

1. Read — Read the verses slowly and prayerfully several times. Write down any words or phrases that seem to stand out:

2. Meditate — Now begin to reflect on the verses and ask God what it means and how he wants to speak to you through the passage. **God what are you saying to me through this?**

3. Pray — Respond from your heart to what God has been saying to you. **What do you want me to know?** Write down your prayer to him or record whatever he says to you.

4. Contemplate — Be quiet before the Lord enjoying His presence.
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**How is God calling you to act in response to what he has shown you?**

- [1] Fr. Gabriel, Divine Intimacy, Vol. IV, pg. 158  
 [2] St. Augustine, In Io 13:5 [3] Acts 17:26-28  
 [4] 1 Timothy 2:1-4 [5] Saint Albert the Great [6] Psalm 16:3-6  
 [7] Romans 1:20-21 [8] Romans 1:28-29  
 [9] St. Thomas Aquinas, Summa Theologica  
 [10] Catechism of the Catholic Church; Glossary  
 [11] Catechism of the Catholic Church; 158  
 [12] Fr. Gabriel, Divine Intimacy, Vol. IV, pg. 158

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Link to Liturgy**



# Quick Connect

**What is the Gospel saying? Mark 10:46-52** — Pg. 1

**What is the Church saying Past and Present?** Pages 1-3

**What is God saying to you through this passage?** Page 4

## **Gospel Reading – Mark 10:46-52 – Roman Missal**

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.

## **Spiritual Reading – Office of Readings - 30<sup>th</sup> Sunday of Ordinary Time Cycle B**

*From the prologue of the commentary on Isaiah by Saint Jerome, priest "Ignorance of Scripture is ignorance of Christ"*

I interpret as I should, following the command of Christ: *Search the Scriptures, and Seek and you shall find.* Christ will not say to me what he said to the Jews: *You erred, not knowing the Scriptures and not knowing the power of God.* For if, as Paul says, Christ is the power of God and the wisdom of God, and if the man who does not know Scripture does not know the power and wisdom of God, then ignorance of Scripture is ignorance of Christ. Therefore, I will imitate the head of a household who brings out of his storehouse things both new and old, and says to his spouse in the Song of Songs: *I have kept for you things new and old, my beloved.* In this way permit me to explain Isaiah, showing that he was not only a prophet, but an evangelist and an apostle as well. For he says about himself and the other evangelists: *How beautiful are the feet of those who preach good news, of those who announce peace.* And God speaks to him as if he were an apostle: *Whom shall I send, who will go to my people?* And he answers: *Here I am; send me.* No one should think that I mean to explain the entire subject matter of this great book of Scripture in one brief sermon, since it contains all the mysteries of the Lord. It prophesies that Emmanuel is to be born of a virgin and accomplish marvelous works and signs. It predicts his death, burial and resurrection from the dead as the Savior of all men. I need say nothing about the natural sciences, ethics and logic. Whatever is proper to holy Scripture, whatever can be expressed in human language and understood by the human mind, is contained in the book of Isaiah. Of these mysteries the author himself testifies when he writes: *You shall*

*be given a vision of all things, like words in a sealed scroll. When they give the writings to a wise man, they will say: Read this. And he will reply: I cannot, for it is sealed. And when the scroll is given to an uneducated man and he is told: Read this, he will reply: I do not know how to read. Should this argument appear weak to anyone, let him listen to the Apostle: Let two or three prophets speak, and let others interpret; if, however, a revelation should come to one of those who are seated there, let the first one be quiet. How can they be silent, since it depends on the Spirit who speaks through his prophets whether they remain silent or speak? If they understood what they were saying, all things would be full of wisdom and knowledge. But it was not the air vibrating with the human voice that reached their ears, but rather it was God speaking within the soul of the prophets, just as another prophet says: It is an angel who spoke in me; and again, Crying out in our hearts, Abba, Father, and I shall listen to what the Lord God says within me.*

### Liturgy of Light, Joy, and Faith – Lesson and Discussion

*“Go your way; your faith has saved you.”*

**How is light portrayed in the Gospel reading?** The light is portrayed in two levels: First, to be able to see. He wanted to be set free from the darkness of being blind. The second level is the light of faith that has saved him. While the blind man cannot see it is his faith that lights up his soul to cry out to the Lord because “...even though physically blind, he is clear sighted in spirit, and recognizes in Jesus, the Messiah, the ‘Son of David.’”[1] Once he is able to see, the blind man begins to follow Christ in discipleship. “O God, you offer bodily light to the eyes of the body; can you not offer to the pure of heart the inextinguishable light that remains entire and never grows less?...With you is the fountain of life, and in your light we shall see light...O Word, you are the fountain and at the same time the light: you are the fountain for one athirst, and light for the blind. Open my eyes to see the light, and open wide my heart’s mouth that I may drink at the fountain; I drink what I see and hear. My God you are everything to me, you are everything I love...You are my all: if I am hungry, you are my Bread, if I am thirsty, you are my water, if I am in darkness, you are my light because you are ever unconsumed, if I am naked, you are for me the vesture of immortality, when the corruptible will be clothed in incorruptibility, and what is mortal will put on immortality.”[2] **How many of us have been set free of our sins, have seen the error of our ways, but have failed to follow Jesus on the way?**

**What do we do if we are trying to find something?** If we are seeking something, we usually do so in the light. We will search for what is lost in the daylight or turn on the lights. In the introit of today’s Liturgy taken from Psalm 105:3-4. In the introit we chant, “seek the Lord...seek the Lord...seek his face”. Not only is Jesus what we seek, but He is the very light which allows us to find what we seek. The human heart longs for God and thus seeks God. We believe that God can be found and that He gives us not only the desire to seek Him, but the grace necessary to find that whom we seek.

**Can everyone find God?** Yes. Saint Paul, in speaking to pagans at the Areopagus, said, “He made from one the whole human race to dwell on the entire surface of the earth, and he fixed the ordered seasons and the boundaries of their regions, so that people might seek God, even perhaps grope for him and find him, though indeed he is not far from any one of us for ‘In him we live and move and have our being,’ as even some of your poets have said, ‘For we too are his offspring.’”[3] Not only did God create us with a desire for Him, but it is actually the will of God that we find Him and know, love, and serve Him. Our prayers for

light and truth are “good and pleasing to God our savior, who wills everyone to be saved and to come to knowledge of the truth.”[4] God has given us reason and so we should use this reason to come to know the truth. “The noblest power of man is reason. The highest goal of reason is the knowledge of God.”[5]

**What happens when we find God?** First, we are at peace, as Saint Paul says, we will “lead a quiet and tranquil life in all devotion and dignity”. Second we will rejoice, be strengthened, and have life eternal, seeing His face forevermore. This resulting peace, strength, and union with God is different from the consequence of those who seek false gods. “Worthless are all the false gods of the land. Accursed are all who delight in them. They multiply their sorrows who court other gods. Blood libations to them I will not pour out, nor will I take their names upon my lips. Lord, my allotted portion and my cup, you have made my destiny secure. Pleasant places were measured out for me, fair to me indeed is my inheritance.”[6]

**If we are built to find God and God wants us to find Him, why are there so many who can’t find Him?** Saint Albert the Great once said, “The highest goal of reason is the knowledge of God”, but unfortunately not all use their reason toward the highest goal. When we misuse something, including our reason, it is rendered useless. Saint Paul says, “Ever since the creation of the world, his invisible attributes of eternal power and divinity have been able to be understood and perceived in what he has made. As a result, they have no excuse; for although they knew God they did not accord him glory as God or give him thanks. Instead, they became vain in their reasoning, and their senseless minds were darkened.”[7] Saint Paul is speaking of people that “knew God” but yet they became vain in their reasoning and the minds were darkened. God desires us to know Him, and He gives us the ability and reason to know Him, but He also gives us free will. We must use our reason to freely choose Him whom has chosen us, but when or if we don’t “...see fit to acknowledge God, God handed them over to their undiscerning mind to do what is improper. They are filled with every form of wickedness, evil, greed, and malice; full of envy, murder, rivalry, treachery, and spite.”[8] There are many who can’t find God because they do not use their reason to choose God. With reason, comes faith, the two working together like two lungs or the two wings of a bird. Saint Thomas Aquinas sums up faith and reasoning by saying that there are “some points of intelligibility in God, accessible to human reason, and other points that altogether transcend the power of human reason.”[9] For the points that transcend the power of human reason, we are given the theological virtue of faith.

**If we can know God through reason, why is faith necessary?** We must remember that faith is from God alone. It is not something that was thought up by man. Faith is something that is given to us. It is something that once it is spoken to us strikes us right between the eyes and touches our soul. Once faith is received and we have an some understanding, the next step is to give adherence and assent to that which we understand. Adherence is our fidelity to what we understand and assent is our commitment to act upon or follow that which we understand. Faith is, “a gift of God and a human act by which the believer gives personal adherence to God who invites his response, and freely assents to the whole truth that God has revealed.”[10] “Faith seeks understanding.”[11]

**Why do some not jump up in joy to run to Christ when they hear him coming?** “The darkened eyes of the blind man are illuminated and see Jesus: seeing him and following him are all one. The interior light corresponds to the exterior, and Bartimaeus sets out to follow the Lord. Like him, a Christian is one who has been ‘enlightened’ by Christ; faith has opened his eyes: it has made him know God and the Son of God made man.”[12]