

THE SIXTH SUNDAY

AFTER

TRINITY

July 28, 2019

God is Love!

O Come, let us Worship!

8:30 a.m. – Morning Prayer:

✠ Psalm 34 | Judges 5 | St. Mark 6:53-7:23

9:00 a.m. – The Holy Eucharist

Introit: Psalm 28:7-10:	page 362
The Gloria:	page 86
The Collect:	page 226
The Old Testament Reading:	Genesis 4.2b-15
Psalm 34:1-10:	page 369
The Epistle:	page 226
Gradual Psalm 90:14-18:	page 447
The Holy Gospel:	page 227
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:	803 (Gwalchmai)
The Gloria:	page 86
The Collect:	page 226
The Old Testament Reading:	Genesis 4.2b-15
Psalm 90:14-18:	page 447
The Epistle:	page 226
♪ GRADUAL HYMN:	590 (St. Magnus)
The Holy Gospel:	page 227
♪ GOSPEL ACCLAMATION:	Alleluia
The Creed:	page 71
The Homily	
♪ OFFERTORY HYMN:	563 (Aurelia)
The Prayers of the People:	L: Lord, in your mercy C: Hear our prayer
The Consecration:	page 82
♪ HYMN DURING COMMUNION:	230 (St. Agnes)
Post-Communion Prayer:	page 85
♪ RECESSIONAL HYMN:	427 (Monks Gate)

✱

*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.



SCHEDULE OF SERVICES

JULY 31: THE EVE OF LAMMAS DAY

6:30 p.m. – Evening Prayer

7:00 p.m. – Holy Eucharist

AUGUST 1: MACCABEAN MARTYRS

8:30 a.m. – Morning Prayer

Followed by time for personal prayer in the Church

11:00 a.m. – Holy Eucharist, *Eden Retirement Villa*

AUGUST 3: THE SEVENTH SUNDAY AFTER TRINITY

4:30 p.m. – Evening Prayer

5:00 p.m. – Holy Eucharist

AUGUST 4: THE SEVENTH 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



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

But I say unto you which hear, Love your enemies, do good to them which hate you, Bless them that curse you, and pray for them which despitefully use you.

Luke 6:27-28



Bernard [of Clairvaux] did not stop with love for God or Christ, he insisted also that the Christian must love his neighbours, including even his enemies. Not necessarily that he must feel affection for them—that is not always possible in this life, though it will be in heaven—but that he must treat them as love dictates, doing always for others what he would that they should do for him.

A. C. McGiffert (1861-1933), *A History of Christian Thought*, v. II [1932]

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 _____

Come Lammas-eve at night shall she be fourteen.
Romeo and Juliet, 1.3.19

Since at least the ninth century, the first day of August has been known as Lammas Day. Its name comes from the Anglo-Saxon *hlaf-mas*, or ‘loaf mass,’ a reference to an early festival of the wheat harvest. On the first day of August it was the custom to bring to the Church a loaf of bread made from the flour of the new wheat crop, in thanksgiving for the new harvest; such as we in Canada, with a different growing season, do in October at Harvest Thanksgiving. The loaf would be blessed and, according to some customs, might be broken into four pieces, which were then to be placed at the four corners of the barn to ensure God’s protection of the garnered grain. In the Anglo-Saxon Chronicle, where it is referred to regularly, it is called the ‘feast of first fruits,’ drawing strongly on the Old Testament practice of setting aside the first part of the new harvest as a thank-offering to God, much as first-born sons was understood to belong to God following the saving of the first-born sons at the time of the Passover.

In a culture in which most are able to purchase food at any time, day or night, at a grocery store, the importance of offering the first fruits may at first seem obscure. But if we can imagine a context where people waited anxiously for the new harvest to come in, where supplies of the previous harvest might be running very thin, with hunger knocking at the door, where a successful harvest might easily be the difference between life and death (as it still is in many places around the world today), stopping at the very start of the harvest, before all the rest has been brought in, to give thanks to the God whose grace made its abundance possible was both an act of celebration and faith. Not waiting until the reckoning at the end of the harvest before offering a portion to the Lord, but giving thankfully at the very start, required faith to trust that the end would be sufficient.

That same principle lies at the heart of true Christian stewardship: not waiting to see what we have left in our wallets or our bank accounts, or in our hearts and our schedules, at the end of the week, after we’ve done all that we wanted and needed to do, but setting aside an amount at the very start is the way that we offer the first fruits of our lives to the God who blesses every part of life. That goes for our treasure, but it also goes for our talents and our time: setting aside an amount at the start of each day and week, rather than waiting until all is done at the end.

So I invite you to gather with us this coming Wednesday evening at 7:00 p.m. as we commemorate Lammas Day.



From the Rector _____

Come Lammas-eve at night shall she be fourteen.
Romeo and Juliet, 1.3.19

Since at least the ninth century, the first day of August has been known as Lammas Day. Its name comes from the Anglo-Saxon *hlaf-mas*, or ‘loaf mass,’ a reference to an early festival of the wheat harvest. On the first day of August it was the custom to bring to the Church a loaf of bread made from the flour of the new wheat crop, in thanksgiving for the new harvest; such as we in Canada, with a different growing season, do in October at Harvest Thanksgiving. The loaf would be blessed and, according to some customs, might be broken into four pieces, which were then to be placed at the four corners of the barn to ensure God’s protection of the garnered grain. In the Anglo-Saxon Chronicle, where it is referred to regularly, it is called the ‘feast of first fruits,’ drawing strongly on the Old Testament practice of setting aside the first part of the new harvest as a thank-offering to God, much as first-born sons was understood to belong to God following the saving of the first-born sons at the time of the Passover.

In a culture in which most are able to purchase food at any time, day or night, at a grocery store, the importance of offering the first fruits may at first seem obscure. But if we can imagine a context where people waited anxiously for the new harvest to come in, where supplies of the previous harvest might be running very thin, with hunger knocking at the door, where a successful harvest might easily be the difference between life and death (as it still is in many places around the world today), stopping at the very start of the harvest, before all the rest has been brought in, to give thanks to the God whose grace made its abundance possible was both an act of celebration and faith. Not waiting until the reckoning at the end of the harvest before offering a portion to the Lord, but giving thankfully at the very start, required faith to trust that the end would be sufficient.

That same principle lies at the heart of true Christian stewardship: not waiting to see what we have left in our wallets or our bank accounts, or in our hearts and our schedules, at the end of the week, after we’ve done all that we wanted and needed to do, but setting aside an amount at the very start is the way that we offer the first fruits of our lives to the God who blesses every part of life. That goes for our treasure, but it also goes for our talents and our time: setting aside an amount at the start of each day and week, rather than waiting until all is done at the end.

So I invite you to gather with us this coming Wednesday evening at 7:00 p.m. as we commemorate Lammas Day.

