



St Anne with Holy Trinity, Brondesbury

Confidently sharing the love of Christ

Fourth Sunday after Trinity **2nd July 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 238 –God has spoken by the prophets** 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:

O God, the protector of all who trust in you,
without whom nothing is strong, nothing is holy:
increase and multiply upon us your mercy;
that with you as our ruler and guide
we may so pass through things temporal
that we lose not our hold on things eternal;
grant this, heavenly Father,
for our Lord Jesus Christ's sake,
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 Old Testament

We join this passage in Jeremiah midway through a conversation and it is not as simple as it may look. One prophet, Jeremiah, tells the people the truth. The other prophet, Hananiah, tells the people what they want to hear. One appears to us as the brave preacher who endures scorn for speaking the word the Lord gave him. The other is popular for soothing the pain of the hearers.

What gives the passage its vital importance for contemporary communities of faith comes as one looks at those who listened to both Hananiah and Jeremiah. Each prophet interprets the events of history differently. The scene happens after the initial attack on Jerusalem in 597 BCE by the Babylonians, but before the devastation of 587. The people do not know what to think or to do. Hananiah offers a word that sounds like hope.

Jeremiah gives an alternate view.

We are left to ponder - Does God take sides in a conflict?

A Reading from the Prophet Jeremiah (Jeremiah 28:5-9)

Then the prophet Jeremiah spoke to the prophet Hananiah in the presence of the priests and all the people who were standing in the house of the Lord; and the prophet Jeremiah said, "Amen! May the Lord do so; may the Lord fulfil the words that you have prophesied and bring back to this place from Babylon the vessels of the house of the Lord, and all the exiles. But listen now to this word that I speak in your hearing and in the hearing of all the people. The prophets who preceded you and me from ancient times prophesied war, famine, and pestilence against many countries and great kingdoms. As for the prophet who prophesies peace, when the word of that prophet comes true, then it will be known that the Lord has truly sent the prophet."

This is the Word of the Lord.

Thanks be to God.

Our Second reading

In Paul's letters, sin is an enslaving power. Paul does not imagine sin as separation, or brokenness, or as moral imperfection. Sin is that power that vies with the Creator for control of creation to such an extent that Paul can speak of humanity's having been "enslaved to sin" (Romans 6:6).¹ One of the hallmarks of slavery, ancient or modern, is that slaves do not have control over their own bodies. The enslaver may force the enslaved into labour, inflict corporal punishment at will, or assault the enslaved sexually with no fear of prosecution for a crime. To be enslaved to sin is to be appropriated, body and soul.

In Romans, Paul argues that sin's mastery over humankind has been broken by the death and resurrection of Jesus Christ.

A reading from the Letter to the Romans
(Romans 6:12-23)

Therefore, do not let sin exercise dominion in your mortal bodies, to make you obey their passions. No longer present your members to sin as instruments of wickedness, but present yourselves to God as those who have been brought from death to life, and present your members to God as instruments of righteousness. For sin will have no dominion over you, since you are not under law but under grace. What then? Should we sin because we are not under law but under grace? By no means! Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? But thanks be to God that you, having once been slaves of sin, have become obedient from the heart to the form of teaching to which you were entrusted, and that you, having been set free from sin, have become slaves of righteousness. I am speaking in human terms because of your natural limitations. For just as you once presented your members as slaves to impurity and to greater and greater iniquity, so now present your members as slaves to righteousness for sanctification. When you were slaves of sin, you were free in regard to righteousness. So what advantage did you then get from the things of which you now are ashamed? The end of those things is death. But now that you have been freed from sin and enslaved to God, the advantage you get is sanctification. The end is eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

This is the Word of the Lord.

Thanks be to God.

*We sing our Gradual **Hymn 179 – Father welcomes all his children** during which the Gospel is processed*

The Gospel is announced.

This passage continues the trajectory of the mission directives at the start of Matthew 10. Preceding our passage are practical instructions on how to conduct the mission (verses 5-10), how to deal with mixed reception (verses 11-15), the promise of rejection and suffering (verses 16-23), the security of discipleship (verses 24-31), and the nature of the division which obedience to Jesus entails (verses 32-39). Today's little passage, verses 40-42, circles back around to the question of reception.

Where there is a parallel with this passage, in verse 40, we notice that Mark (9:37) and Luke (9:48) both refer to welcoming a child in Jesus' name as equivalent to welcoming Jesus. But Matthew is unique, leaving out a reference to "little one" until verse 42. Here instead, Jesus says "whoever welcomes you welcomes me." The tight connection between Jesus and his apostles, established at the very beginning of the mission instructions (10:5-8), appears once more. To welcome Jesus, is to welcome the one whom he has sent, and to welcome the one he has sent is to welcome the Messiah himself.

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 10:40-42)

"Whoever welcomes you welcomes me, and whoever welcomes me welcomes the one who sent me. Whoever welcomes a prophet in the name of a prophet will receive a prophet's reward; and whoever welcomes a righteous person in the name of a righteous person will receive the reward of the righteous; and whoever gives even a cup of cold water to one of these little ones in the name of a disciple—truly I tell you, none of these will lose their reward."

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 **91 – Brother, Sister, let me serve you omitting
verse 5** 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 All who labour –
Morgan, Pochin. Recorded by Poor Claires of Arundel.
All who are baptised are welcome to receive communion. We
receive God's grace in one kind or two, so we ask that you don't
dip the bread (host) into the chalice). 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:*

Eternal God,
comfort of the afflicted and healer of the broken,
you have fed us at the table of life and hope:
teach us the ways of gentleness and peace,
that all the world may acknowledge
the kingdom of your Son 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 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 841 – Ye Servants of God with Amen!
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!

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.

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



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 and those whose anniversary of death falls at this time including Vic Marshall, Edward Saunders, Isabella Capie and Gloria Rodgers.

Services during the week 2nd July 2023

Tuesday	8.30am Morning Prayer in chapel and on Zoom
Thursday	6th July No Public Morning Prayer today
Friday	8.30am Morning Prayer in chapel 9.30am My Move playgroup 2pm Tea and Chat
Sunday 9th <i>5th after</i> <i>Trinity</i>	9 am Morning Prayer in Chapel and Zoom 10am Sung Mass with Sunday School

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