

Jairus seeks that she be “made well”, as does the woman in vv. 25-34: the Greek word includes the idea of rescue from impending destruction (annihilation).

In the crowd pressing in on Jesus is a woman who has long suffered from “hemorrhages” (v. 25). She pushes through the crowd, and touches Jesus’ “cloak” (v. 27) believing, trusting, that touching him will make her well (v. 28). The cure is instant and complete (v. 29), as was Jesus’ quelling of the storm (4:39), of the forces of chaos; he has full power over disease, even when doing nothing. Jesus senses, in the crush of the crowd, that someone has been healed. She tells the “whole truth” (v. 33): what she has done, and the result. Perhaps she is in “fear and trembling” for making Jesus ritually unclean; perhaps in awe at the miracle.

Returning to the first story (v. 35), Jesus and his disciples hear that the girl has died: surely no one can restore life. As during the storm, Jesus says “Do not fear, only believe” (v. 36). The inner circle of disciples (“Peter, James, and John”, v. 37) go with him to Jairus’ house. Jesus rebukes, and throws out, the professional mourners (“them”, v. 39). The disciples and the girl’s family witness her recovery. In terms of the Kingdom, she is “not dead but sleeping” (v. 39): physical death is only a temporary hiatus of activity (like sleeping). To unbelievers, this is laughable. “Talitha cum” (v. 41) are Jesus’ words in Aramaic. Again, the cure is instant and complete. The witnesses are “overcome with amazement” (v. 42): it really is a miracle. Jesus orders them not to tell the story yet; perhaps he wants to wait until his own resurrection so the event will make sense to people. Perhaps asking them to feed her foreshadows his eating with the disciples after his resurrection. © 1996-2021 Chris Haslam

~ Notices ~

Mental Health survey - The Church of Ireland MindMatters COI Project is chaired by Bishop Pat Storey from the Dioceses of Meath and Kildare, with the support of an advisory group, who are leading professionals in the mental health field. The project aims to raise awareness of, and respond to, the mental health needs of communities across the island of Ireland. This survey is designed to find out about your understanding and awareness of mental health and mental health problems. We would like to encourage as many people as possible (18+ years only) to complete the survey to help understand the needs of our community post Covid. It can be found online at the web address:

<https://www.surveymonkey.com/r/COIParishioner>

Prayers - If you have any particular issue that you would like to be prayed for, do please email me on frkevinobrien@me.com or call me on 065 672 4721.

YouTube - our YouTube channel now has 125 subscribers and over 178 videos, comprising services, talks and sermons. Please do visit the channel by searching www.youtube.com/c/clareanglicans and do please subscribe

Mission Group – I am looking to put a small team together to plan for the re-building of our church life, from small regular events for church members, to public events such as concerts, exhibitions and particularly the celebration of our 150th anniversary. I shall be tapping on shoulders, but if anyone is keen to join – please do let me know. We need fresh ideas and fresh heart.

Facebook page: www.facebook.com/clare.anglicans

Rector: Email: frkevinobrien@me.com Tel: 065 672 4721

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4th Sunday after Trinity (Year B) 2021

Readings and Hymns

Collect: O Christ for whom we search, our help when help has failed: give us courage to expose our need and ask to be made whole, that, being touched by you, we may be raised to new life in the power of your name. **Amen**

Suggested Hymns

In conjunction with the online service you might like to view these hymns on YouTube - with internet links and lyrics so that you can sing along:

- 1) Jesus, thou joy of loving hearts
https://www.youtube.com/watch?v=X_U-R7aNG0Y&t=122s
- 2) O Love that wilt not let me go
<https://www.youtube.com/watch?v=nt69WDtYNLo>
- 3) O thou who camest from above
<https://www.youtube.com/watch?v=R3UYybc7Xa0>
- 4) Go forth and tell!
<https://www.youtube.com/watch?v=QkDD4GiqUEM>

Wisdom 1: 13-15, 2: 23-24

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.

Psalms 30

I will extol you, O Lord, for you have drawn me up,
and did not let my foes rejoice over me.
O Lord my God, I cried to you for help,
and you have healed me.
O Lord, you brought up my soul from Sheol,
restored me to life from among those
gone down to the Pit.
Sing praises to the Lord, O you his faithful ones,
and give thanks to his holy name.
For his anger is but for a moment;
his favour is for a lifetime.
Weeping may linger for the night,
but joy comes with the morning.
As for me, I said in my prosperity,
‘I shall never be moved.’
By your favour, O Lord,
you had established me as a strong mountain;
you hid your face;
I was dismayed.
To you, O Lord, I cried,
and to the Lord I made supplication:
‘What profit is there in my death,
if I go down to the Pit?
Will the dust praise you?
Will it tell of your faithfulness?
Hear, O Lord, and be gracious to me!
O Lord, be my helper!’

You have turned my mourning into dancing;
you have taken off my sackcloth
and clothed me with joy,
so that my soul may praise you and not be silent.
O Lord my God, I will give thanks to you for ever.

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.'

Mark 5: 21-43

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

Commentary

Wisdom

Wisdom has been a book of the church since the earliest times. For some Christians, it is part of the Apocrypha ("hidden books"); for others, it is in the Old Testament. Until this book was written (about 50 BC), the best that could be hoped for when one died was to exist in some indeterminate state. Wisdom tells us that being made in the image of God includes sharing with him in immortality. Only the godly, the ethical, will be granted eternal life; those who choose to deviate from God's ways will be punished and will disappear into nothingness.

Psalm 30

The psalmist clearly praises God for his recovery from grave illness, but this psalm may also be allegorical: its title says that it was sung at the dedication of the Temple, which was desecrated in 164 BC and rededicated in 161 BC. "Sheol", "the Pit", (v. 3) was thought of as a place under the earth where the dead existed as mere shadows. In vv. 4-5, the psalmist invites all present to join in giving thanks. In vv. 6-10, he recounts what happened to him. He had felt perfectly secure and healthy (v. 6), but he fell from God's favour (God "hid", v. 7, from him) – he became ill. Feeling near death, he prayed to God, pointing out that if allowed to go the Sheol, no one, not even God, could hear him. God did hear his prayer and restored him to health and favour (vv. 11-12): his sorrow was turned to joy, even to liturgical "dancing". He will praise God for the rest of his life.

2 Corinthians 8:7-15

The mother church, Jerusalem, is again in financial need. Christians at Corinth began collecting funds for them "last year" (v. 10), but appear to have stopped – perhaps due to the disagreements mentioned earlier in the epistle. "Now finish doing it" (v. 11), Paul urges, but does not demand: "I do not say this as a command" (v. 8). Meanwhile, the churches of Macedonia (Philippi, Thessalonica and Berea), far from affluent, have contributed beyond measure to the Jerusalem Fund.

The Christians at Corinth were quarrelsome and divided at times, even regarding baptism (1 Corinthians 1:10-17); so v. 7 is probably a pep talk, intended to damn his readers faintly (without them realizing it): spiritual gifts seem to have been rare at Corinth. Note the realism: "our love for you" not your love for us. The Macedonians have been earnest in their giving; may the Corinthians be as genuine, by putting their words into action. Our great example of self-giving is "Jesus" (v. 9): as Son, he was "rich", being equal to the Father, but he became human ("poor") so that we may enjoy salvation. One's gift should be commensurate with one's means (v. 12); commitment to the cause ("eagerness") matters. Givers should attain a "fair balance" (v. 13): relieving the poverty of others but not impoverishing themselves. As a guideline, Paul quotes Exodus 16:18 (v. 15): when God supplied manna in the desert, all had just sufficient, so the Corinthians should avoid gross inequalities in wealth.

Mark 5:21-43

After stilling the storm at sea and curing a demoniac on the eastern shore of the Lake of Galilee, Jesus returns to Jewish territory on the western ("other") shore. In extremis, even "Jairus" (v. 22), a religious authority, seeks out Jesus, hoping for a cure for his daughter's terminal illness (vv. 22-23).