

James and John ask: do you wish them to be treated as Elijah treated followers of Baal? (v. 54) Jesus has taught non-retaliation against enemies (v. 55), but the point here is that any temple (and Law) is irrelevant: it is trust in him that counts. Vv. 57-62 contain sayings about discipleship which are hard to interpret because Jesus exaggerates to jolt his listeners out of complacency. The "Son of Man" is Jesus, the exemplary human. Those who follow him will not have a resting place, a position to which they can resort: there is no room for conservatism. We are to launch continually into new ways of being Christian. Burying a parent (v. 59) was deemed important in Jewish culture, but proclaiming the good news must have priority (v. 60). We must answer a call to tell the good news immediately (v. 61). A Palestinian plow required constant attention; diverting one's attention for a moment led to disaster. Jesus demands constancy and concentration in proclaiming his message; once committed to Christ, there is no going back. © 1996-2022 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

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.

Living the Questions - Course

This is advance notice that when meeting inside becomes easier, as the warm weather comes and windows can be open, I intend to resume the course that we started, and then had to cancel, in Lent 2020. This course features some eminent and very engaging theologians and is very accessible, whilst also thoughtful and challenging – start date to be confirmed, but please put your name down on the sign-up sheet if you are interested so I can gauge numbers.

Book Club? There is a sign-up sheet if you might be interested in joining a church book club.

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.

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YouTube: www.youtube.com/c/clareanglicans

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2nd Sunday after Trinity 2022 (Year C)

Collect

Faithful Creator, whose mercy never fails: deepen our faithfulness to you and to your living Word, Jesus Christ our Lord. **Amen**

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

1) Through all the changing scenes of life

<https://www.youtube.com/watch?v=yBkorDtz1nU>

2) Ye Holy Angels Bright

<https://www.youtube.com/watch?v=NAwTDwbVM3o>

3) Come Holy Ghost our souls inspire

<https://www.youtube.com/watch?v=YD6a77INAK>

4) For the fruits of his creation (39)

<https://www.youtube.com/watch?v=RL1szhDHGD0>

1 Kings 19.15-16,19-21

Then the Lord said to Elijah, 'Go, return on your way to the wilderness of Damascus; when you arrive, you shall anoint Hazael as king over Aram. Also you shall anoint Jehu son of Nimshi as king over Israel; and you shall anoint Elisha son of Shaphat of Abel-meholah as prophet in your place.

So, he set out from there, and found Elisha son of Shaphat, who was ploughing. There were twelve yoke of oxen ahead of him, and he was with the twelfth. Elijah passed by him and threw his mantle over him. He left the oxen, ran after Elijah, and said, 'Let me kiss my father and my mother, and then I will follow you.' Then Elijah said to him, 'Go back again; for what have I done to you?' He returned from following him, took the yoke of oxen, and slaughtered them; using the equipment from the oxen, he boiled their flesh, and gave it to the people, and they ate. Then he set out and followed Elijah, and became his servant.

Psalms 16

Protect me, O God, for in you I take refuge.

I say to the Lord, 'You are my Lord;

I have no good apart from you.'

As for the holy ones in the land, they are the noble,
in whom is all my delight.

Those who choose another god multiply their sorrows;

their drink-offerings of blood I will not pour out

or take their names upon my lips.

The Lord is my chosen portion and my cup;

you hold my lot.

The boundary lines have fallen for me in pleasant places;

I have a goodly heritage.

I bless the Lord who gives me counsel;

in the night also my heart instructs me.

I keep the Lord always before me;

because he is at my right hand, I shall not be moved.

Therefore my heart is glad, and my soul rejoices;

my body also rests secure.

For you do not give me up to the grave,

or let your faithful one see the Pit.

You show me the path of life.

In your presence there is fullness of joy;

in your right hand are pleasures for evermore.

Galatians 5.1,13-25

For freedom Christ has set us free. Stand firm, therefore, and do not submit again to a yoke of slavery.

For you were called to freedom, brothers and sisters; only do not use your freedom as an opportunity for self-indulgence, but through love become slaves to one another. For the whole law is summed up in a single commandment,

'You shall love your neighbour as yourself.' If, however, you bite and devour one another, take care that you are not consumed by one another.

Live by the Spirit, I say, and do not gratify the desires of the flesh. For what the flesh desires is opposed to the Spirit, and what the Spirit desires is opposed to the flesh; for these are opposed to each other, to prevent you from doing what you want. But if you are led by the Spirit, you are not subject to the law. Now the works of the flesh are obvious: fornication, impurity, licentiousness, idolatry, sorcery, enmities, strife, jealousy, anger, quarrels, dissensions, factions, envy, drunkenness, carousing, and things like these. I am warning you, as I warned you before: those who do such things will not inherit the kingdom of God.

By contrast, the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control. There is no law against such things. And those who belong to Christ Jesus have crucified the flesh with its passions and desires. If we live by the Spirit, let us also be guided by the Spirit.

Luke 9.51-62

When the days drew near for him to be taken up, Jesus set his face to go to Jerusalem. And he sent messengers ahead of him. On their way they entered a village of the Samaritans to make ready for him; but they did not receive him, because his face was set towards Jerusalem. When his disciples James and John saw it, they said, 'Lord, do you want us to command fire to come down from heaven and consume them?' But he turned and rebuked them. Then they went on to another village.

As they were going along the road, someone said to him, 'I will follow you wherever you go.' And Jesus said to him, 'Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head.' To another he said, 'Follow me.' But he said, 'Lord, first let me go and bury my father.' But Jesus said to him, 'Let the dead bury their own dead; but as for you, go and proclaim the kingdom of God.' Another said, 'I will follow you, Lord; but let me first say farewell to those at my home.' Jesus said to him, 'No one who puts a hand to the plough and looks back is fit for the kingdom of God.'

Post Communion Prayer

Loving Father, we thank you for feeding us at the supper of your Son: sustain us with your Spirit, that we may serve you here on earth until our joy is complete in heaven, and we share in the eternal banquet with Jesus Christ our Lord.

Commentary

1 Kings 19:1-4,(5-7),8-15a

In Israel, the northern kingdom, many people have strayed from worshipping God, partly because Queen Jezebel has promoted the Canaanite religion. Elijah has predicted a three-year drought (17:1). God has guided him to take refuge with a widow at "Zarephath" (17:8-9, outside Israel); they have miraculously had enough to eat (17:15-16). Bringing rain to the land has been a contest between the powers of God and of Baal, the Canaanite god of rain (18:17-19). On Mount Carmel (overlooking the Mediterranean), Elijah has challenged the prophets of Baal with the people watching. Each party has offered a sacrifice to be burnt and have agreed that the fire to ignite the wood will come from their respective gods (18:24). The prophets of Baal have tried most of the day, but have failed (18:29); God has heard Elijah; he has sent fire. All has been consumed, even the altar (18:38). Elijah has ordered the prophets seized, and has killed them (18:39-40). The drought is over as rain clouds appear over the sea (18:45). God's superiority has been shown, but are the people convinced?

Now Jezebel utters a death threat against Elijah (or exiles him). Naturally he is afraid (v. 3); he flees to southern Judah ("Beer-sheba"). Elijah asks to be relieved of his mission (v. 4). Again he is fed miraculously (vv. 5-8).

He travels for a long time ("forty days") to Mount "Horeb" (called Sinai in the south). The parallels with the story of Moses are striking. In response to God's question (v. 9), Elijah makes three complaints:

the people have rejected God in spite of my efforts; they have killed God's prophets; and I am the only prophet left.

God orders him to climb the mountain and face him (v. 11a). God teaches the fiery prophet a lesson: rather than appearing mightily ("great wind", "earthquake", "fire"), here he appears quietly: "a sound of sheer silence" (v. 12). God repeats his question, for Elijah is neither on the mountain nor open to God (v. 13). God orders him to the north. Elijah's three complaints will be answered:

Elisha will succeed him;

Elisha will kill God's opponents; and

some godly people ("seven thousand", v. 18) will remain.

Psalms 16

The NRSV translation is significantly different from Peter's quotation in Acts. He quotes the then-current Greek translation loosely (probably from memory); it takes liberties with the Hebrew original. Vv. 1-2 summarize the psalm. The speaker probably takes refuge in worship in the Temple; he sees God as supreme good (v. 2). He takes the members of the faithful community, "the holy ones" (v. 3) as models for living; he will not worship with those who choose pagan gods – and not even associate with them (v. 4). His fate and his future ("portion and ... cup", v. 5) are in God's hands. The author compares his devotion to that of a Levite. For other tribes, there were "boundary lines" (v. 6) between tribal territories in Israel, but Levites received no land; the psalmist's "chosen portion" (v. 5) is God himself. God gives him "counsel" (v. 7) and deep understanding ("heart"). God teaches him his ways. Because God supports him, he will not stumble ("be moved", v. 8) in following godly ways. V. 10 is unclear: it may refer to immortality or just to living a full lifetime. "Forevermore" (v. 11) may be meant literally but is more likely to mean throughout the rest of my life.

Galatians 5:1,13-25

Paul wrote this letter to counter certain evangelists in Galatia who expected Christians to adopt some (but not all) practices of Judaism. They seem to have argued: so long as you are circumcised and keep Jewish feasts, you are free to do anything you like – you can indulge in "the flesh" (v. 16, self-centeredness and the vices listed in vv. 19-21). Paul denounces this theology vehemently. He has said that what "counts is faith working through love" (v. 6). In v. 14, he may be thinking of Leviticus 19:18, or a contemporary Jewish summary of the Law, or of Jesus' summary. In v. 16, "live" is literally walk by, a Semitism for conduct yourself. The way of God, brought to us by the Spirit, is incompatible with doing whatever we wish (v. 17). The way of the Spirit also brings freedom from an external norm, i.e. the Law, for our norm is within us (v. 18). The results of living by the Spirit are in v. 22; note that the first is "love". V. 24 is a summary: Christians share in Christ's death to worldliness; we died ("crucified", cast aside) not only to the Law but also to self-centeredness and its degrading tendencies. We have undergone a basic reorientation – to God. Thus reoriented, our actions should be guided "by the Spirit" (v. 25).

Luke 9:51-62

In telling us of the Transfiguration, Luke has told us that Peter, John and James have seen Moses and Elijah talking to Jesus "of his departure [exodus], which he was about to accomplish at Jerusalem" (9:31). Now Jesus approaches the time when he will be "taken up" (v. 51), i.e. crucified, raised from the dead, and restored to glory with the Father. Jesus resolutely travels to the city where this will happen. He sends "messengers" (v. 52) to arrange food and lodging for him and his disciples. "Samaritans" did not help pilgrims going to keep feasts in Jerusalem because they believed the true temple to be theirs (on Mount Gerizim).