

# WAC ZOOM Eucharist 26 June 2021

## Created to live in fullness

### Facilitator

Good morning and welcome

We are invited this evening by Jesus, present among us, to nourish ourselves with what he is and has lived, by sharing his word, the bread and the wine, in memory of him, as he has asked of us. On this 13th ordinary Sunday, The Church offers us an excerpt from the Gospel of Mark in which Jesus puts into practice what he said (Jn 10:10): "I have come that all men and women may have life and have it to the full". We are thus invited, in communion with all his Church, to meditate on this: What does this life of abundance mean?

In order not to make a misunderstanding, let's quickly clarify what the word "life" means in the New Testament.

### Reading 1:

**What does the New Testament mean when it uses the word "life"?**

From: <https://blog.biblesforamerica.org/greek-words-for-life/>

The New Testament was originally written in Greek, a language richer than English, the three Greek words used in the New Testament: *bios*, *psuche*, and *zoe* have different meanings, but they're all translated into English as *life*. So if we want to know which meaning *life* has in a particular verse, we need to know which Greek word is being used. The meaning of each of these three Greek words for *life* can be summarized as it follows:

*Bios* refers to the life of the physical body. The English word *biology* comes from *bios*

*Psuche* refers to the psychological life of the human soul, that is, the mind, emotion, and will. The English word *psychology* comes from *psuche*

*Zoe* refers to the uncreated, eternal life of God, the divine life uniquely possessed by God

Thus for example:

1. *Bios*, in Luke 8:14: "...because of the cares, riches and pleasures of this life. "The word in Greek is *bios* and refers to the life of the physical body.

2. *Psuche*, in Matthew 16:25: "For whoever wants to save his life will lose it. "The word in Greek is *psuche* and in this case means the psychological life of the human soul,

3. *Zoe*, in John 1:4: "In her was life, and the life was the light of men. "Here the word in Greek is *zoe*, so it is in John 10:10: "I have come that all men and women may have *zoe* and that they may have *zoe* in abundance. "If we read the verse this way, it becomes clear that Christ came so that we might have God's divine and eternal life.

The One whom Jesus calls his Father wants to share his divine life with us, without neglecting to heal the ills that would prevent us from living it. Jesus came to bring us not only eternal life after our death, but already now in us Life in abundance (Jn10,10), especially through the bonds of fraternity and communion that we build. By our natural birth, we human beings possess the life of the soul (*psuche*) and the physical life (*bios*) that make us beings of relationship. But when we believed in the Lord Jesus Christ, we were not just redeemed; we also received the divine life (*zoe*) in us. We are born again by the life of God. Thus, in his

homily on Genesis 3:7, Origen, a Father of the Church, comments on this reality: "Jesus came in the flesh of Mary, yes, but also in our flesh."

**Facilitator:** Yes, our Father's greatest desire is that we live in fullness, that we live the life of God in us, the Life in the Spirit, from our life on earth. In Jesus, we become "a new human being" a re-creation, a regeneration in God (cf. Ephesians 4:20,21). Jesus explains this in his conversation with Nicodemus.

**Reading 2** John 3:3-7 and 16-17

Jesus said to Nicodemus, "Very truly I tell you, no one can see the kingdom of God unless they are born again. How can someone be born when they are old?" Nicodemus asked. "Surely they cannot enter a second time into their mother's womb to be born!" Jesus answered, "Very truly I tell you, no one can enter the kingdom of God unless they are born of water and the Spirit. Flesh gives birth to flesh, but the Spirit<sup>[b]</sup> gives birth to spirit. You should not be surprised at my saying, 'You must be born again.' The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit...For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. For God did not send his Son into the world to condemn the world, but to save the world through him.

**Facilitator:** Let us meditate with this song: **TO GIVE YOU LIFE**

*Words after St. John and music: Emmanuel Community (M. Hagemann) Original title (DE): Damit sie das Leben haben © 1999 Gemeinschaft Emmanuel, Kolbergstraße 4, 84503 Altötting  
Translation: © 1999, Éditions de l'Emmanuel, 89 boulevard Blanqui, 75013 Paris  
<https://www.youtube.com/watch?v=-paeIFqkcbU>*

The following words can be followed during the song:

1.. To give you life,  
And life in abundance,  
I have come to give you life

**R. To give you life,  
And life in abundance,  
I have come, to give you life.**

2. I am the Resurrection and the Life.  
Whoever believes in me, even if he dies, will live.  
Whoever lives and believes in me will never die,  
That is why I came.

3. I am the Way, the Truth and the Life,  
No one comes to the Father except through me.  
Believe in God and believe in me,  
This is why I came.

4. I am the bread of life,  
Whoever comes to me will never be hungry again.  
Whoever believes in me will never thirst again,  
For this reason I have come.

5. I give you a new commandment  
Love one another  
By this all will know that you are my disciples  
For this reason I have come

### **Facilitator**

In the gospel proposed to us by the Church today, Mark shows us Jesus putting into practice what he said: "I have come that all men and women may have life and have it to the full" (Jn 10:10).

### **Reading 3** Marc 5, 21-43

When Jesus had again crossed over by boat to the other side of the lake, a large crowd gathered around him while he was by the lake. Then one of the synagogue leaders, named Jairus, came, and when he saw Jesus, he fell at his feet. He pleaded earnestly with him, "My little daughter is dying. Please come and put your hands on her so that she will be healed and live." So Jesus went with him. A large crowd followed and pressed around him. And a woman was there who had been subject to bleeding for twelve years. She had suffered a great deal under the care of many doctors and had spent all she had, yet instead of getting better she grew worse. When she heard about Jesus, she came up behind him in the crowd and touched his cloak, because she thought, "If I just touch his clothes, I will be healed." Immediately her bleeding stopped and she felt in her body that she was freed from her suffering.

At once Jesus realized that power had gone out from him. He turned around in the crowd and asked, "Who touched my clothes?" "You see the people crowding against you," his disciples answered, "and yet you can ask, 'Who touched me?'" But Jesus kept looking around to see who had done it. Then the woman, knowing what had happened to her, came and fell at his feet and, trembling with fear, told him the whole truth. He said to her, "Daughter, your faith has healed you. Go in peace and be freed from your suffering."

While Jesus was still speaking, some people came from the house of Jairus, the synagogue leader. "Your daughter is dead," they said. "Why bother the teacher anymore?" Overhearing what they said, Jesus told him, "Don't be afraid; just believe." He did not let anyone follow him except Peter, James and John the brother of James. When they came to the home of the synagogue leader, Jesus saw a commotion, with people crying and wailing loudly. He went in and said to them, "Why all this commotion and wailing? The child is not dead but asleep." But they laughed at him.

After he put them all out, he took the child's father and mother and the disciples who were with him, and went in where the child was. He took her by the hand and said to her, "*Talitha koum!*" (which means "Little girl, I say to you, get up!"). Immediately the girl stood up and began to walk around (she was twelve years old). At this they were completely astonished. He gave strict orders not to let anyone know about this, and told them to give her something to eat.

### **Facilitator:**

What strikes me is that Jesus does not say to the woman "you are healed", but "your faith has saved you". Indeed, she will be able to find a true relationship with God, with her brothers. She will be able to feel good about herself again AND with others, and thus find normal relationships with those around her. Is this what being saved is all about? How can we have life in abundance? We are invited to share what we have discovered, both in this gospel text and in the life of Jesus, in the Scriptures and in recent events, about how to live fully.

*All: Sharing what we have discovered, both in the life of Jesus and in the Scriptures and in recent events, what living in wholeness might look like for us.*

**Facilitator**

Let us give thanks to the Lord Laudate Dominum  
<https://www.youtube.com/watch?v=JYawbVrBcGE>

**Facilitator**

Let us prepare to share the bread and wine in memory of Jesus, in communion with all the baptized people, so that we may have life in abundance. Let us ask the Lord to share the faith of the Synagogue leader, Jairus, as well as that of the sick woman, to dare to approach him in order to be healed of our evil, of our sin, of our spiritual paralysis. Let us ask him to give us back our life, to get us up again, to find normal relationships with our surroundings, to be well in our own skin AND with others.

**Reading 4**

Father, you whom we recognize as the source of all life, we give you thanks for the gift that you give us, through Jesus, to live fully in his life and to be called to share your Life.

We thank you for your son Jesus who said to us: (John 14-12-14) "He who believes in me will do the works that I do, and greater works than these he will do, because I am going to the Father; and whatever you ask in my name I will do, so that the Father may be glorified in the Son. If you ask anything in my name, I will do it.

So, confessing our weaknesses, our difficulties in keeping your word and your commandments, recognizing our failures to keep your word, to love our brothers and sisters, our difficulties in doing the good we would like to do, trusting in the forgiveness you give us, we humbly ask you to live the abundant life you have come to give us and we pray to the Holy Spirit to help us understand the meaning of what you have reminded us this evening, to live it fully

We thank you, Jesus, for what you have revealed to us about the life we are called to live ourselves, and for the witness you have given us through what you have lived. It sustains and inspires us. We give you thanks for having accepted death on the cross, in order to bear witness to the Truth, to the depth of your relationship with the One you call your Father, and to the depth of what you have made known to us about you and about us, your brothers and sisters, sons and daughters of your Father.

Laudate dominum <https://www.youtube.com/watch?v=JYawbVrBcGE>

**Reading 5**

On the eve of your death, you gathered your disciples together at a meal, just as you have gathered us together tonight in communion with all the baptized.

*ALL: At that meal, after enlightening your disciples and showing them the way to live abundantly in your shared life, as you did for us tonight, you took the bread, blessed it, broke it and gave it to them, saying, "This is me, who I am, given for you; do this in memory of me.*

**ALL :** *In the same way, after the meal, you took the cup, blessed it and gave thanks, saying, "This is my blood, the blood of the new and eternal covenant, shed for many, that all may have life.*

### **Reading 5 (continued)**

So tonight, separated physically, but united in communion with you and with all the baptized throughout the world by the Spirit who is in us, we eat the bread you have shared with us, the fruit in each of our countries of the work of men, women and the earth, the bread of your life which is you and which you share with us by nourishing us with what you are.

In the same way, we drink the cup of wine that you have shared with us, the fruit in each of our countries of the work of men, women and the vineyard, drinking us of your life given, of your blood offered so that we may live.

*Everyone eats the bread and drinks the wine*

### **Reading 6**

May this bread and wine give us the strength to live fully today and tomorrow in the life of Jesus, as he promised us: "... I am the living bread that comes down from heaven; whoever eats of this bread will live forever. And the bread that I will give is me, that the world may have life" (Jn 6:35 and 51).

May this bread and wine that we have shared make us attentive to the breath of the Spirit that dwells in us and in our brothers and sisters in humanity, to become what we are called to be. May they make us attentive to the needs and expectations of our brothers and sisters in humanity so that they too may live the life of Jesus, as he asks us :

"If anyone loves me, he will keep my word, and my Father will love him; we will come to him and make our home with him... This is my commandment: "Love one another as I have loved you; this I command you, that you love one another "(Jn 14,23; 15. 12 and 17).

"Whatever you want men to do for you, do it yourselves for them, that is the law and the prophets. It is not enough to say to me Lord, Lord to enter the kingdom of heaven, you must do the will of my father". (Matt 7,12; 7,24).

*This is what Paul comments on in today's epistle (2 Cor 8:13-15).* "It is not a question of putting yourself in a position of embarrassment by relieving others, it is a question of equality. In the present circumstance, what you have in abundance will fill their needs, so that, in return, what they have in abundance may fill your needs, and this will make for equality, as the Scripture says about the manna: He who gathered much had nothing too much, and he who gathered little had nothing too little".

### **Facilitator**

Everyone makes a sign of peace and friendship.

Those who wish to do so propose prayer intentions

**Everyone** *gives their prayer intentions*

**Facilitator:**

Let us pray to our Father and Mother, as he taught us, for the whole Church and for the intentions that each one did propose

**Our Father and Mother** (each one says it in his or her language)

**Reading 7 Final Prayer**

You, who are the father and mother of our human family and who created us in your image so that we could live your life, we thank you for this meal and what you have shared with us. Give us faith in ourselves and the strength to dare to live, to dare to become ourselves, as we walk our human journey, to accomplish what you call us to be and to do. As By sharing, in our turn, the bread and wine you have shared with us, we commit ourselves to do what you have done and shared to the best of our ability. Give us the ability to support our brothers and sisters in humanity whom you also call on this journey.

Give us your blessing on this journey, the strength to leave the shores of comfort of certainty, and the joy of living from your shared love.

**Facilitator**

Let us pray with the song: **I know boats..** by Mannick  
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<https://www.bing.com/videos/search?q=je+connais+des+bateaux+paroles+et+musique&docid=608038301143602169&mid=B4D56B22713BB9EAA7E3B4D56B22>

I know boats that stay in the harbor, For fear that the currents will drag them too hard  
I know boats that rust in the harbor, Never risking a sail outside  
I know boats that forget to leave, They are afraid of the sea because of their age  
And the waves have never separated them, Their journey is over before it begins  
I know boats that are so chained, that they have unlearned how to look at themselves  
I know of boats that stay lapping, To be really sure of not leaving each other

I know boats that go out two by two, To face the heavy weather when the storm is upon them

I know boats that scratch each other a little, On the ocean roads where their games lead them

I know boats that never finish, To marry each other again each day of their life  
And who are not afraid, sometimes, to move away, One from the other for a moment to better find themselves

I know boats that come back to port, Ploughed all over but more serious and stronger  
I know boats that are strangely similar, When they have shared years of sunshine  
I know boats that come back from love, When they have sailed until their last day  
Without ever folding their giant wings, Because their heart is the size of the ocean