



St Anne with Holy Trinity, Brondesbury

Confidently sharing the love of Christ

Sunday 27th February 2022

Last 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. **Face masks are now optional but please remember that others may have a different perspective from you.** Please join us for refreshments in the rotunda after the service. **All the words you need will be on the screens at the front, but service sheets and hymn books are available if you prefer.***

The President welcomes us and we stand to sing our opening hymn 105 – Christ whose glories fills the skies 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

Almighty Father,
whose Son was revealed in majesty
before he suffered death upon the cross:
give us grace to perceive his glory,
that we may be strengthened to suffer with him
and be changed into his likeness, from glory to glory;
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)*

Our first reading comes from the *Exodus*. When Moses comes down from meeting with God on Mount Sinai, the text repeatedly notes that the skin of his face was shining (*Exodus* 34:29, 30, and 35). Rather than ask Moses about this radiance, Aaron and the Israelites react with fear (verse 30). For centuries, Moses' terrifying visage was often described as "having horns" rather than "shining." An early translation of the Bible into Latin (by Jerome in the 4th century CE) popularized the notion that Moses had horns. However, most modern scholars agree that other early translations (are correct in describing Moses as glowing, not horned. Whether one envisions antlers or an afterglow, this passage presents an unsettling tension for the people: the word of God that the Israelites need to live by ironically comes from Moses' frightening face (verses 33–35). Furthermore, this incongruous pairing of that which is terrifying and nurturing comes about because of Moses' proximity to God. Moses' face symbolizes an unlikely pairing of the deadly and life-giving. It may seem strange at first, but it is a fact of life worth recognizing. And the Israelites in the Bible had experience with this difficult tension because it is a persistent element of their relationship with Moses and God leading up to our passage.

A reading from the Book of Exodus

Exodus 34:29-35

Moses came down from Mount Sinai. As he came down from the mountain with the two tablets of the covenant in his hand, Moses did not know that the skin of his face shone because he had been talking with God. When Aaron and all the Israelites

saw Moses, the skin of his face was shining, and they were afraid to come near him. But Moses called to them; and Aaron and all the leaders of the congregation returned to him, and Moses spoke with them. Afterwards all the Israelites came near, and he gave them in commandment all that the Lord had spoken with him on Mount Sinai. When Moses had finished speaking with them, he put a veil on his face; but whenever Moses went in before the Lord to speak with him, he would take the veil off, until he came out; and when he came out, and told the Israelites what he had been commanded, the Israelites would see the face of Moses, that the skin of his face was shining; and Moses would put the veil on his face again, until he went in to speak with him.

This is the word of the Lord.

Thanks be to God.

The second reading

This passage is all about hope. But when Paul speaks about hope, he has something very specific in mind—the hope linked with the new age that the Messiah Jesus’ suffering and death has ushered in. Paul begins by associating hope with “parrhesia” (3:12). The Greek word parrēsia is usually translated as “boldness,” but in ancient Greece it actually had to do with the kind of free and open truth-speaking that only takes place among equals. Paul contrasts such parrhesia with Moses’ “veil” (3:13). As the story goes, after Moses had received the tablets with the commandments, his face shone so brightly that he frightened the people. Thus, he put a veil on his face, to protect them from its dazzling brightness.

A reading from the second letter to the Corinthians

2 Corinthians 3:12—4:2

Since, then, we have such a hope, we act with great boldness, not like Moses, who put a veil over his face to keep the people of Israel from gazing at the end of the glory that was being set aside. But their minds were hardened. Indeed, to this very day, when they hear the reading of the old covenant, that same veil is still there, since only in Christ is it set aside. Indeed, to this very day whenever Moses is read, a veil

lies over their minds; but when one turns to the Lord, the veil is removed. Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And all of us, with unveiled faces, seeing the glory of the Lord as though reflected in a mirror, are being transformed into the same image from one degree of glory to another; for this comes from the Lord, the Spirit.

Therefore, since it is by God's mercy that we are engaged in this ministry, we do not lose heart. We have renounced the shameful things that one hides; we refuse to practice cunning or to falsify God's word; but by the open statement of the truth we commend ourselves to the conscience of everyone in the sight of God.

This is the word of the Lord.

Thanks be to God.

We remain seated as we sing our next hymn— 507 – Meekness and Majesty

The Gospel is announced.

The Transfiguration is a powerful image. Luke's disciples need a revelatory experience in order to appreciate Jesus' true identity and vocation. A significant dimension of Luke's transfiguration account points toward the Gospel's distinctive interpretation of Jesus' death and resurrection. The transfiguration provides the apocalyptic component of a critical revelatory sequence. Having fortified himself with prayer, Jesus asks his disciples how they understand his identity. Likewise, the transfiguration will follow a moment of intimate prayer. The sequence moves through (a) Peter's confession of Jesus as messiah through (b) Jesus' teaching concerning the Son of Man and (c) Jesus' forbidding invitation to would-be disciples on to (d) the transfiguration itself. The previous revelatory moments are mediated in words; the transfiguration bathes words in glory.

The Lord be with you.

And also with you.

Hear the Gospel of our Lord Jesus Christ according to Luke

Glorify to You, O Lord.

Luke 9:28-36 [37-43]

Now about eight days after these sayings Jesus took with him Peter and John and James, and went up on the mountain to pray. And while he was praying, the appearance of his face changed, and his clothes became dazzling white. Suddenly they saw two men, Moses and Elijah, talking to him. They appeared in glory and were speaking of his departure, which he was about to accomplish at Jerusalem. Now Peter and his companions were weighed down with sleep; but since they had stayed awake, they saw his glory and the two men who stood with him. Just as they were leaving him, Peter said to Jesus, “Master, it is good for us to be here; let us make three dwellings, one for you, one for Moses, and one for Elijah” —not knowing what he said. While he was saying this, a cloud came and overshadowed them; and they were terrified as they entered the cloud. Then from the cloud came a voice that said, “This is my Son, my Chosen; listen to him!” When the voice had spoken, Jesus was found alone. And they kept silent and in those days told no one any of the things they had seen.]

On the next day, when they had come down from the mountain, a great crowd met him. Just then a man from the crowd shouted, “Teacher, I beg you to look at my son; he is my only child. Suddenly a spirit seizes him, and all at once he shrieks. It convulses him until he foams at the mouth; it mauls him and will scarcely leave him. I begged your disciples to cast it out, but they could not.” Jesus answered, “You faithless and perverse generation, how much longer must I be with you and bear with you? Bring your son here.” While he was coming, the demon dashed him to the ground in convulsions. But Jesus rebuked the unclean spirit, healed the boy, and gave him back to his father.

And all were astounded at the greatness of God. While everyone was amazed at all that he was doing, he said to his disciples,]

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 **463 – Lord Jesus Christ**

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 David play for us.

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:

Holy God,

we see your glory in the face of Jesus Christ:

may we who are partakers at his table

reflect his life in word and deed,

that all the world may know his power to change and save.

This we ask 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 251 God of Mercy, God of Grace during which the clergy depart.

Our Community Life Together /Dates for your Diary

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.

Lent 2022



Lent starts on the 2nd March with Ash Wednesday and it is one of the most important days in the church calendar. Traditionally Ash Wednesday has been seen as a Holy Day of Obligation—a day when we make every effort to go to . There are two services at St Anne’s and also one at most churches in London if these times don’t suit you!

10.30am A time of reflection with Said mass and imposition of ashes (*on zoom and in the chapel due to lift being out*).

7pm Sung Eucharist with Imposition of Ashes.

You should have received an email this week with details of Lent activities, and activities are also listed on the website. They include:
Lent Study – Monday’s in Lent—*Our Lent Study this year will explore themes offer in Paula Gooder’s Book – Women of Holy Week. Each session will include stories as well as a chance for reflection; and will conclude with Mass. You may like to buy your own copy of to the book, but you can also attend if you don’t have one. Each session will stand alone, so don’t worry if you can’t attend every session, Starts 14th March @6.30pm .*

Reclaiming our patterns of faith—using Lent as a focus of committing to being part of our faith community and inviting others to do the same.

Charity—Bishop of London’s Lent Appeal. *Cultivating Compassionate Communities—Equipping churches to offer safe spaces and promote positive mental and emotional wellbeing*

You can view all details of Lent Activities on <http://st-annes-brondesbury.org.uk/activities/lent-2021/>

Stations of the Cross (in chapel & on zoom) Using images and prayers which lasts around 30 mins. This will take place on 4pm o Sunday 13th March & 10th April

Changes in Covid restrictions

Wearing of facemasks is now optional. **Please be mindful that others will make different choices to you.** 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.

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
Please bring either in for collection here!



ADULT LEARNING AT ST PAUL'S CATHEDRAL

Explore the challenges, contradictions and joys of being a Christian in the 21st century with some of today's liveliest contemporary theologians, Christian thinkers and speakers. Online events are open to everyone, and all are welcome.

The Supreme Act of Love: following Jesus from Holy Week to Pentecost

-Andrew Nunn and Paula Gooder in conversation
Premieres online on Tuesday 22 March, 7.00-7.45pm

See <https://www.stpauls.co.uk/learning-faith/adult-learning>



For our prayers— Edna, Ray, Harriet, Neil, Tristan, Maureen, Bob, Piers, Michael, Mavis, Hada, June, Kay, Comfort, Joyce, 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 George Faul, Florence Hicks and Henry Russell.

Services during the week 27th February 2022

Monday	2pm Contemplation on Zoom
Tuesday	8.30am Morning Prayer in Chapel and on Zoom
Ash	10.30am Said Mass with Imposition of Ashes
Wednesday	7pm Sung Mass with Imposition of Ashes
Thursday	8.30am Morning Prayer in Chapel and on Zoom
Friday	No Service or activities in building today
Sunday 6th	8.30am Morning Prayer in Chapel and on Zoom
Lent 1	9.30am Sung Mass with Sunday School

There will be no weekday services from 7th—10th inclusively

as Mo C is on annual leave from 4th—10th March.

Parish contact details

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