

Jesus Chooses To Heal Us

I. A LOOK AT THE THREE READINGS

FIRST READING (Wis 1:13-15; 2:23-24)

¹³Because **God did not make death,** /nor does he rejoice in the destruction of the living.

¹⁴For he fashioned all things that they might have being, /and the creatures of the world are **wholesome**; /there is not a destructive drug among them/nor any domain of Hades* on earth, /¹⁵for righteousness is undying.* ^{m/23}For God formed us to be **imperishable**;/ the image of his own nature he made us.^p

²⁴But by the envy* of the devil, death entered the world,/ and they who are allied with him experience it.^q

THE FOCUS: God's Positive Will

COMMENTARY

- This belongs to the first part of the book: "The Praises of Wisdom" (1:1—11:1).
- vv.13-15 (exhortation to justice)
 - God does not will death or destruction to us, his creatures.
 - All creatures are good.
 - No creature is flawed.
 - Justice in v.15 is righteousness, virtuous thought and actions.
- Vv. 23-24
 - God has destined all people to immortality.
 - Man is God's image. It makes us remember Gen 1:26.
 - The entry of devil has paved the way to death.

REFLECTIONS

What gives us a good feeling, in the midst of evil, is that God does not will what is evil. He wills to destroy evil.

Jesus heals
Jairus' daughter



RESPONSORIAL PSALM (Ps 30:2,4,5-6)

I WILL PRAISE YOU, LORD, FOR YOU
HAVE RESCUED ME.

SECOND READING (2 Cor 8:7,9,13-15)

⁷* Now 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.

⁹* For you know the gracious act of our Lord Jesus Christ, that for your sake he became poor although he was rich, so that by his poverty you might become rich. ¹³not that others should have relief while you are burdened, but that as a matter of equality ¹⁴your **surplus** at the present time should supply their needs, so that their **surplus** may also supply your needs, that there may be equality. ^{15g}As it is written:

"Whoever had much did not have more, and whoever had little did not have less."

THE FOCUS: To excel in Charity and Justice

COMMENTARY

- The passage is an appeal to excel (to do one's best) in doing good (justice and charity).
- As we excel in faith, we must also excel in its expression, that is, justice and charity.
- Excelling in charity and justice is patterned that of Christ who became poor to make us rich.
- We can practice charity by getting rid of our surplus (excess).

- There is no worry about getting away with surplus. It does not impoverish us.
 - In fact, it equalizes us, meaning, that no one would suffer from want when everyone is charitable and just.
-
-
-

GOSPEL READING (Mk 5: 21-24,35-43)

Setting

^{21*} “When Jesus had crossed again [in the boat] to the other side, a large crowd gathered around him, *(because they wanted to listen to him, they believed in his words)*, and he stayed close to the sea *(to have a space, to maintain a distance for better communications)*.

Intercession

^{22*} One of the synagogue officials, named Jairus, came forward. Seeing him he fell at his feet ²³and pleaded earnestly with him, *(a gesture of intense prayer and belief, and love for his daughter)* saying, “My daughter is at the point of death. Please, come lay your hands on her* that she may get well and live.” *(Jairus, a Jew and a practitioner of Judaism, believes in the power of Jesus. He did not care what his fellow Jews would say. According to our modern standards, the daughter should be brought to the hospital. Here the request to lay his hands is expressive of Jairus’ faith.)*

Jesus’ positive response

²⁴He went off with him, *(without question)*, and a large crowd followed him and pressed upon him. *(The imagery of v.21 comes back: large crowd and space)*.

Intermission

^{35*} 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?” *(A concern of the official’s personnel on Jesus. Meaning, don’t waste his time anymore. Jairus is silent. It is possible that he agrees with them, but he journeys with Jesus home.)* ³⁶Disregarding the message that was reported, *(Jesus is*

taking charge. He is confident of what is going to do, he will do more, more than healing a sick, but now raising a dead), Jesus said to the synagogue official, “Do not be afraid; just have faith.” ³⁷He did not allow anyone to accompany him inside except Peter, James, and John, the brother of James. *(no more crowd, who might become “osiosero” [curious bystanders], but only three apostles)*.

Setting: in the house

³⁸When they arrived at the house of the synagogue official, he caught sight of a commotion, people weeping and wailing loudly. ^{39*} So he went in and said to them, “Why this commotion and weeping? The child is not dead but asleep.” ⁴⁰And they ridiculed him. *(Maybe they don’t know who he is)*.

Need for Privacy

Then he put them all out. *(Jesus is taking charge again. He wants peace and quiet, for perform a miracle)* He took along the child’s father and mother *(only now the mother is mentioned)* and those who were with him and entered the room where the child was.

The miracle

^{41*}He took the child by the hand and said to her, “*Talitha koum,*” (Aramaic) which means, “Little girl, I say to you, arise!” ⁴²The girl, a child of twelve, arose immediately and walked around. [At that] they were utterly astounded. *(the reaction)*

The command

⁴³He gave strict orders that no one should know this *(part of his messianic secret?)* and said that she should be given something to eat.

-Prepared by Fr. Cielo Almazan, OFM

III. OUR CONTEXT

1. Recall the moment Jesus has healed your malady: physical or spiritual. Who helped you come to Jesus: medical doctors or the saints, or Mary? (HM)