

Master, I want to see

This is the cry of every heart

Whether we know it or not

We desire to see clearly

Not just with our eyes

But with our hearts and spirits as well

This is the cry of faith

The cry of this Year of Faith Pope Benedict has called

The Israelite people desired this as well

They were in exile

Forced from their homeland

Living as slaves

Not able to freely worship their God

They were confused

They wanted to understand why these things were happening

Our passage from Jeremiah today is a promise

God will restore them to their land

This is a sure thing

And they are called to respond with joy

Praising the Lord who would deliver them

They were led away in tears

But their father will bring them home in joy

To a land of living streams

This is also a promise of salvation

Our salvation is more than a promise

It is an accomplished fact

Christ's passion, death and resurrection is the way home

We are in a foreign land

Heaven is our true home

No less real for us than Israel was for those in exile

Just because we have not seen it doesn't mean it does not exist

How many here have seen the North Pole?

Does this mean it doesn't exist?

And if this can happen in the material world

How much more in the spiritual world?

But we need a guide

Taking off on a journey to the North Pole all alone would be foolish

To bring us home, God sent a guide

Jesus Christ

Our High Priest

He became man so we would have confidence to follow

He experienced the same challenges we face

He had human limitations

He was tempted

He suffered and died

He did not come on his own

He offered up his divinity

And in humility took on human nature

He came to do the will of the Father

He did not take the role of priest by his own authority

It did not come through a family ancestry

His priestly office was in the order of Melchizedek

Without a beginning or an end

The first to offer bread and wine in thanksgiving to God

Christ has given this new meaning

His sacrifice was offered once for all

We enter into this with the sacrifice of the Mass

Not sacrificing Christ again and again

But joining our lives to this sacrifice

For that we need to ask with Bartimaeus

Master, that I may see

He asks for physical sight

His actions show he desires much more

Bartimaeus was a blind beggar

He has nothing

Sitting on his cloak at the side of the road

He hears the crowd

He can probably feel the vibrations of so many people

Somehow he realizes it is Jesus of Nazareth passing by

He cries out

Jesus, Son of David, have pity on me

Bartimaeus may be blind physically

But he sees in another sense

He sees Jesus is the Son of David

The Messiah who is to come

But the people are embarrassed

They rebuke him

Be quiet

Basically, they are telling him you're not worthy to meet Jesus

He is our teacher

He is our leader

You go back to where you belong

But Bartimaeus refuses

He calls out all the more

Jesus, Son of David, have pity on me

And Jesus stops

Call him

Now both the crowd and Bartimaeus change

First the crowd

Take courage, he is calling you

Then Bartimaeus

He leaps up

Throwing aside his cloak

His most precious possession

His cover for the night

It was how a beggar would collect alms

**People would drop coins on the cloak so a blind person could
gather them up**

He sat on it, keeping him off the ground

Not like the rich young man who couldn't bear to part with his excess

Bartimaeus cast aside his cloak

Like the poor widow giving her 2 cents

Jesus asks 'What do you want me to do for you?'

Master: in Aramaic '*Rabboni*'

Not Rabbi, or teacher or master

But *Rabboni*; MY teacher, MY master

I want to see

Go your way; your faith has healed you

Immediately he received his sight

He didn't go home

He didn't go off to celebrate

He followed Jesus on the way

Jesus' way was now Bartimaeus' path

Our readings today beg the question:

How is my eyesight?

What do I value in this life?

Does my physical sight obscure my spiritual sight?

Do I recognize my blindness?

Without the gift of sight, we lose our bearings

We cannot see things or persons approaching

If there is danger, it may be too late before we realize it is present

If this happens in the material world

What happens if we are blind in the moral life or our faith life?

Moral eyesight is our conscience

It helps us to see right and wrong

Moral blindness leads to a truth that is relative

A world that is ruled simply by power

Pathological liars

A world where human life is judged by quality

Not as a divine gift

A world where there is no guilt, no shame, no regret

Because the conscience fails to see and guide

And there is another type of blindness

A world of unbelief

This is why Pope Benedict has called for a Year of Faith

To combat this blindness that has invaded our world

Faith helps us to see beyond our DNA

We are more than cells and bones, guided by a mind

We have a soul and a destiny

The human person, from the moment of conception, is a child of God

And has a dignity not based on whether they are loved

Not based on what they can offer the world

But simply based on the fact they exist

A dignity God bestows on each and every one of us

And we have a destiny

To live with God in His kingdom for all eternity

Our world is a dangerous place for the blind

Physical blindness endangers the body

Moral blindness endangers the conscience

Unbelief endangers the soul

As we celebrate the Year of Faith

Let our cry be one with that of Bartimaeus

Rabboni, I want to see