

## 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.

**COMMENTARY: The blind beggar makes a cry from the heart. Jesus calls him to focus on what it is that he wants, which to us would seem obvious. Clearly, the blind man believed that Jesus could do this. It was his faith which saved him.**

**This gospel ought to lead us to reflect on what do we want from Jesus.**

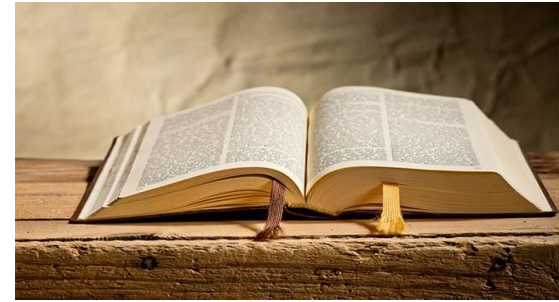
**Do we want anything? Do we ever ask for spiritual insight, or hunger for prayer or deeper union with God, or the ability to love someone we are committed to. All grace comes through Christ.**

**The blind man received the gift of sight, but he already had real sight.**

# Liturgy of The Word

27.10.24

30th SUNDAY IN ORDINARY TIME



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

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.

## **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.

**COMMENTARY:** The land of the north is Assyria. The northern kingdom of Israel was captured by the Assyrians and in the southern part the people were exiled to Babylon.

The name Ephraim represents fruitfulness. Ephraim is the second son of Joseph and one of the founders of the twelve tribes of Israel.

All in all we are reading about God's faithfulness, which is something we need to remember when we consider the Church and its situation today in our land. Is the Church in NZ dying? What are the signs of hope? This might make a good discussion point.

## **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.

**COMMENTARY:** Hebrews in the bible are Israelites, who were nomadic people before the establishing of the united kingdom of Israel.

The author of this letter is unknown.

The text here points out why Christ had valid authority to offer sacrifice for sin. Notice here the humanity of Jesus being pointed out when the author says "he lives in the limitations of weakness". The sacrifice offered by Jesus is for himself as well as he is a member of the human race, albeit a sinless one. It is this factor which means his sacrifice differ from those offered previously.

At the Eucharist, we take ourselves to this offering and become part of it.