

THE SEVENTH SUNDAY AFTER TRINITY

July 30, 2017

*Holy, holy, holy is the LORD of hosts;
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 34:7-10:	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 thy 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:	102 (Monkland)
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)

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

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From the Rector _____

The story of the Church's relationship to slavery is complex and often disappointing. Functioning in a context in which the institution of slavery was integral to the economy of the Roman Empire, the early Church both raised the dignity of converted slaves to the level of spiritual kinship, as sisters and brothers in Christ, while upholding the necessity for obedience and submission to their masters, "with fear and trembling, in sincerity of heart, as to Christ." (Ephesians 6:5). While Jesus was very clear that sin acted as a kind of moral slavery, he did not speak against slavery as a social institution; and many of his parables were set in a slave/master situation, involving slaves as key characters; and it's safe to say that most of the writes of the New Testament did not oppose slavery. And the one text in the New Testament that most directly addresses the relationship of slave and master within the Church, St. Paul's Letter to Philemon, contains a

suggestion that the Master (Philemon) should manumit the slave (Onesimus) as a “beloved brother in Christ” that is subtle enough to be missed by those who wish to, a subtlety that, one person has argued “blocked the Early Fathers of the Church from denouncing slavery outright.”

The reasons for this apparent disregard by the apostles and other early Christians for the fundamental equality of all those made in the image of God, as taught in the creation story in the Book of Genesis, are many, not the least of which were the pro-slavery laws of the Old Testament. Moreover, the commonly held opinion that Christ’s promised Second Coming was likely to be sooner than later may have suppressed any desire within the Church for wider social reform.

This ambiguity continued throughout the Church’s life in the patristic and medieval periods. On one hand, the Church exhibited some signs of kindness towards slaves: recognising marriage amongst slaves, regarding the freeing of slaves as an act of charity, and allowing the burial of deceased slaves in Christian cemeteries; while also condemning slaves that ran away from their masters, in some instances refusing communion to those who did.

But through the early centuries a brighter and better light began to shine in a few places: St. Augustine described slavery as being against God’s intention and the result of sin; St. John Chrysostom described slavery as “the fruit of covetousness, or degradation, of savagery”, a kind of sin and human rebellion against God; and St. Gregory of Nyssa expressed his opposition to all forms of slavery. But that brighter light found its most articulate spokesperson in the 18th Century when William Wilberforce, in conjunction with other Christians, fought initially for the end of the slave trade in the British Empire; and, later, for the end of slavery itself. It was a fight carried out, socially and politically, against great opposition. Those who argued for abolition faced the fury of an entire society and economy dependant on the profits from slavery; and their arguments were weakened in the eyes of many by the support for slavery found in parts of the Church. But, in the end, compassion and basic human dignity carried the day. After years of campaigning, including presenting motions in Parliament for almost two decades to end of the slave trade, Wilberforce was finally successful. The Slave Trade Act was passed in 1807, after which the Royal Navy worked to end all aspects of the trade from Africa to the Americas; and a bill to abolish slavery as a whole in the British Empire was passed in 1833, just a month after Wilberforce’s death.

The failure of Christians for so many centuries to acknowledge their responsibility to protect and care for their brothers and sisters in Christ trapped in slavery is a lesson to all of us whenever we think that we can close our eyes to those who need our help. The Church remembers and celebrates the faithful work of William Wilberforce each year on July 29th; but we ought not to lose sight that it is estimated that there are currently more of our sisters and brothers trapped in slavery right now than at any point in human history, perhaps as many as 45 million, likely including those who have been forced to manufacture some of the things that we buy. If we wish to honour William Wilberforce, we would do well to ask governmental and corporate authorities to be more diligent in doing what they can to discourage human trafficking and slavery worldwide.

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



The doctrine of the “body”... is a picture of the *local* church, [which] is distinguished by a great variety of gifts, outlooks, and cultures. The various members belong organically to each other in Christ, and are to exhibit that harmony practically in their common life. The recognition of how they differ from each other, and are yet one, is to enrich their worship, inspire their ministry, and quicken their love. There is no New Testament pattern of serving the one Christ, except in one local body, formed by the incorporation given in the one baptism, and the continued life sustained by breaking and sharing the one bread.

C. O. Buchanan, “The Unity of the Church”, in *The People of God*, 1977

Priest and Rector

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

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Parish Notices and Updates _____

THE RESIDENTS AT FARRALINE PLACE ARE VERY PLEASED to invite you to their annual **Garden Party** on Thursday, August 10th, starting at 2:00 p.m. They plan to celebrate Canada's 150th anniversary and they invite guests to don their proudest red and white. To help with planning they ask those hoping to attend to RSVP by calling them at 455-6443 and asking for Jenelle or Hielke.

THE ST. MICHAEL'S YOUTH CONFERENCE is scheduled for August 21st to 26th 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.

THE ANNUAL DIOCESAN STEWARDSHIP CONFERENCE will take place on Saturday, September 9th, at St. John the Evangelist Church, Main Street, from 9:30 a.m. to 4 p.m. This year's theme is "Sharing in Mission" and will include speakers on various missions both in the diocese and beyond, including the Fredericton region's Refugee Support project and the recent bowling tournament in support of Bishop McAllister College. Everyone is welcome. Those who are interested are asked to register online at: anglican.nb.ca/register

HAVE TO BE AT WORK ON SUNDAY MORNING? Have another engagement that will prevent you from attending? Not sure about the weather? Don't forget that we have a weekly Celebration of the Holy Eucharist on Saturday evenings at 5:00 p.m. Please speak to the Rector if you have any questions; and plan to join us any Saturday evening if this time is more suitable for your schedule.

HOSPITAL VISITING IS AN ESSENTIAL PART OF PARISH MINISTRY because spiritual health is a necessary part of our physical health; and the Rector is always willing to visit those in hospital at any time, day or night. **Recent changes in the way in which religious affiliation is recorded when people enter the hospital system means that the Rector is significantly less likely to know when members of the Parish have been admitted.** Please let him know if you or another member of the Parish (with their consent) is in hospital, including, if possible, the room number, so that the Church can minister to our whole Parish Family. And, unless you wish not to be visited while in hospital, be sure to indicate on admission that you wish a pastoral visit. Otherwise your presence in the hospital might not be indicated on the records available in the Spiritual and Religious Care office.

IN RESPONSE TO SOME MEMBERS OF THE PARISH who have indicated the challenges they face in hearing the homily because of hearing loss, we're now producing a few printed copies each Sunday. If you would like to have a copy you're welcome to pick one up from the small table at the main entrance to the church. Please speak to the Rector if you're not able to locate a copy.

E-OFFERING: Did you forget your envelope this weekend? Instead of digging in your wallet for collection why don't you set up E-Offering and forget about the hassle. E-Offering is an electronic offering that debits from your bank account. It is easy, no fuss and customizable. You can set up weekly, monthly and with any amount. Adjustments are easy to make. Please pick up a slip from the table in the narthex if you are interested or speak to Allan Agnew if you have any questions.

IF YOU LIKE TO KNIT, ST. MARY'S MOTHERS' UNION invite you to use up some of your surplus yarn and help a number of excellent projects. In addition to their recent efforts to supply Comfort Bears for children at the Dr. Everett Chalmers Regional Hospital, **they have two NEW projects.** Instructions have been posted on the Mothers' Union bulletin board in the hall for Knitted Hats for Newborns and a request from Knitted Knockers of Canada in support of women who have had mastectomy surgery. Feel free to pick up some instructions and get knitting!

IF YOU'VE NOT HAD A CHANCE TO COMPLETE the personal information form that the Parish is using to update our records please pick up a copy in the Narthex and return it to the Rector or Thomas Geburt, our Parish Safe Church Officer as soon as possible. The form seeks to gather a lot of information, but you are only being asked to provide as much (or as little) as you wish. There are, however, two sections that are essential to us: the personal contact section at the top of the first page and the permission section at the bottom of that page. Please note that your forms will be kept securely; and the information will never be shared in any way which violates your expressed wishes. Please speak to me or Thomas if you have any questions.



SCHEDULE OF SERVICES

AUGUST 2: LAMMAS DAY (transferred)

6:30 p.m. – Evening Prayer

7:00 p.m. – Holy Eucharist

AUGUST 3: TRINITY FERIA

10:30 a.m. – Holy Eucharist, *Alleira Assisted Living*

AUGUST 5: THE FEAST OF THE TRANSFIGURATION

4:30 p.m. – Evening Prayer

5:00 p.m. – Holy Eucharist

AUGUST 6: THE FEAST OF THE TRANSFIGURATION

8:30 a.m. – Morning Prayer

9:00 a.m. – Holy Eucharist

10:30 a.m. – Holy Eucharist