

ANNOUNCEMENTS

Jazz Vespers Concert

Everyone is invited to attend the next performance of our "Jazz Vespers" concert series on Sunday, June 13th at 3:00 p.m. in the parish backyard. This FREE concert will feature local artists Ed Fuqua Band and Wycliffe Gordon. Please plan to bring your own seating, and to reserve your spot beforehand by visiting gardencityjazz.com.

New Mass Ordinary Setting

Beginning June 13th and continuing throughout Trinitytide, we will begin learning a new musical setting of the Mass Ordinary: The Fifth Communion Service, #747 in The Hymnal. The composer, Leo Sowerby, was a prolific 20th century American Anglican composer, who was often called "the Dean of American church music".

Parish Latin Class

Starting Wednesday, June 16th, we will be offering a chance to learn the basics of ecclesiastical Latin. Classes will begin after Evensong and Supper. Given the nature of the class, we ask that those interested be willing to commit to attending as many classes as possible — learning a language is much more difficult without consistency! If you are interested, please speak with Fr. Trout or Lance Davis, as we will need to put together a packet of materials for each person.

Announcement regarding Sung Mass

Beginning next Sunday, June 13th, announcements and birthday/anniversary blessings will be moved to after the Organ Voluntary following Mass. The sermon hymn will be permanently relocated after the Gradual and Alleluia chants (before the Gospel). This is a more historic position for the hymn (and it is in keeping with the rubrics of the BCP on page 70), and it will prevent unnecessary interruptions in the liturgy.

Vestry Meeting

Next Sunday, following the 11:00 a.m. Mass. After coffee hour in the parish hall library for all members of the vestry. Please inquire with Father or Joe McRoy if interested in observing.

UPCOMING SERVICE & STUDY SCHEDULE

- Tuesday, June 8: **Sung Mattins** and breakfast at 8:30 AM
- Wednesday, June 9: **Evensong** at 6:30 PM; followed by Supper
- Thursday, June 10: **Low Mass** at 11:30 AM.
- Sunday, June 13: TRINITY II. **Low Mass** at 9:00 AM. **Sung Mattins** at 10:30 AM. **Sung Mass** at 11:00 AM

PRAYER LIST

George (2x), Susan, Heidi, Sue, Nathan, Laura, Levine, Julia, Juliet, Lynn, Benita, Leslie, William, Ernie, Ruth, Kristi, James, Preacher, John (3x), Amy, Lamar, Wanda, Penny, Hope, Marsha, Stephanie, Wendy, Becky, Norah, Kevin, Elizabeth, Emma, Michael, Robin, Ronnie, Michi, Grace, Todd, Bryan, Jacquie, Lecia, Diann, Donna, Tommy, Jonathan, Stephen, Kathie, Alex, Birkie, Phyllis, Nancy, Beth, McKenna, Jeremy, Marie, Richard, Grace, Holly, ✠Chad, Bill (*priest*)



I SUNDAY AFTER TRINITY

WITHIN THE OCTAVE OF CORPUS CHRISTI

6 JUNE 2021

10:30 AM SUNG MATTINS

11:00 AM HOLY COMMUNION



The Rev. Fr. Daniel S. Trout, *Rector*

Mr. C. Lance Davis, CAGO, *Music Minister*

The Most Rev. Mark Haverland, Ph.D., *Bishop Ordinary*

Joseph McRoy, *Senior Warden*; Barbara Z., *Junior Warden*; Rebecca Blair, *Treasurer*; Roberta Hannibal, *Secretary*; Beverly Roberts, *Editor*; Lucy Whitehorne, Barbara Cope, *Vestrymen*

Welcome to St. Luke Church, especially if you are a newcomer or visitor. Children of all ages are fully welcome in each liturgy. If you are a visitor, please sign the Guest Book located in the Narthex and fill out a Visitor Card. Newcomer packets are also available upon request. Please refer to the *Book of Common Prayer* (beginning on pg. 67) and the *Hymnal* throughout the Mass. We ask that you please keep prayerful silence in the church both before and after the liturgy. Silence is golden, but especially in church!

SUNG MATTINS

¶ The following page numbers relate to “The Daily Office Noted” booklet, unless otherwise stated. The liturgy begins on page 2 of the booklet. Please observe all postures as noted in that booklet.

¶ Please stand as the bells are rung.

Opening Sentence	BCP 5
Opening Versicles	DON 2
Invitatory & Venite, <i>Tone 1</i>	DON 3
Psalm 73, <i>Tone 2</i>	BCP 428
Lesson	<i>Jer. 23: 23-32</i>
<i>Benedictus</i>	DON 15
Creed & Preces	DON 17
Collects & Closing Versicles	DON 21

SUNG MASS

¶ Please stand as the bells are rung.

Processional Hymn	Hymn Board
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¶ Please kneel during the Introit.

Introit
O Lord, my trust is in thy mercy: and my heart is joyful in thy salvation: I will sing of the Lord, because he hath dealt so lovingly with me. How long wilt thou forget me, O Lord, for ever? How long wilt thou hide thy face from me? *Gloria Patri.*

Collect for Purity	BCP 67
The Decalogue	BCP 68
Collect(s) of the Day	BCP 188

¶ Please be seated.

In 1685, the Duke of York ascended the throne as King James II. Three years later, the King was deposed alongside the first successful invasion of England by a continental army since 1066. The Royal family moved to France; on March 23, 1695, Queen Maria, implored to do so by the sisters of the Visitation in Paris, formally asked Pope Innocent XII to grant that order a proper Mass and office for the Sacred Heart. This the Pontiff did, paving the way for eventual inclusion of the Feast of the Sacred Heart in the Universal Kalendar. Devotion to the Sacred Heart would remain a hallmark of the Stuarts until the extinction of their male line in 1807.

In the meantime, however, religious devotion of any kind waned in the Church of England over the 18th century—leading among other things, to the emergence of John Wesley (whose own heart had been “strangely warmed” at a Moravian meeting) and the Methodists. In the 19th century, the Oxford Movement arose.

Of Tractarianism’s early leaders, Pusey had no interest in the Sacred Heart. Newman certainly did, as also did Faber (who used the devotion as a jumping-off point for venerating the Precious Blood), Dalgairns, and Manning. But what of those they left behind? Anglo-Catholicism parted into three currents: the Old English School of such as Percy Dearmer, which had little use for something as “Roman” as the Sacred Heart; the liberal school, inhabited by such as the authors of *Lux Mundi* which likewise had did not wish to be bothered; and the “Tridentine” element, which most certainly did. Around the Anglosphere, the latter built innumerable shrines to the Sacred Heart in such Anglo-Catholic bastions as Grace Church, Newark; St. Osmund, Salisbury; St. Mary, Kettlebaston; Resurrection, New York; St. John the Baptist, Timberhill; and countless others. Many of the members of the great Anglican religious orders, such as Cowley Father W.B. Obrien, were devotees of the Sacred Heart, and prayers thereto can be found in innumerable devotional manuals, such as the *Anglo-Catholic Prayer Book* and the *St. Augustine Prayer Book*.

All of which brings us back to the present. The genius of devotion to the Sacred Heart of Jesus is that it is adaptable to the piety of every people within the Universal Church. It is not merely the French, Spanish, Italians, Germans, Portuguese, Poles, Lithuanians and so on who have their own rosters of Saints and rulers devoted to the practice. Despite the (so often legitimate!) fear of Latinisation among the Eastern Rites of the Church, it has “inculturated” very well among such particular Churches as the Maronite, Chaldean, Syro-Malabar, and many others. This fact is not too surprising, given that such veneration of the Human nature of Jesus, concentration upon His love for Mankind, and the desire to make reparation for all of the pain our sins have caused Him is (or at least, ought to be) primary in the piety of each of us. Moreover, a practice which sees as one of its chief ends the consecration of each household, diocese, and nation in the world – and, indeed, of all Humanity – to Christ should be of universal interest. Nor is it too amazing that the devotion to Christ as King of countries and individuals has flowed organically out of it.

We Anglicans must not merely preserve the treasures of English Catholic Christianity for our descendents and the Church at large, but we must use the gifts of our Tradition as a springboard for the evangelisation of the English-speaking world. To succeed in such a huge endeavour, it were well to beseech the grace and favour of the Sacred Heart of Jesus. After all, it is His triumph for which all our efforts are intended.

Charles A. Coulombe
edited by C. Lance Davis

CONCERNING DEVOTION TO THE SACRED HEART

The Friday following the Octave of Corpus Christi (this year, 11 June) is the Feast of the Sacred Heart. Although devotions for this feast are given in our St. Augustine’s Prayer Book, for many Anglicans, the cultus of the Sacred Heart of Jesus seems a rather garlicky and ethnic sort of thing – fine for Italians, Frenchmen, Spaniards, or best Irishmen, but utterly unsuited for the more sophisticated. So many of the Sacred Heart pictures are effeminate, and things like the “Auto League of the Sacred Heart” merely tacky. In a word, it is so very *Roman*, and utterly un-Anglican! While this this may be a not uncommon set of views, it is utterly incorrect. The key role of many Monarchs, presidents, and nobility in spreading the devotion through its history should end any worry about its social status; the Sacred Heart’s traditional popularity among soldiers and other occupations traditionally demanding self-sacrifice should dispel any fears regarding its masculinity. But, in truth, it actually has deep – if not immediately apparent – roots in British Christianity.

Although the form in which we now have it is that delivered to St. Margaret Mary Alacoque, the roots of the Sacred Heart devotion lie as far back as the Crucifixion, and the piercing of Christ’s side by St. Longinus with the Holy Lance. Devotion to the wound in Christ’s side and the instruments of His Passion was widespread throughout Christendom, and nowhere more than in Mediæval England. Closely tied to this practice was the veneration of Christ’s blood, centred at Hailes, Ashridge, and Westminster, symbolised by the Holy Grail, and memorialised by the oath “God’s Blood!” All five wounds of Christ taken together were similarly revered throughout Europe: the Jerusalem Cross was the badge of both the Crusaders and the Latin Kingdom of Jerusalem (its large central Cross represents Christ’s side/heart wound, and it remains the badge of such modern Holy Land-related bodies as the Order of the Holy Sepulchre, the Franciscan Custody of the Holy Land, and the Latin Patriarchate of Jerusalem). They made their appearance on the coat of arms of long-time English ally Portugal, were the object of a votive Mass in the Sarum Use, and were displayed on the banner of the Pilgrimage of Grace.

Naturally, this reverence survived the Reformation, but the Caroline Divines retained the close connection between Christ’s wounds, His Blood, and the Holy Eucharist that had characterised undivided Christendom. This is fitting, perhaps, because members of the House of Stuart would play a key—if underestimated—role in spreading the devotion to the Sacred Heart with which we are familiar today.

That devotion itself, however, predates St. Margaret Mary Alacoque. It was in the northern Germany of the 13th century, at the Monastery of Helfta in Eisleben, that Ss. Mechtilde and Gertrude received visions of Christ wherein He revealed truths about his heart strikingly similar to those that the French Visitationist nun received four centuries later. It may well be that knowledge of what had been told the saintly duo influenced Luther (a local in the Eisleben area) in the design of his seal.

In any case, when St. Margaret Mary began receiving her own visions of the Sacred Heart, her confessor was a young Jesuit, St. Claude de la Colombiere. Not only did he accept her revelations as authentic, he became one of their most zealous propagators. But in 1676, after only a year and a half at Paray-le-Monial, he was sent to London to act as chaplain to Maria d’Este, the young wife of the Duke of York —younger brother to King Charles II and heir to the throne. St. Claude operated out of the Queen’s Chapel, built as a Roman Catholic place of worship for Queen Henrietta Maria, wife of the martyred King Charles I. During the two years he worked there before being driven out as a result of the Titus Oates plot, he made many converts and spread knowledge of the Sacred Heart.

¶ Please stand for the Gradual and Hymn.

Gradual & Alleluia

I said: Lord, be merciful unto me: heal my soul, for I have sinned against thee.
Blessed is he that considereth the poor and needy: the Lord shall deliver him in the time of trouble.



AL- LE- LU- IA. Al - le- lu- ia.

The Gospel

BCP 190

Nicene Creed

BCP 71

¶ The Creed will be monotoned together.

Sermon Hymn

Hymn Board

¶ Please be seated.

Sermon

¶ Please stand for the Offertory Sentence and Hymn.

Offertory Sentence

O hearken thou unto the voice of my calling, my King and my God: for unto thee,
O Lord, will I make my prayer.

Offertory Hymn

Hymn Board

Presentation of Alms

Hymnal #139

Orate Fratres

℟̃. Pray, brethren, that this my sacrifice and yours may be acceptable to God, the Father almighty.
℞. *May the Lord receive the sacrifice at thy hands for the praise and glory of his name, both to our benefit, and that of all his holy Church.*

¶ Please kneel.

Prayer for the Whole State of Christ’s Church
General Confession & Comfortable Words
Sursum Corda and Preface
Sanctus et Benedictus
The Canon of the Mass

BCP 74
BCP 75
Hymnal #734
Hymnal #796
BCP 80

¶ **The Priest alone intones the words “Our Father,” and we join at “who art in heaven”.**

Our Fa - ther, who art in hea - ven, hal - low - ed
be thy Name, thy king - dom come, thy will be done,
on earth as it is in hea - ven. Give us this day our
dai - ly bread. And for - give us our tres - pas - ses,
as we for - give those who tres - pass a - gainst us. And lead
us not in - to temp - ta - tion, but de - liv - er us
from e - vil. For thine is the king - dom, and the power,
and the glo - ry, for ev - er and ev - er. A - men.

The Pax Domini

Prayer of Humble Access

Agnus Dei

Ecce Agnus Dei

BCP 82

Hymnal #712

℣. Behold the Lamb of God. Behold Him that taketh away the sins of the world.
℟. *Lord, I am not worthy that thou shouldest come under my roof; but speak the word only, and my soul shall be healed. (Said thrice)*

The Holy Communion

¶ **Any baptized Christian who is a regular communicant in the Anglican, Orthodox, or Roman Catholic traditions is invited to receive the Blessed Sacrament. If you are unable or do not wish to receive the Holy Communion, you may approach with your arms crossed over your chest, and the priest will extend you a blessing. Whilst in your pew, please remain in quiet prayer.**

Communion Sentence

I will speak of all thy marvellous works: I will be glad and rejoice in thee: yea, my songs will I make of thy Name, O thou Most Highest.

¶ **Please kneel for the hymn.**

Communion Hymn

Communion Thanksgiving

Hymn Board

BCP 83

¶ **Please stand.**

Gloria in excelsis

Post-Communion Collect

Hymnal #713

¶ **Please kneel.**

Dismissal and Blessing

BCP 84

¶ **Please stand for the final Hymn.**

Hymn at the Retiring Procession

Hymn Board

¶ **During the Organ Voluntary, you may kneel or be seated. We ask that you remain in quiet prayer, and suggest that you make your Communion Thanksgiving at this time. Suitable devotions may be found on pg. 100ff of *St. Augustine’s Prayer Book*, and at the bottom of this page. Please wait until arriving in the Parish Hall before carrying on conversations with others. Thank you for your assistance as we strive to make St. Luke’s a place of prayer, reverence, and peace.**

Thanksgiving Prayer for the Holy Communion

I RENDER thanks unto thee, most gracious Lord Jesus Christ, true Light, the salvation of believers, the solace and hope of all the sorrowful, the joy of the Angels; that thou hast vouchsafed this day to feed my thy servant, a miserable and great sinner, with thy most sacred Body and Blood. Wherefore I, most miserable and tainted with numberless faults, with tearful prayers do implore thy most tender mercy and great clemency, that this most sweet refreshment, this high and incomprehensible Communion, may not be to me for Judgement of my soul; but may profit me as a remedy for driving out all the deceit and wickedness of the devil’s guile, so that no iniquity of his may dominate me in my heart, body, soul, and senses; but that thy mercy may bring me to the heavenly feast of the Angels, where thou art true blessedness, glorious light, and everlasting joy. Amen.