

**Sunday 5<sup>th</sup> Sept RTE Broadcast** – A number of people have requested that we might watch the 11.00 service together as it is broadcast. Consequently, we shall be showing the service live at St Columba's at 11.00 on Sunday 5<sup>th</sup> Sept on a projection screen. We shall have a shortened set of prayers in church at the end of the broadcast to conclude. All are warmly invited to attend.

A link to the online version of the service will also be posted later in the day to our Facebook and YouTube subscribers.

**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.

**Spanish Point** – This is to confirm that we shall continue the summer pattern of services for September, ie a service each Sunday at 9.30am. The Rector will continue to lead the service on the 1<sup>st</sup> and 3<sup>rd</sup> Sunday, and Readers will cover the other Sundays.

**Readers** – This is an invitation to join a rota to give a reading in church and/or in the online service. Please do let me know if you might like the opportunity to read in church – if you haven't before don't worry – I am happy to arrange a practice session – otherwise, just go for it!

**Burren Walk** – We are hoping to reschedule the Burren walk now that outdoor activities are possible and most of the previous group will also have been vaccinated. Late August or early Sept seem likely times. I would be grateful for expressions of interest both from the previous list of participants but also anyone who would now like to join the walk.

**Mission Group** – I am looking to put a small team together to plan for the re-building of our church life, from small regular events for church members, to public events such as concerts, exhibitions and particularly the celebration of our 150<sup>th</sup> anniversary. I shall be tapping on shoulders, but if anyone is keen to join – please do let me know. We need fresh ideas and fresh heart.

**Summer Garden Party** – Sue and I are looking to host a garden party/BBQ at the Rectory possibly sometime in August. We are vegetarians so we need someone with BBQ skills to help run that side of things and we shall invite people to bring their own meat and bring and share salads, bread, puddings etc. Suggestions as to dates welcome.

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

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

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# 13<sup>th</sup> Sunday after Trinity (Year B) 2021

## Readings and Hymns

**Collect:** Almighty God, you search us and know us: may we rely on you in strength and rest on you in weakness, now and in all our days; through Jesus Christ our Lord.  
**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) Rejoice the Lord is King.  
<https://www.youtube.com/watch?v=aDFAv0eh-s8&t=1s>
- 2) God be in my head  
<https://www.youtube.com/watch?v=VGH8rGH32VY>
- 3) Beauty for brokenness  
<https://www.youtube.com/watch?v=uKAXTinhhg4>
- 4) Blessed are the pure in heart  
<https://www.youtube.com/watch?v=Z8h3fvk9wGY>

### Deuteronomy 4:1-2,6-9

So now, Israel, give heed to the statutes and ordinances that I am teaching you to observe, so that you may live to enter and occupy the land that the Lord, the God of your ancestors, is giving you. You must neither add anything to what I command you nor take away anything from it, but keep the commandments of the Lord your God with which I am charging you. You must observe them diligently, for this will show your wisdom and discernment to the peoples, who, when they hear all these statutes, will say, 'Surely this great nation is a wise and discerning people!' For what other great nation has a god so near to it as the Lord our God is whenever we call to him? And what other great nation has statutes and ordinances as just as this entire law that I am setting before you today? But take care and watch yourselves closely, so as neither to forget the things that your eyes have seen nor to let them slip from your mind all the days of your life; make them known to your children and your children's children.

### Psalm 15

O Lord, who may abide in your tent?  
Who may dwell on your holy hill?  
Those who walk blamelessly, and do what is right,  
and speak the truth from their heart;  
who do not slander with their tongue,  
and do no evil to their friends,  
nor take up a reproach against their neighbours;  
in whose eyes the wicked are despised,  
but who honour those who fear the Lord;  
who stand by their oath even to their hurt;  
who do not lend money at interest,  
and do not take a bribe against the innocent.  
Those who do these things shall never be moved.

### James 1: 17-27

Every generous act of giving, with every perfect gift, is from above, coming down from the Father of lights, with whom there is no variation or shadow due to change. In fulfilment of his own purpose he gave us birth by the word of truth, so that we would become a kind of first fruits of his creatures.

You must understand this, my beloved: let everyone be quick to listen, slow to speak, slow to anger; for your anger does not produce God's righteousness.

Therefore, rid yourselves of all sordidness and rank growth of wickedness, and welcome with meekness the implanted word that has the power to save your souls.

But be doers of the word, and not merely hearers who deceive themselves. For if any are hearers of the word and not doers, they are like those who look at themselves in a mirror; for they look at themselves and, on going away, immediately forget what they were like. But those who look into the perfect law, the law of liberty, and persevere, being not hearers who forget but doers who act—they will be blessed in their doing.

If any think they are religious, and do not bridle their tongues but deceive their hearts, their religion is worthless. Religion that is pure and undefiled before God, the Father, is this: to care for orphans and widows in their distress, and to keep oneself unstained by the world.

#### **Mark 7: 1-8, 14-15, 21-23**

Now when the Pharisees and some of the scribes who had come from Jerusalem gathered around him, they noticed that some of his disciples were eating with defiled hands, that is, without washing them. (For the Pharisees, and all the Jews, do not eat unless they thoroughly wash their hands, thus observing the tradition of the elders; and they do not eat anything from the market unless they wash it; and there are also many other traditions that they observe, the washing of cups, pots, and bronze kettles.) So the Pharisees and the scribes asked him, 'Why do your disciples not live according to the tradition of the elders, but eat with defiled hands?' He said to them, 'Isaiah prophesied rightly about you hypocrites, as it is written, "This people honours me with their lips,

but their hearts are far from me;  
in vain do they worship me,  
teaching human precepts as doctrines."

You abandon the commandment of God and hold to human tradition.'

Then he called the crowd again and said to them, 'Listen to me, all of you, and understand: there is nothing outside a person that by going in can defile, but the things that come out are what defile.' For it is from within, from the human heart, that evil intentions come: fornication, theft, murder, adultery, avarice, wickedness, deceit, licentiousness, envy, slander, pride, folly. All these evil things come from within, and they defile a person.'

#### **Commentary**

##### **Deuteronomy**

Deuteronomy is a book of instruction, or torah. It is the fifth book of the Bible. It recasts Israel's mission and destiny, mostly by restating the history of the people recorded in the first four books. It emphasizes teaching and learning for all generations. Moses speaks on God's behalf, with authority, to the assembled people of Israel, as they prepare to enter the Promised Land. This paired first reading is directly linked to Christ's sayings in the Gospel reading, and his warnings against 'teaching human precepts as doctrines' (Mark 7: 7). People are warned not only to observe the law, but also not to add to it with their own rules and regulations as through they were God-given.

The reason they are asked to keep the commands of the Lord, and to hand them on to the generations that follow is so that they will show their 'wisdom and understanding to the nations,' so that other people understand who God is, and so that the people themselves remember the great things God has done for them.

##### **Psalm 15**

This psalm was likely used in a liturgy of admission to the Temple. An inquirer or pilgrim asks God: who may come to Mount Zion ("hill") to worship in the Temple ("your tent")?

Who is acceptable to you? Vv. 2-5a are the answer spoken by an officiant: those who are ethical ("walk blamelessly") in their words and deeds; do not wrong other Israelites ("friends ... neighbours", v. 3) by what they say and do; despise evil-doers and honour those who hold God in awe (v. 4); and charge no "interest" (v. 5) on loans to the needy and accept no bribes. They will never be hindered by obstacles ("moved") in their lives.

#### **James 1:17-27**

This book is an exhortation to conduct befitting Christians: who are aliens in a world which has become evil, and are also heirs of God's relationship with Israel. The author cautions them (v. 16): "Do not be deceived, my beloved". The very "act of giving" (v. 17) is what matters, not the size of the gift. God, "the Father of lights", gives the "perfect gift": in Genesis 1:14-18 he gave the planets and stars, which vary in position and brightness ("shadow", v. 17) in the sky, but God's love and goodness to us are never diminished. He created according to his own intent; he now gives us the new creation, i.e. baptism ("birth", v. 18), into the gospel ("word of truth"), his saving revelation fully expressed in Christ. Why? So that we may be forerunners ("first fruits") of all humans in offering ourselves to God. So (v. 21) cast aside worldliness, and welcome the faith received ("implanted") at baptism, a faith that can save you from the evil in the world. But this "word" (v. 22) is not just to be heard but also to be done: baptism places ethical demands. To be a hearer (v. 23) but not a doer is like looking in a "mirror": it reveals blemishes; the hearer sees them, but then forgets them (or ignores them): he or she does nothing to correct the deficiencies. But those who "look into" (v. 25) and "persevere" with the gospel ("the perfect law, the law of liberty") are doers, are "blessed" for following God's ways.

Now v. 19: doers have three characteristics: they are "quick to listen" (so do not "deceive themselves", v. 22), "slow to speak, slow to anger" (v. 19) – sinful and prolonged anger is not striving for the integrity ("righteousness", v. 20) demanded by God. Vv. 26-27 offer a practical application: "care for orphans and widows". If our "religion" is all talk, it is "worthless"; it must include caring actively for others. Also, we must keep a detachment from the world.

#### **Mark 7:1-8,14-15,21-23**

Mark has told us that Jesus has gained an audience among the common people, who have sought sustenance and have responded to his compassion in healing. Now we hear of his opposition to the legalism and pickiness of the Pharisees. They are "from Jerusalem", so represent official Judaism. Mark's note (vv. 3-4), written for Gentile readers, explains that Pharisees consider the "tradition of the elders" to be binding, as are the laws of Moses. (They wished to extend the laws of ritual purity, which once applied only to priests, to all Jews, thus making all people priestly.) Rather than answer the question (v. 5), Jesus calls them phonies. (In Greek, hypocrites were actors who masked – hid – their faces.) He quotes Isaiah 29:13: their religion is empty; they "hold to human tradition" (v. 8) rather than the Law. Then vv. 14-15: Jesus says that what you eat ("going in") is immaterial, but what comes out does matter: it is from the very being of a person that "evil intentions" (v. 21) and actions come. (The "heart" was seen as the source of will and not just of emotions.) © 1996-2021 Chris Haslam