

Some are “blessed” (happy) by being included in the Kingdom Jesus brings. The warnings are prophecies, cautions. The pairs are:

the “poor” (v. 20) and the “rich” (v. 24);

the “hungry” (v. 21a) and the “full” (v. 25a);

the sorrowful (v. 21b) and the joyous (v. 25b); and

the persecuted (v. 22) and the popular (v. 26).

The “poor” are those who acknowledge their dependence on God. The “rich” do not want to commit themselves to Jesus and the Kingdom; they are comfortable in their self-sufficiency. The word translated “consolation” (v. 24) is a financial term: they do not realize what they owe to Jesus. The “hungry” hunger for the word of God, the good news; the “full” are satisfied. In v. 22, “exclude” means being socially ostracized and excluded from the synagogue and Temple. The “Son of Man” includes Jesus and his followers: they will be persecuted, as Israel (“their ancestors”, v. 23) persecuted Jeremiah, Ezekiel and Amos, but “in that day” (at the end of the era), they will be rewarded. Jeremiah 5:31 says that people spoke well of “false prophets” (v. 26). In vv. 27-29, Jesus expands on v. 22; he tells how to deal with persecution. Followers (“you that listen”) should be willing to give all (even to standing naked, without an inner garment, “shirt”). When you give, do not expect reciprocity (“again”, v. 30). Emulate God in your actions; seek to match his compassion!

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~ 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

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

Sunday 11th December Coole Music School Children's Choir
Ste Lucia Concert – time in the afternoon to be confirmed.

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



All Saints & All Souls (Year C) 2022

Readings and Hymns

Collect: God of holiness, your glory is proclaimed in every age: as we rejoice in the faith of your saints, inspire us to follow their example with boldness and joy; through Jesus Christ our Lord. **Amen**

Suggested Hymns: *In conjunction with the online service you might like to view these hymns on YouTube - with internet links and lyrics so that you can sing along:*

1) For all the saints (459)

<https://www.youtube.com/watch?v=1OaBgaMcOvM>

2) Christ Triumphant, ever reigning (259)

<https://www.youtube.com/watch?v=MPXSILECWm0>

3) Angel Voices ever singing (346)

<https://www.youtube.com/watch?v=iVYIIQEB2yE>

4) Blessed are the pure in heart (630)

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

Daniel 7.1-3,15-18

In the first year of King Belshazzar of Babylon, Daniel had a dream and visions of his head as he lay in bed. Then he wrote down the dream: I, Daniel, saw in my vision by night the four winds of heaven stirring up the great sea, and four great beasts came up out of the sea, different from one another.

As for me, Daniel, my spirit was troubled within me, and the visions of my head terrified me. I approached one of the attendants to ask him the truth concerning all this. So he said that he would disclose to me the interpretation of the matter: ‘As for these four great beasts, four kings shall arise out of the earth. But the holy ones of the Most High shall receive the kingdom and possess the kingdom for ever—for ever and ever.’

Psalm 149

Praise the Lord!

Sing to the Lord a new song,

his praise in the assembly of the faithful.

Let Israel be glad in its Maker;

let the children of Zion rejoice in their King.

Let them praise his name with dancing,

making melody to him with tambourine and lyre.

For the Lord takes pleasure in his people;

he adorns the humble with victory.

Let the faithful exult in glory;

let them sing for joy on their couches.

Let the high praises of God be in their throats

and two-edged swords in their hands,

to execute vengeance on the nations

and punishment on the peoples,

to bind their kings with fetters

and their nobles with chains of iron,

to execute on them the judgement decreed.

This is glory for all his faithful ones.

Praise the Lord!

Ephesians 1.11-23

In Christ we have also obtained an inheritance, having been destined according to the purpose of him who accomplishes all things according to his counsel and will, so that we, who were the first to set our hope on Christ, might live for the praise of his glory. In him you also, when you had heard the word of truth, the gospel of your salvation, and had believed in him, were marked with the

seal of the promised Holy Spirit; this is the pledge of our inheritance towards redemption as God's own people, to the praise of his glory.

I have heard of your faith in the Lord Jesus and your love towards all the saints, and for this reason I do not cease to give thanks for you as I remember you in my prayers. I pray that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation as you come to know him, so that, with the eyes of your heart enlightened, you may know what is the hope to which he has called you, what are the riches of his glorious inheritance among the saints, and what is the immeasurable greatness of his power for us who believe, according to the working of his great power. God put this power to work in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the age to come. And he has put all things under his feet and has made him the head over all things for the church, which is his body, the fullness of him who fills all in all.

Luke 6.20-31

Then he looked up at his disciples and said:

'Blessed are you who are poor,
for yours is the kingdom of God.

'Blessed are you who are hungry now,
for you will be filled.

'Blessed are you who weep now,
for you will laugh.

'Blessed are you when people hate you, and when they exclude you, revile you, and defame you on account of the Son of Man. Rejoice on that day and leap for joy, for surely your reward is great in heaven; for that is what their ancestors did to the prophets.

'But woe to you who are rich,
for you have received your consolation.

'Woe to you who are full now,
for you will be hungry.

'Woe to you who are laughing now,
for you will mourn and weep.

'Woe to you when all speak well of you, for that is what their ancestors did to the false prophets.

'But I say to you that listen, love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. If anyone strikes you on the cheek, offer the other also; and from anyone who takes away your coat do not withhold even your shirt. Give to everyone who begs from you; and if anyone takes away your goods, do not ask for them again. Do to others as you would have them do to you.

Commentary

Daniel 7:1-3,15-18

The book is set in the days of the exile in Babylon. Daniel is a famous character from that time; according to Ezekiel, he was renowned for his piety and wisdom. The book was written about 165 BC, in Daniel's name, to give hope to people who suffer persecution under Antiochus IV Epiphanes, a Hellenistic ruler who tried to eliminate Judaism. Our reading is of a vision: earthly kingdoms will pass to make way for the kingdom of God. It presents past events as though in the future and continues slightly into the future.

Out of the primordial "sea" (v. 2), the chaotic "deep" of Genesis 1:2, stirred up by the spirit of God ("winds of heaven"), Daniel sees four beasts arise – all agents of God. The first three are like a "lion" (v. 4), "bear" (v. 5) and "leopard" (v. 6). The fourth beast is too horrible to be likened to any animal; it has horns. Another small horn appears, symbolizing Antiochus. Thrones are set in place and God ("an Ancient

One", v. 9) takes his place, surrounded by attendants; his court sits in judgement. The fourth beast is put to death; the second and third are allowed to linger on. Then "one like a human being" (v. 13, or a son of man) comes from heaven and is presented to God, who gives him a universal, eternal, unconquerable kingdom (v. 14). (Christians saw this figure as the messiah, Christ, but to Jews he represented the archangel Michael and faithful Jews.) The interpretation begins in v. 16. King and kingdom are used interchangeably, so the "four great beasts" (v. 17) symbolize world powers that dominated Israel: Babylon, Medea, Persia and the Seleucids. The "holy ones of the Most High" (v. 18) are Jews who defied Antiochus' decrees against Judaism; there will again be an independent Jewish state which will last for ever. The current persecutions will end. God has permitted Israel to be conquered, but will act soon to rescue his people.

Psalms 149

This psalm was used in a liturgical setting; note "assembly of the faithful". Worshipers are invited to sing "a new song", perhaps new because God continually reveals more of himself to the faithful. V. 3 tells us that hymns were accompanied by "dancing", the "tambourine" and the "lyre". Praise him because he delights in his people and gives victory (in some sense) to those who hold him in awe. (In v. 5 "glory" is a divine title.) May "the faithful" even "sing for joy" in their homes ("on their couches"). Vv. 6-9 appear to be a call to battle, to a holy war: may God's people execute on "nations" (v. 7) and "peoples" the "judgement decreed" (v. 9) by God.

Ephesians 1:11-23

Paul writes to the "saints" (v. 1), those faithful to Christ in Ephesus. He gives thanks for the blessings we have received through Christ:

bringing us into union with God;

choosing us (v. 4), before his creative act, to be set apart for him; and

as part of his plan, adopting us "as his children" (v. 5) – all of this through the love he expressed in sending Jesus.

Through Christ's birth, life and resurrection we are absolved of our deviations from God's ways. Intellectually and through our experience of the Christian way we have come to know God's plan, i.e. to "gather up" (v. 10) all he has created, seen and unseen, to him.

Now Paul returns to adoption: we are offspring (inheritors) of God, and as such are forerunners ("the first", v. 12) of many who will come to Christ, living to praise God. Paul has been writing to mature Christians; now, in vv. 13-18, Paul speaks to neophytes in the faith, "as you come to know him" (v. 17), both Jews and Greeks ("you" is plural). "You" were marked as God's in baptism; it is the guarantee ("pledge", v. 14) of being God's children – those who, saved from sin, will have full union with God ("redemption"). Paul gives thanks for the fraternal "love" (v. 15) they have for all members of the Church ("saints"). May you too grow in knowledge and experience of God ("wisdom", v. 17) and receive new understandings of how God works in the world ("revelation"), so that you may come to know:

the future joy ("hope", v. 18) to which God has called you;

what it means to be joined in God with heavenly beings ("saints"); and

how much Christians can achieve using God's power.

Christ is now raised and equal to the Father; he is above all angelic beings ("rule ... dominion", v. 21); now God's power acts through him eternally. Christ is "head" (v. 22) of the Church; it is his "body" (v. 23) – the "head" needs the "body", and the "body" the "head".

Luke 6:20-31

In the presence of many people from Israel and beyond, Jesus speaks to his followers. Luke tells us of four beatitudes (vv. 20-22) and corresponding woes or warnings of deprivation in the age to come.