

Welcome to
your Parish Church
in the Diocese of Birmingham



ALL SAINTS
KINGS HEATH

Hiding in plain sight Trinity Sunday Holy Communion

Sunday 12th June 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. Perhaps light a candle as you begin worship.

In church, we imagine everyone in their homes around the parish, united in preparing for prayer.

Music as we gather: [How great is our God](#)

*How great is our God, how great is his name!
How great is our God, for ever the same.*

1. He rolled back the waters of the mighty Red Sea,
and he said: "I'll never leave you. Put your trust in me."

2. He sent his Son, Jesus, to set us all free,
and he said: "I'll never leave you. Put your trust in me."

3. He gave us his Spirit, and now we can see.
And he said: "I'll never leave you. Put your trust in me."

(words & music: Unknown)

When the song finishes we stand in silence.

We sing: [Holy, holy, holy! Lord God almighty](#)

1. Holy, holy, holy! Lord God almighty!
Early in the morning our song shall rise to thee;
holy, holy, holy! Merciful and mighty!
God in three persons, blessed Trinity!

2. Holy, holy, holy! All the saints adore thee,
casting down their golden crowns around the glassy sea;
cherubim and seraphim falling down before thee,
which wert, and art, and evermore shall be.

3. Holy, holy, holy! Though the darkness hide thee,
though the eye made blind by sin thy glory may not see,
only thou art holy, there is none beside thee,
perfect in pow'r, in love, and purity.

4. Holy, holy, holy! Lord God almighty!
All thy works shall praise thy name, in earth and sky and sea;
holy, holy, holy! Merciful and mighty!
God in three persons, blessed Trinity!

(words: Reginald Heber; music: John Bacchus Dykes)

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 pray for the children's groups as they make their way to the hall.

We seek forgiveness

CONFESSION

Deacon: We confess our sins to God, who created, redeems and sustains us.

Silence

When we take creation for granted and forget the long view,
God the Father, forgive us.

When we hope you won't notice us, and forget you entered our daily life,
God the Son, forgive us.

When we do not show love, one for another, when we ridicule joy and dampen hope:
God the Holy Spirit, forgive us.

ABSOLUTION *In church forgiveness is declared for all while at home we pray:*

God the Father of all mercies, has reconciled the world to himself through the death and resurrection of his Son, Jesus Christ, not counting our trespasses against us but sending his Holy Spirit to shed abroad his love among us. By the ministry of reconciliation entrusted by God to his church, *[may we]* receive his pardon and peace to stand before him in his strength alone, this day and evermore. **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

Priest: Holy God, faithful and unchanging: enlarge our minds with the knowledge of your truth, and draw us more deeply into the mystery of your love, that we may truly worship you, Father, Son and Holy Spirit, one God, now and for ever. **Amen.**

We sit for the READINGS [Proverbs 8:1-4, 22-31](#) and [Romans 5:1-5](#)

HYMN [Peace, perfect peace, is the gift](#)

1. Peace, perfect peace, is the gift of Christ our Lord.
Peace, perfect peace, is the gift of Christ our Lord.
Thus, says the Lord, will the world know my friends.
Peace, perfect peace, is the gift of Christ our Lord.

2. Love, perfect love, is the gift ...

3. Faith, perfect faith, is the gift ...

4. Hope, perfect hope, is the gift ...

5. Joy, perfect joy, is the gift ...

(words & music: Kevin Mayhew)

We remain standing for the GOSPEL READING [John 16:12-15](#)

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.

SERMON from David

When people pass by this junction on the No 50 and glance at the church and square I wonder what they see. A frowning, judgmental presence? An attractive historic building? An invitation to pray, the spire pointing, well, inspiringly heavenward? An out dated over statement of self-importance; dubious imperial Victoriana? Something homely or something intriguing? Something inviting or something excluding? Something solid and permanent, or, with those new buildings attached to the old, do they see something adaptable? A lot will depend on their individual journey.

What did I see when I came twelve years ago, nudged by the Spirit to come and explore what kind of Vicar they needed here? On paper, I saw a large debt. Possibly the largest debt of any parish church in the land, with twenty five years of repayments stretching ahead. I saw a partly built community complex and a churchyard waiting to be landscaped into a village square. I saw quite a few worried people, very impressively committed to their area of interest, but some a little unsure whether what they did was valued or understood by the rest of the All Saints family. I saw plans for the square and Centre and frustrated hopes for reordering the church end of the site. I knew some colleagues looked over and saw a problem, a burden the Diocese had to carry. I saw a job that was too big and too serious for someone like me.

But the Spirit ensured All Saints held my gaze until I could see more: there was a Statement of values, by then more than a decade old, which still rang true, enduring far longer than the instantly tired mission statements we often confect with the best of intentions. I saw those values of inclusion, justice and intellectual curiosity lived out in the people I encountered. I saw that twenty five years is not long in the life of a church and that, while it is a serious debt, it's really a mortgage, and, as with most mortgages, we should manage it responsibly, but think more about what makes it home rather than be perpetually anxious about how much we owe. I saw a group of people who together held on to a vision too big for me to have come up with. I saw, not only a Christian congregation willing to reach out to their neighbourhood, but one willing to let their neighbourhood reach *in* to keep their prayer true and grounded. I saw people who had been bruised by financial crisis, but whose vision for safe spaces for older

and younger people was undimmed. I saw a historic parish church looking outwards and forwards, as though they didn't own but rather stewarded reflective space for a lively, interesting neighbourhood.

This one small part of God's church, at one particular road junction, is part of a longer story; a wider family. When we reach for a word like "mother" or "father" to describe God, we express our hunch that someone wants us here. When we speak of God the Father, we acknowledge the creator of all things. We assert that there is one for whom we exist, and so we open our hearts to that longer story and that wider family.

The moment we speak of the eternal, though, we feel our mortality. Even as we gaze at the countless stars and galaxies, we feel the little stones prickling the soles of our feet. We can feel dizzily small and vanishingly irrelevant. That's why it matters so much, and why it makes such sense that God should come to share in our historic, practical, physical time-bound life. He did so in the life of Jesus of Nazareth. That he live in one little town, on its own crossroads, working in a little carpentry business, feeling pain whenever his hammer missed a nail and hit his thumb, that he knew the joy of breaking bread and sharing wine with friends, and knew what it was to touch and be touched, all proves God's interest in our story, at our crossroads, in our day. To speak of "God the Son" is to affirm our historic part in God's eternal story.

Speaking of God as Father and Son, gives us a way of living with both our smallness and our significance. With new found confidence, then, we ask God what we should do with the time and place he has given us to live in. As I first looked over at you and saw your commitment, purpose, generosity and tenacity, I could not help speaking of God the Holy Spirit, that inspirer, that breather of motivation and wisdom, advocacy and candidness. For here I saw something greater than the sum of its parts. Something imperfect, fractious sometimes, but imaginative, adaptable and hopeful. I saw an intriguing mixture of practicality and passion.

When we take the long view: God the Father is with us.

When we grapple with the immediate reality: God the Son is with us.

When we feel passion, hope, lament, kindness, gratitude, courage, inspiration: God the Spirit is with us.

Lose any one of these three and the others may falter. The language of each holds the others steady and interrogates them. Without the long view we might over indulge ourselves. Without the sense of God's interest in the present reality, we might assume God's indifference and therefore despair. Without the language of the Spirit, we might park our faith safely in the intellectual category, compassion dampened, becoming unresponsive to new opportunities. The poetry of the Trinity makes for healthy, vivid living.

Here, we can see that pattern up close. For instance: the long-view legal structure of a charitable company – echoes of the Father – affords the security to meet a specific need, like youth work – echoes of the Son – and frees people to apply their passion and imagination to that ever-evolving service – echoes of the Spirit.

This autumn, I'll have been with you for twelve years. We have built half of our longed for youth centre. We have landscaped the Memorial Garden. We have removed the old organ ready for redevelopment in Church. One of our three large loans will be paid off in October when the last monthly payment of £2000 to the Diocese. With their help we have established a workable vicarage to replace the one demolished to make way for the Medical Centre. We will have fourteen years left on the other two loans that make up our mortgage. Taking the long view, that's not long in the life of the church.

I wonder how many here were part of the conversation twenty five years ago that distilled the statement of values on the wall beside the door. How many more, like me, have joined All Saints since. Trinity Sunday seems a good poetic day to pause and consider our present practical reality intersecting with the long view, and to open up reflection on what inspires us, asking what God calls us to be and do at this road junction.

Hundreds of years before Christ, a poet expressed similar hunches to ours. God's wisdom, characterised as craftswoman alongside God working at Creation. How magnificently succinct is the poetry of creation: "he drew a circle on the face of the deep." It's said that when the boy-prodigy Leonardo Da Vinci was asked to draw something for the Pope he drew a perfect circle freehand, and that was it. It's perfection said it all. The poet of Proverbs like all of us experienced the horizon as circular, so elegantly, a circle drawn on the nothingness was a beautifully succinct expression of wonder at the very fact of our existence. Philosophically anchored he conveys a breathy passion in God's motivation. God, it seems, exists for relationship. Long before the language of Trinity was distilled, the human hunch that God is essentially relational was expressed in poetry such as this. God's Wisdom is not a dull list of the right things to do. It is the aspect of God's character that wants us to exist: "rejoicing in his inhabited world; delighting in the human race." This co-creative Spirit is shown as a woman crying out in the hills, on the wayside and at the crossroads "to all that live."

What might that delight in the human race look like here, at this junction in Kings Heath in 2022? Surely the Spirit delights in the young people whose additional needs make many recoil, but who though Inclusion + are empowered to navigate a threatening world, learn social confidence and find their voice. Surely she delights in the older person whose dementia isolates them, but who find warmth and security and companionship in the Robin Centre. Surely the Spirit delights in a relieved smile on the face of a hassled young dad who needs the loo and a place for a nappy change as Angela provides the key to the facilities. Surely she delights in the brave stranger becoming an inspiring friend, held and supported enough to find her feet, and the applause when she gets her nursing degree, and is granted leave to remain.

Our inheritance as an Anglican parish church is of course ambiguous. There's no squeaky clean money in the world, no perfect motivation. Our history is bound up with empire and conflict and slavery. But here we are with all this land. You decided a quarter of a century ago to share it with the neighbourhood in a new way. We are still obliged to be here for every citizen of Kings Heath should they want our help in prayer, blessing or reflection.

God hides in plain sight, Father, Son and Holy Spirit reflected in our human smallness, significance and vivacity. Jesus told us to do the same. Jesus said "When you give charitably, do not sound a trumpet...in the streets that you may be praised by others....When you give, do not let your left hand know what your right hand is doing, so that your charity may be done in secret." (Matthew 6:2-3) For all our looming tower and grand stone, and established part in the governance of the realm, Jesus disciplines us not to be self-congratulatory, but humble in service.

Yet Jesus also said just beforehand: "You are the light of the world. No one after lighting a lamp hides it under a bowl, but puts it on a lampstand and it gives light to all in the house." (Matthew 5:14-15) This warns us off false humility and selfish introspection. He calls us to ask the question you asked all those years ago. Well, however we got here, if we have all this, what does the Spirit inspire us to do with it *today*, for *tomorrow*, meeting the real, gritty, practical needs of this neighbourhood? Of course we're in plain sight, with this huge building and acre in Kings Heath but it is not about us. It's about God delighting in the people he made. In that sense we are to be hidden, caring, never superior, not showing off.

I am glad to be a parish priest in an era when the Church has been humbled, and has to earn authority every day, rather than presume it has a place in the public conversation. Still we are stewards of significant historic physical resources in a busy neighbourhood and we take our historic parochial obligations very seriously.

Some of you hold the long view, having been here to conceive that transformative vision that gave us the Square and invited so many people into our daily life: charities, medics, patients, old and young. You hold the pain of the long view in that we have done so little towards the reordering of church. We still have not completed the Community buildings.

Meanwhile, some of you will have brought your insight and inspiration more recently, you may just be discovering that poetic pattern here: It could be that, as we all look afresh at the pattern of life on this site, you find yourself intrigued or energised to get involved in some way. Most importantly, though, learning more about our common life equips us to pray intelligently for each other.

Sometimes, inevitably, our five or six family members, can be so preoccupied with the delivery and so fired with passion that the wider picture isn't so clear. It's easy for any of us to act with very good without full awareness of the bigger picture and how our action impacts others equally committed to a different task. That can lead to friction. That's part of the reason why the different parts of the All Saints family wanted to get together to reappraise and refresh our shared vision. You have in your hands an invitation to be part of that conversation. Here is an evolved Statement of Values, nuanced after two decades' experience, many things changing in society around us. Here is a description of our

common life, not comprehensive, but hopefully intelligible enough for us to see if we're heading in the right direction. Here is an invitation to contribute to the shaping of our vision which will, come autumn, begin to crystallise into particular steps, actions, projects that will shape our life for the next seven years or so.

Surely we therefore want eagerly and humbly to meet the opportunity to put these resources to good use for this and the next generation. We are to behave as though God's Spirit of Wisdom is calling out enthusiastically at this crossroads appealing to all who live here. We are to express to the passer by on the 50, the young people gathering after school, the exhausted parents attending a support group, the husband picking up his wife from the Robin Centre, the person seeking food or attention or prayer, that God is with them. As She calls out, by the traffic lights, consider how you would like to help us show Kings Heath that God delights in them.

We affirm our faith

THE APOSTLES' CREED

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:

**All: I believe in God, the Father almighty,
creator of heaven and earth.
I believe in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
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,
he is seated at the right hand of the Father,
and he will come 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.**

INTERCESSIONS from Nigel Pietroni

The Divine and Trinitarian God, Creator of the world, Redeemer of all and Sustainer of life, on this Trinity Sunday we offer our prayers to your triune majesty. We praise and thank you that you love and care for all people. In your love enable us to hear what you say and obey your command to love one another.

Creator God, as climate diplomats meet in Bonn, Germany, we hear that fossil fuels are once again increasingly exploited in India and China; that gas and oil prices will soar more than doubling the cost of transport, heating, lighting and cooking across the world. As avian flu hits across the world and a world favourite food – chicken – becomes increasingly expensive we ask why there can not be more joined up thinking in “the global village.” As the cost of living crisis in our nation and across the world impacts the most vulnerable we pray for honest government, fully focussed on the alleviation of poverty and suffering and on the needs of all people.

Creator, Redeemer, Sustainer
Hear our prayer

Redeeming God, who is present in even the most desperate of situations, we hold before you those who find themselves at the mercy of government policy and of corrupt regimes. For the people of Ukraine, we pray for redemption from the hands of the Russian army besieging the cities and region of the Donbas. We pray for a bringing to justice of Vladimir Putin and all those who enact a policy of war and destruction in Ukraine and throughout the world.

Many throughout the world are discriminated against on the basis of gender, disability, sexuality or status in society. We pray especially for women in Afghanistan whose rights to education and life in all its fullness has been so cruelly stripped away by The Taliban. In this Pride month, we pray for all those who throughout the world still live in fear of violence and abuse on the basis of their gender identity or sexuality. Redeeming God, fill all your people with hope and an assurance of your love in all its fullness.

Creator, Redeemer, Sustainer,
Hear our prayer.

Sustaining God, we pray for all those who lead your church in this nation and throughout the world. We pray especially for David and Tariro and all on our ministry team here at All Saints, that as they seek to show your love with all in Kings Heath they may know your sustaining love guiding, inspiring and refreshing them.

Many known to us are struggling with illness affecting body, mind or spirit. We pray for your sustaining and healing spirit to fill all who suffer and to sustain them in their struggles. In a moment of quiet we pray for Sustainer God to be present in all who we care for today.

Sustaining God who offers comfort by holding each of us in their everlasting arms, we pray for all those who are suffering the loss of loved ones. Especially we pray for the families of

.....

Bring them comfort in their sadness and an assurance of your love.

Creator, Redeemer, Sustainer,
Hear our prayer.

You, the creator of all things have given us the resources to change.
You, the redeemer of life enable us to live with one another.
You, the sustainer of all life gives us the longing to obey the simple rule of life – to act justly, to love mercy, and to walk humbly with you.
We ask you now, complete your image in us;

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: Peace from God our heavenly Father;
Peace from his Son Jesus Christ who is our peace;
Peace from the Holy Spirit, the life give;
The peace of the triune God be always with *us*.

We say to one another:

The Peace of the Lord be always with you.

[How shall I sing that majesty](#)

1. How shall I sing that majesty
which angels do admire?
Let dust in dust and silence lie;
sing, sing, ye heav'nly choir.
Thousands of thousands stand around
thy throne, O God most high;
ten thousand times ten thousand sound
thy praise; but who am I?

2. Thy brightness unto them appears,
whilst I thy footsteps trace;
a sound of God comes to my ears,
but they behold thy face.
They sing because thou art their Sun;
Lord, send a beam on me;
for where heav'n is but once begun
there alleluias be.

3. How great a being, Lord, is thine,
which doth all beings keep!
Thy knowledge is the only line
to sound so vast a deep.
Thou art a sea without a shore,
a sun without a sphere;
thy time is now and evermore,
thy place is ev'rywhere.

(words: John Mason; music: Kenneth Naylor)

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 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.

Threefold and glorious God, in Fatherly joy you created all things through the grace of your Word and the wisdom of your Spirit. In the depth of your love for the world you gave your only Son that all might come to new life in your Spirit. You rolled away the stone by your Fatherly hand and in the power of your Spirit raised your incarnate Son from the dead. In your Fatherly mercy you breathed your Spirit on the fearful disciples, giving them the fire of your love to live as the body of your Son. And so adoring you with apostles and prophets, with martyrs and saints, with angels and archangels, with cherubim and seraphim and with all your glorious company in bright array, we celebrate the glory of your praise.

We repeat each line 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.

Lord God, there is none beside you; you are perfect in power, in love and purity. You invite us to join you at your heavenly banquet that knows no end. In this meal we recall the sacrifice of your Son and the sanctification of your Spirit. Send that Spirit upon us now, that we may be made ready to be your companions, and on these gifts of bread and wine, that they may be for us the body and blood of your Son Jesus Christ our Lord. 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 the 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.**

Triune God, in the dance of your love we see your nature as utter relationship. Be close to all who struggle in relationship at home, in the workplace, across social divides and national thresholds. As your three persons gaze in shared attention, look upon those whose lives go unrecognised. As they work together in true partnership, uphold any who face the struggles of their life alone. As they relish one another in deep delight, revitalise those who live without joy or hope. Make your church a community across time and space that enjoys the gift of your life and imitates the wonder of your love, until all come into your presence and gaze upon your glory, God in three persons, blessed Trinity. **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 and his blood which he shed for you. Eat and drink 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 and wine, now for us the body and blood of Christ. We form two lines to receive bread, then wine if you wish. No one should feel obliged if you do not feel ready to share the common cup. Receiving only bread you still make your Communion fully and deeply. Do what feels most comfortable to you.

If anyone prefers not to receive either, you are welcome still to come forward for a prayer of blessing. Just keep your hands by your sides and we will pray for you.

SONG during Communion [Holy, holy, holy](#)

Holy, holy, holy, holy is the Lord;
holy, holy, holy, evermore adored.
Three in sweet communion, three in unity,
Father, Son and Spirit, blessed Trinity.

(words: Paul Wigmore; music: Franz Schubert)

ANTHEM after Communion [When, in our music, God is glorified](#)

1. When, in our music, God is glorified,
and adoration leaves no room for pride,
it is as though the whole creation cried: Alleluia!
2. How often, making music, we have found
a new dimension in the world of sound,
as worship moved us to a more profound Alleluia!
3. So has the Church, in liturgy and song,
in faith and love, through centuries of wrong,
borne witness to the truth in every tongue: Alleluia!
4. And did not Jesus sing a psalm that night
when utmost evil strove against the Light?
Then let us sing, for whom he won the fight: Alleluia!
5. Let ev'ry instrument be tuned for praise!
Let all rejoice who have a voice to raise!
And may God give us faith to sing always: Alleluia! Amen.

(words: Fred Pratt Green; music: Charles Villiers Stanford, arr John Wilson)

We are sent out

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

THE BLESSING

Priest: [May] God the holy Trinity make *us* strong in faith and love, defend *us* on every side and guide *us* in truth and peace. And the blessing of God almighty, the Father, the Son and the Holy Spirit be among *us* and remain with *us* always. **Amen.**

HYMN [Let all the world in every corner sing](#)

1. Let all the world in ev'ry corner sing,
my God and King!
The heav'ns are not too high,
his praise may thither fly;
the earth is not too low,
his praises there may grow.
Let all the world in ev'ry corner sing,
my God and King!

2. Let all the world in ev'ry corner sing,
my God and King!
The Church with psalms must shout,
no door can keep them out;
but, above all, the heart
must bear the longest part.
Let all the world in ev'ry corner sing,
my God and King!

Repeat verse 1

(words: George Herbert; music: Basil Harwood)

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

All: In the name of Christ, Amen.



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