

13th Sunday in Ordinary Time – Year B

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Date: Wednesday, 6/27/12 for Sunday, 7/1/12

Words: 2739

Sources:

SCB: ([St Charles](#))

SH: ([Scott Hahn](#))

JPII: ([JPII – 5/12/04](#))

RC: ([Cantalamessa](#))

1st Reading - Wisdom 1:13-15; 2:23-24 - God did not make death, nor does he rejoice in the destruction of the living. For he fashioned all things that they might have being; and the creatures of the world are wholesome, and there is not a destructive drug among them nor any domain of the netherworld on earth, for justice is undying. For God formed man to be imperishable; the image of his own nature he made him. But by the envy of the devil, death entered the world, and they who belong to his company experience it.

SCB:

- Wisdom / justice = offers immortality.
- The Book of Wisdom was written in the late second or early 1st century B.C. in Greek. Until the discovery of the Dead Sea scrolls it was not known to have existed in Hebrew, but its discovery there shows that it was accepted and used by the Jews of Jesus' time in the area of Palestine. It is believed to have been composed in Alexandria in Egypt.
- Genesis 1:26 says that we are made in God's image – we are spiritual beings with the immortality to which human beings are destined, but which can be lost through sin. The Book of Wisdom never says that we are by nature immortal, but rather that we receive immortality as a divine gift.
- spiritual death rather than physical death
- separation from God's goodness = spiritual death.
- The word translated as "serpent" in Genesis can also refer to a dragon (Revelation 12). Satan was a fallen angel, probably a seraph (the plural is seraphim, a name which means "the burning ones" the ones closest to God's fiery love). Seraphim are depicted in scripture as winged serpents (Isaiah 6:2) – dragons.

Psalm 30:2, 4, 5-6, 11, 12, 13 - I will extol you, O LORD, for you drew me clear and did not let my enemies rejoice over me. O LORD, you brought me up from the netherworld; you preserved me from among those going down into the pit.

Sing praise to the LORD, you his faithful ones, and give thanks to his holy name. For his anger lasts but a moment; a lifetime, his good will. At nightfall, weeping enters in, but with the dawn, rejoicing.

Hear, O LORD, and have pity on me; O LORD, be my helper. You changed my mourning into dancing; O LORD, my God, forever will I give you thanks.

JPII:

- From the heart of the person of prayer, thanksgiving rises to God, profound and sweet after the nightmare of death has been dispelled. This is the sentiment that emerges forcefully from Psalm 30, which re-echoes at this moment not only in our ears but certainly also in our hearts.
- This hymn of thanksgiving has a remarkable literary finesse; it relies on a series of contrasts that express in symbols the liberation granted by the Lord. Thus, "sinking into the grave" is offset by "raising my soul from the dead" (cf. v. 4); God's "anger of a moment" is replaced by "his favour all through life" (v. 6); the "tears" during the night give way to the "joy" that comes with the dawn (*ibid.*); "mourning" turns into "dancing", the dress of "sackcloth" to that of "gladness" (cf. v. 12).
- After the night of death has passed away, the dawn of the new day arises. Christian tradition has thus interpreted this Psalm as an Easter hymn. This is testified to in the opening words that the edition of the liturgical text for *Vespers* has taken from a great fourth-century monastic writer, John Cassian: "Christ gives thanks to the Father for his glorious Resurrection".
- The mood constantly oscillates between the terrible memory of the nightmare experienced and the joy of liberation. Of course, the danger he had left behind him is grave and still causes shuddering; the memory of past suffering is still clear and vivid; the tears in his eyes have only just been wiped away. But now the dawn of a new day has broken; death has given way to prospects of a life that continues.
- So it is that the Psalm shows us we must never let ourselves be ensnared by the dark confusion of despair, when it seems that everything is already lost. Nor, of course, is there any need to fall into the illusion that we can save ourselves with our own resources.

2nd Reading - 2 Corinthians 8:7, 9, 13-15 - Brothers and sisters: As you excel in every respect, in faith, discourse, knowledge, all earnestness, and in the love we have for you, may you excel in this gracious act also. For you know the gracious act of our Lord Jesus Christ, that though he was rich, for your sake he became poor, so that by his poverty

you might become rich. Not that others should have relief while you are burdened, but that as a matter of equality your abundance at the present time should supply their needs, so that their abundance may also supply your needs, that there may be equality. As it is written: *Whoever had much did not have more, and whoever had little did not have less.*

SCB:

- He quotes (Exodus 16:18) which refers to the manna by which God nourished the Israelites in the desert. Everyone received an omer [about four liters (one gallon)] a day. Saint Paul is saying something similar: every Christian should have what he needs, and should help and/or be helped as necessary by his brother in faith.

Gospel - Mark 5:21-43 - When Jesus had crossed again in the boat to the other side, a large crowd gathered around him, and he stayed close to the sea. One of the synagogue officials, named Jairus, came forward. Seeing him he fell at his feet and pleaded earnestly with him, saying, "My daughter is at the point of death. Please, come lay your hands on her that she may get well and live." He went off with him, and a large crowd followed him and pressed upon him.

There was a woman afflicted with hemorrhages for twelve years. She had suffered greatly at the hands of many doctors and had spent all that she had. Yet she was not helped but only grew worse. She had heard about Jesus and came up behind him in the crowd and touched his cloak. She said, "If I but touch his clothes, I shall be cured." Immediately her flow of blood dried up. She felt in her body that she was healed of her affliction. Jesus, aware at once that power had gone out from him, turned around in the crowd and asked, "Who has touched my clothes?" But his disciples said to Jesus, "You see how the crowd is pressing upon you, and yet you ask, 'Who touched me?'" And he looked around to see who had done it. The woman, realizing what had happened to her, approached in fear and trembling. She fell down before Jesus and told him the whole truth. He said to her, "Daughter, your faith has saved you. Go in peace and be cured of your affliction."

While he was still speaking, people from the synagogue official's house arrived and said, "Your daughter has died; why trouble the teacher any longer?" Disregarding the message that was reported, Jesus said to the synagogue official, "Do not be afraid; just have faith." He did not allow anyone to accompany him inside except Peter, James, and John, the brother of James. When they arrived at the house of the synagogue official, he caught sight of a commotion, people weeping and wailing loudly. So he went in and said to them, "Why this commotion and weeping? The child is not dead but asleep." And they ridiculed him. Then he put them all out. He took along the child's father and mother and those who were with him and entered the room where the child was. He took the child by the hand and said to her, "*Talitha koum*," which means, "Little girl, I

say to you, arise!" The girl, a child of twelve, arose immediately and walked around. At that they were utterly astounded. He gave strict orders that no one should know this and said that she should be given something to eat.

SCB:

- The healing of the sick.
- Two healing stories
- The two stories have several points in common: 1) Female sufferers; 2) The number twelve (5:25, 42) which is representative of Israel; 3) Vocabulary – “faith,” “fear,” “sane,” “daughter”
- We are now again on the western shore of the Sea of Galilee At the head of each synagogue was a person who was responsible for organizing the meetings on Sabbaths and holy days, to lead the prayers and hymns, and to indicate who should explain the sacred scripture. He was assisted in his task by a council and also had an aide who looked after the material side of things. It is not clear if Jairus was the leader or one of the council.
- Jairus turns to Jesus for help.
- Matthew 9:18 and Luke 8:42 both say that she was already dead.
- The imposition of hands on the sick was a common feature in ancient healing rituals. It is based on the idea that the healer is a powerful person and is able to transmit healing.
- Jairus had surely read that while God created all other things by His word, man had been created by the hand of God. He trusted therefore in God that his daughter would be recreated, and restored to life by that same hand which, he knew, had created her. ... He who laid hands on her to form her from nothing, once more lays hands upon her to reform her from what had perished.”
- It is implied that this was a menstrual or vaginal bleeding, possibly from fibroid tumors. If this was the case, she was ritually unclean and anything she touched also became unclean (Leviticus 15:25-27). Imagine being treated as a leper for a dozen years.
- Because she was unclean, she could not approach directly without being noticed by the people.
- By touching His cloak, she was acknowledging her uncleanness and her being unworthy to touch Jesus directly. Her actions are based on the understanding that if anything she touches becomes unclean, then Jesus, who is pure, must purify everything which He touches (or touches Him – sort of a second class relic), and thus purify her.
- The woman’s conduct, like that of Jairus, is shown as a model of access to Christ in faith. Remember, as we noted in verse 12, being cured (getting well) is also an early Christian euphemism for salvation.
- An instantaneous and complete cure although Jesus has neither said anything or imposed hands. If such a healing can come from touching His garment, just

imagine the power which is available through the Eucharist (sort of a first class relic, only better – it is Jesus Himself, alive and well).

- Her fear may be because of her involving Him in her uncleanness (Leviticus 15:25-30), or perhaps it is simply emotion based on the miracle which has happened.
- As long as she was hemorrhaging, she could not come into His presence. She was healed by faith and then came before him. She fell down at his feet. Even then she did not yet dare to look up into His face. As long as she had been cured it was enough for her to cling to His feet. She ‘told him all the truth.’ Christ Himself is the truth. She was giving praise to the truth. She had been healed by the truth.”
- The same words spoken to the blind beggar, Bartimaeus (Mark 10:52). Again, a Christian code word for salvation. Was she saved by faith alone? The woman had to reach out, to touch; simply sitting at home would not have had this result. The blind man not only received a physical healing, but a spiritual healing as well because he became a follower of Jesus. The promise to the woman is not for eternal salvation, but healing from this illness, other impediments may arise which require action on her part.
- The inner circle of disciples, present at the transfiguration (Mark 9:2) and in Gethsemane (Mark 14:33). These are the two or three witnesses required to any life and death situation (Deuteronomy 19:15) more would have been overkill – this shows humility.
- This confirms the resurrection of the body – ghosts do not eat.
- “For whenever He raised anyone from the dead He ordered that food should be given him to eat, lest the resurrection should be thought a delusion.”
- God’s help is available to us all but it usually comes in an unspectacular way, but we can rest assured that if there is an impediment to our salvation, God will remove it if we simply ask Him in all faith. We must, however, be aware of what the Lord expects of us and work every day to fulfill His will.

SH:

- On one level, Mark is recounting an event that led the disciples to understand Jesus’ authority and power over even the final enemy, death (see [1 Corinthians 15:26](#)). On another level, however, this episode is written to strengthen our hope that we too will be raised from the dead, along with all our loved ones who sleep in Christ (see [1 Corinthians 15:18](#)).
- Jesus commands the girl to “Arise!” - using the same Greek word used to describe His own resurrection (see [Mark 16:6](#)). And the consoling message of today’s Gospel is that Jesus is the resurrection and the life. If we believe in Him, even though we die, we will live (see [John 15:25-26](#)).
- We are called to have the same faith as the parents in the Gospel today - praying for our loved ones, trusting in Jesus’ promise that even death cannot keep us apart. Notice the parents follow Him even though those in their own house tell

them there is no hope, and even though others ridicule Jesus' claim that the dead have only fallen asleep (see [1 Thessalonians 4:13-18](#)).

- Already in baptism, we've been raised to new life in Christ. And the Eucharist, like the food given to the little girl today, is the pledge that He will raise us on the last day.
- As Paul exhorts in today's Epistle, we should offer our lives in thanksgiving for this gracious act, imitating Christ in our love and generosity for others.

RC:

- The passage of this Sunday's Gospel is made up of scenes that occur rapidly in different places.
- Jesus leaves his half-finished address and goes to the man's home.
- Jesus, who heard everything, said to the ruler of the synagogue: "Do not be afraid; just have faith."
- There was great confusion, people weeping and shouting, which is understandable given the death of the adolescent which had just occurred.
- This Sunday's passage gives us an example of that historical character of the Gospels. The clear portrait of Jairus and his anguished request for help; the episode of the woman they meet on the way to her home; the messengers' skeptical attitude toward Jesus; Christ's tenacity; the atmosphere of the people mourning for the dead girl; Jesus' command mentioned in the original Aramaic language; Jesus' moving concern that the resurrected girl be given something to eat. All makes one think of an eyewitness' account of the event.
- There is not only the death of the body but also the death of the heart.
- Death of the heart exists when one lives in anxiety, discouragement and chronic sadness. Jesus' words "Talitha koum," Little girl, arise, are not addressed only to dead boys and girls, but also to living boys and girls.
- Jesus also continues today to resurrect dead boys and girls. He does so with his word, and also by sending them his disciples who, in his name, and with his very love, repeat to today's young people that cry of his: "Talitha koum," youth, arise! Live again!