

In v. 27-28, the rich man changes tactics: upon learning that the gulf between him and Lazarus cannot be bridged ("a great chasm has been fixed", v. 26), he asks that his brothers be saved from the same fate. Abraham's answer (v. 29) amounts to: God reveals himself and his will in the Old Testament, so the "brothers" (v. 28) have been warned of the fate that awaits them. The Law required landowners, God's tenants, to share with the needy.

In v. 31, in speaking of "someone rises from the dead", Jesus is referring to his resurrection. Even then, "they" will not "repent" (v. 30). Like Lazarus, those whom God helps will come into his presence but, like the rich man, the ungodly will suffer irreversible punishment. God has revealed his will through "Moses and the prophets" (v. 29); those who neglect it will suffer after death. In this case, Jesus overturns conventional Jewish wisdom: it said that wealth was a sign of being blessed by God; if one was poor, one must be ungodly. © 1996-2022 Chris Haslam

~ 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

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. Sue will be in touch with those who express an interest for the first meeting.

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

Friday 4th November 7.00pm – Dean Power – the music of Ireland and Newfoundland.

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

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.



15th Sunday after Trinity 2022 (Year C)

Collect

God of Abraham, Moses and the prophets, your covenant binds us as brothers and sisters; help us to overcome the scandal of poverty, the fixed chasm of indifference and to recognise you, in the wounded and the poor; through Jesus Christ, the builder of bridges, and healer of wounds. **Amen**

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

1) Ye Holy Angels bright (376)

<https://www.youtube.com/watch?v=NAwTDwbVM3o>

2) Immortal, invisible, God only wise (6)

<https://www.youtube.com/watch?v=spE-BE23qxA>

3) Blessed are the pure in heart (630)

<https://www.youtube.com/watch?v=Z8h3fvk9wGY>

Amos 6.1a,4-7

Alas for those who are at ease in Zion,
and for those who feel secure on Mount Samaria,
the notables of the first of the nations,
to whom the house of Israel resorts!
Alas for those who lie on beds of ivory,
and lounge on their couches,
and eat lambs from the flock,
and calves from the stall;
who sing idle songs to the sound of the harp,
and like David improvise on instruments of music;
who drink wine from bowls,
and anoint themselves with the finest oils,
but are not grieved over the ruin of Joseph!
Therefore they shall now be the first to go into exile,
and the revelry of the loungers shall pass away.

Psalms 146

Praise the Lord!
Praise the Lord, O my soul!
I will praise the Lord as long as I live;
I will sing praises to my God all my life long.
Do not put your trust in princes,
in mortals, in whom there is no help.
When their breath departs, they return to the earth;
on that very day their plans perish.
Happy are those whose help is the God of Jacob,
whose hope is in the Lord their God,
who made heaven and earth,
the sea, and all that is in them;
who keeps faith for ever;
who executes justice for the oppressed;
who gives food to the hungry.
The Lord sets the prisoners free;
the Lord opens the eyes of the blind.
The Lord lifts up those who are bowed down;
the Lord loves the righteous.
The Lord watches over the strangers;
he upholds the orphan and the widow,
but the way of the wicked he brings to ruin.
The Lord will reign for ever,
your God, O Zion, for all generations.
Praise the Lord!

1 Timothy 6.6-19

Of course, there is great gain in godliness combined with contentment; for we brought nothing into the world, so that we can take nothing out of it; but if we have food and clothing, we will be content with these. But those who want to be rich fall into temptation and are trapped by many senseless and harmful desires that plunge people into ruin and destruction. For the love of money is a root of all kinds of evil, and in their eagerness to be rich some have wandered away from the faith and pierced themselves with many pains.

But as for you, man of God, shun all this; pursue righteousness, godliness, faith, love, endurance, gentleness. Fight the good fight of the faith; take hold of the eternal life, to which you were called and for which you made the good confession in the presence of many witnesses. In the presence of God, who gives life to all things, and of Christ Jesus, who in his testimony before Pontius Pilate made the good confession, I charge you to keep the commandment without spot or blame until the manifestation of our Lord Jesus Christ, which he will bring about at the right time—he who is the blessed and only Sovereign, the King of kings and Lord of lords. It is he alone who has immortality and dwells in unapproachable light, whom no one has ever seen or can see; to him be honour and eternal dominion. Amen. As for those who in the present age are rich, command them not to be haughty, or to set their hopes on the uncertainty of riches, but rather on God who richly provides us with everything for our enjoyment. They are to do good, to be rich in good works, generous, and ready to share, thus storing up for themselves the treasure of a good foundation for the future, so that they may take hold of the life that really is life.

Luke 16.19-31

‘There was a rich man who was dressed in purple and fine linen and who feasted sumptuously every day. And at his gate lay a poor man named Lazarus, covered with sores, who longed to satisfy his hunger with what fell from the rich man’s table; even the dogs would come and lick his sores. The poor man died and was carried away by the angels to be with Abraham. The rich man also died and was buried. In Hades, where he was being tormented, he looked up and saw Abraham far away with Lazarus by his side. He called out, “Father Abraham, have mercy on me, and send Lazarus to dip the tip of his finger in water and cool my tongue; for I am in agony in these flames.” But Abraham said, “Child, remember that during your lifetime you received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in agony. Besides all this, between you and us a great chasm has been fixed, so that those who might want to pass from here to you cannot do so, and no one can cross from there to us.” He said, “Then, father, I beg you to send him to my father’s house—for I have five brothers—that he may warn them, so that they will not also come into this place of torment.” Abraham replied, “They have Moses and the prophets; they should listen to them.” He said, “No, father Abraham; but if someone goes to them from the dead, they will repent.” He said to him, “If they do not listen to Moses and the prophets, neither will they be convinced even if someone rises from the dead.” ’

Post Communion

Keep, O Lord, your Church, with your perpetual mercy; and, because without you our human frailty cannot but fall, keep us ever by your help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord. **Amen**

Amos

In about 750 BC, Amos felt called to prophesy to the northern tribes. He leaves Tekoa, a village just south of Jerusalem, and travels to the north. Israel has split into two kingdoms. Times are prosperous, but society is corrupt and God is largely ignored. This book is our only source of knowledge about Amos. He speaks as a voice independent of the royal court. He predicts God’s punishment upon Israel, Judah and the surrounding nations. He foretells that Israel will fall. Within a few decades, the northern kingdom will be conquered by Assyrian armies.

Psalms 146

The psalmist will praise God throughout his life. We should not look to human leaders for security and help because they are finite: when they die, so do their “plans” (v. 4). (“Princes”, v. 3, are probably powerful and rich leaders rather than kings.) But God is to be trusted for he is creator, and maintains his pact with us forever; he is the guardian of moral order (vv. 5-6). He supports the disadvantaged: the hungry, the prisoner, the oppressed. (“Opens the eyes of the blind”, v. 8, per Isaiah 42:7, probably means frees captives.) He loves those who live in his ways (“the righteous”, v. 8) but works against the evil-doers. He cares for “strangers” (v. 9), aliens. He helps the exploited and status-less: “the orphan and the widow”. God rules eternally (unlike “princes”); he is Israel’s (“Jacob”, v. 5) in all ages.

1 Timothy 6:6-19

Our passage is the concluding section of the book. In vv. 3-5, the author has again warned against those who teach other than the body of faith passed down from Jesus and the apostles. He has charged these teachers with monetary gain for teaching falsehoods. Now, writing in Paul’s name, he counters that there is “great [spiritual] gain” (v. 6) in teaching the truth; those who do so are content with enough to pay for necessities (“food and clothing”, v. 8). But false teachers “who want to be rich” (v. 9) succumb to “senseless and harmful desires”, and lead people astray from godliness. The true church leader is very different. Now he addresses Timothy, a “man of God” (v. 11), spiritual leader of the Church. He sees Christian life as a “fight” (v. 12). Timothy “made the good confession” that Jesus is Lord at his baptism; Jesus made his “confession” (v. 13) of fidelity in his conduct when facing death. Timothy is to keep “the commandment” (v. 14, Christ’s orders) until he returns at the end of the era, “at the right time” (v. 15), i.e. when God chooses. “Immortality” (v. 16) is an attribute of God. We cannot see him, but Jesus can and will reveal him. The author now speaks to affluent members of the community (v. 17). They should not set store in money, but rather in God, for it is God’s gift. It is to be used in a godly way, for “good works” (v. 18) and sharing with the needy, for through such generosity they will attain eternal life, “life that really is life” (v. 19).

Luke 16:19-31

Luke has described Pharisees as “lovers of money” (v. 14). Now Jesus expands on a tale from popular folklore to tell a parable. Only the rich could afford cloth dyed with “purple” (v. 19), and “fine linen” undergarments from Egypt. No moral judgements are made directly on the “rich man” and Lazarus (v. 20), but they are implied: v. 30 infers that the rich man, and his brothers, have not repented of their sins, but “Lazarus” (v. 21) means God helps, so he has. (“Dogs” ate the bread guests had used to wipe their plates and hands and then tossed under the table.) Vv. 22-23 tell of the reversal of fates after death, in contemporary Jewish terms: Lazarus goes to a place of bliss, beside “Abraham”, the founder of God’s covenant people, but the rich man roasts in “Hades” (v. 23, the Greek name for Sheol, the abode of the dead). Recall that Abraham was wealthy, and obedient to God’s will.