



# St Anne with Holy Trinity, Brondesbury

*Confidently sharing the love of Christ*

## **20<sup>th</sup> Sunday after Trinity** **22<sup>nd</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 628 – Praise to the Lord** 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:*

God, the giver of life,  
whose Holy Spirit wells up within your Church:  
by the Spirit's gifts equip us to live the gospel of Christ  
and make us eager to do your will,  
that we may share with the whole creation  
the joys of eternal life;  
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 forms a climactic part of the second half of Isaiah (Isaiah 40-66). While the first half of the book concerned Israel before the exile, the second part addresses the nation in exile. The exilic context of the second half of Isaiah has led many commentators to refer to it as Second Isaiah. Nevertheless, there is a literary and canonical unity to the whole book even if it was the result of an editorial process over time in which the historical contexts shifted between Israel before and during the exile.*

*While the immediate lesson is 45:1-7, the passage builds on 44:24-28 in which Cyrus is first mentioned. The invocation of Cyrus as God's shepherd (44:28) and anointed one (45:1) parallels the figure of the suffering servant upon whom God's Spirit rests (Isaiah 42:1-9; 52:13-53:12). The latter underscores God's plan to deliver Israel and points toward Jesus while the former shows how that plan involves those even beyond Israel's borders. What remains central is that God has a plan for creation, but it unfolds in surprising ways that remind humanity of its dependency upon the creator and its ignorance of this infinite and eternal God.*

A reading from the Prophet Isaiah (Isaiah 45:1-7)

Thus says the Lord to his anointed, to Cyrus, whose right hand I have grasped to subdue nations before him and strip kings of their robes, to open doors before him— and the gates shall not be

closed: I will go before you and level the mountains, I will break in pieces the doors of bronze and cut through the bars of iron, I will give you the treasures of darkness and riches hidden in secret places, so that you may know that it is I, the Lord, the God of Israel, who call you by your name. For the sake of my servant Jacob, and Israel my chosen, I call you by your name, I surname you, though you do not know me.

I am the Lord, and there is no other; besides me there is no god. I arm you, though you do not know me, so that they may know, from the rising of the sun and from the west, that there is no one besides me; I am the Lord, and there is no other. I form light and create darkness, I make weal and create woe; I the Lord do all these things.

This is the word of the Lord

**Thanks be to God**

*We hear a reading from the New Testament*

*What we call 1 Thessalonians was written to a particular community as a letter. It helpful then to bear in mind two things:*

*First, we should remember that Paul didn't write 1 Thessalonians with us in mind. He, along with others (verses 1-2), wrote this epistle to inform and encourage an actual community of people in ancient Thessalonica. Second, 1 Thessalonians is not a theological treatise or general instruction manual on Christian living. Paul wrote this letter—quite possibly the earliest of the Pauline letters that we have—to address specific issues that the Thessalonian community faced. To interpret such a writing for our contexts requires that we take some imaginative leaps in order to approximate how the first audience(s) may have understood it, and to discern how the writing might inform contemporary faith and practice.*

A reading from the first letter to the Thessalonians  
(1 Thessalonians 1:1-10)

Paul, Silvanus, and Timothy, To the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace. We always give thanks to God for all of you and mention you in our prayers, constantly remembering before our God and Father your work of faith and labour of love and steadfastness of hope in our

Lord Jesus Christ. For we know, brothers and sisters beloved by God, that he has chosen you, because our message of the gospel came to you not in word only, but also in power and in the Holy Spirit and with full conviction; just as you know what kind of persons we proved to be among you for your sake.

And you became imitators of us and of the Lord, for in spite of persecution you received the word with joy inspired by the Holy Spirit, so that you became an example to all the believers in Macedonia and in Achaia. For the word of the Lord has sounded forth from you not only in Macedonia and Achaia, but in every place your faith in God has become known, so that we have no need to speak about it. For the people of those regions report about us what kind of welcome we had among you, and how you turned to God from idols, to serve a living and true God, and to wait for his Son from heaven, whom he raised from the dead—Jesus, who rescues us from the wrath that is coming.

This is the word of the Lord

**Thanks be to God**

We sing our **Gradual Hymn – 687 – Take my life and let it be**

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

*In Matthew 22:15-22, the Pharisees come to the fore and send their disciples to Jesus along with the Herodians to slyly confront and debilitate Jesus with a “divide and rule” tactic, which is an imperial stratagem by which emperors cement power divisively. In fact, the coalition between the Pharisees and the Herodians is highly unexpected because whereas the former is critical of Rome, the latter aligns with the Roman Empire because they are a political party supporting the Herodian dynasty, a puppet of the Roman Empire. But their common interest binds them together, which is to impair Jesus’ authority and crush his “kingdom of God” movement by asking him a politics-driven question, “Is it lawful to pay taxes to Caesar or not?” (21:17).*

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 22:15-22)

Then the Pharisees went and plotted to entrap him in what he said. So they sent their disciples to him, along with the Herodians, saying, "Teacher, we know that you are sincere, and teach the way of God in accordance with truth, and show deference to no one; for you do not regard people with partiality. Tell us, then, what you think. Is it lawful to pay taxes to the emperor, or not?" But Jesus, aware of their malice, said, "Why are you putting me to the test, you hypocrites? Show me the coin used for the tax." And they brought him a denarius. Then he said to them, "Whose head is this, and whose title?" They answered, "The emperor's." Then he said to them, "Give therefore to the emperor the things that are the emperor's, and to God the things that are God's." When they heard this, they were amazed; and they left him and went away.

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 223 – **Glorious things of thee are spoken** 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 David Haas Prayer for peace. 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:*

God our Father, whose Son, the light unfailing,  
has come from heaven to deliver the world from the darkness of  
ignorance: let these holy mysteries open the eyes of our

understanding that we may know the way of life,  
and walk in it without stumbling;  
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 349 – Immortal, Invisible during which the clergy depart.*

***Please do join us for refreshments  
downstairs after the service***

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

**St Paul's Cathedral**

St Anne's will be on the Diocesan Prayer Cycle **on 27<sup>th</sup> October**. St Anne's will be included in prayers at the 8am, 12.30pm and 5pm Services at St Paul's Cathedral on that day. We are welcome to attend any of these services on this, or any other day.

## **Monthly Gardening**

At the PCC meeting we decided to set aside one Saturday Month between 10am – 12noon for ‘Gardening’. A huge thank you to everyone who helped yesterday! Our next gardening session to prepare for winter will be **Saturday 11<sup>th</sup> November**.

## **Save the Date – Advent Procession at St Paul’s**

Our annual pilgrimage to St Paul’s for the Advent Carol Service will be on **Saturday 2<sup>nd</sup> December at 5.30pm**. We need to book tickets so we will be asking people to sign up from the end of October. There is also opportunity for young people to take place in the Advent procession and carry candles. If you are interested in doing this, speak to Mo C. We will also arrange somewhere to meet for a festive drink after the service.

**Mo Christine is on retreat** from the evening of the 20<sup>th</sup> October, after which she is away until 25<sup>th</sup> October. Please pray for her.

## **Kingdom Season**

Now that we are in October we look forward to several festivals towards the end of the month. It starts on Sunday 29<sup>th</sup> October with All Saints Sunday the:

### **All Souls Day— Names and Flowers**

We will be keeping All Souls Day on Sunday 5<sup>th</sup> November. If you would like to donation a flower stem in memory of someone you can sign up for these in the foyer. We are also collecting names of those you would like remember in prayers on that day. Can you also look at the list of names we have, and tick those you know you would like to continue to be prayer for. Donations can be given the wardens or Mo C.

### **Remembrance**

On Friday 10<sup>th</sup> November we will host a Civic Act of Remembrance at the in Old Paddington Cemetery by the Commonwealth Memorial. Local schools will be participating, and we will gather around 10.45am; ready for 2 minutes silence at 11am.

**Sunday 12<sup>th</sup> November** – we will also conclude of regular Sunday Service with an Act of Remembrance.

## **Bread Run**

St Anne's has a rota of Drivers who collect bread from Wenzel's Bakery and take it to Laurence's Larder. This happens on a Wednesday night and take about 60 minutes. You need a car. If you can help please speak to Simon Judge.

## **Pastoral Scheme**

As you are 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.



**For our prayers—** Patsy, Janet, Jean, Joyce, Guy and Renate, AnneMarie and Marion, Emma, Peter and Rhona, Florret, John and Josephine, Harriet, May, Mavis, Kay, Comfort, Jean, Pearl, Ruth, John and Cecilia. We remember those who have died recently and those whose anniversary of death falls at this time including Angela Walter, Hilda Buckels Seymor and Michael Smith.

### **Services during the week 22<sup>nd</sup> October 2023**

***No morning prayer this week due to half term.***

**Friday 28th      No My Move as half term**

**2pm** Tea and Chat

**Sunday 29th    9 am** Morning Prayer in Trinity Chapel & zoom

*All Saints*      **10 am** Sung Mass (*no Sunday School*)

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