

Reading for Weekday in Ordinary Time

13th February 2026

First reading

1 Kings 11:29-32; 12:19

‘Israel has been in rebellion against the house of David.’

At that time, when Jeroboam went out of Jerusalem, the prophet Ahijah the Shilonite found him on the road. Now Ahijah had dressed himself in a new garment, and the two of them were alone in the open country. Then Ahijah laid hold of the new garment that was on him, and tore it into twelve pieces. And he said to Jeroboam, ‘Take for yourself ten pieces, for thus says the Lord, the God of Israel, “Behold, I am about to tear the kingdom from the hand of Solomon and will give you ten tribes — but he shall have one tribe, for the sake of my servant David and for the sake of Jerusalem, the city that I have chosen out of all the tribes of Israel.”’

So Israel has been in rebellion against the house of David to this day.

Responsorial Psalm

Ps 81(80):10-11b. 12-13. 14-15. R cf. 11a, 9a

I am the Lord your God; listen to my voice.

Let there be no strange god among you,
nor shall you worship a foreign god.

I am the Lord your God,
who brought you up from the land of Egypt.

My people did not heed my voice,
and Israel would not obey me.

So I left them in their stubbornness of heart,
to follow their own designs.

O that my people would heed me,
that Israel would walk in my ways!
At once I would subdue their foes,
turn my hand against their enemies.

Gospel Acclamation

Cf. Acts 16:14b

Alleluia, alleluia.

Open our hearts, O Lord,
that we may pay attention to the words of your Son.
Alleluia.

Gospel

Mark 7:31-37

‘He makes the deaf hear and the mute speak.’

At that time: Jesus returned from the region of Tyre and went through Sidon to the Sea of Galilee, in the region of the Decapolis. And they brought to him a man who was deaf and had a speech impediment, and they begged him to lay his hand on him. And taking him aside from the crowd privately, he put his fingers into his ears, and after spitting touched his tongue. And looking up to heaven, he sighed and said to him, ‘Ephphatha’, that is, ‘Be opened.’ And his ears were opened, his tongue was released, and he spoke plainly. And Jesus charged them to tell no one. But the more he charged them, the more zealously they proclaimed it. And they were astonished beyond measure, saying, ‘He has done all things well. He even makes the deaf hear and the mute speak.’

Short reflection on the reading for today

If the Book of Kings tells of the land of Israel being rent apart, the healing power of Jesus shows how harmony may be restored. The healing of the deaf and dumb man is very physical, tangible. Jesus put his fingers in the man's ears and touched his tongue with saliva, and looked up to heaven with a groan.

In a sense, this poor man was being restored to all that he could be. That Mark intends this scene to indicate the start of the final age, of paradise restored, is hinted later in the text. The phrase, "he makes the deaf hear and the mute speak" is from Isaiah, who adds that "those whom the Lord has ransomed will return and enter Zion singing, crowned with everlasting joy." The healings of Jesus give a foretaste of universal salvation, as already hinted in the story of the Syro-Phoenician woman. Full of spontaneous joy, the cured man forgets the non-disclosure ban, and tells everyone what Jesus has done for him.

Even an unwelcome rupture can hide a future blessing. Those who at first seem outsiders can bring a rich insight into the ways of God which we would otherwise overlook.