

COMMUNION MOTET

*Percy Whitlock (1903-1946)*

Here, O my Lord, I see thee face to face; here faith would touch and handle things unseen; here grasp with firmer hand the eternal grace, and all my weariness upon thee lean. Here would I feed upon the Bread of God; here drink with thee the royal wine of heaven; here would I lay aside each earthly load; here taste afresh the calm of sin forgiven.

POSTCOMMUNION

O Lord, who hast satisfied us with thy heavenly bounties, grant that we may be cleansed from all our secret faults, and delivered from all the crafts and assaults of our enemies.

SEVENTEENTH WEEK IN ORDINARY TIME

SIXTH SUNDAY AFTER TRINITY, 27 July <i>Preacher: The Vicar</i> <i>Missa 'Tous les regretz' - Lassus</i> <i>How lovely are thy dwellings fair- Brahms</i>	StM StB StM StM StM	9am Low Mass 9.30am SUNG MASS 11am HIGH MASS 6pm Solemn Evensong & Benediction 7pm Low Mass
Monday 28 July <i>Feria</i>	StM	<i>No morning Mass</i> 6pm Evening Prayer   6.30pm Low Mass
Tuesday 29 July <i>St Martha</i>	StM StM	7.45am Morning Prayer   8am Low Mass 6pm Evening Prayer   6.30pm Low Mass
Wednesday 30 July <i>Feria</i>	StM StB StM	7.45am Morning Prayer   8am Low Mass 12.45pm Low Mass 6pm Evening Prayer   6.30pm Low Mass
Thursday 31 July <i>St Ignatius of Loyola, Pr</i>	StM StM	7.45am Morning Prayer   8am Low Mass 6pm Evening Prayer   6.30pm Low Mass
Friday 1 August <i>St Alfonso Maria de'Liguori, B &amp; Dr</i>	StM StM	7.45am Morning Prayer   8am Low Mass 6pm Evening Prayer   6.30pm Low Mass
Saturday 2 August <i>Of Our Lady</i>	StM StM	11am Morning Prayer 11.30am Low Mass
SEVENTH SUNDAY AFTER TRINITY, 3 AUGUST <i>Preacher: Fr Alexander McGregor</i> <i>Preacher: The Vicar</i> <i>Missa Brevis in F - Mozart</i> <i>Veni Sancte Spiritus - Mozart</i>	StM StB StM StM StM	9am Low Mass 9.30am SUNG MASS 11am HIGH MASS & HOLY BAPTISM 6pm Solemn Evensong & Benediction 7pm Low Mass
<b>FORTHCOMING FEASTS AND EVENTS</b>		
Friday 15 August   THE ASSUMPTION OF THE BLESSED VIRGIN MARY 8am Low Mass at <i>St Mary's</i> 12.45pm Low Mass at <i>St Barnabas</i> 7pm HIGH MASS at <i>St Mary's</i> , <i>Preacher: Fr William Davage</i>		
Friday 26 September   7.15pm <b>Organ recital</b> at <i>St Mary's</i> by David Arahamian Liddle in aid of the St Barnabas Organ Restoration fund.		

Parish Priest and Vicar: Fr David Cherry  
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Please send notices and intercessions to Sally Rivlin at admin@stmarysbournest.com 020 7730 2423

THE SIXTH SUNDAY AFTER TRINITY  
SUNDAY 27 JULY 2014



Welcome to St Mary's, especially if you are visiting us for the first time.  
Please join us next door in the Presbytery courtyard for drinks after High Mass.

- ❖ The Order of High Mass with the Ordinary texts is provided in the High Mass booklet.
- ❖ The Propers (prayers, readings and verses) of the Mass are set out overleaf.
- ❖ The Hymns are found in The New English Hymnal.

THE NOTICES

- ❖ **Fellowship of Contemplative Prayer Retreat:** Monday 1<sup>st</sup> - Friday 5<sup>th</sup> September, Abbey House, Glastonbury. Please see poster for information & contact details.
- ❖ **The Study Group is taking a break for the summer** and will next meet on Tuesday 7 October and then 4 November in the Presbytery, 7-9pm. Contact Amanda Wright [amanda@londonarttherapy.com](mailto:amanda@londonarttherapy.com)
- ❖ **Organ Recital** by David Arahamian Liddle at St Mary's at 7.15pm on Friday 26 September to raise funds for the refurbishment of the organ at St Barnabas.
- ❖ Parish Passes for free entry to St Paul's Cathedral can be borrowed from the church office.
- ❖ To receive **Ave**, St Mary's weekly email newsletter, please complete a pink slip or contact Sally Rivlin in the parish office – [admin@stmarysbournest.com](mailto:admin@stmarysbournest.com).

THE INTERCESSIONS: *Of your charity please pray for the sick. Please continue to leave the names of the sick on the list at the entrance to church. Copies of the full list are available at the back of church and in the porch.*

Recently departed: Eira Evans, Simon Douglas-Defresne, Damien D'Oliveira, Roger Phillips.  
Anniversaries of death: Mon 28: Nellie Smith | Tues 29: Louisa Grinsted | Thurs 31: Joseph A Shay  
Fri 1 Aug: Calvin Parker | Sat 2: Linda Hayward; John Webb; Armar Lowry-Corry, priest; Anna Crossley.

God is greater than our hearts (1 John 3:20). He is greater than our petty calculating, greater even than our anxiety. God has called us and established us into his fellowship and into fellowship with Jesus Christ (1:3). Therefore, the first letter of John can summarize: 'God is love' (4:8,16). Mercy, as the effluence of divine love, is thus the sum of the gospel. Many today cannot bear to look at the cross and the crucified one. They regard displays of the cross in public to be no longer appropriate and they want to remove them. But such attitudes of advanced secularisation in a pluralistic society must be questioned: Has suffering no longer a place in a world of wellness? Do we push suffering away and suppress it? What would our world be missing; especially what would the many who suffer be missing if this sign of love and mercy for all were no longer permitted to be publicly visible? Should we no longer be reminded that: 'By his wounds we are healed?' (Isa 53:5; 1 Pet 2:24) To believe in the crucified son is to believe that love is present in the world and that it is more powerful than hate and violence, more powerful than all the evil in which human beings are entangled. 'Believing in this love means believing in mercy.' To believe in love and to make it the embodiment and sum of our understanding of existence has far-reaching, indeed revolutionary consequences for our image of God, for our self-understanding and for our life praxis, for ecclesial praxis and for our conduct in the world. Love, which is proven in mercy, can and must become the foundation for a new culture for our lives, the church, and for society.

Walter Kaspar, Mercy 2013

INTROIT *Dominus fortitudo*

*Ps 28. 8, 9 & 1*

The Lord is the strength of his people, and a stronghold of salvation to his anointed one. O Lord, save thine own people, and give thy blessing unto thine inheritance. O feed them also, and set them up for ever. Unto thee will I cry, O Lord, my God be not silent unto me: lest, if thou make as though thou hearest not, I become like them that go down into the pit.

COLLECT

O God, who hast prepared for them that love thee such good things as pass man's understanding, pour into our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises which exceed all that we can desire.

FIRST READING

*Genesis 4.1-15*

And Eve again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him. And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. And Cain said unto the Lord, My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me. And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him.

GRADUAL *Convertere Domine*

*Ps. 90, 13, 1*

Turn thee again, O Lord, at the last, and be gracious unto thy servants. Lord, thou hast been our refuge from one generation unto another.

EPISTLE

*Romans 6.3-11*

Brethren: know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also

should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

ALLELUIA *In te Domine*

*Ps. 31.2, 3*

In thee, O Lord, have I put my trust; let me never be confounded, but rid me and deliver me in thy righteousness: incline thine ear unto me and save me.

GOSPEL

*St Matthew 5.20-26*

At that time: Jesus said unto his disciples, Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

SERMON

*The Vicar*

CREED

*Authenticus (p.6 of the green High Mass booklet)*

OFFERTORY MOTET

*Johannes Brahms, 1883-1897*

How lovely are thy dwellings fair, O Lord of Hosts! My soul ever longeth and fainteth sore for the blest courts of the Lord. My heart and flesh do cry to the living God. O blest are they that in thy house are dwelling: they ever praise thee, O Lord, for evermore. How lovely are thy dwellings fair!

HYMN 456

*Teach me, my God and King*

PRAYER OVER THE GIFTS

We beseech thee, O Lord, to have compassion on our prayers, and graciously to accept the oblations of thy servants and handmaidens, that those things which each hath offered to the honour of thy Name may be profitable unto all for their salvation.

COMMUNION *Circuibo*

*Ps. 27.7*

I will offer in his dwelling an oblation with great gladness. I will sing and speak praises unto the Lord.