



St Anne with Holy Trinity, Brondesbury

Confidently sharing the love of Christ

Twenty-first Sunday of Trinity **20th October 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 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.

*A Priest will greet us. Please stand when the bell is rung. We sing our Processional **Hymn 582 – O worship the King** omit verses 3 and 5 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.

We make our confession for those things which separate us from God and from one another.

God so loved the world that he gave his only Son Jesus Christ to save us from our sins, to be our advocate in heaven, and to bring us to eternal life.

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 lift our voices in thanksgiving 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:

Grant, we beseech you, merciful Lord,
to your faithful people pardon and peace,
that they may be cleansed from all their sins
and serve you with a quiet mind;
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 Hebrew Scriptures or Old Testament

Today's reading, Isaiah 53:4–12, moves from humiliation to celebration. It ends the fourth of the so-called servant songs (42:1–4; 49:1–6; 50:4–9; 52:12–53:12). As this text is read, we may conclude that the subject is Jesus. With that interpretive act, we are making the same connection the writers of Matthew, Luke, and John did in telling the story of Jesus. However, these texts were written in a different context.

These texts were written to two groups: the exiles in Babylon and the residents of a conquered and destroyed Judah. Each community had suffered loss, affliction, and humiliation at the hands of successive empires. In this case, the servant is the true servant, or servants, who remained faithful to their God despite the destruction of their Temple and their way of life. The servant is the remnant, both singularly and collectively. It is the prophet and the people.

A reading from the prophet Isaiah
(Isaiah 53:4-12)

Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. All we like sheep have gone astray; we have all turned to our own way, and the Lord has laid on him the iniquity of us all.

He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth.

Yet it was the will of the Lord to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the Lord shall prosper. Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

This is the Word of the Lord.

Thanks be to God.

*We hear a reading from the New Testament
Affluence, social status, academic degrees of all sorts and worldly
wisdom are useful, and people should dream of all these things.*

However, Hebrews warns us that these earthly achievements will not be of service in building the kingdom of God. Neither do they bring revival and growth to the church of Jesus Christ. What makes one become an instrument of God is, first and foremost, being called by God, being born again, and being filled by the Holy Spirit, willing to surrender to God's will, and then and only then does God appoint people in his vineyard.

A reading from the letter to the Hebrews
(Hebrews 5:1-10)

Every high priest chosen from among mortals is put in charge of things pertaining to God on their behalf, to offer gifts and sacrifices for sins. He is able to deal gently with the ignorant and wayward, since he himself is subject to weakness; and because of this he must offer sacrifice for his own sins as well as for those of the people. And one does not presume to take this honour, but takes it only when called by God, just as Aaron was.

So also Christ did not glorify himself in becoming a high priest, but was appointed by the one who said to him, 'You are my Son, today I have begotten you'; as he says also in another place, 'You are a priest for ever, according to the order of Melchizedek.'

In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him, having been designated by God a high priest according to the order of Melchizedek.

This the word of the Lord
Thanks be to God

*We sing our Gradual **Hymn 507 Meekness and Majesty** during which the Gospel is processed*

The Gospel is announced.

Mark continues here with a series of teachings that seek to lay out how the prospective community should organize its structure, particularly around governance issues. At a fundamental level, the questions are: What criteria should the Christian community implement to rule itself? Who should be the leader or make decisions in the assembly?

The narrative follows a simple pattern: the sons of the Zebedee pose a question to the teacher (10:35), inaugurating a dialogue where Jesus gives a response intended to offer the criteria for such governance. The dialogue progresses from a simple question about a literal sitting at the table to broader criteria about community ruling. Without claiming literary dependence, Mark uses here a Johannine technique whereby the punchline relies on a misunderstanding between a literal dimension (sit at the table) and a theological one (sit next to Christ).

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 10:35-45)

James and John, the sons of Zebedee, came forward to him and said to him, 'Teacher, we want you to do for us whatever we ask of you.' And he said to them, 'What is it you want me to do for you?' And they said to him, 'Grant us to sit, one at your right hand and one at your left, in your glory.' But Jesus said to them, 'You do not know what you are asking. Are you able to drink the cup that I drink, or be baptized with the baptism that I am baptized with?' They replied, 'We are able.' Then Jesus said to them, 'The cup that I drink you will drink; and with the baptism with which I am baptized, you will be baptized; but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared.'

When the ten heard this, they began to be angry with James and John. So Jesus called them and said to them, 'You know that among the Gentiles those whom they recognize as their rulers lord it over them, and their great ones are tyrants over them. But it is not so among you; but whoever wishes to become great

among you must be your servant, and whoever wishes to be first among you must be slave of all. For the Son of Man came not to be served but to serve, and to give his life a ransom for many.'

This is the Gospel of the Lord.

Praise to You, O Christ.

The Gospel is carried back to the Altar as quiet music is played. 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.**

**I believe 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)

The Priest will introduce the peace

Blessed are the peacemakers:

they shall be called children of God.

We meet in the name of Christ and share his peace.

The peace of the triune God 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 the offertory **Hymn 91 Brother Sister let me serve you** omit verse 5*

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



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

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.**

We receive communion, during which we listen to The Sixteen sing Ave Verum Corpus by William Byrd. 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 :

Father of light, in whom is no change or shadow of turning,
you give us every good and perfect gift
and have brought us to birth by your word of truth:
may we be a living sign of that kingdom
where your whole creation will be made perfect
in Jesus Christ our Lord. **Amen.**

We listen to the notices about our community life.

The Dismissal (please stand)

The Lord be with you
And also with you

... 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 422 – Lead us Heavenly Father Lead us during which the clergy depart.

Please do join us downstairs for refreshments and conversation.

Our Community Life Together and Dates for your Diary

Kingdom Season

Now that we are in October we look forward to several festivals towards the end of the month. It starts on Sunday 27th October with All Saints Sunday the:

All Souls Day— Names and Flowers

We will be keeping All Souls Day on Sunday 3rd 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 to 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 Monday November 11th 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 10th November – we will also conclude of regular Sunday Service with an Act of Remembrance.



Gardening morning

Our next Saturday gardening session will be 9th November from 10am – 12noon! No experience necessary – please bring your own gloves!

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. **A huge thankyou to all who have reviewed their giving during Creation Season. It is not too late, please do consider moving to the Parish Giving Scheme, and adjusting your commitment.**

Preparing for change

Mother Christine is finishing here on the 15th December.

Services will continue every Sunday after Mo C moves, with Priests coming to cover; but we will need help with other things during this time. More about that to come!

NOTICE OF SPECIAL PARISH COUNCIL MEETING

11:10am Sunday 17th November 2024 in St Anne's Rotunda

As members of the congregation of St Anne's Brondesbury you are invited and encouraged to attend a Special Parish Council Meeting to be held shortly after Sunday Mass on 17th November 2024, in the Rotundas at St Anne's.

This meeting will be brief, approximately 5 minutes, between 11:10-11:15am, as its sole purpose is to appoint the Independent Examiner for the Parish's annual accounts.

**Richard Brindley & Simon Judge
Church Wardens**

Prayer for St Anne's at St Paul's Cathedral

St Anne's will appear on the Diocesan Cycle of prayer on Saturday 26th October. St Anne's will be named in the prayers at each service at St Paul's Cathedral. This includes 8 am and 12.30 pm Eucharist and 5 pm Evensong. You are welcome to attend any of these services.



For our prayers— Martin, Pam, 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 Adaku Ikoroh, Jessie Bryant, Jocelyn Solair, Ethel Williams, John Hudson and Angela Walter.

Services during the week 20th October 2024

Half term in Brent week

Thursday **8.30 Morning Prayer** in chapel
Friday **2pm Tea and Chat**
Sunday 27th **9 am** Morning Prayer in Chapel and Zoom
All Saints **10am** Sung Mass (*no Sunday School*)

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