

THE EIGHTH SUNDAY

AFTER

TRINITY

August 11, 2019

God is Love!

O Come, let us Worship!

8:30 a.m. – Morning Prayer:

✠ Psalms 39 & 41 | Judges 16:4-end | St. Mark 9:30-end

9:00 a.m. – The Holy Eucharist

Introit: Psalm 48:1-8:	page 390
The Gloria:	page 86
The Collect:	page 229
The Old Testament Reading:	Jeremiah 23:16-24
Psalm 48:9-15:	page 390
The Epistle:	page 230
Gradual Psalm 41:1-3:	page 382
The Holy Gospel:	page 230
The Creed:	page 71
The Homily	
The Prayers of the People:	L: Lord, in your mercy C: Hear our prayer
The Consecration:	page 82
Post-Communion Prayer:	page 85

9:45 a.m. – Time with Fr. Stockall

10:30 a.m. – The Holy Eucharist

♪ PROCESSIONAL HYMN:	374 (Darwall 375)
The Gloria:	page 86
The Collect:	page 229
The Old Testament Reading:	Jeremiah 23:16-24
Psalm 48:9-15:	page 390
The Epistle:	page 230
♪ GRADUAL HYMN:	460 (St. Finbar)
The Holy Gospel:	page 230
♪ GOSPEL ACCLAMATION:	Alleluia
The Creed:	page 71
The Homily	
♪ OFFERTORY HYMN:	221 (Unde et Memores)
The Prayers of the People:	L: Lord, in your mercy C: Hear our prayer
The Consecration:	page 82
Post-Communion Prayer:	page 85
♪ RECESSIONAL HYMN:	439 (Capetown)

*

*Please join us the Parish Hall
following the 10:30 Celebration for
Coffee & Conversation.*

*

Parish Notices and Updates

THE ST. MICHAEL'S YOUTH CONFERENCE is scheduled for August 19th to 24th at Camp Wildwood near Bouctouche, and application forms are now available. This is an excellent programme for young people between ages of 13 and 19, combining solid and helpful Christian Education, worship, recreation and fellowship. If you know of someone who would benefit from this amazing programme, please to Janice Stockall or the Rector.

NEWS! NEWS! THE ANNUAL COUNTRY GOSPEL SHOW, in support of the work of Canon Paul Jeffries at Bishop McAllister College in Uganda, will be held here at St. Mary's on **Saturday, September 7th**, at 7:00 p.m. The lineup of entertainers features John Jeffries, Gerald Fortin, Mark Fisher, Duane Drost, Sam & Charlene Johnston, Hazel-Marie Robertson, Irene Jewett, Debbie Roy, Bubs Brown, and Terry Ingraham. Admission is \$10.00 (at the door). Mark your calendars now and plan to join us on the 7th!

BETTY AND GLEN ADAMS, two members of St. Peter's Parish Family, are celebrating their 50th Anniversary; and on **Saturday, August 24th** there will be a "Cheers to 50 Years" Celebration from 1:00 to 4:00 p.m. at St. Peter's Hall, 2365 Woodstock Road. Everyone is welcome.

*

SCHEDULE OF SERVICES

AUGUST 14: THE FALLING ASLEEP OF THE BLESSED VIRGIN MARY

2:00 p.m. – Holy Eucharist, Paradise Villa
6:30 p.m. – Evening Prayer
7:00 p.m. – Holy Eucharist

AUGUST 15: THE FALLING ASLEEP OF THE BLESSED VIRGIN MARY

8:30 a.m. – Morning Prayer
Followed by time for personal prayer in the Church

AUGUST 17: THE NINTH SUNDAY AFTER TRINITY

4:30 p.m. – Evening Prayer
5:00 p.m. – Holy Eucharist

AUGUST 18: THE NINTH SUNDAY AFTER TRINITY

8:30 a.m. – Morning Prayer
9:00 a.m. – Holy Eucharist
10:30 a.m. – Holy Eucharist
Followed by Coffee & Conversation in the Parish Hall

The Anglican Church of Canada The Diocese of Fredericton THE PARISH OF ST. MARY, YORK



We cannot know whether we love God, although there may be strong reason for thinking so; but there can be no doubt about whether we love our neighbour or no. Be sure that, in proportion as you advance in fraternal charity, you are increasing your love of God, for His Majesty bears so tender an affection for us that I cannot doubt He will repay our love for others by augmenting, in a thousand different ways, that which we bear for Him.

Teresa of Avila (1515-1582), *The Interior Castle*

Priest and Rector

The Revd. Canon Kevin M. Stockall, B.A. (Hons), M.Div.

Rectory: 770 McEvoy Street, Fredericton NB E3A 3B7

454.0245 (rectory) | 472.4661 (office) | 461.7685 (cell) | kevin.stockall@bellaliant.net

Visit us at: <http://www.stmarysfredericton.ca/>

From the Rector

Every year on August 6th the Church recalls an amazing event in Christ's life in the Feast of the Transfiguration, which we celebrated this past Wednesday.

At its heart, the story of the Transfiguration is a story that allows us to believe what others would mock or deny; what some in his own time mocked and denied: that this son of a carpenter is actually the Son of God; that a man born in one time and place is actually the God who transcends all time and space. Following Peter's bold proclamation of Jesus as the Messiah, as the Christ, and following his own warning of the Cross that was to come and which would have to be called by all of those who wished to follow him, the revelation of Christ in blinding glory on the top of the mountain was clear confirmation of what Peter had said so boldly without perhaps entirely understanding; clear confirmation that what had been promised long before in the Scriptures, in the Law and the Prophets, was being fulfilled in Jesus of Nazareth, the son of Mary and Joseph.

But that fact may not excite us in the same way today that it excited Peter and James and John as they stood with Him on that mountain: after all, we've heard the story before. At best it may only confirm what we already believe about Jesus; what we say a hundred times a year whenever we stand to profess our faith by reciting the Creed; until we remember that the story of the Transfiguration says just as much about us as it does about Christ. The story of the Transfiguration challenges us to look beyond the obvious; to look below the surface, and to see the person within; in other words, to see ourselves and each other as God sees us.

Our culture has an obsession with appearance and image. We quickly assess people, we categorise them, for good or ill, on the obvious things that we can see most easily. We like and we dislike; we embrace and we reject, without really spending time to engage each other and walk with each other; to open ourselves and our hearts to know each other. But at the heart of the Transfiguration story is the revelation of who we are in God's eyes: as His children; as brothers and sisters of Christ; as those who have been redeemed by a compassionate God who forgives our failings and our sins; as those who have been welcomed into relationship with Him; as those who have been made members of the Body of this Christ who is transfigured on the mountain.

And the story of the Transfiguration is a reminder of what we are called to be by this God who has embraced us and welcomed us and named us as His own: as those from whose lives the bright blinding glory of God can radiate whenever we welcome each other as sisters and brothers in Christ; whenever we are willing to get to know each other, and love each other, and forgive

each other, honestly and openly; whenever we are prepared to engage each other as one sinner to another; as those who have been forgiven by this gracious God whose glory is revealed on the mountain of the Transfiguration.

At the heart of the Transfiguration story is the amazing realisation that we too are meant to be transfigured; not as Jesus was, of course, but as His disciples have been in all times and places, disciples whose lives have been a reflection of the bright, blinding joy of God's Kingdom. The story of the Transfiguration is a reminder that we, too, are meant to shine with Christ's presence in our lives; to shine with the hope that the struggles and trials that weigh down our very broken world are not our last sad word; to shine with a joy that overcomes rather than gives up.

Humility is not self-deprecation, faux humbleness or self-congratulatory: it make us more human, it allows us to flourish, to love, to create, and to transform. Rabbi Jonathan Sacks has drawn our attention to the difference between true humility and its poor imitations. "There is a fundamental difference", he writes, "between two words in Hebrew: *anivut*, "humility", and *shiflut*, "self-abasement". So different are they that Maimonides defined humility as the middle path between *shiflut* and pride. Humility is not low self-regard. That is *shiflut*. Humility means that you are secure enough not to need to be reassured by others. It means that you don't feel you have to prove yourself by showing that you are cleverer, smarter, more gifted or successful than others. You are secure because you live in God's love. He has faith in you even if you do not. You do not need to compare yourself to others. You have your task, they have theirs, and that leads you to co-operate, not compete.

Dr. Bruce Gordon, Baccalaureate Service Address,
University of King's College, Halifax, NS - May 2019



We acknowledge that the land on which we gather is the traditional unceded territory of the Wəlastəkwiyik (Wolastoqiyik) Peoples. This territory is covered by the "Treaties of Peace and Friendship" which Wəlastəkwiyik (Wolastoqiyik), Mi'kmaq, and Passamaquoddy Peoples first signed with the British Crown in 1726. The treaties did not deal with surrender of lands and resources but in fact recognized Mi'kmaq and Wəlastəkwiyik (Wolastoqiyik) title and established the rules for what was to be an ongoing relationship between nations.