

**Thirteenth Sunday in Ordinary Time**  
**June 28, 2015**  
**Church of St. Leo the Great – Oakland, CA**  
**Preacher – Henry Ormond, O. Carm.**

***Reading*** [IWIS 1:13-15; 2:23-24](#)

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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.

***Responsorial Psalm*** [PS 30:2, 4, 5-6, 11, 12, 13](#)

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**R. (2a) 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.**

**Reading 22 COR 8:7, 9, 13-15**

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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.*

**Alleluia CF. 2 TM 1:10**

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**R. Alleluia, alleluia.**

Our Savior Jesus Christ destroyed death  
and brought life to light through the Gospel.

**R. Alleluia, alleluia.**

**Gospel MK 5:21-24, 35B-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.

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.

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## HOMILY

This week the readings look at the gift of life, both physical and spiritual, that God has given us. They can cause us to think particularly about what our response ought to be.

In the Gospel Reading, Jairus wades fearlessly into the crowd around Jesus and interrupts whatever Jesus is doing. Jairus is an important person, an official of the synagogue; and his twelve-year old daughter is dangerously sick. Jairus believes that Jesus could heal his daughter, but only if he comes right away. And so Jairus urges Jesus to drop everything and come.

And Jesus does turn immediately to go with Jairus. But then Jairus's interruption of Jesus is itself interrupted. Jesus stops and demands to know who touched him.

“Who touched you?” his disciples say in disbelief. So many people touched you! You are in the middle of a big crowd pressing all around you.

But as we know there was someone who touched Jesus in a special way. She was a woman who had had a hemorrhage for twelve years, just as many years as Jairus had had a daughter. Under Mosaic Law, she was unclean all that time. Anyone who touched her was considered to be unclean. In fact, anyone who touched anything she sat on or slept on was considered unclean. She had spent all her money on doctors, but her condition continued and she had not been healed.

So she was poor, outcast, and scared of being noticed. Have you ever felt like that? Unlike Jairus, she didn't dare interrupt Jesus to press her own concerns on him. And now she had added this dreadful thing to all the others: she seemingly had made even Jesus unclean. She had touched him. Have you ever felt like you wouldn't dare touch Jesus? No wonder she was trembling when she had to face Jesus. Shame such as hers makes a person desperate to be invisible.

In her great need, she had not been willing to put herself forward, as Jairus had done. She was willing to be shamed, and go unnoticed—as long as she could be healed. But Jesus was not willing to tolerate her own estimation of herself. He made the official of the synagogue wait for her. “Daughter,” Jesus says to her, “your faith has saved you.” This extraordinary woman gives me confidence to reach out to Jesus and ask for his help.

In that one word, “daughter”, Jesus healed her shame as well as her blood-flow. He showed her and the crowd around her that she was to him what Jairus's daughter was to Jairus. Did you notice that Jairus was not the only one who cared for his daughter on that day? Jesus cared for her that day.

Would you like Jesus to use the word “son” or the word “daughter” responding and referring to you? If Jesus did do that responding to you, might that also heal you in some way that you need?

What do we see happening in this Scripture today? Life is flowing out of the hemorrhaging woman's body. Life has gone out of the body of Jairus' daughter. In response to their faith in him, power goes out of the body of Jesus, restoring their lives.

In both cases Jesus' power is passed through physical contact: the woman touches the hem of Jesus' garment; Jesus takes the hand of the little girl. What blessings flow from Jesus' touch!

We might ask what could be very important and related questions today regarding ourselves. Do we have the faith to touch and be touched by Jesus so that whatever is dead or damaged within us may be restored to life? Do we have faith to reach out to touch and be touched by Jesus to be healed in some way that we might need?