

~ Notices ~

Prayers - If you have any particular issue that you would like to be prayed for, do please email me on 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 1st and 3rd 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 150th 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.

Facebook page: www.facebook.com/clare.anglicans

Rector: Email: frkevinobrien@me.com Tel: 065 672 4721

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16th Sunday after Trinity

(Year B) 2021

Readings and Hymns

Collect: Lord of creation, whose glory is around and within us: open our eyes to your wonders, that we may serve you with reverence and know your peace at our lives' end, 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) Let all the world in every corner sing
<https://www.youtube.com/watch?v=PfXldoDnvq4>
- 2) The Lord's my Shepherd
<https://www.youtube.com/watch?v=mGoxVDUIH7E>
- 3) Lord, Thy Church on Earth is Seeking
<https://www.youtube.com/watch?v=G0LA3GvAUGU>
- 4) Brother, Sister, Let Me Serve You
<https://www.youtube.com/watch?v=e77x9gVYW2A>

Jeremiah 11.18-20

It was the Lord who made it known to me, and I knew;
then you showed me their evil deeds.
But I was like a gentle lamb
led to the slaughter.
And I did not know it was against me
that they devised schemes, saying,
'Let us destroy the tree with its fruit,
let us cut him off from the land of the living,
so that his name will no longer be remembered!'
But you, O Lord of hosts, who judge righteously,
who try the heart and the mind,
let me see your retribution upon them,
for to you I have committed my cause.

Psalms 54

Save me, O God, by your name,
and vindicate me by your might.
Hear my prayer, O God;
give ear to the words of my mouth.
For the insolent have risen against me,
the ruthless seek my life;
they do not set God before them.
But surely, God is my helper;
the Lord is the upholder of my life.
He will repay my enemies for their evil.
In your faithfulness, put an end to them.
With a freewill-offering I will sacrifice to you;
I will give thanks to your name, O Lord, for it is good.
For he has delivered me from every trouble,
and my eye has looked in triumph on my enemies.

James 3.13 - 4.3,7-8a

Who is wise and understanding among you? Show by your good life that your works are done with gentleness born of wisdom. But if you have bitter envy and selfish ambition in your hearts, do not be boastful and false to the truth. Such wisdom does not come down from above, but is earthly, unspiritual, devilish. For where there is envy and selfish ambition, there will also be disorder and wickedness of every kind. But the wisdom from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without a trace of partiality or hypocrisy. And a harvest of righteousness is sown in peace for those who make peace.

Those conflicts and disputes among you, where do they come from? Do they not come from your cravings that are at war within you? You want something and do not have it; so you commit murder. And you covet something and cannot obtain it; so you engage in disputes and conflicts. You do not have, because you do not ask. You ask and do not receive, because you ask wrongly, in order to spend what you get on your pleasures.

Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded.

Mark 9.30-37

They went on from there and passed through Galilee. He did not want anyone to know it; for he was teaching his disciples, saying to them, 'The Son of Man is to be betrayed into human hands, and they will kill him, and three days after being killed, he will rise again.' But they did not understand what he was saying and were afraid to ask him.

Then they came to Capernaum; and when he was in the house he asked them, 'What were you arguing about on the way?' But they were silent, for on the way they had argued with one another about who was the greatest. He sat down, called the twelve, and said to them, 'Whoever wants to be first must be last of all and servant of all.' Then he took a little child and put it among them; and taking it in his arms, he said to them, 'Whoever welcomes one such child in my name welcomes me, and whoever welcomes me welcomes not me but the one who sent me.'

Commentary

Jeremiah

From Chapter 1, we know that Jeremiah was either born or began his ministry in 627 BC. During his life, Babylonia succeeded Assyria as the dominant power in the Middle East. He was a witness to the return to worship of the Lord (instituted by the Judean king Josiah), and then (after Josiah's death in battle in 609), the return of many of the people to paganism. When Babylon captured Jerusalem in 587, Jeremiah emigrated to Egypt. God called him to be a prophet to Judah and surrounding nations, in the midst of these political and religious convulsions.

Psalms 54

In the Greek Septuagint version of the bible, and in its Latin translation in the Vulgate, this psalm is Psalm 53 in a slightly different numbering system. Attributed to David, it was written for one who finds oneself betrayed by a friend. The historical setting of this Psalm is given in its title, almost a direct quotation from 1 Samuel 23: (a similar style of historical setting as with Psalm 52). It is considered one of the psalms containing prayers against false accusations, linked with an ordeal, the taking of an oath, or an appeal to the 'higher court', as indicated in the following points: The phrase 'vindicate me' (verse 1), a royal perspective of opponents as 'strangers' (verse 3; NRSV emends to 'the insolent'), 'the ruthless' (verse 3), and 'enemies' (verse 5), a prayer before battle appealing to God as personal savior with a covenant 'faithfulness' (verse 5).

It can also be described as a lament, prayer, or complaint of an individual. Following an appeal (verses 1–2) the psalmist describes the danger facing him (verse 3), but maintains his confidence in God (verses 4–5) as he promises to sacrifice a free-will offering to express 'the voluntary gratitude of a thankful heart' (verses 6–7, another example of the 'certainty of hearing').

James 3:13-4:3,7-8a

The author has identified one sin commonly found in the community: intemperate speech. Now he seeks to correct a second: arrogance – and in the process, tells us the qualities of wisdom. His understanding of wisdom is like that of the Old Testament wisdom writers, and of Paul. If you do in life with "gentleness", moderation, courtesy and humility (all qualities bound up in the same Greek word) then you are motivated by "wisdom" (3:13). But if "bitter envy" (3:14) or "selfish ambition" controls you, you must not boast of it and must not be "false to the truth", i.e. Christian revelation, as put into practice by those who are wise. (The heart was considered the control centre of personality.) For being "false", "such wisdom" (3:15) is "earthly" rather than heavenly ("from above"); it is from the devil. "Envy and selfish ambition" (3:16, or quarrels) are the tools of evil; the devil works through "disorder". On the other hand, godly wisdom is "peaceable ..." (3:17). It does not dominate, but rather yields "good fruits", to all, openly. Then 3:18: "those who make peace", i.e. wise people, will, at Judgement Day, have (or be rewarded with) great integrity in the eyes of God.

But quarrels ("conflicts and disputes", 4:1) in the community show a lack of "peace" (3:18); they should be resolved. Are they not the result of conflicting inner urges ("cravings", 4:1)? The author gives two examples: murdering to gain what you do not have, and desiring something belonging to someone else ("covet", 4:2). God gives us whatever we ask, so if you do not receive, it is either because you do not ask him, or you ask for your personal gain ("your pleasures", 4:3). One cannot be in love with earthly things and with God: such loves are incompatible (4:4). So completely devote yourselves to God's ways (4:7). Say no to the devil, and he will leave you alone. If you approach God, he will come close to you.

Mark 9:30-37

The disciples have failed to cure an epileptic boy of an unclean spirit (vv. 14-29); this has led to them being puzzled. After Jesus cures him, they ask: how could you cure him but we could not? Jesus tells them: that kind of healing requires the power of prayer; it can't be done by earthly means.

Now, as they travel from Caesarea Philippi to Jerusalem, they re-enter Jewish territory ("Galilee", v. 30). Jesus again wishes to avoid partial understanding of him and his mission. He again teaches that he, the "Son of Man is to be" (v. 31) killed, but adds one new idea: he is to be "betrayed" or handed over to people; this is part of God's plan. Both his suffering and betrayal are so beyond the understanding of the disciples that they dare not reveal their ignorance.

Jesus now teaches more about being his followers. (Presumably "the house", v. 33, is Peter's – see 1:29.) The disciples have been arguing over rank. Jesus says, in effect: to be my disciple, you must abandon seeking position and prestige. He takes an example (vv. 36-37): to welcome a child "in my name" (because of regard for who and what I am) is to welcome me, and indeed God. In Aramaic and Greek the word for "child" is the same as for servant, so v. 36 may also speak of welcoming a servant, one sent by his master. If so, Jesus is saying: whoever receives the servant receives the master. Whoever receives a child receives Jesus, and whoever receives Jesus receives God, who sent him. Both child and servant are without status. They are unable to repay a kindness, in earthly terms. © 1996-2016 Chris Haslam