



# St Anne with Holy Trinity, Brondesbury

*Confidently sharing the love of Christ*

15<sup>th</sup> Sunday after Trinity and Creation Season 2024

**8th 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.*

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**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 **623 – Praise my soul the king of heaven** 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:*

Creator God,  
who in generous mercy sent the Holy Spirit  
upon your Church in the burning fire of your love:  
grant that your people may be fervent  
in the fellowship of the gospel  
that, always abiding in you,

they may be found steadfast in faith  
and active in service;  
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***

*Although this week's reading technically falls within the chapters of First Isaiah (Isaiah 1–39) attributed to the 8th-century prophet Isaiah of Jerusalem, most scholars agree that this salvation oracle comes from a later time period and was added by the final redactors of the book. In fact, some have even suggested that Isaiah 35 was intended as a “bridge” between the pre-exilic warnings of coming destruction and the exilic promises of restoration. Based on this theory, the historical backdrop for Isaiah 35 would have been the post-exilic period when many of the Babylonian exiles had returned to Jerusalem, but the full restoration of the Jewish community had not yet been realized. The need for a hopeful vision of the future remained strong.*

A Reading from the Prophet Isaiah  
(Isaiah 35:4-7a)

Say to those who are of a fearful heart,

‘Be strong, do not fear!

Here is your God.

He will come with vengeance,  
with terrible recompense.

He will come and save you.’

Then the eyes of the blind shall be opened,  
and the ears of the deaf unstopped;

then the lame shall leap like a deer,  
and the tongue of the speechless sing for joy.  
For waters shall break forth in the wilderness,  
and streams in the desert;  
the burning sand shall become a pool,  
and the thirsty ground springs of water;  
the haunt of jackals shall become a swamp,  
the grass shall become reeds and rushes.

This is the Word of the Lord.

**Thanks be to God.**

### **Our Second reading**

*James is a letter that does not pull any punches. The rhetorical style of this passage is not intended to comfort and assure, but to jolt readers into action. Where some New Testament texts appear to draw a distinction between faith and works, James is rather blunt on the issue: faith without actions that evidence that faith is not actually faith at all. Here in James 2, the author condemns favouritism in no uncertain terms.*

A reading from the letter of James  
(James 2:1-10, 14-17)

My brothers and sisters, do you with your acts of favouritism really believe in our glorious Lord Jesus Christ? For if a person with gold rings and in fine clothes comes into your assembly, and if a poor person in dirty clothes also comes in, and if you take notice of the one wearing the fine clothes and say, 'Have a seat here, please', while to the one who is poor you say, 'Stand there', or, 'Sit at my feet', have you not made distinctions among yourselves, and become judges with evil thoughts? Listen, my beloved brothers and sisters. Has not God chosen the poor in the world to be rich in faith and to be heirs of the kingdom that he has promised to those who love him? But you have

dishonoured the poor. Is it not the rich who oppress you? Is it not they who drag you into court? Is it not they who blaspheme the excellent name that was invoked over you? You do well if you really fulfil the royal law according to the scripture, 'You shall love your neighbour as yourself.' But if you show partiality, you commit sin and are convicted by the law as transgressors. For whoever keeps the whole law but fails in one point has become accountable for all of it.

*(v14)* What good is it, my brothers and sisters, if you say you have faith but do not have works? Can faith save you? If a brother or sister is naked and lacks daily food, and one of you says to them, 'Go in peace; keep warm and eat your fill', and yet you do not supply their bodily needs, what is the good of that? So faith by itself, if it has no works, is dead.

This is the Word of the Lord.

**Thanks be to God.**

*We sing our Gradual **Hymn 743 – There is a redeemer** during which the Gospel is processed*

*The Gospel is announced.*

*Today's Gospel reading is a tale of two healings.*

*Jesus is on the move again, in the region of Tyre. He enters a house, hoping to be undetected. The first healing recipient is the nameless daughter of a persistent mother, a mother who will not be dissuaded. The second healing recipient is the nameless acquaintance of "they," who beg Jesus to touch the man who is deaf with a speech impediment. In both narratives we get the sense of desperation and deep need. There is no question of Jesus' capability to heal, but **will** Jesus heal?*

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 7:24-37)

From there he set out and went away to the region of Tyre. He entered a house and did not want anyone to know he was there. Yet he could not escape notice, but a woman whose little daughter had an unclean spirit immediately heard about him, and she came and bowed down at his feet. Now the woman was a Gentile, of Syrophenician origin. She begged him to cast the demon out of her daughter. He said to her, 'Let the children be fed first, for it is not fair to take the children's food and throw it to the dogs.' But she answered him, 'Sir, even the dogs under the table eat the children's crumbs.' Then he said to her, 'For saying that, you may go—the demon has left your daughter.' So she went home, found the child lying on the bed, and the demon gone.

Then he returned from the region of Tyre, and went by way of Sidon towards the Sea of Galilee, in the region of the Decapolis. They brought to him a deaf man who had an impediment in his speech; and they begged him to lay his hand on him. He took him aside in private, away from the crowd, and put his fingers into his ears, and he spat and touched his tongue. Then looking up to heaven, he sighed and said to him, 'Ephphatha', that is, 'Be opened.' And immediately his ears were opened, his tongue was released, and he spoke plainly. Then Jesus ordered them to tell no one; but the more he ordered them, the more zealously they proclaimed it. They were astounded beyond measure, saying, 'He has done everything well; he even makes the deaf to hear and the mute to speak.'

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 **302 – Here in this place** 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 Sam play. 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:*

Keep, O Lord, your Church,  
with your perpetual mercy;  
and, because without you  
our human frailty cannot but fall,  
keep us ever by your help from all things hurtful,  
and lead us to all things profitable to our salvation;  
through 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 146 – **Creation sings!** during which  
the clergy depart.*

*Please do join us downstairs for morning tea.*

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

### **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!

### **Queen's Park Day 2024 – Next Sunday!!!!**

Queen's Park Day is on the **15<sup>th</sup> 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 15<sup>th</sup>.

### **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. This is called our Stewardship.

### **PCC**

The next PCC meeting will take place on Thursday 19<sup>th</sup> September at 7pm. Please pray for them as they consider the next steps for St Anne's and the management of the parish.

## **Stewardship**

During September as we celebrate **Creation Season** we are considering our stewardship of all God's creation, including this community. You will have received an email during the week asking you to consider how you support our ministry here at St Anne's. Paper versions of the documents are available at the back of church if you would prefer a hard copy. Please do prayerfully consider how you support St Anne's. Next Sunday 15<sup>th</sup>, Dawn Baker, the Willesden Finance Adviser will be with us and will preach, as part of our reflections on stewardship. There will be an opportunity on the 22<sup>nd</sup> to offer your response form as part of our worship.

## **Creation Season and Harvest Festival**

From Sunday 1st September we will be celebrating creation season in the lead up to Harvest Festival on the 29<sup>th</sup> 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 29<sup>th</sup>.

## **Paddington Old Cemetery: INVITATION TO THE CHAPELS OPEN DAY**

### ***Sunday 22 September 11am to 3pm***

Do join us for an interesting and lively Sunday at Paddington Old Cemetery on 22 September from 11am.

We are pleased to announce that the Chapels will be opening to the public for the first time in many years - come and see them with your own eyes!

There will also be free guided tours of the wider cemetery throughout the day PLUS opportunities to talk with the project team, take a look at our findings from the latest site investigations and see the results of the June/July community consultation.

## **Changes in the Administration Office**

As many of you know at St Anne's we have a part-time Administrator who works during the week to assist in managing bookings of the space, as well the over all administration of the building. For over 10 years this has been Lesley Daisley. Lesley is retiring at the end of September. If you know Lesley or have worked with her, or would like to thank her for all she does to keep St Anne's on the road, you are invited to attend her Farewell Afternoon Tea on Tuesday 17<sup>th</sup> September at 3pm. Please RSVP to Mo C to help with catering.

This week her replacement Tasha has started. And they will work together until Lesley leaves as a period of transition. If you run into Tasha, please do make her welcome.

## **Other Changes**

We hope that most people have now heard the announcement from last Sunday. Mother Christine has accepted the invitation of the Bishop of Canberra and Goulburn to be the new rector of St Philip's Anglican Church, O'Connor. This is a parish not unlike St Anne's in the ACT in Australia and a 70-minute drive from Mo C's parents. Christine will re-locate from London to Canberra around the end of December with a view to commencing at St Philip's around mid-January.

While dates are still be confirmed we expect Mo C's last Sunday with us to be the 15th December.

The PCC will discuss what happens next at its meeting.

If you have any questions, please don't hesitate to speak with either Mo C or one of the Wardens – Simon, Richard or Alice.



**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 Kathleen O’Connell, Roy Edward Dunford and Betty Dass.

**Services during the week 8th September 2024**

**Tuesday 10th 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 15th 9 am** Morning Prayer in Chapel and Zoom

*16th of Trinity* **10am** Sung Mass with Sunday School

*Creation* *Dawn Baker from the Diocese is with us*

**Queens Park Day 12 – 5.30pm**

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