

He will cause the disciples to remember (“remind”) what Jesus has said, and help them to understand the true significance of Jesus’ words and deeds (“everything”). Jesus gives to his followers “peace”, (v. 27, shalom) – a very different gift from worldly gifts. In loving God, we come to know him. If they really knew Jesus, they would rejoice at his coming departure (v. 28). The Father has sent him into the world to do his will, so in that sense “the Father is greater than I”. Jesus has told them this so that when they see his manner of leaving (“it”, v. 29), they “may believe”. © 1996-2016 Chris Haslam

~ Notices ~

Ukraine The Church of Ireland Bishops' Appeal has launched a special appeal encouraging all parishes in Ireland to have a special collection this/next Sunday to support the appeal. To donate please use the link on our website: <https://clareanglicans.ie> or go direct to: www.christianaid.ie

Clare Music Makers Festival Sat 28th – Sun 19th May.
Saturday 10.00 - 5.00pm, Sunday 1.00pm – 5.00pm

Enthronement of +Michael Burrows
Kilfenora Cathedral Sunday 22nd May 4.00pm
All are welcome.

Parish Visit of +Michael
+ Michael will be visiting all three of our churches, starting from the Rectory at 10.30am on 12th July. The intention is that we will visit each church at a pre-arranged time, to meet as many people as are available for refreshments or lunch, and, if possible, he would like to briefly meet with church wardens and readers as well.

Thursday 9th June at 1.00pm
The wedding of Gary Harte and Julie Bothwell.
Please hold them and their families in your prayers.

Sunday 26th June – 9.45am
We have a party visiting St Columba’s at 9.45 to look around the church as part of a tour of local churches and local history – they will have departed before our service at 11.30am. As I will be at Kilnasoolagh Church I would be very grateful if someone could let them in and turn on the lights for their visit.

Sunday 26th June – 2.00 to 5.00pm
The Shannon choir *Non Nobis Domine* will be visiting the church to record a number of tracks for YouTube and their own archives. Drumcliffe Studios will video and record.

Burren Walk
A sign-up sheet is at the back of church for those who would like to take a short walk through the Burren, with the well-known local guide Pius Murray – around 5km of easy walking.

Website: clareanglicans.ie

YouTube: www.youtube.com/c/clareanglicans

Facebook: www.facebook.com/clare.anglicans

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

New Revised Standard Version Bible: Anglicized Edition,
copyright © 1989, 1995 National Council of the Churches of
Christ in the United States of America. Used by permission. All
rights reserved worldwide. <http://nrsvbibles.org> The *Common
Worship psalter* is © The Archbishops’ Council of the Church of
England, 2000.



The 6th Sunday of Easter 2022 (Year C)

Collect

God our redeemer, you have delivered us from the power of darkness and brought us into the kingdom of your Son: Grant, that as by his death he has recalled us to life, so by his continual presence in us he may raise us to eternal joy; through Jesus Christ our Lord. **Amen**

Suggested Hymns - For the online service you might like to view these hymns with lyrics on YouTube.

1) Alleluia, Alleluia, Give thanks to the risen Lord.
<https://www.youtube.com/watch?v=9MQSxlb5d0g>

2) Come ye faithful
<https://www.youtube.com/watch?v=IXdcRp39dvs>

3) In the Lord I'll be ever thankful
<https://www.youtube.com/watch?v=uAx8gjQrsOY>

4) **Thine be the Glory (288)**
<https://www.youtube.com/watch?v=GaoV5w2Qfag>

Acts 16.9-15

During the night Paul had a vision: there stood a man of Macedonia pleading with him and saying, ‘Come over to Macedonia and help us.’ When he had seen the vision, we immediately tried to cross over to Macedonia, being convinced that God had called us to proclaim the good news to them.

We set sail from Troas and took a straight course to Samothrace, the following day to Neapolis, and from there to Philippi, which is a leading city of the district of Macedonia and a Roman colony. We remained in this city for some days. On the sabbath day we went outside the gate by the river, where we supposed there was a place of prayer; and we sat down and spoke to the women who had gathered there. A certain woman named Lydia, a worshipper of God, was listening to us; she was from the city of Thyatira and a dealer in purple cloth. The Lord opened her heart to listen eagerly to what was said by Paul. When she and her household were baptized, she urged us, saying, ‘If you have judged me to be faithful to the Lord, come and stay at my home.’ And she prevailed upon us.

Psalms 67

May God be gracious to us and bless us
and make his face to shine upon us,
that your way may be known upon earth,
your saving power among all nations.
Let the peoples praise you, O God;
let all the peoples praise you.
Let the nations be glad and sing for joy,
for you judge the peoples with equity
and guide the nations upon earth.
Let the peoples praise you, O God;
let all the peoples praise you.
The earth has yielded its increase;
God, our God, has blessed us.
May God continue to bless us;
let all the ends of the earth revere him.

Revelation 21.10,22 - 22.5

In the spirit the angel carried me away to a great, high mountain and showed me the holy city Jerusalem coming down out of heaven from God.

I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. And the city has no need of sun or moon to shine on it, for the glory of God is its light, and its lamp is the Lamb. The nations will walk by its light, and the kings of the earth will bring their glory into it. Its gates will never be shut by day—and there will be no night there. People will bring into it the glory and the honour of the nations. But nothing unclean will enter it, nor anyone who practises abomination or falsehood, but only those who are written in the Lamb's book of life.

Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city. On either side of the river is the tree of life with its twelve kinds of fruit, producing its fruit each month; and the leaves of the tree are for the healing of the nations. Nothing accursed will be found there any more. But the throne of God and of the Lamb will be in it, and his servants will worship him; they will see his face, and his name will be on their foreheads. And there will be no more night; they need no light of lamp or sun, for the Lord God will be their light, and they will reign for ever and ever.

John 14.23-29

Jesus said to his disciples, 'Those who love me will keep my word, and my Father will love them, and we will come to them and make our home with them. Whoever does not love me does not keep my words; and the word that you hear is not mine, but is from the Father who sent me.

'I have said these things to you while I am still with you. But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything, and remind you of all that I have said to you. Peace I leave with you; my peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled, and do not let them be afraid. You heard me say to you, "I am going away, and I am coming to you." If you loved me, you would rejoice that I am going to the Father, because the Father is greater than I. And now I have told you this before it occurs, so that when it does occur, you may believe.

Post Communion Prayer

God our Father, whose Son Jesus Christ gives the water of eternal life: may we thirst for you, the spring of life and source of goodness, through him who is alive and reigns, now and for ever. **Amen**

Commentary

Acts 16:9-15

Paul has set out on his second great missionary journey. Starting from Caesarea Philippi, he has travelled north to Antioch, then generally northwest through Asia Minor. He, Silas and Timothy have now arrived at "Troas" (v. 8), a seaport on the Aegean Sea.

Now he has a dream, which he understands to contain instructions from God. "Macedonia" (vv. 9, 10) was the Roman province in northern Greece, so Paul is bidden to enter Europe for the first time, to begin spreading "the good news" (v. 10) there. "Samothece" (v. 11) is an island mid-way between "Troas" and "Neapolis", the seaport for "Philippi" (v. 12). Philippi was settled as a "Roman colony" when veterans from a battle in 42 BC were granted land there. Paul visits the Jewish community first; they meet for prayer "outside ... by the river" (v. 13), perhaps because they lack a synagogue building.

Gentile women were attracted to Judaism by its ethical standards. One of them is "Lydia" (v. 14): she already worships God; she is receptive to Paul's message. "Thyatira", in the province of Lydia in Asia Minor, is addressed by John in Revelation 2. She is a business woman, selling luxury fabrics ("purple cloth"). She and her household are the first in Europe to convert to Christianity and to be baptised.

Paul and his associates are reluctant to accept her hospitality, but she insists and they accept.

Psalm 67

This is either a psalm of thanksgiving for an abundant harvest (perhaps written for use at the Feast of Tabernacles) or a prayer for a good harvest. Vv. 1-2 recall the priestly blessing God instructed that Aaron and his sons impart to the Israelites, but here it is extended to "the nations" (v. 4). Vv. 3-4 say: may all nations recognize Israel's God as lord of all peoples (and not just of Israel), that he is the universal just ruler and "guide" (as exemplified in how he treats Israel.) In the NRSV, v. 6a indicates that the harvest is in; however, another rendering is May the earth yield her produce. May all people everywhere hold God in awe (v. 7).

Revelation 21:10,22-22:5

God is revealing the events of the end-time to John. In his dream, an angel has carried him into the desert to see a whore and decaying "Babylon" (18:21), i.e. Rome; now he sees, in another vision, "the wife of the Lamb" (21:9), the spouse of Christ, i.e. the glorified Church, the new "holy city Jerusalem" (21:10). The "glory of God" (21:11, his presence) permeates the Church and transfigures her. The symbols are largely drawn from Ezekiel 40-48. John sees inscribed on the city gates "the names of the twelve tribes" (21:12), and on its foundations those of "the twelve apostles" (21:14): probably both faithful Jews and Christians are celestial citizens. The numbers in the vision are 3 (times 4), 12 and multiples of 12: twelve symbolizes the continuity between God's people in the Old Testament and the Church in the New. The city's cubic shape (21:16) is a symbol of perfection. In the Greek, it is 12,000 stadia long: a thousand is a very large number. The height of the city "wall" (21:17) is minuscule by comparison: it serves only to delimit the city from the land round it. The "foundations of the wall" (21:19) are adorned with precious stones, as is the priest's breastplate in Exodus. The city is magnificent indeed. The city lacks a physical temple, for the presence of God, Father and Son ("the Lamb", 21:22) pervade the entire godly community, and they illuminate it (21:23). All peoples and all rulers will be guided by this light (21:24). Gates of an ancient city were kept closed against enemies, but those of the city of God will be open to give everyone free access at all times (21:25), for they will live in perfect safety. People will, in entering, reflect God's "glory ... and honour" (21:26). While there will still be a distinction between those who trust in God and those who worship other gods ("abomination", 21:27), the realm of those accepted by God will extend to all who dwell in the city, whose names are in Christ's "book of life". (God's record of the faithful is mentioned numerous times in the Bible.). In Ezekiel 47, a sacred life-giving stream runs from the Temple; here a "river" (22:1) flows from "God ... and ... the Lamb" (Christ). John's vision includes both the original bliss of the Garden of Eden and the hoped-for restoration of Ezekiel. In the Greek, "tree" (22:2) is collective, so many trees will provide nourishment for the godly, for the "healing" of all: this is the goal and result of God's new creation. There will be no sin in the city, so "nothing [will be] accursed" (22:3). In Exodus, to see God's face was to die, but now the godly will see it joyously (22:4). Being marked with God's "name", God will protect them. Those who worship God will reign with him for ever.

John 14:23-29

Jesus continues to prepare his followers for his departure. Judas, son of James (one of the twelve in Luke's list of disciples) has asked him: "how is it that you will reveal yourself to us, and not to the world?" (v. 22). Jesus answers, but not directly. In the era to come, when the Father and Son come, separation between God and those who love him will no longer exist (v. 23). Loving Jesus implies obeying him. The message Jesus brings is "from the Father" (v. 24); Jesus is his agent. Jesus' words will be complemented by the actions of the "Holy Spirit" (v. 26), who will be "Advocate", i.e. helper and counsellor to believers.