



# SUNDAY, JUNE 5–11 *(if after Holy Trinity)*

TIME AFTER PENTECOST — LECTIONARY 10

## FIRST READING: Hosea 5:15—6:6

A reading from Hosea.

<sup>15</sup>I will return again to my place  
until they acknowledge their guilt and seek my face.  
In their distress they will beg my favor:

<sup>6:1</sup>“Come, let us return to the LORD,  
for it is he who has torn, and he will heal us;  
he has struck down, and he will bind us up.

<sup>2</sup>After two days he will revive us;  
on the third day he will raise us up,  
that we may live before him.

<sup>3</sup>Let us know, let us press on to know the LORD;  
his appearing is as sure as the dawn;  
he will come to us like the showers,  
like the spring rains that water the earth.”

<sup>4</sup>What shall I do with you, O Ephraim?  
What shall I do with you, O Judah?  
Your love is like a morning cloud,  
like the dew that goes away early.

<sup>5</sup>Therefore I have hewn them by the prophets;  
I have killed them by the words of my mouth,  
and my judgment goes forth as the light.

<sup>6</sup>For I desire steadfast love and not sacrifice,  
the knowledge of God rather than burnt offerings.

Word of God, word of life.            *or*            The word of the Lord.

## PSALMODY: Psalm 50:7-15

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FIRST READING    *Hosea = hoh-ZAY-uh    Ephraim = EF-rum*

This is a strong, classic cutting from the prophet Hosea. The assembly needs to hear two voices in this text. Verse 15 is the voice of God. Verses 1-3 represent the voice of God’s people repenting, as God hopes they will do. Verses 4-6 are the words of God again. As the reader, you need not change the sound of your voice, but you can help the congregation hear the change of voice by pausing at each shift of speaker and helping us to sense the determination in the voice of the people and the strength in the voice of God. Note the beautiful poetic contrast that speaks of God’s faithfulness as the certainty of spring rain and speaks of Ephraim’s love as “the dew that goes away early.”

## SECOND READING: Romans 4:13-25

A reading from Romans.

<sup>13</sup>The promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith.

<sup>14</sup>For if it is the adherents of the law who are to be the heirs, faith is null and the promise is void.

<sup>15</sup>For the law brings wrath, but where there is no law, neither is there transgression.

<sup>16</sup>For this reason the promise depends on faith, in order that it may rest on grace, so that it may be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (who is the father of all of us,

<sup>17</sup>as it is written, "I have made you the father of many nations"), in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist.

<sup>18</sup>Hoping against hope, he believed that he would become "the father of many nations," according to what was said, "So shall your descendants be."

<sup>19</sup>He did not weaken in faith when he considered his own body, which was already as good as dead (for he was about a hundred years old), and the barrenness of Sarah's womb.

<sup>20</sup>No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God,

<sup>21</sup>being fully convinced that God was able to do what he had promised.

<sup>22</sup>Therefore "it was reckoned to him as righteousness."

<sup>23</sup>Now the words, "it was reckoned to him," were written not for his sake alone <sup>24</sup>but for ours also.

It will be reckoned to us who believe in him who raised Jesus our Lord from the dead,

<sup>25</sup>who was handed over for our trespasses and was raised for our justification.

Word of God, word of life.            *or*            The word of the Lord.

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### SECOND READING

This is a determined, logical explication of the truth that our inheritance of God's promises rests on faith, not on our adherence to the law. The reading demands the voice of conviction. Long, complex sentences require the reader to pay careful attention to commas and periods as well as to the logical sequence of thought, often interrupted by parenthetical expressions. It is not an easy reading. Take some time to let the text soak into your soul during the week of preparation.

## GOSPEL: Matthew 9:9-13, 18-26

The holy gospel according to Matthew.

<sup>9</sup>As Jesus was walking along,  
he saw a man called Matthew sitting at the tax-collection station,  
and he said to him, “Follow me.”  
And he got up and followed him.

<sup>10</sup>And as he sat at dinner in the house,  
many tax collectors and sinners came  
and were sitting with Jesus and his disciples.

<sup>11</sup>When the Pharisees saw this, they said to his disciples,  
“Why does your teacher eat with tax collectors and sinners?”

<sup>12</sup>But when he heard this, he said,  
“Those who are well have no need of a physician,  
but those who are sick.

<sup>13</sup>Go and learn what this means, ‘I desire mercy, not sacrifice.’  
For I have not come to call the righteous but sinners.”

<sup>18</sup>While he was saying these things to them,  
suddenly a leader came in and knelt before him, saying,  
“My daughter has just died,  
but come and lay your hand on her, and she will live.”

<sup>19</sup>And Jesus got up and followed him, with his disciples.

<sup>20</sup>Then suddenly a woman  
who had been suffering from a flow of blood for twelve years  
came up behind him and touched the fringe of his cloak,  
<sup>21</sup>for she was saying to herself,

“If I only touch his cloak, I will be made well.”

<sup>22</sup>Jesus turned, and seeing her he said,  
“Take heart, daughter; your faith has made you well.”  
And the woman was made well from that moment.

<sup>23</sup>When Jesus came to the leader’s house  
and saw the flute players and the crowd making a commotion,

<sup>24</sup>he said, “Go away, for the girl is not dead but sleeping.”

And they laughed at him.

<sup>25</sup>But when the crowd had been put outside,  
he went in and took her by the hand, and the girl got up.

<sup>26</sup>And the report of this spread through all of that district.

The gospel of the Lord.

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**GOSPEL** *synagogue = SIN-uh-gog hemorrhages = HEM-or-uh-juhz*

The challenge in this reading is that it tells four different stories, and the third is interrupted by the fourth. A pause of significance at each shift will be essential. A parenthetical pause coupled with an increased sense of urgency—to help the assembly hear the insertion of the story of the bleeding woman as an interruption—should precede verse 20. A final pause before verse 26 will help give that concluding verse the sense that the report of all this “spread through all of that district.”