



St Anne with Holy Trinity, Brondesbury

Confidently sharing the love of Christ

Thirteenth Sunday of Trinity **25th August 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 96 – Christ has made a sure foundation** omit verse 3 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

**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 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:

Almighty God,
you search us and know us:
may we rely on you in strength
and rest on you in weakness,
now and in all our days;
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 Joshua follows on the heels of Moses' farewell address found in Deuteronomy. It begins what scholars commonly refer to as the Deuteronomistic History, which includes Joshua through 2 Kings. Utilizing a variety of sources, the Deuteronomistic historians retold Israel's story from its emergence in the Promise Land until the fall of Jerusalem, pointing out where the people "went wrong" and made mistakes that eventually led to the exile (for example, choosing a human ruler over God, worshiping other gods, failing to care for the vulnerable).

In Joshua 24, Joshua gathers the Israelites at Shechem (an important religious shrine for the later northern kingdom) to renew the covenant, which was part of the instructions God gave to Moses and the people at Mt. Sinai. On a regular basis, the Israelites were to take the commandments out of the ark of the covenant and read them aloud for the whole community to hear. Then the Israelites would be given the opportunity to affirm/reaffirm their commitment to the covenant.

A reading from the book of Joshua
(Joshua 24:1-2a, 14-18)

Then Joshua gathered all the tribes of Israel to Shechem, and summoned the elders, the heads, the judges, and the officers of Israel; and they presented themselves before God. And Joshua said to all the people, “Thus says the Lord, the God of Israel: Long ago your ancestors—Terah and his sons Abraham and Nahor—lived beyond the Euphrates and served other gods. “Now therefore revere the Lord, and serve him in sincerity and in faithfulness; put away the gods that your ancestors served beyond the River and in Egypt, and serve the Lord.

Now if you are unwilling to serve the Lord, choose this day whom you will serve, whether the gods your ancestors served in the region beyond the River or the gods of the Amorites in whose land you are living; but as for me and my household, we will serve the Lord.” Then the people answered, “Far be it from us that we should forsake the Lord to serve other gods; for it is the Lord our God who brought us and our ancestors up from the land of Egypt, out of the house of slavery, and who did those great signs in our sight. He protected us along all the way that we went, and among all the peoples through whom we passed; and the Lord drove out before us all the peoples, the Amorites who lived in the land. Therefore we also will serve the Lord, for he is our God.”

This is the Word of the Lord.

Thanks be to God.

We hear a reading from the New Testament

Early Christianity was largely pacifist. Some early fathers of the church refused to baptize members of the military unless they renounced their profession. Such realities suggest that Paul (or Ephesians' letter's Pauline author) was not advising a militarization of the faith as he penned today's text. In fact, appropriating the trope of putting on armour, but emphasizing its defensive components, may be a deliberately subversive rhetorical strategy.

Paul is a prisoner, with ample opportunity to contemplate the various pieces of armour on the Roman soldiers around him. He is also familiar with the type of speech (called a peroratio) that a Roman general would deliver to stir up the troops. Here, he adopts in a subversive manner both the armour metaphor and the peroratio format to encourage courageous but non-aggressive faith. All but one of the pieces described here is for protection, not attack. The one exception—the “sword” of the Spirit—is (in the Greek) “spoken word, proclamation.” And the content of that proclamation? “The gospel of peace”.

A reading from the letter to the Ephesians
(Ephesians 6:10-20)

Finally, be strong in the Lord and in the strength of his power. Put on the whole armour of God, so that you may be able to stand against the wiles of the devil. For our struggle is not against enemies of blood and flesh, but against the rulers, against the authorities, against the cosmic powers of this present darkness, against the spiritual forces of evil in the heavenly places.

Therefore take up the whole armour of God, so that you may be able to withstand on that evil day, and having done everything, to stand firm. Stand therefore, and fasten the belt of truth around your waist, and put on the breastplate of righteousness. As shoes for your feet put on whatever will make you ready to proclaim the gospel of peace. With all of these, take the shield of faith, with which you will be able to quench all the flaming arrows of the evil one. Take the helmet of salvation, and the sword of the Spirit, which is the word of God. Pray in the Spirit at all times in every prayer and supplication. To that end keep alert and always persevere in supplication for all the saints.

Pray also for me, so that when I speak, a message may be given to me to make known with boldness the mystery of the gospel, for which I am an ambassador in chains. Pray that I may declare it boldly, as I must speak.

This the word of the Lord
Thanks be to God

*We sing our Gradual **Hymn 670- Soul of my saviour** during which the Gospel is processed*

The Gospel is announced.

John 6:56–69 presents a controversy arising from Jesus’ claim to be the bread of life. Jesus’ teaching did not draw all people to him but alienated many, so they left his company. Jesus, the living bread, claims that whoever eats his flesh and drinks his blood abides in him and he in the person. It’s important to note that this statement, like many others in the Gospel of John, is symbolic. It’s not about literal consumption but the deep, intimate relationship with Jesus. To receive from Jesus “the saving power” he gives his followers, the believer must “feed on him.”

The expression “feeding on Jesus” (his flesh and blood) best captures the intimacy in the relationship. To feed on Jesus is to “absorb his teaching, his character, his mind, and ways; [and to] appropriate the virtue in him till his mind becomes our mind and his ways our ways.

The Lord be with you.
And also with you.

Hear the Gospel of our Lord Jesus Christ according to John
Glory to you Lord Jesus Christ

(John 6:56-69)

Those who eat my flesh and drink my blood abide in me, and I in them. Just as the living Father sent me, and I live because of the Father, so whoever eats me will live because of me. This is the bread that came down from heaven, not like that which your ancestors ate, and they died. But the one who eats this bread will live forever.” He said these things while he was teaching in the

synagogue at Capernaum.

When many of his disciples heard it, they said, "This teaching is difficult; who can accept it?" But Jesus, being aware that his disciples were complaining about it, said to them, "Does this offend you? Then what if you were to see the Son of Man ascending to where he was before? It is the spirit that gives life; the flesh is useless. The words that I have spoken to you are spirit and life. But among you there are some who do not believe." For Jesus knew from the first who were the ones that did not believe, and who was the one that would betray him. And he said, "For this reason I have told you that no one can come to me unless it is granted by the Father." Because of this many of his disciples turned back and no longer went about with him. So Jesus asked the twelve, "Do you also wish to go away?" Simon Peter answered him, "Lord, to whom can we go? You have the words of eternal life. We have come to believe and know that you are the Holy One of God."

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.

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

**I believe 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)

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 86 – Break thou the break of life***

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, 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

Behold the Lamb of God
who takes away the sin of the world.
Blessed are those who are called to his supper.
**Lord, I am not worthy to receive you,
but only say the word, and I shall be healed.**

We receive communion, during which we listen to Amazing Grace performed by Pentatonix. 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 :

God our creator,
you feed your children with the true manna,
the living bread from heaven:
let this holy food sustain us through our earthly pilgrimage
until we come to that place
where hunger and thirst are no more;
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

... 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 556 – O Jesus I have promised omit verses 2 and 3 during which the clergy depart.

Please do join us downstairs for refreshments and conversation.

Our Community Life Together and Dates for your Diary

Events at St Paul's Cathedral

Martin Luther King - Three Dimensions of a Complete Life:

Martin Luther King for this moment; Raphael Warnock
At St Paul's Cathedral Tuesday 3rd September, 6.30-8pm
Admission Free, All Welcome. Book tickets at

<https://www.eventbrite.co.uk/e/three-dimensions-of-a-complete-life-martin-luther-king-for-this-moment-tickets-935419915147?aff=oddtcreator>

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!

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.

During September we will be celebrating **Creation Season** in the lead up the Harvest Festival. As part of this we will be considering our stewardship of all God's creation, including this community.



For our prayers— Neil, 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 PhilipSouthwood, John Cairns and Beverley Ramsay.

Services during the week 18th August 2024

No morning prayer now till September

Sunday 1st **9 am** Morning Prayer in Chapel and Zoom
14^h of Trinity **10am** Sung Mass

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