

## Commentary for Chapter 30

**The miracle of the woman with an issue of blood** shows Our Lord's Omnipotence (that He is all-powerful) and His omniscience (that He is all knowing).

Omnipotence: for it could only be a divine power which commanded sickness so imperatively, and restored health to men: "Virtue went out of Him and healed all" (Luke 6, 19). "In Him dwelleth all the fulness of the Godhead corporally" (Col. 2, 9).

Omniscience: Unobserved, as she supposed, in the midst of the crowd, the poor woman crept up to Him, and touched the hem of His garment. Jesus, however, knew that she had touched Him, and knew, moreover, that the touch had made her whole; but in order that she might not fall into the error of thinking she had been cured by some strange, mechanical, involuntary force, He said aloud: "I know that virtue is gone out from Me."

**The raising to life of the dead maiden** showed that Jesus had dominion over life and death, being the Author of life, or, in other words, being God. Truly, indeed, did He say of Himself (chapter XXVI): "As the Father raiseth up the dead, and giveth life; so the Son also giveth life to whom He will."

Of the real death of the maiden there can be no doubt, because:

1. all who were in the house knew that she was dead.
2. Our Lord knew that she was dead, when He said: "Believe only, and she shall be safe."
3. The Gospel (Luke 8, 55) says explicitly: "her spirit returned". It is, therefore, an undoubted fact that the maiden had already departed this life.

**The humility of Jairus and the infirm woman.** Jairus, the rich and distinguished ruler of the synagogue, threw himself humbly on the ground at the feet of the poor Jesus of Nazareth, and begged for help. As for the woman, she felt herself to be so mean and wretched that she had not the courage to offer her petition to our Lord; and after she was healed, she fell trembling at His Feet, and related before the whole crowd from what misery she had been delivered. The very first maxim of the kingdom of God is this: "God resisteth the proud, and giveth grace to the humble" (James 4, 6).

**Without faith**, neither one nor the other would have obtained help. Our Lord said to Jairus: "Believe only, and she shall be safe", and to the woman He said: "Thy faith hath made thee whole." "If thou hadst not had faith, the touch of My garment would have availed thee nothing." Without faith there is no cure for the body, no salvation for the soul.

**Preparation for death:** The hour of death is uncertain. Some die when they are young, as did the daughter of Jairus and the young man of Naim; others reach middle age, and some reach old age. We must, therefore, be always prepared for death and eternity. St. John Bosco always recommended to his students to once a month make an exercise of a holy death. It consisted in once a month thinking about how we would look at things if we knew it was our last day on earth, then prepare a good confession in that mindset. There is also this prayer:

O most merciful Lord Jesus, by Thy agony and sweat of Blood, and by Thy death, deliver us, we beseech thee, from a sudden and unprovided death. O most kind Lord Jesus, by Thy most cruel and ignominious scourging and crowning with thorns, by Thy Cross and most bitter Passion, and by Thy goodness, we humbly pray that Thou wouldst not suffer us to die suddenly without the holy Sacraments. O most loving Jesus, by all thy labors and sorrows, by Thy Precious Blood and most sacred Wounds, by those last words on the Cross: "My God, My God why hast Thou forsaken Me?" and by those others: "Father into Thy hands I commend My Spirit," we most earnestly beseech Thee to deliver us from a sudden death. Grant us, we pray Thee, time for repentance; grant us a happy passing in Thy grace, so that we may praise Thee, and bless Thee forever. Amen.

I place the moment of my death in the hands of my dear Mother Mary, of my good Guardian Angel and of my special protectors, St. Joseph, St. Ignatius and St. Alphonsus Liguori, all of whom I expect to assist me at the hour of my death and in my voyage to eternity. Amen.

Come then, welcome death. Come, but conceal thy coming, so that the hour of my death may not give life back again. It will be no longer death for thee, my soul, but a sweet sleep if, when thou art dying, Jesus assists thee, and if when thou art expiring, Mary embraces thee.

**Death is a sleep:** 1. because the dead "rest from their labors" (Apoc. 14, 13);  
2. because they can work no longer;  
3. because the bodies of the dead shall one day wake up again to life.

The church yard is "God's acre", where the bodies of the dead are sown like seeds of corn, ready to spring up at the Last Day (i Cor. 15, 42. 43).