



St Anne with Holy Trinity, Brondesbury

Confidently sharing the love of Christ

Second Sunday of Trinity **9th 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.

*A Priest will greet us. Please stand when the bell is rung. We sing our Processional **Hymn 627 Praise to the holiest omit verse 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 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:

Faithful Creator,
whose mercy never fails:
deepen our faithfulness to you
and to your living Word,
Jesus Christ our Lord. **Amen.**

Liturgy of the Word (please sit)

We hear a reading from the Hebrew Scriptures or Old Testament

The relationship between God and the primeval couple undergoes a seismic change after they eat the forbidden fruit. It is a new stage with new theological insights as we follow the drama of God visiting them.

As the story unfolds, we read about God arriving at the end of the day. The difference with this visit is that they hide from God. The idyllic harmony of love and community in Genesis 2 has been lost, and their consciousness has shifted. The act of hiding symbolizes new emotions and spiritual change. They know and feel shame because they see themselves naked. Such a

transformation in their understanding alters the perception of their place in the world. This is the mythical beginning of human existence. Genesis 3 describes nakedness and its implications for their relationship with God, their thoughts, desires, and limitations.

As a myth of creation, in this case of humanity's origins, this narrative is a poignant description of our journey from birth to death. This journey is marked by self-discovery and moral discernment as indicators of our emotional and moral growth. (with thanks to Julián Andrés González Holguín; Associate Professor of Old Testament; Church Divinity School/Pacific Lutheran Theological School Berkeley)

A reading from the Book of Genesis
(Genesis 3:8-15)

They heard the sound of the Lord God walking in the garden at the time of the evening breeze, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden.

But the Lord God called to the man, and said to him, "Where are you?" He said, "I heard the sound of you in the garden, and I was afraid, because I was naked; and I hid myself."

He said, "Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?" The man said, "The woman whom you gave to be with me, she gave me fruit from the tree, and I ate." Then the Lord God said to the woman, "What is this that you have done?" The woman said, "The serpent tricked me, and I ate."

The Lord God said to the serpent, "Because you have done this, cursed are you among all animals and among all wild creatures; upon your belly you shall go, and dust you shall eat all the days of your life. I will put enmity between you and the woman, and between your offspring and hers; he will strike your head, and you will strike his heel."

This is the Word of the Lord.

Thanks be to God.

We hear a reading from the New Testament

It is common for Christians to think about resurrection mostly at Easter, celebrating Jesus' victory over death two thousand years ago, or at funerals, embracing the promised future that awaits our departed loved ones. While such thinking is appropriate, 2 Corinthians 4:13-5:1 calls us to consider how the ultimate end we hope for is also a source of strength and new life in the present. In 2 Corinthians, Paul attempts to repair his strained relationship with the Corinthian church that his ministry established. We do not get all the details of what went wrong, but the Corinthians are now drawn to other so-called apostles (2 Corinthians 11:5, 12-15) and Paul is deeply concerned that they are being led astray from the one true gospel that he preached to them (11:2-4). By defending his authority to the Corinthians, Paul reasserts the very gospel that both made him an apostle and gave birth to the Corinthian church.

A reading from the second letter to the Corinthians
(2 Corinthians 4:13—5:1)

But just as we have the same spirit of faith that is in accordance with scripture—"I believed, and so I spoke"—we also believe, and so we speak, because we know that the one who raised the Lord Jesus will raise us also with Jesus, and will bring us with you into his presence. Yes, everything is for your sake, so that grace, as it extends to more and more people, may increase thanksgiving, to the glory of God. So we do not lose heart. Even though our outer nature is wasting away, our inner nature is being renewed day by day. For this slight momentary affliction is preparing us for an eternal weight of glory beyond all measure, because we look not at what can be seen but at what cannot be seen; for what can be seen is temporary, but what cannot be seen is eternal.

For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens.

This the word of the Lord
Thanks be to God

*We sing our Gradual **Hymn 350 – immortal Love, for ever full***

(omit verses 4) during which the Gospel is processed

The Gospel is announced.

Mark 3:19b–35 is among the evangelist’s subtlest intercalations: the insertion of one story inside another, inviting us to hear each as the other’s counterpart. Jesus’ refutation of theological teachers (3:22–30) is sandwiched inside his family relations (3:19b–21, 31–35). In both passages there’s a serious misapprehension of Jesus that reveals fractured households. His family has “come out to seize him, for they were saying, ‘He’s out of his mind’” (verse 21; my translation). Simultaneously, “the scribes who came down from Jerusalem said, ‘He has Beelzebul, and by the ruler of the demons he casts out demons’” (verse 22, New Revised Standard Version Updated Edition). The rupture between Jesus and his mother and brothers is echoed by his reference to “a house ... divided against itself” (verse 25). This Markan sandwich leaves a vinegary aftertaste. In 3:28–30 Jesus declares that confusing the Holy Spirit’s agent with unclean spirits amounts to commission of an unforgivable sin. In 3:33–35 Jesus radically redefines members of his family—in antiquity, the most basic social organization—as all who do God’s will.

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 3:20-35)

and the crowd came together again, so that they could not even eat. When his family heard it, they went out to restrain him, for people were saying, “He has gone out of his mind.” And the scribes who came down from Jerusalem said, “He has Beelzebul, and by the ruler of the demons he casts out demons.” And he called them to him, and spoke to them in parables, “How can Satan cast out Satan? If a kingdom is divided against itself, that kingdom cannot stand. And if a house is divided against itself, that house will not be able to stand. And if Satan has risen up against himself and is divided, he cannot stand, but his end has come. But no one can enter a strong man’s house and plunder

his property without first tying up the strong man; then indeed the house can be plundered.

“Truly I tell you, people will be forgiven for their sins and whatever blasphemies they utter; but whoever blasphemes against the Holy Spirit can never have forgiveness, but is guilty of an eternal sin”— for they had said, “He has an unclean spirit.”

Then his mother and his brothers came; and standing outside, they sent to him and called him. A crowd was sitting around him; and they said to him, “Your mother and your brothers and sisters are outside, asking for you.” And he replied, “Who are my mother and my brothers?” And looking at those who sat around him, he said, “Here are my mother and my brothers! Whoever does the will of God is my brother and sister and mother.”

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 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 **747 – There’s a wideness in God’s mercy omit v5***

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



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 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.

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 :

Loving Father,

we thank you for feeding us at the supper of your Son:

sustain us with your Spirit,

that we may serve you here on earth

until our joy is complete in heaven,

and we share in the eternal banquet

with 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 **454 Lord for the years omit verse 3** during which the clergy depart.*

Please do join us downstairs for refreshments and conversation.

Our Community Life Together and Dates for your Diary



Gardening morning

A huge thank you to all who helped yesterday.

Our next Gardening session is Saturday 13th June, though we may need to reschedule this.

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

Nicki's last Sunday with us will be Sunday 23rd 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 Fred Galer, George Wilmont and Marguerite Lewis.

Services during the week 9th June 2024

Tuesday 11th 8.30 Morning Prayer in chapel and on Zoom

Thursday 8.30 Morning Prayer in chapel

Friday 14th 8.30 Morning Prayer in chapel

9.30 *No My Move today - sorry*

2pm Tea and Chat

Sunday 16th 9 am Morning Prayer in Chapel and Zoom

3rd of Trinity **10am** Sung Mass with Sunday School

1pm – 6pm Open Studios and Gardens

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