



St Anne with Holy Trinity, Brondesbury

Confidently sharing the love of Christ

8th Sunday after Trinity (Proper 14) **7th August 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.

All the words for the service will be on the screens at the front however, if you would prefer to have a printed copy in your hands, there are hymn books and service sheets at the back.

A Priest will greet us. Please stand when the bell is rung.

*We sing our Processional **Hymn 706 – The God of Abraham Praise** 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 God,
your Son left the riches of heaven
and became poor for our sake:
when we prosper save us from pride,
when we are needy save us from despair,
that we may trust in you alone;
through Jesus Christ our Lord. **Amen.**

Liturgy of the Word (please sit)

We hear a reading from the Old Testament.

With its stunning poetry, inspiring call for justice, and complex portrayal of God, Isaiah 1 is one of the most memorable chapters of biblical prophetic literature.

The excerpt from this chapter in the lectionary includes a polemic against unacceptable worship (vv. 10-17) and an offer of divine forgiveness (vv. 18-20). Both sections have the potential to inspire rich ethical and theological reflection.

Themes from Isaiah 1 appear repeatedly in later chapters of Isaiah, including the fate of Jerusalem, the nature of proper worship, and the necessity of repentance. Many scholars think that Isaiah 1 was put together to introduce the book as whole, with v. 1 functioning as a kind of title. The chapter is the beginning of a conversation, not necessarily the last word.

A reading from the Prophet Isaiah (Isaiah 1:1, 10-20)

The vision of Isaiah son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and

Hezekiah, kings of Judah.

Hear the word of the Lord, you rulers of Sodom! Listen to the teaching of our God, you people of Gomorrah! What to me is the multitude of your sacrifices? says the Lord; I have had enough of burnt offerings of rams and the fat of fed beasts; I do not delight in the blood of bulls, or of lambs, or of goats. When you come to appear before me, who asked this from your hand? Trample my courts no more; bringing offerings is futile; incense is an abomination to me. New moon and sabbath and calling of convocation— I cannot endure solemn assemblies with iniquity. Your new moons and your appointed festivals my soul hates; they have become a burden to me, I am weary of bearing them. When you stretch out your hands, I will hide my eyes from you; even though you make many prayers, I will not listen; your hands are full of blood.

Wash yourselves; make yourselves clean; remove the evil of your doings from before my eyes; cease to do evil, learn to do good; seek justice, rescue the oppressed, defend the orphan, plead for the widow. Come now, let us argue it out, says the Lord: though your sins are like scarlet, they shall be like snow; though they are red like crimson, they shall become like wool. If you are willing and obedient, you shall eat the good of the land; but if you refuse and rebel, you shall be devoured by the sword; for the mouth of the Lord has spoken.

This is the Word of the Lord.

Thanks be to God.

We hear a reading from the New Testament.

Hebrews 11 is rightfully known as the “hall of fame of faith.” The chapter is an intricate, carefully structured, and sustained reflection on the nature and function of faith, highlighting exemplars of faith from Israel’s history.

The first three verses introduce the topic of faith. These verses introduce faith as the quality by which “our ancestors received

approval.” As the rest of the chapter will make clear, however, those included in the list of faith are both approved by God and celebrated by subsequent generations.

We are told that faith is “the assurance of things hoped for, the conviction of things not seen” (11:1). The Greek word translated as “assurance” (hypostasis) has a wide range of meanings, and its significance in verse one is disputed. The word denotes something real, tangible, or objective, in contrast to something illusory or intangible. In this sense, hypostasis provides the basis or actualization of hope.

A reading from the letter to the Hebrews
(Hebrews 11:1-3, 8-16)

Now faith is the assurance of things hoped for, the conviction of things not seen. Indeed, by faith our ancestors received approval. By faith we understand that the worlds were prepared by the word of God, so that what is seen was made from things that are not visible. By faith Abraham obeyed when he was called to set out for a place that he was to receive as an inheritance; and he set out, not knowing where he was going. By faith he stayed for a time in the land he had been promised, as in a foreign land, living in tents, as did Isaac and Jacob, who were heirs with him of the same promise. For he looked forward to the city that has foundations, whose architect and builder is God. By faith he received power of procreation, even though he was too old—and Sarah herself was barren—because he considered him faithful who had promised. Therefore from one person, and this one as good as dead, descendants were born, “as many as the stars of heaven and as the innumerable grains of sand by the seashore.” All of these died in faith without having received the promises, but from a distance they saw and greeted them. They confessed that they were strangers and foreigners on the earth, for people who speak in this way make it clear that they are seeking a homeland. If they had been thinking of the land that they had left behind, they would have had opportunity to return. But as it is, they desire a better country, that is, a heavenly one. Therefore

God is not ashamed to be called their God; indeed, he has prepared a city for them.

This is the Word of the Lord.

Thanks be to God.

*We sing our **Gradual Hymn 652 – Seek ye first** during which the Gospel is processed. Please stand as the Gospel is processed.*

The Gospel is announced.

We expect the gospels, perhaps Luke especially, to reassure us that we find security in Jesus Christ.

What we sometimes neglect is that the gospels also speak about our condition and obligations in ways that make us fear for our security. Luke is no exception to this.

Such is the case with Luke 11-13, which interweaves teachings about the way of discipleship, the certainty of divine judgment, and the transformative yet divisive character of the salvation Jesus provides.

To understand the urgency and volatility of this part of Luke, think back to the upheaval that Mary and her fellow prophets spoke about in Luke 1-2. The promise and terror embedded in their declarations about a God who remembers God's people and turns the status quo on its head continue here as Jesus continues his journey to Jerusalem. We may react with similar joy and concern when we read this week's gospel lesson.

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 12:32-40)

“Do not be afraid, little flock, for it is your Father's good pleasure to give you the kingdom. Sell your possessions and give alms. Make purses for yourselves that do not wear out, an unfailing treasure in heaven, where no thief comes near and no moth

destroys. For where your treasure is, there your heart will be also. “Be dressed for action and have your lamps lit; be like those who are waiting for their master to return from the wedding banquet, so that they may open the door for him as soon as he comes and knocks. Blessed are those slaves whom the master finds alert when he comes; truly I tell you, he will fasten his belt and have them sit down to eat, and he will come and serve them. If he comes during the middle of the night, or near dawn, and finds them so, blessed are those slaves. “But know this: if the owner of the house had known at what hour the thief was coming, he would not have let his house be broken into. You also must be ready, for the Son of Man is coming at an unexpected hour.”

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 96 – Christ has made a sure Foundation 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

Behold 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 receive communion, during which we listen to The Lord's my Shepherd - Stuart Townend. 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 intinct (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:

Strengthen for service, Lord,
the hands that have taken holy things;
may the ears which have heard your word
be deaf to clamour and dispute;
may the tongues which have sung your praise be free from
deceit; may the eyes which have seen the tokens of your love
shine with the light of hope;
and may the bodies which have been fed with your body
be refreshed with the fullness of your life;
glory to you for ever. **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 595 – One more step along the road I go during which 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.

Summer Post Cards

Please do send us a card from your Holiday so that we can see the different places you have prayed!

August

August is generally more quiet with people taking advantage of the Summer. In response to this, there will be no weekday services until the first week of September. Material is available on the Church of England website, or download the Daily Prayer App to your phone. The only parish weekday group which will run during August will be tea and chat.

Laurence's Larder

Larder has been going through major changes to its operations and at the moment as we stand it will be closing for operations for on the 17th August 2022. I know this is sad news for many but all options have been explored and the trustees are doing everything possible to review all last minute options to keep the Larder operating, however we sadly at the moment it will close. Thank you to all who have contributed to the Larder over the past 8 years.



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 including Gloria Carvall and those whose anniversary of death falls at this time including Trish Harris, Richard Simms and Eileen Dunford

Services during the week 7th August 2022

Friday 2pm Tea and Chat

Sunday 14th 8.30am Morning Prayer in Trinity Chapel

9th after 9.30am Sung Mass

Trinity 5pm Zoom Service of the Day

No Weekday Morning prayer from 25th July – 6th Sept 2022.

Parish contact details

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