

COLLECT

O God, the protector of all who trust in you, without whom nothing is strong, nothing is holy:
increase and multiply upon us your mercy; that with you as our ruler and guide we may so pass through things temporal that we lose not our hold on things eternal; grant this, heavenly Father, for our Lord Jesus Christ's sake, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever.

FIRST READING (Alternative readings)

Wisdom of Solomon 1:13-15; 2:23-24
A reading from the book of Wisdom.

God did not make death, and he does not delight in the death of the living. For he created all things so that they might exist; the generative forces of the world are wholesome, and there is no destructive poison in them, and the dominion of Hades is not on earth. For righteousness is immortal. For God created us for incorruption, and made us in the image of his own eternity, but through the devil's envy death entered the world, and those who belong to his company experience it.

The Canticle (Lamentations 3:22-33) may be used in place of Wisdom 1:13-15; 2:23-24 as the First Reading.

CANTICLE OR PSALM (Alternative readings)

Either **Lamentations 3:23-33**

R *The Lord is good to those who wait for him.*

The steadfast love of the LORD never ceases, his mercies never come to an end. They are new every morning; great is your faithfulness. **R**

"The LORD is my portion," says my soul, "therefore I will hope in him."
The LORD is good to those who wait for him, to the soul that seeks him.
It is good that one should wait quietly for the salvation of the LORD. **R**

It is good for one to bear the yoke in youth, to sit alone in silence when the Lord has imposed it, to put one's mouth to the dust (there may yet be hope), to give one's cheek to the smiter, and be filled with insults. **R**

For the Lord will not reject for ever. Although he causes grief, he will have compassion according to the abundance of his steadfast love; for he does not willingly afflict or grieve anyone. **R**

Or Psalm 30

R *You brought me up, O Lord, from the dead.*

I will exalt you, O Lord, because you have raised me up and have not let my foes triumph over me.



You brought me up, O Lord, from the dead.

O Lord my God, I cried out to you and you have healed me.
You brought me up, O Lord, from the dead; you restored me to life from among those that go down to the Pit. **R**

Sing to the Lord, you servants of his; give thanks to his holy name.
For his wrath endures but the twinkling of an eye, his favour for a lifetime.
Heaviness may endure for a night, but joy comes in the morning. **R**

In my prosperity I said, "I shall never be moved."
You, Lord, of your goodness, have made my hill so strong."
Then you hid your face from me and I was utterly dismayed.
To you, O Lord, I cried;
to the Lord I made my supplication: **R**

"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." **R**

You have turned my mourning into dancing; you have put off my sackcloth and girded me with gladness;
Therefore my heart sings to you without ceasing;
O Lord my God, I will give you thanks for ever. **R**

SECOND READING 2 Corinthians 8:7-end
A reading from the second letter of Paul to the Corinthians.

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."

GOSPEL Mark 5:21-end

Hear the gospel of our Lord Jesus Christ according to Mark.

When Jesus had crossed again in the boat to the other side, a great crowd gathered

around him; and he was by the lake. 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.

POST 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.

JUNE 27TH – FOURTH SUNDAY AFTER TRINITY:
A REFLECTION BY THE RECTOR, REV'D PETER LILEY

We, it has been said, are a nation of queue-ers! We wait quietly for our turn at the check-out, the traffic-light or the Covid Vaccination Centre.

Jairus, a local leader of the Synagogue, had approached Jesus and asked him to come and heal his daughter: what could be more affecting than a loving father seeking help for his beloved twelve year-old, on the cusp of woman-hood, but tragically dying?

Imagine his relief, his hope, when Jesus set out to follow him to his home.

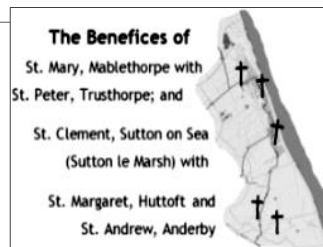
And imagine his anguish and upset when that progress was suddenly halted by the woman with the haemorrhages; not only was she unclean (in ritual terms, because of her bleeding) but she was stopping Jesus from coming to the house and healing the girl. She'd already been ill for twelve years; surely (we may imagine Jairus thinking, screaming in his head) she could have taken her turn, queued quietly, and waited another hour or so!

Yet Jesus gives each of these women the time, the compassion and the healing they need.

You may notice that the haemorrhaging woman, although she felt herself healed immediately, initially declined to identify herself. Obviously Jesus knew whom he had healed, so why did he press her to speak out? It was to show that ritual uncleanliness, which held so much sway in first-Century Jewish society, was no longer important: remember that not only was the woman "unclean" but so was anyone she touched. She couldn't hug her husband, children or members of her family; she would have had to avoid any kind of gathering in case she – even inadvertently – bumped into someone; she couldn't go to worship at the Synagogue (Jairus would have seen to that!); in fact she even made Jesus "unclean" by touching his robe. Except that she didn't, because instead – due to her faith and persistence – she had been healed. And, moreover, everyone knows it, so her quick re-entry to family and society is guaranteed.

And now news comes that the girl has died, which means of course that her body is now "unclean" and so will be anyone who touches her. As was common then (and now) in Middle-Eastern society, the funeral rites begin immediately; but Jesus stops them in their tracks and steps in to transform the situation. Again through touch he gives healing, and to re-assure her parents that this is permanent he asks them to get her food (in almost every situation, a sick person or animal "taking food" is recognised as a sign that they are "on the mend").

What is important in this day of healings around Galilee is not the order of events or the "jumping of the queue" but the love, compassion and power of Jesus reaching so much beyond the obvious to meet the deeper needs of all concerned. Let us pray that our Churches and congregations, and we as individuals, may also be agents and agencies of God's healing, cleansing, calming, reviving love to all around us.



Please pray for: All involved in education; teachers and teaching assistants, head-teachers, pupils, parents and governors; college and university lecturers and students; the politicians who make education policy decisions; and especially all those who are finishing a stage of education and moving on to a new school, college or phase of life.

Readings for Prayer during the Day (see our parish magazine, *The Messenger*)

Mon 28/06 Ps. 103.1-14 & Genesis 18.16-end	Thu 1/07 Psalm 34.11-end & Genesis 22.1-19
Tue 29/06 Ps. 103.15-end & Genesis 20	Fri 2/07 Psalm 31.1-10 & Genesis 24.1-27
Wed 30/06 Psalm 34.1-10 & Genesis 21.1-20	Sat 3/07 Psalm 31.11-end & Genesis 27.1-23

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