

Sunday, September 20, 2026 – Twenty-fifth Sunday in Ordinary Time Year A

First Reading - Isaiah 55:6-9

A reading from the prophet Isaiah

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.

Second Reading - Philippians 1:20-24. 27

A reading from the letter of St Paul to the Phillipians

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 of the Apostles 16:14

Alleluia, alleluia!

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

Alleluia!!

Gospel - Matthew 20:1-16

A reading from the holy Gospel according to Matthew

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.'

Waiting in Line

Reflection on the Gospel-25th Sunday in Ordinary Time Year A

(Matthew 20:1-16a)

Veronica Lawson RSM

From 1973 to 1975, I was a student at the Ecole Biblique in East Jerusalem. Until women were admitted as resident students there in 1974, I lived at the Chaldean Patriarchate. Early each morning, I would cross the road from the Patriarchate and greet the Palestinian day labourers lined up beside their vehicles, waiting for employment in the vacant lot that divided Israel from occupied Palestinian territory. In the wake of the Yom Kippur War, these workers were living through hard times. In the morning, they were chatty and cheerful. Those who found work no doubt remained cheerful: they had the means to support their families and could find some meaning in their lives. Those still waiting for work at midday or later were dejected and shamed, not least by the prospect of returning home without the means to purchase their daily bread. Those who were hired found honour in the society and the means to sustain themselves and their families. Those who missed out on work suffered hunger, indignity and a sense of powerlessness. Confronted by this spectacle day after day, I began to understand the parable of the labourers in the vineyard.

In Matthew's parable, those who have worked all day grumble because the underemployed are made "equal" to them. Jesus makes it clear that people's worth is not to be measured in terms of their capacity for economic production. Pope Leo XIII, writing in 1891 about the condition of the working class, echoes this aspect of the parable. Those who cannot find work and those who cannot work on account of disability or visa restrictions understand something of the experience of the Palestinian workers. Their needs are no less urgent than the needs of those who have productive and well-paid

employment. Minimal social security benefits might address their basic material needs but are less than effective in addressing the underlying issues of human dignity.

Parables yield meaning differently in different contexts. We may want to consider the corrosive effects of “envy”. Faced with the dramatic disparity between rich and poor in our world, we may wish to raise questions about the concentration of wealth and power in the hands of the landowner. Those who are conscious of the plight of many of our First Nations People, of refugees or migrants, as well as those ineligible for benefits, may come with questions about “generosity” offered from a base of power over against equal access to Earth’s resources. In the face of climate crisis and the effects of war and pandemic, many of those who used to be safe in economic terms now find themselves with huge debts and diminishing security. Many in our world are every bit as desperate as the Palestinian day labourers, waiting in line as never before. As we celebrate this third Sunday of the Season of Creation, we might accept the invitation of today’s gospel story to live in ways that promote quality of life for every one of Earth’s inhabitants.