

CALMING OF THE SEA

Lk 8: 22-25

- Is this the **same story** as Matthew records regarding Jesus walking on water, and calling Peter to walk on water?
 - **NO.** cf. Mt 8: 23-27 and then Mt 14: 22-33.
- “Let us cross to the other side of the lake.”
 - *What is on the other side?*



Tyre & Sidon
Mt 15: 21-28
Dogs

Kursi
Mk 5: 11-16
Swine

Gentile Territories



CALMING OF THE SEA

- What did the Sea represent to the Israelite people?
 - “Probably their fear of the ocean stemmed from the ancient Semitic belief that the deep personified the power that fought against the deity ... the Lord Creator.”

The New Bible Dictionary

- *Hence it was important that God had delivered the Israelites through the Red Sea. The implication, that the God of Israel was stronger than the gods of Egypt.*

CALMING OF THE SEA

- See **Isaiah 60:5*** - where the riches of the sea represent the conversion of the gentiles.
 - **Additionally, The Seas obey the God of Israel**
 - **Ps 104: 1-9***
 - **Ps 95: 1-5***
 - **Isa 17: 12-13***
 - *Note the Lord rebukes the people represented by the seas.*
- **So while the Seas represent the Gentiles,
Who controls the seas?**

CALMING OF THE SEA



- See Daniel 7: 1-14**
continue with Dan 7: 15-27*
- The four beasts representing the four Gentile kingdoms that will oppress Israel, come out of the “stirred up sea.”



Daniel Ch. 7

(verses 1-9) Vision of *four Beasts* - Four empires:

- ❖ **Babylonian** - like a lion with eagle's wings
- ❖ **Medo-Persian** - like a bear with three tusks
- ❖ **Greek** - leopard with four wings and four heads
- ❖ **Roman Empire** - iron teeth and ten horns

Daniel Chapter 7



(Verses 9-14) Vision of *the Ascension*:

- * **Son of Man and the Ancient One**
- * **dominion and glory.** (Mk 13:26, Ep 1:22)

(Verses 15-27) Vision of the *Fourth Beast* - climax

- * **Rise of Rome**
- * **Fall of Rome** and survival of the Church
- * **Everlasting Kingdom established**

CALMING OF THE SEA

- If the Gentiles have their own gods, **what does the Storm of the Sea of Galilee represent**, as the true God is visiting the land inhabited by people who worship false gods?
 - Resistance by the false gods. A symbol that Gentile conversion would encounter resistance.
 - **This means** the Apostles would have to possess **faith** that the God who sent them across the seas, would **protect** them!

CALMING OF THE SEA



- According to:
**Ps 104: 1-9, Ps 95: 1-5, and
Isa 17: 12-13,**
the Lord God of Israel created,
controls and rebukes the Seas ...
 - *He awakened, rebuked the wind
and the waves, and they subsided
and there was calm. Lk 8:24*
 - *“Who then is this, who commands
even the winds and the sea and
they obey him?” Lk 8:25*

CALMING OF THE SEA



- According to:
Ps 104: 1-9, Ps 95: 1-5, and

Who is Jesus?

Israel created,
Who Makes the Seas ...

- *He awakened, rebuked the wind and the waves, and they subsided and there was calm. Lk 8:24*
- *“Who then is this, who commands even the winds and the sea and they obey him?” Lk 8:25*

APPLIES TO ME



“Master, Master, we are perishing!”
Are we different than the Apostles, as we encounter the fury of Gentile forces?

- Ever have that feeling you are in peril, **worried** about your life or circumstances, and the Lord is **distant** [asleep]?
- You know He is in the boat with you, yet He is not acting as if He is aware of your plight.
- “Where is your faith.” Lk 8:25

GERASENE DEMONIAC

And no one could bind him anymore,
not even with a chain,

Mark 5:3



GERASENE DEMONIACS

Lk 8:26-39 - Mk 5: 1-20*

- “A man from the **tombs**”
- Had an “**unclean spirit.**”
- **No one could restrain him** any longer, not even with a chain
- Night and Day **crying out**
- **Catching sight of Jesus** from a distance ...
- **prostrated** himself before him and **cried out.**
Who prostrated?
- **Is this worship of Jesus?**
 - **NO.** (we will clear this up next slide)

GERASENE DEMONIACS

- What have you to do with me - Jesus, Son of the most High God?
“Ti emoi kai soi”
- Legion is my name (*shem*)
- Legion pleaded with Jesus not to drive Legion from the territory.
 - Legion prostrated, pleading for relief - yet not willing to serve Jesus.
- Send us into the swine. Let us enter them.
(Legion wished to remain unclean).
- Rushed the bank and were drowned. Rev 20:10
- Swine death reported to the people by the swineherds
- Man sitting, clothed in right mind.

GERASENE DEMONIACS

- The People begged Jesus to leave their district.
 - Why?
- The cured man, begged to remain with Jesus, but Jesus would **NOT** permit the man to stay with him.
 - **Why not?** Recall the Rich young man.
Difference?
To whom was Jesus' primary mission?
 - What was the cured man's new mission?
Mk 5: 19-20

GERASENE DEMONIACS

- Note a *certain sequence* in the **Gospel of Mark**
 - in **Mark 5** - Jesus cures the **Gerasene Demoniac**, and keeps him in the **Decapolis** so that he will testify to what God has done for him. Mk 5:19-20.
 - in **Mark 6** - Jesus, during his **Galileean ministry** **feeds the 5000** - moved with pity that they are a people without a shepherd. **These represent the lost of Israel.** Mk 6:34.
 - in **Mark 6** again in **Gennesaret** - Jesus heals as many as were brought to him. Mk 6:53-56

GERASENE DEMONIACS

- in **Mark 7** - Jesus encounters the **Syro-Phoenecian woman**, and cures her daughter in **Tyre**, land of Gentiles. Mk 7: 24-30.
- again, in **Mark 7** Jesus goes to the **Decapolis**, where he **cures the deaf man**. Mk 7: 31-37.
- in **Mark 8** while in the **Decapolis**, **Jesus feeds the 4000**, after they followed him for 3 days. Mk 8:34-44.
- Here the **people** brought the deaf man to Jesus.
Whose testimony might have made this possible?

JARIUS' DAUGHTER & WOMAN HEMORRHAGE

Lk 8:40-56 - but we will read Mark's account at
Mk 5: 21-43*

- These **two accounts are commingled** in all synoptics: Mark and Luke, and even Matthew.
 - Some speculate that there is an **interruption** of the healing of a little girl, **so that she can die - and Jesus can raise her.**
 - This **seems unlikely**, as the interaction with the hemorrhaging woman takes but a few minutes.

JARIUS' DAUGHTER & WOMAN HEMORRHAGE

Lk 8:40-56 - but we will read Mark's account at
Mk 5: 21-43*

- These two accounts are in the synoptics:
Mark and Luke

Perhaps the accounts
are related, somehow!

- Some people think that the daughter of Jarius died -
and Jesus can raise her.
- This **seems unlikely**, as the interaction with the
hemorrhaging woman takes but a few minutes.

JARIUS' DAUGHTER

- Lk 8:40-42, 49-56 - Mk 5: 21-24, 35-43*
- Back by boat to “*the other side*” from Gerasenes, now to the land of the former tribes of Israel.
- Jesus is met by a synagogue official Jairus.
 - **Jairus**, like the demons, falls prostrate at Jesus feet, *again not an act of worship* - but submission as one who pleads for relief from a person with ability to grant relief.

JARIUS' DAUGHTER

- **Please, come and lay your hands on her.”** - *was Jairus' request*
- **See Mk 6: 5** - curing sick in Nazareth by laying hands.
- **Mk 7: 32** - laying of hands of deaf man in Decapolis
- **Mk 8:23** - laying hands twice, on blind man from Bethsaida, after applying spittle on his eyes.

JARIUS' DAUGHTER

- Before Jesus, the laying of hands was used to *consecrate a sacrifice for the forgiveness of sin*
 - Lev 1:4 - laying hands on the animal to become a holocaust to God - as a consecration
 - Lev 4:4 - laying hands on the head of an unblemished bull for the forgiveness of a **priest's sins**.
 - Lev 4:15 - laying hands for the **community's sin**.
 - Lev 4:29 - laying hands for a **private person's sin**.

HANDLING TORAH & EUCHARIST

One and the Same?

[http://www.aish.com/jl/b/bb/
48937512.html](http://www.aish.com/jl/b/bb/48937512.html)



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HANDLING TORAH

- Here are some rules for **handling the Torah** books/scrolls - for modern Jews. See how they **compare** to the **handling of the Eucharist** or to *other Catholic customs*:

- It is forbidden to **destroy or desecrate** any sacred book.

- Worn or torn pages must be **set aside in a special *geniza*** (storage) and eventually buried.



HANDLING TORAH



- If a person leaves the room in the midst of a study, it is customary to not leave the book open unattended, but to either close it or cover it.
- It is forbidden to use a sacred book for anything other than it was intended.
- Jews respect books in accordance with their rank. Torah on top of the Prophets and Writings, and not vice-versa (*How do we handle the Gospels versus other books*).



HANDLING TORAH



- A Torah scroll must be treated with utmost respect. Whoever honors the Torah will himself be honored.
- The Torah should be placed in a special ark. Dt 31:26
- The ark should be made as richly and beautifully as the congregation can afford. Nothing else should be placed in the ark. (Mother Teresa Nobel prize money)

HANDLING TORAH



- Show **same respect** for the Torah as you would an important **person**.
- It is **forbidden to do anything disrespectful** in the presence of the Torah.
- Just as commanded to stand before a sage, so **while the Torah is being carried, one must remain standing until it is brought to its destination.** (Think also St Charles after communion)



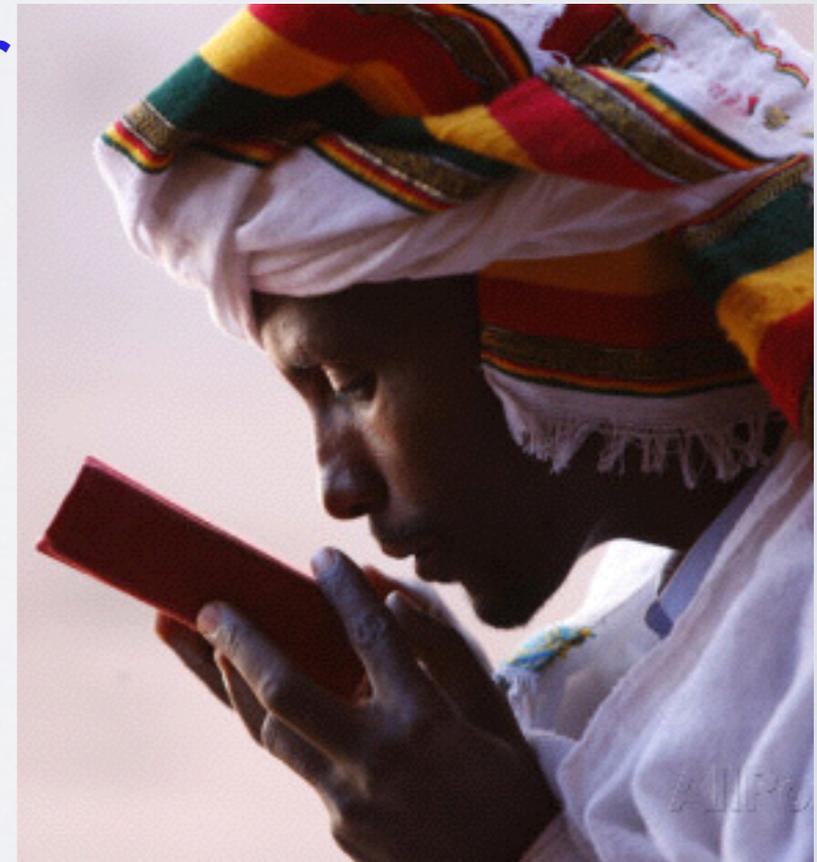
HANDLING TORAH

- When the Torah is taken out of the Synagogue it should be accompanied by worshippers. This is implied in the Torah command to “Walk after God your Lord.” Dt 13:5.
- When transported, the Torah shall be held in a person’s arms. It may be wrapped up and transported in a respectful manner.
- Out of respect, the Torah should never be touched with one’s bare hands - except when repairing the Torah.



HANDLING TORAH

- If the Torah is **dropped**, it is customary for all those present to **fast at least one day**, especially the one who dropped it.
- When the Torah is no longer usable, it should be placed in a **waterproof container and buried**. (sacrarium)
- The respect shown to sacred writings includes **all biblical verses** written in any language, because these are the Word of God.



HANDLING TORAH



- **Accessories and Articles** used for the religious observances, should not be thrown away or placed in the garbage or other degrading place. They **must be put aside and properly disposed.**
- Although commanded to **respect sacred articles**, it is not the articles that are revered, but the **God who makes them holy.** **“Revere my sanctuary - I am the Lord.”** Lev 19:30, 26:2.

WOMAN HEMORRHAGE



- “*Who* touched me?”
- “Someone has touched me; for I know that *power has gone out from me.*”

Lk 8:45-46

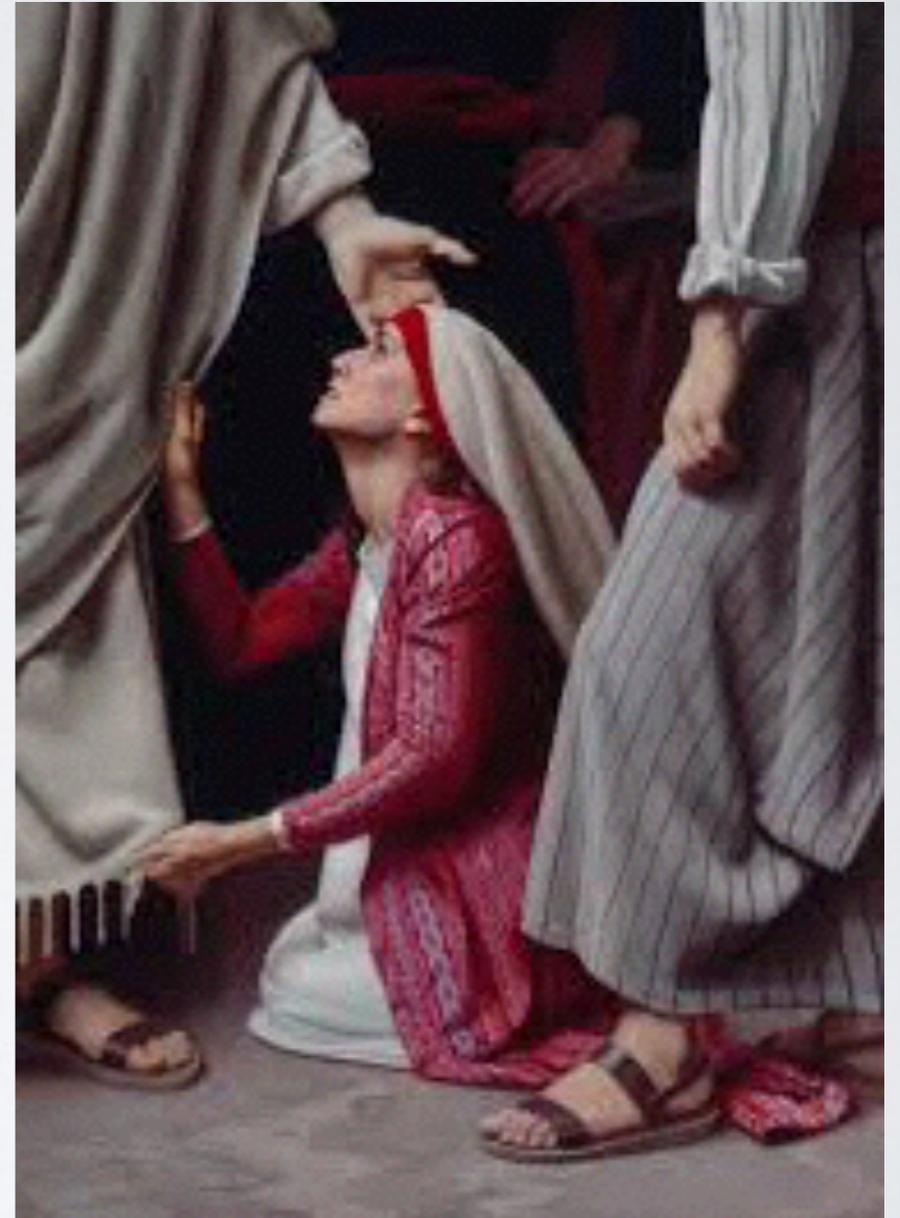
WOMAN HEMORRHAGE



- Note that **Peter** observes **many were touching Jesus** as the crowd pressed in.
- Jesus is looking for a person who touched him with **Faith and Purpose**. For that **triggered Power**.
- Yet she had not yet a full estimation of Him, else she would not have thought to remain concealed, but nevertheless she came trusting to be healed. **St John Chrysostom.**

WOMAN HEMORRHAGE

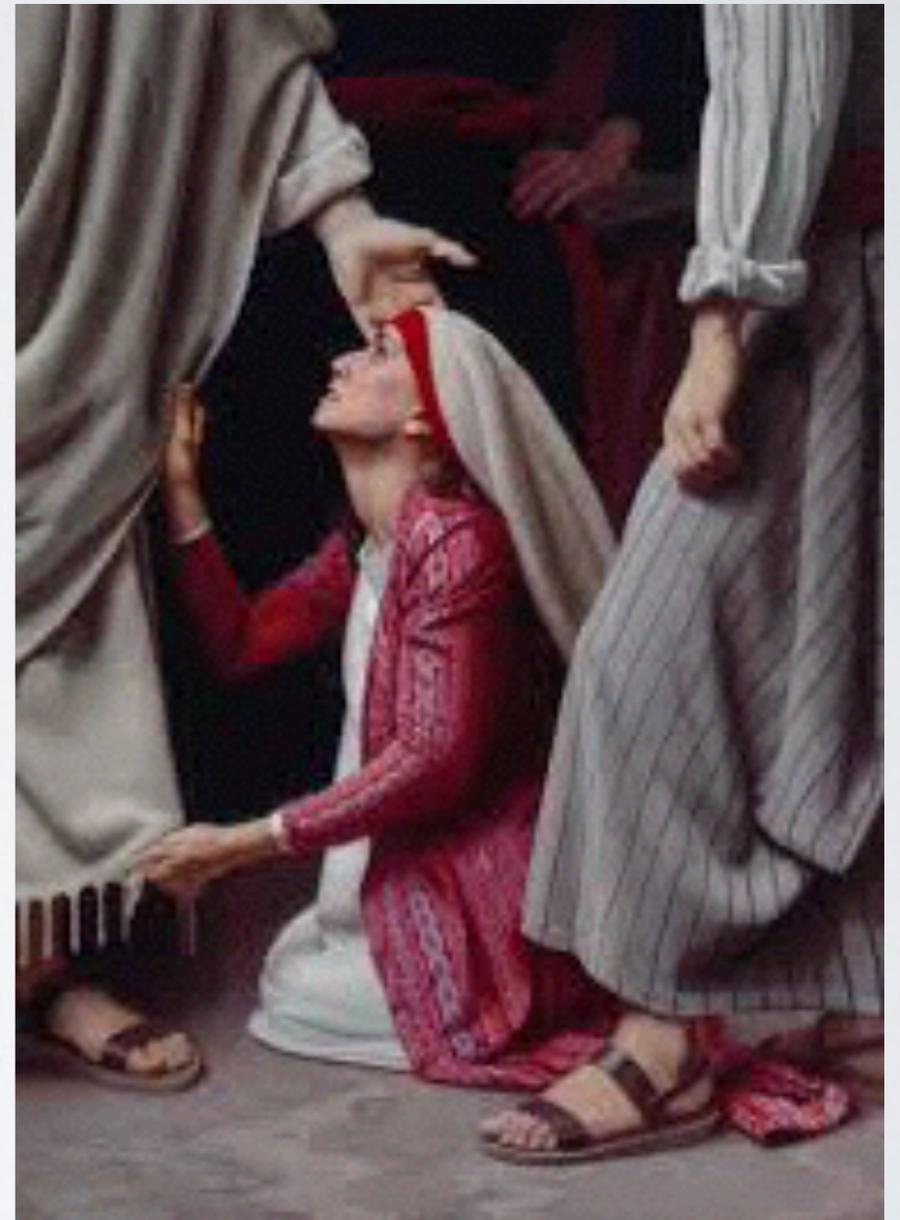
- So is Jesus in control of His power?
- Was He ignorant of who touched him?
 - See Luke 6:19*
 - Mk 3:10*
 - Mt 14:36*



WOMAN HEMORRHAGE

- Jesus' question, **Who touched Me?** does not imply that He was *ignorant* of the situation.
- He wanted the woman to reveal herself and **openly express** the faith which caused her to touch Him. The woman's faith became **public** when she fell at His feet.

Bible Knowledge Commentary



Luke 8:46

But Jesus said, “Someone touched me, for I perceive that **power** has gone out from me....”

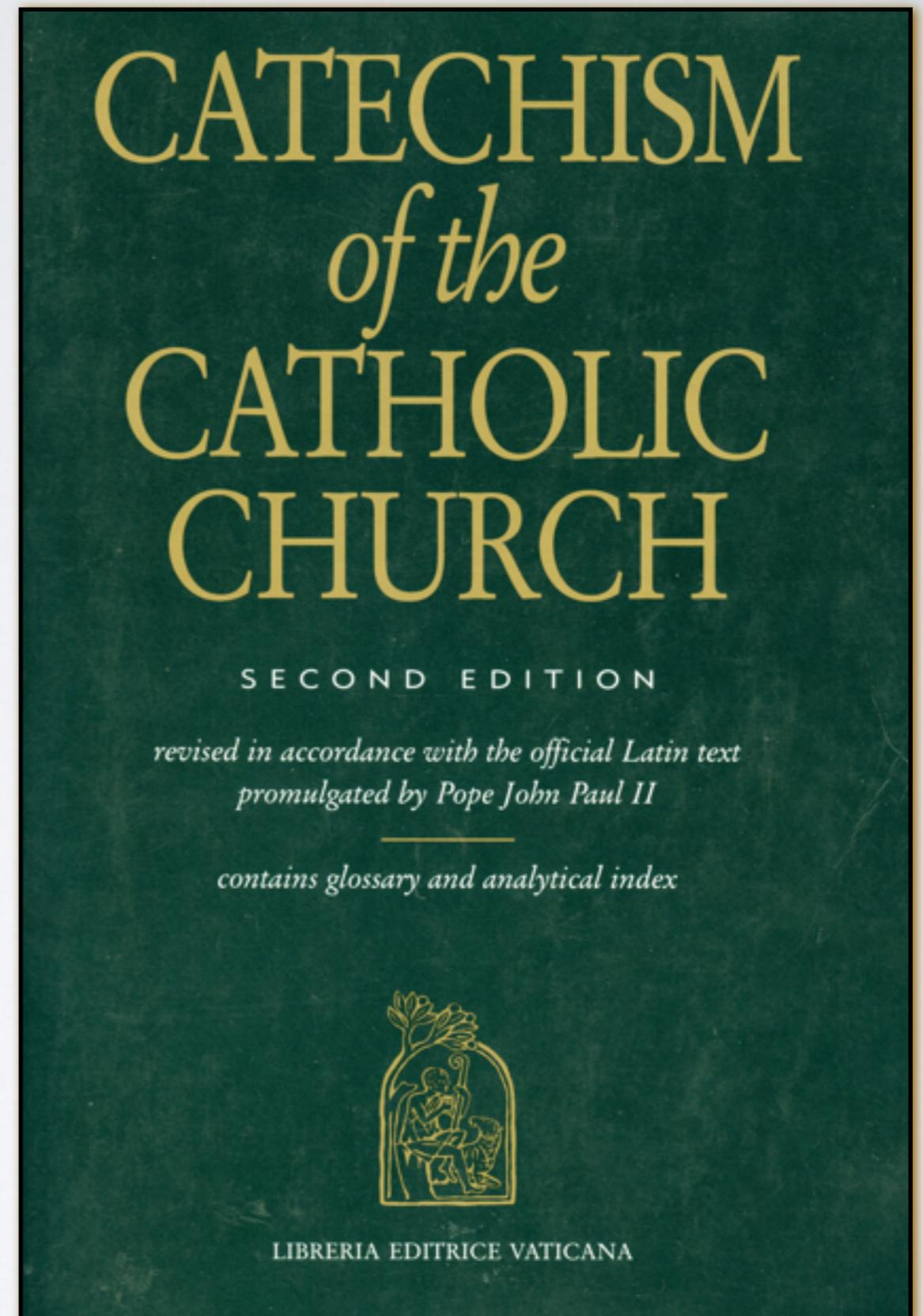
Here the Catechism explains yet another dimension to the story of the Woman with a Hemorrhage!

SACRAMENT

CATECHISM

Catechism of the Catholic Church Parts:

1. The Apostles' Creed
2. The Sacraments
3. The Commandments
4. The Our Father



WHAT IS A SACRAMENT

Catechism of the Catholic
Church Part Two



SACRAMENT



- This fresco is from the catacomb of Saint Marcellinus, from the late 200s, early 300s.
- The scene depicts the encounter of Jesus with the woman with the hemorrhage. (Mk 5:25-34)
- Why is this image used as a representation of a Sacrament in the CCC?

- There is a superb definition of a liturgical sacrament in the catechism:
 - CCC-1116
Sacraments are “powers that come forth” from the Body of Christ, which is ever-living and life-giving. They are actions of the Holy spirit at work in His Body, the Church. These are “the masterworks of God” in the new and everlasting covenant.
- The woman with the Hemorrhage is a great example.
- Other examples: Acts 1:8 regarding Pentecost;
Acts 2: 1-13 Confirmation of the Apostles;
Acts 2: 38-41 Baptism

SACRAMENT

- **CCC-1122**
Christ sent his apostles so that “repentance and forgiveness of sins should be preached in his name to all nations.” (Lk 24.27). **“Go therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit.”** (Mt 28:19).
- **The mission to baptize, and so the sacramental mission, is implied in the mission to evangelize ...**

SACRAMENT

- BUT, here is a simpler and still good definition of a **sacramental moment**:
- An (1) encounter with God, (2) perceived through the (3) senses.
- Saint Paul alludes to this in Romans 1: 18-23*
- Atheists are without excuse. Creation testifies of God and we can perceive it through our senses.

SACRAMENT

- If we are without excuse because God testifies of his existence through Creation, **all can come to a basic understanding of the existence of God - through the sacramental nature of creation.**
- Revelation by God in the Scriptures and through His Son gives us a **fuller understanding of how God interacts with us**, how we are his children, and that He desires for us to spend eternity with Him. For we are created in His image.

SACRAMENT

An encounter through the senses, where GOD's power through the action of the Holy Spirit, is made present.

The invisible - made visible and experienced

Examples of Sacraments

- ❖ **Creation** – God is present in creation. Rom 1:19
- ❖ **Jesus in His humanity** – as the Sacrament of God the Father. Jn 14:9 “Whoever has seen me has seen the Father.”
- ❖ **The Church** – as the sacrament of Jesus. Eph 2:22-23 God gave Him as head over all things to the church, which is His Body. To see the Church is to see Christ.
- ❖ **A hug** – making God’s love present to another. Mt 25:40 “Whatever you did for one of these least brothers of mine, you did for me.”

Examples of Sacraments

- ❖ **Creation** – God is present in creation. Rom 1:19
- ❖ **Jesus in His humanity** – as the Son of the Father.
Jn 14:9 “Whoever has seen me has seen the Father.”
- ❖ **The Church** – the Body of Christ.
Eph 2:22-23 “The church, which is his body, of which he is the head, from which the whole body is built up, joined together by the word of God, grows in love, as we are joined to him by the word of God, so that we may present to him a holy, blameless church, a church without stain or wrinkle or anything of the kind, but holy and blameless, as you are being called to holiness. To see the Church is to see Christ.”
- ❖ **A hug** – making God’s love present to another.
Mt 25:40 “Whatever you did for one of these least brothers of mine, you did for me.”

INFINITE NUMBER
OF SACRAMENTS

Liturgical Sacraments

1. A string of *symbols* - **signs**
2. With symbolic **actions**
3. Which as **public rituals**
4. Through the **action of the Holy Spirit**
5. **cause God to be experienced in a particular manner for a particular purpose**
6. by the **community**.
 - The Church is the sole conduit of grace for particular *saving* encounters.

Simple Signs

- ❖ **Traffic Light**
- ❖ One Dimensional
- ❖ Simple
- ❖ Directional
- ❖ No emotional value



Symbols as Signs

- ❖ **Wedding Band**
- ❖ Multi dimensional
- ❖ Complex
- ❖ Polyvalent
- ❖ Evokes emotions



Symbols

- ❖ Are not sacred in themselves
- ❖ Vary with circumstance
- ❖ What they signify varies based on the culture.
- ❖ **The ritual surrounding a symbol gives the symbol its meaning.**

A ritualized symbol can effect what it signifies because it speaks for itself within a certain community.



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US ARMY

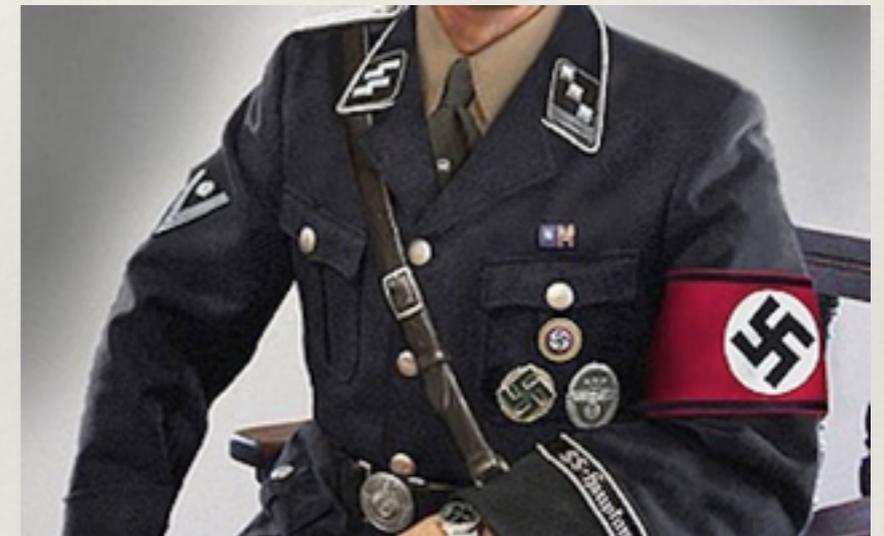
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US ARMY



NAZI

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US ARMY



NAZI

Symbols are Experiential

- ❖ Sacramental symbols testify or point to a theological reality. (Water to washing or dying)
- ❖ Symbols are meant to be EXPERIENCED but though they have common meanings, are experienced DIFFERENTLY because we come to the Sacraments via different life experiences.
- ❖ Experienced Symbols become ENCOUNTERS with the realities they point to.

Symbols are Experiential

- ❖ **Danger of Oversimplification** - Any discussion on sacrament symbols must keep in mind that if a symbol is so over-explained as to have only one possible meaning then it has been reduced to a *simple sign*! Encounters with God are complex, not simple.
- ❖ **Example - Bible Study** – Passages of the Bible are sometimes over-explained without room for experience. (only literalist - no spiritual) The sense of wonder and encounter with God is removed. Study becomes academic.
 - ❖ As with all encounters intended to be experience in community - **to experience the Word of God properly it should be part of a liturgical ritual or a community.**
CCC 109-118.

Liturgical Sacraments

There are 7 liturgical sacraments

- ❖ **Baptism** – effects our **entry** into the Body of Christ, born into life of God. [1 Cor 12:13].
- ❖ **Eucharist** – **food** for the Christian journey, gives life. Ensures Resurrection on the Last day. [Jn 6:53-55].
- ❖ **Confirmation** – **strengthening** through the gifts of the Holy Spirit. [Acts 8:14-17].

Liturgical Sacraments

- ❖ **Confession** – restores us to the Body of Christ through repentance. [Jn 15:1-10; Jn 20:21-23].
- ❖ **Anointing of the Sick** – spiritually invigorates the physically ill. [Js 5:14-15].
- ❖ **Matrimony** – enables us to participate in the **life giving creative** love of the Trinity. [Ep 5:21-32].
- ❖ **Holy Orders** – empowers **servitude** to the Body of Christ. [1 Tim 3:1-13; 17-19].

Liturgical Sacraments

Here are the words of absolution uttered by the Priest during Confession, some of the most beautiful in all of Catholic tradition:

“God the Father of mercies, through the death and resurrection of your son, you have reconciled the world to yourself and sent the Holy Spirit among us for the forgiveness of sins. Through the ministry of the church, may God grant you pardon and peace. And I absolve you of your sins, in the name of the Father, and of the Son and of the Holy Spirit. Amen.”

Are encounters with God
(Sacraments) necessary
for our salvation?

Mk 16:16,
Jn 6:53-55, Jn 20:23

JARIUS' DAUGHTER

- So what was Jairus asking for with the request for the **laying of hands**?
 - Was he asking for his daughter's **sins** to be forgiven? or
 - Was he asking for his daughter's **physical condition** to be healed?
- Is there a real difference? **recall Mk 2: 10-11***

JARIUS' DAUGHTER

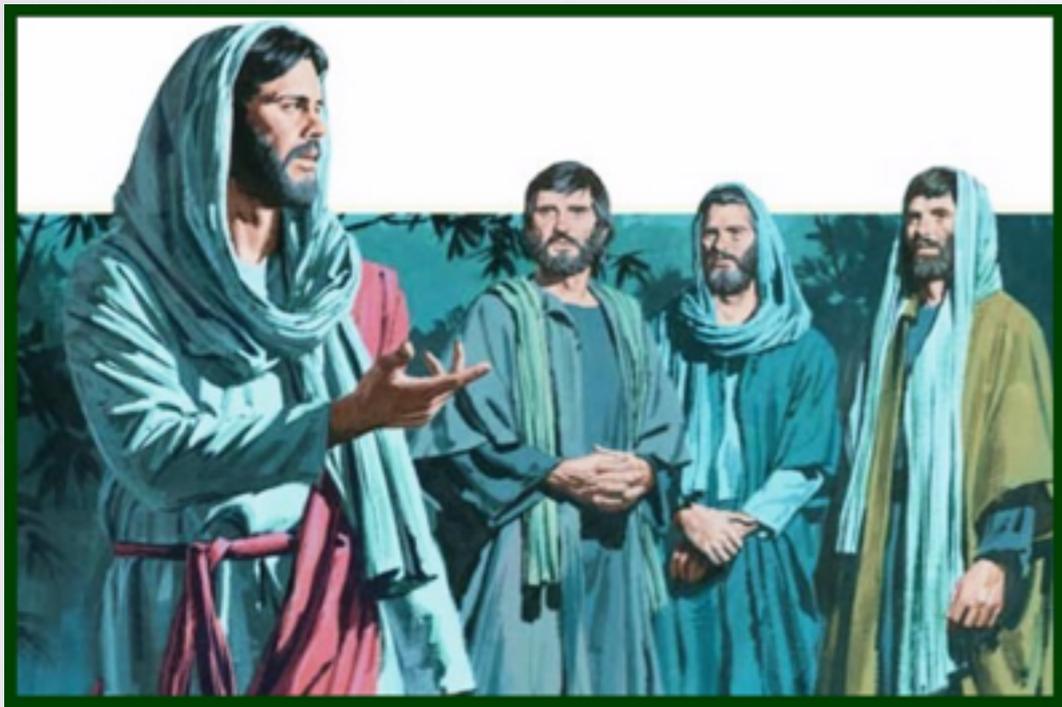
- “Your daughter has died.”
 - “Do not be afraid; just have faith.”
- Jesus took the child by the hand and said:
“Talitha koum” which means,
little girl, I say to you, arise!
Genesis 1:3*; Jn 1:1-3* and Is 55:10-11*
- Strict orders:
Don't tell anyone, and give her something to eat.
 - Why? and Why?

A final footnote on Laying of Hands

- The laying of hands was also used to consecrate a priest, to the service of the community
- Lev 8: 1-15
 - washed with water and put on vestments: sash, robe, embroidered belt and breastplate
 - anointing with oil
 - a miter put on his head
 - a bullock slaughtered after hands laid its blood poured on the altar. cf. Heb 9:22*

THE UNIQUE PRIVILEGE

- Only Peter, James and John would accompany Jesus to the:



- Raising of Jairus' daughter
- Transfiguration of Jesus
- Garden of Gethsemane
- Why these three, and not others?

THE UNIQUE PRIVILEGE

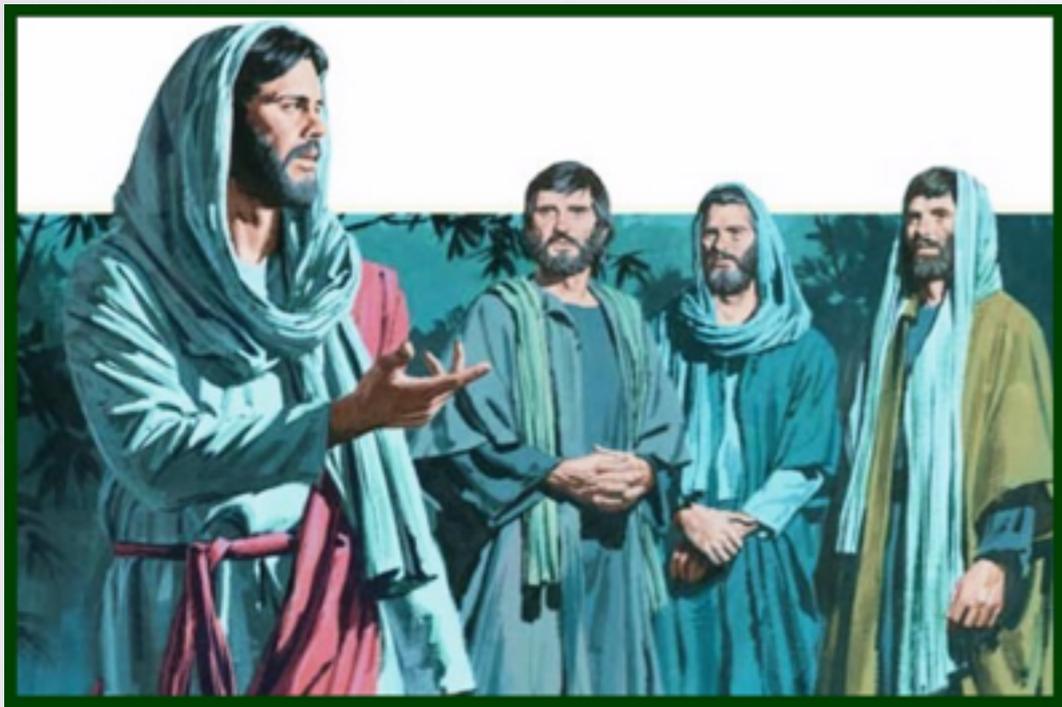
- **Commentators** reflect on this:

Peter would be selected from the rest as the rock upon which Christ would establish his Church.

James on the account of being the first to gain the crown of martyrdom.

John, the Beloved, on account of our Savior's particular love, and because only John would remain at the foot of the cross. He would testify as to Scripture fulfillment at the cross.

Jn 19:32-37*



JARIUS' DAUGHTER



12

- The little girl's age was ...

WOMAN HEMORRHAGE

- Lk 8: 43-48 - Mk 5: 25-34*

- There was a woman afflicted with hemorrhages for ... years



WOMAN HEMORRHAGE

- Who does this woman represent?
 - The number 12 is key.
 - This woman represents the 12 tribes of Israel.
- What does the flow of blood, a hemorrhage represent?
 - That all the tribes of Israel were losing life, and there was no cure for their ills, apart from Jesus.
cf Lev 17:11

WOMAN HEMORRHAGE

- This woman was legally and ritually unclean.
*Read Lev 15: 25-33** ff.*
- Everything and everyone this woman touched became unclean.
- She had no ability to touch or be touched.
- She could not participate in the life of the community.
- She was an outcast in all respects



WOMAN HEMORRHAGE

- What does spending all her money on doctor represent?



- Israel had invested all their efforts in *false gods* [idolatry] and in *false beliefs* - none of which stopped the 'bleeding' of Israel.

Recall in Samaria, how Jesus had confronted the *Samaritan woman*, an Israelite descendant - who was worshiping in a false temple, having had 5 baals [husbands] before.
cf John 4: 1-26.

WOMAN HEMORRHAGE



“Therefore, in order not to be noticed by the people, the woman came up to Jesus from behind and, out of delicacy, touched only his garment.

Her faith is enriched by her expression of humility: she is conscious of being unworthy to touch our Lord.”

St Ambrose, *Expositi Evangelii*
sec. *Lucam*, 6: 56-58.

WOMAN HEMORRHAGE

UNCLEAN

The remarkable result of the encounter?

Instead of Jesus becoming unclean

The woman became clean!

WOMAN HEMORRHAGE



- she “touched his cloak”
- In **Mt 9:20**, the specific location is described: “touched the fringe of his garment” **Lk 8:44**, the **tassel** on his cloak.
Most certainly his tallit.
- If so, **what might his tallit represent?**
- **Jesus’ mission was to fulfill the law. He remained connected to, not apart from - the law - as the proper starting point of His mission.**

WOMAN HEMORRHAGE

- If the woman represents **Israel**, then her cure is to be **reconnected to the Word of God**, the Torah - personified in **Jesus, the Logos - the living Word of God.**
 - **Israel must now seek to touch Jesus for its restoration.**



RELICS

Did you notice the
relic moment
in the story?



RELICS - a 3000 year fact

Can power from God really flow from the bone or article of some saint who has been dead for hundreds of years?

This is crazy!
Isn't it?



ELISHA

- **2 Ki 13:20-21** A dead man's corpse is thrown on the bones of Elisha, and the person is resurrected.

20 Elisha died and was buried. At the time, bands of Moabites used to raid the land each year.

21 Once some people were burying a man, when suddenly they spied such a raiding band. So they cast the dead man into the grave of Elisha, and everyone went off. But when the man came in contact with the bones of Elisha, he came back to life and rose to his feet.

Relics

- Was the miracle a result of the faith of the dead person?
 - No, he was dead.
- Was it the result of the faith of those who threw his body in the cave?
 - No, they were simply seeking to flee the raiding band.
- ★ It was just something God chose to do, because God wanted to impart power to the relic bones of Elisha to resurrect the dead man.

Relics

- **Mk 5: 25-34** The cure of a woman who had been hemorrhaging for 12 years.

*27 She had heard about Jesus and came up behind him in the crowd and touched his cloak. 28 She said, "If I but touch his clothes, I shall be cured." 29 Immediately her flow of blood dried up. She felt in her body that she was healed of her affliction. 30 Jesus, aware at once that power had gone out from him, (Gk: *knowing in himself that power had come out...*) turned around in the crowd and asked, "Who has touched my clothes?"*

Relics

- Was the miracle a result of the faith of the woman?
 - Yes, the Gospel says she had faith in being cured.
- Does St. Mark tell us Jesus directed that the cure would occur?
 - No, Jesus notes that **POWER** came out of Him.
- Power flowed from Jesus' cloak and cured the woman. Matthew records it was the tassel on his cloak –probably his **Tallit** (*Tallis*) **(Nu 15: 37-39)**.

Relics

- Was it a man's or a woman's?
 - Yes
- Does it have any special significance?
 - No
- Power or blessing?
 - woman's cloak -



oman?

re

on his

cloak - **his tallit (Tallis) (Nu 15: 37-39).**

Relics

- **Acts 19:11-12** St. Paul in his travels finds the faithful touching his body for healing.

¹¹ So extraordinary were the mighty deeds God accomplished at the hands of Paul

¹² that when face cloths (Gk: soudarion) or aprons that touched his skin were applied to the sick, their diseases left them and the evil spirits came out (Gk: exerchomai – root of: exorcism) of them.

RELICS

- Does St. Luke tell us that God intended these miracles?
 - Yes, God worked extraordinary deeds through Paul.
- Were the miracles performed a result of the faith of the people?
 - Yes, they had faith to touch St Paul to cure their sick.
- Were the evil spirits responsive to the relic cloths that had touched Paul?
 - Yes, they were exorcized by the mere touching of the relic cloths to the sick.

RELIC CLASSES



- **FIRST CLASS** - a part of the saint (bone, hair etc...)
- **SECOND CLASS** - a piece of clothing or possession of the saint (coat, purse, girdle)
- **THIRD CLASS** - a cloth touched to a first or second class relic (white linen usually)

The interesting Non-Relic — or is it a Relic? —

- **Acts 5: 14-16** St. Peter's shadow passed over sick people, in order to cure them.

¹⁴ Yet more than ever, believers in the Lord, great numbers of men and women, were added to them.

¹⁵ Thus they even carried the sick out into the streets and laid them on cots and mats so that when Peter came by, at least his shadow might fall on one or another of them.

RELICS



Yes, power from God can really flow from the bone or other relic of a saint who is alive or has been dead for hundreds of years.

Maybe its not so crazy

RELICS

In the Early
Church



RELICS

In the Early
Church



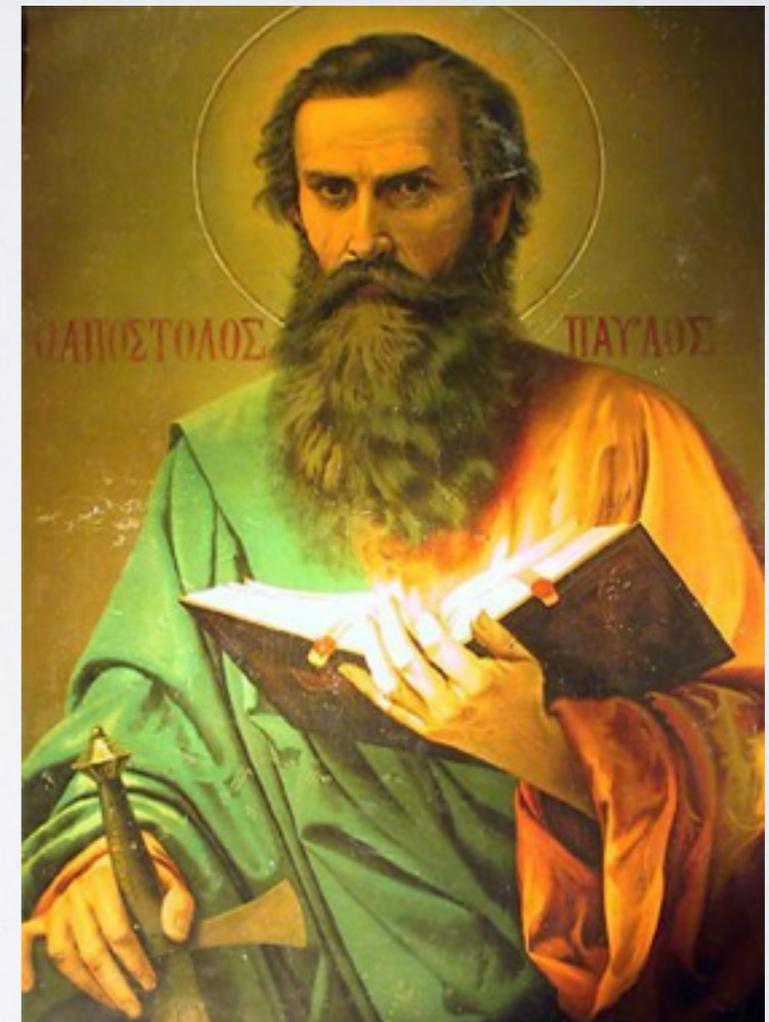
BASILICA OF ST PRAXEDES



- **Located in Rome** - a three minute walk from the Basilica of Saint Mary Major.
- A very ancient church built over the house of a **Roman Senator Pudens**
 - Senator Pudens is mentioned in St Paul's letter to Timothy.

SENATOR PUDENS

- **2 Timothy 4:21**
 - “Try to get here before winter. Eubulus sends you greetings, and so do **Pudens, Linus**, Claudia and all the brothers send greetings.”
 - **2 Tim 1:17** *indicates that St Paul wrote this letter from Rome.*



SENATOR PUDENS

- **Senator Pudens** was married and had two daughters:
 - **Pudentiana**
 - **Praxedes**
- **His entire household was Christian.**



MARTYRS' BLOOD

- **Pudentiana and Praxedes**
 - were sensitive to the deaths of the martyrs of their time.
- They collected the remains of the martyrs at the various martyrdom sites.
- They also sopped their blood with rags.





One of the columns of the Flagellation

During the Middle Ages, the church instituted the feast of the Holy Pillar, on the 4th Sunday in Lent

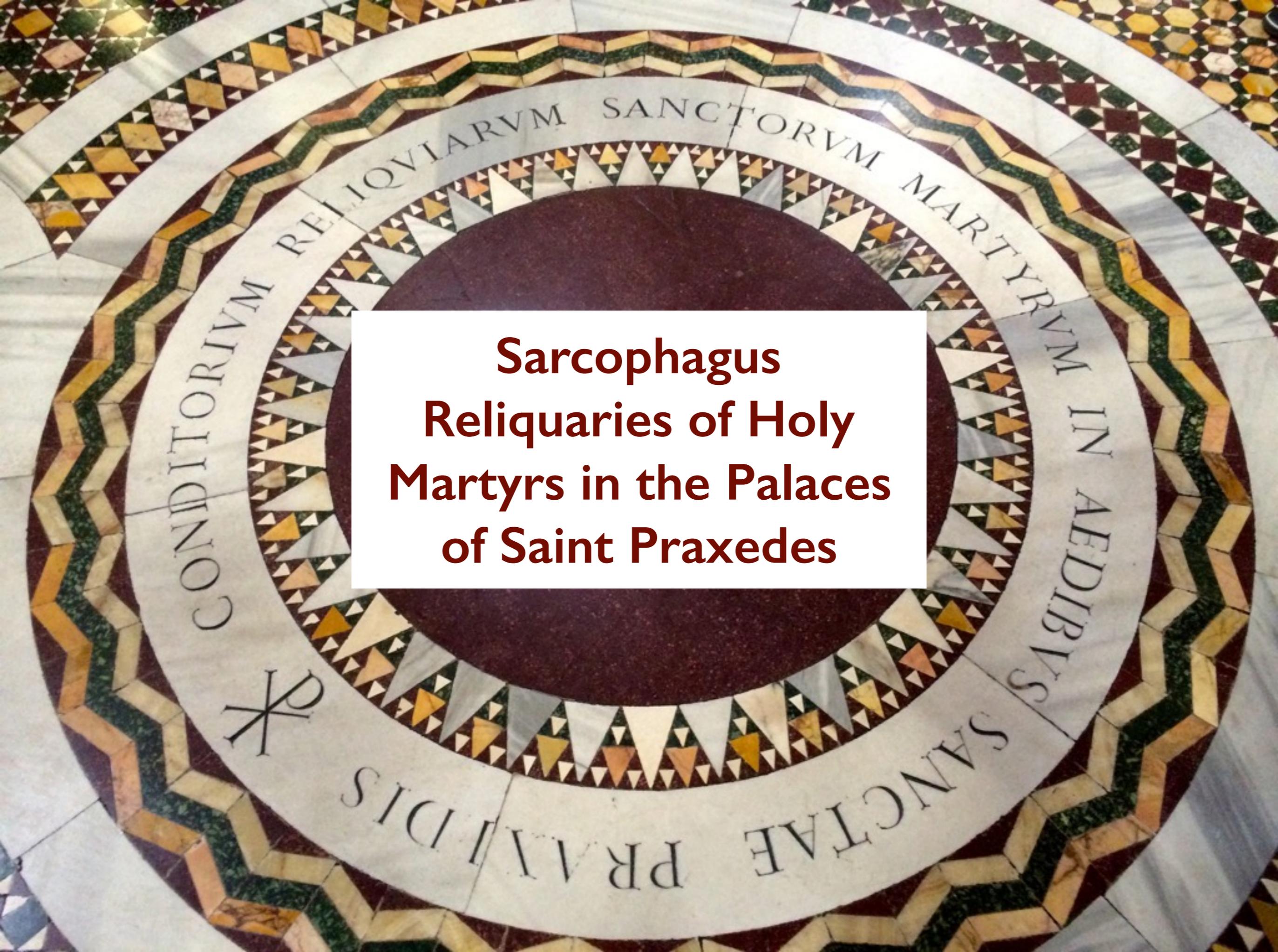
MARTYRS' REMAINS

The Bone fragments,
Blood Rags and other
effects of the Martyrs,

were carefully put by
Saints Pudentiana and
Praxedes in a “well”
on their property.



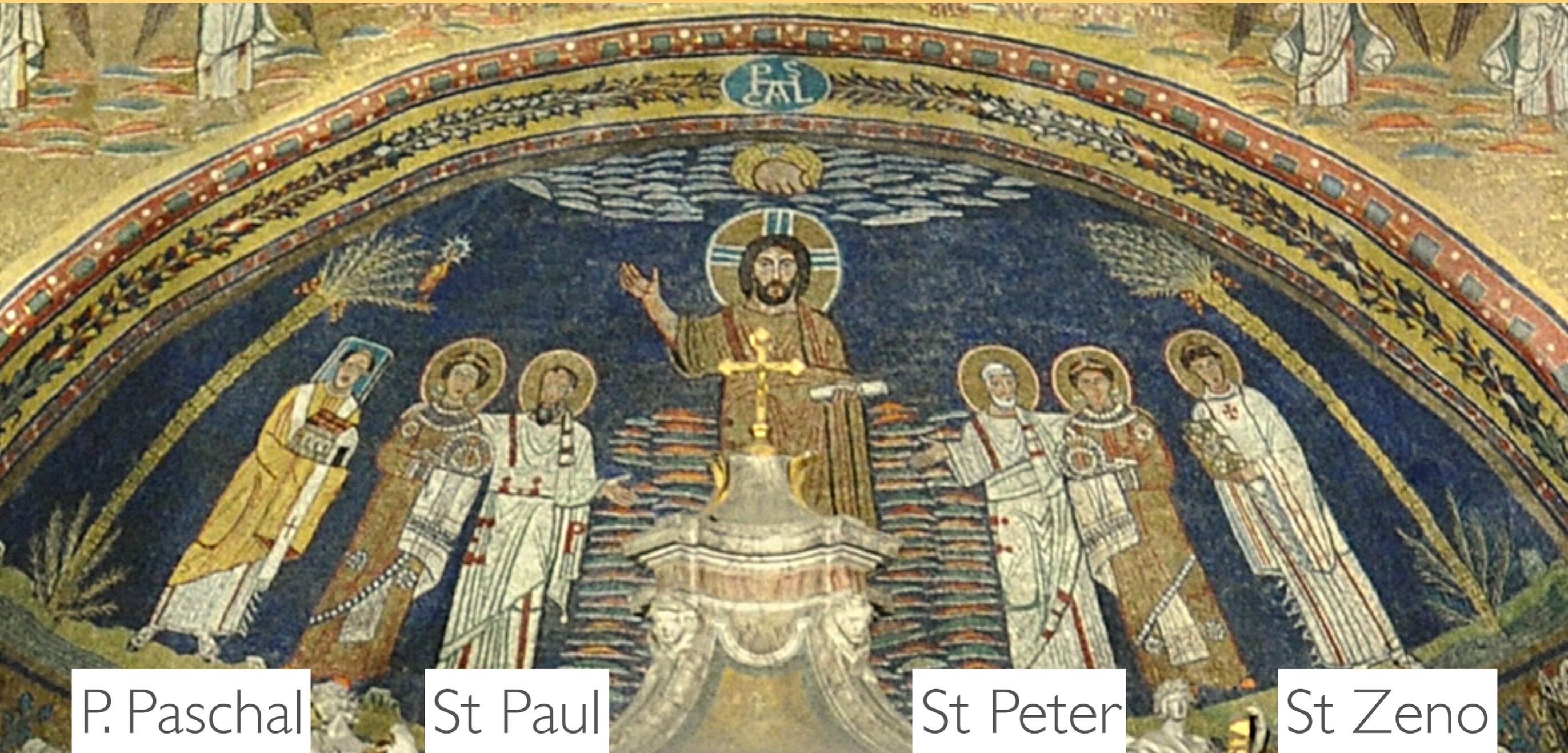
MARTYRS' WELL

A circular mosaic floor with a central dark red circle. The mosaic is composed of concentric rings of geometric patterns, including triangles and zig-zags, in shades of yellow, orange, and green. A wide white band contains Latin text in capital letters. The text is arranged in a circular path around the center. At the bottom left, there is a monogram consisting of a cross and the letter 'P'.

**Sarcophagus
Reliquaries of Holy
Martyrs in the Palaces
of Saint Praxedes**

CONDITORIVM RELIQVIARVM SANCTORVM MARTYRVM IN AEDIBVS
SANCCTAE PRAXEDIS

APSE OF THE BASILICA



P. Paschal

St Paul

St Peter

St Zeno

St Praxedes

St Pudentiana



**SAINTS
PUDENTIANA
&
PRAXEDES**

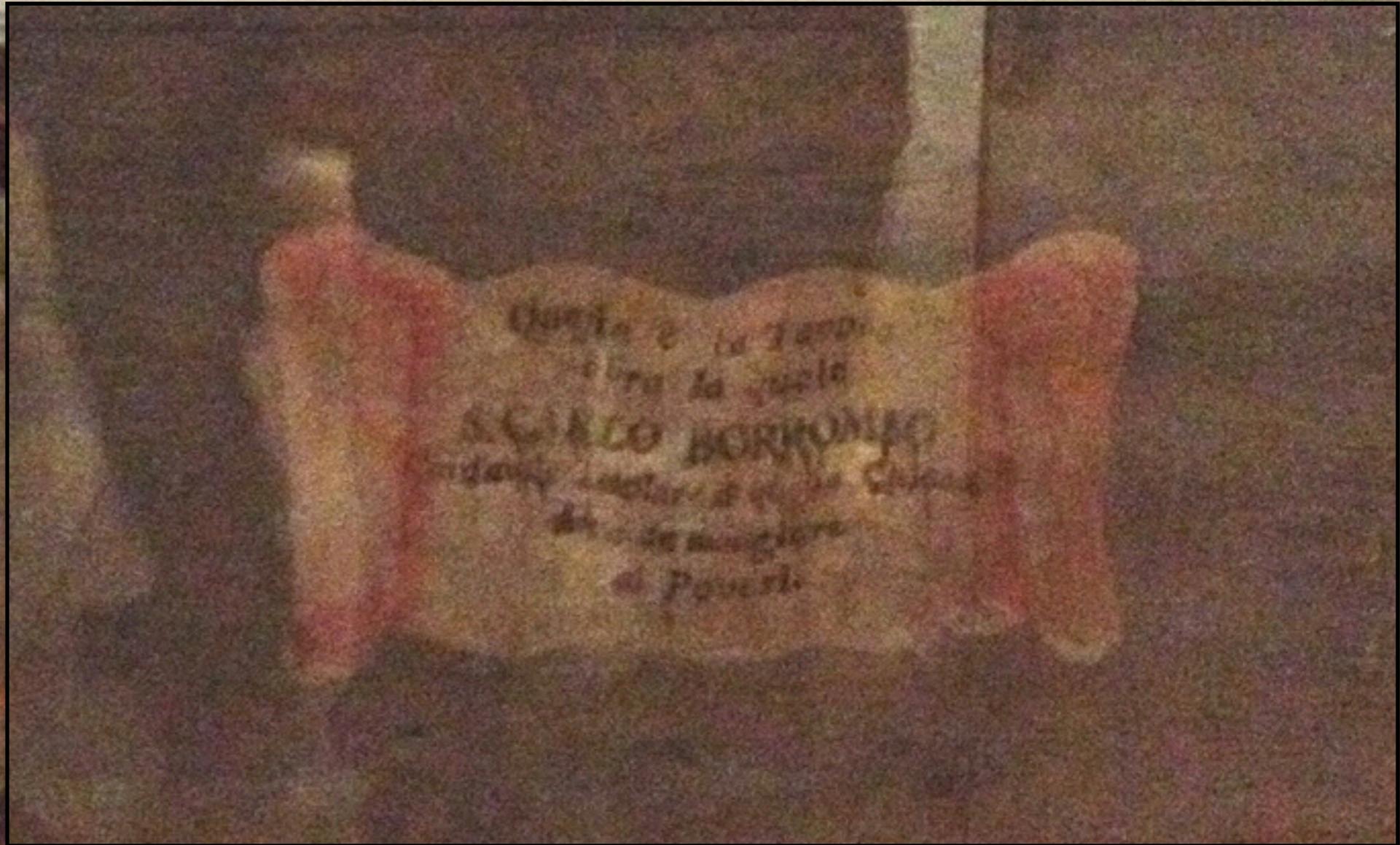
TRADITION / LEGEND ?

- An interesting ancient story / possibility:
 - Cornelius of Acts 11 - The Roman Centurion who converted to Christianity at the hands of St Peter
 - Introduced St Peter to Senator Pudens when the apostle first arrived in Rome.
 - Pudens's wife was St Peter's first Roman Convert, followed by the two daughter saints - St Peter stayed as a guest of the Senator in a room in his house, for about a month.

VISALIA CONNECTION

- **St Charles of Borromeo** - when he became a Cardinal on 17 November 1564, was given St Praxedes as his Titular Church.
- He ministered from this church feeding the poor and helping the marginalized.
- Here are some of the *preserved* effects of St Charles.





Questa è la Tarda
che fu la moglie
GIACCO BORTONICO
indagato a Milano e in la Chiesa
di ... di ...
Poveri



THE GOSPELS

A Scholarly Biblical Study

