

by devaluing earthly things in favour of spiritual fancies (“visions”), or by false pride. Take care not to separate yourself from Christ (“the head”, v. 19), the source of nourishment, unity and spiritual growth.

**Luke 11:1-13**

Then and now, a religious community has a distinctive way of praying; ours is exemplified by the Lord’s Prayer. In 5:33, Pharisees and scribes have noted that followers of John the Baptist “frequently fast and pray”; now Christians have their own prayer. Luke’s version of the Lord’s Prayer is shorter than Matthew’s (which we use). We approach God in a personal way, as “Father” (v. 2). His “name” is more than just a name: we pray that all may give respect due to him, so all may see his love. “Your kingdom come” looks forward to the Kingdom, where all barriers – of wealth, sex and ritual cleanness – will no longer exist. Of the five petitions, the last two seek filling of our needs. “Bread” (v. 3) is what we need to live; it is God’s gift to us. We share it with all, especially in the Eucharist. “Daily” here means day after day. The “time of trial” (v. 4) is the final onslaught of evil forces, before Christ comes again; it is also the temptations which assail us day-by-day. In vv. 5ff, Jesus tells two stories: even one who is asleep with his family responds “because of ... persistence” to a neighbour in need; a parent provides for a child. Even these people, separated from God, respond to the needs of others. How much more so will God respond to our prayers for help, through the Holy Spirit.

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### ~ Notices ~

**Ukraine** The Church of Ireland Bishops' Appeal has launched a special appeal encouraging all parishes in Ireland to support the appeal. To donate please use the link on our website: <https://clareanglicans.ie> or go direct to: [www.christianaid.ie](http://www.christianaid.ie)

**Burren Walk** A sign-up sheet is at the back of church for those who would like to take part. I will be in touch with Pius Murray to check his availability and revert with a possible date/s.

**Living the Questions – Course** 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.

**Hymns at services** During the height of the Covid pandemic, the House of Bishops stipulations and Govt measures meant that we were not able to engage in congregational singing during services (given that public singing was known to spread Covid more widely than speaking). In the past few months, we have gradually returned to singing one hymn at the end of the service (knowing that people would depart soon afterwards), with the intention to phase in more hymns as the situation allowed. At present we seem to be in the middle of another Covid surge with a new and unpleasant variant, so that more hymns would seem unhelpful in the short term, but the intention is that once this particular round of infection is over, and following medical advice, we shall introduce a second hymn and so on.

**Website:** [clareanglicans.ie](http://clareanglicans.ie)

**YouTube:** [www.youtube.com/c/clareanglicans](http://www.youtube.com/c/clareanglicans)

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

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<http://nrsvbibles.org> The *Common Worship psalter* is © The Archbishops' Council of the Church of England, 2000.



# 6<sup>th</sup> Sunday after Trinity 2022 (Year C)

**Collect**

Creator God, you made us all in your image: may we discern you in all that we see, and serve you in all that we do; through Jesus Christ our Lord.  
**Amen**

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

- 1) The Lord will come and not be slow  
<https://www.youtube.com/watch?v=saaHPgmps-g>
- 2) At the name of Jesus  
<https://www.youtube.com/watch?v=7w-tDlpgk>
- 3) Spirit of the Living God  
<https://www.youtube.com/watch?v=En44FTqOifs>
- 4) **Come down O love Divine (294)**  
<https://www.youtube.com/watch?v=edK3Vv7Qwo4>

**Genesis 18.20-32**

Then the Lord said, ‘How great is the outcry against Sodom and Gomorrah and how very grave their sin! I must go down and see whether they have done altogether according to the outcry that has come to me; and if not, I will know. So, the men turned from there, and went towards Sodom, while Abraham remained standing before the Lord. Then Abraham came near and said, ‘Will you indeed sweep away the righteous with the wicked? Suppose there are fifty righteous within the city; will you then sweep away the place and not forgive it for the fifty righteous who are in it? Far be it from you to do such a thing, to slay the righteous with the wicked, so that the righteous fare as the wicked! Far be that from you! Shall not the Judge of all the earth do what is just?’ And the Lord said, ‘If I find at Sodom fifty righteous in the city, I will forgive the whole place for their sake.’ Abraham answered, ‘Let me take it upon myself to speak to the Lord, I who am but dust and ashes. Suppose five of the fifty righteous are lacking? Will you destroy the whole city for lack of five?’ And he said, ‘I will not destroy it if I find forty-five there.’ Again he spoke to him, ‘Suppose forty are found there.’ He answered, ‘For the sake of forty I will not do it.’ Then he said, ‘Oh do not let the Lord be angry if I speak. Suppose thirty are found there.’ He answered, ‘I will not do it, if I find thirty there.’ He said, ‘Let me take it upon myself to speak to the Lord. Suppose twenty are found there.’ He answered, ‘For the sake of twenty I will not destroy it.’ Then he said, ‘Oh do not let the Lord be angry if I speak just once more. Suppose ten are found there.’ He answered, ‘For the sake of ten I will not destroy it.’

**Psalms 138**

I give you thanks, O Lord, with my whole heart;  
before the gods I sing your praise;  
I bow down towards your holy temple  
and give thanks to your name for your steadfast love  
and your faithfulness;  
for you have exalted your name and your word  
above everything.  
On the day I called, you answered me,  
you increased my strength of soul.  
All the kings of the earth shall praise you, O Lord,  
for they have heard the words of your mouth.  
They shall sing of the ways of the Lord,  
for great is the glory of the Lord.

For though the Lord is high, he regards the lowly;  
but the haughty he perceives from far away.  
Though I walk in the midst of trouble,  
you preserve me against the wrath of my enemies;  
you stretch out your hand,  
and your right hand delivers me.  
The Lord will fulfil his purpose for me;  
your steadfast love, O Lord, endures for ever.  
Do not forsake the work of your hands.

### **Colossians 2.6-15[16-19]**

As you therefore have received Christ Jesus the Lord, continue to live your lives in him, rooted and built up in him and established in the faith, just as you were taught, abounding in thanksgiving. See to it that no one takes you captive through philosophy and empty deceit, according to human tradition, according to the elemental spirits of the universe, and not according to Christ. For in him the whole fullness of deity dwells bodily, and you have come to fullness in him, who is the head of every ruler and authority. In him also you were circumcised with a spiritual circumcision, by putting off the body of the flesh in the circumcision of Christ; when you were buried with him in baptism, you were also raised with him through faith in the power of God, who raised him from the dead. And when you were dead in trespasses and the uncircumcision of your flesh, God made you alive together with him, when he forgave us all our trespasses, erasing the record that stood against us with its legal demands. He set this aside, nailing it to the cross. He disarmed the rulers and authorities and made a public example of them, triumphing over them in it. [Therefore, do not let anyone condemn you in matters of food and drink or of observing festivals, new moons, or sabbaths. These are only a shadow of what is to come, but the substance belongs to Christ. Do not let anyone disqualify you, insisting on self-abasement and worship of angels, dwelling on visions, puffed up without cause by a human way of thinking, and not holding fast to the head, from whom the whole body, nourished and held together by its ligaments and sinews, grows with a growth that is from God.]

### **Luke 11.1-13**

He was praying in a certain place, and after he had finished, one of his disciples said to him, 'Lord, teach us to pray, as John taught his disciples.' He said to them, 'When you pray, say:

Father, hallowed be your name.

Your kingdom come.

Give us each day our daily bread.

And forgive us our sins,

for we ourselves forgive everyone indebted to us.

And do not bring us to the time of trial.'

And he said to them, 'Suppose one of you has a friend, and you go to him at midnight and say to him, "Friend, lend me three loaves of bread; for a friend of mine has arrived, and I have nothing to set before him." And he answers from within, "Do not bother me; the door has already been locked, and my children are with me in bed; I cannot get up and give you anything." I tell you, even though he will not get up and give him anything because he is his friend, at least because of his persistence he will get up and give him whatever he needs. 'So I say to you, Ask, and it will be given to you; search, and you will find; knock, and the door will be opened for you. For everyone who asks receives, and everyone who searches finds, and for everyone who knocks, the door will be opened. Is there anyone among you who, if your child asks for a fish, will give a snake instead of a fish?

Or if the child asks for an egg, will give a scorpion? If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!'

### **Post Communion Prayer**

God of our pilgrimage, you have led us to the living water: refresh and sustain us as we go forward on our journey, in the name of Jesus Christ our Lord. **Amen**

### **Commentary**

**Genesis** is the first book of the Bible. It begins with two versions of the creation story, neither of them intended to be scientific but telling us why we are on earth. In the story of Adam and Eve, it tells us that we are responsible, under God, for the care of all creation. It then continues with the stories of the patriarchs: Abraham (who enters into a covenant (or treaty) with God), Isaac, Jacob, and Joseph.

### **Psalms 138**

The psalmist expresses his gratitude for God's steadfast, enduring love and his care for his faithful followers, for whom he will fulfill his purpose (v. 8). Vv. 1-2 picture the psalmist in the courtyard of the Temple ("toward", v. 2) to offer thanks. For v. 2b, the Revised English Bible has: "for you have exalted your promises above the heavens". V. 3 tells of the psalmist's experience: when he called upon God, he not only answered but "made me bold and strong" (REB). Vv. 4-5 are a hymn of praise. The REB begins vv. 4 and 5 with "Let": may "all the kings" praise God when they hear his words; may they sing of God's ways, because (v. 6), exalted as he is, he cares for "the lowly" but takes note of the errors of the unjustly proud ("haughty"). Vv. 7-8 are an expression of faith, of trust and acknowledgement. In spite of his troubles, God preserves the psalmist, exercising divine power against his foes. (God's power is his "right hand", v. 7.)

### **Colossians 2:6-15,(16-19)**

From this letter, we know that Christians at Colossae, an industrial city, were subject to influences from other religions: some tried to synthesize Christianity with them. Our reading gives us an idea of notions they tended to adopt. Vv. 6-7 advise them to remain true to the gospel as they received it – in continuity with tradition. Vv. 8-13 warn against false teachings: "be on your guard" (Revised English Bible) that you not be made "captive" (and carried off) by any of these errant beliefs ("philosophy ...") which are of "human" (not divine) origin: they see "elemental spirits" (spirits thought to infuse the four basic elements of the world) and cosmic (angelic) powers ("ruler and authority", v. 10) as controlling the universe for God. The whole of God is found in Christ, without such intermediaries! (v. 9). ("Bodily" may mean: corporately: in the Church; incarnate: in bodily form; or actually: not only in appearance. ) Christians have full access to God's power; he is superior to (and over) these spirits and angels. Vv. 11-12 speak of "baptism" as "spiritual circumcision". (The "body of the flesh" is probably human weakness.) Baptism introduces us to sharing in Christ's suffering and death ("buried with him", v. 12); through it, we are already exalted with Christ (although our appearance with him in glory will come later). Before baptism, the Colossian Christians were alienated from God ("dead", v. 13), mired in sin; now they are "alive": for God (in love) forgave their sins. In effect, he cancelled the legal note of debt (v. 14a); Christ took this note on himself. V. 15 continues the military image begun with "captive" in v. 8: Christ leads the triumphal parade, followed by the subjugated angels who are on public display (perhaps in chains). Vv. 16-19 refute specific errant beliefs. Neither adopt Jewish dietary laws nor observe their holy days. The real "festivals" are Christ's, not theirs (v. 17). Don't be led astray from Christ's way by those who insist on extreme asceticism ("self-abasement", v. 18), by worship of powers other than Christ ("angels"),