



## Gospel Mk 10:46-52

*Master, grant that I may see.*

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.

## Reflection by Greg Sunter

This passage from the Gospel of Mark draws to a close a significant section of the gospel. It stretches from 8:22 to this passage, 10:52. Like other examples in the Gospel of Mark, the stories at the beginning and end of the section are related and shed light on what they surround. Like this passage, the event at the beginning of the section is an account of the healing of a blind man. Contained within the two healings of blindness, as we have seen over the last six weeks, is an extended lesson on discipleship. Within this section, Jesus speaks about his upcoming death on three occasions and each time the disciples display their own form of blindness when they fail to understand what Jesus is trying to tell them quite explicitly. In this section, we have heard that discipleship involves suffering and hardship; it means placing one's own needs last and the needs of others first; and that discipleship is all about faith.

In this healing of blind Bartimaeus, we see all the hallmarks of what Jesus has been trying to teach the disciples in the preceding episodes. As a blind man, Bartimaeus would be regarded as 'imperfect' – incomplete – and consequently in a permanent state of uncleanness. He would not be allowed to live within the bounds of normal society, nor have contact with people. So it is that Jesus encounters Bartimaeus on the side of the road, outside the city walls as he is leaving Jericho. Learning that it is Jesus passing by, Bartimaeus calls on Jesus to help him and the crowd tries to shut him up and remind him of his status. But Jesus calls Bartimaeus to him and, placing the needs of the other first, asks 'What do you want me to do for you?' When Bartimaeus makes his request, Jesus announces that it is his faith that has saved him and his sight is restored. Bartimaeus, like a good disciple, then follows Jesus on the road.

# The Living Word

**Thirtieth Sunday in Ordinary Time, Year B**

**24 October 2021**

## First Reading Jer 31:7-9

*I shall lead them back in mercy – both the blind and the lame.*

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.

## Responsorial Psalm

**Ps 125. R. v.3**

*(R.) The Lord has done great things for us;  
we are filled with joy.*

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

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

4. 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. (R.)

## Second Reading Heb 5:1-6

*You are a priest forever in the line of Melchizedek.*

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.

## Gospel Acclamation See 2 Tim 1:10

*Alleluia, alleluia!*

*Our Saviour Jesus Christ has done away  
with death,*

*and brought us life through his gospel.*

*Alleluia!*

The psalm responses are from the English Translation of the Lectionary for the Mass ©1981 International Committee on English in the Liturgy Inc.(ICEL). All rights reserved. The psalm texts, from *The Psalms, A New Translation*, ©1963 by The Grail, England and used by permission of the publishers. The scriptural quotations are taken from the *Jerusalem Bible*, published and copyright 1966, 1967 and 1968 by Darton Longman and Todd Ltd and Doubleday & Co Inc, and used by permission of the publishers.  
© 2017 Creative Ministry Resources Pty Ltd  
All use must be in accordance with your user licensing agreement.