

### Mark 10:46-52

As Jesus left Jericho with his disciples and a large crowd, Bartimaeus (that is, the son of Timaeus), a blind beggar, was sitting at the side of the road. When he heard that it was Jesus of Nazareth, he began to shout and to say, 'Son of David, Jesus, have pity on me.' And many of them scolded him and told him to keep quiet, but he only shouted all the louder, 'Son of David, have pity on me.' Jesus stopped and said, 'Call him here.' So they called the blind man. 'Courage,' they said 'get up; he is calling you.' So throwing off his cloak, he jumped up and went to Jesus. Then Jesus spoke, 'What do you want me to do for you?' 'Rabbuni,' the blind man said to him 'Master, let me see again.' Jesus said to him, 'Go; your faith has saved you.' And immediately his sight returned and he followed him along the road.

Jesus asks Bartimaeus 'What do you want me to do for you?' This is a question addressed to one each of us personally today, and how we answer it can reveal who we are and what we value. Earlier in Mark's gospel Jesus asked the same question to James and John, 'What do you want me to do for you?' Their answer revealed a self-centred ambition, 'Let us sit, one at your right hand and one at your left, in your glory?' The blind man's answer was altogether more straightforward. Aware of his blindness as a severe disability, he asked simply, 'Master, let me see again.' In answering his prayer, Jesus addressed him as a man of faith, 'your faith has saved you.' He was already seeing Jesus with the eyes of faith before he received back his physical sight. Once he received back his physical sight, he followed Jesus along the road. He immediately used his newly restored sight to walk after Jesus as a disciple up to the city of Jerusalem, where Jesus would be crucified. His faith had shaped his hearing and his speaking, and now it shaped the path he would take. Today we are invited than take this man as a model of faith in our own lives. Like him we are blind beggars who need to keep on calling out to the Lord who passes by so that we can see him more clearly and follow him more nearly.

- How is my life of faith shaping my hearing and speaking?  
How is my life of faith evident in my dealings and attitude with others?

## THIRTIETH SUNDAY

Year B

27<sup>th</sup> October 2024

Do Not Stay There, Sitting by the Roadside



Today we hear the last healing-story of the Gospel, coming just before Jesus enters into Jerusalem. It's position is important. Last Sunday we heard about the blindness of the sons of Zebedee & the disciples arguing about places of honour. Now we hear of Bartimaeus, who in sharp contrast, recognises the Lord & calls out for sight. After his healing, he follows the Lord. The same, must be true for us.

In our **First Reading**, Jeremiah, the 'reluctant prophet' who had announced God's wrath and anger, is now the messenger of the good news of forgiveness. God had to punish his children, sending them into exile, but now he will save them. God's love, not human strength, will again be triumphant because the first to be delivered will be the feeble: the blind will receive light.

**Psalms 125** reflects on the wonder of the Exodus, when God saved his people from Egypt, setting them apart as his children: What marvels the Lord worked for us! Indeed we were glad.

The **Second Reading** from Hebrews continues the theme of the Priesthood of Christ; called by the Father, He is like us in all things but sin.

### Opening Prayer

Almighty ever-living God, increase our faith, hope and charity, and make us love what you command, so that we may merit what you promise.

### Jeremiah 31:7-9

The Lord says this: Shout with joy for Jacob! Hail the chief of nations! Proclaim! Praise! Shout: 'The Lord has saved his people, the remnant of Israel!' See, I will bring them back from the land of the North and gather them from the far ends of earth; all of them: the blind and the lame, women with child, women in labour: a great company returning here. They had left in tears, I will comfort them as I lead them back; I will guide them to streams of water, by a smooth path where they will not stumble. For I am a father to Israel, and Ephraim is my first-born son.

The first reading, from the Prophet Jeremiah, speaks of the joy that grips the people of God when they think of their return from exile. We can imagine what it might be like to be taken away from the places and the people that we love. There are so many exiles in our world today who long to return to their own lands, who long to be back with their own people. Our hearts must come to understand the modern forms of exile and brokenness in order to understand the writings of our Scriptures. We can also imagine the incredible joy of knowing that there is a return and that it will happen. Our spiritual lives are like exile much of the time. We find ourselves away from God, away from our own values, away from the people who help us walk with joy and gladness. We fail to be the gift that God has created us to be. Yet God constantly assures us that we are always invited to return to Him, no matter how often we go away from him, no matter how frequently we are taken captive by sin and temptation. The gift God created me to be. Do I recognise this gift? How do I live it?

### Psalm 125(126)

When the Lord delivered Zion from bondage, it seemed like a dream.  
Then was our mouth filled with laughter, on our lips there were songs.

The heathens themselves said: 'What marvels the Lord worked for them!'  
What marvels the Lord worked for us! Indeed we were glad.

Deliver us, O Lord, from our bondage as streams in dry land.  
Those who are sowing in tears will sing when they reap.

They go out, they go out, full of tears, carrying seed for the sowing:  
they come back, they come back, full of song, carrying their sheaves.

### Hebrews 5:1-6

Every high priest has been taken out of mankind and is appointed to act for men in their relations with God, to offer gifts and sacrifices for sins; and so he can sympathise with those who are ignorant or uncertain because he too lives in the limitations of weakness. That is why he has to make sin offerings for himself as well as for the people. No one takes this honour on himself, but each one is called by God, as Aaron was. Nor did Christ give himself the glory of becoming high priest, but he had it from the one who said to him: You are my son, today I have become your father, and in another text: You are a priest of the order of Melchizedek, and for ever.

Our second reading reminds us of the role of the priest. Every priest shares in the priesthood of Christ, the high priest. A priest mediates for the people and helps strengthen their faith. Every high priest was chosen from among humans...so he can understand and sympathise with those who are ignorant and rejected. So, as a human being who lives within the limitations of weakness, the priest must pray for himself. Most importantly, his community must always pray for him. As Christians, we all need God's mercy, healing and liberation from the limitations of life. So, we must constantly turn to Christ our High Priest for help.

- This week I am invited to pray daily for the priests of our Parish and Diocese.

**Alleluia, alleluia! I am the light of the world, says the Lord;  
anyone who follows me will have the light of life. Alleluia!**

*(Gospel overleaf)*

### Prayer over the Offerings

Look, we pray, O Lord, on the offerings we make to your majesty, that whatever is done by us in your service may be directed above all to your glory.

### Prayer after Communion

May your Sacraments, O Lord, we pray, perfect in us what lies within them, that what we now celebrate in signs we may one day possess in truth.