



**Communion Service with Revd. Peter Widdess  
19<sup>th</sup> September 2021  
The Seventeenth Sunday after Pentecost /  
The Sixteenth 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**

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: SoF 520 (ii) Tell Out My Soul, vv. 1, 2, 3**  
<https://youtu.be/3E7QWLyDWe8>

1. Tell out, my soul, the greatness of the Lord!  
Unnumbered blessings give my spirit voice;  
tender to me the promise of His Word;  
in God my Saviour shall my heart rejoice.

2. Tell out, my soul, the greatness of His name!  
Make known His might, the deeds His arm has done;  
His mercy sure, from age to age the same;  
His holy name, the Lord, the Mighty One.

3. Tell out, my soul, the greatness of His might!  
Powers and dominions lay their glory by;  
proud hearts and stubborn wills are put to flight,  
the hungry fed, the humble lifted high.

CCLI Song # 27051

Timothy Dudley-Smith | Walter Greatorex

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Almighty God,  
to whom all hearts are open,  
all desires known,  
and from whom no secrets are hidden:  
cleanse the thoughts of our hearts  
by the inspiration of your Holy Spirit,  
that we may perfectly love you,  
and worthily magnify your holy name;  
through Christ our Lord.

**Amen.**

Let us confess our sins in penitence and faith.

You delight in creation, its colour and diversity;  
yet we have misused the earth  
and plundered its resources for our own selfish ends.  
Lord, have mercy.

**Lord, have mercy.**

You have brought order out of chaos,  
light in darkness, good out of evil,  
but we have preferred darkness  
in words and deeds which dishonour God's holy name.  
Christ, have mercy.

**Christ, have mercy.**

You have showered us with blessings,  
but we have been grudging towards others  
and lacking in generosity in word and deed.  
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.**

**The Collect**

O Lord, we beseech you mercifully to hear the prayers  
 of your people who call upon you;  
 and grant that they may both perceive and know what  
 things they ought to do, and also may have grace and  
 power faithfully to fulfil them;  
 through Jesus Christ your Son our Lord,  
 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 the 1. Psalm.**

Let us prepare ourselves for the word of God

**Our hearts and our minds are open.**

Blessed is the one  
     who does not walk in step with the wicked  
 or stand in the way that sinners take  
     or sit in the company of mockers,  
 but whose delight is in the law of the Lord,  
     and who meditates on his law day and night.  
 That person is like a tree planted by streams of water,  
     which yields its fruit in season  
 and whose leaf does not wither—  
     whatever they do prospers.  
 Not so the wicked!  
     They are like chaff

that the wind blows away.  
Therefore the wicked will not stand in the judgment,  
nor sinners in the assembly of the righteous.  
For the Lord watches over the way of the righteous,  
but the way of the wicked leads to destruction.

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

**Song: ACF 78 Lead me, Lord**  
[https://youtu.be/4\\_922pi84Hk](https://youtu.be/4_922pi84Hk)

Lead me, Lord,  
lead me in your righteousness,  
make your way plain before my face. (2x)

For it is You, Lord,  
You, Lord, only,  
who makes me to dwell in safety. (2x)

CCLI Song # 27903  
Samuel Sebastian Wesley  
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**Hear the Gospel of our Lord Jesus Christ  
according to Mark.**  
**Glory to you, O Lord.**

Jesus and the disciples left that place and passed through Galilee. Jesus did not want anyone to know where they were, because he was teaching his disciples. He said to them, “The Son of Man is going to be delivered into the hands of men. They will kill him, and after three days he will rise.” But they did not understand what he meant and were afraid to ask him about it.

They came to Capernaum. When he was in the house, he asked them, “What were you arguing about on the road?” But they kept quiet because on the way they had argued about who was the greatest.

Sitting down, Jesus called the Twelve and said, "Anyone who wants to be first must be the very last, and the servant of all."

He took a little child whom he placed among them. Taking the child in his arms, he said to them, "Whoever welcomes one of these little children in my name welcomes me; and whoever welcomes me does not welcome me but the one who sent me."

This is the gospel of the Lord.

**Praise to you, O Christ**

### Homily

We are in the middle of creation time. As a key to understanding the readings for today's service I would like to use an idea from Pope Francis in his encyclical "Laudato si" on the theme of creation. He wrote there that with the death of many species of living beings through our way of using the earth to our own benefit, we stop God from being able to speak to us. We are making God become silent, voiceless.

We speak of the living God. This is not an abstract idea, but the realisation that all life comes from God. All living beings are a reflection of the glory and love of God. With the destruction or extermination of species or other forms of life we are stopping them speak to us of God. We are destroying their voice instead of giving them the chance to speak to us. In this way God becomes silent. The silence of God is a very loud warning. We must learn to listen very carefully.

I was thinking about this when I read Psalm 1, an appointed reading for today. I remembered Elisabeth, an elderly member of the Red Sea Mission Team in Ethiopia. When she was in Addis Abeba she would invite me to Sunday lunch after the morning service in St. Matthew's Anglican church. Lunch was combined with thinking about the bible. She had spent many

years in the Afar desert to which Danakil Depression belongs, an area in eastern Ethiopia 410 feet under sea level, reputedly the hottest desert in the world. There she had lived with the Afars, a nomad people in concurrence to another nomad people, the Issas. She had learnt their language and was the first person to transform it into a written language. This was the reason why she was so keen to discuss the bible with me, a greenhorn fresh from a university study of theology. Her great project was to translate the bible into the language of the Afars, a pioneering missionary work. The problem was finding ways of expressing biblical ideas in a language which doesn't have the necessary words, or perhaps too many words for ideas which may not seem relevant to traditional western theology ( thirty or more words for camel).

Once I went with her to the Danakil Depression where we camped in a wadi with a small oasis. In the evening prayers Elisabeth prayed the 1. Psalm. I had previously read this psalm as an interpretation of the difference between wicked people and the person who delights in the law of the Lord. That evening Elisabeth opened my ears to hear the centre point of the psalm, the picture of the oasis, a stream with fresh living water and trees giving shade and fruit. For the Afars this is a picture of heaven, peace, security, in the midst of a very hostile environment. You can imagine how these pictures can be transformed into language about Jesus, being shut out of the oasis is death on the cross, or language about the Christian community, love and transformation.

The Afars were silent, had no rights, nothing to say to those in power. But then Elisabeth came, learnt their language, gave them ways of expressing themselves in written form. She gave them their voice, enabled them to speak of their life in the desert, their very different experience of God from those of us here in a prosperous south Baden.

Did she have many converts?

No.

But this is the wrong category, a reflection of our western capitalist success ideologies. She had given the Afars a voice, a way of relating peacefully with

those round about them. Where previously there was silence, she enabled a way of letting God's voice be heard through and in them.

Other people came and gave them automatic weapons and drew them into the conflicts between Ethiopia, Eritrea and Djibouti (formerly French Territory of the Afars and the Issas ). In the words of 1. Psalm many became like "chaff which the wind blows away". That is very bitter.

We move on now to the gospel reading which in another way is also a text about silence and giving people a voice. Jesus and the disciples are still in Galilee, but their direction of travel is now towards Jerusalem. The nearer they get to Jerusalem the more the tension rises. Jesus is well aware that his way of thinking and speaking about God will lead to conflict with the powerful in Jerusalem. He speaks of death as a real possibility, of resurrection as a hope. There follows the first silence, that of the disciples, the silence of not understanding. This is fair enough. The second silence is worse, that of being afraid to show their lack of understanding and asking for explanations.

Jesus is listening to their silence very carefully, it was a loud argument about who was the most important disciple in the eyes of Jesus. So Jesus invites them speak with him. He wants to give them a voice, but there follows the silence of shame. The disciples misunderstood Jesus regularly but they knew him well enough to suspect that their argument was very misplaced.

They remain silent.

We are not told by Mark in which house they were in Capernaum. But we can fill in a few background details. It is probably evening. In a corner of the house there are a number of women preparing food, making ready to serve Jesus and his friends with a meal. Jesus possibly looks towards the women and says, "Anyone who wants to be first must be the very last, and the servant of all."

Mark doesn't tell us about a disciple understanding the hint from Jesus, getting up and asking the women whether he can help with the cooking. After all they

were men in a very male dominated world. They were tired from a day walking and talking with Jesus. They didn't see how the women had gone early in the morning with heavy pots to the well to collect water, worked in the fields, looked after the children, were busy cooking. They were not concerned that the women would only get to eat what the men had left uneaten.

This is of course my phantasy, but what Mark does tell us is revolutionary. There are children in the room, playing and fighting with each other, getting in the way, not doing what they are told, tired and crying, hurt and wanting comfort immediately, curious to see and hear what these visitors are talking about. Jesus takes one of these children in his arms and says: "Whoever welcomes one of these little children in my name welcomes me; and whoever welcomes me does not welcome me but the one who sent me."

We have for generations developed out of this scene an understanding of the need for a childlike faith, a picture of silent obedience, of unquestioning love of good parents. This is romantic nonsense, an ideal picture of children as they do not in reality exist, and not what Jesus is talking about. Jesus is addressing the silent argument of the disciples about power and authority in the group. It was not enough to suggest that they may help the women with the preparation of the meal. The revolutionary action of Jesus is to take a child seriously as a person who is just as important as anybody else. Children at the time were not people, not relevant, just vague possibilities. The chances of survival of childhood were not particularly high. So why invest emotional strength in relations to children? Think of Oliver Twist as a child in the workhouse having the crazy idea of asking Mr Bumble, the Beadle, for more food. Jesus is giving the child in his arms a voice. The child is no longer "silent" but becomes an equal member of the group just like the individual disciples. The disciples learn that power and authority have to do with giving the speechless a voice, widening our ideas and understanding of God and community. You will have noticed that I have developed the ideas of Pope Francis about silence and giving the individual

species in creation a voice to the glory of God only in a human context. I realise now that I am also following the ideas of Professor Diarmaid MacCulloch, professor of Church History in Oxford, in his seminal book on silence in church history and christian theology. His argument is that silence in Christian theology is an ambivalent idea. Our faith is about a dialogue between God and human beings. In Christian spirituality there is often note of the importance of silence in meditation and in the presence of God. But central is hearing and listening to God in Jesus Christ and responding in lively and living faith. This is the traditional part of his argument. In the final part of the book however he shows how silence in church circles is often a lack of honesty, a way of covering up ugly scenes, of denial of problems and mistakes, the silence of misuse and abuse of power, misunderstanding and shame. May we so live our faith that all may have a voice and be heard to the glory of God.

A few footnotes:

For Pope Francis see Rainer Hagencord - Gottes Schweigen in Anthropozän in Junge.Kirche Ausgabe 03/2021. Hagencord is leader of the Institute for theological Zoology in the Philosophical/theological Hochschule in Münster

Professor Diarmaid MacCulloch Silence - a Christian history 2013 Allen Lane ISBN: 978 1 846 14426 4 The book is a development of his Gifford Lectures in the University of Edinburgh from 2006.

## 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.



the new creation is being brought to perfection,  
a broken world is being renewed,  
and creation itself will share  
in the glorious liberty of the children of God.

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.  
Great is the mystery of faith:

**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 the reception of communion:**  
**SoF 148 Guide me, O Thou great Jehovah**  
<https://youtu.be/Hv-qHISnq4o>

1. Guide me, O Thou great Jehovah,  
pilgrim through this barren land.  
I am weak, but Thou art mighty,  
hold me with Thy pow'rful hand.  
Bread of heaven, Bread of heaven,  
feed me now and ever more (ever more).  
Feed me now and ever more.

2. Open now the crystal fountain,  
whence the healing stream doth flow.  
Let the fiery, cloudy pillar,  
lead me all my journey through.  
Strong Deliverer, strong Deliverer,  
be Thou still my strength and shield (strength and  
shield).  
Be Thou still my strength and shield.

3. When I tread the verge of Jordan,  
bid my anxious fears subside.  
Death of death and hell's destruction,  
land me safe on Canaan's side.  
Songs of praises, songs of praises,  
I will ever give to Thee (give to Thee).  
I will ever give to Thee.

CCLI Song # 1448  
John Hughes | Peter Williams | William Williams  
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Almighty God,  
you have taught us through your Son  
that love is the fulfilling of the law:  
grant that we may love you with our whole heart  
and our neighbours as ourselves;  
through Jesus Christ our Lord.



## Blessing

May God the Father,  
 who clothes the lilies of the field  
 and feeds the birds of the air,  
 provide us with all we need for life in its fullness.

**Amen.**

May God the Son,  
 who fed the five thousand and turned water into wine,  
 feed us with his life and transform us in his love.

**Amen.**

May God the Holy Spirit,  
 who hovered over the waters of creation  
 and formed the world from chaos,  
 form us in the likeness of Christ and renew the face of  
 the earth.

**Amen.**

And the blessing ...

Tend the earth, care for God's good creation,  
 and bring forth the fruits of righteousness.  
 Go in the peace of Christ.

**Thanks be to God.**

## Postlude: SoF Be Thou my vision

<https://youtu.be/6AdBkEJurR4>

1. Be Thou my vision,  
 O joy of my heart;  
 naught be all else to me  
 save that Thou art,  
 Thou my best thought,  
 by day or by night,

waking or sleeping  
thy presence my light.

2. Be Thou my wisdom,  
my calm in all strife;  
I ever with Thee,  
and Thou in my life;  
Thou loving parent,  
Thy child may I be,  
Thou in me dwelling,  
and I one with Thee.

CCLI Song # 30639  
Eleanor Henrietta Hull | Mary Elizabeth Byrne  
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## Announcements (see below)

### JOINT EVENING SERVICE

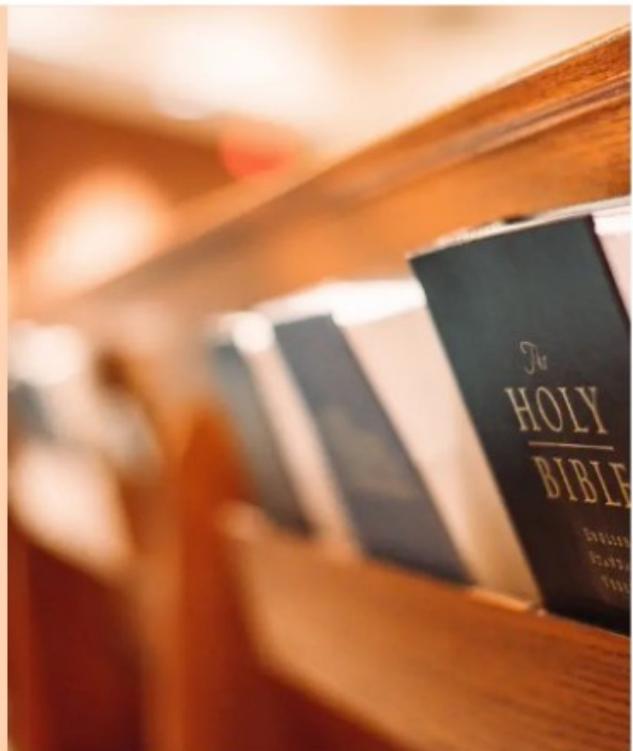
with the Old Catholic congregation  
Sunday, 26<sup>th</sup> September

We are pleased to announce that the  
ACF and our friends at the Old Catholic  
congregation are planning a joint service!

It will most probably be held in the  
evening, replacing our morning worship  
that day.

Save the date!

More information is to follow.





### Evening Prayer on Wednesdays

22th September 2021  
9pm (for 20-30min)

(Please use the usual  
Sunday service link.)

## ECUMENICAL STUDY DAY

9th October 2021, 2pm – 5:30pm

The Association of Christian Churches, Freiburg  
“The Gospel of Creation”

- > Introduction by Prof. Dr. Hans Ulrich Steymans on the encyclical “Laudato Si”
- > Discussion groups
- > The afternoon will be rounded off with an ecumenical service.

All those interested are welcome to attend!

The event will be held in German and take place at Kreuzgemeinde, Fehrenbachallee 50 / Freiburg-Stühlinger. Should an in-person gathering not be possible, the study day will be held online.

Please register by email to [ack-freiburg@gmx.de](mailto:ack-freiburg@gmx.de)  
by 26th September 2021.

### ACF CALENDAR 2022

Work on the ACF Calendar 2022 has begun! If you are part of the ACF and would like to contribute your drawings and paintings, please get in touch by the end of September.

Thank you to all the ACF artists that make our calendar what it is!





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!