

## HOLY SPIRIT CATHOLIC CHURCH

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*62 Years of Faith*  
1956-2018

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Find us on the web at [www.holytrinitycluster.org](http://www.holytrinitycluster.org)  
and on Facebook.

July 1, 2018

*13<sup>th</sup> Sunday in Ordinary Time*



### Liturgical Ministers

	<u>Today</u>	<u>Next Week</u>
<u>Lector:</u>	Beth	Kelsey
<u>EMEs:</u>	Teresa/Beth	Linda/Carolyn
<u>Hospitality:</u>	Molony	Rhonda

This morning's Mass is offered for all those seeking asylum in our country, especially for families divided by detention or deportation.

### Announcements

- There will be Mass this Thursday at 6:00 following by a meeting of our Book Club.
- Adult Faith Formation will meet next Sunday after Mass.
- There will be a training for Extraordinary Ministers of the Eucharist on Sunday, July 8, at one o'clock at Sacred Heart in Big Stone. The training is for all those in the four cluster churches who currently serve as EMEs or who are interested in serving. Sydney Farnum, from St. Anne's in Bristol, will be conducting the training.

- This morning we begin our monthly series on People of Faith. Everyone is encouraged to sign up to present. A sign-up sheet as well as suggestions are on the lobby table.



Isabella Mendoza	July 3
Thomas Munchinski	July 6
Brad Mathisen	July 8
Rhonda Carroll	July 27

## LIFE AND DEATH

Melanie B. Coddington, Regional Minister

During the exile in Babylon (586-538 B.C.E.), our Jewish ancestors in faith first encountered the idea of life after death. Later, through interaction with Greek culture, this foreign concept resurfaced and gained a bit more traction. There were rumblings and proposals about the dead going to “be with the elders.” There were vague insinuations about what happened in a place called She’ol, but as to an afterlife, much was left to the imagination. By the first century C.E., Jews still had not reached consensus on the issue. According to gospel accounts, the Pharisees supported the idea, but the Sadducees rejected it.

Today’s first reading comes from Wisdom, one of the latest entries in our first testament, written in Greek only a few generations before Jesus. (Due to its Greek-language origins, Wisdom did not make the official Hebrew canon, i.e., authoritative list of books called sacred scripture. Martin Luther and others chose the Hebrew canon for the Protestant version of the Old Testament.) Because of its late date of composition, Wisdom reflects a growing consciousness around the life-death-life question, a kind of theological work-in-progress. This reading confronts the problem directly, saying, “God did not make death, nor does he rejoice in the destruction of the living.” In fact, the care with which God sustains the lives of living creatures offers an insight into God’s life-giving nature.

Jesus brings life out of death for a woman and a young girl in today’s gospel. The woman has suffered long and seen her life ebbing away. More than that, her “flow of blood” has not only depleted her physical strength, it has rendered her ritually unclean, barring her from the worship of the community. After twelve years of exile, she still finds faith enough to seek healing from Jesus, reaching out to touch his clothes. Jesus says to her, “Daughter, your faith has saved you. Go in peace and be cured of your affliction.”

The girl’s young life has been cut short by a fatal illness. Jesus takes Peter, James and John with him to the house, moves through the crowd of mourners, and enters the room with his companions and the parents of the child. There he raises her from the sleep of death and instructs the handful of witnesses to tell no one. The actions of Jesus in both cases reveal God’s intent to restore life.

Verses from Ps 30 offer praise to God for just such a rescue. In the name of these two and all who hope for rescue from death in whatever form, we sing this song of thanksgiving.

