

Saturday, March 8
Morning Prayer
Edward King

Opening Sentence

Jesus said, "If anyone would come after me let him deny himself and take up his cross and follow me."
Mark 8:34

Confession

Let us confess our sins against God and our neighbor.

Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.

Almighty God have mercy on us, forgive us all our sins through our Lord Jesus Christ, strengthen us in all goodness, and by the power of the Holy Spirit keep us in eternal life. Amen.

Invitatory Lent

Lord, open our lips.

And our mouth shall proclaim your praise.
Glory to the Father, and to the Son, and to the Holy Spirit,
As it was in the beginning, is now, and will be for ever. Amen.

The Lord is full of compassion and mercy: Come let us adore him.

Jubilate

Be joyful in the Lord, all you lands;
serve the Lord with gladness
and come before his presence with a song.

Know this: The Lord himself is God;
he himself has made us, and we are his;
we are his people and the sheep of his pasture.

Enter his gates with thanksgiving;
go into his courts with praise;
give thanks to him and call upon his Name.

For the Lord is good;
his mercy is everlasting;
and his faithfulness endures from age to age.

Antiphon

The Lord is full of compassion and mercy: Come let us adore him.

Psalm 107:33-43

Part II *Posuit flumina*

33
The LORD changed rivers into deserts, *
and water-springs into thirsty ground,

34
A fruitful land into salt flats, *
because of the wickedness of those who dwell there.

35
He changed deserts into pools of water *
and dry land into water-springs.

36
He settled the hungry there, *
and they founded a city to dwell in.

37
They sowed fields, and planted vineyards, *
and brought in a fruitful harvest.

38
He blessed them, so that they increased greatly; *
he did not let their herds decrease.

39
Yet when they were diminished and brought low, *
through stress of adversity and sorrow,

40
(He pours contempt on princes *
and makes them wander in trackless wastes)

41
He lifted up the poor out of misery *

and multiplied their families like flocks of sheep.

42

The upright will see this and rejoice, *
but all wickedness will shut its mouth.

43

Whoever is wise will ponder these things, *
and consider well the mercies of the LORD.

Gloria Patri

Glory to the Father, and to the Son, and to the Holy Spirit
as it was in the beginning, is now, and will be for ever. Amen.

Exodus 2:23-3:15

²³ After a long time the king of Egypt died. The Israelites groaned under their slavery, and cried out. Out of the slavery their cry for help rose up to God.

²⁴ God heard their groaning, and God remembered his covenant with Abraham, Isaac, and Jacob.

²⁵ God looked upon the Israelites, and God took notice of them.

¹ Moses was keeping the flock of his father-in-law Jethro, the priest of Midian; he led his flock beyond the wilderness, and came to Horeb, the mountain of God.

² There the angel of the LORD appeared to him in a flame of fire out of a bush; he looked, and the bush was blazing, yet it was not consumed.

³ Then Moses said, "I must turn aside and look at this great sight, and see why the bush is not burned up."

⁴ When the LORD saw that he had turned aside to see, God called to him out of the bush, "Moses, Moses!" And he said, "Here I am."

⁵ Then he said, "Come no closer! Remove the sandals from your feet, for the place on which you are standing is holy ground."

⁶ He said further, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look at God.

⁷ Then the LORD said, "I have observed the misery of my people who are in Egypt; I have heard their cry on account of their taskmasters. Indeed, I know their sufferings,

⁸ and I have come down to deliver them from the Egyptians, and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the country of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites.

⁹ The cry of the Israelites has now come to me; I have also seen how the Egyptians oppress them.

¹⁰ So come, I will send you to Pharaoh to bring my people, the Israelites, out of Egypt."

¹¹ But Moses said to God, "Who am I that I should go to Pharaoh, and bring the Israelites out of Egypt?"

¹² He said, "I will be with you; and this shall be the sign for you that it is I who sent you: when you have brought the people out of Egypt, you shall worship God on this mountain."

¹³ But Moses said to God, "If I come to the Israelites and say to them, 'The God of your ancestors has sent me to you,' and they ask me, 'What is his name?' what shall I say to them?"

¹⁴ God said to Moses, "I AM WHO I AM." He said further, "Thus you shall say to the Israelites, 'I AM has sent me to you.' "

¹⁵ God also said to Moses, "Thus you shall say to the Israelites, 'The LORD, the God of your ancestors, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you': This is my name forever, and this my title for all generations.

Canticle 12 A Song of Creation

Benedicite, omnia opera Domini Song of the Three Young Men, 35-65

Invocation

Glorify the Lord, all you works of the Lord, *
praise him and highly exalt him for ever.

In the firmament of his power, glorify the Lord, *
praise him and highly exalt him for ever.

I The Cosmic Order

Glorify the Lord, you angels and all powers of the Lord, *

O heavens and all waters above the heavens.

Sun and moon and stars of the sky, glorify the Lord, *
praise him and highly exalt him for ever.

Glorify the Lord, every shower of rain and fall of dew, *
all winds and fire and heat.

Winter and Summer, glorify the Lord, *
praise him and highly exalt him for ever.

Glorify the Lord, O chill and cold, *
drops of dew and flakes of snow>

Frost and cold, ice and sleet, glorify the Lord, *
praise him and highly exalt him for ever.

Glorify the Lord, O nights and days, *
O shining light and enfolding dark.

Storm clouds and thunderbolts, glorify the Lord, *
praise him and highly exalt him for ever.

II The Earth and its Creatures

Let the earth glorify the Lord, *
praise him and highly exalt him for ever.

Glorify the Lord, O mountains and hills,
and all that grows upon the earth, *
praise him and highly exalt him for ever.

Glorify the Lord, O springs of water, seas, and streams, *
O whales and all that move in the waters.

All birds of the air, glorify the Lord, *
praise him and highly exalt him for ever.

Glorify the Lord, O beasts of the wild, *
and all you flocks and herds.

O men and women everywhere, glorify the Lord, *
praise him and highly exalt him for ever.

III The People of God

Let the people of God glorify the Lord, *
praise him and highly exalt him for ever.

Glorify the Lord, O priests and servants of the Lord, *
praise him and highly exalt him for ever.

Glorify the Lord, O spirits and souls of the righteous, *
praise him and highly exalt him for ever.

You that are holy and humble of heart, glorify the Lord, *
praise him and highly exalt him for ever.

Doxology

Let us glorify the Lord: Father, Son, and Holy Spirit; *
praise him and highly exalt him for ever.

In the firmament of his power, glorify the Lord, *
praise him and highly exalt him for ever.

1 Corinthians 13:1-13

¹ If I speak in the tongues of mortals and of angels, but do not have love, I am a noisy gong or a clanging cymbal.

² And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but do not have love, I am nothing.

³ If I give away all my possessions, and if I hand over my body so that I may boast, but do not have love, I gain nothing.

⁴ Love is patient; love is kind; love is not envious or boastful or arrogant

⁵ or rude. It does not insist on its own way; it is not irritable or resentful;

⁶ it does not rejoice in wrongdoing, but rejoices in the truth.

⁷ It bears all things, believes all things, hopes all things, endures all things.

⁸ Love never ends. But as for prophecies, they will come to an end; as for tongues, they will cease; as for knowledge, it will come to an end.

⁹ For we know only in part, and we prophesy only in part;

¹⁰ but when the complete comes, the partial will come to an end.

¹¹ When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became an adult, I put an end to childish ways.

¹² For now we see in a mirror, dimly, but then we will see face to face. Now I know only in part; then I will know fully, even as I have been fully known.

¹³ And now faith, hope, and love abide, these three; and the greatest of these is love.

Mark 9:14-29

¹⁴ When they came to the disciples, they saw a great crowd around them, and some scribes arguing with them.

¹⁵ When the whole crowd saw him, they were immediately overcome with awe, and they ran forward to greet him.

¹⁶ He asked them, "What are you arguing about with them?"

¹⁷ Someone from the crowd answered him, "Teacher, I brought you my son; he has a spirit that makes him unable to speak;

¹⁸ and whenever it seizes him, it dashes him down; and he foams and grinds his teeth and becomes rigid; and I asked your disciples to cast it out, but they could not do so."

¹⁹ He answered them, "You faithless generation, how much longer must I be among you? How much longer must I put up with you? Bring him to me."

²⁰ And they brought the boy to him. When the spirit saw him, immediately it convulsed the boy, and he

fell on the ground and rolled about, foaming at the mouth.

21 Jesus asked the father, "How long has this been happening to him?" And he said, "From childhood.

22 It has often cast him into the fire and into the water, to destroy him; but if you are able to do anything, have pity on us and help us."

23 Jesus said to him, "If you are able! All things can be done for the one who believes."

24 Immediately the father of the child cried out, "I believe; help my unbelief!"

25 When Jesus saw that a crowd came running together, he rebuked the unclean spirit, saying to it, "You spirit that keeps this boy from speaking and hearing, I command you, come out of him, and never enter him again!"

26 After crying out and convulsing him terribly, it came out, and the boy was like a corpse, so that most of them said, "He is dead."

27 But Jesus took him by the hand and lifted him up, and he was able to stand.

28 When he had entered the house, his disciples asked him privately, "Why could we not cast it out?"

29 He said to them, "This kind can come out only through prayer."

Canticle 19 The Song of the Redeemed
Magna et mirabilia Revelation 15:3-4

O ruler of the universe, Lord God,
great deeds are they that you have done, *
surpassing human understanding.
Your ways are ways of righteousness and truth, *

O King of all the ages
Who can fail to do you homage, Lord
and sing the praises of your Name
for you only are the Holy One.

All nations will draw near and fall down before you
because your just and holy works have been revealed.

Glory to the Father, and to the Son, and to the Holy Spirit
as it was in the beginning, is now, and will be for ever. Amen.

Edward King *8 March 1910*

The first thing I ever read about King was a remark by a Roman Catholic priest from England, who said: "Of course I do not believe that no Protestant can go to Heaven. I have known many Protestants whom I firmly believe to be in Heaven, and I have known some that I believe went straight to Heaven without passing through Purgatory. Edward King is the one that comes first to mind."

Edward King was born in 1829, son of a clergyman. He was educated at home by his father and a private tutor, and when he was 19, he went to Oxford and entered Oriel College, the headquarters, as it were, of the Oxford (or Tractarian, or Anglo-Catholic) Movement. Academically, he was at best an average student. In 1854 he was ordained and made curate of Wheatley, a village near Oxford. There he began to be known as a remarkably effective pastor and counsellor. In 1862-3 he was appointed Principal of Cuddesdon, a recently founded (1854) theological college near Oxford. He served there for ten years, and under his pastorate the college became a worshipping community, where individual and communal spiritual life flourished. On the academic side, students at Cuddesdon read about the problems of pastoral work, not in contemporary manuals, but in the writings of Ambrose, Basil, and Gregory the Great. They read the sermons of Chrysostom, Augustine, and Bernard. But King insisted that preaching could never be effective or worthwhile unless it was rooted in a life of prayer and of love for one's parishioners. A priest must pray regularly for every member of his parish, individually and by name. He must call on every member once every two months, and must get to know them well enough to understand their problems and know where they stood in need of prayer. He said:

Christ lives in his saints. We know his life in them. St Paul prayed to know the **power** of the Resurrection, though he knew the fact.

If you are to preach, you must make up your minds that you are sent, and sent by God.

Without the gift of love, you will never be a preacher.

Nothing anonymous will ever persuade--the faith and conduct of the preacher give life and power to his message. Thus preaching is different from mere feeling. You may teach mathematics or geography without being fully convinced. But in delivering the Gospel message, if it is to be a living life-giving message, there must be in the preacher a sense of message and the desire to deliver it.

However, he did not fall, or permit his students to fall, into the trap of supposing that a Christian ought to strive to have no interests other than religious ones. He said:

It is not necessary to be always thinking directly of God. Indeed, it is not possible.

Sometimes, of course, we ought to, and can do this, but at other times we must give our minds to what we are doing, even if it is playing and amusement. We may, of course, commit the chief periods of our time and of our occupation to God by a short prayer, as we do before and after meals, and before reading the Bible. So also before any study, and after any study, and such a word of prayer to bless our games that they may be innocent and refreshing to us, and those with whom we play. In this way we can carry out the words "I have set God always before me," and adopt the motto, "Laborare est orare (to work is to pray)". A brief prayer is also possible during work and play, but in the main you should be satisfied with commending your work or play to God, and then yourself into it heartily.

King transformed the school, and the lives of those attending it, not so much by the content of his speeches as by his own life and personality. He seemed to make those around him aware of the presence and love of God. One of his students wrote afterwards of King's influence as follows:

It was light he carried with him--light that shone through him--light that flowed from him. The room was lit into which he entered. It was as if we had fallen under a streak of sunlight, that flickered, and danced, and laughed, and turned all to color and gold. ...

The whole place was alive with him. His look, his voice, his gaiety, his beauty, his charm, his holiness, filled it and possessed it. There was an air about it, a tone in it, a quality, a delicacy, a depth, which were his creation.... All was human, natural, and free.

If this were an isolated quotation, we might be inclined to dismiss it as indicating an over-susceptibility on the part of the student. However, it seems to state the impression that King made on many of those he met.

In 1885, he was appointed Bishop of Lincoln, succeeding Christopher Wordsworth (nephew of the poet William Wordsworth, and himself the author of several hymns that are still in general use). He noted with satisfaction that it was the original home of John Wesley, whom he greatly admired. As a bishop-pastor, he was outstandingly effective. One writer of his day called him "the most loved man in Lincolnshire." The private letters of his contemporaries contain many testimonies to his personal holiness and to his loving concern for others. He sought out those whom the Church had failed to reach, and spoke with them about the Good News of God's love declared in Jesus Christ. Whenever possible, he did the work of a prison chaplain, speaking with everyone from pickpockets to murderers. In 1887 a young fisherman from Grimsby killed his sweetheart in a jealous quarrel, and was sentenced to hang. The prison chaplain was at a loss what to say to him, and King took over. He spoke to the young man, instructed him in Christian belief, preached to him the Good news of salvation in Christ, and reconciled him with God. (He also waged a vigorous but unsuccessful campaign to have the sentence commuted.)

On one occasion he was caught up in the controversies of his day. Different parties within the Church had come to regard various ceremonial usages as a mark of where the user stood theologically, and in 1887 Bishop King was denounced as celebrating the Liturgy with practices not permitted by the

directives in the Book of Common Prayer and elsewhere governing Anglican worship. Specifically, the charges were:

1. having lighted candles on the altar;
2. facing "eastward" (that is, toward the altar and with his back to the congregation) during most prayers;
3. mixing a little water with the wine in the chalice (done chiefly because the ancients--Jews, Greeks, and Romans alike--regularly diluted their wine with water just before drinking it, but also understood by many as a symbol of human nature being incorporated into the Divine Nature as we are united with Christ through the Sacrament);
4. using the *Agnus Dei* ("O Lamb of God, who takest away the sins of the world, have mercy upon us") as a hymn just before the receiving of the Holy Communion (this hymn is traditional, but had been omitted from the Book of Common Prayer in 1549 because Cranmer transferred the *Gloria* to a position at the end of the service, and the words of the *Agnus Dei* are included in the *Gloria*, so that it seemed repetitious to have them both within a few minutes of each other);
5. making the sign of the Cross when blessing the congregation; and
6. making a ceremony of cleansing the Communion vessels after the service.

None of these practices is particularly controversial today, but they were then thought by some to be signs of inclination to the views--and the company--of the Pope. King was tried by a Church Court presided over by the Archbishop of Canterbury. The decision of the Court forbade some of these practices, but permitted others while specifying that they had no theological significance. Thus, lighted candles were to be permitted on the altar, but only when needed for purposes of illumination. *The Times* wrote of the judgement:

The Ritualists are to have their way in the chief practices impugned--the other party are diligently assured that there is no such significance as has hitherto been supposed in such practices. The Ritualists...are given the shells they have been fighting for, and the Evangelicals are consoled with the gravest assurances that there were no kernels inside them.

It is ironic that King appears in reference works chiefly as the defendant in the Lincoln Trial, since most of those who knew him would have regarded this as a brief and peripheral episode in a life devoted chiefly to preaching and exemplifying the Good News of the Kingdom of God.

written by James Kiefer

Prayer

O God, our heavenly Father, who raised up your faithful servant Edward to be a bishop and pastor in your Church and to feed your flock: Give abundantly to all pastors the gifts of your Holy Spirit, that they may minister in your household as true servants of Christ and stewards of your divine mysteries; through

Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.
Amen.

Apostles' Creed

I believe in God, the Father almighty,
creator of heaven and earth.

I believe in Jesus Christ, his only son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of the Father.
He will come again to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

The Lord's Prayer

Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done, on earth as it is in
heaven.

Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass
against us.
And lead us not into temptation,
but deliver us from evil.

For thine is the kingdom,
and the power, and the glory,

for ever and ever. Amen.

Suffrages A

Show us your mercy, O Lord;

And grant us your salvation.

Clothe your ministers with righteousness;

Let your people sing with joy.

Give peace, O Lord, in all the world;

For only in you can we live in safety.

Lord, keep this nation under your care;

And guide us in the way of justice and truth.

Let your way be known upon earth;

Your saving health among all nations.

Let not the needy, O Lord, be forgotten;

Nor the hope of the poor be taken away.

Create in us clean hearts, O God;

And sustain us with your Holy Spirit.

Collect of the Day: Fourth Sunday in Lent

Gracious Father, whose blessed Son Jesus Christ came down from heaven to be the true bread which gives life to the world: Evermore give us this bread, that he may live in us, and we in him; who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

A Collect for Saturdays

Almighty God, who after the creation of the world rested from all you works and sanctified a day of rest

for all your creatures: Grant that we, putting away all earthly anxieties, may be duly prepared for the service of your sanctuary, and that our rest here upon earth may be a preparation for the eternal rest promised to your people in heaven; through Jesus Christ our Lord. Amen.

For Mission

Lord Jesus Christ, you stretched out your arms of love on the hard wood of the cross that everyone might come within the reach of your saving embrace: So clothe us in your Spirit that we, reaching forth our hands in love, may bring those who do not know you to the knowledge and love of you; for the honor of your Name. Amen.

World Cycle of Prayer

We pray for the people of Greece.

Kathimerini newspaper

Ecumenical Cycle of Prayer

We pray for our sisters and brothers, members of the Christian Reformed Church.

The Christian Reformed Church

For Joy in God's Creation

O heavenly Father, who has filled the world with beauty: Open our eyes to behold your gracious hand in all your works; that, rejoicing in your whole creation, we may learn to serve you with gladness; for the sake of him through whom all things were made, your Son Jesus Christ our Lord. Amen.

For the Good Use of Leisure

O God, in the course of this busy life, give us times of refreshment and peace; and grant that we may so use our leisure to rebuild our bodies and renew our minds, that our spirits may be opened to the goodness of your creation; through Jesus Christ our Lord. Amen.

For the Unemployed

Heavenly Father, we remember before you those who suffer want and anxiety from lack of work. Guide the people of this land so to use our public and private wealth that all may find suitable and fulfilling employment, and receive just payment for their labor; through Jesus Christ our Lord. Amen.

A Prayer of Self-Dedication

Almighty and eternal God, so draw our hearts to you, so guide our minds, so fill our imaginations, so control our wills, that we may be wholly yours, utterly dedicated unto you; and then use us, we pray you, as you will, and always to your glory and the welfare of your people; through our Lord and Savior Jesus Christ. Amen.

General Thanksgiving

Almighty God, Father of all mercies, we your unworthy servants give you humble thanks for all your goodness and loving-kindness to us and to all whom you have made. We bless you for our creation, preservation, and all the blessings of this life; but above all for your immeasurable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we pray, give us such an awareness of your mercies, that with truly thankful hearts we may show forth your praise, not only with our lips, but in our lives, by giving up our selves to your service, and by walking before you in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with you and the Holy Spirit, be honor and glory throughout all ages. Amen.

A Prayer of St. Chrysostom

Almighty God, you have given us grace at this time with one accord to make our common supplication to you; and you have promised through your well-beloved Son that when two or three are gathered together in his Name you will be in the midst of them: Fulfill now, O Lord, our desires and petitions as may be best for us; granting us in this world knowledge of your truth, and in the age to come life everlasting. Amen.

Benediction

Let us bless the Lord.

Thanks be to God.

May the God of hope fill us with all joy and peace in believing through the power of the Holy Spirit.
Amen. *Romans 15:13*