

## LITURGY OF THE EUCHARIST

### *Preface to the Eucharistic Prayer*

#### **The salvation of man by a man**

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.

For we know it belongs to your boundless glory,  
that you came to the aid of mortal beings with your divinity  
and even fashioned for us a remedy out of mortality itself,  
that the cause of our downfall  
might become the means of our salvation,  
through Christ our Lord....

#### **Communion Antiphon**

*(to be recited privately)*

Christ loved us and gave himself up for us,  
as a fragrant offering to God.

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“Grant that we Christians may live the Gospel,  
discovering Christ in each human being,  
recognizing him crucified  
in the sufferings of the abandoned  
and forgotten of our world,  
and risen in each brother or sister  
who makes a new start.”

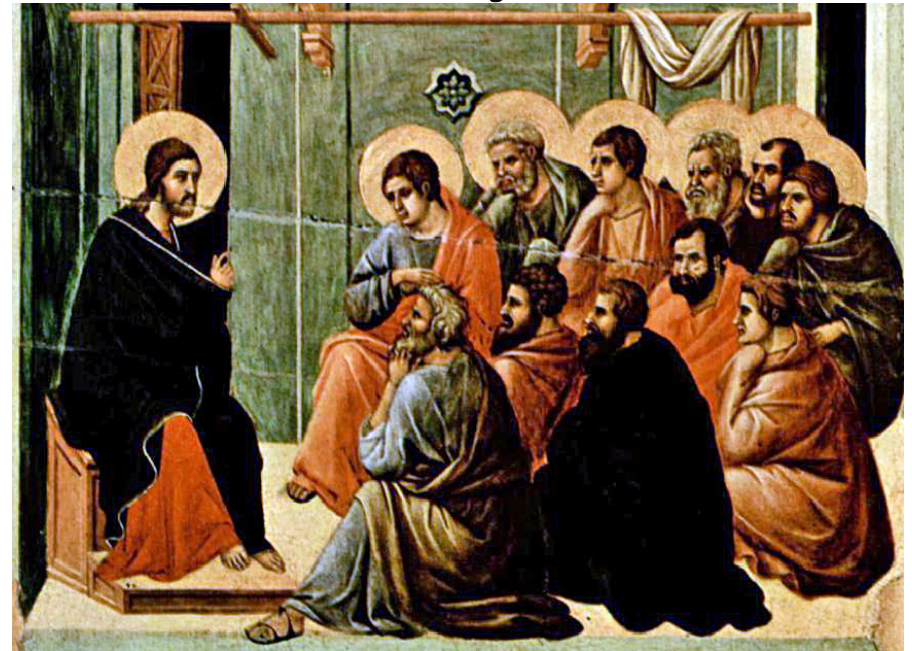
(Pope Francis, “Fratelli Tutti”, par.287).

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

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30<sup>th</sup> ORDINARY SUNDAY (A)  
24-25 OCTOBER 2020

### Readings



“Jesus said, ‘You must love the Lord your God  
with all your heart, with all your soul,  
and with all your mind.  
This is the greatest and the first commandment.  
The second resembles it:  
You must love your neighbour as yourself.’”

(Matthew 22:37-39)

## LOVE DEMANDS LOVE

*It can seem a strange proposition to command someone to love you. Our experience is that we either fall in love whether we want to or not, or else love blossoms as the result of kinship or other social ties. If someone came up to you and commanded you to love them, you are more likely to do the opposite and consider the person a tad mad.*

*And yet, is it not also our experience that love has a quality of obligation, imperative or duty, even? When all things are equal, what child is not obliged to love its parents? What mother is not obliged to love the child in her womb?*

*This obligation, though, is not something imposed by an external rule. It comes from the very nature of love. When love is especially the love known as ‘agape’, or self-sacrificing love, the person who possesses it simply must do, and even risk, everything for the one loved. He experiences it as an all-consuming need and as an absolute must. It is not that the beloved is asking for this or demanding it. No, it is the very nature and dynamism of agape itself that it simply cannot not surrender everything to and for the sake of the beloved.*

*This is the kind of love with which the Blessed Trinity loves us. It’s the only way the Trinity knows how to love! It is each of the Three Divine Persons who first loves the Others with all their divine being. In then turning Their love outwards by creating each and every human being, all Three Divine Persons love each single one of us with the entirety of the same love with which They love One Another. All other forms of love (the drive of eros, the closeness of friendship, etc.) are all “splinters” off, and of, the Divine Love.*

*So, it makes total sense that the Divine Agape of which we are recipients should not only adorn and confer bliss on each individual, but that in imitation of the Trinity, that love should overflow between human beings and above all be returned in kind to God. Christ’s commandment to love God with all our heart and soul and mind and strength is simply the commandment for us to be who we really are: living and agape-loving images of Himself. It is this love of which we are then agents in our love for others. To love ourselves, therefore, is to know ourselves possessed by the Divine Agape.*

*God is love. We are God’s image. Therefore, we are love, too. Agape is our origin, our identity, our being, our life, our activity, our method and our destiny.*

## LITURGY OF THE WORD

### First Reading

### 1 Thessalonians 1:5-10

You observed the sort of life we lived when we were with you, which was for your instruction, and you were led to become imitators of us, and of the Lord; and it was with the joy of the Holy Spirit that you took to the gospel, in spite of the great opposition all round you. This has made you the great example to all believers in Macedonia and Achaia since it was from you that the word of the Lord started to spread – and not only throughout Macedonia and Achaia, for the news of your faith in God has spread everywhere. We do not need to tell other people about it: other people tell us how we started the work among you, how you broke with idolatry when you were converted to God and became servants of the real, living God; and how you are now waiting for Jesus, his Son, whom he raised from the dead, to come from heaven to save us from the retribution which is coming.

### Responsorial Psalm 17(18):2-4,47,51

*I love you, Lord, my strength.*

### Gospel

### Matthew 22:34-40

When the Pharisees heard that Jesus had silenced the Sadducees they got together and, to disconcert him, one of them put a question, ‘Master, which is the greatest commandment of the Law?’ Jesus said, ‘You must love the Lord your God with all your heart, with all your soul, and with all your mind. This is the greatest and the first commandment. The second resembles it: You must love your neighbour as yourself. On these two commandments hang the whole Law, and the Prophets also.’

*The Gospel of the Lord.*