's go back to Jairus and how this story is reminiscent of Lazarus' resurrection. If Jesus had come earlier, he could have prevented Lazarus' death. Mark does not tell us Jairus' reaction when he sees the mourners, but we can imagine his desolation when he sees that rites for the dead have begun. Jesus allows no one to follow him except Peter, James, and John. It's interesting to note there is no hope of resurrection manifested here—nothing to stand as a counterpoint to the grief that accompanies death. He allows no one to follow as they go to see the little girl Jesus says, 'The child is not dead, but is asleep.' His comment is difficult to understand, because this is clearly a story of resurrection rather than of healing. Jesus limits the audience for the healing/resurrection to the parents of the little girl and 'those who were with him,' (Peter, James and John). 'Taking the child by the hand, he said to her, 'Talitha cumi!' which means, being interpreted, 'Girl, I tell you, get up!'

'Immediately the girl rose up and walked, for she was twelve years old.' 'He strictly ordered them that no one should know this.' This seems odd, because there was no way that the crowd would not learn of the girl's healing/resurrection, and there was no way that the crowd would keep the news quiet. This is reminiscent of the earlier situation where Jesus told a healed leper to say nothing to anyone except a priest, but the leper proclaimed it openly 'so that Jesus could no more openly enter into a city, but was outside in desert places: and they came to him from everywhere.'

Why would Jesus tell people not to spread the word of these healings? It is a matter of timing. While he will disclose more fully to his disciples the meaning of

his messianic mission he will reveal to the crowds only what they are prepared to understand. Amen.

The Creed

Do you believe and trust in God the Father,
the source of all being and life,
the one for whom we exist?

All We believe and trust in him.

Do you believe and trust in God the Son,
who took our human nature,
died for us and rose again?

All We believe and trust in him.

Do you believe and trust in God the Holy Spirit,
who gives life to the people of God
and makes Christ known in the world?

All We believe and trust in him.

This is the faith of the Church.

**All This is our faith.
We believe and trust in one God,
Father, Son and Holy Spirit.
Amen.**

Prayers of intercession

Everlasting God we are gathered together in love and fellowship, hear us now as we bring before you our cares and our needs.

We pray for your church throughout the world, for Christians everywhere. Grant that we and all your people may be built up in our faith and show in our lives the love we see in Jesus.

Lord, in your mercy

All Hear our Prayer

Lord God, we give you thanks for our church here and its life. We pray for all who minister and preach; all who enlarge and enrich our understanding of God and help us to respond to his love.

Lord, in your mercy

All Hear our Prayer

Holy God, we pray for Christians working in places of power and influence who make decisions which affect the lives of so many people. We ask you to bless those who work in politics, in the media, in advertising and in the financial markets. May they all know what to say and how to act for the benefit of all people and at all times to be true and faithful to you.

Lord, in your mercy

All Hear our Prayer

Father God we pray for those whom we love, family and friends who are the special people in our lives wherever they may be. We pray for their hopes, their fears, their problems and their needs but most of all we thank you for each one of them and for what they give and mean to us.

Lord, in your mercy

All Hear our Prayer

Merciful God, today's gospel showed the faith of a sick woman. Help us to learn from her. We raise before you now all those who we know who need to touch the hem of Jesus garments and receive health and healing in their lives especially those affected in any way by Coronavirus.

Lord, in your mercy

All Hear our Prayer

Merciful God, into your caring hands we commit those who have died and we pray for all those who are mourning the loss of a loved one. This morning we pray for and remember ...

Lord, in your mercy

All Hear our Prayer

Gracious God, we have laid before you our concerns and now we offer you our thanks and praise for all the blessings and gifts you lavish on us. In the weeks ahead help us to keep the faith as deeply and passionately as Jairus and the woman at the lake.

Lord, in your mercy

All Hear our Prayer

Merciful Father,

**All accept these prayers
for the sake of your Son,
our Saviour Jesus Christ.
Amen.**

The peace

Peace to you from God our heavenly Father.
Peace from his Son Jesus Christ who is our peace.
Peace from the Holy Spirit, the Life-giver
The peace of the Lord be always with you,
All And also with you.

HYMN 3 I could sing of your love forever ([click on this link to hear the hymn](#))

The liturgy of the Communion Service appears below

The Dismissal

The peace of God which passes all understanding,
keep your hearts and minds in the knowledge and love of God,
and of his Son Jesus Christ our Lord;
and the blessing
and the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always.
and the blessing of God the Almighty:
Father, Son, and Holy Spirit,
be with you now and remain with you always.
All Amen.

HYMN 4 Guide me O thou great redeemer ([click on this link to hear the hymn](#))

Go in peace to love and serve the Lord.
All In the name of Christ. Amen.

The Liturgy of the Sacrament

Eucharistic Prayer (prayer E)

The Lord be with you

All and also with you.

Lift up your hearts.

All We lift them to the Lord.

Let us give thanks to the Lord our God.

All It is right to give thanks and praise.

Father, you made the world and love your creation.
You gave your Son Jesus Christ to be our Saviour.
His dying and rising have set us free from sin and death.
And so we gladly thank you,
with saints and angels praising you, and saying,

**All Holy, holy, holy Lord,
God of power and might,
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.**

We praise and bless you, loving Father,
through Jesus Christ, our Lord;
and as we obey his command,
send your Holy Spirit,
that broken bread and wine outpoured
may be for us the body and blood of your dear Son.

On the night before he died he had supper with his friends
and, taking bread, he praised you.
He broke the bread, gave it to them and said:
Take, eat; this is my body which is given for you;
do this in remembrance of me.

When supper was ended he took the cup of wine.
Again he praised you, gave it to them and said:
Drink this, all of you;
this is my blood of the new covenant,
which is shed for you and for many for the forgiveness of sins.
Do this, as often as you drink it, in remembrance of me.

So, Father, we remember all that Jesus did,
in him we plead with confidence his sacrifice made once for all upon the cross.

Bringing before you the bread of life and cup of salvation,
we proclaim his death and resurrection
until he comes in glory.

Great is the mystery of faith:

All Christ has died.
Christ is risen.
Christ will come again.

Lord of all life,
help us to work together for that day
when your kingdom comes
and justice and mercy will be seen in all the earth.

Look with favour on your people,
gather us in your loving arms
and bring us with all the saints
to feast at your table in heaven.

Through Christ, and with Christ, and in Christ,
in the unity of the Holy Spirit,
all honour and glory are yours, O loving Father,
for ever and ever.

All Amen.

The Lord's Prayer

As our Saviour taught us, so we pray

**All 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.
Lead us not into temptation
but deliver us from evil.

For the kingdom, the power,
and the glory are yours
now and for ever. Amen.**

Breaking of the Bread

We break this bread to share in the body of Christ.

**All Though we are many, we are one body,
because we all share in one bread.**

**All Lamb of God,
you take away the sin of the world,
have mercy on us.**

**Lamb of God,
you take away the sin of the world,
have mercy on us.**

**Lamb of God,
you take away the sin of the world,
grant us peace.**

Draw near with faith.

Receive the body of our Lord Jesus Christ
which he gave for you,
and his blood which he shed for you.

Eat and drink in remembrance that he died for you,
and feed on him in your hearts
by faith with thanksgiving.

All We do not presume
to come to this your table, merciful Lord,
trusting in our own righteousness,
but in your manifold and great mercies.
We are not worthy
so much as to gather up the crumbs under your table.
But you are the same Lord
whose nature is always to have mercy.
Grant us therefore, gracious Lord,
so to eat the flesh of your dear Son Jesus Christ
and to drink his blood,
that our sinful bodies may be made clean by his body
and our souls washed through his most precious blood,
and that we may evermore dwell in him,
and he in us.
Amen.

Communion is distributed.

Prayer after Communion

Eternal God,
comfort of the afflicted and healer of the broken,
you have fed us at the table of life and hope:
teach us the ways of gentleness and peace,
that all the world may acknowledge
the kingdom of your Son Jesus Christ our Lord.

All Amen

All Almighty God,
we thank you for feeding us
with the body and blood of your Son Jesus Christ.
Through him we offer you our souls and bodies
to be a living sacrifice.
Send us out in the power of your Spirit
to live and work
to your praise and glory.
Amen.