



The Scriptures are clear – God is in the business of restoration. How this restoration happens, and what its results are, can be surprising. This week reveals the importance of restorative relationships in our experience of God’s restoration, and in the quest for a world of justice, peace and love.

May we seek to build these restorative relationships as we worship together this week.

INTRODUCTIONS

For use by lectors, in order of service, parish bulletins and magazines

Job 42 : 1-6, 10-17

This last of our four extracts from a profound exploration of the mystery of suffering brings the book to an end. Job now submits totally to the unfathomable but gracious will of God, and is blessed as his fortunes are restored.

or **Jeremiah 31 : 7-9**

The separated kingdom of Judah is promised by Jeremiah that God has not forgotten them. The blind - like Bartimeus in today’s Gospel - will receive their sight and all in need of comfort will know the ways of joy and praise.

Psalm 34:1-8, (19-22): A song of thanksgiving for God’s restoration received when the Psalmist sought God. Though the righteous have troubles, God delivers them.

OR **Psalm 126:** When God restored the fortunes of God’s people, they were so joyful, and now they continue to pray that God will bring them prosperity and joy.

Hebrews 7 : 23-28

This treatise dwells at length on Christ as a greater priest than any in the Jewish religious system. His work is uniquely and completely redemptive, because as God’s own sinless son he offered himself for us.

Mark 10 : 46-52

Mark is about to show us Our Lord’s destiny. Significantly, one blind man sees Jesus as the Son of David he truly is, while the authorities still only see a dangerous heretic.

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TEXT OF READINGS

http://www.lectionarypage.net/YearB_RCL/Pentecost/BProp25_RCL.html

COLLECTS OF THE DAY

Collect One

Blessed Lord,
who hast caused all holy Scriptures to be written for our learning;
Grant that we may in such wise hear them,
read, mark, learn and inwardly digest them,
that by patience, and comfort of thy holy Word,
we may embrace, and ever hold fast
the blessed hope of everlasting life,
which thou hast given us in our Saviour Jesus Christ.

Collect Two

Blessed Lord,
who caused all holy Scriptures to be written for our learning:
Help us to hear them,
to read, mark, learn and inwardly digest them
that, through patience, and the comfort of your holy word,
we may embrace and for ever hold fast
the blessed hope of everlasting life,
which you have given us in our Saviour Jesus Christ.

PRAYERS OF THE PEOPLE 1

Presider or deacon

Let us cry out to God through our great high priest, Jesus the Son of David.

Deacon or other leader

For *N* our bishop and *N* our presbyter/rector, for this holy gathering, and for the people of God
in every place.

Lord, have mercy.

For mercy, justice, and peace among all peoples.

Lord, have mercy.

For good weather, abundant fruits of the earth, and peaceful times.

Lord, have mercy.

For our parish and those who live in it, and for our families, companions, and all those we love.

Lord, have mercy.

For all those in danger and need: the sick and the suffering, the blind and the lame, those with
child and those in labour.

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Lord, have mercy.

For those who rest in Christ and for all the dead.

Lord, have mercy.

For our deliverance from all affliction, strife, and need.

Lord, have mercy.

Lifting our voices with all creation, with Saint ----- and all the saints, let us offer ourselves and one another to the living God through Christ. **To you, O Lord.**

Presider

God of compassion, hear the prayers we offer this day, give sight to your faithful people, and enable us to follow your Son; through Jesus Christ our Lord. **Amen.**

PRAYERS OF THE PEOPLE 2

The disciples' desire for power and glory made Jesus remind them that servanthood was the way to true greatness, as well as his chosen path of for ransoming many. We ask, "Jesus, our redeemer," and plainly respond, "Hear us, we pray".

Son of God and Son of Man, we ask that the church catholic may know its servanthood and ministry in the name of Jesus as the continuing privilege of the church. Jesus, our redeemer. **Hear us, we pray.**

Master of us all, we pray that the Anglican Comunion and its various provinces may be directed by your servanthood. Jesus, our redeemer. **Hear us, we pray.**

Teacher from whom we learn, we ask that our schools of learning, at all levels of instruction, may experience the contagion of servanthood that makes true leaders. Jesus, our redeemer. **Hear us, we pray.**

Lord, our leader of all time, we speak on behalf of the young in our congregation. We ask that they may learn how to serve our world in a redemptive, sacrificial manner. Jesus, our redeemer. **Hear us, we pray.**

Lover of our souls, we bring before you the homes of our congregation. Be the enabler of parents that they may be mentors of true service and love, by their faithful gospel witness at home and away from home. Jesus, our redeemer. **Hear us, we pray.**

Christ of pardon, forgive us when we become arrogant, presumptive, and proud in seeking our own welfare before any other. Jesus, our redeemer.

You remember our frame, O God. You remember that we are dust and can only conclude a worthy life by your Spirit. Help us to such a life.

POST COMMUNION

God of all grace,
your Son Jesus Christ fed the hungry
with the bread of his life and the word of his kingdom.
Renew your people with your heavenly grace,
and in all our weakness
sustain us by your true and living bread,
who is alive and reigns with you and the Holy Spirit, one God, now and for ever.

PRAYERS

Eternal One, whose thoughts and ways are not ours,
you alone are God, awesome, holy, and most high.
School us in the ways of faith and wisdom,
that we, like Job,
may learn to truly see and hear,
and in humility find blessing. Amen.

Friends in Christ,
God invites us to hold the needs of our sisters and brothers
as dear to us as our own needs.
Loving our neighbours as ourselves,
we offer our thanksgivings and our petitions
on behalf of the church and the world.

Almighty God,
creator of heaven and earth
in whom all things are possible,
have mercy on us and heal us,
that sustained by the power of your word
and by the constant intercession of our Lord and Savior,
we may draw near to you
and follow in your way as faithful disciples. Amen.

O Jesus Christ, teacher and healer,
you heard the cry of the blind beggar
when others would have silenced him.
Teach us to be persistent in prayer
and give us courage to ask plainly
what we need from you,
that we might respond in your name
by the power of the Spirit
through the ministry entrusted to us
for the sake of the gospel. Amen.

O Jesus Christ, teacher and healer,
you heard the cry of the blind beggar
when others would have silenced him.
Teach us to be attentive
to the voices others ignore,

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that we might respond
through the power of the Spirit
to heal the afflicted
and to welcome the abandoned
for your sake and the sake of the gospel. Amen.

Friends in Christ,
God invites us to hold the needs of our sisters and brothers
as dear to us as our own needs.
Loving our neighbours as ourselves,
we offer our thanksgivings and our petitions
on behalf of the church and the world. Hear our prayers, God of power,
and through the ministry of your Son
free us from the grip of the tomb,
that we may desire you as the fullness of life
and proclaim your saving deeds to all the world. Amen.

As you heard the prayer of Isaac and Rebekah, O God,
and guided them in the way of your love,
so listen now to those who call upon you.
Move us to praise your gracious will,
for in Christ Jesus you have saved us from the deeds of death
and opened for us the hidden ways of your love.
We ask this through Jesus Christ our Lord. Amen.

Lord God, friend of those in need,
your Son Jesus has untied our burdens
and healed our spirits.
We lift up the prayers of our hearts for those still burdened,
those seeking healing,
those in need within the church and the world.
Hear our prayers
that we may love you with our whole being
and willingly share the concerns of our neighbours. Amen.

Creator God,
you call us to love and serve you
with body, mind, and spirit
through loving your creation
and our sisters and brothers.
Open our hearts in compassion
and receive these petitions
on behalf of the needs of the church and the world.
Holy One,
hear our prayers and make us faithful stewards
of the fragile bounty of this earth
so that we may be entrusted with the riches of heaven. Amen.

We praise your abiding guidance, O God,
for you sent us Jesus, our Teacher and Messiah,
to model for us the way of love for the whole universe.
We offer these prayers of love

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on behalf of ourselves and our neighbours,
on behalf of your creation and our fellow creatures.
Loving God,
open our ears to hear your word
and draw us closer to you,
that the whole world may be one with you
as you are one with us in Jesus Christ our Lord. Amen.

God of mercy and healing,
you who hear the cries of those in need,
receive these petitions of your people
that all who are troubled
may know peace, comfort, and courage.
Life-giving God,
heal our lives,
that we may acknowledge your wonderful deeds
and offer you thanks from generation to generation
through Jesus Christ our Lord. Amen.

God of salvation,
who sent your Son to seek out and save what is lost,
hear our prayers
on behalf of those who are lost in our day,
receiving these petitions and thanksgivings
with your unending compassion.
Redeeming Sustainer,
visit your people
and pour out your strength and courage upon us,
that we may hurry to make you welcome
not only in our concern for others,
but by serving them
generously and faithfully in your name. Amen.

LECTIONARY NOTES 1

Job 42:1-6, 10-17, Psalm 34:1-8 (19-22), Hebrews 7:23-28, Mark 10:46-52

Job 42:1-6, 10-17:

- Here is our conclusion to our four week look at Job. Job, having heard directly from God, seems extremely humbled and compliant. "I didn't mean what I said God!" I wonder if we'd feel similarly if God directly answered some of our whining/ complaining!
- "I had heard of you by the hearing of the ear, but now my eye sees you." Just a great sentence, both for content and literary style. We hear about God often. But seeing God, experiencing God - a better treat. Job rightly appreciates it.
- v. 10 - "And the Lord restored the fortunes of Job . . . and the Lord gave Job twice as much as he had before." I think this is an unfortunate ending to the book. Wouldn't it have been more powerful if Job hadn't gotten back all that he had before? What's the ultimate lesson here?

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Psalm 34:1-8, (19-22):

- "[God's] praise shall continually be in my mouth" - how often, really, do you praise God? How much a part of your daily life is giving thanks?
- "Magnify the Lord" Think about what that really means - to magnify is to increase something, or make it bigger, more seeable. We, by our living, our actions, are supposed to make God more seeable to the world.
- "Taste and see that the Lord is good." Our connection with God involves all the senses. Taste too. How do you taste God's goodness?
- :19 - This verse and others relate well to Job's experience.

Hebrews 7:23-28:

- The author is setting up the contrast between the priesthood set up in regular folks and the priesthood of Jesus. Jesus, he argues, always can succeed in saving those who come to God through him because he is always living to make intercession, unlike mortal men who, through death (and other causes), were not always present to make intercession. A practical concern, no?
- Also: Jesus doesn't have to first sacrifice to repent of his own sins, and then those of the people. He can get right to dealing with our sins. This argument stirs up an intriguing question. How did Jesus participate in rituals of repentance during his life? We have no reason to believe, for instance, that he didn't join in the Day of Atonement or other rituals. But of course, we don't know his inner dialogue with God on these occasions.

Mark 10:46-52:

- "Have mercy on me!" cries Bartimaeus, to Jesus. Asking for mercy, begging for it or for anything, is hard. Have you ever had to beg from someone? Cry for their mercy?
- Many order Bartimaeus to keep silent. Not much has changed. We don't want to hear begging voices today much either. They make us uncomfortable, but usually not uncomfortable enough to act on our discomfort!
- "Take heart." I love this verse. "Take heart" - Jesus is about to act in your life where no one else would stop to even care. Take heart indeed!
- "Your faith has made you well." Do you have confidence that Jesus could say these words to you?

By Beth Quick

LECTIONARY NOTES 2

REFLECTIONS ON THEME:

There is no question, when faced with this week's readings, that God is biased toward restoration. Every reading speaks about God's restoring, saving work in some way. Job has a transforming encounter with God and is restored beyond the prosperity he had enjoyed before his trial. God's people are assured of God's restoration by Jeremiah, who includes the weakest and most marginalised people in this promise. Both Psalms reflect celebration at God's restoration from trouble or from exile. In Hebrews Jesus is portrayed as the one who intercedes for God's people and who offered himself as the only necessary sacrifice. Finally, Bartimaeus receives his sight, which not only restores his vision, but also

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his life. The key to these stories, though, is that they are not just about restoration of circumstances, but are about restoration of relationships, especially with God. Ultimately this is the truth in all restoration stories. It can be comforting to have our outward circumstances restored, but it is when our hearts are restored, when we are delivered from the fear, self-protection, defensiveness, and isolation our brokenness or suffering has brought on us that we are truly saved. The challenge for us this week is to be people who find our restoration in relationship with God and others, and who, as we work for justice, remember the humanity of those we serve, bringing them into safe, healing relationships.

CONNECTING WITH LIFE:

Global Application:

When we speak about justice, a lot of our language reveals a bias toward what has been called “retributive justice” – the “punishment” of offenders, and the restitution that “balances the scales” and “evens the score”. Yet God’s justice appears to be more biased toward “restorative justice” – making things whole and bringing about the healing of both perpetrator and victim, and of society as a whole. The role of community in this restoration cannot be over stated. If we are to view God’s justice in these restorative ways, then we cannot ignore the importance of the restoration of the heart, and of relationships. Those who have been punished by society for crimes, cannot become healthy contributing members of society without strong, supportive relationships. Those who have been marginalised through poverty, sickness or trauma, cannot find healing and a sense of security without protective and healing relationships. In every circumstance where we work to bring God’s restoration to others, we need to ensure that networks of relationships are provided. The church, of course, is the perfect place to create and nurture these relationships, which is why, when we allow ourselves to become retributive, we fail in our mission.

Local Application:

In our personal lives we all too easily define justice in our own terms, and in our own favour. We use this sense of justice to hold on to our grudges and to wish for revenge against those who have hurt us. And we do this even with our sisters and brothers in Christ. Yet, as we seek healing and restoration for ourselves, we must also recognise that our restoration is linked to that of others who are hurting, of our society, and even of those who have hurt or offended us. If we seek justice and restoration for ourselves, we can do well by asking who, in our communities and in our lives, need restoration and justice. As we seek to bring God’s justice to others, we often find it for ourselves. And as we allow God’s restoration to lead us back into relationships with others, we find the healing we need. There is a virtuous cycle at work here: Restoration drives us into relationships, and these relationships, in turn lead us into further healing. However, there is a vicious cycle that can take its place if we let it, where our fear and pain leads us into isolation, which deepens the pain. May we become those who work to restore others wherever we can, and who build safe, healing relationships in order to restore and heal others and ourselves.

SERMON OUTLINE

Mark 10:46-52 Blind Bartimaeus...

Jesus and his disciples were on their way to Jerusalem via Jericho – only 15 miles to go!
46 They came to Jericho.

1. The Crowd – walking along listening to their teacher as was the custom – what a privilege! Many more would have joined them in the city – listening intently to his teaching...

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2. The Cry – from a poor blind beggar - *Bartimaeus son of Timaeus, a blind beggar, was sitting by the roadside - 'Jesus, Son of David, have mercy on me!'* heartfelt cry....

a) his Condition – blind – couldn't work - beggar – his only means of support...

A pitiable soul meets the pitiful Saviour!

b) his Conviction – that Jesus could help him in his need! He recognises Jesus as the Christ – Messiah – Son of God

3. The Crisis – He earns the displeasure of the crowd – they had probably heard him often begging for alms -⁴⁸*Many sternly ordered him to be quiet...* But he shows great persistence & *cried out even more loudly...* There was too much at stake – he refused to be silenced!

4. The Christ - Jesus overrules them *'Call him here.'* & the obediently play their part - *they called the blind man, saying to him, 'Take heart; get up, he is calling you.'*

a) cheer up – the days of misery & begging are over!

b) stand up & come to Jesus - *he is calling you* - & he did!
throwing off his cloak, he sprang up and came to Jesus.

i) Bartimaeus' Request - *'My teacher, let me see again.'*

ii) Jesus' Response - ⁵²*Jesus said to him, 'Go; your faith has made you well.'* Immediately *he regained his sight and followed him on the way.* May we likewise follow Him!

By Norman Porteous

ONLINE SERMON SOURCES

"Bartimaeus," Frederick Buechner *Sermon Illustrations*.

<http://frederickbuechner.com/content/weekly-sermon-illustration-bartimaeus>

"Surviving Seeing," the Rev. Dr. Kimberleigh Buchanan, *Day 1*

http://day1.org/4262-surviving_seeing

"The True Universal Health Care," the Rev. Susan Sparks, *Day1*

http://day1.org/1871-the_true_universal_health_care

"I Just Can't Imagine," the Rev. Dr. Robin Meyers, *Day 1*,

http://day1.org/1014-i_just_cant_imagine

"What Did You Expect?" Dianne Bergant, CSA, *America*

http://www.americamagazine.org/content/article.cfm?article_id=3236

"Take courage; get up, Jesus is calling you" (Mk. 10:49) John R. Donahue, SJ, *America*

http://www.americamagazine.org/content/article.cfm?article_id=2246

CHILDREN

[Sermon of the Week,](#) / ["Mensajes para ninos,"](#) Sermons 4 Kids, Charles Kirkpatrick, Object Lessons & Children's Sermons, Coloring Pages, Puzzles. Sermons4Kids.com.

<http://www.sermons4kids.com/>

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[Story for Children's Worship and Family Activity](#), Ordinary 30, at word-sunday.com: A Catholic Resource for the Lectionary by Larry Broding.
<http://www.word-sunday.com/index.html>

["I Want to See Jesus,"](#) Children's Time, in Sermons and Liturgies. Richard J. Fairchild.
(Scroll down in liturgies to find Children's Time.)
<http://www.rockies.net/~spirit/sermons/b-or30sm.php>

HYMN SUGGESTIONS

[There Is A Fountain Filled With Blood](#)

[Just As I Am](#)

[It Is Well With My Soul](#)

[Mercy](#)

[High Priest](#)

[You Are](#)

[In Your Mercy, Lord](#)

[Give Thanks](#) (*Link to YouTube video*)

[Blessed Be Your Name](#) (*Link to YouTube video*)

[White Ribbon Day](#) (*Link to YouTube video*)