



St Anne with Holy Trinity, Brondesbury

Confidently sharing the love of Christ

Third Sunday after Trinity **25th June 2023**

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 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, or a hymn books, they are on the landing.

*A Priest will greet us. Please stand when the bell is rung. We sing our Processional **Hymn 242 God is love his the care** as the Clergy enter.*

The Gathering

We meet in the name of God who is (+) Father and the Son and the Holy Spirit. **Amen.**

The Lord be with you
And also with you

The President will introduce the service and then leads us in our confession

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 us, (+) pardon and deliver us from all our sins, confirm and strengthen us in all goodness, and keep us in life eternal; through Jesus Christ our Lord. **Amen.**

We sing our praise 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 Old Testament

Lament. Complaint. Confession. Weeping.

These words are typically associated with the prophet Jeremiah. People are perhaps aware of his propensity to weep and complain.

Our Scripture lesson for this Sunday provides an excellent example from this lament tradition. This poem is the last in a series of confessions in the book, and the rhetoric is the most provocative. The complaint concludes uniquely with a statement of praise.

The prophet speaks boldly and honestly to God about his dire situation and feelings of anguish.

A Reading from the Prophet Jeremiah (Jeremiah 20:7-13)

O Lord, you have enticed me, and I was enticed; you have overpowered me, and you have prevailed. I have become a laughingstock all day long; everyone mocks me. For whenever I speak, I must cry out, I must shout, "Violence and destruction!" For the word of the Lord has become for me a reproach and derision all day long. If I say, "I will not mention

him, or speak any more in his name,” then within me there is something like a burning fire shut up in my bones; I am weary with holding it in, and I cannot. For I hear many whispering: “Terror is all around! Denounce him! Let us denounce him!” All my close friends are watching for me to stumble. “Perhaps he can be enticed, and we can prevail against him, and take our revenge on him.” But the Lord is with me like a dread warrior; therefore my persecutors will stumble, and they will not prevail. They will be greatly shamed, for they will not succeed. Their eternal dishonour will never be forgotten. O Lord of hosts, you test the righteous, you see the heart and the mind; let me see your retribution upon them, for to you I have committed my cause. Sing to the Lord; praise the Lord! For he has delivered the life of the needy from the hands of evildoers.

This is the Word of the Lord.

Thanks be to God.

Our Second reading

In Romans 6:1-11, Paul, after several chapters in which he expounds the doctrine of justification by faith alone apart from works of the law, asks: “Shall we continue in sin in order that grace might abound?” His response in verse 2 is, of course, me genoito, “By no means!” Paul goes on to ground this rejection of antinomianism and ethical libertinism in the reality of our union with Christ’s death and resurrection through baptism (verses 3-5). This concept is similar to what we find elsewhere in the New Testament in Colossians 2:12, where we are said to have been “buried with [Christ] in baptism” and “raised with [Christ] through faith in the powerful working of God, who raised him from the dead.” Thus, the coherent and consistent biblical teaching here is that through baptism and faith we participate in the benefits of Christ’s death and resurrection.

A reading from the Letter to the Romans

Romans 6:1b-11

What then are we to say? Should we continue in sin in order

that grace may abound? By no means! How can we who died to sin go on living in it? Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life. For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his. We know that our old self was crucified with him so that the body of sin might be destroyed, and we might no longer be enslaved to sin. For whoever has died is freed from sin. But if we have died with Christ, we believe that we will also live with him. We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. The death he died, he died to sin, once for all; but the life he lives, he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

This is the Word of the Lord.

Thanks be to God.

*We sing our Gradual **Hymn 687 – Take my life and let it be** during which the Gospel is processed*

The Gospel is announced.

Matthew continues the theme of disciples imitating their master.

This time the parallel appears not just in what they will say and do, but in what they will experience in the mission field: rejection, suffering, and for some even death.

This passage introduces a second stage of the mission instructions for the twelve which began in Matthew 10:1-23. Directives for their evangelistic task take on a darker tone and resemble a warning as much as an encouragement. If the first part of the instructions focused on practical aspects of the mission journey (10:5-15), the second is taken up with the severe conditions the apostles will experience, though coupled with reasons for hope (10:16-23). Our passage focuses on the

commitment of the apostles themselves while revisiting some of the earlier themes (10:24-39).

The Lord be with you.

And also with you.

Hear the Gospel of our Lord Jesus Christ according to
Matthew

Glory to you Lord Jesus Christ

(Matthew 10:24-39)

“A disciple is not above the teacher, nor a slave above the master; it is enough for the disciple to be like the teacher, and the slave like the master. If they have called the master of the house Beelzebul, how much more will they malign those of his household! “So have no fear of them; for nothing is covered up that will not be uncovered, and nothing secret that will not become known. What I say to you in the dark, tell in the light; and what you hear whispered, proclaim from the housetops. Do not fear those who kill the body but cannot kill the soul; rather fear him who can destroy both soul and body in hell. Are not two sparrows sold for a penny? Yet not one of them will fall to the ground apart from your Father. And even the hairs of your head are all counted. So do not be afraid; you are of more value than many sparrows. “Everyone therefore who acknowledges me before others, I also will acknowledge before my Father in heaven; but whoever denies me before others, I also will deny before my Father in heaven. “Do not think that I have come to bring peace to the earth; I have not come to bring peace, but a sword. For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; and one’s foes will be members of one’s own household. Whoever loves father or mother more than me is not worthy of me; and whoever loves son or daughter more than me is not worthy of me; and whoever does not take up the cross and follow me is not worthy of me. Those who find their life will lose it, and those who lose their life for my sake will find it.

This is the Gospel of the Lord.
Praise to You, O Christ.

The Gospel is carried back to the Altar. 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.

**I believe in God, the Father almighty,
creator of heaven and earth.
And 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 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)*

We are the Body of Christ.

In the one Spirit we were all baptized into one body.

Let us then pursue all that makes for peace
and builds up our common life.

The peace of God be with you always

and also with you.

Let us offer each other the sign of peace in a manner that is
comfortable to you.

*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 **623- Praise my Soul the King of Heaven**
during which a collection is taken.*

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 join the priest saying:

**Blessing and honour and glory and power
be yours for ever and ever. Amen.**

We join in the prayer that Jesus taught his friends to say in our preferred version and language.

**Our Father, who art in heaven
hallowed be thy name,
thy kingdom come,
thy will be done
on earth as it is in heaven.
Give us this day our daily bread;
and forgive us our trespasses,
as we forgive those who trespass against us,
and lead us not into temptation
but deliver us from evil.
For thine is the Kingdom,
the power and the glory,
for ever and 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 David 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.

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 will all the joy
and peace in believing;
and the blessing of 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 530 – Now let us from this table rise
during which the clergy depart.*

***Please do join us downstairs for refreshments and
conversation.***

Our Community Life Together and Dates for your Diary

Finance—St Anne's

Our current monthly target for congregational giving is **£2180**. In May we raised £1870. Thank you to everyone for your generosity!

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!

Help the Larder

One of the ways that St Anne's supports the Larder at Christchurch is via a group of volunteers who collect bread from Wenzels in West Hampstead on Wednesday evenings and deliver it to Christchurch – a task that takes about 45 minutes end-to-end. We are looking for a couple more people, with a car, to join this rota. If you are interested then please have a chat with Simon Judge for more details, on simon@judgefamily.org.uk or 07939 238464

St Anne's Day Celebration

We will celebrate St Anne's Day on Sunday 16th July with a special service, including Sunday School presentations – and a special brunch after the service. Please save the date.

Ordination of Priests

Please also continue to pray for those ordained yesterday including Wendy, Ruth, Mervat, Ninus and Akin.



For our prayers—Kathleen, Emma, Peter, Rhona, Floret, John, Josephine, Harriet, May, Neil, Tristan, Mavis, Kay, Comfort, Joyce, Jean, Peter, Pearl, John, Cecilia and Ruth. We remember those who have died recently including Theresa Baker and those whose anniversary of death falls at this time including Eileen Bradley, Daisy Harvey, Eddie Foulkes, Bernard Blackbar and Stephen Hillebrand.

Services during the week 25th June 2023

Tuesday	8.30am Morning Prayer in chapel and on Zoom
Thursday	8.30am Morning Prayer in chapel
Friday	8.30am Morning Prayer in chapel 9.30am My Move playgroup 2pm Tea and Chat
Sunday 2nd <i>4rd after</i> <i>Trinity</i>	9 am Morning Prayer in Chapel and Zoom 10am Sung Mass with Sunday School 5pm Zoom Service of the Day

Office: 020 76043053

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

email: stannesw6@gmail.com