



Preparing for the Mass of Sunday 27th September 2020 - The Twenty Sixth Sunday in Ordinary Time

1 Relax & Remember

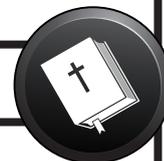
Set aside 10 -15 minutes and create a suitable environment by removing any distractions. Make sure that you are comfortable. Perhaps light a candle. Make the sign of the cross † and remain still for a minute of settling silence. **Call to mind the love that God has for you. Remember that through this scripture our Lord is truly present.** Then read the Gospel, preferably aloud and slowly, and pay attention to any words that stand out. If any do, meditate on them for a few minutes and be invited into a dialogue with God.



2 Read

Taken from the Gospel for Sunday 27th September 2020 - Doing the Will of the Father (Matthew 21:28-32)

Jesus said to the chief priests and the elders of the people, 'What is your opinion? A man had two sons. He went and said to the first, "My boy, you go and work in the vineyard today." He answered, "I will not go," but afterwards thought better of it and went. The man then went and said the same thing to the second who answered, "Certainly, sir," but did not go. Which of the two did the father's will?' 'The first' they said. Jesus said to them, 'I tell you solemnly, tax collectors and prostitutes are making their way into the kingdom of God before you. For John came to you, a pattern of true righteousness, but you did not believe him, and yet the tax collectors and prostitutes did. Even after seeing that, you refused to think better of it and believe in him.'



3 Reflect

After spending a few minutes considering this Gospel, continue by reading Fr Henry Wansbrough's reflection.

Matthew loves to tell parables of Jesus which contrast 'goodies' and 'baddies' like these two contrasting sons. Matthew's parables put everything in black-and-white terms with no shades of grey (wise and foolish wedding-attendants, sheep and goats, etc.). Luke uses a different kind of parable, in which the characters - just like ourselves - often do the right thing for the wrong reason. The sayings of Jesus were handed down by word of mouth for some years before being written down. Did the straightforward contrast in Matthew (it is odd that both change their minds without a reason) develop into Luke's parable of the Prodigal Son? Both times the 'goodie' son ends up bad, and the 'baddie' son ends up good, but in Luke's version both changes of mind are motivated, and there is great emphasis on the son's repentance and the father's overwhelming joy at getting him back. The lesson in Matthew's story is given also by Jesus' word in the Sermon on the Mount, 'It is not anyone who says to me, "Lord, Lord" who will enter the kingdom of Heaven, but the person who does the will of my Father in Heaven'. It is no use simply saying that Christ is our 'Lord'; we have to express it in our behaviour.

What meaning do you find in this parable for yourself and the relationship you have with the Father?

Dom Henry Wansbrough OSB

4 Respond & Request

Now slowly and prayerfully read the Gospel once again but this time in silence. Consider how this Gospel could apply to your life in general. Then thank God for any insight you may have received. Conclude by asking God to bless you with one of the following spiritual gifts to help you act on any resolution you have made: love, understanding, wisdom, faithfulness, peace, self control, patience, or joy. Please remember to pray for the Church and particularly our school families. **Then conclude by requesting the prayers of Our Lady & St Joseph.**



WEDNESDAY WORD PLUS †

Fr Henry's reflections on the first and second readings of Sunday 27th September 2020



First Reading: *The Justice of God*

Ezekiel 18:25-28

The word of the Lord was addressed to me as follows: 'You object, "What the Lord does is unjust." Listen, you House of Israel: is what I do unjust? Is it not what you do that is unjust? When the upright man renounces his integrity to commit sin and dies because of this, he dies because of the evil that he himself has committed. When the sinner renounces sin to become law-abiding and honest, he deserves to live. He has chosen to renounce all his previous sins; he shall certainly live; he shall not die.'

The prophet Ezekiel was speaking in Babylon during the exile of the Jews there after the destruction of Jerusalem. Not surprisingly, the second generation of exiles was questioning why they should suffer for the failures of their forefathers. This was, however, a new phase in the development of morality among the people of Israel, for beforehand the sense of solidarity with family or clan had been so strong that it was assumed that punishment for the sins and failures of an individual would affect the whole clan or family. Now the individual is to be held responsible for his or her own sins only. Furthermore, the individual cannot simply rely on good deeds of the past, nor feel irremediably condemned for failures in the past. Conversion in both directions is possible: just as the good person can become evil, so the evil person can change direction. At the end the Lord promises a new heart and a new spirit, so that even the sinner can repent and live.

In what ways do you take responsibility for your own sins?

Second Reading: *God Emptied Himself in Christ*

Philippians 2:1-11

If our life in Christ means anything to you, if love can persuade at all, or the Spirit that we have in common, or any tenderness and sympathy, then be united in your convictions and united in your love, with a common purpose and a common mind. That is the one thing which would make me completely happy. There must be no competition among you, no conceit; but everybody is to be self-effacing. Always consider the other person to be better than yourself, so that nobody thinks of his own interests first but everybody thinks of other people's interests instead. In your minds you must be the same as Christ Jesus: His state was divine, yet he did not cling to his equality with God but emptied himself to assume the condition of a slave, and became as men are; and being as all men are, he was humbler yet, even to accepting death, death on a cross. But God raised him high and gave him the name which is above all other names so that all beings in the heavens, on earth and in the underworld, should bend the knee at the name of Jesus and that every tongue should acclaim Jesus Christ as Lord, to the glory of God the Father.

St Paul quotes an ancient Christian hymn celebrating the triumph of Christ (the hymn begins "His state was divine ..."): it describes his self-emptying and his exaltation and vindication by the Father. In the first half of the hymn Paul shows the warmth of his joy as a pastor in the fellowship of his young community at Philippi. He also gently chides them for their vanity, and the reason why he includes the hymn is to show that the path of humility is the way to exaltation.

How may we have the same mind as Christ Jesus?

“The path of humility is the way to exaltation.”

The Wednesday Word: *Connecting Home, School & Parish through the Word of God*
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