

So, Timothy, faithfully hand on the valuable teachings you have received from me, with the help of the "Holy Spirit" (v. 14), which is present and active in us.

Luke 17:1-10

Jesus has told his followers that there will be times when you lose your faith, but if you cause another to do so, your fate will be worse than death! (vv. 1-2) and if a fellow Christian sins, rebuke him; if he repents, forgive him – however often he sins and repents (vv. 3-4). The twelve ("the apostles", v. 5) now speak to him, asking him to give them enough faith to remain faithful. (The "mustard seed", v. 6, is very small. The "mulberry tree" is large with an extensive root system, making it hard to uproot. It would not normally take root in the sea.) Jesus tells them that with genuine faith, however small, anything is possible. Quality of faith matters more than quantity. Jesus now tells a parable (vv. 7-10). Slaves were expected to do their duties, and no master would absolve a slave of them, so the disciples would answer of course not! to the question in v. 7: should a slave eat before his master? The master stands for God and the slave for his people. The Greek word translated "worthless" (v. 10) means those to whom nothing is owed, to whom no favour is due, so God's people should never presume that their obedience to God's commands has earned them his favour. (The Revised English Bible translates v. 10b as We are servants and deserve no credit; we have only done our duty.) However, as 12:35-38 says, God will reward those who are prepared when Christ comes again. © 1996-2022 Chris Haslam

~ Notices ~

Ukraine To donate to the Church of Ireland Bishops' Appeal please use our website link: <https://clareanglicans.ie> or go direct to: www.christianaid.ie

Harvest Sunday 23rd October at 11.30 am. Fresh produce will be shared among the congregation to make Harvest soups etc. Packaged produce will be given to the West Simon Community Foodbank that distributes from St Columba's on the 3rd Thursday of every month.

Living the Questions Course Start date: Weds 19th Oct. 19.00 at Rectory. Please use sign-up sheet to confirm.

Choir Please let the Rector know if you might like to join a choir for St Columba's Church.

Concerts booked

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

Saturday 22nd October 7.00pm – Clare Music Makers - Teachers.

Saturday 29th October – Los Paddys & Friends
An eight-piece Irish music and dance group from West Clare

Friday 4th November 7.00pm – Dean Power – Clare Tenor
The music of Ireland & Newfoundland (piano accompanist)

Saturday 10th December 1.00pm – Piano Concert Clare Music Makers

Christmas Tree Festival At the last festival in 2019 we had over 1000 visitors across the days we were open to the public. 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

New Revised Standard Version Bible: Anglicized Edition, copyright © 1989, 1995 National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved worldwide. <http://nrsvbibles.org> The *Common Worship psalter* is © The Archbishops' Council of the Church of England, 2000.



16th Sunday after Trinity 2022 (Year C)

Collect

Lord of creation, whose glory is around and within us: open our eyes to your wonders, that we may serve you with reverence and know your peace at our lives' end, through Jesus Christ our Lord.
Amen

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

- 1) God is working his purpose out (481)
<https://www.youtube.com/watch?v=liuxet4pJ-c>
- 2) O Thou who camest from above (639)
<https://www.youtube.com/watch?v=IJ6pmSEzJ5A>
- 3) Through all the changing scenes of life (630)
<https://www.youtube.com/watch?v=yBkorDtz1nU>

Habakkuk 1.1-4; 2.1-4

O Lord, how long shall I cry for help,
and you will not listen?
Or cry to you 'Violence!'
and you will not save?
Why do you make me see wrongdoing
and look at trouble?
Destruction and violence are before me;
strife and contention arise.
So the law becomes slack
and justice never prevails.
The wicked surround the righteous—
therefore judgement comes forth perverted.
I will stand at my watch-post,
and station myself on the rampart;
I will keep watch to see what he will say to me,
and what he will answer concerning my complaint.
Then the Lord answered me and said:
Write the vision; make it plain on tablets,
so that a runner may read it.
For there is still a vision for the appointed time;
it speaks of the end, and does not lie.
If it seems to tarry, wait for it;
it will surely come, it will not delay.
Look at the proud!
Their spirit is not right in them,
but the righteous live by their faith.

Psalms 37

Do not fret because of the wicked;
do not be envious of wrongdoers,
for they will soon fade like the grass,
and wither like the green herb.
Trust in the Lord, and do good;
so you will live in the land, and enjoy security.
Take delight in the Lord,
and he will give you the desires of your heart.
Commit your way to the Lord;
trust in him, and he will act.
He will make your vindication shine like the light,
and the justice of your cause like the noonday.
Be still before the Lord, and wait patiently for him;
do not fret over those who prosper in their way,
over those who carry out evil devices.
Refrain from anger, and forsake wrath.
Do not fret—it leads only to evil.
For the wicked shall be cut off,
but those who wait for the Lord shall inherit the land.

2 Timothy 1.1-14

Salutation - Paul, an apostle of Christ Jesus by the will of God, for the sake of the promise of life that is in Christ Jesus. To Timothy, my beloved child:

Grace, mercy, and peace from God the Father and Christ Jesus our Lord.

I am grateful to God—whom I worship with a clear conscience, as my ancestors did—when I remember you constantly in my prayers night and day. Recalling your tears, I long to see you so that I may be filled with joy. I am reminded of your sincere faith, a faith that lived first in your grandmother Lois and your mother Eunice and now, I am sure, lives in you. For this reason I remind you to rekindle the gift of God that is within you through the laying on of my hands; for God did not give us a spirit of cowardice, but rather a spirit of power and of love and of self-discipline. Do not be ashamed, then, of the testimony about our Lord or of me his prisoner, but join with me in suffering for the gospel, relying on the power of God, who saved us and called us with a holy calling, not according to our works but according to his own purpose and grace. This grace was given to us in Christ Jesus before the ages began, but it has now been revealed through the appearing of our Saviour Christ Jesus, who abolished death and brought life and immortality to light through the gospel. For this gospel I was appointed a herald and an apostle and a teacher, and for this reason I suffer as I do. But I am not ashamed, for I know the one in whom I have put my trust, and I am sure that he is able to guard until that day what I have entrusted to him. Hold to the standard of sound teaching that you have heard from me, in the faith and love that are in Christ Jesus. Guard the good treasure entrusted to you, with the help of the Holy Spirit living in us.

Luke 17.1-10

Jesus said to his disciples, 'Occasions for stumbling are bound to come, but woe to anyone by whom they come! It would be better for you if a millstone were hung around your neck and you were thrown into the sea than for you to cause one of these little ones to stumble. Be on your guard! If another disciple sins, you must rebuke the offender, and if there is repentance, you must forgive. And if the same person sins against you seven times a day, and turns back to you seven times and says, "I repent", you must forgive.' The apostles said to the Lord, 'Increase our faith!' The Lord replied, 'If you had faith the size of a mustard seed, you could say to this mulberry tree, "Be uprooted and planted in the sea", and it would obey you.' Who among you would say to your slave who has just come in from ploughing or tending sheep in the field, "Come here at once and take your place at the table"? Would you not rather say to him, "Prepare supper for me, put on your apron and serve me while I eat and drink; later you may eat and drink"? Do you thank the slave for doing what was commanded? So you also, when you have done all that you were ordered to do, say, "We are worthless slaves; we have done only what we ought to have done!"'

Post Communion

Almighty God, you have taught us through your Son that love is the fulfilling of the law: grant that we may love you with our whole heart and our neighbours as ourselves; through Jesus Christ our Lord. **Amen**

Commentary

Habakkuk 1:1-4;2:1-4

An "oracle" is a message of doom, usually pronounced against foreign nations, but here it includes the judgement that awaits God's people. 1:1-2:5 is a dialogue between the prophet and God. From the text, it seems that Habakkuk

wrote when Babylonian armies were ravaging Judah, before the fall of Jerusalem in 587 BC, but the problem is universal. In vv. 1-4, Habakkuk asks God: why do you neither listen nor act? "Violence" is being done to us; our basic human rights are being violated. The state is in confusion and near anarchy ("law becomes slack ... justice never prevails ...", v. 4). The "wicked", fellow Jews or foreigners, have taken over! God answers in vv. 5-11: rather than promising stability, he says he is working through the "Chaldeans" (v. 6, Babylonians), a people known for their ferocity and savagery! "Their justice" (v. 7) is their own (not God's); "their own might is their god!" (v. 11). The prophet now asks: aren't you Israel's God? Surely you have marked this enemy for judgement, so why allow this misery to happen to your people? Doesn't using such wicked people as your agents go against your very essence? (v. 13) The enemy is merciless and self-serving, like someone who catches helpless fish (v. 15); he worships his own achievement, in immense pride (v. 16). Are you and the enemy intent on "destroying nations"? (v. 17) Like a sentinel on a city wall, Habakkuk awaits God's reply (2:1). God responds: make my message "plain" (2:2) so all hear it: my justice will come at "the appointed time" (2:3), in the "end" times. But God's time may not be human time, so "wait for it". "The proud" (2:4, the enemy), those who are self-sufficient, don't endure ("their spirit is not right"), but those who trust in God, "the righteous", continue to "live", to keep the faith, even in these difficult times. God has a plan for the future: the faithful will be rewarded, the wicked punished.

Psalm 37:1-12,39-40

It may seem that ungodly people succeed while those who follow God's ways face continual injustices, but the psalmist (a sage, v. 25) offers words of encouragement for the faithful from his own observations. A time will soon come when the ungodly ("wicked") "fade" as vegetation does when a dry east wind blows. God will care for the godly, giving them "the land", Palestine (as he promised to Abraham). He will not only bless the godly, but will also show all that the godly are on the right path (v. 6). Do not be upset by the transitory success of the ungodly, but "wait patiently" (v. 7), for the "wicked" (v. 9) will be "cut off" from any possibility of being with God; indeed, they will cease to exist (v. 10). Then "the meek" (those who are aware of their dependence on God) will "inherit the land" (v. 11), enjoy "prosperity", and live long lives ("forever", v. 29). Despite present experiences, God does deliver, and shelter the godly in bad times (v. 39). He does help, rescue, and save those who follow his ways (v. 40).

2 Timothy 1:1-14

Paul was made an apostle as part of God's plan of salvation (vv. 1, 11) to bring eternal "life", found in the Christian community ("in Christ Jesus"), to all. Paul worships God in continuity with his Jewish "ancestors" (v. 3). V. 4a probably recalls Paul's departure from Timothy: may sorrow be replaced by "joy". Timothy's faith has been handed down from generation to generation (v. 5). He was given and received "the gift of God" (v. 6), through Paul ("my hands") but now this gift, "a spirit of power ... love ... self-discipline" (v. 7, or ethical behaviour) has become dormant through neglect. God has not withdrawn it, so, Timothy, "rekindle" (v. 6) the gift! The teaching of Jesus (or the preaching about him, "testimony ...", v. 8) and of Paul's servitude ("prisoner") are not shameful; rather Timothy should emulate Paul in suffering for spreading the good news ("the gospel"). Our godly "calling" (v. 9) is based on God's plan and his gift of love ("grace"). Grace, in Jesus' becoming human, was part of the plan since "before" God's creative act. In his "appearing" (v. 10, in taking on human form) Christ brought eternal life ("abolished death ... immortality"). The body of faith (Christian doctrine) has been entrusted to Paul until "that day" (v. 12) when Christ comes again.