



The Catholic Community of Divine Savior

Family Faith Focus

Volume 9, Issue 48

June 27, 2021

Dates to Remember

- Thirteenth Sunday
in Ordinary Time
June 26: 4:00 PM Mass
June 27: 9:00 AM Mass

NO MASS RESERVATIONS
REQUIRED —
ALL ARE WELCOME!

- June 28: Memorial of St.
Irenaeus
- June 24: Solemnity of Saints
Peter and Paul

Food for Thought

*"The glory of God is
the human person
fully alive."*

—St. Irenaeus

Saint Irenaeus, whose name means "peace", was born about AD 130 in Symrna, a port city in western Turkey. Ordained a priest in Lyons, France, he later became its bishop. His writing about the faith linked the Church at the time of the first Apostles to the second century in which he lived. Irenaeus fought to preserve unity among the churches and was a strong witness to the teaching of the Church as it came from Peter and the other apostles. It is believed he was martyred about the year 200. His feast day is June 28.

Thirteenth Sunday in Ordinary Time

Mark 5: 21-43

A reading from the holy Gospel according to Mark.

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 kum,*" 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.

The Gospel of the Lord. **Praise to you, Lord Jesus Christ.**

Sunday Gospel Connection: June 27, 2021

Thirteenth Sunday in Ordinary Time, Cycle B

Mark 5: 21-43

Gospel Background: Today's Gospel reports two stories of healing. One story tells us about a father's great love for his dying daughter. The other story tells us about a desperate woman who risks much as she seeks healing from Jesus. In each story, the request for healing is itself a courageous act of faith, and yet very different circumstances are represented by the lives of each suffering person.



Jairus is described as a synagogue official, a man of considerable standing in the Jewish community.

Distraught over his daughter's poor health, he approaches Jesus and asks him to heal her. Although Mark doesn't provide many details, we can imagine that his daughter has been ill for some time and that her condition is deteriorating.

As Jesus leaves with Jairus, Mark describes a second person who seeks healing from Jesus, a woman with a hemorrhage. This woman secretly touches Jesus from behind and is immediately cured. In response, Jesus turns and asks who touched him. Jesus' disciples, always a little clueless in Mark's Gospel, help us envision the scene. The crowds are pushing in on Jesus, and yet he, knowing that power has gone out of him, asks who touched him. The woman could have remained anonymous, yet at Jesus' question she steps forward and acknowledges what she has done. Jesus responds by acknowledging her as a model of faith and sends her away in peace.

At this point, we can imagine Jairus's impatience with Jesus; his daughter is dying and Jesus hasn't helped him yet. As if to build a sense of urgency, messengers suddenly arrive and confirm Jairus's worst fear: his daughter has died. Jesus curiously ignores their message and reassures Jairus. When they arrive at Jairus's home, they find family and friends mourning the girl's death. Jesus enters the room of the dead girl, takes her by the hand, and instructs her to arise. Jairus's faith in Jesus has not been in vain; his daughter is restored to life.

The contrasts between Jairus and the woman with the hemorrhage are stark and revealing. One is a man, the other is a woman. One is a public official, an important person in the community. The other is a woman who has lost everything to find a cure to a condition that separated her from the community. One approaches Jesus publicly. The other approaches Jesus secretly. Yet in each case, faith leads them to seek out Jesus in their time of need.

The Gospel concludes with Jesus' instructions to remain silent about this miracle. This is typical of Mark's Gospel and is sometimes referred to as the messianic secret. Repeatedly, those who witness Jesus' power and authority are instructed to not speak of what they have witnessed. These instructions appear impossible to obey, and it is difficult to understand the purpose of these instructions. But in each case, they seem to emphasize the fact that each individual, including the reader of Mark's Gospel, must, in the end, make his or her own judgment about Jesus' identity. Each individual must make his or her own act of faith in affirming Jesus as God's Son.

(Continued on pg. 3)

(Continued from pg. 2)

Family Connection: There are many ways in which we can compare the request for healing made by Jairus and the request of the woman with the hemorrhage. One comparison helps us think about prayer. Jairus asked Jesus for healing on his daughter's behalf; the woman with the hemorrhage had no one to speak for her and bravely approached Jesus on her own initiative. In our prayers, we do both. We intercede for others' needs, and we also courageously express our own needs to God. We find hope in Jesus' response to both of these people, who sought him out in their hour of need. As you gather as a family, talk about some of the things you have prayed for this week. Notice that some of your prayers may have been for other people, and some of your prayers may have been for your own needs. In today's Gospel we find encouragement for both kinds of prayer. Read together today's Gospel, Mark 5:21-43. Talk about the similarities and differences between the two people who presented their needs to Jesus in this Gospel. Notice that both people received the healing they sought from Jesus. We want to pray for the needs of others and for our own needs with as much faith and hope as Jairus and the woman with the hemorrhage did. Pray together in thanks and praise to God, who hears our needs and answers them, by praying today's psalm, Psalm 30.

For more information and Sunday Connection resources visit:

<https://www.loyolapress.com/catholic-resources/liturgical-year/sunday-connection/13th-sunday-in-ordinary-time-b-sunday-connection/>

LOYOLA PRESS.
A JESUIT MINISTRY

Psalm 30

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

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. I will praise you, Lord, for you have rescued me.

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. I will praise you, Lord, for you have rescued me.