

[Music] >> So glad you're here.

And we have some people who've come a very long way to be with us today.

So welcome.

I had to hear here.

We have some people who are watching this.

We'll be watching this.

So we want them to the service kind of like an extension of us today.

It does feel a bit warm in here.

So I will try to minimize the hot air that comes from this direction.

But it may mean that when we do sitting and standing, if you find it's just too warm to worry about that, use your best judgment.

Be comfortable.

I think it's the day.

We are into the Pentecost season.

And the more I read from Mark's Gospel, the more I think I'm like the people scratching my head.

Who is this?

Jesus, what is he up to?

And today, there is a story of him healing two people.

And he calls them both daughter.

I think that's worth thinking about.

So we will a bit later.

[Music] The Holy Gospel according to St.

Mark.

When Jesus had crossed again in the boat to the other side, a great crowd gathered around him and he was by the sea.

One of the leaders of the synagogue named Jairus came and when he saw Jesus 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 well and live."

So Jesus went with Jairus and the large crowd followed him and pressed in on him.

Now, there was a woman who had been suffering from hemorrhages for 12 years.

She had endured much under many physicians and had spent all that she had.

And she was no better.

But rather, she grew worse.

When she had heard about Jesus, she came up behind him in the crowd and touched his cloak for she had said, "If I but touch his clothes, I will be made well."

Immediately, her hemorrhage stopped and she felt in her body that she was healed of her disease.

Immediately aware that the power had gone forth from him, Jesus turned about in the crowd and asked 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?"

And Jesus looked all around to see who had done it.

But the woman, knowing what had happened to her, came in fear and trembling and fell down before him and told him the whole truth.

And Jesus said to her, "Daughter.

Daughter, your faith has made you well.

Go in peace and be healed of your disease."

While Jesus 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, Jesus saw a commotion, people weeping and wailing loudly.

When Jesus entered the house, 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 Jesus put them all outside.

And he took the child's father and mother and those who were with him and went in to where the child was.

He took her by the hand and he said to her, "Talitha com."

Which means little girl, get up.

And immediately the girl got up and began to walk about, she was about 12 years of age.

At this, they were overcome with amazement.

Jesus ordered them strictly that no one should know this and then told them, "Give her something to eat the gospel of our Lord."

Won't you be seated?

Grace and peace to you from God in three persons, blessed Trinity.

We're going to do a little fill in the blank.

You will answer inwardly.

I will start a sentence and you will fill it in.

A woman's place is in.

Some of you are smiling.

Some of you are not.

Hold that answer with you.

And think about a woman who was supposed to know her place and didn't.

Or maybe she knew her place and chose to not be there anymore.

She had it.

It's not like she had a rich synagogue daddy named Jairus to advocate for her.

It's not like there were crowds of people weeping and lamenting for her.

She didn't even have a family doctor anymore because she had gone through the mall and they weren't able to help and she'd run out of money.

And the way society was structured back then, somebody with a chronic illness, especially one that involved bleeding, needed to be apart from the community.

Not because they were bad, but because that was considered a health risk.

So this woman's place was by herself.

There doesn't sound like there were any family to plead her case, to intercede on her behalf to Jesus.

And as they go through this crowded town, this woman, and I can only imagine how it is that she managed to physically place herself to be able to touch the robe, that hem of Jesus garment.

Picture Jesus being surrounded by the phalanx of his followers.

They do this to try to keep the crowds it may because many want something from Jesus.

Fine, but many more want him ended.

So you don't want people working their way into close, do you?

This woman who was supposed to know her place probably crawled, worked her way in between feet, and robes, and staffs, and legs, because she was convinced, convinced that even if she could touch something that touched Jesus, her life would change.

A few years back, I heard a sermon by the Reverend Dr.

Otis Moss III, who was at Trinity Church in Chicago.

A very powerful sermon in which he asked the question, "What does this woman have left to lose?"

And later decided, well, at least she would get a change of scenery by vacating the place that people put her in to go seek out Jesus.

And what is it that happens?

Jesus isn't even sure at first.

Now the woman could have cut and run newly healed and not said anything, but scared as she was.

She fasted out, not knowing how Jesus was going to react, and he called her daughter.

Not lady, not ma'am, not miss daughter.

That means something, because who you are in Jesus' world is based entirely on who your family is.

To be a daughter means you have someone now looking out for you.

To be a daughter means you belong, that you have a place, and it's not off somewhere to be forgotten.

Jesus, in effect, has pledged himself to her.

In modern parlance, we would say Jesus tells her he's got her back.

He calls her.

This didn't happen, it only happened in my imagination, that a serophination woman who debated Jesus about crumbs from the table and this lady get to have coffee together.

They compare notes about what God has done for them, healed them, brought them back, reintegrated them into their societies.

And together they say, can you believe that a breadcrumb or a touch of the hem of a garment made all the difference?

Daughter, your faith has made you well.

Mark doesn't tell the story about the judgment of the sheep and the goats, but it's not very far from one's mind.

Because Jesus is kind of famous by now for redefining what family means, and in his redefinition he does not contract the definition, but expands the definition.

Anybody who does the will of God is family.

Anybody who goes on in Matthew chapter 25, if you want to look this up later and make sure I'm not just making stuff up as I go along, Jesus says that all societies will be judged.

They will be judged based upon whether they cared for or failed to care for the least of these.

And Jesus doesn't call them chumps or losers.

He calls them his sisters, his brothers, his family.

Whatever nations do to the least of these, it is as if you've done it to me or failed to do for me.

When Jesus is baptized, you might remember the voice from heaven.

And depending on which gospel you read, the voice says different things slightly.

But the clear message is Jesus, the beloved son.

Jesus, the beloved son, turns and finds a random, desperate woman with nothing to lose, and the beloved son calls her daughter.

I leave you to puzzle.

Does that mean she's our sister?

Amen.

[Music] [Music] [Music] [Music] [Music] [Music]