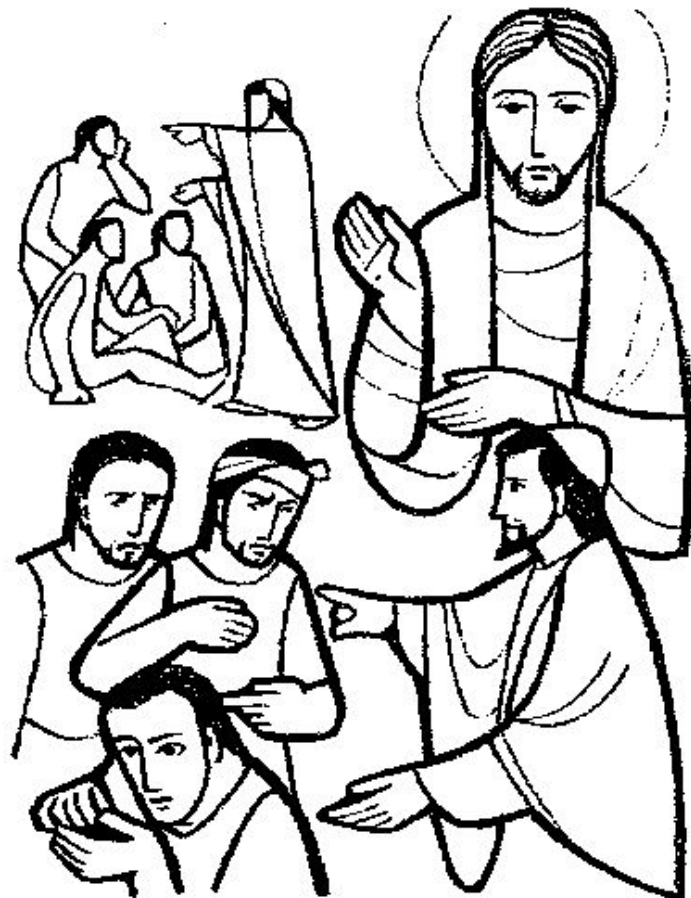


# FOURTEENTH SUNDAY AFTER PENTECOST

September 18, 2011



**Emmanuel Anglican Church**  
**287 Harrington Street**  
**Arnprior, Ontario, K7S 2V2**

**Collect** Almighty God, you have created the heavens and the earth, and ourselves in your image. Teach us to discern your hand in all your works and to serve you with reverence and thanksgiving; through Jesus Christ our Lord, who is alive and reigns with you and the Holy Spirit, one God, now and for ever.

# Fourteenth Sunday after Pentecost

September 18, 2011

## The Holy Eucharist

### Gathering of the Community

*The Service is found in the green Book of Alternative Services*

Processional Hymn: 380 "O Worship the King"

Service Begins

Gloria in Excelsis (Hymn Book #686)

Collect of the Day

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(printed)

### The Proclamation of the Word

First Reading: *Exodus 16:2-15 Dick Hunter*

Psalm 105:1-6, 37-45

Second Reading: *Philippians 1:21-30 Alan Houldcroft*

Gradual Hymn: 565 "Guide Me, O Thou Great Jehovah"

The Holy Gospel: *Matthew 20:1-16*

Address

Creed

Prayers of the People (*remain standing*) *Helen Hall*

Confession and Absolution

The Peace

(printed)

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(printed)

(printed)

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### The Celebration of the Eucharist

Offertory Hymn: 606 "There's a Wideness in God's Mercy"

Prayer over the Gifts

Eucharistic Prayer 1 (Sanctus Hymn Book #735)

The Lord's Prayer

The Breaking of the Bread #2

Administration of Holy Communion

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### During Communion please join in singing

Hymn 435 "Take My Life, and Let It Be"

Hymn 555 "O God of Bethel, by Whose Hand" (*Old Blue 429*)

Hymn 87 "Strengthen for Service, Lord"

### The Church Goes Into the World

Prayer after Communion

Announcements and Dismissal

Closing Hymn: 438 "O Jesus, I Have Promised" (*Thornbury 438*)

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**Everyone is welcome to receive Holy Communion**

**Background to Today's Readings:** *(for preparation before the service or study at home)*

**EXODUS 16:2-15.** After their miraculous deliverance from slavery in Egypt by crossing of the Red Sea, the Israelites pressed on into the wilderness. When they complained to Moses that they would starve, further evidence of God's guidance and providence was given in flocks of quails and a flaky substance they called manna (Hebrew for "what is it?") in plentiful supply for their daily needs.

**PSALM 105:1-6, 37-45.** The story of God's providence to the Israelites in the wilderness is recalled in this hymn of thanksgiving. We have no clues as to the occasion which inspired this song. Many other psalms have the same theme of the great events of Israel's history seen from the perspective of faith. The actual events have been idealized, cleansed of such distractions as the people's waywardness and complaints. A profound theology of history comes through clearly nonetheless. In all of Israel's history, the psalmist is saying, God's hand has guided us and provided for us. The psalm must be read as a celebration of faith, not a statement of historical facts.

**PHILIPPIANS 1:21-30.** Written from prison in Rome, this was probably the last of Paul's letters. The apostle's triumphant faith in the face of his impending trial and death rings through every sentence. By no means certain of winning his freedom (vs. 19), his one aim in preparing for his imperial audience was to make a bold witness for Christ (vs. 20). This brought forth one of his noblest declarations of what it meant for him to live as a Christian in a world where all the power was marshalled against him: "For to me, living is Christ and dying is gain." (vs. 21).

**MATTHEW 20:1-16.** This is a very troublesome parable. It seems so grossly unfair that the last group of labourers were paid the same amount as the first even though they had worked only one hour, not the whole day long. Most scholarly interpretations contend that the parable has nothing at all to do with the money paid for work done. Rather it tells about the absolute sovereignty of God's love. The currency of the kingdom is grace, not coinage. Grace comes to us as the gift of God totally unmerited in spite of all our worthy efforts.

Marcus Borg feels that the parable is open ended, as were many others of Jesus' parables. They were designed to elicit discussion, not to give pat answers.

*The above is taken from John Shearman's Lectionary [www.seemslikegod.org/lectionary](http://www.seemslikegod.org/lectionary)*

**Welcome!** We are glad that you have come to worship with us this morning. If you are looking for a spiritual home and wish to be added to our mailing list please fill out the blue card found in front of each pew and place on the offering plate.

**Please Join Us** in the church hall for baking & refreshments following the 10 a.m. service. You may enter the hall through the doors at the front left hand side of the church. Wheelchair accessible restrooms can be found in the foyer.

**Sunday School** takes place in the church hall at 9:45 a.m. Visiting youth are always welcome. A **Supervised Nursery** is available for babies and children under the age of four. Go out the left hand door, through the office and turn right to the end of the hallway.

**First Response** will assist in case of an emergency during the liturgies this morning. The person available today is Barb Smith. (This is the person responsible for assisting anyone in difficulty).

**Liturgy This Fall** This fall we will make two changes in our liturgy (service) at 10 a.m.

1. The choir will enter from the front of the church by the "office" door. When the crucifer (cross-bearer) enters, please stand. The opening hymn will begin when the choir and clergy are in place.
2. The dialogue between the priest and people at the beginning of the Eucharistic Prayer will be sung. This is called the "Sursum Corda" or "Lift up your hearts". The congregation gives the assent to the priest and join him/her as co-celebrants. This has been done at Emmanuel in the past and is being revived.

The congregation is asked to prepare for the liturgy by having their Hymn Book and BAS already open beforehand to the pages given in the leaflet. The service always begins on page 185. Please mark the Psalm and Eucharistic Prayer in advance if you wish to follow them.

**Names For The Prayer List** Now that fall is here, the Prayer List should be updated and made current. Please call the Parish Office if you wish a name to be removed or added.

### **150<sup>th</sup> ANNIVERSARY WEEKEND**

Join us for a **Wine and Cheese reception with the Barley Shakers** on Friday October 14 from 7:00 to 9:00 in the Carlton Reid Hall. Free will offering.

**Be sure to get your tickets now for the Dinner with the Primate on October 15.** Numbers are limited. We have had interest from other congregations who would like to attend the dinner with the Primate. However we would like to ensure that our own parishioners have the opportunity to get their tickets before we offer tickets to others outside the parish.

It will be held at the Christian Education Centre; \$25 each for a roast beef dinner. For tickets or information please contact Debby and Wayne Mossman (613-623-9282), Joan and John Wahay (613-622-0018), Geoff Booth (613-623-8863), or Katherine and Reg Gatenby (613-623-0509).

**Learn By Doing** Come and be part of a "Learn By Doing" Project. We're making a wooden crèche for the outside of the church in honour of our 150<sup>th</sup> anniversary. We need your help. None of us have ever done this kind of project before. We are "learning by doing". See the example in the church hall today and sign up to help.

**Letter from the Office of the Prime Minister of Canada** A copy of a letter from Prime Minister Stephen Harper regarding the celebration of the 150<sup>th</sup> Anniversary of Emmanuel is posted on the bulletin board in the hall lobby.

**Memorial Hymn Sing and Organ Recital** will be held today at 4 p.m. A reception will follow in the church hall.

**Prayer Group** meets tomorrow at 10:30 a.m. New members welcome. Contact Bernice Strong at 613-623-6253

**Parish Council** meets this Tuesday at 7 p.m. Please give regrets to Joan Wahay at 613-622-0018.

**Christian Meditation** “BEING FREE – Searching for the True Self through Christian Meditation” will be held this Wednesday from 7 – 9 p.m. at St John Chrysostom Parish Hall. Further information on hall bulletin board.

**NL Fountain 3<sup>rd</sup> Annual Walkathon** will be held this Saturday. Information and pledge forms are available on bulletin boards.

**Special Eucharist for Seniors and “Shut-Ins”** will be held in the church on Wednesday, Oct 5<sup>th</sup> at 2 p.m. The service is open to everyone, but those wishing transportation or who have special needs are especially invited. The Pastoral Care Team will contact those on the Home Communion list and others known to them to ensure they are welcomed. A social hour with refreshments will follow. Those requiring transportation are asked to call the Church Office at 613-623-2554.

**THIS WEEK AT A GLANCE** (see details in leaflet)

Office Hours: Tuesday & Thursday 9 a.m. – 4 p.m.

Sunday 4 p.m. Memorial Hymn Sing

Monday 10:30 a.m. Prayer Group

Tuesday 7 p.m. Parish Council Meeting

Wednesday 7 p.m. Choir Practice

Thursday 10 a.m. Holy Eucharist

Next Sunday 8 a.m. & 10 a.m. Holy Eucharist

Readings: Exodus 17:1-7; Psalm 78:1-4, 12-16; Philippians 2:1-13; Matthew 21:23-32

**Please Remember in Prayer**

**THE CHURCH** John our Bishop, Colin our Metropolitan, Fred our Primate, Roger our Priest; St Paul’s Kashechewan; for vocations to ordained ministry; Barb Smith, Convenor of Coffe Hour; the clergy and congregation of Elgin Street Baptist Church.

**Anglican Communion** Our companion Diocese of Jerusalem; The Diocese of Southeast Florida and The Rt Revd Leopold Frade; The Diocese of Southwest Florida and The Rt Revd Dabney T Smith.

**Diocese of Ottawa** The clergy and congregation of St John’s, March, St Paul’s, Dunrobin, St Mary’s, North March, The Revd Karen Coxon and The Revd Jessica Worden-Bolling; participants in the upcoming Diocesan Clergy Conference; all Parish Secretaries and Parish Administrators in the Diocese of Ottawa.

**Our Parish Family** Donna Toole; Iva Oelsner; Joan Voskuyn; Bill & Faye Tucker; Henrietta Barr.

**THE WORLD** Peace & justice in Iraq, Afghanistan, the Sudan, The Middle East, Egypt, Libya, Syria. For those suffering in Haiti and Japan and for those engaged in rescue and relief work.

**CANADA/ARNPRIOR** Canadian Forces especially those serving in Afghanistan. For our Province as we prepare for an election. For all students, teachers and those engaged in education.

**THOSE IN NEED** The sick: Ruth, Dorothy, Eric, Connie, Don, Barb, Rita, Buff, Russ, Bill, Dianne, Steven, Joan, Ann, Gordon, Robert, Gail, Mona, George, Mary, Betty, Shawn, David, Ray, Henrietta, Royce, Katherine, Dennis, Dave, Frank. **If there are any names to be added to or removed from this list, please contact the Church Office or use the form provided.** *Note: In order to respect privacy, please ensure that you have received permission from the person(s) named.*

**THE DEPARTED** that they may dwell in the light and peace of our Risen Lord. Rest eternal grant unto them, O Lord, **and let light perpetual shine upon them.** *Please remember them in silence. If you wish to add a name for the leaflet, contact the Parish Office beforehand.*

Rector	Canon Roger Young	622-1207	rogeryoungemail@gmail.com
Office: Tues & Thurs	Mary Coreau	623-2554	office@emmanuelanglican.ca
Wardens:	Joan Wahay	622-0018	visit our website
	Geoff Barnes	623-8255	<a href="http://emmanuelanglican.ca">emmanuelanglican.ca</a>
Deputy Warden	Rob Cross	623-9744	
Treasurer	Geoff Booth	623-8863	
Envelope Secretary	Mary Coreau	623-6692	
Organist	Dick Hunter	623-7686	
Sunday School	Sylvia Patterson	622-0392	
Property	Cec Goold	623-8684	
Anglican Church Women	Margaret Schuler	622-5437	
Emmanuel Church Men	Cec Goold	623-8684	
Welcoming Team	Margaret Schuler	622-5437	
PWRDF Representative	Coral Neumann	623-2845	

## READINGS FOR THE FOURTEENTH SUNDAY AFTER PENTECOST SEPTEMBER 18, 2011

### *A Reading from the Book of Exodus*

The whole congregation of the Israelites complained against Moses and Aaron in the wilderness. 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.” 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. On the sixth day, when they prepare what they bring in, it will be twice as much as they gather on other days.” 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, 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?” 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.” Then Moses said to Aaron, “Say to the whole congregation of the Israelites, ‘Draw near to the Lord, for he has heard your complaining.’” 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. The Lord spoke to Moses and said, “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.’” In the evening quails came up and covered the camp; and in the morning there was a layer of dew around the camp. 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. When the Israelites saw it, they said to one another, “What is it?” For they did not know what it was. Moses said to them, “It is the bread that the Lord has given you to eat.” *Exodus 16:2–15*

### *A Reading from the Letter of Paul 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. *Philippians 1:21–30*

### *The Holy Gospel of our Lord Jesus Christ according to Matthew*

Jesus said, “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.”

*Matthew 20:1–16*