

A WOMAN WHO HAD BEEN SUFFERING FROM HEMORRHAGES

story into the framework of another.

When you read today's Gospel from Saint Mark, you noticed that it was (for clarity) printed as 3 paragraphs and that the central verses were printed in *Italics*, namely, St. Mark 5:25 - 35a. Those 10 ½ verses are the story of the healing of the woman who had spent all of her money on medical care but still was ill. It is a compelling narrative.

Mark has “nested” one in event in the midst of another. Perhaps it actually happened this way, but most scholars believe it is likely the healing event had lost its context. To preserve the miracle for our reading, Mark may well have given it a context by inserting it, “nesting it”, in the midst of the story of the raising of Jairus' daughter.

“Nesting” was picked up by Matthew (±75) and Luke (±85) who tell most of the same events, “nesting” the stories. You may remember that Mark's text is the basis for both Matthew and Luke. 51% of Matthew and 53% of Luke reproduce Mark's exact words. Further, Matthew and Luke continue Mark's exact chronology in all but one recorded event. In total, only 31 of Mark's 661 verses do not appear in either Matthew or Luke.

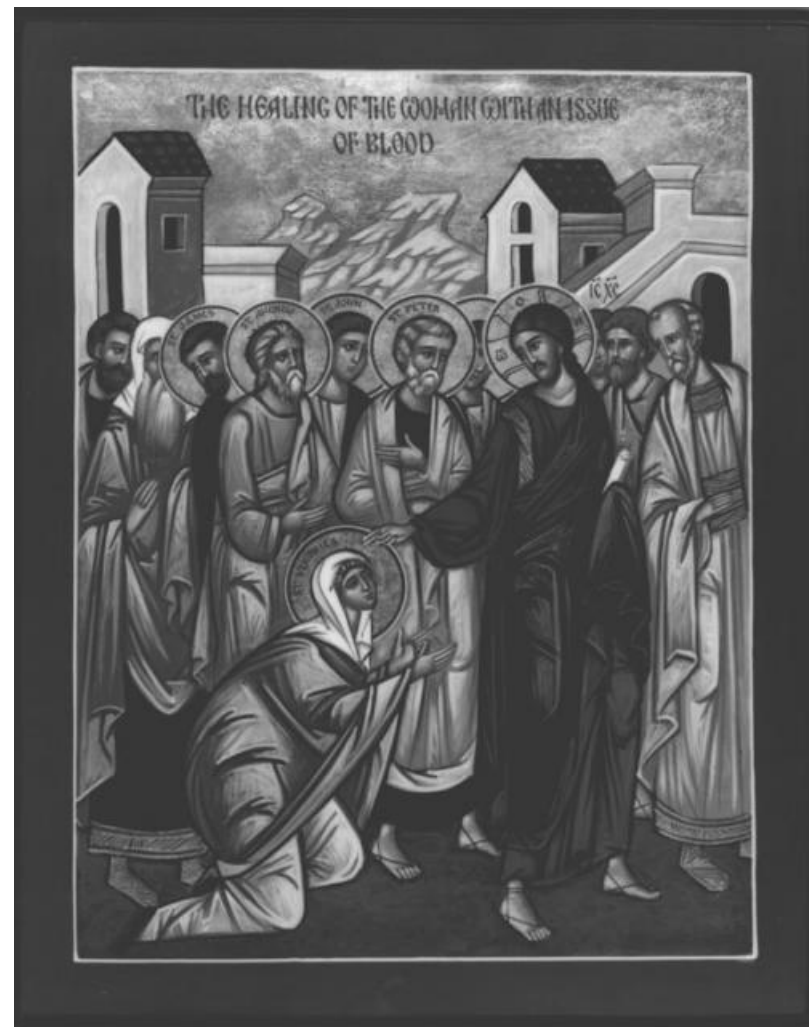


Possible Fragment of St. Mark, 6:52-53

Found in cave seven at Qumran was a very small papyrus fragment (# 7Q5), consisting of five lines of text and twenty visible letters. The fragment has been dated between 50 BC and 50 AD.

**Please prepare St. Mark
6:1-13 for next Sunday.**

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The Woman with the Hemorrhage Icon

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Today's Gospel: Saint Mark 5:21-43

(Note: For clarity the passage is printed in 3 paragraphs. See the Miracle Nesting article on page 3)

✠ WHEN JESUS HAD CROSSED AGAIN IN THE BOAT TO THE OTHER side, a great crowd gathered around him; and he was by the sea. Then one of the leaders of the synagogue named Jairus came and, when he saw him, fell 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.” So he went with him. And a large crowd followed him and pressed in on him.

Now there was a woman who had been suffering from hemorrhages for twelve years. She had endured much under many physicians, and had spent all that she had; and she was no better, but rather grew worse. She had heard about Jesus, and came up behind him in the crowd and touched his cloak, for she said, “If I but touch his clothes, I will be made well.” Immediately her hemorrhage stopped; and she felt in her body that she was healed of her disease. Immediately aware that power had gone forth from him, Jesus turned about in the crowd and said, “Who touched my clothes?” And his disciples said to him, “You see the crowd pressing in on you; how can you say, ‘Who touched me?’” He looked all around to see who had done it. But the woman, knowing what had happened to her, came in fear and trembling, fell down before him, and told him the whole truth. He said to her, “Daughter, your faith has made you well; go in peace, and be healed of your disease.”

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?” But overhearing what they said, Jesus said to the leader of the synagogue, “Do not fear, only believe.” He allowed no one to follow him except Peter, James, and John, the brother of James. When they came to the house of the leader of the synagogue, he saw a commotion, people

weeping and wailing loudly. When he had entered, he said to them, “Why do you make a commotion and weep? The child is not dead but sleeping.” 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. He took her by the hand and said to her, “Talitha cum,” which means, “Little girl, get up!” And immediately the girl got up and began to walk about (she was twelve years of age). At this they were overcome with amazement. He strictly ordered them that no one should know this, and told them to give her something to eat. [© NRSV]

Miracle Nesting

All this year we read from Saint Mark, the creator of the literary form that we call the Gospel ("good news"). He completed his short work about 65 A. D. The universal opinion of scholars is that the volume was written in Rome. Mark had collected stories of the Christ saved in oral tradition. His chief source is believed to be Saint Peter who was martyred in Rome ±65. Mark preserved Peter's and others' eyewitness testimony, the Church's treasury of Truth. Bible scholars theorize that Mark may also have included some earlier, written material that they term *proto-gospel* or *proto-Mark*.

Thirty-five years after the Resurrection few of Mark's sources would be able to recall the exact chronology of the events in Christ's life so Mark put their recollections together in a, necessarily, somewhat arbitrary chronology.

One of Saint Mark's more charming peculiarities is his frequent nesting of the divine miracles, that is, he loves to insert one miracle

POSSIBLE ARCHEOLOGICAL EVIDENCE FOR PROTO-MARK

A tiny papyrus fragment (7Q5) was found among the Dead Sea Scrolls near a mostly intact scroll labeled *Rome*. It may - a very big MAY - be a fragment of Mark 6:52-53. It was written in Greek in a lettering style that went out of use about 50 AD.

See picture page 4