

Here's a text if you've only a minute ...

Be gentle in carrying out your business.

First Reading

You have come ... with the whole Church in which everyone is a 'first-born son' and a citizen of heaven.

Second Reading

Shoulder my yoke and learn from me,
for I am gentle and humble in heart.

Gospel Acclamation

Lord God of power and might,
nothing is good which is against your will,
and all is of value which comes from your hand.
Place in our hearts a desire to please you
and fill our minds with insight into love,
so that every thought may grow in wisdom
and all our efforts may be filled with your peace.

Old Opening Prayer

This week's texts if you want to reflect further:
Ecclesiasticus 3: 17–20, 28–29; Psalm 67 (68);
Hebrews 12:18–19, 22–24; Luke 10: 1. 7–14



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ST. BEUNO'S OUTREACH IN THE DIOCESE OF WREXHAM



22nd Sunday in Ordinary Time
Year C
1st September 2019

Gentle and
humble of heart

Today's readings are a mixture of exhortations to be gentle and humble in our own lives, and to give practical hospitality to the poor.

The **First Reading** gives advice on humility in our behaviour and warns against pride. A wise person is attentive to God and gentle in all aspects of our dealings with others.

The **Psalms** is a song of praise to the God who, in turn, is attentive to the orphan and widow, the poor and the lonely. The psalmist rejoices in the generous God who gives us new life.

The **Second Reading**, from Hebrews, is full of awe at the revelation of God's power. We have been given Jesus as our mediator, and our home is the heavenly Jerusalem.

Jesus's teaching in the **Gospel** is in the setting of a meal. His parable touches into our feelings of pride or shame and instructs us to be humble. Invitations to his banquet show a definite preference for the poor and lowly.

This week may we follow Jesus, who is 'gentle and humble of heart', in all that we say and do.

Opening Prayer

God of might, giver of every good gift,
put into our hearts the love of your name,
so that, by deepening our sense of reverence,
you may nurture in us what is good and,
by your watchful care,
keep safe what you have nurtured.

Psalm 67 (68)

**R./ In your goodness, O God,
you prepared a home for the poor.**

The just shall rejoice at the presence of God,
they shall exult and dance for joy.
O sing to the Lord, make music to his name;
rejoice in the Lord, exult at his presence.

Father of the orphan, defender of the widow,
such is God in his holy place,
God gives the lonely a home to live in;
he leads the prisoners forth into freedom.

You poured down, O God, a generous rain:
when your people were starved you gave them new life.
It was there that your people found a home,
prepared in your goodness, O God, for the poor.

How do I feel as I begin my prayer today? I take the time to slow down and become aware of my feelings. I turn to my God who accepts me as I am.

I read the psalm slowly. It is a prayer of praise to God's goodness. Perhaps I can rise above any negative feelings to praise God who makes himself always present to his people. I turn to him, telling him how much his presence means to me and how it gives me joy.

Our God is not only powerful and majestic; he also leans down to the poor. I give him thanks for his goodness to me and to those in need. How has he led me into freedom?

In the Exodus story, God gave his people food and water in the desert and led them to their home. In what ways can I see his action in *my* life and around me?

I turn to God, my Father, and I praise him for his love, goodness and generosity. I give thanks especially for the gift of his Son who has shown us how to care for our brothers and sisters.

I may ask for the grace to be simple and humble in all my relationships.

I bring my prayer to a close, saying a heartfelt '*Our Father ...*'

Gospel Luke 10: 1, 7-14

On a Sabbath day Jesus had gone for a meal to the house of one of the leading Pharisees; and they watched him closely. He then told the guests a parable, because he had noticed how they picked the places of honour. He said this, 'When someone invites you to a wedding feast, do not take your seat in the place of honour. A more distinguished person than you may have been invited, and the person who invited you both may come and say, "Give up your place to this man." And then, to your embarrassment, you would have to go and take the lowest place. No; when you are a guest, make your way to the lowest place and sit there, so that, when your host comes, he may say, "My friend, move up higher." In that way, everyone with you at table will see you honoured. For everyone who exalts himself will be humbled, and the man who humbles himself will be exalted.'

Then he said to his host, 'When you give a lunch or dinner, do not ask your friends, brothers, relations or rich neighbours, for fear they repay your courtesy by inviting you in return. No; when you have a party, invite the poor, the crippled, the lame, the blind; that they cannot pay you back means that you are fortunate, because repayment will be made to you when the virtuous rise again.'

I come to my place of prayer. I relax and breathe slowly, gently becoming aware of being in God's presence. I offer him this time, perhaps asking for a particular grace.

Having read the text a couple of times, I imagine Jesus at table with a leading Pharisee. He is at ease, observing others as they watch him.

The parable is not a particularly moral one ... but what feelings, memories or associations does it cause to arise within me? Are there occasions when I have felt shame, embarrassment or humiliation?

Or, on the contrary, have others helped me to feel good about myself?

Have I learnt anything from this, for myself or for my treatment of others?

I spend time speaking to the Lord about any of this.

Turning to the last paragraph, I receive Jesus's clear teaching on welcoming the poor and needy. I may consider they have nothing to offer in return. But the God of surprises will repay me in his own time.

I thank the Lord for this time of prayer ... and end with a '*Glory be ...*'