



# St Anne with Holy Trinity, Brondesbury

*Confidently sharing the love of Christ*

**Sunday 17th October 2021**

**20th Sunday after Trinity**

**President:** Mo Christine **Preacher** Mo Christine

*Welcome to worship today—it is great to have you with us. We hope that you will feel welcome. 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 and 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 coffee after the service. While Covid restrictions have been reviewed—we would ask, that you please wear a face mask when moving around the church. Please do respect those close to you or keep a distance from them.*

**All the words you need will be on the screens at the front, but service sheets and hymn books are available if you prefer.**

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*Please stand as the bell is rung as we sing our opening 340 - I will sing the wondrous story*

**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.*

God so loved the world  
that he gave his only Son Jesus Christ  
to save us from our sins,  
to be our advocate in heaven,  
and to bring us to eternal life.

Let us confess our sins in penitence and faith,  
firmly resolved 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.**

*After a period of silent reflection 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 us, (+) pardon and deliver us from all our sins, confirm  
and strengthen us in all goodness, and keep us in life eternal;  
through Jesus Christ our Lord. **Amen.**

*We remain standing as we sing the Gloria*

***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*

God, the giver of life,  
whose Holy Spirit wells up within your Church:  
by the Spirit's gifts equip us to live the gospel of Christ  
and make us eager to do your will,  
that we may share with the whole creation  
the joys of eternal life;  
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 pray for our young people as they leave us for Sunday School.*

*Job responds to his troubles by wishing he had never been born (Job 3). And then God comes to Job in the middle of whirlwind—but God does not seem to offer comfort rather a lecture! God does not address Job's situation or Job's questions about justice. God does not even acknowledge Job's suffering. Instead, God takes Job on a whirlwind tour of the cosmos, beginning with the foundation of the earth, and the birth of the Sea. In many ways this is a lesson in understanding context.*

A reading from the Book of Job 38:1-7 [34-41]

Then the Lord answered Job out of the whirlwind: "Who is this that darkens counsel by words without knowledge? Gird up your loins like a man, I will question you, and you shall declare to me.

"Where were you when I laid the foundation of the earth? Tell me, if you have understanding. Who determined its measurements—surely you know! Or who stretched the line upon it? On what were its bases sunk, or who laid its cornerstone when the morning stars sang together and all the heavenly beings shouted for joy?["Can you lift up your voice to the clouds, so that a flood of waters may cover you? Can you send forth lightnings, so that they may go and say to you, 'Here we are'? Who has put wisdom in the inward parts, or given understanding to the mind? Who has the wisdom to number the clouds? Or who can tilt the waterskins of the heavens, when the dust runs into a mass and the clods cling together? "Can you hunt the prey for the lion, or satisfy

the appetite of the young lions, when they crouch in their dens, or lie in wait in their covert? Who provides for the raven its prey, when its young ones cry to God, and wander about for lack of food?]

This is the Word of the Lord.

**Thanks be to God.**

*We hear a reading from the New Testament.*

*Hebrews is more sermon than epistle. It emphasizes some different connections to tradition than what we find in Paul or the Gospels yet still draws heavily from scriptures common to Jewish and Christian communities of that day. It seeks to connect primarily with Diaspora Judaism or Jewish people who consider themselves to be followers of Jesus.<sup>1</sup> Both literally and metaphorically, it addresses people living outside of their homeland. In that sense, it speaks especially to those who feel dislocated—either geographically or in the grip of personal struggles or changes in the contexts of their lives.*

*Hebrews does not align itself with orthodox religious practices and authorities of its day. It looks away from the Temple (as all had to do after its destruction in 70 CE) and points back to the Exodus, back to the tabernacle in the wilderness.*

A reading from the letter to the Hebrews 5:1-10

Every high priest chosen from among mortals is put in charge of things pertaining to God on their behalf, to offer gifts and sacrifices for sins. He is able to deal gently with the ignorant and wayward, since he himself is subject to weakness; and because of this he must offer sacrifice for his own sins as well as for those of the people. And one does not presume to take this honor, but takes it only when called by God, just as Aaron was. So also Christ did not glorify himself in becoming a high priest, but was appointed by the one who said to him, “You are my Son, today I have begotten you”; as he says also in another place, “You are a priest forever, according to the order of Melchizedek.” In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of

eternal salvation for all who obey him, having been designated by God a high priest according to the order of Melchizedek.

This is the Word of the Lord.

**Thanks be to God.**

*We remain seated as we sing 507 - Meekness and Majesty*

*The Gospel is announced.*

*This weeks Gospel comes from **Mark 10:35-45.***

*Mark continues here with a series of teachings that seek to lay out how the prospective community should organize its structure, particularly around governance issues. At a fundamental level, the questions are: What criteria should the Christian community implement to rule itself? Who should be the leader or make decisions in the assembly?*

*The narrative follows a simple pattern: the sons of the Zebedee pose a question to the teacher (10:35), inaugurating a dialogue where Jesus gives a response intended to offer the criteria for such governance. The dialogue progresses from a simple question about a literal sitting at the table to broader criteria about community ruling. Without claiming literary dependence, Mark uses here a Johannine technique whereby the punchline relies on a misunderstanding between a literal dimension (sit at the table) and a theological one (sit next to Christ).*

The Lord be with you.

**And also with you.**

Hear the Gospel of our Lord Jesus Christ according to Mark

**Glory to You, O Lord.**

James and John, the sons of Zebedee, came forward to him and said to him, "Teacher, we want you to do for us whatever we ask of you." And he said to them, "What is it you want me to do for you?" And they said to him, "Grant us to sit, one at your right hand and one at your left, in your glory." But Jesus said to them, "You do not know what you are asking. Are you able to drink the cup that I drink, or be baptized with the baptism that I am baptized with?" They replied, "We are able." Then Jesus said to them, "The cup that I drink you will drink; and with the baptism with which I am baptized, you will be baptized; but to sit at my

right hand or at my left is not mine to grant, but it is for those for whom it has been prepared.”

When the ten heard this, they began to be angry with James and John. So Jesus called them and said to them, “You know that among the Gentiles those whom they recognize as their rulers lord it over them, and their great ones are tyrants over them. But it is not so among you; but whoever wishes to become great among you must be your servant, and whoever wishes to be first among you must be slave of all. For the Son of Man came not to be served but to serve, and to give his life a ransom for many.”

This is the Gospel of the Lord.

**Praise to You, O Christ.**

*We sit to listen to the sermon.*

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

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

**I believe 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 sit as we prayer for the Church, the World and for this community.  
A member of the congregation will lead these  
During the prayers we use the response*

Lord, in your mercy

**Hear our prayer**

*At the end we use...*

Rest Eternal Grant unto them O Lord

**And let light perpetual shine upon them**

May they rest in peace

**And rise in glory**

In the stillness of this moment we lift our owns before God.

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.

The peace of the Lord be always with you

**and also with you.**

Let us offer each other the sign of peace.

*We listen to the offertory .....Hymn 205 - The Servant King*

*We give thanks for God's gifts—at the end of which we say:*

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 in the highest.**

**Blessed is He who comes in the name of the Lord. 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 we say—Amen*

**Our Father,**

**who art in heaven hallowed be thy name,**

**thy kingdom come,**

**thy will be done on earth as it is in heaven.**

**Give us this day our daily bread;**

**and forgive us our trespasses,**

**as we forgive those who trespass against us,**

**and lead us not into temptation**

**but deliver us from evil.**

**For thine is the Kingdom,**

**the power and the glory,**

**for ever and 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, you take away the sin of the world,  
have mercy on us  
Lamb of God, you take away the sin of the world,  
have mercy on us  
Lamb of God, you take away the sin 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.**

*All who are baptised are welcome to receive. We currently receive in one kind only. That means we receive the bread only. The Priest receives the wine on our behalf. Once all have received the bread and returned to our seat we consume together with the words*

The body of Christ **Amen**

During Communion we listen to *Sam play*.

### ***Post Communion Prayer***

God our Father,  
whose Son, the light unfailing,  
has come from heaven to deliver the world  
from the darkness of ignorance:  
let these holy mysteries open the eyes of our understanding  
that we may know the way of life,  
and walk in it without stumbling;  
through Jesus Christ our Lord. **Amen.**

*Notices and Banns*

*We receive God's Blessing.*

## **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 join in our final hymn 680 - Strengthen for service, Lord*

## **Notices**



Please continue to pray for the Climate Change Summit in Glasgow in November and for our care of all God's Creation.

## **Season of Remembering**

The past 2 years has seen much grief that we have been unable to acknowledge. You are invited to come and pray with us during our Sunday worship for those people and situations we grieve; for those things we are thankful for; and to light a candle of hope.

**All Saints Sunday 31st October—9.30am**

**All Souls Sunday 7th November -9.30am**

**Remembrance Sunday 14th November -9.30am**

or email [motherchristinenuw6@gmail.com](mailto:motherchristinenuw6@gmail.com) the names of people you would like included in our prayers.

**Please** invite your neighbours, friends or family to one or any of these services. There are some printed invitations available in church which can share with them.



## Refreshments after Church

We are now resuming opportunity to share in refreshments after church. It would be helpful if you **could bring your own cup/mug**. We will be provide tea and coffee—but we have less volunteers who are happy to wash up; and we do not have a dishwasher (yet) - and the PCC felt that one way to manage this would be if we each bought our own cup and took it home again each week. Thank you for your patience while we trial this.

## Covid Guidance for Coming to worship

- ⇒ As soon as you enter the building **please continue to either wash your hands or use the sanitizer provided**.
- ⇒ We would ask, that if you can **please wear a face mask** until you are upstairs and seated in your chair. It is then your choice if you remove your mask, but please do respect those close to you or keep a distance from them.
- ⇒ The peace may take place. As it is hard to know who would welcome a handshake; the suggestion is that we continue as we are – smiling, waving or bowing.
- ⇒ **Communion** will continue to be administered in the same way, with members of the congregation coming forward, and then everyone receiving together once we have returned to our seats. Mother Christine will continue to wear a mask for distribution, and we would ask you to do the same. However, this is your choice. ***The Priest receives the wine on the congregations behalf at present.***

## Laurence's Larder

You can still leave your donations, tinned fish or any non perishable food in the basket at the top of the stairs.

You can see updates on this work at <https://www.laurenceslarder.org.uk>



## A huge thank you to everyone who has offered to help with

- Sunday morning Coffee—serving
- Wash, Starch and Iron church Linen
- Church litter collection

- PCC Secretary
- Tea and Chat
- Polishing and cobwebs

***If you are still interested in knowing more, or would like to have a go, please speak with Mo C.***

### **PCC News**

The PCC met on Thursday 7th October and discussed our Common Fund Offer, participation in Eco Church—plans for advent and much more. Michael reported to the congregation last week that we have committed to paying £30 000 of common fund next year; and hopefully more. We are incredibly thankful for the generosity of the congregation who have continued to give during this difficult time. Thank you for all you have done to allow us to continue.



***For our prayers—*** The Climate Summit in November; appointment of a new Bishop; Mavis, Hada, Stephen, June, Ruth, Michael Ngo, Kay, Michael, Comfort, Joyce, Fr Robert, Jean, Isobel, Peter, Pearl, Rute, Ron, Josephine, John, Cecilia and Ruth. We remember those who have died and those whose anniversary of death falls at this time including Adaku Ikoroh, Jessie Bryant, Jocelyn Solair, Ethel Williams, John Hudson and Angela Walter.

### **Services during the week 17th October 2021**

<b>Monday</b>	<b>2pm</b> Christian Contemplation on Zoom
<b>Tuesday</b>	<i>No Morning Prayer today</i>
<b>Thursday</b>	<b>8.30am</b> Morning Prayer in Trinity Chapel & Zoom
<b>Friday</b>	<b>8.30am</b> Morning Prayer in Trinity Chapel & Zoom <b>9.30am</b> My Move Playgroup
	<b>2pm</b> Tea and Chat
<b>Sunday 24th</b>	<b>8.30am</b> Morning Prayer in Trinity Chapel
<b>21st after</b>	<b>9.30am</b> Sung Mass
<b>Trinity</b>	<b>5pm—</b> Zoom Service of the Day <i>Thought for the Day on Facebook at some point.</i>

### **Parish contact details**

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