

# TWELFTH SUNDAY IN ORDINARY TIME

## LECTONARY #95

READING I Job 38:1, 8-11

A reading from the Book of Job

The Lord addressed Job out of the storm and said:

Who shut within doors the sea,

when it burst forth from the womb;

when I made the clouds its garment

and thick darkness its swaddling bands;

When I set limits for it

and fastened the bar of its door,

and said: Thus far shall you come but no farther,

and here shall your proud waves be stilled!

Job = jobb

Read the missing verses from today's

reading in Job 38 to help set the context for

this reading. The questions have an obvious

answer; don't proclaim them too harshly.

The Lord's reflection on his power over

primordial forces is meant to instruct Job

(and us).

For meditation and context:

They who sailed the sea in ships,

trading on the deep waters,

these saw the works of the LORD

and his wonders in the abyss.

His command raised up a storm wind

which tossed its waves on high.

They mounted up to heaven; they sank to

the depths;

their hearts melted away in their plight.

R. Alleluia.

or

R. Give thanks to the Lord, his love is everlasting.

RESPONSORIAL PSALM Psalm 107:23-24, 25-26, 28-29, 30-31 (1b)

They cried to the LORD in their distress;  
from their straits he rescued them,  
he hushed the storm to a gentle breeze,  
and the billows of the sea were stilled.  
They rejoiced that they were calmed,  
and he brought them to their  
desired haven.  
Let them give thanks to the LORD for  
his kindness  
and his wondrous deeds to the children  
of men.

story of Job is based on an ancient folk tale, yet Israel's version of it that we have today reveals important theological questions. The author includes conversations between Job and his friends, in which they dispute Job's innocence. Following these conversations, the Lord engages in dialogue with Job, and Job responds (38:1—42:6). Today's reading is the beginning of the conversation between the Lord and Job. The Lord's terrifying response to Job comes from the midst of the storm. It speaks of power and divine presence, which cannot be matched by anything else. power over everything. Instead, we are invited to focus on God's power over everything.

READING I  
In the ancient world of which Israel was a part, people feared the chaos of water and the power of the storm. Like other nations, ancient Israel's writers believed that only God was powerful enough to control such chaos. Power over nature was reserved to God. This conviction can be seen in the first reading, psalm, and Gospel today.  
The Book of Job ponders a dilemma faced by many ancient (and modern) people: why do the innocent suffer if God, who is all powerful and all compassionate, is the primary cause for everything? The basic

READING II 2 Corinthians 5:14-17

A reading from the second Letter of Saint Paul to the Corinthians

**Brothers and sisters:**  
 The love of Christ impels us,  
 once we have come to the conviction that one died for all,  
 therefore, all have died.  
 He indeed died for all,  
 so that those who live might no longer live for themselves  
 but for him who for their sake died and was raised.  
 Consequently, from now on we regard no one according to  
 the flesh;  
 even if we once knew Christ according to the flesh,  
 yet now we know him so no longer.  
 So whoever is in Christ is a new creation;  
 the old things have passed away;  
 behold, new things have come.

GOSPEL Mark 4:35-41

A reading from the holy Gospel according to Mark

On that day, as evening drew on, Jesus said to his disciples:  
 "Let us cross to the other side."  
 Leaving the crowd, they took Jesus with them in the boat just as  
 he was.  
 And other boats were with him.  
 A violent squall came up and waves were breaking over  
 the boat,  
 so that it was already filling up.  
 Jesus was in the stern, asleep on a cushion. »

Corinthians = kohr-in-thee-uhnz

Notice the plural pronouns: proclaim  
 in a way that invites the assembly into  
 the reading. Read slowly; the vocabulary  
 is repetitive, which can be confusing.

We should work to see everyone through  
 the eyes of faith, rather than with our human  
 tendency to judge.

Read the miracle story with the amazement  
 you would have if you were in the stormy  
 scene. Also, look for details you might not  
 have noticed before. For example, "Other  
 boats were with him."

READING II

Continuing the theme of  
 the second readings over  
 the past three weeks, in which Paul reflects  
 on the relationship between his suffering  
 and eventual glory, today's reading places  
 Paul's ministry in the heart of salvation  
 history—the Christ event.  
 This passage, dense with meaning,  
 unfolds in three steps. First, identifying  
 Christ's salvific act as the love of Christ,  
 which is now the guiding star of his life,  
 Paul unpacks the elements of that event.  
 Second, he describes how the love of Christ  
 has brought Christians to a new way of

GOSPEL

stands in contrast to knowing "according to  
 the flesh" and a new way of being ("a new  
 creation"). This transformation is true for  
 all Christians and aids us in our journey of  
 discipleship.  
 Echoing the ancient formula, that  
 Christ has died for sins, Paul rewords it:  
 "one died for all." Paul uses his image of  
 Christ who is the New Adam (see Romans  
 5:6, 12-19) to clarify that Christ's death  
 affects all people in that all can now die to  
 sin. Nevertheless, this gift requires accep-  
 tance and response in that "those who live  
 might no longer live for themselves, but for  
 him." The evidence of this acceptance is  
 found in a new way of knowing (which  
 of Mark's Gospel, it is the transition from  
 Jesus' earlier teaching ministry (Mark  
 3:13-4:34) to a collection of Jesus' mighty  
 deeds (Mark 4:35-8:26). In this text, Jesus  
 expands his ministry from Galilee into  
 the gentile territory. The text also develops

Use a panicked voice to call out, "Teacher,"

Jesus speaks with authority and his words

are efficacious. Let your tone reflect this.

Jesus knows of their fear, yet he wants them

to name it. What tone does he use:

disappointment? surprise? Read accordingly.

Read the last line with wonder.

They woke him and said to him,  
 "Teacher, do you not care that we are perishing?"  
 He woke up,  
 rebuked the wind, and said to the sea, "Quiet! Be still!"  
 The wind ceased and there was great calm.  
 Then he asked them, "Why are you terrified?  
 Do you not yet have faith?"  
 They were filled with great awe and said to one another,  
 "Who then is this whom even wind and sea obey?"

discipleship by moving from positive descriptions to critiques of deficient discipleship (as in today's reading when he asks them, "Do you not yet have faith?"). Finally, it further develops Jesus' identity by vesting him with the divine attribute of power over watery chaos.

The transitional nature of this passage is expressed early on in Jesus' instruction to cross to the other side of the sea. With the transition taking place at night, upon water, and in the midst of a storm, the ancient fears of darkness, water, and the chaotic forces of nature are all evoked.

Combined with the images from Job and Psalm 107, the Gospel account reminds us of Israel's conviction that God alone was powerful enough to protect humans from such forces that were often identified with evil, and that relying on God was a necessary act of faith. The final resolution of the danger contributes to our understanding of both Jesus and his disciples.

In terms of Jesus, the account clearly aligns him with divine power over the forces of evil, all metaphorically portrayed by darkness, water, storm, and violent wind. In fact, even Jesus' sleep recalls how

the "Lord awoke as from sleep. . . . He put his foes to flight" (Psalm 78:65-66). Through Jesus' rebuke of the wind and calming of the sea, the disciples are awestruck and terrified because they have seen God at work. Despite Jesus' earlier explanations of his parables in private, the disciples realize that faith is clearly more than the possession of knowledge. Ultimately, this event prompts deeper questions regarding Jesus' identity that will only be answered by the cross (Mark 15:39). S.L.