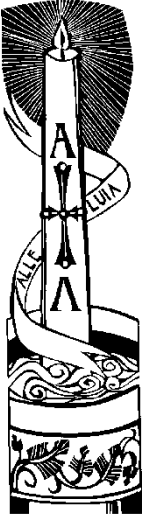




St Anne with Holy Trinity, Brondesbury

Confidently sharing the love of Christ



Sixth Sunday of Easter **14th May 2023**

Welcome to St Anne's today—it is great to have you with us. St Anne's is the local Church of England parish church, and we are a very diverse group of people. We hope that you will feel welcome in our worship today. 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. 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.

All the words for the service will be on the screens at the front however, if you would prefer to have a printed copy in your hands, or a large print copy, there are hymn books and service sheets at the back.

During Easter season, the 50 days which lead from Easter to Pentecost we celebrate and give thanks for the victory of Christ over death and the powers that threaten to destroy our world. At the Easter Vigil we lit the Pascal Candle that symbolises Christ as the light of the world, bringing the light of God into the darkness and a great hymn of praise is sung. As the children of the new Covenant we renew our commitment to Christ by renewing our baptismal vows and we celebrate Christ's Resurrection. In this season particularly we proclaim our faith with joy and hope for all the world to hear and share.

*A Priest will greet us. Please stand when the bell is rung. We sing our Processional Hymn as the Clergy enter. We sing together: **Hymn 19 – All my hope on God is founded***

Alleluia! Christ is risen.

He is risen indeed. Alleluia!

In the name of the (+) Father and the Son and the Holy Spirit.

Amen

The Lord be with you. **And also with you**

We make our confession to God

Christ our Passover lamb has been sacrificed for us.

Let us therefore rejoice by putting away all malice and evil and confessing our sins with a sincere and true heart

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 you, (+) pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and keep you in life eternal; through Jesus Christ our Lord. **Amen.**

We sing the Gloria in celebration of Christ's victory over death.

**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

Let us pray:

Risen Christ,
by the lakeside you renewed your call to your disciples:
help your Church to obey your command
and draw the nations to the fire of your love,
to the glory of God the Father. **Amen**

Please be seated.

THE FIRST READING

As Paul stands in the midst of the Areopagus or Mars Hill, he speaks to the people of Athens, an intellectual capital of the Roman Empire. Acts intentionally locates this scene here to present the intellectual and philosophical legitimacy of the movement (hē hodos) of Jesus followers. In Acts, Paul can stand toe-to-toe with the most sophisticated thinkers in the Mediterranean world. The gospel is indeed simple enough that unlearned fishers in Galilee can comprehend it, but it is also mentally stimulating enough for lovers of Greek literature to appreciate. Moreover, Paul tells these erudite Athenians that they are ignorant. This is a bold statement

to make in the place that had been home to Socrates and Plato, and Paul uses this trope of ignorance to present his message.

A reading from the Acts of the Apostles

(Acts 17:22-31)

Then Paul stood in front of the Areopagus and said, “Athenians, I see how extremely religious you are in every way. For as I went through the city and looked carefully at the objects of your worship, I found among them an altar with the inscription, ‘To an unknown god.’ What therefore you worship as unknown, this I proclaim to you. The God who made the world and everything in it, he who is Lord of heaven and earth, does not live in shrines made by human hands, nor is he served by human hands, as though he needed anything, since he himself gives to all mortals life and breath and all things. From one ancestor he made all nations to inhabit the whole earth, and he allotted the times of their existence and the boundaries of the places where they would live, so that they would search for God and perhaps grope for him and find him—though indeed he is not far from each one of us. For ‘In him we live and move and have our being’; as even some of your own poets have said, ‘For we too are his offspring.’ Since we are God’s offspring, we ought not to think that the deity is like gold, or silver, or stone, an image formed by the art and imagination of mortals. While God has overlooked the times of human ignorance, now he commands all people everywhere to repent, because he has fixed a day on which he will have the world judged in righteousness by a man whom he has appointed, and of this he has given assurance to all by raising him from the dead.”

This is the word of the Lord

Thanks be to God

THE SECOND READING

The letter of 1 Peter opens by identifying Christian readers as a membership of sojourners, chosen people, and dispersed communities (1:1-2). It is an eclectic association of communities,

located in different places with different geographical and cultural histories across Asia Minor (1:1; Pontus, Galatia, Cappadocia, Asia, and Bithynia) and the Roman world (2:13-14; 5:9, 13). From the very beginning, 1 Peter asserts this is a new kinship group—a new demographic and dynamic—anchored in the event of resurrection (1:3; 3:21). From the perspective of 1 Peter, faith in the resurrection connects believers—near and far—to each other in new ways. It forms a new existence the letter seeks to name and describe.

A reading from the first letter of Peter

(1 Peter 3:13-22)

Now who will harm you if you are eager to do what is good? But even if you do suffer for doing what is right, you are blessed. Do not fear what they fear, and do not be intimidated, but in your hearts sanctify Christ as Lord. Always be ready to make your defence to anyone who demands from you an accounting for the hope that is in you; yet do it with gentleness and reverence. Keep your conscience clear, so that, when you are maligned, those who abuse you for your good conduct in Christ may be put to shame. For it is better to suffer for doing good, if suffering should be God's will, than to suffer for doing evil.

For Christ also suffered for sins once for all, the righteous for the unrighteous, in order to bring you to God. He was put to death in the flesh, but made alive in the spirit, in which also he went and made a proclamation to the spirits in prison, who in former times did not obey, when God waited patiently in the days of Noah, during the building of the ark, in which a few, that is, eight persons, were saved through water.

And baptism, which this prefigured, now saves you—not as a removal of dirt from the body, but as an appeal to God for a good conscience, through the resurrection of Jesus Christ, who has gone into heaven and is at the right hand of God, with angels, authorities, and powers made subject to him.

This is the word of the Lord

Thanks be to God

*We remain seated as we sing our processional **hymn 743 – There is a redeemer.** We stand during the final verse as the Gospel is processed to the centre of the Church*

***The Gospel reading is John 14: 15-21,** and we hear the remainder of Jesus address to the disciples during the last supper. In this second part of the passage, Jesus introduces the idea of the Advocate, the Holy Spirit who will come and guide them after his death. Now the spirit of truth is ever present not only to bring us to knowledge that we can be reconciled to God through Jesus, but that we will be able to discern values of justice, mercy and peace to which we should adhere with the discernment process that only the spirit of truth can provide us. The Holy Spirit, unrestrained by ethnicity, gender, class and sexuality, guides us to places beyond the physical and psychic limitations imposed by our bodies, experiences and historical realities. Jesus, is ever present with each and every human being as we walk through this journey of life. This same spirit would not allow for the exclusion of a woman who was a Samaritan from the blessings of the Kingdom, as the Spirit will not allow for the exclusion of any among us today. The Gospel is announced.*

The Lord be with you.

And also with you.

Hear the Gospel of our Lord Jesus Christ according to John
Glory to you O Christ
(John 14:15-21)

”If you love me, you will keep my commandments. And I will ask the Father, and he will give you another Advocate, to be with you forever. This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in you.

”I will not leave you orphaned; I am coming to you. In a little while the world will no longer see me, but you will see me; because I live, you also will live. On that day you will know that I am in my Father, and you in me, and I in you. They who

have my commandments and keep them are those who love me; and those who love me will be loved by my Father, and I will love them and reveal myself to them.”

This is the Gospel of the Lord.

Praise to You, O Christ.

The Gospel is carried back to the Altar as we are seated for the Sermon.

After the sermon we keep a moments silence.

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

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

**And 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 kneel or sit as we prayer for the Church, the World and for this community. During the 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.**

THE LITURGY OF THE EUCHARIST

The Priest will introduce the peace with suitable words...

The risen Christ came and stood among His disciples and said,
Peace be with you. Then they were glad when they saw the
Lord. Alleluia! The peace of the risen Christ be always with you
and also with you. Alleluia!

The Lord is risen
He is risen indeed.

Let us offer one another a sign of peace.

*We share the peace with those around us until the offertory
Hymn is announced. We sing the offertory **hymn 337 – I the
Lord of sea and sky** during which a collection is taken.*

THE EUCHARISTIC PRAYER

Lord of life, with unbounded joy we offer you our sacrifice of
praise. As we are fed with the bread of heaven may we know
your resurrection power; through Christ our risen Lord. Amen.

Blessed are you, Lord, God of the universe, you bring forth
bread from the earth.

Blessed be God for ever.

Blessed are you, Lord, God of the universe,
you create the fruit of the vine.

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, Hosanna, Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna, Hosanna, 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.***

We join in the prayer that Jesus taught his friends to say in our preferred version and language.

**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.**

The president breaks the consecrated bread.

Jesus says, I am the bread of life,
whoever eats this bread will live for ever.

**Lord, our hearts hunger for you;
give us this bread always.**

We sing the Agnus Dei.

**Lamb of God, who takes away the sin 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 peace.**

The Elevation

Behold, the Lamb of God who takes away the sin of the world.
Blessed are those who are called to his supper.

**Lord (+) I am not worthy to receive you, but only say the
word and I shall be healed.**

Alleluia. Christ our Passover is sacrificed for us.

Therefore let us keep the feast. Alleluia

*We receive communion. All who would normally receive are welcome to, and you may choose if you are ready to receive the chalice. We receive God's grace in one kind or two. **(Please do not intinct (dip))**. You may also like to come forward for a blessing; and you may wish to light a candle. During communion we listen to Sam play.*

At the end of communion, the priest will lead us in a period of silence, and then a short prayer:

Let us pray:

God our Father,
whose Son Jesus Christ gives the water of eternal life:
may we thirst for you,

the spring of life and source of goodness,
through him who is alive and reigns, now and for ever. **Amen.**

We listen to the notices about our community life.

The Dismissal (please stand) as we receive God's Blessing.

The Lord be with you

And also with you

The God of peace, who brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the eternal covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight; 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 peace to love and serve the Lord. Alleluia! Alleluia!

In the name of Christ. Amen. Alleluia! Alleluia!

We remain standing to sing our final hymn 494 – Love's redeeming work is done during which the clergy depart.

Please do join us downstairs for refreshments and conversation.

Our Community Life Together and Dates for your Diary

Laurence's Larder

As you know Laurence's Larder is back in full swing serving meals every Thursday and providing food bags as well. They continue to welcome Tuna but can also use **sardines and long life milk** – though any non-perishable everyday food items are great!

Finance—St Anne's

Our current monthly target for congregational giving is **£2180**. In March we raised £1905. Thank you to everyone for your generosity!

Vicar's Garden Party

You are all invited to join in the Vicar's Garden Party which will this year take place on Sunday 11th June from 2-5pm.

Hopefully it will be a lovely sunny day!

Invitation to Special Evensong at St Paul's

Mother Christine will be installed to the Prebendal stall of Twiford on Sunday 28th May at 3pm. You are all warmly invited to attend. You do not need a ticket, but it would be helpful if you were seated in the Cathedral by 2.45pm. You need to allow time to pass through security as you enter.

Willesden Pilgrimage to St Paul's with Bishop Lusa

Bishop Lusa is concluding his year long Willesden Pilgrimage of Prayer with a walk, from St Mary's Willesden to St Paul's Cathedral on 23rd May, in the week of the Thy Kingdom Come Novena. He would love from people to join him for this whole 9 miles, or at any point along the way. The walk will conclude by joining Evensong in the Cathedral at 5pm

Book your places on Eventbrite:

<https://www.eventbrite.co.uk/e/475118190297>

For more details speak to Mo C.



For our prayers— All doing exams, Peter, Rhona, Floret, John, Kathleen, Josephine, Harriet, May, Neil, Tristan, Mavis, Hada, Kay, Comfort, Joyce, Jean, Peter, Pearl, John, Cecilia and Ruth. We remember those who have died recently including Hada and those whose anniversary of death falls at this time including Priscilla Morton, Pearline Laurencin, Jermaine Morris, Walter Clark and Eweton Hawkes.

Services during the week 14th May 2023

Tuesday	8.30 Morning Prayer in chapel and on Zoom
Thursday	8.30 Morning Prayer in chapel
Friday	8.30 Morning Prayer in chapel
Sunday 21st	9 am Morning Prayer in Chapel and Zoom
<i>Ascension</i>	10am Sung Mass with Sunday School

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