

ENTRANCE ANTIPHON

If you, O Lord, should mark iniquities,
Lord, who could stand?
But with you is found forgiveness,
O God of Israel.

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

May your grace, O Lord, we pray,
at all times go before us and follow after
and make us always determined
to carry out good works.
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

2 Kings 5:14-17

A reading from the second book of the Kings.
Naaman the leper went down and immersed
himself seven times in the Jordan, as Elisha
had told him to do. And his flesh became
clean once more like the flesh of a little child.

Returning to Elisha with his whole escort,
he went in and stood before him. "Now I
know" he said "that there is no God in all the
earth except in Israel. Now, please, accept
a present from your servant." But Elisha
replied, "As the Lord lives, whom I serve, I
will accept nothing." Naaman pressed him
to accept, but he refused. Then Naaman
said, "Since your answer is 'No,' allow your
servant to be given as much earth as two
mules may carry, because your servant will
no longer offer holocaust or sacrifice to any
god except the Lord."

The word of the Lord.
Thanks be to God.

PSALM

Psalm 97

Response:

The Lord has shown his salvation to the
nations.

1. Sing a new song to the Lord
for he has worked wonders.
His right hand and his holy arm
have brought salvation. (R.)

2. The Lord has made known his salvation:
has shown his justice to the nations.
He has remembered his truth and love
for the house of Israel. (R.)

3. All the ends of the earth have seen
the salvation of our God.
Shout to the Lord all the earth,
ring out your joy. (R.)

SECOND READING 2 Timothy 2:8-13

A reading from the second letter of St Paul to
Timothy.

Remember the Good News that I carry,
"Jesus Christ risen from the dead, sprung
from the race of David"; it is on account of
this that I have my own hardships to bear,
even to being chained like a criminal – but
they cannot chain up God's news. So I bear it
all for the sake of those who are chosen, so
that in the end they may have the salvation
that is in Christ Jesus and the eternal glory
that comes with it.

Here is a saying that you can rely on:

If we have died with him, then we shall live
with him.

If we hold firm, then we shall reign with him.

If we disown him, then he will disown us.

We may be unfaithful, but he is always
faithful,

for he cannot disown his own self.

The word of the Lord.

Thanks be to God.

GOSPEL ACCLAMATION

Alleluia, alleluia!

Your words are spirit, Lord,

and they are life:

you have the message of eternal life.

Alleluia!

GOSPEL

Luke 17:11-19

A reading from the holy Gospel according to
Luke.

On the way to Jerusalem Jesus travelled
along the border between Samaria and
Galilee. As he entered one of the villages, ten
lepers came to meet him. They stood some
way off and called to him, "Jesus! Master!
Take pity on us." When he saw then he said,
"Go and show yourselves to the priests."
Now as they were going away they were
cleansed. Finding himself cured, one of them
turned back praising God at the top of his
voice and threw himself at the feet of Jesus
and thanked him. The man was a Samaritan.
This made Jesus say, "Were not all ten made
clean? The other nine, where are they? It
seems that no one has come back to give
praise to God, except this foreigner." And he
said to the man, "Stand up and go on your
way. Your faith has saved you."

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

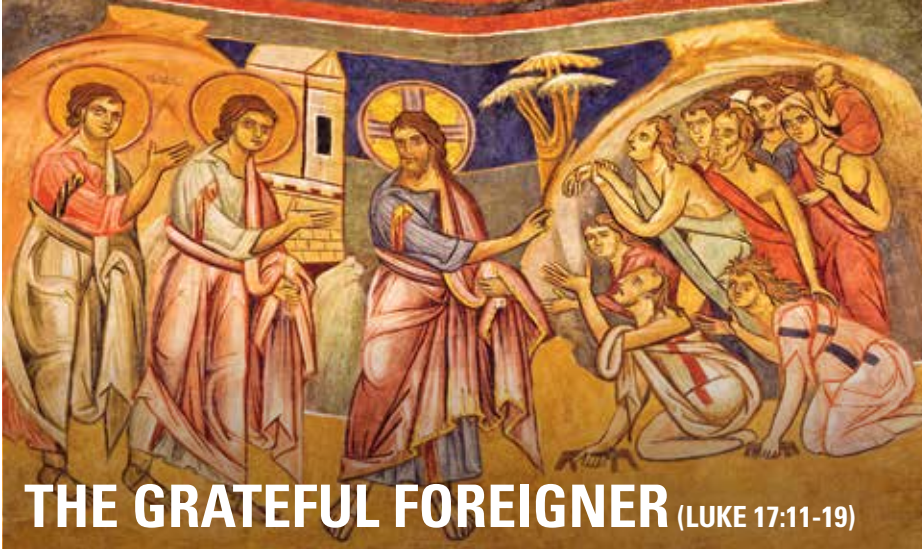
Accept, O Lord, the prayers of your faithful
with the sacrificial offerings,
that, through these acts of devotedness,
we may pass over to the glory of heaven.
Through Christ our Lord.
Amen.

COMMUNION ANTIPHON

The rich suffer want and go hungry,
but those who seek the Lord lack no
blessing.

PRAYER AFTER COMMUNION

We entreat your majesty most humbly, O
Lord,
that, as you feed us with the nourishment
which comes from the most holy Body and
Blood of your Son,
so you may make us sharers of his divine
nature.
Who lives and reigns for ever and ever.
Amen.



SAY
Praise the Lord!

DO

Look and listen to the people around you in the street: is there any type of person who automatically provokes a negative reaction? How would you feel if they acted towards you as Luke's Good Samaritan did?



LEARN

The term "leprosy" was used in biblical times to describe any skin complaint: it did not always refer to a serious or contagious condition.

Luke presents the Samaritan in an unexpectedly positive light, as he also does in the parable of the Good Samaritan: in this way, he is challenging us to rethink our prejudices and our stereotypes of other people.

The miracles of Jesus are described as "acts of power", God's Kingdom breaking into human life to put things right.

THE GRATEFUL FOREIGNER (LUKE 17:11-19)

Fresco in church in Parma, Italy, depicting Jesus healing the ten lepers

Jesus' journey to Jerusalem continues southwards towards the hostile region of Samaria. Pilgrims on the way to the Holy City often encountered difficulties from the Samaritans, who had been the enemies of the Jewish people for more than 500 years.

For the second time, Luke presents a Samaritan in a positive light. Out of ten lepers healed by Jesus, only this one, whom Jesus describes as a "foreigner", comes back to thank Jesus for his cure.

The miracle stories of Jesus have a more profound meaning than simply the restoring of the person to physical health. They are symbolic of the healing of the whole person, of Jesus' meeting the deepest needs of the person. One of the consequences for people suffering from leprosy was that they were isolated physically from everyone else: they had to live apart and could take no part in the social and religious life of the local community. So by curing their bodily ailment, Jesus was restoring the individuals to full membership of the nation. The miracles are works of power, through which the Kingdom breaks through into situations where human life is restricted or endangered in any way. Praise of God is the appropriate response to any such intervention. The irony in the story today is that the nine, presumably Jewish, other characters, fail even to show gratitude to Jesus for delivering them from their condition and their isolation. Only the representative of Israel's long-standing enemy since the return from exile in Babylon shows proper respect and gratitude to the God of Israel and to Jesus. ■

REFLECT

The term "leprosy" covered a wide variety of skin complaints, ranging from the highly infectious disease which wasted the person's flesh at one extreme to conditions such as dandruff at the other. When there was a perceived possibility of infection, the immediate reaction was to put a blanket ban on everyone who was affected, so that the general population would be safe. The person was effectively excommunicated from the community.

In less sensitive times, it was common to speak of treating certain people as lepers. This could apply to those who, for one reason or another, found themselves in a moral situation which was less than ideal: other people who used to be their friends now avoided them out of fear of being regarded as guilty by association. Those who found themselves in an irregular marriage situation were, and sometimes still are, told that they are not welcome at the Eucharist. But it was precisely because he mixed with

women and men who were regarded by the religiously correct figures as not reputable that Jesus found himself in trouble and the object of criticism. Pope Francis is fond of saying that the Eucharist is not a reward for being a good Christian, but a healing remedy and a means to becoming a good Christian. Do people who feel their need of the church find in our parishes a welcome, or do they experience being treated like lepers? ■