

The Living Word

Twenty-fifth Sunday in Ordinary Time, Year A

20 September 2020

First Reading Is 55:6-9

My thoughts are not your thoughts.

Seek the Lord while he is still to be found,
call to him while he is still near.
Let the wicked man abandon his way,
the evil man his thoughts.
Let him turn back to the Lord who will take
pity on him,
to our God who is rich in forgiving;
for my thoughts are not your thoughts,
my ways not your ways – it is the Lord who
speaks.
Yes, the heavens are as high above earth
as my ways are above your ways,
my thoughts above your thoughts.

Responsorial Psalm

Ps 144:2-3. 8-9. 17-18. R. v.18

(R.) The Lord is near to all who call him.

1. I will bless you day after day
and praise your name for ever.
the Lord is great, highly to be praised,
his greatness cannot be measured. (R.)
2. The Lord is kind and full of
compassion,
slow to anger, abounding in love.
How good is the Lord to all,
compassionate to all his creatures. (R.)
3. The Lord is just in all his ways
and loving in all his deeds.
He is close to all who call him,
who call on him from their hearts. (R.)

Second Reading Phil 1:20-24. 27

For me to live is Christ.

Christ will be glorified in my body, whether by
my life or by my death. Life to me, of course,
is Christ, but then death would bring me
something more; but then again, if living in
this body means doing work which is having
good results – I do not know what I should
choose. I am caught in this dilemma: I want
to be gone and be with Christ, which would
be very much the better, but for me to stay
alive in this body is a more urgent need for
your sake.

Avoid anything in your everyday lives that
would be unworthy of the gospel of Christ.

Gospel Acclamation See Acts 16:14

Alleluia, alleluia!

**Open our hearts, O Lord,
to listen to the words of your Son.
Alleluia!**

Gospel Mt 20:1-16

Why are you jealous because I am generous?

Jesus said to his disciples: 'The kingdom
of heaven is like a landowner going out at
daybreak to hire workers for his vineyard.
He made an agreement with the workers
for one denarius a day, and sent them to
his vineyard. Going out at about the third
hour he saw others standing idle in the
market place and said to them, "You go
to my vineyard too and I will give you a fair
wage." So they went. At about the sixth hour
and again at about the ninth hour, he went
out and did the same. Then at about the
eleventh hour he went out and found more
men standing round, and he said to them,
"Why have you been standing here idle all
day?" "Because no one has hired us" they
answered. He said to them, "You go into
my vineyard too." In the evening, the owner
of the vineyard said to his bailiff, "Call the
workers and pay them their wages, starting
with the last arrivals and ending with the
first." So those who were hired at about the
eleventh hour came forward and received
one denarius each. When the first came,
they expected to get more, but they too
received one denarius each. They took it,
but grumbled at the landowner. "The men
who came last" they said "have done only
one hour, and you have treated them the
same as us, though we have done a heavy
day's work in all the heat." He answered
one of them and said, "My friend, I am not
being unjust to you; did we not agree on
one denarius? Take your earnings and go.
I choose to pay the last-comer as much as
I pay you. Have I no right to do what I like
with my own? Why be envious because I am
generous?" Thus the last will be first, and
the first, last.'



Reflection by Fr Michael Tate

This is a story of the day labourers
of Jesus' time. The 'early birds'
contracted for the just wage of one
denarius and did the hard work
over the course of a long day. They
were outraged when latecomers
also received a denarius.

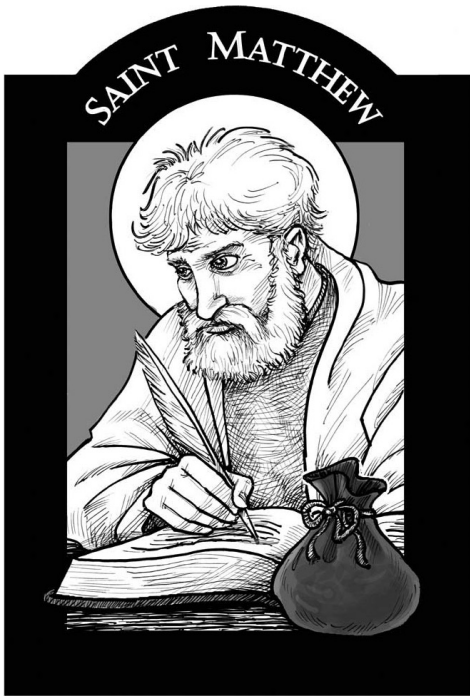
This little parable circulated in the
Christian community of the first
century because there was great
antagonism between the Jews who
became followers of Jesus and the
non-Jews, the 'Gentiles'. Jewish
Christians looked at their long
history of hardship preparing for
the coming of the Messiah. And,
now, here were these Gentiles who
had done nothing by comparison,
and God appeared to be granting
them whatever it took to enjoy the
'daily bread' of the Kingdom of
God.

Jewish Christians had to be
shocked out of *their* idea that
God's grace could *not* be lavished
on those outside the boundaries of
the Chosen People.

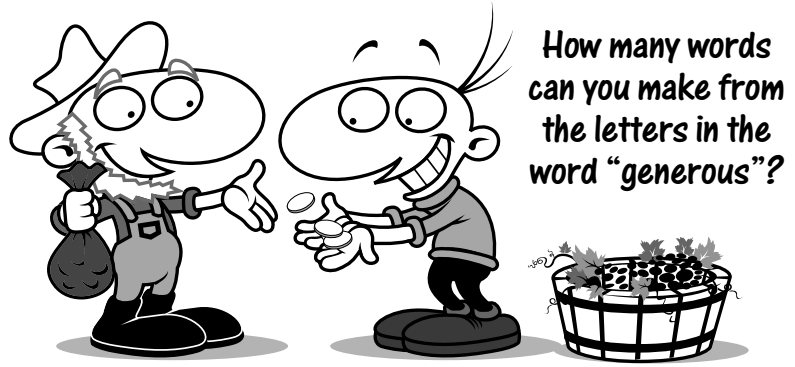
We could pause to pray to be taken
by happy surprise by those billions
of people outside the Church who,
by the grace of God, will share with
us 'the Bread of Life', given for the
salvation of *all* the world.

mtate@bigpond.com

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St Matthew was originally a tax collector for the Roman Government at Capernaum, before Jesus called him to become an apostle. Jesus' contemporaries were surprised to see him associating with someone like Matthew, but Jesus explained that he had come "not to call the just, but the sinners". In the Gospels of Mark and Luke, Matthew is called Levi, and so it is thought that he may have had both names. The first Gospel was believed to have been written by Matthew. His account of Christ's life was written for his fellow Jews; to convince them that their anticipated Messiah had indeed come in the person of Jesus.



GENEROUS

Wordsearch

Try to find these words:



- first
- generous
- hour
- jealous
- last
- market
- money
- pay
- sun
- three
- vineyard
- workers

O	K	B	X	P	X	K	U	S	M	N	Q	Q	K	N	L	M
Y	X	U	R	P	T	I	U	S	S	K	H	N	Y	C	R	K
H	V	X	L	F	L	O	Z	A	T	Y	T	K	R	J	J	D
Q	U	Q	H	T	L	N	M	U	P	O	V	Q	D	D	L	N
U	T	A	E	A	F	Y	J	O	R	H	T	N	A	Q	Y	B
J	E	V	E	J	N	W	O	R	K	E	R	S	K	P	W	V
D	K	J	H	C	B	U	A	K	T	V	L	Q	A	A	P	K
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G	M	O	G	R	N	A	X	T	A	F	J	N	P	M	G	R
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T	U	W	Y	T	K	F	C	K	Z	Q	U	B	H	T	U	Y
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E	G	K	M	G	P	W	N	D	P	A	R	Q	S	H	Z	V
H	V	G	D	C	W	Y	F	A	M	H	T	T	Y	B	U	X