

Key Scripture - Mark 5:26

She had endured much under many physicians, and had spent all that she had; and she was no better, but rather grew worse.

Theme - Natural and Normal



**Welcome and Announcements**

- † Newcomers please sign our guestbook
- † Special requests may be made through Facebook
- † Trinity is Welcoming, Open, Inclusive and Accessible.
  - Trinity is an Affirming Congregation
- † We continue to pray for those who were impacted by the discovery of 215 graves at the Kamloops Residential School.
- † Given the fact that the population may not be fully vaccinated until early Autumn; Trinity will not resume “In Person” Worship until September.
- † Services are pre-recorded during the week prior to the Sunday they represent, then posted to [Facebook](#). You will find a window to the Facebook Page on our [Website](#). You will also find a link to our [Bulletin Page](#). Services are rebroadcast on COGECO (Your TV) the following Sunday 10:00 am and 2:00 pm.
- † **The Annual Congregational Meeting will be September 12, 2021.** At which time, we should be able to have more than 10 people in person.
- † **We are pausing the Grocery Gift Card program.**

† If you do not already track news and events in our larger Church Community, you may wish to [visit the United Church of Canada Website](#). [E-ssentials](#) is a helpful NewsLetter you may wish to consider.

## **Healing Pathway Ministry - Distance Healing Circle - Trinity United Church**

While in-person sessions are inadvisable during the Pandemic, the Healing Pathway Ministry will be offering a group distance healing session for twenty minutes starting at 1:00 pm on the 2nd and 4th Wednesdays of the month.

Distance healing is a form of prayer which recognizes that we are all One in the Source of Life. Both the receiver and practitioner set their intention to open to the Sacred Spirit and to allow the Healing energy of the Spirit to flow in and through them.

You are invited, if you wish, to join the virtual circle via [Zoom](#)

If you wish to have a conversation and / or book an individual healing session, email -

[trinitysmithsfallshealingpathway@yahoo.com](mailto:trinitysmithsfallshealingpathway@yahoo.com)

You may also explore the First United, [Ottawa Healing Pathway Care Package](#) which is packed with reflections, meditations and other resources.

Blessings from the Healing Pathway team

## **Acknowledging Traditional Territory**

Smiths Falls is located on the traditional territory of the Algonquin peoples dating back countless generations. We are grateful for our neighbours and recognize the opportunity to exercise the Ministry of Reconciliation

**Introit** MV 220 "Hope Shines as the Solitary Star"

Hope shines as a solitary star,  
faith is the inner light.  
You and I together mirror the Light of Lights,  
and illumine the pathway home.

**Call to Worship**

Sing Praises, all you faithful ones  
**God hears us in our fear and our sorrow**  
Where there was no way  
**God leads us in a new way**  
Where there was no mercy  
**God surprises us with fresh mercy**  
Where there was weeping  
**God invites us to dance with joy.**

**Opening Prayer**

You yearn to be close to us  
that we can know you  
in every hope,  
in every relationship.  
You long for us to trust in your power  
to bring to life new possibilities  
where there has been no hope.  
Meet us here today and  
teach us to recognize  
the ways of life and hope into which you are leading us.  
So may your desires become our desires,  
your work become our work,  
and our community  
the place where you are sought and found.

In Jesus' name we pray, Amen.

**Hymn** MV 133 "Jesus Laughed Out Loud" vs 1,2,5

Jesus laughed out loud to see the children play;  
His joyful presence drew a crowd we could not send away.

Jesus healed a child by asking her to rise,  
And doubtful people wept and smiled to see her open eyes.

Jesus called my name when he was passing by;  
My life will never be the same; this love will never die.

### **Time With Children**

Hello Young Folk,

I hope you are actually there. Where I am, you can see me but I cannot see you. This is perfect if you like the time with Children but you do not like being in front of the Church. This is quite different than when we meet in person. When we are in person, we sit together in the front of the church and we face the congregation and have a chat. When we are in person, I think I know how the Children's time will go ... but it goes wherever it wants... This way, the Children's time kind of goes in a straight line ...

Sometimes, when we have Children's Time and there is a new person visiting, they are reluctant to come to the front because it is hard to get up and walk around in front of strangers. This is very easy to understand.

Because I am a Minister, I have to stand up in the front all the time. But, when I am on vacation and visiting another church ... especially where folk do not know me, I kind of like to hide. In real life, I am very happy not to be seen. Do you know the best place to hide in the church? At the front. Nobody else sits there.

I suppose this is the same at school. Sometimes you want to hide. Sometimes, you want to be seen. And it is easy to guess when you want to be seen and when you do not ...

Like when your Teacher asks a question and you know the answer ... You raise your hand ... You might even wave it. If the Teacher is walking around, you might keep your eyes on them and track them as they go around the edge of the class or through the rows of desks .... It is even better when everybody will get to hear you say the exact right thing ...

Oh, oh, oh, oh ... I know the answer ... Oh, oh, oh, oh .... Look at me, look at me... For sure, you want to be seen.

What if you do not know the answer ... You keep your hand flat on the desk. You are so scared of the Teacher seeing you that you make little hand prints with your sweat ... You do not even move your eyes. If the Teacher is walking around, you never look as they go around the edge of the class or through the rows of desks .... You can feel them moving like they are a ghost ... but you cannot see them and you pray that they cannot see you ... You might even try to control the Teacher with the power of your mind, "I do not know the answer ... Look away, look away."

So depending upon whether you think you will look smart or not so much, you either want to be seen or you want to be invisible.

In the Gospel Lesson today, there are two main characters besides Jesus. Jairus, who was a man of some importance and respect in the community and a woman, whose name we do not even know, who had a kind of condition that people around her would find uncomfortable. Both people needed Jesus' help.

Jairus, because he was well respected, never had to hide. He came right up to Jesus and insisted ... like when you know the answer and you want to be seen ... Oh, oh, oh oh ... heal my daughter ... and Jesus did.

The woman, because she was rejected, always had to hide. She came up to Jesus and just touched his cloak in secret. She did her best to be invisible. She did not say a word. She was healed. She hid so well that Jesus did not even see her. He felt her though, and when she showed herself, Jesus said she was free to go in peace.

In June, we have remembered that this is Pride Month, National Aboriginal History Month, June 21 was National Aboriginal Day and today is Canadian Multiculturalism Day and this Thursday, July First, is Canada Day. Let us pray that this Canada that we love and sing about will be the kind of Canada where all people can be free to be who they are without hiding, without being afraid, without thinking that the way they are different means they will be rejected... ever.

### **Children's Prayer**

Dear God,

We pray that all the ways we are different will never be a reason to hide or to be ashamed. We pray that the ways our neighbours are different will be honoured and recognized. We pray especially, that if and when people are afraid of being different that it would never be because of us. We pray that our church will always be a safe place to be seen and to be heard.

Amen.

### **Hymn** MV132 "Great Sorrow Prodded Jairus"

Great sorrow prodded Jairus  
to seek the Healer's touch -  
"My little girl is dying,  
I need your help so much."  
When Jesus stood beside her,  
he took the child's limp hand,  
he brought back life and laughter  
by saying, "child, now stand."

Through years of pain and torment  
the woman yearned for peace,  
while people scorned and shunned her,  
she prayed her pain would cease.

When Jesus felt her presence  
he touched her trembling hand,  
"your actions, daughter, healed you,  
in faith and wholeness, stand."

Wherever people hunger  
for faith and hope and trust,  
where people search for wholeness,  
for treatment that is just -  
Christ, give your healing presence,  
your strong and gentle hand,  
your voice to lift us upwards,  
by saying, "child, now stand."

### **Call to Confession**

God calls us to take a risk,  
to be like the woman in the gospel  
who reaches out to Jesus for healing;  
or the father who brings Jesus to his dying daughter.

Let us ponder the places of our lives where we may resist turning to  
God for healing and change.

### **Prayer of Confession**

When we resist your call to open our hearts to allow  
the freshness of your grace to enter:  
**God have mercy.**

When we close our eyes to your new and unexpected  
possibilities  
of healing and reconciliation.  
**Christ have mercy.**

When we let fear overwhelm us,  
and cling to the security of what we know  
instead of risking new steps toward your freedom and  
justice:

**God have mercy.**

### **Words of Assurance**

God's mercies are fresh every morning.  
In Christ God offers forgiving grace  
and welcome into a community of  
trust, abundance, and hope.  
Let us give thanks for the mercy of God.

**Scripture**            Lamentations 3:22-33;  
                              Psalm 30 (VU757);  
                              Mark 5:21-43

### Lamentations 3:22-33 (NRSV)

The steadfast love of the Lord never ceases,  
his mercies never come to an end;  
they are new every morning;  
great is your faithfulness.  
“The Lord is my portion,” says my soul,  
“therefore I will hope in him.”

The Lord is good to those who wait for him,  
to the soul that seeks him.  
It is good that one should wait quietly  
for the salvation of the Lord.  
It is good for one to bear  
the yoke in youth,  
to sit alone in silence



when the Lord has imposed it,  
to put one's mouth to the dust  
(there may yet be hope),  
to give one's cheek to the smiter,  
and be filled with insults.

For the Lord will not  
reject forever.

Although he causes grief, he will have compassion  
according to the abundance of his steadfast love;  
for he does not willingly afflict  
or grieve anyone.

Psalm 30 (VU757)

*Refrain -*

*Though tears flow for a night,  
the morning brings new joy.*

I will extol you, O God, for you have lifted me up;  
**you have not let my enemies triumph over me.**

O God, my God, I cried to you for help,  
and you restored my health.

**You brought me back from the dead;  
you saved my life as I was going down to the Grave.**

Let all your servants sing praises to you,  
and give thanks to your holy name.

Your anger is but for a moment,  
but your kindness is life eternal.

*Refrain -*

*Though tears flow for a night,  
the morning brings new joy.*

In my prosperity I said,

**“I shall never be shaken; your favour, O God,  
has made me as firm as any strong mountain”.**

You turned your face away from me, and I was greatly dismayed.

I called to you; I made my appeal:

**“What profit is there in my death,  
in my going down to the Grave?**

Will the dust give you praise?

Will it proclaim your faithfulness?

**Hear, O God, and be gracious to me;  
O God, be my helper”.**

*Refrain -*

*Though tears flow for a night,  
the morning brings new joy.*

You turned my mourning into dancing;

**you stripped off my sackcloth and clothed me with joy,  
so that my heart will sing your praise without ceasing.**

**O God, my God, I will give thanks to you forever.**

*Refrain -*

*Though tears flow for a night,  
the morning brings new joy.*

Mark 5:21-43 (NRSV)

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

**Meditation** "Blowin' in the Wind" (Dylan)

## **Reflection**     Natural, Normal, Connected - Like Everybody Else

It is amazing how strong the drive is to be natural or normal. Even when we do not know what that actually is. Sometimes, our craving to be natural and normal is so strong that we resort to unnatural means to achieve it. If you were a runner nearly ten years ago, you may remember the Barefoot Running phenomenon. Born to Run, described how the human is designed as a runner, significantly, we sweat and our necks have special ligaments to keep our head stable and our feet are a masterpiece of creation. The belief was that we run best when these masterpieces of creation are bared to the ground. Hence the barefoot running revolution.

No sooner had people begun to consider running in bare feet, running shoe companies started marketing running shoes for barefoot runners. I love saying that. I ran in them for a while. I did not find that they helped. I was living in Winnipeg at the time. Winnipeg is a slab of concrete floating on a wetland ... barefoot running ... even with barefoot running shoes ... is hard on the knees. It took me months to recover.

I followed natural remedies for a time. Garlic is a natural healer. So I popped natural garlic supplements like candy. Not to make too fine a point, but gel caps are not ... well ... natural. I bought them anyway. They made me smell bad.

Raw vegetables are natural and very good for you ... What can be more natural than three pounds of carrots poured in a glass while all the solid bits are extracted.

I believe that part of our quest to be “natural” is a desire to be “normal.” To be connected to be grounded in our environment, our community, our society. To be “natural” is to fit, to belong. It is a powerful drive and we will pay dearly for it. Like the woman with a hemorrhage for 12 years and spent all she had to be normal for in her condition, she was shunned and separated from her community. She was considered “unclean.” This was not the kind of “Special” anybody wants to be.

Jairus was special, the kind you want to be. He was a Synagogue leader. He was definitely connected and accepted. In today’s Gospel, his

daughter is sick. It would seem that this was an acute illness, meaning it came on suddenly. For 12 years she was fine, now suddenly she is ill to the point of death. Jarius wants an immediate cure. He approaches Jesus publicly. He states his need. He begs Jesus repeatedly. He was up front, open and insistent. Jesus responds directly to Jarius and goes with him. Special attention for Jarius was positive.

Contrast this with the woman suffering a hemorrhage. She has a chronic condition. She has suffered for 12 years. She has been to every physician she could afford until all her resources were exhausted.

She likely becomes part of the crowd in some form of disguise. She may have covered her face so as not to be seen or recognised. She certainly did not approach Jesus openly. She came up behind him.

The woman's life would include a constant washing and drying of rags to catch the flow of blood. Her condition was known as such, it is embarrassing. Her condition excludes her from worship and community life. All garments, linens, utensils, and furniture she touched, sat on or used had to be washed. People who touched her were unclean until evening. This was a horrible state. This would long to be included in mainstream society. She did not want to be this kind of special, she wanted to be normal, natural, connected, grounded, so much so that she had spent all her money on a worthless chase of healing from physicians who only increased her suffering.

Special attention for this woman was negative. And she would get a lot of attention.

*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 hemorrhage 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?"*

**Jesus ... did not ... see ... her.** Think about that. Jesus saw Jairus, everybody did.

*"...his disciples said to him, "You see the crowd pressing in on you;*

*how can you say, 'Who touched me?'*”

Jesus did not see the woman with the discharge. Nobody did.

I used to think this was awful. How could Jesus not see her? How do you think the woman would feel, having not been seen by Jesus or by the very crowd that is pressing in on Jesus and each other?

What happened when people **did** see her ... *“She had endured much under many physicians, and had spent all that she had; and she was no better, but rather grew worse.”* The physicians saw her for 12 years. This left her destitute and in worse health. If the crowd **had** seen her, she would have been shunned. To touch her would be to become unclean.

How do you think the woman would feel, having not been seen by Jesus or by the very crowd that is pressing in on Jesus and each other? She would feel relieved. Being seen was the last thing she wanted. She was special in the exact opposite way as Jairus. For Jairus, to be seen was to be honoured. For this woman, to be seen was to be shunned and humiliated. *‘Who touched me?’* speaks to the effectiveness of the woman’s stealth and learned invisibility.

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

Now the woman falls down before Jesus, openly, just like Jairus did. Now the woman can tell him her whole truth, just like Jairus did. The woman did not want to be special, she wanted to be normal. She wanted her place to be open and natural, just like everybody else. Nothing more. In Jesus, she found that way and place where she could tell her whole truth, to be accepted, to have her own place along with everybody else. And it cost nothing. She was elevated to the place of healing and inclusion without taking a single thing away from anybody else because the place to which she was elevated was hers all along.

The woman in today’s Gospel represents all folk who are

marginalized, subject to discrimination, shunned. All folk who are afraid to speak their whole truth. She represents Indigenous folk whose story is not celebrated, whose reality is unregarded, whose voice is unheard.

It is unfortunate that there are still folk who find Pride distasteful and find it so because they resent what they believe is a group wanting special status. This is not the case, wanting to be treated like everybody else is not seeking special status. Wanting to be free from discrimination because of whom you love is not wanting to be special. Wanting Next of Kin recognition for the person with whom you spend your life is not wanting to be special. Wanting to be married ... or not, is not seeking special status. Wanting to walk through the crowd without people being offended is not to seek something special, it is a desire to be treated like everybody else ... Natural and Normal.

The fact that Jesus did not notice the woman with a hemorrhage means that Jesus saw her as one of the regular followers in the crowd... diverse but not unnatural, abnormal, shunned. This is what she wanted.

This is nothing more than what we all want, a place to be. Pride Month, National Aboriginal History Month, National Aboriginal Day, Canadian Multiculturalism Day, Canada Day all speak to this desire. Let us pray that the aspirations of all these observances and days find full manifestation in our church and community always and every day, Amen.

**Hymn** "For Everyone Born" vs 1,4,5

For everyone born, a place at the table,  
For everyone born, clean water and bread;  
A shelter, a space, a safe place for growing,  
For everyone born, a star overhead.

**Refrain -**

***And God will delight when we are creators of justice and joy,  
Compassion and peace:  
Yes, God will delight when we are creators of justice,***

***Justice and joy.***

For gay and for straight, a place at the table,  
Transgender and queer, in one single tree,  
Engaging each gift, and blessing each cov'nant,  
For gay and for straight, a new way to be.

***Refrain -***

***And God will delight when we are creators of justice and joy,  
Compassion and peace:  
Yes, God will delight when we are creators of justice,  
Justice and joy.***

For everyone born, a place at the table,  
To live without fear, and simply to be,  
To work, to speak out, to witness and worship,  
For everyone born, the right to be free.

***Refrain -***

***And God will delight when we are creators of justice and joy,  
Compassion and peace:  
Yes, God will delight when we are creators of justice,  
Justice and joy.***

**Invitation to the Offering**

The freshness of God's mercy and love,  
the continued generosity of God's gifts to us,  
call for thanksgiving and generosity on our part.  
This church stands because of the faithful generosity  
of those who came before us, and  
its ministry grows today  
because of the hopeful, expectant generosity that lives in us.  
Let us gather our gifts together, then, and offer them



in gratitude, heartfelt commitment, and praise.

### **Offering Prayer**

Generous God, take our gifts this day and use them  
so that we may be part of your great work in this world.

Through our giving,  
bring a brighter day of justice and love,  
not just in our community but  
in the world beyond these walls.

Strengthen our church and the whole United Church of Canada  
so that we grow together each day  
into a powerful voice for healing and peace. Amen.

### **Hymn 518 "As Those of Old Their First Fruits Brought"**

As those of old their first-fruits brought  
of vineyard, flock, and field  
to God, the giver of all good,  
the source of bounteous yield,  
so we today our first-fruits bring,  
the wealth of this good land:  
of farm and market, shop and home,  
of mind and heart and hand.

A world in need now summons us  
to labour, love, and give;  
to make our life an offering  
to God that all may live.  
The church of Christ is calling us  
to make the dream come true:  
a world redeemed, by Christ-like love,  
all life in Christ made new.

With gratitude and humble trust  
we bring our best to you,  
not just to serve your cause,  
but share your love with neighbours too.  
O God, who gave yourself to us  
in Jesus Christ, your son,  
help us to give ourselves each day  
until life's work is done.

## **Prayers of the People**

Ruler supreme,  
who hearest humble prayer,  
Hold our dominion within thy loving care;

Help us to find, O God, in thee  
A lasting, rich reward,  
As waiting for the Better Day,  
We ever stand on guard.

God keep our land glorious and free!  
O Canada, we stand on guard for thee.  
O Canada, we stand on guard for thee.

This is a prayer. So we sing it here as part of our Prayers of and for the People.

## **O Canada**

O Canada!  
Our home and native land!  
True patriot love in all of us command.

With glowing hearts we see thee rise,  
The True North strong and free!  
From far and wide,  
O Canada, we stand on guard for thee.

God keep our land glorious and free!  
O Canada, we stand on guard for thee.  
O Canada, we stand on guard for thee.

O Canada!  
Where pines and maples grow.  
Great prairies spread and lordly rivers flow.

How dear to us thy broad domain,  
From East to Western Sea,  
Thou land of hope for all who toil!  
Thou True North, strong and free!

God keep our land glorious and free!  
O Canada, we stand on guard for thee.  
O Canada, we stand on guard for thee.

Ruler supreme,  
who hearest humble prayer,  
Hold our dominion within thy loving care;

Help us to find, O God, in thee  
A lasting, rich reward,  
As waiting for the Better Day,  
We ever stand on guard.

God keep our land glorious and free!  
O Canada, we stand on guard for thee.  
O Canada, we stand on guard for thee.

*Prayers conclude with:*

We experience God in a relationship from which we draw strength, courage and encouragement.

The ways of knowing God - as Creator, Redeemer, and Sustainer; Father, Mother, Friend; may be expressed in the prayer Jesus taught us -

**The Lord's Prayer**

**We Depart to Serve with Joy**

**Hymn** MV 1 "Let Us Build a House" vs 1,4,5

Let us build a house where love can dwell  
and all can safely live,  
a place where saints and children  
tell how hearts learn to forgive.

Built of hopes and dreams and visions,  
rock of faith and vault of grace;  
here the love of Christ shall end divisions:

*All are welcome, all are welcome,  
all are welcome in this place.*

Let us build a house where hands will reach  
beyond the wood and stone  
to heal and strengthen, serve and teach,  
and live the word they've known.

Here the outcast and the stranger  
bear the image of God's face;

Let us bring an end to fear and danger:

*All are welcome, all are welcome,  
all are welcome in this place.*

Let us build a house where all are named,  
their songs and visions are heard  
and loved and treasured, taught and claimed  
as words within the Word.

Built of tears and cries and laughter,  
prayers of faith and songs of grace;  
let this house proclaim from floor to rafter:  
All are welcome, all are welcome,  
all are welcome in this place.

### **Benediction**

Deep in our hearts,  
we know that we are children of God.  
Remember who you are,  
and walk in the assurance of God's presence and love with you  
always,  
calling you beyond fear into belief and joy.

And may the grace and peace of God  
the Creator, the Redeemer, and the Sustainer  
come upon you this day and remain with you.

### **Choral Amen**

**Postlude** "Over The Rainbow" (Arlen)