

**ENTRANCE ANTIPHON**

Let the hearts that seek the Lord rejoice;  
turn to the Lord and his strength;  
constantly seek his face.

**GLORIA**

Glory to God in the highest,  
and on earth peace to people of good will.

We praise you,  
we bless you,  
we adore you,  
we glorify you,  
we give you thanks for your great glory,  
Lord God, heavenly King,  
O God, almighty Father.

Lord Jesus Christ, Only Begotten Son,  
Lord God, Lamb of God, Son of the Father,  
you take away the sins of the world,  
have mercy on us;  
you take away the sins of the world,  
receive our prayer;  
you are seated at the right hand of the Father,  
have mercy on us.

For you alone are the Holy One,  
you alone are the Lord,  
you alone are the Most High, Jesus Christ,  
with the Holy Spirit,  
in the glory of God the Father.  
Amen.

**COLLECT**

Almighty ever-living God,  
increase our faith, hope and charity,  
and make us love what you command,  
so that we may merit what you promise.  
Through our Lord Jesus Christ, your Son,  
who lives and reigns with you in the unity of  
the Holy Spirit,  
one God, for ever and ever.  
Amen.

**FIRST READING**

Jr 31:7-9

A reading from the prophet Jeremiah.

The Lord says this:

Shout with joy for Jacob!  
Hail the chief of nations!  
Proclaim! Praise! Shout!  
"The Lord has saved his people,  
the remnant of Israel!"  
See, I will bring them back  
from the land of the North  
and gather them from the far ends of earth;  
all of them: the blind and the lame,  
women with child, women in labour:  
a great company returning here.  
They had left in tears,  
I will comfort them as I lead them back;  
I will guide them to streams of water,  
by a smooth path where they will not  
stumble.  
For I am a father to Israel,  
and Ephraim is my first-born son.

The word of the Lord.

Thanks be to God.

**PSALM**

Psalm 125

Response:

What marvels the Lord worked for us!  
Indeed we were glad.

1. When the Lord delivered Zion from bondage,  
it seemed like a dream.  
Then was our mouth filled with laughter,  
on our lips there were songs. (R.)

2. The heathens themselves said: "What marvels the Lord worked for them!"  
What marvels the Lord worked for us!  
Indeed we were glad. (R.)
3. Deliver us, O Lord, from our bondage as streams in dry land.  
Those who are sowing in tears will sing when they reap. (R.)
4. They go out, they go out, full of tears, carrying seed for the sowing:  
they come back, they come back, full of song,  
carrying their sheaves. (R.)

**SECOND READING**

Hebrews 5:1-6

A reading from the letter to the Hebrews.

Every high priest has been taken out of mankind and is appointed to act for men in their relations with God, to offer gifts and sacrifices for sins; and so he can sympathise with those who are ignorant or uncertain because he too lives in the limitations of weakness. That is why he has to make sin offerings for himself as well as for the people. No one takes this honour on himself, but each one is called by God, as Aaron was. Nor did Christ give himself the glory of becoming high priest, but he had it from the one who said to him: You are my son, today I have become your father, and in another text: You are a priest of the order of Melchizedek, and for ever.

The word of the Lord.

Thanks be to God.

**GOSPEL ACCLAMATION**

Alleluia, alleluia!

I am the light of the world, says the Lord,  
anyone who follows me  
will have the light of life.  
Alleluia!

**GOSPEL**

Mark 10:46-52

A reading from the holy Gospel according to Mark.

As Jesus left Jericho with his disciples and a large crowd, Bartimaeus (that is, the son to Timaeus), a blind beggar, was sitting at the side of the road. When he heard that it was Jesus of Nazareth, he began to shout and to say, "Son of David, Jesus, have pity on me." And many of them scolded him and told him to keep quiet, but he only shouted all the louder, "Son of David, have pity on me." Jesus stopped and said, "Call him here." So they called the blind man. "Courage," they said, "get up; he is calling you." So throwing off his cloak, he jumped up and went to Jesus. Then Jesus spoke, "What do you want me to do for you?" "Rabbuni," the blind man said to him, "Master, let me see again." Jesus said to him, "Go; your faith has saved you." And immediately his sight returned and he followed him along the road.

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

**PROFESSION OF FAITH**

I believe in one God,  
the Father almighty,  
maker of heaven and earth,  
of all things visible and invisible.

I believe in one Lord Jesus Christ,  
the Only Begotten Son of God,  
born of the Father before all ages.  
God from God, Light from Light,  
true God from true God,  
begotten, not made, consubstantial with  
the Father;  
through him all things were made.  
For us men and for our salvation  
he came down from heaven,

*(all bow during the next three lines)*

and by the Holy Spirit was incarnate of the  
Virgin Mary,  
and became man.

For our sake he was crucified under  
Pontius Pilate,  
he suffered death and was buried,  
and rose again on the third day  
in accordance with the Scriptures.  
He ascended into heaven  
and is seated at the right hand of the Father.  
He will come again in glory  
to judge the living and the dead  
and his kingdom will have no end.

I believe in the Holy Spirit, the Lord,  
the giver of life,  
who proceeds from the Father and the Son,  
who with the Father and the Son is adored  
and glorified,  
who has spoken through the prophets.

I believe in one, holy, catholic and  
apostolic Church.  
I confess one Baptism for the forgiveness  
of sins  
and I look forward to the resurrection of the  
dead  
and the life of the world to come. Amen.

**PRAYER OVER THE OFFERINGS**

Look, we pray, O Lord,  
on the offerings we make to your majesty,  
that whatever is done by us in your service  
may be directed above all to your glory.  
Through Christ our Lord.  
Amen.

**COMMUNION ANTIPHON**

We will ring out our joy at your saving help  
and exult in the name of our God.

**PRAYER AFTER COMMUNION**

May your Sacraments, O Lord, we pray,  
perfect in us what lies within them,  
that what we now celebrate in signs  
we may one day possess in truth.  
Through Christ our Lord.  
Amen.

28 OCTOBER 2018

# Sunday Message

30<sup>TH</sup> SUNDAY IN ORDINARY TIME

THE WORD

Year B • Season Colour: Green • Psalter Week 2



*Jesus heals blind Bartimaeus: stained glass in St Mary Abbots Church, London*

The miracle stories of Jesus are not simply records of Jesus being kind and compassionate. They are 'catechetical devices' or ways of conveying a deeper message to us about Jesus and ourselves.

When a person is healed, they are made whole and their deepest needs are met in the person of Jesus. To be blind is not simply to lack the ability to see but is also, in the Gospel tradition, a means of expressing being without faith, or at least having an incomplete belief in who Jesus is. The evangelist indicates how a particular person understands Jesus by the use of the titles which they use in speaking to him. In today's story, Bartimaeus, the blind beggar, calls out to the "Son of David", thereby recognising him as someone with healing powers. He is also a person who is determined not to be prevented from approaching Jesus, and his persistence pays off in ways that he could not imagine. He actually cries out to Jesus, "Have mercy on me". When Jesus tells those who are trying to prevent him making a nuisance of himself to let him through, the blind man addresses him as "Teacher" or "Master", which has overtones of the rabbi/disciple relationship. The man's struggle to reach Jesus results not only in his receiving back the physical sight which he had lost but also he has been granted salvation: "Your faith has saved you". The story ends with his "following Jesus along the road", a symbolic way of saying that he had now become Jesus' disciple.

This story is about a positive reaction to the person and invitation of Jesus. It stands in stark contrast to the picture Mark gives us of the disciples and their misunderstanding of Jesus and his mission. It is also the final episode in the journey of Jesus and his disciples before they enter Jerusalem and the narrative takes a dark and hostile turn. Like other stories in Mark's version of the Gospel, the call to be a disciple of Jesus leads to testing and difficulty rather than an easy life. That is the message Mark wants us to hear and accept. ■

## SAY

Master, let me see properly.

## LEARN

Solomon is the best-known 'Son of David': popular tradition attributed healing powers to him.

*Bar* is the Aramaic word for 'son'. The title of the Jewish ceremony of Bar-Mitzvah means 'Son of the Commandment'.

In the wider context of Mark's Gospel, Bartimaeus is following Jesus on the road towards Jerusalem and the Passion.

Jericho was an oasis in the Judean wilderness south of Jerusalem. It was a popular winter resort for members of the upper classes who found Jerusalem too cold and windy.

## DO

Try to navigate your way round your house (safely!) in the dark or with your eyes shut. Imagine what it would be like not to be able to see. Reflect on your journey of faith in the light of this experience.

## REFLECT

It is worth noting that Bartimaeus was a person who had had the misfortune to lose his sight. He had not been born blind, so he was conscious of what he had lost. As we are all too aware, our sight is a precious faculty; it is also very vulnerable and can be easily damaged, impaired or lost altogether. Some people lose their sight gradually and it can only be restored through a surgical intervention. In the Gospels, sight is often used as a metaphor for faith, and if we are to understand the Gospel message properly, we should try to be sensitive to the double (and deeper) meaning of these stories. The evangelist is conveying a message about ourselves and our relationship to Jesus. So perhaps we might ask ourselves whether our sight has become dimmed by not paying enough attention to our prayer life and thinking about our faith; thus we become less aware of the Lord in our lives. It may be that we will have to struggle to reach Jesus, but Mark is telling us that the result is well worth the effort. ■