



St Philip's Come & See

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Sunday 20 September 2020 *Sixteenth Sunday after Pentecost*

8am & 10am Eucharists

While the COVID19 restrictions are in place St Philip's is delighted to be celebrating the Eucharist live on [Facebook](#) at 8.00am. It will then be available on either our [YouTube channel](#) or [Facebook](#). All links and details are on our web page www.stphilipsoconnor.org.au



Dear Friends,

One of the enduring problems of the Pandemic will be the issue of un-employment or under employment. Today's passage from Matthew's gospel speaks to the situation of those unable to find work and therefore meet the needs of their families. In the parable Jesus tells us that in the Kingdom of God all have sufficient to meet their needs.

The passage helps us to understand the idea of Covenant which is central to understanding the justice of God. We live in a world in which we are often contractually obligated to each other. We are paid according to what we do and for how long. In the scriptures God's justice is demonstrated in the Covenant in which he binds himself to people in and love and in grace. The Covenant is not a contract in which God's grace is conditional on the response of God's people.

But the Biblical notion of covenant obliges the more powerful to accept responsibility for the more vulnerable and powerless of the two parties. It does not allow free rein to self-interest. A just society founded on covenantal principles recognises obligations of care towards those who cannot, for one reason or another contribute directly or materially to society – people who would be declared redundant in a society founded simply on a contractarian basis.

I hope that the current issues that beset us will help us to appreciate the needs of those who are under employed, those in the 'gig economy.' I think today's gospel speaks profoundly into that situation.

In the news section you'll see some more information on the ABM study resource 'Climate for Change' I hope you'll take the opportunity to look at those resources and we look forward to celebrating St Francis Day together on 4th October. Please put that date in your diary and I hope that we may even have some pets come along for a blessing.

Blessings to you all *Martin*

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Front cover: *Payment of the Labourers in the Lord's Vineyard*, Pier Francesco di Jacopo Foschi

Entrance Antiphon [Introit]

**By grace you have been saved by faith, and this is not your own doing;
it is the gift of God.**

Ephesians 2:8-9

Prayer of the Day

Let us pray:

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.

Today's Readings

A reading from the book of Jonah (3:10-4:11)

¹⁰When God saw what they did, how they turned from their evil ways, God changed his mind about the calamity that he had said he would bring upon them; and he did not do it.

¹But this was very displeasing to Jonah, and he became angry. ²He prayed to the Lord and said, 'O Lord! Is not this what I said while I was still in my own country? That is why I fled to Tarshish at the beginning; for I knew that you are a gracious God and merciful, slow to anger, and abounding in steadfast love, and ready to relent from punishing. ³And now, O Lord, please take my life from me, for it is better for me to die than to live.' ⁴And the Lord said, 'Is it right for you to be angry?' ⁵Then Jonah went out of the city and sat down east of the city, and made a booth for himself there. He sat under it in the shade, waiting to see what would become of the city.

⁶The Lord God appointed a bush, and made it come up over Jonah, to give shade over his head, to save him from his discomfort; so Jonah was very happy about the bush. ⁷But when dawn came up the next day, God appointed a worm that attacked the bush, so that it withered. ⁸When the sun rose, God prepared a sultry east wind, and the sun beat down on the head of Jonah so that he was faint and asked that he might die. He said, 'It is better for me to die than to live.'

⁹But God said to Jonah, 'Is it right for you to be angry about the bush?' And he said, 'Yes, angry enough to die.' ¹⁰Then the Lord said, 'You are concerned about the bush, for which you did not labour and which you did not grow; it came into being in a night and perished in a night. ¹¹And should I not be concerned about Nineveh, that great city, in which there are more than a hundred and twenty thousand people who do not know their right hand from their left, and also many

animals?'

Psalm 145:1-8

I will exalt you, O God my king:
I will bless your name for ever and ever.

**Every day will I bless you:
and praise your name for ever and ever.**

Great is the Lord, and wonderfully worthy to be praised:
his greatness is past searching out.

**One generation shall praise your works to another:
and declare your mighty acts.**

As for me, I will be talking
of the glorious splendour of your majesty:
I will tell the story of your marvellous works.

**All people shall recount the power of your terrible deeds:
and I will proclaim your greatness.**

Their lips shall flow with the remembrance
of your abundant goodness :
they shall shout for joy at your righteousness.

**The Lord is gracious and compassionate:
slow to anger and of great goodness.**

A reading from the letter of Paul to the Philippians (1:21-30)

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

²⁷Only, 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, ²⁸and 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. ²⁹For he has graciously granted you the privilege not only of believing in Christ, but of suffering for him as well—³⁰since you are having the same struggle that you saw I had and now hear that I still have.

The Gradual

Alleluia! **Alleluia!** Open our heart, O Lord, to accept the words of your Son. **Alleluia!**

see Acts 16:14

The Lord be with you.

And also with you.

The Gospel of our Lord Jesus Christ according to Matthew (20:1-16)

Glory to you Lord Jesus Christ.

'For the kingdom of heaven is like a landowner who went out early in the morning to hire labourers for his vineyard. ²After agreeing with the labourers for the usual daily wage, he sent them into his vineyard. ³When he went out about nine o'clock, he saw others standing idle in the marketplace; ⁴and he said to them, "You also go into the vineyard, and I will pay you whatever is right." So they went. ⁵When he went out again about noon and about three o'clock, he did the same. ⁶And about five o'clock he went out and found others standing around; and he said to them, "Why are you standing here idle all day?" ⁷They said to him, "Because no one has hired us." He said to them, "You also go into the vineyard." ⁸When evening came, the owner of the vineyard said to his manager, "Call the labourers and give them their pay, beginning with the last and then going to the first." ⁹When those hired about five o'clock came, each of them received the usual daily wage. ¹⁰Now when the first came, they thought they would receive more; but each of them also received the usual daily wage. ¹¹And when they received it, they grumbled against the landowner, ¹²saying, "These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat." ¹³But he replied to one of them, "Friend, I am doing you no wrong; did you not agree with me for the usual daily wage? ¹⁴Take what belongs to you and go; I choose to give to this last the same as I give to you. ¹⁵Am I not allowed to do what

I choose with what belongs to me? Or are you envious because I am generous?" ¹⁶So the last will be first, and the first will be last.

For the Gospel of the Lord,

praise to you Lord Jesus Christ.

Prayers of the People

In our prayers we remember those in need, particularly: Roger, Ros, Sam, Ben, Gage, Hugh, Beryl, Joan, Jeanette, Denise, Margaret, Sarah and Myrle and those unable to gather with us.

We commend to God the recently departed, those whose memories are dear to us, Laurie Keast (24/09/90) whose year's mind falls at this time and those who have no one to remember them. We pray for Gosife Ian Afamefuna to be baptized at St Philip's today, for his parents and Godparents.

As our Saviour Christ has taught us, we are confident to pray,

Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial and deliver us from evil. For the kingdom, the power, and the glory are yours now and for ever. Amen.

Communion Antiphon

I am the good shepherd says the Lord: I know my sheep and mine know me.

John 11:14

A Prayer of Spiritual Communion

[When the clergy make their communion if you are watching from home you may like to privately make the following prayer. It was believed from earliest times that Christians could receive the benefits of Holy Communion even if they were unable to be present at the Eucharist. This teaching was of particular comfort to so-called Confessors of the Faith, who were imprisoned and deprived of access to the sacraments].

Jesus, you have given us in the Holy Eucharist
your Body and Blood to be our spiritual nourishment
through which we may have life everlasting.

I desire, with all my heart, to receive this living Bread
which came down from Heaven.
Send your Spirit upon me, come and refresh my soul.
That, whilst I may be isolated from your sacramental presence
and from your Body, gathered;
I may know the peace and joy of communion with you
and your body the Church, in my heart.

Increase my faith,
strengthen my hope,
kindle my love,
that I may die to self and live but for you. Amen.

[If you are interested in the history and the theology behind Spiritual Communion this YouTube clip is helpful. <https://www.youtube.com/watch?v=9uBiqbTY7oA&feature=youtu.be>]

For Reflection

Unlike the parable of the sower (Matt. 13:3-9; 18-23), Jesus does not give us an explicit interpretation for this parable. As a result, scholars have offered many interpretations. Because the people in the story are labourers and managers, some assume it is about work. In that case, it seems to say, "Don't compare your pay to others" or "Don't be dissatisfied if others get paid more or work less than you do in a similar job." It could be argued that these are good practices for workers. If you earn a decent wage, why make yourself miserable because others have it even better? But this interpretation of the parable can also be used to justify unfair or abusive labour practices. Some workers may receive lower wages for unfair reasons, such as race or sex or

immigrant status. Does Jesus mean that we should be content when we or other workers are treated unfairly?

Moreover, paying people the same regardless of how much work they do is a questionable business practice. Wouldn't it give a strong incentive to all workers to show up at five o'clock in the afternoon the next day? And what about making everyone's pay public? It does reduce the scope for intrigue. But is it a good idea to force those working longer hours to watch while those who worked only one hour are paid an identical wage? It seems calculated to cause labour strife. Pay for non-performance, to take the parable literally, doesn't seem to be a recipe for business success. Can it really be that Jesus advocates this pay practice?

Perhaps the parable is not really about work. The context is that Jesus is giving surprising examples of those who belong to God's kingdom: for example, children (Matt. 19:14) who legally don't even own themselves. He is clear that the kingdom does not belong to the rich, or at least not to very many of them (Matt. 19:23-26). It belongs to those who follow him, in particular if they suffer loss. "Many who are first will be last, and the last will be first" (Matt. 19:30). The present parable is followed immediately by another ending with the same words, "the first will be last, and the last will be first" (Matt. 20:16). This suggests that the story is a continuation of the discussion about those to whom the kingdom belongs. Entry into God's kingdom is not gained by our work or action, but by the generosity of God.

Once we understand the parable to be about God's generosity in the kingdom of heaven, we may still ask how it applies to work. If you are being paid fairly, the advice about being content with your wage may stand. If another worker receives an unexpected benefit, wouldn't it be graceful to rejoice, rather than grumble?

But there is also a broader application. The owner in the parable pays all the workers enough to support their families. The social situation in Jesus' day was that many small farmers were being forced off their land because of debt they incurred to pay Roman taxes. This violated the God of Israel's command that land could not be taken away from the people who work it (Leviticus 25:8-13), but of course this was of no concern to the Romans. Consequently, large pools of unemployed men gathered each morning, hoping to be hired for the day. They are the displaced, unemployed, and underemployed workers of their day. Those still waiting at five o'clock have little chance of earning enough to buy food for their families that day. Yet the vineyard owner pays even them a full day's wage.

If the vineyard owner represents God, this is a powerful message that in God's kingdom, displaced and unemployed workers find work that meets their needs and the needs of those who depend on them. We have already seen Jesus saying that, "labourers deserve their food" (Matt. 10:10). This does not necessarily mean that earthly employers have a responsibility for meeting all the needs of their employees. Earthly employers are not God. Rather, the parable is a message of hope to everyone struggling to find adequate employment. In God's kingdom, we will all find work that meets our needs. The parable is also a challenge to those who have a hand in shaping the structures of work in today's society. Can Christians do anything to advance this aspect of God's kingdom right now?

The Theology of Work Project

News

Today we welcome Gosife Ian into the Church through the waters of **Baptism**. We welcome his parents Chukwudozie (Dozie) and Chinenye Afamefuna and Godparents Ijeoma Okafor, Rebecca Ezenwa and Onyebuchi Okafor. We assure them all of our prayers.

St Philip's National Mission - Australia Youth Engagement

Our National Mission Project for 2020 is Australia Youth Engagement. AYE supports Church initiatives which engage young Aboriginal and Torres Strait Islander (ATSI) people. This Project has come out of a desire to support and guide vulnerable ATSI youth around Australia, most particularly in the Northern Territory. Your funds go towards producing culturally relevant Sunday School resources for these communities which are then incorporated in their existing programs and church services. In the last few years, such funds donated have also enabled interested Aboriginal Christians to travel to church and read the Bible in their own language. The Anglican Board of Mission (ABM) further assists such Christians with their Bible studies. Please give generously by donating in the envelopes provided at St Philip's.

The ACT Chief Officer regularly updates information regarding interstate COVID19 outbreaks.

Below is the link to the site which outlines areas of risk in Australia (Hotspots).

[https://www.health.act.gov.au/sites/default/files/2020-08/COVID-19 Advice on interstate COVID-19 outbreaks_31082020.pdf](https://www.health.act.gov.au/sites/default/files/2020-08/COVID-19%20Advice%20on%20interstate%20COVID-19%20outbreaks_31082020.pdf)

The NSW Chief Health Officer also provides detailed information on the situation in NSW.

<https://www.nsw.gov.au/covid-19/latest-news-and-updates>

Hopefully some of you may have found time to engage in the first week of reflection through the **ABM resource 'Climate for Change.'** The resource can be found and downloaded on https://www.abmission.org/data/resources/2020/Climate_For_Change_5.pdf The study has been written by a former St Philip's parishioner Russell Rollason. The first week engages with the disruption caused by the COVID19 Pandemic which is described as a dress rehearsal Climate Change. Writer Arundhati Roy says: "Historically, pandemics have forced humans to break with the past and imagine the world anew. This one is no different. It is a portal, a gateway between one world and the next". There are plenty of thoughtful ideas and resources in the study which help to bring together the questions of science and faith.

Hope you enjoyed the latest edition of **Church Chat**; many thanks to our editor Laura Wood. Don't forget to get your recipes, news and chat to Laura for the next edition. yourlaurawood@gmail.com

Pandora's Winter Clearance Sale starts next Saturday! It's that time of year when we farewell the winter fashion season. Come in and browse, grab a bargain with our \$2 sale racks in store as well as \$5 and \$10 specials and so much more! Come and support your Parish in this important outreach.

Calendar @ St Philip's

Today	<i>Sixteenth Sunday after Pentecost</i>
8am	Eucharist - Livestreamed
10am	Eucharist with Music
Noon	Baptism
Thursday 24 September	<i>Our Lady of Walsingham</i>
10am	Eucharist
Friday 25 September	<i>Sergius of Moscow, abbot and teacher</i>
5pm - 6pm	Happy Hour online, for those who wish to catch up: St Philip's Happy Hour link
Saturday 26 September	<i>Lancelot Andrewes, bishop of Winchester</i>
10am - 1pm	Pandora's Winter Clearance Sale starts
Sunday 27 September	<i>Seventeenth Sunday after Pentecost</i>
8am	Eucharist - Livestreamed
10am	Eucharist with Music

Roster

	September	20-Sep-20	27-Sep-20	4-Oct-20
	Sunday of Month	3rd	4th	1st
	Liturgical Season	16th Sunday after Pentecost	17th Sunday after Pentecost	St Francis Day
	Flowers			
8am	Celebrant	Rev'd Martin	Rev'd Martin	Rev'd Martin
	Preacher (if different to Celebrant)	Rev'd Canon Scott		
	Sidespeople & Welcomer	Vicki L & helpers	Tim & Shane	Alison & Alistair
	Liturgical Assistant	Lisa C	Peter W	Lisa C
	Bible Reader	Rebecca P	Shane W	Alison or Alistair
10am	Celebrant	Rev'd Canon Scott	Rev'd Martin	Rev'd Martin
	Preacher (if different to Celebrant)			
	Sidespeople & Welcomer	Jeannette M, Laura W & Richard G	Sally A, Fred A & helper	Nirmal F, Fred A & Janene B
	Liturgical Assistant		Philippa W	
	Musician(s) & Singers/Soloist	Colin F	Colin F	Colin F
	Bible reader	Ann M	Ashton R	kids?
	Additional details/notes		<i>School holidays</i>	<i>10am Sunday Zone. Labour Day public holiday long weekend. School holidays.</i>