

Reflection

by Paul E. Clark

Children from the same family can be so different, can't they, even though they were reared in the same home. Two of my four never attend church now. One recently became an Anglican – although his church would make KCM look High! And I was visiting my eldest in Tamworth last weekend. At university she joined a charismatic church, and has been married to the Pastor of one since 2004.

He finds it hard to worship any other way. I do not even try. On my visits before Covid I went to Lichfield Cathedral, not with them. I was musing on all this on the 3-hour drive, listening to radio 3, knowing that Premier Radio would be on constantly in their home.

Music is one of the telling differences in church styles. Pop and soft rock, bands and music groups versus classical and sacred, organ and choirs. It can be one of the stumbling blocks to church unity, even Anglican unity, but the diversity is welcome. It reflects the diversity of us all, the clothes we wear, our tastes in food, the ways we prefer to spend our time. The approach of Autumn reminds us we enjoy diverse weather too, not the constant heat of Florida or the constant cold of Siberia.

My musing went further. Does God prefer Bach to Radiohead (the favourite band of another son-in-law)? Why do I feel my style of church is “sacred” – and the types of glorious music we hear in KCM concerts (notice my bias) are right for the venue and show the glory of God – and that everything else (including the rock band my son-in-law leads) is “secular”. Is not God everywhere (Psalm 139)? Is He not glorified by every human being who strives to do their best on the guitar, or the football pitch, or the high jump, or their daily work, or in bringing up a child?

The words ‘sacred’ and ‘secular’ are useful, but not if they mislead us into thinking one is ‘better’ or more godly than the other. The real distinction is between good and bad; the kingdom of God - striving to be like Him, and the ‘world’- pride, greed, self-obsession. It is how we are that matters, whether in church or not.



King Charles the Martyr
Tunbridge Wells

**Fourteenth Sunday
after Trinity
13th September**

Today's Services: Booking not required

8.00am - KCM Holy Communion (BCP)
The Revd Laurence Powell
live streaming on FB

10am - St Mark's Holy Communion (CW)
The Revd Claire Allwood

Live streaming on FB and Zoom
Zoom link for 10am Holy Communion Service
until further notice:

[https://us02web.zoom.us/j/82593820722?](https://us02web.zoom.us/j/82593820722?pwd=cExlZHF2SHk3V295ZWdSRTJEMXJOUT09)
[pwd=cExlZHF2SHk3V295ZWdSRTJEMXJOUT09](https://us02web.zoom.us/j/82593820722?pwd=cExlZHF2SHk3V295ZWdSRTJEMXJOUT09)
Password: 072916

Wednesday 16th September

11.30am - KCM - Holy Communion (BCP)
The Revd Laurence Powell

Next Sunday 20th September

15th Sunday after Trinity

8am - St Mark's Holy Communion (BCP)
Live streaming on FB

10am - KCM Holy Communion (CW)
Live streaming on FB and Zoom

Vicar: The Revd Laurence Powell
01892 525455 - laurence.powell@me.com

Associate Vicar:

The Revd Canon Sarah Partridge
01892 853451

Associate Vicar:

The Revd Claire Allwood
079769 59280

Parish Office

Open Monday, Wednesday & Friday
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Follow us on Facebook: @kingcharlesthemartyr



The Collect

Almighty God,
whose only Son has opened for us
a new and living way into your presence:
give us pure hearts and steadfast wills
to worship you in spirit and in truth;
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

First Reading: Exodus 14. 19-end

¹⁹ The angel of God who was going before the Israelite army moved and went behind them; and the pillar of cloud moved from in front of them and took its place behind them. ²⁰ It came between the army of Egypt and the army of Israel. And so the cloud was there with the darkness, and it lit up the night; one did not come near the other all night. ²¹ Then Moses stretched out his hand over the sea. The Lord drove the sea back by a strong east wind all night, and turned the sea into dry land; and the waters were divided. ²² The Israelites went into the sea on dry ground, the waters forming a wall for them on their right and on their left. ²³ The Egyptians pursued, and went into the sea after them, all of Pharaoh's horses, chariots, and chariot drivers. ²⁴ At the morning watch the Lord in the pillar of fire and cloud looked down upon the Egyptian army, and threw the Egyptian army into panic. ²⁵ He clogged their chariot wheels so that they turned with difficulty. The Egyptians said, 'Let us flee from the Israelites, for the Lord is fighting for them against Egypt.' ²⁶ Then the Lord said to Moses, 'Stretch out your hand over the sea, so that the water may come back upon the Egyptians, upon their chariots and chariot drivers.' ²⁷ So Moses stretched out his hand over the sea, and at dawn the sea returned to its normal depth. As the Egyptians fled before it, the Lord tossed the Egyptians into the sea. ²⁸ The waters returned and covered the chariots and the chariot drivers, the entire army of Pharaoh that had followed them into the sea; not one of them remained. ²⁹ But the Israelites walked on dry ground through the sea, the waters forming a wall for them on their right and on their left. ³⁰ Thus the Lord saved Israel that day from the Egyptians; and Israel saw the Egyptians dead on the seashore. ³¹ Israel saw the great work that the Lord did against the Egyptians. So the people feared the Lord and believed in the Lord and in his servant Moses.

Second Reading: Romans 14. 1-12

Welcome those who are weak in faith, but not for the purpose of quarrelling over opinions. ² Some believe in eating anything, while the weak eat only vegetables. ³ Those who eat must not despise those who abstain, and those who abstain must not pass judgement on those who eat; for God has welcomed them. ⁴ Who are you to pass judgement on servants of another? It is before their own lord that they stand or fall. And they will be upheld, for the Lord is able to make them stand. ⁵ Some judge one day to be better than another, while others judge all days to be alike. Let all be fully convinced in their own minds. ⁶ Those who observe the day, observe it in honour of the Lord. Also those who eat, eat in honour of the Lord, since they give thanks to God; while those who abstain, abstain in honour of the Lord and give thanks to God. ⁷ We do not live to ourselves, and we do not die to ourselves. ⁸ If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's. ⁹ For to this end Christ died and lived again, so that he might be Lord of both the dead and the living. ¹⁰ Why do you pass judgement on your brother or sister? Or you, why do you despise your brother or sister? For we will all stand before the judgement seat of God. ¹¹ For it is written, 'As I live, says the Lord, every knee shall bow to me, and every tongue shall give praise to God.' ¹² So then, each of us will be accountable to God.

Gospel Reading: Matthew 18. 21-35

²¹ Then Peter came and said to him, 'Lord, if another member of the church sins against me, how often should I forgive? As many as seven times?' ²² Jesus said to him, 'Not seven times, but, I tell you, seventy-seven times. ²³ 'For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves. ²⁴ When he began the reckoning, one who owed him ten thousand talents was brought to him; ²⁵ and, as he could not pay, his lord ordered him to be sold, together with his wife and children and all his possessions, and payment to be made. ²⁶ So the slave fell on his knees before him, saying, "Have patience with me, and I will pay you everything." ²⁷ And out of pity for him, the lord of that slave released him and forgave him the debt. ²⁸ But that same slave, as he went out, came upon one of his fellow-slaves who owed him a hundred denarii; and seizing him by the throat, he said, "Pay what you owe." ²⁹ Then his fellow-slave fell down and pleaded with him, "Have patience with me, and I will pay you." ³⁰ But he refused; then he went and threw him into prison until he should pay the debt. ³¹ When his fellow-slaves saw what had happened, they were greatly distressed, and they went and reported to their lord all that had taken place. ³² Then his lord summoned him and said to him, "You wicked slave! I forgave you all that debt because you pleaded with me. ³³ Should you not have had mercy on your fellow-slave, as I had mercy on you?" ³⁴ And in anger his lord handed him over to be tortured until he should pay his entire debt. ³⁵ So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister from your heart.'