

~ Notices ~

**Resumption of services in church**

Following the recent Govt announcement we are pleased to announce that shall be holding services as follows:

**Sunday 16th May**

9.30am Spanish Point – Rector

11.30am Kilnasoolagh – Morning Prayer (parish reader tba)

11.30am Ennis – Rector

**Pentecost Sunday**

9.30am Kilnasoolagh – Rector

11.30am Ennis– Rector

**Select Vestry dates**

**Kilnasoolagh Church**

Thursday 13<sup>th</sup> May – 7.30pm – on Zoom

**St Columba's and Spanish Point**

Friday 14<sup>th</sup> May 7.30pm – on Zoom

**Easter Vestry dates**

**Kilnasoolagh Church**

Thursday 10<sup>th</sup> June – 7.30pm – in church (tbc)

**St Columba's and Spanish Point**

After 11.30am service - Sunday 13<sup>th</sup> June (tbc)

**Diocesan Secretary** – applications are invited for the role of Diocesan Secretary as the current postholder is due to retire this summer. The role requires significant executive and administrative skills, involving work hours of approximately 25 per week (not evenly spread). For further details contact: Bishop Secretary, Kilbane House, Golf Links Road Castletroy, Limerick. [bishopsecretary@limerick.anglican.org](mailto:bishopsecretary@limerick.anglican.org)

**Prayers** - If you have any particular issue that you would like to be prayed for, do please email me on [frkevinobrien@me.com](mailto:frkevinobrien@me.com) or call me on 065 672 4721.

**YouTube** - our YouTube channel now has 123 subscribers and over 160 videos, comprising services, talks and sermons. Please do visit the channel by searching [www.youtube.com/c/clareanglicans](https://www.youtube.com/c/clareanglicans) and do please subscribe

**Facebook** page: [www.facebook.com/clare.anglicans](https://www.facebook.com/clare.anglicans)

**Rector:** Email: [frkevinobrien@me.com](mailto:frkevinobrien@me.com) Tel: 065 672 4721

**2021 Mission Charities** - Women's Aid gives support and sanctuary to women and children suffering from domestic abuse - which has sadly greatly increased during the Covid 19 pandemic. Jigsaw supports young people who are struggling with their wellbeing and mental health.

**Womens Aid**

[www.womensaid.ie](https://www.womensaid.ie)

**Jigsaw**

[www.jigsaw.ie](https://www.jigsaw.ie)

See the diocesan website for the Bishop's address:

<http://www.limerick.anglican.org>

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**7<sup>th</sup> Sunday  
Of Easter  
(Year B) 2021**

**Readings and Hymns**

**Collect:** Risen, ascended Lord, as we rejoice at your triumph, fill your Church on earth with power and compassion, that all who are estranged by sin may find forgiveness and know your peace, to the glory of God the Father. **Amen**

**Suggested Hymns**

*In conjunction with the online service you might like to view these hymns on YouTube - with internet links and lyrics so that you can sing along:*

1) Crown him with many crowns

[https://www.youtube.com/watch?v=s7OCs0d\\_4vM](https://www.youtube.com/watch?v=s7OCs0d_4vM)

2) Thou Whose Almighty Word

<https://www.youtube.com/watch?v=aJuqdlVH8VY>

3) Be thou my vision

<https://www.youtube.com/watch?v=6AdBkJurR4>

4) Christ triumphant, every reigning.

<https://www.youtube.com/watch?v=sCij21glMa8>

**Acts 1:15-17, 21-26**

In those days Peter stood up among the believers (together the crowd numbered about one hundred and twenty people) and said, 'Friends, the scripture had to be fulfilled, which the Holy Spirit through David foretold concerning Judas, who became a guide for those who arrested Jesus— for he was numbered among us and was allotted his share in this ministry.'

So one of the men who have accompanied us throughout the time that the Lord Jesus went in and out among us, beginning from the baptism of John until the day when he was taken up from us—one of these must become a witness with us to his resurrection.' So they proposed two, Joseph called Barsabbas, who was also known as Justus, and Matthias. Then they prayed and said, 'Lord, you know everyone's heart. Show us which one of these two you have chosen to take the place\* in this ministry and apostleship from which Judas turned aside to go to his own place.' And they cast lots for them, and the lot fell on Matthias; and he was added to the eleven apostles.

**Psalm 1**

Blessed are they who have not walked  
in the counsel of the wicked, ♦  
nor lingered in the way of sinners,  
nor sat in the assembly of the scornful.  
Their delight is in the law of the Lord ♦  
and they meditate on his law day and night.  
Like a tree planted by streams of water  
bearing fruit in due season, with leaves that do not wither, ♦  
whatever they do, it shall prosper.  
As for the wicked, it is not so with them; ♦  
they are like chaff which the wind blows away.  
Therefore the wicked shall not be able  
to stand in the judgement, ♦  
nor the sinner in the congregation of the righteous.  
For the Lord knows the way of the righteous, ♦  
but the way of the wicked shall perish.

**1 John 5:9-13**

If we receive human testimony, the testimony of God is greater; for this is the testimony of God that he has testified to his Son. Those who believe in the Son of God have the testimony in their hearts. Those who do not believe in God have made him a liar by not believing in the testimony that God has given concerning his Son. And this is the testimony:

God gave us eternal life, and this life is in his Son. Whoever has the Son has life; whoever does not have the Son of God does not have life. I write these things to you who believe in the name of the Son of God, so that you may know that you have eternal life.

#### John 17: 6-19

'I have made your name known to those whom you gave me from the world. They were yours, and you gave them to me, and they have kept your word. Now they know that everything you have given me is from you; for the words that you gave to me I have given to them, and they have received them and know in truth that I came from you; and they have believed that you sent me. I am asking on their behalf; I am not asking on behalf of the world, but on behalf of those whom you gave me, because they are yours. All mine are yours, and yours are mine; and I have been glorified in them. And now I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, protect them in your name that you have given me, so that they may be one, as we are one. While I was with them, I protected them in your name that you have given me. I guarded them, and not one of them was lost except the one destined to be lost, so that the scripture might be fulfilled. But now I am coming to you, and I speak these things in the world so that they may have my joy made complete in themselves. I have given them your word, and the world has hated them because they do not belong to the world, just as I do not belong to the world. I am not asking you to take them out of the world, but I ask you to protect them from the evil one. They do not belong to the world, just as I do not belong to the world. Sanctify them in the truth; your word is truth. As you have sent me into the world, so I have sent them into the world. And for their sakes I sanctify myself, so that they also may be sanctified in truth.

#### Commentary

##### Acts 1:15-17,21-26

Jesus has risen, and has appeared to the apostles (and to others). He has told the disciples that they "will receive power when the Holy Spirit has come upon you ..." (v. 8). He has returned to the Father. Two of God's agents ("men in white robes", v. 10) have told them that Jesus will come again. They now return to Jerusalem, to the "room upstairs" (v. 13). "Together with certain women" (v. 14) and Jesus' brothers, they are "constantly devoting themselves to prayer".

Our reading is from the first chapters of Acts, the section where the emphasis is on the missionary activity to Jews. "In those days" (v. 15, between the Ascension and Pentecost) Peter preaches to the larger community; ("together" has the connotation of unity.) There will be twelve apostles: as in Jewish law, one leader for every ten of the "one hundred and twenty" present. Peter speaks to "friends" (v. 16) or brothers. (In Luke 22:32, Jesus tells Peter to "strengthen your brothers".) Peter says: specific predictions made in the Old Testament "had to be fulfilled" (v. 16), i.e. what God had inspired the authors of two psalms to write must happen: this is part of God's plan. God inspired "David" (then considered the author of Psalms) to foretell Judas' action and fate. Judas was one of "us" (v. 17), the apostles. Vv. 18-19 suggest what happened to Judas' body after he hanged himself (Matthew 27:5): his decomposing body polluted a field, known thereafter as the "Field of [Judas'] Blood". Two psalms are quoted in v. 20. The first, Psalm 69:25, states the curse on the enemy of the one who is godly – Judas has been so cursed. The second, Psalm 109:8, with the word "overseer" taken as meaning apostle, says that a new apostle must be chosen.

Vv. 21-22 state the qualifications for being an apostle: he must have witnessed the whole earthly life of Jesus, including his resurrection. The apostles meet in prayer, seeking God's guidance in electing a new member of the twelve. They choose "Matthias" (v. 26), one of whom we

know only the name. Judas has gone to "his own place" (v. 25), to damnation.

#### Psalm 1

This psalm is an introduction to the book of Psalms; it contrasts the fate of the godly and the ungodly. Vv. 1-3 speak of the happiness of the godly. They do not live as the ungodly do; rather they constantly ("day and night", v. 2) and joyfully study and observe Mosaic law; their well-being is like trees which bear fruit. They are prosperous. But, on the other hand, the ungodly are "like chaff" (v. 4): in manual threshing, the crushed sheaves were tossed into the air, where the wind blew the chaff away. So, say vv. 5-6, their fate will be disaster: they will be excluded from the fellowship enjoyed by those who follow God's ways, and will suffer – unlike the godly, over whom God keeps watch.

#### 1 John 5:9-13

In vv. 6-7, the author has stated that the Holy Spirit witnesses, "testifies", to both Jesus' baptism ("the water") and his very human agony on the cross ("the blood") – so anyone who does not accept both is not a true follower of Christ. Three things demonstrate that Jesus is Son of God: the Spirit, working in the Church; baptism; and the crucifixion or the Eucharist (the way we celebrate Christ's death).

Now the author says that the testimony of God the Father, which he made to the Son, is much more significant than any "human testimony" (v. 9). (In John 8:14-19, Jesus says that he testifies and "the Father ... testifies on my behalf".) One receives this witness through believing (v. 10). Those who willfully disbelieve do the equivalent of calling God "a liar" – for they reject God's witness that Jesus came as saviour. The testimony is more than a *formula*; it is living in unison with ("in") "his Son" (v. 11). Living "in his Son" and having eternal life come together. V. 13 is the start of the conclusion of the epistle, and (as is John 20:31), is the reason that 1 John was written: that the faithful may know that they have eternal life. John 17:6-19

The Last Supper is over; soon Jesus will be arrested in the Garden of Gethsemane. In meditation, he looks up to heaven; he prays to the Father "glorify your Son so that the Son may glorify you" (v. 1). Jesus waits to be restored to heaven. He has come to earth to provide eternal life to all who believe. Now he prays to the Father for the disciples.

He has made the Father known to those who would believe. (To John, the "world", v. 6, is notable for its unbelief and hatred.) The disciples have been faithful to "your word", to truth, to God, to Jesus' teaching. They have come to realize the relationship of the Son to the Father (v. 7); they know Jesus' origin and mission (v. 8). This prayer is on behalf of believers (who are God's), not all people (v. 9). Then v. 10: belonging to God implies belonging to the Son; Jesus' power and authority have been shown to them. V. 11 is written as though Jesus has already risen.

Jesus asks four things of the Father:

that they may be "one", a unity, as he and the Father are; that they may have "my joy" (v. 13, of eternal life); protection from the influence of evil; and to enable them to fulfill his mission in the world (vv. 16-19). Jesus asks the Father to "protect them in your name" (v. 11), by his authority and as his representatives. The Father has given Jesus this authority. He has protected them, except for one: Judas. In fulfilment of "the scripture" (v. 12), per God's will expressed there, he was "destined to be lost", damned. The disciples have been "hated" (v. 14), as he was, because they are unlike others, but they (unlike him) continue "in the world" (v. 11). May the Father set them apart for service ("sanctify", v. 17), make them intermediaries between the world and God, offering sacrifice as Jesus did in his death.