



### **MASSES**

**Saturday** [anticipated] 4:30 pm

**Sunday** 8 am, 9:30 am, 11 am

*Mass in the chapel Monday-Friday at 9 am  
Saturday at 10 am*

### **CONFESSIONS**

**Tuesday** 7-7:30 pm

**Saturday** 9-9:45 am & 3-4 pm  
*in the chapel*

**ST IGNATIUS  
& ST LUKE'S**

**27 June 2021**

## LITTLE LAMB, ARISE

A woman from a parish I once served—I'll call her Iris—experienced a parent's nightmare: her son died as a young man. Iris had also lost her husband a few years earlier, but losing her son, she said, was incomparably worse.

A few weeks after the funeral, I visited Iris and she said that she was very confused. After a month or two I stopped seeing her at Mass, so I visited her again. She said that her confusion had lifted and now she was outright angry with God. She said to me: "Listen, I've given God a lot. I went to church every week for 50 years. I prayed every day. I sent my kids to Catholic schools. And what do I get in return? A dead son, that's what he gives me. I told him he was a lousy God and that I'm giving up on him."

No need to defend God in that moment; God can take it. I wanted just to walk gently with the anguished person. But it does get one thinking: Why does God allow death, or why did God create a world in which death even exists? The obvious scientific answer is that death is the cost of being a creature. Being a physical body means being subject to physical laws, including that matter breaks down. The theological response in our first reading, from the Book of Wisdom, is that this is not God's doing at all. In fact, God is the very antithesis of death: "God did not make death, nor does he rejoice in the destruction of the living...for God formed man to be imperishable; the image of his own nature he made him" (1:13; 2:23).

So where did death come from? The end of our reading today addresses this: "But by the envy of the devil, death entered the world, and they who are in his possession experience it" (2:24). Paul identifies the devil with the serpent of Genesis and the cause of death as sin from Adam (Rom 5:12). But we should never imagine that if original sin had never occurred, then there would be no death. The laws that govern matter are still laws. And I think the Book of Wisdom concedes this, for it recognizes that even the faithful will die. The real issue is whether God is the God of life or not.

Wisdom announces that the death of God's faithful is only a prelude to being held by God until the time of resurrection, when we will live with God in the manner God originally intended. "The souls of the righteous are in the hand of God, and no torment shall touch them.... They are in peace.... In the time of their judgment they shall shine....and the Lord shall be their King forever" (3:1-8).

The insight that God stands for life, even in the context of suffering and death, grounds our Gospel reading. Here we read about Jairus who pleads with Jesus to come to his home and heal his daughter, who is deathly ill. On the way, a woman who had suffered for 12 years with a hemorrhage touches Jesus' cloak and is healed. Apparently the Holy One of God (Mk 1:24) is not at all defiled by being touched by an "unclean" woman (contrast Lev 12:4). His response is to assure her, "Your faith has saved you." Jairus's daughter dies in the meantime, and Jesus calls for a similar faith. He comes to the bedside, takes her hand and says to her, "Talitha koum." By giving us the Aramaic words, Mark allows us to experience the intimacy and affection Jesus brings to those to whom he ministers. *Talitha koum* means literally "Little lamb, arise."

The woman with the hemorrhage and the young girl eventually both died, as we all will. This did not mean that Jesus had

failed or merely postponed the inevitable. His healing of the woman and his raising of the child point to the kingdom's ultimate plan, which is for union with God. These miracles told the people of Jesus' time, and us, that God walks with us in our suffering with great love and tenderness, and promises that our mortality is not the end of the story. For God is the God of life.

*Peter Feldmeier [America: The Jesuit Review; 18 June 2012]*

Little girl or little lamb? There is debate about the precise meaning of the word *talitha* found in the Aramaic phrase *Talitha cumi* which is preserved in St. Mark's Gospel. James Hastings' (ed), *Dictionary of Christ and the Gospels* (1906) says the following:

TALITHA CUMI (for Greek ταλιθα κόυμι, which, in turn, is a transliteration of the Aramaic 'ܩܘܡܝ ܕܘܠܝܬܐܝܬܐ Maiden, arise').—The words occur in Mark 5:41, and were uttered by our Saviour over the daughter of the Jewish ruler, Jairus. The Aramaic noun is 'ܩܘܡܝ lamb'....It is interesting to note that in Palestinian Aramaic the word 'ܩܘܡܝ' passes from meaning 'lamb' to being a term of endearment for a 'child.' We thus reproduce the words of Jesus accurately, if we render them, 'Lambkin, arise.' In the Greek of Mark 5:41 the Aramaic words are translated τὸ κοράσιον, ἔγειρε.

But Carl Brockelmann's *Lexicon syriacum* argues that the Aramaic word *taly*, is an adjective meaning "young", and then a noun meaning "boy/girl" and "servant"; it is etymologically related to Hebrew *tale*, Arabic *talā*, which mean "young animal" and specifically "lamb", *but this is not its meaning in Aramaic*.

However you translate it, though, it is clearly affectionate: "Very tender is the word in which Jesus addresses the dead child, as if she were still living. St. Mark alone records the original Aramaic expression, 'Talitha cumi,' which had doubtless been indelibly impressed upon the memory of St. Peter, from whom St. Mark, who was his special friend and companion, must have obtained it. And the original expression is recorded, because it cannot be translated without losing much of its charm and significance. It contains a term of endearment derived from a Syrian word signifying 'lamb,' often applied by fond parents to their children. It is as if the Good Shepherd had said, in bringing back in His bosom to the fold of the living this lost lamb that had wandered into the land of forgetfulness, 'My little lamb, I say unto thee, arise.' By the word of love and the touch of power, the spirit is re-called from the everlasting spring, and the hills of myrrh, to the forsaken tabernacle. The wave of life rushes back to the quiet heart, the pulse is set beating anew; a warm glow diffuses itself through the frame and mantles on the cheeks and lips. She rises from the couch as from a profound dreamless sleep, in mute astonishment at the strange scene around her, all the feebleness of her illness gone. The sun of her life — as happens in the natural world on the borders of the Arctic regions in summer — just dipped below the horizon for a little, and then rose again; and dawn and sunset shone in the same sky."

(from *Talitha cumi*, a sermon by Hugh Macmillan [1833-1903])

### REMEMBER IN YOUR PRAYERS

All who are suffering or sick and all caregivers who minister to the sick: Peter Queen, Fredrick Taggart, Gary Schenk, Joanne Newsom, Jackie Chancio, Anne Marie Whittaker, Greg and Felicia Yohe, Joe Coleman, John Hogan, Deirdre McQuade, Danny Hart, Amy Howard, Mary Morehead and family, Curtis Bailey, Leondre Massey, Sister Constance Ward, George Cochran, Mark Anthony Turner, Rachel Fisher, Patricia Ransom, Beverly A. Woods, Kerianna Prather, Domingo G., Adrian and Barbara.; D.K.C., M.M., R.M., K.M., C.M., C.A., E.D., E.G., W.B., J.M., H.G., and J.G.

Please call or email the office to add a name to the prayer list.

**Before calling, please be sure you have spoken to the person [or a member of his family] about adding the name—we do not want to inadvertently disregard someone's desire for privacy.**

Names of those who are sick or suffering will be kept on the list for one month; to keep a name on the list for longer, you must email the parish office.

### ANNOUNCEMENTS

#### **KOC PIG ROAST**

The St. John Fisher Council of the Knights of Columbus will sponsor a pig roast picnic this Saturday, 3 July 2021 from 1pm to 6pm here at the church. All are invited! We hope to see you there.

#### **ST. COLUMBA SCHOOL**

Interested in sending your children to St. Columba School? Enrollment is now open for the 2021-2022 school year, grades PreK - 8.

In person and virtual tours of the school are currently being conducted. For more information go to [www.stccatholic.org](http://www.stccatholic.org), or contact the enrollment director, Mrs. Lera Rickling, at 301-567-6212, ext.2 or [ricklingl@stccatholic.org](mailto:ricklingl@stccatholic.org).

#### **ALTAR SERVERS**

We need altar servers for our Masses. Please speak to Fr. Catania or email him at [fr.jason.catania@ordinariate.net](mailto:fr.jason.catania@ordinariate.net) if you are interested in serving at the altar.

### MASS INTENTIONS

#### **Saturday, 26 June**

*Anticipated Mass for the Fourth Sunday after Trinity*  
4:30 pm J. Alberto Casas +

#### **Sunday, 27 June**

*The Fourth Sunday after Trinity* [OT 13]

8 am Pro populo

9:30 am Jeff Rubin +

11 am Judith Kovacs +

#### **Monday, 28 June**

*Irenaeus, Bishop and Martyr*

9 am Rev. Arthur E. Wooley + [month's mind]

#### **Tuesday, 29 June**

PETER AND PAUL, APOSTLES

9 am Paul Michalco +

#### **Wednesday, 30 June**

*First Martyrs of the Holy Roman Church*

9 am Henry and Edward Guinivan

#### **Thursday, 1 July**

*Junipero Serra, Priest*

9 am Anthony Quagliarello + [month's mind]

#### **Friday, 2 July**

*Feria*

9 am Harry Guinivan

#### **Saturday, 3 July**

*Thomas, Apostle*

10 am Madeline's intentions [George F. Hickey Jr]

*Anticipated Mass for the Fifth Sunday after Trinity*

4:30 pm The Hickey family [George F. Hickey Jr]

#### **Sunday, 4 July**

*The Fifth Sunday after Trinity* [OT 14]

8 am Pro populo

9:30 am Edwin Smith Sr + [Edwin Smith]

11 am Marie Vaillant + [Edwin Smith]

#### St. Ignatius Finance Council

Florian Hocke - *Co-Chair*

Jackie Chancio

Deacon Clark Glenn

Joseph Somerville

Clifford Woods

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*historic*  
**ST IGNATIUS**  
CATHOLIC CHURCH

#### **Rev. John Vidal, *pastor*** **Rev. Jason Catania, *parochial vicar***

#### Joint Pastoral Council

Michael Taylor

Joseph Chancio ♦ Rosemary Coller

Fran Doyle ♦ James Guinivan

Ada Okafor ♦ Elizabeth Shivone

Connie Somerville

Patrick Delaney - *ex officio*

Susan White - *ex officio*

#### St. Luke's Finance Council

Patrick Delaney - *Co-chair*

Nicole Crawford ♦ Dave Hoppe

David Lewis ♦ Franco Madan

Susan White - *ex officio*

Karen King - *ex officio*

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**Saint Luke's at**  
IGNATIUS CHURCH