

## MARK 5:21-24,35-43

When Jesus had crossed in the boat to the other side, a large crowd gathered round him and he stayed by the lakeside. Then one of the synagogue officials came up, Jairus by name, and seeing him, fell at his feet and pleaded with him earnestly, saying, 'My little daughter is desperately sick. Do come and lay your hands on her to make her better and save her life.' Jesus went with him and a large crowd followed him; they were pressing all round him.

While he was still speaking some people arrived from the house of the synagogue official to say, 'Your daughter is dead: why put the Master to any further trouble?' But Jesus had overheard this remark of theirs and he said to the official, 'Do not be afraid; only have faith.' And he allowed no one to go with him except Peter and James and John the brother of James. So they came to the official's house and Jesus noticed all the commotion, with people weeping and wailing unrestrainedly. He went in and said to them, 'Why all this commotion and crying? The child is not dead, but asleep.' But they laughed at him. So he turned them all out and, taking with him the child's father and mother and his own companions, he went into the place where the child lay. And taking the child by the hand he said to her, 'Talitha, kum!' which means, 'Little girl, I tell you to get up.' The little girl got up at once and began to walk about, for she was twelve years old. At this they were overcome with astonishment, and he ordered them strictly not to let anyone know about it, and told them to give her something to eat.

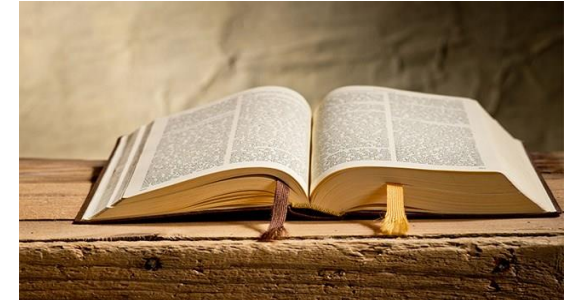
**COMMENTARY:** In Mark's gospel, there is a connection between faith and miracles. In the story it is hopeless. The girl's death has been announced. The people are already mourning. Jairus is advised not to trouble Jesus any further.

In the gospels faith and a hopeless situation go together. Perhaps a discussion question could be: how does this apply to the Church which seems to be declining in numbers? Or, how do I apply this to my life?

# Liturgy of The Word

30.6.24

13<sup>th</sup> SUNDAY IN ORDINARY TIME



**I will praise you, Lord, for you have rescued me.**

I will praise you, Lord, you have rescued me  
and have not let my enemies rejoice over me.  
O Lord, you have raised my soul from the dead,  
restored me to life from those who sink into the grave.

Sing psalms to the Lord, you who love him,  
give thanks to his holy name.  
His anger lasts a moment; his favour all through life.  
At night there are tears, but joy comes with dawn.

The Lord listened and had pity.  
The Lord came to my help.  
For me you have changed my mourning into dancing:  
O Lord my God, I will thank you for ever.

## WISDOM 1:13-15,2:23-24

Death was not God's doing,  
he takes no pleasure in the extinction of the living.  
To be – for this he created all;  
the world's created things have health in them,  
in them no fatal poison can be found,  
and Hades holds no power on earth;  
for virtue is undying.

Yet God did make men and women imperishable,  
he made them in the image of his own nature;  
it was the devil's envy that brought death into the world,  
as those who are his partners will discover.

**COMMENTARY:** Sometimes known as the Wisdom of Solomon, the book of Wisdom makes it plain that to live without God means virtual destruction.

In this text, it is clear that what God has created gives life. Reference is made to the everlasting nature of humanity. Evil is seen in the person of the devil who is jealous of what God has created.

Discussion relevant to this text can be around the problem of evil. Bare in mind that we have free will, but why is it that when good abounds it almost always attracts those who want to destroy it.

## 2 CORINTHIANS 8:7,9,13-15

You always have the most of everything – of faith, of eloquence, of understanding, of keenness for any cause, and the biggest share of our affection – so we expect you to put the most into this work of mercy too. Remember how generous the Lord Jesus was: he was rich, but he became poor for your sake, to make you rich out of his poverty. This does not mean that to give relief to others you ought to make things difficult for yourselves: it is a question of balancing what happens to be your surplus now against their present need, and one day they may have something to spare that will supply your own need. That is how we strike a balance: as scripture says: The man who gathered much had none too much, the man who gathered little did not go short.

**COMMENTARY:** Today, we have a renewed emphasis on the importance of caring for the poor. This becomes particularly challenging for those of us who have far more than we need. What St Paul is saying here is that we must keep our lives in perspective. In other words, don't become obsessed with wealth, and if we do find ourselves with much more than we need, ensure we use it wisely. So, keep an eye on what occupies your thoughts most, for if it is wealth, this will almost certainly mean it is becoming your god. Sacrificial giving will help you keep a balanced life.

