



St Anne with Holy Trinity, Brondesbury

Confidently sharing the love of Christ

Third Sunday of Trinity **16th 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 702 – The church is one foundation (omit verse 3)** 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:

God our saviour,
look on this wounded world
in pity and in power;
hold us fast to your promises of peace
won for us by your Son,
our Saviour Jesus Christ. **Amen.**

Liturgy of the Word (please sit)

We hear a reading from the Hebrew Scriptures or Old Testament

The message of the book of Ezekiel is thoroughly informed by its initial vision. Words are not the things they describe; they are less of what they try to explain. The vision of the Lord is chaotic. It is a metaphor for God's presence, telling what is indescribable. The Glory of the Lord dominates everything the prophet sees and experiences. The rest of the book will paint vivid images, using symbols, allegories, and parables to convey spiritual truths. One of the symbols is the cedar tree, a metaphor for God's promise and restoration.

Ezekiel 17 is set after one of the most troubling images Ezekiel uses to describe the people's exile. It was a time when they grappled with loss and experienced the destruction of the city, the temple, and the monarchy. At the same time, it was the beginning of a longing for restoration, seeking hope during despair. Through the metaphor of the cedar, Ezekiel communicates God's faithfulness to the ancient covenant and God's intention to reestablish the community.

A reading from the Prophet Ezekiel
(Ezekiel 17:22-24)

Thus says the Lord God: I myself will take a sprig from the lofty top of a cedar; I will set it out. I will break off a tender one from the topmost of its young twigs; I myself will plant it on a high and lofty mountain. On the mountain height of Israel I will plant it, in order that it may produce boughs and bear fruit, and become a noble cedar. Under it every kind of bird will live; in the shade of its branches will nest winged creatures of every kind. All the trees of the field shall know that I am the Lord. I bring low the high tree, I make high the low tree; I dry up the green tree and make the dry tree flourish. I the Lord have spoken; I will accomplish it.

This is the Word of the Lord.

Thanks be to God.

We hear a reading from the New Testament

In 2 Corinthians 5, Paul writes as one who has experienced the unsurpassable love of Christ that transformed him from a persecutor of the church into a servant of the gospel. When he confidently declares in verse 17 that, "if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new!", he is speaking out of his own experience into the lives of the Corinthian believers. This new birth is humanly impossible. It only occurs because Christ, fueled by divine love, took on the sin and death that alienates all people from God, who is the source of true life (2 Corinthians 5:14-15, 19, 21). Christ's love is ultimate. It brings people into trusting relationship with God and each other and

empowers them to live out that same love, which seeks the good and growth of others. This love compels Paul and his co-workers to continue their ministry of reconciliation amidst ongoing persecution, suffering, and threat of death.

A reading from the second letter to the Corinthians
(2 Corinthians 5:6-10 [11-13] 14-17)

So we are always confident; even though we know that while we are at home in the body we are away from the Lord— for we walk by faith, not by sight. Yes, we do have confidence, and we would rather be away from the body and at home with the Lord. So whether we are at home or away, we make it our aim to please him. For all of us must appear before the judgment seat of Christ, so that each may receive recompense for what has been done in the body, whether good or evil.[Therefore, knowing the fear of the Lord, we try to persuade others; but we ourselves are well known to God, and I hope that we are also well known to your consciences.

We are not commending ourselves to you again, but giving you an opportunity to boast about us, so that you may be able to answer those who boast in outward appearance and not in the heart. For if we are beside ourselves, it is for God; if we are in our right mind, it is for you.] For the love of Christ urges us on, because we are convinced that one has died for all; therefore all have died. And he died for all, so that those who live might live no longer for themselves, but for him who died and was raised for them. From now on, therefore, we regard no one from a human point of view; even though we once knew Christ from a human point of view, we know him no longer in that way. So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new!

This the word of the Lord
Thanks be to God

*We sing our Gradual **Hymn 79 – Blest are the pure in heart** during which the Gospel is processed*

The Gospel is announced.

Mark contains few parables, but the ones that are there really count.

This passage concludes an extended string of them, beginning in Mark 3:23. Taken together, this collection of parables creates the context for experiencing Jesus' continuing ministry as the inaugurator of the elusive yet inevitable reign (traditionally, "kingdom") of God. In the parables Jesus divulges enough to keep us from throwing up our hands in dismay later in Mark each time we encounter a disciple's blunder or a command to keep Jesus' identity secret.

Parables are comparisons, meant to cast two things alongside one another to provide analogy, contrast, or reflection — usually a reflection similar to the distortions that appear in a funhouse mirror. Jesus' parables, whether they are brief aphorisms or short narratives, have a way of reordering conventional assumptions and values. They don't explain how one is supposed to recognize the reign of God, but they make it clear that we will need to adopt or receive new ways of perceiving.

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 4:26-34)

He also said, "The kingdom of God is as if someone would scatter seed on the ground, and would sleep and rise night and day, and the seed would sprout and grow, he does not know how. The earth produces of itself, first the stalk, then the head, then the full grain in the head. But when the grain is ripe, at once he goes in with his sickle, because the harvest has come."

He also said, "With what can we compare the kingdom of God, or what parable will we use for it? It is like a mustard seed, which, when sown upon the ground, is the smallest of all the seeds on earth; yet when it is sown it grows up and becomes the greatest of all shrubs, and puts forth large branches, so that the birds of the air can make nests in its shade."

With many such parables he spoke the word to them, as they were able to hear it; he did not speak to them except in parables, but he explained everything in private to his disciples.

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 **491 – Love divine, all love excelling omit verse 2***

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 When the earth stands still sung by the Johannesburg Choir. 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 :

O God, whose beauty is beyond our imagining
and whose power we cannot comprehend:
show us your glory as far as we can grasp it,
and shield us from knowing more than we can bear
until we may look upon you without fear;
through Jesus Christ our Saviour. **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 19 - All my hope on God is founded 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 July,
though we may need to reschedule this.**

Queens Park Open Studios and Gardens

is today!!! All helpers welcome as the building is open today till 6pm and we are serving tea till 5pm!

Rev Nicki's Farewell and end of Curacy – 23rd June 2023

Please do plan to be with us next Sunday as we give thanks for Rev Nicki and say farewell as she comes to the end of her curacy. Rev Nicki will lead our worship and we will have a celebration after the service as well. .

Archdeacons Visitation and Swearing in Church Wardens

This 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. St Anne's is presenting 2 'goodnews' stories in video form which we will also show in church over the next few Sunday's!

News from St Paul's Cathedral

The Revd Professor Wilda C Gafney, renowned biblical scholar and womanist theologian, came to talk to an invited audience on the story of Hannah and Peninnah in the Hebrew Bible on Sunday 26th May. Our latest Sunday talk by the Revd Dr Susanna Snyder was What is Hope?, exploring what hope is and isn't, its surprising relationship with anger, courage, imagination and action, and how

we can cultivate and sustain it in our own lives.
See these latest films now available in their online learning library at
<https://www.stpauls.co.uk/our-learning-library>

Laurence's Larder

As you know Laurence's Larder provides meals every Thursday as well as over 100 food bags every week.. They continue to welcome Tuna but can also use **sardines and long life milk** – though any non-perishable everyday food items are great! They can be placed in the basket at the back of church, and Bill kindly delivers them to the Larder.



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 Coleman and Richard Costello.

Services during the week 16th June 2024

Tuesday 18th 8.30 Morning Prayer in chapel and on Zoom

Thursday 8.30 Morning Prayer in chapel

Friday 21st 8.30 Morning Prayer in chapel

9.30 My Move

2pm Tea and Chat

Sunday 23rd 9 am Morning Prayer in Chapel and Zoom

4th of Trinity **10am** Sung Mass with Sunday School

Followed by Rev Nicki Farewell

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