



Worship at St Luke's this weekend

Sunday 7am: Holy Communion

(TIS 594, TIS 638, TIS 154, TIS 210)

Sunday 9am: Family Communion (also streamed via ZOOM*)

(TIS 156, JP 134, TIS 242, TIS 670)

* <https://zoom.us/j/7210725462> or by telephone (07 3185 3730, meeting ID 721 072 5462).
Contact the Parish Office for the password.

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

Lamentations 3.22–23

Rev'd Timothy writes...

Our gospel passage this week offers two intercalated stories of Jesus' healing power; the daughter of Jairus, a synagogue leader, and an unknown woman who had, for the same length of time as the girl had been alive, suffered from haemorrhages. These are, on the face of it, very different women. One is part of a privileged family, the other someone who would have been seen as an outcast because of her condition. But there are great points of contact. Both have a common bond in that they encountered Jesus, and witnessed his divine power. Both were healed. Both restored to life, the one literally, the other to a full part of the community. In other words both were transformed.



Perhaps the most intriguing words in this story are those of Jesus in verse 34; "Daughter, your faith has made you well; go in peace, and be healed of your disease." We can question whether faith (of the woman or of Jairus) was necessary in order for Jesus to heal, or whether it was faith (or belief) that brought the women to the places where Jesus would meet them. Healing results in these two cases, but we wonder about the other women with similar conditions who were not healed, and we know that the woman, like us all, would likely succumb to other diseases. And Jairus' daughter would one day die again.

But the key message is that Jesus brings peace. This is the true meaning of healing, more than any cure that may, or may not transpire, when we encounter Jesus in his divine power.

CMS Sunday

This Sunday we will remember the work of CMS, as they pursue their mission to bring about 'A world that knows Jesus'.



In particular we will pray for our link missionaries, Bruce and Libby Hayes, working in Nepal. As they are coming to the final end of their time in Nepal they are entering a time of RAFT (Reconciliation, Affirmation, Farewell, Think Destination). They ask for prayer for a final work visa to enable them to continue for the next 4 months, for a new teacher at the school where Libby has worked, and for others taking on new roles.

They have sent us a lovely video message that we will play at both services, and copies of their recent newsletter will be available.



Readings for Sixth Sunday after Pentecost

First Reading (7am only)

A reading from the second book of Samuel

¹ After the death of Saul, when David had returned from defeating the Amalekites, David remained two days in Ziklag.

¹⁷ David intoned this lamentation over Saul and his son Jonathan. ¹⁸ (He ordered that The Song of the Bow be taught to the people of Judah; it is written in the Book of Jashar.) He said:

¹⁹ Your glory, O Israel, lies slain upon your high places!

How the mighty have fallen!

²⁰ Tell it not in Gath,

proclaim it not in the streets of Ashkelon;

or the daughters of the Philistines will rejoice,

the daughters of the uncircumcised will exult.

²¹ You mountains of Gilboa,

let there be no dew or rain upon you, nor bounteous fields!

For there the shield of the mighty was defiled,

the shield of Saul, anointed with oil no more.

²² From the blood of the slain,

from the fat of the mighty, the bow of Jonathan did not turn back, nor the sword of Saul return empty.

²³ Saul and Jonathan, beloved and lovely!

In life and in death they were not divided;

they were swifter than eagles,

they were stronger than lions.

²⁴ O daughters of Israel, weep over Saul, who clothed you with crimson, in luxury,

who put ornaments of gold on your apparel.

²⁵ How the mighty have fallen in the midst of the battle!

Jonathan lies slain upon your high places.

²⁶ I am distressed for you, my brother Jonathan;

greatly beloved were you to me;

your love to me was wonderful, passing the love of women.

²⁷ How the mighty have fallen,

and the weapons of war perished!

2 Samuel 1.1, 1.17-27

Psalm 130

¹ Out of the depths have I called to you, O Lord:

Lord, hear my voice;

² O let your ears consider well: the voice of my supplication.

³ If you, Lord, should note what we do wrong:

who then, O Lord, could stand?

⁴ But there is forgiveness with you: so that you shall be feared.

⁵ I wait for the Lord, my soul waits for him:

and in his word is my hope.

⁶ My soul looks for the Lord: more than watchmen for the morning, more, I say, than watchmen for the morning.

⁷ O Israel, trust in the Lord, for with the Lord there is mercy: and with him is ample redemption.

⁸ He will redeem Israel:
from the multitude of their sins.

Second Reading (7am & 9am)

A reading from the second letter to the
Corinthians

⁷ 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.

⁸ I do not say this as a command, but I am
testing the genuineness of your love
against the earnestness of others. ⁹ 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.

¹⁰ 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—
¹¹ now finish doing it, so that your
eagerness may be matched by
completing it according to your means.

¹² For if the eagerness is there, the gift is
acceptable according to what one has—
not according to what one does not have.

¹³ 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

¹⁴ your present abundance and their
need, so that their abundance may be for
your need, in order that there may be a
fair balance.

¹⁵ 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.'

2 Corinthians 8.7-15

Gospel Reading

A reading from the gospel of Mark

²¹ When Jesus had crossed again in the
boat to the other side, a great crowd
gathered round him; and he was by the
lake. ²² Then one of the leaders of the
synagogue named Jairus came and, when
he saw him, fell at his feet ²³ 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.' ²⁴ So he went with him.

And a large crowd followed him and
pressed in on him. ²⁵ Now there was a
woman who had been suffering from
haemorrhages for twelve years. ²⁶ She
had endured much under many
physicians, and had spent all that she
had; and she was no better, but rather
grew worse. ²⁷ She had heard about
Jesus, and came up behind him in the
crowd and touched his cloak, ²⁸ for she
said, 'If I but touch his clothes, I will be
made well.' ²⁹ Immediately her
haemorrhage stopped; and she felt in her
body that she was healed of her disease.

³⁰ Immediately aware that power had
gone forth from him, Jesus turned about
in the crowd and said, 'Who touched my
clothes?' ³¹ And his disciples said to him,
'You see the crowd pressing in on you;
how can you say, "Who touched me?"'

³² He looked all round to see who had
done it. ³³ But the woman, knowing what
had happened to her, came in fear and
trembling, fell down before him, and told
him the whole truth. ³⁴ He said to her,
'Daughter, your faith has made you well;
go in peace, and be healed of your
disease.'

³⁵ 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?' ³⁶ But overhearing what they said, Jesus said to the leader of the synagogue, 'Do not fear, only believe.' ³⁷ He allowed no one to follow him except Peter, James, and John, the brother of James. ³⁸ When they came to the house of the leader of the synagogue, he saw a commotion, people weeping and wailing loudly. ³⁹ When he had entered, he said to them, 'Why do you make a commotion and weep? The

child is not dead but sleeping.' ⁴⁰ 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. ⁴¹ He took her by the hand and said to her, 'Talitha cum', which means, 'Little girl, get up!' ⁴² And immediately the girl got up and began to walk about (she was twelve years of age). At this they were overcome with amazement. ⁴³ He strictly ordered them that no one should know this, and told them to give her something to eat.

Mark 5.21-43

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Compassionate Leadership

How do we lead in the midst of scarcity, pain, and God's call to us? The word "vulnerable" had its origins from Latin *vulnerare* "to wound." What does it look like to lead from a place of being wounded?

Out of the depths of grief, David laments the death of Jonathan and Saul. Out of the depths, a psalmist calls out to God. Out of the depths of desperation, Jairus calls to Jesus. Out of the depths, a woman grasps to touch Jesus' cloak. Experiences of vulnerability cause us to feel as if we have nowhere to turn. In these times and places, we are invited to turn to God, whose compassion knows no boundaries. Themes of compassion and waiting weave through this week's scriptures.

2 Samuel 1:1, 17–27 David offers a powerful model for public grief, both corporate and personal. The command that this word not be proclaimed in Philistine cities does not attempt to hide sadness. Rather, it centres on the expression of sorrow among the bereaved of Israel. David affirms the value of public lament by ordering the teaching of this song. Yet, these words also lay bare the personal nature of David's loss. In grief, David risks the admission of vulnerability; his compassion graciously laments not only his beloved but also his former rival.

The writer of Psalm 130 calls out to God from the depths of pain and suffering. The precise nature of the pain that creates the plea remains hidden. But we need not know why to learn from this cry of pain and declaration of ultimate trust. This lament might easily be the words of Jairus and the unnamed woman before healing comes in the "story within a story" in this week's gospel passage.

Mark 5:21–43 contrasts the unnamed woman with that of a known leader in the synagogue. It also highlights their common vulnerability, which leads them to seek Jesus' healing powers.

Details of the story imply Jairus and the unnamed woman have run out of options; they are desperate. Mark notes that Jairus "begged repeatedly." The woman has expended her resources and found no relief in the 12 years of suffering. As a result, each takes risks. Jairus breaks rank with other religious leaders who view Jesus as a threat (Mark 3:1–6). The woman touches a man in public who is not family. Both Jairus and the woman "fall" at the feet of Jesus. Jairus does so to ask for help. The woman does so "in fear and trembling." Their actions implicitly respect Jesus' identity and power.

The woman knows Jesus' reputation as a healer and believes that touching his robes will bring healing. Jesus does not tell her to wait for his touch; healing comes. Jesus does not ask Jairus to find someone else to help because some leaders oppose Jesus. Healing comes. These miracles show the character of compassion: responsive to those who are vulnerable.

The story ends with Jesus declaring that "no one should know this." This command happens so often in Mark; it has been named the "Messianic secret." The identity and power of Jesus will not be fully revealed until later in Jerusalem when the nature of the Messiah as embodied by Jesus will become clear. At that time, Jesus will challenge the powers of the temple and Rome – not as a warrior ruler, as some expected, but through the cross.

Compassion invites a fair balance between one's abundance and another's need in an appeal to the church in 2 Corinthians 8:7–15. Yet even Paul's urgings must wait upon their decision.

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As a whole, these passages consider how individuals and communities respond in the face of loss. In what ways does grief flow from and become shaped by different experiences of loss – loss of dreams, loss of relationship, loss of life? For what do we cry out and grieve in our lives and the church today? Where would we risk vulnerability for the sake of healing?

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Robyn Maxwell

Thank you to all who have contributed to helping Robyn (the former Chappy at Weller's Hill State School), who had to retire on serious medical grounds in May, with travel vouchers to assist in getting to medical appointments. A final opportunity to contribute is this weekend. Please put money (labelled) in the collection plate, or use the direct options on the back page of this Notice Paper, with 'Robyn Maxwell' as a reference.

For our Prayers

Prayer for the day

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.

The World

Pray for the people of France and the United Kingdom as they go to the polls this week, for wisdom for all those who seek office, and for peace both through the voting and in the aftermath.

Anglican Communion

Hong Kong Sheng Kung Hui

The Parish of Charleville: Visiting Clergy

Anglicare SQ Youth Justice

Our missionary partners

Pray for all the workers sent and supported by CMS who seek to promote 'a world that knows Jesus, especially our link missionaries, Bruce and Libby in Nepal.

Our parish

Pray for those of our parish travelling, both in Australia and overseas, for their safety and the opportunity for refreshment.

Local Schools & Colleges

Queensland University of Technology, University of Queensland, Griffith University

Those who are sick, frail or emotionally stressed

Ryan, Jocelyn Hawes, Peter F, Peter Pressdee, David F., Jan Moody, Robyn and Maxine McElnea, June McNicol, Rita Johnson, Sharon L., Margaret Sheehan, Don Rennie, Georgina Crawford, Glenda, Sue, Liz and Angie Lockhorst, Rev'd Shane Hubner, Robyn Maxwell.

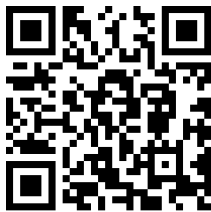
From the Parish Book of Remembrance

1 July: Linda Jane Goodwin, Jack Coulson Baxter; *2 July:* David James Leyburn Richardson, Evelyn Mary Shaw, Audrey Dell Marshall; *3 July:* Hazel Jean Park; *4 July:* James Alexander Florence, Estelle Margaret Malcolm, Malcolm John Gerrard; *5 July:* Evelyn Alice De Voil, Tamara Jane Gebert; *6 July:* Samuel Albert Wonnacott Dowling, Corrinne Valda Lawson.

Parish Camp

The camp is booked for 3rd-4th August, back at Glengarry Boys Brigade campsite, so mark these dates in your diary NOW!

Booking forms (online or paper) are available TODAY.



← Scan this QR code to book now!

Please take care when lighting the **votive candles**. It is safer to use the gas-lighter provided and to place candles starting from the back of the sand tray. Please also avoid queuing after Communion – it might be easier to light a candle before the service when you arrive. Children should always be supervised in this area.



Family Service

On 14th July at 9am we will hold another of our family communion services with the children helping to lead many parts of the service.

Children's Church for term 3 starts the following week on 21st July.



Services This Week:

Tuesday-Friday

6pm: Evening Prayer on Zoom

Sunday 7th July

(7th Sunday after Pentecost)

7am: Holy Communion (St Luke's)

9am: Family Communion (St Lukes's / Zoom)

Readings: 2 Samuel 5:1-5,9-10, Psalm 48, 2 Corinthians 12:2-10, Mark 6:1-13

Keep in touch:

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✉ families@stlukesekibin.org.au
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Parish Wardens:

Brian Wood (0466 656 149)

Alison Lampe (0408 183 701)

Lynn Mitchell (0409 150 861)

Offerings:

Bank details (internet banking):

Anglican Parish of Ekibin

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