

THE SEVENTH SUNDAY

AFTER

TRINITY

August 4, 2019

God is Love!

O Come, let us Worship!

8:30 a.m. – Morning Prayer:

✠ Psalm 37 part 1 | Judges 7:1-23 | St. Mark 9:14-29

9:00 a.m. – The Holy Eucharist

Introit: Psalm 47:1-4:	page 389
The Gloria:	page 86
The Collect:	page 228
The Old Testament Reading:	1 Kings 17.8-16
Psalm 34:1-10:	page 369
The Epistle:	page 228
Gradual Psalm 34:11-15:	page 370
The Holy Gospel:	page 229
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:	360 (Hanover)
The Gloria:	page 86
The Collect:	page 228
The Old Testament Reading:	1 Kings 17.8-16
Psalm 34:11-15:	page 370
The Epistle:	page 228
♪ GRADUAL HYMN:	571 (All for Jesus)
The Holy Gospel:	page 229
♪ GOSPEL ACCLAMATION:	Alleluia
The Creed:	page 71
The Homily	
♪ OFFERTORY HYMN:	359 (Unser Herrsher)
The Prayers of the People:	L: Lord, in your mercy C: Hear our prayer
The Consecration:	page 82
♪ HYMN DURING COMMUNION:	219 (Bread of Heaven)
Post-Communion Prayer:	page 85
♪ RECESSIONAL HYMN:	429 (Martyrdom)

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

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Parish Notices and Updates

THE MEMBERS OF THE PARISH CORPORATION wish to thank all of those who participated in our latest Controlled Evacuation (Fire Drill). This was the third year that we have tried to inform members of the Parish of the procedures that would be involved if we ever have to have a real evacuation of the building. One of the things that we learnt this time is that we need to train a few members of the congregation to act as helpers and guides to assist with a real evacuation. We're looking for volunteers from all three congregations (Saturday @ 5:00 p.m.; and Sunday @ 9:00, and 10:30 a.m.) who will agree to take a few minutes to learn the process and be ready, in the case of an emergency, to assist. Please speak to the Rector or Thomas Geburt if you'd like to help.

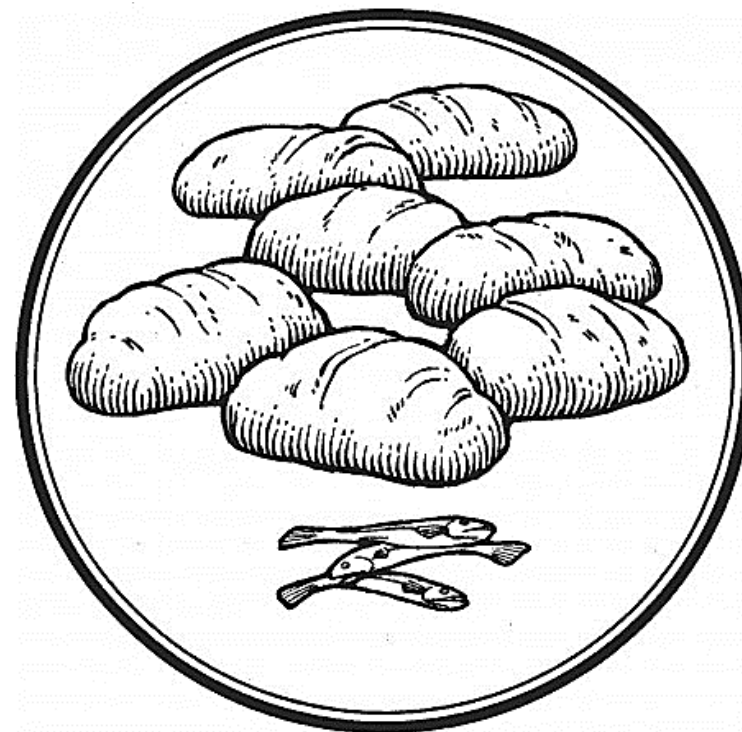
THE ST. MICHAEL'S YOUTH CONFERENCE is scheduled for August 19th to 24th at Camp Wildwood near Bouctouche, and application forms are now available. This is an excellent programme for young people between ages of 13 and 19, combining solid and helpful Christian Education, worship, recreation and fellowship. 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 September 7th!



We acknowledge that the land on which we gather is the traditional unceded territory of the Wəlastəkwiyyik (Wolastoqiyik) Peoples. This territory is covered by the "Treaties of Peace and Friendship" which Wəlastəkwiyyik (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 Wəlastəkwiyyik (Wolastoqiyik) title and established the rules for what was to be an ongoing relationship between nations.

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



According to Paul, it was not truly the Lord's Supper unless everyone from any social status ate it together, signifying equal inclusion. Bread and wine eaten in the context of a full meal also symbolize care for the poor, for when all eat together, there are no needy.

Reta Halteman Finger, "An Instinct for Community"

Priest and Rector

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

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From the Rector

If you've ever enjoyed singing *All Glory, Laud and Honour; Christ is Made the Sure Foundation; Come, Ye Faithful, Raise the Strain; Jerusalem the Golden; Of the Father's Love Begotten; Sing, My Tongue, the Glorious Battle; Alleluia, Song of Gladness; The Day of Resurrection; O What their Joy and their Glory Must Be*, (and many others) then you've been blessed by the faithful work of an Anglican priest who did more than anyone else to rescue the hymns of the Latin, Greek, Russian, and Syrian speaking Churches for modern worshippers.

John Mason Neale was born in London in 1818, studied at Cambridge, and was ordained to the priesthood in 1842. He was offered a parish but chronic ill health, which was to continue throughout his life, prevented him from taking it. In 1846 he was made Warden of Sackville College, a charitable residence for the poor, a position he held for the rest of his life.

In 1854 Neale co-founded the Sisterhood of St. Margaret, an order of women in the Anglican Church dedicated to nursing the sick. Many Anglicans in his day, however, were deeply suspicious of anything suggestive of Roman Catholicism, assuming that anyone like Neale was an agent of the Vatican, assigned to destroy the Anglican Church by subverting it from within. Once Neale was attacked at a funeral of one of the sisters. From time to time unruly crowds threatened to stone him or to burn his house. However, his basic goodness eventually won the confidence of many who had fiercely opposed him, and the Sisterhood of St. Margaret survived and prospered.

Neale translated the liturgies of the Eastern Church into English. However, he is best known as a hymn writer and translator, having enriched English hymnody with many ancient and mediaeval hymns translated from Latin and Greek. As he wrote, explaining his passion for translating hymns:

Among the most pressing of the inconveniences consequent on the adoption of the vernacular language in the office-books of the Reformation must be reckoned the immediate disuse of all the hymns of the Western Church. That treasury, into which the saints of every age and country had poured their contributions, delighting, each in his generation, to express their hopes and fears, their joys and sorrows, in language which would be the heritage of their Holy Mother until the end of time--those noble hymns, which had solaced ... monks in their cells, priests in bearing up against the burden and heat of the day, missionaries in girding themselves for martyrdom--henceforth became as a sealed book and as a dead letter. The prayers and collects, the versicles and responses, of the earlier Church might, without any great loss of beauty, be preserved; but the hymns, whether of the sevenfold daily office, of the weekly commemoration of creation and redemption, of the yearly revolution of the Church's seasons, or of the birthdays to glory of martyrs

and confessors--those hymns by which day unto day had uttered speech, and night unto night had taught knowledge--could not, by the hands then employed in ecclesiastical matters, be rendered into another, and that a then comparatively barbarous, tongue. One attempt the Reformers made--the version of the *Veni Creator Spiritus* in the Ordinal; and that, so far perhaps fortunately, was the only one. Cranmer, indeed, expressed some casual hope that men fit for the office might be induced to come forward; but the very idea of a hymnology of the time of Henry VIII may make us feel thankful that the prelate's wishes were not carried out. The Church of England had, then, to wait. She had, as it has well been said, to begin over again. There might arise saints within herself, who, one by one, should enrich her with hymns in her own language; there might arise poets, who should be capable of supplying her office-books with versions of the hymns of earlier times. In the meantime the psalms were her own; and grievous as was the loss she had sustained, she might be content to suffice herself with those, and expect in patience the rest.

All of which is say is: the great treasury of hymns which shaped the faith of countless millions of Christians for more than 1500 years was closed to us until Neale set down to translate them. Our worship and faith is richer for the effort. Neale died on August 6, 1866 at the age of 48; but since August 6th is the Feast of the Transfiguration, he is commemorated on August 7th.



SCHEDULE OF SERVICES

AUGUST 7: THE FEAST OF THE TRANSFIGURATION

6:30 p.m. – Evening Prayer

7:00 p.m. – Holy Eucharist

AUGUST 8: THE NAME OF JESUS

8:30 a.m. – Morning Prayer

Followed by time for personal prayer in the Church

AUGUST 10: THE EIGHTH SUNDAY AFTER TRINITY

4:30 p.m. – Evening Prayer

5:00 p.m. – Holy Eucharist

AUGUST 11: THE EIGHTH 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