

Resurrection; cross as cleansing of sin; eternal life; death; paschal mystery; healing; eschatology; dignity of the human person; social teaching; stewardship; justice; reign of God

Closing Prayer

God of the living,
in whose image we have been formed
with imperishable life as our destiny,
dispel from your people the fear of death
and awaken within us the faith that saves.
Bid us rise from the death of sin
to take our place in the new creation.
We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

Collect for the Thirteenth Sunday in Ordinary Time, Year B²

CPL • LBC Year B Proper 08.odt • 2020-04-07

² *Opening Prayers : Scripture-related Collects for Years A, B and C, from The Sacramentary / International Commission on English in the Liturgy. – Norwich : Canterbury Press, 1999. – (The ICEL Collects, 1997)*

Proper 8

(Sunday between 26 June and 2 July inclusive) • **Ordinary Time, Week 13**

Principal Service readings

Wisdom of Solomon 1.13-15; 2.23-24	Human beings made for immortality
Canticle: Lamentations 3.23-33 or Psalm 30	My hope is in the Lord Thanksgiving after mortal danger
2 Corinthians 8.7-15	Reasons to be generous
Mark 5.21-43	Cure of woman with haemorrhage; Jairus' daughter raised to life

Opening Prayer

Lord Jesus Christ,
speak to our hearts in the stillness,
keep us steadfast in the foundation that cannot be shaken,
lift up our eyes to behold the vision of your glory;
and perfect our faith, now and always. Amen.

Society of Saint Francis

Gospel Reading

Cure of woman with a haemorrhage; Jairus' daughter raised to life

²¹When Jesus had crossed again in the boat to the other side, a great crowd gathered around him; and he was by the lake. ²²Then one of the leaders of the synagogue named Jairus came and, when he saw him, ²³fell at his feet and begged him repeatedly, '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.' ²⁴So he went with him.

And a large crowd followed him and pressed in on him. ²⁵Now there was a woman who had been suffering from haemorrhages for twelve years. ²⁶She had endured much under many physicians, and had spent all that she had; and she was no better, but rather grew worse. ²⁷She had heard about Jesus, and came up behind him in the crowd and touched his cloak, ²⁸for she said, 'If I but touch his clothes, I will be made well.' ²⁹Immediately her haemorrhage stopped; and she felt in her body that she was healed of her disease. ³⁰Immediately aware that power had gone forth from him, Jesus turned about in the crowd and said, 'Who touched my clothes?' ³¹And his disciples said to him, 'You see the crowd

pressing in on you; how can you say, “Who touched me?”³² He looked all around to see who had done it.³³ But the woman, knowing what had happened to her, came in fear and trembling, fell down before him, and told him the whole truth.³⁴ He said to her, ‘Daughter, your faith has made you well; go in peace, and be healed of your disease.’

³⁵ While he was still speaking, some people came from the leader’s house to say, ‘Your daughter is dead. Why trouble the teacher any further?’³⁶ But overhearing what they said, Jesus said to the leader of the synagogue, ‘Do not fear, only believe.’³⁷ He allowed no one to follow him except Peter, James, and John, the brother of James.³⁸ When they came to the house of the leader of the synagogue, he saw a commotion, people weeping and wailing loudly.³⁹ When he had entered, he said to them, ‘Why do you make a commotion and weep? The child is not dead but sleeping.’⁴⁰ And they laughed at him. Then 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.⁴¹ He took her by the hand and said to her, ‘Talitha cum,’ which means, ‘Little girl, get up!’⁴² And immediately the girl got up and began to walk about (she was twelve years of age). At this they were overcome with amazement.⁴³ He strictly ordered them that no one should know this, and told them to give her something to eat.

Mark 5.21-43 NRSV¹

Comments and Questions

The setting for these stories is again the sea, a source of wonder and a also a threat of chaos (cf Mark 4.35-41).

Was it surprising that Jairus, a leader of the synagogue, should have come to Jesus for help? It was quite a significant step for Jairus, because falls at the feet of Jesus and begs him repeatedly for help. Did Jairus go to Jesus for help because: (a) he loved his daughter so much; (b) he had faith in Jesus; (c) he was turning to God at a time of personal trouble?

Halfway through the account of the healing of Jairus’ daughter, Mark has inserted an account of another work of healing. Why?

Why doesn’t the sick woman ask Jesus directly for help, as Jairus has done?

Jesus was trying to get away from the crowds, but he changes his mind and goes with Jairus. Should he have ignored Jairus and kept on doing what he had originally intended to do?

Jairus asks for help but, in the inserted story, the sick woman doesn’t (v.27). Whereas Jesus helps Jairus intentionally, he helps the sick woman without knowing it, until it has happened (v.30). Jesus says that the woman has been cured because of her faith (v.34). Is such faith necessary for healing to take place? Jairus’ daughter didn’t know Jesus was there (v.39), or perhaps even who he was, and yet she too was healed.

People often turn to prayer when they are in need. How can they be encouraged to pray at other times?

Quotations

1

Certainly faith is important. But we must ask, faith in whom, or in what? It cannot be just faith in those who minister. Nor can it be faith in my conviction that ‘I will be healed’ (for that implies faith in one’s own thoughts and feelings). The only faith needed is faith in the saving, healing grace which God revealed in Jesus Christ and which the Church is commissioned to proclaim and demonstrate in the power of the Holy Spirit.

A Time to Heal : a Report for the House of Bishops on the Healing Ministry. 2000. – (GS1378), ch.12, para.2

2

For me, the significance of the healing ministry is that it is a way in which the church proclaims the kingdom of God. Jesus himself proclaimed the coming of the kingdom through his sayings and parables and through prayer and healing. So today, the church proclaims God’s kingdom through its teaching and preaching ministry and through its life of prayer and healing. I would go so far as to say that a church that claims to preach the word, but does not heal the sick, is selling people short!

Rt Rev. Dominic Walker, Bp of Monmouth

Related topics

For further study:

¹ *New Revised Standard Version Bible* is copyright © 1989 Division of Christian Education of the National Council of the Churches of Christ in the United States of America.