

From the Rector _____

Hélder Câmara was an unlikely hero. Small of stature, he was entirely unimposing. But more so than his physical appearance, what really made him an unlikely hero was the fact that he began his ministry as a young priest in Brazil as a member of a far-right political organization. On their behalf he spearheaded a campaign to eradicate the shantytowns located on the hills around Rio de Janeiro and forcibly relocate their residents to new housing in the city; but his campaign did not go quite as planned. The shanties were bulldozed and their inhabitants moved into the city, but once there, those who had been uprooted were desperate without jobs to support themselves. Backed into this corner, the poor did what they had to in order to survive; some pulled the electric and water fixtures out of their new homes and sold them; others moved their families out onto the streets and sublet their apartments so that they could have money to buy food. His campaign was a total failure; but what it did do was bring Fr. Câmara face-to-face with the poorest of the poor for the first time; and he was forever changed by it. Out of this experience he ended up leaving the party and began speaking about “unjust structures of poverty” and about how the Church needed to work not just *for* the people but *with* the people.

This is the perspective he took with him when he was appointed archbishop of Olinda and Recife, a particularly impoverished area of the country. Choosing to live a life of radical solidarity with the poor, he took up residence in a small house behind a church, wore only a simple cassock and a wooden cross around his neck, and ate his meals at a bar on the corner surrounded by the poor. But in the same year that he was appointed archbishop, a military dictatorship took over the Brazilian government. Câmara noted that under their rule the poor were suffering even more than before; and in response, he started a variety of social programs to help meet the basic material and spiritual needs of the masses living in poverty in his archdiocese. But at the same time as he worked to alleviate the suffering of the poor, Câmara also became an outspoken critic of the government, speaking in weekly radio broadcasts of the need for governmental reform.

While his work engendered a great deal of love among the common people, among those in power it engendered a great deal of hate. At first, he was simply blacklisted. He was labeled a communist by the regime and censors forbade the media from interviewing or quoting him. But he persisted in agitating for reform, speaking of God’s special care and concern for the poor and the powerless. In his own famous words, “When

I give food to the poor, they call me a saint. When I ask why they are poor, they call me a communist.”

I never cease to be amazed whenever I come across a flower growing up through the cracks in the sidewalk or a tree growing on what seems to be a sheer rock wall along the highway. It’s an image that always makes me think of hope. Despite the seemingly impenetrable material, despite all the odds against it, that flower or tree found a way to grow.

Persistence is a gift that comes by faith. It comes when we know in heart and mind that even though we can’t see the whole story God does; and because we know that God is good, we refuse to give up. Biblical hope is based not on a kind of blind optimism that chooses to look at life through rose-tinted glasses. Biblical hope is based on a person – on Jesus Christ – and in his victory over sin and death. And because it’s based on Jesus Christ alone, biblical hope is audacious. It points to Christ who gives us strength to not lose heart; and the courage to persevere when things are hard in the knowledge that God is always carrying out the work of renewal in us day by day.

In a world which is so often marred by greed and apathy, in a landscape which is hostile to the virtues of compassion and sacrifice, we are called to bear witness to the Gospel; to both speak and live a better way. At times that may prove difficult; we may be discouraged; we may assume that we are too small to make a difference. But flowers blooming on sidewalks remind me that, with grace, all things are possible, because Jesus Christ has risen from the dead.



Parish Notices and Updates _____

SPRING CLEAN-UP: Please plan to join us for a Workday to help clean up the Church property before the start of summer on **Saturday, May 14th** from 9:00 to 11:00 a.m. Please speak to the Rector if you think you can join us for any part of that time.

ASCENSION DAY is the Church’s commemoration of Christ’s triumphal return to heaven following His sacrificial death and glorious resurrection. It falls each year on the 40th day of Easter. A Celebration of the Holy Eucharist for the Feast of the Ascension will be held on **Thursday, May 26th at 10:00 a.m.** at All Saints’ Church in the Parish of Marysville; and everyone is encouraged to make the effort to attend as their schedule permits. Plan to join us on the 26th as we celebrate the completion of Christ’s earthly ministry and His promise to send us the Holy Spirit.

CAPTAIN NICHOLAS SAULNIER will be ordained as deacon in the Church of God on the **Feast of St. Barnabas, June 11th**, at 2:00 p.m. at St. George's Anglican Church in Moncton. Captain Saulnier is expected to start his work in the Parishes of St. Mary, York, Marysville, and Stanley shortly after his ordination. Please keep him in your prayers as he prepares for this foundational day in his ministry as he responds to God's call to servanthood.



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

MAY 11: CYRIL & ST. METHODIUS, Missionaries 885

6:30 p.m. – Evening Prayer

7:00 p.m. – Holy Eucharist

MAY 12: FLORENCE NIGHTINGALE, Nurse 1910

8:30 a.m. – Morning Prayer

MAY 13: EASTER FERIA

4:00 p.m. – Evening Prayer (Zoom)

MAY 14: THE FOURTH SUNDAY AFTER EASTER

4:30 p.m. – Evening Prayer

5:00 p.m. – Holy Eucharist

MAY 15: THE FOURTH SUNDAY AFTER EASTER

9:30 a.m. – Morning Prayer

10:00 a.m. – Holy Eucharist

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



The resurrection of Jesus is a sign of God's purpose and power to restore his creation to its full stature and integrity. Just as death could be seen as the culmination of all that is wrong with the world, so the resurrection can be seen as a pledge of God's ultimate victory over the disorder which plagues his creation on account of the fall. Death is the greatest enemy, and yet death has been defeated by God through Christ. And so we are given hope that the remainder of the powers and forces that confront us are similarly being defeated and their power broken.

Alister E. McGrath, *What Was God Doing on the Cross?*

PRIEST AND RECTOR

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

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THE THIRD SUNDAY AFTER EASTER

May 7, 2022

*Alleluia! Christ is Risen!
The Lord is risen indeed! Alleluia!*

4:30 p.m. – Evening Prayer:

✠ Psalm 36 | Deuteronomy 19 | Acts 14:8-end

5:00 p.m. – The Holy Eucharist

Priest: Alleluia! Christ is risen!

People: **The Lord is risen indeed! Alleluia!**

Introit: Easter Anthems	page 182
The Gloria:	page 86
The Collect:	page 193
The Old Testament Reading:	Genesis 45:3-10
Psalm 33:1-9:	page 367
The Epistle:	page 193
Gradual Psalm 63:1-4:	page 405
The Holy Gospel:	page 193
The Creed:	page 71
The Homily	
The Prayers of the People:	L: Lord, in your mercy C: Hear our prayer
The Consecration:	page 82
Post Communion Prayer:	page 85

THE THIRD SUNDAY AFTER EASTER

May 8, 2022

*Alleluia! Christ is Risen!
The Lord is risen indeed! Alleluia!*

9:30 a.m. – Morning Prayer:

✠ Psalms 121 & 122 | Numbers 22:1-21 | St. Lukem7:11-17

10:00 a.m. – The Holy Eucharist

Priest: Alleluia! Christ is risen!

People: **The Lord is risen indeed! Alleluia!**

♪ PROCESSIONAL HYMN:	164 (LANCASHIRE)
The Gloria:	page 86
The Collect:	page 193
The Old Testament Reading:	Genesis 45:3-10
Psalm 33:1-9:	page 367
The Epistle:	page 193
Gradual Psalm 63:1-4:	page 405
The Holy Gospel:	page 193
Gospel Acclamation:	Alleluia
The Creed:	page 71
The Homily	
♪ OFFERTORY HYMN:	606 (ST. ALBINUS)
The Prayers of the People:	L: Lord, in your mercy C: Hear our prayer
The Consecration:	page 82
Post Communion Prayer:	page 85
♪ RECESSIONAL HYMN:	367 (DIADEMATA)