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**June 27, 2021**

**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.*

**Prayer of the Day**

O God, you have prepared for those who love you joys beyond understanding. Pour into our hearts such love for you that, loving you above all things, we may obtain your promises, which exceed all that we can desire; through your Son, Jesus Christ our Lord.

**Amen**

### Prayer of the Day

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.

**Amen.**

**Psalm: Psalm 30**

I will exalt you, O Lord, because you have lifted me up  
and have not let my enemies triumph over me.  
  **O Lord my God, I cried out to you,** **and you restored me to health.**   
You brought me up, O Lord, from the dead; you restored my life as I was going down to the grave.  
  4**Sing to the Lord, you servants of his;**  
   **give thanks for the remembrance of his holiness.**  
For his wrath endures but the twinkling of an eye, his favor | for a lifetime.  
  **Weeping may spend the night,** **but joy comes in the morning.**   
While I felt secure, I said, “I shall never be disturbed.  
You, Lord, with your favor, made me as strong as the mountains.”  
  **Then you hid your face,** **and I was filled with fear.**  
I cried to you, O Lord; I pleaded with the Lord, saying,  
  **“What profit is there in my blood, if I go down to the pit?**  
   **Will the dust praise you or declare your faithfulness?**  
Hear, O Lord, and have mercy upon me; O Lord, be my helper.”  
  **You have turned my wailing into dancing;**  
   **you have put off my sackcloth and clothed me with joy.**  
Therefore my heart sings to you without ceasing;  
O Lord my God, I will give you thanks forever.

God our Father, glorious in giving life and even more glorious in restoring it: In his last night on earth your Son knew anguish and deep sorrow. Do not turn away from us, or we shall fall back into dust; but rather turn our mourning into joy by raising us up with your Son, Jesus Christ our Lord. **Amen.**

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**June 27, 2021**

**First Lesson: Lamentations 3:22-33**

*The book of Lamentations is one of our most important sources of information about the fall of Jerusalem to the Babylonians in 587 bce. Though the people admit that God’s judgment was just, today’s reading declares a fervent trust that God will not leave them forever.*

22The steadfast love of the Lord never ceases, his mercies never come to an end;  
 23they are new every morning; great is your faithfulness.  
 24“The Lord is my portion,” says my soul, “therefore I will hope in him.”  
  
 25The Lord is good to those who wait for him, to the soul that seeks him.  
 26It is good that one should wait quietly for the salvation of the Lord.  
 27It is good for one to bear the yoke in youth,  
 28to sit alone in silence when the Lord has imposed it,  
 29to put one’s mouth to the dust (there may yet be hope),  
 30to give one’s cheek to the smiter, and be filled with insults.  
  
 31For the Lord will not reject forever.  
 32Although he causes grief, he will have compassion  
  according to the abundance of his steadfast love;  
 33for he does not willingly afflict or grieve anyone.

**Background**

The book of Lamentations consists of five poems of lament over the fall of Jerusalem and destruction of the Temple by Nebuchadnezzar and the Babylonian armies in 596 BCE. A more historical account is found in 2 Kings 25:8-21. The Hebrew name of the book is “How!” – the first word in chapters 1, 2 and 4. In the Hebrew scriptures this book is placed in the “Writings” – as one of the “festal scrolls” – to be read for certain observances (like Esther for Purim). Lamentations is associated with Tisha B'Av, an annual fast day named for the ninth day (Tisha) of the month of Av in the Hebrew calendar. The fast commemorates the destruction of both the First Temple and Second Temple in Jerusalem, which occurred about 655 years apart, but on the same Hebrew calendar date.

**Verse by Verse**

**22The steadfast love** *Covenant loyalty, lovingkindness – chesed* **of the Lord** *Yahweh (same through this passage)* **never ceases,** *is not consumed* **his mercies** *compassions* **never come to an end;**  *do not fail* **23they are new every morning; great is your faithfulness.** *Steadfastness, fidelity*

**24“The Lord is my portion,”** *inheritance* **says my soul, “therefore I will hope in him.”**  *Wait expectantly*

*This has the ring of a statement of faith.* **25The Lord is good to those who wait for him, to the soul that seeks him.** *The Hebrew lacks “him” in both.*

**26It is good that one should wait quietly for the salvation of the Lord.**  *These verses sound like the “sage” or wise person giving advice..*

**27It is good for one to bear the yoke** *here referring to discipline, probably of parents* **in youth,**

**28to sit alone in silence when the Lord has imposed it,** *Hebrew lacks “the Lord”*

**29to put one’s mouth to the dust (there may yet be hope),** *Hebrew “cord”; something to hang on to?*

**30to give one’s cheek to the smiter, and be filled with insults** *Heb. “reproach”***;** *Isaiah 50:6 -*  6I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I did not hide my face from insult and spitting. **31For the Lord will not reject**  *Heb. cast off* **forever.**

**32Although he causes grief,** *does he?*  **he will have compassion** *love, mercy* **according to the abundance of his steadfast love;** *covenant loyalty, lovingkindness (as in v. 22)*

**33for he does not willingly afflict or grieve anyone.**  *Heb. “the sons of man.” – mortals,*

**Theology: No matter what happens, hold on to God, because God holds on to us.**

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**June 27, 2021**

**Second Lesson: 2 Corinthians 8:7-15**

*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.*

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.”

**Background**

Same as last week for 2 Corinthians ! This chapter mainly concerns a collection that was taken up for the believers in Jerusalem to help meet a serious economic need, but also to cement the common faith of Jewish Christians and gentile Christians.

**Verse by Verse**

**7Now as you excel** *Gk. abound* **in everything—in faith, in speech, in knowledge, in utmost eagerness, and in our love**  *Gk. agape* **for you—so we want you to excel also in this generous** *Gk. charis – grace* **undertaking.**

**8I do not say this as a command, but I am testing the genuineness of your love** *Gk. agape* **against the earnestness of others.** *Paul is asking, not demanding*

**9For you know the generous** *Gk. charin – grace*  **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:** *Gk. gnomen – judgment*  **it is appropriate** *Gk. profitable* **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**  *Gk. readiness* **may be matched by completing it according to your means.** *Paul encourages the Corinthians to finish what they have started in the collection for the Jerusalem Christians with what they are able to give.*

**12For if the eagerness** *Gk. again, “readiness”* **is there, the gift is acceptable according to what one has—not according to what one does not have.** *To some extent, “it’s the thought that counts” or in this case the readiness to give that counts.*

**13I do not mean that there should be relief** *Gk. anesis – ease* **for others and pressure** *Gk. thlipsis – tribulation* **on you, but it is a question of a fair balance** *Gk. isotetos – equality* **between 14your present** *Gk. time – kairo* **abundance and their need, so that their abundance may be for your need, in order that there may be a fair balance.** *Gk. as above, equality*

**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.”** *This quote from Exodus 16:18 in regard to the daily gathering of manna* 18But when they measured it with an omer, those who gathered much had nothing over, and those who gathered little had no shortage; they gathered as much as each of them needed.

**Theology: The spiritual gifts God has given are not just for the benefit of the individual**

**or just for the local congregation, but for the good of the whole body of Christ.**

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**June 27, 2021**

**Gospel: Mark 5:21-43**

*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.*

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.

**Background**

Mark is considered to be the earliest written of the canonical gospels, thought to be composed by the late 60’s AD, somewhere outside of Palestine. It is the briefest of the canonical gospels and appears to have been a source for Matthew and Luke. Mark begins with the baptizing mission of John, and careens from immediately to immediately from the baptism of Jesus to his resurrection in just 16 chapters.

**Verse by Verse**

**21When Jesus had crossed again in the boat to the other side, a great crowd gathered around him; and he was by the sea.** *Jesus had previously in this chapter been on the “gentile” side of the Sea of Galilee, healing the Gerasene demoniac. Now he returns to the “Jewish” side of the sea and his home base, Capernaum.*

**22Then one of the leaders of the synagogue**  *Gk. archisynagogon* **named Jairus came** *Gk. comes* **and, when he saw** *Gk. seeing*  **him, fell** *Gk. falls* **at his feet 23and begged** *Gk. begs* **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** *(Jesus)* **went with him.** *(Jairus)*

**And a large crowd followed him and pressed in on him** *1 of only 2 uses of this term – the other is v. 31*

**25Now there was a woman who had been suffering**  *This “suffering” is not in the Greek where the word is simply “ousa” – being (with)* **from hemorrhages for twelve years.** *Hemorrhages made her ritually unclean and she should not have been out in public at all. Leviticus 15:* 25If a woman has a discharge of blood for many days, not at the time of her impurity, or if she has a discharge beyond the time of her impurity, all the days of the discharge she shall continue in uncleanness; as in the days of her impurity, she shall be unclean. 26Every bed on which she lies during all the days of her discharge shall be treated as the bed of her impurity; and everything on which she sits shall be unclean, as in the uncleanness of her impurity. 27Whoever touches these things shall be unclean, and shall wash his clothes, and bathe in water, and be unclean until the evening.

**26She had endured** *Gk. suffered – pathousa* **much under many physicians, and had spent all that she had; and she was no better, but rather grew worse.** *Criticism of physicians was not uncommon in the Ancient Near East. (Harper-Collier Study Bible)*

**27She had heard about Jesus, and came up behind him in the crowd and touched his cloak,** *Gk. clothing* **28for she said, “If I but touch his clothes, I will be made well.”** *Magic or faith? Either way, she took a HUGE chance by being out in the crowd. Also, technically, by touching Jesus’ cloak, she made him unclean – see above.*

**29Immediately** *Gk. euthys – Mark’s favorite word!*  **her hemorrhage stopped** *Gk. was dried up***; and she felt in her body that she was healed of her disease.** *Gk. mastigos – scourge, suffering*

**30Immediately** *there it is again!* **aware that power had gone forth from him,** *Her faith called forth the power?* **Jesus turned about in the crowd and said, “Who touched my clothes?”** *cf. Acts 5:15* so that they even carried out the sick into the streets, and laid them on cots and mats, in order that Peter's shadow might fall on some of them as he came by. *And they would be cured.*

**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.** *This is the knowing Jesus*

**33But the woman, knowing what had happened** *Gk. has become – gegonen*  **to her, came in fear**  *Gk. having been frightened* **and trembling, fell down before**  *Gk. prosepesen*  **him, and told him the whole truth. 34He said to her, “Daughter, your faith has made you well; go in peace,**  *common Semitic* **and be healed of your disease.”** *Gk. mastigos as above.*

**35While he was** *Gk. is*  **still speaking, some people came** *Gk. come*  **from the leader’s house to say, “Your daughter is dead. Why trouble the teacher**  *Gk. didaskelon*  **any further?”**

**36But overhearing what they said, Jesus said**  *Gk. says* **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.** *Private, rather than the very public healing of the woman.*

**38When they came** *Gk. he comes* **to the house of the leader of the synagogue, he saw** *Gk. he beholds* **a commotion, people weeping and wailing loudly.** *Hired mourners were customary in that culture – the more mourners, making the louder din, the more loved the deceased – kind of like floral arrangements nowadays.*

**39When he had entered**  *Gk. having entered* **, he said** *Gk. says* **to them, “Why do you make a commotion and weep? The child is not dead but sleeping.”**

**40And they laughed at him.**  *Contrast from weeping and wailing loudly to skeptical*

**Then he put them all outside, and took the child’s father and mother and those who were with him, and went in** *Gk. enters in* **where the child was.**

**41He took** *Gk. having taken* **her by the hand and said** *Gk. says* **to her, “Talitha cum,” which means, “Little girl,** *Gk. korasion – as opposed to “child” – paidion* **get up!”** *Gk. arise, waken, stand up*

**42And immediately** *Gk. euthys* **the girl got up and began to walk about (she was twelve years of age).** *The woman who was healed had been excluded from society for as long as this girl had been alive!*

**At this they were** *Gk. euthys – immediately* **overcome with** *Gk. megale – great* **amazement.**

**43He** *(Jesus)* **strictly ordered** *Gk. instructed*  **them** *(the parents and disciples?)* **that no one should know this, and told them to give her something to eat.**

**Theology: Jesus takes time to help two women – one who was as good as dead to her family and friends (and had been for 12 years); and one who was 12 years old and dead, but dear to her family and friends! And in doing so he restores not only health and wholeness (shalom) to the women, but also to their families and friends. Amazing grace!**