

I vow to thee, my country, all earthly things above,
Entire and whole and perfect, the service of my love;
The love that asks no question, the love that stands the test,
That lays upon the altar the dearest and the best;
The love that never falters, the love that pays the price,
The love that makes undaunted the final sacrifice.

And there's another country, I've heard of long ago,
Most dear to them that love her, most great to them that know;
We may not count her armies, we may not see her King;
Her fortress is a faithful heart, her pride is suffering;
And soul by soul and silently her shining bounds increase,
And her ways are ways of gentleness, and all her paths are peace.

Outgoing Voluntary – Crown Imperial March – Sir William Turner Walton (1902–1983)
Edward Elgar having recently died, Walton was chosen as “Court Composer” to replace him. Crown Imperial was first performed at the coronation of King George VI in 1937. Walton originally composed the march for the coronation of King Edward VIII, which was scheduled for 12 May 1937. However, Edward abdicated in 1936. The coronation was held on the scheduled day, with Edward's brother George VI being crowned instead.

The recorded music used this morning has been taken from a recording of the actual service and one issued by Westminster Abbey as a celebration of the Queen's Golden Jubilee.

We do not take a collection at St. Anne's as we have a Free Will Offering scheme. However if you wish to make a contribution you will find a plate at the back of church. If you would like to join the Free Will Offering scheme please speak to Andy Crawford, Mark Ebdon or the church wardens .

FOR OUR PRAYERS:

Sick and wanting prayer; Sick and wanting prayer; Dorothy and Ted Bulled, Rachel Higgons, Rahat Munir, Joan Page-Webster, Gladys Travis, Pauline Warner, Nancy Khuzwayo (One Life) Rachel Michell, Valerie Black, Pamela Finbow, Jenny Harwood, Joan Pinder, Gill Head, Mary Taylor, Paul and Ann, Ashton Simeron, Derek Palmer, Betty Crawford, Fred Bullock

Anniversaries for June. 1st Blanche Gooch, 2nd Robert Bridger, 3rd Roseanna Bates, 5th Doris Scrutton, 12th Peter Ilsley, 17th Kathleen Leech, 18th Bob Birchnall, 25th Winifred Bonnett, 26th Ethel Ellett, 27th Mary Verrier.

Eternal rest grant unto them O Lord, and let light perpetual shine upon them, may they rest in peace and rise in glory. Amen



Parish Church of St. Anne Chingford

Web site: www.stanneE4.org.uk



Trinity June 3rd Eucharist 10.00

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Thanksgiving for the Diamond Jubilee of Her Majesty Queen Elizabeth II

Sidesmen: Barbara Smith, Jenny Miller, Colin Humphries
Servers: Alan Pearson, Eira Endersbee, Joanne Williams
Chalice: Beryl Stratton, Alan Pearson
Lessons: Erika Gloyn
Prayers: Alan Pearson
Reader: Jenny Howland
Preacher: Jude Bullock
Celebrant: Jude Bullock
Music: Bill Gloyn

Order of Service

Option 1
Eucharistic prayer C



<i>This week</i>	Wednesday	6th June	20.00	Ministry Leadership Team
	Thursday	7th June	14.00	Healing
	Friday	8th June	10.00	Communion
	Sunday	10th June	10.00	Parish Eucharist

St. Anne's welcome form

Name _____
Phone no. _____
E-mail _____
Address _____

You are very welcome here at St. Anne's. If you would like us to keep in touch with you or you are not on the electoral roll please fill in this form and hand it to the wardens, sidesmen or the vicar

Introductory anthems -

Zadok the Priest – George Frideric Handel (1685–1759)

The texts for this collection of four anthems were picked by Handel and the music composed for the coronation of James II in 1685. The words are derived from the biblical account of the anointing of Solomon in 1 Kings 1:38–40. These words have been used in every English, and later British, coronation since that of King Edgar at Bath Abbey in 973.

Zadok the Priest, and Nathan the Prophet anointed Solomon King.

And all the people rejoic'd, and said:

God save the King! Long live the King!

May the King live for ever,

Amen, Alleluiah.

I was glad – Sir Charles Hubert Hastings Parry (1848–1918)

The text of this anthem consists of verses from Psalm 122 taken from the psalter found in the 1662 Book of Common Prayer. Settings for earlier coronations were composed by Henry Purcell and William Boyce, among others. Parry's version was written for the coronation of King Edward VII and revised in 1911 for that of King George V. The chief innovation for that service was the incorporation in the central section of the acclamations "Vivat Rex vivat..." or "Vivat Regina ..." ("Long live the King/Queen ...") with which the Queen's Scholars of Westminster School traditionally greet the entrance of the monarch into the Abbey.

I was glad when they said unto me : We will go into the house of the Lord.

Our feet shall stand in thy gates : O Jerusalem.

Jerusalem is built as a city : that is at unity in itself.

O pray for the peace of Jerusalem : they shall prosper that love thee.

Peace be within thy walls : and plenteousness within thy palaces.

Hymn: All people that on earth do dwell—tune, Old 100th

"Old 100th" is a hymn tune from Pseaumes Octante Trois de David (1551), the second edition of the Genevan Psalter and is one of the best known melodies in all Christian musical traditions. The tune is usually attributed to the French composer Loys Bourgoise (c.1510 – c.1560). The words are derived from Psalm 100 – the morning canticle, the Jubilate. This was the only congregational hymn in the 1953 coronation service.

All people that on earth do dwell,

Sing to the Lord with cheerful voice.

Him serve with fear, his praise forth tell,

Come ye before him, and rejoice.

The Lord ye know is God indeed;

Without our aid he did us make:

We are his flock, he doth us feed,

And for his sheep he doth us take.

Anthems during Communion

Let my prayer come up – Sir William Henry Harris (1883-1973); *words from Psalm 141.2. This was sung after the Epistle. Let my prayer come up into thy presence as incense: let the lifting up of my hands be as an evening sacrifice.*

Sanctus – Ralph Vaughan Williams (1872 –1958) *Taken from the Mass in G minor this was sung at the appropriate place during the Eucharistic prayer. On the day, it was sung in English, although Vaughan Williams had composed it for the original Latin words.*

Collect for the Queen

Almighty and everlasting God, we are taught by thy holy Word, that the hearts of kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom: we humbly beseech thee so to dispose and govern the heart of

Elizabeth thy Servant, our Queen and Governor, that, in all her thoughts, words, and works, she may ever seek thy honour and glory, and study to preserve thy people committed to her charge, in wealth, peace, and godliness: grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. Amen.

The National Anthem

God save our gracious Queen

Long live our noble Queen

God save the Queen

Send her victorious

Happy and glorious

Long to reign over us

God save the Queen

Thy choicest gifts in store

On her be pleased to pour

Long may she reign

May she defend our laws

And ever give us cause

To sing with heart and voice

God save the Queen

Not in this land alone

But be God's mercies known

From shore to shore

Lord make the nations see

That men should brothers be

And form one family

The wide world over

Blessing

Final Hymn

I vow to thee my country – Thaxted - Gustav Theodore Holst (1874-1934); *words by Sir Cecil Arthur Spring-Rice (1859–1918), While Holst and his wife Isobel were living in a cottage in Thaxted, Essex, he started work on the The Planets suite, that became his best known work. Holst himself adapted the theme from "Jupiter" as this hymn tune, under the name of "Thaxted", specifically for these words. At the time, when he was asked to set them to music, Holst was so over-worked and over-weary that he felt relieved to discover they 'fitted' the tune from Jupiter" Cecil Spring-Rice was a career diplomat, ending his career as British Ambassador to the United States. This was one of his many poems, none of which have achieved the same popularity.*

Parry (1848–1918) *The words are from a short poem by William Blake from the preface to his epic Milton a Poem one of a collection of writings known as the Prophetic books. The poem was inspired by the apocryphal story that the young Jesus accompanied by his uncle, Joseph of Arimathea travelled to what is now England and visited Glastonbury during Jesus' last years. In the most common interpretation of the poem, Blake implies that a visit of Jesus would briefly create heaven in England, in contrast to the "dark Satanic Mills" of the Industrial Revolution*

And did those feet in ancient time,
Walk upon England's mountains green;
And was the holy Lamb of God,
On England's pleasant pastures seen!
And did the countenance divine,
Shine forth upon our clouded hills?
And was Jerusalem builded here,
Among these dark Satanic Mills?
Bring me my bow of burning gold;
Bring me my arrows of desire:
Bring me my spear: O clouds unfold!
Bring me my chariot of fire!
I will not cease from mental fight,
Nor shall my sword sleep in my hand:
Till we have built Jerusalem,
In England's green & pleasant land.

During the preparation of the gifts (which will be said quietly and without responses)
O taste and see – Ralph Vaughan Williams (1872 –1958); words from Psalm 34:8 Composed for the 1953 coronation for soprano soloist and choir, this motet was performed at the moment that the Queen took Communion. O taste and see how gracious the Lord is; Blest is the man that trusteth in him

Eucharistic Prayer C

Communion Hymn

Come, Holy Ghost, our souls inspire,
and lighten with celestial fire.
Thou the anointing Spirit art,
who dost thy sevenfold gifts impart.

Thy blessed unction from above
is comfort, life, and fire of love.
Enable with perpetual light
the dullness of our blinded sight.

Anoint and cheer our soiled face
with the abundance of thy grace.
Keep far from foes, give peace at home:
where thou art guide, no ill can come.

Come Holy Ghost, our souls inspire
tune, Veni, Creator Spiritus
These words are attributed to Rhabanus Maurus circa 800 (Veni Creator Spiritus); rewritten by Bishop John Cosin 1594-1672) in A Collect-on of Private Devotions in the Practice of the Ancient Church, 1627. The tune is taken from Gregorian Chant and, as well as being sung during the anointing of the new monarch, is also sung at the entrance of Cardinals to the Sistine Chapel when electing a new pope, the consecration of bishops, the ordination of priests and other similar solemn events.

Teach us to know the Father, Son,
and thee, of both, to be but One,
that through the ages all along,
this may be our endless song:

Praise to thy eternal merit,
Father, Son, and Holy Spirit.
Amen

O enter then his gates with praise,
Approach with joy his courts unto:
Praise, laud, and bless his name always,
For it is seemly so to do.

For why? the Lord our God is good,
His mercy is for ever sure;
His truth at all times firmly stood,
And shall from age to age endure.

Introductory Rites

Welcome
Penitential Rite
Gloria

Collect of Trinity
Almighty and everlasting God,
you have given us your servants grace,
by the confession of a true faith,
to acknowledge the glory of the eternal Trinity
and in the power of the divine majesty to worship the Unity:
keep us steadfast in this faith,
that we may evermore be defended from all adversities;
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.

First Reading

Old Testament Reading

Isaiah 6.1-8

¹In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lofty; and the hem of his robe filled the temple. ²Seraphs were in attendance above him; each had six wings: with two they covered their faces, and with two they covered their feet, and with two they flew. ³And one called to another and said:

‘Holy, holy, holy is the LORD of hosts; the whole earth is full of his glory.’

⁴The pivots on the thresholds shook at the voices of those who called, and the house filled with smoke. ⁵And I said: ‘Woe is me! I am lost, for I am a man of unclean lips, and I live among a people of unclean lips; yet my eyes have seen the King, the LORD of hosts!’

⁶Then one of the seraphs flew to me, holding a live coal that had been taken from the altar with a pair of tongs. ⁷The seraph touched my mouth with it and said: ‘Now that this has touched your lips, your guilt has departed and your sin is blotted out.’ ⁸Then I heard the

To Father, Son and Holy Ghost,
The God whom Heaven and earth adore,
From men and from the angel host
Be praise and glory evermore.

voice of the Lord saying, 'Whom shall I send, and who will go for us?' And I said, 'Here am I; send me!'

This is the word of the Lord.

All Thanks be to God.

2nd reading

New Testament Reading

Romans 8.12-17

¹²Brothers and sisters, we are debtors, not to the flesh, to live according to the flesh— ¹³for if you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live. ¹⁴For all who are led by the Spirit of God are children of God. ¹⁵For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, 'Abba! Father!' ¹⁶it is that very Spirit bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ – if, in fact, we suffer with him so that we may also be glorified with him.

This is the word of the Lord.

All Thanks be to God.

Hymn: O God our help in ages past Isaac Watts (1674 –1748)

The hymn was originally part of The Psalms of David Imitated in the Language of the New Testament, published by Watts in 1719. In this book he rewrote the entire Psalter in Christian verse, with the exception of twelve psalms which he felt were unsuited for Christian usage. Watts, who was Lord Mayor of London in 1700/01, lived much of his life in Stoke Newington. The hymn tune "St. Anne" was composed by William Croft in 1708 whilst he was the organist of the church of St Anne, Soho: hence the name of the tune. He later became organist of Westminster Abbey.

Our God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home.

A thousand ages in Thy sight
Are like an evening gone;
Short as the watch that ends the night
Before the rising sun.

Beneath the shadow of Thy throne
Thy saints have dwelt secure;
Sufficient is Thine arm alone,
And our defence is sure.

Before the hills in order stood,
Or earth received her frame,
From everlasting Thou art God,
To endless years the same

Time, like an ever rolling stream,
Bears all its sons away;
They fly, forgotten, as a dream
Dies at the opening day.

Our God, our help in ages past,
Our hope for years to come,
Be Thou our guard while troubles last,
And our eternal home.

Gospel

John 3.1-17

When the Gospel is announced the reader says

Hear the gospel of our Lord Jesus Christ according to John.

All Glory to you, O Lord.

¹There was a Pharisee named Nicodemus, a leader of the Jews. ²He came to Jesus by night and said to him, 'Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the presence of God.' ³Jesus answered him, 'Very truly, I tell you, no one can see the kingdom of God without being born from above.' ⁴Nicodemus said to him, 'How can anyone be born after having grown old? Can one enter a second time into the mother's womb and be born?' ⁵Jesus answered, 'Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. ⁶What is born of the flesh is flesh, and what is born of the Spirit is spirit. ⁷Do not be astonished that I said to you, "You must be born from above." ⁸The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.' ⁹Nicodemus said to him, 'How can these things be?' ¹⁰Jesus answered him, 'Are you a teacher of Israel, and yet you do not understand these things?

¹¹'Very truly, I tell you, we speak of what we know and testify to what we have seen; yet you do not receive our testimony. ¹²If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things? ¹³No one has ascended into heaven except the one who descended from heaven, the Son of Man. ¹⁴And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, ¹⁵that whoever believes in him may have eternal life. ¹⁶For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life. ¹⁷Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him.'

This is the Gospel of the Lord.

All Praise to you, O Christ.

Sermon

Anthem

Thou wilt keep him in perfect peace – Samuel Sebastian Wesley (1810 –1876) *Words from - Isaiah 26:3; Psalm 139:12; 1 John 1:5; Psalm 119:175; Matthew 6:13 This anthem, with others, was sung as the Duke of Edinburgh and other nobles pledged their vows of homage to the newly crowned Queen.*

Thou wilt keep him in perfect peace whose mind is stayed on Thee. The darkness is no darkness with Thee, but the night is as clear as the day. The darkness and the light to Thee are both alike. God is light and with Him is no darkness at all. Oh let my soul live and it shall praise Thee. For Thine is the Kingdom, the power and the glory, for evermore.

Sign of Peace

Presentation of the gifts

And did those feet – Jerusalem by William Blake; music by Sir Charles Hubert Hastings