

Welcome to
your Parish Church
in the Diocese of Birmingham



ALL SAINTS
KINGS HEATH

Little thanks Holy Communion

Trinity 17, Sunday 9th October 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 anyone in their homes around the parish, united in preparing for prayer.

Today the Royal School of Church Music is encouraging churches to mark the 150th anniversary of the birth of Ralph Vaughan Williams, so we would include a couple of pieces he either composed or arranged by him in the service this morning.

Music as we gather:

O taste and see how gracious the Lord is:
blest is the man that trusteth in him.

(words: Psalm 34:8; music: Ralph Vaughan Williams)

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

HYMN [All are welcome](#)

1. Let us build a house where love can dwell
and all can safely live,
a place where saints and children tell
how hearts learn to forgive.
Built of hopes and dreams and visions,
rock of faith and vault of grace;
here the love of Christ shall end divisions:
*All are welcome, all are welcome,
all are welcome in this place.*

HIGHER VOICES

2. Let us build a house where prophets speak,
and words are strong and true,
where all God's children dare to seek
to dream God's reign anew.
Here the cross shall stand as witness
and as symbol of God's grace;
here as one we claim the faith of Jesus:

3. Let us build a house where love is found
in water, wine and wheat:
a banquet hall on holy ground,
where peace and justice meet.
Here the love of God, through Jesus,
is revealed in time and space;
as we share in Christ the feast that frees us:

LOWER VOICES

4. Let us build a house where hands will reach
beyond the wood and stone
to heal and strengthen, serve and teach,
and live the Word they've known.
Here the outcast and the stranger
bear the image of God's face;
let us bring an end to fear and danger:

5. Let us build a house where all are named,
their songs and visions heard
and loved and treasured, taught and claimed
as words within the Word.
Built of tears and cries and laughter,
prayers of faith and songs of grace,
let this house proclaim from floor to rafter:

(words & music: Marty Haugen)

Priest: Grace, mercy and peace from God our Father and the Lord Jesus Christ
be with you all.

All: And also with you.

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 confess our sins, our pride, our prejudices and our ingratitude, approaching Christ and calling on his boundless mercy.

(See 2 Kings 5 and today's Gospel reading.)

Silence

Lord our God, in our sin we have avoided your call. Our love for you is like a morning cloud, like the dew that goes away early. Have mercy on us; deliver us from judgement; bind up our wounds and revive us; in Jesus Christ our Lord. Amen.

ABSOLUTION *In church forgiveness is declared for all while at home we pray:*
May Almighty God, who forgives all who truly repent, have mercy upon us, pardon and deliver us from all our sins, confirm and strengthen us in all goodness and keep us in life eternal, through Jesus Christ our Lord. Amen.

We sing: [Glory! Glory! Glory to God!](#)
Glory! Glory! Glory to God!

1. Glory to God in the heights of the heavens.
Peace to God's people, all people on earth.
2. Son of the Father, all glory and worship;
praise and thanksgiving to you, Lamb of God.
3. You take away the sin of the world;
have mercy on us, receive our prayer.
4. Seated in pow'r at the right of the Father,
Jesus alone is the Lord, the Most High.
5. And with the Spirit of love everlasting,
reigning in glory for ever. Amen.

THE COLLECT for the seventeenth Sunday after Trinity

Almighty God, you have made us for yourself, and our hearts are restless till the find their rest in you: pour your love into our hearts and draw us to yourself, and so bring us at last to your heavenly city where we shall see you face to face; 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 [2 Kings 5:1-3, 7-15c](#) and [2 Timothy 2:8-15](#)

HYMN [Jesus Christ is waiting](#)

1. Jesus Christ is waiting, waiting in the streets:
no one is his neighbour, all alone he eats.
Listen, Lord Jesus, I am lonely too;
make me, friend or stranger, fit to wait on you.

2. Jesus Christ is raging, raging in the streets
where injustice spirals and all hope retreats.
Listen, Lord Jesus, I am angry too;
in the kingdom's causes let me rage with you.

3. Jesus Christ is healing, healing in the streets;
curing those who suffer, touching those he greets.
Listen, Lord Jesus, I have pity too;
let my care be active, healing just like you.

4. Jesus Christ is dancing, dancing in the streets,
where each sign of hatred his strong love defeats.
Listen, Lord Jesus, I feel triumph too;
on suspicion's graveyard, let me dance with you.

5. Jesus Christ is calling, calling in the streets,
"Come and walk faith's tightrope, I will guide your feet."
Listen, Lord Jesus, let my fears be few;
walk one step before me, I will follow you.

(words: John L Bell & Graham Maule; music: Traditional French melody, arr Christopher Tambling)

We remain standing for the GOSPEL READING [Luke 17:11-19](#)

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

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

SERMON from Tariro

Jesus was passing through the middle of Samaria and Galilee. There is purpose to all that Jesus did and so this journey and this route he takes has a purpose. He is set towards Jerusalem but at this point, he is still a long way to go. From what we know at this point so far in our story, Jews and Samaritans do not mix. It doesn't matter how great they can be

they do not see eye to eye. However, this group because they have leprosy, they are drawn together.

They created a community of their own. They are the 'Leprosy crew'. No matter how much people can be at odds with other, there are things that bring them together. Illness, grief, you name it and all of a sudden, those things that separated us evaporate. They disappear and we see each other as one. Maybe that is God's way of showing us that sometimes we allow things that should not separate us have the power to separate us. We allow ourselves to be blinded by things that can be a blessing to us sometimes.

When we look at Samaria, we learn that it had been home for 10 of the tribes of Judah. When the Assyrians took the Israelites into exile in the eighth century B.C., many Gentiles came to live in Samaria. Returning exiles inter-married with those Gentiles. As a result, Jews loathed Samaritans, whom they considered to be religiously compromised half-breeds.

These Jews and their attitude towards life and how they see others is not any different from the people in our time now. We have people who intermarried and are hated and or even disowned for that because what would people say?! We have children who have grown up being abused and some of the words used are exactly as that, half-breeds, half-cast, mixed- breed and the list goes on. We live in a world where some people only see colour and that is the end. We have deemed other people who do not look like us as less and so even though there might be greatness in them because they look like that we will not stop to listen, to enquire, to find out.

In 2 kings we meet another man, Naaman who is the commander of the army of the King of Aram. Naaman is on the other end of the scale when compared to those who were outcast in Luke's story because he is highly regarded. The writer tells us why that is so, because through him the Lord had given victory to Aram. Because of the victory that came through him, we do not hear of him being an outcast instead he is the commander of the army. He is one of them and he also gets to have servants who work for him instead of being a beggar.

Leprosy was a death sentence made worse by isolation. "He shall dwell alone. Outside of the camp shall be his dwelling" (Leviticus 13:45-46; Numbers 5:2-3). As someone with leprosy, you had to shout unclean if a healthy person approaches you and beg for everything that you live on because you don't own anything.

When the King of Israel read the letter knowing what had to be done with people who had leprosy, he was greatly anguished that he tore his robes. To the king of Israel, Naaman has no value to him. In fact, he is a problem one that he deems to be the start of a quarrel.

But thank God for Jesus because while others would run away from people with leprosy, he did not. He listened to them, but he did not stop there. He showed them love by setting them free. He tells them to go and show themselves to the high priest, the one person who would have declared them unclean in the first place so that he can openly declare them clean to join society and go back to their communities and homes. While they are on that journey, they get healed.

Thanks be to God for the prophet because he too calls for Naaman to be brought to him and decides to show him God's love and show him who God is. A God who loves the commander and the slave. The God who doesn't look at titles or is moved by positions. A God who despite what has become the rule or socially acceptable still calls and looks out for those who are afflicted as Naaman was.

This month of October is a month where here in the UK we celebrate Black History. We are living in a world where we need a time and a month to celebrate black people and their achievements. But are we not all God's children? How come there must be put an effort for the achievements of others to be recognised and yet for others they are recognised and celebrated all year long? I pray for a day when we do not have these classifications, where we do not separate those who look different, those who live different, those who make different choices from ours, those who eat different foods, those who have different cultures.

When you have experienced or been in a position where you feel isolated those experiences are not things you can just brush off your shoulder like dust and you move on. I think I understand Naaman and his rage when he is told to go and wash in river Jordan. Yes, he was a proud man, pride that came the position he had and probably the knowledge that if he doesn't have that, his fate wouldn't be favourable but let's put that aside. He had leprosy and now he is on the receiving end of things. Here his status does not count. He is not the one to issue commands or give instruction and his position matters only to those servants he came with.

Maybe in his thinking if this healing must happen, it must be big, better and probably costly. Surely it cannot be simple Jordan waters, ordinary if not dirty but the brighter, clearer colder waters of the rivers of Damascus. To him all he sees is him being reduced to being an outcast that he used to be. But God on this day was moving in the simple and the ordinary because having listened to his servants, he washes and gets his healing.

I pray for a world where all people throughout the world will have the fathers heart. Where we all are ready to show mercy as Jesus did for the lepers. I pray for a world where we do not leave wounds on other people's hearts and minds that though they cannot be seen,

they are felt and have effects on who they become or how they look at the world. I pray for a world where what we have or not have is not the deciding factor whether we are welcomed or not. I pray for a world where talent and people from all walks of life are celebrated and shown compassion and not necessarily wait for special days or weeks or months. Above all, I pray that we all look to Christ and follow his example.

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:

Deacon: Brothers and sisters, we stand and affirm our faith:

**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

At home, spend a while picturing in your imagination the inter-cultural, interfaith group of ten lepers in their need. Then bring to mind places of intractable suffering and crisis. Turn the distress of the situation into prayer that need and suffering might lead diverse groups find they can be more united than they thought; that common purpose may be found in helping the vulnerable; that reconciliation may be an unexpected side-effect of crisis.

We pray for young women and girls in Iran defying oppressive government and thuggish henchmen.

We pray for Thailand reeling after the slaughter of innocents.

We pray for Ukraine entering a dangerous phase as Russian defeats might lead to panic and more irrational, embarrassed aggression.

At home, we continue to pray for Bernie Timms, Iain Galloway, Ruth Tetlow and Lynn Busfield.

Among those who grieve we pray for the family of David Carter.

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: Christ is our peace. He has reconciled us to God in one body by the cross. We meet in his name and share his peace.
Let us offer one another a sign of that peace.

All: And also with you.

We may share a handshake or word of peace with those around us. We are not obliged to do so, nor offended if others prefer not to.

HYMN 1. I heard the voice of Jesus say, "Come unto me and rest;
lay down, thou weary one, lay down thy head upon my breast."
I came to Jesus as I was, so weary, worn and sad;
I found in him a resting place, and he has made me glad.

2. I heard the voice of Jesus say, "Behold, I freely give
the living water, thirsty one; stoop down and drink and live."
I came to Jesus, and I drank of that life-giving stream;
my thirst was quenched, my soul revived, and now I live in him.

3. I heard the voice of Jesus say, "I am this dark world's light;
look unto me, thy morn shall rise, and all thy day be bright."
I looked to Jesus, and I found in him my star, my sun;
and in that light of life I'll walk till trav'ling days are done.

(words: Horatius Bonar; music: Traditional English melody, arr Ralph Vaughan Williams)

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.

Trusting and abiding God, we lift our hearts to thank and praise you because even when we are faithless toward you, you are always faithful towards us. In creation you made myriad wonders for us to enjoy; yet in our sin we saw scarcity rather than abundance. In Israel you made a people for your own heart; but your people longed to be like other nations. In exile you taught your prophets and priests to seek the welfare of the city where you had sent them. There in a foreign land you made yourself known to your people in a new way, so that when your Son Jesus Christ was crucified for our salvation his disciple saw in his servant-hood the pattern of your suffering love, and so with all the company of heaven we rejoice in the eternal song:

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.

Restoring God, as in Christ you made a new community out of exiles so today you gather to your table the leper, the outcast and the wounded. Send your Spirit upon your church, that it may be a community of reconciliation and truth. Sanctify these gifts of bread and wine: make them to 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

Great is the mystery of faith:
**All: Christ has died,
Christ is risen
Christ will come again.**

God of healing and grace, bless those who are in exile and see no way to reach home. Be close to all who have no house to live in , no garden to plant, no food to eat, no respite from sickness, prejudice, oppression or danger. By the power of your Holy Spirit, abide with those whose time is short, that they may know that if they die with Christ, they will also live with him; that if they endure, they will also reign with him; until that day when he returns in glory with judgment enfolded in mercy and truth embraced by grace, ever one God, Trinity of holiness and love.
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: [Lamb of God, you take away the sins of the world,](#)
have mercy on us.

**Lamb of God, you take away the sins of the world,
have mercy on us.**

**Lamb of God, you take away the sins of the world,
grant us peace.**

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.

SONGS during Communion [Behold the Lamb who bears our sins away](#)

1. Behold the Lamb who bears our sins away, slain for us: and we remember the promise made that all who come in faith find forgiveness at the cross. So we share in this bread of life, and we drink of his sacrifice, as a sign of our bonds of peace around the table of the King.

2. The body of our Saviour, Jesus Christ, torn for you: eat and remember the wounds that heal, the death that brings us life, paid the price to make us one. So we share in this bread of life, and we drink of his sacrifice, as a sign of our bonds of love around the table of the King.

3. The blood that cleanses every stain of sin, shed for you: drink and remember he drained death's cup that all may enter in to receive the life of God. So we share in this bread of life, and we drink of his sacrifice, as a sign of our bonds of grace around the table of the King.

4. And so with thankfulness and faith we rise to respond and to remember our call to follow in the steps of Christ as his Body here on earth. As we share in his suffering, we proclaim: Christ will come again! And we'll join in the feast of heaven around the table of the King.

(words & music: Keith Getty, Kristyn Getty & Stuart Townend)

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

[May] Christ who has nourished *us* with himself the living bread, make *us* one in praise and love, and raise *us* up on the last day: and the blessing of God almighty, the Father, the Son and the Holy Spirit, be

with *us* and remain with *us* now and always. **Amen.**(1 Tim 6:11; 19b)

HYMN [To thee, O Lord, our hearts we raise](#)

1. To thee, O Lord, our hearts we raise
in hymns of adoration;
to thee bring sacrifice of praise
with shouts of exultation:
bright robes of gold the fields adorn,
the hills with joy are ringing,
the valleys stand so thick with corn
that even they are singing.

2. And now, on this our festal day,
thy bounteous hand confessing,
upon thine altar, Lord, we lay
the first-fruits of thy blessing:
by thee our souls are truly fed
with gifts of grace supernal;
thou who dost give us earthly bread,
give us the bread eternal.

3. We bear the burden of the day,
and often toil seems dreary;
but labour ends with sunset ray,
and rest comes for the weary:
may we, the angel-reaping o'er,
stand at the last accepted,
Christ's golden sheaves for evermore
to garner bright elected.

4. O blessèd is that land of God,
where saints abide for ever;
where golden fields spread far and
broad,
where flows the crystal river:
the strains of all its holy throng
with ours today are blending;
thrice blessèd is that harvest-song
which never hath an ending.

(words: William Chatterton Dix alt; music: Arthur Seymour Sullivan)

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

All: In the name of Christ, Amen.



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