

**For The Bulletin Of
September 4, 2016**

**THE 23RD SUNDAY IN
ORDINARY TIME/THE
CANONIZATION OF
MOTHER TERESA OF
CALCUTTA**

From Father Robert

We are always told to read the fine print before signing a contract. We want no surprises. We want to make sure that all parties of the contract receive their agreed share. As much as possible we want to be assured that the cost of whatever we are signing – whether in money, time, or work – is worth every ounce of ourselves we put into fulfilling the contract.

Today's gospel begins with the statement that "great crowds were traveling with Jesus." Interesting: they didn't know the fine print yet! Jesus bluntly challenges the crowd to take up the demands of discipleship with eyes wide open. He clearly spells out the fine print in large, large letters: disciples must put Jesus ahead of their families and even their own lives, carry their cross, and renounce all they have. Discipleship is total and unconditional. By the time Jesus arrives in Jerusalem, is tried and condemned, is nailed to the cross, the crowd had diminished greatly. Few were left. Most of His disciples abandoned Him. The people turned on Him. Fine print can be costly.

Jesus intends no surprises for those who choose discipleship. Here's the fine print: we have to die if we wish to follow Jesus. The cost of discipleship seems disproportionately high compared

to anything we could want or value as humans. This doesn't seem like a very fair or advantageous contract. And this is the point: following Jesus to Jerusalem leads us beyond human calculations, beyond a signed deal. Following Jesus leads to death, to be sure, but to a death that grants us a share in God's very life, an outcome worth any price.

Jesus forewarns the "great crowds" traveling with Him that they must "calculate the cost" and the risk of journeying with Him to Jerusalem. Even family relationships cannot come before the demands of following Him. However, we really cannot calculate the cost of discipleship. Yes, we must follow Jesus with eyes wide open. We must read the fine print of the cost of following Him. The cost of discipleship? Everything we have and are. The reward of discipleship? Everything God has...and is.

Living The Paschal Mystery

The amazing thing is that we know the cost of discipleship, yet we spend our whole lives trying to figure it out! Or trying to avoid expending the cost. There is no easy road for disciples. We must follow Jesus wherever He leads. We know that we must hand our lives over to Jesus. At the same time, we know we are not traveling this journey alone. We know that we are given wisdom and the Holy Spirit to be faithful, even when we aren't quite sure what the cost will be. We just follow.

It would be nice to say that we shouldn't start what we can't finish. If we calculated the cost of our faithfulness, or had undue concern for what others think, or weighed the risks involved in living

the Gospel faithfully, we might never begin the journey of discipleship. But we have in fact already begun this journey at baptism. The challenge, then, is not to look at the cost, but to keep our eyes on Jesus Who is walking ahead of us, showing us the way. In Jesus death always leads to new life. This is the promise and it is worth the cost. This is the promising fine print upon which we keep our eyes. While the cost of discipleship is everything we have and are, the rewards of discipleship are so much greater. God gives us a share in divine life. God promises an eternal share in glory. That's fine print we are pleased to read!

The days of summer are rapidly coming to an end, however, our "School of Discipleship" continues. And what we are learning is becoming even more challenging.

- When I hear Jesus demanding that I place Him ahead of family and my own self, I understand Jesus is asking me to...
- An example of when I placed someone or something ahead of my discipleship was...This choice cost me...
- I am willing to pay the high cost of discipleship when...I am unwilling when...

About Liturgy: Intercessory Prayer

When we read gospels such as the one for this Sunday we could easily become discouraged at the demands of faithful discipleship. Although Jesus speaks in metaphors, He is also making clear to us that following Him will cost us dearly. One way to gain the strength to be faithful is through prayer – for ourselves and for other disciples.

Usually when we think of intercessory or petitionary prayer we think of the specific prayers requests of our own that we send to God or for which others have asked us to pray – perhaps for a sick family member, or success in the search for employment, or a friend who is suffering from depression. This kind of prayer is good and helps us connect with the everyday concerns of all of us. In the liturgy, however, most often the intercessory prayer is more general – both in intention and for the persons we pray. This more general intercessory prayer (the universal prayer or prayer of the faithful) helps us realize that we are all disciples together on the road to Jerusalem and one strength we receive is the prayer we have for each other. None of us is ever forgotten in our need.

After the universal prayer (prayer of the faithful) which concludes the Liturgy of the Word, intercessory prayer continues within the very heart of our Great Prayer of Thanksgiving, the Eucharistic Prayer. By continuing our intercessory prayer during the Eucharistic Prayer we are reminded that the ultimate praise and thanksgiving we can give God is the gift of our very lives in discipleship. Furthermore, when we are faithful disciples the church is fruitful in its mission. As we pray for the Bishop of Rome, the bishops, ministers, and all God's people, we ought to be mindful of the seriousness of the task at hand. Our prayer is that we might not count the cost, but look to the fruits of our faithfulness.

About Liturgical Music: Singing The Acclamations, Part II

The acclamations developed as a result of Vatican II's recovery of the priesthood of all the baptized and the

essential nature of the liturgy as the celebration of all the people. They are actions in the form of song. As the ancient adage states, “To sing is to pray twice.” When we sing, we become more present, more attentive, more participative, and more powerful. When we sing, we enfold all the other members of the assembly with our voice, and communicate our choice to participate fully in the liturgical action, and vice versa. We sing the acclamations, then, not only to address God but also to direct personal support to one another in living out our identity and mission as the Body of Christ. The singing of the acclamations is neither neutral nor inconsequential, for it expresses in an intense way the triple directedness of the liturgy toward God, toward other members in Christ, and toward the world. Our singing of the acclamations amplifies their energy and intent: their sound moves out from each of us as individual source, encircles all of us in mutual support, and sends us as community on mission. The more we understand their importance and the more intentionally we sing them, the more we will both deepen our participation in liturgy and our living out of the mission of the church.

The Canonization of Mother Teresa of Calcutta

**PRAYER FOR THE
CANONIZATION OF
MOTHER TERESA**



**Carrier of God's
Tender Love and
Mercy**

Lord Jesus, merciful Face of the Father, you came to give us the Good News of the Father's mercy and tenderness. We thank you for the gift of our dearest Mother, Blessed Teresa of Calcutta, who will be canonized in this Jubilee Year of Mercy. You chose her to be your presence, your love and compassion to the brokenhearted, the unwanted, the abandoned and the dying. She responded wholeheartedly to your cry, 'I Thirst,' by the holiness of her life and humble works of love to the poorest of the poor. We pray, through her intercession, for the grace to experience your merciful love and share it in our own families, communities and with all our suffering brothers and sisters. Help us to give our "hearts to love and hands to serve" after the example of Mother Teresa. Lord Jesus, bless every member of our family, our parish, our diocese, our country, especially those most in need, that we all may be transformed by your merciful love. Amen.

**Text © Mother Teresa Center of the Missionaries
of Charity**

The canonization of Mother Teresa invites us to look to her as a Christian hero, an outstanding model of the Christian life. But as *Lumen Gentium* of the Second Vatican Council tells us, "It is not only through their example that we cherish the memory of those in heaven; rather we seek, by devotion to them, to exercise that bond of fraternal charity which unites and strengthens the whole Church in the Spirit (cf. *Eph* 4:1-6). Just as Christian charity brings us closer to Christ on our earthly journey, so does the communion of saints join the People of God to Christ, the fountainhead of all grace and life, on their eternal journey" (LG 50).

The Holy Father's desire is to have Mother Teresa's canonization during this Extraordinary Jubilee of Mercy, particularly during the Jubilee celebration for workers and volunteers of mercy. The whole pontificate of Pope Francis is marked by attention and love for the last, the least and the lost, for the marginalized, for those at the peripheries of human existence – the poorest of the poor. How fitting, then, to have Mother Teresa to be, we could even say, the saint of this Jubilee!

Wishing to place Mother Teresa, with her example and message, directly and clearly into the context of the Extraordinary Jubilee of Mercy, the theme, "Carrier of God's Tender and Merciful Love" has been chosen.

At the time of the Inspiration (1946), Jesus gave to Mother Teresa the name of the religious community He was asking her to begin: *Missionaries of Charity*. Mother Teresa "translated" this to "carriers of God's love." In this too, she was following Jesus's directions; He had invited her: "You come - go amongst them [the poor] - carry Me with you into them." Thus, she would exhort her religious family to be faithful to the mission entrusted to them: "Carry Him and His light into the homes of the poor, especially to the souls most in need. Spread the charity of His Heart wherever you go."

The theme expresses as well those particular qualities of charity that she was to make known to the poorest of the poor: the tenderness of God's merciful love for those most in need. She urged her followers to "serve the poor with tender and compassionate love." This is "carrying" the love of Jesus who, she

was absolutely convinced, "loves each one of us tenderly with mercy and compassion." and "wants us to love each other as He loves each one of us with a tender love." Mother Teresa insisted that love "cannot remain still. It has to get into action, and that action is service."

The service that the Missionaries of Charity render to the poorest of the poor is actually comprised of what are traditionally called the "works of mercy." The Catechism of the Catholic Church teaches that "*works of mercy*" are charitable actions by which we come to the aid of our neighbor in his spiritual and bodily necessities. Instructing, advising, consoling, comforting are spiritual works of mercy, as are forgiving and bearing wrongs patiently. The corporal works of mercy consist especially in feeding the hungry, sheltering the homeless, clothing the naked, visiting the sick and imprisoned, and burying the dead. Among all these, giving alms to the poor is one of the chief witnesses to fraternal charity: it is also a work of justice pleasing to God" (CCC 2447).

As we approach the canonization of Mother Teresa, we may be encouraged by her example and message of God's tender and merciful love to put "love into living action" as she did, to do "ordinary things with extraordinary love." We may not be called to do exactly what Mother Teresa did, but we can do what God entrusts uniquely to each one of us. Mother Teresa understood this so well: "As I often say to people who tell me they would like to serve the poor as I do, "What I can do, you cannot; what you can do, I cannot. But together we can do something beautiful for God."

As the Church wishes to present Mother Teresa as an icon of the Father's mercy in this Extraordinary Jubilee of Mercy, it is our hope that her words and example will urge all of us to become generous servants and to reflect the "face" of God's mercy to those around us, beginning in our own families. As Mother Teresa's face radiated God's tender and merciful love, so too may we become more and more a reflection of His tender mercy through our loving actions.

Fr. Brian Kolodiejchuk, M.C. Postulator
25 March 2016

Eucharistic Minister Training and Updating

All Eucharistic Ministers are invited to a Eucharistic Minister Training and Updating next Sunday, September 11th, beginning at 1:00 p.m. Ever so often, it is good for us to come together to renew our commitment to this vital ministry as well as to update ourselves on the essentials of this ministry. Questions such as: when do we arrive? What are our responsibilities? Do I have to serve as a Head Cup or Head Host minister? How is the Altar Table supposed to be prepared? Where do I stand when I am distributing Holy Communion/what is my "station?" Do I have to help cleanse the sacred vessels after the liturgy? Do I really understand the heart of this ministry? What kind of training do I need to successfully fulfill this ministry? How am I supposed to use the purificator to purify the rim of the chalice? What is actually involved in being a Eucharistic Minister? How do I deal with everything on the Credence Table? What about the veil for the vessels and how do I fold it? How do I unfold the large corporal for the Altar?

How do I fold the large corporal when the Liturgy of the Eucharist has concluded? We will address these and other issues in the training. Please mark your calendars and plan to be with us.

New Member Brunch

On Sunday, September 18th, the Pastoral Council will hold the next New Member Brunch, immediately following the 10:00 a.m. Eucharist. In addition to a spectacular meal, new members will have the opportunity to meet the members of the Pastoral Staff, the Pastoral Council, and the Finance Council.

Catechetical Sunday

Sunday, September 18th is Catechetical Sunday. Our Catechists will be commissioned at each liturgy that weekend and you will have an opportunity to meet them personally. The assembly will have the opportunity to exercise their Baptismal Priesthood by extending their hands in blessing as those chosen for the Ministry of Catechist are prayed for and blessed.

The Feast of San Lorenzo Ruiz de Manila

Each September on the last Sunday of the month, this year being September 25th, our Filipino Community celebrates the memory of their first canonized saint, San Lorenzo Ruiz de Manila. The readings will be proclaimed in Tagalog; some of the music will be sung in Tagalog; and the ministers of the Liturgy will come from the Filipino Community. The Icon of San Lorenzo Ruiz is behind the Music Ministry area of the church and is a gift from our Filipino Community. Following the liturgy, a lite reception sponsored by the Filipino

Community will take place in the parish hall.

SPRED Retreat this Weekend

The Special Religious Education Department of the Oakland Diocese is holding their annual retreat this weekend. Both Catechists and SPRED friends from the SPRED Center here in our parish will join with the other centers throughout the Diocese for a weekend of prayer and fellowship. A special thank you to our Faith Formation Department this year for using a portion of their fundraising proceeds to provide scholarships to our friends.

***Second Collection Next Weekend
Retirement Collection for Diocesan
Priests – Note from Bishop Barber.***

“Though most priests retire at 75, many of them continue their pastoral and spiritual work for many years after their official retirement. They assist in our parishes, hospitals, retirement centers, schools and other ministries. A priest’s salary, including mine, is a little over \$32,000.00 a year and our diocesan pension is based upon this amount.

It is my sincere hope that you will remember our diocesan priests during this second collection. No doubt, many of you were baptized by one of our retired priests, received your first communion from them, and they probably even married you. They have baptized your children and were probably with you when your parents passed. It is my hope that you will remember them now and thank them for the years of service to our Church and to you. Thank you.”

Thank You

...to those who faithfully clean the church and parish hall in preparation for the weekend: **Jun Bajet, Angela Bueno, Carole Miller, Jack Goncalves, Rose Salamanca, and Nancy Santos.**

...to those who clean and maintain the bathrooms in both the church and parish hall: **Steve Rojek, Mary Ewing, Patricia Britton, and Harlan Young.**

...to **Dilcia Aparacio** who washes and irons all the sacred linens each week.

...to our Sacristans and Altar Guild who prepare the sanctuary for the celebration of Eucharist each week: **Peter**

Degl’Innocenti, Pam and Rich Confetti, Vincent Rodriguez, Harlan Young, Rowena Cayaban, Monika Kauer, Cynthia Enrique, Belen Farin, Nancy Santos and Rose Salamanca.

...to our **counting teams** who are here every week to count the weekly collections.

...to our volunteers who assisted in the parish office last week: **Harlan Young, Mary Ng, Karen Oliver, Alicia Perez, Rowena Cayaban, Joe Fanfa, Bev Iacona and Lorraine Lohmeier.**

...to our St. Vincent de Paul and Mobile Mall volunteers who transported last week’s donations: **Bob Carvalho and Barbara Jackson.**

...to our faithful weekly bulletin assembly team: **Bob Carvalho, Carol Miller, Dave Costanza, Vangie Parrilla and Belen Farin.**

...to **June and Bill Stuhreyer** for harvesting the fresh vegetables from the community garden.