



Welcome to  
**All Saints**  
**Kings Heath**  
Your Parish Church  
in the Diocese of Birmingham

# Holy Communion

Sunday 20<sup>th</sup> September 2020

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. You might light a candle.*

*We imagine everyone in their homes around the parish, united in preparing for prayer.*

Grace, mercy and peace from God our Father and the Lord Jesus Christ be with us all. **Amen.**

*HYMN At home you can sing as loudly as you like, as if no one but God is listening. In church we remain seated to listen, or hum, to the hymn:*

HYMN [All creatures of our God and King](#)

1. All creatures of our God and King,  
lift up your voice and with us sing  
alleluia, alleluia!  
Thou burning sun with golden beam,  
thou silver moon with softer gleam:  
*O praise him, O praise him,  
alleluia, alleluia, alleluia!*
2. Thou rushing wind that art so strong,  
ye clouds that sail in heav'n along,  
O praise him, alleluia!  
Thou rising morn, in praise rejoice,  
ye lights of evening, find a voice:  
*O praise him...*

3. Thou flowing water, pure and clear,  
make music for thy Lord to hear,  
alleluia, alleluia!  
Thou fire so masterful and bright,  
that givest us both warmth and light:  
*O praise him...*
4. Let all things their Creator bless,  
and worship him in humbleness,  
O praise him, alleluia!  
Praise, praise the Father, praise the Son,  
and praise the Spirit, Three in One.  
*O praise him...*

*(William Henry Draper alt,  
based on the 'Cantico di Frate Sole' of St Francis of Assisi)*

*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 the Holy Spirit, that we may perfectly love you, and worthily magnify your holy name; through Christ our Lord. Amen.**

## We seek forgiveness

### CONFESSION FOR CREATIONTIDE

We confess our sin and the sins of our society in the undervaluing of labour and the misuse of God's creation:  
God, our creator, we are sorry for the times when we have used your gifts carelessly and acted ungratefully.  
Hear our prayer and in your mercy:  
**forgive us and help us.**

We enjoy the fruits of the harvest, but sometimes forget that you have given them to us. God, in your mercy:  
**forgive us and help us.**

We belong to a people who are full and satisfied, but ignore the cry of the hungry. God, in your mercy:  
**forgive us and help us.**

We are thoughtless, and do not care enough for the world you have made. We are causing the extinction of countless species.  
God, in your mercy:  
**forgive us and help us.**

We store up goods for ourselves alone, as if there were no God and no heaven. God, in your mercy:

**forgive us and help us.**

(Common Worship, adapted)

**FORGIVENESS** *is declared:*

*[May]* The Lord enrich *us* with his grace, and nourish *us* with his blessing; the Lord defend *us* in trouble and keep *us* from all evil; the Lord accept *our* prayers and absolve *us* from *our* offences, for the sake of Jesus Christ our Saviour. **Amen.**

**THE GLORIA**

**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.**

*We pray* **THE COLLECT**

God, who in generous mercy sent the Holy Spirit upon your Church in the burning fire of your love: grant that your people may be fervent in the fellowship of the Gospel that, always abiding in you, they may be found steadfast in faith and active in service; 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.

**OLD TESTAMENT READING** [Exodus 16:2-15](#)

**NEW TESTAMENT READING** [Philippians 1:21-end](#)

## HYMN

### [For the fruits of his creation](#)

1. For the fruits of his creation,  
thanks be to God;  
for his gifts to ev'ry nation,  
thanks be to God;  
for the ploughing, sowing, reaping,  
silent growth while we are sleeping,  
future needs in earth's safe-keeping,  
thanks be to God.
2. In the just reward of labour,  
God's will is done;  
in the help we give our neighbour,  
God's will is done;  
in our world-wide task of caring  
for the hungry and despairing,  
in the harvests we are sharing,  
God's will is done.
3. For the harvests of his Spirit,  
thanks be to God;  
for the good we all inherit,  
thanks be to God;  
for the wonders that astound us,  
for the truths that still confound us,  
most of all, that love has found us,  
thanks be to God.

*(Fred Pratt Green)*

## GOSPEL READING

### [Matthew 20:1-16](#)

## SERMON from John Parkin

May the words of my mouth and the meditations of all our hearts be now and always acceptable in your sight, O Lord our Rock and our Redeemer

Well today is one of those days when the lectionary gives the preacher a choice – but only a limited one – for we can choose for our Old Testament reading between Continuous readings and Related ones. The only real difference this makes is that the first reading, the continuous one, the one in your order of service is from Exodus – the Israelites complaining (something they seem to do a lot of) to Moses and Aaron about food, ( or to be more exact,, the lack of it) and the second is Job complaining to God about letting Nineveh off too lightly ( in Jonah's opinion).

I wonder how you feel about Manna from Heaven – or a diet of quails ? Perhaps it's better than death by starvation. Remember the negative message of Psalm 78, where many died with the food still in their mouths, though perhaps faced with a load of cucumbers you might feel differently.

You may remember David quoting Numbers 11:5 and the recipes using cucumbers which he offered us. It was on June 14

. In the Philippians reading, Paul debates the issue of whether it is better to die, and be with Christ, or live and be with those who need him, and Jonah in one of our OT Readings asks the Lord to take his life.

Then of course there's our Gospel reading, which would give any modern workers rights lawyer a field day, what about wage differentials and fair pay for the work done, I hear you asking. But wait a minute, isn't God really having a bit of a joke here isn't God telling us that our ideas are based on our limited human vision of what we consider as 'fair', that we are blind to God's overflowing generosity? So often our vision is limited by our own expectations, our own version of 'true religion' which panders to our own prejudices, which are often fair to us, but not to others.

With a background of 1<sup>st</sup> Century employment practices, where it was usual for people employed as casual labourers to gather in the market place, to be available for work, hoping to be hired.

We could ask 'who are these people?' Why are they in this situation? Have they been forced off what might be seen by many as 'their' land by taxation to pay for their occupation by the Roman Empire?

I'm reminded of the more recent situation in India when the East India Company extracted vast sums from that poor country to support the company's growth, a growth that ended, after some time in what is called the Mutiny or the First War of Independence. Which of these names you think of calling it as very much depends on your view of history.

After the collapse the Company was removed and replaced by the British Empire.

It's worth remembering that the new Imperial capital of New Delhi was built while the 'Mother Country' was embroiled in WW1 and its aftermath. The capital of British India was moved from Calcutta (now known as Kolkata) in 1911.

The question of whether to live or die is still a very real one in recent times, not just historically for Paul, for there is a significant level of suicide amongst Indian farmers It's a complex issue, driven by debt to landlords and the cost of Dowries, amongst other factors.

It's worth remembering that it was a violation of some of the basic tenets of Jewish law (see, for example, Leviticus 25:8–13) to deprive people of their land, to force them to become landless casual workers.

Facing these negative consequences of Empires and the demands of financing them I find myself thinking of the work of organisations such as Traidcraft whose mission is fighting poverty through trade.

This is something which it has done, not without facing some difficult times, for over 40 years, Perhaps we now need to ask the questions 'who is buying,' 'what are they buying' and also ask did they, or their forbears, perhaps at a great distance in time from them, have, historically, any part in creating the situation they are trying so hard to correct? Things in the real world are rarely as simple as people might wish them to be, something which seems to apply to politicians more strongly than to more 'normal' people. That's something I found myself thinking about while listening to 'the last night of the proms' recently. Perhaps one of the few benefits of growing old (I referred to one of the negative effects some years ago) is that you may remember things that other, younger people have never known.

Sometimes they react adversely to something which is distinctly NOT correct now in the present day without knowing the context in which it began, which may have been quite different to the assumptions made today. I think of the Patriotic Songs, like 'Rule Britannia' which are such a feature of the 'last night' – now questionable, they were written in a different time, when people had different values and concerns. Should we discard them or try to explain their original context? Not an easy question to answer!

Against this background, we have to reflect on the Goodness of God, not in some narrow, trivial human sense, but in a way which knows no bounds, goes beyond our limited vision, our narrow ideas of space and time.

Something to think about in your prayers and meditations this week:

Those who want to get their 'fair share'

Ourselves as we try to deal with things from the past

Those whose lives and survival depend on the land

Those whose land has been taken from them.

Those who try to survive without any land.

Those who regard farmers as unnecessary

# We affirm our faith

## AFFIRMATION OF FAITH

*We stand and at home, if able, we turn to look in the direction of Church, to emphasise our gathering around a precious, shared story of discovery that God is known as Father, Son and Holy Spirit:*

**We believe and trust in God the father,  
source of all being and life,  
the one for whom we exist.**

**We believe and trust in God the Son,  
who took our human nature,  
died for us and rose again.**

**We believe and trust in God the Holy Spirit,  
who gives life to the people of God  
and makes Christ known in the world.**

**This is the faith of the Church.  
We believe and trust in one God, Father, Son and Holy Spirit. Amen.**

(adapted from Common Worship)

[INTERCESSIONS](#) led by Chris Pearce

*Response:*

Chris: God of love,

**All: hear our prayer**

## THE PEACE

*We pause to remember each other: those worshipping at home, and those worshipping in Church, those who have moved into residential care, and those we care for who are far away.*

St Paul says: "[Stand] firm in one spirit, striving side by side with one mind for the faith of the Gospel."  
(Philippians 1:27)

*We say together:*

**The Peace of the Lord be always with you.**

MUSIC (in church)      Sonata for Bassoon and Piano in C major: Andante

(Johann Friedrich Fasch)

1. I bind unto myself today  
the strong name of the Trinity,  
by invocation of the same,  
the Three in One and One in Three.

2. I bind this day to me for ever,  
by pow'r of faith, Christ's incarnation,  
his baptism in the Jordan river,  
his death on cross for my salvation;  
his bursting from the spiced tomb,  
his riding up the heav'nly way,  
his coming at the day of doom,  
I bind unto myself today.

3. I bind unto myself the pow'r  
of the great love of cherubim;  
the sweet "Well done!" in judgement  
hour;  
the service of the seraphim,  
confessors' faith, apostles' word,

the patriarch's prayers, the prophets'  
scrolls,  
all good deeds done unto the Lord,  
and purity of faithful souls.

4. Christ be with me, Christ within me,  
Christ behind me, Christ before me,  
Christ beside me, Christ to win me,  
Christ to comfort and restore me.  
Christ beneath me, Christ above me,  
Christ in quiet, Christ in danger,  
Christ in hearts of all that love me,  
Christ in mouth of friend and stranger.

5. I bind unto myself the name,  
the strong name of the Trinity,  
by invocation of the same,  
the Three in One and One in Three,  
of whom the nature hath creation,  
eternal Father, Sprit, Word.  
Praise to the Lord of my salvation:  
Salvation is of Christ the Lord. Amen.

*(ascribed to St Patrick,  
trans Cecil Frances Alexander alt)*

*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 give thanks for God's grace overcoming our jealousies

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 lift our hearts to you, gracious God, because you made the dazzling creation out of nothing, yet made us to share eternity with you. In covenant love you called your chosen people to an imagination as plentiful as the stars in the sky and the sands of the desert. Your Son Jesus Christ transformed our hearts from the scarcity of mammon to the wondrous abundance of Manna, and through the church you gather us to share in the holy feast where your grace abounds for all, for ever. His cross and resurrection turn the emptiness of sin into the fullness of everlasting life. And so we join with angels and archangels and all the company of heaven, singing the hymn of your unending praise.

**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.**

We give you thanks and praise, Lord God, for in your Son Jesus you became the true and living bread from heaven, the manna sustaining us in every wilderness, the bread of abundant life that never runs out. Send down your Holy Spirit upon us now, that we might become living bread for your hungry world. Give us your very self in these gifts of bread and wine and make them 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*

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

Ever-bountiful God, listen to the hunger of your children and nourish their true life in you. Draw near to those who toil for daily wages and all who wonder where they will find daily bread. Bless any whose days are spent looking for work or waiting for hire. Give each of your sons and daughters a place in your kingdom and fruitful work in your vineyard,

not only for a passing day, but for eternity. By your Holy Spirit in your holy church, make the labours of our hands tell the good news of your harvest of plenty and hasten the day when in one great sharing around your table with your people throughout the ages we shall taste and see that you are good. Through Christ and with Christ and in Christ, all honour and glory is yours, Almighty Father, now and for ever.

**All: Amen.**

#### THE LORD'S PRAYER

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.**

Jesus is the Lamb of God who takes away the sin of the world. Blessed are those who are called to his supper.

**Lord, I am not worthy to receive you,  
But only say the word and I shall be healed.**

*We pause to remember all who pray at home, then share the bread and wine, now for us the body and blood of Christ.*

ANTHEM during Communion [Be still, for the presence of the Lord](#)

1. Be still, for the presence of the Lord, the Holy One, is here;  
come, bow before him now, with reverence and fear.  
In him no sin is found, we stand on holy ground;  
be still, for the presence of the Lord, the Holy One, is here.
2. Be still, for the glory of the Lord is shining all around;  
he burns with holy fire, with splendour he is crowned.  
How awesome is the sight, our radiant King of light!  
Be still, for the glory of the Lord is shining all around.
3. Be still, for the power of the Lord is moving in this place;  
he comes to cleanse and heal, to minister his grace.  
No work too hard for him, in faith receive from him;  
be still, for the power of the Lord is moving in this place.

*(David J Evans)*

# Inside or outside we are called to serve

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.**

*We imagine our scattered fellowship, family and colleagues and all our neighbours praying for blessing on all:*

## THE BLESSING

The God of hope fill you with all joy and peace in believing, and the blessing of God almighty, the Father, the Son and the Holy Spirit be among you and remain with you always. **Amen.**

## HYMN

### [Sing of the Lord's goodness](#)

1. Sing of the Lord's goodness, Father of all wisdom,  
come to him and bless his name.

Mercy he has shown us, his love is for ever,  
faithful to the end of days.

*Come then, all you nations, sing of your Lord's goodness,  
melodies of praise and thanks to God.*

*Ring out the Lord's glory, praise him with your music,  
worship him and bless his name.*

2. Power he has wielded, honour is his garment,  
risen from the snares of death.

His word he has spoken, one bread he has broken,  
new life he now gives to all.

3. Courage in our darkness, comfort in our sorrow,  
Spirit of our God most high;  
solace for the weary, pardon for the sinner,  
splendour of the living God.

4. Praise him with your singing, praise him with the trumpet,  
praise God with the lute and harp;  
praise him with the cymbals, praise him with your dancing,  
praise God till the end of days.

*(Ernest Sands)*

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

The Eucharistic Prayer is from **Joining the Angels' Song**, ©Abigail Kocher and Sam Wells 2016

*This week, please pray for Simon Foster, who is to be ordained Deacon in Lichfield Cathedral on Saturday. He will return to All Saints in autumn for a farewell presentation.*

*We have commissioned a stole for Simon from Heather Marshall. If you would like to contribute, please mark your offering "Simon's gift".*

### Well it had to be...

**Take 4 quails:** for two as a main, for four as a starter and prepare a mixture of French beans, broad beans and peas, enough for a handful for each person.

Reduce a glass of white wine and two table spoons white wine vinegar by half, (by simmering it on the stove rather than by drinking it) then add a finely diced red onion and a finely chopped red chilli. Add 50ml of your favourite dressing oil and 50ml chicken stock. Stir in two teaspoons of honey and season with salt and pepper.

In a large pot of salted water, blanch the French beans for 2 mins then add the peas for another 2mins then add the broad beans for 1min and drain. Refresh in cold water. (That's the beans, but refresh yourself, too, by all means.)

In an oven proof pan, sear the outside of the quails in a little more oil, turning them until golden all over. Put inside each bird, a sliver of garlic, a piece of chilli and a sprig of thyme. Roast the birds for about 10mins, 180 degrees.

Remove and allow to cool enough to handle. Take the breasts off the bone and place on a baking sheet, along with the legs. Season with salt and pepper. It's fine if they're still a bit pink. They will be finished in the oven.

When ready to serve put the meat in the oven for a minute, or more if you think they need more cooking through. Gently warm the vegetables in the vinaigrette. Spoon onto plates or dishes and serve with the meat on top.

(Inspired by Raymond Blanc)

Alternatively, I think a slice of grilled halloumi goes well with these vegetables and dressing, its saltiness complementing the sweetness and heat of the dressing.