

SAINTS FOR THE WEEK

Monday, September 21
Saint Matthew, Apostle & Evangelist

Wednesday, September 23
Saint Pius of Pietrelcina, Priest

Saturday, September 26
Saints Cosmos and Damian, Martyrs

SAINT MATTHEW,
APOSTLE & EVANGELIST
DID YOU KNOW? QUIZ YOURSELF!

- ? Saint Matthew was likely from the tribe of Levi. What was this tribe responsible for in Jewish society?
- ? What was Saint Matthew’s profession before he began following Jesus?
- ? In what language did Saint Matthew most likely write his Gospel?
- ? Who was the primary audience for Saint Matthew’s Gospel?
- ? Of whom is Saint Matthew the patron saint?
- ? In the description of the four beings of the Apocalypse (eagle, ox, lion, man), Saint Matthew is associated with which being?

SUNDAY, SEPTEMBER 13, 2026

Mass Attendance: 57

Collection: \$1,278

Religious Education: \$132

Upcoming Events

- 09/20: Altar server training after mass
- 09/24: Liturgy of the Word
- 09/27: SPECIAL COLLECTION: Catholic Universities; Christian Formation after mass Annual Diocesan Marriage Jubilee, 3 p.m. Christ Our Light, Loudonville; for info/to register, email marriage.jubilee@rcda.org
- 09/30: Gathered in Faith: Is Asking for Miracles a Waste of Time? 6-8 p.m., Corpus Christi Round Lake. Registration required: QR code or email gathered52@gmail.com
- 10/01: Liturgy of the Word
- 10/02: First Friday Devotion, 2:30 p.m., St. Mary’s Oneonta
- 10/03: First Saturday (Fatima) devotion, 9 a.m., St. Mary’s Oneonta
- 10/04: Christian Formation after mass
- 10/08: Liturgy of the Word
- 10/11: Coffee Hour after mass
- 10/15: Liturgy of the Word
- 10/18: SPECIAL COLLECTION: Mission Sunday Christian formation after mass
- 10/22: Liturgy of the Word
- 10/25: Christian Formation after mass



Reflection sources: <https://www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/the-dignity-of-work-and-the-rights-of-workers>; <https://www.vatican.va/content/leo-xiv/en/audiences/2025/documents/20250604-udienza-generale.html>; <https://cac.org/daily-meditations/the-laborers-in-the-vineyard/>; <https://email.cac.org/t/d-e-sbukdy-tdduxulkd-e/>; <https://ronrolheiser.com/amazing-grace/>

Did You Know? 1) Jewish liturgical worship 2) publican or tax collector for the Romans 3) Aramaic 4) Christians of Jewish origin; Jesus is presented as the Messiah who fulfills the Old Testament promises 5) bankers 6) man Sources: <https://www.vaticannews.va/en/saints/09/21/st-matthew-evangelist.html>; <https://www.catholic.org/saints/saint.php?sa&id=84>; <https://mycatholiclife.org/saints/saints-of-the-liturgical-year/september-21-st-matthew-apostle/>



SEPTEMBER 20, 2026

25th Sunday in Ordinary Time, A

Isaiah 55:6–9

Psalms 145

Philippians 1:20c–24

Matthew 20:1–16a

A welcoming, vibrant community committed to growing in and sharing the love of Jesus

Our whole life long, far from letting us slip into the abyss of discouragement, Christ offers new vitality over and over again...A little springtime is here. Each of us has to open our window to it.

—Brother Roger of Taizé

PARABLE OF THE VINEYARD: DIGNITY OF WORK & RIGHTS OF WORKERS

The parable of the workers in the vineyard shows exactly the radicality of the Kingdom of God, respecting the dignity of work and the rights of workers, the fifth of seven principles of Catholic Social Teaching:

The economy must serve people, not the other way around. Work is more than a way to make a living; it is a form of continuing participation in God’s creation. If the dignity of work is to be protected, then the basic rights of workers must be respected—the right to productive work, to decent and fair wages, to the organization and joining of unions, to private property, and to economic initiative.

As Pope Leo noted preaching on this parable: “at times we have the impression that we cannot find meaning for our lives: we feel useless, inadequate, just like the laborers who wait in the marketplace, waiting for someone to hire them

to work. ...The metaphor of the marketplace is very appropriate for our times...the market is the place of business, where unfortunately even affection and dignity are bought and sold, in the attempt to earn something. And when we do not feel appreciated, acknowledged, we risk selling ourselves to the first bidder.”

How then, do we understand this parable, which, of all Jesus’ words, teachings, and parables is one of the most difficult?

This parable only “works” when we understand that it’s not about the vineyard owner getting his crops harvested. The vineyard, as it tends to be throughout Jesus’s teaching, is a symbol of the relational field, the dynamic interactiveness of the kingdom of God.

The vineyard owner states he’s bringing people in because he can’t stand to see them isolated and just sitting around on their own: “You too go into the vineyard.” The laborers left in the marketplace likely gave up all hope; the day had come to nothing. What point is there to take on laborers only for the last hour of the working day? And yet, even when it seems we are able to do little in life, it is always worthwhile. There is always the possibility to find meaning, because God loves our life.

The real fruit of this day is not a bunch of grapes getting harvested. It is human beings working together, doing something that’s dignified. You can imagine the songs, the work, and all the things that happen when you’re participating and engaged jointly in an activity. The idea of paying them the same simply invites people to put their attention on what the real proportions are. When “more and less” are introduced into the equation at the end of the parable, we’re just scattering our attention.

continued inside

For Reflection

- ★ Do I ever compare myself to others in my faith or work?
- ★ What does it mean to serve God without expecting rewards?
- ★ In what ways can I support the dignity of work and fair treatment of others?

<https://young-catholics.com/2928/25th-sunday-in-ordinary-time-year-a/#thoughts>

Holy Cross Parish

96-98 Main Street, PO Box 118

Morris NY 13808

<https://parishes.rcda.org/holycross/>

Facebook: [tiny.cc/HCMorris](https://www.facebook.com/tiny.cc/HCMorris)

Find our bulletin and Pastoral Council minutes on our website. If you have a notice for the bulletin, please email: holycrossRC-church@gmail.com

MISSION

To care for the poor, abandoned, and the marginalized.

SCHEDULE

Mass: Sunday, 8:30 a.m.

Liturgy of the Word: Thursday, 10 a.m.

RECONCILIATION: St. Mary's Oneonta, every Saturday 4–4:45 p.m. Call the parish office (607-432-3920) for a different time.

PARISH LEADERSHIP TEAM

Pastoral Associate (Parish Leader)

Matthew Tabone (360) 559-4098

Trustees

Marguerite Webster (607) 263-5478

Richard Meyers (607) 263-5588

Parish Pastoral Council Chair

Kerry L. Mess (607) 386-1951

Parish Pastoral Council Members

Allan Dangca, Celine Francisco, Scott Kolberg, Chet McAdams, Jackie McAdams, Dana Mochovciak

Liturgical Ministry

Marguerite Webster (607) 263-5478

Faith Formation & OCIA [Order of Christian Initiation for Adults]

Matthew Tabone (360) 559-4098

Ministry to the Homebound

Matthew Tabone (360) 559-4098

Pope Leo XIV's September intention: Pray for a just and sustainable management of water, a vital resource, so that everyone may have equal access to clean water.

Living Caring Community

HELP TO OFFER? NEED ASSISTANCE?

- ☼ Butternut Valley Food Pantry
166 Marion Avenue, Gilbertsville NY
(607) 783-2267
Thurs., 3–5 p.m.; Sat., 10 a.m.–12 p.m.
- ☼ The Lord's Table & Food Pantry
305 Main Street, Oneonta NY
(607) 432-1458
Mon./Weds./Fri., 4–5:30 p.m.
- ☼ The Magic Closet
158 East Main Street, Morris NY
(607) 263-5116 or (607) 263-5859
Weds./Sat. 10 a.m.–12 p.m.
- ☼ My Neighbor's Closet
3097 County Highway 11, Hartwick NY
(607) 431-8320/cooperstownangel@gmail.com
Tues/Sat: 9 a.m.–12 p.m. / Weds: 4–7 p.m.
Contact if you need someone to shop for you and coordinate getting you items.
- ☼ Helios Grief Support
Group counseling for adults in Otsego, Schoharie, Delaware counties. See helios-care.org; call (607) 432-5525.
- ☼ Friends of Recovery, Delaware/Otsego
Grassroots addiction recovery by, about, for individuals and families in recovery
22 Elm Street, Oneonta NY
(607) 267-4435
Mon/Tues/Fri: 9 a.m.–5 p.m.
Weds/Thurs: 9 a.m.–7 p.m.
- ☼ Holy Sews
Sew burial layettes for infants: (607) 432-5125; holysewsoneonta@yahoo.com
- ☼ Oneonta Community Health Center
No-cost healthcare services for uninsured adults (607) 433-0300
Office hours: Tues. 6–8 p.m.

continued from front

The bottom line is that everybody has enough. The ones that came in early thought the usual daily wage was fair. The real fruit being generated, just like grapes turn into wine, was the work together. In these circumstances, it's fermented and transformed into some fragrance of human interactivity and abundance that doesn't exist otherwise.

We must read this parable against the backdrop of a relational field rather than individual competition. Without the relational field, we can't see where Jesus is going. We'll never get it trying to use our minds because our minds will keep coming back to "more and less" and "it's not fair." It's not until we begin from the fullness of love, and the order and coherence that arise from it, that we can recognize what's being said and how radical it is.

We have a hard time with this kind of radical justice. We're capitalists even in the spiritual life. If we work more, we expect more; and we don't know what to do with a God who breaks that rule. Throughout the Gospels, people receive what they don't deserve. Relentless generosity is hard for us to comprehend, much less practice.

In the end, we need to forgive God. It's hard to accept that God loves everyone equally—even our enemies, those who hate us, who don't work as hard as we do, who reject duty for selfishness, and who give in to all the temptations we resist. Although deep down we know that God has been more than fair with us, God's lavish generosity to others is something which we find hard to accept. Like the workers in the Parable of the Vineyard who toiled the whole day and saw those who worked one hour get the same wage, we often let God's generosity to others warp both our joy and our eyesight.

But that struggle points us in the right direction. Grace is amazing, by disorienting us it properly orients us. We get the invitation to go into the vineyard, [and] it's only in stepping up, saying yes, and trusting the relational field that we're going to actually be participants in the kingdom of God.

SEPTEMBER 20, 2026

Celebrant

Rev. Chris Welch

Greeter: Peg Lilley

Deacon: Paul Cerosaletti

Lector: Maureen Joy

Eucharistic Minister: Toni Zaleski

September 27

Greeters: Jackie and Chet McAdams

Lector: Marguerite Webster

Eucharistic Ministers: Diane Turner

Mass Intention

If you would like to request an intention for a mass, call Kerry (607) 386-1951 with the intention, your name, and call back number OR use the parish email (see left panel).

Pray for

- ✠ for the sick, their caregivers, and all who asked for our prayers, especially Sr. Theresa Ahern MSBT, Kathleen Barry, Kevin Burke, Jo Franklin, Sarah Grogan, Agnes Huff, Maureen Joy, Pat Kristofik, Jim and Michelle Lee, Fred Lemister, Carol and Jessica MacCumber, Doris Mensch, Jeffrey Meyers, Kelly Meyers, Lucille Meyers, Teresa Meyers, Rich Morley, Mark Muller, Clara Murphy, John Neary, Diane Neczesny, John O'Brien, Kathy Osborne, Maria Papendrea, Scarlett Parry, Evelyn Rowe, Martin Smith, Mike Stensland, Carol Tyson, Janet VanZandt, Royce Webster
- ✠ for all those in our parish family serving in the military and all first responders and emergency personnel: Ryan Barry, Jim Barry, Meghan Barringer
- ✠ for the deceased members of our parish and their families and friends
- ✠ in thanksgiving for all those who labor in the vineyard of Holy Cross, giving service to the parish