

**PLEASE TAKE A LOOK
THERE IS A LOT HAPPENING IN THE PARISH
IN THE NEXT FEW WEEKS
PLEASE DO JOIN US**

**CHILDREN'S CHRISTMAS CRAFT ACTIVITIES
SUNDAY 2ND DECEMBER STRAIGHT AFTER
THE 10.30AM FAMILY MASS
IN THE PARISH HALL
COME AND JOIN US FOR BISCUIT DECORATING,
CARD MAKING AND CHRISTMAS DECORATION MAKING**

**PANGBOURNE SILVER BAND CONCERT
SUNDAY 9TH DECEMBER 5PM
ALL YOUR FAVOURITE CAROLS, SHOW TUNES AND
CLASSICAL MUSIC
THERE IS SOMETHING FOR EVERYONE TO ENJOY**

**ST MARTIN'S CAROL SERVICE
19TH DECEMBER 6PM
ST MICHAELS'S CHURCH**

***PLEASE TAKE A LOOK
THERE IS A LOT HAPPENING IN THE PARISH
IN THE NEXT FEW WEEKS
PLEASE DO JOIN US***

***CHILDREN'S CHRISTMAS CRAFT ACTIVITIES
SUNDAY 2ND DECEMBER STRAIGHT AFTER
THE 10.30AM FAMILY MASS
IN THE PARISH HALL
COME AND JOIN US FOR BISCUIT DECORATING,
CARD MAKING AND CHRISTMAS DECORATION MAKING***

***PANGBOURNE SILVER BAND CONCERT
SUNDAY 9TH DECEMBER 5PM
ALL YOUR FAVOURITE CAROLS, SHOW TUNES AND
CLASSICAL MUSIC
THERE IS SOMETHING FOR EVERYONE TO ENJOY***

***ST MARTIN'S CAROL SERVICE
19TH DECEMBER 6PM
ST MICHAELS'S CHURCH***

**Thought for the week
Christ The King Year (B)
25th November 2018**

I have always found the idea of Christ as King rather hard. Kings, like David, Samuel and Solomon, were important figures in Jewish history so it's not surprising that the term crops up in relation to Christ, the Son of God. But it doesn't really resonate with us. The shepherd smelling of his sheep feels much more like it.

So Jesus' obvious reluctance, in the gospel passage, to be described as king - by Pilate - is reassuring. If he is a king then his kingdom is not of this world. It isn't about power as we know it; the kind of power wielded by the monarchs of the time, or the political equivalents in our time. Jesus points out to Pilate that he has no soldiers at his beck and call to protect him and fight off the forces sent to arrest him in the Garden of Gethsemane. If we want to think of him as a king we need to be a bit more imaginative in order to understand what sort of king he is, and why we owe him our allegiance.

He goes on to explain to a rather confused Pilate that he came into the world for something entirely different from lording it as a king: to bear witness to the truth. And those who are on the side of truth, he knows, will listen to his voice. Pilate's failure to comprehend the importance of this self-revelation – his shallow retort of 'truth, what is that?' – echoes across two thousand years.

In our own way we also struggle to grasp the truth that Jesus offers us. That liberating truth that sets us free from the worldly desires and obsessions which hold us back, stop us from listening to Jesus' voice, following his commands and accepting his dominion in our lives.

If Jesus is king, he is also servant. His father's word is his command. His kingdom is truth and justice. However hard we find it to relate to the idea of a king we somehow grasp the importance of the kingdom into which we are called. So we can go from Christ the King into Advent full of hope and anticipation. The king was born in a stable or a cave so we should expect to be surprised.

A Parishioner

**Thought for the week
Christ The King Year (B)
25th November 2018**

I have always found the idea of Christ as King rather hard. Kings, like David, Samuel and Solomon, were important figures in Jewish history so it's not surprising that the term crops up in relation to Christ, the Son of God. But it doesn't really resonate with us. The shepherd smelling of his sheep feels much more like it.

So Jesus' obvious reluctance, in the gospel passage, to be described as king - by Pilate - is reassuring. If he is a king then his kingdom is not of this world. It isn't about power as we know it; the kind of power wielded by the monarchs of the time, or the political equivalents in our time. Jesus points out to Pilate that he has no soldiers at his beck and call to protect him and fight off the forces sent to arrest him in the Garden of Gethsemane. If we want to think of him as a king we need to be a bit more imaginative in order to understand what sort of king he is, and why we owe him our allegiance.

He goes on to explain to a rather confused Pilate that he came into the world for something entirely different from lording it as a king: to bear witness to the truth. And those who are on the side of truth, he knows, will listen to his voice. Pilate's failure to comprehend the importance of this self-revelation – his shallow retort of 'truth, what is that?' – echoes across two thousand years.

In our own way we also struggle to grasp the truth that Jesus offers us. That liberating truth that sets us free from the worldly desires and obsessions which hold us back, stop us from listening to Jesus' voice, following his commands and accepting his dominion in our lives.

If Jesus is king, he is also servant. His father's word is his command. His kingdom is truth and justice. However hard we find it to relate to the idea of a king we somehow grasp the importance of the kingdom into which we are called. So we can go from Christ the King into Advent full of hope and anticipation. The king was born in a stable or a cave so we should expect to be surprised.

A Parishioner