

EUCHALETTE

1 July 2018

13th Sunday in Ordinary Time

Year B

LONG LIVE THE GOD OF LIFE

Death is one of the inescapable sad realities of our life. It is particularly hurting when it snatches away people who are young or are specially beautiful, strong or needed in a family or society. Our faith tells us that suffering and death are not part of God's original plan for mankind. They were introduced into our life by the devil when he convinced the first human beings to disobey God's instructions. Their destructive presence is further strengthened every time we sin.

Today's Liturgy of the Word reminds us that the God in whom we believe does not want death and suffering because He is a "GOD OF LIFE." He wants that all human beings may have life and have it to the full. Such is the message of the First Reading and the Gospel. In this Eucharistic celebration, let us be thankful to the Lord for the gifts of life and wholeness in mind and body. Let us also pray that all human beings may enjoy these blessings.



INTRODUCTORY RITES



Entrance Antiphon

(To be recited only when no Entrance Hymn is sung.)

All peoples, clap your hands. Cry to God with shouts of joy!

Greeting

P –May the peace and grace of our Lord Jesus Christ who rescued us from eternal death be with you all!

All –**And with your spirit!**

Penitential Act

P –Every time we celebrate the Eucharist, we become God's guests at the Banquet He tenders in commemoration of the Resurrection of His Son Jesus. Let us pause for a while and realize how unworthy we are to be in the presence of the Divine Host. *(Pause)*

P –For the times we have failed to appreciate the gift of life

and have abused it through sinful actions, Lord, have mercy!

All –**Lord, have mercy!**

P –For the times we have hurt our neighbor's feelings or caused them physical harm, Christ, have mercy!

All –**Christ, have mercy!**

P –For the times we have led others to sin through our bad example and the failure to be real Christians in name and deeds, Lord, have mercy!

All –**Lord, have mercy!**

P –May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.

All –**Amen!**

Gloria

All – Glory to God in the highest, and on earth peace to people of good will. We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory, Lord God, heavenly King,

O God, almighty Father.

Lord Jesus Christ, Only Begotten Son, Lord God, Lamb of God, Son of the Father, you take away the sins of the world, have mercy on us; you take away the sins of the world, receive our prayer; you are seated at the right hand of the Father, have mercy on us. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen!

Collect (Opening Prayer)

P –O God, who through the grace of adoption chose us to be children of light, grant, we pray, that we may not be wrapped in the darkness of error but always be seen to stand in the bright light of truth.

Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

All –**Amen!**

LITURGY OF THE WORD



1st Reading Wis 1:13-15; 2:23-24

In today's First Reading, we have the clear answer formulated by the author of the Book of Wisdom. Death has always been viewed by man as the great enemy which destroys all that he holds dear. "Why death and what does God have to do with it?" has been a perennial question which has received contrasting answers.

R – A proclamation from the Book of Wisdom

God did not make death, nor does he rejoice in the destruction of the living. For he fashioned all things that they might have being; and the creatures of the world are wholesome, and there is not a destructive drug among them nor any domain of the netherworld on earth, for justice is undying.

God formed man to be imperishable; the image of his own nature he made him. But by the envy of the devil, death entered the world, and they who belong to his company experience it.

The Word of the Lord!
All—Thanks be to God!

Responsorial Psalm Ps 30

R – *I will praise you, Lord, for you have rescued me!*

R. M. Velez

I will praise you, Lord, for
you have res-cued me!

* **I will extol you, O Lord, for you drew me clear and did not let my enemies rejoice over me. O Lord, you brought me up from the netherworld; you preserved me from among those going down into the pit.** **R.**

* **Sing praise to the Lord, you his faithful ones, and give thanks to his holy name. For his anger lasts but a moment; a lifetime, his good will. At nightfall, weeping enters in, but with the dawn, rejoicing.** **R.**

* **Hear, O Lord, and have pity on me; O Lord, be my helper. You changed my mourning into dancing; O Lord, my God, forever will I give you thanks.** **R.**

2nd Reading 2 Cor 8:7.9.13-15

Mutual solidarity and generosity toward the poor were among the main features of the early Christian communities. In the passage we are about to hear, the apostle Paul explains the reasons that motivate such generous solidarity.

R – A proclamation from the Second Letter of Paul to the Corinthians

Brothers and sisters:

As you excel in every respect, in faith, discourse, knowledge, all earnestness, and in the love we have for you, may you excel in this gracious act also.

For you know the gracious act of our Lord Jesus Christ, that though he was rich, for your sake he became poor, so that by his poverty you might become rich.

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.

As it is written: "Whoever had much did not have more, and whoever had little did not have less."

The Word of the Lord!
All—Thanks be to God!

Gospel Acclamation

All—Alleluia! Alleluia!

Our Savior Jesus Christ destroyed death and brought life to light through the Gospel. Alleluia! Alleluia!

Gospel Mk 5:21-24.35-43

Today's Gospel passage is loaded with meaning as regards the power of Jesus over death and his merciful attitude toward those who believe in him. This is an invitation to all of us to trust him as the Lord of life and wholeness.

P –The Lord be with you!

All—And with your spirit!

P –A proclamation from the holy Gospel according to Mark

All—Glory to you, O Lord!

When Jesus had crossed again in the boat to the other side, a large crowd gathered around him, and he stayed close to the sea.

One of the synagogue officials, named Jairus, came forward. Seeing Jesus, he fell at his feet and pleaded earnestly with him, saying, "My daughter is at the point of death. Please, come lay your hands on her that she may get well and live." He went off with him, and a large crowd followed him and pressed upon him.

People from the synagogue official's house arrived and said, "Your daughter has died; why trouble the teacher any longer?" Disregarding the message that was reported, Jesus said to the synagogue official, "Do not be afraid; just have faith." He did not allow anyone to accompany him except Peter, James, and John, the brother of James. 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." And they ridiculed him. Then he put them all out.

Jesus took along the child's father and mother and those who were with him and entered the room where the child was. 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. He gave strict orders that no one should know this and said that she should be given something to eat.

The Gospel of the Lord!
All—Praise to you, Lord Jesus Christ!

Homily

Profession of Faith

(Nicene-Constantinopolitan Creed)

All—I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible.

I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven, (*how*)* and by the Holy Spirit was incarnate of the Virgin Mary, and became man.* For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets.

I believe in one, holy, catholic and apostolic Church. I confess one Baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen!

Prayer of the Faithful

P—Our God is a God of well-being and life. He sent His only Son to set us free from all that harms us, especially hatred, pride, aggressiveness and sin. Full of trust in His love for us, we turn to Him like Jairus and pray:

All—God of Life, hear our prayer!

C—For the Universal Church: May she always be the instrument of God's concern for the integral well-being of every human person. Let us pray! **R.**

C—For our Holy Father, our Bishop, and all our religious leaders: May they continue to inspire the whole of mankind in its effort to combat sickness and death in all its forms. Let us pray! **R.**

C—For the government agencies and NGOs that concentrate on protecting and promoting life: May their endeavors be crowned with success and be supported by all honest citizens. Let us pray! **R.**

C—For the sick and all those who are suffering physically or emotionally: May the thought of the Lord's compassion, the dedication of those who attend to their needs, and the solidarity of their relatives and friends be their source of strength. Let us pray! **R.**

C—For those who are approaching death, due to their age or sickness: May they prepare for the end of their earthly life with trust in the Lord's merciful love. Let us pray! **R.**

C—Let us pray in silence for our personal intentions. (Pause)
Let us pray! **R.**

P—Lord, God of power and might, listen mercifully to our petitions for the good of all our brothers and sisters, especially those who are suffering. We ask this through Christ our Lord who is the Way, the Truth, and the Life.

All—Amen!



Preparation of the Gifts

P—Pray, brethren . . .

All—May the Lord accept the sacrifice at your hands, for the praise and glory of his name, for our good and the good of all his holy Church.

Prayer over the Offerings

P—O God, who graciously accomplish the effects of your mysteries, grant, we pray, that the deeds by which we serve you may be worthy of these sacred gifts.

Through Christ our Lord.
All—Amen!

Preface I

P—The Lord be with you!

All—And with your spirit!

P—Lift up your hearts!

All—We lift them up to the Lord!

P—Let us give thanks to the Lord our God!

All—It is right and just!

P—It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord.

For through his Paschal Mystery, he accomplished the marvelous deed, by which he has freed us from the yoke of sin and death, summoning us to the glory of being now called a chosen race, a royal priesthood, a holy nation, a people for your own possession, to proclaim everywhere your mighty works, for you have called us out of darkness into your own wonderful light.

And so, with Angels and Archangels, with Thrones and Dominions, and with all the hosts and Powers of heaven, we sing the hymn of your glory as without end we acclaim:

All—Holy, holy, holy . . .

Memorial Acclamation

P—The mystery of faith!

All—When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again!



All—Our Father . . .

P—Deliver us, Lord . . .

All—For the kingdom, the power, and the glory are yours, now and for ever.

Sign of Peace

Breaking of the Bread

All—Lamb of God . . .

Communion

P —This is the Lord Jesus, the conqueror of death. He is the Lamb of God who takes away the sins of the world. Blessed are those called to his supper.

All—Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.

Communion Antiphon

(To be recited only when no Communion Hymn is sung.)

O Father, I pray for them, that they may be one in us, that the world may believe that you have sent me, says the Lord.

Prayer after Communion

P —May this divine sacrifice we have offered and received fill us with life, O Lord, we pray, so that, bound to you in lasting charity, we may bear fruit that lasts for ever.

Through Christ our Lord.

All—Amen!

CONCLUDING RITES



P —The Lord be with you.

All—And with your spirit!

P —Bow your heads and pray for God's blessing. *(Pause)* May the Lord grant you the gift of good health that you may serve Him with joyful dedication.

All—Amen!

P —May He make you appreciative of all the good things you receive from Him and reward your generosity toward the needy.

All—Amen!

P —May He make you instruments of His love in promoting the welfare of your neighbor and in consoling those afflicted by the loss of their dear ones.

All—Amen!

P —May almighty God bless you: the Father, and the Son, and the Holy Spirit.

All—Amen!

P —Go in peace to love and serve the Lord in your neighbor.

All—Thanks be to God!

WE BELIEVE IN THE GOD OF LIFE

Suffering and death are part and parcel of human existence. They strike all: strong and weak, poor and rich, young and old, good and bad alike. Such truth makes them an even deeper mystery which no one will ever be able to explain fully.

All normal human beings do their utmost to keep away suffering or diminish it as much as possible. Mankind has been partly successful in this struggle, thanks to the advances in medical science and technology. Yet, there comes a time, like in the episode of the woman featured in today's Gospel passage (long version), when even the best physicians have to give up. *(See Mk 5:26.)*

Such helplessness becomes total in front of death. For a time we may treasure the illusion that we succeed in "cheating it." But in the end, **death does come for all**, as sure as the night follows the day. It comes with its train of pain, ruptures, and dissolution. And whenever a person dies in the springtime of his/her life, the grief is so much greater. *(See Mk 5:23-38.)* Then the question "Why?" rings even more dramatically.

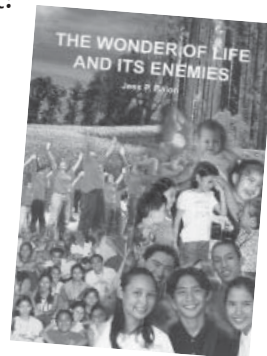
Men have come up with answers that range from furious rejection to fatalistic acceptance. The Catholic faith has a more articulate answer that ventures even beyond the question itself. Suffering and death are not part of God's plan for man. They are the fruit of the devil's envy and of man's yielding to him. One day, this temporary disorder introduced by sin will be eliminated when God will make all things new. *(See the First Reading. See also Gn 3:16-19.)* Then "He shall wipe every tear . . . there shall be no more death or mourning, crying out or pain" *(Rev 21:4-5)*.

All this sounds like a wonderful promise of dream-

land. Will it ever be fulfilled? Our faith says "YES!" and sees its proof in the miracles performed by Jesus. Those described in today's passage are just two of the numberless he performed. The message is always one: Our God is a God of wellness and life. *(See Wis 1:13-14.)* He wants us to have life and have it to the full. For this he came to earth. The guarantee of the truth of all this is condensed in the Incarnation of God's Son, his life, his very resurrection. And this is all that we need.

In five weeks, does a human embryo already have a heart?

See: The Wonder of Life and Its Enemies



A colorful pamphlet on the miracle of life and the destructiveness of abortion.

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WORD & LIFE
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