

Thursday 13 October 2022

St Edward the Confessor



Edward was born in 1002, the son of the English King Ethelred 'the unready'. In 1042, he was invited to become king as the principal descendant of the old royal line.

Edward's reputation for sanctity was built on his personal, more than his political, qualities. He sought to maintain peace and justice, to avoid foreign wars, and to put his faith into practice. He was generous to the poor, hospitable to strangers. As a young man he vowed to go on pilgrimage to Rome but he later felt it irresponsible to leave the kingdom. Instead, he endowed the abbey on Thorney Island, by the river Thames, thus beginning the royal patronage of Westminster Abbey.

He died on 5 January 1066 and his remains were translated to the Abbey on this day in 1162.

Sermon and prayers of intercession © Revd Dr Paul Monk.

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Bible readings © the publishers of the NRSV translation.

The liturgy assumes the service is Eucharistic. The prayers of consecration appear at the end.

All the hymns are hosted on YouTube. Please click on the links to hear them.

To see service transcripts from previous weeks, please visit the page,

<http://www.medlockhead.co.uk/resources/index.htm>

Introduction and welcome

HYMN 1 **Veni sancta spiritus**

(please click on this link to hear the hymn)

The Welcome

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

All Amen.

The Lord be with you

All And also with you.

The Preparation

**All 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.**

Our Lord Jesus Christ said:

The first commandment is this:

‘Hear, O Israel, the Lord our God is the only Lord.

You shall love the Lord your God with all your heart,
with all your soul, with all your mind,
and with all your strength.’

And the second is this: ‘Love your neighbour as yourself.’

There is no other commandment greater than these.

On these two commandments hang all the law and the prophets.

All Amen. Lord, have mercy.

Christ calls us to share the heavenly banquet of his love with all the saints in earth and heaven. Therefore, knowing our unworthiness and sin, let us confess our sins in penitence and faith, firmly resolved to keep God’s commandments and to live in love and peace with all.

All Almighty God, our heavenly Father,
we have sinned against you
and against our neighbour
in thought and word and deed,
through negligence, through weakness,
through our own deliberate fault.
We are truly sorry
and repent of all our sins.
For the sake of your Son Jesus Christ,
who died for us,
forgive us all that is past
and grant that we may serve you in newness of life
to the glory of your name. Amen.

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.

All Amen.

The Gloria

This Gloria is sung to the tune of 'Cwm Rhondda'. Click [here](#) for the tune.

All Glory be to God in Heaven,
Songs of joy and peace we bring,
Thankful hearts and voices raising,
To creation's Lord we sing.
Lord we thank you, Lord we praise you,
Glory be to God our King:
Glory be to God our King.

Lamb of God, who on our shoulders,
Bore the load of this world's sin;
Only Son of God the Father,
You have brought us peace within.
Lord, have mercy, Christ have mercy,
Now your glorious reign begin:
Now your glorious reign begin.

**You O Son of God are Holy,
You we praise with one accord.
None in heav'n or earth is like you,
Only you are Christ the Lord.
With the Father and the Spirit,
Ever worshipped and adored:
Ever worshipped and adored.**

The Collect for Edward the Confessor

Sovereign God,
who set your servant Edward
upon the throne of an earthly kingdom
and inspired him with zeal for the kingdom of heaven:
grant that we may so confess the faith of Christ
by word and deed,
that we may, with all your saints, inherit your eternal glory;
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.

All Amen.

First reading

A reading from the Second Book of Samuel

These are the last words of David: the oracle of David, son of Jesse, the oracle of the man whom God exalted, the anointed of the God of Jacob, the favourite of the Strong One of Israel: 'The spirit of the Lord speaks through me, his word is upon my tongue. The God of Israel has spoken, the Rock of Israel has said to me: "One who rules over people justly, ruling in the fear of God, is like the light of morning, like the sun rising on a cloudless morning, gleaming from the rain on the grassy land. Is not my house like this with God?" For he has made with me an everlasting covenant, ordered in all things and secure. Will he not cause to prosper all my help and my desire?' *2 Samuel 23:1-5*

This is the Word of the Lord

All Thanks be to God.

Second reading

A reading from the First Book of St John

We know that we abide in God and he in us, because he has given us of his Spirit. And we have seen and do testify that the Father has sent his Son as the Saviour of the world. God abides in those who confess that Jesus is the Son of God, and they abide in God. So we have known and believe the love that God has for us. God is love, and those who abide in love abide in God, and God abides in them.

1 John 4.13-16

This is the Word of the Lord

All Thanks be to God.

Hymn 2 **Firmly I believe and truly**

[\(click here to hear the hymn\)](#)

Gospel reading

Hear the Gospel of our Lord Jesus Christ according to Matthew

All Glory to you O Lord.

Jesus entered the temple and drove out all who were selling and buying in the temple, and he overturned the tables of the money changers and the seats of those who sold doves. He said to them, 'It is written, "My house shall be called a house of prayer"; but you are making it a den of robbers.' The blind and the lame came to him in the temple, and he cured them. But when the chief priests and the scribes saw the amazing things that he did, and heard the children crying out in the temple, 'Hosanna to the Son of David,' they became angry and said to him, 'Do you hear what these are saying?' Jesus said to them, 'Yes; have you never read, 'Out of the mouths of infants and nursing babies you have prepared praise for yourself?' He left them, went out of the city to Bethany, and spent the night there.

Matthew 21:12-17

This is the Gospel of the Lord

All Praise to you O Christ.

Sermon

The word 'abide' is stronger than its more common alternatives of 'stay' or 'remain.' Abiding suggests determination and strength. Staying in God in a lesser thing: when St John says, 'We know that we abide in God and he in us, because he has given us of his Spirit,' we should therefore discern a sense of willpower, so grit and purpose. This abiding requires self-discipline—we must really want it.

Abiding in God should never feel like a crippling chore or inconvenience. God wants us to abide in Him and helps at every possible level. He helps us as we abide and, to that end, gives us the Holy Spirit as both an anchor but also the fuel and the consolation during any sense of struggle.

Jesus in today's Gospel is cleansing the Temple in Jerusalem. It was probably an act of considerable violence and was regarded as shocking and, by some of the Jewish leaders, as wholly unforgiveable. In context, the cleansing was a way of forcing a path through the moneylenders and other sacred parasites, to enable ordinary people to access the Temple. The Temple was vitally important because (conceptually) it was thought that God lived there or, at the least the major rituals and sacrifices of the Jewish year occurred there. Jesus was therefore democratising access to God and thereby enabling everyone to benefit from God.

Taken together, then, today's readings suggest that Jesus wants to clear a way for us to meet with God. Once we're got past the impediments (outward and visible or inward and spiritual) we can then abide with God. The crucial point is that it's Jesus himself who clears the way for all of us to approach God and thence abide with Him: holiness is no longer the privilege of a small spiritual elite.

If abiding is so important, and Jesus himself helps us, why is it difficult? At the heart of much of our spiritual life is the concept of a cosmic battle, with the powers of evil trying to draw us away from God. Anyone sincerely wanting to pray knows all too well the way our thoughts wander when praying. Those distractions are a potent weapon used by the powers of evil as a way of interrupt our abiding.

Elsewhere, St Paul conflates all these images by describing a human soul as the 'Temple of the Holy Spirit' (1 Corinthians 6:19). By this analogy, he intends an image of a soul becoming a place of astonishing holiness in which we can actually meet with God in a relationship of worship and intimacy. With the barriers gone, we can 'dwell in the house of the Lord all the days of [our] life, gaze upon the beauty of the Lord and to seek him in his temple ... [we can] sacrifice with shouts of joy, sing and make music to the Lord' (Psalm 27:5, 7). To maintain these analogies, we can abide with God in the Temple of our soul but the forecourt needs cleansing.

As we have seen, St John tells us that God gives the Holy Spirit to souls that abide in Him. He then rephases that truth and, by equating God with the Holy Spirit—which was daring in its time—he promises that God Himself will abide in them. He wants us to understand that God rewards our abiding with a tenacious refusal to leave us. He will stay with us forever, which he wants us to hold a spiritual comfort.

There is a secondary meaning to the word 'abide': it involves 'accepting or acting in accordance with a rule or decision'. A disciple who abides in God therefore agrees to comply with God's laws. In his Gospel, St John is describing a new covenant: it's a treaty in which God promises to abide with us and, as to demonstrate His

intent, agrees to give us the Holy Spirit. Abiding, then, defines the New Covenant that Jesus came to achieve. We abide in him, He abides in us, and that abiding defines actually defines 'salvation': we can abide with God after physical death. Indeed, discipleship leads to eternal abiding as our souls spend eternity in his love.

It's time to summarise: abiding in God is both a sacred task but its own reward. As St John himself says, 'God is love, and those who abide in love abide in God, and God abides in them.'

The Creed

Do you believe and trust in God the Father,
the source of all being and life,
the one for whom we exist?

All We believe and trust in him.

Do you believe and trust in God the Son,
who took our human nature,
died for us and rose again?

All We believe and trust in him.

Do you believe and trust in God the Holy Spirit,
who gives life to the people of God
and makes Christ known in the world?

All We believe and trust in him.

This is the faith of the Church.

All This is our faith.

**We believe and trust in one God,
Father, Son and Holy Spirit.
Amen.**

Prayers of intercession

These prayers are inspired by today's letter from St John

Loving God: thank you for loving us and for being our love. Inspire us to abide in you and thence grow. Help us each time that abiding seems impossible.

Lord of love

All Help us to abide in you.

Loving Lord, we pray for Your Church. Teach us how to love and remind us to ask You to empower our abiding in Your love. We thank You for the New Covenant and its revolutionary offer of eternal life.

Lord of love

All Help us to abide in you.

Lord save the world through your disciples as they abide in you and demonstrate your love. We pray for those parts of the world where love is no longer even a memory.

Lord of love

All Help us to abide in you.

We pray for ourselves and those whom we love: repair in us everything that is not lovable and empower our love through the abiding of your Spirit.

Lord of love

All Help us to abide in you.

We pray for those who now abide with God in eternity and experience the love of God which passes all understanding. We ask God to alleviate the pain felt by those who loved them but now have no focus on which to share that love.

Lord of love

All Help us to abide in you.

Merciful Father,

**All accept these prayers
for the sake of your Son,
our Saviour Jesus Christ.
Amen.**

The peace

Unto us a child is born, unto us a son is given,
and his name shall be called the Prince of Peace.

The peace of the Lord be always with you,

All And also with you.

HYMN 3 Abide with me

[\(please click on this link to hear the hymn\)](#)

[The liturgy of the Communion Service appears below](#)

The Dismissal

May Christ who makes saints of sinners,
who has transformed those we remember today,
raise and strengthen you that you may transform the world;
and the blessing of God the Almighty:
Father, Son, and Holy Spirit,
be with you now and remain with you always.

All Amen.

HYMN 4 Breathe on me, breath of God ([click on this link to hear the hymn](#))
Breathe on me, breath of God (modern, rock version)

Go in peace to love and serve the Lord.

All In the name of Christ. Amen.

The Liturgy of the Sacrament

Eucharistic Prayer (prayer E)

The Lord be with you

All and also with you.

Lift up your hearts.

All We lift them to the Lord.

Let us give thanks to the Lord our God.

All It is right to give thanks and praise.

It is indeed right, our duty and our joy,
always and everywhere to give you thanks,
holy Father, almighty and eternal God, through Jesus Christ our Lord.
And now we give thanks, most gracious God,
surrounded by a great cloud of witnesses
and glorified in the assembly of your saints.
The glorious company of apostles praise you.
The noble fellowship of prophets praise you.
The white-robed army of martyrs praise you.
We, your holy Church, acclaim you.
In communion with angels and archangels,
and with all who served you on earth and worship you now in heaven,
we raise our voice to proclaim your glory,
for ever praising you and saying:

**All Holy, holy, holy Lord,
God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

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:

All 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 Edward the Confessor and 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.

All Amen.

The Lord's Prayer

As our Saviour taught us, so we pray

**All Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Lead us not into temptation
but deliver us from evil.

For the kingdom, the power,
and the glory are yours
now and for ever. Amen.**

Breaking of the Bread

We break this bread to share in the body of Christ.

**All Though we are many, we are one body,
because we all share in one bread.**

**All Lamb of God,
you take away the sin of the world,
have mercy on us.**

**Lamb of God,
you take away the sin of the world,
have mercy on us.**

**Lamb of God,
you take away the sin of the world,
grant us peace.**

Draw near with faith.

Receive the body of our Lord Jesus Christ
which he gave for you,
and his blood which he shed for you.

Eat and drink in remembrance that he died for you,
and feed on him in your hearts
by faith with thanksgiving.

All 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.

Communion is distributed.

Prayer after Communion

Faithful God,
who called your servant Edward to serve you
and gave him joy in walking the path of holiness:
by this Eucharist
in which you renew within us the vision of your glory,
strengthen us all to follow the way of perfection
until we come to see you face to face;
through Jesus Christ our Lord.

All Amen

All Almighty God,
we thank you for feeding us
with the body and blood of your Son Jesus Christ.
Through him we offer you our souls and bodies
to be a living sacrifice.
Send us out in the power of your Spirit
to live and work
to your praise and glory.
Amen.