

This time may be when we die or at the end of time, or both. We must trust in God, leaving the future in his hands. Jesus makes his point by providing an absurd example: materialism can get in the way of godliness. (The crowd would recall that, in the Old Testament and in the Apocrypha, foolishness often has overtones of immorality, of deviating from God's ways.) © 1996-2022 Chris Haslam

~ Notices ~

Wine at Communion

A reminder that you are warmly invited to receive from the chalice, if you wish. For the time being, the host will continue to be brought to people in the pews and then those that wish to receive from the chalice are invited to the altar rail.

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

Burren Walk A sign-up sheet is at the back of church for those who would like to take part. I am 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.

Choir

This is an appeal to anyone who might like to reform a choir for St Columba's Church, sadly put in abeyance by the Covid pandemic. However, the time now feels right to get a choir going again, to lead us in our worship and perhaps to learn an anthem or two. Please let the Rector know if you would like to be part of a church choir.

Website: clareanglicans.ie

YouTube: www.youtube.com/c/clareanglicans

Facebook: www.facebook.com/clare.anglicans

Rector: Email: frkevinobrien@me.com

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



7th Sunday after Trinity 2022 (Year C)

Collect

Generous God, you give us gifts and make them grow: though our faith is small as mustard seed, make it grow to your glory and the flourishing of your kingdom; through Jesus Christ our Lord. **Amen**

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

- 1) Abide with me
<https://www.youtube.com/watch?v=NTT5HGSaO-Y>
- 2) Softly and tenderly
https://www.youtube.com/watch?v=Qf_glkmbNbQ
- 3) Immortal, Invisible
<https://www.youtube.com/watch?v=4oGuGzCFEWI>
- 4) **Now thank we all our God (361)**
<https://www.youtube.com/watch?v=s99dNPKYtHk>

Ecclesiastes 1.2,12-14; 2.18-23

Vanity of vanities, says the Teacher,

vanity of vanities! All is vanity.

I, the Teacher, when king over Israel in Jerusalem, applied my mind to seek and to search out by wisdom all that is done under heaven; it is an unhappy business that God has given to human beings to be busy with. I saw all the deeds that are done under the sun; and see, all is vanity and a chasing after wind.

I hated all my toil in which I had toiled under the sun, seeing that I must leave it to those who come after me — and who knows whether they will be wise or foolish? Yet they will be master of all for which I toiled and used my wisdom under the sun. This also is vanity. So I turned and gave my heart up to despair concerning all the toil of my labours under the sun, because sometimes one who has toiled with wisdom and knowledge and skill must leave all to be enjoyed by another who did not toil for it. This also is vanity and a great evil. What do mortals get from all the toil and strain with which they toil under the sun? For all their days are full of pain, and their work is a vexation; even at night their minds do not rest. This also is vanity.

Psalms 49

Hear this, all you peoples;
give ear, all inhabitants of the world,
both low and high,
rich and poor together.
My mouth shall speak wisdom;
the meditation of my heart shall be understanding.
I will incline my ear to a proverb;
I will solve my riddle to the music of the harp.
Why should I fear in times of trouble,
when the iniquity of my persecutors surrounds me,
those who trust in their wealth
and boast of the abundance of their riches?
Truly, no ransom avails for one's life,
there is no price one can give to God for it.
For the ransom of life is costly,
and can never suffice,
that one should live on for ever
and never see the grave.

When we look at the wise, they die;
fool and dolt perish together
and leave their wealth to others.

Their graves are their homes for ever,
their dwelling-places to all generations,
though they named lands their own.

Mortals cannot abide in their pomp;
they are like the animals that perish.

Colossians 3.1-11

So if you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth, for you have died, and your life is hidden with Christ in God. When Christ who is your life is revealed, then you also will be revealed with him in glory.

Put to death, therefore, whatever in you is earthly: fornication, impurity, passion, evil desire, and greed (which is idolatry). On account of these the wrath of God is coming on those who are disobedient. These are the ways you also once followed, when you were living that life. But now you must get rid of all such things—anger, wrath, malice, slander, and abusive language from your mouth. Do not lie to one another, seeing that you have stripped off the old self with its practices and have clothed yourselves with the new self, which is being renewed in knowledge according to the image of its creator. In that renewal there is no longer Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and free; but Christ is all and in all!

Luke 12.13-21

Someone in the crowd said to him, 'Teacher, tell my brother to divide the family inheritance with me.' But he said to him, 'Friend, who set me to be a judge or arbitrator over you?' And he said to them, 'Take care! Be on your guard against all kinds of greed; for one's life does not consist in the abundance of possessions.' Then he told them a parable: 'The land of a rich man produced abundantly. And he thought to himself, "What should I do, for I have no place to store my crops?" Then he said, "I will do this: I will pull down my barns and build larger ones, and there I will store all my grain and my goods. And I will say to my soul, Soul, you have ample goods laid up for many years; relax, eat, drink, be merry." But God said to him, "You fool! This very night your life is being demanded of you. And the things you have prepared, whose will they be?" So it is with those who store up treasures for themselves but are not rich towards God.'

Post Communion Prayer

Lord God, whose Son is the true vine and the source of life, ever giving himself that the world may live: may we so receive within ourselves the power of his death and passion that, in his saving cup, we may share his glory and be made perfect in his love; for he is alive and reigns, now and for ever. **Amen**

Commentary

Ecclesiastes

The name of the book is Greek; it is a translation of the Hebrew Qoheleth, which the NRSV translates as Teacher in 1:1. Ecclesia means congregation or assembly. But the Hebrew root is simply qhl, so other expansions are possible, one of which is qehillah, meaning argumentative speech. The author may be an arguer: this is what he does. Scholars suggest, from the colloquial style of the Hebrew and the use of Persian loan words, that this book was written during or after the Persian period, probably in the late 200s BC. At

that time, the author could have been "king of Jerusalem" (1:1) under the Ptolemies.

Psalm 49

In Jewish tradition the psalm is closely connected to the 'Wisdom' tradition and attributed to the sons of Korah after recognizing their father's greed for wealth as the root of his downfall, and to teach that the purpose of one's life on earth is to enhance his or her spiritual development and to prepare for the world to come.

Alexander Kirkpatrick, in the Cambridge Bible for Schools and Colleges commentary, notes that this Psalm addresses "all peoples" with a theme of common interest to all humanity: is not wealth, after all, the master-force in the world? Must not the poor tremble before its power and pay court to its splendour? In reply, "the Psalmist expresses his own faith that righteousness will be finally triumphant".

Colossians 3:1-11

The author has described baptism as being raised with Christ and becoming sharers in his suffering and death. In the early Church, those to be baptised removed their clothes before the rite and donned new ones after it, symbolizing the casting aside of their old ways and their new life in Christ. Vv. 1-4 summarize this teaching. The author tells us that we already have close fellowship with Christ, but that this is not yet fully revealed; our lives are still "hidden with Christ in God" (v. 3). When Christ's glory is "revealed" (v. 4) at the end of time, our complete union with him will also be seen. (Early Christians saw Psalm 110:1, "... Sit at my right hand ...", see v. 1, as showing that Jewish messianic hopes are realized in Christ.)

Being baptised, we are expected to conduct ourselves ethically (vv. 5-17): we are to cast aside both sins of the body (v. 5) and of the mind (v. 8). "Fornication" (v. 5), *porneia* in Greek, means all forms of sexual immorality; the "impurity" is sexual; "passion" is lust; evil desire is self-centred covetousness; "greed" motivates a person to set up a god besides God. Because people still commit these sins wilfully and without seeking forgiveness, "the wrath of God is coming" (v. 6) on them – at the end of time. ("Image of its creator", v. 10, recalls that God makes humans in his own image.) In the baptised community, racial and social barriers no longer exist, for "Christ is all and in all" (v. 11).

Luke 12:13-21

As v. 1 tells us, Jesus has drawn a large crowd; the Parable of the Rich Fool is a lesson for the disciples too (v. 22). As he often does, Jesus speaks to his disciples with others present. The Mishnah, a Jewish book of laws, guided rabbis in how to handle questions of inheritance. (It must have been galling at times that Mosaic law prescribed that an elder son receive twice the inheritance of a younger.) Jesus wants no part in sorting out such issues: the word translated "friend" (v. 14) literally means human, a stern salutation. Jesus explains: "all kinds of greed" (v. 15) have no place in anyone's life; true being (real and meaningful "life") is more than "possessions".

Jesus' story of the farmer is particularly apt for a rural crowd. The farmer's land "yielded a good harvest" (v. 16, Revised English Bible). As the frequent use of "I" in vv. 17-19 shows, he thinks only of himself, of his material well-being. He fools himself into thinking that materiality satisfies his inner being ("soul", v. 19). This example story (unusual because God is a character) does not attack wealth per se, but rather amassing wealth solely for one's own enjoyment. Purely selfish accumulation of wealth is incompatible with discipleship. God calls the farmer a "fool" (v. 20) for ignoring his relationship with him. Earthly riches are transient, but a time of reckoning is coming, when we will all be judged by God.