

BULLETIN 30 – SUNDAY 4TH OCTOBER 2020

My dear Brothers and sisters,

I was delighted to hear this week that the work on the house is nearing completion, the builders hope to have finished by 16th October, a week earlier than planned! It will be such a relief to be resident in the Parish at last, it's important that the Parish Priest lives amongst his people. I have also been somewhat apprehensive about any future lockdowns, now if that were to happen I could still say mass and live stream, without leaving my plot.

There is however still a gaping hole in our finances, a few of you have been extremely generous and I am so grateful, but there are many of you I feel sure who would want to support your parish, if you are one of those I would urge you to do so soon.

God bless you all,

Fr. John

TIMES OF MASSES AND OTHER SERVICES THIS WEEK

Sun	4	27 of the year	10:00 Mass 18:00 Mass	Raluca (Int for Peace) People of the Parish
Tue	6	St. Bruno	10:30 Rosary	
Wed	7	Our Lady of the Rosary	10:00 Mass	Stephanie Paguiligan
Thu	8	St. Osyth	10:00 Mass 10:20 Adoration	John Hogan (RIP)
Fri	9	St John Henry Newman	10:00 Mass 10:20 Stations	Nora Green (RIP)
Sun	11	28 of the year	10:00 Mass 18:00 Mass	Jeff Campbell (RIP) People of the Parish

GOSPEL REFLECTION

The Industrial Revolution of the nineteenth century was a time of extraordinary change. Workers moved from rural agricultural work to the intensive working conditions of the new mills and factories in the towns. Slavery had been abolished in the fairly recent past, but people continued to live and work in an environment with very few rights and little hope of improvement. However, there were a number of industrialists, inspired by their Christian faith, who realised that better living and working conditions would benefit both the owners and the workers. Model villages can still be seen in England at Bourneville in Birmingham, Saltaire near Bradford and Port Sunlight on Merseyside.

Pope Leo XIII, in his 1891 encyclical *Rerum Novarum*, was the first of a succession of popes to teach about labour relations and the just reward of workers. Catholic social teaching continues to have an influence on the way society should treat its workforce in the changing conditions of today's world.

In his parables, Jesus uses the life experience of the people to teach them about the kingdom of God and about the relationships that we need to develop if our lives are to reach their ultimate fulfilment in the kingdom of heaven. The stories relate to what the people know about life at home –

farming, fishing, building – and how to make these things work for the common good. They are examples which even today relate to life as we know it. In the Gospel today, the context is a vineyard, with tenants employed to manage it. Having been left with the responsibility, these tenants begin to think of it as “their” vineyard and when the time comes to produce the harvest for the owner they resent it. They beat up and kill the owner’s representatives, including, finally, his own son.

The story is an allegory. Jesus reminds the chief priests and elders of the prophecy of Isaiah, today’s first reading. God is the creator of the vineyard, God’s own people, on whom God has spent a great deal of love and attention, but has not received the harvest which was expected. Jesus develops this image, focusing on those who are now responsible for the care of this vineyard: the priests and elders. They have begun to think of the people as their own possession and so reject the message of the emissaries of God, the prophets. Now is the time for the final act, where they reject the Son, Jesus, and are about to kill him.

So what has all this to do with us today? First of all, we are responsible citizens. Each and every one of us has a care for everyone else and for what Pope Francis calls “our common home”. We are all workers in the vineyard of the Lord. This is not something exclusively for church leaders, but for all of us. It’s not something that relates only to religious things, but to everything and everybody who shares this planet with us. It’s about making the world the place God wants it to be.

Over the centuries there have been movements of conquest and colonisation, which have led to the enslavement and oppression of millions of people. There have been wars of liberation and there have been transformations of culture as human beings have learned the ways of international cooperation and peace. However, there are continuing examples of war and violence all around the world. With this as the constant backdrop, the word of God provides us with a vision of a world at peace where kingdoms and peoples gather in unity to worship the one God and Lord of all. The role of God’s people is to give witness to the possibility of such a reality, to produce the good fruits of God’s vineyard. Jesus came to reinforce this message of peace and reconciliation and sent out his disciples to demonstrate a new way of living together – the way of forgiveness and service. There is no place in God’s world for violent oppression and exploitation of others. The death and resurrection of Jesus is God’s answer to human selfishness and greed. Today, the disciples of Jesus, his Church, you and I, are the tenants responsible for producing the fruits of the harvest of God’s vineyard.

Contact Details –

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