

**ENTRANCE ANTIPHON**

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.

**GLORIA**

Glory to God in the highest,  
and on earth peace to people of good will.

We praise you,  
we bless you,  
we adore you,  
we glorify you,  
we give you thanks for your great glory,  
Lord God, heavenly King,  
O God, almighty Father.

Lord Jesus Christ, Only Begotten Son,  
Lord God, Lamb of God, Son of the Father,  
you take away the sins of the world,  
have mercy on us;  
you take away the sins of the world,  
receive our prayer;  
you are seated at the right hand of the Father,  
have mercy on us.

For you alone are the Holy One,  
you alone are the Lord,  
you alone are the Most High, Jesus Christ,  
with the Holy Spirit,  
in the glory of God the Father.  
Amen.

**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,  
one God, for ever and ever.  
Amen.

**FIRST READING** Ezekiel 18:25-28

A reading from the prophet Ezekiel.

The word of the Lord was addressed to me  
as follows: "You object, 'What the Lord does  
is unjust.' Listen, you House of Israel: is  
what I do unjust? Is it not what you do that  
is unjust? When the upright man renounces  
his integrity to commit sin and dies because  
of this, he dies because of the evil that he  
himself has committed. When the sinner  
renounces sin to become law-abiding and  
honest, he deserves to live. He has chosen  
to renounce all his previous sins; he shall  
certainly live; he shall not die."

The word of the Lord.  
Thanks be to God.

**PSALM** Psalm 24

Response:  
Remember your mercy, Lord.

- Lord, make me know your ways.  
Lord, teach me your paths.  
Make me walk in your truth, and teach me:  
for you are God my saviour. (R.)

- Remember your mercy, Lord,  
and the love you have shown from of old.  
Do not remember the sins of my youth.  
In your love remember me,  
because of your goodness, O Lord. (R.)
- The Lord is good and upright.  
He shows the path to those who stray,  
he guides the humble in the right path,  
he teaches his way to the poor. (R.)

**SECOND READING** Philippians 2:1-11

(For shorter form, read between > <)

A reading from the letter of St Paul to the  
Philippians.

>If our life in Christ means anything to you,  
if love can persuade at all, or the Spirit that  
we have in common, or any tenderness and  
sympathy, then be united in your convictions  
and united in your love, with a common  
purpose and a common mind. That is the  
one thing which would make me completely  
happy. There must be no competition among  
you, no conceit; but everybody is to be self-  
effacing. Always consider the other person  
to be better than yourself, so that nobody  
thinks of his own interests first but everybody  
thinks of other people's interests instead. In  
your minds you must be the same as Christ  
Jesus:<

His state was divine,  
yet he did not cling  
to his equality with God  
but emptied himself  
to assume the condition of a slave,  
and became as men are;  
and being as all men are,  
he was humbler yet,  
even to accepting death,  
death on a cross.  
But God raised him high  
and gave him the name  
which is above all other names  
so that all beings  
in the heavens, on earth and in the  
underworld,  
should bend the knee at the name of Jesus  
and that every tongue should acclaim  
Jesus Christ as Lord,  
to the glory of God the Father.

>The word of the Lord.<  
Thanks be to God.

**GOSPEL ACCLAMATION**

Alleluia, alleluia!  
If anyone loves me he will keep my word,  
and my Father will love him,  
and we shall come to him.  
Alleluia!

**GOSPEL** Matthew 21:28-32

A reading from the holy Gospel according to  
Matthew.

Jesus said to the chief priests and the elders  
of the people, "What is your opinion? A man  
had two sons. He went and said to the first,  
'My boy, you go and work in the vineyard  
today.' He answered, 'I will not go', but  
afterwards thought better of it and went. The  
man then went and said the same thing to  
the second who answered, 'Certainly, sir', but  
did not go. Which of the two did the father's  
will?" "The first" they said. Jesus said to  
them, "I tell you solemnly, tax collectors  
and prostitutes are making their way into

the kingdom of God before you. For John  
came to you, a pattern of true righteousness,  
but you did not believe him, and yet the tax  
collectors and prostitutes did. Even after  
seeing that, you refused to think better of it  
and believe in him."

The Gospel of the Lord.  
Praise to you, Lord Jesus Christ.

**PROFESSION OF FAITH**

I believe in one God,  
the Father almighty,  
maker of heaven and earth,  
of all things visible and invisible.

I believe in one Lord Jesus Christ,  
the Only Begotten Son of God,  
born of the Father before all ages.  
God from God, Light from Light,  
true God from true God,  
begotten, not made, consubstantial with  
the Father;  
through him all things were made.  
For us men and for our salvation  
he came down from heaven,  
(all bow during the next three lines)  
and by the Holy Spirit was incarnate of the  
Virgin Mary,  
and became man.

For our sake he was crucified under  
Pontius Pilate,  
he suffered death and was buried,  
and rose again on the third day  
in accordance with the Scriptures.  
He ascended into heaven  
and is seated at the right hand of the Father.  
He will come again in glory  
to judge the living and the dead  
and his kingdom will have no end.

I believe in the Holy Spirit, the Lord,  
the giver of life,  
who proceeds from the Father and the Son,  
who with the Father and the Son is adored  
and glorified,  
who has spoken through the prophets.

I believe in one, holy, catholic and  
apostolic Church.  
I confess one Baptism for the forgiveness  
of sins  
and I look forward to the resurrection of the  
dead  
and the life of the world to come. Amen.

**PRAYER OVER THE OFFERINGS**

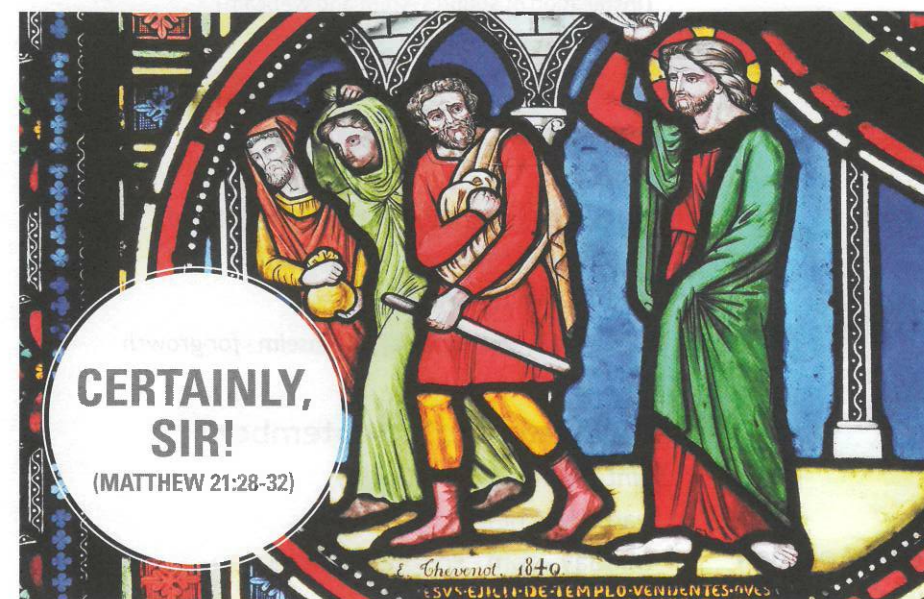
Grant us, O merciful God,  
that this our offering may find acceptance  
with you  
and that through it the wellspring of all  
blessing  
may be laid open before us.  
Through Christ our Lord.  
Amen.

**COMMUNION ANTIPHON**

Remember your word to your servant,  
O Lord,  
by which you have given me hope.  
This is my comfort when I am brought low.

**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.

**THE WORD**

Christ driving the merchants from the Temple: stained glass window from Saint Germain l'Auxerrois church in Paris, France.

Jesus has arrived in Jerusalem with his disciples. He has caused a scene by driving out the merchants from the precincts of the Temple, and the chief priests and elders of the people have questioned his authority to act in this way.

Jesus does not answer their demand, but challenges them about the origin of the teaching of John the Baptist, whether it was human or divine. They cannot admit that John is a prophet, as they are allied with the Romans and with Herod Antipas, who regard the Baptist as a possible focal point for a popular rebellion: if they declare that his teaching is simply human doctrine, then they risk antagonising the people, who hold John in high esteem.

Sensing themselves caught out whatever answer they might give, they play the political card and avoid committing themselves. Jesus then refuses to reply to their question, but tells them the parable about the two sons and their reaction to the instruction of their father. By implication, the religious authorities are identified with the second son, who outwardly assents to his father's desire – "Certainly, sir" – but fails to carry it out. In this way, they prove themselves less than members of the most despised groups in the land, tax collectors and prostitutes, both of whom, in different ways, collaborate with the Roman occupiers of the country. Not even the positive reception of John's message on the part of these groups caused the authorities to listen to what he had to say and to amend their ways of thinking and living. ■

**REFLECT**

One of the ways in which we can fail to appreciate the meaning of the Gospels is to regard them simply as historical documents, relating the story of Jesus, and, among other things, his teaching and his conflict with the religious authorities of his day. This can, in a way, be quite comforting, as we can tell ourselves that, like the Hebrew prophets, we are looking at a past situation which has little to do with us. But even with the Gospel versions which have come down to us, it is not so simple. The

arguments which we find in Matthew's account, especially the passages where Jesus condemns in unambiguous, and untypical, language the scribes and the Pharisees, reflect more the situation of Matthew's later community versus the synagogue and its contemporary leaders, than disputes which Jesus might have had with the authorities of his time, especially the chief priests and the elders.

The Gospels are part of the word of God: in this way, they have a permanent and

**LEARN**

John the Baptist's preaching attracted the attention of tax collectors and soldiers, both groups essential to the maintaining of Roman rule.

It was more likely for this reason that John was eventually imprisoned and executed.

The teachings of the Gospel are valid for each generation: we should read and apply them in the light of our own situation and experience.

**SAY**

Lord, teach me your ways,  
Lord show me your paths.  
(Psalm 25:4)

**DO**

Listen to politicians avoiding answering questions directly. Reflect on what it would mean if they (and we) committed ourselves to a more honest approach in speaking.



contemporary message for the disciples of Jesus in each generation. One danger that the prophets, including John the Baptist, saw was that organised religion can become a substitute for a true commitment to the covenant relationship between God and God's people. It can encourage a complacent attitude, where the responsibility of living up to the calling to be the people of God can be forgotten: where positions of authority can become instruments of power. ■