

Sunday 17th June 2nd SUNDAY after TRINITY

Father's Day

- 08.00 Holy Communion (*Book of Common Prayer 1662*) [Little Baddow]
09.15 Family Service [LB]
11.00 Messy Church [Sandon]

Monday 18th

- 09.00 Celtic Morning Prayer [St Andrew's, Little Baddow]

Tuesday 19th

- 09.15 Holy Communion [S]

Wednesday 20th

- 09.00 Celtic Morning Prayer [S]
10.30 Funeral [S] Richard Haddington
12.30 Funeral [Crem] Richard Burford

Thursday 21st

- 08.30 Chelmer Crouch Group Morning Prayer [South Woodham Ferrers Parish Church]
10.00 House Communion [Hen Cottage, North Hill, LB]

Saturday 23rd

- 14.00 Wedding [LB] Janey Avery + Stephen Capper

Sunday 24th June

BIRTH OF JOHN THE BAPTIST

- 09.15 Jubilate Eucharist [S]
11.00 United Eucharist [LB]
13.00 Baptism [S] Annie Clubb
18.30 Evensong [LB]

**Please remember the 'Cuckoo's Farm' Service which takes place on Sunday 1st July at 10.30am after the 09.15 Eucharist at St Mary's.*

Gospel Choir

Everyone's Welcome
Monday 18th June @ 8pm
St Andrew's Sandon

Pints of View

Men's Discussion Night
Monday 25th June @ 8pm
In The Generals, Little Baddow



ESSEX POLICE CHOIR CONCERT

at St Andrew's, Sandon
Saturday 14th July @ 7.30pm
Tickets £10.00 (+Wine +nibbles)
Available from Michael (222066) Janet (472997)
Christine (281305) and Clive (243863)



CONFIRMATION PREPARATION

If there is anyone, of any age, who wishes to enquire about Confirmation and/or Baptism, they are encouraged to speak to Clive (Parish Priest) after a Sunday morning service or call him in the week. Preparation for Confirmation can be arranged to meet individual needs.
Tel: 01245 243863 /07939 509628



St Mary the Virgin

Little Baddow

www.littlebaddowchurches.org.uk

St. Andrew, Sandon

www.sandon-church.info

part of the

Chelmer-Crouch Group Ministry

2nd SUNDAY after TRINITY

17th June 2012

"The kingdom of God is as if someone would scatter seed on the ground, and would sleep and rise night and day, and the seed would sprout and grow, he does not know how." (Mark 4:26-27)

A warm welcome is extended to all visitors.

Coffee, tea, squash and biscuits are normally served after the main morning Service in Church at St Mary's and in the St Andrew's Room at St Andrew's. Please stay and meet people

All communicant members of Christian Churches are invited to receive communion. Those who do not wish to receive communion are invited to come forward for a blessing, at the Altar rail. Those communicants requiring *gluten-free wafers* are asked to identify themselves to a Sides person.



For 5 minutes

Before any Service begins PLEASE allow others to keep a time of prayerful quiet in preparation to worship our Lord Jesus Christ. Thank you.

Introduction and Call to Worship

As the old hymn says, "Nearer and nearer draws the time, the time that shall surely be, when the earth shall be filled with the glory of God as the waters cover the sea." Today, let us praise God for this marvellous hope.

Collect

Faithful Creator,
whose mercy never fails:
deepen our faithfulness to you
and to your living Word,
Jesus Christ our Lord. **Amen.**

First Reading

Ezekiel 17:22-24

Ezekiel has just pronounced God's message of judgement over the king of Judah, announcing that Babylon will soon conquer his country. But now the prophet uses a parable to offer some hope for the future.

²² "This is what the Sovereign LORD says: I myself will take a shoot from the very top of a cedar and plant it; I will break off a tender sprig from its topmost shoots and plant it on a high and lofty mountain. ²³ On the mountain heights of Israel I will plant it; it will produce branches and bear fruit and become a splendid cedar. Birds of every kind will nest in it; they will find shelter in the shade of its branches. ²⁴ All the trees of the forest will know that I the LORD bring down the tall tree and make the low tree grow tall. I dry up the green tree and make the dry tree flourish.

"I the LORD have spoken, and I will do it."

Second Reading

2 Corinthians 5:6-10 [11-13] 14-17

Paul reminds us that our bodies are only our temporary abode and that we can confidently face death because we will then be at home with the Lord.

⁶ Therefore we are always confident and know that as long as we are at home in the body we are away from the Lord. ⁷ For we live by faith, not by sight. ⁸ We are confident, I say, and would prefer to be away from the body and at home with the Lord. ⁹ So we make it our goal to please him, whether we are at home in the body or away from it. ¹⁰ For we must all appear before the judgment seat of Christ, so that each of us may receive what is due us for the things done while in the body, whether good or bad.

¹¹ Since, then, we know what it is to fear the Lord, we try to persuade others. What we are is plain to God, and I hope it is also plain to your conscience. ¹² We are not trying to commend ourselves to you again, but are giving you an opportunity to take pride in us, so that you can answer those who take pride in what is seen rather than in what is in the heart. ¹³ If we are "out of our mind," as some say, it is for God; if we are in our right mind, it is for you. ¹⁴ For Christ's love compels us, because we are convinced that one died for all, and therefore all died. ¹⁵ And he died for all, that those who live should no longer live for themselves but for him who died for them and was raised again.

¹⁶ So from now on we regard no one from a worldly point of view. Though we once regarded Christ in this way, we do so no longer. ¹⁷ Therefore, if anyone is in Christ, the new creation has come:^[a] The old has gone, the new is here!

Gospel

Mark 4:26-34

Jesus speaks about the kingdom of God through two parables.

²⁶ He also said, "This is what the kingdom of God is like. A man scatters seed on the ground. ²⁷ Night and day, whether he sleeps or gets up, the seed sprouts and grows, though he does not know how. ²⁸ All by itself the soil produces grain—first the stalk, then the head, then the

full kernel in the head. ²⁹ As soon as the grain is ripe, he puts the sickle to it, because the harvest has come."

³⁰ Again he said, "What shall we say the kingdom of God is like, or what parable shall we use to describe it? ³¹ It is like a mustard seed, which is the smallest of all seeds on earth. ³² Yet when planted, it grows and becomes the largest of all garden plants, with such big branches that the birds can perch in its shade."

³³ With many similar parables Jesus spoke the word to them, as much as they could understand. ³⁴ He did not say anything to them without using a parable. But when he was alone with his own disciples, he explained everything.

The Bible texts can be found on-line at:

www.biblica.com/bible/browse-books/

The Bible version used in today's pew sheet is the *New International Version*

Same sex marriages

Many Christians, and those on both sides of the debate about whether the church should be more inclusive of gay and lesbian people, have expressed concern about the nature and speed of the government's consultation and proposals for same sex marriages. The House of Bishops of the Church of England is preparing a robust contribution to this debate. It will be available soon. The essence of our argument will be based upon a continued commitment to the traditional understanding of the institution of marriage as being between one man and one woman. Scripture tells us that this is something instituted by God. However, at the same time as holding on to this traditional view, the Church of England supports the way civil partnerships offer same-sex couples equal rights and responsibilities to married heterosexual couples. Opening marriage to same-sex couples would actually confer few, if any, new legal rights. But it would require multiple changes to law, with the definition of marriage having to change for everyone. For what the government seems to be proposing would create two sorts of marriage: a civil marriage that would be open to same sex couples alongside hetero-sexual couples; and then a so-called 'religious marriage' administered by the church. Currently, the legal institution of marriage into which people enter is the same whether they marry using a civil or a religious form of ceremony. Treating 'religious marriage' as if it were a different institution fails to recognise the enduring place of the established church in providing marriages that have full state recognition. The issue of whether marriage should be redefined is therefore much more complicated than has been presented. We are, in my view, being bounced into it. We should stop and make space for a much more considered and genuine discussion.

Bp Stephen +