

From the Priest in Charge _____

(This column is borrowed from Fr. Kevin Stockall, written previously)

This morning's Gospel is one of those stories that is not recorded by Matthew, Mark, or John; so it is, we might safely conclude, one of those many sayings that might have been lost forever had Luke not carefully recorded what other witnesses had told him. We are richer for all his efforts, because our understanding of the Good News of Jesus Christ would be a great deal different were we not to have, for example, the Parables of the Good Samaritan or the Prodigal Son, or the wonderful time-honoured, much-loved stories of Christ's birth and childhood. Luke's carefully gathered and written account of Christ's ministry is a deep treasure of wisdom and grace.

But you may not feel nearly as enriched by the parable recorded in this week's Gospel reading. Certainly, on one level at least, it seems to go against much that we've been taught about character and virtue and honesty. The fact is, while we may not like the Pharisee's attitude, we would probably warmly embrace him were he to walk into Church some Sunday morning. Assuming that what he says is true, and there's nothing in the details given by Christ that would cause us to think otherwise, he would seem to stand out as a model of an ideal citizen. If we can set aside the ingrained prejudice that we may have against Pharisees, given all that we've heard and read about them in the Gospels, we have to give this man some credit. It would seem that he is a good man. He's not a crook, not a timeserver; he doesn't run around; he takes nothing that he hasn't honestly earned; he gives everyone he knows fair and full measure. Now, he may be a bit of a bore, talking so much about how wonderful he is, but if it's all true, what's not to like about his example?

Then, on the other hand, we have the tax collector; the Publican, as the King James translation puts it. We have to admit that he most likely was a crook, and maybe even worse. While it is likely that he was Jewish, he worked for the Roman government. He had a franchise, in effect, an area in which he was entitled to collect taxes. He was told by the Romans what he owed them, and anything else that he was able to collect over and above that was his to pocket, no matter what methods he used to collect it. Even if, in the unlikely case, they tried to be as conscientious as possible, tax collectors were still despised by their own people as turncoats and traitors; collaborators with the enemy.

So, in a way, Jesus has set us up. He brings in this Pharisee, who was one of the most respectable people in Judaism of his time and sends him

into the temple with this tax collector who, as one commentator calls him, was a kind of mafia-style enforcer, a thoroughly bad character from top to bottom. But in setting us up, Jesus turns the tables in a way that his original audience could never have imagined possible. So perhaps one of the many questions that we are left with from this week's Gospel reading goes something like this: how does the Gospel challenge the unconscious assumptions of our own time? What tables might Jesus be overturning in our hearts? And how does God challenge us to open our eyes to see others as he sees them, rather than how they are viewed within the lens of our cultural, social, economic, and personal situations?

Have we allowed lesser standards and expectations, the broken ways of a broken world, to shape how we set and establish our goals and priorities; and to shape our hearts?



SCHEDULE OF SERVICES

SATURDAY, AUGUST 26: EVE OF TRINITY XII

4:30 p.m. – Evening Prayer

5:00 p.m. – Holy Eucharist

AUGUST 27: THE TWELFTH 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

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

THIS WEDNESDAY is 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**. 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).

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

FR. NICHOLAS will be at Camp Medley from August 21st to 26th for the St. Michael’s Youth Conference, then will be on vacation from August 28th until September 7th. As such, the following changes will occur:

- the **August 23rd Wednesday evening Eucharist will be cancelled**
- Saturday September 2nd and Sunday the 3rd will be as normal with The Rev. Canon Dr. Ross Hebb as celebrant (Morning Prayer at All Saints, Marysville)
- Wednesday September 6th will be a service of Evening Prayer at 7:00pm in lieu of the Holy Eucharist.

Coverage from other local clergy will be in place from August 31st until September 7th. Details will be available next week.



PRIEST IN CHARGE

The Rev’d. Nicholas Saulnier

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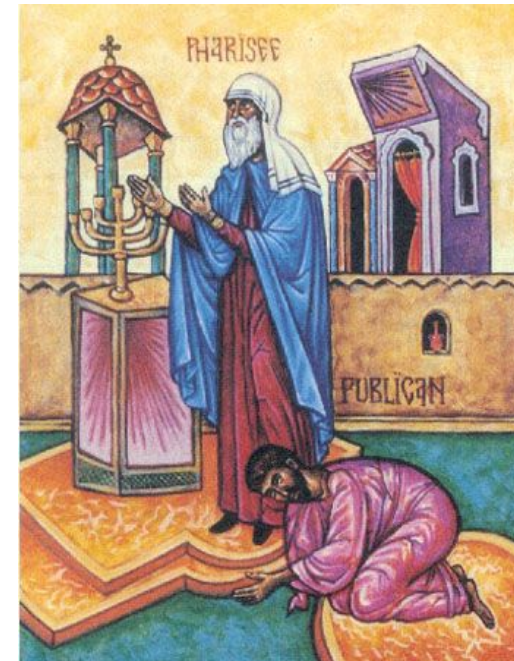
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*The Anglican Church of Canada
The Diocese of Fredericton*

THE PARISH OF ST. MARY, YORK



In a world ruled by law, grace stands as a sign of contradiction. We want fairness; the gospel gives us an innocent man nailed to a cross who cries out, “Father, forgive them.” We want respectability; the gospel elevates tax collectors, prodigals, and Samaritans. We want success; the gospel revises the terms, moving the poor and downtrodden to the head of the line and the wealthy and famous to the rear.

Philip Yancey, *Soul Survivor*

EVE OF THE ELEVENTH SUNDAY

AFTER

TRINITY

Saturday, August 19, 2023

*Honour the Lord with thy substance, and
with the firstfruits of all thine increase.
(Proverbs 3.9)*

4:30 p.m. – Evening Prayer:

✠ Psalms 100, 101 | 2 Chronicles 14 | St. Luke 20.1-26

5:00 p.m. – The Holy Eucharist

Introit Psalm 111:	<i>page 477</i>
The Gloria:	<i>page 86</i>
The Collect:	<i>page 234</i>
The Old Testament Reading:	1 Kings 3.5-15
The Epistle:	<i>page 234</i>
Gradual Psalm 51.15-17:	<i>page 395</i>
The Holy Gospel:	<i>page 235</i>
The Creed:	<i>page 71</i>
The Homily	
The Intercessions:	<i>Ÿ. Lord, in thy mercy</i> R. Hear our prayer
The Consecration:	<i>page 82</i>
Post Communion Prayer:	<i>page 85</i>

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August 20, 2023

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11:00 a.m. – The Holy Eucharist

♪ PROCESSIONAL HYMN:	384 (RICHMONDS)
The Gloria:	<i>page 86</i>
The Collect:	<i>page 234</i>
The Old Testament Reading:	1 Kings 3.5-15
Psalm 51.10-17:	<i>page 395</i>
The Epistle:	<i>page 234</i>
♪ GRADUAL HYMN:	457 (WARRINGTON)
The Holy Gospel:	<i>page 235</i>
Gospel Acclamation:	♪ Alleluia ♪
The Creed:	<i>page 71</i>
The Homily	
♪ OFFERTORY HYMN:	499 (ST. DENIO)
The Intercessions:	Ÿ. Lord, in thy mercy R. Hear our prayer
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Post Communion Prayer:	<i>page 85</i>
♪ RECESSIONAL HYMN:	515 (DUKE STREET)

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