

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

This is the Lord; we have waited for him; let us be glad and rejoice in his salvation.

First Reading

In the Lord's own house shall I dwell.

Psalms

I can do all things through him who strengthens me.

First Reading

Father, help us seek the values
that will bring us lasting joy in this changing world.
In our desire for what you promise,
make us new in mind and heart.

Old Opening Prayer

This week's texts if you want to reflect further:

Isaiah 25: 6–10 Ps. 23 (22); Philipians 4: 12–14, 19–20; Matt 22: 1–14



'Invite all people to the wedding feast!'

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PREGO LEAFLET

**Twenty-Eighth Sunday
in Ordinary Time
Year A, 11th October 2026**

**'Those who seek the Lord
lack no blessing'**

Today we're shown a foretaste of salvation and how God desires the inclusion of everyone.

In the **Gospel**, the parable of the Wedding Banquet shows God's eagerness to offer salvation to all, yet how easily all kinds of reasons can get in the way of our response.

The prophet Isaiah (**First Reading**) affirms that the enemies of humanity – death and despair – will be overcome. The Lord will provide an abundant banquet for all, of every nation. It is a scene echoed in the **Psalms**, which shows a shepherd overcoming death and preparing a banquet for his flock.

St Paul intimately knows Christ, the Good Shepherd of the Psalm and, though writing from a Roman prison, he wants for nothing (**Second Reading**). His secret is that his consolation rests not with external circumstances but with Christ. Through Christ's strength and presence, Paul can live with much or little and endure any hardship or persecution.

This week, let's pray that we feel ever more strongly the presence of Christ and, by doing all things through his strength, we might willingly share the troubles of others.



Opening Prayer

May your grace, O Lord, we pray,
at all times go before us and follow after
and make us always determined to carry out good works.

First Reading Philippians 4: 12–14, 19–20

Brothers and Sisters: I know how to be brought low, and I know how to abound. In any and every circumstance, I have learned the secret of facing plenty and hunger, abundance and need. I can do all things through him who strengthens me. Yet it was kind of you to share my trouble. And my God will supply every need of yours according to his riches in glory in Christ Jesus. To our God and Father be glory for ever and ever. Amen.

I begin this time of prayer by becoming still. However I am coming to prayer today, and whatever I am carrying with me, I ask for a sense of God's presence. I let my breath settle, my body calm, and my mind become still. I take my time.

I read the passage from St Paul. He writes from prison. If I am feeling trapped by some situation at present, I read the passage imagining myself sitting next to Paul.

He is telling me about his secret to any and every situation. How well do I cope with what life throws at me? Perhaps I can recall times of great difficulty in my life. I pause to ponder whatever is coming to mind.

As I think back to times of trouble, I might also be remembering people who were there for me, showing me kindness and sharing my burden. I think of them now with deep gratitude.

Maybe I can recall occasions when all was very well indeed. Again, I stop to ponder. Throughout both bad and good times, do I have a sense that God was with me, strengthening me? How did I feel God's strength in those times? Do I feel it now?

I think of life now, and of the future. How is God supplying me? What do I require from the abundance of his riches?

Simply, yet with great trust, I ask for what I may need for the days and weeks ahead.

When ready, I end with St Paul's words of praise:
To our God and Father be glory for ever and ever. Amen.

Gospel Matthew 22: 1–14

Jesus again spoke to the chief priests and the elders of the people, in parables, saying, 'The kingdom of heaven may be compared to a king who gave a wedding feast for his son, and sent his servants to call those who were invited to the wedding feast, but they would not come. Again he sent other servants, saying, "Tell those who are invited, 'See, I have prepared my dinner, my oxen and my fat calves have been slaughtered, and everything is ready. Come to the wedding feast.'" But they paid no attention and went off, one to his farm, another to his business, while the rest seized his servants, treated them shamefully, and killed them. The king was angry, and he sent his troops and destroyed those murderers and burned their city. Then he said to his servants, "The wedding feast is ready, but those invited were not worthy. Go therefore to the main roads and invite to the wedding feast as many as you find." And those servants went out into the roads and gathered all whom they found, both bad and good. So the wedding hall was filled with guests.

'But when the king came in to look at the guests, he saw there a man who had no wedding garment. And he said to him, "Friend, how did you get in here without a wedding garment?" And he was speechless. Then the king said to the attendants, "Bind him hand and foot and cast him into the outer darkness. In that place there will be weeping and gnashing of teeth." For many are called, but few are chosen.'

I prepare myself by entering stillness in the usual way. Then I read the lines of this famous parable. As I read, I ask myself: how am I feeling? What is resonating with me? What is challenging me?

What does the person of the king tell me about God, who continues to reach out to humanity, who does not give up on us ... on me?

God's invitation is an act of pure generosity. It is unmerited and truly universal. Do I also feel it personally? What does it feel like?

Which response is being required of me?

The King reacts to the guest without a wedding garment. Exclusion seems to be related to grace and mercy. I read the gospel again and ponder... Do I live by mercy, as I give it and receive it? Do I still feel I have to justify my own worth, relying on works, status and success to be included? What clothes am I wearing? Am I wearing the same disposition as my host?

I sit for a while, with the God of the marginalised, the God who chooses according to God's own generosity, the God who chooses everyone!

I speak from the heart and then end with, '*Glory be ...*'