I'll bet that parable strikes many of us the way it strikes those workers who got hired early in the morning.
It's not fair!

At first reading it has always struck me that way, too.
I'm OK with those workers at the end of the day getting a full day's wage.
But the others who worked much longer, harder, in the heat.
They should get more. Right?

Then I start thinking about the other two readings.

Paul addresses the Philippian community as sisters and brothers.
People he hardly knows, he's calling sisters and brothers.
He is giving birth to a new Christian community as he faces death.
He concludes today's passage,
“Conduct yourselves in a way worthy of the Gospel of Christ.”
Reminds me of the birth of my brother Mike.
My sister had to learn that there was room in Mom's heart for both.

In the first reading Isaiah insists that we work hard at seeing things from Gods' perspective,
not the other way around – not God seeing it from our perspective.

“My ways are not your ways . . . my thoughts, not your thoughts.”
Expand our sense of love;
A little example of how God may see things —

Pablo Jimenez, 1997
Episcopal Theological Seminary of the Southwest, Austin, Texas

Preaching the parable of the Laborers of the Vineyard
at the Aposento Alto (Upper Room, Forest Park, Ga.) is not easy.
There is Brother Jaime, who was left for dead in the desert
by his "coyote" the first time he tried to cross the border.
It took him a week to reach town,
only to be deported by the "migra"(border patrol).
There is Brother Agustin, a construction worker.
On several occasions, he has worked for weeks at construction sites,
only to have his bosses avoid paying him
by calling the Immigration and Naturalization Service.
There is Sister Ileana, whose job at the airport
did not allow her to attend Sunday services for a year and a half.
There is Sister Carmen, a mother of two,
who works the graveyard shift at Walmart.
And there is Brother William, our pastor's husband,
who is of an age where he should be retired, but on Sundays he puts on his uniform after the Lord's Supper and runs to the Braves' Turner Field Stadium where he works for the guest services division.

It is not easy to preach this parable at the Aposento Alto because its members are the contemporary "obreros" (workers) of the vineyard. Their social location is so close to the social location of the text that they have a natural connection to the biblical story. The main topic of the sermon would be God's love for the poor. The sermon would stress God's love for all Hispanics—particularly for those who can be seen in cities like Austin and Los Angeles waiting by the street to be hired.

It would also describe the clash between the values of human socio-political systems and the values of God's reign. Such a sermon would be a hopeful proclamation of the Gospel: God's merciful acceptance of the excluded and the poor. A sermon like this may be titled "The Survival of the Weakest."

We gather here immersed in this love each week, which is beyond a mother's love. Then we're sent to live it and share it.