

ENTRANCE ANTIPHON

Dn 3: 31, 29, 30, 43, 42

**All that you have done to us, O Lord,
you have done with true judgement,
for we have sinned against you
and not obeyed your commandments.
But give glory to your name
and deal with us according to the bounty of your mercy.**

COLLECT

O God, who manifest your almighty power
above all by pardoning and showing mercy,
bestow, we pray, your grace abundantly upon us
and make those hastening to attain your promises
heirs to the treasures of heaven.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the
Holy Spirit,
God, for ever and ever.
Amen.

FIRST READING

A reading from the Prophet Ezekiel. Ezekiel 18:25-28

Thus says the Lord: 'You say, "The way of the Lord is not just." Hear now, O house of Israel: Is my way not just? Is it not your ways that are not just? When a righteous person turns away from his righteousness and does injustice, he shall die for it; for the injustice that he has done he shall die. Again, when a wicked person turns away from the wickedness he has committed and does what is just and right, he shall save his life. Because he considered and turned away from all the transgressions that he had committed, he shall surely live; he shall not die.'

The word of the Lord.
Thanks be to God.

PSALM

Psalm 25(24):4-5b. 6-7. 8-9. R.6a

R. Remember your compassion, O LORD.

O LORD, make me know your ways.
Teach me your paths.
Guide me in your truth, and teach me;
for you are the God of my salvation.

Remember your compassion, O LORD,
and your merciful love, for they are from of old.
Do not remember the sins of my youth,
nor my transgressions.
In your merciful love remember me,
because of your goodness, O LORD.

Good and upright is the LORD;
therefore he shows the way to sinners.
He guides the humble in right judgement;
to the humble he teaches his way.

SECOND READING

A reading from the Letter of Saint Paul to the Philippians. Philippians 2:1-11

For shorter form read between []

[Brothers and sisters: If there is any encouragement in Christ, any comfort from love, any participation in the Spirit, any affection and sympathy; complete my joy by being of the same mind, having the same love, being in full accord and of one mind. Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves. Let each of you look not only to his own interests, but also to the interests of others. Have this mind among yourselves, which is yours in Christ Jesus], who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, by taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself

by becoming obedient to the point of death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

The word of the Lord.

Thanks be to God.**ACCLAMATION BEFORE THE GOSPEL****Alleluia, alleluia.**

John 10:27

**My sheep hear my voice, says the Lord,
and I know them, and they follow me.
Alleluia.**

GOSPEL

Matthew 21:28-32

The Lord be with you.

And with your spirit.

A reading from the holy Gospel according to Matthew.

Glory to you, O Lord.

At that time: Jesus said to the chief priests and the elders of the people, 'What do you think? A man had two sons. And he went to the first and said, "Son, go and work in the vineyard today." And he answered, "I will not", but afterward he changed his mind and went. And he went to the other son and said the same. And he answered, "I go, sir", but did not go. Which of the two did the will of his father?' They said, 'The first.' Jesus said to them, 'Truly, I say to you, the tax collectors and the prostitutes go into the kingdom of God before you. For John came to you in the way of righteousness, and you did not believe him, but the tax collectors and the prostitutes believed him. And even when you saw it, you did not afterwards change your minds and believe him.'

R.

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.**R.****PRAYER OVER THE OFFERINGS**

Grant us, O merciful God,
that this our offering may find acceptance with you
and that through it the wellspring of all blessing
may be laid open before us.

R.

Through Christ our Lord.

Amen.**COMMUNION ANTIPHON**

1 Jn 3: 16

**By this we came to know the love of God:
that Christ laid down his life for us;
so we ought to lay down our lives for one another.**

PRAYER AFTER COMMUNION

May this heavenly mystery, O Lord,
restore us in mind and body,
that we may be coheirs in glory with Christ,
to whose suffering we are united
whenever we proclaim his Death.
Who lives and reigns for ever and ever.
Amen.

Our Faith on Sunday

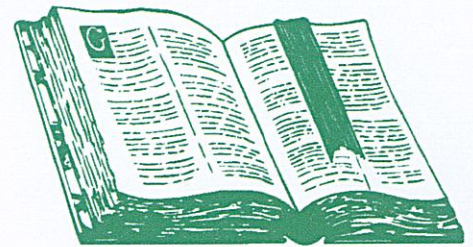
GOSPEL REFLECTION



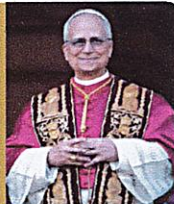
In Jewish society at the time of Jesus it would have been hard to find two greater extremes than on the one side the chief priests and the elders and on the other side tax collectors and prostitutes. Objectively speaking they could be

classified as “good people” and “bad people”. But once again in the gospel reading of this Sunday, Jesus shows us that he is not interested in how people are judged by human standards. What John the Baptism offered was a chance to admit to being a sinner and the decision to choose the path of righteousness. The problem with the chief priests and the elders was that they considered themselves to be already righteous and so they had no need of repentance. They are fixed in their ideas and in their behaviour and so are not open to something new that is being offered. This “something new” is exactly what Jesus came on earth to offer us. In the Gospel of Mark Jesus begins his preaching ministry with the words:

“Repent and believe in the good news” (Mk. 1,15). In the parable of the two sons requested by their father to work in the vineyard Jesus does not take into account the wrongdoing of the son who said he would not go to work. That is all forgotten, cancelled out by the fact that he did go to work. Similarly, those who are tax collectors and sinners who change their way of living will enter the kingdom of God, but those who consider themselves to be righteous but do not act accordingly will remain outside. In the eyes of Jesus actions really do speak louder than words.



POPE LEO XIV THE HOLY SEE APOSTOLIC EXHORTATIONS



IDEOLOGICAL PREJUDICES

13. Looking beyond the data — which is sometimes “interpreted” to convince us that the situation of the poor is not so serious — the overall reality is quite evident: “Some economic rules have proved effective for growth, but not for integral human development. Wealth has increased, but together with inequality, with the result that ‘new forms of poverty are emerging.’ The claim that the modern world has reduced poverty is made by measuring poverty with criteria from the past that do not correspond to present-day realities. In other times, for example, lack of access to electric energy was not considered a sign of poverty, nor was it a source of hardship. Poverty must always be understood and gauged in the context of the actual opportunities available in each concrete historical period.”¹⁰ Looking beyond specific situations and contexts, however, a 1984 document of the European Community declared that “the poor” shall be taken to mean persons, families and groups of persons whose resources (material, cultural and social) are so limited as to exclude them from the minimum acceptable way of life in the Member States in which they live.”¹¹ Yet if we acknowledge that all human beings have the same dignity, independent of their place of birth, the immense differences existing between countries and regions must not be ignored.

10. Ibid., 21: AAS 112 (2020), 976.

11. Council of the European Communities, Decision (85/8/EEC) on Specific Community Action to Combat Poverty (19 December 1984), Art. 1(2): Official Journal of the European Communities, No. L 2/24.112 (2020), 977.

A writing of St. Vincent de Paul

Since Christ willed to be born poor, he chose for himself disciples who were poor. He made himself the servant of the poor and shared their poverty. He went so far as to say that he would consider every deed which either helps or harms the poor as done for or against himself. Since God surely loves the poor, he also loves those who love the poor. For when one person holds another dear, he also includes in his affection anyone who loves or serves the one he loves. That is why we hope that God will love us for the sake of the poor. So when we visit the poor and needy, we try to understand the poor and weak. We sympathise with them so fully that we can echo Paul’s words: I have become all things to all men. Therefore, we must try to be stirred by our neighbours’ worries and distress. We must beg God to pour into our hearts sentiments of pity and compassion and to fill them again and again with these dispositions.

