

Jesus' Miracles and Teaching in Galilee



The Tempest—Peace, be still
by [Jorge Cocco Santángelo](#)

The following are selected miracles and teachings performed and taught by Jesus in Galilee and the surrounding territories.

The Healing of the Centurion's Servant

After he had ended all his sayings in the hearing of the people he entered Caper'na-um. ² Now a centurion had a slave who was dear to him, who was sick and at the point of death. ³ When he heard of Jesus, he sent to him elders of the Jews, asking him to come and heal his slave. ⁴ And when they came to Jesus, they besought him earnestly, saying, "He is worthy to have you do this for him, ⁵ for he loves our nation, and he built us our synagogue." ⁶ And Jesus went with them. When he was not far from the house, the centurion sent friends to him, saying to him, "Lord, do not trouble yourself, for I am not worthy to have you come under my roof; ⁷ therefore I did not presume to come to you. But say the word, and let my servant be healed. ⁸ For I am a man set under authority, with soldiers under me: and I say to one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my slave, 'Do this,' and he does it." ⁹ When Jesus heard this he marveled at him, and turned and said to the multitude that followed him, "I tell you, not even in Israel have I found such faith." ¹⁰ And when those who had been sent returned to the house, they found the slave well. (Luke 7:1-10)



Remnants of the 1st century synagogue built by the Centurion for the Jews of Caper'na-um. This is the same synagogue Jesus would have taught at in Galilee.

The Kingdom of Heaven Suffers Violence

⁷ As they went away, Jesus began to speak to the crowds concerning John: “What did you go out into the wilderness to behold? A reed shaken by the wind?” ⁸ Why then did you go out? To see a man clothed in soft raiment? Behold, those who wear soft raiment are in kings’ houses. ⁹ Why then did you go out? To see a prophet? Yes, I tell you, and more than a prophet. ¹⁰ This is he of whom it is written,

‘Behold, I send my messenger before thy face,
who shall prepare thy way before thee.’

¹¹ Truly, I say to you, among those born of women there has risen no one greater than John the Baptist; yet he who is least in the kingdom of heaven is greater than he. ¹² From the days of John the Baptist until now the kingdom of heaven has suffered violence, and men of violence take it by force. ¹³ For all the prophets and the law prophesied until John; ¹⁴ and if you are willing to accept it, he is Eli’jah who is to come. ¹⁵ He who has ears to hear, let him hear. (Matt 11:7-15)

Take My Yoke Upon You

²⁵ At that time Jesus declared, “I thank thee, Father, Lord of heaven and earth, that thou hast hidden these things from the wise and understanding and revealed them to babes;” ²⁶ yea, Father, for such was thy gracious will. ²⁷ All things have been delivered to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and any one to whom the Son chooses to reveal him. ²⁸ Come to me, all who labor and are heavy laden, and I will give you rest. ²⁹ Take my yoke upon you, and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls. ³⁰ For my yoke is easy, and my burden is light.” (Matt 11:25-30)

Your faith has saved you; go in peace.



The Anointing of Jesus
by William Hole, 1902

³⁶ One of the Pharisees asked him to eat with him, and he went into the Pharisee’s house, and sat at table. ³⁷ And behold, a woman of the city, who was a sinner, when she learned that he was sitting at table in the Pharisee’s house, brought an alabaster flask of ointment, ³⁸ and standing behind him at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment. ³⁹ Now when the Pharisee who had invited him saw it, he said to himself, “If this man were a prophet, he would have known who and what sort of woman this is who is touching him, for she is a sinner.” ⁴⁰ And Jesus answering said to him, “Simon, I have something to say to you.” And he answered, “What is it, Teacher?” ⁴¹ “A certain creditor had two debtors; one owed five hundred denarii, and the other fifty. ⁴² When they could not pay, he forgave them both. Now which of them will love him more?” ⁴³ Simon answered, “The one, I suppose, to whom he forgave more.” And he said to him, “You have judged rightly.” ⁴⁴ Then turning toward the woman he said to Simon, “Do you see this woman? I entered your house, you gave me no water for my feet, but she has wet my feet with her tears and wiped them with her hair. ⁴⁵ You gave me no kiss, but from the time I came in she has not ceased to kiss my feet. ⁴⁶ You did not anoint my head with oil, but she has anointed my feet with ointment. ⁴⁷ Therefore I tell you, her sins, which are many, are forgiven, for she loved much; but he who is forgiven little, loves little.” ⁴⁸ And he said to her, “Your sins are forgiven.” ⁴⁹ Then those who were at table with him began to

say among themselves, “Who is this, who even forgives sins?” ⁵⁰ And he said to the woman, “Your faith has saved you; go in peace.” (Luke 7:36-50)

A House Divided

²² And the scribes who came down from Jerusalem said, “He is possessed by Be-el’zebul, and by the prince of demons he casts out the demons.” ²³ And he called them to him, and said to them in parables, “How can Satan cast out Satan? ²⁴ If a kingdom is divided against itself, that kingdom cannot stand. ²⁵ And if a house is divided against itself, that house will not be able to stand. (Mark 3:22-25)

The Parable of the Weeds

³⁶ Then he left the crowds and went into the house. And his disciples came to him, saying, "Explain to us the parable of the weeds of the field." ³⁷ He answered, "He who sows the good seed is the Son of man; ³⁸ the field is the world, and the good seed means the sons of the kingdom; the weeds are the sons of the evil one, ³⁹ and the enemy who sowed them is the devil; the harvest is the close of the age, and the reapers are angels. ⁴⁰ Just as the weeds are gathered and burned with fire, so will it be at the close of the age. ⁴¹ The Son of man will send his angels, and they will gather out of his kingdom all causes of sin and all evildoers, ⁴² and throw them into the furnace of fire; there men will weep and gnash their teeth. ⁴³ Then the righteous will shine like the sun in the kingdom of their Father. He who has ears, let him hear. (Matt 13:22-42)

The Kingdom of Heaven

⁴⁴ "The kingdom of heaven is like treasure hidden in a field, which a man found and covered up; then in his joy he goes and sells all that he has and buys that field.

⁴⁵ "Again, the kingdom of heaven is like a merchant in search of fine pearls, ⁴⁶ who, on finding one pearl of great value, went and sold all that he had and bought it.

⁴⁷ "Again, the kingdom of heaven is like a net which was thrown into the sea and gathered fish of every kind; ⁴⁸ when it was full, men drew it ashore and sat down and sorted the good into vessels but threw away the bad. ⁴⁹ So it will be at the close of the age. The angels will come out and separate the evil from the righteous, ⁵⁰ and throw them into the furnace of fire; there men will weep and gnash their teeth. (Matt 13:44-50)

The Stilling of the Storm

³⁵ On that day, when evening had come, he said to them, "Let us go across to the other side." ³⁶ And leaving the crowd, they took him with them, just as he was, in the boat. And other boats were with him. ³⁷ And a great storm of wind arose, and the waves beat into the boat, so that the boat was already filling. ³⁸ But he was in the stern, asleep on the cushion; and they woke him and said to him, "Teacher, do you not care if we perish?" ³⁹ And he awoke and rebuked the wind, and said to the sea, "Peace! Be still!" And the wind ceased, and there was a great calm. ⁴⁰ He said to them, "Why are you afraid? Have you no faith?" ⁴¹ And they were filled with awe, and said to one another, "Who then is this, that even wind and sea obey him?" (Mark 4:35-41)





No tempest that day when our group of seventy plus pilgrims from Our Lady of the Sierra boarded the boat that motored us away from the dock and into the still waters of the Sea of Galilee. I'm sure that every single one of us was thinking as we looked across the blue waters, "It is here that Jesus stilled the waves." "It is on these waters that Jesus walked and beckoned Peter to join Him." We celebrated Mass with Jesus just as present to us supernaturally as He was with His disciples while a group of pilgrims in a boat not far from us could be heard singing a hymn:

"Whether the wrath of the storm-tossed sea,
Or demons, or men, or whatever it be,
No water can swallow the ship where lies
the Master of ocean and earth and skies;"

"Who was it that touched me?"

⁴⁰ Now when Jesus returned, the crowd welcomed him, for they were all waiting for him. ⁴¹ And there came a man named Ja'irus, who was a ruler of the synagogue; and falling at Jesus' feet he besought him to come to his house, ⁴² for he had an only daughter, about twelve years of age, and she was dying. As he went, the people pressed round him. ⁴³ And a woman who had had a flow of blood for twelve years and had spent all her living upon physicians and could not be healed by any one, ⁴⁴ came up behind him, and touched the fringe of his garment; and immediately her flow of blood ceased. ⁴⁵ And Jesus said, "Who was it that touched me?" When all denied it, Peter said, "Master, the multitudes surround you and press upon you!" ⁴⁶ But Jesus said, "Some one touched me; for I perceive that power has gone forth from me." ⁴⁷ And when the woman saw that she was not hidden, she came trembling, and falling down before him declared in the presence of all the people why she had touched him, and how she had been immediately healed. ⁴⁸ And he said to her, "Daughter, your faith has made you well; go in peace."



Touch of Faith
by Simon Dewey, 2001

"She is not dead but sleeping."

⁴⁹ While he was still speaking, a man from the ruler's house came and said, "Your daughter is dead; do not trouble the Teacher any more." ⁵⁰ But Jesus on hearing this answered him, "Do not fear; only believe, and she shall be well." ⁵¹ And when he came to the house, he permitted no one to enter with him, except Peter and John and James, and the father and mother of the child. ⁵² And all were weeping and bewailing her; but he said, "Do not weep; for she is not dead but sleeping." ⁵³ And they laughed at him, knowing that she was dead. ⁵⁴ But taking her by the hand he called, saying, "Child, arise." ⁵⁵ And her spirit returned, and she got up at once; and he directed that something should be given her to eat. ⁵⁶ And her parents were amazed; but he charged them to tell no one what had happened. (Luke 8:40-56)

The Mission of the Twelve

⁵ These twelve Jesus sent out, charging them, "Go nowhere among the Gentiles, and enter no town of the Samaritans, ⁶ but go rather to the lost sheep of the house of Israel. ⁷ And preach as you go, saying, 'The kingdom of heaven is at hand.' ⁸ Heal the sick, raise the dead, cleanse lepers, cast out demons. You received without pay, give without pay. ⁹ Take no gold, nor silver, nor copper in your belts, ¹⁰ no bag for your journey, nor two tunics, nor sandals, nor a staff; for the laborer deserves his food. ¹¹ And whatever town or village you enter, find out who is worthy in it, and stay with him until you depart. ¹² As you enter the house, salute it. ¹³ And if the house is worthy, let your peace come upon it; but if it is not worthy, let your peace return to you. ¹⁴ And if any one will not receive you or listen to your words, shake off the dust from your feet as you leave that house or town. ¹⁵ Truly, I say to you, it shall be more tolerable on the day of judgment for the land of Sodom and Gomor'rah than for that town.

¹⁶ "Behold, I send you out as sheep in the midst of wolves; so be wise as serpents and innocent as doves. ¹⁷ Beware of men; for they will deliver you up to councils, and flog you in their synagogues, ¹⁸ and you will be dragged before

governors and kings for my sake, to bear testimony before them and the Gentiles. ¹⁹ When they deliver you up, do not be anxious how you are to speak or what you are to say; for what you are to say will be given to you in that hour; ²⁰ for it is not you who speak, but the Spirit of your Father speaking through you. ²¹ Brother will deliver up brother to death, and the father his child, and children will rise against parents and have them put to death; ²² and you will be hated by all for my name's sake. But he who endures to the end will be saved. ²³ When they persecute you in one town, flee to the next; for truly, I say to you, you will not have gone through all the towns of Israel, before the Son of man comes.

²⁴ "A disciple is not above his teacher, nor a servant above his master; ²⁵ it is enough for the disciple to be like his teacher, and the servant like his master. If they have called the master of the house Be-el'zebul, how much more will they malign those of his household.

²⁶ "So have no fear of them; for nothing is covered that will not be revealed, or hidden that will not be known. ²⁷ What I tell you in the dark, utter in the light; and what you hear whispered, proclaim upon the housetops. ²⁸ And do not fear those who kill the body but cannot kill the soul; rather fear him who can destroy both soul and body in hell. ²⁹ Are not two sparrows sold for a penny? And not one of them will fall to the ground without your Father's will. ³⁰ But even the hairs of your head are all numbered. ³¹ Fear not, therefore; you are of more value than many sparrows. ³² So every one who acknowledges me before men, I also will acknowledge before my Father who is in heaven; ³³ but whoever denies me before men, I also will deny before my Father who is in heaven. (Matt 10: 5-33)

Reflections

Kevin's Reflection #1: Lessons on Faith from Galilee

The Centurion's Faith

What do we know of the Centurion? We know that he, like all centurions, was a professional soldier in the Roman army. He likely rose through the ranks and earned his status through bravery, and military skill. As a centurion he would have had at least eighty legionaries under his authority. In battle, the centurion stood in the front line of battle, and was often the first "over the enemy wall or through the breach." They were easily recognized by their uniforms especially the transverse horse-hair crest on the top of their helmets which also made them easily seen by their legionaries, but also the enemy. The success of the Roman army was founded upon strict discipline and obedience to the commanding officer (the centurion) and continued up the chain of command. This was our Centurion's milieu.

The Scripture informs us of another dimension to this man, that is, of his love for the nation where he served as a member of the occupational force that subjected it under Roman rule. How did this love come about? The scripture doesn't say, but that would have been an interesting story. The Scripture also tells us that the centurion loved his slave. That statement also sounds oxymoronic, doesn't it? When we combine his military milieu with the insights given to us by scripture we find a man who appears to be a contradiction: the Centurion's life is ordered around the concept of the "chain of command" and the obedience that it requires, yet for him it has not led him to lord it over those who are under his authority, but rather he loves them. Remember, this man is a Roman, a Gentile, and yet he is like those whom Saint Paul wrote about in his epistle to the Romans:

¹⁴ When Gentiles who have not the law do by nature what the law requires, they are a law to themselves, even though they do not have the law ¹⁵ They show that what the law requires is written on their hearts, while their conscience also bears witness and their conflicting thoughts accuse or perhaps excuse them ¹⁶ on that day when, according to my gospel, God judges the secrets of men by Christ Jesus. (Rom 2:14-16)

As a Gentile, our Centurion did not have access to the Law of Moses, but the law of love was firmly written in his heart. As Saint Paul instruction to the Ephesians,

¹³ For you were called to freedom, brethren; only do not use your freedom as an opportunity for the flesh, but through love be servants of one another. ¹⁴ For the whole law is fulfilled in one word, "You shall love your neighbor as yourself." (Eph 5:13-14)

The Centurion demonstrated this law of love through his actions when he had built a synagogue for the Jews of Caper'na-um. He went above and beyond John the Baptist's exhortation to the Roman soldiers:

¹⁴ Soldiers also asked him, "And we, what shall we do?" And he said to them, "Rob no one by violence or by false accusation, and be content with your wages." (Luke 3:14)

The Centurion recognized that his authority was given to him to serve those under him; not as an opportunity to subjugate or to take advantage. He further demonstrated this “law of love” through his love for his slave when he sought the aid of Jesus. In this we see a type of pre-shadowing of Jesus washing His disciples feet (Matt 26).

In addition to the law written on the Centurion’s heart, he was a man firmly planted in the military milieu with men who were over him, and men who were answerable to him. This understanding was the source of his humility when he told his friend to tell Jesus,

“Lord, do not trouble yourself, for I am not worthy to have you come under my roof, therefore I did not presume to come to you.”

It was out of this milieu that the friend of the Centurion continued,

But say the word, and let my servant be healed. For I am a man set under authority, with soldiers under me: and I say to one, ‘Go,’ and he goes; and to another, ‘Come,’ and he comes; and to my slave, ‘Do this,’ and he does it.” The Centurion was very familiar with giving orders. He understood his place in the chain of command and he knew that Jesus was far higher than him, so much so that he was unworthy of Him coming under his roof. He also understood that Jesus held a place of authority higher than that of any man for who can heal by simply “saying the word?” He might not have known that Jesus was the Son of God, but that was not even yet clear to His disciples. Yet, Jesus marveled at him

When Jesus heard this he marveled at him, and turned and said to the multitude that followed him, “I tell you, not even in Israel have I found such faith.”

I wonder how many people Jesus marveled over? He marveled frequently at their hardness of heart and slowness of mind to be sure. As a child this was one of my favorite stories in the Gospel. I can remember when I’d get to church turning the pages of my Saint Joseph Daily Missal to the day’s Mass. And at the top of the Mass’ scripture reading for the day there would be an illustration of the Gospel reading. I can still see in my mind’s eye the centurion’s friend, head bowed, as he made his request known to Jesus. I was so moved by the illustration and the Gospel reading. But I digress....

Jesus said that the Centurion’s faith was greater than any he had found in Israel. The Centurion’s faith was likely not based on a deep understanding of the Hebrew Scripture, and he may not have known all that much about Jesus (although while I was standing at the site of the 1st century synagogue that the Centurion had built I could imagine him standing just outside the entrance listening to Jesus reading the scripture and teaching). It was based on a firm confidence in the chain of command. The Centurion must have had a pretty good idea of Jesus’ place in that chain (“I only do what I see the Father doing”). The Centurion also knew his place in the chain of command. If he sent the request up the chain, and it met with the approval of his Superiors (the Father), then it would be done; if it didn’t it wouldn’t. End of story. That’s faith beautifully lived by the Centurion.

And when those who had been sent returned to the house, they found the slave well.

Behold, a Woman of the City, Who was a Sinner

Little is known about this woman of the city who was a sinner. There have been much speculation over the centuries as to who she might have been, and what type of sins she was guilty of committing. It is likely she was a single woman, on her own in the city, and very probably a prostitute. One can imagine she was street wise, hardened by the realities of her life, cynical towards the goodness of humanity and especially of men, and having little to no hope of her prospects ever improving. Then somehow she came across Jesus. She was a shunned woman. Did she hear Jesus teach while keeping herself at a safe distance lest she be identified as a sinner before the rabbi?

* * *

As she listened to Him, she recognized that He did not speak like the others; He spoke with authority. She had heard of the mighty works Jesus had done, the healings; it was said that He had raised a widow’s son from the dead! Then, just yesterday, she heard him speaking; she had decided to creep just a little closer to the crowd that day so she could hear better. “Where does this boldness come from?” she had thought, as she sat down on a rock next to a Pharisee who, when he recognized her, quickly moved away. She could hear Jesus clearly now. He was speaking about *Hashem Adonai* as though He was His Father! Then He contineud,

“Come to me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me....

Then Jesus turned and looked at her. She wanted to run and hide, but she couldn't move; she couldn't take her eyes off of His.

...for I am gentle, Jesus continued, and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.”

The heart of the woman of the city who was a sinner pounded ferociously. When He looked at her she knew that He knew everything about her, yet it was as though He was saying to *her*, “Come to me.” She trembled wondering what was happening to her. She pulled her veil over her face, stood, and quickly ran away from the crowd and from Jesus. Some how, some way she knew she had to go to Him, but how could she? “He is so holy and I am unclean.”

The following day, the woman of the city who was a sinner, *learned that he was sitting at table in the Pharisee's house* and the spirit quickened in her. She would go to Him. She would ask nothing for herself other than to be in His presence. She glanced around her tiny apartment, picked up an alabaster flask filled with ointment hardly knowing the reason why, and ran to the Pharisee's house hoping that Jesus was still there. When she arrived she stood under the portico and saw a large group of the city's most important people, some standing while others sat on cushions, listening to the discussion between Jesus and Simon. Undaunted she entered and began to weave through the crowd. When the invited dignitaries recognized her they moved a way from her as if she were a leper even though a good number of them had frequented her apartment. She stood behind Jesus and overheard their discussion about a point in the Law which she did not understand. The woman of the city who was a sinner dropped to her knees *weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment.*

Jesus and Simon continued their discussion, she heard none of it rapt as she was kissing the feet of a man she barely knew, but loved with such intensity that she thought she would become flame. Then she heard her Lord,

Therefore I tell you, her sins, which are many, are forgiven, for she loved much; but he who is forgiven little, loves little.”

Then the woman of the city who was a sinner looked up trembling, eyes filled with tears and saw Jesus looking at her with such compassion she thought her heart might burst. Then turning toward the woman Jesus spoke gently to her saying,

“Your faith has saved you; go in peace.”

* * *

What was this *faith* that saved her? Her faith was that *she loved much*. Faith is love, the self-emptying love that becomes a servant to the beloved:

³ *Do nothing from selfishness or conceit, but in humility count others better than yourselves.* ⁴ *Let each of you look not only to his own interests, but also to the interests of others.* ⁵ *Have this mind among yourselves, which was in Christ Jesus,* ⁶ *who, though he was in the form of God, did not count equality with God a thing to be grasped,* ⁷ *but emptied himself, taking the form of a servant, being born in the likeness of men.* ⁸ *And being found in human form he humbled himself and became obedient unto death, even death on a cross.* (Phil 2:3-8)

Often when we speak of faith we may think of a set of beliefs or a definition such as found in Hebrews chapter eleven:

Faith is the realization of what is hoped for and evidence of things not seen. (Heb 11:1)

But the “woman of the city who was a sinner” has shown us that *faith*, the kind that can save us; the kind that can bring us peace, can be the humble, repentant love of someone whom the world shuns and only has love to offer. She saw Jesus as He truly is, glorious, supremely good, and holy; and the perfect expression of the Divine Love. And in His Light she saw herself, a sinner, unclean, and naked before Him. Yet, unlike Eve who hid, she chose not to focus on her nakedness, but on His beauty and her outpouring of love for Him clothed her in salvation and peace.

“If I but touch the hem of His garment....”

The woman who had the flow of blood and who had spent everything she had on physicians who could not help her would have had something in common with the “woman of the city who was a sinner.” they both would have been societal outcasts. It is likely that the woman suffered from some form of *menorrhagia* or *dysmenorrhea*, a heavy menstrual flow that lasted for an irregular period of time. Under Mosaic Law such a woman would have been considered “unclean.”

¹⁹ “When a woman has a discharge of blood which is her regular discharge from her body, she shall be in her impurity for seven days, and whoever touches her shall be unclean until the evening. ²⁰ And everything upon which she lies during her impurity shall be unclean; everything also upon which she sits shall be unclean. ²¹ And whoever touches her bed shall wash his clothes, and bathe himself in water, and be unclean until the evening. ²² And whoever touches anything upon which she sits shall wash his clothes, and bathe himself in water, and be unclean until the evening; ²³ whether it is the bed or anything upon which she sits, when he touches it he shall be unclean until the evening. ²⁴ And if any man lies with her, and her impurity is on him, he shall be unclean seven days; and every bed on which he lies shall be unclean. (Lev 15:19-24)

I have been told by my wife (and others) that a period is...well, I’ll just say unpleasant. You can imagine how much more difficult it would be living under Mosaic Law. For all intents and purposes a woman during her menstrual flow was an “outcast.” You can imagine how difficult it must have been for her having almost a continual flow of blood which not only must have been a physical challenge, but a social one as well. She was a desperate and isolated woman. Then she heard about Jesus. But how would she, an unclean woman, approach Jesus? He was a rabbi; perhaps he would rebuke her for approaching him? She had heard of healings where He had touched people, but surely He wouldn’t be able to touch her, she was unclean. Maybe she thought, “*If I just touch the hem of his garment, I shall be made well.*” Of course, if he found out he’d have to bathe and wash his garments, but that’s a small inconvenience for being healed.

By the time she had mustered up enough courage to approach Jesus he was already surrounded by a crowd of people, and immediately around Jesus were His very protective disciples. Undaunted she started pushing through the crowd, but as got closer to Jesus the mass of people pressed so tight against Him she nearly gave up hope of reaching Him. She made a last, desperate push, but fell; then seeing a fold in Jesus’ garment she stretched out her hand and touched its hem.

“Who was it that touched me?”

She had been found out! She would have been terrified had it not been for warmth that flowed from her fingers, through her hand, arm, chest and which then settled in her lower abdomen. She felt the healing power that had emanated from Jesus to her. She had been healed!

Peter was incredulous; everyone was touching him! *“Master, the multitudes surround you and press upon you!”*

Indeed, perhaps a dozen or more people had touched Jesus the moment the woman with the flow of blood had touched Him, but her touch was different.

“I perceive that power has gone forth from me,” was Jesus response to Peter.

Many people had touched Jesus, but only one had *touched* Jesus and now that *one* knew she could no longer hide. She came trembling before Jesus, fell at His feet, and confessed what she had done. And Jesus said to her,

“Daughter, your faith has made you well; go in peace.”

Many had touched Jesus that day, but only her touch drew forth the power of healing. What was different? The touch of the “woman who had a flow blood” was an act of faith.

Now, let’s consider what constituted this woman’s *faith*:

- She had broken the Mosaic Law by going out in public, and then she even touched the clothing of a man during her menses.
- She had forced her way through the crowd when she was very likely sick and weak.

- She didn't ask Jesus for a healing, she took it as evidence by the fact that it was Jesus who said, "**your** faith has made you well."

Perhaps the woman had heard Jesus when He had been teaching about John the Baptist in Caper'na-um,

From the days of John the Baptist until now the kingdom of heaven has suffered violence, and men of violence take it by force. (Matt 11:12)

The woman made her healing happen. She pushed through every barrier that kept her from Jesus: her physical weakness, societal and religious expectations, and the crowds that surrounded Jesus. It wasn't Jesus that touched her; she touched Him! Her faith was the conduit that conducted His power, the power of life itself, through her touch into her infirm body, thus making her well. What barriers are we going to have to violently break through in order to touch Jesus so that His power, the power of His resurrection, can course through us and into His Church so that She may be made whole?

Summary

We just read three very different stories of faith. As I do these Photo-Journal entries I find my understanding of *faith* continues to develop. It would appear that faith does not have a simple one-size-fits-all definition. It is more than a set of beliefs. It is more than the silence that we experience when we stand before God in the secret chamber of our hearts. If someone were to ask me, "Define your relationship with your wife," I would probably be at a loss for words. How does one simply define a life together? It may have appeared that the people who encountered Jesus in Galilee did not have much of a relationship with Jesus; as far as we know the Centurion never even met Jesus. Yet, each had a lifetime of experiences that brought them to a pivotal place and those experiences became the *faith* they needed for their encounter with our Lord. God had been doing an invisible work in their lives; Christ had already laid hold of them although they might not have known it. Now, their life experiences would manifest as *faith* as they laid hold of Him:

...but I press on so that I may lay hold of that for which also I was laid hold of by Christ Jesus. (Phil 3:12)

Lord, help me to use everything in and of my life, the good and the bad, the successes and failures, my health and my ailments, as faith so that I may lay hold of You as You have laid hold of me.

Jan's Reflection: "Who is this that even the sea and winds obey?"



Jesus tells the disciples to get into the boat on the Sea of Galilee so they can cross over to the other side. He sits in the stern of the boat and soon falls asleep. As they are crossing the lake a fierce storm is unleashed and water pours into the boat. Jesus remains fast asleep until He is awakened by the disciples who are filled with fear and terrified of perishing. They accuse the Lord of not caring whether they die. He immediately speaks to the storm and calms the sea and winds. He brings total peace where there was chaos. At this, the disciples exclaim, "Who is this that even the sea and winds obey?"

Are these the same disciples who had been with Jesus and witnessed many miracles? They are weak and without faith and do not seem to know Him. Do you think the Lord allowed the storm to show them their lack of faith? Fear and faith cannot coexist. And Jesus wanted their faith.

"But without faith it is impossible to please Him, for He that cometh to God must believe that He is and is a rewarder of those who diligently seek Him." (Heb 11:16)

As we go through the trials and storms of life I am reminded to put my full trust in Him. He is our light shining in a dark place just like the dark night on the Sea of Galilee. We, too, need to be able to hear the voice of the Lord in the midst of the storm. He commands us to be at peace and be full of faith. Lord, help my unbelief.