

## Twenty-fifth Sunday in Ordinary Time

In today's Gospel, in which the first laborers are paid the same wage as the afternoon workers, what the early birds didn't reckon on was that they could have come much later and got the same deal.

We would cynically call the afternoon workers, "Johnny-come-latelies" and chances are if we were confronted with the same situation we would be with the complainers.

This story was important to the early Church because generations of Jews waited and longed for the Messiah and, like the first workers, they were the first to respond to the call of Jesus and to work in the field of his Kingdom. For some of the early Jewish-Christians, including St Peter, it came as a surprise that the Lord was calling Gentiles to the life and work of Jesus' Kingdom as well.

We can imagine that it rankled some of the early birds to see these Johnny-come-latelies taking charge of the Christian mission. This wasn't how it was supposed to be!

This story, then, is a wonderful commentary on how fickle we are and, luckily for us, how extraordinarily generous God is. What we see in ourselves and others is only a glimpse of what God is like. God is so much more: more loving; more forgiving; more compassionate; and more just.

And because God is so much greater than anything we could ask or imagine, we are constantly surprised at how he turns our expectations, our fears and predictions upside down. We constantly look for God in the big and spectacular and he comes to us poor, naked, sick, in prison, and hungry. God speaks through the most surprising people at the most surprising times.

That's why those people who have decided that God can only work in certain ways, places, people, institutions and times so often end up at the end of the line when it comes to religious wisdom. Michael McGirr in his excellent book, *Things You Get for Free* argues that there is a crisis of belief today, but that it's not the way we often think. In a brilliant turning of the tables, McGirr says that the crisis of belief is that people inside the Church sometimes cannot believe that people outside its traditional structures can experience the love of Jesus. God loves and guides the Church, but is not bound by it. God is busy about making sure those who might be last have a chance to come in first.

Rather than resent this, however, let's thank God for being bigger than we are and for being just to all of us, no matter when, or how, we get the Word.

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