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May the grace of Jesus Christ be with you ... **and also with you.** Welcome to worship at Knox Presbyterian Bayfield on this 30th of June.

Announcements

The people of Knox Bayfield acknowledge with gratitude the territory upon which we live, work, play and worship. We live on the traditional lands of the Chippewa and Haudenosaunee, 'People of the Longhouse,' Anishinabewaki, Attiwonderonk (Neutral), and Mississauga peoples within Treaty 29, of 1827. We are all treaty people. We make this acknowledgement, knowing it is incomplete and inadequate. May we listen, learn, and repent.

HYMN Praise God #306

Call To Worship [**responsive**]

One: Out of the depths we cry to the Lord.

All: We will wait upon the Lord.

One: Hope in the Lord!

All: For with God there is steadfast love;

One: With God there is great power to redeem.

All: So we offer prayers and praise to God in whom we trust.

Prayer of Adoration and Confession [**responsive**]

Great and gracious God, your glory speaks in the beauty of creation, your majesty stretches to the depths of the universes. You are the wellspring of hope and the fountain of healing mercy. We marvel at your love that overflows in our lives and into the world you have made. We worship you in gratitude, offering you our trust.

Great and merciful God, we confess we struggle to trust in you. When we feel desperate, we wonder where you are. We struggle with the reality of tragedy and disaster. We forget to reach out to you. Forgive us, O God, when we pull away from you. Reassure us that your love in Christ Jesus will never let us go.

Assurance of Pardon

Jesus said, Come to me all you who labour and are heavy laden and I will give you rest.

Friends, trust that peace and forgiveness are God's gift to you this day. Be renewed by the power of the Holy Spirit that moves with you into each new day.

May the peace of Jesus the Christ, which surpasses all understanding, be with you. **And also with you.**

Hymn Love divine all loves excelling #371

To Hear The Word Of God**Prayer For Illumination and Scripture**

God of truth and wisdom, Jesus confronted those who stood against him as your Truth. Send us your Holy Spirit to hear your truth again in his story. Open our minds to your wisdom, open our eyes to see the ways we are able to serve you, and open our hearts to share in your healing love. Amen.

Scripture

Tanakh*	2 Samuel 1:1, 17-27	[B#275/W#306]
Psalm	Psalm 130:5-8	[B#574/W#635]
Epistle	2 Corinthians 8:7-15	[B#183/W#192]
Gospel	Mark 5:21-43	[B#39 /W#21]

May God bless our understanding of this, God's holy word. **The word of the Lord.**

Message

O holy One, by the power of your Holy Spirit at work in the word read and proclaimed, may the words of our mouths and the meditations of our hearts be acceptable to you. Amen. The scriptures this morning speak of lament, fear, and the hope of healing. Last week we encountered fear in the story of Goliath and David, a story that told of the conflict between warring nations and individuals. It was both the story of a young, faithful individual and a story filled with bloody violence. The gospel story also spoke of the intense fear experienced by the disciples, experienced fishermen, as they crossed the sea of Galilee during a fearsome storm. There are many parallels with the scripture readings and our lives today. The events that occur and the fear that rises up can overwhelm us. Health challenges, economic uncertainty, and distressing relationship issues can be frightening. Last Sunday, Jesus got in a boat to go to "the other side" of the Sea of Galilee into Gentile territory, to the country of the Gerasenes. The journey was rough on the sea and on the shore. When they arrived a man who was an outcast, living among the tombs. He was filled with demons and it seemed nothing could restrain him, not even with a chain and shackles. Jesus exorcised the man and sent the demons that had controlled him into a herd of pigs that ran into the sea. Our reading this morning opens begins with Jesus and the disciples arriving back on the other side of the sea, their home side where a crowd waited for them. The passage shares two dramatic healings. Jesus cured a woman of an ongoing hemorrhage and raised a child from the dead. Jesus healed those who were suffering on both sides of the lake. He responded to people with diverse needs and backgrounds who were in desperate need of healing and compassion. Jesus embraced everyone as he saw Prepared for Knox Presbyterian Church, Box 565, Bayfield, ON N0M 1G0

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their humanity; he touched their wounds and made them whole. He spoke against injustice and oppression. We continue to be encouraged by his teachings to encounter one another with dignity and respect.

The woman endured her ailment—and failed attempts to cure her—for 12 years. The daughter of Jairus is just 12 years old. For one, 12 years marks a very long time to be ill and for the other it is such a young age. Mark provides no details about the hemorrhaging. In his commentary, Matt Skinner wrote, “Given ancient understandings of anatomy, menstruation, and ritual purity, Mark’s implicit point would therefore be that her womb is no longer a source or a site of life ... Touching Jesus’ cloak cures her ailment. Then, ... a holistic healing comes when Jesus hears her story ... commends her faith, and calls her “daughter.” She enters the scene alone, in secrecy. She departs it having been dignified and praised by Jesus, all while her neighbors witness.”

Jesus did not violate Torah when the woman suffering from a hemorrhage touched him or when he touched Jairus’s dead daughter. It was common to be in a state of ritual impurity ... it was not a sin or moral transgression... and cleansing rituals were easily performed. Matthew Thiessen points to the Gospels as ‘depicting Jesus as more powerful than death and the death-related powers that create ritual impurity.’ Skinner notes, ‘The holiness within him is contagious and overwhelms any power considered contrary to divine holiness. Jesus, the Gospels proclaim, utterly reshapes the world as he and his fellow Jews understood it.’

In her commentary Beverly Zink-Sawyer wrote, “Jesus’ ... makes it clear that those who are the most deserving of our attention may be the least visible... The female child, despite the importance of her father, and the ill woman are not among those most highly ... Jesus ... transcends social and religious barriers in order to carry out his ministry. Both women are deprived of power, but Jesus, in his compassion, sees their needs and deems them as worthy ...”

This congregation seeks to support those who struggle in the local community and beyond. You are aware of a portion of the good work of PWS&D and Presbyterian Sharing through the Connections newspaper and the weekly mission moment in our announcements.

Presbyterian World Service and Development -**PWS&D**- supports development, relief, and refugee sponsorship programs by working with church and community partners and ecumenical organizations. PWS&D responds by: supporting partners working in health, education, agriculture and income generation programs; issuing appeals to congregations and providing funding so partners are able to respond quickly to emergencies and relief

situations. PWS&D also issues appeals for national declared states of emergencies in Canada; administers the refugee sponsorship program between the church and the federal government, engages congregations through educational materials on world-wide concerns, and supports ecumenical coalitions on international developmental issues.

Presbyterians Sharing supports the overall mission and ministry of The PCC – except for development and emergency relief funded through PWS&D. The name accurately describes its intent and purpose. Presbyterians are sharing in the cost of funding ministries such as: mission staff around the world; inner city, indigenous, refugee, urban, remote, francophone and chaplaincy ministries in Canada and the development of new congregations; Justice Ministries; support for congregations, ministers, seminaries; plus, support for sessions, presbyteries and synods, and the General Assembly. This little church actively supports this missional work and you actively build relationships with one another in this congregation and out into the local community.

Yet, not everyone is healed. Life is filled with challenges and devastating loss. Loss of health, financial security, loss of life. Healing is possible in recovery and healing is possible in a sense of peace and acceptance in the face of disappointment, and as an awareness of the presence of God in our times of despair. The existential question may rise up for you with this passage. The question: "Will I be healed?" We yearn for healing for ourselves and for others when the inevitable ailment affects us, whether it is physical, spiritual, or psychological. Some are healed and some are not.

In his commentary, Michael Lindvall wrote, "I have a friend, a man of deep faith, who was diagnosed with Parkinson's disease when he was still in his fifties. He and his wife prayed that he might be healed. Twenty years later, he is in the last debilitating stages of the disease. Nevertheless, he once told me that his prayers had been answered. He said in all sincerity, "I have been healed, not of Parkinson's disease, but I have been healed of my fear of Parkinson's disease."

The gospel account speaks of the wholeness, healing, and peace brought about by the presence of the divine. In his commentary, Brett Blair shared an interesting reflection on relationships. He wrote, "Though I have never seen the Sequoia trees of California, known as Redwoods, I am told they are spectacular. Towering as much as 300 feet above the ground. Strangely, these towering trees have unusually shallow root systems that spider out just under the surface of the ground to catch as much of the surface moisture they can. And this is their vulnerability. Storms with heavy winds would almost always bring these giants crashing to the ground but this rarely happens because they grow in clusters and

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their intertwining roots provide support for one another against the storms." Blair continues, "When we are together, either as a family or a church, we provide this same support. Pain and suffering come to all of us. But, just like those giant Sequoia trees, we can be supported in those difficult times by the touch of one another's lives. The knowledge that we have someone; that we are not alone; that there is someone who is willing to touch us, hold us, keeps us from being destroyed."

The power of physical touch and responsive relationships has been studied. In the 1980s there were many children in Romania in underfunded and under-staffed state-run orphanages. The children were isolated, often receiving no nurturing and very little human touch. The children learned not to cry, not to seek help ... because no one responded to their needs. The Bucharest Early Intervention Project showed that children deprived of quality relationships have abnormal brain development. The institutionalized children were found to have stunted and delayed patterns of brain activity, cognitive development, and physical growth. Crying is a survival instinct for infants, it is their way of calling out for help. In a different study, at the Menninger Institute in Kansas, a group of babies who had been abused did not cry. They had stopped crying when they had learned that no one responded. The researchers discovered that the impact could be healed with nurturing relationships. The Institute developed a program with volunteers from retirement and nursing homes. Every day the volunteers held the babies, nurtured them, and rocked them. They developed relationships with the babies who were eventually able to start crying. The babies received the full spectrum of touch. The physical, emotional and nurturing relationships allowed them to re-connect.

On a lighter note, a museum had difficulty in protecting their displays of artwork and antiques. Despite the "Do Not Touch" signs, people touched the priceless displays. The dirt and oils from their hands caused much damage. Then, a clever museum employee created new signs that read: "Caution: Wash Hands After Touching!" The problem was solved.

We are shaped in relationship with others. Our relationships—in the church, in friendships, in marriage, in families ... are intended to provide nurture and connection. Scottish philosopher John MacMurray noted, "I need 'you' in order to be myself."

We continue the work of Christ in reaching out to touch the lives of others. Our friends, neighbours, the lonely, the destitute, the widow, the abandoned, the elderly, and the sick. We touch lives in so many ways. Relationships of emotional connection, simple smiles with people we encounter, donations to the foodbank, collecting milk bags, upcycling used items with reading materials, stamps, eye glasses, and egg cartons. Supporting Presbyterians

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Sharing and PWS&D. This afternoon your ministry will be shared with Huronview Retirement in Clinton when I lead their worship service. Next week it will be with Bluewater Retirement in Zurich. Your efforts help to touch lives through the Speaker Series with learning, sharing, supporting, and connecting people in this community with knowledge about those organizations and the people they support. These name but a few of the ways in which this community touches many diverse lives within God's creation. Praise be to God for visions and the movement of the Spirit among us.

Hymn **I heard the voice of Jesus** **#671**

THE OFFERING OF OUR LIFE AND LABOUR TO THE LORD

Quote Praise and gratitude are central to our efforts to speak the truth. John Buchanan The stories of Scripture remind us the many ways in which we need God's healing love and mercy. Our gifts to God support ministries of care and compassion through our congregation and in the mission of the Presbyterian Church in Canada. Consider your gift as an outreach to those in deepest need.

Doxology We give Thee but Thine own, What e'er the gift may be; All that we have is
Thine alone, a trust, O Lord, from Thee.

Blessing of Gifts

Compassionate God, we offer you our gifts with grateful hearts. We are thankful you reach out to the world you love. Bless our offerings and our efforts with your healing grace through Christ, our Saviour and friend.

Prayers of the People

Oh holy One, we trust in you Oh God, your Spirit and Jesus Christ, as the source of peace and healing in creation. We are grateful for the knowledge of your presence in our lives.

We pray for all who are faced with health decisions: for all who are waiting for appointments, for diagnosis, and for relief of fear and anxiety.

O holy One, you are our source of wisdom and generosity, and we are grateful. We pray for each one facing hard choices about finances: for those struggling with bills and budgets; for those torn between food and shelter; for those who want to be generous and yet feel overwhelmed by all the need.

O holy One, you are our source of love and forgiveness, and we are grateful. Today we pray for who struggle with relationships. We pray for those with whom we are in conflict and have been avoiding; and for those we miss dearly and hesitate to share how we cherish them.

O holy One, you are the source of rest and right relationship for the whole of creation,

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and we are grateful. We pray for the earth, its many creatures and habitats seeking survival, for its resources and its abundant beauty. Guide us to live out your good intentions for the earth in our choices, big and small.

Before we call, you answer, God. Before we speak, you know our voices. Hear our prayers. Loving God, by your Spirit, surround us with strength and love. Equip us to offer support for those who are near to us. Draw near to those we love who must confront illness, loss, and changing circumstances. We are thankful for healing and we are thankful for the end of suffering.

God of compassion, we lift up families who travel the long journey of grief. May your Spirit linger with Jim, Jane and family as they mourn Valerie; with Brenda, Faye and family as they mourn John; and with friends and family as they mourn the loss of Marjorie. May their shared memories continue to be a blessing.

God of hope, we ask you to linger with all who are dealing with challenges: Renee & Jim; Judith & Gerry; Rob, Jim & Jane; Carl; Betty Lou; Ruth; Audrey & Grace; Courtney, Gayle & family; John, Brian, and family; David and family. O holy One, guide the caregivers and medical staff in their efforts to bring healing. We lift up all who are on our hearts as they face immense challenges. O God of hope and new possibility, in Christ you opened the way into the future for us through the power of your redeeming love. Give us the courage we need to face our future, assured of your presence and power to sustain us. We offer all that we are and all that we hope for through Jesus Christ who taught us to pray together as his people:

Our Father who art in heaven, hallow'ed be thy name. Thy Kingdom come, Thy will be done, on earth as it is in Heaven. Give us this day our daily bread and forgive us our trespasses as we forgive those who trespass against us. Lead us not into temptation but deliver us from evil, for thine is the kingdom, the power and the glory, forever and ever. Amen.

Hymn **Great is thy faithfulness** **#324**

To Go Forth In God's Name **Commissioning and Benediction**

Go in faith, ready to serve God. Trust that God counts your life as precious. May God bless you and keep you. May God's face shine upon you. May God grant you grace and peace now and evermore.

Postlude **Amen**