

Rosewood, Marburg, Lowood, Hiddenvale

**SIXTEENTH SUNDAY AFTER PENTECOST
20TH SEPTEMBER 2020
SEASON OF CREATION 3**

Readings for Today:

Exodus 16.2-15
Philippians 1.21-30
Matthew 20.1-16

Sentence:

By grace you have been saved
through faith, and this is not your
own doing; it is the gift of God.
Ephesians 2.8-9



Prayer of the day:

Loving and righteous God,
your boundless generosity exceeds all that we can desire or deserve,
and you give to the last worker all you promised to the first:
liberate us from all jealousy and greed, that we may be free to love and serve
others, and in your service may find our true reward;
through Jesus Christ our Lord. **Amen.**

SUNDAY SERVICE
10:30am St Anne's Hiddenvale

Zoom Meeting ID: 819 3086 5578

Meeting Password: 594280

Dear friends,

I am very much looking forward to our service this weekend as we are celebrating God's creation and are outside in the beautiful setting of St Anne's Hiddenvale joining with our welcoming community there.

Our parable this week challenges us to think and look behind the scenes, as all is not as it seems on the surface. Jesus here is reaffirming that God's Kingdom, his mercy and Salvation is equally available to all people, at any time. Seek him, knock and the door will be open.

May the Lord be with you, and may you hear his voice in your life.

Rev. Louise

Daily Readings for the coming week:

Mon: Proverbs 3.27-34; Psalm 15; Luke 8.16-18

Tue: Proverbs 21.1-13; Psalm 119.33-40; Luke 8.19-21

Wed: Proverbs 30.5-9; Psalm 119.97-104; Luke 9.1-6

Thu: Ecclesiastes 1.2-11; Psalm 90.1-6; Luke 9.7-9

Fri: Ecclesiastes 3.1-11; Psalm 144.1-4; Luke 9.18-22

Sat: Ecclesiastes 11.9-12.8; Psalm 90.13-17; Luke 9.43b-45

Sun: Exodus 17.1-7; Psalm 78.1-4,11-16; Philippians 2; Matthew 21.23-32

For Rev'd Rex's Service: Jeremiah 17.5-8; Ps 62.1-8; Romans 8.28-39;
Matthew 4.1-11

An Acknowledgement of Country

As we gather in the various churches of our parish, we acknowledge the traditional custodians of this land, and their elders past and present. We honour the connection the traditional custodians have with this land.

Notices.

Markets. If you are interested in the markets continuing at some stage in the future please come to a meeting on October 10th at 9.30am at the Outreach Centre, Rosewood.

Blessing of the Animals. Will be held on 4th of October at 4pm under the tree in Rosewood. Feel free to invite your friends, animal and humans to join us!

Come Join Us This Week in the Parish:

Monday 10.30am Bible Study **on Zoom only.**

Zoom Meeting ID: **889 4436 4801**

Meeting Password: **884098**

Tuesday Morning Prayer 9 am. St Luke's Outreach Centre.

Wednesday Morning Prayer 9.30 am. St Luke's Rosewood

Wednesday Eucharist 9.30 am. All Saints' Marburg

Sunday Services in the Parish in Coming Weeks:

Please register for services on: 0402-482-174

Sunday 20th September St Anne's Hiddenvale. Parish picnic. **10.30am**

Sunday 27th September St James Lowood. Rev'd Rex **9am**

Sunday 27th September Prayer and Praise @ St Luke's **5pm**

Sunday 4th October St Luke's Rosewood **9am**

Sunday 4th October Blessing of the Animals Service St Luke's Rosewood **4pm**

Prayers.

Dear Father,

We thank you that we can meet as a community outside safely in the beautiful setting of St Anne's Hiddenvale.

We thank you for one another, and that we can meet together as your people, and as your family.

Help us to live humbly in your mercy realizing our frailty and confidently proclaiming you as our Lord and Saviour.

We pray for those who are struggling in body mind or Spirit and think particularly of those in our community named in our pew sheet.

We pray Lord for the values of your Kingdom to flood our workplaces, our families and our homes so that all may know the freedom and joy of being your children and equal members of your family.

Strengthen and uphold those who are facing adversity and challenging times. We think particularly today of our brothers and sisters who are victims of the fires in the United States.

Uphold us we pray in your name so that we might shine as your light in your world.

We ask these prayers through Jesus Christ our Lord.

Amen.

Pray for those in need:

We give thanks for prayers answered and ask for continued prayers for: Joy and family, Anita, Ann P. Robyn, Ian, Paul, Kristy and family.

Pray for those whose need is ongoing:

Brenda and David, May, Lyn, Kevin Lee and family, Judy and Adrian, Mark, Graham and family, Wilma, Ron, Irene and Michael.

Parish Directory

Priest in Charge -Reverend Louise Orpe Phone 0402 482 174

Priest Email: louise.orpe@anglicanchurchsq.org.au

Honorary Assistant Priest—Reverend Rex Marré Phone 0411 162 517

Parish Office—Phone 07 5464 2797 Parish Website: rosewoodanglican.org.au

Postal Address: Post Office Box 176, Rosewood QLD 4340

Office Email: rosewood@anglicanchurchsq.org.au

The deadline for the weekly Pew Sheet is Tuesday Evening to Office email.

Churchwardens— Anne Parker 0423 369 000

Ann Abraham 0402 411 375

Courtney Smith 0474 769 660

Prayer chain coordinator- Desley Greensill-0437 374 407

Pastoral Care coordinator Ann Abraham-0402 411 375

Giving: Envelopes are available at each centre. To deposit offerings:

Anglican Parish of Rosewood BSB 704 901 A/c 00008030

Romans 8:28

“And we know that in all things God works for the good of those who love him, who have been called according to his purpose.””

Sixteenth Sunday after Pentecost. 20th September 2020

Exodus 16:2-15

Exodus 16:2-15

² The whole congregation of the Israelites complained against Moses and Aaron in the wilderness. ³ The Israelites said to them, “If only we had died by the hand of the Lord in the land of Egypt, when we sat by the fleshpots and ate our fill of bread; for you have brought us out into this wilderness to kill this whole assembly with hunger.”

⁴ Then the Lord said to Moses, “I am going to rain bread from heaven for you, and each day the people shall go out and gather enough for that day. In that way I will test them, whether they will follow my instruction or not. ⁵ On the sixth day, when they prepare what they bring in, it will be twice as much as they gather on other days.” ⁶ So Moses and Aaron said to all the Israelites, “In the evening you shall know that it was the Lord who brought you out of the land of Egypt, ⁷ and in the morning you shall see the glory of the Lord, because he has heard your complaining against the Lord. For what are we, that you complain against us?” ⁸ And Moses said, “When the Lord gives you meat to eat in the evening and your fill of bread in the morning, because the Lord has heard the complaining that you utter against him—what are we? Your complaining is not against us but against the Lord.”

⁹ Then Moses said to Aaron, “Say to the whole congregation of the Israelites, ‘Draw near to the Lord, for he has heard your complaining.’” ¹⁰ And as Aaron spoke to the whole congregation of the Israelites, they looked toward the wilderness, and the glory of the Lord appeared in the cloud. ¹¹ The Lord spoke to Moses and said, ¹² “I have heard the complaining of the Israelites; say to them, ‘At twilight you shall eat meat, and in the morning you shall have your fill of bread; then you shall know that I am the Lord your God.’”

¹³ In the evening quails came up and covered the camp; and in the morning there was a layer of dew around the camp. ¹⁴ When the layer of dew lifted, there on the surface of the wilderness was a fine flaky substance, as fine as frost on the ground. ¹⁵ When the

Israelites saw it, they said to one another, “What is it?”^a For they did not know what it was. Moses said to them, “It is the bread that the Lord has given you to eat.

Hear the word of the Lord. Thanks be to God.

Philippians 1:21-30

²¹ For to me, living is Christ and dying is gain. ²² If I am to live in the flesh, that means fruitful labor for me; and I do not know which I prefer. ²³ I am hard pressed between the two: my desire is to depart and be with Christ, for that is far better; ²⁴ but to remain in the flesh is more necessary for you. ²⁵ Since I am convinced of this, I know that I will remain and continue with all of you for your progress and joy in faith, ²⁶ so that I may share abundantly in your boasting in Christ Jesus when I come to you again.

²⁷ Only, live your life in a manner worthy of the gospel of Christ, so that, whether I come and see you or am absent and hear about you, I will know that you are standing firm in one spirit, striving side by side with one mind for the faith of the gospel, ²⁸ and are in no way intimidated by your opponents. For them this is evidence of their destruction, but of your salvation. And this is God’s doing. ²⁹ For he has graciously granted you the privilege not only of believing in Christ, but of suffering for him as well— ³⁰ since you are having the same struggle that you saw I had and now hear that I still have.

Matthew 20:1-16

²⁰ “For the kingdom of heaven is like a landowner who went out early in the morning to hire workers for his vineyard. ² He agreed to pay them a denarius^a for the day and sent them into his vineyard.

³ “About nine in the morning he went out and saw others standing in the marketplace doing nothing. ⁴ He told them, ‘You also go and work in my vineyard, and I will pay you whatever is right.’ ⁵ So they went.

“He went out again about noon and about three in the afternoon and did the same thing. ⁶ About five in the afternoon he went out and found still others standing around. He asked them, ‘Why have you been standing here all day long doing nothing?’

⁷ “‘Because no one has hired us,’ they answered.

“He said to them, ‘You also go and work in my vineyard.’

⁸ “When evening came, the owner of the vineyard said to his foreman, ‘Call the workers and pay them their wages, beginning with the last ones hired and going on to the first.’

⁹ “The workers who were hired about five in the afternoon came and each received a denarius. ¹⁰ So when those came who were hired first, they expected to receive more. But each one of them also received a denarius. ¹¹ When they received it, they began to grumble against the landowner. ¹² ‘These who were hired last worked only one hour,’ they said, ‘and you have made them equal to us who have borne the burden of the work and the heat of the day.’

¹³ “But he answered one of them, ‘I am not being unfair to you, friend. Didn’t you agree to work for a denarius? ¹⁴ Take your pay and go. I want to give the one who was hired last the same as I gave you. ¹⁵ Don’t I have the right to do what I want with my own money? Or are you envious because I am generous?’

¹⁶ “So the last will be first, and the first will be last.”

HOMILY by Revd. Louise Orpe. 16th Sunday after Pentecost.

Well I am pretty sure if I was working throughout the day in the heat from early in the morning and some workers came in 1 hour before knock off time and received the same wage as I did, I might feel equally indignant as these workers in this parable, and as if things were unfair.

And indeed they clearly were.

Planting, maintaining and harvesting vineyards in first-century Israel was strenuous work requiring hard physical labour in the heat of summer, and often, additional laborers were required to get all the work done. The owner of this particular vineyard

went to the marketplace at the first hour of the morning (6:00 a.m.) to find workers for the day, and as the day progressed and more workers were hired, the specific wage was not mentioned, but the landowner promised to pay “whatever is right.”

In this lengthy parable, found only in the Gospel of Matthew, Jesus tells in response to Peter’s question; “We have left everything to follow you! What then will there be for us?” Peter wanted to know what reward would be given to those who give up everything to follow Jesus. In response, Jesus explains this truth about the kingdom of heaven.

We know that very often, Jesus tells us parables and stories that require careful consideration. Often we have an initial reaction, before realizing that we need to ponder and look deeper.

I wonder what point do you think Jesus was wanting to make by telling this story?

Probably we can all scratch our heads and think things don’t seem right somewhere..

One point might be that the values of the world are very different from the values of God’s Kingdom...

As we know we are in fact at God’s mercy and our lives are in his hands, and there is nothing we can do to influence his favour, and clearly it is not for us to judge the situation of another.

So what is this story of the vineyard is about?

It might be something that you might like to go home and read again and ponder. For me there is clearly a sense of injustice, for something not being fair which reflects the values of the world, and on the other side of the coin we see that everyone is on an equal playing field, and that none is favoured over another.

The landowner, whose decision to pay all the workers the same was an act of mercy—not injustice—represents God, whose grace and mercy are shed abundantly upon those of His choosing. “For he says to Moses, ‘I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.’ It does not, therefore, depend on man’s desire or effort, but on God’s mercy” ([Romans 9:15-16](#)). In the matter of salvation, His grace and mercy are given to those whose self-righteous works could never obtain it. We are all sinful and “fall short of the glory of God” ([Romans 3:23](#)), but His grace is sufficient to redeem all who believe.

Whether God calls someone early or late in life to partake of His grace, the glory and praise for our salvation is His and His alone and in no way amounts to unfairness.

The first group of workers in the vineyard resented receiving the same wage as the last group. Their attitude was similar to that of the Pharisees, who were incensed that Jesus' taught that others could inherit a heavenly kingdom they thought was reserved for them alone. They despised Jesus for offering the kingdom to the poor, oppressed, weak sinners whom He made equal to them. In verse 15, the landowner asks, "Is your eye evil because I am good?" The "evil eye" was a Hebrew expression referring to jealousy and envy. God's goodness and mercy produced in the self-righteous Pharisees the evil eye of envy. The rest of the workers received their wages without complaint or envy of others. In the same way, as Christians, we should rejoice for mercy, equality, and salvation.

We are reminded here also that another's journey in Christ is theirs and cannot be compared to another.

The message in verse 16, "the last will be first, and the first last," is that no matter how long or how hard a believer works during his lifetime, the reward of eternal life will be the same given to all, and example being; the thief on the cross ([Luke 23:39-43](#)), whose life of service was limited to a moment of repentance and confession of faith in Christ, as he recognized him. This man received the same reward of eternal life as did the apostle Paul.

We could say that God rewards us based upon the opportunities that He actually gives us. It is very likely that the late workers would have been willing to go to work earlier, but were not given the opportunity by their employer.

In this parable, we soon realize that the wages at stake are not actually daily wages for vineyard labourers, but instead the unearned gifts that are bestowed upon us by God our father, such as forgiveness, life itself, and salvation for all believers.

We realize therefore that we are not literally labourers in a vineyard as we are all equal co-workers in the Kingdom, and as God's children we belong to him and live under his Grace and mercy.

Amen.

Bible Study: Proper 20 (A) - 2017

September 23, 2017

Phil Hooper

RCL: Exodus 16:2-15; Psalm 105:1-6, 37-45; Philippians 1:21-30; Matthew 20:1-16

Exodus 16:2-15

Have you ever felt true physical hunger? The kind that creates a dull, aching delirium in which nothing matters other than finding nourishment? In the West, we are largely removed from this experience, and so it is difficult to fully inhabit the desperation of the hungry Israelites, wandering and woeful. And so we are equally removed from the intense, incarnate miracle of discovering God's *manna* in the wilderness.

There is a current in the story of God and God's people, one of hunger and fulfillment, that shows up again and again. In all cases, true nourishment comes from God, and not from the feeble machinations of humankind—think of Eden, of the Last Supper, of the Eucharist in which we partake. We can survive (for a time) on our own, but the true journey cannot be fulfilled without the abundance of God. We must feel that hunger in ourselves first before we can be fed.

- What gives you true nourishment? Where, other than in God, have you sought to feed the deep hunger within? How has that worked out for you?

Psalm 105:1-6, 37-45

This psalm, which extols the wonders of God's mercy and providence, is worth an introspective pause. The Psalmist praises God for what God has *done*, not what God thought or felt. God proves the existence of God's grace and mercy through action. To put a finer point on it, God did not simply send vague "thoughts and prayers" to the starving Israelites.

We live in a time of urgent need, both at home and around the world. More so than ever, through social media and mass communication, we are exposed to the wonders and horrors of our common experience as humans on this planet. If we are to walk as the people of God, we must show up in action, as God does, and not merely in a passive posture of sympathetic thoughts. This is not a matter of "earning salvation" or scoring points with a divine scorekeeper. It is simply that if we are called to "make [God's] deeds known among the peoples" then we need to embody that in our own deeds.

- How is your life representative of prayerful action? What might you do, right now, to more fully embody God's deeds of mercy and providence?

Philippians 1:21-30

Paul sets up an interesting dichotomy here: the choice between dying to “depart and be with Christ” or “striving side by side” with the Church on earth. This raises some challenging questions: is being with Christ in another realm superior to living “in the flesh”? On which realm—the flesh or the spirit—should our focus lie?

Paul makes his choice: to stay and labor alongside the beloved community, even as it suffers. And, implicitly, we are called to the same decision. No matter how great our longing for personal union with Christ, we are here, now. No matter how broken this creation, we are part of it, now. Labor we must, and suffer we may, but in Christ, we find meaning—the Life at the heart of life.

- What do you want to do with your one, precious life before you die? How can you find Christ in the midst of your messy, earthly existence?

Matthew 20:1-16

Isn't there a part of you that feels indignant on behalf of the first laborers in this parable? After all, they put a long day's work; they did what was expected of them; they played by the rules. And then these other people come along, work the bare minimum, and they profit off others' labor? It's not fair! Isn't God supposed to be just?

Isn't there a part of you that feels indignant on behalf of (or as one of) the working poor in this country? After all, you put in a long day's work; you did what was expected of you; you played by the rules. And then these other people come along, work the bare minimum, and they profit off your labor? It's not fair!

We should be careful not to make parables into cute little moral stories (ie. God rewards everyone equally, and isn't that so nice?) Maybe those tidy conclusions are true. Maybe. But also, maybe God isn't the generous landowner in this pericope. Maybe God is the silent question at the end of the story. Maybe the kingdom of God is our response of righteous anger to such an unfair schema. Maybe.

- Where do you see God in this parable? Look again; where else might God be?