**OCTOBER 24 – XXX SUNDAY O.T. [B]**

**"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.**

**The journey toward Jerusalem is about to end. Jesus has already come to Jericho, the town whose walls collapsed at the sound of trumpets of Israelites, the town from which the conquest of the entire Promised Land beyond the Jordan started. Jesus comes across Jericho. As He is leaving the town, accompanied by his disciples and a sizable crowd, a man, who is blind, sits on the same road He is walking. This blind man is called Bartimaeus, namely, the “son of Timaeus.” He is begging there. If he is there, it is sign that that road is very busy. On this same road, Jesus places the episode narrated in the parable of the Good Samaritan: Jericho was the main road to go up to Jerusalem.**

**The blind does not see, but he listens. What does he listen? That the one who was passing was Jesus the Nazarene. He had already heard about Jesus. His fame had been spread all over the Palestine. Everyone knew his signs, his mighty deeds, his miracles. His thought is immediate. If Jesus did some good to many of his “colleagues”, suffering from blindness, He can do it to him, too. Jesus can heal him, too, from his blindness. It is enough to ask him for it. From this immediate, instantaneous almost instinctive thought, his cry arises: "Jesus, son of David, have pity on me." This blind man heard well, he listened to all discussions one made about Jesus. He knows that Jesus is not only powerful in words and deeds, but He is also the Son of David, namely the promised Messiah.**

**He asks for a mercy to his Messiah, to his King. He, too, a servant of such a great king. A king should take care of all his servants, especially the sick and suffering ones. He knows that He can do this and he asks for it crying out. This prayer is very beautiful: “You are my king. I am your servant. You, my king, must take care of me.” Can a king not take care of his servants, of each servant individually? Yes, he does care. He cares, as He is not a king as the other ones. He is a king rich in piety, compassion, mercy, immense and divine charity.**

**Many among those who listen to his wholehearted cry, rebuke him to be silent. His king is busy with other things now. He cannot be disturbed. But for the blind man a king cannot have another commitment but that of taking care of the one who needs more at present. He is the king, He is similar in all to a shepherd. It is immensely lovely to read the cry of this man, by having into heart this image of the Good Shepherd promised by God to his people. The people who rebuke him see and this is why they do not need the Good Shepherd. Instead, he does not see and needs Jesus. That is why he keeps calling out all the more, "Son of David, have pity on me." We may translate: “Good Shepherd, you, at least, have pity on me.” You must have pity, as you are the Good Shepherd filled with mercy and of pity. That is why I call out to you. The others are neither piteous nor merciful, that is why they rebuke me so that I do not disturb. Instead, I know you do want to be disturbed, so that you live and express before the entire world who you really are: the Good Shepherd who takes care even of the sick sheep.**

**Jesus listens to the cry of his servant, of his sheep. He says to all those who were around Him to call him. The blind is called with words of true hope:  "Take courage; get up, he is calling you." Now that Jesus stopped and sends for him, their attitude changes too. They see that Jesus is interested in this man who calls out for help and they make themselves voice of Christ. The attitude must be in contrast, too. We see that Jesus is not concerned and we must make ourselves voice of the blind and ask Jesus that He concerns. Our spiritual greatness will be reached when we will be clothed with mercy and we will capable of intercession.**

**Let us read the text of Mk 10,46-52**

**They came to Jericho. And as he 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, he 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.**

**One goes to Jesus throwing everything that is of hindrance. Thus, one arrives more faster, quickly, with no obstacle. Many things hinder our path toward holiness, or our conformation to Christ the Lord. We must get rid of all these things. We must put them down. The blind throws aside his cloak. It is a thing that hinders, that delays the path of some moments. Jesus must be suddenly reached, immediately, with no hesitation. Not only does he throw aside his cloak, but he springs up and hurries up to come to Jesus. There are many things we should put down. If we do not put down the cloak of our vices, we may hardly achieve the perfection the Lord calls us to. Sin is a very heavy burden.**

**Jesus asks the blind: “What do you want me to do for you?” One does not just call out to the Lord from afar. One speaks to Him face to face. Prayer is a manifestation of our heart to his heart. The blind does not make him repeat it twice: "Master, I want to see." “My Master, I want to open my eyes.” As Son of David Jesus is his Master now, “Master of mine” or “My Master.” For this blind man Jesus was his King, his Messiah earlier. The relation is of servitude. Now it is from Master to disciple. Jesus is his Master. He is his disciple. There is already the idea of discipleship. The discipleship is made up of trust, of esteem, of certainty, but also of choice. This blind man chooses Jesus as his true Master. He asks for the healing to his true Master, who is also Son of David, with divine powers. In this man, there is a crescendo of faith, of truth, of love, of discipleship, of trust, of a lot of hope. This man is true image of every path of humanity behind Christ Jesus.**

**This man has everything to be a good disciple. He is only lacking in the sight of the body. He has the sight of the soul. Now Jesus grants him the sight of his body. "Go your way; your faith has saved you." The miracle is fulfilled. The blind is no longer blind. Now he is a sighted person forever. Now he can see Jesus also physically and he can follow Him physically, too. The discipleship of Jesus is complete, perfect when it is together spiritual and physical, when one believes in Him and when one follows Him even with the body. Today there is the mortal danger for the faith of many faithful: having reduced our faith to a sole spiritual discipleship of Jesus the Lord. One does no longer follow Him physically with our physical body in his physical body that is the Church, one, holy, Catholic, Apostolic. Physical discipleship and spiritual discipleship must be one only thing. The one cannot exist without the other one. Whoever separates the two discipleships kills them both. Whoever chooses only one does not follow neither the one he chose nor the other one. Together they stay, together they live, together they grow, together they die. All those who chose one only discipleship, either the spiritual without the physical one, or the physical without the spiritual one attest with their dead life the falsity of their choice. Truth is in the totality. In partiality, there is only falsity and every falsity only produces the death of the soul, of the spirit, of the body. The most serious temptation of all times has been, is and will be only one: the separation of this indivisible unity of discipleships: spiritual and physical together. One might never belong to Jesus the Lord in the spirit if one does not belong to the body, to his body that is the Church, with our body, that is also its body, that is also his body. May our Mother help us.**