



ORDER OF SERVICE

RITE I

The Sixteenth Sunday after Pentecost
September 20, 2020
10:00 a.m.

Wherever you are on your spiritual journey, Trinity welcomes you.

WELCOME TO TRINITY

Welcome to Trinity Episcopal Church. We hope that you will feel the presence of God in this holy space. We believe that you will also find God in the community of people who worship here. Trinity is rich in the traditions of the Episcopal Church, and it is our prayer that you will feel warmly welcomed. May this place be to you a source of strength and spiritual renewal. May you also find it a place where all people are accepted. Wherever you are on your spiritual journey, Trinity welcomes you!

THE WORD OF GOD

Organ Voluntary: Aria

Flor Peeters (1903-1986)

Hymn 551 Rise up, ye saints of God!

Festal Song

1 Rise up, ye saints of God! Have done with less - er things, give
2 Rise up, ye saints of God! His king - dom tar - ries long: Lord,
3 Lift high the cross of Christ! Tread where his feet have trod; and

heart and soul and mind and strength to serve the King of kings.
bring the day of truth and love and end the night of wrong.
quick-ened by the Spi - rit's power, rise up, ye saints of God!

Words: William Pierson Merrill (1867-1954), alt.
Music: William H. Walter (1825-1893)

Celebrant Blessed be God: Father, Son, and Holy Spirit.
People **And blessed be his kingdom, now and for ever.
Amen.**

Collect for Purity

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. **Amen.**

Gloria in excelsis

Hymnal S202

1. Glo - ry be to God on high, and on earth peace,
good will towards men. 2. We praise thee, we bless thee,
we wor - ship thee, we glo - ri - fy thee, we give
thanks to thee for thy great glo - ry, 3. O Lord God, heaven - ly
King, God the Fa - ther Al - might - y.

4. O Lord, the on - ly be - got - ten Son, Je - sus Christ;
5. O Lord God, Lamb of God, Son of the Fa - ther, that
ta - kest a - way the sins of the world, have mer - cy up -
on us. 6. Thou that ta - kest a - way the sins of the
world, re - ceive our prayer. 7. Thou that sit - test at the
right hand of God the Fa - ther, have mer - cy up - on us.
8. For thou on - ly art ho - ly; thou on - ly art the Lord; 9. thou

on - ly, O Christ, with the Ho - ly Ghost, art most
 high in the glo - ry of God the Fa - ther. —
 A - - - - - men.

Collect of the Day

Celebrant The Lord be with you.
People **And with thy spirit.**
Celebrant Let us pray.

Grant us, O Lord, not to mind earthly things, but to love things heavenly; and even now, while we are placed among things that are passing away, to cleave to those that shall abide; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. **Amen.**

First Reading

Jonah 3:10-4:11

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 labor 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?"

Reader The Word of the Lord.
People **Thanks be to God.**

Psalm 145:1-8

Exaltabo te, Deus

1 I will exalt you, O God my King, *
and bless your Name for ever and ever.

**2 Every day will I bless you *
and praise your Name for ever and ever.**

3 Great is the LORD and greatly to be praised; *
there is no end to his greatness.

**4 One generation shall praise your works to another *
and shall declare your power.**

5 I will ponder the glorious splendor of your majesty *
and all your marvelous works.

**6 They shall speak of the might of your wondrous acts, *
and I will tell of your greatness.**

7 They shall publish the remembrance of your great goodness; *
they shall sing of your righteous deeds.

**8 The LORD is gracious and full of compassion, *
slow to anger and of great kindness.**

Second Reading

Philippians 1:21-30

A Reading from Paul's letter to the Church at Philippi.

To me, living is Christ and dying is gain. If I am to live in the flesh, that means fruitful labor 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.

Reader

The Word of the Lord.

People

Thanks be to God.

Sequence

Hymn 404 We will extol you, ever-blessed Lord

Old 124th

1 We will ex - tol you, ev - er - bless - ed Lord; your ho - ly
2 Age shall to age pass on the end - less song, tell - ing the
3 You, Lord, are gra - cious, mer - ci - ful to all, close to your

Name for ev - er be a - dored; each day we live our
won - ders which to you be - long, your might - y acts with
chil - dren when on you they call; and slow to an - ger,

psalm to you we raise; you, God and King, are wor - thy of all
joy and fear re - late; praise we your glo - ry while on you we
mer - ci - ful and kind, in your com - pas - sion we your bless - ings

praise, great and un - search - a - ble in all your ways.
wait, glad in the know - ledge of your love so great.
find. We love you with our heart and strength and mind.

Words: J. Nichol Grieve, alt; para. of Psalm 145

Music: melody from *Pseaumes octante trois de David*, 1551; harm. Charles Winfred Douglas (1867-1944)

Holy Gospel

Matthew 20:1-16

Deacon The Holy Gospel of our Lord Jesus Christ according to Matthew.
People **Glory be to thee, O Lord.**

Jesus said, "The kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. After agreeing with the laborers 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 laborers 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."

Deacon The Gospel of the Lord.
People **Praise be to thee, O Christ.**

The Sermon

The Reverend Chris Cole

Good morning, Trinity! I have a riddle for you. What do the original three Star Wars movies and today's gospel parable have in common? If you said, "I have no idea. I think this is just a trick to slip Star Wars into the sermon," I wouldn't blame you. But it is a real question. Years ago I heard an interview with George Lucas, the creator of Star Wars, talking about how he structured the drama in the original three movies. He used the classic form of a three act play. In the first act, we meet the cast of characters and the stage is set for the conflict to come. In the second act, the conflict fully develops and intensifies, putting the characters under pressure and in real jeopardy. In the third and final act, the conflict is resolved. We see this same structure in today's gospel parable. In act 1 we meet the characters: a landowner looking to hire day laborers and we meet the laborers themselves. But there's a twist that will drive future conflict: the laborers don't all start work at the same time. Some start early in the morning, some at 9 AM, some at noon, some at 3 PM, and some at 5 PM.

In act 2 the owner sends his steward to pay the laborers, but instead of starting with those hired first, he reverses the order and starts instead with those hired last. Moreover, everyone gets paid the same daily rate, regardless of how long they worked. When those hired early receive their wage, they are angry, and why wouldn't they be? Their labor has been greater, their suffering in the heat longer. Why have those who worked less been made their equals, they ask? The conflict comes from their perception of having been treated unjustly. In act 3, the owner of the vineyard replies to their grumbling in an effort to resolve the conflict. Even though George Lucas didn't write this parable, the dramatic arc here is structured in the same way as those first three Star Wars movies, answering that burning question, "How is today's parable like Star Wars?"

But unlike the way those movies conclude their conflicts, our parable doesn't provide a Hollywood happy ending. The owner of the vineyard explains himself, but we don't know if the grumbling workers are satisfied with the answer. But then again, they are not the true focus of this story, and we should pay attention to that. It's easy to assume that the grumbling laborers are the focus, especially if they have been treated unfairly. And for us, that's easy to assume. Equal pay for equal work makes sense and when it is not provided, surely an injustice has been done. But the owner of the field negotiates their wages back in act 1 before they even begin work. They agree to and receive the usual daily wage. They have not been cheated. They received what they had been promised.

And the owner points this out. "Friend, I am doing you no wrong; did you not agree with me for the usual daily wage?" So even though a quick read may make it appear that they have been treated unfairly, they were not. The owner continues. "Am I not allowed to do what I choose with what belongs to me?" That is, by what right do these laborers dictate how the owner may spend money with others. And then we have the final question, "Or are you envious because I am generous?"

By now it should be clear that the focus on the parable is really the owner, who chooses to be both just and generous. The fact that he is just is key. If the workers had been cheated, they would have every right to protest. But justice is the background of the story. It's established, again, way back in act 1. So if this is not a story about righting a wrong, what is it really about? What are the behaviors we're supposed to notice? Well, from this point of view, the grumbling workers are indulging in both judgment and envy. They have a standard of justice that benefits themselves more than the others and they use it to judge the others as

unworthy. Why should those who worked less receive the same wages, they ask? What have they done to deserve their good fortune? In the minds of those who worked all day, the others have done nothing to earn this generosity. As a result, the grumbling workers show that their judgment and envy have blinded them to the goodness of the owner as they begrudge the good fortune of their fellows.

COVID has made this scenario all too real for people today. Recently it was reported that a large tech company was facing backlash for offering its employees with children extra leave during the pandemic. Employees without children continued to have access to the same benefits they always had, but some asked how such a policy of offering extra leave to parents was fair. Management responded that it was the compassionate thing to do. But, came the unapologetic response, just because its compassionate doesn't make it fair. Which brings up another question: what is more important to God, justice or compassion? If God provides both, does God put more weight on one instead of the other? Well, our parable makes the case that both are important. Justice should always be foundational to our experiences. Remember, the laborers were treated justly, receiving what they were promised. But God will not allow us to limit God's compassion. When God pours out that compassion, it is not our place to judge it or to judge those who receive it. It is our job to notice that generosity and to imitate it. How different the story would have been, and how different our lives would be, if that was the response human beings could always expect from others.

It also helps to reflect on what biblical scholar John Donahue says about God's justice. "God's justice is different from human justice. It forgives unpayable debts and summons the disciples to live a life of forgiveness to others as an expression of gratitude. To do otherwise is to risk the ultimate judgment pronounced on the unmerciful servant." In fact, acknowledging God's compassion and imitating it is one way to live out the great commandment to love our neighbors as ourselves. As St. Benedict prays in rule 72 of his rule of life: "Grant us always to be first to love and serve, always last to think first of ourselves. Grant us grace to love all those we meet." Judging others who receive more for less, when we have already received our just due, is not an act of love. It diminishes our understanding of God's goodness and degrades our fellows receiving God's generosity, hardly an example of living out Jesus's great love commandment.

And it might also be worth asking if length of service really matters to God. Do those who serve longer deserve greater guarantees of reward? And before we quickly jump to say,

“Well, of course not. It’s never a matter of seniority,” we probably need to be honest about human nature and conventional notions of justice. Those laborers in the field certainly thought they deserved more because they had worked harder and longer. Vibrant church communities require a lot of volunteering and many contributions. If anyone has ever been around for planning and running one of our youth ministry auctions, you’ll know what I’m talking about. Does Johnny Come Lately have the same status as the tireless faith veteran who’s been volunteering for decades? And the answer is yes, they do have the same status, not because the contributions of the veteran are somehow less valuable, but because God really is that generous and calls us to be, too. And that really should be a source of celebration, even wonder, every time we meet someone new who has been drawn into our community. What God has promised to every one of us is available regardless of the length or the cost of our service. That’s the point. That’s what makes God justice different from and more compassionate than ours. We can be blind to compassion even when treated justly ourselves. We can resent it. We can judge others whom we believe unjustly received it. The parable would say such behavior is wrong. But should we use language that’s even stronger? I’m pretty happy with leaving it there, but it’s instructive to note that “Are you envious because I am generous?” literally translates as “Is your eye evil because I am good?”

In the article about backlash at the big tech company, management argued that the leave policies for all employees has always been extensive, but that did little to quell the grumbling. Managers had to shut down some message boards to keep non-parents from calling out parents they thought were shirking their work. When the company extended the extra parental leave through June of 2021, more anger resulted. The workers in the vineyard who had arrived early were not pleased. But measured by God’s standard of justice and compassion, these workers have reason to pause and reflect on their notions of fairness. Perhaps they have even reason to ask if their eyes are evil because others are good.

The Nicene Creed

**We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.
For us and for our salvation
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.**

**For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.**

Prayers of the People

BCP 328

Let us pray for the whole state of Christ's Church and the world.

Almighty and everliving God, who in thy holy Word hast taught us to make prayers, and supplications, and to give thanks for all men: Receive these our prayers which we offer unto thy divine Majesty, beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord; and grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love. Lord, in your mercy:

Hear our prayer.

Give grace, O heavenly Father, to all bishops and other ministers, especially Justin, the Archbishop of Canterbury, Michael, our presiding Bishop, and Poulson, our own Bishop, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments. Lord, in your mercy:

Hear our prayer.

And to all thy people give thy heavenly grace, and especially to this congregation here present; that, with meek heart and due reverence, they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their life. Lord, in your mercy:

Hear our prayer.

We beseech thee also so to rule the hearts of those who bear the authority of government in this and every land, for Donald our President, Kevin our Governor, and G.T. our Mayor, that they may be led to wise decisions and right actions for the welfare and peace of the world. Lord, in your mercy:

Hear our prayer.

Open, O Lord, the eyes of all people to behold thy gracious hand in all thy works, that, rejoicing in thy whole creation, they may honor thee with their substance, and be faithful stewards of thy bounty. Lord, in your mercy:

Hear our prayer.

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succor [Barbara Sue; Odell; Nancy; Paulette; Alicia; Jeremy; Marjoree; Danny; Teresa;

PK; Shirley; Philippe; Marie; Tonnette; Taylor; Allen; Jim and Mary; Charles;

Betty; Hannah; Elaine and Danny; Sarah; Bob; Cameron; James; Perry and Liza;

Bill; Alia; Lisa, Elise; Dave; Linda; James; Leila; Barbara; Kennetha; Finley;

Norma; Lori; Bonnie; Kathy; Claudine; and All Medical and Cleaning Staffs;

Growing Kidz Child Development Center, housed on the Trinity Campus; and all

those affected by the wildfires in western US and by the Gulf Coast

hurricanes;_____] and all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity. Lord, in your mercy:

Hear our prayer.

And we also bless thy holy Name for all thy servants departed this life in thy faith and fear [especially Michael Parsons], beseeching thee to grant them continual growth in thy love and service; and to grant us grace so to follow the good examples of all thy saints, that with them we may be partakers of thy heavenly kingdom. Lord, in your mercy:

Hear our prayer.

Grant these our prayers, O Father, for Jesus Christ's sake, our only Mediator and Advocate.
Amen.

The Deacon says

Let us humbly confess our sins unto Almighty God.

Silence may be kept.

Celebrant and People

**Most merciful God,
we confess that we have sinned against thee
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved thee with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of thy Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in thy will,
and walk in thy ways,
to the glory of thy Name. Amen.**

The Priest stands and says.

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. **Amen.**

And now, as our Savior Christ hath taught us, we are bold to say:

**Our Father, who art in heaven,
hallowed be thy Name, thy kingdom come,
thy will be done, on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those
who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.**

The Peace

Celebrant The peace of the Lord be always with you.
People **And with thy spirit.**

Then the Ministers and the People may greet one another in the name of the Lord.

Announcements

Walk in love, as Christ loved us and gave himself for us, an offering and sacrifice to God.

Ephesians 5:2

Offertory Anthem: Jesus Christ the Apple Tree

Elizabeth Poston (1905-1987)

The tree of life my soul hath seen,
Laden with fruit, and always green:
The trees of nature fruitless be
Compared with Christ the apple tree.

His beauty doth all things excel:
By faith I know, but ne'er can tell
The glory which I now can see
In Jesus Christ the apple tree.

For happiness I long have sought,
And pleasure dearly I have bought:
I missed of all; but now I see
'Tis found in Christ the apple tree.

I'm weary with my former toil,
Here I will sit and rest awhile:
Under the shadow I will be,
Of Jesus Christ the apple tree.

This fruit doth make my soul thrive,
It keeps my dying faith alive;
Which makes my soul in haste to be
With Jesus Christ the apple tree.

From the collection of Joshua Smith, New Hampshire, 1784

Blessing

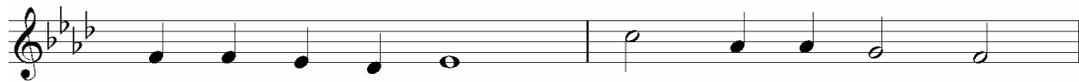
The blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. **Amen.**

Hymn 541 Come, labor on

Ora Labora



1 Come, la - bor on. Who dares stand i - dle
2 Come, la - bor on. The en - e - my is
3 Come, la - bor on. A - way with gloom - y
4 Come, la - bor on. Claim the high call - ing
5 Come, la - bor on. No time for rest, till



1 on the har - vest plain, while all a - round us
2 watch - ing night and day, to sow the tares, to
3 doubts and faith - less fear! No arm so weak but
4 an - gels can - not share— to young and old the
5 glows the west - ern sky, till the long sha - dows



1 waves the gold - en grain? And to each ser - vant
2 snatch the seed a - way; while we in sleep our
3 may do ser - vice here: by feeb - lest a - gents
4 Gos - pel glad - ness bear: re - deem the time; its
5 o'er our path - way lie, and a glad sound comes



1 does the Mas - ter say, "Go work to - day."
2 du - ty have for - got, he slum - bered not.
3 may our God ful - fill his right - eous will.
4 hours too swift - ly fly. The night draws nigh.
5 with the set - ting sun, "Ser - vants, well done."

Words: Jane Laurie Borthwick (1813-1897), alt.

Music: Thomas Tertius Noble (1867-1953)

Dismissal

Deacon

Let us go forth in the name of Christ.

People

Thanks be to God.

Organ Voluntary: Improvisation

Clergy: The Reverend Dr. W. Lee Domenick, *Rector*; The Reverend Cheryl Harder, *Associate Rector*; The Reverend Chris Cole, *Curate*; The Reverend Deborah Underwood, *Deacon*; The Reverend Bert Bibens, *Deacon*; The Reverend Linda Paul, *Deacon*; The Reverend Noel Doherty, *Assisting Clergy*

Staff: Casey Cantwell, *Organist and Director of Music*; Karen Rich, *Associate Director of Music and Organist*; Chad Johnson, *Music Intern*; Barbara Harlas, *Printer*; Donnie Henderson, *Sexton*; Becky Moseman, *Director of Youth and Young Adults Ministry*; Hannah Middlebrook, *Director of Operations*; Jenny Robertson, *Financial Secretary*; Edward Roling, *Christian Formation*; Jan Schneider, *Front Office Coordinator*.

Technical Crew: Jennifer Ratliff-Towner, *Chair*; Michael Towner, Philippe Beaudette, Lizzie Radford, Joshua Miller.

Vestry: Pat Woodrum, *Senior Warden*; Joe Wilkinson, *Junior Warden*; Harry Dandelles, *Treasurer*; Joe Woltz, *Clerk*; Bill Nay, *Chancellor*; Emily Bibens; Dale Billam; Caroline Crain; Jennifer Grassmeyer; Brad Morgan; Rusty Renfrow; Jessica Smith; Patti Smith; and George Walls.

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