

Welcome to
your Parish Church
in the Diocese of Birmingham



ALL SAINTS
KINGS HEATH

Naming the conflict; healing the shame

Holy Communion in Creationtide

Trinity 14, Sunday 10th September 2023

We gather

For those worshipping at home, have ready in an honoured place a portion of food and something to drink. It may be bread and wine or something else. Set your Bible alongside. You might light a candle.

Music as we gather: [Jesus calls us](#)

1. Jesus calls us here to meet him
as, through word and song and prayer,
we affirm God's promised presence
where his people live and care.
Praise the God who keeps his promise;
praise the Son who calls us friends;
praise the Spirit who, among us,
to our hopes and fears attends.

2. Jesus calls us to confess him
Word of life and Lord of all,
sharer of our flesh and frailness,
saving all who fail or fall.
Tell his holy human story;
tell his tales that all may hear;
tell the world that Christ in glory
came to earth to meet us here.

3. Jesus calls us to each other:
vastly different though we are;
creed and colour, class and gender
neither limit nor debar.
Join the hand of friend and stranger;
join the hands of age and youth;
join the faithful and the doubter
in their common search for truth.

(words: John L Bell & Graham Maule; music: Lewis folk melody, arr John L Bell)

When the song finishes we stand in silence.

We sing: [Awake, awake: fling off the night](#)

1. Awake, awake: fling off the night!
for God has sent his glorious light;
and we who live in Christ's new day
must works of darkness put away.

3. Let in the light: all sin expose
to Christ, whose life no darkness knows.
Before his cross for guidance kneel;
his light will judge and, judging, heal.

2. Awake and rise, with love renewed,
and with the Spirit's pow'r endued.
The light of life in us must glow,
and fruits of truth and goodness show.

4. Awake, and rise up from the dead,
and Christ his light on you will shed.
Its pow'r will wrong desires destroy,
and your whole nature fill with joy.

5. Then sing for joy, and use each day;
give thanks for everything alway.
Lift up your hearts; with one accord
praise God through Jesus Christ our Lord.

(words: John Raphael Peacey; music: Melody from 'Grenoble Antiphoner' [1753])

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

Priest "The night is far gone. The day is near. Let us lay aside the works of
darkness and put on the armour of light," says St Paul. We confess our
sins and reach for the light. (Romans
5:8)

Silence

Name and heal our quarrelling, wounding nations.
Lord, have mercy.

Name and heal our jealousy, destroying relationships.
Christ, have mercy.

Name and heal our greed, ruining creation.
Lord, have mercy.

FORGIVENESS *is declared:*

[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 eternal life, through Jesus Christ our Lord. **Amen.**

We stand to give thanks for forgiveness, singing THE GLORIA

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.

(George Salazaar)

THE COLLECT for the fourteenth Sunday after Trinity

Almighty God, whose only Son has opened for us a new and living way into your presence, give us pure hearts and steadfast wills to worship you in spirit and in 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 Ezekiel 33:7-11 (<https://bible.oremus.org/?ql=560992279>)

and [Romans 13:8-end](#)

HYMN

1. When I needed a neighbour, were you there, were you there?
When I needed a neighbour, were you there?

*And the creed and the colour and the name won't matter,
were you there?*

2. I was hungry and thirsty, ...

3. I was cold, I was naked, ...

4. When I needed a shelter, ...

5. When I needed a healer, ...

6. Wherever you travel, I'll be there, I'll be there,
wherever you travel, I'll be there.

*And the creed and the colour and the name won't matter,
I'll be there.*

(words & music: Sydney Carter, arr Paul Leddington Wright)

We remain standing for the GOSPEL READING [Matthew 18:15-20](#)

Hear the Gospel of our Lord Jesus Christ according to Matthew

All: Glory to you, O Lord.

At the end This is the Gospel of the Lord

All: Praise to you, O Christ.

SERMON *in Church is offered by David.*

It's very unsettling to hear of the escape of a prisoner suspected of terrorist crimes. Broadly, it's about our confidence in the order of things being knocked: good people should prosper and bad people be found out and held to account. There is a secret, needy part of us, though, that even takes pleasure in knowing some people are locked away somewhere. It's a marker on a spectrum of behaviour that allows us to be distracted from our own lesser crimes or, to use the old fashioned word, sins.

What does Paul's love for neighbour look like when it comes to an escaped prisoner? What should it look like when it comes to an awkward neighbour who's not in the least bit likeable, or has wronged us, or complains to us about the slightest things? His summary of all God's law is far from cuddly. Closer still, we are made to wonder by today's three readings how outspoken we are meant to be

when someone in our closer circles isn't likeable or does what we perceive to be wrong.

What a curse perception can be. I often reflect with colleagues, wrestling with some pastoral conflict, how much easier it would be not to see the complexity, not to be able to see things from all sides, not to be able to notice the ambiguities and little contradictions in what someone presents when sharing their deepest needs. IT would be so much easier not to see; not to know what's going on inside people. I'm not claiming to be perceptive. Rather, as a priest of thirty years, I still haven't worked out which observations should be shared aloud with that person and which are better left unsaid. As the sonorous warning to Ezekiel shows, we can't un-see things. There is a responsibility, sometimes, to say things. How often I have not, for fear of offending, for fear of losing someone, or for making matters worse with my clumsy observation. I know the danger of declaring a diagnosis and feeling clever about it without having the ability to help someone heal what is wrong.

When Matthew, experienced in church disputes, records Jesus wisdom about up close and personal conflict he presents at first glance a sort of complaints policy. It can be read as a procedure. One step. Two steps. Third strike and you're out. However, reading on Peter tests the policy further, wanting to set limits, proving he hasn't really grasped the flow of Jesus' teaching. We have many important policies at All Saints. Read with an unhealthy attitude they can feel oppressive on the one hand, laying heavy procedural duty on us. On the other hand, they can be used as process for getting rid of a problem. They should not be viewed either way. A complaint or dismissal policy should not be a standard required to get rid of someone. They should be a minimum standard of civility, creating the space in which someone is likely to be able to stay.

Look what happens in Jesus' scenario: civil, adult one to one conversation; then involve a couple of trusted people rather than shaming anyone in public. Sometimes things do go further and have to be shared by the wider group. If that all fails to create conditions for reconciliation, even in a supposed case where there is one side who is wronged, Jesus says, "treat the wrong doer as you would a tax collector or a gentile." How does he treat them? Ah yes, this gospel is dedicated to Matthew the tax collector. In other words, go back to the beginning of the gospel and start to draw them in again. Rather than a tight bureaucratic procedure, Jesus takes us on a journey of mature, realistic steps that always keep open the possibility of reconciliation. The movement and effort at openness to reconciliation is as important as the individual steps.

There is then a two fold challenge: be candid about wrong; be open to reconciliation. But he does not leave us to manage alone. Wherever we gather in a fellowship desirous of his affirmation, he is with us helping us lean toward reconciliation.

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:

APOSTLES' CREED

**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

For those at home:

Spend some time imagining what loving a neighbour might mean for some of the more awkward circumstances you have experienced or heard about in the news. What are the conditions that may make it possible for the next step to be better than the last?

For example, what conditions for remand prisoners might make for better progress in their life, even if the next step turns out to be conviction?

What, in our search, capture and treatment of an escapee might make the next step, however punitive, keep open the possibility of improvement in their life?

What steps would show the victims of crime that they are cherished and might help them reach a better place?

In our prayers for the world we pray for India hosting the G20 for the first time.

In our community we pray for Kathy Farbrother, Roger Tyrell, Mary Cushnie, Malik recovering from heart surgery, Mary O'Reagan.

Among those who have died we remember Ernie Humpage whose funeral is next Friday.

We stand for THE PEACE for Creationtide

Deacon: With the Prophet Amos we cry out:

**All: "let justice roll on like a river,
righteousness like a never-failing stream!"** *Amos 5:24*

We look outwards and say to creation:

All: The Peace of the Lord be with you.

We look around us and say to each other:

All: The peace of the Lord be always with you

Let us offer one another a sign of peace.

HYMN [Christ, be our light](#)

1. Longing for light, we wait in darkness.
Longing for truth, we turn to you.
Make us your own, your holy people,
light for the world to see.

*Christ, be our light!
Shine in our hearts.
Shine through the darkness.
Christ, be our light!
Shine in your church gathered today.*

2. Longing for peace, our world is
troubled.
Longing for hope, many despair.
Your world alone has power to save us.
Make us your living voice.

3. Longing for food, many are hungry.
Longing for water, many still thirst.
Make us your bread, broken for others,
shared until all are fed.

4. Longing for shelter, many are
homeless.
Longing for warmth, many are cold.
Make us your building, sheltering others,
walls made of living stone.

5. Many the gifts, many the people,
many the hearts that yearn to belong.
Let us be servants to one another,
making your kingdom come.

(words & music: Bernadette Farrell)

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.

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.

We glorify and enjoy you now and for ever, gracious God, because you created the universe as your work of art and set us in the midst of it. When the canvas of your kindness was torn by our sin, you crafted a work of even more depth and beauty from the damage we had done. When your Son's body was scarred and pierced, you raise him to glorious life. In your chosen people you drew out a song of thankfulness and praise, and in your church you give us voices to shout and dance and sculpt and inscribe the wonders of your love. And so we rejoice to join with angels and archangels and all the company of heaven, singing the hymn of your unending praise:

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.

We lift our hearts to you, Lord God, because you draw your whole creation into the celebration of your glory. Send down your Holy Spirit upon us now, that every part of every one of us might become an instrument of peace. Give us your very self in these gifts of bread and wine and make them be 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.

God of justice, make us a prophetic people, whose every work and every act is a proclamation of the new order found in you and worthy of your kingdom. Holy God, make us a priestly people, whose lives are so transparent with your truth that we become a place of encounter between you and your beloved children. Reigning God, make us a kingly people whose hearts are filled with worship and wonder and who seek to bring every one of your gifts to fruition in the power of your Spirit. We pray in union with Christ in the power of your Holy Spirit, God of glory, for ever and ever. **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: 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, now for us the body of Christ.

SONGS *during Communion* Bread of heaven, on thee we feed

1. Bread of heav'n, on thee we feed, for thy flesh is meat indeed;

ever may our souls be fed
with this true and living bread;
day by day with strength supplied
through the life of him who died.

this blest cup of sacrifice;
Lord, thy wounds our healing give,
to thy cross we look and live:
Jesus, may we ever be
grafted, rooted, built in thee.

2. Vine of heav'n, thy blood supplies

(words: Josiah Conder; music: William Dalrymple MacLagan)

Love is the touch

1. Love is the touch of intangible joy;
love is the force that no fear can destroy;
love is the goodness we gladly applaud:
God is where love is, for love is of God.

2. Love is the lilt in a lingering voice;
love is the hope that can make us rejoice;
love is the cure for the frightened and flawed:
God is where love is, for love is of God.

3. Love is the light in the tunnel of pain;
love is the will to be whole once again;
love is the trust of a friend on the road:
God is where love is, for love is of God.

4. Love is the Maker and Spirit and Son:
love is the kingdom their will has begun;
love is the path which the saints all have trod:
God is where love is, for love is of God.

(words: Alison Robertson; music: John Barnard)

We are sent out

We pray

Father of all, we give you thanks and praise that, when we were still far off, you met us in your son and brought us home. Dying and living he declared your love, gave us grace and opened the gate of glory. May we who share Christ's body live his risen life; we who drink his cup bring life to others; we whom the Spirit lights give light to the world. Keep us firm in the hope you have set before us, so we and all your children shall be free, and the whole earth live to praise your name; through Christ our Lord. Amen.

THE BLESSING

[May] God the Father humble us; God the Son uphold us; God the Holy Spirit inspire us, 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 holy angels bright](#)

1. Ye holy angels bright,
who wait at God's right hand,
or through the realms of light
fly at your Lord's command,
assist our song,
or else the theme
too high doth seem
for mortal tongue.

2. Ye blessed souls at rest,
who ran this earthly race,
and now, from sin released,
behold the Saviour's face,
God's praises sound,
as in his sight
with sweet delight
ye do abound.

3. Ye saints, who toil below,
adore your heav'nly King,
and onward as ye go
some joyful anthem sing;
take what he gives
and praise him still,
through good or ill,
who ever lives.

4. My soul, bear thou thy part,
triumph in God above:
and with a well-tuned heart
sing thou the songs of love;
let all thy days
till life shall end,
whate'er he send,
be filled with praise.

*(words: Richard Baxter & John Hampden Gurney;
music: John Darwall, harm William Henry Monk; descant: Sydney Hugo Nicholson)*

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

This evening, 6.30pm Making Room for Each Other
Considering those in prison, with the help of the book of Acts.



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