

## Readings for the week of June 30, 2024

### Sunday:

Wis 1:13-15; 2:23-24/Ps 30:2, 4, 5-6, 11, 12, 13 (2a)/2 Cor 8:7, 9, 13-15/  
Mk 5:21-43 or 5:21-24, 35b-43

### Monday:

Am 2:6-10, 13-16/  
Ps 50:16bc-17, 18-19, 20-21, 22-23/  
Mt 8:18-22

### Tuesday:

Am 3:1-8; 4:11-12/Ps 5:4b-6a, 6b-7, 8/  
Mt 8:23-27

### Wednesday:

Eph 2:19-22/Ps 117:1bc, 2/Jn 20:24-29

### Thursday:

Am 7:10-17/Ps 19:8, 9, 10, 11/Mt 9:1-8

### Friday:

Am 8:4-6, 9-12/Ps 119:2, 10, 20, 30, 40, 131/Mt 9:9-13

### Saturday:

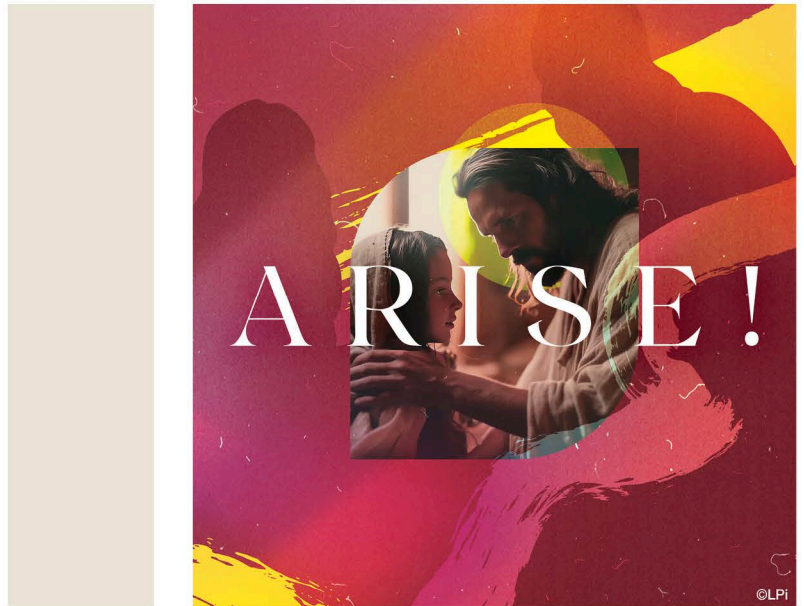
Am 9:11-15/Ps 85:9ab and 10, 11-12, 13-14/  
Mt 9:14-17

### Next Sunday:

Ez 2:2-5/Ps 123:1-2, 2, 3-4 (2cd)/  
2 Cor 12:7-10/Mk 6:1-6a



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## Gospel Meditation

### Encourage Deeper Understanding of Scripture

Sin isn't given its due these days. Downplaying sin is dangerous. But there is also another spiritual misstep in which we make way too big a deal out of sin. It happens, for example, when we persistently wonder if our confessed sins are "really" forgiven, or suspiciously ponder what God "really" thinks about us, behind His merciful face. Or when someone returns to Church, and we question whether his or her conversion was genuine. Or when we commit some sin and put on a sad face for days, thinking, "Maybe my sins are too great for God to deal with." God save us from that attitude!

Well, he does just that, this week, in the raising of Jairus' daughter. The dead twelve-year-old's house is filled with a spirit of excessive moaning and groaning, tumultuous weeping and wailing. They even laugh at Jesus in a mocking tone. It's shocking how *easy* it is for him to raise the dead child. It is equivalent to gently waking a kid from a light nap. And then he sends her off to get some lunch. No big whoop. The overactive drama is actually part of the problem, and removing it is a key part of the miracle.

Friends, sin can and does kill, but Jesus is *a/ways* ready and able to raise us back to life, often without much hullabaloo. His ease of forgiving should never be a pretext for presumption, minimizing sin, or taking lightly the cost he pays for our sins on the cross. But for God's sake, we often need Jesus to put out the weepers and wailers. He's the Lord. And remember, the girl is not dead, she's just sleeping.

— *Father John Muir*

## ( PRACTICING ) CATHOLIC

### The Touch of Christ

For a long time, I didn't understand why the virtual Masses of the pandemic were so wearisome to me. Theoretically, shouldn't it be a tired mother's dream, fulfilling her Sunday obligation from the couch, not having to worry how much noise the kids are making?

But it wasn't. Seeing Mass without experiencing it left me hungry. It left me starving.

Then a wise priest explained it to me. "Watching virtual Mass is like taking a virtual shower," he said.

Grace might not be something we can see with our eyes, but it is very much something that is transmitted physically. Jesus has a human body for a reason. He needs to touch people.

We see that nowhere more clearly than in this Gospel. The crowds are pressing on him, everyone trying to get close, everyone trying to share his space. The hemorrhaging woman claws her way through, desperate to make physical contact with him, any part of him, even his cloak. The synagogue official begs Jesus to come and "lay hands" on his daughter, knowing that this is the only way for her to survive. He doesn't ask for Jesus' good thoughts or approving gaze. He knows that isn't what he needs.

In the Gospels, Jesus saves people chiefly through his own touch because he wants to show us — you and me, sitting in the pews — something very important about how we are saved.

But where do you and I find the touch of Jesus Christ? Where do you and I find salvation?

It's in the water flowing over the infant's forehead. It's in the Host dissolving on our tongues. It's in the oil that is pressed to the skin of the confirmand, the dying man, and the brand-new priest. It's in the embrace of the newly married couple. It's in the extended hand of the priest as he says, "Your sins are forgiven."

It's still here, two thousand years later. It's still waiting for us to reach out and grasp it.

*"If I but touch his clothes, I shall be cured." — Mark 5:28*

- Colleen Jurkiewicz Dorman

### Why do we do that? Catholic Life Explained

#### Question:

In today's digital world, do we really need to be face-to-face with a priest to confess our sins? Would Facetime or Zoom ever be allowed?

#### Answer:

The question of whether or not Catholics can celebrate the Sacrament of Reconciliation virtually (via social media, by phone, or in some other way) is a question that has actually been around for several years. The recent COVID-19 pandemic brought the question back in a new way, especially as many parishes were forced to introduce a sort of "social distanced" confession, with the sacrament being celebrated outdoors.

In reflecting on this question, however, there are a couple points that we want to keep in mind. First, as the Code of Canon Law observes in different places, the faithful have a right to the sacraments of the Church and the Church's ministers have a responsibility to make them accessible. At the same time, however, we always have to be sure that we respect the nature of the sacraments themselves.

Although modern forms of technology and communication can help us in our work of evangelization catechesis, the Pontifical Council for Social Communication has reminded us that, "Virtual reality is no substitute for the Real Presence of Christ in the Eucharist, the sacramental reality of the other sacraments, and shared worship in a flesh and blood human community. There are no sacraments on the internet" (The Church and the Internet, no. 9).

Although our encounters with others on the internet and via social media can be considered "real" in one sense, in the sacraments we encounter Christ in a personal and ecclesial way. It is never just a private experience but is always grounded in the life of the Church and this means that it must truly be personal, including the contact between the confessor and the penitent. While the convenience or ease of online celebrations might be appealing for many reasons, at heart, we always want to keep in mind the fullness of the Church's tradition and the meaning of the sacraments.

# Weekly Prayer

## Sunday's Readings

### First Reading:

But by the envy of the devil, death entered the world. (Wis 2:24)

### Psalm:

I will praise you, Lord, for you have rescued me. (Ps 30)

### Second Reading:

Not that others should have relief while you are burdened,  
but that as a matter of equality  
your abundance at the present time should supply  
their needs,  
so that their abundance may also supply your needs,  
that there may be equality. (2 Cor 8:13-14)

### Gospel:

He took the child by the hand and said to her, "*Talitha koum,*"  
which means, "Little girl, I say to you, arise!" (Mk 5:41)

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## Live The Liturgy Inspiration of the Week

*Talitha koum.* Girl, arise! Jesus said this to the dead daughter of the synagogue official, and she obeyed. Listen for his voice when you are weighed down, burdened with doubt or misery, for he says it to you, too. Arise!

## Observances for the week of June 30, 2024

- Sunday:** 13th Sunday in Ordinary Time  
**Monday:** St. Junipero Serra, Priest  
**Wednesday:** St. Thomas, Apostle  
**Thursday:** Independence Day  
**Friday:** St. Anthony Zaccaria, Priest;  
St. Elizabeth of Portugal  
**Saturday:** St. Maria Goretti, Virgin and Martyr  
**Next Sunday:** 14th Sunday in Ordinary Time



## Saint of the week

Venerable Antonietta Meo, born in Rome, died of bone cancer at just 6 years old. In her short life she wrote hundreds of little letters to Jesus and Mary displaying a deep spiritual maturity and had a profound understanding of the redemptive value of suffering.

## Prayer for Our Government

Dear Lord,  
Guide and direct those who  
serve this country in positions  
of leadership and power. Give  
them Your wisdom and clarity  
as they make decisions for our  
nation.  
Amen.

Jesus said to the synagogue official, “Do not be afraid; just have faith.” When they arrived at the house of the synagogue official, he caught sight of a commotion, people weeping and wailing loudly. So he went in and said to them, “Why this commotion and weeping? The child is not dead but asleep.”

- Mk 5:36bc, 38-39

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## Questions of the Week

Invite Parishioners to Reflect and Respond to Scripture

### First Reading:

Our wisdom writer teaches us that God did not create death, rather, death entered the world from the envy of the devil. How should a Christian think about death?

### Second Reading:

Paul encourages the community of believers in Corinth to share with others out of their abundance as a means of establishing equality. What could you share with others among your family and friends this week?

### Gospel:

Mark presents us with independent healing stories of how faith in Jesus saves. What needs healing in your life?



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He took the child by the hand and said to her, “*Talitha koum,*” which means, “Little girl, I say to you, arise!” The girl, a child of twelve, arose immediately and walked around. At that they were utterly astounded. - Mk 5:41-42

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