

~ 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](http://www.christianaid.ie)

**Burren Walk** Saturday 24<sup>th</sup> 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 23<sup>rd</sup> Sept 7.30pm – *Music Generation Clare* with trad trio Pádraig Rynne, Tara Breen and Jim Murray

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

**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)

**Rector:** Email: [frkevinobrien@me.com](mailto: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.



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

**Collect**

God of glory, the end of our searching, help us to lay aside all that prevents us from seeking your kingdom, and to give all that we have to gain the pearl beyond all price, through our Saviour Jesus Christ. **Amen**

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

- 1) Come down O love divine  
<https://www.youtube.com/watch?v=edK3Vv7Qwo4>
- 2) Glorious things of thee are spoken  
<https://www.youtube.com/watch?v=SNQOcpECk4A>
- 3) All praise to thee  
<https://www.youtube.com/watch?v=ddP-ptCAUHM>
- 4) Tell out my soul (712)  
<https://www.youtube.com/watch?v=vz-FkqobgXY>

**Ecclesiasticus 10.12-18**

The beginning of human pride is to forsake the Lord;  
the heart has withdrawn from its Maker.  
For the beginning of pride is sin,  
and the one who clings to it pours out abominations.  
Therefore the Lord brings upon them  
unheard-of calamities,  
and destroys them completely.  
The Lord overthrows the thrones of rulers,  
and enthrones the lowly in their place.  
The Lord plucks up the roots of the nations,  
and plants the humble in their place.  
The Lord lays waste the lands of the nations,  
and destroys them to the foundations of the earth.  
He removes some of them and destroys them,  
and erases the memory of them from the earth.  
Pride was not created for human beings,  
or violent anger for those born of women.

**Psalms 112**

Praise the Lord!  
Happy are those who fear the Lord,  
who greatly delight in his commandments.  
Their descendants will be mighty in the land;  
the generation of the upright will be blessed.  
Wealth and riches are in their houses,  
and their righteousness endures for ever.  
They rise in the darkness as a light for the upright;  
they are gracious, merciful, and righteous.  
It is well with those who deal generously and lend,  
who conduct their affairs with justice.  
For the righteous will never be moved;  
they will be remembered for ever.  
They are not afraid of evil tidings;  
their hearts are firm, secure in the Lord.  
Their hearts are steady, they will not be afraid;  
in the end they will look in triumph on their foes.  
They have distributed freely,  
they have given to the poor;  
their righteousness endures for ever;  
their horn is exalted in honour.  
The wicked see it and are angry;  
they gnash their teeth and melt away;  
the desire of the wicked comes to nothing.

### Hebrews 13.1-8,15,16

Let mutual love continue. Do not neglect to show hospitality to strangers, for by doing that some have entertained angels without knowing it. Remember those who are in prison, as though you were in prison with them; those who are being tortured, as though you yourselves were being tortured. Let marriage be held in honour by all, and let the marriage bed be kept undefiled; for God will judge fornicators and adulterers. Keep your lives free from the love of money, and be content with what you have; for he has said, 'I will never leave you or forsake you.' So we can say with confidence,

'The Lord is my helper;  
I will not be afraid.

What can anyone do to me?'

Remember your leaders, those who spoke the word of God to you; consider the outcome of their way of life, and imitate their faith. Jesus Christ is the same yesterday and today and for ever. Through him, then, let us continually offer a sacrifice of praise to God, that is, the fruit of lips that confess his name. Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.

### Luke 14.1,7-14

On one occasion when Jesus was going to the house of a leader of the Pharisees to eat a meal on the sabbath, they were watching him closely.

When he noticed how the guests chose the places of honour, he told them a parable. 'When you are invited by someone to a wedding banquet, do not sit down at the place of honour, in case someone more distinguished than you has been invited by your host; and the host who invited both of you may come and say to you, "Give this person your place", and then in disgrace you would start to take the lowest place. But when you are invited, go and sit down at the lowest place, so that when your host comes, he may say to you, "Friend, move up higher"; then you will be honoured in the presence of all who sit at the table with you. For all who exalt themselves will be humbled, and those who humble themselves will be exalted.'

He said also to the one who had invited him, 'When you give a luncheon or a dinner, do not invite your friends or your brothers or your relatives or rich neighbours, in case they may invite you in return, and you would be repaid. But when you give a banquet, invite the poor, the crippled, the lame, and the blind. And you will be blessed, because they cannot repay you, for you will be repaid at the resurrection of the righteous.'

### Post Communion Prayer

Lord of all mercy, we your faithful people have celebrated that one true sacrifice which takes away our sins and brings pardon and peace: by our communion keep us firm on the foundation of the gospel and preserve us from all sin; through Jesus Christ our Lord. **Amen**

### Commentary

#### Ecclesiasticus or Sirach

Sirach is also known as Sira and Ecclesiasticus, probably meaning church book, an indication that it was used by the early Christian community. It is in the Apocrypha of the New Revised Standard Version of the Bible, and is considered deuterocanonical by Roman Catholics. Adherents to Judaism excluded it from the Bible, as did the Protestant Reformers. We know (from 50:27) that Jesus ben Sira, a native of Jerusalem, wrote it. Ben Sira ran a school in biblical studies for young Jewish men. Written about 180 BC, it is faithful to the author's Jewish heritage and tradition and makes use of ideas from other cultures where they are compatible with his heritage.

### Psalm 112:1-9,(10)

This psalm portrays the state of well-being of godly people, who hold God in awe ("fear") and live per Mosaic law ("commandments"). They will be blessed with many powerful descendants (v. 2), wealth (v. 3), and godliness throughout their lives ("forever"). They will be examples to others ("a light", v. 4). Those who are generous and fair in business and "lend" (v. 5, to the poor, interest-free) will enjoy true happiness, for nothing will cause them to stumble in their trust in God (v. 6); they will be long "remembered". Their confidence will allow them to "triumph" (v. 8) over "their foes". (A "horn", v. 9, was a symbol of strength and power.) But (v. 10), the ungodly are "angry" at the sight of all God gives the faithful; they will perish; God will not hear their "desire".

### Hebrews 13:1-8,15-16

The author, in concluding his letter, offers guidance regarding the shared life in the Christian community. He expects members to "show hospitality to strangers" (v. 2), i.e. to Christians from other churches. (Inns existed, but because they were frequented by prostitutes and bandits, travellers generally stayed with other Christians.) Perhaps you will entertain "angels", as Abraham did at Mamre: he looked after three men who were either angels or God himself. Marital irresponsibility (v. 4) and greed (v. 5) can corrupt community life, so should be avoided. God will look after your needs. (The quotation is God's words to Joshua, after Moses died.) Emulate the way of life of your past "leaders" (v. 7), now deceased. Jesus is always the same (v. 8); the "word of God" (v. 7) they spoke continues. Vv. 9-11 counsel avoidance of errant teachings: dietary restrictions and (probably) sharing in Jewish sacrificial meals. Be "strengthened" by God's gift of love, not Mosaic law. Being Christian may involve persecution and even martyrdom; remember and share Jesus' suffering. Focus on eternal life, not earthly (v. 14). Offer the "sacrifice" (v. 15) of thanksgiving, made in faith. Lead an exemplary life of faith so your present "leaders" (v. 17) can be proud of you.

### Luke 14:1,7-14

Luke continues his series of sayings of Jesus about the qualifications for entry into the kingdom of God. The Pharisees believed in the resurrection of the godly at the end of time, and were keen to be among those chosen as faithful, so they "were watching him closely". As he has done earlier, Jesus heals a person on the sabbath (vv. 2-6), this time one with "dropsy" (edema). The "lawyers and Pharisees" (v. 3), experts on correct observance of the sabbath, are speechless when Jesus challenges them (v. 6): surely acts of compassion can be done on this day. Jesus' host is a prominent Pharisee (v. 1); we recognize that the "parable" (v. 7) is about membership in the Kingdom. The Greek word rendered as "guests" means apparently chosen or see themselves as chosen. The gathering of God's elect at the end of time was commonly depicted as a "wedding banquet" (v. 8). There the host is God. The punch line (v. 11) is good manners, but Jesus is drawing a conclusion about the kingdom: attendance depends on God's invitation. God will not be fooled by self-promotion! Jewish and Greco-Roman societies both spurned the "poor" (v. 13) and the disabled. A Qumran document says that these people will be excluded from the banquet, but Jesus says: share with them! (v. 13) Giving to those unable to "repay" (v. 14) will admit one to the kingdom. For the Pharisee, this is a real surprise. He should have invited the man with dropsy. © 1996-2022 Chris Haslam