

Welcome to
your Parish Church
in the Diocese of Birmingham



ALL SAINTS
KINGS HEATH



Temptation of Christ, 12th century mosaic in St Mark's Basilica

Holy Communion on the First Sunday of Lent Sunday 6th March 2022

We gather

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: Lent prose

*Hear us, O Lord, have mercy upon us:
for we have sinned against thee.*

1. To thee, Redeemer, on thy throne of glory:
lift we our weeping eyes in holy pleadings:
listen O Jesu, to our supplications.

2. O thou chief Corner-stone, Right Hand of the Father:
Way of Salvation, Gate of Life Celestial:
cleanse thou our sinful souls from all defilement.

3. God, we implore thee, in thy glory seated:
bow down and hearken to thy weeping children:
pity and pardon all our grievous trespasses.

4. Sins oft committed now we lay before thee:
with true contrition, now no more we veil them:
grant us, Redeemer, loving absolution.

5. Innocent, captive, taken unresisting:
falsely accused, and for us sinners sentenced:
save us, we pray thee, Jesu our Redeemer.

(arr J H Arnold)

When invited to stand, we keep silence and then sing: [Forty days and forty nights](#)

1. Forty days and forty nights
you were fasting in the wild;
forty days and forty nights,
tempted still, yet unbeguiled.

2. Sunbeams scorching all the day,
chilly dew-drops nightly shed,
prowling beasts about your way,
stones your pillow, earth your bed.

3. Let us your endurance share,
and from earthly greed abstain,
with you vigilant in prayer,
with you strong to suffer pain.

4. Then if evil on us press,
flesh or spirit to assail,
Victor in the wilderness,
help us not to swerve or fail.

5. So shall peace divine be ours;
holy gladness, pure and true:
come to us, angelic powers,
such as ministered to you.

6. Keep, O keep us, Saviour dear,
ever constant by your side,
that with you we may appear
at th'eternal Eastertide.

(words: George Hunt Smyttan, adapt Michael Forster; music: Melody from 'Nürnbergisches Gesangbuch' [1676])

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.**

In Church we respond: **and also with you.**

WELCOME, BANNS *and* NOTICES

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: The sacrifice of God is a broken spirit; a broken and contrite heart God will not despise. Let us come to the Lord who is full of compassion and acknowledge our transgressions in penitence and faith. (cf Psalm 51)

Silence

**All: Lord God, we have sinned against you,
we have done evil in your sight.
We are sorry and repent.
Have mercy on us according to your love.
Wash away our wrongdoing and cleanse us from our sin.
Renew a right spirit within us and restore us to the joy of your salvation, through Jesus Christ our Lord. Amen.**

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

May the God of love bring us back to himself, forgive us our sins, and assure us of his eternal love in Jesus Christ our Lord. Amen.

We sing:

Kyrie eleison.

Christe eleison.

Kyrie eleison.

(Lord, have mercy)

We pray THE COLLECT for the first Sunday in Lent

Almighty God, whose Son Jesus Christ fasted forty days in the wilderness, and was tempted as we are, yet without sin, give us grace to discipline ourselves in obedience to your Spirit, and as you know our weakness, so may we know your power to save; 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.**

OLD TESTAMENT READING [Deuteronomy 26:1-11](#)

PSALM 91:1-2, 12-16 (Responsorial)

RICHARD WOODWARD



- 1 Whoever dwells in the shelter of the Most High ♦
and abides under the shadow of the Almighty,
- 2 Shall say to the Lord, 'My refuge and my stronghold, ♦
my God, in whom I put my trust.'

- 12 They shall bear you in their hands, ♦
lest you dash your foot against a stone.
- 13 You shall tread upon the lion and adder; ♦
the young lion and the serpent you shall trample underfoot.
- 14 Because they have set their love upon me,
therefore will I deliver them; ♦
I will lift them up, because they know my name.
- 15 They will call upon me and I will answer them; ♦
I am with them in trouble,
I will deliver them and bring them to honour.
- (2nd half of chant) † 16 With long life I will satisfy them ♦
and show them my salvation.

NEW TESTAMENT READING [Romans 10:8b-13](#)

HYMN

1. O for a heart to praise my God,
a heart from sin set free;
a heart that's sprinkled with the blood
so freely shed for me.

2. A heart resigned, submissive, meek,
my great Redeemer's throne;
where only Christ is heard to speak,
where Jesus reigns alone.

3. A humble, lowly, contrite heart,
believing, true and clean,
which neither life nor death can part
from him that dwells within.

4. A heart in ev'ry thought renewed,
and full of life divine;
perfect and right and pure and good –
a copy, Lord, of thine.

5. Thy nature, gracious Lord, impart,
come quickly from above;
write thy new name upon my heart,
thy new best name of love.

(words: Charles Wesley; music: Thomas Wright)

GOSPEL READING [Luke 4:1-13](#)

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 Sam Mackie*

*How did you feel when you came out de wilderness, came out
de wilderness, came out de wilderness?*

*Tell me, brudder, how did you feel when you came out de wilder-
ness, came out de wilderness?*

*Tell me, sister, how did you feel when you came out de wilder-
ness, came out de wilderness, came out de wilderness?*

*Did you love your brother then you came out de wilderness,
came out de wilderness?*

*Did you love your sister then you came out de wilderness,
came out de wilderness?*

Tell me, brudder and sister, did you meet Jesus in de wilderness?¹

For Jesus, the wilderness was a transition point, a move from private to public, to political. This passage of Jesus in the wilderness is not an eye-witness account, it is one of the few occasions we meet Jesus alone. Yet it is accounted for in three of our four gospels. It was clearly an important journey for Jesus, one that would have been shared with his disciples.

¹ "Slave songs of the United States" by Allen, Ware and Garrison first published in 1867

Jesus is alone and hungry, poised at the edge of his ministry. Jesus has not yet preached a sermon, cast out a demon or healed a sick person. Instead of his ministry starting immediately, Jesus, filled with the Holy Spirit, having been told: "You are my Son, the Beloved; with you I am well pleased." Is led into in the wilderness.

Jesus has gone from a sensational spiritual experience where he is revered and seen as the Son of God, to an wilderness experience with the devil. The idea of the devil can spilt a room, just a little more divisive than how to say scone. Luke's gospel uses the term 'the devil', it is no accident that 'the devil' has become a humanoid figure with horns, cloven hooves, unusually hairy legs, and a tail, often naked and holding a pitchfork. Its appearance is never described in the Bible, but Christian artwork took a lead in how to picture evil.

The first known depiction of Christ in the wilderness was taken from the Roman style and made in mosaic. This is a 12th century artwork is from St Mark's Basilica, and more specifically the temptations of Christ according to Matthew's gospel. So we have three instances of Jesus encountering the devil, notice how the devil is depicted in this scene. He's a scaly, horned, reptilian with wings. I've never met anything quite like this. For the first thousand years or so, this is how this story was depicted.



Sandro Botticelli, Temptations of Christ, 1480.

What's fascinating in the early renaissance period art became more detailed and realistic. The way the devil was depicted changed. The devil was less often the scaly, grotesque reptilian, and more often shown as a monk. So there's a mental shift, that evil as

presented in the Bible is not this easy to spot grotesque being. It's actually a masked reality, and more difficult to place. These historical art pieces have tried to make sense of evil. But the very form evil presents itself to Jesus is not as a being, but a questioning. The very thing this evil is aiming to do is to undermine his identity.

At Jesus' baptism everyone there heard that Jesus is the Son of God. Yet, these truths are the very thing the devil, evil, attacks. The very core of Jesus' identity is being challenged. It attempts to undermine Jesus' identity by pointing out Jesus' circumstances. Saying, "if you are the Son of God, command this stone to become a loaf of bread."

In mainstream Christian thought, the wilderness has often been conflated with struggle, or absence from God. We list our wilderness experiences as ones disconnected from our faith, or in some way a run in with the devil. But if we are to look more widely at scripture, this is clearly not what the Bible is showing us. The wilderness in scripture is a repeated motif, one of journeying. John the Baptist preached in the wilderness, telling people to repent of their sins and to be baptised as a sign of this repentance. Moses met with God and was called to become leader in the wilderness. For the Israelites it is a 40 year journey to the promised land through the wilderness. Hagar protected her son, met with God and found provision in the desert.

Womanist theology challenges us to view wilderness through the eyes of the ex-slave escaping capture, much like Hagar. Many African-American slave women have left behind autobiographies telling of how they would slip way to the wilderness or to "the haystack where the presence of the Lord overshadowed" them.² Although the wilderness brought struggle, the wilderness was the very place freedom from oppression was found. The struggle of the wilderness experience was sought in order to have a religious experience. That in the wilderness the very God that Hagar met in seeking refuge from her captors, we meet and receive provision from. The wilderness has become a symbol of liberation and freedom to black women. In meeting God they found that their identity was not slave, or labourer, or captive, but survivor, sibling of Christ, daughter of God.

There is also a comparative nature of wilderness, a self-identifying. That as the western oppressor sort to rule over the land, and tame the wilderness. That the wild, unknown, 'savage', was sort to be civilised and tamed by the western pioneer.³ Perhaps those running from a dictatorship know this just too well today.

*How did you feel when you came out de wilderness, came out
de wilderness, came out de wilderness?*

Tell me, brudder and sister, did you meet Jesus in de wilderness?

On the 7th of January 2017, snow was falling on the green domes of Kiev's Saint Sophia cathedral. The then Ukrainian President, Petro Poroshenko strode triumphantly towards its ancient doors to mark an Orthodox Christmas like no other. In his hands was the *tomos*, the document declaring the independence they had been campaigning for and negotiating

² Old Elizabeth, "Memoir of Old Elizabeth, A Colored Woman"

³ Delores S. Williams, *Sisters in the Wilderness*

solidly for, for years. On that day they celebrated freedom from the Moscow, they celebrated a church they could call their own. President Poroshenko announced: "We have cut the last chain that connected us to Moscow and its fantasies about Ukraine as the canonical territory of the Russian Orthodox Church."

The bid for ecclesiastical independence, was also just as much about Ukraine's desire to break from Moscow's political orbit. The Orthodox Church of Ukraine was just one further step towards political freedom. Which unsurprisingly enraged Putin, who said that the church schism could "turn into a heavy dispute, if not bloodshed".

We should not be shocked that Russia has invaded Ukraine, this has been the Ukrainian reality for the majority of their history. In recent years there's been there fear that any day Putin's threats would be enacted. It may surprise you of the great interplay with Christianity here, but this awareness is paramount. The Bishop of Leeds, Nick Baines said this week that it was unequivocally true that the Russian Orthodox Church had encouraged Putin in his campaign. There was, he believed, collusion and corruption between the Russian government and the Russian Orthodox Church.⁴

There is little integrity here for the Church in Russia, the people of Russia and Ukraine are hurting, protests all around the world show a truth and hope that remains. Jesus was offered glory and authority over all kingdoms, invulnerability and self-importance, self-interest and expedience. Everyone is tempted to engage in the quick fix rather than promote systemic change. To put self-interest ahead of communal need, and worship the gods of this world: money, power, violence. When Jesus' identity was challenged his integrity remained.

There is an opportunity for seeking justice this Lent, our world is on a precipice, a movement of change. We have the power to influence what happens next, how our government and church acts and reacts. We cannot remain silent while see destruction happening to our neighbour. We must sign petitions, seeks rights for refugees, write to our Bishops and MPs, donate clothing and money whenever we can. We must have integrity when we answer:

*Tell me, sister, how did you feel when you came out de wilder-
ness, came out de wilderness, came out de wilderness?
Did you love your brother then you came out de wilderness,
came out de wilderness?
Did you love your sister then you came out de wilderness,
came out de wilderness?*

⁴ <https://religionmediacentre.org.uk/news/bishop-leeds-russia-ukraine-putin-invasion/>

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 the one who came to be tempted as we are, yet without sin:

**Though he was divine,
he did not cling to equality with God,
but made himself nothing.
Taking the form of a slave,
he was born in human likeness.
He humbled himself
and was obedient to death,
even the death of the cross.
Therefore God has raised him on high,
and given him the name above every other name:
that at the name of Jesus
every knee should bow.
and every voice proclaim that Jesus Christ is Lord,
to the glory of God the Father. Amen.**

(From Philippians chapter 2)

INTERCESSIONS *from Margaret Healey Pollett*

Please make yourselves comfortable for prayer as you sit or kneel. We take a moment to still and settle ourselves, by attending to our breathing, opening ourselves to the Spirit of God.

Merciful Father,

As we enter this season of Lent, we ask you to bless us with insight into the ways we fall short in our lives, and in our faithfulness. Forgive us our shortcomings and lead us away from temptation. Bring our hearts to believe and our mouths to confess so that we enter might into right relationships and know your saving grace, recognising you are Lord of all.

Lord, in your mercy

Hear our prayer

We hold before you the suffering of all innocent peoples whose land is riven by war; those whose lives and homes are destroyed, who despair of being able to protect and feed their children. Especially we pray for the people of Yemen, Gaza, Syria and Ukraine. We pray for an enduring ceasefire in places of war, and a resumption of negotiations.

May those in power, taking or influencing the decisions, hold all life to be of equal worth, recognising you are Lord of all.

Lord in your mercy,

Hear our prayer

We give thanks for the work of the scientists on the intergovernmental panel on climate change, and we ask that their conclusions that urgent and ambitious action is needed are taken seriously by all, especially those of us in the wealthy parts of the world. Guide our leaders into wisdom as they decide on the right course of action to properly care for the land you have given us.

You have created us to be innovative and clever. We have devised wonderful technology, grant us the wisdom to use these gifts well to the benefit of all. As we face the prospect of nuclear-scale destruction in Europe, bring us back from this brink, and turn us round to work together for climate justice, recognising you are Lord of all.

Lord in your mercy,

Hear our prayer

As we live through this time of pandemic and warfare, bring us to a proper understanding of how we may be part of your restoration. We give thanks for the work of Oxfam in drawing attention to the injustices in the worldwide distribution of the vaccines, and pray that those whose wealth has been increasing over the past few years will pay their taxes in full, and look for ways that money goes back into circulation for the common good, recognising you are Lord of all.

Lord in your mercy,

Hear our prayer

We pray for those in caring and medical professions, especially our local hospitals and care homes, giving thanks for their marvellous dedication and skills, despite the pressures they work under. We also pray for all those in their care, and those

suffering from illness in body, mind or spirit. From our own community, we pray for Ralph, Brian, Ruth, Iain, and Bill. May they know the healing you give, and take strength in recognising you are Lord of all.

Our times bring our mortality into focus, and we ask for your comfort for all who are facing death, either at their natural end, or prematurely due to so many dangerous situations. Be with those who will die today, especially those alone or afraid. We also pray that you will comfort those who mourn, especially those mourning the death of children. At the last, bring us all into your Kingdom where we will see clearly that you are Lord of all.

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: Jesus said "Blessed are the peacemakers for they shall be called the children of God." We say longingly to the whole world:

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

HYMN [Do not be afraid](#)

*Do not be afraid, for I have redeemed you.
I have called you by your name; you are mine.*

1. When you walk through the waters, I'll be with you.
You will never sink beneath the waves.

2. When the fire is burning all around you,
you will never be consumed by the flames.

3. When the fear of loneliness is looming,
then remember I am at your side.

4. When you dwell in the exile of the stranger,
remember you are precious in my eyes.

5. You are mine, O my child, I am your Father,
and I love you with a perfect love.

(words: Gerard Markland, based on Isaiah 43:1-4; music: Gerard Markland, arr Andrew Moore)

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.

Praise and thanksgiving belong to you, God of every blessing, for you shaped all creation to grow into your abundant and eternal harvest. You called a holy people to share life with you, and when they were captive in Egypt, with a mighty hand and an outstretched arm you brought them out of oppression, through the temptations of the wilderness, into a land flowing with milk and honey. In time, your Son came among us, facing wilderness and temptation and hunger to bring us out of bondage to sin and to taste and see that you, the Lord, are good. And so we thank you with angels and archangels and all the company of heaven as we join the unending hymn:

**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.**

God of mercy, you gave your people manna day by day during their time of testing; and because no one can live by bread alone, you gave Jesus to be our bread from heaven. Send your Holy Spirit upon your church to live as a sign of the way you transform this manna into mercy for all. With your Spirit, bless this bread and this cup that they may be for us the body and blood of our Lord Jesus Christ. Who, at supper with his disciples, took bread, gave you thanks, broke the bread, and gave it to them, saying: "Take, eat, this is my body which is given for you. Do this in remembrance of me."

A bell is rung.

After supper he took the cup. Again he gave you thanks, and gave it to his disciples saying: "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.

Deacon: Great is the mystery of faith:

**All: Christ has died,
Christ is risen,
Christ will come again.**

Faithful God, whose Son did not escape suffering and death but accepted and finally overcame them, bring your disciples by the way of his cross to the joy of Easter. Strengthen your church, especially in Russia, to resist evil of every kind and turn from sin. With your mighty hand and outstretched arm, uphold those enduring trials and any who know their very life is at stake, especially in Ukraine. Be with your children who are heavy laden and all who labour beneath the misuse of power by another. Amid temptations to be successful, shape your children first to be faithful to your kingdom, until the day when in your resurrected glory there is one life, one sharing, one holy communion, among all the saints with you to whom all glory belongs for ever, Father, Son and Holy Spirit. **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: grant us peace. (Shepherd)

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

SONGS *during Communion* [Here is love, vast as the ocean](#)

1. Here is love, vast as the ocean,
loving kindness as the flood,
when the Prince of life, our ransom,
shed for us his precious blood.
Who his love will not remember?
Who can cease to sing his praise?
He can never be forgotten
throughout heaven's eternal days.

2. On the mount of crucifixion
fountains opened deep and wide;
through the floodgates of God's mercy
flowed a vast and gracious tide.
Grace and love, like mighty rivers,
poured incessant from above,
and heaven's peace and perfect justice
kissed a guilty world in love.

(words: 'Dyma gariad fel y moroedd' by William Rees, trans William Edwards; music: Robert Lowry)

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 *In Church the priest declares God's blessing. At home we pray:*

May Christ give us grace to grow in holiness, to deny ourselves, take up our cross and follow him: and the blessing of God almighty, the Father, the Son, and the Holy Spirit, be among us and remain with us always.
Amen.

HYMN [Jesus is Lord! Creation's voice proclaims it](#)

1. Jesus is Lord! Creation's voice proclaims it,
for by his pow'r each tree and flow'r was planned and made.
Jesus is Lord! The universe declares it;
sun, moon and stars in heaven cry: Jesus is Lord!

*Jesus is Lord! Jesus is Lord!
Praise him with alleluias, for Jesus is Lord!*

2. Jesus is Lord! Yet from his throne eternal
in flesh he came to die in pain on Calv'ry's tree.
Jesus is Lord! From him all life proceeding,
yet gave his life as ransom thus setting us free.

3. Jesus is Lord! O'er sin the mighty conqu'ror,
from death he rose and all his foes shall own his name.
Jesus is Lord! God sends his Holy Spirit
to show by works of power that Jesus is Lord. *(words & music: David J Mansell)*

Deacon: Go in peace to love and serve the Lord.

All: In the name of Christ, Amen.



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