

**For The Bulletin Of
September 24, 2017**



From Father Robert

We can't buy our way into the kingdom of heaven – we must work our way into it! The “work” we must do is active waiting while we remain open to God's call, and responding generously whenever and wherever that call comes. In today's gospel a most generous landowner is sensitive to the plight of others as he hires day laborers for his vineyard. Presumably at dawn when he went out to hire laborers, he would have hired what he thought he needed for the day. But he goes out four other times of the day, and hires laborers because they were “standing idle.” In God's kingdom there is no cause for idleness, no limit on “wages,” and no reason to regard waiting as an unproductive effort.

The workers, like the landowner, are persistent. Instead of giving up and going home, they remain in the marketplace seemingly “standing idle.” Actually their idleness was not simply doing nothing – theirs was an active waiting; these workers persistently remain ready and willing to work. Of such is the “kingdom of heaven.” The “kingdom of heaven” consists of those who persist in awaiting God's recurring

call, and who respond willingly no matter what hour the call comes. The last are first not because of the number of hours they work but because of their openness to God's call no matter when it comes and their faithful response. The “kingdom of heaven” subsists in persistent openness, active waiting, and faithful response. The laborers' wage is beyond monetary expectation – it is salvation.

In this gospel parable the landowner's behavior is remarkable in two ways: his care for idle workers not able to put their skills and energy to good use, and his manner of paying wages. His behavior describes aptly the kingdom of heaven: God calls each of us to use whatever our gifts are to advance the growth of the kingdom; God “pays” us not in dollars and cents, but with the free gift of salvation which is immeasurable, unlimited, endless, and overflowing. Yes, in God's kingdom there is no cause for idleness, no limit on “wages,” and no reason to regard waiting as an unproductive effort.

We might think that the gospel landowner is just to those he called first and generous to those he called last. In fact, our gracious and saving Landowner God is both just and generous to all the laborers simply because the divine “wages” are always a free gift, undeserved, and more than we can earn or expect. God's “wages” are a share in God's own Life.

Living The Paschal Mystery

Most of us think of work as a necessity: we need a paycheck to pay the bills, procure the necessities, and maybe have a little left over for some entertainment. This parable invites us to think of work

in a different way: by our labors we are building up God's kingdom, spreading God's reign in our world, "earning" our salvation. God calls us to be laborers in the divine vineyard – a call we first answer at baptism and then continually answer throughout our lives each time we say "yes" to God's call, reach out to others in imitation of God's goodness and generosity, and cooperate with all God asks of us. This divine, saving "work" is a privilege – we actually share in God's saving deeds! God uses us to bring salvation to the world. This work has a great dignity about it. This work is a privilege. This work is a lifelong response to God's invitation to be God's laborers.

How do I see myself in this parable?

- I stand idle and accomplish nothing when...I wait patiently for God's call and accomplish...
- The work God calls me to do for the kingdom is...
- The gifts I have to offer for the growth of the kingdom are...I am generous in sharing these gifts when...

About Liturgy: Liturgical Ministries As Responding To God's Call For Laborers

Many of us take for granted those who minister at Eucharist each Sunday: the assembly, presider, deacon, greeters, ushers, altar servers, music ministers, lectors, eucharistic ministers. Sometimes, too, because we minister when our name appears on the schedule, we might fall into the trap of thinking we are just getting necessary jobs accomplished. The General Instruction to the Roman Missal, #91, speaks of the eucharistic celebration as an action of

the whole church in which different orders and offices unfold and the ordained and lay faithful fulfill "their function or their duty" according to what "pertains to them."

Whatever ministries are exercised by different persons during liturgy, they are always undertaken after careful discernment of one's abilities, prayer to do God's will, and appropriate preparation for the ministry itself. In addition to fulfilling ministries at Eucharist, then, liturgical ministers also witness to God's persistent call to followers of Jesus to be laborers in the divine vineyard who make present the kingdom and continue Jesus' work here on earth.

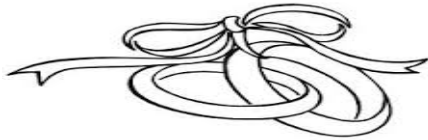
ALTAR FLOWERS

The Floral Arrangements in the sanctuary today are placed to the Glory of God and in Loving Memory of **Lino Macedo** from his wife, Mena; and In Honor of the Birthday of **Pat Prejza** from Kathy Fitzpatrick.



Our Art and Environment Committee invites you to join them this Tuesday, September 26th, beginning at 9:00 a.m. as we transform the environment in the church from Summer's Ordinary Time to its Fall Environment. Many hands are needed! Coffee and pastries will be available as well for our mid-morning

break. Come and be a part of this artistic work of creating beautiful environments for our worship.



This coming Saturday, September 30th, during our 5:00 p.m. Vigil Eucharist we will celebrate the Sacrament of Holy Matrimony for **Joe Zanolini and Jayne Longueville**. Congratulations and best wishes to you – we pray you will have many happy years together, all that is necessary for strong faith, hope, and love. Thank you for sharing the Gift of Your Love with our community!



Our Knights of Columbus Honor Our Antioch Police Officers and ConFire Firefighters

This coming Friday, September 29th, is the Feast of St. Michael the Archangel, Patron Saint of Police Officers and St. Florian, Patron Saint of Firefighters. Our Knights of Columbus are honoring our First Responders on their feast day by bringing lunch to Antioch PD as well as to each fire station between Bay Point and Antioch. Please keep our police officers and firefighters in your thoughts and prayers, with gratitude for all they

do for us as they serve, protect, and defend us. And, thank you, Brother Knights for this wonderful gift to our First Responders.

Building Campaign Update

Thank you to everyone who took the time after recent weekend liturgies to sign the expansion project petitions. More than 400 parishioners expressed their approval to move forward with the kitchen remodel and parish hall expansion. As was noted in my pastoral letter and in Steve Rojeks's presentation to the community, obtaining your approval is just a crucial first step in the long process that is still ahead of us. It is important that everyone, particularly those who donated to the 2011 Capital Campaign, give their blessing to this project. Signature petitions are still available after weekend liturgies and in the parish office during the week. If you haven't yet signed, please take the time to do so. Your support is critical. We will continue to update you on the progress of the approval process.



...to our faithful volunteer parishioners who arrive early each Saturday morning to clean and prepare the church and parish hall for the weekend: **Steve Rojek, Jun Bajet, Cathy Romeo, Mency Osborne, Angela Bueno, Emilia Freking, Carole Miller, and Rose Salamanca.**

...to our faithful volunteer parishioners who clean and maintain the bathrooms in both the church and parish hall throughout the week: **Robert Goncalves, Virginia Noack, Mary Ewing, Patricia Britton, and Harlan Young.**

...to **Dilcia Aparacio** who does such an excellent job of washing, ironing, and caring for the Sacred Linens.

...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.

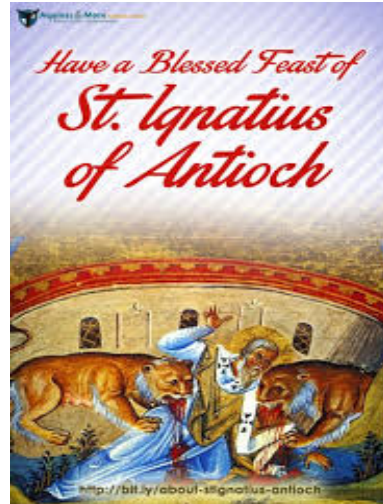
...to our volunteers who assisted in the parish office last week:

Melodye Costanza, Harlan Young, Sofie Zimmerman, Alicia Perez, Yvette Young, Lorraine Lohmeier and Bev Iacona.

...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, Dave Costanza, Kathy Augusta and Beth Enea.**

...to our wonderful Parking Lot Security who keep watch over our vehicles during weekend liturgies: **Don Benson, Steve Rojek and Bob Goncalves.**



The Month Of October Celebrates Our Patron Saint

The month of October celebrates our patron saint, St. Ignatius of Antioch. On Saturday evening, October 7th,

Oktoberfest kicks off the festivities in the parish hall, immediately following the Vigil Liturgy. The liturgies of Saturday and Sunday, October 21st and 22nd, celebrate the actual feast day of Ignatius of Antioch. The color for the day is RED and you are invited to wear RED to enhance our celebration.

Following the liturgies on Sunday, the parish festival will take place: food, fun, games, Bingo, and the drawing for the Grand Raffle brings the day to a great conclusion. The month concludes with our festival Service on Sunday, October 29th when we host the area-wide observance of the 500th Anniversary of the Reformation. A joint choir will participate along with clergy from our neighboring Protestant churches who usually join us each year for our Ecumenical Good Friday Service. The service begins at 4:00 p.m. and will be followed by a reception in the parish hall.

A realignment with the council's intent

Sep 15, 2017

by [NCR Editorial Staff](#)

The most recent [papal pronouncement](#) giving more control to national bishops' conferences over the translation of liturgical texts had the quality of another of the jolts we've become accustomed to during the Francis papacy.

As his tenure advances, however, those moments increasingly feel less like jolts and more like a series of coherent adjustments, long overdue, for a community that had become top-heavy and overly dependent on rigid legalism in an attempt to maintain order.

Correcting that imbalance won't occur without struggle. The varied interests in the church who have already spent inordinate time and influence debating everything from the manner of translation to the material composition of eucharistic vessels are no doubt gearing up once again to join the fight. That may seem like a most malignant way to refer to liturgy, but the reality is that discussion of our public worship and changes to it can evoke deep emotions and the zero-sum passions of a political contest.

It is perhaps not persuasive to those who deeply oppose the direction of the Francis papacy, but intended or not, the sermon the pope gave in Medellín, Colombia, was a fitting companion piece to the liturgy announcement. Christianity, said Pope Francis, is not an exercise in how perfectly one follows laws and dogma. More important is the life of faith.

"Jesus teaches that being in relationship with God cannot be a cold attachment to norms and laws nor the observance of some outward actions that do not lead to a real change of life," he said.

The tensions, of course, are as old as the community. They are as evident today as they were when the original community's leaders argued over who could join and what they could eat. And aren't we fortunate that the visions they saw and the hearts they were developing answered: everyone and everything. All are blessed and good in God's sight.

Francis seems to be conveying two basic ideas in the document issued on his own initiative (*motu proprio*). Titled *Magnum Principium*, it diminishes the authority of the Vatican from "authorizing" all translations to a simple "review" of such documents. First, that mature leadership of national bishops' conferences can be trusted to maintain fidelity to the essence of liturgical worship while tailoring language to particular circumstances, and, second, that universality and unity are not synonymous with sameness.

By extension, one might add that it also acknowledges that a rigid adherence to some narrow conception of translation from Latin is not a measure of fidelity. The phrase "liturgy wars," unfortunate as that might be, crept into the discussion because liturgy became the subject not only of heated debate but also of a kind of ecclesial subterfuge in recent years. That condition was understandable, if regrettable, because, [as we wrote earlier](#): "Liturgy, our central act of worship, embodies the genetic code of the community. It holds the key to what we think about God; about Christ's action in human history; about our relationship to the Trinity; about our relationship to

each other; about the relationship between ordained and lay, between the community and the wider world."

A lot is at stake, and that was evident from the moment the Second Vatican Council (1962-65) affirmed its first document, the groundbreaking "Constitution on the Sacred Liturgy," which led the era's reform of church life. Altars were turned around, language changed from Latin to the vernacular, the humanity of Christ was recognized in profound ways along with reverence for the divinity of Christ, and the liturgy acknowledged that in addition to our individual, vertical relationship with God, a horizontal relationship with God existed through the community.

Liturgy was no longer a static exercise of mumbled Latin, a language the vast majority of Catholics worldwide did not speak, in which individual devotion and docility were key elements. It became, instead, the act of worship that undergirded and fortified a community in service beyond the walls of the worship space.

Also inherent in that council document was a significant shift in ecclesiology, which then—Fr. Joseph Ratzinger described approvingly as the "decentralization of liturgical decision-making" and "the long-desired strengthening of episcopal power." His enthusiasm for that change may have abated somewhat later as he became a cardinal and chief doctrine authority in the church and ultimately Pope Benedict XVI. But there was no mistaking the intent of the council document.

Pope John Paul II moved most aggressively to rein in the authority of

national conferences, and there was no more telling example of the lengths he would go to in accomplishing that ambition than what he did to override English-speaking bishops, their liturgical experts, and especially the U.S. bishops.

The "reform of the reform" became inevitable when the Vatican, in 1997, decided to countermand decades of process and expert work and appointed a committee, whose members brought none of the required expertise to the table, to rework translations. As we [reported that year](#), 11 men met in secret in the Vatican "to overhaul the American lectionary," or readings used in Mass. "Short-circuiting a six-year debate over 'inclusive language' by retaining many of the most controversial uses of masculine vocabulary, and revamping texts approved by the U.S. bishops, this group decided how the Bible will sound in the American church."

It was the ultimate exercise of centralized power. In the intervening years, all of the mechanisms that permitted collegiality and respected the work of experts in liturgy and translation were essentially dismantled. Over a quarter of a century, John Paul II had his bench in place — bishops who would not oppose the diminished role of national bodies — and the will of the Vatican on the particulars of translation for U.S. Catholics was in place.

So Francis' rollback of that authority is actually a realignment with the council's intent. It is, in political terms, a return to center, to moderation and to a trust of the community's local leaders. Whether the [U.S. bishops will claim that trust](#) — whether, indeed, they can regain the

capability to robustly debate items without falling into ideologically driven discord — is to be seen. But Francis has restored their adulthood and given them again a latitude to discern that mature spiritual leaders should possess.

It is a Pauline gesture of sorts that acknowledges that not all cultures are the same, that not all believers need to take on the effects of an ancient, mostly European, expression of the faith. The Latin Mass, still a glorious and inspiring liturgy for some, need not be the norm for everyone, nor the benchmark against which all other worship forms are measured.

As was the case for Jesus and "for the first community," Francis said in Medellín, "it is of greatest importance that we who call ourselves disciples not cling to a certain style or to particular practices that cause us to be more like some Pharisees than like Jesus," whose "freedom contrasts with the lack of freedom seen in the doctors of the law of that time, who were paralyzed by a rigorous interpretation and practice of that law."

On several fronts, then, Francis has asked us to walk away from that paralysis and to take new steps in freedom.

