

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.

First reading

Ezekiel 18:25-28

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.'

Responsorial Psalm

Psalm 24:4-9

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.**

In you I hope all day long
because of your goodness, O Lord.
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. **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

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.

Gospel Acclamation

Jn14:23

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

Jesus said to the chief priests and 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.'

Communion Antiphon

Cf. Ps 118: 49-50

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

Sunday 11.15am Mass		
Entrance Hymn	576	Praise my soul the king of heaven
Offertory	604	Seek ye first
Communion	choir	<i>The Lord's my shepherd (Chris Townend version)</i>
Marian antiphon	597	Salve, Regina
Recessional	497	Now thank we all our God

Sunday Bulletin

1st October 2017

• 26th Sunday in Ordinary Time •

Year A



St. Mary's Cathedral

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Meditation

The prophets Jeremiah and Ezekiel introduced a new insight. It is not only the nation as a whole that must make moral choices and suffer their consequences. Every person must decide to obey or disobey the word of God spoken in the Law and the prophets; and every person must take the consequences. In that sense, judgement belongs to the one who makes the choice, not to the God who accepts it. We are fair or unfair to ourselves.

Both prophet and evangelist remind us that no choice is definitive except the final one. The son may say one thing now and do another later. In fact, most of us have played both the first son and the second: we have made commitments we have not kept and kept commitments we had not made. Our lives are always in the making through the process of decision. Yet we shape ourselves gradually into one consistent pattern of obedience or disobedience by the choices we make.

The gospel, echoing many an Old Testament passage, suggests that it is not we alone who are affected by the outcome. In the parable, the man is father to both sons. In the story of Jesus, God is parent to the



chief priests and elders as well as to the tax collectors and prostitutes. He sends the word of salvation to them both. We can imagine the father standing at his door awaiting the return of both sons he sent to the vineyard. And only one appears.

Whatever our past choices, today's message is clear: now is always the time to repent and believe. No one is so urgent about our decision as the God who has given us both the choice and the power to make it in Christ Jesus. "Do I indeed derive any pleasure from the death of the wicked? Do I not rather rejoice when he turns from his evil way that he may live?" (Ezk 18:23).

Vienna International Religious Centre



