

Here's a text if you've only a minute ...

In the morning fill us with your love.

Psalm

Who can divine the will of the Lord? The reasonings of mortals are unsure and our intentions unstable.

First Reading

Anyone who does not carry their cross and come after me cannot be my disciple.

Gospel

God our Father,
you redeem us and make us your children in Christ.
Look upon us, give us true freedom
and bring us to the inheritance you promised.

Old Opening Prayer

This week's texts if you want to reflect further:
Wisdom 9: 13-18; Psalm 89 (90); Philemon 9-10.12-17; Luke 14: 25-33



You sent your holy spirit

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ST. BEUNO'S OUTREACH IN THE DIOCESE OF WREXHAM



Twenty-third Sunday in Ordinary Time
Year C, 4th September 2022

True discipleship

Our readings this week lead us to contemplate Christ's self-sacrificing love. We are asked to follow him, the Wisdom of God incarnate.

The **First Reading** states bluntly that we have enough difficulty grasping the world around us, so how can we understand the mind of God? Only through the gift of Wisdom might we begin to do so.

The **Psalm** expresses confidence in the Lord. Despite the transience of life, may God give us 'wisdom of heart'.

Paul, in his letter to Philemon, appeals to him to welcome back a runaway slave. May he do this in a real spirit of Christian brotherhood. (**Second Reading**)

The **Gospel** gives us Jesus's teaching on true discipleship. This requires total commitment and will affect our nearest and dearest.

This week, may we consider our freedom as children of God, and not be enslaved by our desires.

We continue to pray for the peace of the world, and for all who suffer.



Opening Prayer

O God, by whom we are redeemed and receive adoption,
look graciously upon your beloved sons and daughters,
that those who believe in Christ
may receive true freedom
and an everlasting inheritance.

First Reading Wisdom 9: 13–18

Which of us can know the intentions of God?
Who can divine the will of the Lord?
The reasonings of mortals are unsure
and our intentions unstable;
for a perishable body presses down the soul,
and this tent of clay weighs down the teeming mind.
It is hard enough for us to work out what is on earth,
laborious to know what lies within our reach;
who, then, can discover what is in the heavens?
As for your intention, who could have learnt it, had you not
granted Wisdom and sent your holy spirit from above?
Thus have the paths of those on earth been straightened
and mortals been taught what pleases you,
and saved, by Wisdom.

As I settle to pray, I remind myself that I am receiving God's word;
that he speaks to me today through this text.

When I am ready, I read it slowly and reverently a couple of times.
I pause when a word or phrase strikes me.

How do I react to these words? Can I identify with the notion of our
bodies sometimes burdening us, and of our minds being limited?
Does this lead to despondency, acceptance, humility ...?

How do I respond to this? How do I feel?

And yet God *does* reveal himself. How am I aware of this?

What does this lead to?

To trust ... to the belief that God does work within me ... or ...?

God gives us the gift of Wisdom. How do I understand Wisdom?

Is there a particular way that I recognise it? – perhaps in Scripture, in
silence, in nature, through others ...?

I spend time before the mystery of my God.

I may ask for greater trust and belief that God does work within me, in
ways beyond my knowledge. May he 'straighten my path.'

I end my time of prayer with a 'Glory be ...'

Gospel Luke 14: 25–33

Great crowds accompanied Jesus on his way and he turned and
spoke to them.

'If anyone comes to me without hating their father, mother, wife,
children, brothers, sisters, yes and their own life too, they cannot be
my disciple. Anyone who does not carry their cross and come after
me cannot be my disciple.

'And indeed, which of you here intending to build a tower,
would not first sit down and work out the cost to see if you had
enough to complete it? Otherwise, if you had laid the foundation
and then found yourself unable to finish the work, the onlookers
would all start making fun of you, saying, "Here is someone who
started to build and was unable to finish." Or again, what king
marching to war against another king would not first sit down and
consider whether with ten thousand he could stand up to the other
who advanced against him with twenty thousand? If not, then while
the other king was still a long way off, he would send envoys to sue
for peace. So in the same way, none of you can be my disciple
unless you give up all your possessions.'

I come to my place of prayer and take the time to relax, to breathe gently;
aware of being in God's presence. I ask for God's Spirit to pray within me
and give me the courage to enter into this Gospel.

Jesus is spelling out the cost of discipleship. How do I receive his words?

Do they discourage me, or can I think of occasions when his grace has
carried me through tough times?

Or perhaps I recall situations when he has sent others to give me support?

I speak to him, maybe asking him to fill me with his love, so that I can
respond. What do I feel is his response?

I consider that the Lord calls me every day.

What is my great passion in life?

How do the two parables throw light on my commitments?

I remind myself that Jesus invites me to follow him and wishes me to be
fully aware of the radical demands of discipleship. I spend time asking him
to show me the way, in freedom of heart.

I end my prayer thanking the Lord for showing his great love by taking the
way of the cross for me.