

~ 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

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 trio Pádraig Rynne, Tara Breen and Jim Murray

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

Christmas Tree Festival – We will all remember just how popular the Tree Festival became as a part of the town's Christmas celebrations. Unfortunately, the festival was cancelled for 2020 and 2021 due to the pandemic, but at the last festival in 2019 we had over 1000 visitors across the days we were open to the public. Clearly the festival has been a hugely important part of our outreach to the wider community and we need to revive the tradition. Preparation for the event has a lead time as organisations must be approached and commitments secured. Ideally we would have 3 or 4 volunteers to share the work. **Might you be able to lend a hand?**

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.



14th Sunday after Trinity 2022 (Year C)

Collect

Merciful God, your Son came to save us and bore our sins on the cross: may we trust in your mercy and know your love, rejoicing in the righteousness that is ours through Jesus Christ our Lord.
Amen

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

- 1) Let all the world in every corner sing (360)
<https://www.youtube.com/watch?v=PfXldoDnvg4>
- 2) Praise my soul the King of Heaven (366)
<https://www.youtube.com/watch?v=sx1eMwIDFb8>
- 3) Tell out my soul the greatness of the Lord (712)
<https://www.youtube.com/watch?v=s6ji4y9Q-K0>
- 4) Forth in thy name, O Lord I go (567)
<https://www.youtube.com/watch?v=AUVAbXgJyqQ>

Amos 8.4-7

Hear this, you that trample on the needy,
and bring to ruin the poor of the land,
saying, 'When will the new moon be over
so that we may sell grain;
and the sabbath,
so that we may offer wheat for sale?
We will make the ephah, the measure of grain, small
and the shekel great,
and practise deceit with false balances,
buying the poor for silver
and the needy for a pair of sandals,
and selling the sweepings of the wheat.'
The Lord has sworn by the pride of Jacob:
Surely, I will never forget any of their deeds.

Psalms 113

Praise the Lord!
Praise, O servants of the Lord;
praise the name of the Lord.
Blessed be the name of the Lord
from this time on and for evermore.
From the rising of the sun to its setting
the name of the Lord is to be praised.
The Lord is high above all nations,
and his glory above the heavens.
Who is like the Lord our God,
who is seated on high,
who looks far down
on the heavens and the earth?
He raises the poor from the dust,
and lifts the needy from the ash heap,
to make them sit with princes,
with the princes of his people.
He gives the barren woman a home,
making her the joyous mother of children.
Praise the Lord!

1 Timothy 2.1-7

First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings should be made for everyone, for kings and all who are in high positions, so that we may lead a quiet and peaceable life in all godliness and dignity. This is right and is acceptable in the sight of God our Saviour, who desires everyone to be saved and to come to the knowledge of the truth.

For there is one God; there is also one mediator between God and humankind, Christ Jesus, himself human, who gave himself a ransom for all - this was attested at the right time. For this I was appointed a herald and an apostle (I am telling the truth, I am not lying), a teacher of the Gentiles in faith and truth.

Luke 16.1-13

Then Jesus said to the disciples, 'There was a rich man who had a manager, and charges were brought to him that this man was squandering his property. So he summoned him and said to him, "What is this that I hear about you? Give me an account of your management, because you cannot be my manager any longer." Then the manager said to himself, "What will I do, now that my master is taking the position away from me? I am not strong enough to dig, and I am ashamed to beg. I have decided what to do so that, when I am dismissed as manager, people may welcome me into their homes." So, summoning his master's debtors one by one, he asked the first, "How much do you owe my master?" He answered, "A hundred jugs of olive oil." He said to him, "Take your bill, sit down quickly, and make it fifty." Then he asked another, "And how much do you owe?" He replied, "A hundred containers of wheat." He said to him, "Take your bill and make it eighty." And his master commended the dishonest manager because he had acted shrewdly; for the children of this age are more shrewd in dealing with their own generation than are the children of light. And I tell you, make friends for yourselves by means of dishonest wealth so that when it is gone, they may welcome you into the eternal homes. 'Whoever is faithful in a very little is faithful also in much; and whoever is dishonest in a very little is dishonest also in much. If then you have not been faithful with the dishonest wealth, who will entrust to you the true riches? And if you have not been faithful with what belongs to another, who will give you what is your own? No slave can serve two masters; for a slave will either hate the one and love the other, or be devoted to the one and despise the other. You cannot serve God and wealth.'

Commentary

Amos 8:1-12

God has shown Amos three visions of devastations he plans. Amos has persuaded him neither to ruin the crops nor to consume the land with fire, but when God has shown him that the Israelites don't measure up, he has entered no plea: God will destroy all sanctuaries, both to him and to pagan gods.

Now God shows Amos another vision. There is a play on words: in Hebrew, "summer fruit" and "end" (v. 2) sound alike. God will not "pass them by" (v. 2), i.e. he will no longer ignore the Israelites' erring ways: "the end has come". The end-times ("that day", v. 3) were known as the Day of the Lord. God will punish because merchants "trample on the needy" (v. 4): prohibited from commerce on the day of the "new moon" (v. 5) and on the Sabbath, they can't wait to resume their fraudulent business practices: selling partial measures of wheat and including chaff ("sweepings", v. 6). (Wheat was weighed in shekels, a standard unit of weight, with "balances" (v. 5). The "ephah" was about 20 litres or 4-5 gallons.) They will be charged and found guilty! (v. 7) To Israelites, sin literally polluted the land: earthquakes will occur because of human sin (v. 8); the land will rise and fall, killing many, as the "Nile" floods annually. People expected eclipses to precede the Day (v. 9). This day, expected to be a time of rejoicing over redress for oppression by enemies, will be a day of gloom (v. 10). (People donned "sackcloth" (drab garb) and shaved their heads in mourning; "it" is the earth.) Israel has failed to heed God's "words" (v. 11), spoken through prophets; therefore, as punishment, God

will cease to speak, i.e. provide his advice to Israel. The country being (at least in theory) a theocracy, it will lack the ability to select leaders, to know when to wage war, etc. Without God's word, it will be a mess religiously and politically. They will frantically seek his word everywhere, from the Mediterranean to the Red Sea ("from sea to sea", v. 12) "but they shall not find it".

Psalms

Psalms is a collection of collections. The psalms were written over many centuries, stretching from the days of Solomon's temple (about 950 BC) to after the Exile (about 350 BC.) Psalms are of five types: hymns of praise, laments, thanksgiving psalms, royal psalms, and wisdom psalms. Within the book, there are five "books"; there is a doxology ("Blessed be ... Amen and Amen") at the end of each book.

1 Timothy 2:1-7

At a time when Christians were suspect for not joining in worship of Roman gods, an act expected of all, the author urges them to pray for "everyone", including civil authorities ("kings ...", v. 2), so that Christians may live "a quiet and peaceable life", as good citizens yet godly ones. This, he says, is in accord with God's plan, for he wishes "everyone" (v. 4) to be saved, through knowledge of Christian "truth". God desires this for:

he is the "one God" (v. 5) for all people; the "one mediator", Christ, shared in being human with all of us, and represents us all before the Father, and gave his life as the price of freedom ("ransom", v. 6) for all. His life and death were "attested" (shown to be an authentic part of the plan) "at the right time", at the time chosen by God. Paul ("I", v. 7) was "appointed" by God to announce ("herald") this to all, genuinely sent out by him ("apostle") to teach doctrine ("faith") and the truth about God to everyone.

Luke 16:1-13

As he continues to travel towards Jerusalem, Jesus says more about what is required of a disciple. Many in the crowd were poor, oppressed by the rich, so a story about a "rich man" (vv. 1-8a) would be popular. Jesus speaks in their terms, calling money "dishonest wealth" (v. 9) or filthy lucre. (A "manager", v. 1, negotiated and signed contracts on his master's behalf; the master was usually a (hated) absentee landlord.) Mosaic law forbade charging interest on a loan, but there was a way round this: the debtor in v. 6 had probably received 50 jugs of olive oil but the bill was for 100. The manager settles the account by forgiving the usurious interest, probably to his master's benefit, not his own. Both the "master" (v. 8, the rich man) and the manager are businessmen; the master praises the manager for acting "shrewdly" (the Greek word means pragmatically). Both understand prudent use of financial resources.

From elsewhere in the New Testament and from the Qumran literature, we know that "the children of light" (v. 8) are the spiritually enlightened: business-people are more pragmatic in their sphere than are disciples in affairs of the Kingdom. Then v. 9: Jesus advises accumulation of heavenly capital by providing for the needy. If one does this in one's own small way, God will see one as trustworthy regarding Kingdom affairs (v. 10) – and if one isn't, he won't. Being "faithful" now involves sharing possessions; one who doesn't now won't be entrusted with "true riches" (v. 11), i.e. the Kingdom. Financial resources are God's gift; they belong "to another" (v. 12), i.e. to him. "Your own" is your inheritance as God's children, i.e. eternal life. So in v. 12 Jesus asks: if you have not managed your finances prudently, will God give you eternal life? Then v. 13: one cannot make a god out of money and serve God. Disciples must serve God exclusively, using material resources for his purposes, sharing with the needy. The alternative is enslavement to materialism. © 1996-2022 Chris Haslam