

through his actions. That he heals a woman and refers to her as a "daughter of Abraham" (v. 16), a full member of Jewish society, is remarkable: the kingdom is equally open to women and the sick. In Jesus' day, physical and mental ailments were seen as the work of evil forces ("Satan"); the very being of someone with a serious ailment was thought to be hostile to God. The woman does not ask to be cured; no one asks on her behalf; Jesus notices her ("Jesus saw her", v. 12). Her response to his saving action is to praise God (v. 13). Anyone could speak in the synagogue: the "leader" (v. 14) speaks to the "crowd", but his words are directed at Jesus. He is blind to God's kingdom.

Jesus' rebuttal is clever, for while untying an ox or a donkey on the sabbath was forbidden in one part of the Mishnah (a Jewish book of laws), it was permitted in another. Jesus has "set free" (v. 12), untied, the woman who was tied to Satan. If you untie animals on the sabbath, why not humans? Honour and "shame" (v. 17) were, and are, important in Near Eastern cultures. Realizing that Jesus is right, the "leader" (v. 14) and other "opponents" (v. 17) are shamed before the crowd, who rejoice in this wonder-worker. The kingdom is open to all when they turn to God.

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~ 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 Saturday 24th Sept starting at 10.30am from the parking area just past the Carron Research station (on what3words app – install.fulfilling.cluttered). We shall first meet outside Cassidy's Pub in Carron at 10.15am, with lunch perhaps at the Burren Perfumery or Caherconnell fort around 1.15pm. I shall put the sign-up sheet back in church – please put a tick by your name if you can make this date. Total cost €150 for the group.

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.

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. Please let the Rector know if you would like to be part of a church choir.

Concerts booked

Friday 23rd Sept 7.30pm – *Music Generation Clare* with trad trio Pádraig Rynne, Tara Breen and Jim Murray

Friday 14th October 7.30pm– *Jaskane*, chamber/folk trio

Website: clareanglicans.ie

YouTube: www.youtube.com/c/clareanglicans

Facebook: www.facebook.com/clare.anglicans

Rector: Email: frkevinobrien@me.com

Tel: 065 672 4721

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



10th Sunday after Trinity 2022 (Year C)

Collect

Lord of heaven and earth,
as Jesus taught his disciples to be persistent in prayer,
give us patience and courage never to lose hope, but
always to bring our prayers before you; through Jesus
Christ our Lord. **Amen**

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

- 1) A safe stronghold our God is still
<https://www.youtube.com/watch?v=byDwNFyFKw>
- 2) Rejoice the Lord is King
<https://www.youtube.com/watch?v=AhEUCSzaU8M>
- 3) Praise my soul the King of Heaven
<https://www.youtube.com/watch?v=60JgQoJK9J8>
- 4) **Praise to the Lord, the Almighty (365)**
<https://www.youtube.com/watch?v=hFV7y3jH8dY>

Isaiah 58.9b-14

You shall call, and the Lord will answer;
you shall cry for help, and he will say, Here I am.
If you remove the yoke from among you,
the pointing of the finger, the speaking of evil,
if you offer your food to the hungry
and satisfy the needs of the afflicted,
then your light shall rise in the darkness
and your gloom be like the noonday.
The Lord will guide you continually,
and satisfy your needs in parched places,
and make your bones strong;
and you shall be like a watered garden,
like a spring of water,
whose waters never fail.
Your ancient ruins shall be rebuilt;
you shall raise up the foundations of many
generations;
you shall be called the repairer of the breach,
the restorer of streets to live in.
If you refrain from trampling the sabbath,
from pursuing your own interests on my holy day;
if you call the sabbath a delight
and the holy day of the Lord honourable;
if you honour it, not going your own ways,
serving your own interests,
or pursuing your own affairs;
then you shall take delight in the Lord,
and I will make you ride upon the heights of the earth;
I will feed you with the heritage of your ancestor Jacob,
for the mouth of the Lord has spoken.

Psalms 103.1-8

Bless the Lord, O my soul,
and all that is within me,
bless his holy name.
Bless the Lord, O my soul,
and do not forget all his benefits—
who forgives all your iniquity,
who heals all your diseases,
who redeems your life from the Pit,
who crowns you with steadfast love and mercy,
who satisfies you with good as long as you live
so that your youth is renewed like the eagle's.

The Lord works vindication
and justice for all who are oppressed.
He made known his ways to Moses,
his acts to the people of Israel.
The Lord is merciful and gracious,
slow to anger and abounding in steadfast love.

Hebrews 12.18-29

You have not come to something that can be touched, a blazing fire, and darkness, and gloom, and a tempest, and the sound of a trumpet, and a voice whose words made the hearers beg that not another word be spoken to them. (For they could not endure the order that was given, 'If even an animal touches the mountain, it shall be stoned to death.' Indeed, so terrifying was the sight that Moses said, 'I tremble with fear.') But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, and to the assembly of the firstborn who are enrolled in heaven, and to God the judge of all, and to the spirits of the righteous made perfect, and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.

See that you do not refuse the one who is speaking; for if they did not escape when they refused the one who warned them on earth, how much less will we escape if we reject the one who warns from heaven! At that time his voice shook the earth; but now he has promised, 'Yet once more I will shake not only the earth but also the heaven.' This phrase 'Yet once more' indicates the removal of what is shaken—that is, created things—so that what cannot be shaken may remain. Therefore, since we are receiving a kingdom that cannot be shaken, let us give thanks, by which we offer to God an acceptable worship with reverence and awe; for indeed our God is a consuming fire.

Luke 13.10-17

Now Jesus was teaching in one of the synagogues on the sabbath. And just then there appeared a woman with a spirit that had crippled her for eighteen years. She was bent over and was quite unable to stand up straight. When Jesus saw her, he called her over and said, 'Woman, you are set free from your ailment.' When he laid his hands on her, immediately she stood up straight and began praising God. But the leader of the synagogue, indignant because Jesus had cured on the sabbath, kept saying to the crowd, 'There are six days on which work ought to be done; come on those days and be cured, and not on the sabbath day.'

But the Lord answered him and said, 'You hypocrites! Does not each of you on the sabbath untie his ox or his donkey from the manger, and lead it away to give it water? And ought not this woman, a daughter of Abraham whom Satan bound for eighteen long years, be set free from this bondage on the sabbath day?' When he said this, all his opponents were put to shame; and the entire crowd was rejoicing at all the wonderful things that he was doing.

Post Communion Prayer

God of our pilgrimage, you have willed that the gate of mercy should stand open for those who trust in you: look upon us with your favour that we who follow the path of your will may never wander from the way of life; through Jesus Christ our Lord. **Amen**

Commentary

Isaiah 58:1-9a,(9b-12)

Written after the Exile, this passage speaks of fasting, but its implications are wider: it encompasses the whole of the people's attitude towards God. Through the prophet, God issues a legal summons to "my people" for "their rebellion",

for "their sins". They go to the Temple daily ("seek me", v. 2) and "delight" (in a sense) to know God's ways – but their "righteousness" (keeping the Law and seeking godly judgements) is purely ritual, external. Why, they ask, are you ignoring us, God? (v. 3a) He begins to explain in v. 3b: "you serve your own interest" (delight yourselves, not me) and (as slave masters did in Egypt) "oppress all your workers": there is a gulf between the rich and the poor. Because your lives outside the Temple are inconsistent with your worship (v. 4a), God will not hear your pleas. You kid yourselves if you think an insincere show of fasting is "acceptable" (v. 5). ("Sackcloth" was worn by mourners and the penitent.) God demands a proper relationship with others, one free from "injustice" (v. 6) and servitude ("yoke"), one in which the rich "share" (v. 7) with the "hungry", forming one community, giving to the less fortunate. When you do this, God will hear you ("light", v. 8) "healing" you (restoring you to well-being), and protect you (both before and behind). He will be present with you. Vv. 9-12 continue this theme, adding that contempt ("pointing" "the finger") and slander ("speaking of evil") are unacceptable. God will be present with his people, guiding them, strengthening them when they find their trust in him waning, and making them a source of good/godliness for others ("a spring of water", v. 11). From v. 12, we learn that Jerusalem is still not yet fully rebuilt: God will help them mend the "breach" in the walls, and restore their heritage.

Psalm 103:1-13,22

The psalmist, from his very being ("my soul"), praises God for all he has done for him. God has cured him of a physical disease ("diseases", v. 3). ("You" and "your" means one and one's .) Illness was seen as punishment for sin, so healing is a sign of forgiveness of it ("iniquity", v. 3), i.e. redemption to a good relationship with God. The psalmist was so ill that he felt his life slipping away, of descending into "the Pit" (v. 4, called Sheol elsewhere.) It was the place of the dead, where humans retained only faint glimmerings of life. God has restored him to youthful vigour (v. 5) (Eagles were proverbial for their vigour.) Vv. 6-18 contrast God with humans: God is just (especially to the oppressed), "merciful" (v. 8).

Hebrews 12:18-29

The author contrasts the assembly of the Israelites when the old covenant ("something that can be touched") was given with those who have entered the new covenant (vv. 22-24) brought from God ("mediator", v. 24) by Jesus. On Mount Sinai, the Israelites were filled with awe and terror. Death by stoning was the Jewish form of capital punishment. In the story of the Golden Calf, Moses trembles with fear (v. 21). The old covenant was made on earth, but the new is in heaven ("Mount Zion ...", v. 22). The community celebrating ("festal") it includes all the Christian faithful, who "have [already] come ... to the city", ("the firstborn", v. 23) and the exemplars of the Old Testament ("spirits of the righteous") who trusted in God despite not having the promises brought by Jesus. The author has written: "By faith Abel offered to God a more acceptable sacrifice than Cain's ... he died, but through faith he still speaks" (11:4). The "sprinkled blood" (v. 24) of Jesus, his death and resurrection that established the new covenant, speaks much more definitively of forgiveness than Abel's example. Then v. 25: greater punishment is in store for those who reject Jesus' warning from heaven than for those who rejected his warning at Sinai ("on earth"). In vv. 26-29, the author interprets God's words spoken through the prophet Haggai as a reference to the Last Judgement. The kingdom that Christ has brought is unshakable, permanent, but those who "reject" (v. 25) him and his message will perish, be consumed with fire (v. 29), at the Last Day: God will "will shake not only the earth but also the heaven" (v. 26).

Luke 13:10-17

In the story of the healing of the crippled woman, Jesus shows what it means to be a citizen of God's kingdom –