

**Morning Worship with Tini Horning
24th October 2021
The Last Sunday after Trinity**



Personal preparation before the service begins.

Please take time to remember where you are,
and why you are here.
Give thanks and become still
in the presence of God

Prelude

Call to worship

I will bless the Lord at all times,
God's praise will continually be in my mouth.

My soul makes its boast in the Lord,
let the humble hear and be glad.

O magnify the Lord with me,
let us exalt God's name together.

Come praise the Lord
All God's servants
All who serve in God's temple

Give thanks to the Lord for God's love is eternal

Let us worship giving God all praise and glory

Let us pray with words from Psalm 34

***Refrain:** O taste and see that the Lord is gracious.*

I will bless the Lord at all times; ♦
his praise shall ever be in my mouth.

My soul shall glory in the Lord; ♦
let the humble hear and be glad.
 O magnify the Lord with me; ♦
let us exalt his name together.
 I sought the Lord and he answered me ♦ ♦
and delivered me from all my fears.
 Look upon him and be radiant ♦
and your faces shall not be ashamed.
 This poor soul cried, and the Lord heard me ♦ ♦
and saved me from all my troubles.
 The angel of the Lord encamps around those who fear
 him ♦ ♦
and delivers them.
 O taste and see that the Lord is gracious; ♦ ♦
blessed is the one who trusts in him.
 ...
 Many are the troubles of the righteous; ♦ ♦
from them all will the Lord deliver them.
 He keeps all their bones, ♦ ♦
so that not one of them is broken.
 But evil shall slay the wicked ♦ ♦
**and those who hate the righteous will be
 condemned.**
 The Lord ransoms the life of his servants ♦ ♦
and will condemn none who seek refuge in him.

Refrain: O taste and see that the Lord is gracious.

*Send your holy angels
 to watch over us, O God,
 that on our lips will be found your truth
 and in our hearts your love;
 so we may ever taste your goodness
 in the land of the living;
 through Jesus Christ our Lord.*

Glory be to the Father, and to the Son,
 and to the Holy Spirit,
**As it was in the beginning,
 is now and shall be for ever.**

Song: SoF 443 Open Our Eyes

1. Open our eyes, Lord,
we want to see Jesus,
to reach out and touch Him
and say that we love Him.
Open our ears, Lord,
and help us to listen.
Open our eyes, Lord,
we want to see Jesus.

2. Open our hearts, Lord,
that we might receive You.
Open our spirits
and teach us to worship.
Open our lips, Lord,
and teach us to praise You.
Open our eyes, Lord,
we want to see Jesus.

CCLI Song # 1572
Bob Cull
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The Collect for today, the Last Sunday after Trinity/ Bible Sunday

Blessed Lord,
who caused all holy Scriptures to be written for our
learning:
help us so to hear them,
to read, mark, learn and inwardly digest them
that, through patience, and the comfort of your holy
word,
we may embrace and for ever hold fast
the hope of everlasting life,
which you have given us in our Saviour Jesus Christ,
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.
Amen.

The reading is taken from Hebrews 7:23-28

Let us prepare ourselves for the word of God
Our hearts and our minds are open

Now there have been many of those priests, since death prevented them from continuing in office; but because Jesus lives forever, he has a permanent priesthood. Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them.

Such a high priest truly meets our need—one who is holy, blameless, pure, set apart from sinners, exalted above the heavens. Unlike the other high priests, he does not need to offer sacrifices day after day, first for his own sins, and then for the sins of the people. He sacrificed for their sins once for all when he offered himself. For the law appoints as high priests men in all their weakness; but the oath, which came after the law, appointed the Son, who has been made perfect forever.

This is the word of the Lord.
Thanks be to God.

The reading is taken from Mark 10:46-52

Hear the Gospel of our Lord Jesus Christ according to Mark
Glory to you, O Lord

Then they came to Jericho. As Jesus and his disciples, together with a large crowd, were leaving the city, a blind man, Bartimaeus (which means “son of Timaeus”), was sitting by the roadside begging. When he heard that it was Jesus of Nazareth, he began to shout, “Jesus, Son of David, have mercy on me!”

Many rebuked him and told him to be quiet, but he shouted all the more, "Son of David, have mercy on me!"

Jesus stopped and said, "Call him."

So they called to the blind man, "Cheer up! On your feet! He's calling you." Throwing his cloak aside, he jumped to his feet and came to Jesus.

"What do you want me to do for you?" Jesus asked him.

The blind man said, "Rabbi, I want to see."

"Go," said Jesus, "your faith has healed you." Immediately he received his sight and followed Jesus along the road.

This is the Gospel of the Lord.

Praise to you, O Christ.

Homily

Today's Gospel picks up right where we left off last week. It is sandwiched between Jesus predicting His death and the events leading up to the Crucifixion. Jesus is with His disciples and a large crowd in Jericho, and He heals yet another person-Bartimaeus.

The city of Jericho might ring a bell to some of you. It is mentioned in an Old Testament story with Joshua, where he marched around the city multiple times praying and praising God making the walls of the city fall. This Jericho, however, is not the same as the one we read of in the Gospel. King Herod rebuilt the city slightly south of the original Jericho, fortified it, and built several palaces. It was also home to Zacchaeus, who climbed the tree to see Jesus.

I don't know about you, but I often feel as if I am on the outside looking into the Gospel stories. The Bible is, however, the living Word. It is written for each of us and relevant to our lives today. So....I invite you to jump into the scene. As I describe the scene, think about with whom you most identify? Place yourself inside the action.

I imagine the scene opening in a town speckled with both breathtaking villas and shabby to mediocre homes. The streets are dusty. There is a market and tradesmen along the street and perhaps even women trying to sell their wares to make a living. Smells of zaatar, fresh baked bread, dried leather are in the air. The sun is overhead. It is very hot, but a breeze makes things bearable. Are you with me?

Now let's think of the people involved in this scene. First we see in verse 46 "they." "They" would include Jesus and his disciples. Then there is a large crowd, Bartimaeus, and, because they were in a city, I assume there were observers along the road or in homes in the background.

I am going to skip over Jesus for the moment and come back to Him later. Let's start by describing the disciples. I imagine them being tired and perhaps confused. They have been walking for several days, moving toward Jerusalem and are probably unsure of what is to come. Their confusion stems from Jesus previously telling them that not only would they not be guaranteed a seat at Jesus' right hand, but they would need to "drink a cup that Jesus will drink and be baptized as he was." Jesus also said that they would need to change their understanding of greatness and leadership, becoming servants instead of exercising authority over others. What were they to drink? Was it something good? Or did they need to be afraid? And what did he mean by the baptism? I imagine some of the disciples silent and pensive in thought, trying to wrap their mind around Jesus' words while others were passionately discussing and debating, eager to understand and perhaps to have the last word. In the

mix of the disciples, we can't forget James and John, who, I imagine, are especially confused. Perhaps they are also ashamed or embarrassed that they approached Jesus with their request to be given special treatment. Maybe they were even a bit disappointed or discouraged that Jesus didn't grant them their request.

Alongside the disciples, there is a large crowd. Perhaps the crowd has grown as Jesus moved through Jericho. People heard of or experienced firsthand Jesus' miracles or teaching and are compelled to follow Him. These people are hungry for more. Maybe some of them have heard about Jesus but are still a bit skeptical. They are sticking around, hoping to see with their own eyes if what they heard is true.

The observers are a step further detached from Jesus. They are on the sidelines of the action and truly might feel as if they are on the outside looking in. Some might be critical or unbelieving, wanting their peace and quiet and for the mass of people to move on from Jericho. Some others might be straining their eyes and ears to see what is happening.

And then there is Bartimaeus. Apart from his blindness we don't know a lot about him. He is an Israelite and named, the son of Timaeus, (a man who was well-known at that time.) Because of his blindness, he is unable to support himself and forced to beg for support from others. Bartimaeus be blind and needy, but he was bold and faithful as well. As soon as he heard Jesus, he begins shouting to him, asking Jesus to have mercy on Him. This cry is not only a cry of desperation, but also a declaration of his faith in Jesus. He calls Him "Son of David" and "Rabbi." "Son of David" indicates more than simply Jesus' genealogy, that he was a descendant of David (the one-time king). It also signifies that Jesus is the fulfillment of Old Testament prophecies that the Messiah, the savior of the people would come from the line of David. "Rabbi," on the other hand, expresses Bartimaeus' conviction that this

Jesus is His master and teacher- the source of all wisdom.

Before I continue with the text, with whom do you identify at this point? Try to imagine how you would react in the scene. Would you rebuke Bartimaeus and tell him to be quiet, as many apparently did in this scene. The “many” mentioned in verse 48 could be a mix of disciples, the crowd, and maybe some observers who simply wanted their peace and quiet. Why did they react in this way? Were they annoyed with Bartimaeus? Were they eager to get on their way to Jerusalem, their destination? Did they want time alone with Jesus?

I find myself in the crowd, eagerly following along, wanting to be part of the action, but careful not to stand out. I react to Bartimaeus with a mixture of annoyance and awe. I am annoyed that Bartimaeus could be disrupting the group’s forward progress. Maybe I think that once we get out of the city Jesus will have time for his followers. Maybe he will even come up to talk to me personally. At the same time, I am in awe of Bartimaeus’ boldness - boldness shown both in his faith, the certainty he had in who Jesus was, and in his confidence to call out to Jesus, knowing He could heal Him.

The awe develops into a sense of jealousy as the story continues. Jesus reacts completely contrary to the “many” mentioned. He stops and tells others to bring Bartimaeus to Him. The jealousy grows in imagining that Jesus gives His full attention to Bartimaeus. For someone silently following in the back of the crowd that is hard. Jesus asks Bartimaeus the same question he previously asked James and John, “What do you want me to do for you?”

Bartimaeus, in his boldness and desperation doesn’t hesitate. He clearly states who Jesus is and what he wants Jesus to do for him. He doesn’t beat around the bush or think about if he is allowed to ask this of Jesus. He is confident that Jesus can fulfill his wish.

I want to be like Bartimaeus! I want to have Jesus' attention and be bold and certain in my faith. It was Bartimaeus' faith, after all, that healed him, according to verse 52. What about you? Do you find yourself wanting to switch your role in the scene?

What keeps us from identifying with Bartimaeus? Ironically, I think it depends on sight or possible blindness. It depends on both how we see ourselves and how we see Jesus. I find myself standing on the outskirts of the group when I don't feel like I belong, when I am more concerned about comparing myself to others. My weaknesses make me blind to my strengths and uniqueness. I could also be hiding in the group because I don't want to admit that I need help. Full of pride and determination, I think I need to do everything on my own, not asking for help. In all these thoughts, and probably so many more I can't see who I really am. The Bible is full of verses that describe who we are. That would be a sermon series in itself. Suffice it for now to say that we are loved in both are strengths and weaknesses. We are unique and known by God and, without this God, we are helpless. BUT...with Him, we can move mountains.

God reveals Himself in Jesus. Let's look at how Jesus is described in today's readings. First, from our Gospel reading, we have already heard Bartimaeus describe Him as His master/teacher and the "Son of David" or the Messiah, the one who was prophesied to come and take away the sins of the world. Add to this of course that Jesus was a healer.

Psalm 34 adds on to the description of Jesus as one who answers when we seek Him, something we see illustrated in the Gospel. He can deliver us from all our fears (v.4). Verse 5 says that He can even make our faces radiant when we look to Him, taking away our shame. He saves us from our troubles. The Lord is good. He protects us from harm (v.19) and He redeems us (v.22) The word used for "redeem" in verse 22 is $\eta\tau\alpha\ \text{p}\hat{a}\text{d}\hat{a}\text{h}$, paw-daw' and generally means to sever,

release or deliver by any means. This is a hard one to understand and truly comprehend. Being redeemed means to sever or separate us from all our sins, the big and small ways that we have fallen short.

Hebrews adds on the picture of who Jesus is by describing him as someone who lives forever, a permanent priest. In the Jewish faith and until Jesus' time, priests were seen as those set apart. Only they were permitted to enter God's presence. Only they could present the needs and requests of others. What's more, they could only do this after having gone through an extensive process of purification and offering sacrifices to God. These priests were temporary, being replaced upon death and/or abuse of their power. Jesus, however, is different. He is holy and blameless (v. 26) and therefore doesn't need to purify Himself before entering God's presence. He himself was the sacrifice, one time for eternity, to redeem all our sins. He is our permanent priest who "always lives to intercede for us"(v.25).

This is only a snapshot of who this Jesus is, to whom Bartimaeus called. Amazing, right? Bartimaeus, while physically blind, seemed to have perfect sight of both Himself and Jesus. He recognized his limited ability. In asking for mercy, he knew that nothing he could do would be sufficient to earn Jesus' healing in His life. At the same time, he knew that he could go to Jesus, he wasn't incapacitated by his own negative thoughts, but went to the person who knew him best. Bartimaeus saw Jesus for who He was – the Messiah, the healer, the one who sees and loves Him, and so much more.

Before our jealousy, envy, or bitterness towards Bartimaeus increases, I have amazing news. We, too, can go to Jesus just like Bartimaeus. I would wager to believe that most of us are suffering from some degree of blindness. Maybe we struggle to see who we are in Jesus. Or maybe we can't see who Jesus really is or how He is at work in our lives and/or in the lives of others. Maybe we see Him not as a good God, but as one who is too busy, too judging, or too distant. If you

can identify with any or all these conditions, I challenge you to join me in following Bartimaeus' example of boldly and in faith crying out to Jesus to help us see. As I said before, "he always lives to intercede for us." He is ready and waiting to hear from us.

I close with the words of Psalm 34:8, "Taste and see that the LORD is good; blessed is the man who takes refuge in him." May each of us taste and see His goodness in new and incredible ways this week.

Song: SoF 19 Amazing Grace

1. Amazing grace! How sweet the sound
that saved a wretch like me;
I once was lost, but now am found,
was blind, but now I see.

2. 'Twas grace that taught my heart to fear,
and grace my fears relieved;
how precious did that grace appear,
the hour I first believed

3. Through many dangers, toils and snares
I have already come:
'Tis grace that brought me safe thus far,
and grace will lead me home.

4. The Lord has promised good to me,
His Word my hope secures;
He will my shield and portion be
as long as life endures.

5. Yes, when this flesh and heart shall fail,
and mortal life shall cease,
I shall possess within the veil
a life of joy and peace.

6. When we've been there a thousand years,
Bright shining as the sun,

We've no less days to sing God's praise
than when we first begun.

CCLI Song # 22025
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Intercessions (by Wolfgang)

My intercessions today have a lot to do with a journey my wife Sabine and I undertook last week. Journeys are a good moment to realise what we want, whom and what we really need, and how to get where we want to be. Lord, help us on our route towards whatever it is that we are facing in the coming days, weeks, and years –

Lord in your mercy –

Travelling together used to be an affair of multitudes, people milling about in train stations, and sitting sometimes uncomfortably close on airplanes and buses. With the pandemic, somehow the fellow travelers have become the potential enemy, sources of contagion that make us move like like-poled magnets, trying to avoid getting closer, and that will possibly still turn our Corona WarnApp red days later. Lord, help us to see the others as fellow humans, who are as afraid and tired as we are –

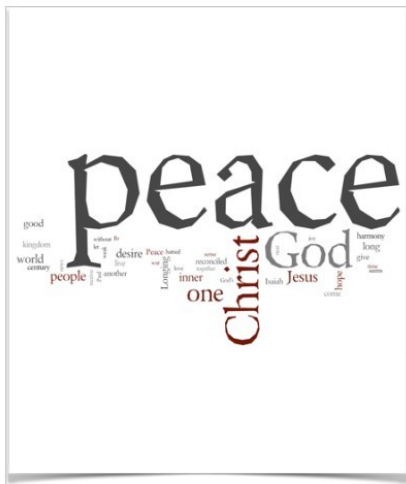
Basel on a Saturday afternoon was sunny and warm. It was also incredibly well-dressed and financially well-off, or at least doing a very good job at looking rich and stylish. Obviously, another wave of gentrification has lapped over the city during the last two years. I was a bit surprised, to be honest. Apparently, the pandemic has not been enough to recalibrate people's priorities. Lord, help us to figure out what we really need. What makes us ourselves other than clothes, fancy handbags, and big cars.

Saturday evening, we saw a one-man production of Herman Melville's *Moby-Dick, or The Whale*, the story of an obsession that ultimately turns into total disaster and destruction. Lord, we try to be close to you, try to be worthy of your love. Help us to understand that we are your children, and that we can

be confident that your love is unconditional, and never-ending, and that we do not have to obsess about you. Still in Basel on Sunday morning, we decided to try and join our fellow Anglicans there. The wifi connection was wobbly, and I only got a brief look at their webpage, enough to make out an address in the St. Johann's suburb. The building did not look quite like a church, but then ours here doesn't either, so by 10:30 we found ourselves in front of the Anglican Church Basel rectory, with about half the city between us and their actual place of worship. Lord, teach us that if we want new members - and old friends - to seek refuge in the Lord AND find our congregation, an open mind sometimes is not enough. They also need to be able to find the door.

The Lord's Prayer

In the language of our hearts, let us pray as our Saviour taught us



A sign of peace

God is love
And those who live in love live in God
And God lives in them.
We meet in the name of Christ and share his peace.

Song: SoF 42 Be Thou My Vision

1. Be Thou my vision, O Lord of my heart,
be all else but naught to me, save that Thou art;
be Thou my best thought in the day and the night,
both waking and sleeping, Thy presence my light.
2. Be Thou my wisdom, Be Thou my true word,
be Thou ever with me and I with Thee, Lord;
be Thou my great Father, and I Thy true son;
be Thou in me dwelling and I with Thee one.

4. Riches I need not, nor man's empty praise:
be Thou mine inheritance now and always;
be Thou and Thou only the first in my heart:
O Sovereign of heaven, my treasure Thou art.

CCLI Song # 30639
Eleanor Henrietta Hull | Mary Elizabeth Byrne
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The Blessing

May the Father from whom every family
in earth and heaven receives its name
strengthen us with his Spirit in our inner being,
so that Christ may dwell in our hearts by faith;
and the blessing of God almighty,
Father, Son and Holy Spirit
come upon us and remain with us always.

Amen.

The Conclusion

The Lord bless us, and preserve us from all evil,
and keep us in eternal life.

Amen.

Let us bless the Lord.

Thanks be to God.

Announcements

(see below)

Postlude

Look forward to our next Communion
Service

with Peter Widdess

October 31, 2021
Twenty-third Sunday after Pentecost
11:30 hrs, Zoom link see website
and in person in the church 😊



 DIOCESE
IN EUROPE



THE FRIENDS OF THE DIOCESE IN EUROPE ANNUAL SERVICE 2021

25 OCTOBER 2021 AT 1100 BST (1200 CET)

'...AND IT WAS VERY GOOD'
GENESIS 1:31

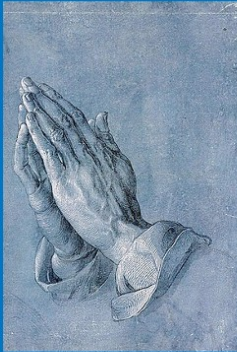
A CELEBRATION OF CREATION

A service of the Eucharist to be streamed live from the
Pro-Cathedral of the Holy Trinity, Brussels.

The Celebrant will be The Bishop and among others
taking part will be the Archdeacon of Gibraltar and of
Italy and Malta; the Diocesan Environment Officer; and
members of the Friends' Committee.

Members of the Friends and visitors are warmly invited
to participate in this Service using the link given below.

Join by clicking here | Meeting ID: 875 6569 2427 and Passcode: 443591



Evening Prayer on Wednesdays

October 27, 2021
9pm (for 20-30min)

(Please use the usual
Sunday service link.)



The Anglican Church in Freiburg is entirely dependent on voluntary donations to pay stipends, for all activities and the upkeep of its programmes.

Donations can be made directly to the church account:
IBAN: DE 29 6805 0101 0002 5119 20

- Please mark Verwendungszweck as 'Spende' and provide an address if you wish to receive a tax certificate. Thank you for your generosity!