

## Cycle B – 30th Sunday in Ordinary Time – Oct. 27, 2024

“... Teacher, let me see again ...”  
(All Three Readings)

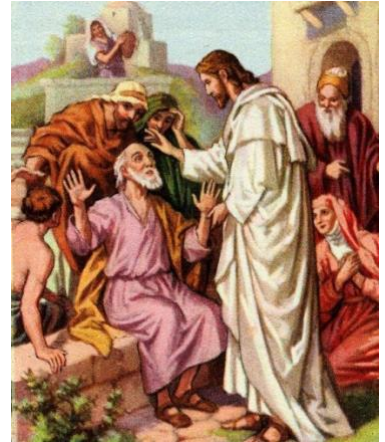
### Opening Prayer (Psalm 126)

*Leader:* When the Lord restored the fortunes of Zion,  
we were like those who dream.

**All:** Then our mouth was filled with laughter,  
and our tongue with shouts of joy.

*Leader:* Restore our fortunes, O Lord,  
like the watercourses in the desert.

**All:** May those who sow in tears  
reap with shouts of joy.



### First Reading – Jeremiah 31: 7-9

All of today's readings, including the Psalm, testify to God's transforming of suffering and alienation into joy and reconciliation on both personal and communal levels. In this prophetic passage, God's saving actions are illustrated by the raising up of the disadvantaged and weakest sectors of Jewish society: the blind and the lame, pregnant women, and the exiled. These groups of society will be among the first ones to be restored through God's love and mercy.

1. What part of this reading is most inspiring to you?
2. What words of hope have you hung onto in times of exile and despair?
3. How do we embody the words of Jeremiah in our own circles of influence?

### Second Reading – Hebrews 5: 1-6

The Old Testament high priests were appointed by God through the line of Aaron and offered sacrifice on the Day of Atonement for sins committed out of ignorance. Similarly, Jesus is appointed by God directly and does not glory in being the high priest. While the Old Testament high priests could identify with the weak because of their own sinful humanity, the Book of Hebrews states that Jesus Christ has been "in every way tested as we are, yet is without sin" (v. 4:16).

1. What speaks to you most in this passage?
2. How does the understanding of Jesus as "high priest" connect with today's understanding of the priesthood?
3. Does God still appoint/call people to specific tasks and missions? Can you give an example or two?

## **Gospel – Mark 10: 46-52**

The account of Bartimaeus' recovery of sight is the Gospel of Mark's final account of a miracle before Jesus enters Jerusalem and faces his passion and death. In contrast to previous accounts in Mark, where the "messianic secret" was emphasized, this healing takes place very publicly and is described in great detail, employing even politically-loaded terms like "Son of David," thus identifying Jesus as the King of the Jews. Persistent in faith, Bartimaeus is given sight both physically and spiritually, as evidenced by his decision to become a disciple.

1. What part of this passage speaks to you most?
2. Do you know someone who is blind – either physically or otherwise? What is it like to relate to this person, and what do you think this person needs most?
3. Is it possible for us to know and recognize our own blindness? Who/What could help us "see" our own blindness of heart?
4. What qualities in Bartimaeus would you like to develop more within yourself?

### **Praying the Word**

*Intention:* For all who suffer blindness in body, mind and heart and for those who reach out to be Christ's healing touch to restore the kind of seeing which leads to eternal life. We pray to the Lord.

*(Invite personal intentions, ending with the Lord's Prayer)*

### **Concluding Prayer**

*Leader:* Jesus, our Healer and Teacher,  
we cry out with Bartimaeus:

**All:** Jesus, Son of David, have mercy on us.

*Leader:* Recover our blindness of heart and mind,  
by increasing our faith, hope and love.

**All:** While we weep and confess our short-sightedness  
may you bring joy at the harvest time of our lives.  
We make this prayer through Christ, our Lord.

AMEN

(Let us offer each other a Sign of Peace)