



REMAIN IN CHRIST



by Anthony G. Roman

Today's Gospel talks about several characters representing real-life personas in the time of Jesus who are relatable in our time.

The servants whom the tenants maltreat are believed to be the prophets sent by God who is the kind owner of the vineyard. The vineyard itself represents God's chosen people, Israel, while the tenants are people—the Pharisees and authority figures included—indifferent to and even spiteful of God's message of salvation.

The son, who is later sent and meets the same tragic fate as the faithful servants before him, is Jesus. In our lifetime, it is not uncommon for people to experience hate and bashing for sticking up for what Jesus and his Church represent.

Scholars say this parable also foretells the kind of death that Jesus himself will face.

Explaining the story, also known as the Parable of the Tenants, Jesus quotes Scripture in saying that the stone rejected

by the builders has become the chief cornerstone (Ps 118:22).

He who will suffer an ignominious death on the cross will become the foundation of Christian life. Paul, the apostle to the Gentiles, tells the Ephesians that they are no longer "strangers and sojourners," but "fellow citizens with the holy ones and members of the household of God, built upon the foundation of the apostles and prophets, with Christ Jesus himself as the capstone" (Eph 2:19-20).

The Lord's death on the cross, and later his resurrection, confirms that Christ is the repository of all truth, the source and sustenance of our life, and our sure way to the Father.

In *Redemptoris Missio* (1990), Pope John Paul II said that through Christ, the disciples were able to preach the person of our Lord as the actual presence of God's Kingdom. The apostle Paul was able to "preach the kingdom of God" and teach "about the Lord Jesus Christ" (Acts 28:31). The first Christians also proclaimed

"the kingdom of Christ and of God" (Eph 5:5; cf Rv 11:15; 12:10), or "the kingdom of our Lord and Savior Jesus Christ" (2 Pt 1:11).

John Paul II's teaching on Christ mentioned the establishment of God's Kingdom through the Lord's passion, death, and resurrection. "During his earthly life," said the Pope, "Jesus was the Prophet of the kingdom; after his passion, resurrection and ascension into heaven he shares in God's power and in his dominion over the world" (cf Mt 28:18; Acts 2:36; Eph 1:18-21).

Those who remain stubborn in rejecting the Lord will find the same cornerstone as a stumbling block and a threat to their "safe" journey through life.

Today, we are called yet again to remain in Christ, the cornerstone, so that his promise to remain in us finds fulfillment (Jn 15:4). John Paul II urged us to "welcome Christ and accept his power." As the cornerstone of Christian life, the Lord "alone" truly knows who man is and "what is in man." For this reason, the Pope said, "Do not be afraid. Open wide the doors for Christ." We must be open "to his saving power."

In his 1978 inaugural speech as Supreme Pontiff of the Roman Catholic Church, John Paul II urged the faithful, "Let Christ, the cornerstone, speak to man." He alone knows "what is within man, and what is in the depths of his mind and heart... He alone has the words of eternal life." Apart from him, we lose our life's essential support, our framework, and our cornerstone.

THE INTRODUCTORY RITES

Entrance Antiphon

(Cf. Ps 31 [30]: 2, 5)

(*Recited when there is no opening song.*)

The designs of his Heart are from age to age, to rescue their souls from death and to keep them alive in famine.

Greeting

(*The sign of the cross is made here.*)

P—The Lord be with you.

All—And with your spirit.

Introduction

(*These [or similar words] may be used to address the assembly.*)

P—The Parable of the Tenants is a thinly-disguised allusion to what happens to Jesus in his passion and death. Jesus is the son rejected and killed outside the vineyard due to the jealousy and evil intent of the religious leaders. But in his resurrection, Jesus would become the “keystone of the structure” of the new Israel, the new People of God entrusted with the vineyard, that is, with the things of God.

Penitential Rite

P—Brethren (brothers and sisters), let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries. (*Pause*)

P—You were sent to heal the contrite of heart: Lord, have mercy.

All—Lord, have mercy.

P—You came to call sinners: Christ, have mercy.

All—Christ, have mercy.

P—You are seated at the right hand of the Father to intercede for us: Lord, have mercy.

All—Lord, have mercy.

P—May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.

All—Amen.

Collect

P—Let us pray. (*Pause*)

Clothe us, Lord God, with the virtues of the Heart of your Son and set us aflame with his love, that, conformed to his image, we may merit a share in eternal redemption.

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.

All—Amen.

THE LITURGY OF THE WORD



Reading

(Gen 37:3–4, 12–13a, 17b–28a) (*Sit*)

Because of envy, Joseph's brothers plan to kill him, and later they sell him as a slave. Eventually, under God's guidance, he will become vizier of Egypt and will save his brothers from famine. Like Jesus in the Gospel, Joseph is the "rejected one" who repays evil with good.

A reading from the Book of Genesis

ISRAEL LOVED Joseph best of all his sons, for he was the child of his old age; and he had made him a long tunic. When his brothers saw that their father loved him best of all his sons, they hated him so much that they would not even greet him.

One day, when his brothers had gone to pasture their father's flocks at Shechem, Israel said to Joseph, “Your brothers, you know, are tending our flocks at Shechem. Get ready; I will send you to them.”

So Joseph went after his brothers and caught up with them in Dothan. They noticed him from a distance, and before he came up to them, they plotted to kill him. They said to one another: “Here comes that master dreamer! Come on, let us kill him and throw him into one of the cisterns here; we could say that a wild beast devoured him. We shall then see what comes of his dreams.”

When Reuben heard this, he tried to save him from their hands, saying, “We must not take his life. Instead of shedding blood,” he continued, “just throw him into that cistern there in the desert; but do not kill him outright.”

His purpose was to rescue him from their hands and

return him to his father. So when Joseph came up to them, they stripped him of the long tunic he had on; then they took him and threw him into the cistern, which was empty and dry.

They then sat down to their meal. Looking up, they saw a caravan of Ishmaelites coming from Gilead, their camels laden with gum, balm and resin to be taken down to Egypt. Judah said to his brothers: “What is to be gained by killing our brother and concealing his blood? Rather, let us sell him to these Ishmaelites, instead of doing away with him ourselves. After all, he is our brother, our own flesh.” His brothers agreed. They sold Joseph to the Ishmaelites for twenty pieces of silver.

—The word of the Lord.

All—Thanks be to God.

Responsorial Psalm (Ps 105)

R—Remember the marvels the Lord has done.

1. When the LORD called down a famine on the land/ and ruined the crop that sustained them,/ He sent a man before them,/ Joseph, sold as a slave. (**R**)

2. They had weighed him down with fetters,/ and he was bound with chains,/ Till his prediction came to pass/ and the word of the LORD proved him true. (**R**)

3. The king sent and released him,/ the ruler of the peoples set him free./ He made him lord of his house/ and ruler of all his possessions. (**R**)

Verse before the Gospel

(Jn 3:16) (*Stand*)

All—God so loved the world that he gave his only-begotten Son; so that everyone who believes in him might have eternal life.

Gospel (Mt 21:33–43, 45–46)

P—A reading from the holy Gospel according to Matthew.

All—Glory to you, O Lord.

JESUS SAID to the chief priests and the elders of the people: “Hear another parable. There was a landowner who planted a

vineyard, put a hedge around it, dug a wine press in it, and built a tower. Then he leased it to tenants and went on a journey. When vintage time drew near, he sent his servants to the tenants to obtain his produce. But the tenants seized the servants and one they beat, another they killed, and a third they stoned. Again he sent other servants, more numerous than the first ones, but they treated them in the same way. Finally, he sent his son to them, thinking, 'They will respect my son.' But when the tenants saw the son, they said to one another, 'This is the heir. Come, let us kill him and acquire his inheritance.' They seized him, threw him out of the vineyard, and killed him. What will the owner of the vineyard do to those tenants when he comes?" They answered him, "He will put those wretched men to a wretched death and lease his vineyard to other tenants who will give him the produce at the proper times." Jesus said to them, "Did you never read in the Scriptures: *The stone that the builders rejected has become the cornerstone; by the Lord has this been done, and it is wonderful in our eyes?* Therefore, I say to you, the Kingdom of God will be taken away from you and given to a people that will produce its fruit." When the chief priests and the Pharisees heard his parables, they knew that he was speaking about them. And although they were attempting to arrest him, they feared the crowds, for they regarded him as a prophet.

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

Homily (Sit)

Prayer of the Faithful

P—The parable of the tenants reminds us that we are tenants working in the vineyard of the Lord who waits for us to render him the fruits that he desires. With confidence, we pray:

R—Lord, hear our prayer.

C—Grant that the rich and

the powerful may remember that they are simply tenants in the vineyard of the Lord, the true owner, to whom they must render an account. We pray: **(R)**

C—Grant that the patrimony of the country may not fall into the hands of the greedy and the violent who think everything is for their taking. We pray: **(R)**

C—Grant that the Church and her ministers to whom the vineyard is entrusted may give the Lord the produce at the proper time. We pray: **(R)**

C—Grant that, as the Lord's choice vines, we may give back to the Lord the fruits of righteousness, justice, and peace. We pray: **(R)**

C—Grant that we may forsake avarice and envy that lead to murder, corruption, and other forms of violence. We pray: **(R)**

C—Let us pray for the urgent concerns of our community and our personal intentions *(pause)*. We pray: **(R)**

P—Father, help us to take responsibility for the charge you have given us, to rely in your help, and to be flexible yet firm in making the right choices, that we may prove to be your faithful servants.

We ask this through Christ our Lord.

All—Amen.



Presentation of the Gifts

P—Pray, brethren...

All—May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of all his holy Church.

Prayer over the Offerings (Stand)

P—O God, Father of mercies, who, because of the great love with which you loved us, with untold goodness gave us your Only Begotten Son, grant, we pray, that, being perfectly united with him, we may offer you worthy homage.

Through Christ our Lord.
All—Amen.

Preface I of Lent

P—The Lord be with you.

All—And with your spirit.

P—Lift up your hearts.

All—We lift them up to the Lord.

P—Let us give thanks to the Lord our God.

All—It is right and just.

P—It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord.

For by your gracious gift each year your faithful await the sacred paschal feasts with the joy of minds made pure, so that, more eagerly intent on prayer and on the works of charity, and participating in the mysteries by which they have been reborn, they may be led to the fullness of grace that you bestow on your sons and daughters.

And so, with Angels and Archangels, with Thrones and Dominions, and with all the hosts and Powers of heaven, we sing the hymn of your glory as without end we acclaim:

All—Holy, Holy, Holy... (Kneel)

Acclamation (Stand)

All—We proclaim your Death, O Lord, and profess your Resurrection until you come again.



The Lord's Prayer

All—Our Father...

P—Deliver us...

All—For the kingdom, the power and the glory are yours now and for ever.

Invitation to Peace

Invitation to Communion (Kneel)

P—Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.

All—Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.

Communion Antiphon
(1 Jn 4: 10)

One of the soldiers opened his side with a lance, and at once there came forth blood and water.

Prayer after Communion
(Stand)

P—Let us pray. (Pause)

Made partakers in your Sacrament of charity, we humbly implore your mercy, Lord, that we may be conformed to Christ on earth and merit to be coheirs of his glory in heaven.

Who lives and reigns for ever and ever.

All—Amen.

THE CONCLUDING RITES

P—The Lord be with you.

All—And with your spirit.

Prayer over the People

P—Bow down for the blessing.
(Pause)

Grant your people, O Lord, we pray, health of mind and body, that by constancy in good deeds they may always merit the defense of your protection.

Through Christ our Lord.

All—Amen.

P—And may the blessing of almighty God, the Father, and the Son, (†) and the Holy Spirit, come down on you and remain with you for ever.

All—Amen.

Dismissal

P—Go and announce the Gospel of the Lord.

All—Thanks be to God.

**DO YOU WANT TO SUBSCRIBE TO
SAMBUHAY DIGITAL MISSALETTE?**

For inquiries and orders:



Sambuhay Missalette



Sambuhay@stpauls.ph



(02) 8895-9701

Prayer to the
SACRED HEART OF JESUS



Divine Jesus, you have said, “Ask, and you shall receive; seek, and you shall find; knock, and it shall be opened unto you,” behold me kneeling at your feet, filled with a lively faith and confidence in the promises dictated by your Sacred Heart and pronounced by your adorable lips. I come to ask this favor: *(Here, silently mention your petitions.)*

To whom can I turn if not to you whose Heart is the source of all graces and merits? Where should I seek if not in the treasure which contains all the riches of your kindness and mercy? Where should I knock if not at the door through which God gives himself to us and through which we go to God? I have recourse to you, Heart of Jesus. In you I find consolation when afflicted, protection when persecuted, strength when burdened with trials, and

light in doubt and darkness.

Dear Jesus, I firmly believe that you can grant me the grace I implore, even though it should require a miracle. You have only to will it, and my prayer will be granted. I admit that I am most unworthy of your favors, but this is not a reason for me to be discouraged. You are the God of mercy and you will not refuse a contrite heart. Cast upon me a look of mercy, I beg of you, and your kind Heart will find in my miseries and weaknesses a reason for granting my prayers.

O Sacred Heart, whatever may be your decision with regard to my request, I will never stop adoring, loving, praising, and serving you. My Jesus, be pleased to accept this my act of perfect resignation to the decrees of your adorable Heart which I sincerely desire may be fulfilled by me and by all your creatures forever.

Sacred Heart of Jesus, I know that there is but one thing impossible to you: to be without pity for those who are suffering or in distress. Look upon me, I beg of you, dear Jesus, and grant me the grace for which I humbly implore you through the Immaculate Heart of your most sorrowful Mother. You have entrusted me to her as her child, and her prayers are all-powerful with you. **Amen.**

TO SHOP ONLINE VISIT:
 **www.stpauls.ph**

Bibles • Religious books • The Youngster • Hălo • Sambuhay • Pandalas
• 365 Days with the Lord • Simbahay • Religious Articles
• Altar and Church Vestments