

and safety. Some of the panels are now hanging in the Rotunda and will be installed until about the 19th August.

St Anne's Day

A huge thank you to everyone who helped us celebrate St Anne's Day last Sunday!

Fr Laurence is covering services at Christ Church today.

Summer Services

From the 1st August until 1st September there will be **No Morning Prayer on Monday, Wednesday or Friday.** There will still be a **Said Mass at 8.30am on Tuesday's and 7.30pm on Wednesday's.** And

we will have **Morning Prayer on Thursday 8.30am.** In effect this means there will be a service each weekday except Monday and Friday



For our Prayers— Viola, Liz and Lionel, Jean, Jane, Cleo, Yvonne, John, Rueben, Bob and Marguerite, Lois, Paula, Alice and Ruth; **For those who have died**

recently and those whose anniversary of death falls at this time— David O'Hagan, Emily Skears, Ivy Catlin and Arthur Templer.

Services during the week 25th July 2016

Monday	8.30am Morning Prayer in Trinity Chapel
Tuesday	8.30am Said Mass in Trinity Chapel
Wednesday	8.30am Morning Prayer in Trinity Chapel 7.00pm Prayers for the life of the Parish 7.30pm Said Mass in Trinity Chapel
Thursday	8.30am Morning Prayer in Trinity Chapel
Friday	8.30am Morning Prayer in Trinity Chapel 10am My Move Drop In
Sunday 31st July	8.30am Morning Prayer 9.30am Sung Eucharist

Parish contact details

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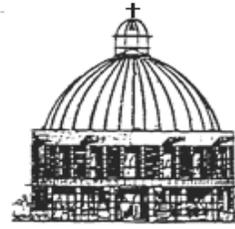
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St Anne with Holy Trinity, Brondesbury

Confidently sharing the love of Christ

Sunday 24th July 2016

9th after Trinity

HYMNS TODAY - 52 (tune 2), 176, 463 and 676

President: Mo Christine **Preacher** Mo Christine

Welcome to worship today—it is great to have you with us. 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 and 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. Please do join us for coffee after the service. Large Print Service Books available.

Our first reading is from the writings of the Prophet Hosea. Hosea 1:2-10 introduces the metaphor that occupies chapters 1-2 and that resonates throughout the book -- a bad marriage that is saved by the loving forgiveness of the faithful partner. The metaphor is full of both possibilities and problems. On the one hand, it communicates poignantly the consequences of infidelity, as well as the gracious, merciful, unfailingly loving character of God. On the other hand, it derives from a patriarchal context in which men were in charge, while women and children were subjugated. Thus, if not interpreted very carefully, the text may appear to authorize patriarchy and even to sanction the mistreatment of women and children. Extreme caution needs to be used as we interpret the context and intent of this passage.

1st Reading— Hosea 1: 2-10

When the Lord first spoke through Hosea, the Lord said to Hosea, ‘Go, take for yourself a wife of whoredom and have children of whoredom, for the land commits great whoredom by forsaking the Lord.’ So he went and took Gomer daughter of Diblaim, and she conceived and bore him a son. And the Lord said to him, ‘Name him Jezreel; for in a little while I

will punish the house of Jehu for the blood of Jezreel, and I will put an end to the kingdom of the house of Israel. On that day I will break the bow of Israel in the valley of Jezreel.’ She conceived again and bore a daughter. Then the Lord said to him, ‘Name her Lo-ruhamah, for I will no longer have pity on the house of Israel or forgive them. But I will have pity on the house of Judah, and I will save them by the Lord their God; I will not save them by bow, or by sword, or by war, or by horses, or by horsemen.’ When she had weaned Lo-ruhamah, she conceived and bore a son. Then the Lord said, ‘Name him Lo-ammi, for you are not my people and I am not your God.’ Yet the number of the people of Israel shall be like the sand of the sea, which can be neither measured nor numbered; and in the place where it was said to them, ‘You are not my people’, it shall be said to them, ‘Children of the living God.’

Our Second reading continues our readings from Colossians, and is a challenging passage using a great deal of metaphors. What is most important to realize when dealing with this passage in particular (though it also applies to much of Colossians) is that this author (probably not Paul) is writing to warn his audience about the false teachings of some who claim that in order to be in full relationship with God one needs to have mystical visions and ecstatic experience as they have had. Thus the author is opposing those who see themselves as being on a higher spiritual plane or are more fully with God because of their visionary experiences.

2nd Reading— Colossians 2: 6-15

As you therefore have received Christ Jesus the Lord, continue to live your lives in him, rooted and built up in him and established in the faith, just as you were taught, abounding in thanksgiving. See to it that no one takes you captive through philosophy and empty deceit, according to human tradition, according to the elemental spirits of the universe, and not according to Christ. For in him the whole fullness of deity dwells bodily, and you have come to fullness in him, who is the head of every ruler and authority. In him also you were circumcised with a spiritual circumcision, by putting off the body of the flesh in the circumcision of Christ; when you were buried with him in baptism, you were also raised with him through faith in the power of God, who raised him from the dead. And when you were dead in trespasses and the uncircumcision of your flesh, God made you alive together with him, when he forgave us all our trespasses, erasing the record that stood against us with its legal demands. He set this aside, nailing it to the cross. He disarmed the rulers and authorities and made a public example of them, triumphing over them in it.

Our Gospel reading today is Luke 11: 1-13 when Jesus answers a fundamental question of the life of faith -- how to pray -- with five petitions and accompanying instruction on what attitude to assume and how God will respond (see also Luke 18:1-14). The prayer serves as an affirmation of the worldview Jesus teaches and embodies throughout Luke and suggests how the good news might be made manifest in us. If we ask, seek, and knock, Jesus says, we will surely receive and find and the door will be opened for us to receive God’s gift, which makes possible the prayer’s fulfilment: the Holy Spirit. It is not that we receive everything we ask—rather that we will receive the spirit which will guide us. It is also not that we just should ask—but we should truly seek. Perseverance, commitment and faithful practice is what prayer requires for us to live in the power of God’s spirit—which is why of course prayer is a discipline!

Our Community Life Together and Dates for your Diary

Finance—St Anne’s

Our current monthly target for congregational giving is **£2180**. Please do consider, if you haven’t already, reviewing your giving to St Anne’s. It really does help in what we are able to do? If you use envelopes, or would like envelopes they are currently available for collection.

Laurence’s Larder and Soup Kitchen

We are encouraged to bring a can of food each week, we can collectively help a great deal of people! There is a list available at the back of the church. The Larder has changed its serving hours on a Tuesday and a Thursday from 11am till 2pm. We are currently looking for drivers who might collect donated items from the bakery each week.

Pastoral Request

We have been approached by a member of the community who is learning to lip read and would like to meet someone who could sit with her for an hour every couple of weeks to practice her skills. If you think you might be able to help with this, please speak to Mo C.

Transition Town Exhibit in Rotunda

Old Stories for New Times: inspiration for living sustainably was a project developed with older people who lived in the Kilburn, Queens Park and Willesden areas of London during the 1960s, 50s, 40s and 30s. Participants were interviewed for their thoughts and memories on issues that continue to affect us now - consumerism, food production, neighbourliness, transport, make do and mend, thrift