



CELEBRATING AT HOME  
5TH SUNDAY IN ORDINARY TIME

*On the journey with Jesus (Mark 1:29-39)*



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### Sign of the Cross

In the name of the Father, and of the Son,  
and of the Holy Spirit.

**Amen.**

The Lord is here, present among us.

**We are gathered with the whole Church in this moment of prayer.**

### Preparing to hear the Word

Lord Jesus,

**create in us silence so that we may listen to your voice in Creation and in the Scriptures, in events and in people, above all in the poor and suffering.**

**May your word guide us so that we may experience the power of your resurrection and witness to others that you are alive in our midst as source of fraternity, justice, and peace. Amen.**

### Scripture Reading *(Mark 1:29-39)*

On leaving the synagogue, Jesus went with James and John straight to the house of Simon and Andrew. Now Simon's mother-in-law was in bed with fever, and they told him about her straight away. He went to her, took her by the hand and helped her up. And the fever left her and she began to wait on them.

That evening, after sunset, they brought to him all who were sick and those who were possessed by devils. The whole town came crowding round the door, and he cured many who were suffering from diseases of one kind or another; he also drove out many devils, but he would not allow them to speak, because they knew who he was.

In the morning, long before dawn, he got up and left the house and went off to a lonely place and prayed there. Simon and his companions set out in search of him, and when they found him they said, 'Everybody is looking for you.' He answered, 'Let us go elsewhere, to the neighbouring country towns, so that I can preach there too, because that is why I came.'

And he went all through Galilee, preaching in their synagogues and casting out devils.

### Reflection - *On the journey with Jesus*

The story of Jesus' first day of ministry in Capernaum continues in the Gospel for this Sunday. After leaving the synagogue where he has healed the possessed man Jesus goes to Simon's house. He heals Simon's mother-in-law and restores her to her rightful place as hospitality provider - a sacred ministry in Jewish households. No words are spoken. Jesus simply holds her hand and helps her up. In doing so he would have broken taboos about touching a sick person, and touching a woman to whom he was not related. But in Mark's Gospel law and custom cannot stand in the way of God's healing power.

That evening, after sunset, after the Sabbath day was over, people begin to bring the sick and possessed to Jesus for healing.

Notice how 'local' all these elements of Mark's story are: a local man in the local synagogue, a local woman in her own house, local people crowd around the door, local people are brought for healing.

In all the healing stories, Mark presents Jesus in conversation with each individual. There are no 'en masse' healings - each person gets individual treatment - sometimes with words, sometimes by touch, sometimes both. There is a sense of intimacy in Jesus' healing ministry.

Interestingly, the devils seem to know exactly who Jesus is, but the human beings take much longer to recognise Jesus.

In the early morning Jesus goes off to pray by himself. Jesus prays both in public worship in the Synagogue and in moments of quiet communion with God. Mark helps us understand that both are necessary for would-be disciples. Jesus begins and ends his day in prayer.

When they find Jesus the disciples beg him to return to the town, but Jesus has other ideas. His preaching and healing is not only for the people of Capernaum, but for the whole people of Galilee.

No doubt, the disciples enjoyed being in the presence of such a wonder-worker as Jesus! But Jesus' focus

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is not himself; it is his mission of proclaiming the Good News of God's love through healing words and actions. The healing stories underline the idea that contact with God through the person of Jesus brings healing and wholeness, not death and destruction.

The preaching of Jesus together with the healing/wholeness stories is fundamentally about the transformation of real, living human beings into the new People of God.

### Prayers of Intercession

You, Lord, have chosen us as your own,  
**stand with us in our fears and uncertainties.**

Renew in us an abiding awareness of your friendship.  
**Teach us to rest deeply in your presence so that we may be nourished by your love.**

May your wisdom show us how to care for each other.  
**May we carry your healing love into the world.**

### Lord's Prayer

Formed by the teaching and example of Jesus, we pray:

**Our Father, who art in heaven,  
hallowed be thy name.  
Thy kingdom come.  
Thy will be done on earth  
as it is in heaven.  
Give us this day our daily bread  
and forgive us our trespasses  
as we forgive those who trespass against us.  
And lead us not into temptation,  
but deliver us from evil.**

### Closing Prayer

With infinite tenderness  
you hold us in your love, O Lord.  
Inspire our efforts to live our lives  
as a blessing for the world and its peoples.  
Through Christ our Lord.  
**Amen.**

### Blessing

May the Lord bless us,  
**keep us from all evil,**  
and lead us to life everlasting.  
**Amen.**



# Journey into the Light

This resource is presented by the Carmelites for use by individuals, families and small groups as a prayerful celebration of the Word of God to help prepare us to celebrate the Eucharist with our worshipping communities. We are conscious that Christ is present not only in the Blessed Sacrament but also in the Scriptures and in our hearts. We are also conscious of the many people who, for various reasons including sickness and infirmity, cannot physically attend the Eucharist. Even when we are on our own we remain part of the Body of Christ.

In the room you decide to use for this prayer you could have a lighted candle, a crucifix and the Bible. These symbols help keep us mindful of the sacredness of our time of prayer and can help us feel connected with our local worshipping communities.

This text is arranged with parts for a leader and for all to pray, but the leader's parts can be shared among those present.

As you use this prayer know that the Carmelites will be remembering in our prayer all the members of our family.



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**Carmelites**  
Australia & Timor-Leste

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