

People Progress

Sunday Community

June 30, 2024

13th Sunday in Ordinary Time

E R Whelan

Welcome, Fr Ron!

Reflection: submitted by John MacMillan

From an article by Carol J. Dempsey in the National Catholic Reporter

When the unexpected death of a loved one occurs, or even more tragic, the untimely death of a child, the one left to grieve sometimes cries out, "Why, God, why have you taken my loved one, my child from me?" "Why did you let them die?" "Why were they stricken with a deadly disease?" These questions were, no doubt, also asked by the biblical people as well.

Today's reading from Wisdom tries to provide some consolation and theological teaching in response to these heart-wrenching questions: Neither pain, suffering nor death originate with the divine. The Holy One desires life for all creation, and not just earthly life, but also immortal life. Only in the Book of Wisdom do we hear that the divine, imperishable, immortal Spirit is in all things ([Wisdom 12:1](#)). Death is part of earthly, material existence, and in the Christian belief system, death is not the final experience; it is merely a passage into deeper life as attested to by the good news proclaimed in the Gospel of Mark.

Today's Gospel features the story of a young 12-year-old girl whose father is heartbroken over his dying child. At the midpoint of the narrative, the child dies. What Jairus, a synagogue official, wants more than anything else in this world is for his daughter to be healed through the laying on of hands by Jesus.

The act of the laying on of hands as it relates to healing occurs numerous times in the New Testament. Interpretations of this gesture associate it with the transfer of power for physical and spiritual wholeness. In light of quantum physics, however, the transference of power is better understood as the transference of energy.

In holistic medicine, the transference of energy and the laying on of hands is connected to the alignment of the [seven chakras](#), i.e., the root, sacral, solar plexus, heart, throat, third eye, and crown. This alignment creates a balance that can be restorative and healing not only for the physical body but also for all of the inner faculties. Thus, what occurs in the little girl's healing is a transfer of power, specifically, a transfer of energy flowing from the life and spirit of the divine one whose power works through Christ and the healing hands of touch.

In the area of spirituality, this alignment of the chakras and the laying on of hands are common practices among those who subscribe to [Reiki](#). A Japanese spiritual practice of natural healing, Reiki came into prominence through Mikao Usui who [founded](#) the Usui system of natural healing. Reiki is administered through the laying on of hands which releases life force energy flow. People have practiced it for about 2,500 years. Reiki is not a cure; it is a practice of holistic healing. One comprehensive study on this topic is [Hands of Light: A Guide to Healing Through the Human Energy Field](#) by Barbara Ann Brennan. The little girl restored to life in the Markan Gospel narrative does not experience a cure; she experiences a transformation from death back to life. Thus, death is never the final word. Life is the ultimate desire of the divine as we have heard in the Book of Wisdom and which we now see in Christ's healing touch upon the little girl.

Complementing the laying on of hands and the experience of energy transference is the gift of faith. In the Gospel narrative, healing involves not only a physical deed but also a belief in the power of the divine to heal. To be spiritually in touch with the divine energy source at the heart of all life and to believe in this divine energy as a force and source for transformative healing is key to the healing and renewal of all life on the planet. In sum, the teaching offered in the Book of Wisdom and the renewed life of a little girl in the Gospel gives hope to a languishing world

Readings:

June 30	Wis 1:13-15; 2:23-24	Psalm 30	2 Cor 8:7, 9, 13-15	Mk 5:21-43
July 7	Ez 2:2-5	Psalm 123	2 Cor 12: 7-10	Mk 6:1-6

The Liturgy schedule:

Date	Planner(s)	Priest
Today	Mary & John MacMillan	Fr Ron MacDonell
July 7	Dwyer Sullivan	Fr Ron MacDonell
July 21	Sheila & Rob Barrett	Fr Prakash Lohale
August 18	Dean Riley	Fr Prakash Lohale

This schedule, as always, is flexible. Planners, feel free to switch if you cannot do a liturgy on the scheduled date. Just be sure to tell the People Progress Reporter, so that we all know.

People Progress Schedule

June: Elizabeth Whelan: erwhelan@icloud.com

Summer Sundays: John MacMillan: met191970@gmail.com

Please send your submissions to the People Progress Reporter by Thursday evening. People Progress welcomes new reporters. Thanks!

Announcements:

- **Email addresss change:** Lindsay Watson's email address is now la.watson1972@gmail.com
Please update your Contact List.
- During the summer, Elizabeth Whelan plans to host two Saturday, potluck gatherings for the Community, at her house, on **July 27 and August 31**. All are welcome!
- Please continue to save your egg cartons (**regular dozen size**) and **flats** for Elizabeth Stocking, but not the large, 18 egg size cartons. You can bring them to Elizabeth Whelan's home, and Elizabeth Stocking will pick them up. Thanks, from both Elizabeths!

Happy June Birthdays to

1 Paula Alas	21 Robet Barrett
1 Lauren Watson	21 Sheila Barrett
5 Mario Calla	20 Clare Moncrieff
10 Roberto Jimenez	20 Nora Anderson
13 Gabriel Shaughnessy	20 Michael Halferty
14 Angela Sutkaitis	22 Germaine Quintas
16 Pat Smiley	26 Fiona Wright
	28 Mary Lou Halferty

Re-printed weekly for reference:

Duties of liturgy planners for virtual masses:

Early in the week before the liturgy:

Call or email the priest to confirm Sunday's liturgy (contact info provided).

- Prepare or find a Reflection and send it to the People Progress reporter by Thursday. Please notify the People Progress reporter early in the week if you cannot do a Reflection.
- Select readers for the 1st and 2nd readings. Check with Sylvia Skrepichuk re: psalm

On the Sunday of the virtual mass:

- Greet the group (Ask newcomers to introduce themselves)
- Give a brief introduction to the liturgy.
- Read your passage or be prepared to do a reading (if a volunteer is unable to log-in)
- Thank everyone who helped and attended. (at announcements)