

**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**

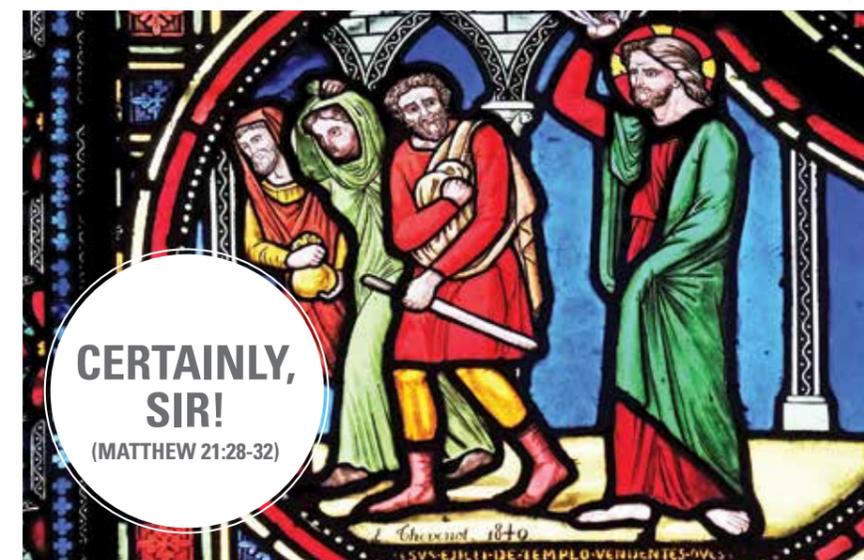
Grant us, O merciful God,  
that this our offering may find acceptance  
with you  
and that through it the wellspring of all  
blessing  
may be laid open before us.  
Through Christ our Lord.  
Amen.

**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. ■



Please note: There will be no access to the hall, the lift or to the toilets.

**Please do not visit the church:** if you are unwell, have a temperature, are showing other coronavirus symptoms or have other vulnerable health concerns.

**When making a visit:**

- Sanitise hands on entry using the new automatic hand sanitisers.
- The wearing of masks at all times is required.
- You may be marshalled, as necessary.
- Sit or kneel only in places marked with a green tick ✓  
(Two people of the same household may sit together)
- There will be no votive candles.
- Please do not talk in the church.

**ST PETER'S SCHOOL** Parents, especially those of Year 6 children, are advised of the following information regarding the Open Evening previously advertised for the school:

The school will not be holding an Open Evening on 24 September in the manner it has in previous years due to the current Government Guidance.

Any parents interested in applying for St Peter's School for Year 7 for September 2021 should continue to check our website and very soon there will be a virtual tour of the school, presentations from staff and the Headteacher together with information on applying for the school.

If any parents wish to discuss any matter regarding Admission to the school in the first instance they are welcome to email [admissions@st-peters.bournemouth.sch.uk](mailto:admissions@st-peters.bournemouth.sch.uk) or telephone (01202) 421141 extension 2298.

**FACE MASKS** Some new face masks made by Fr Andrew are available – see the 'Face masks' page of the parish website.

**FINANCE** A 'Thank you' to those who are using the 'Donate' button on the website. The 'Donate' button has the facility of adding a reference and also the option to Gift Aid any donation. Any donation with no specific reference will be treated as ordinary offertory. The parish's bank details are set out below for those who may wish to take out a standing order or make a bank transfer.

Bank:	Lloyds	Account Name:	PRCDTR Bournemouth Our Lady Immaculate
Sort Code:	30-93-04	Account Number:	00875075

**Liturgical Calendar:**

To request mass intentions please email or phone the Parish Office or leave an envelope at the church.

Sunday 27 <sup>th</sup> September	26 <sup>th</sup> Sunday of the Year	People of the Parish
Monday 28 <sup>th</sup>	of 26 <sup>th</sup> Week	-
Tuesday 29 <sup>th</sup>	St Michael & Archangels	Pat Wright RIP
Wednesday 30 <sup>th</sup>	St Jerome	Barry O'Shea
Thursday 1 <sup>st</sup> October	St Teresa of the Child Jesus	Barbara Spence
Friday 2 <sup>nd</sup>	The Guardian Angels	Mark Taylor RIP
Saturday 3 <sup>rd</sup>	of 26 <sup>th</sup> Week	-
Sunday 4 <sup>th</sup>	27 <sup>th</sup> Sunday of the Year	People of the Parish

**Prayer Corner:** Please remember all the sick and housebound of our parish especially: Patricia Kowalewska, Win Sheridan, Patricia Plumb, Kathleen Wood, Peter Henry, Phillip Rockford, Germain McAulay, and Geoffrey Dixon.