

## Today's Hymns

<b>581</b>	Take my life	♪ <i>St Bees</i>
<b>585</b>	The Church's one foundation	♪ <i>Auralia</i> omit verse 3
<b>578</b>	Stand up, Stand up	♪ <i>Morning light</i>
<b>558</b>	Praise to the Lord	♪ <i>Loboden</i>

**Pew Notices** Can be viewed @ [www.stpetersfieldbroughton.org.uk](http://www.stpetersfieldbroughton.org.uk)

**Visitation:** We were formally visited by the Archdeacon on 29<sup>th</sup> June.

**St Peter's Day:** The service on Thurs 29th June at St Peter's Finsthwaite was well attended (with a good contingent from Field Broughton!).

**Barbecue Brunch:** Many thanks to Alex Morrell for the BBQ Brunch last week. Numbers were few but fellowship was fabulous! It was good to see Malcolm at the top of the Tower for the first time ever!

**Events at the Priory:** *Celebration of Celebrations* Sunday 2<sup>nd</sup> July and *Ice Cream Sunday* on 9<sup>th</sup> July. Please see the leaflets and posters for further details. Look out too for the *Concerts* and especially, at the beginning of September, Shakespeare's *A Midsummer Night's Dream*.

**Food Bank:** The local group of *Co-Workers for Mother Teresa* is appealing for goods for the Food Banks at Ulverston, Barrow and Millom. Please give generously to help those less fortunate than ourselves. The next appeal is for Sunday 6th August.

## Our Next Service

Sunday 9<sup>th</sup> July – Trinity 4

Common Worship – Holy Communion

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*After the service, please stay for tea or coffee – and a biscuit or two?*

*An Anglican presence on the Cartmel Peninsula*

## *St Peter's Field Broughton*

Sunday 2<sup>nd</sup> July 2017  
Trinity 3 – Proper 8 – Green  
Holy Communion – BCP  
Canon Derek Jackson

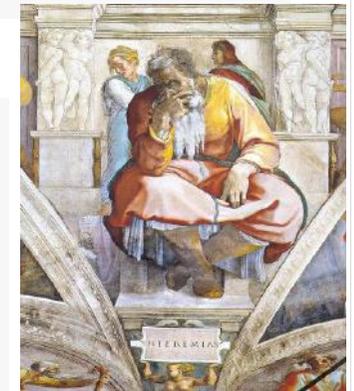


### COLLECT

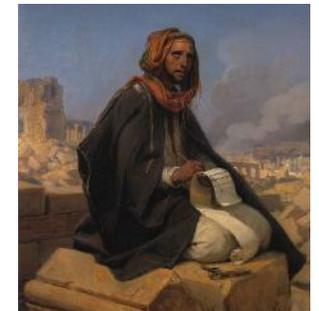
Almighty God, who hast broken the tyranny of sin and hast sent the Spirit of thy Son into our hearts, whereby we call thee Father: give us grace to dedicate our freedom to thy service, that the whole world may be brought to the glorious liberty of the children of God; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, now and for ever. *Amen*

### POST COMMUNION

O God, whose beauty is beyond our imagining and whose power we cannot comprehend: show us thy glory as far as we can grasp it, and shield us from knowing more than we can bear until we may look upon thee without fear; through Jesus Christ our Saviour. *Amen*



*Jeremiah*, by Michelangelo from the Sistine Chapel ceiling, and by Horace Vernet (1884) *Jeremiah on the ruins of Jerusalem*



*Please take a copy of this pew sheet to read at home, or for anyone who might like to receive one. If you know anyone who would like to receive home communion, please let one of the churchwardens know.*

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.'



Romans 6: 12 - 23

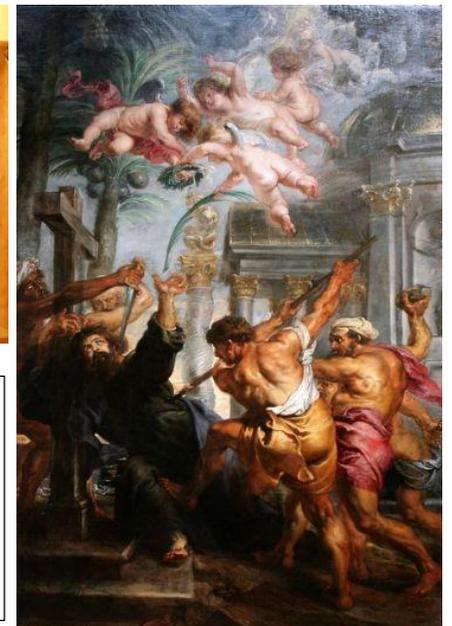
Therefore, do not let sin exercise dominion in your mortal bodies, to make you obey their passions. No longer present your members to sin as instruments of wickedness, but present yourselves to God as those who have been brought from death to life, and present your members to God as instruments of righteousness. 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.

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.'



*The Apostle Thomas  
Remembered 3<sup>rd</sup> July*

*The tomb of Saint Thomas the Apostle  
in Mylapore, India (above)*

*Martyrdom of St. Thomas  
by Peter Paul Rubens (right)*

Thomas the Apostle (called *Didymus*, which means 'the twin', or *Mar Thoma* in Syriac) was one of the Twelve Apostles of Jesus Christ, according to the New Testament. He is informally called 'Doubting Thomas' because he doubted Jesus' resurrection when first told (in the Gospel of John account only), followed later by his confession of faith, "**My Lord and my God**", on seeing Jesus' wounded body.

