



St Anne with Holy Trinity, Brondesbury

Confidently sharing the love of Christ

Sunday 3rd April 2022

Passion Sunday—5th of 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.***

Today Passiontide begins. Until 1959, the fifth Sunday of Lent was known as Passion Sunday. It marked the beginning of a two-week-long period known as Passiontide, which began with the reading of the Passion story (which we will hear read on Palm Sunday). While it was abolished in 1960, the name has stuck and also from tomorrow our readings will reflect our turning towards the cross. The other tradition which remains in Passiontide is that of veiling images and crosses within the church. This practice came from John 8:59 when Christ hid himself, so now he is hidden from the world in preparation for the mysteries of his passion. The second reason is that it focuses our worship so that we are single minded in our worship in this most holy season.

*The President welcomes us and we stand to sing our opening hymn 65
Be Thou my guardian and my guide 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

The sacrifice of God is a broken spirit;
a broken and contrite heart God will not despise.
Let us come to the Lord, who is full of compassion,
and acknowledge our transgressions
in penitence and faith.

Silence is kept

**Most merciful God,
we confess to you,
before the whole company of heaven and one another,
that we have sinned in thought, word and deed
and in what we have failed to do.
Forgive us our sins,
heal us by your Spirit
and raise us to new life in Christ. 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.**

The Collect

The Priest introduces a period of silent prayer and then sings a prayer

Most merciful God,
who by the death and resurrection of your Son Jesus Christ
delivered and saved the world:
grant that by faith in him who suffered on the cross
we may triumph in the power of his victory;

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)

Today's reading is the first stanza of a long salvation oracle running from Isaiah 43:14 through 44:5 which, in turn, is part of Second Isaiah's amazing proclamation of deliverance to the Babylonian exiles (Isaiah 40-55). Whereas God had previously used Nebuchadnezzar and his Babylonian hordes to destroy Jerusalem and haul the fruit and flower of Judah into exile in Babylon in 587 and 582 BCE, Second Isaiah now dramatically announces that God is about to use Cyrus and his Persian forces to defeat Babylon and release captive Israel, allowing them to return to their homeland.

A Reading from the Prophet Isaiah (Isaiah 43: 16-21)

Thus says the Lord,
 who makes a way in the sea,
 a path in the mighty waters,
who brings out chariot and horse,
 army and warrior;
they lie down, they cannot rise,
 they are extinguished, quenched like a wick:
Do not remember the former things,
 or consider the things of old.
I am about to do a new thing;
 now it springs forth, do you not perceive it?
I will make a way in the wilderness
 and rivers in the desert.
The wild animals will honour me,
 the jackals and the ostriches;
for I give water in the wilderness,
 rivers in the desert,
to give drink to my chosen people,
 the people whom I formed for myself
so that they might declare my praise.

This is the word of the Lord.

Thanks be to God.

The second reading

Using his own life as a paradigm, Paul presents us in this passage with a brief existential description of what it actually means to live “through the faith of the Messiah Jesus” rather than trusting in one’s own righteousness (3:9).¹ To understand what Paul is talking about, however, we need to do two things: (1) unravel some false assumptions about what we think he is saying and (2) realize that he is referring to a reality in which we already participate even now through trust or faith.

A reading from the letter of St Paul 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 towards 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 remain seated as we sing our next hymn— **743 – There is a redeemer**

The Gospel is announced.

Mary is loved by Jesus and believes in him. She has seen him raise her brother from the dead. Her outpouring of this elaborate gift is undoubtedly an act of thanksgiving for the gift of life, but John's language indicates that it is much more than that as well. The reader is never given any insight into Mary's internal thoughts. We do not know what she intends by her actions, only what John suggests about their meaning. John does not tell us what Mary means to do, but instead situates her actions so that they resonate with other parts of the story. Throughout the Gospel, John assumes that the reader knows the story that lies ahead. For example, John introduces Mary in chapter 11 as "the one who anointed the Lord with perfume and wiped his feet with her hair" (11:2), assuming the reader's familiarity with the story he narrates afterward. Similarly, the reader familiar with the end of John's Gospel may see that Mary's actions anticipate later themes in Jesus' teaching and his passion.

The Lord be with you.

And also with you.

Hear the Gospel of our Lord Jesus Christ according to John
Glorify to You, O Lord.

John 12: 1-8

Six days before the Passover Jesus came to Bethany, the home of Lazarus, whom he had raised from the dead. There they gave a dinner for him. Martha served, and Lazarus was one of those at the table with him. Mary took a pound of costly perfume made of pure nard, anointed Jesus' feet, and wiped them with her hair. The house was filled with the fragrance of the perfume. But Judas Iscariot, one of his disciples (the one who was about to betray him), said, 'Why was this perfume not sold for three hundred denarii and the money given to the poor?' (He said this not because he cared about the poor, but because he was a thief; he kept the common purse and used to steal what was put into it.) Jesus said, 'Leave her alone. She bought it so that she might keep it for the day of my burial. You always have the poor with you, but you do not always have me.'

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 one God, the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ,
the only Son of God, eternally begotten of the Father,
God from God, Light from Light,
true God from true God, begotten, not made,
of one Being with the Father;
through him all things were made.**

**For us and for our salvation he came down from heaven,
was incarnate from the Holy Spirit and the Virgin Mary
and was made man.**

**For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.**

**On the third day he rose again in accordance with the
Scriptures; he ascended into heaven
and is seated at the right hand of the Father.**

**He will come again in glory to judge the living and the dead,
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord,
the giver of life, who proceeds from the Father and the Son,
who with the Father and the Son
is worshipped and glorified,
who has spoken through the prophets.**

We believe in one holy catholic and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

**We look for the resurrection (+) of the dead,
and the life of the world to come. 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

Since we are justified by faith,
we have peace with God through our Lord Jesus Christ,
who has given us access to his grace.

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 205 – From heaven you came***

The Priest will offer a prayer of the gifts.

God of our journey, as we walk with you on your path of
obedience, sustain us on our way and lead us to your glory;
through Jesus Christ our Lord. **Amen.**

Yours, God, is the greatness, the power, the glory,
the splendour, and the majesty;

for everything in heaven and on earth is yours.

**All things come from you,
and of your own do we give you**

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

Jesus Christ is Lord:

Lord, by Your cross and resurrection

You have set us free.

You are the Saviour of the world.

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

As our Saviour taught us, so we pray in our preferred text or language

**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**

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 Nearer my God to thee .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:

Lord Jesus Christ, you have taught us
that what we do for the least of our brothers and sisters
we do also for you:
give us the will to be the servant of others
as you were the servant of all,
and gave up your life and died for us,
but are alive and reign, now and 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

Christ give you grace to grow in holiness, to deny yourselves, take up your cross, and follow him; 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 820—When I survey the wondrous cross 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 Study— Monday's in Lent—*Our Lent Study explores themes offered 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. Each session will stand alone, so don't worry if you can't attend every session, Monday's @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. Next on 4pm Sun 10th April.

Changes to Worship

From Palm Sunday we will reclaim many of the parts of our worship which had stopped. There is guidance on how to do this carefully. Please go at a pace that feels safe for you.

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!

APCM

Our Annual Parochial Church Meeting will take place Sunday 3rd April around 10.45am (after our service). Please stay if you can.

Prayer and Action for the Ukraine

See article on Diocesan website about how you can be involved <https://www.compassionatecommunitieslondon.org.uk/conversations/how-can-we-as-churches-respond-to-the-crisis-in-the-ukraine?>
You can also speak to Mark Haggard about ways to contribute.

The Days between Palm Sunday and Easter Day

are important days of devotion in the Christian Year!

Palm Sunday—10th April

9.30am Palm Procession and Sung Eucharist

4pm—Stations of the cross in the chapel and on Zoom

5pm—Zoom Service For Palm Sunday

Monday 11th April

6.30pm Lent Reflection followed by Eucharist

Tuesday 12th April -

11.30am Reflection for Holy Week and Said Mass

Wednesday 13th April

7pm Tenebrae Service at St Anne's

Thursday 14th April

10.30am Chrism Mass at St Paul's

7pm Mass of the Last Supper with vigil until 10.30pm

Good Friday 15th April at St Anne's

St Anne's and St Andrew's will be open for quiet mediation all day

10am - Creative Meditation in

Trinity Chapel and on Zoom

before the Altar of Repose

12noon—3pm Meditation on Last

words in chapel

(Feel free to come and go during this time as suits you.)

DOING
ANYTHING
FOR LENT
THIS YEAR?

JUST THE
USUAL-
SOLEMNLY
OBSERVING
THE PIETY
OF OTHERS



3pm The Liturgy (This tradition service takes place in much silence. It is slow and ponderous as we sit at the foot of the cross, it last about 80 minutes)

Saturday 16th April at St Anne's From **10am – 12noon**
—Come help prepare the **church and the garden**

8pm Easter Vigil Mass Followed by bubbly and chocolate

Sunday 17th April

9.30 am Festal Mass at St Anne's

5pm Zoom Service for Easter

Please do come and help prepare the church and garden for Easter from 10am—12noon on Saturday 16th April!



For our prayers— Ray, Sue, Harriet, Neil, Tristan, Maureen, Piers, Mavis, Hada, June, Kay, Comfort, Joyce, Jean, Peter, Pearl, Rute, Josephine, John, Cecilia and Ruth. We remember those who have died recently including Michael Ngo and those whose anniversary of death falls at this time including George Burrell.

Services during the week 3rd April 2022

Monday	6.30pm Lent Reflection & Mass in Chapel & Zoom
Tuesday	<i>No Services today</i>
Thursday	8.30am Morning Prayer in Chapel and on Zoom
Friday	8.30am Morning Prayer in Chapel and on Zoom 9.30am My Moves 2pm Tea and Chat
Sunday 10th	8.30am Morning Prayer in Chapel and on Zoom
Palm Sunday	9.30am Sung Mass followed by APCM 4pm Stations of the Cross in Chapel and on Zoom 5pm Zoom Service of the Day

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