

--Change times next weekend
--All Saints/All Souls this week

- In this story of Bartimaeus in our Gospel, we have a sort of a microcosm of coming of discipleship in Jesus—especially in our world.
- Bartimaeus the blind beggar is an unknown; even what he is called simply means “son of Timaeus” rather than having a name of his own.
- It’s much like someone being known only as “Pat’s son”.
- In this ancient Jewish world, persons were known by the patrimony—like Jesus was known at times as Jesus bar-Joseph.
- We have remnants of such naming in our own culture, such as Bob Johnson, which originally would have been “Bob...John’s son”. Or even Bill Smithson...Bill, the [black]smith’s son. Or by occupation: Hoss Cartwright...a “wright” being a builder. Or someone whose family name is “Cohen”, which is Hebrew for “priest”.
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- So the humble blind beggar Bartimaeus...hearing the world go by day after day...without hope...and depending upon the charity of passersby.
- He is much like one who does not yet know Christ—hearing the Word but not grasping it...hopefully aided by we passersby by our prayers.
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- But then Jesus comes close...and so in desperate hope, Bartimaeus calls out to Him.
- Bystanders rebuke him, telling him to be silent...as the world often rebukes us, telling us to be silent in calling to Jesus...or trying to discourage those who might come to the way of Christ.
- But Bartimaeus maintains, and even increases, his urgent petition...seeking relief from blindness. He knows there is something more; he wants to see it.

- And rather than going to him, Jesus but tells those around Him: “Call him.”
- This is the disciple’s task...our mission...to call the blind to the light of faith which Jesus has shone in our own lives...urging others to “*take courage...Jesus is calling you.*”
- And in trust and faith, Bartimaeus “*threw aside his cloak.*” That is a very important gesture in the story; after all, he’s blind and the cloak may be his only substantial protection against the cold.
- And yet...Bartimaeus manifests his faith in Christ, even calling Him “son of David”, indicating trust that Jesus is truly the longed-for Messiah of God.
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- Then Jesus asks: “*What do you want me to do for you?*” ... seemingly a foolish question. The guy is blind, what do you think?!
- But Jesus here emphasizes the need for constancy in, and the efficacy of, prayer...as Paul would later urge: “*...in everything by prayer and supplication with thanksgiving let your requests be made known to God.*” (Philippians 4:6)
- And, after his prayer of petition, Bartimaeus is healed by Jesus, who declares: “*...your faith has saved you*”...just as our steadfastness of faith saves us for eternal life with God.
- And Bartimaeus, now healed, follows Jesus on His mission... recognizing Him as the way, the truth and the life.

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- Yes, Jesus is the one through whom “God saves”; that’s the meaning of His name, after all.
 - He is foretold in our first reading...the one by whom “*The LORD has delivered his people*” ... “[*gathering*] them from the ends of the world, with the blind and lame [*in faith*] in their midst” ...just as Bartimaeus would now walk with the disciples.
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 - Jesus would thus become the new and ultimate high priest that we read about in the second reading from Hebrews...our “*representative before God, to offer gifts and sacrifices for sins.*”

- But Jesus does not offer multiple sacrifices; He offers the one true, infinite and eternal sacrifice of Himself for us on the cross...taking upon Himself our sins and thus fulfilling the absolute justice of God. As John Paul II would write: Dives in Misericordia: Rich in Mercy.

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- But the Jewish priesthood was passed on by blood...all priests being of the line of Aaron, the brother of Moses, of the tribe of Levi.
 - Jesus, as we know by the Gospels, was rather on the line of Judah through Joseph; He had no human claim upon priesthood.
 - This is why the letter to the Hebrews emphasizes: “...it was not Christ who glorified himself in becoming high priest, but rather the one who said to him: “You are my son...a priest forever according to the order of Melchizedek””—Melchizedek the priest of God to whom Abraham himself honored and recognized...
 - ...a priest who had no beginning...no ending...just as Jesus has no beginning or ending...lasting forever.
 - Thus God institutes an entirely new priesthood with Jesus—a priesthood not of blood, but of grace and faith...a priesthood shared not only by ordained priests and bishops alone, but by all the baptized...
 - ...as we read in Peter’s letter: “But you are a chosen race, a royal priesthood, a holy nation, God’s own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light.” (1Peter 2:9)
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 - Jesus IS the high priest in whose priesthood we share. But He is the one who stands before the Father representing us...on of us in His humanity, and yet also God in His divine nature.
 - And so our own baptismal priesthood—like Jesus’—is perpetual and unending...and thus, as we say in the Mass, we are coheirs of Heaven with Him... “provided,” as Paul writes: “...that [we] continue in the faith, stable and steadfast, not shifting from the hope of the gospel which you heard...” (Colossians 1:23)

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- And so...as we go forth from the Mass today, let us recall God's promise, our dignity—our responsibility to fidelity—and the responsorial psalm speaking of God's faithful people, disciples and evangelists as we venture forth into the world with all its difficulties, problems and pains:

*Although they go forth weeping,
carrying the seed to be sown, [the Gospel]
They shall come back rejoicing,
carrying their sheaves [of harvest].*

Reading 1
[Jer 31:7-9](#)

Thus says the LORD:
Shout with joy for Jacob,
exult at the head of the nations;
proclaim your praise and say:
The LORD has delivered his people,
the remnant of Israel.
Behold, I will bring them back
from the land of the north;
I will gather them from the ends of the world,
with the blind and the lame in their midst,
the mothers and those with child;
they shall return as an immense throng.
They departed in tears,
but I will console them and guide them;
I will lead them to brooks of water,
on a level road, so that none shall stumble.
For I am a father to Israel,
Ephraim is my first-born.

Responsorial Psalm
[Ps 126:1-2, 2-3, 4-5, 6](#)

R. (3) 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. The Lord has done great things for us; we are filled with joy.
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. The Lord has done great things for us; we are filled with joy.
Restore our fortunes, O LORD,
like the torrents in the southern desert.
Those that sow in tears
shall reap rejoicing.
R. The Lord has done great things for us; we are filled with joy.
Although they go forth weeping,
carrying the seed to be sown,
They shall come back rejoicing,
carrying their sheaves.
R. The Lord has done great things for us; we are filled with joy.

Reading II

[Heb 5:1-6](#)

Brothers and sisters:

Every high priest is taken from among men
and made their representative before God,
to offer gifts and sacrifices for sins.

He is able to deal patiently with the ignorant and erring,
for he himself is beset by weakness
and so, for this reason, must make sin offerings for himself
as well as for the people.

No one takes this honor upon himself
but only when called by God,
just as Aaron was.

In the same way,

it was not Christ who glorified himself in becoming high priest,
but rather the one who said to him:

You are my son:

this day I have begotten you;

just as he says in another place:

You are a priest forever

according to the order of Melchizedek.

Gospel

[Mk 10:46-52](#)

As Jesus was leaving Jericho with his disciples and a sizable crowd,
Bartimaeus, a blind man, the son of Timaeus,
sat by the roadside begging.

On hearing that it was Jesus of Nazareth,
he began to cry out and say,

"Jesus, son of David, have pity on me."

And many rebuked him, telling him to be silent.

But he kept calling out all the more,

"Son of David, have pity on me."

Jesus stopped and said, "Call him."

So they called the blind man, saying to him,

"Take courage; get up, Jesus is calling you."

He threw aside his cloak, sprang up, and came to Jesus.

Jesus said to him in reply, "What do you want me to do for you?"

The blind man replied to him, "Master, I want to see."

Jesus told him, "Go your way; your faith has saved you."

Immediately he received his sight

and followed him on the way.