



CHRIST CHURCH BRUNSWICK

28 June 2009

TRINITY 3



MISSION and EVANGELISM by EXAMPLE and ENCOURAGEMENT

That my heart may sing your praise and | never · be | silent : O Lord my God, I will | give you | thanks for- | ever.

Repeat antiphon

EPISTLE

2 Corinthians 8:7, 9, 13-15

As you excel in everything—in faith, in utterance, in knowledge, in all earnestness, and in your love for us—see that you excel in this gracious work also.

For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that by his poverty you might become rich.

I do not mean that others should be eased and you burdened, but that as a matter of equality your abundance at the present time should supply their want, so that their abundance may supply your want, that there may be equality. As it is written, "He who gathered much had nothing over, and he who gathered little had no lack."

This is the word of the Lord

Thanks be to God

HYMN

Strengthen for service

306

GOSPEL ACCLAMATION

I will worship toward thy holy temple **and praise thy name.**

It is a good thing to give thanks unto the Lord; **and to sing praises unto thy Name, O Most Highest.**

GOSPEL

Mark 5:21–43

And when Jesus had crossed again in the boat to the other side, a great crowd gathered about him; and he was beside the sea. Then came one of the rulers of the synagogue, Jairus by name; and seeing him, he fell at his feet, and besought him, saying, "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." And he went with him.

And a great crowd followed him and thronged about him. And there was a woman who had had a flow of blood for twelve years, and who had suffered much under many physicians, and had spent all that she had, and was no better but rather grew worse. She had heard the reports about Jesus, and came up behind him in the crowd and touched his garment. For she said, "If I touch even his garments, I shall be made well." And immediately the hemorrhage ceased; and she felt in her body that she was healed of her disease.

And Jesus, perceiving in himself that power had gone forth from him, immediately turned about in the crowd, and said, "Who touched my garments?" And his disciples said to him, "You see the crowd pressing around you, and yet you say, 'Who touched me?'"

And he looked around to see who had done it. But the woman, knowing what had been done to her, came in fear and trembling and fell down before him, and told him the whole truth. And 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, there came from the ruler's house some who said, "Your daughter is dead. Why trouble the Teacher any further?"

But ignoring what they said, Jesus said to the ruler of the synagogue, "Do not fear, only believe." And he allowed no one to follow him except Peter and James and John the brother of James. When they came to the house of the ruler of the synagogue, he saw a tumult, and people weeping and wailing loudly. And when he had entered, he said to them, "Why do you make a tumult and weep? The child is not dead but sleeping." And they laughed at him. But 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. Taking her by the hand he said to her, "Talitha cumi"; which means, "Little girl, I say to you, arise." And immediately the girl got up and walked (she was twelve years of age), and they were immediately overcome with amazement. And he strictly charged them that no one should know this, and told them to give her something to eat.

This is the Gospel of the Lord

Praise be to thee, O Christ

CREED

Anglican Folk Mass

M Shaw

SERMON

Fr Robert

SANCTUS, BENEDICTUS & AGNUS DEI

The Highgate Service
P Edwards

***If you are a communicant member of another Church,
you are welcome to receive communion.
Anyone is welcome to receive a blessing at the altar rail.***

MOTET *Panis Angelicus*

C Frank

COMMUNION

Show thy servant the light of thy countenance, and save me for thy mercy's sake: **Let me not be confounded O Lord, for I have called upon thee.**

HYMN *Let all the world*

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***Please join us for refreshments in the Bardin Centre
after the 9.30 am service***

DIRECTORY

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Congratulations

... and best wishes to members of our clergy who are celebrating the anniversary of their ordination and/or birth on the Feast of St Peter.

Bible Studies and Sunday @ 5

... are in recess during the school holidays

Bible Study Notes for July

... from the Bishop of Ballarat are at the back of the church; a donation to cover the cost of photocopying would be appreciated

Parish Mission Giving

For June—Trinity College Theological School

For July—The Anglican Church in Sri Lanka

National Trust Christ Church Brunswick Restoration Appeal

The Financial Year ends on Tuesday ...
so now is a very good time to make a
Tax Deductible donation to this Appeal.
Forms are available at the back of the church.

PRAYERS AND INTERCESSIONS

For each day the intercessions are, in order, for the **Anglican Communion**, the **Anglican Church of Australia** and the **Diocese of Melbourne**.

Sun 28 Diocese of Patna—North India (Bp Philip Phembuar Marandih); Anglicare Australia (Ray Cleary, president; Sue Leppert, executive director); Diocesan Finance (Bob Browne, manager); St John's Flinders with St Mark's Balnarring (Jennifer Furphy, Christine Barren); Christ Church & St Paul's Romsey Centre confirmation; St Peter's, Ocean Grove; St Augustine's Mentone

Mon 29 Diocese of Pelotas—Brazil (Bp Renato Raatz); Theological colleges, church schools, religious orders serving within the Anglican Church of Australia (staff and students); Archdeaconry of Port Phillip, Bayside and Kingston (Ray McInnes); Footscray Parish (Maira Evers)

Tue 30 Diocese of Pennsylvania—Province III, USA (Bp Charles Ellsworth Bennison); Mission Agencies: ABM, NHMF, BCA, CMS, SPCKA, Church Army, Mission to Seafarers (Ken Cahill), AngliCORD; Swinburne University (Chris Gibson, chaplain); St Mark's Forest Hill (Neil Bach); St Mark's Leopold Retired Clergy service

Wed 1 Diocese of Perth—Western Australia, Australia (Abp Roger Adrian Herft, Bps Tom Wilmot, Kay Goldsworthy); Anglican Church of Australia (Abp Phillip Aspinall, Martin Drevikovsky, general secretary); Archdeaconry of Stonnington and Glen Eira (Roger Rich); St Paul's Frankston (Alan Hughes)

Thu 2 Diocese of Peru—South America (Bp Harold William Godfrey); Diocese of Adelaide (Abp Jeffrey Driver, Bp Stephen Pickard); Brighton Grammar School (Michael Urwin, Principal; Graeme Brennan, Brian Porter, Tony Poole, chaplains); St Luke's Frankston East (Philip Hurwood, David Sullivan)

Fri 3 Diocese of Peshawar—Pakistan (Bp Munawar Kenneth Rumalshah); Diocese of Armidale (Bp Peter Brain); Anglican Development Fund (Russell Maughan, manager); St John's Frankston North with St Luke's Carrum Downs (Ian Morison)

Sat 4 Diocese of Peterborough—Canterbury, England (Vacant), Peterborough—Brixworth—Canterbury, England (Bp Francis White); Diocese of Ballarat (Bp Michael Hough); Melbourne Anglican Foundation Development Officer (Sharon Osborne); St Stephen's Gardenvale (Roger Prowd);

RIP

Len Ali, Sheree Turner, Robert Beal, Bishop

Year's Mind

28 Sunday Edward Whitby
29 Monday Richard Burnett, Ernest Jealous
30 Tuesday Mabel Allen
1 Wednesday Florence Grainger
2 Thursday Albert Ernest Kempson, Allan Gordon Tregent,
Norah Edith Wadham Patten
3 Friday Leah Victoria Lees, Muriel (Merle) Summers Betts
4 Saturday Mabel Grace Storer, Ethel Frances Rigby,
Joyce Marie Wohlers

Dear Parishioners,

This Gospel Reading from Mark is two stories entwined together. Separately, they are powerful stories but when they are combined their force is greatly increased. Here, in one episode, we have Jesus, the healer, raising a little girl from the dead and curing a woman who has suffered for twelve years from her affliction. While these two healings are wondrous in their power it is the status of the ones who are healed that gives the story its power. It is difficult for us today to understand the social structures of Jesus' time. Women and children on the whole did not fair very well anywhere. The understanding of the broader culture was that men, slave owners, and adults were the powerful while women, slaves, and children were commodities to one degree or another. Combine that with the current Jewish obsession with ritual cleanliness and it was not a good time to be a woman. It was really not a good time to be a girl. Into this very lopsided cultural situation strides Jesus. In these two stories he heals a woman who has a continual menstrual flow and raises a dead girl to life.

While we today think of these acts as signs of great power and compassion, they would have been unthinkable to those who witnessed them. It was unseemly for a man, especially a religious teacher, to even speak with a woman who was not a member of his family and he wouldn't even talk to a female family member out in public. If being a female did not make the woman unfit to even talk to Jesus then her menstrual flow made her completely unclean, so that anyone who came in contact with her would also be unclean. Here is someone who no self-respecting Jewish man would ever talk to and someone a man must not come in physical contact with at any cost. It is no wonder that when Jesus stopped the procession and ask who touched him that she was afraid to answer. Yet, the fact that she had felt healing power rush through her from Jesus gave her the courage to own up to her act. She probably thought that she was in for a good tongue lashing and she would be glad if that was all she received for her rash act.

This story of the woman with the flow of blood is embedded in the story of the raising of the daughter of Jairus, the synagogue leader. Once again, although the person begging for Jesus' help is a man, he is asking on behalf of his daughter. Jesus changes his plans in order to go and heal a female child. He stops the event from being a grand spectacle by not allowing the crowd to follow him to the house. He takes only the closest of his own disciples with him along with her father. When he arrived at the house, the mourners were already there with their crying and wailing. When Jesus asserted that she was not dead but sleeping, the crowd laughed at him. Jesus thought the little girl was worth facing the taunting of the crowd. He then put them out of the house and went with her parents to the room where the little girl's body lay. Jesus then took the little girl's hand. To touch a dead person, regardless of who they were, was a no-no. It made one unclean and impure. Jesus did not hesitate, but reached out and took her hand and called her to get up. When she got up he reminded the parents that they needed to give her something to eat. One can imagine that by now they were delirious with delight and might not be thinking clearly.

In this double story, Jesus leads us to understand that there is no one who is not worthy of the love and grace of God. In spite of what people may say about someone, no matter how vile they seem, No one is seen as being beyond redemption. All are seen as worth the time or resources it might take to reach out to them and touch them with God's love. If these twin stories are not enough to bring us to that realisation, then Jesus will offer us time and time again the example of his eating with tax collectors, prostitutes, and known sinners. We will see him reach out and touch a leper. We will see him asking for a drink from a woman of Samaria. No one in Jesus' eyes is beyond the love of God. So where does that bring us as disciples of this Jesus who finds value and possibilities in everyone? Let us follow our Master in ignoring the judgment culture may place on the value of people and in declaring the untold value of each of God's children.

Yours in Christ,

Fr Robert

