

**ENTRANCE ANTIPHON**

All that you have done to us, O Lord,  
you have done with true judgement,  
for we have sinned against you  
and not obeyed your commandments.  
But give glory to your name  
and deal with us according to the bounty of  
your mercy.

**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**

O God, who manifest your almighty power  
above all by pardoning and showing mercy,  
bestow, we pray, your grace abundantly upon  
us  
and make those hastening to attain your  
promises  
heirs to the treasures of heaven.  
Through our Lord Jesus Christ, your Son,  
who lives and reigns with you in the unity of  
the Holy Spirit,  
God, for ever and ever.  
Amen.

**FIRST READING** Numbers 11:25-29

A reading from the book of Numbers.

The Lord came down in the Cloud. He spoke  
with Moses, but took some of the spirit  
that was on him and put it on the seventy  
elders. When the spirit came on them they  
prophesied, but not again.

Two men had stayed back in the camp;  
one was called Eldad and the other Medad.  
The spirit came down on them; though they  
had not gone to the Tent, their names were  
enrolled among the rest. These began to  
prophesy in the camp. The young man ran  
to tell this to Moses, "Look," he said, "Eldad  
and Medad are prophesying in the camp."  
Then said Joshua the son of Nun, who had  
served Moses from his youth, "My Lord  
Moses, stop them!" Moses answered him,  
"Are you jealous on my account? If only the  
whole people of the Lord were prophets, and  
the Lord gave his Spirit to them all!"

The word of the Lord.  
Thanks be to God.

**PSALM**

Psalms 18

Response:

The precepts of the Lord gladden the heart.

- The law of the Lord is perfect,  
it revives the soul.  
The rule of the Lord is to be trusted,  
it gives wisdom to the simple. (R.)
- The fear of the Lord is holy,  
abiding for ever.  
The decrees of the Lord are truth  
and all of them just. (R.)
- So in them your servant finds instruction;  
great reward is in their keeping.  
But who can detect all his errors?  
From hidden faults acquit me. (R.)
- From presumption restrain your servant  
and let it not rule me.  
Then shall I be blameless,  
clean from grave sin. (R.)

**SECOND READING** James 5:1-6

A reading from the letter of St James.

An answer for the rich. Start crying, weep  
for the miseries that are coming to you. Your  
wealth is all rotting, your clothes are all eaten  
up by moths. All your gold and your silver  
are corroding away, and the same corrosion  
will be your own sentence, and eat into your  
body. It was a burning fire that you stored up  
as your treasure for the last days. Labourers  
mowed your fields and you cheated them –  
listen to the wages that you kept back, calling  
out; realise that the cries of the reapers have  
reached the ears of the Lord of hosts. On  
earth you have had a life of comfort and  
luxury; in the time of slaughter you went on  
eating to your heart's content. It was you who  
condemned the innocent and killed them;  
they offered you no resistance.

The word of the Lord.  
Thanks be to God.

**GOSPEL ACCLAMATION**

Alleluia, alleluia!  
Your word is truth, O Lord,  
consecrate us in the truth.  
Alleluia!

**GOSPEL** Mark 9:38-43. 45. 47-48

A reading from the holy Gospel according to  
Mark.

John said to Jesus, "Master, we saw a man  
who is not one of us casting out devils in  
your name; and because he was not one  
of us we tried to stop him." But Jesus said,  
"You must not stop him: no one who works  
a miracle in my name is likely to speak evil of  
me. Anyone who is not against us is for us."  
"If anyone gives you a cup of water to drink  
just because you belong to Christ, then I tell  
you solemnly, he will most certainly not lose  
his reward.

"But anyone who is an obstacle to bring  
down one of these little ones who have faith,  
would be better thrown into the sea with a  
great millstone round his neck. And if your  
hand should cause you to sin, cut it off; it is  
better for you to enter into life crippled, than  
to have two hands and go to hell, into the  
fire that cannot be put out. And if your foot  
should cause you to sin, cut it off; it is better  
for you to enter into life lame, than to have

two feet and be thrown into hell. And if your  
eye should cause you to sin, tear it out; it is  
better for you to enter into the kingdom of  
God with one eye, than to have two eyes and  
be thrown into hell where their worm does  
not die nor their fire go out."

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**

Grant us, O merciful God,  
that this our offering may find acceptance  
with you  
and that through it the wellspring of all  
blessing  
may be laid open before us.  
Through Christ our Lord.  
Amen.

**COMMUNION ANTIPHON**

Remember your word to your servant,  
O Lord,  
by which you have given me hope.  
This is my comfort when I am brought low.

**PRAYER AFTER COMMUNION**

May this heavenly mystery, O Lord,  
restore us in mind and body,  
that we may be coheirs in glory with Christ,  
to whose suffering we are united  
whenever we proclaim his Death.  
Who lives and reigns for ever and ever.  
Amen.

**THE USE AND ABUSE  
OF JESUS' NAME**

(MARK 9:38-43. 45. 47-48)



There is a certain irony in John's complaining to Jesus about the  
unauthorised exorcist who has been using Jesus' name – and therefore  
Jesus' power – to help people by casting out evil spirits.

Mark has related not long before this episode the incident where the father of an epileptic  
boy asks Jesus to cast out the spirit of dumbness from his son after Jesus' disciples proved  
unable to do so. Jesus reacts with frustration, saying, "You faithless generation... how long  
must I put up with you?" In his reply to John, Jesus makes it clear that his power is not  
limited to the circle of his disciples. There is even a hint that John is not quite clear about  
where this authority lies, as he actually says that the person in question does not follow us,  
rather than does not follow you.

This wider vision extends to people who show kindness to disciples who bear the name  
of Jesus.

The final paragraph is an example of the exaggerated speech which is characteristic of some  
Middle Eastern societies. The idea of self-mutilation as a remedy for sin is not to be taken in  
any way literally, but the language serves to underline the seriousness of attending to our  
moral Christian discipleship, not just for our own sake, but because it can undermine other  
people's following of Jesus. ■

**SAY**

"...nor can she be captured, silenced or restrained."  
(John L. Bell and Graham Maule – on the Holy Spirit)

**LEARN**

The expression "little ones" is Mark's way of referring to people of simple faith.

People in the Middle Eastern society of Jesus' day often used exaggeration or hyperbole to  
emphasise the serious nature of what they were talking about.

The "donkey's millstone", which is what the text actually says, is the upper stone which the  
donkey would turn by walking around: it would be heavy enough to ensure death  
by drowning.

**REFLECT**

Reading the signs of the times is a  
useful theme for today's Gospel  
reflection. In these ecumenical  
days, we are more appreciative of the  
sincerity and values of other Christian  
bodies and of other religions: much  
of this progress comes from simply  
interacting with such people, getting to  
know them as individuals and seeing  
what we have in common, rather than  
what might divide us. Jesus' words  
about the exorcist acting without  
official permission are a warning to  
those who would restrict Jesus'  
influence to any privileged group.

The section on giving scandal is one  
which is of particular relevance, given  
the appalling revelations which have  
rocked the Church in recent years. It  
is clear that many people who have  
survived abuse have, understandably,  
lost their faith in God, Jesus and the  
Church, which is supposed to be "the  
sacrament of Christ's presence in the  
world". Those affected are not only  
those directly involved, but also those  
who are so bewildered or disgusted  
at this abuse of trust that they have  
abandoned the practice of the faith, if  
not their faith altogether.

We might remember that the Church is  
the whole people of God, not just the  
leaders. When the institution becomes  
more important than its reason for  
existing, then something has gone  
seriously wrong. Perhaps John's  
complaint about the unauthorised  
exorcist might be a warning today  
about thinking that the Spirit can  
be limited (or contained) within the  
structures of the Church: Jesus'  
teaching on dealing with the causes  
of scandal would go a long way to  
preventing future disasters. ■

**DO**

Make sure that you are familiar with  
your parish's safeguarding policy and  
requirements.