

From the Priest in Charge _____

“Gloria in excelsis Deo et in terra pax hominibus bonae voluntatis.”

I would like for us to look at a bit of our liturgical heritage, today being the *Gloria in Excelsis* (as found on page 86 of the BCP). It begins with the words spoken to the shepherds by the angels in Luke’s Gospel which we read at Christmas, and the rest is a hymn of praise. It is one of the oldest non-Biblical texts still in use by the Church, written in Greek and already in use sometime before the 3rd century when it was translated into Latin by St. Hilary of Poitiers. It has long been, and remains, in use in Eastern and Western liturgies, and was part of the Roman liturgies in use in England at the time of the Reformation.

When the English break from Rome sparked the English Reformation during the reign of King Henry VIII, the Church of England was still very much a Catholic church. The Mass was still said in Latin, and Reformation principles had not yet been introduced to the country. After King Henry’s death, Archbishop of Canterbury Thomas Cranmer set out to rewrite the liturgy for his Church of England in English. The first *Booke of Common Prayer* of 1549 was the first full liturgy in English in the world, and though some parts of this new book looked very different than the old rites of the Latin church, the order for Holy Communion very closely resembled the Mass order set in the Sarum Use, but in English. The Sarum use, developed in Salisbury in the 13th century during a time before the Roman Catholic Church had one set form of mass worldwide, and was the most popular “use” or “form” of liturgy in England at the time of the Reformation.

Three years later, in 1552, a second complete revision of the Book of Common Prayer was authorized, which had a much different character than the book of 1549. This new edition espoused a much more Reformed theology and rearranged some parts of the liturgy to re-focus the meaning and purpose. One such change was the relocation of the *Gloria* from the beginning of the service to near the end – something that is unique in any Western liturgy. The new post-communion “leads on to fresh acts not only of thanksgiving but of adoration. [...] Those who have shared the blessings of the heavenly feast join in the worship of Him that sitteth upon the throne and of the Lamb” (Lowther Clarke, *Liturgy & Worship*).

The movement of parts of the liturgy in the new English Rite was intentional to focus moments of praise and moments of penitence. The *Gloria* at the beginning of worship is a proclamation of praise to open the liturgy, whereas at the end of the service it is a place of thanksgiving and adoration for the reception of the most Blessed Sacrament of the Altar.

Its removal to the end of the liturgy allows the rite found in the *Book of Common Prayer* to begin with penitence, on our knees, asking Almighty God to *have mercy upon us*.

Since the 19th century, the renewal of interest in ritual and “Catholicity”, has led to something of a reversal of course in this change brought about by Cranmer. The desire for some clergy to more closely follow ancient devotional practices and ritual led to the development of Missals (service books) which were often merely English translations of the Latin Tridentine Mass that important Cranmer’s words but left the prayers in the Latin positions. The Liturgical renewal and Ecumenical movements of the 20th century also led to some changes which has meant that the *Gloria* is returned to the “early” position in most new liturgies. This is the case for the *Book of Alternative Services*, the American BCP, and the UK’s *Common Worship*. The “classical” Books of Common Prayer (i.e. those that resemble the 1662 edition with Elizabethan language) are essentially now the only liturgies in the world that keep the *Gloria* at the end of the service.

Though our *Book of Common Prayer* is one of the few liturgies to retain the “odd” positioning of the *Gloria*, it has been done intentionally and for a good reason. My personal opinion on the matter is that the integrity of any liturgy, as presented to us in the *Book of Common Prayer*, or the *Book of Alternative Services*, for that matter, should be preserved. Many more thoughtful minds than mine have been involved in making these decisions when composing the liturgies and Prayer Book revisions, and I would prefer not to mix-up the coherence of either rite by changing the placement of things in our liturgy here in Fredericton. It is my intent to begin to restore the position of the *Gloria* in due course, but I would be interested to hear from you if you have any thoughts.

In all that we do, may we Glorify God and give him the worship that he is rightly due.

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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.



Parish Notices and Updates _____

THE FUNERAL FOR EVA COMEAU will take place Wednesday, August 9th, at 1:00 p.m. with a Requiem Eucharist here at St. Mary's. Visitation begins at 11:00 a.m. until the time of the funeral, and burial will follow in Doaktown. *Rest eternal grant unto her, O Lord.*

EVERY FRIDAY AFTERNOON, members of the Parish meet on Zoom to say the office of Evening Prayer together. If you would like to join along to finish your week in prayer with us, please speak to Fr. Nicholas so he can send you the Zoom link.

THE NEXT THREE FOOD FOREST WORKSHOPS all take place Monday afternoons from 1-3pm. "Building Bat Houses" August 14th, "Building Bird Houses" August 21st, and "Native Bee Homes" on August 28th.

YOU ARE INVITED to the "Charity Dinner for Food Security in the St. Mary's Community Food Forest" prepared by our Food Forest Gardener, and chef, Holly Carter. It will be held at St. Mary's **Wednesday, August 23rd at 5pm**. This will be a three-course dinner with live music and all proceeds will be donated to the Fredericton Community Kitchen – tickets begin at \$40 per person. **Holly is also looking for 2 volunteers** to help her with this event.

For more information, see the poster in the Narthex. Please tell your friends and sign up for tickets on [Eventbrite.ca](https://www.eventbrite.ca). If you are interested in volunteering, or would like help signing up, please speak to Fr. Nicholas, Andrew, or email Holly at foodforest.smc@gmail.com.

The next session of **ST. MICHAEL'S YOUTH CONFERENCE** is planned for **August 21-26** at Camp Medley. For more information, or to register, please visit www.smyc.ca or speak to Fr. Nicholas. If cost is prohibitive, bursaries are available. Open to ages 12-19.

THE PARISH PRAYER LIST is an important ministry here at St. Mary's, and we devote a significant portion of time to pray for those who are sick, or any others who ask for our prayers. **Fr. Nicholas is requesting your help** to please update the status of those whose names are on the list. If you notice a name being read that no longer needs to be on the list, please let him know.

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*The Anglican Church of Canada
The Diocese of Fredericton*

THE PARISH OF ST. MARY, YORK



In the image of the transfigured Christ Peter sees the life of all lives flash before his eyes. In one instant of transfigured clarity, Peter sees the humanity of Jesus suffused with the eternal glory of God, and in that instant Peter glimpses the mystery of our faith: that God became human so that humanity might become like God.

Jason Micheli, The Christian Century, 2017

EVE OF THE FEAST OF THE TRANSFIGURATION

Saturday, August 5, 2023

*The Lord hath manifested forth his glory:
O Come, let us worship.*

4:30 p.m. – Evening Prayer:

✠ Psalm 89, part 1 | Exodus 24.12-end | Luke 9.28-45

5:00 p.m. – The Holy Eucharist

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|----------------------------|---|
| Introit Psalm 84.1-7: | <i>page 437</i> |
| The Gloria: | <i>page 86</i> |
| The Collects: | <i>pages 289, 231</i> |
| The Old Testament Reading: | Exodus 24.12-18 |
| The Epistle: | <i>page 290</i> |
| Gradual Psalm 84.8-13: | <i>page 438</i> |
| The Holy Gospel: | <i>page 290</i> |
| The Creed: | <i>page 71</i> |
| The Homily | |
| The Intercessions: | <i>V. Lord, in thy mercy</i> R. Hear our prayer |
| The Consecration: | <i>page 82</i> |
| Post Communion Prayer: | <i>page 85</i> |

SCHEDULE OF SERVICES

AUGUST 7: THE NAME OF JESUS

No scheduled services

AUGUST 8: FERIA

8:30 a.m. – Morning Prayer

4:30 p.m. – Evening Prayer, *All Saints, Marysville*

AUGUST 9: FERIA

8:30 a.m. – Morning Prayer

11:00 a.m. – *Pre-funeral visitation begins*

1:00 p.m. – Requiem Eucharist for *Eva Mae Comeau*

6:30 p.m. – Evening Prayer

7:00 p.m. – Holy Eucharist

AUGUST 10: LAURENCE, ARCHDEACON AND MARTYR

8:30 a.m. – Morning Prayer, *All Saints, Marysville*

4:30 p.m. – Evening Prayer

AUGUST 11: FERIA

8:30 a.m. – Morning Prayer

4:30 p.m. – Evening Prayer (Zoom)

AUGUST 12: EVE OF TRINITY X

4:30 p.m. – Evening Prayer

5:00 p.m. – Holy Eucharist

AUGUST 13: THE TENTH SUNDAY AFTER TRINITY

8:45 a.m. – Morning Prayer, *All Saints, Marysville*

9:30 a.m. – Holy Eucharist, *All Saints, Marysville*

11:00 a.m. – Holy Eucharist

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PRIEST IN CHARGE

The Rev'd. Nicholas Saulnier

B.Sc. (Hons), M.Div.

(506) 588-3304 (*cell*) | (506) 305-8990 (*home*)

nicholas.saulnier@anglican.nb.ca

780 McEvoy Street, Fredericton NB E3A 3B7
(506) 472-4661 | www.stmarysfredericton.ca

THE FEAST OF THE TRANSFIGURATION

August 6, 2023

*The Lord hath manifested forth his glory:
O Come, let us worship.*

11:00 a.m. – The Holy Eucharist

♪ **PROCESSIONAL HYMN:** **369** (REDHEAD No. 46)

The Gloria: *page 86*

The Collects: *pages 289, 231*

The Old Testament Reading: Exodus 24.12-18

Psalms 84: *page 437*

The Epistle: *page 290*

♪ **GRADUAL HYMN:** **840** (CHURCH TRIUMPHANT – 212)

The Holy Gospel: *page 290*

Gospel Acclamation: ♪ **Alleluia** ♪

The Creed: *page 71*

The Homily

♪ **OFFERTORY HYMN:** **199** (ABRIDGE – 447)

The Intercessions: **V.** Lord, in thy mercy

R. Hear our prayer

The Consecration: *page 82*

Post Communion Prayer: *page 85*

♪ **RECESSIONAL HYMN:** **‘Tis Good, Lord, To be here**

please see the bulletin insert

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