

ENTRANCE ANTIPHON (or a hymn) Let the hearts that seek the Lord rejoice; turn to the Lord and his strength; constantly seek his face.

RESPONSORIAL PSALM (Ps 17)

ANTIPHON: I love you, Lord, my strength.

RESPONSE: I love you, Lord, my strength.

LECTOR: I love you, Lord, my strength, my rock, my fortress, my saviour. My God is the rock where I take refuge; my shield, my mighty help, my stronghold. The Lord is worthy of all praise: when I call I am saved from my foes. **R.**

LECTOR: Long life to the Lord, my rock! Praised be the God who saves me. He has given great victories to his king and shown his love for his anointed. **R.**

GOSPEL ACCLAMATION Alleluia, alleluia! All who love me will keep my words, and my Father will love them and we will come to them. Alleluia.

COMMUNION ANTIPHON (or a hymn) We will ring out our joy at your saving help and exult in the name of our God.

Or

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

TODAY'S READINGS Exodus 22:20-26; 1 Thessalonians 1:5-10; Matthew 22:34-40

NEXT WEEK (All Saints Year A) Revelation 7:2-4. 9-14; Ps 23; 1 John 3:1-3; Matthew 5:1-12

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*God hears the
cries of the
needy*



October 25 2026 30th Sunday Year A

It was said of one of my confrères he had only one sermon, which began and ended with the reassurance that “God loves you”. The people still treasure his memory because they knew he wanted the best for them, even though he became confused towards the end of his life.

I have often reflected I would prefer to be remembered in this way than to be part of that tradition which had our Redemptorist Congregation labelled “the hell-fire preachers”. It is true we are all products of our own time and experience and as we listen to the Scriptures, we are reminded of how low we humans can stoop, and how violent we can be.

At the same time, as in the extract we have this week from Exodus, we are reminded that God is calling his chosen people to reach out in compassion to the stranger and the widow, the orphan and the needy for God hears their cries. We, God’s chosen ones today, need no reminder there are still millions of people crying out to God: people fleeing for their lives from the ravages of war and oppression, caught up in the political crossfire that seeks to shift the blame for social disorder on migrants and the stranger rather than the appalling abuses of power that arise from new forms of selfish nationalism.

When Paul writes to the Thessalonians, he is congratulating them on the good example they are setting of Christian living and this is surely a reminder to us, we can make a difference if

we go to the heart of the gospel and strive to live a life of love.

We know the religious authorities in the time of Jesus were concerned he was undermining their authority and we are told how they repeatedly tried to rattle him with their questioning. We have one such occasion in the gospel when He is asked to name the greatest of the commandments. Jesus is not flustered but reminds them there is no commandment from the Law and the Prophets that is not caught up in the mystery of love.

In his letter to the early communities, Saint James insists it does not make sense to talk about faith unless you do good works (2:14f) and, of course, the same is true of love: it is not a concept to talk about, but a life to be lived. Jesus demonstrates this by reaching out to all those who come to him in need.

Bishop Michael Curry, an Episcopalian who preached at a Royal Wedding many years ago could not have put it more clearly: firstly, he quoted Dr Martin Luther King: “We must discover the power of love, the redemptive power of love; and when we do that, we will make of this old world a new world – for love, love is the only way.” Then Bishop Curry added: “there is power in love; don’t underestimate it; don’t even over-sentimentalise it: FOR GOD IS LOVE.”

Timothy J Buckley CSsR
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