

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

Let me sing the song of his love for his vineyard. *First Reading*

Visit this vine and protect it, the vine your right hand has planted.
Psalm

That peace of God, which is so much greater than we can understand,
will guard your hearts and your thoughts. *Second Reading*

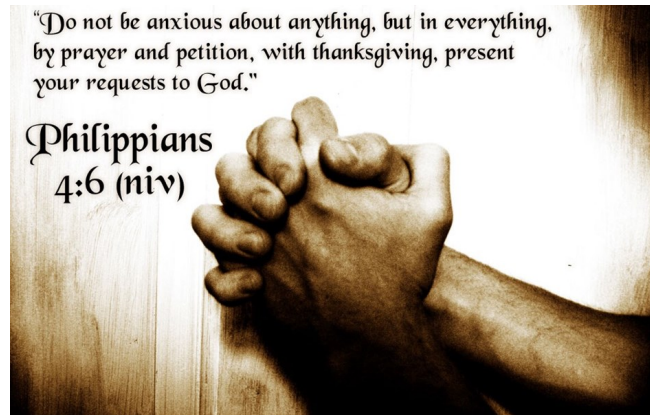
I call you friends, says the Lord. *Gospel Acclamation*

The kingdom of God will be given to a people who will produce its
fruit. *Gospel*

Father,
your love for us surpasses all our hopes and desires.
Forgive our failings,
keep us in your peace
and lead us in the way of salvation.

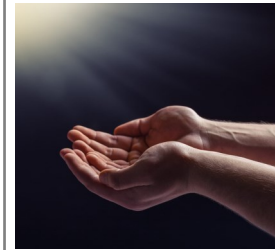
Old Opening Prayer

This week's texts if you want to explore further:
Isaiah 5: 1-7; Ps. 79 (80); Philippians 4: 6-9; Matthew 21: 33-43



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ST BEUNO'S OUTREACH IN THE DIOCESE OF WREXHAM



Twenty-seventh Sunday in Ordinary Time
Year A
4th October 2020

'Let me sing the song
of his love for his vineyard'

This week's readings remind us that the Lord of the vineyard is the
God of hosts, the master of creation and the giver of all gifts.

The texts invite us to reflect on both the Lord's giving of such gifts and
on our acceptance of them.

We, the beneficiaries, are totally dependent upon the one giving
(**Psalm**).

And God gives to us too, so that we can respond in a way worthy of
praise (**Second Reading**).

As we read and ponder, we see that, sometimes, the gifts are met
with unproductivity (**First Reading**); at other times they are even
misused (**Gospel**).

This week, let's pray that the God of peace, who has already promised
to be with us, may find in us a 'noble' and 'virtuous' response.

Opening Prayer

Almighty ever-living God,
who in the abundance of your kindness
surpass the merits and the desires of those who entreat you,
pour out your mercy upon us
to pardon what conscience dreads
and to give what prayer does not dare to ask.

Second Reading Philippians 4: 6–9

There is no need to worry; but if there is anything you need, pray for it, asking God for it with prayer and thanksgiving, and that peace of God, which is so much greater than we can understand, will guard your hearts and your thoughts, in Christ Jesus. Finally, fill your minds with everything that is true, everything that is noble, everything that is good and pure, everything that we love and honour, and everything that can be thought virtuous or worthy of praise. Keep doing all the things that you learnt from me and have been taught by me and have heard or seen that I do. Then the God of peace will be with you.

If I am coming to prayer with many worries at this time, perhaps I can take immediate comfort in the first line of this piece of scripture.

Taking note of how I am feeling at the moment, I take a deep breath and try to become settled.

The Lord knows all my needs and is desiring to give me the peace that will guard my heart and mind. Rather than letting my own concerns and worries dominate, I rest in this desire of the Lord for me.

I continue to read the text, very slowly.

What is speaking to me today? I pause to ponder...

St Paul is holding before me a list of words that are full of positivity and hope: true, noble, good, pure, love, honour, virtuous, worthy, peace.

To which am I feeling drawn?

Why is that, I wonder...?

I ponder over my spiritual journey – how have I heard the Lord?

Where have I seen the Lord at work along the way?

What have I been taught along the way? Again, I reflect.

I return to the opening line and imagine the Lord saying to me directly: *'There is no need to worry.'* How do I feel now?

I end my prayer by responding to the God of peace from the heart and by allowing the great gift of peace to flood into me.

Gospel Matthew 21: 33–43

Jesus said to the chief priests and the elders of the people, 'Listen to another parable. There was a man, a landowner, who planted a vineyard; he fenced it round, dug a winepress in it and built a tower; then he leased it to tenants and went abroad. When vintage time drew near he sent his servants to the tenants to collect his produce. But the tenants seized his servants, thrashed one, killed another and stoned a third. Next he sent some more servants, this time a larger number, and they dealt with them in the same way. Finally he sent his son to them. "They will respect my son" he said. But when the tenants saw the son, they said to each other, "This is the heir. Come on, let us kill him and take over his inheritance." So they seized him and threw him out of the vineyard and killed him. Now when the owner of the vineyard comes, what will he do to those tenants?'

They answered, 'He will bring those wretches to a wretched end and lease the vineyard to other tenants who will deliver the produce to him when the season arrives.' Jesus said to them, 'Have you never read in the scriptures: It was the stone rejected by the builders that became the keystone. This was the Lord's doing and it is wonderful to see? 'I tell you, then, that the kingdom of God will be taken from you and given to a people who will produce its fruit.'

I begin my reflection on this parable of Jesus by placing myself in his presence. Even now, he is doing wonderful things for me. Then I read the scripture, slowly, constantly asking Jesus to help me hear and see what he wants to show me.

I may be drawn to the goodness of the landowner, perhaps leading me to reflect on the times I have experienced the goodness of God in my life. What is my sense of gratitude as I reflect?

Perhaps I am drawn to the person of Jesus, speaking of himself as the son of the landowner. He comes in love to offer the vineyard to me.

How do I feel towards him as I hear him speak?

Do I feel I am a trustworthy recipient of his gifts?

The Lord of the vineyard is the master of creation – I might end by committing myself afresh to the invitation to work in the portion of the Lord's vineyard that has been entrusted to me – my family, relationships, neighbourhood, community ...

Glory be ...