



St Anne with Holy Trinity, Brondesbury

Confidently sharing the love of Christ

Fifth Sunday of Trinity **30th 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 526 – New every morning is thy love (omit verse 4)** 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:

Almighty and everlasting God,
by whose Spirit the whole body of the Church
is governed and sanctified:
hear our prayer which we offer for all your faithful people,
that in their vocation and ministry
they may serve you in holiness and truth
to the glory of your name;
through our Lord and Saviour Jesus Christ,
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

Last week, I invited the preacher to consider counter-testimony and lament from the pulpit as the congregation gathered around Job's drama. Now, we find ourselves again in lament, specifically the book of Lamentations. As The Inclusive Bible highlights, the title of this book in Hebrew is "‘ekah ... an expletive, a cry of anguish ... generally used as the first word of a Hebrew dirge." The title, translated into the English language, and its expression of grief and despair, could alternatively be set as "Aaaugh!" So why do we hear such hopeful refrains in this lectionary selection?

Like Job, Lamentations is a book with a chorus of many voices and perspectives. Like Job, these voices are responding to trauma. The temple in Jerusalem was destroyed by Babylonians in 587 BCE.³ What we read in this book is a poetic, polyphonic response to mass trauma. The city is struggling together to maintain faith in the whirlwind of suffering. According to Adele Berlin, some 35 voices are woven into this short book, ranging from children, parents, to political and religious leaders, prisoners, and widows.⁴ The disaster does not impact all of the community in the same way. Lamentations, as a whole, makes this claim.

A reading from the Book of Lamentations

(Lamentations 3:22-33)

The steadfast love of the Lord never ceases, his mercies never come to an end; they are new every morning; great is your faithfulness. “The Lord is my portion,” says my soul, “therefore I will hope in him.” The Lord is good to those who wait for him, to the soul that seeks him. It is good that one should wait quietly for the salvation of the Lord. It is good for one to bear the yoke in youth, to sit alone in silence when the Lord has imposed it, to put one’s mouth to the dust (there may yet be hope), to give one’s cheek to the smiter, and be filled with insults. For the Lord will not reject forever. Although he causes grief, he will have compassion according to the abundance of his steadfast love; for he does not willingly afflict or grieve anyone.

This is the Word of the Lord.

Thanks be to God.

We hear a reading from the New Testament

There is no question that an important aspect of Paul’s apostolic ministry was raising funds for the poor in Jerusalem. Not only would the collection address some very real economic needs—Jewish congregations tended to be poorer than their gentile counterparts—but it would also reinforce unity and reconciliation between Jewish and gentile Christians. Paul’s apostolic approach to raising funds for the poor has profound implications for how we too might relate the confession of the gospel of Christ to sharing our wealth with the poor.

A reading from the second letter to the Corinthians
(2 Corinthians 8:7-15)

Now as you excel in everything—in faith, in speech, in knowledge, in utmost eagerness, and in our love for you—so we want you to excel also in this generous undertaking. I do not say this as a command, but I am testing the genuineness of your love against the earnestness of others. For you know the generous act of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that by his poverty you might become rich. And in this matter I am giving my advice: it is appropriate for you who began last year not only to do something but even to desire to do something— now finish doing it, so that your eagerness may be matched by completing it according to your means. For if the eagerness is there, the gift is acceptable according to what one has—not according to what one does not have. I do not mean that there should be relief for others and pressure on you, but it is a question of a fair balance between your present abundance and their need, so that their abundance may be for your need, in order that there may be a fair balance. As it is written, “The one who had much did not have too much, and the one who had little did not have too little.”

This the word of the Lord

Thanks be to God

*We sing our Gradual **Hymn 219** – Give thanks with a grateful heart during which the Gospel is processed*

The Gospel is announced.

Mark skimps on detail and storytelling flourishes—except when it doesn't. This passage offers us one of the Second Gospel's best-told stories, all while ramping up our estimation of how great Jesus' power is. Thus far in Mark he has healed people with words or a touch, commanded unclean spirits, and controlled the weather. Now the energy that radiates from him heals a woman without him willing it, and he brings a young woman back from death. He extends the power of holiness to (re)generate life wherever he goes.

Comparing and contrasting the two women opens our imagination to the wide range of Jesus' ministry. No one is invisible or too far gone. Although both women remain anonymous, they are quite different.

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 5:21-43)

When Jesus had crossed again in the boat to the other side, a great crowd gathered around him; and he was by the sea. Then one of the leaders of the synagogue named Jairus came and, when he saw him, fell at his feet and begged him repeatedly, "My little daughter is at the point of death. Come and lay your hands on her, so that she may be made well, and live."

So he went with him. And a large crowd followed him and pressed in on him. Now there was a woman who had been suffering from haemorrhages for twelve years. She had endured much under many physicians, and had spent all that she had; and she was no better, but rather grew worse. She had heard about Jesus, and came up behind him in the crowd and touched his cloak, for she said, "If I but touch his clothes, I will be made well." Immediately her haemorrhage stopped; and she felt in her body that she was healed of her disease. Immediately aware that power had gone forth from him, Jesus turned about in the crowd and said, "Who touched my clothes?" And his disciples said to him, "You see the crowd pressing in on you; how can you say, 'Who touched me?'" He looked all around to see who had done it. But the woman, knowing what had happened to her, came in fear and trembling, fell down before him, and told him the whole truth. He said to her, "Daughter, your faith has made you well; go in peace, and be healed of your disease."

While he was still speaking, some people came from the leader's house to say, "Your daughter is dead. Why trouble the teacher any further?" But overhearing what they said, Jesus said to the leader of the synagogue, "Do not fear, only believe." He allowed no one to follow him except Peter, James, and John, the brother of James. When they came to the house of the leader of the synagogue, he saw a commotion, people weeping and wailing loudly. When he had entered, he said to them, "Why do you make

a commotion and weep? The child is not dead but sleeping.” And they laughed at him. Then he put them all outside, and took the child’s father and mother and those who were with him, and went in where the child was. He took her by the hand and said to her, “Talitha cum,” which means, “Little girl, get up!” And immediately the girl got up and began to walk about (she was twelve years of age). At this they were overcome with amazement. He strictly ordered them that no one should know this, and told them to give her something to eat.

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 **273 – Great is thy faithfulness***

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

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 The steadfast love of the Lord. 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 :

Grant, O Lord, we beseech you,
that the course of this world may be so peaceably ordered
by your governance,
that your Church may joyfully serve you in all godly quietness;
through 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 **541 – O for a thousand tongues to sing (omit verse 3 and 5)** during which the clergy depart.*

Please do join us downstairs for refreshments and conversation.

Our Community Life Together and Dates for your Diary

Canal Trip 13th July 2024

Simon Judge is organising a parish boating trip, on his canal boat which is visiting London briefly this summer. Date: Saturday 13th July. Time: 1100-1500 (plus an optional tea time cruise back to Northolt, crossing over the North Circular Road at Stonebridge Park). Location: Meet at Little Venice (Paddington or Warwick Avenue tube, and on the 6 and 16 bus routes), to explore Regents Park, Paddington Basin, and HS2 construction works at Old Oak Common, before catching the tube or bus home from Harlesden. Soup and rolls lunch will be provided. If you are interested please contact Simon on simon@judgefamily.org.uk or 07939 238464. Eight places available, on a first come first served basis. ”

Baptism of Aurora Mercouris

Aurora will be Baptised on Sunday 14th July at 2pm at St Sophia's Greek Orthodox Cathedral Moscow Road Bayswater London W2 4LQ. Members of St Anne's are welcome to attend this very special service to support the family, and welcome Aurora into the community of faith.

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.

St Anne's Day

This year we will celebrate St Anne's Day on **Sunday 21st July**.

(Please note change of previously publicised date of 14th July).

On this day we will celebrate the work of Sunday School and our Volunteers during the past academic year. We will also have a special Morning Tea/Brunch after the service to mark the start of the summer break!



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 Eileen Bradley, Daisy Harvey, Eddie Foulkes, Bernard Blackbar, Stephen Hillebrand, Vic Marshall, Edward Saunders, Isabella Capie and Gloria Rodgers.

Services during the week 30th June 2024

Tuesday 2nd 8.30 Morning Prayer in chapel and on Zoom

Thursday 8.30 Morning Prayer in chapel

Friday 5th 8.30 Morning Prayer in chapel

9.30 My Move

2pm Tea and Chat

Sunday 7th 9 am Morning Prayer in Chapel and Zoom

6th of Trinity 10am Sung Mass with Sunday School

Office: 020 76043053

website: www.st-annes-brondesbury.org.uk

email: parish@st-annes-brondesbury.org.uk

Registered Charity 1207687