

# Our Lady of Loretto & St Michael, Musselburgh and St Martin's Tranent

## THIRTIETH SUNDAY IN ORDINARY TIME

### THE GLORIA

Glory to God in the highest,  
and on earth peace to people of good will.

We praise you,  
we bless you,  
we adore you,  
we glorify you,  
we give you thanks for your great glory,  
Lord God, heavenly King,  
O God, almighty Father.

Lord Jesus Christ, Only Begotten Son,  
Lord God, Lamb of God, Son of the Father,  
you take away the sins of the world,  
have mercy on us;  
you take away the sins of the world,  
receive our prayer;  
you are seated at the right hand of the Father,  
have mercy on us.

For you alone are the Holy One,  
you alone are the Lord,  
you alone are the Most High,  
Jesus Christ,  
with the Holy Spirit,  
In the glory of God the Father.  
Amen.

**FIRST READING** A reading from the prophet Jeremiah (31:7-9)

The Lord says this:

Shout with joy for Jacob!  
Hail the chief of nations!  
Proclaim! Praise! Shout:  
'The Lord has saved his people,  
the remnant of Israel!'  
See, I will bring them back  
from the land of the North  
and gather them from the far ends of earth;  
all of them: the blind and the lame,  
women with child, women in labour:  
a great company returning here.  
They had left in tears,  
I will comfort them as I lead them back;  
I will guide them to streams of water,  
by a smooth path where they will not stumble.  
For I am a father to Israel,  
and Ephraim is my first-born son.

**The word of the Lord.**

**R. What marvels the Lord worked for us!  
Indeed we were glad.**

When the Lord delivered Zion from bondage,

it seemed like a dream.

Then was our mouth filled with laughter,  
on our lips there were songs. **R.**

The heathens themselves said: 'What marvels  
the Lord worked for them!'  
What marvels the Lord worked for us!  
Indeed we were glad. **R.**

Deliver us, O Lord, from our bondage  
as streams in dry land.  
Those who are sowing in tears  
will sing when they reap. **R.**

They go out, they go out, full of tears,  
carrying seed for the sowing:  
they come back, they come back, full of song,  
carrying their sheaves. **R.**

**SECOND READING** A reading from the letter to the Hebrews (5:1-6)

Every high priest has been taken out of mankind and is appointed to act for men in their relations with God, to offer gifts and sacrifices for sins; and so he can sympathise with those who are ignorant or uncertain because he too lives in the limitations of weakness. That is why he has to make sin offerings for himself as well as for the people. No one takes this honour on himself, but each one is called by God, as Aaron was. Nor did Christ give himself the glory of becoming high priest, but he had it from the one who said to him: You are my son, today I have become your father, and in another text: You are a priest of the order of Melchizedek, and for ever.

**The word of the Lord.**

**Alleluia, alleluia! I am the light of the world, says the Lord, anyone who follows me will have the light of life. Alleluia!**

**THE HOLY GOSPEL** A reading from the holy Gospel according to Mark (10:46-52)

As Jesus left Jericho with his disciples and a large crowd, Bartimaeus (that is, the son of Timaeus), a blind beggar, was sitting at the side of the road. When he heard that it was Jesus of Nazareth, he began to shout and to say, 'Son of David, Jesus, have pity on me.' And many of them scolded him and told him to be quiet, but he only shouted all the louder, 'Son of David, have pity on me.' Jesus stopped and said, 'Call him here.' So they called the blind man. 'Courage,' they said 'get up; he is calling you.' So throwing off his cloak, he jumped up and went to Jesus. Then Jesus spoke, 'What do you want me to do for you?' 'Rabbuni,' the blind man said to him 'Master, let me see again.' Jesus said to him, 'Go; your faith has saved you.' And immediately his sight returned and he followed him along the road. **The Gospel of the Lord.**

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### The Nicene Creed

I believe in one God,  
the Father almighty,  
maker of heaven and earth,  
of all things visible and invisible.

I believe in one Lord Jesus Christ,  
the Only Begotten Son of God,  
born of the Father before all ages.  
God from God, Light from Light,  
true God from true God,  
begotten, not made,  
consubstantial with the Father;  
through him all things were made.  
For us and for our salvation  
he came down from heaven,  
*and by the Holy Spirit was incarnate* (all Bow until man)  
*of the Virgin Mary,*  
*and became man.*

For our sake he was crucified under Pontius Pilate,  
he suffered death and was buried,  
and rose again on the third day  
in accordance with the Scriptures.  
He ascended into heaven  
and is seated at the right hand of the Father.  
He will come again in glory  
to judge the living and the dead  
and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of  
life, who proceeds from the Father and the Son,  
who with the Father and the Son is adored and  
glorified, who has spoken through the prophets.

I believe in one, holy, catholic and apostolic Church.  
I confess one baptism for the forgiveness of sins  
and I look forward to the resurrection of the dead  
and the life of the world to come. Amen.

### Synodality and Mission

The theme of the 2023 synod in Rome is intriguing:  
**Communion, Participation, and Mission.** This is  
expressing a specific understanding of Church.

After the Second Vatican Council, the Church as  
communion became a major concept.. Communion is  
integral to the Church's purpose or mission. The  
Church exists to draw all people to union with God and  
each other. The Church, as a Sacrament of  
Communion, is expressed in the Catechism of the  
Catholic Church, *The Church, in Christ, is like a  
sacrament—a sign and instrument, that is, of  
communion with God and of unity among all people.*

*The Church's first purpose is to be the sacrament of the  
inner union of us with God. Because human communion  
with one another is rooted in that union with God, the  
Church is also the sacrament of the unity of the human  
race. In her, this unity is already begun, since she  
gathers men "from every nation, from all tribes and  
peoples and tongues"; at the same time, the Church is  
the "sign and instrument" of the full realisation of the  
unity yet to come.*

The desire for union with each other, can only be  
achieved through union with God which is at the core  
of the mission. In this sense, communion is an  
expression and realisation of God's mission

Communion is also a precondition for the mission. On  
the night before He died, Jesus prayed: "My prayer is  
not for them alone. I pray also for those who will  
believe in me through their message, that all of them  
may be one, Father, just as you are in me and I am in  
you. May they also be in us so that the world may  
believe that you have sent me" (Jn 17: 20, 21).

**Participation:** This is expressed very well in the  
preparatory document Synodality in the Life and  
Mission of the Church, 6: "The ecclesiology of the  
People of God stresses the common dignity and  
mission of all the baptised, in exercising the variety and  
ordered richness of their charisms, their vocations and  
their ministries."

The whole people are called to holiness . The  
implication here is that the whole people of God are  
also called to participation in the mission. So, Pope  
Benedict introduced the term co-responsible to  
describe the relationship between the hierarchy and  
the laity—we are co-responsible; we are all called to  
participate.

**Mission:** It is the hope of Pope Francis, that by walking  
together (synodality), we might find out identity as  
disciples of Christ and choose freely to participate in  
the life of the Church, and ultimately its mission:  
*"journeying together and reflecting together on the  
journey that has been made, the Church will be able to  
learn through her experience which processes can help  
her to live communion, to achieve participation, to  
open herself to mission. Our 'journeying together' is, in  
fact, what most effectively enacts and manifests the  
nature of the Church as the pilgrim and missionary  
People of God", (1).*

Pope Francis' vision of the synod is to animate the  
whole people of God to communion, participation, and  
ultimately to mission.