



St Anne with Holy Trinity, Brondesbury

Confidently sharing the love of Christ

Second Sunday after Trinity 26th June 2022

Welcome to St Anne's today—it is great to have you with us. St Anne's is the local Church of England parish church and we are a very diverse group of people. We hope that you will feel welcome in our worship today. If you are new, please do say hello—we would love to get to know you. If you are unsure where to find something, or about what is going on, please do ask. We will be happy to help. Our worship style is quite formal, but we hope relaxed—as we come to worship God in our midst. Please do join us for morning tea after the service.

*A Priest will greet us. Please stand when the bell is rung. We sing our Processional **Hymn 328 – I come with joy** as the Clergy enter.*

The Gathering

In the name of the (+) Father and the Son and the Holy Spirit.
Amen.

The Lord be with you

And also with you

The President will introduce the service followed by a time of confession

Silence is kept

**Almighty God, our heavenly Father,
we have sinned against you and against our neighbour in
thought and word and deed, through negligence, through
weakness, through our own deliberate fault. We are truly**

sorry and repent of all our sins. For the sake of your Son Jesus Christ, who died for us, forgive us all that is past and grant that we may serve you in newness of life to the glory of your name. Amen.

We sing together.

**Lord have mercy, Lord have mercy,
Christ have mercy, Christ have mercy,
Lord have mercy, Lord have mercy.**

We are reminded of God's forgiveness.

Almighty God, who forgives all who truly repent, have mercy upon you, (+) pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and keep you in life eternal; through Jesus Christ our Lord. **Amen.**

We sing our praise in the words of the Gloria

***Refrain: Glory to God, Glory to God,
Glory to God in the highest.***

**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. *Refrain:***

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

**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. *Refrain.***

The Collect

The Priest introduces a period of silent prayer and then says:

Lord, you have taught us
that all our doings without love are nothing worth:
send your Holy Spirit
and pour into our hearts that most excellent gift of love,
the true bond of peace and of all virtues,
without which whoever lives is counted dead before you.
Grant this for your only Son Jesus Christ's sake,
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever. **Amen.**

Liturgy of the Word *(please sit)*

We hear a reading from the Old Testament.

Two prophets journey together to the Jordan: the hard-bitten spiritual warrior who turned Israel from Baal back to Yahweh, and the prophet-in-waiting who will champion Yahweh's supremacy over Israel and the surrounding nations. Their journey together takes the two to places that evoke deep associations with Israel's past. The symbolic architecture of the account reveals that there is more going on than a report about prophetic succession. The episode, in short, marks a pivotal moment that inaugurates a wide-ranging reordering of Israel's life and faith. Elijah represents a past defined by Israel's on-again, off-again loyalty to Yahweh. Elisha represents a significantly-reconfigured future that, as yet, has only been glimpsed through Yahweh's command that Elijah anoint Elisha as his prophetic successor

A reading from the Book of Kings (2 Kings 2: 1-2, 6-14)

Now when the Lord was about to take Elijah up to heaven by a whirlwind, Elijah and Elisha were on their way from Gilgal. Elijah said to Elisha, 'Stay here; for the Lord has sent me as far as Bethel.' But Elisha said, 'As the Lord lives, and as you yourself live, I will not leave you.' So they went down to Bethel.

Then Elijah said to him, ‘Stay here; for the Lord has sent me to the Jordan.’ But he said, ‘As the Lord lives, and as you yourself live, I will not leave you.’ So the two of them went on. Fifty men of the company of prophets also went, and stood at some distance from them, as they both were standing by the Jordan. Then Elijah took his mantle and rolled it up, and struck the water; the water was parted to the one side and to the other, until the two of them crossed on dry ground.

When they had crossed, Elijah said to Elisha, ‘Tell me what I may do for you, before I am taken from you.’ Elisha said, ‘Please let me inherit a double share of your spirit.’ He responded, ‘You have asked a hard thing; yet, if you see me as I am being taken from you, it will be granted you; if not, it will not.’ As they continued walking and talking, a chariot of fire and horses of fire separated the two of them, and Elijah ascended in a whirlwind into heaven. Elisha kept watching and crying out, ‘Father, father! The chariots of Israel and its horsemen!’ But when he could no longer see him, he grasped his own clothes and tore them in two pieces.

He picked up the mantle of Elijah that had fallen from him, and went back and stood on the bank of the Jordan. He took the mantle of Elijah that had fallen from him, and struck the water, saying, ‘Where is the Lord, the God of Elijah?’ When he had struck the water, the water was parted to the one side and to the other, and Elisha went over.

This is the Word of the Lord.

Thanks be to God.

We hear a reading from the New Testament.

Through Christ, we have been set free to serve one another in love.

Though Paul’s metaphorical use of slavery is jarring, there is truth behind the metaphor. The cross teaches us what love looks like, and the work of God’s Spirit in us is the only way that we are ever going to be free from our own selfishness to exhibit a fraction of that kind of love toward anyone—let alone people whom we do not like.

At this point in Paul's passion-filled letter he is deep in his argument against his opponents. After Paul has left the region, other teachers have come to the area, preaching the need for the Galatians to follow the law as the first sign of obedience in their newfound faith in Christ.

A reading from the letter to the Galatians
(Galatians 5: 1, 13-25)

For freedom Christ has set us free. Stand firm, therefore, and do not submit again to a yoke of slavery.

For you were called to freedom, brothers and sisters; only do not use your freedom as an opportunity for self-indulgence, but through love become slaves to one another. For the whole law is summed up in a single commandment, 'You shall love your neighbour as yourself.' If, however, you bite and devour one another, take care that you are not consumed by one another.

Live by the Spirit, I say, and do not gratify the desires of the flesh. For what the flesh desires is opposed to the Spirit, and what the Spirit desires is opposed to the flesh; for these are opposed to each other, to prevent you from doing what you want. But if you are led by the Spirit, you are not subject to the law. Now the works of the flesh are obvious: fornication, impurity, licentiousness, idolatry, sorcery, enmities, strife, jealousy, anger, quarrels, dissensions, factions, envy, drunkenness, carousing, and things like these. I am warning you, as I warned you before: those who do such things will not inherit the kingdom of God.

By contrast, the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control. There is no law against such things. And those who belong to Christ Jesus have crucified the flesh with its passions and desires. If we live by the Spirit, let us also be guided by the Spirit.

This is the Word of the Lord.

Thanks be to God.

We sing our Gradual **834 – Will you come and follow me** during which the Gospel is processed. Please stand during the 5th verse.

The Gospel is announced.

Luke 9:51 signals a change in direction in Luke’s narrative and in Jesus’ itinerary. Jesus moves from ministry in Galilee (4:14-9:50) to begin traveling to Jerusalem. This passage begins the extended “Lukan travel narrative,” which runs from 9:51 to 19:27 or thereabouts. This section of Luke’s Gospel features Jesus’ teaching about God’s kingdom and Israel’s restoration and includes many of the uniquely Lukan parables. Luke highlights the movement of Jesus and his followers toward Jerusalem, with frequent references to that destination (9:51, 53; 13:33-34; 17:11; 18:31; 19:11).

But this change of direction from Galilean ministry to Jerusalem mission is no whim of the moment. Luke makes clear Jesus’ intentionality to go to Jerusalem by using the idiom “set his face” (NRSV) to communicate this fixed purpose.

The Lord be with you.

And also with you.

Hear the Gospel of our Lord Jesus Christ according to Luke

Glory to you Lord Jesus Christ

(Luke 9:51-62)

When the days drew near for him to be taken up, he set his face to go to Jerusalem. And he sent messengers ahead of him. On their way they entered a village of the Samaritans to make ready for him; but they did not receive him, because his face was set toward Jerusalem. When his disciples James and John saw it, they said, “Lord, do you want us to command fire to come down from heaven and consume them?” But he turned and rebuked them. Then they went on to another village.

As they were going along the road, someone said to him, “I will follow you wherever you go.” And Jesus said to him, “Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head.” To another he said, “Follow me.” But he said, “Lord, first let me go and bury my father.” But Jesus

said to him, "Let the dead bury their own dead; but as for you, go and proclaim the kingdom of God." Another said, "I will follow you, Lord; but let me first say farewell to those at my home." Jesus said to him, "No one who puts a hand to the plow and looks back is fit for the kingdom of God."

This is the Gospel of the Lord.

Praise to You, O Christ.

We sit to listen to the sermon. After the sermon silence is kept.

We stand to affirm our faith in the words of the creed.

Let us declare our faith in God.

**We believe in God the Father,
from whom every family
in heaven and on earth is named.**

**We believe in God the Son,
who lives in our hearts through faith,
and fills us with his love.**

**We believe in God the Holy Spirit,
who strengthens us
with power from on high.**

**We believe in one God;
Father, Son and Holy Spirit. Amen.**

We kneel or sit as we prayer for the Church, the World and for this community. During the prayers we use the response:

Lord in your mercy,
Hear our Prayer.

Sometimes we will also use the words after we pray for those who have died:

Rest Eternal, Grant unto them O Lord
And may light perpetual shine upon them.
May they rest in peace
And rise in Glory

At the conclusion of the prayers we say

Merciful Father,
**accept these prayers for the sake of your Son, our Saviour
Jesus Christ. Amen.**

Liturgy of the Sacrament (please stand)

Blessed are the peacemakers:
they shall be called children of God.
We meet in the name of Christ and share his peace.
and also with you.
Let us offer each other the sign of peace.

*We share the peace with those around us in a way we are
comfortable until the offertory Hymn is announced. We sing **Hymn
205 – From Heaven you came**
during which a collection is taken.*

Blessed are you, Lord God of all creation: through your goodness
we have this bread to set before you, which earth has given and
human hands have made. It will become for us the bread of life.
Blessed be God for ever.

Blessed are you, Lord God of all creation: through your goodness
we have this wine to set before you, fruit of the vine and work of
human hands. It will become for us the cup of salvation.
Blessed be God for ever.

The Lord be with you,
And also with you.

Lift up your hearts.
We lift them up to the Lord.

Let us give thanks to the Lord our God.
It is right to give thanks and praise.

The preface continues until we sing.
**Holy, Holy, Holy Lord, God of power and might,
heaven and earth are full of your glory.
Hosanna, Hosanna, Hosanna in the highest.**

**Blessed is he who comes in the name of the Lord.
Hosanna, Hosanna, Hosanna in the highest.**

After the Consecration :

Great is the mystery of Faith:

Christ has died:

Christ is risen:

Christ will come again.

*At the end of the Eucharistic Prayer we sing **Amen.***

We join in the prayer that Jesus taught his friends to say in our preferred version and language.

**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.**

The president breaks the consecrated bread.

We break this bread to share in the body of Christ.

**Though we are many, we are one body,
because we all share in one bread.**

We sing the Agnus Dei.

**Lamb of God, who takes away the sin of the world,
have mercy on us
Lamb of God who takes away the sins of the world,
have mercy on us
Lamb of God who takes away the sins of the world,
grant us peace.**

The Elevation

God's holy gifts for God's holy people.

**Jesus Christ is holy,
Jesus Christ is Lord,
to the glory of God the Father.**

*We receive communion, during which we listen to Alabaster Box – Hallelujah . All who would normally receive are welcome to, and you may choose if you are ready to receive the chalice. We receive God's grace in one kind or two. **(Please do not instinct (dip).** You may also like to come forward for a blessing; and you may wish to light a candle.*

At the end of communion the priest will lead us in a period of silence, and then a short prayer:

Loving Father,
we thank you for feeding us at the supper of your Son:
sustain us with your Spirit,
that we may serve you here on earth
until our joy is complete in heaven,
and we share in the eternal banquet
with Jesus Christ our Lord. **Amen.**

We listen to the notices about our community life.

The Dismissal (please stand)

We receive God's Blessing.

The Lord be with you
And also with you

The God of all grace, who called you to his eternal glory in Christ Jesus, establish, strengthen and settle you in the faith; and the blessing of the (+) Father, the Son, and the Holy Spirit, be among you and remain with you always. **Amen.**

Go in the peace of Christ.

Thanks be to God.

*We sing our final **hymn 422 Lead us heavenly Father lead us** during the clergy depart.*

Please do join us for refreshments

Community Life Together and Dates for your Diary

Finance—St Anne's

Our current monthly target for congregational giving is **£2180**. At present we are about £200 shy of our target each month. If you are new to St Anne's, or have not previously thought about it, please consider setting up a Standing Order to manage your giving. Forms and information are available in the entrance, or you can speak with Michael or a member of the PCC.

Open Studios and Gardens

A huge thank you to all who helped with Open Studios and Gardens last week. It was a great day, and very enjoyable!

July Changes

During July Mo C will be visiting her family in Australia leaving on the 4th July. The Rev'd Erica Wilding, who is the Curate in the Uxbridge Team ministry will be joining us on placement from the 4th—21st July covering Mo C, and allowing her some experience of a different parish. Please make Erica welcome as she joins us. Once the academic year ends, Erica will return to her parish and Nicki will cover Sunday Services during this period.

Nicki's Ordination

Our Curate, Nicki Sudworth will be ordained as a Priest by the Bishop of London on Friday 1st July at 6pm at St Peter's Ealing. There will be a limited number of ticketed seats, which you may like to access; or there will be some unticketed seats which you may be able to access. You are very welcome to join in this very special service. (The 226 bus stops just around the corner from the church) **Nicki will preside** at the Eucharist for the first time on Sunday 3rd July. This will be a very special service for us all as we celebrate with her, as well as celebrate the end of the school year. We will have a special morning tea afterwards, and there will be presentations during the service. **Please make an effort to** be with us for worship on this very special Sunday.

Please pray for Nicki, and the other Deacons who are preparing for their priesting in July. Mo C will be leading their ordination retreat from the 29th June—1st July.

Megan's Commission—Sanctuary: choral meditations on refuge Fri, 1 Jul 2022, 8pm St James's Church, Sussex Gardens, London W2 3UD. Directed by singer and producer Jacob Ewens, this concert for choir, piano, and organ explores the yearning for sanctuary from violence and injustice as it moves, musically, towards a radical insistence on hope. Featuring the world premiere of Ewens' "O God, Thou Art My God", as well as music by Rachmaninoff, Brahms, Whitacre, Tavener, Gjeilo, and Steel. All ticket proceeds will be donated to The UN Refugee Agency (UNHCR), which strives to ensure that everyone has the right to seek asylum and find safe refuge.

TICKETS: <https://www.eventbrite.co.uk/e/sanctuary-choral-meditations-on-refuge-tickets-327546459277>



For our prayers— Ray, Harriet, Neil, Tristan, Piers, Mavis, Hada, Kay, Comfort, Joyce, Jean, Peter, Pearl, Josephine, John, Cecilia and Ruth. We remember those who have died recently and those whose anniversary of death falls at this time including Eileen Bradley, Daisy Harvey, Eddie Foulkes, Bernard Blackbar and Stephen Hillebrand.

Services during the week 26th June 2022

Tuesday **8.30am** Morning Prayer in Chapel and on Zoom

Friday **9.30am** My Move

2pm Tea and Chat

Sunday 3rd **8.30am** Morning Prayer in Trinity Chapel

3rd after **9.30am** Sung Mass *with Sunday School followed*
Trinity *by celebration.*

5pm Zoom Service of the Day

Parish contact details

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