

The Presbytery Office Tel: 068-27102 Open: Mon., Tues., & Frid. 10.00a.m. to 1.00p.m. (Urgent calls 087-6759263) email: ballybunion@dioceseofkerry.ie

Schedule for the Week:

Sat. 19th Sept. 7.00p.m.	Mary Walsh & deceased family members Gortnaskeha, Dermot Keane, Phil Clarke, Jim Kinlon
Sun. 20th Sept. 11.30am	John Keogh Late of London, Anne Devitt, Jim Lyons, Bob O'Sullivan
Mon. 21st Sept. 10.00am	Missa Pro Populo
Wed 23rd Sept. 10.00 a.m.	Private Intention
Fri. 25th Sept. 10.00a.m.	Mike McMahon and Deceased members of the McMahon Family
Sat. 26th Sept. 7.00p.m.	Michael Bunyan, Mary Aherne, Patsy Fogarty, Ellen Gleeson & deceased family members, Kevin Harkin, Phylis Enright, Tom Corridon & Deceased family members
Sun. 27th Sept. 11.30am	Tom & Hannah Hannon, Annie Molloy, Raymond & Peggy Hennessy Limerick

Parish Notes

Welcome to St. John's Church. This is a House of the Lord: Please speak to Him for yourself and those dear to you. This is a Sanctuary of God: Please maintain the silence and respect befitting its sacredness. This is a place of sacrifice: Please, let us be especially conscious of this as we prepare for the celebration of Mass.

Confession: Saturdays 6.15p.m. - 6.45p.m.

Priest on Duty Sunday 20th Sept.: Fr. Declan O'Connor, Listowel 087-0908949

Exposition of The Blessed Sacrament: Mon. mornings from 8.45a.m. to 9.45a.m.

Chifundo Foundation Malawi: Sean Stack & Anne Foley would like to thank you for your donations on go fund me which totaled €4,000.00.

Men of St. Joseph evening gathering Currow Church 20th Sept. at 7.30 p.m.

Meditation Classes: Monday 28th Sept. in Community Centre 7-8 Grainne 087-9762862

***The Way** is an initiative of The Catholic Communications Office in Maynooth – it has been designed to help people discover, live & pass on the Catholic faith. Keep up to date by checking the homepage at www.theWay.ie Call 01-5053055 email: info@theway.ie

Reflection: *Only God sees the full picture:* The core of the Gospel parable is also in the Isaiah passage: “My thoughts are not your thoughts.” Try as we may, it is impossible to justify the payment of the workers in the vineyard in ordinary social terms. It could hardly be said to be fair. Yes, the owner is generous to the last comers, but why is he not generous to the others as well? It is simply that there is no reckoning up deserts when man meets God.

In Our Lord's time Judaism had reached a legalistic state, and the mentality was prevalent that salvation could and must be earned. There were many commands which must be fulfilled, and people were divided into two classes, the righteous who were on the road to salvation by fulfilling the commands, and the unrighteous, outcasts despised by those who kept the law. It was this slot-machine conception of God that Jesus opposed by his emphasis on love, for in love there is no calculation of duties, rights and obligations; there is only an open-handed giving without counting the cost, and a grateful receiving. We can never say that we have earned our salvation, or anything from God, but can only stand suppliant before him. The latest workers in the vineyard have not earned what the owner gives them, and the mistake of their envious colleagues is to think that they can deserve well of the owner.

Devout Christians may find it hard to stomach that someone who repents on his deathbed is admitted to the kingdom no less than those who have struggled and suffered all their lives for what is right. But this would presuppose a commercial attitude of reward and punishments from God, and it neglects the nature of love. The relationship of the believer to God must be personal love, and as such it is its own reward, for it brings its own happiness also in this life. The greater the struggle, the more a Christian turns to God and finds comfort in the security of his love. Also, fidelity through a long life does bring some advantage over a skimpy final conversion, for it may well be that the relationship of love has so deepened over the years that the Christian, faithfully following Christ, has more capacity for the full enjoyment of God's company than one who comes to know God only at the last moment. Here it is not a matter of God giving a greater reward, but of the person being more capable of receiving it. Of this deep and rewarding relationship with God and with Christ Paul shows himself in the second reading to be a shining example. Writing as he does under persecution he is yet filled with the joy of Christ. His life is already united with Christ's life, and he longs for the fulfilment of final union. The parable of the vineyard-workers is no blueprint for labour relations, but it illustrates very well Jesus' teaching about grace and mercy. There are consequences to be drawn, and, in The Joy of the Gospel, Pope Francis wrote: “The Church must be a place of mercy freely given, where everyone can feel welcomed, loved, forgiven and encouraged to live the good life of the Gospel.” (§114)

Community News

Community alert Church gate collection next weekend: 25/26th September

Ballybunion running club registration night 5th Oct. 8-9 p.m. in Mikey Joes.

God Bless.

Fr. Gearóid Walsh, P.P.

