



St Anne with Holy Trinity, Brondesbury

Confidently sharing the love of Christ

18th Sunday after Trinity **8th October 2023**

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 96 – Christ has made a sure foundation** as the Clergy enter.*

The Gathering

**We meet in the name of God who is
Father, Son and Holy Spirit. Amen.**

The Lord be with you
and also with you.

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

Let us confess our sins in penitence and faith,
firmly resolve to keep God's commandments
and to live in love and peace with all.

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:

Almighty and everlasting God,
increase in us your gift of faith
that, forsaking what lies behind
and reaching out to that which is before,
we may run the way of your commandments
and win the crown of everlasting joy;
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.**

Liturgy of the Word *(please sit)*

We hear a reading from the Old Testament

It was one of the features of the genius of the Hebrew prophets to take an idea or a genre that was known to their hearers and put a different spin on it.

Here, the “love song” that the prophet introduces turns out to be something very different: A court proceeding in which the hearers are summoned to jury duty, to judge between God and his “vineyard” — the people of Judah. The motif was one that would have been familiar.

The case that the prophet presents is all about frustrated expectations. The text itself gives no particulars at all — it is entirely in the form of a parable. This parable is told in images anyone from an ancient farming culture could understand: One puts so much labour and hope in a crop, and the frustration of not seeing the expected yields can be bitter.

A reading from the Prophet Isaiah (Isaiah 5:1-7)

Let me sing for my beloved my love-song concerning his vineyard: My beloved had a vineyard on a very fertile hill. He dug it and cleared it of stones, and planted it with choice vines; he built a watchtower in the midst of it, and hewed out a wine vat in it; he expected it to yield grapes, but it yielded wild grapes. And now, inhabitants of Jerusalem and people of Judah, judge between me and my vineyard. What more was there to do for my vineyard that I have not done in it? When I expected it to yield grapes, why did it yield wild grapes? And now I will tell you what I will do to my vineyard. I will remove its hedge, and it shall be devoured; I will break down its wall, and it shall be trampled down. I will make it a waste; it shall not be pruned or hoed, and it shall be overgrown with briars and thorns; I will also command the clouds that they rain no rain upon it. For the vineyard of the Lord of hosts is the house of Israel, and the people of Judah are his pleasant planting; he expected justice, but saw bloodshed; righteousness, but heard a cry!

This is the word of the Lord

Thanks be to God

We hear a reading from the New Testament

Today's reading follows Paul's heated condemnation of evangelists who had been insisting that Gentile believers in Christ must be circumcised and become Jews, in order to be brought into right relationship with God. Paul's argument against Gentile circumcision, while not an issue for Christians today, is actually the driving purpose behind everything he says in this passage. In reflecting on this passage if it important to challenge any longstanding anti-Jewish interpretations of Philippians 3 and also to convey Paul's radical vision of God's power to reconcile all humankind to God and to one another through the cross of Christ.

A reading from the letter to the Philippians (Philippians 3:4b-14)

even though I, too, have reason for confidence in the flesh. If anyone else has reason to be confident in the flesh, I have more: circumcised on the eighth day, a member of the people of Israel,

of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law, a Pharisee; as to zeal, a persecutor of the church; as to righteousness under the law, blameless. Yet whatever gains I had, these I have come to regard as loss because of Christ. More than that, I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and I regard them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but one that comes through faith in Christ, the righteousness from God based on faith. I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death, if somehow I may attain the resurrection from the dead. Not that I have already obtained this or have already reached the goal; but I press on to make it my own, because Christ Jesus has made me his own. Beloved, I do not consider that I have made it my own; but this one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the heavenly call of God in Christ Jesus.

This is the word of the Lord
Thanks be to God

We sing our **Gradual Hymn – 820 When I survey the wondrous cross**

Please stand during the last verse as the Gospel is processed.

The parable of the Wicked Tenants can be understood in a context where Jesus responds to the chief priests and the elders who questioned his authority as we saw last week in the parable of the Two Sons, he explained why doing the will of God is more important than knowing who God is.

Along the same line, the parable of the Wicked Tenants is told in order to challenge vineyard workers to care for the vineyard with their responsibility. Otherwise, there will be a consequence (judgment) for their negligence. One of the crucial Matthean themes, which is to show God's impartial love for all until the end, is seen in this parable as well as in other parables such as

The Wheat and Weeds and Talents. The point of the parable is not judgment per se but a challenge to people so that they may love all, including enemies, until the end. Surely, judgment follows, but one's moral drive toward loving all or caring for God's world is not by punishment or judgment but by the love of God which they received.

The Lord be with you.

And also with you.

Hear the Gospel of our Lord Jesus Christ according to Matthew
Glory to you Lord Jesus Christ

(Matthew 21:33-46)

“Listen to another parable. There was a landowner who planted a vineyard, put a fence around it, dug a wine press in it, and built a watchtower. Then he leased it to tenants and went to another country. When the harvest time had come, he sent his slaves to the tenants to collect his produce. But the tenants seized his slaves and beat one, killed another, and stoned another. Again he sent other slaves, more than the first; and they treated them in the same way. Finally he sent his son to them, saying, ‘They will respect my son.’ But when the tenants saw the son, they said to themselves, ‘This is the heir; come, let us kill him and get his inheritance.’ So they seized him, threw him out of the vineyard, and killed him. Now when the owner of the vineyard comes, what will he do to those tenants?” They said to him, “He will put those wretches to a miserable death, and lease the vineyard to other tenants who will give him the produce at the harvest time.” Jesus said to them, “Have you never read in the scriptures: ‘The stone that the builders rejected has become the cornerstone; this was the Lord’s doing, and it is amazing in our eyes’? Therefore I tell you, the kingdom of God will be taken away from you and given to a people that produces the fruits of the kingdom. The one who falls on this stone will be broken to pieces; and it will crush anyone on whom it falls.” When the chief priests and the Pharisees heard his parables, they realized that he was speaking about them.

They wanted to arrest him, but they feared the crowds, because they regarded him as a prophet.

This is the Gospel of the Lord.

Praise to You, O Christ.

The Gospel is carried back to the Altar. 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.

**I believe in God, the Father almighty,
creator of heaven and earth.**

**And in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,**

**born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.**

**On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.**

**I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints, the forgiveness of sins,
the (+) resurrection of the body,
and the life everlasting. Amen**

We kneel or sit as we pray 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 we share his peace.

The peace of the Lord be always with you

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 337 – **I the Lord Sea and Sky** 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 Sam play. 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:*

We praise and thank you, O Christ, for this sacred feast:
for here we receive you,
here the memory of your passion is renewed,
here our minds are filled with grace,
and here a pledge of future glory is given,
when we shall feast at that table where you reign
with all your saints 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 peace of God which passes all understanding, keep our hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God almighty, (+) 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 329 I danced in the morning (omitting v 3 and 4) during which the clergy depart.

Please do join us for refreshments

Our 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 £150 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 Simon.

Adult Learning at St Paul's Cathedral

The Autumn adult learning programme at St Paul's Cathedral is now available and you can access it on their website at <https://www.stpauls.co.uk/whats-on>.

Also.. St Anne's will be on the Diocesan Prayer Cycle on 27th October. St Anne's will be included in prayers at the 8am, 12.30pm and 5pm Services on that day. We are welcome to attend any of these services on this, or any other day.

Monthly Gardening

At the PCC meeting we decided to set aside one Saturday Month between 10am – 12noon for 'Gardening'. This will be the 2nd Saturday, and will begin on the **14th October!**

Pastoral Scheme

As you may be aware changes have been proposed in the parish of Christ Church that will impact on St Anne's. A notice has been displayed on the noticeboard just inside the rotunda and will also be read aloud. It is a draft proposal to dissolve the parish of Christ Church with St Laurence, and then split the geographical parish between St Anne's and St Gabriels. Some of you will be aware that this process has been discussed for some time and the PCC responded to the initial consultation earlier in 2023. This however in the final consultation. If you would like to see the documents you can view them in church, or ask Mo C or one of the wardens for a copy. Anyone wanting to make a representation for or against this change needs to do so by the 30th October 2023.

I am also aware that this is sad news for many, so if you would like a pastoral conversation, please do speak to me.



For our prayers— Janet, Jean, Joyce, Guy and Renate, AnneMarie and Marion, Emma, Peter and Rhona, Florret, John and Josephine, Harriet, May, Mavis, Kay, Comfort, Jean, Peter, Pearl, Ruth, John and Cecilia. We remember those who have died recently and those whose anniversary of death falls at this time including Jean Brindley, Rita Blackmar and Anthony Taylor.

Services during the week 8th October 2023

Tuesday	8.30am Morning Prayer in Trinity Chapel
Thursday	8.30am Morning Prayer in Trinity Chapel
Friday	8.30am Morning Prayer in Trinity Chapel 9.30am My Move Playgroup 2pm Tea and Chat
Sunday 15th	8.30am Morning Prayer in Trinity Chapel & zoom
<i>19th after Trinity</i>	9.30am Sung Mass

Office: 020 76043053

website: www.st-annes-brondesbury.org.uk

email: stannesnw6@gmail.com