



# LIVING THE GOSPEL

**30<sup>th</sup> Sunday in Ordinary Time  
October 27<sup>th</sup> 2024**

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**Theme: "Go your way; your faith has made you well."**

## **Gathering Prayer**

**All:** 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. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.

## **Exploring the Word**

### **Gospel Reading: Mark 10: 46-52**

<sup>46</sup> And they came to Jericho; and as he was leaving Jericho with his disciples and a great multitude, Bartimaeus, a blind beggar, the son of Timaeus, was sitting by the roadside. <sup>47</sup> And when he heard that it was Jesus of Nazareth, he began to cry out and say, "Jesus, Son of David, have mercy on me!" <sup>48</sup> And many rebuked him, telling him to be silent; but he cried out all the more, "Son of David, have mercy on me!"

<sup>49</sup> And Jesus stopped and said, "Call him." And they called the blind man, saying to him, "Take heart; rise, he is calling you." <sup>50</sup> And throwing off his mantle he sprang up and came to Jesus. <sup>51</sup> And Jesus said to him, "What do you want me to do for you?" And the blind man said to him, "Master, let me receive my sight." <sup>52</sup> And Jesus said to him, "Go your way; your faith has made you well." And immediately he received his sight and followed him on the way.

### **Gospel Focus**

It is a small detail, but perhaps significant, that Bartimaeus throw aside his cloak when Jesus calls him. His cloak is not a bad thing; it provides warmth and comfort and even a bit of privacy from prying eyes. But when he needs to move hastily to Jesus, it will trip him up and get in the way, so he simply throw it aside. It might be one of very few possessions for this man whose blindness prevents him from working, but he holds it loosely. He does not let attachment to worldly things-even good ones-keep him from responding wholeheartedly to his encounter with Christ. Many of us pray for Jesus' presence and healing, much like Bartimaeus did. But we are not always ready to drop what we need to in order to be present to the ways he's already working in our lives.

### **Gospel Reflection**

In today's gospel passage about Jesus' encounter with the beggar Bartimaeus there is a masterly interplay of sight and sound. Having told us that Bartimaeus hears that Jesus is passing by, so the beggar starts shouting out his request for mercy. The others tried to silence Bartimaeus, but he

calls out all the more, Jesus hears him and says, "Call him." They summon Bartimaeus, telling him that Jesus is calling him.

With the repetition of the verb *call*, Jesus now becomes the insistent one calling out to Bartimaeus, Jesus' attention is turned completely to this person in need. This is not a curt "What do you want?" but a deeply interpersonal exchange between Jesus and Bartimaeus as Jesus asks, "What do you want me to do for you?" It is not clear whether Bartimaeus is asking to see for the first time or to see again (the Greek verb has both senses). As with the woman healed of hemorrhages (5:34), Jesus tells Bartimaeus to go, assuring him that his faith has saved/healed him (the Greek verb used here also can have both senses). And like the fisherman at the shore of the Sea of Galilee (1:16-20), Bartimaeus does not go away but follows Jesus on the way.

In its ordinary literary context in the Gospel of Mark, today's passage is the second in a pair of bookends. The first is the story at the beginning of the central section of teaching on discipleship, in which Jesus cures another blind man in Bethsaida (8:22-26).

The two healing stories enclose a section in which Jesus' followers are struggling mightily to understand and follow him. Yet they misunderstand and even oppose him, especially as Jesus begins to teach them about his coming passion. The story of Bartimaeus gives assurance that the disciples can be healed of their inner blindness and thus be enabled to follow Jesus on the way. Like Bartimaeus, who threw aside his cloak to come to Jesus, they may need to cast off whatever shields them from the demands of Jesus' way. Whatever keeps them from being vulnerable to the costly love of Jesus will need to be tossed away.

If the disciples were among those who were blinded to the needs of the beggar and who tried to muffle his cries for mercy, they will need to learn to attune their ears to such cries, and call such persons to Jesus rather than stand in their way. The disciples must want to see as Jesus sees. And whenever they cannot see or understand what God is doing, as when their beloved teacher cries out in anguish from the cross, seemingly unheard by God (15:34), they will need to learn to follow blindly on the way, trusting their inner vision that assures them of divine love that is stronger than any suffering, and even than death.

## **Old/New Testament and CCC links**

### **First Reading — Jeremiah 31:7-9**

<sup>7</sup> For thus says the LORD: "Sing aloud with gladness for Jacob, and raise shouts for the chief of the nations; proclaim, give praise, and say, 'The LORD has saved his people, the remnant of Israel.' <sup>8</sup> Behold, I will bring them from the north country, and gather them from the farthest parts of the earth, among them the blind and the lame, the woman with child and her who is in travail, 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 make them walk by brooks of water, in a straight path in which they shall not stumble; for I am a father to Israel, and Ephraim is my first-born.

### **Responsorial Reading — Ps 126:1-2, 2-3, 4-5, 6**

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

When the Lord brought back the captives of Zion, we were like men dreaming.  
Then our mouth was filled with laughter, and our tongue with rejoicing. **(R)**

Then they said among the nations, "The Lord has done great things for them."  
The Lord has done great things for us; we are glad indeed. **(R)**

Restore our fortunes, O Lord, like the torrents in the southern desert.  
Those that sow in tears shall reap rejoicing. **(R)**

Although they go forth weeping, carrying the seed to be sown, they shall come back rejoicing, carrying their sheaves. **(R)**

## **Second Reading — Hebrews 5:1-6**

<sup>1</sup> For every high priest chosen from among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins. <sup>2</sup> He can deal gently with the ignorant and wayward, since he himself is beset with weakness. <sup>3</sup> Because of this he is bound to offer sacrifice for his own sins as well as for those of the people. <sup>4</sup> And one does not take the honor upon himself, but he is called by God, just as Aaron was. <sup>5</sup> So also Christ did not exalt himself to be made a high priest, but was appointed by him who said to him, "Thou art my Son, today I have begotten thee"; <sup>6</sup> as he says also in another place, "Thou art a priest forever, after the order of Melchizedek."

## **Catechism of The Catholic Church**

**548.** The signs worked by Jesus attest that the Father has sent him. They invite belief in him. (Cf. *Jn* 5:36; 10:25, 38) To those who turn to him in faith, he grants what they ask. (Cf. *Mk* 5:25-34; 10:52; etc.) So miracles strengthen faith in the One who does his Father's works; they bear witness that he is the Son of God. (Cf. *Jn* 10:31-38.) But his miracles can also be occasions for "offence"; (*Mt* 11:6.) they are not intended to satisfy people's curiosity or desire for magic. Despite his evident miracles some people reject Jesus; he is even accused of acting by the power of demons. (Cf. *Jn* 11:47-48; *Mk* 3:22)

**2616.** Prayer to Jesus is answered by him already during his ministry, through signs that anticipate the power of his death and Resurrection: Jesus hears the prayer of faith, expressed in words (the leper, Jairus, the Canaanite woman, the good thief) (Cf. *Mk* 1:40-41; 5:36; 7:29; Cf. *Lk* 23:39-43.) or in silence (the bearers of the paralytic, the woman with a hemorrhage who touches his clothes, the tears and ointment of the sinful woman). (Cf. *Mk* 25; 5:28; *Lk* 7:37-38.) The urgent request of the blind men, "Have mercy on us, Son of David" or "Jesus, Son of David, have mercy on me!" has been renewed in the traditional prayer to Jesus known as the *Jesus Prayer*: "Lord Jesus Christ, Son of God, have mercy on me, a sinner!" (*Mt* 9:27, *Mk* 10:48.) Healing infirmities or forgiving sins, Jesus always responds to a prayer offered in faith: "Your faith has made you well; go in peace."

St. Augustine wonderfully summarizes the three dimensions of Jesus' prayer: "He prays for us as our priest, prays in us as our Head, and is prayed to by us as our God. Therefore, let us acknowledge our voice in him and his in us."

**2667.** This simple invocation of faith developed in the tradition of prayer under many forms in East and West. The most usual formulation, transmitted by the spiritual writers of the Sinai, Syria, and Mt. Athos, is the invocation, "Lord Jesus Christ, Son of God, have mercy on us sinners." It combines the Christological hymn of *Philippians* 2:6-11 with the cry of the publican and the blind men begging for light. (Cf. *Mk* 10:46-52; *Lk* 18:13.) By it the heart is opened to human wretchedness and the Savior's mercy.

## **Sharing and Discussion**

1. In what ways, are we like or not like Bartimaeus? What does that tell us about ourselves? What are the implications of those similarities?

2. There are two kinds of unnamed participants in the “crowd” that’s following Jesus, some rebuked Bartimaeus and some encouraged him, after he called out to Jesus. How would you describe the voices around you, especially when it comes to your efforts to get closer to Jesus?

3. What kind of voice do we ourselves use? What can we learn from Bartimaeus’ response to the voices around him?

### **Closing Prayer**

**All:** God of heaven and earth, you sent your Spirit to dwell with us and guide us in the ways of justice and faithfulness. Hear our prayers that we might stay rooted in your way. We ask this through Christ our Lord. Amen.

**Leader:** May the Lord bless us, protect us from all evil and bring us to everlasting life.

**All:** Amen.

#### **Living The Gospel bible study/sharing via Zoom**

**Every Wednesday**

**Time: 8 – 9.30 pm**

**<https://us02web.zoom.us/j/2760073734?pwd=cDRZR2JQMGRobVkwYTZ3ZVF5L1BwZz09>**

**Meeting ID: 276 007 3734**

**Passcode: 1WordOfGod**

**All are welcome!**

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#### **References:**

(1) Gospel Notes are taken from The Navarre Bible

(2) Gospel Reflection and Living Liturgy are taken from “Living Liturgy for Sundays and Solemnities” by Order of St Benedict. Published by Liturgical Ministry, The Liturgical Press, Collegeville, Minnesota  
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(3) CCC references are taken from Catechism of The Catholic Church