

www.heatonmoorunitedchurch.org.uk

Heaton Moor United Church



The United Reformed Church and The Methodist Church
working together in partnership



Zoom Services and Meetings

Sunday 7th June Circuit Service 3.00pm

<https://us02web.zoom.us/j/87212246881?pwd=VXpyMzRYV21UZ1ZoYlkvc2R4dmV1QT09>

Wednesday 10th June Coffee and Prayer 11.00am

<https://us02web.zoom.us/j/95327541668?pwd=ekU2QWgzZjVKWtBFTjZsb0tERVQrdz09>

Meeting ID: 953 2754 1668 Password: 794265

Wednesday 10th June Leadership Meeting 7.00pm

Link has been emailed to participants

Office Telephone number 07471 065729

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Dear Heaton Moor United Church family,

Trust you are all doing well and are staying safe.

As we are moving forward to the uncertain future post-lockdown, we have been as a church discussing about our preparedness in facing that future. There are many challenges we will have to face but also will have some opportunities to relocate our Christian presence in our communities. The circuit is planning to organise a circuit wide consultation on reimagining church for our times today, and we shall send you the details of it very soon. May I encourage those who are interested to take part in this consultation so that we can collectively as a church make plans to face the future. Can I also please request you all to pray for our mission engagements as a church in the future, post-lockdown.

At a global level, we have been witnessing protests across the countries demanding racial justice in the context of the killing of George Floyd in the US on racial prejudice. As churches we are called to express our solidarity for the demands of racial justice and should strive in promoting equality among people of all colours and ethnicities. On Saturday, the 6th of June we are planning to be at the town centre of Stockport from 1-2pm to stand in solidarity with #Blacklivesmatter, maintaining social distance.

Thank you to all our friends who are able to join our virtual coffee mornings on Wednesdays on zoom, which has been really good in catching up with one another. Thank you also for joining us at our circuit zoom services on Sunday, which has been very encouraging. I also appreciate receiving some positive feedback on the written reflections which are sent out every week. Thank you all for taking time to read and reflect on them.

Herewith I am sending you the reflection for this Sunday along with the worship resources for your meditations and reflections.

The acts of kindness and friendships that were developed among our local street communities over this period of lockdown has been great, and I am sure each street will have a testimony to share about their experiences as communities. As disciples of Jesus Christ we are called to nurture those friendships and kindness of our streets and make conscious efforts in continuing them post-lockdown.

May our Triune God grant us courage and grace as we move towards the uncertain future to be witnesses of Christ in our own local communities. May God's peace and love remain with each of us.

Thanking you,

Regards,

Raj

5th June 2020

Office Telephone number 07471 065729

#BlacklivesMatter



Can you please say this prayer sometime between 1-2 pm on Saturday 6th June

*Every knee shall bow
In weeping for George Floyd who lost his breath
Every knee shall bow
In protest against the knees of prejudice that put him to death
Every knee shall bow
In repentance of white supremacy whose oxygen is discriminations
Every knee shall bow
In solidarity with those protestors demanding justice in 'this-crime-nations'
Every knee shall bow
In defiance to the oppressive status quos in the society
Every knee shall bow
In respect to those who dream and strive for equality
Every knee shall bow
In support of Black people who are beautifully made in God's equal image
Every knee shall bow
In giving up our privilege and identifying with the powerless in our global village
Every knee shall bow
In anger against the silence of people on the face of injustice now
Every knee shall bow
In prayer for peace, for equity, for justice, for action, for forgiveness, for grace and for love.*

@rajpatta
2nd June 2020

Thank you for all the donations for the Gift Day , it is still not too late to your donation .

Payment Details

Make Cheques Payable to:

Heaton Moor United Church

Reference on the back

Church Charities

Please send cheques to:

S.Heginbotham

8 Chinley Close

Heaton Moor

SK4 4ER

BACS transfer to:

Heaton Moor United Church

COOP Bank

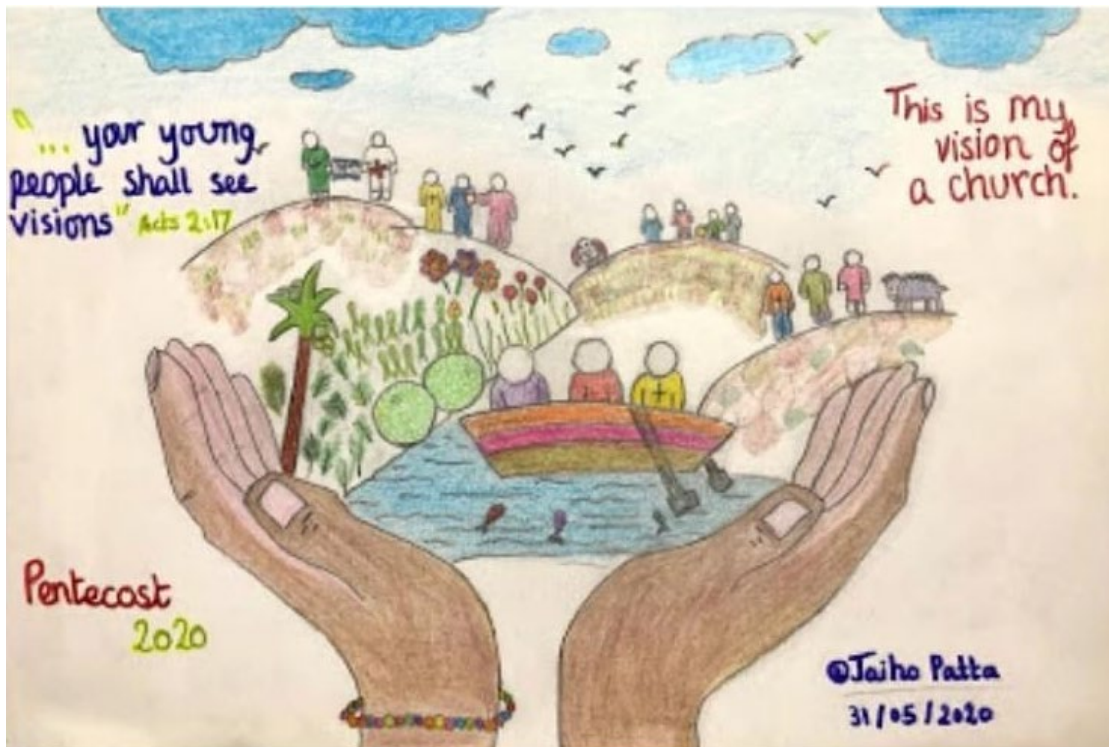
Sort Code : 08-92-99

Account : 65561034

Reference: Church Charities

thank
you!

Reimagining church for our times today



Jai Ho drew this image to show his vision of Church. What would your vision look like?



Stephanie Donaldson's Mum, Edith Hilda Barber's Funeral
will take place on Thursday 11th June at 1.45pm

Can you please light a candle and say a prayer during this
time to remember Hilda.

*God of mercy,
From whom we come,
by whose grace we live,
in whose love we are held at last;
surround us with your presence
that in our grief and loss
we may find assurance and hope
in the One who died for us and rose again,
even your Son, Jesus Christ our Lord. Amen*

Stephanie would like to pass on her thanks for all the
prayers, phone calls and cards she has received. Her and her
family have been moved by all the support that has been
given.

Com(e)missioning as Love in the face of uncertainty

Reflection on Matthew 28: 16-20

As lockdown eases out, it is no longer returning back to the normal, but we are called to move forward towards an uncertain future, relying on the assurance of the presence of God with us always. In that movement towards an unknown future, what are our specific tasks as followers of Jesus Christ? As I hear from people around, I gather for some, their immediate task is to open the church building either for worship or even for private prayers maintaining two meters distance, following the guidelines. For some others it is coming together for fellowship which they have missed for more than ten weeks due to this lock down. For some others it is to open up their building to the groups that have been using it so that they can pull up their financial resources. The kind of tasks that we take up as we move towards an uncertain future defines our purpose and relevance of being disciples of Jesus Christ today.

On this Trinity Sunday, the reading from the lectionary Matt 28:16-20, has been the final words of the risen Jesus as recorded my Matthew, which are known as 'the great commission' where Jesus commissions his disciples with certain tasks to do. I use the word com(e)mission because it was an invitation of Jesus to come and join with him in those specific tasks in the mission of God, and according to Taiwanese theologian C. S. Song, the only commissioning Jesus was interested was that of love. Little did the disciples know what their future would be like, as they gathered there on that mountain. Their future was very uncertain. They did not know what would it be not to have Jesus physically with them anymore. They did not know what would it be for them as a team to carry the gospel of Jesus Christ into that unknown future. They cannot just go back to their fishing careers, and not continue the mission of Jesus forward. There was an uncertain future ahead of them. Here they have come to encounter the risen Jesus, not knowing these are the last moments that they are spending with him.

When the eleven men disciples had their first encounter with the risen Jesus on that mountain in Galilee, even though some worshipped him and some others doubted him (17v), Jesus assigns all of them with equal tasks to do as a continuation to his ministry. Jesus did not mistrust those who doubted him, nor eulogised those worshipped him, but kept his trust equally on all his disciples and entrusted them equally the tasks to continue. The disciples were not all on the same page, for on meeting the risen Jesus they reacted differently, each according to their own conviction. The disciples then mirror so much like our church folk today, with different opinions, with different perspectives and with different approaches. Jesus like then even today does not discount any perspective and trusts all of them equally, for on hearing from him through the women disciples they have all come to witness the risen Jesus Christ. Jesus entrusts the tasks to his disciples not based on the disciples' reaction on meeting him, but entrusts the tasks based on his equal trust that he has in all of them, no matter whether they demonstrate their faith in worship or in doubt. The key factors in assigning the tasks to his disciples are: firstly, God in Jesus is faithful for God trusts impartially in Jesus' disciples, irrespective of their identity, faith and gifts. Secondly, all that matters for the disciples is their encounter to witness the risen Jesus.

To the disciples who were moving towards an uncertain future, Jesus sandwiches the words of his com(e)missioning between a preamble and an epilogue that provides assurance and strength for them. As a preamble Jesus came and said to them, "All authority in heaven and on earth has been given to me" (18v). One of the concerns of the disciples was about power and authority that they would face in their future, for they were already known as the disciples of Jesus, the messiah, and were most sought after to be imprisoned. The first century Palestinians were living under the fear of the occupation of Roman empire, who exercised power ruthlessly over them, and the disciples knew that Jesus was publicly executed by that empire for preaching the Kingdom of God over against the Kingdom of Rome. The disciples were also concerned about

the kind of opposition that they would face from the authorities of the Jewish temple religion as they move forward. In light of such fears as they move towards their uncertain future, Jesus assures his disciples that all authority, be it in heaven or on earth has been with him, so that neither empire nor temple religion can exercise power over them and can curtail their work. As we read through the Acts of the Apostles, we recognise this assurance coming true in the lives of the disciples, that despite all the oppositions from the powers of their time, the gospel of Jesus Christ flourished through the witness, the wonders and the work of these disciples. The com(e)missioning of disciples was foregrounded on the assurance of Jesus that no power is above him, and God in Jesus moves and works with them contesting the oppressive powers and offering life to all people.

The epilogue of Jesus for these com(e)missioning words, where he said, "And remember, I am with you always, to the end of the age" (20b V) is also very reassuring for the disciples. Jesus assures his disciples that he will be with them not sporadically, not only in times of trouble and need, but ALWAYS. In the Old Testament lesson for this Sunday from Genesis 1, we read about the creation of God. I know we have discussed this question earlier, where did God do his creation? To answer this question, we need to answer another question, what/who was before the creation? Now to give a summarised answer to both these questions, it was God alone who was before creation, and so there was no space which was not of God. So, God created this creation in God's own space, and therefore God has seen it as good in everything God created. The presence of God has always been there in the entire creation, before the creation as the Spirit hovered over the waters, right from the day the creation came into being, and throughout histories will be in all the futures to come. So, Jesus when he was reassuring his disciples that he is with them always, he was reaffirming that God in Jesus is always with them to the end of the age. Jesus was reassuring his disciples that there is no time or space where there is an absence of the presence of God. In a way Jesus was offering hope to his disciples to move forward into the uncertain future with all courage and grace, for Jesus is with them always (depth of God's presence) and to the end of the age (length of God's presence.)

Jesus assigns four tasks to his disciples as they move towards an uncertain future (19-20v).

1. Go therefore:

The first task that I recognise that Jesus was entrusting to his disciples was to go, to move, to proceed from that mountain, from the present state, from their previous experiences and from their previous normal to an uncertain future. Jesus was pumping confidence and hope as he was inviting them to go. That invitation to go was a wakeup call for them not to be complacent with their experiences and memories that they have shared with Jesus, not to get struck in that present moment of venerating the encounter of seeing the risen Jesus, not to be withdrawn because of their fears, but to go, go to the uncertain future with the accompaniment of the power of Jesus and the presence of Jesus with them.

2. Make disciples of all nations:

The second task that Jesus entrusts his disciples was to make disciples of all nations. The original Greek word used for 'nations' was 'ethne' which is also translated as 'ethnicities,' for it serves as the root to the word 'ethnicity.' In their com(e)missioning, the disciples were called to make disciples of all ethnicities. At Pentecost we have seen that people from all nations (ethnicities) gathered and understood their languages being spoken there (Acts 2:5). In the entire book of Acts the task of discipleship was to celebrate the inclusion of people of all ethnicities into the fold of God's love. In the vision of the new earth and new heaven, it was mentioned that the nations (ethnicities) will walk by its light (Revelation 21:5). For the early church it was 'making', but in reimagining it for our times, it would be 'becoming' which is an ongoing process. So, what does "becoming disciples of all ethnicities" mean today?

The times in which we live today particularly are defined on one hand where it is reported that Black Asian Ethnic Minority group members are at high risk of dying due to this pandemic than the rest of the populations

in UK, and on the other hand, discrimination, oppression and killing of Black people based on racial prejudice has been continuing unabated, what does make disciples of all nations and ethnicities mean to us as followers of Jesus Christ today?

In our becoming disciples, it starts by affirming in the equal image of God among all people of all ethnicities. Becoming disciples is upholding in the equity and equality of people of all ethnicities. Becoming disciples is contesting the supremacy of one particular ethnicity over the other, for such division is against the design of God's equal love for all. Becoming disciples is respecting the diversity of ethnicities and is accepting one another in love and with grace. Becoming disciples of all ethnicities is to join in solidarity with those people who are demanding justice for people who are crying 'I can't breathe' due to the knees of racial prejudice put against their necks. Are some churches globally guilty of suffocating creative thinking and closing down 'breathing spaces' of reimagining mission relevant for our times? The disciples of Jesus continued this mission to make disciples of all ethnicities in the early church as they moved into the uncertain future and accomplished it to their best possibility, following in the footsteps of Jesus in discipling people. It is also important for us to recognise that Jesus did not say make 'members' of a particular church of all nations, nor Jesus said make 'leaders' of all nations. Discipleship is the key task entrusted to the disciples in moving forward, to which we are called to carry it forward. In the current scenario of online worship services, as many appreciate the participation of big numbers, the key question that needs a wider discussion is 'how is discipleship nurtured at these online spaces?'

3. Baptise them in the name of the Father, and of the Son and of the Holy spirit:

Having made the disciples, the task further was to baptise them in the name of Triune God. Baptism is an invitation to join with Jesus in his death and resurrection experience, a task Jesus invites his disciples to com(e)mission as they move forward. Paul in Romans 6:3-5 writes:

"Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? Therefore, we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life. For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his."

Baptism is also an invitation for the disciples to walk with the triune God in newness of life in their public spheres. The disciples as they moved into the uncertain future, baptised people as act of public testimony of experiencing new life offered in Jesus in their lives. Baptising people is a public witness to their new creation experience. Also remember the words of John the Baptist who proclaimed that he is baptising them with water, whereas the one who is coming after him, Jesus "will baptise you with Holy Spirit and fire" (Luke 3:16). Jesus was inviting his disciples to baptise like him with Holy Spirit and fire, which is burning down all injustices and boundaries drawn to oppress people. Baptising people is not about a numerical count, as to how many people did we dip in the water, but a public act of celebrating new life in Christ, critically reflecting on their old self, and also forgoing their privilege. Jesus' baptism of fire is an invitation for a deepened and self-critical reflection on oneself where he forges a new identity for the Kingdom of God, which does not privilege any one by their ethnicity, by their gender or colour, but which will be governed by inclusivity, justice, equality and liberation. Therefore, to baptise people is an invitational call for a self-critical reflection on the privileges of power and domination, and foraging for a renewed community in Christ. As we move into the uncertain future from this current lockdown, the task for us is to offer that newness of life in Jesus to people around us, by giving up our own privileges and powers.

In the context of growing hunger and poverty in our contexts today, baptising people is to offer newness of life by meeting their hunger and addressing their poverty. In the context of the ongoing racial discriminations, the invitation to baptise is to join with people who have been discriminated based on their colour in their struggles for justice and be part of a new by practising equality and by respecting them as people. Baptising people is also about giving up our privileges and to identify with the weak and the marginalised people.

4. Teaching them to obey everything that Jesus has commanded to them:

The final task that Jesus com(e)missions the disciples was teaching people to obey everything that Jesus has commanded, which can be summed up in loving God and loving our neighbour. The disciples moved into the uncertain future by teaching people in every context the importance of loving God which is manifested in loving neighbour and a stranger. Their lives were a teaching demonstrating the love God towards their neighbours, who included, people of all ethnicities, migrant people, people from non-Jewish backgrounds, slaves, young and old people. Their love for the neighbour did not know any limits, by which they witnessed and taught about loving God. In our context today, if we are failing in not loving our neighbour, we are failing the very gospel of Jesus Christ.

Our call as we move into the uncertain future is demonstrating the love of God as Jesus commanded by loving the neighbour and loving the stranger, particularly those who do not look like us and who do not believe like us. There is a longing and belonging of people who have been pushed to margins and have been oppressed because of their identity, the first thing on our movement forward is to offer an unconditional love towards the 'other' just as Jesus commanded, preached and practiced.

The call for us all is to reimagine these tasks that Jesus has given to his disciples as we move into an uncertain future by going into the communities, living out our discipleship by offering hope and newness of life and by demonstrating love beyond any measures to all people, overcoming the barriers and divisions that we have drawn based on our privilege and prejudice. Let's be assured of God in Jesus' power and presence to be with us, so that we join with Jesus in com(e)missioning for the kingdom of God offering signs of hope for new creation. Let us move forward into the uncertain future in all boldness, courage, love, and grace, for God in Jesus works with us and through us in realising the new creation here in our midst.

Allow me to conclude in a prayer that I have written during the week, as a prayer of solidarity for #Blacklivesmatter

*Every knee shall bow
In weeping for George Floyd who lost his breath
Every knee shall bow
In protest against the knees of prejudice that put him to death
Every knee shall bow
In repentance of white supremacy whose oxygen is discriminations
Every knee shall bow
In solidarity with those protestors demanding justice in 'this-crime-nations'
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In support of Black people who are beautifully made in God's equal image
Every knee shall bow
In giving up our privilege and identifying with the powerless in our global village
Every knee shall bow
In anger against the silence of people on the face of injustice now
Every knee shall bow
In prayer for peace, for equity, for justice, for action, for forgiveness, for grace and for love.*

Sunday 7th June 2020 – Trinity Sunday

This short act of worship has been prepared for you to use whilst we are unable to use Methodist Church premises. If you are well enough why not spend a few moments with God, knowing that other people are sharing this act of worship with you.

Opening Prayer

Father God, Holy Three-in-One,

We join with the saints on earth and in heaven as we bring our worship to you.

Come and meet us now by your Holy Spirit, and gather our dispersed voices into one single church of praise. In Jesus' name, Amen.

Hymn: Holy, Holy, Holy (StF 11)

Sing/ Read /pray /proclaim the words or listen to it here

www.youtube.com/watch?v=JwuDSw-9cUQ

Holy, holy, holy, Lord God Almighty!
Early in the morning our song shall rise to thee:
holy, holy, holy, merciful and mighty,
God in three Persons, blessed Trinity!

Holy, holy, holy! All the saints adore thee,
casting down their golden crowns around the glassy sea;
cherubim and seraphim falling down before thee,
who wert, and art, and evermore shalt be.

Holy, holy, holy! Though the darkness hide thee,
though the sinful human eye thy glory may not see,
only thou art holy; there is none beside thee,
perfect in power, in love, and purity.

Holy, holy, holy, Lord God Almighty!
All thy works shall praise thy name in earth and sky and sea;

holy, holy, holy, merciful and mighty,
God in three Persons, blessed Trinity!

*Reginald Heber (1783-1826) (alt.)
Based on Revelation 4:8-11*

Or enjoy this wonderful Jamaican Gospel version from the Grace Thrillers:
www.youtube.com/watch?v=npCYDBfYD1U

Let us pray together

Eternal God,
We worship you, creator and sustainer of the universe, and we praise you for the gifts of life, health and strength.
Lord Jesus,
We worship you, Saviour and Lord of the world, and we praise you that you have found us, washed us, forgiven us and given us a place in your church.
Holy Spirit,
We worship you, sanctifier of the people of God, and we praise you that you have renewed us and blessed us with your gifts.
Amen.

Prayer by Revd. Aian Ferguson from the Methodist Prayer Handbook 2014-15 p4
Today's Reading from the Old Testament
Isaiah 40.12-17,27-31

Today's Gospel Reading: Matthew 28.16-20

Time to Reflect

How do you explain the Christian doctrine of the Trinity to a child? The answer of course is that you don't – there's no need!

Of course, it's correct that the word 'Trinity' can't be found in the Bible. That's because it is a *summary* of the whole of Scripture. It's about trying to capture in a simple way the mystery and awe of passages like our Isaiah reading today.

How do you imagine God? I'm sure it varies widely according to context. God reveals something of what God is like through Scripture, through Jesus, through God's Spirit in us. God reveals the God-self to the world through the church; through people like you and me. We even (especially?) see something of what God is like through the eyes of a child.

In your baptism, you were baptised as Jesus commanded, in the name of the Father, the Son and the Holy Spirit. You didn't need to hold a master's degree in Systematic Theology to understand that. As you grew up, you simply needed to know that this mysterious God is love, that you are loved, and that God loves us all in many ways, especially through the witness of the church – the body of Christ on earth. Just love – with no strings attached.

It's so easy, a child could get it.

Take a time to sit quietly

A time of prayer

*Father, in whom we live,
In whom we are, and move,
Glory and power and praise receive
Of thy creating love.*

We pray for your church throughout the world, continually exploring new ways to be in fellowship and to offer worship. Unite us by your creative power across earthly boundaries of time and space to bring you our united voices of praise and glory.

*Incarnate deity,
Let all the ransomed race
Render in thanks their lives to thee,
For thy redeeming grace.*

We pray for all those who have revealed Christ to us in past months. For key workers, carers,

intercessors and strangers – we give you our thanks, and pray that we in our turn might reveal Christ to our neighbour too.

*Spirit of holiness,
Let all thy saints adore
Thy sacred energy, and bless
Thy heart-renewing power.*

We pray for all those who need the comfort of your Holy Spirit today. The lonely, the anxious, the bereaved; the sick, the distressed, the dying; those facing difficult decisions and those forced to make new beginnings – bring your peace to them.

*Eternal, triune Lord!
Let all the hosts above,
Let all the sons of men, record
And dwell upon thy love.*

We bring all our prayers to you, O God our Father, in the name of Jesus and in the power of the Holy Spirit. Amen.

*This week's intercessions based on the hymn
(StF No. 5) by Charles Wesley (1707-1788)*

The Lord's Prayer

*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.*

Hymn: Listen to StF 15:

The Splendour Of The King

www.youtube.com/watch?v=KBD18rsVJHk

or sing a verse of a hymn that comes to mind

The splendour of the King,
clothed in majesty;
let all the earth rejoice,
let all the earth rejoice.
He wraps himself in light
and darkness tries to hide,
and trembles at his voice,
and trembles at his voice.

How great is our God, sing with me,
how great is our God, and all will see
how great, how great is our God.

And age to age he stands,
and time is in his hands;
beginning and the end,
beginning and the end.
The Godhead, Three in One,
Father, Spirit, Son,
the Lion and the Lamb,
the Lion and the Lamb.

How great is our God, sing with me,
how great is our God, and all will see
how great, how great is our God.

Name above all names,
worthy of all praise;

my heart will sing:
how great is our God.
Name above all names,
worthy of all praise;
my heart will sing:

how great is our God.
How great is our God, sing with me,
how great is our God, and all will see
how great, how great is our God.

Chris Tomlin (b. 1972), Ed Cash and Jesse Reeves

A prayer of blessing based on Romans 15:13

May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit; and the Blessing of God, the Holy Three-in-One, be with you, and all those whom you love, and all those who love you, today and always. Amen.

Original Materials by Revd. Stephen Froggatt

Old Testament Reading

Who has measured the waters in the hollow of his hand and marked off the heavens with a span, enclosed the dust of the earth in a measure, and weighed the mountains in scales and the hills in a balance?

Who has directed the spirit of the Lord, or as his counsellor has instructed him?

Whom did he consult for his enlightenment, and who taught him the path of justice? Who taught him knowledge, and showed him the way of understanding?

Even the nations are like a drop from a bucket, and are accounted as dust on the scales; see, he takes up the isles like fine dust.

Lebanon would not provide fuel enough, nor are its animals enough for a burnt offering.

All the nations are as nothing before him; they are accounted by him as less than nothing and emptiness.

Why do you say, O Jacob, and speak, O Israel, "My way is hidden from the Lord, and my right is disregarded by my God"?

Have you not known? Have you not heard? The Lord is the everlasting God, the Creator of the ends of the earth. He does not faint or grow weary; his understanding is unsearchable.

He gives power to the faint, and strengthens the powerless.

Even youths will faint and be weary, and the young will fall exhausted;

But those who wait for the Lord shall renew their strength, they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint.

Isaiah 40:12–17, 27–31 (NRSV)

Gospel Reading

Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. When they saw him, they worshiped him; but some doubted. And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age."

Matthew 28:16–20 (NRSV)

Hymn StF 11 – Holy, Holy, Holy

Holy, holy, holy, Lord God Almighty!
Early in the morning our song shall rise to thee:
holy, holy, holy, merciful and mighty,
God in three Persons, blessed Trinity!

Holy, holy, holy! All the saints adore thee,
casting down their golden crowns around the
glassy sea;
cherubim and seraphim falling down before
thee,
who wert, and art, and evermore shalt be.

Holy, holy, holy! Though the darkness hide
thee,
though the sinful human eye thy glory may not
see,
only thou art holy; there is none beside thee,
perfect in power, in love, and purity.

Holy, holy, holy, Lord God Almighty!
All thy works shall praise thy name in earth and
sky and sea;
holy, holy, holy, merciful and mighty,
God in three Persons, blessed Trinity!

Reginald Heber (1783–1826)