



St Anne with Holy Trinity, Brondesbury

Confidently sharing the love of Christ

14th Sunday after Trinity and Creation Season 2024

1st September 2024

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 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, or a hymn books, they are on the landing.



TO HOPE AND ACT WITH CREATION

SEASON OF CREATION 2024

In Romans 8: 19-25, the biblical image pictures the Earth as a Mother, groaning in childbirth. Francis of Assisi understood this when he referred to the earth as our sister and our mother in his Canticle of Creatures. The times we live in show that we are not relating to the Earth as a gift from our Creator. During Creation seasons we are invited to reflect on how we are stewards of all creation in the way we care for our Earth, each other, and the resource God has given us for the life of this Parish.

*A Priest will greet us. Please stand when the bell is rung. We sing our Processional **Hymn 26 – All things bright and beautiful omit verse 4** as the Clergy enter.*

The Gathering

We gather in praise of the God who is (+) Father, Son and Holy Spirit. **Amen**

This is the day that the Lord has made.

Let us rejoice and be glad in it.

The Lord be with you

and also with you.

The President will introduce the service followed by a time of confession after which silence is kept:

Let us confess the ways in which we have damaged God's creation and one another and ask for God's forgiveness

Holy and merciful God,

we confess that we have failed to honour you

and all of your creation.

We have walked heavily on your earth, overused and wasted its resources, taken for granted its beauty and abundance, and treated its inhabitants unjustly.

Have mercy on us and forgive us our sin.

Renew in us faith and action to care for your earth

as you desire and intend, with grateful and compassionate

hearts, through Jesus Christ, your son,

and our Lord. 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.**

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:

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Creator God, whose only Son has opened for us
a new and living way into your presence:
give us pure hearts and steadfast wills
to worship you in spirit and in truth;
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

Deuteronomy ("second law") is the last book in the Torah (the first five books of the Bible). It recounts the previous leg of Israel's

journey to the Promised Land. On the eastern bank of the Jordan River, the Israelites can peer across into the land of which they have dreamed. Before they cross over, though, Moses addresses the people one last time, practically on his deathbed.

Given the length of Deuteronomy (34 chapters), what we have here is a collection of different “sermons” gathered into one work. Since Moses is about to die and will not get to enter the Promised Land, he spends his last words recapping for the Israelites where they’ve been, reiterating the covenant they made with God, and exhorting them to remain faithful in the land the Lord their God had promised to their ancestors and is now giving to them.

A Reading from the Book of Deuteronomy
(Deuteronomy 4:1-2, 6-9)

So now, Israel, give heed to the statutes and ordinances that I am teaching you to observe, so that you may live to enter and occupy the land that the Lord, the God of your ancestors, is giving you. You must neither add anything to what I command you nor take away anything from it, but keep the commandments of the Lord your God with which I am charging you. You must observe them diligently, for this will show your wisdom and discernment to the peoples, who, when they hear all these statutes, will say, “Surely this great nation is a wise and discerning people!” For what other great nation has a god so near to it as the Lord our God is whenever we call to him? And what other great nation has statutes and ordinances as just as this entire law that I am setting before you today? But take care and watch yourselves closely, so as neither to forget the things that your eyes have seen nor to let them slip from your mind all the days of your life; make them known to your children and your children’s children.

This is the Word of the Lord.

Thanks be to God.

Our Second reading

James 1:17-27 does not contain a single argument, rather the passage contains at least three arguments, one of which begins far earlier than verse 17. Each of these arguments in James 1 introduces later portions of the letter. James 1 serves both as a

precursor to the rest of the letter, and as a succinct exposition of what James calls “religion that is pure and undefiled” (verse 27).

A reading from the letter of James
(James 1:17-27)

Every generous act of giving, with every perfect gift, is from above, coming down from the Father of lights, with whom there is no variation or shadow due to change. In fulfilment of his own purpose he gave us birth by the word of truth, so that we would become a kind of first fruits of his creatures.

You must understand this, my beloved: let everyone be quick to listen, slow to speak, slow to anger; for your anger does not produce God’s righteousness. Therefore rid yourselves of all sordidness and rank growth of wickedness, and welcome with meekness the implanted word that has the power to save your souls. But be doers of the word, and not merely hearers who deceive themselves. For if any are hearers of the word and not doers, they are like those who look at themselves in a mirror; for they look at themselves and, on going away, immediately forget what they were like. But those who look into the perfect law, the law of liberty, and persevere, being not hearers who forget but doers who act—they will be blessed in their doing. If any think they are religious, and do not bridle their tongues but deceive their hearts, their religion is worthless. Religion that is pure and undefiled before God, the Father, is this: to care for orphans and widows in their distress, and to keep oneself unstained by the world.

This is the Word of the Lord.

Thanks be to God.

*We sing our Gradual **Hymn 21 All people that on earth do dwell** during which the Gospel is processed*

The Gospel is announced.

At least one part of this passage is straightforward, although disturbing: Jesus explains where evil comes from.

It comes from within all those people who bug you. But also from within each of us too!

Of course, it takes a while for Jesus to get to that basic point in this tongue-lashing delivered to a group of Pharisees and scribes from Jerusalem. Their exchange begins with a question to Jesus about traditions, particular interpretations of laws given through Moses.

The Lord be with you.

And also with you.

Hear the Gospel of our Lord Jesus Christ according to Mark

Glory to you Lord Jesus Christ

(Mark 7:1-8, 14-15, 21-23)

Now when the Pharisees and some of the scribes who had come from Jerusalem gathered around him, they noticed that some of his disciples were eating with defiled hands, that is, without washing them. (For the Pharisees, and all the Jews, do not eat unless they thoroughly wash their hands, thus observing the tradition of the elders; and they do not eat anything from the market unless they wash it; and there are also many other traditions that they observe, the washing of cups, pots, and bronze kettles.) So the Pharisees and the scribes asked him, "Why do your disciples not live according to the tradition of the elders, but eat with defiled hands?" He said to them, "Isaiah prophesied rightly about you hypocrites, as it is written, 'This people honours me with their lips, but their hearts are far from me; in vain do they worship me, teaching human precepts as doctrines.' You abandon the commandment of God and hold to human tradition."

Then he called the crowd again and said to them, "Listen to me, all of you, and understand: there is nothing outside a person that by going in can defile, but the things that come out are what defile." For it is from within, from the human heart, that evil intentions come: fornication, theft, murder, adultery, avarice, wickedness, deceit, licentiousness, envy, slander, pride, folly. All these evil things come from within, and they defile a person."

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.

**We believe in God, who creates all things,
who embraces all things, who celebrates all things,
who is present in every part of the fabric of creation.
We believe in God as the source of all life,
who baptizes this planet with living water.
We believe in Jesus Christ, the suffering one, the poor one,
the malnourished one, the climate refugee,
who loves and cares for this world and who suffers with it.
And we believe in Jesus Christ, the seed of life,
who came to reconcile and renew this world
and everything in it.
We believe in the Holy Spirit, the breath of God,
who moves with God
and who moves among and with us today.
We believe in everlasting life in God.
And we believe in the hope that one day
God will put an end to death and all destructive forces.
We believe in one God; Creator, Redeemer and Sustainer.
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

We may also use the response:

Rest Eternal Grant unto them O Lord
And let light perpetual shine upon them
May they rest in peace
And rise in glory

At the end 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)

You shall go out in joy and be led back in peace;
the mountains and the hills before you shall burst into song,
and all the trees of the field shall clap their hands.
The peace of the Lord be always with you.

And also with you.

Let us offer each other the sign of peace in a manner that is comfortable to you.

*We share the peace with those around us in a way we are comfortable until the offertory Hymn is announced. We sing the offertory Hymn **541- O for a thousand tongues to sing** omit verses 3 and 5 during which a collection is taken.*

During the Hymn a collection is taken for the maintenance, mission and worship of St Anne's . Cash can be placed in the bowls that are passed around, or you can use the contactless point at the rear of church. Alternatively, you can use this QR code or the link to donate online *st-annes-brondesbury.org.uk/donate*



As the grain once scattered in the fields
and the grapes once dispersed on the hillside
are now united on this table in bread and wine,
so, Lord, may your whole Church soon be gathered together
from the corners of the earth
into your kingdom. **Amen.**

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 join the priest saying:
Amen.

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

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 **for the beauty of the earth.** All who are baptised are welcome to receive, and you may choose if you are ready to receive the chalice. We receive God's grace in one kind or two. 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 God, the source of truth and love,
keep us faithful to the apostles' teaching and fellowship,
united in prayer and the breaking of bread,
and one in joy and simplicity of heart,
in Jesus Christ our Lord.

We pray together

**Gentle Creator,
May your Spirit enable us to
go out in joy and be led forth in peace,
that the mountains and hills
may burst into song before you,
and all the trees of the field
once more clap their hands. Amen.**

We listen to the notices about our community life.

The Dismissal *(please stand)*

The Lord be with you
And also with you

May God who established the dance of creation,
Who marvelled at the lilies of the field, Who transforms chaos to
order, Lead us to transform our lives and the Church
To listen to the voice of all creatures
That reflect God's glory in creation; 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 471 – Lord of Creation omit verse 5 during which the clergy depart.

Please do join us downstairs for morning tea.

Our Community Life Together and Dates for your Diary

Finance

St Anne's is responsible for ensuring that we raise the funds to meet the cost off all that we do. This includes meeting the costs of the maintenance of the building; the mission we carry out (like My Move, Tea and Chat, support of the local community and our work with schools); and our worship. We raise some of these funds through renting out spaces; and the rest we rely on the generosity of the congregation and community through giving.

During September we will be celebrating **Creation Season** in the lead up the Harvest Festival. As part of this we will be considering our stewardship of all God's creation, including this community.

Queen's Park Day 2024

Queen's Park Day is on the 15th September. We need to ensure that we have things to sell as well as people to help. There is now a sign-up sheet to help out at QPD at church – please do take time to volunteer. We also need to be collecting good quality clothes and toys to sell, paperback books, and we will be looking for people to make cakes ready for the 15th.

Creation Season and Harvest Festival

From Sunday 1st September we will be celebrating creation season in the lead up to Harvest Festival on the 29th September. During this time we give thanks for all God's creation and pray that we will be care for this earth; we will also be reflecting on our stewardship of all that God provides. Please do start bringing in non-perishable items and planning them in the box at the back of church so we can create a display on the 29th.

Events at St Paul's Cathedral

Martin Luther King - Three Dimensions of a Complete Life:

Martin Luther King for this moment; Raphael Warnock
At St Paul's Cathedral Tuesday 3rd September, 6.30-8pm

Admission Free, All Welcome. Book tickets at

<https://www.eventbrite.co.uk/e/three-dimensions-of-a-complete-life-martin-luther-king-for-this-moment-tickets-935419915147?aff=oddttdcreator>

Laurence's Larder

As you know Laurence's Larder serves meals and food bags. They continue to welcome Tuna but can also use **sardines and long-life milk** – though any non-perishable everyday food items are great!



For our prayers— Neil, Carlson, Olawale, Eunice, Marco, Patsy, Jean, Joyce, Guy and Renate, AnneMarie and Marion, Emma, Peter and Rhona, Florret, John and Josephine, May, Mavis, Kay, Jean, Pearl, Peter, Ruth, John and Cecilia. We remember those who have died recently and those whose anniversary of death falls at this time including Charles Cory and Kathleen O'Connell.

Services during the week 1st September 2024

Tuesday 3rd	8.30 Morning Prayer in chapel and on zoom
Thursday	8.30 Morning Prayer in chapel
Friday	8.30 Morning Prayer in chapel 2pm Tea and Chat
Sunday 8th	9 am Morning Prayer in Chapel and Zoom
<i>15th of Trinity</i>	10am Sung Mass with Sunday School <i>Creation</i>

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