



St Anne with Holy Trinity, Brondesbury

Confidently sharing the love of Christ

Sixth Sunday of Trinity **7th July 2024**

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 very 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, there are hymn books and service sheets at the back.

*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, Son and Holy Spirit. Amen.

The Lord be with you.

And also with you.

The President will introduce the service.

We make our confession for those things which separate us from God and from one another.

God so loved the world that he gave his only Son Jesus Christ to save us from our sins, to be our advocate in heaven, and to bring us to eternal life.

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

**Most merciful God,
Father of our Lord Jesus Christ,
we confess that we have sinned
in thought, word and deed.
We have not loved you with our whole heart.
We have not loved our neighbours as ourselves.
In your mercy forgive what we have been,
help us to amend what we are,
and direct what we shall be;
that we may do justly, love mercy,
and walk humbly with you, our God. 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 you, (+) pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and keep you in life eternal; through Jesus Christ our Lord. **Amen.**

We lift our voices in thanksgiving 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:

Creator God,
you made us all in your image:
may we discern you in all that we see,
and serve you in all that we do;
through Jesus Christ our Lord. **Amen.**

Liturgy of the Word (please sit)

We hear a reading from the Hebrew Scriptures or Old Testament

The book of Ezekiel situates us in an exilic community of Israelites in Babylon. This is some years after the Babylonians besieged Jerusalem in 597 BCE and decimated the city in 587 BCE, including the Holy Temple. Ezekiel is a priest, an elder, caring for his fellow Jews in a foreign land in the wake of trauma. This book of his oracles begins with tough love for a stubborn and rebellious people and moves toward visions of hope and restoration for the people of Israel.

Thirty-year-old Ezekiel was living among his fellow exiles by the Kebar River when the event that launched his prophetic career took place (1:3). Through an apocalyptic vision, Ezekiel is invited to be a catalyst between Yahweh and the diaspora in the rebuilding and reorganization of a restored Jerusalem. This is his God-given task, even if the people to whom he will speak resist the words that lead to restoration.

A reading from the Prophet Ezekiel

(Ezekiel 2:1-5)

He said to me: O mortal, stand up on your feet, and I will speak with you. And when he spoke to me, a spirit entered into me and set me on my feet; and I heard him speaking to me. He said to me, Mortal, I am sending you to the people of Israel, to a nation of rebels who have rebelled against me; they and their ancestors have transgressed against me to this very day. The descendants are impudent and stubborn. I am sending you to them, and you shall say to them, “Thus says the Lord God.” Whether they hear or refuse to hear (for they are a rebellious house), they shall know that there has been a prophet among them.

This is the Word of the Lord.

Thanks be to God.

We hear a reading from the New Testament

What constitutes true spiritual authority? How do we distinguish true from false teachers and prophets? Who should we allow to influence us, and whose authority can we trust? And how do we respond when spiritual abuse is taking place? These questions set a stage for interpreting 2 Corinthians 12:2–10. They are as relevant in our time as they were in Paul’s day.

Countering fools

Our passage is located within Paul’s ironic “fool’s speech,” where he speaks sarcastically as a “fool” as he criticizes the way certain “super-apostles” are manipulating the Corinthians with their special claims to authority. Disguising themselves as “ministers of righteousness,” these super-apostles were turning the Corinthians into their “slaves”—preying on and taking advantage of them, putting on airs around them, shaming them and perhaps even abusing them physically (2 Corinthians 11:12–21). Paul is frustrated with the Corinthians because they seem so ready to submit to these individuals.

By contrast, Paul describes apostolic ministry as a transparent disclosure of truth accessible to everyone’s conscience before God.

A reading from the second letter to the Corinthians
(2 Corinthians 12:2-10)

I know a person in Christ who fourteen years ago was caught up to the third heaven—whether in the body or out of the body I do not know; God knows. And I know that such a person—whether in the body or out of the body I do not know; God knows— was caught up into Paradise and heard things that are not to be told, that no mortal is permitted to repeat. On behalf of such a one I will boast, but on my own behalf I will not boast, except of my weaknesses. But if I wish to boast, I will not be a fool, for I will be speaking the truth. But I refrain from it, so that no one may think better of me than what is seen in me or heard from me, even considering the exceptional character of the revelations. Therefore, to keep me from being too elated, a thorn was given me in the flesh, a messenger of Satan to torment me, to keep me from being too elated. Three times I appealed to the Lord about this, that it would leave me, but he said to me, “My grace is sufficient for you, for power is made perfect in weakness.” So, I will boast all the more gladly of my weaknesses, so that the power of Christ may dwell in me. Therefore I am content with weaknesses, insults, hardships, persecutions, and calamities for the sake of Christ; for whenever I am weak, then I am strong.

This the word of the Lord
Thanks be to God

*We sing our Gradual **Hymn 334 – I heard the voice of Jesus say** during which the Gospel is processed*

The Gospel is announced.

One of the more unnerving aspects of Mark’s narrative is that people we might expect to grasp Jesus’ significance end up failing to do so. Presumed insiders expect the wrong things from Jesus and turn out to be outsiders.

That Markan tendency ought to inject a large dose of humility—if not faithful discomfort to Christian communities. Jesus will do his thing, whether it matches expectations or not. Frequently, it’s “not.” Jesus receives a cold reception in Nazareth (which Mark refers to only as “his hometown,” but see 1:9).

Jesus' former neighbours do not deny that he does and says amazing things. Either their initial wonder morphs into scepticism or, more likely, the astonishment is an expression of the umbrage they feel toward him. We might imagine them saying "Who does this guy think he is?"

The Lord be with you.

And also with you.

Hear the Gospel of our Lord Jesus Christ according to Mark

Glory to you Lord Jesus Christ

(Mark 6:1-13)

He left that place and came to his hometown, and his disciples followed him. On the sabbath he began to teach in the synagogue, and many who heard him were astounded. They said, "Where did this man get all this? What is this wisdom that has been given to him? What deeds of power are being done by his hands! Is not this the carpenter, the son of Mary and brother of James and Joses and Judas and Simon, and are not his sisters here with us?" And they took offense at him. Then Jesus said to them, "Prophets are not without honour, except in their hometown, and among their own kin, and in their own house." And he could do no deed of power there, except that he laid his hands on a few sick people and cured them. And he was amazed at their unbelief.

Then he went about among the villages teaching. He called the twelve and began to send them out two by two, and gave them authority over the unclean spirits. He ordered them to take nothing for their journey except a staff; no bread, no bag, no money in their belts; but to wear sandals and not to put on two tunics. He said to them, "Wherever you enter a house, stay there until you leave the place. If any place will not welcome you and they refuse to hear you, as you leave, shake off the dust that is on your feet as a testimony against them." So they went out and proclaimed that all should repent. They cast out many demons, and anointed with oil many who were sick and cured them.

This is the Gospel of the Lord.

Praise to You, O Christ.

*The Gospel is carried back to the Altar as quiet music is played.
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.
Let us declare our faith in God.*

**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 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)

The Priest will introduce the peace

Blessed are the peacemakers:
they shall be called children of God.
We meet in the name of Christ and share his peace.
The peace of the triune God be always with you
and also with you.

Let us offer each other the sign of peace.

*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 **772 Thy Hand O God has guided v 1,4 and 6***

During the Hymn a collection is taken for the maintenance, mission and worship of St Anne's . Cash can be placed in the bowls that are passed around, or you can use the contactless point at the rear of church. Alternatively, you can use this QR code or the link to donate online st-annes-brondesbury.org.uk/donate



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 sing **Amen.***

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

**Our Father in heaven, hallowed be your name,
your kingdom come, your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Lead us not into temptation but deliver us from evil.
For the kingdom, the power,
and the glory are yours now and for 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 How Sweet the name of Jesus sounds. 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. After all have received we keep a brief silence before the president leads us in prayer.

At the end of communion the priest will lead us in a period of silence, and then a short prayer :

God of our pilgrimage,
you have led us to the living water:
refresh and sustain us
as we go forward on our journey,
in the name of Jesus Christ our Lord. **Amen.**

We listen to the notices about our community life and swearing in on additional church wardens.

The Dismissal (please stand)

The Lord be with you
And also with you

... And the blessing of God almighty, 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 798 – We have a gospel to proclaim (omit verse 5) during which the clergy depart.

Please do join us downstairs for refreshments and conversation.

Our Community Life Together and Dates for your Diary

Laurence's Larder

As you know Laurence's Larder provides meals every Thursday as well as over 100 food bags every week. They continue to welcome Tuna but can also use **sardines and long life milk** – though any non-perishable everyday food items are great! They can be placed in the basket at the back of church, and Bill kindly delivers them to the Larder.

Finance

St Anne's is responsible for ensuring that we raise the funds to meet the cost off all that we do. This includes meeting the costs of the maintenance of the building; the mission we carry out (like My Move, Tea and Chat, support of the local community and our work with schools); and our worship. We raise some of these funds through renting out spaces; and the rest we rely on the generosity of the congregation and community through giving. There will be more details about this in the Autumn. At present we seek to raise £2200 each month through congregational giving, in June we were £200 shy of what we needed to raise.

Baptism of Aurora Mercouris

Aurora will be Baptised on Sunday 14th July at 2pm at St Sophia's Greek Orthodox Cathedral Moscow Road Bayswater London W2 4LQ. Members of St Anne's are welcome to attend this very special service to support the family, and welcome Aurora into the community of faith.

St Anne's Day

This year we will celebrate St Anne's Day on **Sunday 21st July**.

(Please note change of previously publicised date of 14th July).

On this day we will celebrate the work of Sunday School and our Volunteers during the past academic year. We will also have a special Morning Tea/Brunch after the service to mark the start of the summer break!

Queens Park Day

This year will take place on Sunday 15th September. Like previous years we will be having a stall. Please start collecting novels, good quality clothes, toys or bric-a-brac that we may be able to sell. Please also ask your neighbours for there summer paperbacks as well!

Save the date.

Mo C will be preaching at the 5pm Eucharist at St Paul's Cathedral on Thursday 15th August if you would like to attend.



For our prayers— Carlson, Olawale, Eunice, Marco, Irene, Patsy, Jean, Joyce, Guy and Renate, AnneMarie and Marion, Emma, Peter and Rhona, Florret, John and Josephine, May, Mavis, Kay, Jean, Pearl, Peter, Ruth, John and Cecilia .We remember those who have died recently and those whose anniversary of death falls at this time including Vic Marshall, Edward Saunders, Isabella Capie, Gloria Rodgers and Ian Christie.

Services during the week 7th July 2024

Tuesday 9th	No morning prayer due to clergy study day
Thursday	8.30 Morning Prayer in chapel
Friday 12th	8.30 Morning Prayer in chapel 9.30 My Move 2pm Tea and Chat
Sunday 14th	9 am Morning Prayer in Chapel and Zoom
<i>7th of Trinity</i>	10am Sung Mass with Sunday School

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