



.St Anne with Holy Trinity, Brondesbury

Confidently sharing the love of Christ

Nineteenth Sunday of Trinity **6th October 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 10 – All creatures of our God and King** verses 1,2,3 and 7 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 resolve to keep God's commandments and to live in love and peace with all.

Silence is kept

**Almighty God, our heavenly Father,
we have sinned against you
and against our neighbour
in thought and word and deed,
through negligence, through weakness,
through our own deliberate fault.
We are truly sorry
and repent of all our sins.
For the sake of your Son Jesus Christ,
who died for us,
forgive us all that is past
and grant that we may serve you in newness of life
to the glory of your name. 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 Lord,
whose steadfast love never ceases
and whose mercies never come to an end:
grant us the grace to trust you
and to receive the gifts of your love,
new every morning,
in Jesus Christ our Lord. **Amen.**

Liturgy of the Word (please sit)

We hear a reading from the Hebrew Scriptures or Old Testament

In a passage that differs from the first description of the creation of humankind in Genesis 1:26–27, Genesis 2 gives a variant, more detailed account that most scholars argue stems from a different literary source. In this second account, Genesis 2:7 states that God formed a human being (ha-adam) from the “dust of the earth” (ha-adamah). English translations conceal the complex meanings of this story. Despite the usual translation of ha-adam as “man,” what God creates in Genesis 2:7 is not simply a man but a human creature—one that might be both genders, neither gender, or fluid in gender. Indeed, the separation of this human being into two sexes only comes later when God causes this human being to go to sleep and uses their side or part (sometimes translated as “rib”) to create another human being.

A reading from the book of Genesis
(Genesis 2:18-24)

Then the Lord God said, 'It is not good that the man should be alone; I will make him a helper as his partner.' So out of the ground the Lord God formed every animal of the field and every bird of the air, and brought them to the man to see what he would call them; and whatever the man called each living creature, that was its name. The man gave names to all cattle, and to the birds of the air, and to every animal of the field; but for the man there was not found a helper as his partner. So the Lord God caused a deep sleep to fall upon the man, and he slept; then he took one of his ribs and closed up its place with flesh. And the rib that the Lord God had taken from the man he made into a woman and brought her to the man. Then the man said, 'This at last is bone of my bones and flesh of my flesh; this one shall be called Woman, for out of Man this one was taken.' Therefore a man leaves his father and his mother and clings to his wife, and they become one flesh.

This is the Word of the Lord.

Thanks be to God.

We hear a reading from the New Testament

Today we begin a series of readings from Hebrews. Where ancient letters begin by identifying the author, intended recipients, and offering a greeting, Hebrews begins with eloquent and intricately woven lines that are designed to capture the imagination of the hearers. The author says nothing about his own identity, and no amount of scholarly research has been able to overcome the anonymity. The opening lines focus instead on how God has spoken in the past through the prophets and again in a singular way through the Son.

A reading from the letter to the Hebrews
(Hebrews 1:1-4; 2:5-12)

Long ago God spoke to our ancestors in many and various ways by the prophets, but in these last days he has spoken to us by a Son, whom he appointed heir of all things, through whom he also created the worlds. He is the reflection of God's glory and the exact imprint of God's very being, and he sustains all things by his powerful word. When he had made purification for sins, he

sat down at the right hand of the Majesty on high, having become as much superior to angels as the name he has inherited is more excellent than theirs.

Now God did not subject the coming world, about which we are speaking, to angels. But someone has testified somewhere, 'What are human beings that you are mindful of them, or mortals, that you care for them?

You have made them for a little while lower than the angels; you have crowned them with glory and honour, subjecting all things under their feet.'

Now in subjecting all things to them, God left nothing outside their control. As it is, we do not yet see everything in subjection to them, but we do see Jesus, who for a little while was made lower than the angels, now crowned with glory and honour because of the suffering of death, so that by the grace of God he might taste death for everyone.

It was fitting that God, for whom and through whom all things exist, in bringing many children to glory, should make the pioneer of their salvation perfect through sufferings. For the one who sanctifies and those who are sanctified all have one Father. For this reason Jesus is not ashamed to call them brothers and sisters, saying,

'I will proclaim your name to my brothers and sisters, in the midst of the congregation I will praise you.'

This the word of the Lord

Thanks be to God

*We sing our Gradual **Hymn 652 – Seek ye first** during which the Gospel is processed*

The Gospel is announced.

Our lectionary still has us in the section of Mark where Jesus is leading the disciples toward Jerusalem. He is also trying to help the disciples find their way into what God desires. Interestingly, he is not calling them to acts of spiritual prowess. Rather, he is asking them to live well in their common human condition and in such mundane realities as family, wealth, and their gathered community.

Jesus has consistently asked them to use what they have in

service of those who are most vulnerable: children, the poor, those denied status. Given the way divorce worked in the ancient world (and often still does today), certain people were disproportionately hurt in a divorce—especially women and the children they cared for. As the Pharisees test Jesus’ ability to respond to their question about divorce, we should remember the women and children who enter at the blessing portion of the text.

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 10:2-16)

Some Pharisees came, and to test him they asked, ‘Is it lawful for a man to divorce his wife?’ He answered them, ‘What did Moses command you?’ They said, ‘Moses allowed a man to write a certificate of dismissal and to divorce her.’ But Jesus said to them, ‘Because of your hardness of heart he wrote this commandment for you. But from the beginning of creation, “God made them male and female.” “For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.” So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate.’

Then in the house the disciples asked him again about this matter. He said to them, ‘Whoever divorces his wife and marries another commits adultery against her; and if she divorces her husband and marries another, she commits adultery.’

People were bringing little children to him in order that he might touch them; and the disciples spoke sternly to them. But when Jesus saw this, he was indignant and said to them, ‘Let the little children come to me; do not stop them; for it is to such as these that the kingdom of God belongs. Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it.’ And he took them up in his arms, laid his hands on them, and blessed them.

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 given today by Rev Maggie Davidge-Smith
After the sermon silence is kept.*

We stand to affirm our faith in the words of the creed.

**I believe in God, the Father almighty,
creator of heaven and earth.
I believe in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary, suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.
I believe in the Holy Spirit, the holy catholic Church,
the communion of saints, the forgiveness of sins,
the resurrection of the body, and the life everlasting. 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 834 – Will you come and follow me** omit verse 3*

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

Behold the Lamb of God
who takes away the sin of the world.

Blessed are those who are called to his supper.
**+ Lord, I am not worthy to receive you,
but only say the word, and I shall be healed.**

We receive communion, during which we listen to God Weeps by David Haas. 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. At the end of communion the priest will lead us in a period of silence, and then a short prayer :

Holy and blessed God, you have fed us with the body and blood of your Son and filled us with your Holy Spirit: may we honour you, not only with our lips but in lives dedicated to the service 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

... 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 491 – Love Divine all love excelling omit verses 2 during which the clergy depart.

Please do join us downstairs for refreshments and conversation.

**Our Community Life Together and Dates for your Diary
Laurence's Larder**

As you know Laurence's Larder serves meals and food bags. They continue to welcome Tuna but can also use **sardines and long-life milk** – though any non-perishable everyday food items are great!



Gardening morning

A hug thank you for everyone who help with our Gardening session yesterday! Our next Saturday gardening session will be 9th November from 10am – 12noon! No experience necessary – please bring your own gloves!

Finance

St Anne's is responsible for ensuring that we raise the funds to meet the cost off all that we do. This includes meeting the costs of the maintenance of the building; the mission we carry out (like My Move, Tea and Chat, support of the local community and our work with schools); and our worship. We raise some of these funds through renting out spaces; and the rest we rely on the generosity of the congregation and community through giving. This is called our Stewardship. **A huge thankyou to all who have reviewed their giving during Creation Season. It is not too late, please do consider moving to the Parish Giving Scheme, and adjusting your commitment.**

Preparing for change

Mother Christine has been appointed as the new rector of St Philip's Anglican Church, O'Connor, finishing here on the 15th December. **Services will continue** every Sunday after Mo C moves, with Priests coming to cover; but we will need help with other things during this time. More about that to come!

NOTICE OF SPECIAL PARISH COUNCIL MEETING

11:10am Sunday 17th November 2024 in St Anne's Rotunda

As members of the congregation of St Anne's Brondesbury you are invited and encouraged to attend a Special Parish Council Meeting to be held shortly after Sunday Mass on 17th November 2024, in the Rotundas at St Anne's.

This meeting will be brief, approximately 5 minutes, between 11:10-11:15am, as its sole purpose is to appoint the Independent Examiner for the Parish's annual accounts.

***Richard Brindley & Simon Judge
Church Wardens***

Prayer for St Anne's at St Paul's Cathedral

St Anne's will appear on the Diocesan Cycle of prayer on Saturday 26th October. St Anne's will be named in the prayers at each service at St Paul's Cathedral. This includes 8 am and 12.30 pm Eucharist and 5 pm Evensong. You are welcome to attend any of these services.



For our prayers— Pam, Neil, Carlson, Olawale, Eunice, Marco, 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 Josephine Kennedy, Dolly Martin, Victor Chapman, Rowena Griffiths and Margaret Heath.

Services during the week 6th October 2024

Tuesday	8.30 Morning Prayer in chapel and on zoom
Thursday	8.30 Morning Prayer in chapel
Friday	8.30 Morning Prayer in chapel 9.30am My Move 2pm Tea and Chat
Sunday 13th <i>20th of Trinity</i>	9 am Morning Prayer in Chapel and Zoom 10am Sung Mass with Sunday School <i>and Baptism</i>

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