

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.'

The Gospel of the Lord.

LITURGY OF THE EUCHARIST

Preface to the Eucharistic Prayer

Creation

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God.

For you laid the foundations of the world
and have arranged the changing of times and seasons;
you formed man in your own image
and set humanity over the whole world in all its wonder,
to rule in your name over all you have made
and for ever praise you in your mighty works,
through Christ our Lord.

Communion Antiphon

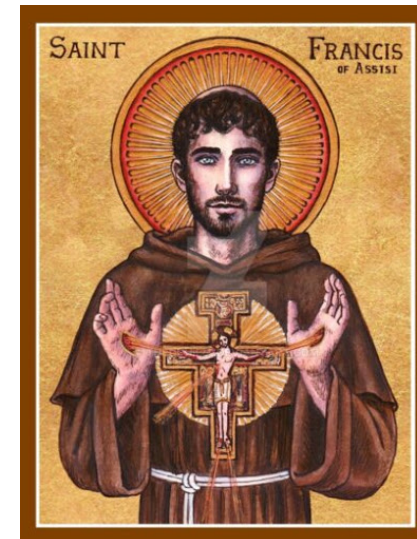
(to be recited privately)

The Lord is good to those who hope in him,
to the soul that seeks him.

SAINT MARY STAR OF THE SEA, LARGS OUR LADY OF PERPETUAL SUCCOUR, MILLPORT

27th ORDINARY SUNDAY (A)
5th SUNDAY, SEASON OF CREATION
3-4 OCTOBER 2020

Readings



'I tell you, then,
that the kingdom of God
will be taken from you
and given to a people
who will produce its fruit.'

(Matthew 21:43)

CHRIST ABOVE AND IN CREATION

Jesus berates the religious leaders of his time for failing to produce fruit at the proper time for the “owner of the vineyard”, his heavenly Father. Jesus angrily concludes his words by telling them that they will be dispossessed of the vineyard and it will be given to a people who will produce its fruit.

It is not difficult to apply this parable to humanity in its stewardship of creation. Those who exploit it with avarice and arrogance will be dispossessed, whereas those who humbly treat creation as a precious gift will inherit it. “Blessed are the meek, for they shall inherit the earth.”

One of the meekest men who walked the earth was Francis of Assisi, il “poverello”, the “little poor one.” After his conversion from avarice and arrogance, his mystical insight led him to see Christ in all things and all things in Christ. His vision teaches us that Christ is not like some celestial puppet-master, above the world and its dealings, manipulating it for who knows what purpose. Francis, in his own simple and clear perception, understood the sublime words of St. Paul: “all things were created in Christ; he is before all things; and all things hold together in him.”

Christ, of course, must not be identified with creation as if creation were Christ. That would be the idolatry of pantheism (everything is God). Rather, creation is mystically united with Christ in a very real way, and he is united most especially and most intimately with that dimension of creation which is the human race. Christ’s power holds creation in existence and it is subject to his command. So while creation is somehow united to him, Christ himself is above creation, transcends it, like the human mind is above and transcends the body even as it guides its every movement.

Francis was never in danger of idolising creation because his heart was so immersed in Christ, the Creator. What he understood was that creation can only be healed, respected, treasured if we humans are likewise united with Christ. By the blood of his Cross, Jesus reconciled humanity with God, but he also reconciled “all things” in himself. The crowning proof of Francis’ grasp that consummate love of creation is only possible as the fruit of love for Christ was the stigmata. Jesus was telling him, and all of us through him, that sharing in his sacrificial death, following him along the Way of the Cross, in selfless love, is the key to the healing of man and of the world, the fruit the Father wants.

LITURGY OF THE WORD

First 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, brothers, 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.

Responsorial Psalm 79(80):9,12-16,19-20

The vineyard of the Lord is the house of Israel.

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: