



to hire workers for his vineyard. He made an agreement with the workers for one denarius a day, and sent them to his vineyard. Going out at about the third hour he saw others standing idle in the market place and said to them, "You go to my vineyard too and I will give you a fair wage." So they went. At about the sixth hour and again at about the ninth hour, he went out and did the same. Then at about the eleventh hour he went out and found more men standing round, and he said to them, "Why have you been standing here idle all day?" "Because no one has hired us" they answered. He said to them, "You go into my vineyard too." In the evening, the owner of the vineyard said to his bailiff, "Call the workers and pay them their wages, starting with the last arrivals and ending with the first." So those who were hired at about the eleventh hour came forward and received one denarius each. When the first came, they expected to get more, but they too received one denarius each. They took it, but grumbled at the landowner. "The men who came last" they said "have done only one hour, and you have treated them the same as us, though we have done a heavy day's work in all the heat." He answered one of them and said, "My friend, I am not being unjust to you; did we not agree on one denarius? Take your earnings and go. I choose to pay the last-comer as much as I pay you. Have I no right to do what I like with my own? Why be envious because I am generous?" Thus the last will be first, and the first, last.'

## ■ The Gospel of the Lord.

### A SERVICE OF THE SOCIETY OF ST PAUL

Unauthorised reproduction of this bulletin prohibited. Published with ecclesiastical approval by ST PAULS PUBLICATIONS, PO Box 906, Strathfield NSW 2135. Tel 02 9394 3400 Fax 02 9394 3444. Scripture readings from the Jerusalem Bible, published and © 1966, by Darton, Longman and Todd Ltd and Doubleday & Co. Inc. are used by permission of the publishers. Psalm text from *The Psalms, A New Translation*, © 1963, The Grail (England), HarperCollins. New translation of the Order of Mass from *The Roman Missal* © 2010, International Commission on English in the Liturgy Corporation. All rights reserved. Artwork by Sr Dorothy Woodward rsj. Layout, commentaries and illustrations © St Pauls Publications, 2023. No 2002. Website: [www.stpauls.com.au](http://www.stpauls.com.au)

## GOD'S WAYS ARE NOT OURS

One of the misconceptions that Christians often have about the Old Testament is that God is portrayed as harsh and unforgiving. We are all too used to contrasting the Old Testament view of God and the loving Father of Jesus that emerges in his teaching and ministry. It is important to remember that it was the Hebrew Scriptures that shaped Jesus' own understanding of God as a loving father.

The first reading from Isaiah clearly challenges misconceptions we might have that the God of Israel is not merciful. Isaiah encourages the wicked to change their ways precisely because God's ways are not ours. While we might tend to punish, God's mercy reveals a sovereignty that is often beyond our grasp and understanding. Jesus' parable of the owner of the vineyard who deals with all the workers in an even-handed and generous manner is, or can be, just as challenging for us to comprehend. Sinners who repent, and those who have always been devout, will all receive the same reward. Indeed, God's ways are far from those of our world.

Paul finds himself in a quandary. He knows that God is a loving God, and his ultimate desire is to be with God. On the other hand, he knows how his fledgling community in Philippi needs his presence and support. Caught between the good of caring for the Philippian community and that of wanting to finish his journey to be with the Lord, he wrestles and struggles with what is best. In the end, the problem is resolved because he knows his reward lies before him. In the meantime, there is still much work to be done.

Christopher Monaghan CP

## FIRST READING

Isa 55:6-9

A reading from the prophet Isaiah

*My thoughts are not your thoughts.*

Seek the Lord while he is still to be found,  
call to him while he is still near.

Let the wicked man abandon his way,  
the evil man his thoughts.

Let him turn back to the Lord who will take  
pity on him,

to our God who is rich in forgiving;  
for my thoughts are not your thoughts,  
my ways not your ways – it is the Lord who  
speaks.

Yes, the heavens are as high above earth  
as my ways are above your ways,  
my thoughts above your thoughts.

■ The word of the Lord.

## RESP PSALM

Ps 144:2-3, 8-9, 17-18. R. v. 18

**R.** The Lord is near to all who call him.

1. I will bless you day after day / and praise  
your name for ever. / The Lord is great,  
highly to be praised, / his greatness cannot be  
measured. **R.**

2. The Lord is kind and full of compassion, /  
slow to anger, abounding in love. / How good  
is the Lord to all, / compassionate to all his  
creatures. **R.**

3. The Lord is just in all his ways / and loving  
in all his deeds. / He is close to all who call  
him, / who call on him from their hearts. **R.**

## SECOND READING

Phil 1:20-24, 27

A reading from the letter of St Paul to the  
Philippians

*For me to live is Christ.*

Christ will be glorified in my body, whether by  
my life or by my death. Life to me, of course,  
is Christ, but then death would bring me  
something more; but then again, if living in this  
body means doing work which is having good  
results – I do not know what I should choose.



I am caught in this dilemma: I want to be gone  
and be with Christ, which would be very much  
the better, but for me to stay alive in this body  
is a more urgent need for your sake.

Avoid anything in your everyday lives that  
would be unworthy of the gospel of Christ.

■ The word of the Lord.

## GOSPEL ACCLAMATION

cf. Acts 16:14

Alleluia, alleluia! / Open our hearts,  
O Lord, / to listen to the words of your  
Son. / Alleluia!

## GOSPEL

Mt 20:1-16

A reading from the holy Gospel according to  
Matthew.

*Why are you jealous because I am generous?*

Jesus said to his disciples: "The kingdom of  
heaven is like a landowner going out at daybreak