

**Communion Service • 21st November 2021
with Revd. Peter Widdess
Christ the King**



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 Christ is Enough

Christ is my reward
And all of my devotion
Now there's nothing in this world
That could ever satisfy
Through every trial
My soul will sing
No turning back
I've been set free

Christ is enough for me
Christ is enough for me
Everything I need is in You
Everything I need

Christ my all in all
The joy of my salvation
And this hope will never fail
Heaven is our home
Through every storm
My soul will sing
Jesus is here
To God be the glory

Christ is enough for me
Christ is enough for me
Everything I need is in You
Everything I need

I have decided to follow Jesus
No turning back
No turning back (repeat whole)

The cross before me
The world behind me
No turning back
No turning back (repeat whole)

Christ is enough for me
Christ is enough for me
Everything I need is in You
Everything I need (repeat whole)

I have decided to follow Jesus
No turning back
No turning back (repeat whole)

I have decided to follow Jesus
No turning back
No turning back (repeat whole)

Reuben Morgan and Jonas Myrin
CCLI: 6514035

In the name of the Father,
and of the Son,
and of the Holy Spirit.
Amen.

Grace, mercy and peace
from God our Father
and the Lord Jesus Christ
be with you
and also with you.

Song Blessed assurance

Blessed assurance, Jesus is mine
 O what a foretaste of glory divine!
 Heir of salvation, purchase of God
 Born of his spirit, washed in his blood

This is my story, this is my song
 Praising my Saviour, all the day long
 This is my story, this is my song
 Praising my Saviour, all the day long

Perfect submission, perfect delight,
 Visions of rapture burst on my sight
 Angels descending bring from above
 Echoes of mercy, whispers of love.

This is my story, this is my song
 Praising my Saviour, all the day long
 This is my story, this is my song
 Praising my Saviour, all the day long

Perfect submission, all is at rest,
 I in my Saviour am happy and blessed;
 Watching and waiting, looking above,
 Filled with His goodness, lost in His love.

This is my story, this is my song
 Praising my Saviour, all the day long
 This is my story, this is my song
 Praising my Saviour, all the day long

(Repeat whole refrain)

Phoebe Palmer Knapp
 CCLI: 22324

Let us confess our sins in penitence and faith:

The kingdom is yours,
 but we turn away from your just rule:

Lord, have mercy.
Lord, have mercy.

The power is yours,
but we trust in our own power and strength:
Christ, have mercy.
Christ, have mercy.

The glory is yours,
but we fall short of the glory of God:
Lord, have mercy.
Lord, have mercy.

Almighty God,
who forgives all who truly repent,
have mercy upon you,
pardon and deliver you from all your sins,
confirm and strengthen you in all goodness,
and keep you in life eternal;
through Jesus Christ our Lord.
Amen.

Collect for the Sunday next before Advent – Christ the King

Eternal Father,
whose Son Jesus Christ ascended to the throne of
heaven that he might rule over all things as Lord and
King:
keep the whole Church in the unity of the Spirit
and in the bond of peace,
and bring the whole created order to worship at his
feet:
who is alive and reigns with you,
in the unity of the Spirit,
one God, now and forever.
Amen

The reading is Psalm 93

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

The Lord reigns, he is robed in majesty;
 the Lord is robed in majesty and armed with strength;
 indeed, the world is established, firm and secure.
 Your throne was established long ago;
 you are from all eternity.
 The seas have lifted up, Lord,
 the seas have lifted up their voice;
 the seas have lifted up their pounding waves.
 Mightier than the thunder of the great waters,
 mightier than the breakers of the sea—
 the Lord on high is mighty.
 Your statutes, Lord, stand firm;
 holiness adorns your house
 for endless days.

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

Song King of Kings, Majesty

King of kings, majesty,
 God of Heaven living in me,
 gentle Saviour, closest friend,
 strong deliverer, beginning and end,
 all within me falls at your throne.

Your majesty, I can but bow,
 I lay my all before you now.
 In royal robes I don't deserve
 I live to serve your majesty.

Earth and Heaven worship you,
 love eternal, faithful and true,
 who bought the nations, ransomed souls,
 brought this sinner near to your throne;
 all within me cries out in praise.

Your majesty, I can but bow,
 I lay my all before you now.
 In royal robes I don't deserve
 I live to serve your majesty
 (Repeat refrain)

Jarrod Cooper
 CCLI: 1581778

Hear the Gospel of our Lord Jesus Christ according to John

Glory to you, O Lord.

Alleluia, alleluia.

Blessed is the King who comes in the name of the
 Lord.

Peace in heaven and glory in the highest heaven.

Pilate then went back inside the palace, summoned
 Jesus and asked him, "Are you the king of the Jews?"
 "Is that your own idea," Jesus asked, "or did others talk
 to you about me?"

"Am I a Jew?" Pilate replied. "Your own people and
 chief priests handed you over to me. What is it you
 have done?"

Jesus said, "My kingdom is not of this world. If it were,
 my servants would fight to prevent my arrest by the
 Jewish leaders. But now my kingdom is from another
 place."

"You are a king, then!" said Pilate.

Jesus answered, "you say that I am a king. In fact, the
 reason I was born and came into the world is to testify
 to the truth. Everyone on the side of truth listens to
 me." (John 18:33-37)

This is the gospel of the Lord.

Praise to you, O Christ

Alleluia, alleluia.

Blessed is the King who comes in the name of the
 Lord.

Peace in heaven and glory in the highest heaven.

Homily



On the day of my ordination as priest of the Church of England all we ordinands were lined up before the Chancellor of the Diocese in the cloister of Durham Cathedral and we all made an oath of loyalty to her Majesty Queen Elisabeth. You may well ask what does a queen of the realm have to do with an ordination? Isn't this a confusion of categories? Possibly, but this ambivalence has a very long tradition.

Samuel, the last of the great judges of Israel, was a very old man. He appointed his sons, Joel and Abiah, to take over his responsibilities, but as the author of the 1st book of Samuel writes:

“His sons did not follow in their father's footsteps, but were intent on their own profit, taking bribes and perverting the course of justice.” (1 Samuel 8.3)

The elders of Israel, not satisfied with Joel and Abiah, demanded from Samuel that he should appoint a king to govern them, like other nations. Samuel prayed and received as answer from God a very negative description of kings as power hungry rulers forcing men to fight wars, seizing wealth from their subjects and enslaving them. God says: “You will cry out against the

king whom you have chosen, but it will be too late". Samuel tells God that the people insist upon having a king. God answers: "Take them at their word and appoint them a king."

The following history books of the first testament tell the stories of bad kings, kings who were even worse and the occasional kings who might have become good if..... and this continues on into the second testament with the stories of the various Herods or the roman emperors.

You can almost hear God groaning with frustration as he tells Samuel to anoint a king. But God is not only long suffering and of great goodness, but God had also long before made a covenant with Abraham and the people of Israel. God keeps his word to Israel right up to the present day.

At the same time the language of king and kingdoms has a positive resonance in the bible as it is used also for God. This ambivalence of language can be confusing if we do not express ourselves clearly or make clear in which category we are speaking.

The first reading today, Psalm 93, is an enthronement psalm as part of the Feast of Tabernacles in the temple in which God was hailed as king of all and given due homage. It begins: "the Lord reigns" which could also be translated "the Lord is king". Where the magnificent robes of a king would be described, the psalmist describes God's majesty. God is the creator God from all eternity. We hear echoes of the beginning of creation as God is mightier than the waters. The psalm closes with "your statutes stand firm", this is possibly a misleading narrowing translation of the Hebrew which refers more exactly to the covenant which God had made with his people.

What a difference between God enthroned on high in the psalm and the rather miserable characters of some of the worldly leaders, kings, presidents, prime ministers, chancellors, or dictators up to the present day.

The ambivalence of the language of kingship was important for Pope Pius XI in his encyclical on Christ

the King in 1925. Europe was in a dreadful mess, millions of dead from the great war, millions of dead from the Spanish influenza, the break-up of the Austro-Hungarian empire, the communist revolution in Russia. Political and economic crises all over the continent. Pius wrote in his encyclical encouraging the Catholics to think in this context about Christ the King. He touched the nerves of many people and not just Catholics. Up till then the concept of Christ the King had never featured in Christian thought, but now virtually all churches worldwide who have a lectionary, a structure for the church year, have taken on the suggestion of Pius and have named the final Sunday in the church year, the feast of Christ the King. This is why we celebrate this feast today.

The question of ambivalence of meaning in the title becomes relevant when we see how Jesus uses or rather does not use this title for himself. He speaks of the Kingdom of God. He speaks of himself as the son of man. But the language of Jesus as king only comes in the gospels in the various trial scenes. Jesus is the leader of a movement for reform in Judaism and as such is a problem for the elite of the powerful in Jerusalem. They arrest Jesus and want to get rid of him. This is more difficult than they had expected as the claim of Jesus to be the anointed one – the messiah – was in their eyes blasphemy but not a capital offence under roman law. But then they come on the idea – a king is also always anointed, so Jesus is not claiming to be the messiah but rather the King. In today's gospel Pilate needs to decide what "king" means here. Does it merely mean for a roman official that Jesus is making a religious claim and irritating the local elite – in other words nothing relevant for him as roman governor. Or is Jesus really one of these many terrorists who want to usurp power in Israel and throw out the romans, Here Pilate cannot afford to make the wrong decision. He takes the safest course for himself and condemns Jesus to be crucified, but not before Jesus had made quite clear that his kingdom is not of this world. He lets Pilate use the word "king" of him but never actually uses it himself.

So, what can the Feast of Christ the King mean for us today?

First the political dimension: The distinction which Jesus makes between a kingdom of this world and a kingdom not of this world, should firstly make us wary of any state, political system or political party which identifies itself with Christianity or with any other religion or ideology. Jesus is making here a critique of power in this world – it always runs the danger of corruption in some form or other, or as Lord Acton said: absolute power corrupts absolutely (remember what God said to Samuel about kings in general). The same can be said for churches which identify themselves with states. It is only in England, not in Scotland Wales or anywhere else in the world that the Anglican church is a state church. And I suspect that this and the requirement for oaths of loyalty may change sooner than we think.

This does not mean that we as Christians should be otherworldly and holier than thou. We should be actively involved in politics, trying to live our faith in the world in which we are. But at the same time with enough honesty to accept that my political understanding may be based amongst other things on my feelings as a Christian, but another Christian may think differently.

And finally, the spiritual dimension: what does kingship mean for Jesus? Here in the gospel reading Jesus makes two claims:

The first is that his kingdom is nonviolent. It is not a kingdom of the world apart from God but a kingdom in relation to God. Therefore, violence is not appropriate. Violence is not an option.

Secondly his kingdom is the kingdom of truth. Be careful here. Truth is a word which John uses not in the sense of facts but rather of deeper meaning, of understanding that this wonderful world has been created out of love and is sustained through love and will be healed through love. As Pilate knew only too well, truth claims are emotional, exclusive, and

dangerous. It is no wonder that he replies to Jesus: what is truth?

You will have seen how the theme of ambivalence and confusion of categories has continued throughout the homily. I hope that I may have contributed a bit of clarity in the confusion.

If not, look to Christ the king and be thankful for his love.

The Creed

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is,
seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father;
through him all things were made.

For us and for our salvation he came down from
heaven,

was incarnate from the Holy Spirit and the Virgin Mary
and was made man.

For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.

On the third day he rose again
in accordance with the Scriptures;

he ascended into heaven

and is seated at the right hand of the Father.

He will come again in glory to judge the living and the
dead,

and his kingdom will have no end.

We believe in the Holy Spirit,

the Lord, the giver of life,

who proceeds from the Father and the Son,

who with the Father and the Son is worshipped and glorified,
 who has spoken through the prophets.
 We believe in one holy catholic and apostolic Church.
 We acknowledge one baptism for the forgiveness of sins.
 We look for the resurrection of the dead,
 and the life of the world to come.
 Amen.

Prayers of intercessions (by Solveyg)

Sharing the peace

To crown all things there must be love,
 to bind all together and complete the whole.
 Let the peace of Christ rule in our hearts.
and also with you.

Let us offer one another a sign of peace.

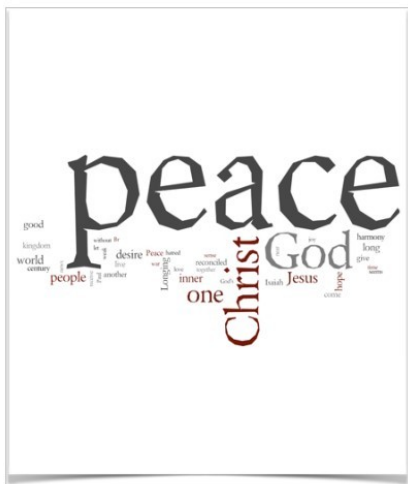
The Lord is here.
His Spirit is with us.

Lift up your hearts.
We lift them to the Lord.

Let us give thanks to the Lord our God.
It is right to give thanks and praise.

And now we give you thanks
 that he is the King of glory,
 who overcomes the sting of death
 and opens the kingdom of heaven to all believers.
 He is seated at your right hand in glory
 and we believe that he will come to be our judge.

We praise and bless you, loving Father,
 through Jesus Christ, our Lord;
 and as we obey his command,
 send your Holy Spirit,
 that broken bread and wine outpoured
 may be for us the body and blood of your dear Son.



On the night before he died he had supper with his friends
 and, taking bread, he praised you.
 He broke the bread, gave it to them and said:
 Take, eat; this is my body which is given for you;
 do this in remembrance of me.
 When supper was ended he took the cup of wine.
 Again he praised you, gave it to them and said:
 Drink this, all of you;
 this is my blood of the new covenant,
 which is shed for you and for many for the forgiveness
 of sins.
 Do this, as often as you drink it, in remembrance of me.
 So, Father, we remember all that Jesus did
 in him we plead with confidence his sacrifice
 made once for all upon the cross.
 Bringing before you the bread of life and cup of
 salvation,
 we proclaim his death and resurrection
 until he comes in glory.

Christ has died:
Christ is risen:
Christ will come again.

Lord of all life,
 help us to work together for that day
 when your kingdom comes
 and justice and mercy will be seen in all the earth.
 Look with favour on your people,
 gather us in your loving arms
 and bring us with all the saints
 to feast at your table in heaven.
 Through Christ, and with Christ, and in Christ,
 in the unity of the Holy Spirit
 all honour and glory are yours, O loving Father,
 for ever and ever.
Amen.

As our Saviour taught us, so we pray
Our Father in heaven

We break this bread
to share in the body of Christ.
**Though we are many, we are one body,
because we all share in one bread.**

**We do not presume
to come to this your table, merciful Lord,
trusting in our own righteousness,
but in your manifold and great mercies.
We are not worthy
so much as to gather up the crumbs under your
table.
But you are the same Lord
whose nature is always to have mercy.
Grant us therefore, gracious Lord,
so to eat the flesh of your dear Son Jesus Christ
and to drink his blood,
that our sinful bodies may be made clean by his
body
and our souls washed through his most precious
blood,
and that we may evermore dwell in him, and he in
us.
Amen.**

**Song during distribution of communion Christ is
Mine Forevermore**

Mine are days that God has numbered
I was made to walk with Him
Yet I look for worldly treasure
And forsake the King of kings
But mine is hope in my Redeemer
Though I fall, his love is sure
For Christ has paid for every failing
I am his forevermore

Mine are tears in times of sorrow
Darkness not yet understood
Through the valley I must travel
Where I see no earthly good
But mine is peace that flows from heaven

And the strength in times of need
I know my pain will not be wasted
Christ completes his work in me

Mine are days here as a stranger
Pilgrim on a narrow way
One with Christ I will encounter
Harm and hatred for his name
But mine is armour for this battle
Strong enough to last the war
And he has said he will deliver
Safely to the golden shore

And mine are keys to Zion city
Where beside the King I walk
For there my heart has found its treasure
Christ is mine forevermore

Come rejoice now, O my soul
For his love is my reward
Fear is gone and hope is sure
Christ is mine forevermore (repeat)

And mine are keys to Zion city
Where beside the King I walk
For there my heart has found its treasure
Christ is mine forevermore
Christ is mine forevermore
Christ is mine forevermore

Jonny Robinson and Rich Thompson
CCLI: 7036096

Prayer after Communion
Stir up, O Lord,
The wills of your faithful people;
that they, plenteously bringing forth the fruit of good
works,
may by you be plenteously rewarded;
through Jesus Christ our Lord.
Amen



Christ our King make you faithful and strong
to do his will,
that you may reign with him in glory;
and the blessing ...

Announcements

(see below)

Go in the peace of Christ.

Thanks be to God.

Postlude It is well with my soul

When peace, like a riv-er, attend-eth my way,
when sor-rows like sea – bil-lows roll;
what-ev-er my lot, thou hast taught me to say
It is well, it is well, with my soul

Women: It is well, Men: It is well
Women: With my soul, Men: With my soul
All: It is well, it is well – with my soul

Though Sa-tan should buf-fet, tho' tri-als should come,
let this blest as-sur-ance con-trol,
that Christ has re-gard-ed my help-less es-tate,
and hath shed His own blood for my soul.

Women: It is well, Men: It is well
Women: With my soul, Men: With my soul
All: It is well, it is well – with my soul

My sin - O the bliss of this glo-ri-ous thought
my sin - not in part but the whole,
Is nailed to the cross, and I bear it no more,
Praise the Lord, praise the Lord, O my soul.

Women: It is well, Men: It is well
Women: With my soul, Men: With my soul
All: It is well, it is well – with my soul

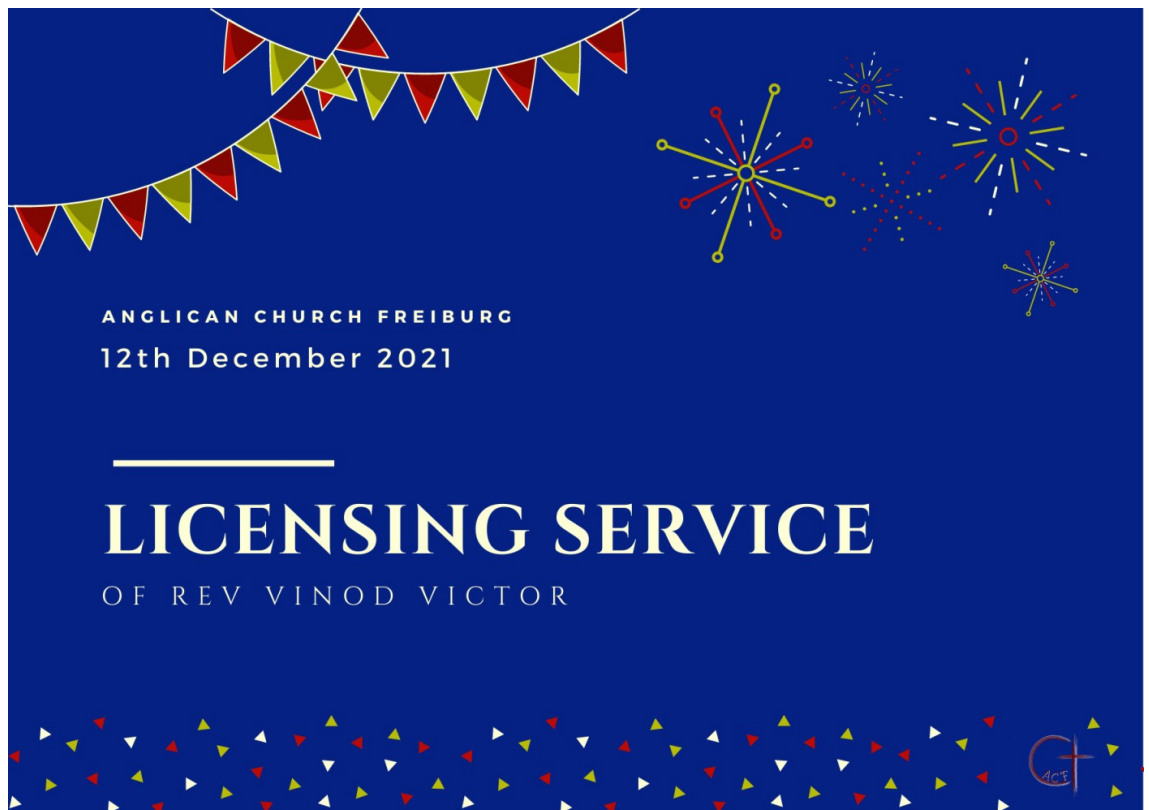
And, Lord, haste the day when the faith shall be sight,
 The clouds be rolled back as a scroll,
 The trump shall re-sound and the Lord shall de-scend,
 Even so – it is well with my soul.

Women: It is well, Men: It is well
 Women: With my soul, Men: With my soul
 All: It is well, it is well – with my soul

Women: It is well, Men: It is well
 Women: With my soul, Men: With my soul
 All: It is well, it is well – with my soul

Philip P. Bliss
 CCLI: 25376

Wed, 24th November 2021	Evening Prayer on Wednesdays 9pm (for 20-30min) (Please use the usual Sunday service link.)
Thu, 25th November 2021 Arrival day of Vinod, Molly and Dorothy	Women's Prayer Group 8:00 pm – 9:00 pm via zoom (Please get in touch to receive the link.)
Sun, 28th November 2021	Look forward to our next Morning Worship with Christine Ghinn The First Sunday of Advent 11:30 hrs, Zoom link see website and in person in the church 😊



<https://anglican-church-freiburg.de/licensing-service/>



<https://anglican-church-freiburg.de/acf-calendar/>



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

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