

From the Rector _____

The story of Christ's Transfiguration, which the Church celebrates each year on August 6th, is pivotal in all three synoptic Gospels; to Matthew, Mark, and Luke. It's a vital turning point in the story, the point when Jesus is revealed for who He really is. For a moment, the mists dissolve and the secret is laid bare: He is revealed to us as the anointed one, the one who has come in fulfilment of all that the Law, in Moses, and the Prophets, in Elijah, longed for. In his flesh and blood we see nothing less than Israel's God, the very same God who had once disclosed Himself in another transfiguration at a burning bush and had spoken his sacred name. All that has taken place thus far in the unfolding of Christ's ministry has been leading to this point; and from this point onwards the narrative darkens as it descends towards the Passion; but, like Peter and James and John on the mountain with Christ, the reader begins to know something that they may not have known before: that the man destined to die is none other than God's own Son.

The story of Christ's Transfiguration is framed in the Gospels by two predictions of how He must suffer and die. The Christ whom Peter has only recently recognised in his confession will not go up to glory before He suffers pain; or, to put it another way, the glory of the Transfiguration will turn out to be the glory of his self-emptying love for each one of us: that is, the glory of the cross. The marvellous paradox of the passion narrative is that we see in the darkness of Good Friday something hidden from those who crucified Jesus until it was too late; St. Mark, for example, records the remarkable words of the Roman centurion, whose confession of faith at Golgotha mirrors Peter's at Caesarea: 'Truly this man was the Son of God!'

And this speaks not only of what happened then and in that place, but what can happen now for all of us. The crucifixion has many layers of meaning; but one of them is that God knows the pain of this world. 'My God, my God, why have you forsaken me?' Jesus cries, echoing words which men and women have cried throughout the millennia. Dietrich Bonhoeffer said that in our distress, 'only the suffering God can help'. The point is that God knows and cares, because He has walked that way Himself. And if you were to ask me what our faith is all about, I might say that it is an entirely different way of interpreting suffering; a new way of coping with struggle and fear, entering into the world's pain as God Himself does. Now I can't pretend that this is easy. Like Peter, I blunder about in the presence of glory: I miss the point. But the voice from the cloud on the mountain of the Transfiguration tells us what we must do:

"This is my beloved Son; listen to him." If we can discern Christ's voice amid the clamour and chatter that bid for our attention; if we will listen and obey and follow, then we can be transfigured, we will glimpse a little glory in our ordinary days. And maybe, just maybe, our experience of celebrating the Holy Eucharist each week can be that mountain top, that burning bush, that place where we see the glory of the crucified and risen Lord, and know and love Him once again.



Parish Notices and Updates _____

OUR VACATION BIBLE SCHOOL runs from Monday, August 8th to Friday, August 12th here at St. Mary's. The schedule will run from 9:00 a.m. to 2:00 p.m. each day, with instruction, games & music. Please share the news with anyone and everyone who might have children who would like to participate. **On the final day of the VBS we're wrapping up with a Community BBQ at 12:00 noon. The Parish Family is invited to join us. Please come along and celebrate the leaders and kids of this year's VBS!**

THE ST. MICHAEL'S YOUTH CONFERENCE is scheduled for August 22nd to 26th at Camp Medley and application forms are now available in the Narthex or at <https://www.smyc.ca/>. This excellent programme for young people ages 13 to 19, combines solid Christian Education, worship, recreation, and fellowship. Please speak to the Curate if you know of someone who would benefit from this amazing programme.

THE PARISH HAS RECENTLY RECEIVED a very generous donation of **KN95 masks and COVID-19 Rapid Tests** which we wish to share with anyone who might need some. The masks are individually wrapped and can be distributed in any number; the tests (identical to those provided by Public Health) are packaged in boxes of five. Please speak to the Rector or the Curate if you would like some.



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.



SCHEDULE OF SERVICES

AUGUST 8: TRINITY FERIA

8:30 a.m. – Morning Prayer
4:30 p.m. – Evening Prayer

AUGUST 9: TRINITY FERIA

8:30 a.m. – Morning Prayer
4:30 p.m. – Evening Prayer

AUGUST 10: LAWRENCE, Archdeacon of Rome, Martyr, 258

8:30 a.m. – Morning Prayer
6:30 p.m. – Evening Prayer
7:00 p.m. – Holy Eucharist

*With the Commemoration of Mary Sumner,
Founder of the Mothers' Union*

AUGUST 11: TRINITY FERIA

8:30 a.m. – Morning Prayer
4:30 p.m. – Evening Prayer

AUGUST 12: CHARLES INGLIS,

First Anglican Bishop in Canada, Consecrated 1787

8:30 a.m. – Morning Prayer
4:00 p.m. – Evening Prayer (Zoom)

AUGUST 13: THE NINTH SUNDAY AFTER TRINITY

4:30 p.m. – Evening Prayer
5:00 p.m. – Holy Eucharist

AUGUST 14: THE NINTH SUNDAY AFTER TRINITY

9:30 a.m. – Morning Prayer
10:00 a.m. – Holy Eucharist
4:30 p.m. – Evening Prayer



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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

THE FEAST OF THE TRANSFIGURATION

August 6, 2022

*The Lord has manifested forth
his glory;
O Come, let us worship!*

4:30 p.m. – Evening Prayer:

✠ Psalms 27 & 93 | Ecclesiasticus 48:1-16 | 1 John 3:1-8

5:00 p.m. – The Holy Eucharist

Introit Psalm 89:1-7:	<i>page 443</i>
The Gloria:	<i>page 86</i>
The Collect:	<i>page 289</i>
The Old Testament Reading:	Exodus 34:29-end
Psalm 84:1-7:	<i>page 437</i>
The Epistle:	<i>page 290</i>
Gradual 84:8-13:	<i>page 438</i>
The Holy Gospel:	<i>page 290</i>
The Creed:	<i>page 71</i>
The Homily	
The Prayers of the People:	L: Lord, in your mercy C: Hear our prayer
The Consecration:	<i>page 82</i>
Post Communion Prayer:	<i>page 85</i>

THE FEAST OF THE TRANSFIGURATION

August 7, 2022

*The Lord has manifested forth
his glory;
O Come, let us worship!*

9:30 a.m. – Morning Prayer:

✠ Psalms 39 & 41 | 1 Kings 22:1-38 | Acts 25:1-12 (13-end)

10:00 a.m. – The Holy Eucharist

♪ PROCESSIONAL HYMN:	369 (REDHEAD No. 46)
The Gloria:	<i>page 86</i>
The Collect:	<i>page 289</i>
The Old Testament Reading:	Exodus 34:29-end
Psalm 84:1-7:	<i>page 437</i>
The Epistle:	<i>page 290</i>
Gradual 84:8-13:	<i>page 438</i>
The Holy Gospel:	<i>page 260</i>
Gospel Acclamation:	Alleluia
The Creed:	<i>page 71</i>
The Homily	
♪ OFFERTORY HYMN:	'Tis Good, Lord, to be Here <i>please see the bulletin insert</i>
The Prayers of the People:	L: Lord, in your mercy C: Hear our prayer
The Consecration:	<i>page 82</i>
Post Communion Prayer:	<i>page 85</i>
♪ RECESSIONAL HYMN:	376 (HIGHWOOD)