

"For My thoughts are not your thoughts, Nor are your ways My ways," says the Lord.

Isaiah 55:8

MASS INTENTIONS FOR THE WEEK

Saturday, September 19

9:00am *St. John Parishioners*

4:30pm *St. John Volunteers*

Sunday, September 20

8:00am † *Margaret & Laurence Dolan*

10:00am *Ana Laura Sandoval (bday)*

12:00pm

Monday, September 21

9:00am

Tuesday, September 22

9:00am

Wednesday, September 23

9:00am *St. John Parishioners*

Thursday, September 24

9:00am *Gloria Pedro (bday)*

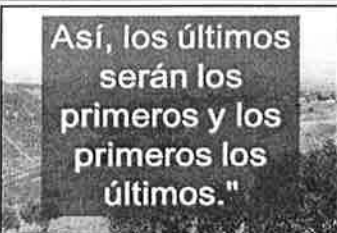
Friday, September 25

9:00am † *Albert & Michael Gagnani*

Saturday, September 26

9:00am

4:30pm *Gloria Pedro (bday)*



Así, los últimos serán los primeros y los primeros los últimos."

Hard work is both capacity and commitment. People's perception of hard work varies. It all depends on how capable they are to accomplish a task or duty, and the level of committed to do what they are ought to do. Today's parable is about all types of workers and one generous master or vineyard owner. Here, the master of the vineyard was portrayed as generous and kind.

Generosity is one virtue that people often miss and forget. Generosity is a spontaneous and free-willing act to share what one has with others. To be generous is always an invitation for all, whatever status or creed you may have; the giver shares regardless of who the recipient is. A generous person does not qualify or categorize the recipient of his or her kindness.

From the Desk of the Pastor

Jesus used parables in his teaching for a particular purpose. In our Gospel today, He shows how God continually surprises us and does things quite differently from the way we would ever think of doing. There is always a surprise ending, an unexpected twist that required hearers to challenge their way of thinking and doing things in a new way in order to get to the point of the parable. That new way of thinking was meant to startle his audience into entering into a whole new experience of reality, an experience that he calls "the kingdom of heaven".

St. Matthew records the parable of a merciful, generous landowner: He encounters five sets of workers, who are sent to work at five very different times all through the day. The workers hired at dawn are promised the 'usual daily wage'; those sent at nine a.m. are promised a 'just wage'. The landowner apparently promised the same to the rest of the laborers hired later on.

The paradigm in the story startles everyone when the day comes to an end and it is time to pay their wages. He pays all of his workers the same wage, regardless of how little they have worked. That surprise ending did not make sense in the day-laborer economy of Jesus' time, and it would have made the story seem absurd.

But the 'twist', and the point of the story is the shift in perspective from "fair" to "necessary" for the laborers who worked only a few hours. Their families still needed to be fed, no matter how few hours the laborers had worked. It is their need to which the landowner responds with magnanimous generosity, rather than what they have done to deserve their wages.

To suggest that God is like the landowner and that God's reign will be an experience of that kind of compassionate, unconditional grace is truly Good News. Jesus invites his hearers to enter the kingdom by accepting the "twist" in his parable, that is, by casting their lot with his way of living in a world of gracious mercy and compassionate forgiveness – a world where it is not our paltry contributions that bring us our own salvation, rather it is God's overflowing mercy which simply reaches out to us in our need.

Therefore, the Gospel challenges to us to be as generous as God is - "gracious and merciful, slow to anger and of great kindness".

Reflexiones del Párroco...

Jesús utilizó parábolas en su predicación para un propósito en particular. En nuestro Evangelio de hoy, Él muestra cómo Dios nos sorprende continuamente y hace las cosas de muy diferente manera a lo que pensaríamos hacer. Siempre hay un final sorpresivo, un giro inesperado que les requiere a los oyentes retar su manera de pensar y hacer las cosas de una manera nueva para llegar al punto de la parábola. Esa nueva forma de pensar era para asustar a su audiencia a entrar en una nueva experiencia de la realidad, una experiencia que Él llama "el Reino de los cielos".

San Mateo registra la parábola de un terrateniente misericordioso, generoso: se tropieza con cinco grupos de trabajadores, que son enviados a trabajar en cinco tiempos muy diferentes durante todo el día. Los trabajadores contratados en la madrugada se les promete el 'salario diario habitual'; aquellos enviados a las 9:00 am se les promete un 'salario justo'. El terrateniente aparentemente le prometió lo mismo al resto de los trabajadores contratados posteriormente.

El paradigma de la historia sorprende a todos cuando el día llega a su fin y es hora de pagar sus salarios. A todos sus trabajadores les paga el mismo sueldo, sin importar que tan poco hayan trabajado. Ese final sorpresivo no tenía sentido en la economía del jornalero del tiempo de Jesús, y habría hecho que la historia apareciera absurda.

Pero el 'giro' y el punto de la historia es el cambio de perspectiva de "justo" a "necesario" para los obreros que trabajaron sólo unas pocas horas. Sus familias todavía necesitaban ser alimentadas, sin importar que tan pocas horas los obreros habían trabajado. Es su necesidad a la que el propietario responde con generosidad magnánima, en lugar de lo que hayan hecho para merecer sus salarios.

De sugerir que Dios es como el terrateniente y que el Reino de Dios será una experiencia de ese tipo de compasión, gracia incondicional es realmente una Buena Nueva. Jesús invita a sus oyentes entrar al Reino aceptando el "giro" en su parábola, es decir, por emitir su lote con su manera de vivir en un mundo de gracia misericordiosa y perdón compasivo – un mundo donde no es nuestras contribuciones miserables que nos traen nuestra propia salvación, sino que es la misericordia abundante de Dios que simplemente llega a nosotros en nuestra necesidad.

Por lo tanto, el Evangelio nos reta a nosotros a ser tan generosos como es Dios - "clemente y misericordioso, lento para la ira y de gran bondad".