

30th Sunday Ordinary Time (b)

Introduction

leader: *Greet the people and name the Sunday of the Year (see above)*
Acknowledge visitors and welcome them.
Remind everyone about refreshments at the end of Mass ? ? ? ?
Announce the theme of the liturgy: (see next)

Theme - On the Way to full Vision

leader: *As Jesus leaves Jericho for Jerusalem,*
his party meet a blind beggar
who greets Jesus as "Son of David".
The blind beggar, Bartimaeus,
anticipates the enthusiastic welcome
given the Messiah by the inhabitants of Jerusalem.
This welcome will be one of the causes
of Jesus' arrest and execution.
Bartimaeus sees
what others are not able to see.
He acknowledges Jesus as the Christ.
The recognition comes from
an insignificant person:
- from one on the roadside;
- from one that some try to silence.
When Bartimaeus regained his sight
he followed Jesus - on The Way.

(Announce the opening hymn:)

Greeting

presider: *Ki te ingoa o te Matua, ✠ o te Tamaiti, o te Wairua Tapu: /*
In the name of the Father, ✠ and of the Son and of the Holy Spirit:
The grace of our Lord Jesus Christ, whose table we share,
be with us:

or

Good evening/morning and the Lord be with you:

or

Grace, mercy and peace from God the Father and Christ Jesus our Lord,
be with you all:

or

Citizens with the saints and members of God's household, grace and
peace be with you:

all: ***And with your spirit.***

Penitential Rite *Invitation to Repentance*

either (confer with the Projectionist beforehand if you choose the: 'I confess'.)

leader: *Friends in Christ, the healing of a blind man at Bethsaida, earlier in Mark,*

opened a sequence about discipleship and full understanding or vision. In today's gospel passage, the crowd is compared to the blind; while a physically blind man comes to understand Jesus' work and wants "full vision" by accompanying Jesus on the Way:

*all: **I confess: . . .***

and / or

leader: We seek teachers who will provide us doctrinal certitude; we ignore the poor and fail to recognise their desires and rights:

- (pause) - Lord, have mercy:

*all: **Lord, have mercy.***

leader: We want ethical leaders who will give us moral absolutes. We write-off those who don't fit our categories of what we think is right, or we pretend we know what the poor need better than they do themselves:

- (pause) - Christ, have mercy:

*all: **Christ, have mercy.***

leader: We want to be transformed, but on our own terms:

- (pause) - Lord, have mercy:

*all: **Lord, have mercy.***

leader: May almighty God, cleanse us of our sins and through the celebration of this Eucharist make us worthy to sit at the table of the kingdom.

*all: **Amen.***

GLORIA *invitation*

either

leader: With all the voices of heaven, let us sing praise, honour and glory to God.

or

leader: With peoples everywhere, let us glorify our God in joyful song.

Opening Prayer

leader: (Kia inoi tatou / Let us pray: ...) Have pity on us, God our Saviour.

*Grant us grace and courage to cast off our sins
and turn to You for healing.*

*Show us in Christ the sure path of salvation
and strengthen us to follow gladly
in the way of the gospel.*

We ask this through our Lord Jesus Christ:

*all: **Amen.***

Introduction to the first reading: *(Jeremiah 31 : 7 – 9)*

leader: The prophet Jeremiah's vitality comes from a passionate conviction about the power of the Lord God to work newness in the hour of loss and exile.

Introduction to the second reading: *(Hebrews 5 : 1 – 6)*

leader: Jesus was like other Israelite high priests in his selection, vulnerability and function. The contrast the author makes between Jesus and other high priests, establishes his superiority, without demeaning other Israelite high

priests.

Gospel Acclamation:

all: ***Alleluia! Alleluia!***

***Our Saviour Jesus Christ has done away with death,
and brought us to life through his gospel. Alleluia!***

Introduction to the gospel reading: (Mark 10 : 46 – 52)

leader: *Jesus added a new dimension to the First Testament's commandments to love God (in Deuteronomy) or love one's neighbour as oneself (Leviticus) by combining the two as one – the greatest of all – this is worship that's agreeable to God! Those who understand this are close to the realm of God.*

Homily Notes (presider)

- *Until Bartimeaus cries, “Jesus, Son of David, have pity on me!” the only others in Mark’s Gospel who have called Jesus by any title that recognises him as Messiah, have been demons. Even the men and women who have journeyed with Jesus have not seen clearly enough to realise who he is.*
- *The Gospels do not hesitate to put us followers of Jesus in a bad light. We, represented by the disciples, can be so dense that we miss something that evil demons know and that even a blind man can see. That is, that Jesus is the presence of the realm of God among us.*
- *Bartimaeus cries out without fear, unlike the demons. Instead, he cries out in hope and faith. Perhaps until the time comes that we really need him, we will never see him as he really is. Sitting on the side of the road, hoping for some charity that would help him stay alive, Bartimaeus knew he needed help. Real help. His concerns were worth bringing to the Lord.*
- *When Bartimaeus throws off his cloak and jumps up to meet Jesus, the Lord asks him a simple question: “What do you want me to do for you?” It’s the same question we heard him ask James and John last week. They gave the wrong answer. They asked for prestige, something no one really needs.*
- *Bartimaeus gives the right answer: “I want to see.” That’s something we all need, to really see. But, what is it we must see? Strangely enough, I am blind about my needs. I think there are many things I need, but do I really need them? Or, do I need them as much as I think I do?*
- *Jesus offers something that cannot be seen with eyes blinded by the offerings and enticements of this world. He offers the Realm of God. There are times in my life when I realise my true need. Usually, such times come when I am fearful or in pain. Death is an obvious eye-opener. So are the “cousins of death,” the events that threaten what we think we need in this life. When we must face their loss, we realise how much we need the power of God. Then, we can cry out to Jesus, “Son of David, Saviour, have pity on me.” We finally see as well as Bartimaeus.*
- *Then, an interesting thing happens. When Bartimaeus, after having declared who Jesus really is, asks to be given his sight, Jesus does nothing. He merely*

declares that Bartimaeus' faith has healed him already. The blind man's saying he wanted to see was all it took for him to really see. When he called Jesus "Son of David," he was already seeing. The healing of his eyes was a symbol of the true sight the true insight, that Bartimaeus already possessed.

- *That is very comforting to us; truly Good News. It is enough to turn to the Lord and call out in our pain, confusion and doubt. We do not need great understanding or even a faith that is alive and lively at all times. We spend our lives at the side of the road, wondering and hoping. As soon as we call, the Lord is there with us.*
- *Bartimaeus has an interesting response to his healing. He apparently disobeys the Lord. Jesus tells him, "Be on your way!" Instead, Mark tells us, "Immediately he received his sight and started to follow him on the road." From now on, the way of Jesus is also the way of Bartimaeus. Once he has recognised Jesus; once we have recognised Jesus, the only way is his way.*
- *We follow him to the cross and beyond to everlasting life. It is short-sighted of us to affirm, as one sometimes hears, that in earlier times people lived by the commandments (they did what they did because they had to) while now they live by their conscience (they now do good freely). Even in earlier times people did not act without reference to their consciences and even at present, they do not act without reference to the commands of our community. We are prone to see 'person' and 'society' as opposed.*
- *More basic than any conflict, is the fact that justice can only be done to a person and a society, when both are taken together. The more we are ourselves – the more we are together with others -- and the more we are open to give and receive - even the things of God. And vice versa – the more we are open to others, the more truly we are ourselves! 'Self' and 'together' are not ultimately opposed – since in the realm of God, all creation is there for love.*

Creed / Statement of Faith

Intercessions - 30th Week Ordinary Time [Sun 27th October - Sat 2nd November 2024]*invitation to pray:*

leader: *Friends, like blind Bartimaeus, we address our prayer to Christ, for he is light to our world:*

1: *With blind Bartimaeus, we are in the dark about the road to travel. We need to see a new way ahead: - (pause) - God of Light, hear us:*

all: **God of Light, hear us.**

2: *With blind Bartimaeus, we plead to you, "My Teacher, let us see again": - (pause) - Teacher of New Vision, hear us:*

all: **Teacher of New Vision, hear us.**

3: *With Jesus our high priest, we pray for the world's leaders that they may be given sight to act with wisdom to see the ways of co-operation and peace: - (pause) - God of Wisdom, hear us:*

all: **God of Wisdom, hear us.**

4: *With Jesus we pray for our society that our blind spots may be removed, that we may overcome our prejudices and work for a more just society: - (pause) - God of Truth, hear us:*

all: **God of Truth, hear us.**

5: *For those sharing Christ's passion through illness and suffering, including:*

Mangawhai: **Matteo Gray, Petronella Brom, Tina & Sharvita MeHarry, Lorna Boccock, Geraldine Choromanski, Judy Perry, Veronica Grigg, Maureen Rissman, Roselle & Owen McGrane, Richard & Anne Henry, Bob Walters, Colleen Griffith, Theresa McCarthy, Kathy Brokliss (Hokianga), Emelia Brockliss, (Mexico), Eric Burson, Stuart Brown,**

Maungaturoto: **Trevor Brljevich, Tony Ruiterman, Bill Lewis, Beverly Simons, Adolph Layec,**

Wellsford: **Dallas Colville, Alec Colville, Lucille Jenneker, Wilma Jansen, Gerard McCurran, Iris Barrow, Lagi Sands, Tim Emberson, Theresa Graham, Justin Sands,**

Restore their health, that they may offer You joyful thanks in the midst of Your Church: - (pause) - God of Well-being, hear us:

all: **God of Well-being, hear us.**

6: *For those who have died: in **Gaza, Israel, Lebanon, the Ukraine and Russia,** And for the death anniversaries of: **Rex Parker, Tanny Andrews, Colleen Elliot, Murray Grey,** . . . Number them among Your saints:*

- (pause) - God of New Life, hear us:

all: **God of New Life, hear us.**

Concluding Prayer:

leader: *God of graciousness, give answers to our prayers in Your great kindness. We ask this through Christ our Lord:*

all: **Amen.**

(If no priest, the leader introduces Lord's Prayer.)

Prayer over the Gifts

presider: *(Kia inoi tatou / Let us pray: ...) God of majesty,
look with favour on the gifts we offer,
and grant that this expression of our service
may be directed above all to Your glory.
We ask this through Jesus Christ our Lord:*

all: **Amen.**

Preface

presider: *The Lord be with you.*

all: **And also with you.**

presider: *Lift up your hearts.*

all: **We lift them up to the Lord.**

presider: *Let us give thanks to the Lord our God.*

all: **It is right to give our thanks and praise.**

presider: *Father, all-powerful and ever-living God,
we do well always and everywhere to give You thanks,
through Jesus Christ our Lord.*

*He came among us as a man,
to lead people from darkness into the light of faith.
Through Adam's fall we were born as slaves of sin,
but now through baptism in Christ
we are reborn as Your adopted children.
Earth unites with heaven
to sing the new song of creation
as we adore and praise You for ever:*

all: **Holy holy holy!**

EUCCHARISTIC PRAYER - II

Memorial Acclamation

(the Eucharistic Prayer ends with the great 'AMEN')

Introduction to the Lord's Prayer

either

presider: *With trust in God, who nourishes us in the hour of need,
let us pray as Jesus taught us:*

or

Let us pray for the coming of God's realm as Jesus taught us.

or

The Father has forgiven us, let us forgive our neighbour from the heart

as we say:

all: **Our Father, . . .**

presider: *Deliver us, Lord, we pray, from every evil;
graciously grant peace in our days,
that by the help of Your mercy,
we may be always freed from sin
and safe from all distress,
as we await the blessed hope
and the coming of our Saviour, Jesus Christ.*

all: **For the kingdom, the power and the glory are Yours,
now and for ever. Amen.**

Sign of Peace

presider: *Lord Jesus Christ, you said to your apostles:
'Peace I leave with you, my peace I give to you'.
Look not on our sins, but on the faith of your Church
and grant us the peace and unity of your Realm,
where you live, now and always:*

all: **Amen.**

presider: *The peace of the Lord be with you:*

all: **And with your spirit.**

presider: *Let us offer each other a sign of peace:*

Lamb of God

all: **Lamb of God, You take away the sins of the world,
have mercy on us (x2)
Lamb of God, You take away the sins of the world,
grant us peace.**

presider: *Lord Jesus Christ, Son of the living God,
who by the will of the Father
and the work of the Holy Spirit,
through your death gave life to the world;
free us by this your most holy Body and Blood
from all our sins and from every evil:
keep us always faithful to your commandments
and never let us be parted from you.*

all: **Amen.**

either

presider: *Behold the Lamb of God. Behold him who takes away the sins of
the world. Blessed are those called to the supper of the Lamb.*

or

presider: *This is the bread come down from heaven;
whoever eats this bread will never die.
This is the cup of eternal life;*

whoever drinks of it will live forever:

*all: **Lord, I am not worthy that You should enter under my roof, but only say the Word and my soul shall be healed.***

Holy Communion

*presider: Ko te Tinana o te Karaiti:
(Ko nga Toto o te Karaiti:)*

Prayer after Communion

*leader: (Kia inoi tatou / Let us pray: ...) Lord,
may Your mysteries accomplish within us
the salvation they embody,
that we may come to possess in truth
what we celebrate now under sacramental signs.
Grant this in the name of Jesus, the Lord:*

*all: **Amen.**
(an opportunity for announcements/notices etc. . . .)*

Dismissal

*leader: By the power of Your grace, O Lord,
give us, Your people, new energy and strength,
that we may be faithful to You in prayer
and devoted to one another in works of love.
Grant this through Jesus Christ our Lord,
until we gather again.*

*all: **Amen.***

The Blessing

*presider: Kia whakapaingia koutou e te Atua kaha rawa,
e te Matua, ✠ e te Tamaiti e te Wairua Tapu. /
May the blessing of God, the Father, ✠ the Son and the Holy Spirit,
be with us now and always:*

*all: **Amene***

leader: The Mass has ended, go in peace to love and serve the Lord.

*all: **Thanks be to God.***

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