

**The Rectorial Benefice of the East Vale
Morning Prayer
Sunday 20th September, 2020 | Trinity 15**

Hymn Calon Lan

(requested and signed by Olivia Barrie)

**Nid wy'n gofyn bywyd moethus,
Aur y byd na'i berlau mân:
Gofyn wyf am galon hapus,
Calon onest, calon lân.**

Cytgan:

**Calon lân yn llawn daioni,
Tecach yw na'r lili dlos:
Dim ond calon lân all ganu
Canu'r dydd a chanu'r nos.**

**Pe dymunwn olud bydol,
Hedyn buan ganddo sydd;
Golud calon lân, rinweddol,
Yn dwyn bythol elw fydd.**

**Hwyr a bore fy nymuniad
Gwyd i'r nef ar edyn cân
Ar i Dduw, er mwyn fy Ngheidwad,
Roddi i mi galon lân.**

**The meaning of the lyrics to
Calon Lân is as follows;**

**I don't ask for a luxurious life
the world's gold or its fine pearls,
I ask for a happy heart,
an honest heart, a pure heart.**

Chorus:

**Evening and morning, my wish
Rising to heaven on the wing of song
For God, for the sake of my Saviour,
To give me a pure heart**

**A pure heart full of goodness
Is fairer than the pretty lily,
None but a pure heart can sing,
Sing in the day and sing in the night.**

**If I wished for worldly wealth,
It would swiftly go to seed;
The riches of a virtuous, pure heart
Will bear eternal profit.**

The Gloria

**Glory to God, glory in the highest,
peace to his people, peace on earth.
Glory to God, glory in the highest,
peace to his people, peace on earth.**

**Lord God, heavenly King, almighty God and
Father.**

**Glory to God, glory in the highest,
peace to his people, peace on earth.**

**We worship you,
glory in the highest,
give you thanks,
glory in the highest,
praise you for your glory.
Glory to God, glory in the highest,
peace to his people, peace on earth.**

**Lord Jesus Christ, only Son of the Father
Lord God, Lamb of God,
you take away the sin of the world:
have mercy on us,
have mercy on us;**

**you are seated at the right hand of the Father:
receive our prayer,
receive our prayer.**

**Glory to God, glory in the highest,
peace to his people, peace on earth.
Glory to God, glory in the highest,
peace to his people, peace on earth.**

**For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High, Jesus Christ,
with the Holy Spirit,
in the glory of God, the glory of God the Father.**

**Glory to God, glory in the highest,
peace to his people, peace on earth.**

Amen. Amen.

The Collect

**God, who in generous mercy sent the Holy Spirit your
Church in the burning fire of your love: grant that your
people may be fervent in the fellowship of the gospel that,
always abiding in you, they may be found steadfast in faith
and active in service; through Jesus Christ your Son our
Lord, who is alive and reigns with you and the Holy Spirit,
one God, now and for ever.**

Amen

A reading from the book of Jonah

When God saw what the people of Nineveh 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. But this was very displeasing to Jonah, and he became angry. He 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. And now, O Lord, please take my life from me, for it is better for me to die than to live.' And the Lord said, 'Is it right for you to be angry?' Then 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. The 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. But when dawn came up the next day, God appointed a worm that attacked the bush, so that it withered. When 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.' But God said to Jonah, 'Is it right for you to be angry about the bush?' And he said, 'Yes, angry enough to die.' Then 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. And should I not be concerned about Nineveh, that great city, in which there are more than a hundred and twenty thousand persons who do not know their right hand from their left, and also many animals?'

This is the word of the Lord. **Thanks be to God.**

Responsorial Psalm

(Psalm 145: 1-8)

R/ Great is the Lord and greatly to be praised.

Every day will I bless you: and praise your name for ever and ever. Great is the Lord and highly to be praised: his greatness is beyond all searching out. **R/**

One generation shall praise your works to another: and declare your mighty acts. They shall speak of the majesty of your glory: and I will tell of all your wonderful deeds. **R/**

They shall speak of the might of your marvellous acts: and I will also tell of your greatness. They shall pour forth the story of your abundant kindness: and joyfully sing of your righteousness. **R/**

The Lord is gracious and merciful: long-suffering and of great goodness. **R/**

A reading from Paul's letter to the Philippians

For to me, living is Christ and dying is gain. If I am to live in the flesh, that means fruitful labour for me; and I do not know which I prefer. I am hard pressed between the two: my desire is to depart and be with Christ, for that is far better; but to remain in the flesh is more necessary for you. 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, so that I may share abundantly in your boasting in Christ Jesus when I come to you again. 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, 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. For he has graciously granted you the privilege not only of believing in Christ, but of suffering for him as well - since you are having the same struggle that you saw I had and now hear that I still have.

This is the word of the Lord

Thanks be to God

The Gospel

(Matthew 20: 1-6)

Alleluia! Alleluia!

Give thanks to the risen Lord.

Alleluia! Alleluia!

Give praise to his name.

**Jesus is Lord of all the earth,
he is the king of creation.**

Alleluia! Alleluia!...

The Lord be with you.

And also with you.

Listen to the gospel of Christ
according to Saint Matthew.

Glory to you, O Lord.

"For the kingdom of heaven is like a landowner who went out early in the morning to hire labourers for his vineyard. After agreeing with the labourers for the usual daily wage, he sent them into his vineyard. When he went out about nine o'clock, he saw others standing idle in the marketplace; and he said to them, 'You also go into the vineyard, and I will pay you whatever is right.' So, they went. When he went out again about noon and about three o'clock, he did the same. And 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?' They said to him, 'Because no one has hired us.' He said to them, 'You also go into the vineyard.' When 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.’ When those hired about five o’clock came, each of them received the usual daily wage. Now when the first came, they thought they would receive more; but each of them also received the usual daily wage. And when they received it, they grumbled against the landowner, saying, ‘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.’ But he replied to one of them, ‘Friend, I am doing you no wrong; did you not agree with me for the usual daily wage? Take what belongs to you and go; I choose to give to this last the same as I give to you. Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous?’ So, the last will be first, and the first will be last.”

This is the Gospel of the Lord. **Praise to you, O Christ.**

**Spread the good news o’er all the earth,
Jesus has died and risen.**

Alleluia! Alleluia!...

The Homily

Fr. Martyn

Life sometimes isn’t fair. We often hear that said and we may often say or think it ourselves. Why do the people who do the wrong things seem to get the rewards? I don’t pretend to know the answer to that question, but I do know that as Christians we are called to stand up and speak out against bullies, wherever they may be. That’s the case whether the bully is in our communities or whether they are political leaders of large countries. The truth is that life sometimes isn’t fair.

In our first reading Jonah felt that life wasn’t fair. God wanted him to travel to the city of Nineveh, but Jonah disobeyed and ended up on a ship going in opposite direction and in a storm was cast overboard. Swallowed by the whale and then coughed up he then journeyed to Nineveh. There he urged the people to turn away from their sins. They listened and God spared them, which displeased Jonah. He was even more frustrated when the bush that had grown up and given him shade withered and died, so that he fried in the heat of the day. God said to Jonah that he’s angry about this, but that he should be concerned about the people of Nineveh.

The Gospel today also speaks of unfairness. The labourers are hired to work in the vineyard and are given the same financial reward, no matter how long they have worked. It wasn’t unusual for labourers to be hired at different times of the day. The working day started at 6.00am and ended at 6.00pm. The parable tells us that some were hired at 6.00am, others at 9.00am, some at midday and other even at 5.00pm, just an hour before the end of the working day. The harvest had to be gathered when the time was right, so the workers needed to be employed before the rains came and the crop was ruined.

It’s the same for farmers wherever they are. These workers were paid very low wages and it was a hand to mouth existence. If they weren’t given the work, then they didn’t eat that day. It was a typical scene in any Jewish village and so those listening to Jesus would have been very familiar with the situation. The men gathered in the marketplace, which served as a kind of labour exchange. The parable is a kind of warning to us all as followers of Jesus. There are those who have been Christians all their life, brought to church as babies. There are also those who have perhaps lived lives that haven’t followed the example of Jesus and have come to faith late in the day. None of this really matters, as we are all of equal importance in the sight of God, no matter how long we have been part of the Christian Fellowship. Some people can resent new people and especially when they take on roles of leadership in the church, yet we all have the gifts to use and new fresh blood is healthy for any organisation. This was also a warning to the Jews of Jesus’ time who looked down upon those outside the chosen people. The message is the same; that God’s message is for everyone and in equal measure.

We also hear of the generosity of God in this parable. All these workers were earning a small wage, no matter how long they worked. If we think of the landowner as God, then he is reaching out to meet the needs of all those whom he encounters. Our God is a generous God so says one charismatic song that I’ve sung over the years. God’s generosity is something that we are all called to emulate. All service is regarded the same with God. It’s not the amount of service given but the love with which it is given that matters. What gift is most appreciated; the most expensive present or the one lovingly crafted that cost very little in comparison. All that God gives us is by His grace. We can’t possibly earn what God gives us; what God gives us is pure gift. What God gives us isn’t something that we deserve but rather it is pure gift; it is God’s grace.

I think that the final point about this parable is found when we consider the two types of workers. There is the worker who enters into a contract with the landowner, whereby they receive something in return for doing something. That makes complete sense when we think of the practice of employment. But it doesn’t work like that when applied to our relationship with God. If there is any sort of contract with God, then it’s a contract of love and service. The second type of worker in the parable simply wanted a chance to work and left the reward to the master. As Christians we work for the joy of serving God in whatever way he calls us to serve. We are called to serve God and to serve one another. There are many men and women who are rich in God’s eyes yet are regarded poor in the eyes of the world.

Perhaps we should ask ourselves what are the true riches; what are the rewards that we are searching for in our

relationship with God and with each other? It is the paradox of the Christian life that the person who seeks reward loses it and the one who forgets reward finds it.

Hymn (requested by Marian Quick)

**Who would true valour see,
Let him come hither;
One here will constant be,
Come wind, come weather;
There's no discouragement
Shall make him once relent
His first avowed intent
To be a pilgrim.**

**Whoso beset him round
With dismal stories
Do but themselves confound;
His strength the more is,
No lion can him fright;
He'll with a giant fight;
But he will have a right
To be a pilgrim.**

**Hobgoblin nor foul fiend
Can daunt his spirit;
He knows he at the end
Shall life inherit,
Then fancies fly away,
He'll fear not what men say;
He'll labour night and day
To be a pilgrim.**

The Intercessions

For the mercy and justice of the Kingdom,
let us pray to the Lord

Give to all Christian people the grace to be faithful labourers in your service. We pray for our congregations and clergy in the Benefice, that doing your will may we and whole Church be diligent in working for peace on earth and for the coming of the Kingdom.
Lord in your mercy. **Hear our prayer.**

We pray for our link parish of Lagunda, for Carin and her team. We give thanks with them for the harvest this year, for all who work in agriculture and horticulture in our parishes. We remember those who don't have enough to eat, those who are living in poverty.
Lord in your mercy. **Hear our prayer.**

Bless all employers with a spirit of fairness and grace. We remember all who have to queue for work, all who are without work and those on low incomes. May all who prosper be generous and willing to share with the needy.
Lord in your mercy. **Hear our prayer.**

Generous God keep us cheerful in our daily tasks, honourable in duty and with regard for those with whom we work. May all who work in our communities be recognised and respected for what they do.
Lord in your mercy. **Hear our prayer.**

We pray for all known to us that are in need today, the sick, the lonely, the bereaved the depressed. We pray for those known to us that have asked for prayers this day..... comfort and relieve them in their troubles and bring them love and peace.
Lord in your mercy **Hear our prayer**

We give thanks to all who have been faithful labourers in your harvest; we pray for all who have died this week....., our loved ones departed and all whose anniversary of death occurs at this time. May we with them rejoice in your love and generosity in your everlasting kingdom.
Lord in your mercy **Hear our prayer**

In a moment of silence we offer our own prayers this day....

**Merciful Father
accept these prayers
for the sake of your Son,
our Saviour Jesus Christ. Amen**

Hymn

**You shall go out with joy
and be led forth with peace,
and the mountains and the hills
will break forth before you.
There'll be shouts of joy,
and the trees of the field
shall clap, shall clap their hands.
And the trees of the field
shall clap their hands,
and the trees of the field
shall clap their hands,
and the trees of the field
shall clap their hands,
and you'll go out with joy.**

Repeat 3x