



# St Anne with Holy Trinity, Brondesbury

*Confidently sharing the love of Christ*

## **First Sunday of Trinity 2<sup>nd</sup> June 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.*

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*A Priest will greet us. Please stand when the bell is rung. We sing our Processional **Hymn 248 – God of Grace and God of Glory** 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 resolved to keep God's commandments and to live in love and peace with all.

*Silence is kept*

**Most merciful God,  
Father of our Lord Jesus Christ,  
we confess that we have sinned  
in thought, word and deed.  
We have not loved you with our whole heart.  
We have not loved our neighbours as ourselves.  
In your mercy forgive what we have been,  
help us to amend what we are,  
and direct what we shall be;  
that we may do justly, love mercy,  
and walk humbly with you, our God. 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:*

O God,  
the strength of all those who put their trust in you,  
mercifully accept our prayers  
and, because through the weakness of our mortal nature  
we can do no good thing without you,  
grant us the help of your grace,  
that in the keeping of your commandments  
we may please you both in will and deed;  
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*

*In the context of the Israelites' journey to the promised land, we hear Moses' words to the people. This setting marks a crucial moment, emphasizing the theological importance of Moses'*

*guidance. Being in Moab's plains represents the fulfilment of divine promises of redemption since the people left Egypt. The command to honour the Sabbath reminds them of their liberation experience, urging them to maintain a just relationship with each other and God.*

A reading from the Book of Deuteronomy  
(Deuteronomy 5:12-15)

Observe the sabbath day and keep it holy, as the Lord your God commanded you. Six days you shall labour and do all your work. But the seventh day is a sabbath to the Lord your God; you shall not do any work—you, or your son or your daughter, or your male or female slave, or your ox or your donkey, or any of your livestock, or the resident alien in your towns, so that your male and female slave may rest as well as you. Remember that you were a slave in the land of Egypt, and the Lord your God brought you out from there with a mighty hand and an outstretched arm; therefore the Lord your God commanded you to keep the sabbath day.

This is the Word of the Lord.

**Thanks be to God.**

*We hear a reading from the New Testament*

*Imagine 2 Corinthians as a poem. In any poem, each word calls us to admit we do not know as we think we know. All we can do is hazard a guess, running around the phrases and jumping over words to find something surprising in the light (or is it in the darkness?) of which everything we thought we understood we no longer grasp. We follow fascination, not logic alone. Unfortunately the lectionary cuts up some of this natural flow of the poem. Paul's letters encourage us to jump around and start with words that make no sense, although they fascinate us. For example, 2 Corinthians 5:4b: "... what is mortal may be swallowed down [not "up" as the New Revised Standard Version Updated Edition translates] by life." This impossible thought hints that Paul does not write in terms of the binary opposition of life and death—an opposition repeating itself in soul/body, male/female, day/night... and so on. Life and death coexist.*

A reading from the second letter to the Corinthians  
(2 Corinthians 4:5-12)

For we do not proclaim ourselves; we proclaim Jesus Christ as Lord and ourselves as your slaves for Jesus' sake. For it is the God who said, "Let light shine out of darkness," who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in clay jars, so that it may be made clear that this extraordinary power belongs to God and does not come from us.

We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be made visible in our bodies. For while we live, we are always being given up to death for Jesus' sake, so that the life of Jesus may be made visible in our mortal flesh. So death is at work in us, but life in you.

This the word of the Lord  
**Thanks be to God**

*We sing our Gradual **Hymn 687 – Take my life and let it be** during which the Gospel is processed*

*The Gospel is announced.*

*Today's Gospel invites us to think openly and not make judgements based on assumptions. Two traps must be sidestepped when interpreting Mark 2:23–3:6. One is dismissing the importance of Sabbath in first-century Judaism. Nowadays some Jews and Christians faithfully observe their Sabbaths; others no longer set that day apart from the week's other six. In Jesus' day the Sabbath was normative in establishing Jewish identity within Palestine and beyond. From sundown on Friday until Saturday's sunset, Jews encouraged one another to enjoy a day of delight (Nehemiah 8:9–12; Isaiah 58:13–14), worshiping the Lord (Isaiah 66:23; Ezekiel 46:3), laying aside ordinary work (Amos 8:5), and fighting only in self-defence.*

*The other snare we must dodge is knee-jerk censure of Pharisees, who appear in Mark for the first time in 2:24. It's frightening how long Pharisees have been caricatured from Christian pulpits as self-righteous hypocrites. Pharisaism was a lay reform movement within first-century Judaism, dedicated to superlative adherence to Torah in all walks of life. They were regarded as upstanding, devout, Bible-believing pillars of the community.*

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 2:23—3:6)

One sabbath he was going through the grainfields; and as they made their way his disciples began to pluck heads of grain. The Pharisees said to him, "Look, why are they doing what is not lawful on the sabbath?" And he said to them, "Have you never read what David did when he and his companions were hungry and in need of food? He entered the house of God, when Abiathar was high priest, and ate the bread of the Presence, which it is not lawful for any but the priests to eat, and he gave some to his companions." Then he said to them, "The sabbath was made for humankind, and not humankind for the sabbath; so the Son of Man is lord even of the sabbath."

Again he entered the synagogue, and a man was there who had a withered hand. They watched him to see whether he would cure him on the sabbath, so that they might accuse him. And he said to the man who had the withered hand, "Come forward." Then he said to them, "Is it lawful to do good or to do harm on the sabbath, to save life or to kill?" But they were silent. He looked around at them with anger; he was grieved at their hardness of heart and said to the man, "Stretch out your hand." He stretched it out, and his hand was restored. The Pharisees went out and immediately conspired with the Herodians against him, how to destroy him.

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.*

Let us declare our faith in God.

**We believe in God the Father,  
from whom every family  
in heaven and on earth is named.**

**We believe in God the Son,  
who lives in our hearts through faith,  
and fills us with his love.**

**We believe in God the Holy Spirit,  
who strengthens us with power from on high.**

**We believe in one God;  
Father, Son and Holy Spirit. Amen.**

*We kneel or sit as we pray 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 **467 – Lord of all hopefulness***

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 [givealittle.co/c/5CViG8ADnBxdvxjc2bWYFm](https://givealittle.co/c/5CViG8ADnBxdvxjc2bWYFm)



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 O Lord your beautiful (Keith Green). 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. After all have received we keep a brief silence before the president leads us in prayer.*

*At the end of communion the priest will lead us in a period of silence, and then a short prayer :*

Eternal Father, we thank you for nourishing us  
with these heavenly gifts: may our communion strengthen us in  
faith, build us up in hope, and make us grow in love;  
for the sake of 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**

The God of hope fill you with all joy and peace in believing; 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 479 – Lord the light of your love is  
shining during which the clergy depart.*

***Please do join us downstairs for refreshments and  
conversation.***

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

### **Employment opportunity ST ANNE'S CHURCH PARISH ADMINISTRATOR**

We are looking for someone to take on the role of Parish Administrator at St Anne's. This is a varied and interesting role. We are looking for someone who:

- is able to work independently, with a large number of people;
- has good communication skills; and
- can use their own initiative to solve a range of problems and issues as they arise.

More information about the parish is on our website: <https://st-annes-brondesbury.org.uk>

### **Gardening morning**

**Our next Saturday gardening session will be 8<sup>th</sup> June from 10am – 12noon, so that we are all tidy for Open Gardens the following week!**

**No experience necessary – please bring your own gloves!**



### **Queens Park Open Studios and Gardens**

Queen's Park Open Gardens and Studios will be on **Sunday 16 June 2024** from around midday and till 5pm. St Anne's will be a venue again this year. We will need volunteers to help welcome people to the building. We are also planning to serve tea with cakes and so will need some volunteers to help with this, as well as donations of tray bakes and cakes. Please sign up to help with this event on the sheet at the entrance to the church. You can also speak with Mo C.

### **Rev Nicki's Farewell and end of Curacy**

Rev Nicki has been with us as Curate for nearly 3 years, and her curacy comes to an end on the 30 June. Nicki has been a great blessing to us all during her time with us; while she has also been working for the Diocese as the **Diocesan Director of Ordinands and Vocations**. Nicki will continue in her Diocesan role, but she is

now ready to graduate from curacy!

Nicki's last Sunday with us will be Sunday 23<sup>rd</sup> June, and we will have a celebration after the service as well. Please put this date in your diary as it will be lovely to have as many people as possible at this service of transition.

### **Archdeacons Visitation and Swearing in Church Wardens**

The Annual service will take place in Brent on **Tuesday 18th June at St Gabriel, Cricklewood at 7.45pm** and will include the admission of churchwardens, a celebration of 2030 Vision and ministry in the deanery, as well as the presentation on Common Fund 2025 for treasurers and parish representatives. This is a public service and you are very welcome to attend.



**For our prayers**— Carlson, Olawale, Eunice, Marco, Irene, 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 Annie Freeman, Mary Saunders and Heather O'Hagan.

### **Services during the week 2<sup>nd</sup> June 2024**

**Tuesday 4th**    **8.30 Morning Prayer** in chapel and on Zoom

**Thursday**     **8.30 Morning Prayer** in chapel

**Friday 7<sup>th</sup>**    **8.30 Morning Prayer** in chapel

**9.30 My Move**

**2pm Tea and Chat**

**Sunday 9th**    **9 am** Morning Prayer in Chapel and Zoom

*2nd of Trinity*    **10am** Sung Mass with Sunday School

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