

to those on his right hand, “Come, you whom my Father has blessed, take for your heritage the kingdom prepared for you since the foundation of the world. For I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you made me welcome; naked and you clothed me, sick and you visited me, in prison and you came to see me.” Then the virtuous will say to him in reply, “Lord, when did we see you hungry and feed you; or thirsty and give you drink? When did we see you a stranger and make you welcome; naked and clothe you; sick or in prison and go to see you?” And the King will answer, “I tell you solemnly, in so far as you did this to one of the least of these brothers of mine, you did it to me.” Next he will say to those on his left hand, “Go away from me, with your curse upon you, to the eternal fire prepared for the devil and his angels. For I was hungry and you never gave me food; I was thirsty and you never gave me anything to drink; I was a stranger and you never made me welcome, naked and you never clothed me, sick and in prison and you never visited me.” Then it will be their turn to ask, “Lord, when did we see you hungry or thirsty, a stranger or naked, sick or in prison, and did not come to your help?” Then he will answer, “I tell you solemnly, in so far as you neglected to do this to one of the least of these, you neglected to do it to me.” And they will go away to eternal punishment, and the virtuous to eternal life.’

■ The Gospel of the Lord.

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STANDING BEFORE THE LORD NOW

The Gospel to conclude the Church’s year appropriately evokes the great judgement instituted by the Shepherd-King at the end of time. The Christian tradition, especially in art (Michelangelo’s painting in the Sistine Chapel) and music (*Dies Irae*), has often depicted the scene in terrifying literalness.

We may not today feel bound to such a literal understanding of imagery and motifs taken from the apocalyptic Jewish worldview of Jesus’ day. But we have to recognise that what the Gospel wishes to communicate with great seriousness is that the final outcome of one’s existence is irreversibly determined by the attitude and action one adopts in regard to fellow human beings here and now.

Nothing is said about correctness of faith, or the need to be free from, or to have obtained forgiveness for, all kinds of sin. The sole determinant is whether one has acted with care and compassion for people in various situations of need. Here the ‘greatest commandment of the law’—the twin love of God and of one’s neighbour (Matthew 22:36-40)—and the sense of Jesus as ‘Emmanuel’ (‘God with us’ [Matthew 1:23]) receives its most radical extension. The one who sits upon the throne as Judge, has so identified with even ‘the least’ of his ‘brothers and sisters’ that effective compassion shown or not shown to *them* has been shown or not shown to *him*.

There is no need to wait for the Son of Man to come in judgement; every time one encounters a fellow human being in need one already stands before the Judge and King.

Brendan Byrne, SJ

FIRST READING

Ezek 34:11-12, 15-17

A reading from the prophet Ezekiel

You, my flock, I judge between sheep and sheep.

The Lord says this: I am going to look after my flock myself and keep all of it in view. As a shepherd keeps all his flock in view when he stands up in the middle of his scattered sheep, so shall I keep my sheep in view. I shall rescue them from wherever they have been scattered during the mist and darkness. I myself will pasture my sheep, I myself will show them where to rest – it is the Lord who speaks. I shall look for the lost one, bring back the stray, bandage the wounded and make the weak strong. I shall watch over the fat and healthy. I shall be a true shepherd to them. As for you, my sheep, the Lord says this: I will judge between sheep and sheep, between rams and he-goats.

■ The word of the Lord.

RESPONSORIAL PSALM

Ps 22:1-3, 5-6. R. v. 1

R. The Lord is my shepherd; there is nothing I shall want.

1. The Lord is my shepherd; / there is nothing I shall want. / Fresh and green are the pastures / where he gives me repose. **R.**

2. Near restful waters he leads me, / to revive my drooping spirit. / He guides me along the right path; / he is true to his name. **R.**

3. You have prepared a banquet for me / in the sight of my foes. / My head you have anointed with oil; / my cup is overflowing. **R.**

4. Surely goodness and kindness shall follow me / all the days of my life. / In the Lord’s own house shall I dwell / for ever and ever. **R.**

SECOND READING

1 Cor 15:20-26, 28

A reading from the first letter of St Paul to the Corinthians

He will hand over the kingdom to God the Father, so that God may be all in all.

Christ has been raised from the dead, the first-fruits of all who have fallen asleep. Death came through one man and in the same way the resurrection of the dead has come through



one man. Just as all men die in Adam, so all men will be brought to life in Christ; but all of them in their proper order: Christ as the first-fruits and then, after the coming of Christ, those who belong to him. After that will come the end, when he hands over the kingdom to God the Father, having done away with every sovereignty, authority and power. For he must be king until he has put all his enemies under his feet and the last of the enemies to be destroyed is death. And when everything is subjected to him, then the Son himself will be subject in his turn to the One who subjected all things to him, so that God may be all in all.

■ The word of the Lord.

GOSPEL ACCLAMATION

Mk 11:9, 10

Alleluia, alleluia! Blessings on him who comes in the name of the Lord! Blessings on the coming kingdom of our father David! Alleluia!

GOSPEL

Mt 25:31-46

A reading from the holy Gospel according to Matthew.

He will take his seat on his throne of glory, and he will separate men one from another.

Jesus said to his disciples: ‘When the Son of Man comes in his glory, escorted by all the angels, then he will take his seat on his throne of glory. All the nations will be assembled before him and he will separate men one from another as the shepherd separates sheep from goats. He will place the sheep on his right hand and the goats on his left. Then the King will say