

Alleluia, alleluia!

Our Saviour Jesus Christ has done away
with death,

and brought us life through his gospel.

Alleluia!

GOSPEL

Mk 10:46-52

A reading from the holy Gospel according to
Mark.

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.

■ The Gospel of the Lord.

Breaking Open the Word



THE SAVING WORD

THIRTIETH SUNDAY IN ORDINARY TIME / B

24 OCTOBER 2021

HEALING POWER OF FAITH

The exile was a brutal experience for the people of Israel. It was a moment of powerlessness, shame, and disgrace for them. Feeling abandoned by God and bearing the scars of the bitter siege which had preceded their defeat, they huddled together trying to understand how their world, and God's promise, had been turned upside down. Jeremiah who had warned the people of their impending fate can now finally proclaim a word of comfort and hope. They will be brought back to their land. Furthermore, the path God is making for them is not one just for the strong. The vulnerable, the blind and lame, and those in labour will be able to tread this path.

As Jesus makes his way to Jerusalem a blind man calls out for his help. For others on the road, this man is an intrusion and obstacle. But he is the one who demonstrates what it means to have faith in Jesus. As Jesus bravely and compassionately journeys to his death and resurrection it is the blind man who ironically has the eyes to see what is really happening – and the courage and faith to follow.

The compassion of Jesus for the blind man is in keeping with how the letter to the Hebrews sees Jesus' high priesthood. He is the one who offers sacrifices on our behalf, the one who heals our wounds and brings us back into relationship with God and with others. He deals with us gently and with sympathy knowing our vulnerability and weakness.

FIRST READING

Jer 31:7-9

A reading from the prophet Jeremiah

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.

■ The word of the Lord.

RESPONSORIAL PSALM

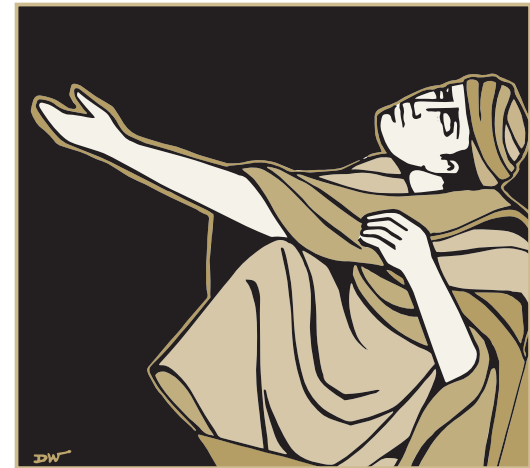
Ps 125. R. v. 3

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

A reading from the letter to the Hebrews

You are a priest for ever, 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.

■ The word of the Lord.

A SERVICE OF THE SOCIETY OF ST PAUL



Reproduction of this bulletin in any form prohibited. Published with ecclesiastical approval by ST PAULS PUBLICATIONS, PO Box 906, Strathfield NSW 2135. Tel 02 9394 3400 Fax 02 9394 3444. Scripture readings from the Jerusalem Bible, published and © 1966, by Darton, Longman and Todd Ltd and Doubleday & Co. Inc. are used by permission of the publishers. Psalm text from The Psalms, A New Translation, © 1963, The Grail (England), HarperCollins. New translation of the Order of Mass from The Roman Missal © 2010, International Commission on English in the Liturgy Corporation. All rights reserved. Artwork by Sr Dorothy Woodward rsj. Layout, commentaries and illustrations © St Pauls Publications, 2021. No 1901. Website: www.stpauls.com.au