

CELTIC worship

The **bodhrán** is a frame drum of Irish origin. A goatskin head is tacked to one side (synthetic heads or other animal skins are sometimes used). The other side is open-ended for one hand to be placed against the inside of the drumhead to control the pitch and timbre. One or two crossbars, sometimes removable, may be inside. The bodhrán is considered to be the native drum of the ancient Celts and was possibly used originally for winnowing or wool dying, with a musical history that predated Christianity, native to southwest Ireland. It is also called a poor man's tambourine.



*Embracing the example of Jesus,
our welcome knows no boundaries
and is extended to ALL people.*

September 20, 2026

*Welcome to worship!
If you are worshipping at home, and would like to participate in
Holy Communion,
please have bread and wine or juice set aside.*

WELCOME AND ANNOUNCEMENTS

Rev. Dr. Rebekah Motley
Keith Parkhouse (*has set the table*)

We gather at God's feast. We listen to Holy Scripture. We hear music that connects our hearts. We are fed the nurturing grace of God through the brokenness and poured out life of Jesus the Christ. The table is set. All are welcome.

PRELUDE

"For the Fruit of All Creation"

Fred Pratt Green

BODHRAN CALL TO WORSHIP

CALL TO WORSHIP

Rusty Deyerle

Come!
Come and worship,
you who woke early and you who slept late;
you who come often, and you who don't.
Whether we are first or last or somewhere in between,
there is room for all of us in God's kingdom,
and more than enough grace to go around.
Let's worship God together!

BAPTISMAL WATERS

Rusty Deyerle
Nancy Parkhouse

When we were baptized in Christ Jesus, we were baptized into his death. We were buried so that as Christ was raised from the dead by the glory of God, we too might walk in newness of life. (*Water is poured into the font.*)

IMAGINATIVE WORD

Nancy Parkhouse

"Habitat for Humanity" by Art Paul Schlosser

Habitat for Humanity
What a great way to be friendly
Build a house or two
And give them away to me or you

Habitat for Humanity
Keeping people Healthy
You can live a lot longer
Because making houses makes you stronger

You can't tell me
There isn't anything keen in America
Look around see
There's people helping to free the Homeless in America

Habitat for Humanity
I hope you have your hammer ready
Nail a nail or two
And build a house for me or you

~ moment of silence ~

PRAYER FOR ILLUMINATION

Bland Weaver

Eternal God, you know our hearts and minds. Bless this time together that in reading, hearing and reflecting on your Word together, we may be changed. We surrender this time to you and ask for your blessing upon it. Amen.

SCRIPTURE

Bland Weaver

Matthew 20:1-16

¹ “For the kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. ² After agreeing with the laborers for a denarius for the day, he sent them into his vineyard. ³ When he went out about nine o’clock, he saw others standing idle in the marketplace, ⁴ and he said to them, ‘You also go into the vineyard, and I will pay you whatever is right.’ So they went. ⁵ When he went out again about noon and about three o’clock, he did the same. ⁶ 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?’ ⁷ They said to him, ‘Because no one has hired us.’ He said to them, ‘You also go into the vineyard.’ ⁸ 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.’ ⁹ When those hired about five o’clock came, each of them received a denarius. ¹⁰ Now when the first came, they thought they would receive more; but each of them also received a denarius. ¹¹ And when they received it, they grumbled against the landowner, ¹² 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.’ ¹³ But he replied to one of them, ‘Friend, I am doing you no wrong; did you not agree with me for a denarius?’ ¹⁴ Take what belongs to you and go; I choose to give to this last the same as I give to you. ¹⁵ Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous?’ ¹⁶ So the last will be first, and the first will be last.”

The Word of the Lord.
Thanks be to God.

REFLECTION AND DISCUSSION

Rev. Dr. Rebekah Motley

SPECIAL MUSIC

“Let Us Build a House”

Marty Haugen

HOLY COMMUNION

Rev. Dr. Rebekah Motley

INVITATION TO THE TABLE

GREAT PRAYER OF THANKSGIVING

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

Let us pray.

Oh holy God, we give you thanks and praise for the gift of creation and for the gift of the new creation, made known to us in the resurrection of your Son, Jesus. We are humbled by this gift of life, by the hope and wonder this gift brings. And so in joy we join our voices to those of the saints who sing these words forever:

SANCTUS (please see the screen)

Blessed is Jesus, the Christ, our Lord and Savior, who lived as we lived; who suffered and died; whom you raised from the dead that we might fear death and sin no more. Blessed is your Spirit, who comes among us now and upon these gifts of bread and cup, that the bread we break will become for us the Bread of Life, and the cup we bless will become the Cup of Salvation. By your Spirit make us one with each other and with all who share in this feast you have prepared.

So with gratitude and praise we come to your table, ready to be filled, ready to be sent out, ready to be your people in the world.

Prayers of the people

Hear us now as we pray the prayer Jesus taught us:

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 debts as we forgive our debtors; and lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, forever. Amen.

WORDS OF INSTITUTION

COMMUNION IS SHARED

You are invited to receive a piece of gluten-free bread and a cup of juice as they are passed. Please hold the cup until all are served. We will drink the cup together.

PRAYER AFTER COMMUNION

EXTINGUISHING THE LIGHT

Rusty Deyerle

Lord of all light, as we go forth into the world,
we extinguish the lights here that
represent the presence of the Holy in our midst.
**But we will carry the light in our hearts,
and we pray that as we go about our work in the world,
we will shine with the love of God.**

BLESSING

Rev. Dr. Rebekah Motley

OFFERING

Financial offerings can also be made by mail to P.O. Box 29635, Henrico, VA 23242
or donate by PayPal on The Kirk's website www.thegaytonkirk.com or scan the QR code.



We welcome all to worship today If you are visiting and would like to know about the Gayton Kirk, please be in touch with the pastor or any member. Welcome!

Photography notice: Please be aware that photographs are taken at things happening around the Kirk. These are used in various ways, including social media and print publications. If you are uncomfortable having your photo taken or shared, please let us know, either by notifying anyone you see taking a photograph or a church leader on site, or by emailing gaytonkirk@gmail.com.

WORSHIP NOTES

PRELUDE "For the Fruit of All Creation" | Fred Pratt Green (Words) and Welsh Traditional (Music)
https://www.youtube.com/watch?v=OEoFG19CWt4&list=RDOEoFG19CWt4&start_radio=1

LITURGY Presbyterian Outlook

IMAGINATIVE WORD "Habitat for Humanity" by Art Paul Schlosser
<https://www.poemhunter.com/poem/habitat-for-humanity/>

SPECIAL MUSIC "Let Us Build a House" by Marty Haugen
https://www.youtube.com/watch?v=nLgcX1raOHO&list=RDnLgcX1raOHO&start_radio=1

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Matthew 20:1-16 – Exegesis

What is going on in the larger context:

- Jesus is on his final journey to Jerusalem. He is in the end stages of his earthly ministry.
- Some scholars believe this chapter should be read as a continuation of Matthew 19, specifically the Parable of the Rich Young Man. The last verse in Matthew 19 says, “But many who are first will be last, and the last will be first.”

Who is Jesus talking to and what would they have understood:

- In chapters 18 and 19, Jesus is speaking to those who are following him. However, at the end of chapter 19 he shifts his attention to his group of disciples. This would have been a predominately, if not exclusively, Jewish audience. If we take seriously the continuation of Matthew 19, we can see that 19:28 says, “Jesus said to them, “Truly I tell you, at the renewal of all things, when the Son of Man is seated on the throne of his glory, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel.” So, the first workers in the parable should be understood as the original 12 disciples, and the later workers should be understood as the later followers.

What sources are being used:

- In the Torah, there are many laws addressing the fairness of labor practices.
 - Deuteronomy 15:10-11 “Give liberally and be ungrudging when you do so, for on this account the Lord your God will bless you in all your work and in all that you undertake. ¹¹ Since there will never cease to be some in need on the earth, I therefore command you, ‘Open your hand to the poor and needy neighbor in your land.’”

What words or phrases should we understand:

- Throughout the Hebrew Bible, Israel is referred to as a vineyard
 - Isaiah 5:7 “For the vineyard of the Lord of hosts is the house of Israel, and the people of Judah are his cherished garden; he expected justice but saw bloodshed; righteousness but heard a cry!”
- The Greek term that the New Revised Standard Version Updated Edition translates as “landowner” (*oikodespōtes*) comprises the words for “house” (*oikos*) and “master” (*despōtes*). This householder also owns a vineyard. This means that in this parable specifically, the Israel is the vineyard and the householder is God.