



# St Anne with Holy Trinity, Brondesbury

*Confidently sharing the love of Christ*

## **Fifth Sunday after Trinity** **9<sup>th</sup> 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 334 – I heard the voice of Jesus say** 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:*

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 Old Testament***

*Inspired by God to leave everything and start anew in an unknown land, Abraham was the first of the ancestors to make the journey into Canaan. Generations later, Moses led the enslaved community to freedom and returned to this Promised Land. Somehow, despite the odds, the community survived defeat and exile into Babylon. The time had come to return home. The task was daunting. There was so much work to do. Is it any wonder that people became discouraged and stopped the work midstream? Sixteen years and no progress at all. If Israel was to have a future, the work had to begin again. What would it take to get the work going again? Perhaps people did not understand that there is a connection between the quality of life in a community and its care for*

*sacred places and spaces. Not just symbolic, the practical side of everyday life, how people made decisions, how they interacted with one another, how they organized their life together was all affected by their respect and care for the temple.*

*Enter Zechariah. He understood the connection. He knew the difference it would make and could envision the work completed. He would not let Israel stay mired in the doldrums. His words encouraged the community to finish the work, to begin again.*

A Reading from the Prophet Zechariah (Zechariah 9:9-12)

Rejoice greatly, O daughter Zion! Shout aloud, O daughter Jerusalem! Lo, your king comes to you; triumphant and victorious is he, humble and riding on a donkey, on a colt, the foal of a donkey. He will cut off the chariot from Ephraim and the war horse from Jerusalem; and the battle bow shall be cut off, and he shall command peace to the nations; his dominion shall be from sea to sea, and from the River to the ends of the earth. As for you also, because of the blood of my covenant with you, I will set your prisoners free from the waterless pit.

Return to your stronghold, O prisoners of hope; today I declare that I will restore to you double.

This is the Word of the Lord.

**Thanks be to God.**

### ***Our Second reading***

*Like last week's reading from Romans 6:12-23, this week's lesson from Romans 7: 15-25a features Paul's teaching on the tension and struggle between life in the Spirit and life in the flesh.*

*In Romans 6, Paul summons believers to be what they have become, children of God; yet in Romans 7, he introduces a tension between the indicative and the imperative. These two consecutive lectionary readings signify the difficulty of*

*embracing a faithful life and living out of a Christian identity. In other words, the question Paul raises is this: How can a Christian live an obedient life that becomes an expression of living faith? (Romans 7:14).*

A reading from the Letter to the Romans  
(Romans 7:15-25a)

I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. Now if I do what I do not want, I agree that the law is good. But in fact it is no longer I that do it, but sin that dwells within me. For I know that nothing good dwells within me, that is, in my flesh. I can will what is right, but I cannot do it. For I do not do the good I want, but the evil I do not want is what I do. Now if I do what I do not want, it is no longer I that do it, but sin that dwells within me. So I find it to be a law that when I want to do what is good, evil lies close at hand. For I delight in the law of God in my inmost self, but I see in my members another law at war with the law of my mind, making me captive to the law of sin that dwells in my members. Wretched man that I am! Who will rescue me from this body of death? Thanks be to God through Jesus Christ our Lord! So then, with my mind I am a slave to the law of God, but with my flesh I am a slave to the law of sin.

This is the Word of the Lord.

**Thanks be to God.**

*We sing our Gradual **Hymn 34 – Amazing Grace omitting verse 4** during which the Gospel is processed*

*The Gospel is announced.*

*Today's text is really a tale of two passages, each a lesson in confounding expectations. Today we come to the end of three weeks of focus on Jesus teaching in Matthew. By Matthew 11:16, the whole scene has shifted. John the Baptist, now imprisoned, has heard about Jesus and wants to know with certainty that he is Israel's messiah, so he sends his disciples to*

*ask Jesus directly. What follows from this question about Jesus' messiahship (11:1-19) centres on the nature of perception: who are John and Jesus?*

*John played the part of societal misfit, a throwback prophet whom many supposed was demon-possessed (verse 18). Jesus, on the other hand, associated himself with sinners and tax collectors. Therefore, the crowds concluded, he must be "a glutton and a drunkard" (verse 19). Dismissing a person's wisdom based on "affiliations" is apparently nothing new. Jesus points out that God's will has been made known in more than one way, through different kinds of mouthpieces, and yet still isn't recognized. Jesus' question is a good one: "What did you come into the wilderness to look at?" (11:7). What are our expectations of a prophet's vocation or the messiah's behaviour? And how do our expectations prevent us from recognizing the will of God in human form?*

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 11:16-19, 25-30)

Jesus said to them - "But to what will I compare this generation? It is like children sitting in the marketplaces and calling to one another, 'We played the flute for you, and you did not dance; we wailed, and you did not mourn.' For John came neither eating nor drinking, and they say, 'He has a demon'; the Son of Man came eating and drinking, and they say, 'Look, a glutton and a drunkard, a friend of tax collectors and sinners!' Yet wisdom is vindicated by her deeds."

At that time Jesus said, "I thank you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and have revealed them to infants; yes, Father, for such was your gracious will. All things have been handed over to me by my Father; and no one knows the Son

except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him. “Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.”

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 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)

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 **327 – I cannot tell omitting verse 3** 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 Nearer my God  
to me sung by The Redforth chorus.*

*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:*

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 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 **201 Forth in thy name, O Lord, I go**  
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 16<sup>th</sup> 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](mailto:simon@judgefamily.org.uk) or 07939 238464

**The PCC met on Monday** 3<sup>rd</sup> July – update to follow.



**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 Gloria Rodgers and Ian Christie.

### Services during the week 9<sup>th</sup> July 2023

<b>Tuesday</b>	<b>8.30am Morning Prayer</b> in chapel and on Zoom
<b>Thursday</b>	<b>8.30am Morning Prayer</b> in chapel
<b>Friday</b>	<b>8.30am Morning Prayer</b> in chapel
	<b>9.30am</b> My Move playgroup
	<b>2pm</b> Tea and Chat
<b>Sunday 9th</b>	<b>9 am</b> Morning Prayer in Chapel and Zoom
<i>5th after</i>	<b>10am</b> Sung Mass with Sunday School
<i>Trinity</i>	

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