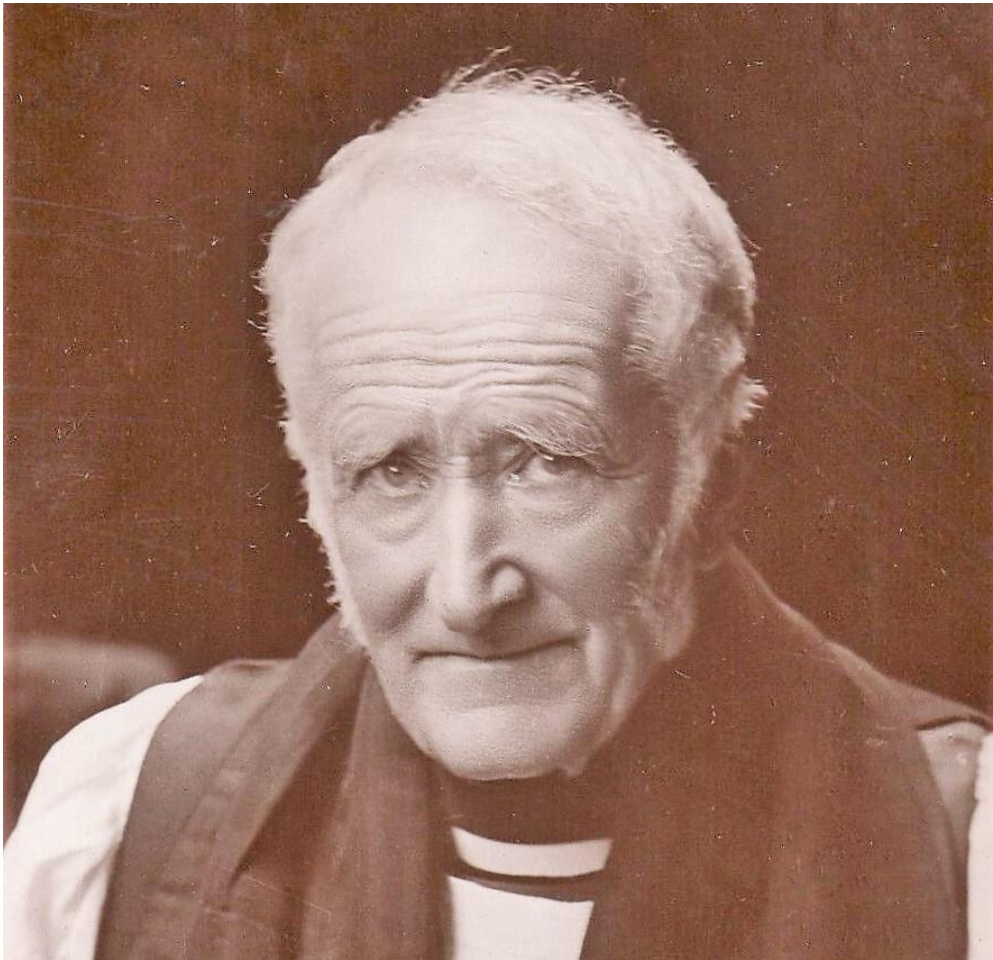


Wednesday 8 March 2023

Edward King



Edward King was born in 1829 and educated privately before Oxford University. He was ordained in 1854 and made curate of Wheatley, a village near Oxford where he was soon known as a remarkably effective pastor and counsellor. He was soon appointed Principal of Cuddesdon, the recently founded theological college where he served for ten years.

In 1885, he was appointed Bishop of Lincoln. As bishop, King devoted himself to pastoral work in his diocese, particularly among the poor, both farmers and industrial workers, as well as condemned prisoners. He also supported the Guild of Railwaymen as well as chaplains in the Boer War and missionaries. He died in Lincoln on this day in 1910 aged 80. He was widely regarded as a saint, and is one of only two Anglicans to be seriously considered for canonisation (the other is John Wesley).

Sermon © Revd Dr Paul Monk.

Liturgy 2000 The Archbishops' Council.

Prayers of intercession © various, as indicated.

Bible readings © the publishers of the NRSV translation.

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

To hear the hymns please hover the mouse over each link, press Ctrl and then return.

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

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

Introduction and welcome

HYMN 1 [All hail the power of Jesu's name](#) (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 — The Gloria is normally omitted during Lent

The Collect for Edward King

God of peace,
who gave such grace to your servant Edward King
that whomever he met he drew to Christ:
fill us, we pray, with tender sympathy and joyful faith,
that we also may win others to know the love that passes knowledge;
through him who is the shepherd and guardian of our souls,
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 book of the prophet Jeremiah

[Jeremiah's opponents] said, 'Come, let us make plots against Jeremiah—for instruction shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, let us bring charges against him, and let us not heed any of his words.'

Give heed to me, O Lord,
and listen to what my adversaries say!
Is evil a recompense for good?
Yet they have dug a pit for my life.
Remember how I stood before you
to speak good for them,
to turn away your wrath from them.

Jeremiah 18:18–20

This is the Word of the Lord

All Thanks be to God.

Second reading

A reading from the Book of Hebrews

It was fitting that God, for whom and through whom all things exist, in bringing many children to glory, should make the pioneer of their salvation perfect through sufferings. For the one who sanctifies and those who are sanctified all have one Father. For this reason Jesus is not ashamed to call them brothers and sisters, saying,

'I will proclaim your name to my brothers and sisters,
in the midst of the congregation I will praise you.'

And again,

'I will put my trust in him.'

And again,

'Here am I and the children whom God has given me.'

Since, therefore, the children share flesh and blood, he himself likewise shared the same things, so that through death he might destroy the one who has the power of death, that is, the devil, and free those who all their lives were held in slavery by the fear of death. For it is clear that he did not come to help angels, but the descendants of Abraham. Therefore he had to become like his brothers and sisters in every respect, so that he might be a merciful and faithful high priest in the service

of God, to make a sacrifice of atonement for the sins of the people. Because he himself was tested by what he suffered, he is able to help those who are being tested.

Hebrew 2:10-end

This is the Word of the Lord

All Thanks be to God.

HYMN 2 All heaven declares

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

Gospel reading

Hear the Gospel of our Lord Jesus Christ according to Matthew 20:17–28

All Glory to you O Lord.

While Jesus was going up to Jerusalem, he took the twelve disciples aside by themselves, and said to them on the way, ‘See, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and scribes, and they will condemn him to death; then they will hand him over to the Gentiles to be mocked and flogged and crucified; and on the third day he will be raised.’

Then the mother of the sons of Zebedee came to him with her sons, and kneeling before him, she asked a favour of him. And he said to her, ‘What do you want?’ She said to him, ‘Declare that these two sons of mine will sit, one at your right hand and one at your left, in your kingdom.’ But Jesus answered, ‘You do not know what you are asking. Are you able to drink the cup that I am about to drink?’ They said to him, ‘We are able.’ He said to them, ‘You will indeed drink my cup, but to sit at my right hand and at my left, this is not mine to grant, but it is for those for whom it has been prepared by my Father.’

When the ten heard it, they were angry with the two brothers. But Jesus called them to him and said, ‘You know that the rulers of the Gentiles lord it over them, and their great ones are tyrants over them. It will not be so among you; but whoever wishes to be great among you must be your servant, and whoever wishes to be first among you must be your slave; just as the Son of Man came not to be served but to serve, and to give his life a ransom for many.’

Matthew 20:17–28

This is the Gospel of the Lord

All Praise to you O Christ.

Sermon

Today’s Gospel passage is all about power, control, planning ahead, and is very relevant today as our news conveys stories of war, abuse, malpractice in business

and politics.

Many of these newspaper stories imply that seeking power is always a good thing. Sometimes that desire for power is indeed good, for it means escape from danger and abuse. The power we seek can be dressed up as good: we are empowering and reaching our potential (which might be called ‘actualising’) or ‘taking control of our lives’ so, for example, we are no longer a drain on others. But some of these desires are clearly bad such as inspiring a thirst for extreme wealth, power over others, and the right to do whatever we please—the so-called ‘neo-liberal’ and ‘neo-conservative’ mindsets, for example.

Any Christianity worth the name has always taught that a soul should rely on God and, to that end, stop seeking power for itself. It is a sign of Christian growth that we stop seeking personal power and, in its place, submit and rely on God instead.

Power in itself is not a bad thing but has the very nasty habit of making us rely on ourselves and thereby excluding God. That is why Christianity talks about ‘self-emptying’ (some people prefer the word humility or even meekness; we may also see the Greek word *kenosis*) John the Baptist described the process saying that ‘[Jesus] must increase [in my life], but I must decrease’ (John 3:30). Jesus described the process of self-emptying in the beatitudes when he said, ‘Blessèd are the poor in spirit, for theirs is the kingdom of heaven (Matthew 5:3). He meant that the selfish parts of ourselves must decrease in order for God to take their place. But the classic verse explaining self-emptying is probably Philippians 2:3–11:

Do nothing from selfish ambition or conceit, but in humility regard others as better than yourselves. Let each of you look not to your own interests, but to the interests of others. Let the same mind be in you that was in Christ Jesus,

who, though he was in the form of God,

did not regard equality with God

as something to be exploited,

but emptied himself,

taking the form of a slave,

being born in human likeness.

And being found in human form,

he humbled himself

and became obedient to the point of death—

even death on a cross.

Therefore God also highly exalted him

and gave him the name

that is above every name,

so that at the name of Jesus
every knee should bend,
in heaven and on earth and under the earth,
and every tongue should confess
that Jesus Christ is Lord,
to the glory of God the Father. *Philippians 2:3-11*

Verses such as these explain why true Christianity always sponsors this key idea of self-emptying. The consequences are simple:

First, growth in prayer, discipleship, and holiness requires us to remove those areas in our lives in which we put self before God. This process requires courage and self-knowledge. It also requires strength of purpose; understood properly, the disciplines of Lent are meant to achieve this aim.

Second, in consequence true discipleship requires us to replace those aspects in our lives that we have vacated and re-fill them with God. There is no point in re-arranging our lives then spending the extra time gained in watching TV rather than reading scripture, praying, and good works.

These tasks are huge so, thirdly, self-emptying is a process and requires a lifetime. It requires us to think through our commitments and attitudes with frequent 'reality checks' and maybe help from a so-called 'soul friend' and explains why growth in discipleship has been described as 'the science of self-emptying'.

Today, this week, throughout Lent and beyond, our task is to ask God to be the power that works in us as we are transformed through holiness into Christlikeness.

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

1 Loving Lord, help us experience you in the still silence of prayer, for you are the force of our self-emptying, the One who gives of Himself fully so that we might live fully.

Teach us your way, the way of self-emptying. © [Grace Church](#)

2 As we focus in these coming days on the wonder of what Jesus Christ, Your suffering Servant, achieved for us, give us a new heart to follow Him more fully, to take up our cross and in serving Jesus our Lord, humbly to serve others, especially those most in need around us, with the same self-emptying mind which Jesus displayed. © [Waldken Congregational Church](#)

3 Loving Lord Jesus, I want to yield up my life into Your hands for my life seems to be falling apart at the seams and I am desperate. Oh Lord, I don't know which way to turn nor do I know what to do, and I am coming to You confessing my need of You in my life, and pray that You will forgive me of my pride in trying to be the god of my own existence. Lord, I have made me the centre of my life and not You, and I pray You would help me to change.

But Lord, I also ask that You would teach me how to submit my life to You. Show me how to abide in You day by day, and instruct me how to live in spirit and truth. Help me Lord, to give control of my life over to You in every way, and to become the person You would have me be. Thank You Lord, that You have not given up on me and I ask You to teach me Your way from this day forward. © [Xavier University](#)

Merciful Father,

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

The peace

Let gentleness be the characteristic of your strength. *Edward King*.

The peace of the Lord be always with you,

All And also with you.

HYMN 3 And can it be
And can it be

(please click on this link to hear the hymn)
(different version)

The liturgy of the Communion Service appears below

The Dismissal

The peace of God which passes all understanding,
keep your hearts and mind in the knowledge and love of God,
and of his Son Jesus Christ our Lord,
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 Angel voices ever singing (please click on this link to hear the hymn)

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 King 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

Holy Father,
who gathered us here around the table of your Son
to share this meal with the whole household of God:
in that new world where you reveal
the fullness of your peace,
gather people of every race and language
to share with your servant Edward King and all your saints
in the eternal banquet of 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.