

Welcome to
your Parish Church
in the Diocese of Birmingham



ALL SAINTS
KINGS HEATH

Birth Pangs

Holy Communion for Sunday 17th November 2024

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: [I owe my Lord a morning song](#)

1. I owe my Lord a morning song
for God has meant this day.
Through fears of night and hidden light
God moves and wills my way.

2. I owe my Lord a morning song
for Jesus rose at dawn;
he made death die and would not lie
that others might live on.

3. I owe my Lord a morning song;
the Spirit gave me voice,
nor did she force my soul to praise
but honoured me with choice.

4. I owe my Lord a morning song.
How can I help but sing
when God is all in all, and I
am one with everything?

(words: John L Bell; music: Traditional English melody, arr Martin Shaw)

When the song finishes we stand in silence.

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)*

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

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 Anticipating our Gospel reading we confess the global consequences
of our local conduct.

Silence

When we are impressed by magnificence and establishment,
distracted from cruelties they can conceal,
Lord, have mercy.
Lord, have mercy.

When we are fascinated by conspiracy and celebrity, distracted from the voices of integrity,
Christ, have mercy.
Christ, have mercy.

When we are embroiled in conflict, indignant in argument, distracted from our shared culpability in provoking disaster:
Lord, have mercy.
Lord, have mercy.

Silence

Deacon: Hebrews says: God will remember our sins and our lawless deeds no more.

FORGIVENESS *is declared:*

[May] Almighty God, who in Jesus Christ has given us a kingdom that cannot be destroyed, forgive *us* our sins, open *our* eyes to God's truth, strengthen *us* to do God's will and give *us* the joy of his kingdom, through Jesus Christ our Lord. Amen.

We stand to give thanks for forgiveness, singing THE GLORIA (Murray)

[Glory to God in the highest,](#)
and peace to his people on earth,
Lord God, heavenly King,
almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.

Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God,
you take away the sins of the world,
have mercy on us;
you are seated at the right hand of the Father,
receive our prayer.

For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High, Jesus Christ,
with the Holy Spirit,
in the glory of God the Father. Amen.

THE COLLECT for the second Sunday before Advent

Heavenly Lord, you long for the world's salvation: stir us from apathy, restrain us from excess and revive in us new hope that all creation will one day be healed in Jesus Christ our Lord. **Amen.**

READINGS [Daniel 12:1-3](#) and [Hebrews 10:11-25](#)

HYMN [Restore, O Lord](#)

1. Restore, O Lord, the honour of your name,
in works of sov'reign power come shake the earth again,
that all may see, and come with rev'rent fear
to the living God, whose kingdom shall outlast the years.

2. Restore, O Lord, in all the earth your fame,
and in our time revive the church that bears your name.
And in your anger, Lord, remember mercy,
O living God, whose mercy shall outlast the years.

3. Bend us, O Lord, where we are hard and cold,
in your refiner's fire: come purify the gold.
Though suff'ring comes and evil crouches near,
still our living God is reigning, he is reigning here.

Repeat verse 1

(words & music: Graham Kendrick & Chris Rolinson)

We remain standing for the GOSPEL READING [Mark 13:1-8](#)

Hear the Gospel of our Lord Jesus Christ according to Mark
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 Tariro*

For those at home:

Jesus names our big fears: war, earthquake and famine: things caused by people, things caused by nature and things caused by nature but exacerbated unnecessarily by people. At first he seems to recommend fatalism, resignation, a sort of "keep your head down" approach. "These things must be," he says. The "must" needs interrogating another time. It's dense with what we learned at college to call "theodicy," the exploration of why bad things happen if God is good and powerful. For now, we let it do its rhetorical work, stirring a sensation of serious realism. In that very male, warlike

space, where we frown and think of ourselves as terribly grown up and realistic, Jesus suddenly presents us with a powerful feminine image: childbirth. He has spoken of the destruction of the magnificent temple, describing in lurid detail the utterly ridiculous things human beings do to each other, something which to the people around him will seem like the end of the world when it happens around 70AD. Without taking his gaze off the suffering, he declares it all to be labour pains. In our vision, death and famine have the last word. In God's bigger perspective, the ultimate outcome is life. The biggest thing is not war, but hope. Vision that does not allow for hope is not realistic.

In the community Hebrews was written to, it seems a certain complacency has set in, during a time of relative peace. People have drifted away from the fellowship, almost giving up caring, not because things are bad, but because they feel God has sorted everything out. The writer establishes that on the cross God has indeed done all we need God to do to establish that God's reconciliation is more powerful and relentless than our conflict. (v17). "Therefore" (v19) let us prove what we assert by the way we live. (v 23ff). Provocation has been the default setting of the conflicted Western-Islamic conflicts of our lifetime. Each pokes the other with a stick and then says "my, you're ugly when you're cross." Look where it's got us. Millions of ordinary people are starving in one conflicted country alone. That hardly honours the people who have made sacrifices on both sides, which were never really clear sides at all. The writer of Hebrews takes the violent language of provocation and defies the fellowship to subvert the world preoccupied by rumours of provocation to be people who provoke each to love and good deeds. In the fellowship of nations, at least we have been having a go at just that in COP26. Time will tell how virtuous we have been. It has, though, been a very good time to reflect on what realism looks like. Why are we spending millions on new nuclear warheads when, if we don't address other behaviours, war and famine will be happening because of the effects of climate change and Earthquakes will be the least of our worries.¹

Subtly Jesus and Hebrews present us with a way of living through war and peace. Hopeful realism trusts God's desire for reconciliation more than it trusts human ability to ruin things.

We affirm our faith

AFFIRMATION OF FAITH

We stand and at home, if able, we turn to look in the direction of Church, to affirm our faith in God, and the promises God made in Jesus:

Deacon: Let us hold fast to the confession of our hope, without wavering, for he who has promised is faithful: (Hebrews 10:23)

Blessed are the poor in spirit,

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- ¹ "The UK remains committed to a credible minimum nuclear deterrent, assigned to the defence of NATO. However, the evolving security environment means that the UK will no longer reduce its nuclear stockpile to the levels set out in the 2010 Strategic Defence and Security Review. Instead of a stockpile of no more than 180 warheads by the mid-2020s, the UK will now increase its overall stockpile to no more than 260 warheads. A stockpile level last seen in the early 00s. The UK will also stop publishing figures on the size of the nuclear stockpile, operational warheads and deployed missiles." *From the Integrated Defence Review, 17th March 2021. Whatever one's opinion on nuclear deterrence, it is striking that there was no comment by opposition parties on this nuclear proliferation. So many people have said that they hadn't heard this that I have had to go back and check that I really had heard it myself. DW*

**for theirs is the kingdom of heaven.
Blessed are those who mourn,
for they shall be comforted.
Blessed are the meek,
for they shall inherit the earth.
Blessed are those who hunger and thirst for righteousness,
for they shall be satisfied. (continued)
Blessed are the merciful,
for they shall obtain mercy.
Blessed are the pure in heart,
for they shall see God.
Blessed are the peacemakers,
for they shall be called children of God.
Blessed are those who are persecuted
for righteousness' sake,
for theirs is the kingdom of heaven.**

(Matthew 5:3-10)

INTERCESSIONS

At home:

We continue to pray for Spain facing further inundation, and for people in places struggling because there is not enough water. In that context we pray for credible, courageous and practical decisions to be made at the Climate conference in Azerbaijan.

We pray for Margaret Healey Pollett heading to Israel Palestine. The group she travels with hope to go through the security barrier to Bethlehem today.

We pray for survivors of abuse whose most painful memories have been brought to the fore again this week. We pray for wisdom for the Church in all its expressions, and for our excellent safeguarding team supporting us in Birmingham. We pray for +Justin and all who are re-appraising their roles and decisions: that in our desire to express penitence we may not get rid of the kinds of people who are part of the solution.

We stand for THE PEACE

Deacon: Let us provoke one another to love and good deeds. The peace of the Lord be always with you. (Hebrews 10:24)

All: **And also with you.**

Let us offer one another a sign of peace.

HYMN [The God of Abraham praise](#)

1. The God of Abraham praise, who reigns enthroned above,
Ancient of everlasting Days, and God of love:
Jehovah, great I AM, by earth and heav'n confessed;

we bow and bless the sacred name, for ever blessed.

2. The God of Abraham praise, at whose supreme command
from earth we rise, and seek the joys at his right hand:
we all on earth forsake, its wisdom, fame and pow'r;
and him our only portion make, our shield and tow'r.

3. The God of Abraham praise, whose all-sufficient grace
shall guide us all our happy days, in all our ways:
he is our faithful friend; he is our gracious God;
and he will save us to the end, through Jesus' blood.

4. The whole triumphant host give thanks to God on high:
"Hail, Father, Son and Holy Ghost!" they ever cry:
Hail, Abraham's God and ours! We join the heav'nly throng,
and celebrate with all our pow'rs in endless song.

(words: Thomas Olivers, based on the Hebrew 'Yigdal' alt; music: Traditional Hebrew melody)

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.

Almighty God, good Father to us all, your face is turned towards
your world. In love you gave us Jesus your Son to rescue us from
sin and death. Your Word goes out to call us home to the city
where angels sing your praise. We join with them in heaven's 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.

Father of all, we give you thanks for every gift that comes from heaven. To the darkness Jesus came as your light. With signs of faith and words of hope he touched untouchables with love and washed the guilty clean.

Deacon: This is our story.

**All: This is our song:
Hosanna in the highest.**

The crowds came out to see your Son, yet at the end they turned on him. On the night he was betrayed he came to table with his friends to celebrate the freedom of your people.

This is our story.

**All: This is our song:
Hosanna in the highest.**

Jesus blessed you, Father, for the food, he took bread, gave thanks, broke it and said: This is my body, given for you all.

A bell is rung.

Jesus then gave thanks for the wine. He took the cup, gave it and said: this is my blood, shed for you all for the forgiveness of sins. Do this in remembrance of me.

A bell is rung.

Deacon: This is our story.

**All: This is our song:
Hosanna in the highest.**

Therefore, Father, with this bread and this cup we celebrate the cross on which he died to set us free. Defying death he rose again and is alive with you to plead for us and all the world.

Deacon: This is our story.

**All: This is our song:
Hosanna in the highest.**

Send your Spirit on us now that by these gifts we may feed on Christ with opened eyes and hearts on fire. May we and all who share this food offer ourselves to live for you and be welcomed at your feast in heaven where all creation worships you, Father, Son and Holy Spirit.

All: Blessing and honour and glory and power be yours 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 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.*

HYMNS *during Communion* [Here is bread](#)

1. Here is bread, here is wine,
Christ is with us – he is with us;
break the bread, drink the wine –
Christ is with us here.

*In this bread there is healing,
in this cup there's life for ever,*

*in this moment, by the Spirit,
Christ is with us here.*

2. Here is grace, here is peace,
Christ is with us – he is with us;
know his grace, find his peace –
feast on Jesus here.

3. Here we are, joined in one,
Christ is with us – he is with us;

we'll proclaim, till he comes –
Jesus crucified.

(words & music: Graham Kendrick, arr David Iliff)

and

1. Strengthen for service, Lord, the hands
that holy things have taken;
let ears that now have heard thy songs
to clamour never waken.

2. Lord, may the tongues which "Holy" sang
keep free from all deceiving;
the eyes which saw thy love be bright,
thy blessed hope perceiving.

3. The feet that tread thy holy courts
from light do not thou banish;
the bodies by thy Body fed
with thy new life replenish.

*(words: Syriac Liturgy, perhaps by Ephraim the Syrian, trans Charles William Hymphrys & Percy Dearmer;
music: Melody in 'Neu-Leipziger Gesangbuch' [1682], adapt & harm Johann Sebastian Bach)*

We are sent out

We pray **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

The Lord bless you and keep you. The Lord make his face to shine
upon you and be gracious to you. The Lord lift up the light of his
countenance upon you and give you peace, and the blessing of God
almighty, the Father, the Son and the Holy Spirit be among you and
remain with you always. **Amen.**

HYMN [Sent by the Lord am I](#) (*sing 3 times*)

Sent by the Lord am I; my hands are ready now
to make the earth the place in which the kingdom comes.

Sent by the Lord am I; my hands are ready now
to make the earth the place in which the kingdom comes.

The angels cannot change a world of hurt and pain
into a world of love, of justice and of peace.

The task is mine to do, to set it really free.
Oh, help me to obey; help me to do your will.

(words: Jorge Maldonado; music: Central American folk melody, arr John L Bell)

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

*This evening, 6.30pm **Iona Service***

Join us for our monthly service offering a reflective space in the tradition of the Iona community. The gathering will include music and creative activity.



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Eucharistic Prayer from *Joining the Angels' Song*, Samuel Wells and Abigail Kocher,
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PHOTOGRAPHY

Sometimes photographs are taken, with permission, as a record of All Saints' common life. We respectfully ask that others do not take photographs at Church without permission.

All Saints Safeguarding and Child Protection Coordinator is Eira Jones. If you have any concerns or worries about children, young people or vulnerable adults and don't know what to do, don't hesitate to contact her on 07497 781681.

Giving to All Saints

If you wish to contribute financially to sustain All Saints Church and our ministry to Kings Heath you can leave a gift of cash on the collection plate on your way out of church; use the card reader near the Church door; speak to Steve Brittle about the

Parish Giving Scheme; make a transfer to: HSBC - Sort Code 40-11-15, All Saints Kings Heath PCC - A/C No. 71801163.