

THE GOSPEL

Mark 5:21-43

*He took the child by the hand and said to her,
"Talitha Koum," which means, "Little girl, I say to you, arise!"*

An official, Jairus, falls at Jesus' feet and pleads.
A suffering lady boldly touches his cloak.
And you grant their wishes
through your
touch.

Jesus, we believe.
Let your healing flow into us, too,
through your poor, your hungry, your daisies,
music, books, hummingbirds, skies.
Let us find you everywhere.
Please touch us with
your grace.

We pray for
Patricia Constantine and Elizabeth Pierre,
who died recently,
and whose funerals will take place in the coming weeks
and for those whose
anniversaries occur about this time:
Lourdes Barrett, Philip Lind, George Debono,
Laverne O'Dwyer, Olive Guidera, Anthony Raj Rodrigo,
John Lavelle, Nonie English, Nora & Patrick Ferry,
Emanuel Roberts, Rita Rodrigue, John Joe McElligott
and Laurence Silva.

† May they rest in peace. †

Our Lady of the Visitation Parish

Under the pastoral care of the Pallottines, Society of the Catholic Apostolate.
Registered Charity No. 252929

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COMMUNITY

Fr. Eugene Lynch SCA, Fr. Liam O'Donovan SCA,
Fr. Joe McLoughlin SCA, Fr. Tom Daly SCA

OFFICE HOURS

Monday - Saturday 9.00 am – 4.00 pm
Sunday 10.00 am – 1.30 pm

MASS TIMES

From Monday to Saturday Mass at 12.00 noon will be streamed
online and on Sundays only both 12.00 noon and 2.00 pm Masses
will be streamed online.

<https://parish.rcdow.org.uk/greenford/>

Saturday – 12.00 noon and 7.00 pm
Sunday – 8.00 am, 10.00 am, 12.00 noon and 2.00 pm.

Confessions – Saturdays 11.00 am to 12.00 noon.
and 6.15 pm to 6.45 pm

ADORATION of the BLESSED SACRAMENT
will also be streamed online on
Tuesday, Wednesday, and Thursday
from 6.00 pm to 8.00 pm,
and Friday from 5.00 pm to 9.00 pm.

**THE THIRTEENTH SUNDAY IN ORDINARY TIME
(YEAR B)
27th JUNE 2021**

Tuesday 29th June
The Feastday of St. Peter and St. Paul
Mass will be celebrated at
12.00 noon and 7.30 pm.

We will be joined by Bishop John Sherrington, who will be celebrating the 12.00 noon Mass with us.

It is a widely held view that the Feast of Peter and Paul is irrefutable proof of God's very dry sense of humour. The main reason that they share a feast day is because their mortal remains were buried alongside each other in St Peter's Basilica in Rome. The other reason is ... well ... there isn't another reason. Apart from being Christians, Peter and Paul have absolutely nothing else in common. One named Peter, one named Paul, but different as chalk and cheese. One with faith bubbling up from the depths of the heart: the other with faith forged in the furnace of his mind. And – although St Luke tries his best to disguise it in the Acts of the Apostles – they pretty much couldn't stand the sight of each other. So you can just picture God beckoning to the angels round the throne to come closer, "No, no, listen, listen!" God says, smirking, "How's this for an idea? The two of them ... *buried alongside each other!* Yes! Yes, I know! Till the end of time! Laugh?! Oh my heart!" and bursts into uncontrollable giggles.

We can guess that for Peter, the acceptance of non-Jewish converts to the faith was hard. Despite the vision in which God told him not to call anything unclean that God calls clean, the truth that pagans and gentiles could be fast-tracked to the Kingdom, skipping all the requirements of the Jewish law, meant that the religious traditions he had followed all his life were pretty much redundant. Circumcision, ritual ablutions, sacrifices and festivals – all went out the window. And Paul's ministry was

really rubbing it in – because he was far more successful evangelising the gentiles than Peter was amongst the Jews. And to Peter, it was all about devotion and faithfulness to Jesus; he wasn't sure that all these complicated theological explanations in Paul's letters were much help – or really necessary. And Paul's of course has issues with authority. He feels, justifiably, that his commission has come straight for the Lord Jesus, and if the Jerusalem mafia are saying something contrary to that, then what choice does he have but to call them to account? To be fair to him, he tries his best to show due deference to James and Peter, but you can feel his patience wearing thin. And he is convinced that the Greek world needs the rational defence that his incisive mind is able to bring to the Good News. There were always going to be tears before bedtime.

What a fabulous Feast to celebrate! Not that the two of them were at loggerheads and would be the last person each of them would choose to be buried next to, but that there's room in the Kingdom for both Peter and Paul, and every shade of human nature in between. If for any reason you feel that you fall outside that very wide spectrum of humanity that lies between these two, then, good news! there's *still* room for you. All are welcome. All are welcome in this place. The picture of the new-born church marching from strength to strength as thousands flocked to the sheepfold each day, simply doesn't hold water. The good news was entrusted to human beings like you and me. They didn't see eye to eye, they mostly had to go their separate ways to avoid coming to blows. But God had laid his hand on them. That's what we rejoice in, for them and for us and every other disciple of Jesus. God has laid his hand on us. That is all. And it is a testimony to the immeasurable riches of God's grace, that Peter and Paul are now standing before the throne, the best of friends, arm in arm, laughing long and heartily at God's brilliant joke