

Moses gave us manna from heaven in the wilderness (v. 31); you have only given us earthly food. We expect the Messiah to give us manna again. In v. 32, Jesus tries to clear up the misunderstandings: it was God, not Moses who gave you manna; the Father gives bread now; and manna met physical needs but “true bread” is more than that. Then v. 33: Jesus himself is the true bread, the “bread of God”: he “comes ... from heaven and gives life ...”. They still do not grasp that he is the bread, Finally, he says: I am the sustenance of life itself, of very existence, for those who trust in me; I will fill their every need. © 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. 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 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

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Last Sunday after Trinity (Year C) 2022

Readings and Hymns

Collect: Eternal God, you crown the year with your goodness and give us the fruits of the earth in their season: Grant that we may use them to your glory, for the relief of those in need and for our own well-being; 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) All people that on earth do dwell (683)
<https://www.youtube.com/watch?v=JmGwHdNtpEw>
- 2) For the fruits of his creation (39)
<https://www.youtube.com/watch?v=zbBUFSOkbdM>
- 3) We plough the fields and scatter (47)
https://www.youtube.com/watch?v=ha628Pj_Rns
- 4) Guide me, O Thou great Jehovah (647)
<https://www.youtube.com/watch?v=wT4n1hGjDDg>

Deuteronomy 26.1-11

When you have come into the land that the Lord your God is giving you as an inheritance to possess, and you possess it, and settle in it, you shall take some of the first of all the fruit of the ground, which you harvest from the land that the Lord your God is giving you, and you shall put it in a basket and go to the place that the Lord your God will choose as a dwelling for his name. You shall go to the priest who is in office at that time, and say to him, 'Today I declare to the Lord your God that I have come into the land that the Lord swore to our ancestors to give us.' When the priest takes the basket from your hand and sets it down before the altar of the Lord your God, you shall make this response before the Lord your God: 'A wandering Aramean was my ancestor; he went down into Egypt and lived there as an alien, few in number, and there he became a great nation, mighty and populous. When the Egyptians treated us harshly and afflicted us, by imposing hard labour on us, we cried to the Lord, the God of our ancestors; the Lord heard our voice and saw our affliction, our toil, and our oppression. The Lord brought us out of Egypt with a mighty hand and an outstretched arm, with a terrifying display of power, and with signs and wonders; and he brought us into this place and gave us this land, a land flowing with milk and honey. So now I bring the first of the fruit of the ground that you, O Lord, have given me.' You shall set it down before the Lord your God and bow down before the Lord your God. Then you, together with the Levites and the aliens who reside among you, shall celebrate with all the bounty that the Lord your God has given to you and to your house.

Psalms 100

Make a joyful noise to the Lord, all the earth.

Worship the Lord with gladness;
come into his presence with singing.

Know that the Lord is God.

It is he that made us, and we are his;
we are his people, and the sheep of his pasture.

Enter his gates with thanksgiving,
and his courts with praise.

Give thanks to him, bless his name.....

For the Lord is good;
his steadfast love endures for ever,
and his faithfulness to all generations.

Philippians 4.4-9

Rejoice in the Lord always; again I will say, Rejoice. Let your gentleness be known to everyone. The Lord is near. Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.

Finally, beloved, whatever is true, whatever is honourable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things. Keep on doing the things that you have learned and received and heard and seen in me, and the God of peace will be with you.

John 6.25-35

When they found him on the other side of the lake, they said to him, 'Rabbi, when did you come here?' Jesus answered them, 'Very truly, I tell you, you are looking for me, not because you saw signs, but because you ate your fill of the loaves. Do not work for the food that perishes, but for the food that endures for eternal life, which the Son of Man will give you. For it is on him that God the Father has set his seal.' Then they said to him, 'What must we do to perform the works of God?' Jesus answered them, 'This is the work of God, that you believe in him whom he has sent.' So they said to him, 'What sign are you going to give us then, so that we may see it and believe you? What work are you performing? Our ancestors ate the manna in the wilderness; as it is written, "He gave them bread from heaven to eat." ' Then Jesus said to them, 'Very truly, I tell you, it was not Moses who gave you the bread from heaven, but it is my Father who gives you the true bread from heaven. For the bread of God is that which comes down from heaven and gives life to the world.' They said to him, 'Sir, give us this bread always.'

Jesus said to them, 'I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty.'

Post Communion prayer

Lord of the harvest, with joy we have offered thanksgiving for your love in creation and have shared in the bread and the wine of the kingdom: by your grace plant within us a reverence for all that you give us and make us generous and wise stewards of the good things we enjoy; through Jesus Christ our Lord. **Amen**

Commentary

Deuteronomy 26:1-11

The book purports to be Moses' final speech to the Israelites before they cross into the Promised Land; however closer inspection shows that Deuteronomy is a reinterpretation of the Exodus legal tradition for a later generation, who now live a settled life. Exodus 23:19 and 34:26 say only: "The choicest [best] of the first fruits of your ground you shall bring into the house of the Lord your God." Our passage expands on this.

The commandment here is highly specific: the first fruits are to be taken in a "basket" (v. 2) to "the priest who is in office" (v. 3): to a central location. Earlier, there were several shrines to God but now there is only one – at Jerusalem. Here the giving is linked to Israelite history: God swore to Abraham ("ancestors", v. 3) to give the Promised Land to Israel. Jacob, the "wandering Aramean" (v. 5), and his children moved to Egypt in a time of famine. There they multiplied, were oppressed and enslaved. When they prayed to God to help them, he used his power to free them.

Note v. 9: no longer are they wandering semi-nomads; now they live in a prosperous "land flowing with milk and honey". In thanks for God's gift of both the land and abundant crops, Israelites are to give produce to God (v. 10); in recognition of his sovereignty over the land, they are to prostrate themselves ("bow down") before him. God's gifts are cause for celebration by Israelites and foreigners ("aliens", v. 11) who live in Palestine.

Psalm 100

Perhaps this psalm was composed for use during the Festival of Booths, the autumn harvest thanksgiving for cereal crops and grapes. At that time, the Israelites also gave thanks for God's protection during their years of wandering in the desert. Vv. 1-3 form one hymn and vv. 4-5 is another. All people everywhere ("all the earth", v. 1) are invited to praise God, to be joyful in him. Why? Those processing to the Temple would, in "The Lord is God" (v. 3), be reminded of the first of the Ten Commandments. (That he is the only god is implied.) The covenant brought the people into a special relationship with God. V. 4 was probably spoken by the priests: they invite the faithful to enter the Temple to give thanks and praise. Both the Temple and royal palaces had "gates" (v. 4) and "courts", so God the king, present in the Temple and reigning from there, is envisaged. God is goodness; he is eternally compassionate and faithful to those who keep his law and follow his ways. In the original context, his goodness was specifically his concrete acts of love promised in the Sinai covenant and shown to Israel.

Philippians 4:4-9

Paul began the conclusion to the letter back in 3:1a. After a digression – to warn against heresy and self-indulgence and to urge devotion to Christ – he tries to finish the letter, but certain concerns intrude. It seems that "Euodia" (v. 2) and "Syntyche", two workers for Christ, differ in their understanding of what the way of Christ is, and that this is causing disunity in the Philippian community. We do not know to whom Paul refers as his "loyal companion" (v. 3); he is asked to be instrumental in achieving reconciliation.

V. 4 is the conventional Greek salutation (like our goodbye) but here Paul means "rejoice" literally. May you behave towards others as you should ("gentleness", v. 5). Paul expects the Second Coming soon: "The Lord is near."

Then v. 6: rather than worrying on their own, the Philippians should ask God to help them, through prayer, both in prayers of "supplication" (petition) and of "thanksgiving". God's "peace" (v. 7) will protect them against their own failings and external threats. It "surpasses all understanding" either by being beyond the grasp of the human mind or by achieving more than we can conceive. In v. 8, Paul advises members of the community to live according to an ethical standard.

John 6:25-35

Jesus' miraculous provision of food to the crowd has recalled, for John, the gift of manna to the people of Israel in the desert. The crowd has taken Jesus for a political messiah who will free them from Roman occupation. John continues to pursue the question: Who is Jesus? Is he divine?

Jesus and the disciples have escaped the crowds, but only for a while. Rather than tell them of his walking on water (which they would misunderstand), he does not answer them. He tells them that they are seeking him not because they understand the spiritual meaning of the food, but for another free meal (v. 26). He says: raise your sights above material things, to eternal ones, to what I, "the Son of Man will give you" (v. 27). The Father has shown me to be authentic ("seal"). I will give you nourishment for ever.

But they have only grasped that the food is miraculous, a work of God, so they ask: how can we do such miracles? (v. 28) Jesus answers: only one work of God (v. 29) is essential: to trust in me. Again, they misunderstand; they ask: what proof will you give us? (v. 30).