



# St Anne with Holy Trinity, Brondesbury

*Confidently sharing the love of Christ*

**Sunday 6th February 2022**

## **4th Sunday before Lent**

*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 wear a face mask at all times during worship.** For the time being we have also decided to suspend refreshments after the service. Please let us respect the needs of each other at this challenging time. **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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*The President welcomes us and we stand to sing our opening hymn 310 – Holy, Holy, Holy Lord God Almighty as the bell is rung.*

**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 after which we make our confession*

My sisters and brothers,  
as we prepared to celebrate the presence of Christ  
in word and sacrament,  
let us call to mind those things which separate us  
from God and one another...

*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 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.**

***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 sings a prayer*

Lord of the hosts of heaven,  
our salvation and our strength,  
without you we are lost:  
guard us from all that harms or hurts  
and raise us when we fall;  
through Jesus Christ our Lord.

**Amen.**

## **Liturgy of the Word** (please sit)

**Our** first reading comes from Isaiah 6:1-8 [9-13]. In terms of lasting impact on the imagination and piety of both Jewish and Christian tradition, there are few texts with greater reverberations than Isaiah 6. This text, throne vision and call story, is a mind-blowing, trippy, sensual vision beyond the veil of the Temple. Distinct, but not unique, such visions have grabbed the imagination of people in both Judaism and Christianity. Set in the eighth century BCE, the text is Isaiah's first-person recollection of his call story, which happens in immediate proximity to the presence of God.

A reading from the prophet Isaiah

Isaiah 6:1-8 [9-13]

In 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. Seraphs 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. And one called to another and said: "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory." The pivots on the thresholds shook at the voices of those who called, and the house filled with smoke.

And 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!" Then one of the seraphs flew to me, holding a live coal that had been taken from the altar with a pair of tongs. The 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." Then I heard the voice of the Lord saying,

“Whom shall I send, and who will go for us?” And I said, “Here am I; send me!”]

And he said, “Go and say to this people: ‘Keep listening, but do not comprehend; keep looking, but do not understand.’ Make the mind of this people dull, and stop their ears, and shut their eyes, so that they may not look with their eyes, and listen with their ears, and comprehend with their minds, and turn and be healed.” Then I said, “How long, O Lord?” And he said: “Until cities lie waste without inhabitant, and houses without people, and the land is utterly desolate; until the Lord sends everyone far away, and vast is the emptiness in the midst of the land. Even if a tenth part remain in it, it will be burned again, like a terebinth or an oak whose stump remains standing when it is felled.” The holy seed is its stump.]

This is the word of the Lord.

**Thanks be to God.**

*The second reading In many ways, the whole of this passage is a reflection on the power of the gospel. Paul begins his discussion in verses 1-2 with a reflection on this very power. As he describes it, it is this powerful gospel in which the Corinthians believe (verse 1), in which they stand (verse 1), and by which they are being saved (verse 2). This acknowledgement of the gospel’s salvific power is especially interesting. Paul’s use of a present passive verb (sozesthe) highlights some interesting aspects of Paul’s soteriology. First, his use of the present tense points to the continuous and contemporaneous nature of salvation as he understands it. That is, salvation was not a one-time past event but rather is an on-going iterative process that continues into the current time. Second, his use of the passive voice highlights the divine (not human!) origins of this salvation.*

A reading from the first letter to the Corinthians

1 Corinthians 15:1-11

Now I would remind you, brothers and sisters, of the good news that I proclaimed to you, which you in turn received, in which also you stand, through which also you are being saved, if you hold firmly to the message that I proclaimed to you—unless you

have come to believe in vain. For I handed on to you as of first importance what I in turn had received: that Christ died for our sins in accordance with the scriptures, and that he was buried, and that he was raised on the third day in accordance with the scriptures, and that he appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brothers and sisters at one time, most of whom are still alive, though some have died. Then he appeared to James, then to all the apostles. Last of all, as to one untimely born, he appeared also to me. For I am the least of the apostles, unfit to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace toward me has not been in vain. On the contrary, I worked harder than any of them—though it was not I, but the grace of God that is with me. Whether then it was I or they, so we proclaim and so you have come to believe.

This is the word of the Lord.

**Thanks be to God.**

*We remain seated as we sing our next hymn— 687 – Take my life and let it be*

*The Gospel is announced.*

*In today's Gospel reading Luke 5: 1-11. Most scholars think that Luke did not simply record a biography of Jesus when Luke wrote about 80-90 CE, but shaped the story of the Gospel and the Acts to address circumstances in the church of Luke's time. Consequently, we should attend to the call of the first apostles in Luke 5:1-11 from the viewpoint of how Luke intended this passage to function in the larger narrative and purpose of the Gospel and the Acts. Two important issues in the community to which Luke wrote are in the background of Luke 5:1-11: authority and mission. Authority: who should the community believe? Mission: what should the community do in its context? These questions were important, as Luke's congregation was in a network of competing claims and tensions regarding traditional Judaism, the Roman Empire, and within the congregation itself.*

The Lord be with you.

**And also with you.**

Hear the Gospel of our Lord Jesus Christ according to Luke

**Glory to You, O Lord.**

## Luke 5:1-11

Once while Jesus was standing beside the lake of Gennesaret, and the crowd was pressing in on him to hear the word of God, he saw two boats there at the shore of the lake; the fishermen had gone out of them and were washing their nets. He got into one of the boats, the one belonging to Simon, and asked him to put out a little way from the shore. Then he sat down and taught the crowds from the boat. When he had finished speaking, he said to Simon, "Put out into the deep water and let down your nets for a catch." Simon answered, "Master, we have worked all night long but have caught nothing. Yet if you say so, I will let down the nets." When they had done this, they caught so many fish that their nets were beginning to break. So they signalled their partners in the other boat to come and help them. And they came and filled both boats, so that they began to sink. But when Simon Peter saw it, he fell down at Jesus' knees, saying, "Go away from me, Lord, for I am a sinful man!" For he and all who were with him were amazed at the catch of fish that they had taken; and so also were James and John, sons of Zebedee, who were partners with Simon. Then Jesus said to Simon, "Do not be afraid; from now on you will be catching people." When they had brought their boats to shore, they left everything and followed him.

This is the Gospel of the Lord.

**Praise to You, O Christ.**

*We sit to listen to the sermon after which we keep a period of silence to reflect.*

*Please stand*

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 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)*

*The Priest will introduce the peace*

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 sing the offertory **Hymn 36 – And can it be***

*The Priest will offer a prayer of the gifts. We respond with the words:*

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

Believing the promises of God, as our Saviour taught us, so we pray

**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.**

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 sins 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  
Your peace**

*We are invited to receive communion*

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 If ye love me Philip Stopford.*

*You may also like to light a candle during this time as a symbol of your prayers rising toward God.*

*At the end of communion the priest will lead us in a short prayer:*

Go before us, Lord, in all we do  
with your most gracious favour,  
and guide us with your continual help,  
that in all our works  
begun, continued and ended in you,  
we may glorify your holy name,  
and finally by your mercy receive everlasting life;  
through 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 349 – Immortal Invisible during which the clergy depart.*

## Our Community Life Together /Dates for your Diary



### **New Bishop of Willesden**

The Right Rev'd Lusa Nsenga-Ngoy was consecrated as Bishop of Willesden last week. We are very excited that he is going to be based at St Anne's over the next few months while the renovations continue at his house.

### **Changes in Covid restrictions**

As you will be well aware Plan B restrictions ended on Thursday 27th January. In this transition period we are returning to the November Guidance. 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.

Also, we now have more traditional rows in church, please do continue to sit with gaps, but the we are quite used to doing that now. There are 'give space'signs that can be placed of seats if needed. Windows will still be open for ventilation, so continue to wrap up. We are not going to start refreshments for a few weeks, but you are welcome to stay and chat after church

### **Finance—St Anne's**

Our current monthly target for congregational giving is **£2180**. At present just 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.

### **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 [www.laurenceslarder.org.uk](http://www.laurenceslarder.org.uk)  
Please bring either in for collection here!

## **Willesden Area Training Event**

Thinking about getting an electric car but got range anxiety?  
Wondering if electric cars really are better for the environment or not? Did you know that Bishop Sarah drives an electric car?  
Come to this free seminar when Richard Waller, a senior lecturer in geography, will help us find out the facts beyond the hype.  
Organised by Willesden Training and Creation Care Team for the London Diocese All are welcome. Tues 22nd Feb 7.25pm for a 7.30pm start. Register

at <https://www.eventbrite.co.uk/e/240154056247>



**For our prayers**— Neil, Tristan, Maureen, Bob, Piers, Michael, Mavis, Hada, June, Kay, Comfort, Joyce, Fr Robert, Jean, Peter, Pearl, Rute, Josephine, John, Cecilia and Ruth. We remember those who have died recently and those whose anniversary of death falls at this time including Alfred Turner, Joyce Bennett, Cedric Dean, Edith Richards and Renel Smith

### **Services during the week 6th February 2022**

<b>Monday</b>	<b>2pm</b> Christian Contemplation on Zoom
<b>Tuesday</b>	<b>8.30am</b> Morning Prayer in Chapel and on Zoom
<b>Thursday</b>	<b>8.30am</b> Morning Prayer in Chapel and on Zoom
<b>Friday</b>	<b>8.30am</b> Morning Prayer in Chapel and on Zoom <b>9.30am</b> My Move <b>2pm</b> Tea and Chat
<b>Sunday 13th</b>	<b>8.30am</b> Morning Prayer in Chapel and on Zoom
3rd before Lent	<b>9.30am</b> Sung Mass with Sunday School <i>Thought for the day at some point on Facebook</i> <b>5pm</b> Zoom Service of the Day

### **Parish contact details**

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