



Welcome to
All Saints
Kings Heath

Your Parish Church
in the Diocese of Birmingham

Holy Communion

on the Second Sunday before Lent
Sunday 20th February 2022

We gather

*As we gather in Church, **we invite you to wear masks when entering and moving around Church.** Feel free to remove them when in your place, rather as we do when going for a different kind of feast in a café or restaurant. We continue to respect each other's physical distance and encourage conversation outside Church rather than mingling inside.*

We do not, at present, pass the collection plate around to receive offerings for the work of All Saints. If you wish to contribute a gift, please put it in the plate at the back of Church when you leave.

If you are worshipping at home, have ready in an honoured place a portion of food and something to drink. It may be bread and wine or something else. Set your Bible alongside. You might light a candle to mark the beginning of worship.

Music as we gather:

1. As water to the thirsty, as beauty to the eyes,
as strength that follows weakness, as truth instead of lies,
as songtime and springtime and summertime to be,
so is my Lord, my living Lord, so is my Lord to me.
2. Like calm in place of clamour, like peace that follows pain,
like meeting after parting, like sunshine after rain,
like moonlight and starlight and sunlight on the sea,
so is my Lord, my living Lord, so is my Lord to me.
3. As sleep that follows fever, as gold instead of grey,
as freedom after bondage, as sunrise to the day,
as home to the traveller and all we long to see,
so is my Lord, my living Lord, so is my Lord to me.

(words: Timothy Dudley-Smith, music: Thomas Brian Coleman)

Priest: In the name of the Father, the Son and the Holy Spirit. **Amen.**

Grace, mercy and peace from God our Father and the Lord Jesus Christ be with *us* all. **Amen.**

WELCOME and NOTICES

HYMN [All creatures of our God and King](#)

1. All creatures of our God and King,
lift up your voice and with us sing
alleluia, alleluia!

Thou burning sun with golden beam,
thou silver moon with softer gleam:

*O praise him, O praise him,
alleluia, alleluia, alleluia!*

2. Thou rushing wind that art so strong,
ye clouds that sail in heav'n along,
O praise him, alleluia!

Thou rising morn, in praise rejoice,
ye lights of evening, find a voice:

O praise him...

3. Thou flowing water, pure and clear,
make music for thy Lord to hear,
alleluia, alleluia!

Thou fire so masterful and bright,
that givest us both warmth and light:

O praise him...

4. Let all things their Creator bless,
and worship him in humbleness,
O praise him, alleluia!

Praise, praise the Father, praise the Son,
and praise the Spirit, Three in One.

O praise him...

*(words: William Henry Draper alt, based on the 'Cantico di Frate Sole' of St Francis of Assisi;
music: 'Geistliche Kirchengesang', Cologne [1623], arr Ralph Vaughan Williams)*

We pray: **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.**

We seek forgiveness

CONFESSION

Deacon: We confess our sin, and the sins of society, in the misuse of God's creation, distraction from God's wisdom and distortion of life-giving relationships.

Silence

**God our Father,
long-suffering, full of grace and truth,
you create us from nothing and give us life.
You give your faithful people new life in the water of baptism.
You do not turn your face from us,
nor cast us aside.**

**We confess that we have sinned
against you and our neighbour.
We have wounded your love and marred your image in us.
Restore us for the sake of your Son,
and bring us to heavenly joy,
in Jesus Christ our Lord.
Amen.**

ABSOLUTION At home we pray for forgiveness. In church, the priest declares forgiveness for all, wherever we worship:

Almighty God, who in Jesus Christ has given us a kingdom that cannot be destroyed, forgive us our sins, open our eyes to God's truth, strengthen us to do God's will and give us the joy of his kingdom, through Jesus Christ our Lord. **Amen.**

We celebrate God's forgiveness singing THE GLORIA

1. Glory be to God in heaven,
peace to those who love him well;
on the earth let all his people
speak his grace, his wonders tell:
Lord, we praise you for your glory,
mighty Father, heavenly King;
hear our joyful adoration
and accept the thanks we bring.

2. Only Son of God the Father,
Lamb who takes our sin away,
now with him in triumph seated,
for your mercy, Lord we pray:
Jesus Christ, most high and holy;
Saviour, you are God alone
in the glory of the Father
with the Spirit: Three in One!

We pray THE COLLECT for the Second Sunday before Lent

Almighty God, you have created the heavens and the earth and made us in your own image: teach us to discern your hand in all your works and your likeness in all your children; through Jesus Christ your Son our Lord, who with you and the Holy Spirit reigns supreme over all things, now and for ever. **Amen.**

OLD TESTAMENT READING [Genesis 2.4b-9, 15-end](#)

NEW TESTAMENT READING [Revelation 4](#)

HYMN [How can I keep from singing](#)

1. My life flows on in endless song
above earth's lamentation.
I catch the sweet, though far off, hymn
that hails a new creation.

*No storm can shake my inmost calm
while to that Rock I'm clinging.
Since Christ is Lord of heaven and earth,
how can I keep from singing?*

2. Through all the tumult and the strife,
I hear the music ringing.
It finds an echo in my soul.
How can I keep from singing?
3. What though the tempest round me roar,
I hear the truth it liveth.
What though the darkness round me close,
songs in the night it giveth.
4. The peace of Christ makes fresh my heart
a fountain ever springing.
All things are mine, since I am his;
how can I keep from singing?

(words: Robert Lowry & Doris Plenn; music: Robert Lowry, arr 'Common Ground' editors)

GOSPEL READING [Luke 8:22-25](#)

In church we stand and, when it is announced, we say:

Glory to you, O Lord.

At the end: This is the Gospel of the Lord.

Praise to you, O Christ.

SERMON *from John Parkin*

May the words of my mouth and the meditations of our hearts be now and always acceptable in your sight, O Lord our Rock, and our Redeemer

I find these readings quite a personal challenge because what I do, or do not do matters to God's creation. It would seem that there is little good reason why the first person in the Genesis reading is assumed to be a man and the helper is taken to be a woman. Are we seeing some 'political' influence at work here? And what do we, what should we, make of the 'helper' being made from

another living creature, 'him' rather than starting from primeval dust. That societies have for long struggled with the disease of Male domination is something we have allowed for too long. The Genesis reading makes us think about Creation and our relation to it, in naming the animals the 'man', some translators would render 'his' name as Earth Creature partly to emphasise 'his' lack of a clear gender at this point in the story. By Naming them 'He' symbolically gains power over them, and what have we done with that power. That we are part of Creation reminds us that we, and this planet are made of Stardust "Remember that you are dust and to dust you shall return" we shall hear shortly on Ash Wednesday when we are ashed. Is our feeling of 'ownership' in some way a precursor to our present sorry relationship with our environment and living things? Perhaps it is at the root of so much of the difficulties over gender roles and safeguarding which at this time deface our common life as a community and as a Church. There is also a question as to why God has to be named twice several times in this passage. The word LORD in capitals is how the translators chose to represent the Tetragrammaton YHWH, a rough translation of which could be 'he who causes to be', the name that is too sacred to be spoken by an Observant Jew. Like some other languages, Hebrew misses out the vowels in the Name, which is often rendered as YAHWEH. So, saying LORD God is a bit redundant, a bit like 'gilding the lily'.

Revelation always brings back memories of my first ever Sermon, it was as I recall at Evening Prayer in John Wilkinson's time, and I think that I remember a suggestion that I might think about changing the reading for something easier to preach on!

I'm not going to take the chance do that this time either. The punch line in this reading comes at the end after all the stuff about 24 elders, which some would see as itself being symbolic, a reference to Babylonian Astrology and that the elders are also seated is in some way unusual. Do you recall a couple of weeks ago we had that reading from Isaiah 6 with its vision of the Lord in his temple? There's more than a little of that image here also. My commentary says that a door opening in heaven and the 'visitor' being taken through it by an angelic guide is pretty standard for a Jewish apocalypse. And that punch line at the end tells us that God is in some way in some sense 'responsible' for Creation, the same creation over which Jesus shows mastery in the Gospel

Then there's our Gospel. It is easy to forget that ships for use on a lake at that time might not have been terribly seaworthy, being more designed to pull out on any suitable beach to unload their catch. The sea of Galilee, being low lying is subject to sudden and violent storms, which can arise with little warning, there was no satellite weather forecasting in those days! So, it is no wonder the fishermen were terrified when they realised that they were in danger. Jesus 'rebuked' the storm. That word 'rebuke' is a technical term from the language of exorcism, and it seems possible that exorcism was in the mind of the Gospel Writer at the time, and perhaps you feel it is needed in our lives also. As well we should recall the meaning of Storms and the Sea in that period as symbolic of primeval chaos. So, in the Gospel we do not simply get a demonstration of Jesus' power over nature but over the primeval forces of chaos. Remember the wind of the Spirit blowing over the waters in the first chapter of Genesis, and at Christmas we heard those words from the beginning of John's Gospel, 'In the beginning was the Word, and the Word was with God, and the Word was God.' Powerful words for someone with a background in the sciences, for there is a view in Physics that what really matters is information, the Word, before matter and energy.

Perhaps there is chaos in our lives, individual and corporate, and we need Jesus to rebuke it, to sort it out for us. Or should we take the initiative ourselves, and do something about it?

We affirm our faith

At home, if able, we stand and turn in the direction of Church, where we also stand to affirm our faith:

Deacon: We stand to affirm our faith in God revealed to us as Father, Son and Holy Spirit:

**All: We believe in God the Father,
from whom every family in heaven and on earth is named.**

**We believe in God the Son,
who lives in our hearts through faith,
and fills us with his love.**

**We believe in God the Holy Spirit,
who strengthens us with power from on high.**

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

(cf Ephesians 3, from Common Worship)

INTERCESSIONS *from Rowland Cotterill*

In the power of the Spirit and in union with Christ, let us pray to the Father.

Almighty God, our heavenly Father, you promised through your Son Jesus Christ to hear us when we pray in faith. And we want to thank you, Lord, and to praise you – for the gifts of life; the gifts of knowledge; the gifts of speech; the gifts of care, for each other and for the world which is yours; the gifts of love; and the gift of Jesus your Son, Who loves us and cares for us and has given us life in the knowledge of Himself. He was and is and is to come – He has died and is risen and will come again. Knowing you as our Saviour, we pray, with the Psalmist, that you may show yourself the hope of all the ends of the earth.

Strengthen *David* our bishop, David and Tariro, and all your Church in the service of Christ, that those who confess your name may be united in your truth, live together in your love, and reveal your glory in the world.

Lord, in your mercy:

Hear our prayer.

We commit to you all those who suffered from the storm on Friday and those still suffering from the effects of the previous storm and we ask you to help them in their recovery.

We pray for those still suffering in the Covid pandemic, for their families and friends, and for those who care for them. We pray for those relieved to feel themselves returning to pleasure, and to normalities, they have missed – to education, to travel, to meetings and hugs with friends; and for all those whose fears for themselves and their loved ones are increased by such 'normality'. We ask you to bless all teachers and pupils during this half-term break.

We pray for those who find the ordinary necessities of life becoming too expensive; for the hungry, the house-bound, and the lonely.

We pray for Afghanistan; for refugees – for those wishing but unable to leave – for those Afghans who seek to exercise power – for those suffering from the responses of other states.

Especially we pray for the people of Ukraine, and for the situation of that country. A prayer by a Russian Metropolitan bishop: *'O Lord, I know not what to ask of Thee... Thou alone knowest what are my real needs... I dare not ask either a cross or consolation... Teach me how to pray... Pray thou thyself in me.'*

Bless and guide Elizabeth our Queen; give wisdom to all in authority; and direct this and every nation in the ways of justice and of peace; that we may honour one another, and seek the common good.

Lord, in your mercy:

Hear our prayer.

We ask your blessing, Lord, as we move towards the season of Lent, on the groups which will be meeting to pursue new Lent courses of reading, study and prayer. Thank you for the songs of praise which ring out from the pages of your scriptures old and new. We pray, too, for those who will meet at tea and coffee drop-ins, at lunch club, and at birthday meals. – A prayer of the Anglican Franciscan Brother Ramon – *'God of creation and Lord of the sabbath, you created the heavens and the earth and rested on the seventh day. Save us from our frenetic religious activities and enable us to let go of our anxieties. Reveal to us your glory that we may gaze upon your beauty and be filled with your love.'*

Give grace to us, our families and friends, and to all our neighbours, that we may serve Christ in one another, and love as he loves us.

Lord, in your mercy:

Hear our prayer

Comfort and heal all those who suffer in body, mind, or spirit, remembering especially Edward McDermott, after an accident at work; Ralph Healey Pollett, Ruth Tetlow, Iain Galloway and Bill Gardner. Give them courage and hope in their troubles; and bring them the joy of your salvation.

Lord, in your mercy:

Hear our pray

Hear us as we remember those who have died in the faith of Christ, including Thomas Francis Humphries. According to your promises, grant us with them a share in your eternal kingdom.

Lord, in your mercy:

Hear our prayer.

A prayer from New Zealand - *'Jesus, Saviour in storm, when the waters of the deep are broken up, when the landmarks are washed away or drowned, come to us across the water.'*

Rejoicing in the fellowship of all your saints, we commend ourselves and the whole creation to your unfailing love.

Merciful Father:

Accept these prayers for the sake of your Son, our Saviour Jesus Christ, Amen.

THE PEACE

We pause to remember each other: those worshipping at home, and those worshipping in Church:

Deacon: Christ is our peace. In the one Spirit we were all baptised into one body. Let us then pursue all that makes for peace and builds up our common life. We say to one another:

All: The Peace of the Lord be always with you.

HYMN [Will your anchor hold](#)

1. Will your anchor hold in the storms of life,
when the clouds unfold their wings of strife?
When the strong tides lift, and the cables strain,
will your anchor drift, or firm remain?

*We have an anchor that keeps the soul
steadfast and sure while the billows roll;
fastened to the rock which cannot move,
grounded firm and deep in the Saviour's love!*

2. Will your anchor hold in the straits of fear,
when the breakers roar and the reef is near?
While the surges rage, and the wild winds blow,
shall the angry waves then your bark o'erflow?

3. Will your anchor hold in the floods of death,
when the waters cold chill your latest breath?
On the rising tide you can never fail,
while your anchor holds within the veil.

Will your eyes behold through the morning light,
the city of gold and the harbour bright?
Will you anchor safe by the heav'nly shore,
when life's storms are past for evermore?

(words: Priscilla Jane Owens; music: William James Kirkpatrick)

The Table is prepared in Church. At home, now is the time to say the Lord's Prayer (below) and consume the food and drink you have prepared, first praying:

God, we long for Communion. With this symbolic meal stir my hope for the fellowship meal we cannot yet see, and help me wait for it with patience. **Amen.**

(cf Romans 8:2)

We celebrate God's faithfulness

In Church we stand, if able, for the Eucharistic Prayer

Priest: The Lord be with you.

All: And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give thanks and praise.

You are worthy, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they existed and were created. And so, Father we give you thanks for birth, life and strength of body; for safety, shelter, and food; for sight, hearing and the beauty of nature; for words, music, and the power of thought; for work, leisure, and the joy of achieving; for conscience, will, the depth of feeling and relationships we have with one another. As stewards of your good creation, we join the living creatures to give glory and honor and thanks to you, the one who is seated on the throne, who lives forever and ever:

cf Revelations 4

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. Hosanna. Hosanna in the highest.

We praise you, we 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."

A bell is rung

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.

A bell is rung

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.

Deacon: 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 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. **Amen.**

THE LORD'S PRAYER

Deacon: As our Saviour taught us, so we pray:

**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.**

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

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

Draw near with faith. Receive the body of our Lord Jesus Christ which he gave for you. Eat in remembrance that he died for you and feed on him in your hearts with thanksgiving.

We sing: **Jesus, Lamb of God, have mercy on us.
Jesus, bearer of our sins, have mercy on us.
Jesus, Redeemer of the world, give us your peace. (x2)**

We pause to remember all who pray at home, then share the bread and wine, now for us the body and blood of Christ.

SONG *during Communion* Peace, perfect peace, in this dark world of sin

1. Peace, perfect peace, in this dark world of sin?
The blood of Jesus whispers peace within.
2. Peace, perfect peace, by thronging duties pressed?
To do the will of Jesus, this is rest.
3. Peace, perfect peace, with sorrows surging round?
In Jesus' presence naught but calm is found.
4. Peace, perfect peace, with loved ones far away?
In Jesus' keeping we are safe, and they.
5. Peace, perfect peace, our future all unknown?
Jesus we know, and he is on the throne.
6. Peace, perfect peace, death shad'wing us and ours?
Jesus has vanquished death and all it pow'rs.
7. It is enough: earth's struggles soon shall cease,
and Jesus call us to heav'n's perfect peace.

(words: Edward Henry Bickersteth; music: George Thomas Caldbeck & Charles Vincent)

A POST COMMUNION PRAYER *may be said.*

We are sent out

Almighty God, we thank you for feeding us with your Word [*and with the body of Christ*]. Strengthen us in the power of your Spirit to live and work to your praise and glory. Amen.

THE BLESSING

God our creator, by your gift the tree of life was set at the heart of the earthly paradise, and the bread of life at the heart of your Church: may we who have been nourished at your table on earth be transformed by the glory of the Saviour's cross and enjoy the delights of eternity; through Jesus Christ our Lord.

Amen.

FINAL HYMN [Love divine, all loves excelling](#)

1. Love divine, all loves excelling,
joy of heav'n, to earth come down,
fix in us thy humble dwelling,
all thy faithful mercies crown.
Jesu, thou art all compassion,
pure unbounded love thou art;
visit us with thy salvation,
enter ev'ry trembling heart.

2. Come, almighty to deliver,
let us all thy grace receive;
suddenly return, and never,
nevermore thy temples leave.
Thee we would be always blessing,
serve thee as thy hosts above;
pray, and praise thee without ceasing,
glory in thy perfect love.

3. Finish then thy new creation,
pure and spotless let us be;
let us see thy great salvation
perfectly restored in thee.
Changed from glory into glory,
till in heav'n we take our place,
till we cast our crowns before thee,
lost in wonder, love, and praise.

(words: Charles Wesley alt; music: William Penfro Rowlands)

Deacon: Go in peace to love and serve the Lord.
All: In the name of Christ, Amen.



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Next Sunday, the 27th of February will be Poverty Sunday.

Donations of the following are welcome for the foodbank:

- Tins of meat, fish, vegetables, tomatoes, and fruit
- UHT milk
- Rice
- Sugar/coffee/tea/biscuits
- Custard
- Jams/spreads/treats
- Pasta sauces
- Squash/juice
- Any toiletries - men or women.