



## Reflection by Greg Sunter

This week's gospel passage presents two miracle accounts, one, in effect, 'interrupting' or being framed by the other. Jesus is approached by the synagogue official, Jairus, to come and heal his dying daughter. In the milling and surging crowd, Jesus suddenly becomes aware of being touched by someone. The story of the woman with a haemorrhage is a story of social and religious isolation as much as it is a story of illness and pain. Because of the Jewish prohibitions against blood, the woman would have been regarded as permanently impure and unclean. She would have been unable to engage in any worship; she could not touch another person without also making them unclean; she was effectively outcast for the 12 years of her illness. She knew it would be forbidden for her to touch Jesus openly but took her chances of being unobserved in the crowd – she risked all on the belief that even touching Jesus' cloak might heal her. Jesus immediately stopped and drew attention to the woman. By doing so he made it clear to her that it was her faith that had healed her (a feature of healing stories in the Gospel of Mark). His actions also made it clear to the crowd that she was now healed and should not be shunned any longer; she was publicly declared fit to re-enter society and religious participation. After 12 years of virtual non-existence, the woman was now able to begin her life again. The delay, however, meant that Jairus' daughter was dead by the time Jesus arrived. Undeterred, Jesus performs another miracle and raises the girl from death. The girl was 12 years old – the same 12 years the woman suffered with a haemorrhage – and now she too was able to begin her life again. There is a neatness and a completeness about the two stories.

The psalm responses are from the English Translation of the Lectionary for the Mass ©1981 International Committee on English in the Liturgy Inc. (ICEL). All rights reserved. The psalm texts, from *The Psalms, A New Translation*, ©1963 by The Grail, England and used by permission of the publishers. The scriptural quotations are taken from the *Jerusalem Bible*, published and copyright 1966, 1967 and 1968 by Darton Longman and Todd Ltd and Doubleday & Co Inc, and used by permission of the publishers.

© 2017 Creative Ministry Resources Pty Ltd  
All use must be in accordance with your user licensing agreement.

power had gone out from him, Jesus turned round in the crowd and said, 'Who touched my clothes?' His disciples said to him, 'You see how the crowd is pressing round you and yet you say, "Who touched me?"' But he continued to look all round to see who had done it. Then the woman came forward, frightened and trembling because she knew what had happened to her, and she fell at his feet and told him the whole truth. 'My daughter,' he said 'your faith has restored you to health; go in peace and be free from your complaint.'

While he was still speaking some people arrived from the house of the synagogue official to say, 'Your daughter is dead: why put the Master to any further trouble?' But Jesus had overheard this remark of theirs and he said to the official, 'Do not be afraid; only have faith.' And he allowed no one to go with him except Peter and James and John the brother of James. So they came to the official's house and Jesus noticed all the commotion, with people weeping and wailing unrestrainedly. He went in and said to them, 'Why all this commotion and crying? The child is not dead, but asleep.' But they laughed at him. So he turned them all out and, taking with him the child's father and mother and his own companions, he went into the place where the child lay. And taking the child by the hand he said to her, 'Talitha, kumi!' which means, 'little girl, I tell you to get up.' The little girl got up at once and began to walk about, for she was twelve years old. At this they were overcome with astonishment, and he ordered them strictly not to let anyone know about it, and told them to give her something to eat.

# The Living Word

Thirteenth Sunday in Ordinary Time, Year B

27 June 2021

## First Reading Wis 1:13-15; 2:23-24

*It was the devil's envy that brought death into the world.*

Death was not God's doing,  
he takes no pleasure in the extinction of the living.  
To be – for this he created all;  
the world's created things have health in them,  
in them no fatal poison can be found,  
and Hades holds no power on earth;  
for virtue is undying.  
Yet God did make man imperishable,  
he made him in the image of his own nature;  
it was the devil's envy that brought death into the world,  
as those who are his partners will discover.

## Responsorial Psalm

Ps 29:2. 4-6. 11-13. R. v.2

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

1. I will praise you, Lord, you have rescued me  
And have not let my enemies rejoice over me.  
O Lord, you have raised my soul from the  
dead,  
restored me to life from those who sink into  
the grave. (R.)
2. Sing psalms to the Lord, you who love him,  
give thanks to his holy name.  
His anger lasts but a moment: his favour  
through life.  
At night there are tears, but joy comes with  
dawn. (R.)
3. The Lord listened and had pity.  
The Lord came to my help.  
For me you have changed my mourning into  
dancing,  
O Lord my God, I will thank you for ever. (R.)

## Second Reading 2 Cor 8:7. 9. 13-15

*Your abundance should supply their want.*

You always have the most of everything – of faith, of eloquence, of understanding, of keenness for any cause, and the biggest share of our affection – so we expect you to put the most into this work of mercy too. Remember how generous the Lord

Jesus was: he was rich, but he became poor for your sake, to make you rich out of his poverty. This does not mean that to give relief to others you ought to make things difficult for yourselves: it is a question of balancing what happens to be your surplus now against their present need, and one day they may have something to spare that will supply your own need. That is how we strike a balance: as scripture says: The man who gathered much had none too much, the man who gathered little did not go short.

## Gospel Acclamation 2 Tm 1:10

*Alleluia, alleluia!*

*Our Saviour Jesus Christ has done away  
with death  
and brought us life through his gospel.  
Alleluia!*

## Gospel Mk 5:21-43

or shorter form Mk 5:21 1-24. 35-43

*Young girl, I say to you, arise.*

When Jesus had crossed in the boat to the other side, a large crowd gathered round him and he stayed by the lakeside. Then one of the synagogue officials came up, Jairus by name, and seeing him, fell at his feet and pleaded with him earnestly, saying, 'My little daughter is desperately sick. Do come and lay your hands on her to make her better and save her life.' Jesus went with him and a large crowd followed him; they were pressing all round him.

Now there was a woman who had suffered from a haemorrhage for twelve years; after long and painful treatment under various doctors, she had spent all she had without being any the better for it, in fact, she was getting worse. She had heard about Jesus, and she came up behind him through the crowd and touched his cloak. 'If I can touch even his clothes,' she had told herself 'I will be well again.' And the source of the bleeding dried up instantly, and she felt in herself that she was cured of her complaint. Immediately aware that