

~ 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. Booklets are now available at the back of church.

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

Book Club Meets on the first Monday of every month at 11.00am – usually at the glór café but please check with Sue beforehand – or see the previous Sunday's pew sheet.

Concerts booked

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

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18th Sunday after Trinity 2022 (Year C)

Collect

Gracious God, creator and redeemer teach us to be open to your truth and to trust in your love, that we may live each day with confidence in the salvation which is given through Jesus Christ our Lord. **Amen**

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

- 1) Like a mighty river flowing (16)
<https://www.youtube.com/watch?v=fvRuYoIYx5Y>
- 2) Father hear the prayer we offer (645)
<https://www.youtube.com/watch?v=CFoactKMJHQ>
- 3) Lord for the years (81)
<https://www.youtube.com/watch?v=MkTrFQLy6js>

Genesis 32.22-31

The same night Jacob got up and took his two wives, his two maids, and his eleven children, and crossed the ford of the Jabbok. He took them and sent them across the stream, and likewise everything that he had. Jacob was left alone; and a man wrestled with him until daybreak. When the man saw that he did not prevail against Jacob, he struck him on the hip socket; and Jacob's hip was put out of joint as he wrestled with him. Then he said, 'Let me go, for the day is breaking.' But Jacob said, 'I will not let you go, unless you bless me.' So he said to him, 'What is your name?' And he said, 'Jacob.' Then the man said, 'You shall no longer be called Jacob, but Israel, for you have striven with God and with humans, and have prevailed.' Then Jacob asked him, 'Please tell me your name.' But he said, 'Why is it that you ask my name?' And there he blessed him. So Jacob called the place Peniel, saying, 'For I have seen God face to face, and yet my life is preserved.' The sun rose upon him as he passed Penuel, limping because of his hip.

Psalms 121

I lift up my eyes to the hills—
from where will my help come?
My help comes from the Lord,
who made heaven and earth.
He will not let your foot be moved;
he who keeps you will not slumber.
He who keeps Israel
will neither slumber nor sleep.
The Lord is your keeper;
the Lord is your shade at your right hand.
The sun shall not strike you by day,
nor the moon by night.
The Lord will keep you from all evil;
he will keep your life.
The Lord will keep
your going out and your coming in
from this time on and for evermore.

2 Timothy 3.14 - 4.5

But as for you, continue in what you have learned and firmly believed, knowing from whom you learned it, and how from childhood you have known the sacred writings that are able to instruct you for salvation through faith in Christ Jesus. All scripture is inspired by God and is useful for teaching, for reproof, for correction, and for training in

righteousness, so that everyone who belongs to God may be proficient, equipped for every good work. In the presence of God and of Christ Jesus, who is to judge the living and the dead, and in view of his appearing and his kingdom, I solemnly urge you: proclaim the message; be persistent whether the time is favourable or unfavourable; convince, rebuke, and encourage, with the utmost patience in teaching. For the time is coming when people will not put up with sound doctrine, but having itching ears, they will accumulate for themselves teachers to suit their own desires, and will turn away from listening to the truth and wander away to myths. As for you, always be sober, endure suffering, do the work of an evangelist, carry out your ministry fully.

Luke 18.1-8

Then Jesus told them a parable about their need to pray always and not to lose heart. He said, 'In a certain city there was a judge who neither feared God nor had respect for people. In that city there was a widow who kept coming to him and saying, "Grant me justice against my opponent." For a while he refused; but later he said to himself, "Though I have no fear of God and no respect for anyone, yet because this widow keeps bothering me, I will grant her justice, so that she may not wear me out by continually coming." ' And the Lord said, 'Listen to what the unjust judge says. And will not God grant justice to his chosen ones who cry to him day and night? Will he delay long in helping them? I tell you, he will quickly grant justice to them. And yet, when the Son of Man comes, will he find faith on earth?'

Commentary

Genesis 32:22-31

After serving Laban for many years, Jacob has decided to return home to Canaan. He has outwitted Laban into giving him the best of his flocks, and has departed with his wives and entourage without saying farewell. This has angered Laban, who has marched after Jacob, but (thanks to God's intervention), they have come to an amicable agreement. In ancient folklore, struggles between humans and mysterious beings are common. Such beings, sometimes divine, often guard river crossings, and are only effective at night. The being is usually forced to reveal something of himself. This is such a story – but much more. Jabbock is little more than a stream, but it runs in a deep, mysterious gorge. The supernatural event can have no witnesses ("Jacob was left alone", v. 24.) The struggle appears to be with "a man", but in v. 26, Jacob probably recognizes him as God: he seeks his blessing. This is confirmed in v. 28: "you have striven with God". Jacob's life has been a struggle, from his birth on. He does not win a complete victory: his "hip was put out of joint" (v. 25). In v. 30, "Peniel" means face of God. We read in earlier chapters that God promised to preserve Jacob's life; here (v. 30) his "life is preserved". This story was handed down orally for many generations, and recorded by an author of Genesis much later. To this author, what really mattered was what it said about Israel, the nation: Jacob struggled with God, and he is given a new name ("Israel", v. 28.) This change signifies a new era in Jacob's life; it gives meaning to his future life; he now has a mission. Jacob is no longer just cunning; he is now divinely commissioned Israel: he is father of God's chosen people. Just as he struggled with God, so does the nation. It too is protected by God, and God's people have a role in the path to salvation.

Psalms 121

Perhaps a pilgrim asks the rhetorical question in v. 1, as he journeys through hill country, where pagan gods were once thought to dwell. He begins to answer his own question (v. 2): his help is from God, the creator. Then another voice, perhaps a priest, continues, telling of God's protection of

Israel: God is always vigilantly protecting the way of the pilgrim (v. 3). God is "your shade" (v. 5): he protects him from sunstroke and from moon rays (then thought to be harmful). He protects the faithful "from all evil" (v. 7), throughout their lives.

2 Timothy 3:14-4:5

In Palestine, based on popular books, people thought that a time of moral decay would precede the end of the world. The author of this book sees the decadence resulting from false teaching as contributing to this (3:1-9). Timothy has Paul's example to follow, particularly the "persecutions" (3:11) he endured. Suffering for Christ is part of being Christian (3:12). While true Christians will be shown to be godly, false teachers "will go from bad to worse, deceiving others and being deceived" (3:13) by the devil.

But Timothy, "continue" (3:14), stand fast, in what Paul and your family have taught you! ("Whom" is plural in Greek.) Remember that the Old Testament ("sacred writings", 3:15), interpreted in the Christian community ("faith in Christ ...") tells you about "salvation", about Christ. "All scripture" (3:16), possibly including some New Testament books, has authority rooted in God and so gives a basis for human conduct. It enables all who speak for God ("belongs to God", 3:17: literally man of God), equipping them for good works, including "teaching ..." (v. 16).

The author now begins his conclusion. Thinking ahead to Christ's second coming, "his appearing" (4:1), when he will "judge" and begin ruling all creation ("kingdom"), he now urges Timothy to "proclaim" (4:2) the good news, whether the time seems propitious or not (for God's word is always in season). False teachers are undermining the faith now; perhaps "the time is coming" (4:3) when no one will adhere to the true faith. ("Myths", 4:4, are probably changes or accretions to doctrine handed down from the apostles.) In 4:6-8, Paul sees his death as being close, so he hands on his ministry to Timothy and other future leaders. The ministry is now Timothy's ("your", 4:5). May he, like Paul, remain steadfast ("sober") as he evangelizes, visiting various cities – even enduring "suffering".

Luke 18:1-8

Some Pharisees have asked Jesus when the kingdom of God will come; he has answered: it is already "among you" (17:21). Using examples from the Old Testament, he has warned his disciples that its full coming will be sudden and unexpected; many people will miss it, being preoccupied with worldly affairs.

In Jewish society, a "widow" (v. 3) had no legal status; she was powerless. The story tells us twice that the judge is a rogue: he neither respects God nor cares about other people (vv. 2, 4). So why would Jesus tell an absurd story? Because such stories are easily remembered and are likely to be retold.

Jesus uses this incongruous story to teach the disciples a lesson. If even this rogue listens to a petition (eventually), how much more so will God, loving as he is, hear and answer the prayers of the faithful, those whom he has "chosen" (v. 7), by again sending Christ, to judge. He will grant them justice soon after he comes ("quickly", v. 8); however, they cannot know when he will come. So do not "lose heart" (v. 1) and persist "day and night" (v. 7) in prayer, seeking the completion of the coming of the Kingdom. But, Jesus wonders, will any still be faithful then, or will they all be preoccupied by other matters?

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