

THE OCTAVE DAY OF PENTECOST: TRINITY SUNDAY

June 11, 2017

*Holy, holy, holy is the LORD of hosts;
O come let us worship!*

8:30 a.m. – Morning Prayer:

✠ Psalms 92 & 93 | Isaiah 6:1-8 | St. Mark 11-13

9:00 a.m. – The Holy Eucharist

Introit: Psalm 8:	page 337
The Gloria:	page 86
The Collect:	page 214
The Old Testament Reading:	Isaiah 6.1-8
Whitsunday Anthems	page 204
The Lesson:	page 215
Gradual Psalm: 136:1-3:	page 506
The Holy Gospel:	page 216
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:	1 (Nicaea)
The Gloria:	page 86
The Collect:	page 214
The Old Testament Reading:	Isaiah 6.1-8
♫ Psalm:	<i>please see the bulletin insert</i>
The Lesson:	page 215
♫ Gradual Hymn:	369 (Redhead No. 46)
The Holy Gospel:	page 216
♫ Gospel Acclamation:	Alleluia
The Creed:	page 71
The Homily	
♫ Offertory Hymn:	184 (Dix)
The Prayers of the People:	L: Lord, in thy mercy; C: Hear our prayer
The Consecration:	page 82
♫ Hymn during Communion:	Lord, as the Grain (Highwood)
Post-Communion Prayer:	page 85
♫ Recessional Hymn:	284 (Moscow)

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

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From the Rector _____

After having spent the past six months keeping Sundays that have celebrated events in our Lord's life, like His birth and the visit of the Wise Men and His triumphant entry into Jerusalem and His glorious Resurrection, today we celebrate nothing other than the fact of God's life as Trinity. We celebrate the Scriptural account of God's eternal existence as three persons: three persons existing forever as one God; and one God existing forever as three persons: the Father's relationship with the Son; and the Son's relationship with the Father; a relationship of reciprocal love which is personified in the life of the Spirit; a relationship wherein they love each other fully and completely.

But what does it mean in practical terms to say that God exists as Trinity; to say that the Father and the Son and the Holy Spirit are co-equal and co-eternal; that they have no beginning or end, no greater or lesser in their Divine Life?

Some might yearn for a 'simple' kind of religion, but such yearnings run headlong into this morning's commemoration of Trinity Sunday. And, in fact, such yearnings run headlong into life itself, which is far more complex and nuanced than simple answers will allow.

It's likely that the doctrine of the Trinity suffers because of the obvious difficulty of knowing with any precision what we mean when we speak of God as three persons. We acknowledge it when we say the Creed, but we seldom go much further than that. And yet, the Doctrine of the Trinity is profoundly relevant, not just for what it says about God but for what it says about us.

The Doctrine of the Trinity tells us that God exists as a community of love. God's own nature is relational: a Father loving the Son and a Son loving the Father, and that union of love existing eternally as the Spirit. In other words, to live in relation to others is in God's own nature; and it is, of course, our nature too, because we are made in His image.

Philosophically there are two great extremes by which humanity views itself. All too often we identify the person with the individual - someone who stands independent of those around them. We see ourselves as distinct and isolated creatures, rightfully choosing our own course, regardless of its effects on those around us; regardless of our responsibilities to others. And we have the profound social fragmentation of our time to show for it. But just as dangerously, some emphasise the opposite extreme; that is, the need to abandon all individualism, to destroy the sense of individual uniqueness in pursuit of the collective. But the doctrine of the Trinity would tell us something else about ourselves. Because God exists as three persons, each operating individually as much as they co-exist; because God exists as the true balance of person and collective, we too need to balance the individual and the collective.

Like God, and because we are made in His image, we are inherently relational. We live to live with each other. We co-exist, in relationships which need to be marked by love. But we do so as persons, as those whose fundamental equality requires respect and honour for our differences.

Whenever we see ourselves outside of our relationships; whenever we insist on our own wishes and desires, regardless of our responsibilities, we fail to grasp our own fundamental nature; we fail to acknowledge our inherent inner-connectedness. Whenever we refuse to share love beyond the limits of our own lives or withhold the love which God has shared with us, we dishonour the image in which God has made us; the image which is stamped on us in baptism.

The Trinity is what we mean when we say that God is love; and in saying that God is love, that God is Trinity, we discover our true identity as those who have been made in the image of God. In reaching out, we will find ourselves.

So that, when your heart breaks for children who hunger and for people who live in the midst of war; when you reach out to a friend who is fighting an addiction or a family member who is struggling with a spouse or their children; in a way, you are living out the image of the Trinity; the image of love always active, always caring; the image of love always reaching out to share life with others.

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



The Trinity, at its heart, is a way of pointing to the life, death and resurrection of Jesus Christ, and the new life that comes from this, and saying that is what God is most truly like. The love that moves the sun and the other stars is the same love that poured itself out for in the self-giving love of Jesus. And if we are created in the image and likeness of God, then we are to find our true selves not in being aloof and alone and apart and above it all, but rather in giving of ourselves away in love, in our vulnerable and suffering hearts, and in all those ways we are with and for one another.

Joseph S. Pagano

Priest and Rector

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

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Rick Bungay

Parish Notices and Updates

IN AN EFFORT TO COMPLY WITH DIOCESAN SAFE CHURCH GUIDELINES, and to ensure the safety of our Parish Family, we are planning to carry out a fire/emergency exit practice this morning during both services. Our Parish Safe Church Officer, Thomas Geburt, will offer instruction on our exit plan and we'll take a few moments to walk through the process. The whole exercise will only take a few moments and those with mobility challenges will be assisted.

ST. MARY'S BRANCH OF ANGLICAN CHURCH WOMEN will be meeting on *Monday, June 12th*, beginning with lunch at the Ramada at 12:00 noon followed by a business meeting. The women of St. Mary's are warmly invited to join them. For more information please speak to Joan Keswick at 472-2193.

ST. MARY'S WEEKLY BIBLE STUDY has concluded for the summer and will resume in September. We'll be starting a new study series so please speak to the Rector if you have anything suggestions about what we should explore.

THE ANNUAL SPRING YARD SALE, organized by your Parish Choir, is going to be held this coming *Saturday, June 17th* from 8:00 a.m. to 12:00 Noon. They'll need you to bring your donations of good quality used items to the Church Hall on, or before, *Friday, June 16^h*. For more information contact Shirley Hovey at 366-3337.

The doctrine of the Trinity took shape out of the testimony of the scriptures, beginning with their witness to Jesus Christ. Most of the writers of the New Testament were originally Jews who believed in one God. But when the apostles and disciples encountered Jesus of Nazareth and witnessed his life, death, and resurrection, they became convinced that he was fully Immanuel, God with them, the Person of God incarnated in human flesh. After Christ's resurrection and ascension, the apostles and disciples also found that God in Christ continued fully to be with them in the Person of the Holy Spirit, as Christ has promised. Thus, the one God of the Old Testament was fully present in the Father, the Son, and the Holy Spirit. He was One, in three Persons. Not only the Father, but also the Son and the Holy Spirit, are wholly divine, the Son also having been fully human and incarnated in human flesh in Jesus of Nazareth. The Son who is with us is God. The Holy Spirit who comes to us is God. They are not lesser deities than the Father, and to all of them, Father, Son, or Holy Spirit, we pray and give our adoration.

Elizabeth Achtemeier, Preaching and Reading the Old Testament
Lessons: with an Eye to the New

THE REVD. DEACON KEVIN MCALLISTER, who has been serving in Shared Ministry over the past year in the Parish of Maryville and the Parish of Minto and Chipman, under the supervision of the Rector of St. Mary's, will be ordained to be a priest in the Church of God next *Sunday, June 18th*, at 4:00 p.m. at Christ Church Cathedral. We congratulate him on this good news and pray that God will continue to bless and encourage him in his witness and ministry. Those who would like to attend the Ordination are encouraged to celebrate with Kevin on the 18th!

FORGOT TO SAVE LAST SUNDAY'S BULLETIN? Weren't able to get out to Church and want to know what's going on? Lost your copy of a schedule? Not sure if you're scheduled to help with Coffee and Conversation or read a lesson? *Just go to www.stmarysfredericton.ca/ for all the information you'll need.* Bookmark us for easy access.

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

JUNE 14: ST. BARNABAS THE APOSTLE (transferred)

6:30 p.m. – Evening Prayer

7:00 p.m. – Holy Eucharist

JUNE 17: THE FIRST SUNDAY AFTER TRINITY

4:30 p.m. – Evening Prayer

5:00 p.m. – Holy Eucharist

JUNE 18: THE FIRST SUNDAY AFTER TRINITY

8:30 a.m. – Morning Prayer

9:00 a.m. – Holy Eucharist

10:30 a.m. – Holy Eucharist