

princes from their thrones and exalted the lowly. The hungry he has filled with good things, the rich sent empty away. He has come to the help of Israel his servant, mindful of his mercy – according to the promise he made to our ancestors – of his mercy to Abraham and to his descendants for ever.’

Mary stayed with Elizabeth about three months and then went back home.

The Gospel of the Lord.

LITURGY OF THE EUCHARIST

Preface to the Eucharistic Prayer

The Glory of Mary assumed into heaven

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God,
Through Christ our Lord.

For today the Virgin Mother of God
was assumed into heaven
as the beginning and image
of your Church’s coming to perfection
and a sign of sure hope and comfort to your pilgrim people;
rightly you would not allow her
to see the corruption of the tomb
since from her own body she marvellously brought forth
your incarnate Son, the Author of all life...

Communion Antiphon

(to be recited privately)

All generations will call me blessed,
for he who is mighty has done great things for me.

SAINT MARY STAR OF THE SEA, LARGS OUR LADY OF PERPETUAL SUCCOUR, MILLPORT

**SOLEMNITY OF THE ASSUMPTION
OF OUR LADY INTO HEAVEN
15-16 AUGUST 2020**

Readings (Mass of the Day)



“My soul proclaims the greatness of the Lord
and my spirit exults in God my saviour;
because he has looked upon his lowly handmaid.
Yes, from this day forward all generations will call me blessed,
for the Almighty has done great things for me.
He has pulled down princes from their thrones
and exalted the lowly.”

(Luke 1: 46-49; 52)

HOW DOES YOUR MAGNIFICAT GO?

Mary's Magnificat is a prayer and song ("canticle") we have all known and loved, and sung, since our early years. It is so positive, so full of thanksgiving and praise, so uplifting, so learned, so inspired and inspiring, so filled with hope, so encouraging. It comes over almost as a defiant song of victory over any and every enemy.

The first part of it deals with what Mary came to understand of God as the result of the conception of Jesus. It tells us her "conclusions" as to what God is like on the basis of the tremendous and unique experience she has had of him. The second part goes beyond Mary's own particular experience to reflect on how God deals universally, with all humanity.

At a time when things around us can seem bleak or at least uncertain, the Magnificat is like a double-barrelled shotgun being fired across the bow to awaken us to God's action in our own lives and in the world. God will rescue those who are weak and lowly, who are poor in spirit, who are downtrodden and outcast. He did it for Israel, but he has done it above all for the whole of humanity by means of his death and resurrection. Those who believe and trust in him have experienced and will experience his salvation.

The thing is, though, that we are also right now experiencing God's presence and power – if we would just slow down, stop, reflect and enter deeply within our hearts. Salvation is not a concept but a permanent experience of grace. That's because it is a permanent activity, in us and in the world, of our loving Triune God. In Mass, sacraments, the Word and prayer we may experience it more clearly. But the presence of the incarnate Christ, from the moment Mary conceived him, permeates continuously the whole of creation, is "ongoingly" saving us with very breath we take – if, we want it!

What, then, has the Almighty done for you? What marvels has he worked? What has he cast down and out from your life, and maybe from your own soul, so as to lift you up? What hungers in your heart and soul has he filled? How has he put forth the strength of his arm and scattered the proud-hearted in your life, and maybe even the pride that once was in your own heart? How has he remembered his mercy in your life out of his fidelity to the covenant he made with you when you were baptised?

Mary's is not the only Magnificat that can be written and sung: how does yours go?

LITURGY OF THE WORD

First Reading

1 Corinthians 15:20-26

Christ has been raised from the dead, the first-fruits of all who have fallen asleep. Death came through one man and in the same way the resurrection of the dead has come through one man. Just as all men die in Adam, so all men will be brought to life in Christ; but all of them in their proper order: Christ as the first-fruits and then, after the coming of Christ, those who belong to him. After that will come the end, when he hands over the kingdom to God the Father, having done away with every sovereignty, authority and power. For he must be king until he has put all his enemies under his feet and the last of the enemies to be destroyed is death, for everything is to be put under his feet.

Responsorial Psalm 44(45):10-12,16

On your right stands the queen, in garments of gold.

Gospel

Luke 1:39-56

Mary set out and went as quickly as she could to a town in the hill country of Judah. She went into Zechariah's house and greeted Elizabeth. Now as soon as Elizabeth heard Mary's greeting, the child leapt in her womb and Elizabeth was filled with the Holy Spirit. She gave a loud cry and said, 'Of all women you are the most blessed, and blessed is the fruit of your womb. Why should I be honoured with a visit from the mother of my Lord? For the moment your greeting reached my ears, the child in my womb leapt for joy. Yes, blessed is she who believed that the promise made her by the Lord would be fulfilled.'

And Mary said: 'My soul proclaims the greatness of the Lord and my spirit exults in God my saviour; because he has looked upon his lowly handmaid. Yes, from this day forward all generations will call me blessed, for the Almighty has done great things for me. Holy is his name, and his mercy reaches from age to age for those who fear him. He has shown the power of his arm, he has routed the proud of heart. He has pulled down