



# St Anne with Holy Trinity, Brondesbury

*Confidently sharing the love of Christ*

## **17<sup>th</sup> Sunday after Trinity** **1<sup>st</sup> October 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. Please do join us for morning tea after the service. 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, there are hymn books and service sheets at the back.*

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*A Priest will greet us. Please stand when the bell is rung. We sing our Processional **Hymn 638 – Rejoice the Lord is King** as the Clergy enter.*

### ***The Gathering***

**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 followed by a time of confession*

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

*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 our praise in the words of the Gloria*

**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 says:*

Almighty God,  
you have made us for yourself,  
and our hearts are restless till they find their rest in you:  
pour your love into our hearts and draw us to yourself,  
and so bring us at last to your heavenly city  
where we shall see you face to face;  
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 hear a reading from the Old Testament*

*This passage raises compelling questions about divine retribution—the notion that God punishes sinful acts and rewards righteous behaviour.*

*In particular, Ezekiel 18 suggests that each person should only pay for their own sins. Punishment should not carry forward to one's offspring (18:1, 4). Notably, each person will have the opportunity to change their behaviour and thus avoid their deserved penalty. Observing the consequences of a parent's behaviour would facilitate this change (18:14-20). In the historical context, that probably referred to the community of exiles learning from the mistakes of their ancestors, whose disobedience to God was interpreted as having caused their captivity. While Ezekiel 18 seems to indicate that individual responsibility for sins was an innovation, the idea exists elsewhere in the canon (Deuteronomy 24:16).*

A reading from the Prophet Ezekiel (Ezekiel 18:1-4, 25-32)

The word of the Lord came to me: What do you mean by repeating this proverb concerning the land of Israel, “The parents have eaten sour grapes, and the children’s teeth are set on edge”? As I live, says the Lord God, this proverb shall no more be used by you in Israel. Know that all lives are mine; the life of the parent as well as the life of the child is mine: it is only the person who sins that shall die. Yet you say, “The way of the Lord is unfair.” Hear now, O house of Israel: Is my way unfair? Is it not your ways that are unfair? When the righteous turn away from their righteousness and commit iniquity, they shall die for it; for the iniquity that they have committed they shall die. Again, when the wicked turn away from the wickedness they have committed and do what is lawful and right, they shall save their life. Because they considered and turned away from all the transgressions that they had committed, they shall surely live; they shall not die. Yet the house of Israel says, “The way of the Lord is unfair.” O house of Israel, are my ways unfair? Is it not your ways that are unfair?

Therefore I will judge you, O house of Israel, all of you according to your ways, says the Lord God. Repent and turn from all your transgressions; otherwise iniquity will be your ruin. Cast away from you all the transgressions that you have committed against me, and get yourselves a new heart and a new spirit! Why will you die, O house of Israel? For I have no pleasure in the death of anyone, says the Lord God. Turn, then, and live.

This is the word of the Lord

**Thanks be to God**

*We hear a reading from the New Testament*

*For many scripture readers, Philippians 2:5-11 is a favourite. But this Sunday we have the rare privilege of hearing it in its original context.*

*Paul does not write Philippians 2:5-11 apart from the appeals of verses 1-4 and 12-13. Often as Philippians 2:5-11 is mined for answers to questions of dogma, Paul’s rhetorical purpose is primarily to give a pattern of thinking and living for believers in Philippi — one grounded in the way of Jesus.*

A reading from the letter to the Philippians (Philippians 2:1-13)

If then there is any encouragement in Christ, any consolation from love, any sharing in the Spirit, any compassion and sympathy, make my joy complete: be of the same mind, having the same love, being in full accord and of one mind. Do nothing from selfish ambition or conceit, but in humility regard others as better than yourselves. Let each of you look not to your own interests, but to the interests of others. Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death—even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Therefore, my beloved, just as you have always obeyed me, not only in my presence, but much more now in my absence, work out your own salvation with fear and trembling; for it is God who is at work in you, enabling you both to will and to work for his good pleasure.

This is the word of the Lord

**Thanks be to God**

We sing our **Gradual Hymn – 743 – There is a redeemer.**

*Please stand during the last verse as the Gospel is processed.*

*In Matthew, the fundamental question is not simply whether you know God but whether you do the will of God. As Jesus taught in the Sermon on the Mount, the disciples' urgent task is not merely to know who God is but to do what God wants them to do, which is to love all, including enemies (5:43-48).*

*Matthew 21:23-32 reflects this Matthean theme and focuses on God's radical love for all people, especially the marginalized in society. To understand this text, we must start with Matthew*

*21:1-11, which shifts the focus of Jesus' ministry to Jerusalem.*

The Lord be with you.

**And also with you.**

Hear the Gospel of our Lord Jesus Christ according to Matthew

**Glory to you Lord Jesus Christ**

(Matthew 21:23-32)

When he entered the temple, the chief priests and the elders of the people came to him as he was teaching, and said, "By what authority are you doing these things, and who gave you this authority?" Jesus said to them, "I will also ask you one question; if you tell me the answer, then I will also tell you by what authority I do these things. Did the baptism of John come from heaven, or was it of human origin?" And they argued with one another, "If we say, 'From heaven,' he will say to us, 'Why then did you not believe him?' But if we say, 'Of human origin,' we are afraid of the crowd; for all regard John as a prophet." So they answered Jesus, "We do not know." And he said to them, "Neither will I tell you by what authority I am doing these things.

"What do you think? A man had two sons; he went to the first and said, 'Son, go and work in the vineyard today.' He answered, 'I will not'; but later he changed his mind and went. The father went to the second and said the same; and he answered, 'I go, sir'; but he did not go. Which of the two did the will of his father?" They said, "The first." Jesus said to them, "Truly I tell you, the tax collectors and the prostitutes are going into the kingdom of God ahead of you. For John came to you in the way of righteousness and you did not believe him, but the tax collectors and the prostitutes believed him; and even after you saw it, you did not change your minds and believe him.

This is the Gospel of the Lord.

**Praise to You, O Christ.**

*The Gospel is carried back to the Altar. We sit to listen to the sermon. After the sermon silence is kept.*

*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.**

***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 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 share the peace with those around us in a way we are comfortable until the offertory Hymn is announced.*

*We sing Hymn **463 – Lord Jesus Christ** during which a collection is taken.*

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, 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.*

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 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*

God's holy gifts for God's holy people.

**(+) Jesus Christ is holy, Jesus Christ is Lord,  
to the glory of God the Father.**

*We receive communion, during which we listen to the Poor Sisters of Arundel sing All who Labour. 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. At the end of communion, the priest will lead us in a period of silence, and then a short prayer:*

Lord, we pray that your grace  
may always precede and follow us,  
and make us continually to be given to all good works;  
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 peace of God which passes all understanding, keep our hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; 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 506 – May the Mind of Christ my saviour during which the clergy depart.*

***Please do join us for refreshments***

## **Our Community Life Together and Dates for your Diary**

### **St Anne's is part of Eco Church.**

Eco Church is a scheme for churches in England and Wales who want to demonstrate that the gospel is good news for God's earth. You can find out more here

[www.ecochurch.arochoa.org.uk](http://www.ecochurch.arochoa.org.uk)

We are looking for someone who might be our Eco Champion. Please speak with Mo C if you are interested.

### **Finance—St Anne's**

Our current monthly target for congregational giving is **£2180**. At present we are about £150 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 Simon.

### **Queens Park Day – A huge thank you!**

A huge thank you for all who donated goods, helped move items, and worked on our stall at Queen's Park Day. What a fantastic effort!!! We raised just over **£1150**.

### **Adult Learning at St Paul's Cathedral**

The Autumn adult learning programme at St Paul's Cathedral is now available and you can access it on their website at

<https://www.stpauls.co.uk/whats-on> .

### **Pastoral Scheme**

As you may be aware changes have been proposed in the parish of Christ Church that will impact on St Anne's. A notice has been displayed on the noticeboard just inside the rotunda and will also be read aloud. It is a draft proposal to dissolve the parish of Christ Church with St Laurence, and then split the geographical parish between St Anne's and St Gabriels. Some of you will be aware that this process has been discussed for some time and the PCC responded to the initial consultation earlier in 2023. This however in the final consultation. If you would like to see the documents you can view them in church,

or ask Mo C or one of the wardens for a copy. Anyone wanting to make a representation for or against this change needs to do so by the 30th October 2023.

I am also aware that this is sad news for many, so if you would like a pastoral conversation, please do speak to me.

### **Harvest Festival**

All our Harvest Goods this year went to Laurence's Larder, or vouchers will be used to support people who come seeking support from the church. Thank you for your generosity.

### **Monthly Gardening**

At the PCC meeting we decided to set aside one Saturday Month between 10am – 12noon for 'Gardening'. This will be the 2<sup>nd</sup> Saturday, and will begin on the **14<sup>th</sup> October!**



**For our prayers—** Janet, Jean, Guy and Renate, AnneMarie and Marion, Emma, Peter and Rhona, Florret, John and Josephine, Harriet, May, Mavis, Kay, Comfort, Jean, Peter, Pearl, John, Cecilia and Ruth. We remember those who have died recently including Joyce Jackson and those whose anniversary of death falls at this time including Josephine Kennedy, Dolly Martin, Victor Chapman, Rowena Griffiths and Margaret Heath.

### **Services during the week 1<sup>st</sup> October 2023**

<b>Tuesday</b>	<b>8.30am</b> Morning Prayer in Trinity Chapel
<b>Thursday</b>	<b>8.30am</b> Morning Prayer in Trinity Chapel
<b>Friday</b>	<b>8.30am</b> Morning Prayer in Trinity Chapel <b>9.30am</b> My Move Playgroup <b>2pm</b> Tea and Chat
<b>Sunday 8th</b> <i>18<sup>th</sup> after</i> <i>Trinity</i>	<b>8.30am</b> Morning Prayer in Trinity Chapel & zoom <b>9.30am</b> Sung Mass

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