

June 28, 2009 FOURTH SUNDAY AFTER PENTECOST

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.

**After a moment of silent meditation to prepare ourselves for worship,
we will begin the liturgy.**

PRAYERS OF THE PEOPLE

With the whole people of God in Christ Jesus, let us pray for the church, those in need, and all of God's creation.

A brief silence.

Let us pray for the church, that we may offer the hand and the healing of Christ to stranger and foe. God of mercy,

hear our prayer.

Let us pray for clean air and water, an abundant harvest, and generosity to share the gifts of God's creation with those who have little. God of mercy,

hear our prayer.

Let us pray for a conviction and faith to sustain us in every hour, that we might persevere and be grateful, regardless of circumstance. God of mercy,

hear our prayer.

Let us pray for songs of faith and for musicians, poets, and composers who put the gospel of Christ on our lips. God of mercy,

hear our prayer.

Let us pray that the wounds of Christ connect us to the wounds of the world, and that in those wounds we will see, hear, and feel your abiding presence with us. God of mercy,

hear our prayer.

Let us pray for those whose health or circumstances test their faith and their spirits. Comfort and strengthen those who are ill and give to all a measure of your power. God of mercy,

hear our prayer.

Here other intercessions may be offered.

Every morning your mercy is new, like the dew upon the grass. Like the faithful who have gone before us, may we wait for your presence with confidence and in stillness. God of mercy,
hear our prayer.

Loving God, you are near to us when we cry out to you. Into your embrace we commend all for whom we pray, through Christ and by the power of your Spirit.

Amen.

Lector: Please read the introduction, then the citation (i.e.. "The First Reading is from..... chapter of, verses" then the text.)

OLD TESTAMENT READING- *David laments over the deaths of King Saul and his son Jonathan, who was a beloved friend of David's. David mourns for Saul, the first king of Israel, even though Saul tried to kill him on a number of occasions. Though deeply flawed, Saul was still the Lord's anointed.*

2 Samuel 1:1, 17-27

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!

Jonathan 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!

The Word of the Lord.

Thanks be to God.

PSALM 130

Out of the depths

I cry to you, O LORD;

O LORD, hear my voice!

Let your ears be attentive to the voice of my supplication.

If you were to keep watch over sins,

O LORD, who could stand?

Yet with you is forgiveness,

in order that you may be feared.

I wait for you, O LORD; my soul waits;

in your word is my hope.

My soul waits for the Lord more than those

who keep watch for the morning,

more than those who keep watch for the morning.

O Israel, wait for the LORD, for with the LORD there is steadfast love;

with the LORD there is plenteous redemption.

For the LORD shall redeem Israel

from all their sins.

SECOND READING - *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.

2 Corinthians 8:7–15

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."

The word of the Lord.

Thanks be to God.

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

Mark 5:21–43

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 hemorrhages 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 hemorrhage 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.

The Gospel of the Lord.

Thanks be to God.