

## Prayers of Intercession

The prayers are prepared locally for each occasion. The following examples may be adapted or used as appropriate.

Set free from sin and death and nourished by the word of truth, we join in prayer for all of God's creation.

A brief silence.

Risen One, we give you thanks for congregations and ministries throughout the world that serve as centers of prayer and action. Empower missionaries, teachers, healers, evangelists, and all who are sent to share your song of joy. Hear us, O God.  
**Your mercy is great.**

Holy One, we give you thanks for generous land that produces abundant harvests. Strengthen and protect all soils, from rooftop gardens to prairie farmlands, to patio planters to fertile valleys, and bless all who lovingly tend them. Hear us, O God.  
**Your mercy is great.**

Ruling One, we give you thanks for leaders of nations who work to build up the common good. Strengthen efforts of reconciliation among all nations (*especially*), that peace extends

in every direction. Hear us, O God.  
**Your mercy is great.**

Healing One, we give you thanks for all who labor for the health of others. Comfort and strengthen all who struggle with chronic pain. Send healing and relief to all who are sick (*especially*). Hear us, O God.

**Your mercy is great.**

Providing One, we give you thanks for all who provide for others. Inspire generosity in your people, so that we carry out the work of making disciples of all nations. Hear us, O God.

**Your mercy is great.**

Here other intercessions may be offered.

Living One, we give you thanks for the saints who have increased our faith. Give us courage to follow in hope until you gather us all around your table of abundance. Hear us, O God.

**Your mercy is great.**

Confident that you hear us, O God, we boldly place our prayers into your hands; through Jesus Christ, our truth and life.

**Amen.**

## Preparing for Next Week

**Monday** Psalm 119:17-24. **Tuesday** (commemoration of Philipp Nicolai, 1608; Johann Heermann, 1647; Paul Gerhardt, 1676; hymnwriters) Acts 9:32-35. **Wednesday** Matthew 20:29-34. **Thursday** (Simon and Jude, Apostles) John 14:21-27. **Friday** Leviticus 19:32-37. **Saturday** Romans 3:19-28. **Reformation Day** Jeremiah 31:31-34; Psalm 46; Romans 3:19-28; John 8:31-36.

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# Celebrate

Sunday, October 24, 2021  
22nd Sunday after Pentecost

*Can we pray the way Bartimaeus prays? People try to hush him up because by addressing Jesus as "Son of David" he is making a politically dangerous claim that Jesus is the rightful king. Could our prayers ever be heard as a threat to unjust powers that be? Bartimaeus won't give up or go away quietly, but repeats his call for help more loudly. Do we ask so boldly? And are our prayers an honest answer to Jesus' question, "What do you want me to do for you?"*

## Prayer of the Day

Eternal light, shine in our hearts. Eternal wisdom, scatter the darkness of our ignorance. Eternal compassion, have mercy on us. Turn us to seek your face, and enable us to reflect your goodness, through Jesus Christ, our Savior and Lord. **Amen.**

## First Reading

Jeremiah 31:7-9

*This passage speaks not only of the southern kingdom, Judah, and its homecoming from exile in Babylon, but also of the northern kingdom ("Israel" or "Ephraim") and its restoration. The northern tribes of Israel had been lost in exile to Assyria more than a century before Jeremiah prophesied.*

Thus says the LORD:  
Sing aloud with gladness for Jacob,  
and raise shouts for the chief of  
the nations;  
proclaim, give praise, and say,  
"Save, O LORD, your people,  
the remnant of Israel."

<sup>8</sup>See, I am going to bring them from  
the land of the north,  
and gather them from the  
farthest parts of the earth,  
among them the blind and the  
lame,

those with child and those in  
labor, together;  
a great company, they shall  
return here.

<sup>9</sup>With weeping they shall come,  
and with consolations I will lead  
them back,  
I will let them walk by brooks  
of water,  
in a straight path in which they  
shall not stumble;  
for I have become a father to Israel,  
and Ephraim is my firstborn.



Those who sowed with tears will reap with songs of joy.

When the LORD restored the for-<sup>1</sup> tunes of Zion,  
then were we like<sup>1</sup> those who dream.

<sup>2</sup>Then was our mouth filled with laughter,  
and our tongue with<sup>1</sup> shouts of joy.

Then they said among the nations,

“The LORD has done great<sup>1</sup> things for them.” **R**

<sup>3</sup>The LORD has done great<sup>1</sup> things for us,  
and we are<sup>1</sup> glad indeed.

<sup>4</sup>Restore our for-<sup>1</sup> tunes, O LORD,  
like the watercourses<sup>1</sup> of the Negeb.

<sup>5</sup>Those who<sup>1</sup> sowed with tears  
will reap with<sup>1</sup> songs of joy.

<sup>6</sup>Those who go out weeping, carry-<sup>1</sup> ing the seed,  
will come again with joy, shoulder-<sup>1</sup> ing their sheaves. **R**

*Human priests of old offered sacrifice for their own sins and served only until their death. In contrast, Jesus is God’s Son, the holy, sinless, resurrected high priest. Death did not terminate his priestly service, but through his death he has interceded for our sins.*

The former priests were many in number, because they were prevented by death from continuing in office; <sup>24</sup>but he holds his priesthood permanently, because he continues forever. <sup>25</sup>Consequently he is able for all time to save those who approach God through him, since he always lives to make intercession for them.

<sup>26</sup>For it was fitting that we should have such a high priest, holy, blameless, undefiled, separated

from sinners, and exalted above the heavens. <sup>27</sup>Unlike the other high priests, he has no need to offer sacrifices day after day, first for his own sins, and then for those of the people; this he did once for all when he offered himself. <sup>28</sup>For the law appoints as high priests those who are subject to weakness, but the word of the oath, which came later than the law, appoints a Son who has been made perfect forever.

*Bartimaeus comes to Jesus with faith, asking that he might see again. Recognizing Jesus’ identity, Bartimaeus is the first person to call him “Son of David” in the Gospel of Mark.*

As [Jesus] and his disciples and a large crowd were leaving Jericho, Bartimaeus son of Timaeus, a blind beggar, was sitting by the roadside. <sup>47</sup>When he heard that it was Jesus of Nazareth, he began to shout out and say, “Jesus, Son of David, have mercy on me!” <sup>48</sup>Many sternly ordered him to be quiet, but he cried out even more loudly, “Son of David, have mercy on me!” <sup>49</sup>Jesus stood still and said, “Call him here.” And

they called the blind man, saying to him, “Take heart; get up, he is calling you.” <sup>50</sup>So throwing off his cloak, he sprang up and came to Jesus. <sup>51</sup>Then Jesus said to him, “What do you want me to do for you?” The blind man said to him, “My teacher, let me see again.” <sup>52</sup>Jesus said to him, “Go; your faith has made you well.” Immediately he regained his sight and followed him on the way.