



# LIVING THE GOSPEL

**13<sup>th</sup> Sunday in Ordinary Time  
June 30, 2024**

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**Theme: "Little girl, I say to you, arise."**

## **Gathering Prayer**

**All:** O God, who through the grace of adoption chose us to be children of light, grant, we pray, that we may not be wrapped in the darkness of error but always be seen to stand in the bright light of truth. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.. Amen.

## **Exploring the Word**

### **Gospel Reading: Mark 5:21-43**

<sup>21</sup> And when Jesus had crossed again in the boat to the other side, a great crowd gathered about him; and he was beside the sea. <sup>22</sup> Then came one of the rulers of the synagogue, Jairus by name; and seeing him, he fell at his feet, <sup>23</sup> and besought him, saying, "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." <sup>24</sup> And he went with him. And a great crowd followed him and thronged about him. <sup>25</sup> And there was a woman who had had a flow of blood for twelve years, <sup>26</sup> and who had suffered much under many physicians, and had spent all that she had, and was no better but rather grew worse. <sup>27</sup> She had heard the reports about Jesus, and came up behind him in the crowd and touched his garment. <sup>28</sup> For she said, "If I touch even his garments, I shall be made well." <sup>29</sup> And immediately the hemorrhage ceased; and she felt in her body that she was healed of her disease. <sup>30</sup> And Jesus, perceiving in himself that power had gone forth from him, immediately turned about in the crowd, and said, "Who touched my garments?" <sup>31</sup> And his disciples said to him, "You see the crowd pressing around you, and yet you say, 'Who touched me?'" <sup>32</sup> And he looked around to see who had done it. <sup>33</sup> But the woman, knowing what had been done to her, came in fear and trembling and fell down before him, and told him the whole truth. <sup>34</sup> And he said to her, "Daughter, your faith has made you well; go in peace, and be healed of your disease."

<sup>35</sup> While he was still speaking, there came from the ruler's house some who said, "Your daughter is dead. Why trouble the Teacher any further?" <sup>36</sup> But ignoring what they said, Jesus said to the ruler of the synagogue, "Do not fear, only believe." <sup>37</sup> And he allowed no one to follow him except Peter and James and John the brother of James. <sup>38</sup> When they came to the house of the ruler of the synagogue, he saw a tumult, and people weeping and wailing loudly. <sup>39</sup> And when he had entered, he said to them, "Why do you make a tumult and weep? The child is not dead but sleeping." <sup>40</sup> And they laughed at him. But 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. <sup>41</sup> Taking her by the hand he

said to her, "Talitha cumi"; which means, "Little girl, I say to you, arise." <sup>42</sup> And immediately the girl got up and walked (she was twelve years of age), and they were immediately overcome with amazement. <sup>43</sup> And he strictly charged them that no one should know this, and told them to give her something to eat.

## **Gospel Focus**

The stories of healing in this gospel reveal that Jesus sees and loves each of us as individuals. It seems contradictory, that Jesus can love all of us with such wholehearted devotion. But his love is not diminished or fractured by the fact that there are so many of us to love. Here, surrounded as he is by a crowd, he notices and extends kindness to the suffering ones around him. The woman with hemorrhages would have gone unnoticed by anyone else, but Jesus takes note of her and restores her dignity as well as her health. And there is utter tenderness in Jesus' approach to Jairus' daughter. He takes her hand; he calls her "little girl." He loves her back to life. Mark tells us of this little girl and this woman, but Jesus looks at every member of the crowd-and at every one of us-with the same healing and life-giving love.

## **Gospel Reflection**

In today's gospel, a synagogue official Jairus pleads with Jesus for his dying daughter. Ordinarily he would not humble himself at the feet of the itinerant healer, but his daughter's life hangs by a thread and he will try anything. Mark intertwines with this the story of another person whose interminable suffering causes her to step out of her normal behavior too. For twelve long years a woman afflicted with hemorrhages (in modern medical terms, the meaning of this is unclear) has been seeking a cure. Having exhausted her money and her dignity, she forsakes the professional doctors, approaches a popular healer in the midst of a crowd, and grabs his cloak from behind. She too will try anything.

In both cases, people with status and resources take the unusual step of leaving their accustomed social circles and reaching out to an itinerant preacher and healer. Both beg for his healing touch, and they are not disappointed.

God's power to heal flows through Jesus into the bodies of these hurting women. Both are restored as beloved daughters. The gospel healings are dramatic enactments of God's will for life to the full, as the first reading asserts.

The gospel story leads us to grapple with a mystery: why does God not prevent other deaths? With his choice of words in describing the hemorrhaging woman, Mark paints her in parallel lines with Jesus, pointing toward the mystery of his suffering and death. He uses the same verb (*paschein*) in verse 25 to describe her suffering that Jesus uses to speak of his own passion (8:31; 9:12). In the third passion prediction, Jesus says that he will be scourged (10:34); she is healed of her "scourge" (mastix, vv. 29, 34; translated in NAB as "affliction," in NRSV as "suffering"). Finally, she tells the "whole truth" (v. 33) to Jesus, the truthful teacher (12:14; 32). Just as her faith both saves and heals her (the verb *sozein* in v.34 has both connotations), so Jesus' faithfulness to God brings salvation and healing even through and beyond death.

This gospel does not focus on the boundaries Jesus crossed by letting an unclean woman touch him. Leviticus 15:19-30 forbids touching a woman "who has a flow of blood from her body." Yet the account in Mark does not say where on her body the woman's hemorrhage was, nor is ritual purity made an issue in the text. In fact, as a healer, Jesus was always touching and being touched by people who were ritually impure. Most Jews would have been ritually impure most of the time. The only time when it was necessary to be in a state of ritual purity was when one was going to the temple. Then, ritual washing and waiting until sundown would remove most kinds of impurities. Instead, the focus in the gospel is on faith in the divine power to heal and save that flows through Jesus, which is sometimes manifest in physical healing and that is mysteriously at work even when beloved daughters and sons

pass through death.

## **Old/New Testament and CCC links**

### **First Reading — Wisdom 1:13-15; 2:23-24**

<sup>13</sup> Because God did not make death, and he does not delight in the death of the living. <sup>14</sup> For he created all things that they might exist, and the generative forces of the world are wholesome, and there is no destructive poison in them; and the dominion of Hades is not on earth. <sup>15</sup> For righteousness is immortal ...  
<sup>23</sup> for God created man for incorruption, and made him in the image of his own eternity,  
<sup>24</sup> but through the devil's envy death entered the world, and those who belong to his party experience it.

### **Responsorial Psalm — Ps 30:2, 4, 5-6, 11, 12, 13**

***R: I will praise you, Lord, for you have rescued me.***

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. **(R)**

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. **(R)**

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. **(R)**

### **Second Reading — 2 Corinthians 8:7, 9, 13-15**

<sup>7</sup> Now as you excel in everything—in faith, in utterance, in knowledge, in all earnestness, and in your love for us—see that you excel in this gracious work also ...<sup>9</sup> For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that by his poverty you might become rich. ... <sup>13</sup> I do not mean that others should be eased and you burdened, <sup>14</sup> but that as a matter of equality your abundance at the present time should supply their want, so that their abundance may supply your want, that there may be equality. <sup>15</sup> As it is written, "He who gathered much had nothing over, and he who gathered little had no lack."

## **Catechism of The Catholic Church**

**548.** The signs worked by Jesus attest that the Father has sent him. They invite belief in him.(cf. Jn 5:36; 10:25, 38) To those who turn to him in faith, he grants what they ask.(Cf. Mk 5:25-34; 10:52; etc) So miracles strengthen faith in the One who does his Father's works; they bear witness that he is the Son of God.(Cf. Jn 10:31-38) But his miracles can also be occasions for "offence";(Mt 11:6) they are not intended to satisfy people's curiosity or desire for magic Despite his evident miracles some people reject Jesus; he is even accused of acting by the power of demons.(Cf. Jn 11:47-48; Mk 3:22)

**994.** But there is more. Jesus links faith in the resurrection to his own person: "I am the Resurrection and the life."(Jn 11:25) It is Jesus himself who on the last day will

raise up those who have believed in him, who have eaten his body and drunk his blood.(Cf. *Jn* 5:24-25; 6:40,54) Already now in this present life he gives a sign and pledge of this by restoring some of the dead to life,(Cf. *Mk* 5:21-42; *Lk* 7:11-17; *Jn* 11) announcing thereby his own Resurrection, though it was to be of another order. He speaks of this unique event as the "sign of Jonah,"(*Mt* 12:39) the sign of the temple: he announces that he will be put to death but rise thereafter on the third day.(Cf. *Mk* 10:34; *Jn* 2:19-22)

**1504.** Often Jesus asks the sick to believe. (Cf. *Mk* 5:34, 36; 9:23.) He makes use of signs to heal: spittle and the laying on of hands, (Cf. *Mk* 7:32-36; 8:22-25) mud and washing. (Cf. *Mk* 7:32-36; 8:22-25) The sick try to touch him, "for power came forth from him and healed them all." (Cf. *Jn* 9:6-7.) And so in the sacraments Christ continues to "touch" us in order to heal us.

**2616.** Prayer to Jesus is answered by him already during his ministry, through signs that anticipate the power of his death and Resurrection: Jesus hears the prayer of faith, expressed in words (the leper, Jairus, the Canaanite woman, the good thief) (Cf. *Mk* 1:40-41; 5:36; 7:29; Cf. *Lk* 23:39-43.) or in silence (the bearers of the paralytic, the woman with a hemorrhage who touches his clothes, the tears and ointment of the sinful woman). (Cf. *Mk* 25; 5:28; *Lk* 7:37-38.) The urgent request of the blind men, "Have mercy on us, Son of David" or "Jesus, Son of David, have mercy on me!" has-been renewed in the traditional prayer to Jesus known as the *Jesus Prayer*: "Lord Jesus Christ, Son of God, have mercy on me, a sinner!" (*Mt* 9:27, *Mk* 10:48.) Healing infirmities or forgiving sins, Jesus always responds to a prayer offered in faith: "Your faith has made you well; go in peace."

St. Augustine wonderfully summarizes the three dimensions of Jesus' prayer: "He prays for us as our priest, prays in us as our Head, and is prayed to by us as our God. Therefore let us acknowledge our voice in him and his in us."( St. Augustine, En. in Ps. 85, 1: PL 37, 1081; cf. GILH 7)

## **Sharing and Discussion**

1. With which of the people in this passage do you most identify? Why?
2. What did Jesus do that has touched you, either positively or negatively?
3. Jesus said in Mark 5:34 that living in faith will bring us peace and healing, how so? What is your experience?

**All:** Loving God, you call your people to arise out of darkness of death and into the promise of eternal life. Hear our prayers that we might be people of peace and justice in the world. We ask this through Christ our Lord. Amen.

**Leader:** May the Lord bless us, protect us from all evil and bring us to everlasting life.

**All:** Amen