



# St Anne with Holy Trinity, Brondesbury

*Confidently sharing the love of Christ*

**7<sup>th</sup> Sunday after Trinity**  
**23<sup>rd</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.*

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*A Priest will greet us. Please stand when the bell is rung. We sing our Processional **Hymn 144 – Come, ye faithful people, come** as the Clergy enter.*

## ***The Gathering***

**We meet in the name of God the Father and  
of the Son and of 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:*

Lord of all power and might,  
the author and giver of all good things:  
graft in our hearts the love of your name,  
increase in us true religion,  
nourish us with all goodness,  
and of your great mercy keep us in the same;  
through Jesus Christ your Son our Lord,  
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***

*Isaiah 44:6-8 occurs in a section of Second Isaiah (chapters 41-44) in which the prophet's central aim is to remind the people in exile of their identity as God's own people.*

*The prophet in these chapters poetically recalls the deep history the people share with God in 41:8; 43:1, 7, 15, 20-21; 44:2, 21, 24, declaring them in these verses to be "chosen," "formed," "created," "redeemed," "called," and "named" by God. The prophet even alludes to the negative experiences of the past and references their past sins in 43:25-28, declaring them forgiven in 44:22 (see also the description of Israel as a blind and deaf servant, unresponsive to God, in 42:18-25; 43:8).*

*By putting the story of their long relationship with God in front of them, the prophet inspires hope for the future.*

## A Reading from the Prophet Isaiah (Isaiah 44:6-8)

Thus says the Lord, the King of Israel, and his Redeemer, the Lord of hosts: I am the first and I am the last; besides me there is no god. Who is like me? Let them proclaim it, let them declare and set it forth before me. Who has announced from of old the things to come? Let them tell us what is yet to be. Do not fear, or be afraid; have I not told you from of old and declared it? You are my witnesses! Is there any god besides me? There is no other rock; I know not one.

This is the Word of the Lord.

**Thanks be to God.**

### **Our Second reading**

*Has anyone ever told you that you need an attitude adjustment? Maybe you heard it as a kid from your parents or guardian? Or maybe a teacher in school? Maybe you have implied it to a coworker or colleague? In this week's epistle lesson, that is exactly what Paul tells the Romans they need. They need an attitude adjustment. They need a new way of thinking about life.*

*So, what is this adjustment Paul pushes? What do the Romans need to change? In short, Paul urges the Romans to redefine their social obligations. They need to reconsider who or what determines their standards and the way they interact with society. Is it the flesh? Or is it the Spirit?*

A reading from the Letter to the Romans  
(Romans 8:12-25)

So then, brothers and sisters, we are debtors, not to the flesh, to live according to the flesh— for if you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live. For all who are

led by the Spirit of God are children of God. For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, “Abba! Father!” it is that very Spirit bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ—if, in fact, we suffer with him so that we may also be glorified with him. I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us. For the creation waits with eager longing for the revealing of the children of God; for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. We know that the whole creation has been groaning in labour pains until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. For in hope we were saved. Now hope that is seen is not hope. For who hopes for what is seen? But if we hope for what we do not see, we wait for it with patience.

This is the Word of the Lord.

**Thanks be to God.**

*We sing our Gradual **Hymn 43 – As the deer pants for the Water** during which the Gospel is processed*

*The Gospel is announced.*

*This Gospel reading presents the second of seven parables in Matthew 13, as in the parable of the sower, seeds, and soils (13:3-8) featuring the activity of farming. Like that parable, this one begins with the act of planting. If sowing seeds is complicated in verses 3-8 by soil conditions that hinder growth, the problem in verses 24-30 concerns the intrusion of a hostile force. This field owner has an enemy who introduces weeds into the field. As the weeds take over the*

*field (corresponding to the thorns of verse 7), will the crop of grain be ruined? Even those of us who do not farm but raise vegetables in a garden know well the challenge of weeds! But this isn't just about weeds. The parable's introduction relates it to the character of "heaven's reign" (my translation), as will each of the following five parables (verse 31, mustard seed; verse 33, leaven; verse 44, treasure in a field; verse 45, pearl; verse 47, fishing net). As a parable, this short story works metaphorically; it engages listeners' imaginations as we puzzle out the "something more" to which the story is pointing. True to Matthew's way of working with parables as a vehicle of teaching, what happens in this field reveals something of the character of the reign of God, the saving presence of God at work within the world.*

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 13:24-30, 36-43)

He put before them another parable: "The kingdom of heaven may be compared to someone who sowed good seed in his field; but while everybody was asleep, an enemy came and sowed weeds among the wheat, and then went away. So when the plants came up and bore grain, then the weeds appeared as well. And the slaves of the householder came and said to him, 'Master, did you not sow good seed in your field? Where, then, did these weeds come from?' He answered, 'An enemy has done this.' The slaves said to him, 'Then do you want us to go and gather them?' But he replied, 'No; for in gathering the weeds you would uproot the wheat along with them. Let both of them grow together until the harvest; and at harvest time I will tell the reapers,

Collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.” Then he left the crowds and went into the house. And his disciples approached him, saying, “Explain to us the parable of the weeds of the field.” He answered, “The one who sows the good seed is the Son of Man; the field is the world, and the good seed are the children of the kingdom; the weeds are the children of the evil one, and the enemy who sowed them is the devil; the harvest is the end of the age, and the reapers are angels. Just as the weeds are collected and burned up with fire, so will it be at the end of the age. The Son of Man will send his angels, and they will collect out of his kingdom all causes of sin and all evildoers, and they will throw them into the furnace of fire, where there will be weeping and gnashing of teeth. Then the righteous will shine like the sun in the kingdom of their Father. Let anyone with ears listen!

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.*

**We believe in God the Father,  
from whom every family  
in heaven and on earth is named.  
We believe in God the Son,  
who lives in our hearts through faith,  
and fills us with his love.  
We believe in God the Holy Spirit,  
who strengthens us  
with power from on high.  
We believe in one God;  
Father, Son and Holy Spirit. 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 hear us

**Lord graciously hear us**

*We may also use the response:*

Rest Eternal Grant unto them O Lord

**And let light perpetual shine upon them**

May they rest in peace

**And rise in glory**

*At the end 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 all one in Christ Jesus.

We belong to Him through faith,

heirs of the promise of the Spirit of peace.

The peace of the Lord be always with you.

**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 **479 – Lord the Light of your love is Shining** 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 Eternal  
Source of Light Divine – G.F Handel.*

*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:*

Lord God, whose Son is the true vine and the source of life,  
ever giving himself that the world may live:  
may we so receive within ourselves  
the power of his death and passion  
that, in his saving cup,  
we may share his glory and be made perfect in his love;  
for he is alive and reigns, now and for ever. **Amen**

*We listen to the notices about our community life.*

**The Dismissal** *(please stand)*

The Lord be with you  
**And also with you**

God give you grace to follow his saints in faith and hope and love; 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 76 – **Blessed Assurance** during which the clergy depart.*

***Please do join us downstairs for morning tea.***

**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

A huge thank you to everyone who helped make St Anne's Day such a success.

**The PCC met on Monday** 3<sup>rd</sup> July. One of the things we discussed was Queen's Park Day on the 17<sup>th</sup> September. We need to ensure that we have things to sell as well as people to help. From the beginning of August there will be a sign-up sheet to help out at QPD. We also need to be collecting good quality clothes and toys to sell, paperback books, and we will be looking for people to make cakes ready for the 17<sup>th</sup>.



**For our prayers**— Guy and Renate, AnneMarie and Marion, Kathleen, Emma, Peter and Rhona, Florret, John and Josephine, Harriet, May, 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 and David O'Hagan, Emily Skears, Ivy Catlin and Arthur Templer.

### Services during the week 23<sup>rd</sup> July 2023

*No Public morning prayer this week*

**Friday 28<sup>th</sup>** 2pm Tea and Chat

**Sunday 30<sup>th</sup>** 9 am Morning Prayer in Chapel and Zoom

8<sup>th</sup> after 10am Sung Mass with Baptism

Trinity

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