

Some will be “taken” to be with Christ (because they are prepared) but others will be “left”. V. 43 is an other example. “Keep awake” (v. 42) to the will of God: be ready for Christ’s second coming!

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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

Living the Questions Course Start date: From 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 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 Services

Christmas Eve 4.00pm Christingle – Kilfenora Cathedral
8.00pm Eucharist – Kilnasoolagh Church
Christmas Day 9.30am Spanish Point
11.30am St Columba's, Ennis

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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Mission Sunday

Donations for Protestant Aid and St Vincent de Paul to:
Limerick & Killaloe Diocesan Council for Mission
Bank of Ireland, University Branch, Castletroy, Limerick
IBAN: IE44BOFI90459591214337 BIC: BOFIE2D

**First Sunday of Advent
Candle Prayer**

Blessed are you, Sovereign Lord,
God of our ancestors,

to you be praise and glory for ever!

You called the patriarchs to live by the light of faith
and to journey in the hope of your promise fulfilment.

May we be obedient to your call

and be ready and watchful to receive your Christ

a lamp to our feet and a light to our path;

for you are our light and our salvation.

Blessed be God for ever.



Advent Sunday

(Year C) 2022

Readings and Hymns

Collect: Almighty God, as your kingdom dawns, turn us away from darkness to the light of holiness,

that we may be ready to meet you in our Lord and Saviour, Jesus Christ **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) Come, thou long expected Jesus
<https://www.youtube.com/watch?v=JEEduWnDGs>
- 2) Thy Kingdom come, O God
<https://www.youtube.com/watch?v=Oe-Vy5LkYEes>
- 3) Forth in thy name I go.
<https://www.youtube.com/watch?v=AUVAbXgJyqQ>

Isaiah 2: 1-5

The word that Isaiah son of Amoz saw concerning Judah and Jerusalem.

In days to come

the mountain of the Lord's house
shall be established as the highest of the mountains,
and shall be raised above the hills;
all the nations shall stream to it.

Many peoples shall come and say,
'Come, let us go up to the mountain of the Lord,
to the house of the God of Jacob;
that he may teach us his ways
and that we may walk in his paths.'

For out of Zion shall go forth instruction,
and the word of the Lord from Jerusalem.

He shall judge between the nations,
and shall arbitrate for many peoples;
they shall beat their swords into ploughshares,
and their spears into pruning-hooks;
nation shall not lift up sword against nation,
neither shall they learn war any more.

O house of Jacob,
come, let us walk in the light of the Lord!

Psalms 122

I was glad when they said to me, ♦
'Let us go to the house of the Lord.'

And now our feet are standing ♦
within your gates, O Jerusalem;
Jerusalem, built as a city ♦
that is at unity in itself.

Thither the tribes go up, the tribes of the Lord, ♦
as is decreed for Israel,

to give thanks to the name of the Lord.

For there are set the thrones of judgement, ♦
the thrones of the house of David.

O pray for the peace of Jerusalem: ♦

'May they prosper who love you.

'Peace be within your walls ♦
and tranquillity within your palaces.'

For my kindred and companions' sake, ♦

I will pray that peace be with you.

For the sake of the house of the Lord our God, ♦

I will seek to do you good.

Romans 13:11-14

Besides this, you know what time it is, how it is now the moment for you to wake from sleep. For salvation is nearer to us now than when we became believers; the

night is far gone, the day is near. Let us then lay aside the works of darkness and put on the armour of light; let us live honourably as in the day, not in revelling and drunkenness, not in debauchery and licentiousness, not in quarrelling and jealousy. Instead, put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.

Matthew 24:36-44

'But about that day and hour no one knows, neither the angels of heaven, nor the Son,* but only the Father. For as the days of Noah were, so will be the coming of the Son of Man. For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day Noah entered the ark, and they knew nothing until the flood came and swept them all away, so too will be the coming of the Son of Man. Then two will be in the field; one will be taken and one will be left. Two women will be grinding meal together; one will be taken and one will be left. Keep awake therefore, for you do not know on what day* your Lord is coming. But understand this: if the owner of the house had known in what part of the night the thief was coming, he would have stayed awake and would not have let his house be broken into. Therefore you also must be ready, for the Son of Man is coming at an unexpected hour.

Post Communion Prayer

God our deliverer, awaken our hearts to prepare the way for the advent of your Son, that, with minds purified by the grace of his coming, we may serve you faithfully all our days; through Jesus Christ our Lord. **Amen**

Commentary

Isaiah 2:1-5

Isaiah wrote these verses about 740 BC, a time when spirits were low in Judah: Assyrian armies were bent on conquest, and many people doubted God's power to preserve the dynasty of David in accordance with his promise; others believed themselves to be invincible in the face of enemies. Because Chapter 1 begins with similar words, it appears that this and the next few chapters originally formed a separate document. The ideas in vv. 2-4 are also found in Micah 4. In the future ("in days to come", v. 2) God will launch a new era in which he will dwell on earth ("house"), at Jerusalem. His presence above all others on earth symbolizes his sovereignty. (Jerusalem began on the eastern hill or "mountain". By Isaiah's time it had expanded on to part of the western hill. "Zion", v. 3, was originally the name of the southern slope of the eastern hill, the site of the first settlement. The name was later used for the whole city.) The prophet foretells a time when all peoples will make pilgrimage to Jerusalem ("let us go up", v. 3) to worship God – to learn the way of living revealed by God. The city will be the source of "instruction" in ethical living. In Chapter 30, Isaiah tells us that in his time Judah rejected God's message, but in this future time all peoples will accept it. (The Hebrew word for "instruction" is *torah* which is also a name for the first five books of the Bible, the Law.) In this future time, God will settle disputes among nations ("judge", v. 4) and between people ("arbitrate"). It will be an age of peace and plenty: warfare being a thing of the past, agriculture ("plowshares", "pruning hooks") will prosper. (Conquering armies lived off the land and farmers were needed for military service.) In v. 5, Isaiah exhorts the people to adopt God's ways now.

Psalms 122

It seems that the psalmist has been asked to join some people making a pilgrimage to "the house of the Lord", the

Temple in Jerusalem. In v. 2 they have arrived in the city. Perhaps "bound firmly together" (v. 3) means invulnerable: note "gates" (v. 2), "walls" (v. 7), "security", and "towers" (v. 7). The Temple is where people of all twelve "tribes" (v. 4) of Israel gather to "give thanks" for knowing God and experiencing life in his ways ("name"). It is where kings descended from David reign (as God's representatives), settling arguments (v. 5). Vv. 6-7 urge all worshippers to pray for the city's peace and prosperity. The psalmist prays to God for its peace (and that of the whole country) on behalf of those at home ("my relatives and friends", v. 8). In v. 9 he returns to speaking of himself: for the sake of the Temple, he will seek the ultimate goodness, i.e. God.

Romans 13:11-14

In vv. 1-8, Paul has written about the obligations we Christians have to civil authorities; he has continued his instructions on ethics for Christians. The only thing we Christians "owe" others – Christians and non-Christians – is love: this sums up the obligations of the Christian in life, of Christian ethics. But as Christians, love is part of the deal rather than an obligation, and can never be completely discharged. Love among Christians is something special: it is mutual. Then vv. 9-10: if we love our neighbours, we will treat them as the Ten Commandments ("the law") requires: this flows naturally out of our love for them, e.g. we will not offend them by adulterous behaviour, etc. This is why "one who loves another ... [fully satisfies] the law" (v. 8). Now Paul tells us another reason why ethical behaviour is important for Christians. We know that we are living both in the present and in the age which is after the first coming of the Messiah and before the second: "salvation is nearer to us now than when we became believers" (v. 11). Paul expresses it in terms of night and day: we should awake, pass from darkness to light, from evil to good. The image of armour is also found in contemporary Jewish writings about the end of the age; in 1 Thessalonians 5:8, Paul tells us that the "armour of light" (v. 12) is faith, hope, love for each other, fidelity, uprightness, etc. "Let us live" (v. 13), he says, as if the Day of the Lord is already here, "honourably", not in ways that harm ourselves and our neighbours. Rather, let Christ be our armour, and let us not give in to the temptations of the flesh. (In baptism, we have already "put on", v. 12, Christ, but life in Christ is something that grows with experience. As we grow in the faith, we are more and more able to resist sinful opportunities.)

Matthew 24:36-44

Speaking to his followers, Jesus has foretold the destruction of the Temple; he has told them the signs of the coming of the end times (in terms used in contemporary literature.) In the suffering and trials which will precede the End, society will break down, "many will fall away" (v. 10, from the faith) but "one who endures to the end will be saved" (v. 13). After these events, the "Son of Man" (vv. 27, 30) will come "with power and great glory". This will mark the beginning of a new era, a new way of being. Followers should discern signs of the second coming of Christ (vv. 32-35). But (v. 36), we do not know precisely when that coming will be, and neither does Jesus. The situation will be like that before the Flood: people were preoccupied with earthly matters (v. 38). When the Flood came, a small number "entered the ark" and were saved, but many drowned. The dawn of the new era will also be like this; Jesus gives two examples: of men (v. 40) and of women (v. 41).