The Anglican Diocese of Wangaratta

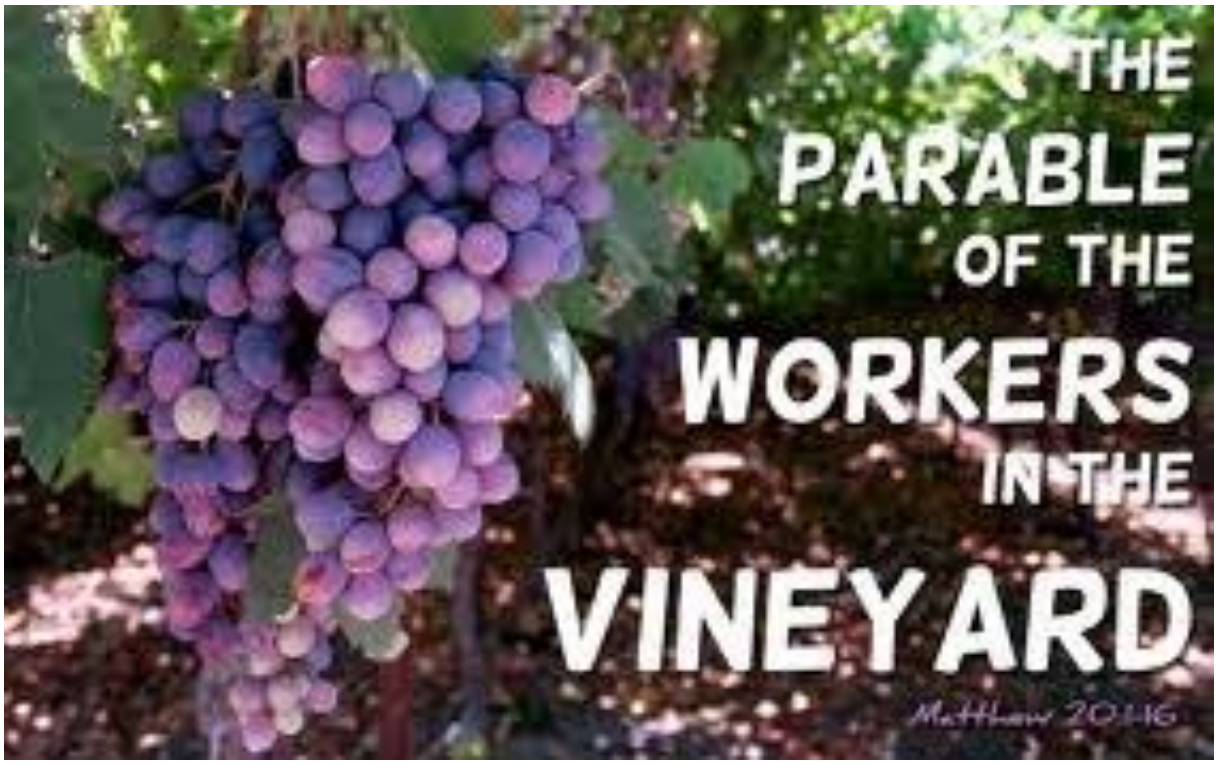
Christ Church Tallangatta
&
The Mission District of St John's Thurgoona

The Reverend Canon Maryann Leonard

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Seventeenth Sunday after Pentecost
20th Sept 2026



We are a community of Christian Faith and Worship.

We are welcoming of all: and are inclusive of all. We offer fellowship and support in our Parish and the wider community
By the grace of God, we seek to increase our spiritual awareness, love of others and foster Christian values by example.

Introduction
If we did the work of last week well, we will find ourselves in a place of tremendous comfort, celebration and challenge this week. After reflecting on the difficult work of forgiveness, especially in the light of the significant moment of memory last week, we now move beyond just forgiveness, into the recognition that God seeks the best for us, and that we are called to actively seek the best for others. This generosity must work itself out in how we view and treat others, in how we use and share our resources, and in how we engage in the struggle for equity and justice in our world. May our worship this week lead us deeper into God's generosity and lead us deeper into lives of generous grace.

Sentence

By grace you have been saved through faith, and this is not your own doing; it is the gift of God. *Ephesians 2.8–9*

Collect

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.

FIRST READING **Exodus 16.2-15**

(The Israelites complain that Moses has brought them out into the desert to die because they have no food. But God tells Moses to inform the people that God has heard their complaints and will send them food. Then, in the evening, quails fill the camp, and in the morning manna covers the ground.)

In the desert the whole community grumbled against Moses and Aaron. The Israelites said to them, 'If only we had died by the Lord 's hand in Egypt! There we sat round pots of meat and ate all the food we wanted, but you have brought us out into this desert to starve this entire assembly to death.' Then the Lord said to Moses, 'I will rain down bread from heaven for you. The people are to go out each day and gather enough for that day. In this way I will test them and see whether they will follow my instructions. On the sixth day they are to prepare what they bring in, and that is to be twice as much as they gather on the other days.' So Moses and Aaron said to all the Israelites, 'In the evening you will know that it was the Lord who brought you out of Egypt, and in the morning you will see the glory of the Lord , because he has heard your grumbling against him. Who are we, that you should grumble against us?' Moses also said, 'You will know that it was the Lord when he gives you meat to eat in the

evening and all the bread you want in the morning, because he has heard your grumbling against him. Who are we? You are not grumbling against us, but against the Lord .' Then Moses told Aaron, 'Say to the entire Israelite community, "Come before the Lord , for he has heard your grumbling."' While Aaron was speaking to the whole Israelite community, they looked towards the desert, and there was the glory of the Lord appearing in the cloud. The Lord said to Moses, 'I have heard the grumbling of the Israelites. Tell them, "At twilight you will eat meat, and in the morning you will be filled with bread. Then you will know that I am the Lord your God."' That evening quail came and covered the camp, and in the morning there was a layer of dew around the camp. When the dew was gone, thin flakes like frost on the ground appeared on the desert floor. When the Israelites saw it, they said to each other, 'What is it?' For they did not know what it was. Moses said to them, 'It is the bread the Lord has given you to eat. *Hear what the Spirit is saying to the Church.* **Thanks be to God.**

Psalm 105.1-6, 37-45

(A celebration of God's action on behalf of the Israelites, remembering God's provision of manna and quail in the wilderness.)

O give thanks to the Lord and call upon his name: tell among the peoples what things he has done.

Sing to him, O sing praises: and be telling of all his marvellous works.

Exult in his holy name: and let those that seek the Lord be joyful in heart.

Seek the Lord and his strength: O seek his face continually.
Call to mind what wonders he has done:his marvellous acts, and the judgements of his mouth,

O seed of Abraham his servant: O children of Jacob his chosen one.
He brought Israel out with silver and with gold: and not one among their tribes was seen to stumble.

Egypt was glad at their going: for dread of Israel had fallen upon them.
He spread out a cloud for a covering: and fire to lighten the night.

The people asked, and he brought them quails: and satisfied them with the bread from heaven.

He opened a rock, so that the waters gushed: and ran in the parched land like a river.

For he had remembered his holy word: that he gave to Abraham his servant.

So he led out his people with rejoicing: his chosen ones with shouts of joy;

He gave them the land of the nations: and they took possession of the fruit for which other peoples had toiled,

So that they might keep his statutes: and faithfully obey his laws. O praise the Lord.

SECOND READING **Philippians 1**

(Paul reflects on how he is united with Christ whether he is alive or dead, but how he is convinced that he must remain in order to keep serving God's people. Then he encourages them to continue to live in ways that reflect God's reign, even when it results in suffering.)

Paul and Timothy, servants of Christ Jesus, To all God's holy people in Christ Jesus at Philippi, together with the overseers and deacons: Grace and peace to you from God our Father and the Lord Jesus Christ. I thank my God every time I remember you. In all my prayers for all of you, I always pray with joy because of your partnership in the gospel from the first day until now, being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus. It is right for me to feel this way about all of you, since I have you in my heart and, whether I am in chains or defending and confirming the gospel, all of you share in God's grace with me. God can testify how I long for all of you with the affection of Christ Jesus. And this is my prayer: that your love may abound more and more in knowledge and depth of insight, so that you may be able to discern what is best and may be pure and blameless for the day of Christ, filled with the fruit of righteousness that comes through Jesus Christ – to the glory and praise of God. Now I want you to know, brothers and sisters, that what has happened to me has actually served to advance the gospel. As a result, it has become clear throughout the whole palace guard and to everyone else that I am in chains for Christ. And because of my chains, most of the brothers and sisters have become confident in the Lord and dare all the more to proclaim the gospel without fear. It is true that some preach Christ out of envy and rivalry, but others out of goodwill. The latter do so out of love, knowing that I am put here for the defence of the gospel. The former preach Christ out of selfish ambition, not sincerely, supposing that they can stir up trouble for me while I am in chains. But what does it matter? The important thing is that in every way, whether from false motives or true, Christ is preached. And because of this I rejoice. Yes, and I will continue to rejoice, for I know that through your prayers and God's provision of the Spirit of Jesus Christ what has happened to me will turn out for my deliverance. I eagerly expect and hope that I will in no way be ashamed, but will have sufficient courage so that now as always Christ will be exalted in my body, whether by life or by death. For to me, to live is Christ and to die is gain. If I am to go on living in the body,

this will mean fruitful labour for me. Yet what shall I choose? I do not know! I am torn between the two: I desire to depart and be with Christ, which is better by far; but it is more necessary for you that I remain in the body. Convinced of this, I know that I will remain, and I will continue with all of you for your progress and joy in the faith, **26** so that through my being with you again your boasting in Christ Jesus will abound on account of me. Whatever happens, conduct yourselves in a manner worthy of the gospel of Christ. Then, whether I come and see you or only hear about you in my absence, I will know that you stand firm in the one Spirit, striving together as one for the faith of the gospel without being frightened in any way by those who oppose you. This is a sign to them that they will be destroyed, but that you will be saved – and that by God. For it has been granted to you on behalf of Christ not only to believe in him, but also to suffer for him, since you are going through the same struggle you saw I had, and now hear that I still have. *Hear what the Spirit is saying to the Church.* **Thanks be to God.**

Gospel Acclamation:

Alleluia Alleluia Alleluia. **Alleluia Alleluia Alleluia**
The last will be first and the first will be last.
Alleluia Alleluia Alleluia

Matthew 20.1-16

A Reading from the Holy Gospel According to Matthew
Glory to you Lord Jesus Christ

(Jesus tells a story about an employer who hires workers throughout the day, but pays them all the same at the end. When those who started at the beginning of the day complain, he challenges them, asking whether they resent his generosity to others. This story leads Jesus into his famous words about the first being last and the last first.)

'For the kingdom of heaven is like a landowner who went out early in the morning to hire workers for his vineyard. He agreed to pay them a denarius for the day and sent them into his vineyard. 'About nine in the morning he went out and saw others standing in the market-place doing nothing. He told them, "You also go and work in my vineyard, and I will pay you whatever is right." So they went. 'He went out again about noon and about three in the afternoon and did the same thing. About five in the afternoon he went out and found still others standing around. He asked them, "Why have you been standing here all day long doing nothing?" '"Because no one has hired us," they answered. 'He said to them, "You also go and work in my vineyard." 'When evening came, the owner of the vineyard said to his foreman, "Call the workers and pay them their wages, beginning with the last ones hired and going on to the first." 'The workers who were hired about five in the afternoon came and each received a

denarius. So when those came who were hired first, they expected to receive more. But each one of them also received a denarius. When they received it, they began to grumble against the landowner. “These who were hired last worked only one hour,” they said, “and you have made them equal to us who have borne the burden of the work and the heat of the day.” ‘But he answered one of them, “I am not being unfair to you, friend. Didn’t you agree to work for a denarius? Take your pay and go. I want to give the one who was hired last the same as I gave you. Don’t I have the right to do what I want with my own money? 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 Lord Jesus Christ**



Lord of faith and truth we bless your Holy name.

Generous God, you call all to work for your Kingdom. Give your church grace rejoice when anyone joins in this ministry. Striving side by side, we rejoice in your service. In your mercy, **hear our prayer**

Generous God, you challenge the limits of our employment terms with your justice. Strengthen conditions of service that enhance our humanity. Direct us to you one another as more than economic units. iIn your mercy, **hear our prayer**

Generous God, you are the giver of gifts and source of our talents. Turn drudgery into a vehicle of your divine Glory. We pray for Clarence, our Bishop Michelle, Maryann,John our clergy and people of our Church. Transform our labours to reflect your creating presence. In your mercy, **hear our prayer**

Generous God, you bless us beyond the limitations of our physical condition. Open our eyes to the mystery of your in our human weakness. Pour out your healing presence on all who struggle with daily life and illness. We hold those who have requested prayer. *Alan(P), Natalie, Alison, Wendy and Olga* Give us thankful hearts for your redeeming love. In your mercy, **hear our prayer**

Generous God, you hold before us wages beyond our deserving. Grant your eternal gift to those released from their labours. Receive in your love all who have died and whose years minds occur this week. We remember; Give us faith to desire ultimate home with home. ……Raise us with them to your eternal Kingdom. in your mercy, **hear our prayer**

God our companion on the way, you walk behind, beside, beyond; you catch us unawares; break through the disillusionment and despair that can cloud our vision; hear us as we pray for ourselves .....; so that with wide-eyed wonder, we too may find

our way and journey on as messengers of your good news. Let us pray the prayer that Jesus taught us. **Our Father in heaven…**



The central theme, that flows through all of this week's readings, is a simple one – God is compassionate and merciful, generous and forgiving. This is a fitting response to last week's focus on forgiveness, because we must recognise, if we are to take Christ's message seriously, that God seeks the best for people, and that God encourages us to do the same – which takes us beyond just forgiveness into a life of seeking the blessing of others. Jesus' parable demonstrates God's generosity and challenges us not to resent generosity shown to others, but to rejoice in it. Paul is a living example of this since, though he expressed his desire to come to his life's end and go to be with Christ, he was willing to continue to suffer and serve for the sake of the Philippian church which he had founded. Both Psalms celebrate God's generous goodness to God's people with Psalm 105 (which we have encountered before in the last few weeks) connecting with the continuous Old Testament reading (Exodus) in which God provides food for the Israelites in the wilderness in spite of their doubt and complaining. Psalm 145, celebrates, among God's mighty acts, God's forgiveness and the blessing God gives to God's people. Finally, Jonah is a mirror for us showing how bitter we can easily become when God shows mercy and generosity to others, and how easily we become ungrateful for what we have enjoyed, especially when we fall into a feeling of entitlement. The challenge of this week, then, is to learn to appreciate what we have received from our generous God, while celebrating God's generosity to others. This applies, most especially, to God's mercy and forgiveness and the welcome God gives to all people to share in God's reign.

GLOBAL APPLICATION: There are two ways this week's readings challenge us, as followers of Christ, on a global scale. The first relates to how we understand our faith, and our place in God's grace and generosity, in a multi-faith world. It is common for Christians to adopt a rather ungenerous view of people who are not "part of us", stating categorically that God's mercy and grace cannot extend to them unless they join our religion. It's like we've taken the message of God's grace and invitation and turned it into a message of "Christianity is the only way", which is not what the Scriptures say. It's like we want to determine who God can show generosity to and who not (like the first workers in the parable). But, all of the readings challenge us because they show radical, sacrificial generosity to those who don't deserve it – the complaining Israelites, the late-coming workers. Even Paul's self-giving for the Philippians falls into this category, although they may be considered 'deserving'. The second way in which we are challenged is in the practical use of the world's resources and how they are shared and distributed in the world. It is common for us to hoard our wealth for

ourselves and share it only with our "allies" or those from whom we expect to receive something in return. It is also common for us to deny adequate resources to those with whom we disagree or from whom we can gain nothing. Because of this the world's resources, which are more than adequate to address the needs of the entire planet's population (our God is a generous God!) are not equitably shared, with the few enjoying more than they need, and the vast majority living with great lack and need. In the light of God's generosity, we cannot help but be challenged to change how resources are shared.

In my home, South Africa, this is a particularly stark issue, because we have among the largest gaps in the world between rich and poor. Perhaps it's time for Christ followers to be more vocal and visible about embracing lifestyles of simplicity and sharing, and of voting and lobbying for an end to unfair trade subsidies and regulations, rampant and unregulated globalisation, and exploitation of workers and suppliers in countries where they do not have the political clout to ensure that they receive fair recompense for their work and resources. Buying fair trade, reducing our consumption and unnecessary waste, and contributing to respected and effective aid organisations are all ways of participating in sharing God's generosity with all.

LOCAL APPLICATION: It is disturbing the way in which God's generosity has been defined in many of our churches today. In a rather Old Testament view of things, we have made "health, wealth and happiness" equal to God's blessing, and sickness, poverty and suffering to be a sign of God's curse. Jesus consistently challenged this view in his day, and as Christ's followers we need to as well. This means we need to change both our understanding of God's generosity and our practices of giving, sharing and celebrating. First, we need to recognise that those who are "blessed" receive blessing not for themselves, but for all – in order to share. Neither wealth nor poverty are signs of God's approval or lack thereof. They are simply realities of the world and of life. But, they are also an opportunity to express the principles of grace and generosity that characterise God's reign. Second, we need to move from our individualistic view of the world, to a more community-oriented one. There are always people, in any community or family, who are effective at accumulating wealth, and the onus is on them to share and support those who do important and necessary work (or are unable to work for whatever legitimate reason). In this way we become a source of God's generosity to one another. But, it also goes further than the practicalities of economic realities. God's generosity is also extended as an inclusivity to all people, even those who may appear, in our idea of "fairness" not to deserve it. This means that as we encounter those who work differently, live differently, believe differently and behave differently we are called, rather than to a position of judgement, to a position of generosity and kindness. If we can be generous with grace, with forgiveness, with seeking the best for others, and with welcoming all people into God's community, we will find that we, almost automatically, begin to be generous with other things,

including material wealth. And through our generosity, God's generosity is manifest in our communities and our world.*https://sacredise.com/lectionary-resources/proper-20a/*





The Anglican Parish of Thurgoona ~ Rainbow Ball.

Done and dusted!!! What a night. For those who could not make it, you missed a wonderful evening. The entire Deb Set were resplendent in their suits & gowns. The Presentation Dances were danced with precision and grace.

Every table was full, and the venue was unmistakably adorned with Australiana. The MC was sensational, the music was unmistakably 'Pub Classics'. There was defiantly enough food! There will be more photos very soon.





Our Market was one of best yet! Thank you to all the hard workers, understanding only too well it was the morning after Deb Ball.

The crowds arrived before 9am. The beautiful Spring weather had people sitting under the trees enjoying sausages, Devonshire Teas and munching on the delicious baked goods they had purchased. Our stall holders were enthusiastic and very pleased with the mornings foot traffic and trade.Our takings for the day were $1184.90!! A fantastic effort. Next Market 17th October. bingo today raised $423.00 Total for the day. $1607.90!! Not too Shabby!



Both Playgroups have had a very successful Term Three. Even the Winter weather didn't dampen the enthusiasm. Both groups have sensory play areas, art, craft, literacy, gardening, balloon hockey, baby play.

It must also be said that Parents/Carers are also becoming more familiar with one another, and making plans for other play dates and also arranging other outings.

Both groups have been a blessing. Church walk throughs, lots of questions about the church, Baptisms and many parents read the biblical stories that are available at both playgroups. More outdoor play as the days warm up in Term Four.



Both Bingo groups have been a time of fun social interaction first and foremost. While money raised is welcome, a good portion of the funds go back into prizes.

We have players who come to both groups and from far and wide.

No Bingo in Tallangatta this week.



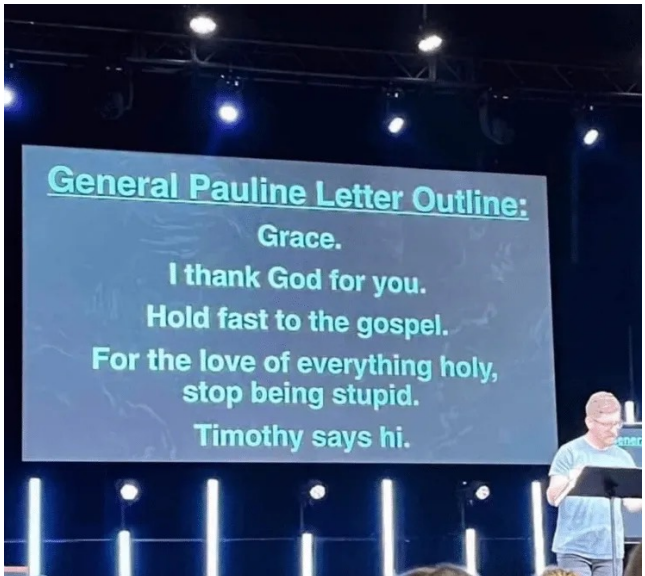
+ Do you live in a condo?
- No I live in











THIS WEEK

Monday 21st: Rev'd Maryann & John being with family

Tuesday 22nd: 10:00am Prayer Group

NO BINGO TALLANGATTA

Wednesday 23rd: 10:00am Craft

1:00pm Bible Study (Last two Chapters of Matthew)

Thursday 24th: 1:00pm Last Parish Council for 2025/2026

NO PLAYGROUP

Friday 25th: **NO PLAY GROUP**

Saturday 26th: 1:00pm Bingo Thurgoona



Date	Welcomer	Reader 1	Reader 2	Prayers	Morning Tea	Sacristy Eucharist Assistance	Flowers	Cleaners
20/09/2026	Karen	Greg	Jill	Glenda	Greg	John	Jill	Narell
27/09/2026	Sylvia	Lyn	Elaine	Glenda	Someone Special	David	Jill	Leonards