

Holy Cross Lutheran Church

Evangelical Lutheran Church in America (ELCA)

7901 Westview Dr.

Houston, TX 77055

Tel. 713-686-8253

Website: www.holycross.us

e-mail: hclc@holycross.us

713-686-8254

Rev. Jim Berggren

June 7, 2026 2nd Sunday after Pentecost

WORSHIP SERVICE

PRELUDE

WELCOME / ANNOUNCEMENTS

GATHERING SONG **Praise to the Lord, the Almighty**

ELW 858

CONFESSION AND FORGIVENESS

P: In the name of the Father, and the Son, and the Holy Spirit.

C: *Amen.*

P: God of all mercy and consolation, come to the help of your people, turning us from our sin to live for you alone. Give us the power of your Holy Spirit that we may confess our sin, receive your forgiveness, and grow into the fullness of Jesus Christ, our Savior and Lord.

C: *Amen.*

P: Let us confess our sin in the presence of God and of one another.

Most merciful God,

C: *We confess that we are captive to sin and cannot free ourselves. We have sinned against you in thought, word, and deed, by what we have done and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. For the sake of your Son, Jesus Christ, have mercy on us. Forgive us, renew us, and lead us, so that we may delight in your will and walk in your ways, to the glory of your holy name. Amen.*

P: God, who is rich in mercy, loved us even when we were dead in sin, and made us alive together with Christ. By grace you have been saved. In the name of Jesus Christ, your sins are forgiven. Almighty God strengthens you with power through the Holy Spirit, that Christ may live in your hearts through faith.

C: *Amen.*

PASTORAL GREETING

THE KYRIE

CANTICLE OF PRAISE *This is the Feast*

PRAYER OF THE DAY

P: The Lord be with you.

C: **And also, with you.**

P: Let us pray, together.

C: **O God, you are the source of life and the ground of our being. By the power of your Spirit bring healing to this wounded world, and raise us to the new life of your Son, Jesus Christ, our Savior and Lord. Amen.**

SCRIPTURE LESSONS

June 7, 2026 – Pentecost 2A

FIRST READING: Hosea 5:15—6:6

¹⁵ Then I will return to my lair until they have borne their guilt and seek my face—in their misery they will earnestly seek me.”

Israel Unrepentant

6 “Come, let us return to the LORD. He has torn us to pieces but he will heal us; he has injured us but he will bind up our wounds. ² After two days he will revive us; on the third day he will restore us, that we may live in his presence. ³ Let us acknowledge the Lord; let us press on to acknowledge him. As surely as the sun rises, he will appear; he will come to us like the winter rains, like the spring rains that water the earth.” ⁴ “What can I do with you, Ephraim? What can I do with you, Judah? Your love is like the morning mist, like the early dew that disappears. ⁵ Therefore I cut you in pieces with my prophets, I killed you with the words of my mouth— then my judgments go forth like the sun. ⁶ For I desire mercy, not sacrifice, and acknowledgment of God rather than burnt offerings.

The word of the Lord.

*Congregation response following the reading is: **Thanks be to God!***

THE PSALM Psalm 50:7-15

SECOND READING: Romans 4:13-25

¹³ It was not through the law that Abraham and his offspring received the promise that he would be heir of the world, but through the righteousness that comes by faith. ¹⁴ For if those who depend on the law are heirs, faith means nothing and the promise is worthless, ¹⁵ because the law brings wrath. And where there is no law there is no transgression.

¹⁶ Therefore, the promise comes by faith, so that it may be by grace and may be guaranteed to all Abraham's offspring—not only to those who are of the law but also to those who have the faith of Abraham. He is the father of us all. ¹⁷ As it is written: "I have made you a father of many nations." He is our father in the sight of God, in whom he believed—the God who gives life to the dead and calls into being things that were not.

¹⁸ Against all hope, Abraham in hope believed and so became the father of many nations, just as it had been said to him, "So shall your offspring be." ¹⁹ Without weakening in his faith, he faced the fact that his body was as good as dead—since he was about a hundred years old—and that Sarah's womb was also dead. ²⁰ Yet he did not waver through unbelief regarding the promise of God, but was strengthened in his faith and gave glory to God, ²¹ being fully persuaded that God had power to do what he had promised. ²² This is why "it was credited to him as righteousness." ²³ The words "it was credited to him" were written not for him alone, ²⁴ but also for us, to whom God will credit righteousness—for us who believe in him who raised Jesus our Lord from the dead. ²⁵ He was delivered over to death for our sins and was raised to life for our justification.

The word of the Lord.

*Congregation response following the reading is: **Thanks be to God!***

GOSPEL ACCLAMATION:

ELW Pg. 151

Alleluia.

Lord, to whom shall we go?

You have the words of eternal life.

Alleluia.

THE HOLY GOSPEL: Matthew 9:9-13, 18-26

The Calling of Matthew

⁹ As Jesus went on from there, he saw a man named Matthew sitting at the tax collector's booth. "Follow me," he told him, and Matthew got up and followed him.

¹⁰ While Jesus was having dinner at Matthew's house, many tax collectors and sinners came and ate with him and his disciples. ¹¹ When the Pharisees saw this, they asked his disciples, "Why does your teacher eat with tax collectors and sinners?"

¹² On hearing this, Jesus said, "It is not the healthy who need a doctor, but the sick. ¹³ But go and learn what this means: 'I desire mercy, not sacrifice.' For I have not come to call the righteous, but sinners."

Jesus Raises a Dead Girl and Heals a Sick Woman

¹⁸ While he was saying this, a synagogue leader came and knelt before him and said, "My daughter has just died. But come and put your hand on her, and she will live." ¹⁹ Jesus got up and went with him, and so did his disciples.

²⁰ Just then a woman who had been subject to bleeding for twelve years came up behind him and touched the edge of his cloak. ²¹ She said to herself, "If I only touch his cloak, I will be healed."

²² Jesus turned and saw her. "Take heart, daughter," he said, "your faith has healed you." And the woman was healed at that moment.

²³ When Jesus entered the synagogue leader's house and saw the noisy crowd and people playing pipes, ²⁴ he said, "Go away. The girl is not dead but asleep." But they laughed at him. ²⁵ After the crowd had been put outside, he went in and took the girl by the hand, and she got up. ²⁶ News of this spread through all that region.

The Gospel of the Lord.

*Congregational response: **Praise to you, O Christ.***

CHILDREN'S SERMON

PR. JIM'S SERMON:



PENTECOST 2A, 6-7-26 MT 9:18-26

INTERRUPTIONS

INTERRUPTIONS: Aren't they aggravating? You are immersed in the story line of a television program, and your train of thinking and viewing is interrupted by Mike, 'The My Pillow Guy,' with a commercial for pillows, dog beds and mattress covers, direct from his factory in Minnesota. You adjust your mental context, for this whole new set of information, and Mike breezily says, "And now I interrupt this message to tell you about Giza Dreams Sheets, while he shows you a map, not of Minnesota, but of the Nile Delta in Egypt where the cotton is grown for his special sheets. Land O'Goshen.

"Interrupt this message," are words indicating high importance of emergency status. Breaking News! A major interruption has just been majorly interrupted. Your mind is baffled in the throes of ideational whiplash. In the confusionness of this maelstrom, you might buy more stuff, simply to achieve conceptual parity. It is genius-level marketing.

It is exactly how the Gospel writers, Mark, Matthew, and Luke, blend opposing story-lines to create one, wonderful recounting of how Jesus healed two totally different people, from opposite life situations with opposite health needs. This healing, a miraculous switcheroo, re-ordered creation from the chaos of despair and death, created social parity in a caste system, diminished human isolation, and lifted up the faith and mercy, that creates hope and life. This is actually a single healing with two widely disparate components colliding at the cusp of an interruption of mortal consequence.

Let us begin by noting that Jesus heals at the absolute extremes of the social margin. The richest man in town, named Jairus, is the ruler, in charge of all synagogue matters, from building and maintenance, to worship and charity. His daughter has been sick and in Matthew's account, Jairus knows that his daughter has already died, but he believes that it is not too late to revive her if he could just get Jesus to touch her. Just a touch.... Even though he is aware that he will face high criticism and maybe even lose his livelihood, and his leadership position by engaging Rabbi Jesus for help. Jesus touching a corpse, would render him, ritually unclean; a blatant public flaunting of ritual law. As it is often said, "Time would be of the essence!"

Shockingly, Jairus must wait for the ministrations of Jesus, while Jesus is interrupted by a woman of no status, ritually unclean for 12 years, completely isolated, and nominally worthless. It is tense meeting of the proposition that only one of these lives should matter.

Jesus doesn't judge Jairus for probable wealth and social standing, and he doesn't ignore the older woman for her impoverishment, uncleanness and marginal status. Both women are Daughters of Israel, and addressed by Jesus as such.

In both back stories leading to this moment, competent authorities have signed off on these cases. The best physicians with the best remedies could not heal the older woman's bleeding. The cost of their quack remedies drove her into poverty. The best undertakers that

Jairus' money could buy, pronounced the young girl dead. Sadly, that was a normal tragedy, back then. By the mid-teens, 60% of people born, had died. Few regular folks lived out their 30's. Only 3% of people reached their 60's. To be considered an older woman means you would be older than 24. Some of Alexander the Great's, most important military acts happened when he was 18 years of age, sweeping south from Macedonia, through Greece.

Both story-lines involve serious ritual uncleanness. Jesus in touching either woman, will be unable to legally function. Unless..... his touch removes the potential for defilement. Jesus can't be accused of uncleanness from touching the woman with a bleeding discharge if she is now clean. Nobody actually witnessed her touching Jesus garment. And Jesus can't be accused of touching a corpse if she is now walking around and eating. This reinforces the truths from the first section of today's Gospel, concerning Matthew, the complaint that Jesus eats with sinners and the unclean, and Jesus' reminder to the Pharisees of Hosea's words, "I desire mercy, not sacrifice."

These two women, likely never met or would ever meet, but they are connected as creational equals through the agency of Jesus. They are in fact absolutely necessary for each other in the grand design. They are together in their need for a healing solution in their dilemmas concerning the blood of life. The Gospel writers speak with amazing candor about volatile and taboo subjects.

The older woman has experienced 12 years of death; uncleanness, isolation and subsequent poverty. The girl has only experienced 12 years of life. She would have been born the same year that the older woman began unstoppable bleeding. On the same day, both were healed. One stopped bleeding and it restored her life. The other had her life restored so that her lifeblood would flow, she would mature, and eventually produce life. Throughout the Bible, blood is life.

Menarche cut short by death, is restored or begun, by an anomaly of menopause, gratefully concluded, all by Jesus' healing agency. Each woman needs what the other woman has. The blood of death becomes the blood of life. And the universe is balanced. Parity is achieved.

Jairus, in faith, has bowed before Jesus as an indication that they are social equals and he is in need. It is a bold move, considering the political climate. Jairus serves a constituency made up of religious elite; Scribes and Pharisees, who are not big fans of Jesus. He asks for a favor and Jesus agrees. This is a public and witnessed social contract. Jesus is duty-bound to drop everything and go. The interruption of the woman with the hemorrhage shocks everyone. Jesus interrupts a life and death mission for a VIP, which is legally contracted, to care for the lowest of the low. That is a faux pas of the highest order, a complete social gaffe, and an embarrassment to anyone with a vested interest in the outcomes.

The scandal is heightened by the public announcement that he is too late to help Jairus' daughter. In all three Gospel accounts, the mourners and the undertakers laugh at Jesus, while he tells the young girl to get up, and instructs the meddling mourners to earn their pay and get her something to eat. His new kingdom is taking shape. The old system of honor, and shame, and religious purity and unchangeable caste distinctions is dead. This is the symbolism of the death

of Jairus' daughter. Wealth, privilege and entitlement are not salvation. Her age of 12 reminds us of the tribes of Israel, who may not survive the 1st century if they don't see that the new Kingdom is a new and very different social order, with equal status and opportunity for all. The New Kingdom is life-giving and affirming for all sides. Jesus lifts us all up. No one has to miss the Kingdom Party!

We all deal with interruptions. Things are going according to plan and then sickness, or tragedy, violence, or winning the lottery happens. Everything changes.

At age 25, I had several goals worked out for my life in the first parish I served, Holy Trinity, Houston. Seminary had insisted on each graduate developing a 5-year plan. 54 days after I arrived, August 23, 1975, the church building burned down. INTERRUPTION. Make a dear friend and then one of you moves away. INTERRUPTION. Be a part of a love that will never die.....and then one of the parties does. Tragic INTERRUPTION.

Interruptions can be exasperating. But we know that life always changes and throws curve balls. Get used to it. Here comes another interruption. Whatever it was that I started doing a long time ago is a distant irrelevant memory because of all the distracting and the beautiful interruptions, which just keep rolling over me like breakers.

You can be paralyzed by interruptions and pull back and isolate, but that gains nothing. Or you can make interruptions pay and produce miracles for you. You can withdraw forever because of the interruption of a lost love, or you can write a million-dollar song.

A guy had a house on stilts by the river. He kept chickens in a pen below the house. The river flooded and the chickens drowned. He was depressed and decided to move, but his neighbor advised, "Get some geese instead. Geese can swim and their eggs are bigger."

Christian faith has very little to do with what happens to us. It has everything to do with how we handle what happens to us. The highs make us glow, but the lows make us grow.

The cross on Calvary: the ultimate interruption, through which Christ creatively offers salvation for all. Interruption is a second chance on the current plan; an opportunity to be alert for God's miracles, and our responsive ingenuity.

We thrive in a world of interruptions, both good and bad. We can thrive because, unclean, we are nevertheless, touched by Jesus, the Man with a Flow of Power. Amen.

HYMN OF THE DAY **There's Wideness in God's Mercy** **power point**

APOSTLES' CREED

P: God has made us His people through our Baptism into Christ. Living together in trust and hope, we confess our faith:

**C: I believe in God the Father almighty,
creator of heaven and earth.**

**I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,
born of the virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried;
he descended to the dead.
On the third day he rose again;
He ascended into heaven,
He is seated at the right hand of the Father,
and he will come to judge the living and the dead.**



**I believe in the Holy Spirit,
the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting.**

PRAYERS OF INTERCESSION

THE LORD'S PEACE (Please share the Peace with a neighbor)

THE OFFERING

Courante

Pr. Jim / Rob Carty

by Thomas Chilcot

Piano / Organ Duet

THE OFFERTORY RESPONSE *Let the Vineyards Be Fruitful*

ELW Hymn 142

THE OFFERING PRAYER

All pray together:

Loving God, we offer at your table the gifts of our hearts. Help us take heart in you and share freely of your love, so that all creation can taste your abundance. We ask this in the name of Jesus, through the Spirit abiding with us now and forever. Amen.

AGNUS DEI

O Lamb of God, that takest away the sins of the world,
have mercy upon us.

O Lamb of God, that takest away the sins of the world,
have, mercy upon us.

O Lamb of God, that takest away the sins of the world,
grant us thy peace.

WORDS OF INSTITUTION

P: In the night in which he was betrayed, Our Lord Jesus took bread and gave thanks, broke it and gave it to his disciples saying: Take and eat, this is my body given for you. Do this in remembrance of me. Again, after supper, he took the cup, gave thanks and gave it for all to drink saying: This cup is the new covenant in my blood shed for you and for all people for the forgiveness of sin. Do this in remembrance of me.

THE LORD’S PRAYER

Our Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation but deliver us from evil. For thine is the kingdom, and the power, and the glory forever and ever. Amen.

COMMUNION DISTRIBUTION

POST COMMUNION BLESSING

The Body and Blood of Our Lord Jesus Christ strengthen you and preserve you in Eternal Life.

POST COMMUNION SONG *Thankful Hearts and Voices Raise*

PRAYER AFTER COMMUNION

Presider:

Compassionate God, through the gifts of bread and wine our hearts are filled with the abundance of your love. Strengthen us that we, through this holy meal, may share your love freely, as you have shared with us. We ask this in the name of Jesus, through the Spirit nourishing us now and forever.

Congregation: Amen.

THE BLESSING

SENDING SONG

O Christ, Your Heart, Compassionate

ELW 722

GO IN PEACE, IN SERVICE

C: Thanks be to God!

PSALM 19:14

Let the words of my mouth and the meditation of my heart

be acceptable in thy sight, O Lord, my rock and my redeemer.



- ♣ Pat Boessling
- ♣ Anita Cooper
- ♣ Enrique Franco
- ♣ Jim Fritze
- ♣ Paul Houghton
- ♣ Joyce Huey
- ♣ Bryan Kile
- ♣ Nancy Lancaster
- ♣ David Magrill
- ♣ Geraine Moore
- ♣ Ed Peterman
- ♣ Dorothy Preuss
- ♣ Lupe Romero
- ♣ Wayne Schaper
- ♣ Myrtl Slade
- ♣ Scott Spates
- ♣ Patricia Steapp
- ♣ Jaime Urbanski
- ♣ Bennie Valites
- ♣ Susan Wiles
- ♣ Michael Williams

Family and Friends of Jean Lauderdale upon completion of her life's mission.

Next
COUNCIL MEETING

Council meeting will be Sunday, **June 14**, at 11:00 a.m. in the Annex.

Church Council

USHERS

Month: June

Team # 04

Leader: Julie Kilkenny

LAY READERS & ASSISTANTS

JUNE

7 Reader — Linda Cuzzort
P/E — Nancy Beamesderfer

14 Reader — Ike Thompson
P/E — Penny Schick

21 Reader — Scott Wegner
P/E — John Stokes

28 Reader — Charlotte Jaster
P/E — Russell Richter

P/E stands for Prayers and Eucharist

Nancy Beamesderfer

ATTENTION HOLY CROSS MEMBERS

Following the Church Safety Protocol, if you would like to make a reservation to use the church facilities for church or private events, please contact Sussy.

You must to fill out a Calendar Request Form or send an email.

Thank you.

Cheers to 50 years!

Rev. James Berggren – Sunday, June 7

Let's count his years by friends and supporters, not by years!
Holy Cross wishes him all the courage and confidence to shine in his own unique
way for the next 50 years! And another 20 years at Holy Cross!

Join us following the service in the Gym.

FELLOWSHIP CLUB

The Fellowship Club will be meeting Saturday, **June 20**, at 4:00 p.m.
We will be having a pot luck at the church so bring your favorite dish to share.

Hope to see you there!

Nancy Beamesderfer

VBS

VACATION BIBLE SCHOOL

June 22—26, 2026

(Mon—Fri 9:00 am — 12 noon)

AGES 3 — Completed 5th Grade

Lots of fun! Bible stories, music, crafts, science, service projects

WE NEED VOLUNTEERS

Questions? Contact Wendy Lambeth 713-854-1573

ALTAR FLOWERS

The flowers in the Altar were donated in Honor and Celebration of Pr. Jim's 51 years of Ordination and 20 years of service at Holy Cross.

Also, flowers were donated by Shannon Martin in loving memory of her grandmother Jean Lauderdale; and celebration of Shannon and Bert's Wedding Anniversary.

SUNDAY'S SCHEDULE

9:30 a.m. *Traditional Worship service with Rev. Jim Berggren —WC*

*Sunday School / Nursery is available for small children during the service
— Crib Room*

10:30 a.m. *Coffee fellowship and potluck lunch in Honor and Celebration of Pr. Jim's Ordination and years of service at Holy Cross following the service —Gym*

THIS WEEK AT HOLY CROSS

8 Mon	9 Tues	10 Wed	11 Thurs	12 Fri	13 Sat
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		<p><i>12 pm Bible Study -VR</i></p>	<p><i>12:30—2:30 pm Food Pantry cooking class -Gym kitchen</i></p> <p><i>8 pm AA Women mtg. -FLCA</i></p>	<p><i>9 am VBS set up -Gym</i></p> <p><i>6 pm Saturday Informal service -AT</i></p>
<p>AT =Atrium, CL=Choir Loft, CR=Choir Room, ELC=Early Learning Center, FLC= Family Life Center = GYM, FLCA=Annex, KiM= Kids in Motion, MR=Media Room, VR=Volunteer Room, WC=Worship Center, YR=Youth Room, SST=Safeguards Safety Training (CPR classes)</p>				