

# Gospel of St. Mark – Week 5

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*Your word is a lamp for my steps and a light for my path (Ps. 119:105)*

## **Psalm Prayer**

*Let your Word, Father, be a lamp for our feet and a light to our path, so that we may understand what you wish to teach us and follow the path your light marks out for us.*

# The Tradition of the Elders – Chapter 7

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## I. OVERVIEW

In Chapter 7, Jesus addresses questions about Jewish laws and traditions – matters that will have a bearing on relations between Jews and Gentiles in the early Church.

The Pharisees who confronted Jesus about his disciples' ritual purity were so concerned with strict observance of the law – some of which didn't even come from God – that they lost sight of God's desire for mercy, justice, and love.

**Read:** Mark 7:1-8

**[1] Now when the Pharisees gathered together to him, with some of the scribes, who had come from Jerusalem,**

**[2] they saw that some of his disciples ate with hands defiled, that is, unwashed.**

**[3] (For the Pharisees, and all the Jews, do not eat unless they wash their hands, observing the tradition of the elders;**

**[4] and when they come from the market place, they do not eat unless they purify themselves; and there are many other traditions which they observe, the washing of cups and pots and vessels of bronze.)**

**[5] And the Pharisees and the scribes asked him, "Why do**

***your disciples not live according to the tradition of the elders, but eat with hands defiled?"***

***[6] And he said to them, "Well did Isaiah prophesy of you hypocrites, as it is written, `This people honors me with their lips,***

***but their heart is far from me;***

***[7] in vain do they worship me, teaching as doctrines the precepts of men.'***

***[8] You leave the commandment of God, and hold fast the tradition of men."***

### **A. The Pharisees' Accusation**

As Jesus is going about his ministry of healing, **Pharisees** team up with some **scribes** from Jerusalem to pose an accusatory question: ***"Why do your disciples not live according to the tradition of the elders, but eat with hands defiled?"***

- They claim that Jesus' followers eat with "unclean, that is, unwashed hands."

The Pharisees charge them, not with poor hygiene, but with religious laxity or ritual impurity. "Unclean" literally means "common" or "profane," the opposite of holy or set apart for God.

Note that Mark explains the customs of the Pharisees in verses 3-4 for his Roman audience.

### **B. Jesus' Response**

Jesus responds with a vigorous attack on these Pharisaic customs because they distract the people from the more important principles of the Mosaic Law (7:8-9).

That is, they emphasize the dangers of ritual impurity (on the hands) to the neglect of moral defilement (in the heart) defined by the commandments (7:20-23).

In his response, Jesus quotes a text of Isaiah (Is 29:13: see vs. 6-7) that goes, literally, to the heart of the question:

- When external observance gets in the way of true religion it becomes idolatry – that is, a system of human teachings passed off as God's word:
- ***You disregard God's commandment but cling to human tradition.***

### C. Reflection and Application (7:1-8)

This passage regarding human tradition is sometimes cited against the Catholic understanding of the authority of sacred Tradition together with Scripture as a rule of faith.

But it is crucial to note that Jesus is not rejecting ***tradition*** per se, which becomes an important term in the early Church for the handing on of ***authoritative apostolic teaching*** (1 Cor. 11:2, 23; 2 Thess 3:6).

- Rather, he is rejecting *merely human* traditions that are not based on God's word, that in fact *negate* the intent of God's word.

Paul himself exhorted Christians to: ***“stand firm and hold to the traditions which you were taught by us, either by word of mouth or by letter*** (2 Thess. 2:15).

For more information, see *The Gospel of Mark* by Mary Healy, p 137/138.

## II. AN EXAMPLE OF HYPOCRISY (MARK 7:9-13)

**Read:** Mark 7:9-13

***[9] And he said to them, "You have a fine way of rejecting the commandment of God, in order to keep your tradition!***

***[10] For Moses said, 'Honor your father and your mother'; and, 'He who speaks evil of father or mother, let him***

***surely die';***

***[11] but you say, 'If a man tells his father or his mother, What you would have gained from me is Corban' (that is, given to God) --***

***[12] then you no longer permit him to do anything for his father or mother,***

***[13] thus making void the word of God through your tradition which you hand on. And many such things you do."***

## **A. Honor Your Father and Mother**

Jesus pursues the point by another example.

- He quotes the Scriptural commandment to honor parents, first in its positive form from Exodus 20:12 and then in its negative form from Exodus 21: 17.

He then points to the oral tradition of Corban. By declaring his goods "Corban," that is, dedicated to God, an individual could withdraw all support due to his parents, even if he did not subsequently give these goods to the temple but kept them for his own use.

- By allowing and encouraging this hypocritical practice the Pharisees and scribes nullify the word of God in favor of their tradition.

## **B. Reflection**

Have I in any way substituted my interpretations of what God wants for what God really wants? How can I tell?

## **III. WHAT COMES FROM WITHIN**

**Read:** Mark 7:14-23

***[14] And he called the people to him again, and said to them, "Hear me, all of you, and understand:***

***[15] there is nothing outside a man which by going into him can defile him; but the things which come out of a man are what defile him."***

***[17] And when he had entered the house, and left the people, his disciples asked him about the parable.***

***[18] And he said to them, "Then are you also without understanding? Do you not see that whatever goes into a man from outside cannot defile him,***

***[19] since it enters, not his heart but his stomach, and so passes on?" (Thus he declared all foods clean.)***

***[20] And he said, "What comes out of a man is what defiles a man.***

***[21] For from within, out of the heart of man, come evil thoughts, fornication, theft, murder, adultery,***

***[22] coveting, wickedness, deceit, licentiousness, envy, slander, pride, foolishness.***

***[23] All these evil things come from within, and they defile a man."***

## **A. The Heart of Man**

***For out of the heart of man, come evil thoughts . . .***

Biblically, the heart represents the inner depths of the person, the seat of decision where a person either responds to God or resists him.

The heart is a source of emotions such as love, grief, anxiety, and joy, but in contrast to modern usage, it is also the source of thought, will, and conscience.

- It is in the heart that evil actions and intentions have their beginning.

## **B. Jesus' Description of the Human Heart**

When we look at Jesus' description of the human heart and the sins that rise from it (see Mark 7:20-21), we might feel a sense of self-

condemnation and despair. After all, who could look at such a list without seeing something of a reflection of our own inner state?

God calls us to examine our hearts not so that we would feel condemned, but so we would know freedom and peace. Many saints have commented that the more deeply they saw their sin, the more fully they recognized God's mercy and love.

### **C. All Foods are Clean**

#### ***(Thus he declared all foods clean)***

Why does Mark add this seemingly unconnected statement about food?

With this statement Jesus has implicitly set aside the entire Old Testament system of ritual purity, including the kosher laws that had created a strict distinction between foods that could and could not be eaten by God's people.

This breaks down the barrier between Jews and Gentiles regarding what foods may be eaten. Jewish converts to Christianity are no longer bound by the kosher laws.

## **IV. THE SYROPHOENICIAN WOMAN'S FAITH (MARK 7:24-30)**

### **A. Overview**

Jesus went off to the territory of Tyre and Sidon. This was Gentile territory, about 40 miles northwest of Nazareth on the coast of the Mediterranean Sea in the province of Phoenicia.

The woman who approached him was identified as a Gentile by religion and birth. ("Greek" signifies Gentile by religion: Syrophenician, one by birth).

Although Jesus' mission is primarily to Jews, he also travels into Gentile areas outside Galilee as a testimony that he has come for all people, Jew and Gentile alike.

**Read:** Mark 7:24-30

***[24] And from there he arose and went away to the region of Tyre and Sidon. And he entered a house, and would not have any one know it; yet he could not be hid.***

***[25] But immediately a woman, whose little daughter was possessed by an unclean spirit, heard of him, and came and fell down at his feet.***

***[26] Now the woman was a Greek, a Syrophenician by birth. And she begged him to cast the demon out of her daughter.***

***[27] And he said to her, "Let the children first be fed, for it is not right to take the children's bread and throw it to the dogs."***

***[28] But she answered him, "Yes, Lord; yet even the dogs under the table eat the children's crumbs."***

***[29] And he said to her, "For this saying you may go your way; the demon has left your daughter."***

***[30] And she went home, and found the child lying in bed, and the demon gone.***

### **A. Exorcism of a Gentile Child**

Jesus attempts to go to Tyre and Sidon incognito – for a long delayed rest, but without success. Some people learn of Jesus' location, and a Syrophenician woman comes to Jesus telling him that her daughter has a demon and begging him to drive the demon out.

The woman approached Jesus with both great need and deep belief. She fell at his feet and begged him to heal her daughter. Her response to Jesus' words (Mark 7:28) gave evidence that she was hungry for what Jesus could do.

- The Lord honored her faith and healed her daughter.

## B. The Children's Bread

***And he said to her, "Let the children first be fed, for it is not right to take the children's bread and throw it to the dogs."***

The children are the people of Israel, God's children (Ex 4:22; Hosea 2:1). "Dogs" was pejorative term often used by Jews to refer to Gentiles.

- Here the point is that as household pets, dogs do not have the rights or privileges of the children.

In the form of a parable, Jesus is asserting that the blessings of the kingdom must first be given to God's chosen people, to whom they had been promised (see Romans 9:4-5).

***They are Israelites, and to them belong the sonship, the glory, the covenants, the giving of the law, the worship, and the promises; to them belong the patriarchs, and of their race, according to the flesh, is the Christ. God who is over all be blessed forever. Amen.***

Only after Jesus' resurrection is the gospel systematically proclaimed to all nations.

## C. The Child is Delivered

Upon her return home the woman finds the child delivered from the demon.

- This exorcism is the only work of healing done at a distance in Mark, accenting the efficacy of the woman's faith.

In fact, it is one of only two healings at a distance in the Gospels, the other being the cure of the centurion's servant (Matthew 8: 5-13).

## V. JESUS CURES A DEAF-MUTE

### A. Overview

Jesus continues to travel and minister in Gentile territory.

The **Decapolis** is a confederation of ten cities in New Testament Palestine. They were predominantly Gentile in population, and most of them were located east of the Jordan River.

The second healing following the dispute over ritual purity takes place in the region of the Decapolis - another sign that the blessings of the kingdom are being extended to the Gentiles.

The healing of the deaf-mute is one of the few episodes that only Mark records, and is perhaps the most graphically physical healing in all Scripture.

**Read:** Mark 7:31-37

***[31] Then he returned from the region of Tyre, and went through Sidon to the Sea of Galilee, through the region of the Decap'olis.***

***[32] And they brought to him a man who was deaf and had an impediment in his speech; and they besought him to lay his hand upon him.***

***[33] And taking him aside from the multitude privately, he put his fingers into his ears, and he spat and touched his tongue;***

***[34] and looking up to heaven, he sighed, and said to him, "Eph'phatha," that is, "Be opened."***

***[35] And his ears were opened, his tongue was released, and he spoke plainly.***

***[36] And he charged them to tell no one; but the more he charged them, the more zealously they proclaimed it.***

***[37] And they were astonished beyond measure, saying, "He has done all things well; he even makes the deaf hear and the dumb speak."***

## B. A Messianic Sign

They bring a deaf man to Jesus, begging him to lay his hand on him. The man also has a speech impediment.

In healing the man, Jesus works a messianic sign which, in a single act, fulfills two of the signs of the New Age – the Messianic Age, foretold in Isaiah 35:5-6:

***Then the eyes of the blind shall be opened,  
and the ears of the deaf unstopped;  
then shall the lame man leap like a hart,  
and the tongue of the dumb sing for joy.***

## C. A Private Healing

This episode has another unusual feature – the healing is done privately.

***And taking him aside from the multitude privately . . .***

Why does Jesus take him aside from the crowd?

Many of Jesus' healings take place in full public view but here, in contrast, he takes a man off by himself.

After taking him aside, he puts his finger into the man's ears, spits, touches his tongue, looks up to heaven, groans, and says to him, ***Ephphatha!***

(*Ephphatha* is an Aramaic expression. Mark retains the actual word Jesus used, but also offers a translation for his readers – “**Be opened.**”)

Maybe Jesus wanted to have a personal encounter with the man, away from the crowd, or He may have wanted to conceal his identity (the messianic secret).

There could be other explanations as well.

## D. The “Sacramental” approach

**[33] And taking him aside from the multitude privately, he put his fingers into his ears, and he spat and touched his tongue;**

**[34] and looking up to heaven, he sighed, and said to him, “Eph’phatha,” that is, “Be opened.”**

- Jesus deals with the man sacramentally, as it were, actually putting his finger in the man’s ears and using spittle to touch his tongue.

(In our highly antiseptic culture, the use of spittle would be regarded as offensive. In Jesus’ day it was highly esteemed as an instrument of healing).

- Jesus is not afraid of touch. Nor is he afraid to express emotion, as he did before healing the leper.

## E. Jesus Sighs

**“and looking up to heaven, he sighed . . .”**

Why did Jesus sigh or groan?

Was it a way in which Jesus responded to the presence of evil and its effect on the man – deafness coupled with a speech impediment – a response of compassion for the sufferer, as he turns the situation over to the Father in intercession?

Like the labor that is followed by childbirth, Jesus’ deep sigh is followed by the words **“Be opened”** – addressed not to the ears or the tongue but to the person himself.

- The miracle takes place. The man hears Jesus and begins to speak normally.

Despite Jesus’ attempt to keep the miracle quiet, those who see it **proclaim** it widely (the same word used elsewhere for proclaiming the Gospel).

And they end with an exclamation of praise for *all* that Jesus has done, in fulfillment of Isaiah 35.

- By healing the deaf and mute man, Jesus shows that the kingdom of God is at hand.

## F. Reflection and Application (7:31-37)

Like all healings in the Gospel, the physical cure of the deaf and mute man is real, but it also has a deeper spiritual significance. God designed human beings not only with the physical senses but also with marvelous spiritual capacities to see, hear, and relate to him.

- These interior faculties were disabled by Original Sin, causing a severe communication block between God and humanity.
- Jesus' healing of people who are deaf, blind, and lame is a sign of his restoration of humanity to the fullness of life and of communion with our Creator.

# Look Beyond the Bread – Chapter 8: 1-21

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## **Prayer**

***May God our Father give you grace and peace. We always give thanks to God, the Father of our Lord Jesus Christ, in our prayers for you because we have heard of your faith in Christ Jesus and the love that you bear towards all the saints – moved as you are by the hope held in store for you in heaven. You heard of this hope through the message of truth, the gospel, which has come to you, has borne fruit, and has continued to grow in your midst, as it has everywhere in the world (Colossians 1:2b-6a).***

## I. OVERVIEW

Earlier in his gospel, Mark gave a graphic picture of Jesus feeding the crowds (6:32-44). Now we have a second feeding story with many similarities to the first, but with some significant differences.

Long ago St. Augustine noted that the feeding of the five thousand took place in **Jewish territory**, while this miracle takes place in **Gentile territory**.

- This story anticipates the welcoming of the Gentiles into table-fellowship with the Jews in the community of the Church.

In this feeding, Jesus multiplies **seven** loaves instead of five, collects **seven** leftover baskets instead of **twelve**, and feeds **four thousand** people instead of five thousand.

As with the feeding of the five thousand, the hunger of a large crowd in the wilderness again moves Jesus to compassion. As before,

- the supplies of bread and fish are inadequate;
- Jesus blesses them,
- gives them to the disciples to distribute, and
- the amazing surplus of scraps witness to the miraculous multiplication.

**Read:** Mark 8:1-10

***[1] In those days, when again a great crowd had gathered, and they had nothing to eat, he called his disciples to him, and said to them,***

***[2] "I have compassion on the crowd, because they have been with me now three days, and have nothing to eat;***

***[3] and if I send them away hungry to their homes, they will faint on the way; and some of them have come a long way."***

***[4] And his disciples answered him, "How can one feed these men with bread here in the desert?"***

***[5] And he asked them, "How many loaves have you?" They said, "Seven."***

***[6] And he commanded the crowd to sit down on the ground; and he took the seven loaves, and having given thanks he broke them and gave them to his disciples to set***

***before the people; and they set them before the crowd.  
[7] And they had a few small fish; and having blessed them, he commanded that these also should be set before them.***

***[8] And they ate, and were satisfied; and they took up the broken pieces left over, seven baskets full.***

***[9] And there were about four thousand people.***

***[10] And he sent them away; and immediately he got into the boat with his disciples, and went to the district of Dalmanu'tha.***

## **II. FEEDING THE FOUR THOUSAND**

In this story, the crowd has been listening to Jesus for three days, and he expresses his compassion for them by meeting their need for food, as well as their spiritual needs.

The lack of food in this episode illustrates how Jesus rewards the crowd for their perseverance, despite natural discomforts like hunger.

### **A. Jesus' Compassion**

***“If I send them away hungry to their homes, they will faint on the way . . .”***

Jesus is challenging his disciples to stretch their faith, as a lesson for their future pastoral ministry.

- How will they respond when God's people faint for lack of spiritual nourishment, and they do not have the resources to feed them?
- Will their solution be to send the people away or will they trust Jesus to provide, using whatever small amount they can give them?

## B. A Test of Faith – Faith Comes Slowly

The disciples' had witnessed the earlier miracle, yet they ask, "**How can one feed these men with bread here in the desert?**"

- How easy it is to forget the lessons of faith and discipleship!

Throughout the section dealing with the feeding miracles, which point to Jesus as the Bread of Life, Mark highlights the disciple's slowness to grasp the revelation of Jesus – not to disparage them, but to remind us, his readers, of the poverty of our own faith.

- Do we not yet understand that Jesus is the Bread, and that he's able to multiply whatever we put into his hands?

## C. Jesus Gives Thanks

**“. . . and having given thanks he broke them and gave them to his disciples . . .”**

Mark records nearly the same sequence of actions as in the feeding of the 5000 (6:41) (**took . . . blessed . . . broke . . . gave**) however, the eucharistic overtones of the passage are even stronger here than before.

Instead of saying that Jesus “blessed” the loaves, Mark uses a synonym, **gave thanks** (*eucharisteō*), the same word used for the blessing of the cup at the Last Supper, and the basis for the English word “Eucharist.”

## D. Reflection and Application

- Once again the pattern is that Jesus *takes* what little his disciples have to offer, blesses it, and *gives* it back to them.
- In that very process the paltry amount mysteriously becomes more than enough to satisfy the needs of all.
- Rather than handing out the loaves himself, Jesus insists on the involvement of his disciples: **he gave them to his disciples to distribute.**

- Because of its Eucharistic significance, the primary focus is on the bread; only afterward does Mark also mention the  **blessing**  and distribution of the  **few fish** .

### III. THE DEMAND FOR A SIGN

**Read:** Mark 8:11-13

***[11] The Pharisees came and began to argue with him, seeking from him a sign from heaven, to test him.***

***[12] And he sighed deeply in his spirit, and said, "Why does this generation seek a sign? Truly, I say to you, no sign shall be given to this generation."***

***[13] And he left them, and getting into the boat again he departed to the other side.***

Despite all the miracles that the Pharisees have seen Jesus perform, they ask him for **“a sign from heaven to test him.”**

- The Pharisees do not consider the miracles of Jesus as authentic signs that he is from God.
- And the scribes had already decided that Jesus was working by the Devils' power.

The Pharisees now ask him for the kind of sign from God which would test this “prophet” and convince them beyond all doubt that he was from God.

Jesus sighs from the depth of his spirit, expressing his distress at their hardness of heart.

- What they really want is something that would excuse them from faith and a change of heart.
- The works and teachings of Jesus are sufficient for those open to God's revelation.
- To ask for more in the face of what Jesus has already done and taught is not to test the “prophet,” but to test God.

- Further discussion would be useless, so Jesus again gets into the boat and departs for the other side of the lake.

## IV. THE LEAVEN OF THE PHARISEES - MARK 8:14-21

### A. Overview

This passage brings to a climax this theme of the disciples' failure to understand the meaning of Jesus' words and actions, which has been growing steadily more pronounced.

After the feeding of the 4000, Jesus gets in the boat and goes to the other side of the lake. In their haste they have forgotten to take bread for the trip except for one loaf.

The **leaven of the Pharisees** is a metaphor based on the "one loaf" in the boat. Jesus warns the disciples that as leaven permeates and expands bread, so the Pharisees and their teaching exert a corruptive influence on the crowds.

**Read:** Mark 8:14-21

**[14] Now they had forgotten to bring bread; and they had only one loaf with them in the boat.**

**[15] And he cautioned them, saying, "Take heed, beware of the leaven of the Pharisees and the leaven of Herod."**

**[16] And they discussed it with one another, saying, "We have no bread."**

**[17] And being aware of it, Jesus said to them, "Why do you discuss the fact that you have no bread? Do you not yet perceive or understand? Are your hearts hardened?"**

**[18] Having eyes do you not see, and having ears do you not hear? And do you not remember?**

**[19] When I broke the five loaves for the five thousand, how many baskets full of broken pieces did you take up?" They said to him, "Twelve."**

**[20] "And the seven for the four thousand, how many**

***baskets full of broken pieces did you take up?" And they said to him, "Seven."***

***[21] And he said to them, "Do you not yet understand?"***

## **B. They Do not Understand**

Hearing only the word "leaven" and understanding it as the reference to bread, the disciple's quarrel among themselves about their lack of it, thoroughly forgetting that He who multiplied the loaves is with them in the boat.

- In fact, the boat is actually well supplied for the journey if it has the Bread who is Jesus.

The disciples as yet do not understand what they have witnessed: ***"Do you not yet understand?"*** They are blind and deaf like the others. But this situation is only temporary, for Jesus is gradually bringing them to a knowledge of his true identity.

## **C. The Baskets of Leftovers**

The symbolism of the numbers of baskets of fragments leftover from the miracles most likely signify the nations who hear the gospel, i.e., Jews and Gentiles alike.

- The **twelve** leftover baskets from the first miracle represent the twelve tribes of Israel that Jesus gathers into the Church.
- The **seven** baskets of the second miracle represent the seven Gentile nations who once occupied the land of Canaan alongside Israel, and to whom Christ subsequently offers salvation.
- Together, both Jews and Gentiles will partake of the "one loaf" that is Jesus.
- This is the mystery that Jesus is urging his disciples to understand.

## V. JESUS CURES A BLIND A MAN PROGRESSIVELY

### A. Overview (Mark 8:22-26)

Jesus has just upbraided his disciples for being spiritually blind and deaf – that is, for lacking understanding of who he is. Now, and at Bethsaida, on the North West side of the lake, he works an unusual miracle, recorded only by Mark.

- It is the only healing in the Gospels that takes place in two stages.

Not only is the story a lesson about persistent prayer for healing, the importance of physical touch, or even Jesus' power to heal in general.

- It is a parable in action of what Jesus is doing for his disciples.
- He is gradually leading them out of their spiritual blindness, step by step, to see who he really is.
- It is a coming to faith for the disciples whom Jesus had just chided, **“Do you have eyes and not see, ears and not hear”** (v. 18).
- The healing of the blind man will be followed by a radical confession of faith that will mark a turning point of the Gospel (vs. 8:27-30).

**Read:** Mark 8:22-26

***[22] And they came to Beth-sa'ida. And some people brought to him a blind man, and begged him to touch him.***

***[23] And he took the blind man by the hand, and led him out of the village; and when he had spit on his eyes and laid his hands upon him, he asked him, "Do you see anything?"***

***[24] And he looked up and said, "I see men; but they look like trees, walking."***

***[25] Then again he laid his hands upon his eyes; and he***

**looked intently and was restored, and saw everything clearly.**

**[26] And he sent him away to his home, saying, "Do not even enter the village."**

As often happens, friends or relatives bring the afflicted person to Jesus. They **begged** Jesus **to touch him** and heal him.

Their begging is a sign of their concern for the blind man and of their faith that Jesus can heal him.

**For reflection:** *Whom do I bring to Jesus in my prayers? What needs of theirs do I lay before Him?*

Jesus first establishes a personal contact with the blind man by taking him **by the hand**. Like the healing of the deaf man, this cure involves a degree of physical contact that modern readers may find disconcerting.

Putting spittle on his eyes (literally, "spitting into his eyes") Jesus **laid his hands on him**, touching his eyes, asking: **"Do you see anything?"**

At times, the mere word of Jesus is sufficient to heal; in other cases touch (the laying on of hands) is the instrument, reminding us that God is not embarrassed by the earthiness of the human body, and even delights to use it as a vehicle of his grace – the Sacramental Principle – a visible, tangible sign through which God approaches us and grace is communicated.

In this case, Jesus laid his hands on the man's eyes, and he saw, but his vision was blurred – the people look like trees walking.

Again Jesus laid hands on the man's eyes, and this time his site was restored completely.

The man's more gradual return to sight reflects the gradual journey of Jesus' disciples from spiritual blindness to spiritual insight.

Many of us have come to the Lord gradually, through repeated encounters with him in prayer, in the liturgy, in the sacraments,

and in others who reflect Christ. With each successive encounter our spiritual blindness is reduced and we begin to see God for who he really is.

## Preparation for Week 6

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- Read pages 150-158 of *The Gospel of Mark* by Mary Healy.
- Read carefully and prayerfully Chapter 8 of the Ignatius Catholic Study Bible (ICSB) on the Gospel of Mark.
- Review and answer study questions on page 54 of the Ignatius Catholic Study Bible (ICSB) on the Gospel of Mark.