



# St Anne with Holy Trinity, Brondesbury

*Confidently sharing the love of Christ*

## **Readings and Notice Sheet** **Sunday 28th March 2021** **Palm Sunday**



*Today's service is the first of a series of solemn and powerful acts of worship that recall the events of Holy Week. On this day, Palm Sunday, the Church commemorates Christ's entry into Jerusalem to accomplish Jesus Christ's saving work by dying*

*and rising again. We gather to receive and bless our palm branches, we then hear the Gospel of Palm Sunday. While we cannot march this year, we are invited to wave our palm branches, as a symbol of our participation. We then move on to hear the full story of Christ Passion – as we prepare ourselves for our Holy Week journey.*

### **The Collect**

Almighty and everlasting God,  
who in your tender love towards the human race  
sent your Son our Saviour Jesus Christ  
to take upon him our flesh  
and to suffer death upon the cross:  
grant that we may follow the example of his patience and humility, and  
also be made partakers of his resurrection;  
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**

### **Reading from the Gospel of Mark**

*Mark 11:1-11 depicts Jesus as a long-awaited king. It does this in both obvious and subtle ways, and with a heavy dose of tension and irony.*

*It helps to recall that, for Mark, the very title "Christ" denotes royalty. The Greek christos translates the Hebrew mashiach, meaning "anointed one" (thus making "Christ" and "Messiah" equivalent terms). It is true that various kinds of Old Testament vocations entailed anointing; not only kings, but also priests and occasionally prophets. Mark, however, gravitates towards the royal*

*connotation when referring to Jesus as the Christ/Messiah. This is in keeping with one relatively popular Second Temple Jewish hope, whereby God was expected to send an anointed king in the last days to defeat God's enemies and restore God's people—even creation itself—to a state of everlasting peace.*

**Mark 11: 1-11**

When they were approaching Jerusalem, at Bethphage and Bethany, near the Mount of Olives, he sent two of his disciples and said to them, 'Go into the village ahead of you, and immediately as you enter it, you will find tied there a colt that has never been ridden; untie it and bring it. If anyone says to you, "Why are you doing this?" just say this, "The Lord needs it and will send it back here immediately." ' They went away and found a colt tied near a door, outside in the street. As they were untying it, some of the bystanders said to them, 'What are you doing, untying the colt?' They told them what Jesus had said; and they allowed them to take it. Then they brought the colt to Jesus and threw their cloaks on it; and he sat on it. Ma#

ny people spread their cloaks on the road, and others spread leafy branches that they had cut in the fields. Then those who went ahead and those who followed were shouting, 'Hosanna! Blessed is the one who comes in the name of the Lord! Blessed is the coming kingdom of our ancestor David! Hosanna in the highest heaven!' Then he entered Jerusalem and went into the temple; and when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.

This is the word of the Lord.

**Thanks be to God.**

**Our Second reading from the Prophet Isaiah**

*Isaiah 50:4-9a is part of the third of four "Servant Songs" in Isaiah 40-55 (a section of the book commonly called Second Isaiah). The passage stands at a critical juncture or turning point for the recurring figure of the servant, at which dark signs increasingly cloud the promise of his mission. The servant portrayed in Isaiah 50 may be the same figure who in chapter 40 responded to the divine summons to "Cry out!" —the one who responds: What shall I cry?" (40:6). Much like that figure, the servant's mission seems to be initially one of comfort . The servant is also a figure of conflict. He is portrayed with images of hard, sharp objects —as "a sharp sword" & "a polished arrow" in (49:2). The servant presses forward in his mission (v5), but the portrayal of his work has taken a darker turn from the optimistic tone of earlier chapters —he is struck, stripped, insulted, and spit on (v6). In this way, the passage looks forward to the 4th & final servant song (Isaiah 52:13-53:12) .*

## **Isaiah 50 :4-9a**

The Lord God has given me the tongue of a teacher, that I may know how to sustain the weary with a word. Morning by morning he wakens—wakens my ear to listen as those who are taught. The Lord God has opened my ear, and I was not rebellious, I did not turn backwards. I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I did not hide my face from insult and spitting. The Lord God helps me; therefore I have not been disgraced; therefore I have set my face like flint, and I know that I shall not be put to shame; he who vindicates me is near. Who will contend with me? Let us stand up together. Who are my adversaries? Let them confront me. It is the Lord God who helps me; who will declare me guilty? All of them will wear out like a garment; the moth will eat them up.

This is the word of the Lord.

**Thanks be to God.**

## ***The Gospel is today taken from Mark***

*It is the full reading of Jesus Passion which in church we will listen to a recorded version in full.*

*You may also want to listen to a recording on youtube.*

*In Mark 15, Jesus endures the violent and humiliating mechanisms of Roman power. Mark tells this story with a paradoxical emphasis on both divine providence and human agency. Each emphasis warrants some explanation, but I will dedicate more pastoral reflection to the second.*

*Mark conveys God's providence chiefly through allusion to Jewish scripture, showing a special affinity for the Psalms. Jesus' silence before his accusers echoes Psalm 38:13-14 (perhaps also Isaiah 53:7), the dividing of Jesus' clothes echoes Psalm 22:18, the mockery of onlookers at the crucifixion echoes Psalm 22:6-8, and Jesus' cry of abandonment quotes directly from Psalm 22:1.*

## **Mark 15:1-39 [40-47]**

As soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. They bound Jesus, led him away, and handed him over to Pilate. Pilate asked him, "Are you the King of the Jews?" He answered him, "You say so." Then the chief priests accused him of many things. Pilate asked him again, "Have you no answer? See how many charges they bring against you." But Jesus made no further reply, so that Pilate was amazed.

Now at the festival he used to release a prisoner for them, anyone for whom they asked. Now a man called Barabbas was in prison with the rebels who had committed murder during the insurrection. So the crowd came and began to ask Pilate to do for them according to his custom. Then

he answered them, "Do you want me to release for you the King of the Jews?" For he realized that it was out of jealousy that the chief priests had handed him over. But the chief priests stirred up the crowd to have him release Barabbas for them instead. Pilate spoke to them again, "Then what do you wish me to do with the man you call the King of the Jews?" They shouted back, "Crucify him!" Pilate asked them, "Why, what evil has he done?" But they shouted all the more, "Crucify him!" So Pilate, wishing to satisfy the crowd, released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

Then the soldiers led him into the courtyard of the palace (that is, the governor's headquarters); and they called together the whole cohort. And they clothed him in a purple cloak; and after twisting some thorns into a crown, they put it on him. And they began saluting him, "Hail, King of the Jews!" They struck his head with a reed, spat upon him, and knelt down in homage to him. After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him.

They compelled a passer-by, who was coming in from the country, to carry his cross; it was Simon of Cyrene, the father of Alexander and Rufus. Then they brought Jesus to the place called Golgotha (which means the place of a skull). And they offered him wine mixed with myrrh; but he did not take it. And they crucified him, and divided his clothes among them, casting lots to decide what each should take.

It was nine o'clock in the morning when they crucified him. The inscription of the charge against him read, "The King of the Jews." And with him they crucified two bandits, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying, "Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!" In the same way the chief priests, along with the scribes, were also mocking him among themselves and saying, "He saved others; he cannot save himself. Let the Messiah, the King of Israel, come down from the cross now, so that we may see and believe." Those who were crucified with him also taunted him.

When it was noon, darkness came over the whole land until three in the afternoon. At three o'clock Jesus cried out with a loud voice, "Eloi, Eloi, lema sabachthani?" which means, "My God, my God, why have you forsaken me?" When some of the bystanders heard it, they said, "Listen, he is calling for Elijah." And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying, "Wait, let us see whether Elijah will come to take him down." Then Jesus gave a loud cry and breathed his last. And the curtain of the temple was torn in two, from top to bottom. Now when the centurion, who stood facing him, saw that in this way he breathed his last, he said, "Truly this man was God's Son!"

There were also women looking on from a distance; among them were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome. These used to follow him and provided for him when he was in Galilee; and there were many other women who had come up with him to Jerusalem.

When evening had come, and since it was the day of Preparation, that is, the day before the sabbath, Joseph of Arimathea, a respected member of the council, who was also himself waiting expectantly for the kingdom of God, went boldly to Pilate and asked for the body of Jesus. Then Pilate wondered if he were already dead; and summoning the centurion, he asked him whether he had been dead for some time. When he learned from the centurion that he was dead, he granted the body to Joseph. Then Joseph bought a linen cloth, and taking down the body, wrapped it in the linen cloth, and laid it in a tomb that had been hewn out of the rock. He then rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of Joses saw where the body was laid.

This is the Gospel of our Lord  
**Praise to you Lord Jesus Christ**

***Take some time to reflect on the readings set for today—what might they be saying to you? What might they be saying to us as a community?***

### **Intercessions**

We stand with Christ in his suffering. For forgiveness for the many times we have denied Jesus,  
let us pray to the Lord.

**Lord have mercy.**

For grace to seek out those habits of sin which mean spiritual death, and by prayer and self-discipline to overcome them, let us pray to the Lord.

**Lord, have mercy.**

For Christian people, that through the suffering of disunity there may grow a rich union in Christ, let us pray to the Lord.

**Lord, have mercy.**

For those who make the laws, interpret them, and administer them, that our common life may be ordered with justice and mercy,  
let us pray to the Lord.

**Lord have mercy.**

For those who still make Jerusalem a battleground,  
let us pray to the Lord,  
**Lord, have mercy.**

For those who have the courage and the honesty to work openly for justice  
and peace, let us pray to the Lord.  
**Lord, have mercy**

For those in the darkness and agony of isolation, that they may find  
support and encouragement, let us pray to the Lord.  
**Lord, have mercy.**

For those who, weighed down with hardships, failure or sorrow, feel that  
God is far from them,  
For all who love for God's healing grace, At this time we particularly pray  
for Cathy, Gill, Adam, Jean-Anne, Isobel, Peter, Pearl, Yvonne, Rute, Ron,  
Josephine, John, Cecilia and Ruth....  
let us pray to the Lord.  
**Lord, have mercy.**

For those who are tempted to give up the way of the cross,  
let us pray to the Lord.  
**Lord have mercy.**

That we, with those who have died in faith, including Vivienne Brown and  
George Burrell, may find mercy in the day of Christ,  
let us pray to the Lord.  
**Lord, have mercy.**

In the stillness of this moment, we lift to you our other concerns and  
prayers...

Lord Jesus Christ,  
you humbled yourself in taking the form of a servant,  
and in obedience died on the cross for our salvation:  
give us the mind to follow you  
and to proclaim you as Lord and King,  
to the glory of God the Father  
this we ask as we pray in the words you taught us:

**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**

## **Notices**

### **Preparing to return to in person worship**

We have now been closed for in-person worship since the beginning of January 2021, and we were closed for a great deal of time in 2020. This will be a strange time for many of us. Not everyone will be ready to, or feel safe to return just yet—so we will be continuing to offer some online alternatives each week as well.

Things will also be different (*like when we were in church at times in 2020*). We still need wear a mask, maintain social distancing, wash hands on arrival and as you leave, wear masks and leave immediately after the service. We will only receive communion in one kind (the host/bread); and there will be no singing.

We have also changed! Many of us have been on our own in many ways since Easter last year. During this time we have lost friends and family members. We may miss the way we have been able to worship in the past. Church will feel a little different, as will our contact with each other. Please be aware of what you are feeling and honour it!

***St Anne's and St Andrew's will remain closed to all groups at least until the 19th April 2021. The Nursery may be open and is following the Early Years Guidance. The building will remain closed.***

### **Bishop of Willesden to retire**

The Bishop of Willesden, the Rt Revd Pete Broadbent, has announced his intention to resign as from 30th September 2021. Bishop Pete has volunteered to stand down a year before his normal retirement date. The Bishop of London is exploring with him another role, which would see him facilitating some of the transition and implementation work for the Diocese of London's 2030 Vision. This will enable the potential appointment of a new Bishop of Willesden and provide an opportunity for the Diocese's senior team in London to become more diverse.

## **Annual General Meeting and update of Electoral Roll**

This year our Annual General Meeting will take place on **Sunday 25th April**. Please make sure this date is in your diary! For this meeting we also need to update our Church Electoral Roll. **Electoral Roll Forms** will be available for completion NOW and must be completed by **12th April**.

### **Diabetic screening**

Shanika Brown, is an Outreach worker for the North West London Diabetic Eye Screening Programme (NWL DESP). Her role is to improve the knowledge of the importance of screening within faith-based communities served through appropriate promotional activities. They have observed that are large numbers of patients who do not attend their annual diabetic eye screening appointments. More information about how to take up your health appointment can be found at <http://www.nwldesp.co.uk> or by speaking with your GP.



## **Holy Week**

### **Palm Sunday— 28th March 2021**

**9.30** Blessing of Palms and Palm Sunday Mass in Church

**5pm** Palm Sunday Service on Zoom

### **Holy Monday 29th**

**12noon Said Mass** in Church, after which the church will be open for *individual* private Prayer until 2pm. (Church will open at 11.45am)

**7pm** Zoom service guided reflection on *John 12: 1-11*

### **Holy Tuesday 30th**

**12noon Said Mass** in Church, after which the church will be open for *individual* private Prayer until 2pm. (Church will open at 11.45am)

**7pm** Zoom service guided reflection on *John 12: 20-36*

### **Holy Wednesday 31st**

**7pm Tenebrae in church and on Zoom**

This is a series of readings and music as we reflect on the pain and lament of the Holy Week Journey.

### **Maundy Thursday 1st April**

**10.30am Chrism Mass** live from St Paul's will be screened in church Or you can view at home on online at [youtu.be/CO377HrcSSo](https://youtu.be/CO377HrcSSo). There will also be a service sheet available on the St Paul's website.

**6pm** Church open for individual private Prayer until service  
**7pm Mass of the Last Supper** followed watch until 8.30  
**9pm** WATCH continues as a Zoom meditation until 10.30pm.

### **Good Friday 2nd April**

**12noon** Zoom Meditation on last 7 words of Christ

**2pm** Church open for private prayer

**3pm** Good Friday Service in Church

### **Holy Saturday 3rd April**

**7pm** Easter Vigil Service

Traditional Service with the lighting of the Easter Candle, and marking the start of the Easter Celebrations.

### **Easter Sunday 4th April**

**9.30am** Easter Service

**5pm** Easter Zoom Service

### **News from Laurence's Larder and Sufra**

**Laurence's Larder will remain open on a Thursday for a takeaway** - though they are currently not cooking on site—food is being distributed. This ***week they distribute 60 bags of food.*** Donations can be left in the green box by Mo C's front door, or at the Larder on a Thursday Morning. Please see their website : <https://www.laurenceslarder.org.uk>

**We are also sharing our food donations with Sufra.** You can read all about what they are doing during this period on their website <https://www.sufra-nwlondon.org.uk/> **We have some wonderful volunteers from St Anne's supporting both Laurence's Larder and Sufra.**

**If you need assistance getting to an appointment, or you need things dropped off, we have some drivers who are willing to help.**

### **Daily Hope 24hour phonenumber**

Daily Hope offers music, prayers and reflections as well as full worship services from the Church of England at the end of a telephone line. The line – which is available 24 hours a day on **0800 804 8044.**



**For our prayers** Cathy, Gill, Adam, Jean-Anne, Peter, Pearl, Yvonne, Rute, Ron, Josephine, John, Cecilia and Ruth;. We remember those who have died recently including Vivienne Brown and those whose anniversary of death falls at this time including George Burrell.