

Welcome to
your Parish Church
in the Diocese of Birmingham



ALL SAINTS
KINGS HEATH

Holy Communion

Easter III, Sunday 1st May 2022

We gather

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.

We imagine everyone in their homes around the parish, united in preparing for prayer.

Music as we gather: [This joyful Eastertide](#)

1. This joyful Eastertide, away with sin and sorrow.
My love, the Crucified, hath sprung to life this morrow.

*Had Christ, that once was slain, ne'er burst his three-day prison,
our faith had been in vain: but now hath Christ arisen.*

2. My flesh in hope shall rest, and for a season slumber;
till trump from east to west shall wake the dead in number.

3. Death's flood has lost its chill, since Jesus crossed the river:
lover of souls, from ill my passing soul deliver.

(words: George Ratcliffe Woodward; music: Traditional Dutch melody, arr Charles Wood)

When the song finishes we stand in silence. We sing:

HYMN

1. Good Christians all, rejoice and sing.
Now is the triumph of our King.
To all the world glad news we bring:
Alleluia! Alleluia! Alleluia!

2. The Lord of Life is ris'n for ay:
bring flow'rs of song to strew his way;
let all mankind rejoice and say:
Alleluia! Alleluia! Alleluia!

3. Praise we in songs of victory
that Love, that Life, which cannot die,
and sing with hearts uplifted high:
Alleluia! Alleluia! Alleluia!

4. Thy name we bless, O risen Lord,
and sing today with one accord
the life laid down, the life restored:
Alleluia! Alleluia! Alleluia!

(words: Cyril Argentine Alington alt; music: Melody from Melchior Vulpius' 'Gesangbuch' [1609])

We acclaim:

Alleluia! Christ is risen.

He is risen indeed. Alleluia!

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

WELCOME 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: We prepare to confess our individual sins and those of the society we
shape together. *Silence*

God, our maker and our redeemer, this is your world and we are your
people: come among us and save us.

We have wilfully misused your gifts of creation. God, be merciful.

Forgive us our sins.

We have seen the ill-treatment of others and have not gone to their aid.

God, be merciful.

Forgive us our sins.

We have condoned evil and dishonesty, and allowed class superiority
and misogyny to infect our politics. God, be merciful.

Forgive us our sins.

We have heard the good news of Christ, but have failed to share it with
others. God, be merciful.

Forgive us our sins.

We have not loved you with all our heart, nor our neighbours as
ourselves. God, be merciful.

Forgive us our sins.

(adapted from Common Worship)

FORGIVENESS *is declared:*

[May] the God of love and power forgive *us* and free *us* from *our* sins, heal and strengthen *us* by his Spirit, and raise *us* to new life in Christ our Lord. **Amen.**

We stand to give thanks for forgiveness, singing THE GLORIA

1. Glory be to God in heaven,
songs of praise and joy we bring;
thankful hearts and voices raising,
to creation's Lord we sing.
Lord we thank you: Lord we bless you:
glory be to God our King;
glory be to God our King.

2. Lamb of God who on your shoulders
bore the load of this world's sin:
only Son of God the Father
you have brought us peace within.
Lord have mercy, Christ have mercy,
now your glorious reign begin;
now your glorious reign begin.

3. You O Son of God are holy,
you we praise with one accord:
none in heaven or earth is like you,
only you are Christ the Lord:
with the Father and the Spirit
ever worshipped and adored;
ever worshipped and adored.

THE COLLECT for the Third Sunday of Easter

Almighty Father, who in your great mercy gladdened the disciples with the sight of the risen Lord: give us such knowledge of his presence with us that we may be strengthened and sustained by his risen life and serve you continually in righteousness and 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.**

READINGS [Acts 9:1-20](#) and [Revelation 5:11-14](#)

HYMN [Majesty, worship his majesty](#)

Majesty, worship his majesty;
unto Jesus be glory, honour and praise.
Majesty, kingdom authority
flow from his throne unto his own: his anthem raise.

So exalt, lift up on high the name of Jesus;
magnify, come glorify Christ Jesus the King.
Majesty, worship his majesty,
Jesus who died, now glorified, King of all kings.

(words & music: Jack W Hayford)

We remain standing for the GOSPEL READING [John 21:1-19](#)

Hear the Gospel of our Lord Jesus Christ according to John
All: Glory to you, O Lord.

At the end This is the Gospel of the Lord
All: Praise to you, O Christ.

Alleluia! Christ is risen.
He is risen indeed. Alleluia!

SERMON from David

Do you trust Marine Le Pen? She changed her tone since the last French Presidential election, sounding much calmer, but do you think she has changed her racist views? The shrill righteousness with which she, Farage, Trump and their like assert nationalist fervour is chilling. You can't really argue with it. It's not always clear if they believe what they're saying or if they shout in order to get over the hump of knowing it's really prejudice and intellectually rubbish. She has tried to change her tune. Has she changed her heart? I wonder how you judge whether a political apology, or change of heart is genuine. We've had quite a few to test us recently. What do you look for? Body language? Tone? Actions and policies that prove integrity? It's not easy to trust.

When God asked Ananias to go and minister to Saul of Tarsus, it's hard to imagine the anxiety. We are given a moving glimpse of his prayer life: When God called to him, like Abraham, Moses, Samuel, he said "Here I am," so open and ready to hear what God asks of him. Then when he heard the instruction he was frank: "But the man's deadly." He heeded the call, knowing the danger, not denying it. Brave or foolish?

He went to Saul and, before the famous persecutor said a word, Ananias laid hands on him and called him "brother." That miracle is more arresting than the blinding light on the road to Damascus. Ananias' courage to refuse enmity is testimony to the resurrection of Jesus as powerful as the voice speaking to Saul out of the light. It highlights also the power of the news spreading as far as Damascus in a matter of months, establishing a faith community that could nurture such courage so soon in Ananias. This was the humble, courageous, multi-cultural Church Jesus envisioned as he served breakfast to a few disciples and commissioned Peter to care for the fellowship.

I wonder, as we try to fathom the mind set of someone claiming righteous purpose as he flattens Ukrainian cities, and as righteous nationalists campaign for power here and around Europe; as there's still a righteous policy of benefits sanctions and now a righteous Home Secretary says she'll send asylum seeking men to a hostel in Rwanda, we might wonder how effective our moral radar, and wonder whom we can trust. We might feel a bit lacklustre as a church, afraid to speak up much because we're not sure we have the courage to follow through. We may lack energy to rise to prayer in war, to political resistance, to ridicule for speaking of reconciliation. If you're feeling embarrassed in faith, embattled in prayer, or like me a rather ineffective Christian, not wanting to over promise, we could find deep reassurance in the amazing encounter told in John 21.

Jesus calls to the disciples during their failed fishing trip and encourages them to keep at it. They pull in an unimaginable haul, so abundant that John takes it to be a vision of the future church, 153 fish pointing to all the nations of the world, all known kinds of fish jumbled together: a wondrously diverse community of resurrection. The net, the church, will hold together against all the odds. Then, drawing out Peter's failure, the charcoal fire and three-fold questioning echoing so strongly his Thursday night betrayal, Jesus bestows on him a huge and loving task: caring for that church. As we all share in the ministry of mutual encouragement to this day, perhaps feeling inadequate let's notice that Peter's offer to Jesus was still imperfect. They dance around each other using two different Greek words for love in a most telling way. Jesus asks questions and Peter answers in subtly different terms. Twice Jesus asks if he agape loves him. Peter says he philios loves him. Sam Wells translates it like this:

"Peter, will you lay down your life for me?"

He replies "You know I cherish you."

Peter had said "I will give my life for you," but then denied knowing him three times. This is burning in his conscience beside the charcoal fire. He dare not make that big offer again.

Jesus accepts Peter's qualified offer and the third time asks: Do you cherish me?

No wonder Peter winces at this.

"You know everything, Lord, (including what I want to hide from myself, that I cannot offer everything for you. I've let you down. I daren't promise more.) You know I cherish you."

Jesus accepts Peter's lesser offer, and yet then unbearably poignantly predicts that Peter will indeed have courage one day to give his life for Jesus. Jesus does not wait for perfection, but he also knows we are capable of more than we think. Our self doubt is not enough to deflect Jesus' call to us to share in the joy of spreading his healing grace; the grace that will give Ananias courage to risk reaching out to an enemy and Peter and Saul, becoming Paul, courage even to give their lives for the Gospel. So our flawed discipleship is scooped up by the fishing net along with theirs. Our modest gifts are brought to Jesus and as our fish cook side by side on the fire, we realise with him we have all the gifts we need to do what we need to be who he wants us to be. This breakfast has taken away our best defence against God: the claim of inadequacy. With warm, knowing, humorous care he calls out Peter's failure and ours, and somehow turns the energy of self doubt into energy for mutual care.

That's all very well in the cosy fellowship, we might say, but it's terrible out there. There are people out to get you. There are warmongers and righteous campaigners. Whom can we trust?

Let's go back to Ananias and Saul's story, then, to consider our response to the aggressive culture we've allowed to evolve. Prospective Twitter owner Elon Musk says he's a "free speech absolutist." I wonder if Saul would have used Twitter to incite violence against those on the Christian Way. Shutting down hate speech is understandable, but in some ways, Le Pen illustrates how risky that is. Wouldn't it be better for us to hear the poison in her heart than have her conceal it beneath a reasonable veneer. Again, in his new identity as Paul, would he who loved to speak in Synagogues public forums be delighted to use Twitter which Musk compares to the "town square"? I wonder how you decide which voices on social media you can trust and which you can't. It should be a constantly open discussion. If we feel uncomfortable with a particular

platform, of course, we can withdraw from it. But even if a little regulated social medium can be brutal and other voices might be untrustworthy, we do have complete control over what we say in the town square. Like Ananias, we can name the threats as we see them, and we have no control over them, but then we do get to choose who we are; how *we* speak; how trustworthy *we* will be. We can put the energy of worry about bad free speech into ensuring our speech and every tweet, is always generous, gracious and healing for others. Even if critical, it should still be generous in spirit.

Jesus brings some fish and asks us to bring some and, eating together with us, shapes a fellowship that is strong enough to bear news of his peaceable grace across the world. If we have use the defensive weapon of inadequacy to keep this calling at bay, Jesus shows us Peter. Sure, we can't do much on our own, but with Jesus's gifts affirming ours, we can and will do more than we expect. If we use the defensive weapon of suspicion, saying to God the world is too brutal, then he shows us Ananias. He does not ask him to trust Saul; only to trust God, and reach out. And look what became possible. When Paul wrote in Romans 12 that "if your enemies are hungry feed them; if they are thirsty, give them something to drink," he knows what he's talking about. When he was deliberately being enemy to the church, they healed him and fed him. Just last month footage emerged of Ukrainians feeding a bewildered young Russian soldier and let him talk to his Mum on their phone. <https://mothership.sg/2022/03/ukrainians-feed-russian-soldier/> Another was given a phone to speak with his mother from captivity, describing the military campaign, hopefully helping the scales fall from eyes back home. https://www.youtube.com/watch?v=7Y3YqgWtPq4&ab_channel=TheTelegraph If we choose to watch such clips we should pray first that we not be voyeuristic, but rather honour the humanity of all embroiled in conflict and perhaps give thanks for male tears in war.

So now, drawing Peter's call together with Ananias' courage, perhaps we can step up to pray for the hard world as it really is around us and, in praying, prepare our hearts to reach out and serve in that world. We may feel queasy, to say the least, praying in war time, struggling to know what to ask about conflict, weaponry and victory. If we find that too complex, the convoy of ambulances and fire engines arriving about now might at least give us a focus for confident, purposeful prayer in conflict.

How different our culture looks through the lens of resurrection. Our readings have led us from the earliest days of the disciples apprehending the enormity and new reality of resurrection life; to the startlingly swift spread of their new world view, even to Damascus a few months afterwards; on to a vision of heaven where a new song celebrates eternity at peace with God who has entered time and drawn the sting of death. We must hold this relentlessly gracious vision and search for the same resurrection pattern in our equally troubled, image conscious, divided, yet tantalisingly wonderful world.

We affirm our faith

We stand and at home, if able, we turn to look in the direction of Church, to affirm our faith in God, revealed to us as Father, Son and Holy Spirit:

Deacon: We stand to affirm our faith.

**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.

INTERCESSIONS from Liz Haskins

As we pray for the church across the world, we recall how we all celebrated new life at Easter, characterised by the spring. Today at the traditional beginning of summer, we pray that the message of renewal be continued and strengthened with its promise of good things to come. We pray that in this the church fulfils its mission of bringing hope where there is despair.

Lord in your Mercy

Hear our prayer.

On this day which is traditionally marked with song and dance, we remember in our prayers those across the world who see no hope. We pray particularly for those in the Ukraine, the refugees from there, and for those ordinary Russians, innocent of the war, but suffering the consequences. Dear Lord, what can we do? We can send our money, and pray for continued strength for those who convert it into necessary good and take them to those in need. Dear Lord, what more can we do? We can weep for them, we can ache for them, and we can pray that God reassure them that they are not alone, we will stand by them until such time that they can dance and sing again.

Lord in your Mercy

Hear our prayer.

We see all around us signs of good things to come, bluebells in the park, strong new grass where the scaffolding has been. And so let us pray for those who care for our parks and open spaces, who tend the traffic islands reservations and verges, who will soon be putting up the hanging baskets and keeping them and the flower tubs watered. We thank God for those who look after the Square and make it beautiful. May they never be in doubt that they bring us, in the city, pleasure in natural things, and revitalise our spirits.

Lord in your Mercy

Hear our prayer.

As we remember those known to us who are sick, we pray for those who can only enjoy the summer through a window, those who are housebound by illness, infirmity or age. Among them we pray for Juliet's brother in law Tom, and we continue to remember Ruth Tetlow. We pray that there will be those who care about them enough to bring the summer in to them, and we pray for inspiration for those who work in care homes for whom this is a service.

Lord in your Mercy

Hear our prayer.

We remember those who have died, for whom the promise of new life and good things to come have become a reality, especially Judith Best, Julia McCabe, Bill Gardner and Gill Bick. We remember those who mourn them, praying that in time they will acknowledge the hopes and take comfort from the promises.

Lord in your Mercy

Hear our prayer.

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 and those we care for who are far away.

Deacon: Alleluia Christ has been raised from the dead. With confidence, then, we say to one another:

The Peace of the Lord be always with you.

HYMN [I danced in the morning](#)

1. I danced in the morning when the world was begun,
and I danced in the moon and the stars and the sun,
and I came down from heaven and I danced on the earth,
at Bethlehem I had my birth.

*Dance, then, wherever you may be,
I am the Lord of the Dance, said he,
and I'll lead you all, wherever you may be,
and I'll lead you all in the dance, said he.*

2. I danced for the scribe and the Pharisee,
but they would not dance and they wouldn't follow me.
I danced for the fishermen, for James and John –
they came with me and the dance went on.

3. I danced on the Sabbath and I cured the lame;
the holy people, they said it was a shame.
They whipped and they stripped and they hung me on high,
and they left me there on a cross to die.

4. I danced on a Friday when the sky turned black –
it's hard to dance with the devil on your back.
They buried my body, and they thought I'd gone,
but I am the dance, and I still go on.

5. They cut me down and I leapt up high;
I am the life that'll never, never die;
I'll live in you if you'll live in me –
I am the Lord of the Dance, said he.

(words: Sydney Carter; music: Traditional American melody, adapt Sydney Carter)

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 tell the story of salvation

Priest: The Lord is here.

All: God's Spirit is with us.

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.

Worthy are you, Lord God, and worthy is the Lamb who was slain, to receive wisdom and might and glory and honour for ever and ever. From the pit of slavery you heard your people's cries and drew them up to freedom in your service. Out of the snare of sin you saw the suffering of your creation and restored the life of your faithful ones. From the grave of death you raised your Son to life on the third day. In him you turn our mourning into dancing, remove the sackcloth of tears and clothe us with joy. And so around your throne with all you have gathered to yourself and raised to the company of heaven, we join in the eternal hymn of praise.

We repeat after the cantor:

**All: Holy, holy, holy Lord!
God of power and God of might.
Heav'n and earth are full of your glory.
Hosanna in the highest!**

**Blessed is he who comes
in the name of the Lord most high.
Hosanna.
Hosanna.
Hosanna in the highest.**

Providing God, your Son prepared a simple meal for his disciples, which in your grace became a resurrection banquet. As you revealed yourself to them, open our hearts to receive in this holy meal the miracle of his saving passion. Send your Holy Spirit upon your church to make our life together a feast for all who hunger. Sanctify this bread and cup that they may be for us the body and blood of your Son. 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.**

Great Shepherd, your Son is the holy Lamb, and by his blood you have made us your own flock. Feed your sheep who hunger for the necessities of life, for safe food to eat and clean water to drink, for protection from fear, for shelter and for warmth. Tend your lambs when they long for love and acceptance and a place to belong. Make your church a sheepfold of grace. Shepherd all who have suffered harm and look to you for healing and hope. Turn the sorrow of mourning into one eternal joy in your presence. Bring us with all creation to that great day when we shall fall on our knees and worship the Lamb in glory, Holy Father, in the power of your 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 and now lives for you, and feed on him in your heart by faith 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, now for us the body of Christ.

We now have two points for distribution of bread. We make one line, but receive from alternate sides.

ANTHEM *during Communion* [I know that my Redeemer liveth](#)

I know that my Redeemer liveth,
and that he shall stand at the latter day upon the earth;
and though worms destroy this body,
yet in my flesh shall I see God.

For now is Christ risen from the dead,
the first-fruits of them that sleep.

(words: from Job 19:25, 26 & 1 Corinthians 15:20; music: George Frideric Handel [from 'Messiah'])

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

May Christ who out of defeat brings new hope and a new future, fill *us* with his new life; and the blessing of God almighty, the Father, the Son and the Holy Spirit be among *us* and remain with *us* always. **Amen.**

HYMN [Rejoice, the Lord is King](#)

1. Rejoice, the Lord is King!
Your Lord and King adore;
mortals, give thanks and sing,
and triumph evermore.

*Lift up your heart, lift up your voice;
rejoice, again I say, rejoice.*

2. Jesus the Saviour reigns,
the God of truth and love;
when he had purged our stains,

he took his seat above.

3. His kingdom cannot fail;
he rules o'er earth and heav'n;
the keys of death and hell
are to our Jesus giv'n.

4. He sits at God's right hand
till all his foes submit,
and bow to his command,
and fall beneath his feet.

(words: Charles Wesley; music: George Frideric Handel, edited John Wilson)

We acclaim:

Deacon: Alleluia! Christ is risen.
He is risen indeed. Alleluia!

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



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