

Welcome to
your Parish Church
in the Diocese of Birmingham



ALL SAINTS
KINGS HEATH

Bread on the Table Holy Communion

Easter III, Sunday 23rd April 2023

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:

1. Haven't you heard that Jesus is risen?
Mary was there at crack of the dawn;
weeping, she found him down in the
garden:
laughter is living and grieving is gone.

*Our hearts are glowing,
our eyes are showing that Jesus lives.*

2. Haven't you heard that Jesus is risen?
Cleopas told us. Evening drew on;
walking and talking, travelling with them
Jesus was present: now grieving is gone.

3. Haven't you heard that Jesus is risen?
Peter was fishing. Out of the dawn
Jesus called: "Shoot your net to the
starboard" –
fishing is thriving and grieving is gone.

4. Haven't you heard that Jesus is risen?
Haven't you heard that Jesus goes on?
Haven't you heard that Jesus is with us?
Laughter is living and grieving is gone.

(words & music: Alison M Robertson)

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

HYMN

1. Glorious things of thee are spoken,
Zion, city of our God;
he whose word cannot be broken
formed thee for his own abode.
On the Rock of Ages founded,
what can shake thy sure repose?
With salvation's walls surrounded,
thou may'st smile at all thy foes.

2. See, the streams of living waters,
springing from eternal love,
well supply thy sons and daughters,
and all fear of want remove.
Who can faint while such a river
ever flows their thirst to assuage?
Grace which, like the Lord, the giver,
never fails from age to age.

3. Round each habitation hov'ring,
see the cloud and fire appear
for a glory and a cov'ring,
showing that the Lord is near.
Thus they march, the pillar leading,
light by night and shade by day;
daily on the manna feeding
which he gives them when they pray.

4. Saviour, if of Zion's city
I through grace a member am,
let the world deride or pity,
I will glory in thy name.
Fading is the worldling's pleasure,
boasted pomp and empty show;
solid joys and lasting treasure
none but Zion's children know.

*(words: John Newton, based on Isaiah 33:20-21 alt;
music: Croatian folk melody, adapt Franz Joseph Haydn)*

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: Sisters, brothers, siblings in Christ, as the Easter season reminds us of
the life and witness of the early church, we confess the sins of our
society and our selves.

When we have ascribed too much authority to the wrong people and
eclipsed the teaching of the Apostles Lord, have mercy.
Lord, have mercy.

When we have not shared our bread with the hungry and acquiesced in the economy that propels us apart, Christ, have mercy.

Christ, have mercy.

When we have been careless or forgetful in prayer, or harboured ungenerous thoughts, Lord, have mercy.

Lord, have mercy.

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 2:14a, 36-41](#) and [1 Peter 1:17-23](#)

HYMN [I will enter his gates](#) (*sing twice*)

I will enter his gates with thanksgiving in my heart,
I will enter his courts with praise,
I will say this is the day that the Lord has made,
I will rejoice for he has made me glad.

He has made me glad, he has made me glad,
I will rejoice for he has made me glad.
He has made me glad, he has made me glad,
I will rejoice for he has made me glad. (*words & music: Leona von Brethorst*)

We remain standing for the GOSPEL READING [Luke 24:13-35](#)

All: Hear the Gospel of our Lord Jesus Christ according to Luke
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 in Church is from David
For those at home:

Bread on the table

Something as simple as breaking bread undermines a whole Empire (Luke 24:25 and Acts 2:42)

Imprisoning journalists and opposition spokespeople is a time honoured way for Russian regime to fragment loyalties and insist its citizens define themselves in relation to the state. Vladimir Kara Murza's and Evan Gershkovich's families and fellow activists, picturing the prison famous for KGB interrogation, might well be stopped in their tracks with sadness and worry, weighing up whether to carry on expressing their opinions. The state wants control of the narrative. <https://www.bbc.co.uk/news/world-europe-65297003> and https://www.youtube.com/watch?v=XKJskhqMFGo&ab_channel=ABCNews

We might give thanks that we live in a political culture where our leaders do face scrutiny with the SNP <https://www.scotsman.com/news/politics/analysis-snp-crisis-feels-on-the-verge-of-being-terminal-4106925> and Prime Minister Sunak <https://www.independent.co.uk/news/uk/politics/rishi-sunak-koru-kids-wife-budget-b2321580.html> are investigated over financial affairs. This takes the edge of any fear we might have of the powers that be. But, for all our freedom, the deeply embarrassing pay disputes among idealistic professions arise essentially because we the electorate have accepted the false narrative offered by both of the largest political parties that we can have splendid services without

paying for them. The CBI is the latest institution to be shown up for allowing sexual harassment to be normalised. <https://www.bbc.co.uk/news/business-65313822>

The Fox News – Dominion libel case <https://www.bbc.co.uk/news/world-us-canada-65318654> , settled with eye watering sums is all about control of narrative.

First world problems. We have much more reason to hang our heads and feel despair as rival generals try to out bomb each other and claim control in Sudan.

<https://www.aljazeera.com/news/2023/4/18/heavy-gunfire-shatters-khartoum-despite-sudan-truce-deal>

In this context, we hear the climax of Luke's Gospel. Jesus left the broken bread on the table. Slipping away, that was the evidence they had really seen what they had seen. It was not the only evidence. Their hearts had been burning within them as Jesus expounded the long Biblical story of God showing humanity S/He is with us reached its climax in his resurrection.

Luke (let's not have the authorship discussion just now) first encountered the Christian way in the church he describes in Acts. This community that broke bread and lived with an uncanny lack of fear of Rome drew him in. Then he used his literary talent to synthesise the memories and stories of Jesus that tumbled around. He gave us Luke-Acts. The Gospel is shaped in order to make sense of the community he discovered and became a part of. It builds up to a Eucharistic climax. In turn, the community he was drawn into only makes sense if Jesus rose from the dead. It is helpful to add one more verse to the Acts reading, summarising the church Luke joined and then wrote for. Their three habits are study of the apostles' teaching, breaking bread and praying for the world.

There were plenty of reasons for people to stand still looking sad; plenty of reasons for networks to fragment. Peter's urgent public sermon is not long after the intense, frightening weekend of Passover. From locked room to public square something energising has happened. Nothing about Rome or the religious authorities has changed. He calls people to see the falsehood that has become commonly accepted: the falsehood of fear that could lead to the execution of Jesus of Nazareth. The Temple authorities have caught the Roman fear of loss of power and control of religious narrative, to the point that executing a popular rural rabbi looked like a good idea.

It is this fear that Peter believes all can be "saved" from. He demonstrates this by his brave/foolhardy public speech. In the letter written in his name, the believers have experienced regime change. They are now "exiles" in the Roman world, and live as citizens under God's reign.

Thinking of the Pauline subversive letters from prison, still dissolving fear to this day, we can hope those imprisoned in Russia will find ways of writing and connecting still with those outside.

Recognising Jesus energises the two disciples and they hurry back to re-join the fellowship. Delightfully, their hope is corroborated by the others who share their hope before they can get their words out. In the equally threatening world today, the three simple disciplines will keep us hopeful and generous: The apostle's teaching about how the world ticks is more authoritative than any earthly regime; the subversive breaking of bread to remember Jesus keeps reasserting our inter-dependence when so much would propel us apart; we are called to pray generously for all who would harm, all who would lead, all who seek to control the narrative and all who hang their heads in despair.

Cleopas and his friend shifted from scarcity to abundance of hope, all because of that broken bread. It's still on the table today.

Questions for reflection:

Are there any common assumptions today that might be considered falsehood?

Are there any ugly or destructive behaviours or assumptions that have been normalised in our contemporary culture?

What are the things that propel us apart and discourage close community?

Cleopas mentions the women's testimony that was dismissed as "idle tales" in Luke 24:11 but doubt is creeping in. Whose voices today, dismissed as foolish, might turn out to be the ones we should have listened to all along?

In all you have reflected, conclude by identifying where the hope is and praying that it flourish.

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

THE PEACE

Deacon: The risen lord came and stood among his disciples and said "peace be with you," and they were glad when they saw the Lord. The peace of the Lord be always with you.

All: And also with you.

Let us offer one another a sign of peace.

HYMN [In Christ alone](#)

1. In Christ alone my hope is found,
he is my light, my strength, my song;
this Cornerstone, this solid Ground,
firm through the fiercest drought and storm.
What heights of love, what depths of peace,
when fears are stilled, when strivings cease!
My Comforter, my All in All,
here the love of Christ I stand.

2. In Christ alone! – who took on flesh,
fullness of God in helpless babe!
This gift of love and righteousness,
scorned by the ones he came to save:
till on that cross as Jesus died,
the will of God was satisfied –
for every sin on him was laid;
here in the death of Christ I live.

3. There in the ground his body lay,
light of the world by darkness slain:
then bursting forth in glorious day
up from the grave he rose again!
And as he stands in victory
sin's curse has lost its grip on me,
for I am his and he is mine –
bought with the precious blood of Christ.

4. No guilt in life, no fear in death,
this is the power of Christ in me;
from life's first cry to final breath,
Jesus commands my destiny.
No power of hell, no scheme of man,
can ever pluck me from his hand;
till he returns or calls me home,
here in the power of Christ I'll stand! *(words & music: Stuart Townend & Keith Getty)*

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.

Blessing God, you walk with us from the Jerusalem of our failure to the Emmaus of your glorious revelation. You made us to be your companions and you gave us food and drink, that we might share your substance with you. You created us from the dust of the earth and you re-created us by water and the Spirit. You called your chosen people, you sent Moses and the Prophets and you came among us in Jesus, that we might know you in his crucified and broken body and celebrate you in the everlasting joy of his resurrection. And so we gladly thank you, with angels and archangels and all the company of heaven singing the hymn of your unending 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.

Breaking God, when your Son sat at table with his crestfallen disciples, he was made known to them in the breaking of the bread. Come among us now in the power of your Holy Spirit, that your people may discover you in the breaking of the bread, that you may stay with us and make your home among us and that these gifts of bread and wine may become for us the body and blood of your Son 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.**

Sharing God, in the power of your Holy Spirit, repeat among us your Son's actions of taking, blessing, breaking and sharing, that you may take, bless, break and share us, and that the world may recognise you in the way you act on our lives. Breathe your Spirit on your Church that we might feel our hearts on fire as you talk with us and explain the Scriptures to us. Inspire all who stand still, looking sad. Open the eyes of all who are kept from perceiving you. Bring your bread of life to feed all who hunger in body, mind or spirit, until the day when we live your life abundant with the communion of saints, in the presence and companionship of your Holy Trinity, Father, Son and Holy Spirit, ever one God. **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.

SONGS during Communion [The love of God comes close](#)

1. The love of God comes close where stands an open door
to let the stranger in, to mingle rich and poor:
the love of God is here to stay, embracing those who walk his way.
2. The peace of God comes close to those caught in the storm,
forgoing lives of ease to ease the lives forlorn:
the peace of God is here to stay, embracing those who walk his way.
3. The joy of God comes close where faith encounters fears,
where heights and depths of life are found through smiles and tears:
the joy of God is here to stay, embracing those who walk his way.
4. The grace of God comes close to those whose grace is spent,
where hearts are tired or sore and hope is bruised or bent:
the grace of God is here to stay, embracing those who walk his way.
5. The Son of God comes close where people praise his name,
where bread and wine are blest and shared, as when he came:
the Son of God is here to stay, embracing those who walk his way.

(words: John L Bell & Graham Maule; music: John L Bell)

[This is my body](#)

1. This is my body, broken for you,
bringing you wholeness, making you free.
Take it and eat it, and when you do,
do it in love for me.
2. This is my blood, poured out for you,
bringing forgiveness, making you free.
Take it and drink it, and when you do,
do it in love for me.
3. Back to my Father soon I shall go.
Do not forget me; then will you see
I am still with you, and you will know

you're very close to me.

4. Filled with my Spirit, how you will grow!
You are my branches; I am the tree.
If you are faithful, others will know
you are alive in me.

5. Love one another; I have loved you,
and I have shown you how to be free;
serve one another, and when you do,
do it in love for me.

(words: vv1 & 2 Jimmy Owens, vv3-5 Damian Lundy; music: Peter Jacobs, arr Christopher Tambling)

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 [Ye choirs of new Jerusalem](#)

1. Ye choirs of new Jerusalem,
your sweetest notes employ,
the Paschal victory to hymn
in strains of holy joy.

2. For Judah's Lion burst his chains,
and crushed the serpent's head;
and brought with him, from death's domains,
the long-imprisoned dead.

3. From hell's devouring jaws the prey
alone our leader bore;
his ransomed hosts pursue their way
where he hath gone before.

4. Triumphant in his glory now
his sceptre ruleth all:
earth, heav'n and hell before him bow
and at his footstool fall.

5. While joyful thus his praise we sing,
his mercy we implore,
into his palace bright to bring
and keep us evermore.

6. All glory to the Father be,
all glory to the Son,
all glory, Holy Ghost, to thee,
while endless ages run. Alleluia! Amen.

(words: St Fulbert of Chartres [c1000], trans R Campbell; music: H J Gauntlett)

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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After a short break the Annual Meeting follows the service.