

From the Assistant Curate _____

*“Cannon to right of them, / Cannon to left of them, /
Cannon behind them / Volleyed and thundered;”*

Tennyson, “The Charge of the Light Brigade”

168 years ago, there was another war taking place over the Crimean Peninsula: that place which Russia aggressively annexed in 2014 and served as a prelude of the present Russo-Ukrainian War. Poet Laureate of the United Kingdom, Alfred, Lord Tennyson, wrote this poem, “The Charge of the Light Brigade” to commemorate the actions of a British light cavalry brigade in the Battle of Balaclava which took place on October 25th, 1854. This offensive came at a high cost, and history tells that it gained very little. A painful sacrifice had been made, resulting in nearly 300 casualties – including around 110 fatalities. Tennyson wrote this poem as tribute and it exhorts the reader: *“Honour the charge they made!”*

But why write a poem? I imagine that Tennyson might have been moved to write a poem about this failed assault in the Crimean War because the day it took place, October 25th, was already a famous date for war poetry. The 25th of October is the feast day of Saints Crispin and Crispinian, martyrs from the 3rd century, but its most famous association is perhaps the date on which the Battle of Agincourt took place in 1415 – a day immortalized by a rousing speech given in William Shakespeare’s play, *Henry V*. The Battle of Agincourt was a real battle fought in the Hundred Years’ War, but far fewer people would likely remember it if not for Shakespeare’s play. In the play, King Henry V gives a motivating speech to his armies on the eve of battle to bolster their confidence. Over and over again, the king makes reference to the day of battle being “Saint Crispian’s Day”, and tells the soldiers that even if they die they will be remembered yearly for the glory of the day. *“He that shall live this day, and see old age, / Will yearly on the vigil feast his neighbours, / And say ‘To-morrow is Saint Crispian.’”* Shakespeare’s speech has served as a rallying cry on several occasions in the last two centuries. It was quoted by writers, spoken by politicians in times of crisis, and founded the phrase “band of brothers” which has appeared in connection to military topics over the years, including being the title of a popular book and later HBO miniseries.

The legend of Crispin and Crispinian has some varying details depending on the account, but the takeaway from their story is that they were said to rely wholly on God, and that God delivered them. Here is part of their legend, which takes place during the period called the “Diocletian

Persecution”. They were reportedly brothers from Rome who were either *sent* to Soissons (in modern-day France), or arrived there after fleeing persecution in Rome. They preached the Gospel to the Gauls, and taught many about Christ. The local authorities forbade residents to provide Christians with food or shelter, so the brothers survived by making and repairing shoes, while also working for free for any poor residents. They gathered a following who would come to listen to them in their shoe shop, and began to garner the attention of the local governor.

The Roman Co-Emperor, Maximian Augustus, who was a brutal military commander, came into Gaul to launch a long-running campaign against the tribes of the Rhine. Upon his arrival, he was informed of these two Christians who were causing a stir, and summoned them to his presence in chains. He attempted to sway them to loyalty to the Roman gods and turn from their Christian ways, to which the brothers reportedly responded: “Thy threats do not terrify us, for Christ is our life, and death is our gain.” This enraged the Emperor, and he sentenced them to torture and death as an example to other would-be dissidents. The governor Rictius Varus, who was “a most cruel persecutor of the Christians”, submitted them to beatings and torture, attempted weighted drownings, and even dipping them into a cauldron of boiling oil. Through all these afflictions, it is reported that the brothers calmly recited verses from the Psalms and dedicated themselves to God’s protection, and they did survive all of these attempts without a scratch. This drove their tormentor into a rage until he threw himself into the fire and perished. The Emperor Maximian was enraged, and had the brothers beheaded and cast their bodies into the woods to be eaten by animals – only to be properly buried by a poor man and his sister.

Though many historians and Christian hagiologists consider this story to be mostly legendary and a pulling-together of various other details of stories of the saints, the example provided by Crispin and Crispinian’s story is one of defiance and reliance. They are the patron saints of shoemakers and leatherworkers, and their names will live on through the literature inspired by events that took place on their feast day. This defiance and reliance serves as an example for us to persevere when danger befalls us. When we are faced with a challenge, what do we do? Do we give up, or has God given us the examples of the saints so that we might draw up courage for the peril that awaits us? It is perhaps this spirit of resilience which has led to St. Crispin and Crispinian’s feast being marked by rousing speeches and stories of sacrifice. May their example and the lives of all the saints draw us closer to Jesus, our Lord, through whom we have our Salvation.

Parish Notices and Updates

ST. MARY'S WEEKLY BIBLE STUDY continues each Friday from 10:00 to 11:30 a.m. on Zoom. We're working through a series called "Matriarchs & Patriarchs; Prophets & Papyri: the great stories of the Old Testament and how they point us to Jesus." If you'd like to join us, even occasionally, please let the Rector know so that he can send the Zoom link to you.

STRIKE OUT STUDENT HUNGER EVENT in support of Fredericton Community Kitchens' Student Hunger Programme: sponsorship sheets for each of the 5 people who signed up for the St. Mary's team are available on the table in the Narthex. Please put your name and contact information; or speak with one of the team members: Paul Banks, Dawn Hartling, Rick Bungay, Deacon Nicholas, and the Rector. Tax receipts that will be issued for donations of at least \$20. This is a very important project, and we hope that you'll be able to offer your support.

ALL SOUL'S REQUIEM: 7:00 P.M., WEDNESDAY, NOVEMBER 2ND

Each year we remember the faithful departed by praying for them by name during a special Requiem Mass for All Souls' Day. Please write the names of those whom you wish to have remembered on the list which you can find on the table in the Narthex; speak to the Rector, or give him a note or email, with the names of those that you wish to be remembered in prayer at that Mass.

OUR SISTERS AND BROTHERS AT ST. PETER'S CHURCH will be holding a Bazaar in their Parish Hall, 2385 Woodstock Road, on **Saturday, November 5th**, starting at 10:00 a.m. There will be baking, a variety of pickles, jams, jellies and antipasto as well as tables of crafts, knitting, jewellery and decorations. They look forward to your support.



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.



*The Anglican Church of Canada
The Diocese of Fredericton*

THE PARISH OF ST. MARY, YORK



Divine forgiveness is absolutely unconditional. We are not forgiven because we are not very bad. We are not forgiven because we are trying to be good. We are not forgiven because we are sorry for our sins. We are not forgiven because we have suffered; as the iniquity of Jerusalem was pardoned because she had received from the Lord's hand double for all her sins. In the Old Testament forgiveness is always conditioned upon the repentance and suffering of the sinner; in the New Testament repentance grows out of forgiveness. We are forgiven because we are sinners. Forgiveness is the form God's love takes when it rests upon sin.

Edward Judson (1844-1914), *The Outlook*, v. XCVII

THE NINETEENTH SUNDAY after TRINITY

October 22, 2022

*O give thanks unto the Lord for
he is gracious; and his mercy
endures forever!*

4:30 p.m. – Evening Prayer:

✠ Psalm 109 | Zechariah 1.18-2 end | Hebrews 4.14-5.10

5:00 p.m. – The Holy Eucharist

Introit Psalm 106:1-6: *page 467*

The Gloria: *page 86*

The Collect: *page 249*

The Old Testament Reading: Genesis 18:23-32

Psalm 138: *page 508*

The Epistle: *page 249*

Gradual Psalm 103:1-5: *page 460*

The Holy Gospel: *page 250*

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*

SCHEDULE OF SERVICES

OCTOBER 24: TRINITY FERIA

8:30 a.m. – Morning Prayer

4:30 p.m. – Evening Prayer

OCTOBER 25: CRISPIN & CRISPINIAN, Martyrs, 285

8:30 a.m. – Morning Prayer

1:30 p.m. – Holy Communion, *Neill Hall*

4:30 p.m. – Evening Prayer, *All Saints, Marysville*

OCTOBER 26: CEDD, Missionary, Bishop of the East Saxons, 664

ALFRED, King of the West Saxons, 899

8:30 a.m. – Morning Prayer

6:30 p.m. – Evening Prayer

7:00 p.m. – Holy Eucharist

OCTOBER 27: TRINITY FERIA

8:30 a.m. – Morning Prayer, *All Saints, Marysville*

4:30 p.m. – Evening Prayer

OCTOBER 28: ST. SIMON & ST. JUDE THE APOSTLES

4:00 p.m. – Evening Prayer (Zoom)

OCTOBER 29: TWENTIETH SUNDAY AFTER TRINITY

8:30 a.m. – Morning Prayer

4:30 p.m. – Evening Prayer

5:00 p.m. – Holy Eucharist

OCTOBER 30: TWENTIETH SUNDAY AFTER TRINITY

9:30 a.m. – Morning Prayer

10:00 a.m. – Holy Eucharist

4:30 p.m. – Evening Prayer



PRIEST & RECTOR

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THE NINETEENTH SUNDAY after TRINITY

October 23, 2022

*O give thanks unto the Lord for he is
gracious; and his mercy endures forever!*

9:30 a.m. – Morning Prayer:

✠ Psalm 106 part 1 | Proverbs 14.31-15.17 | Luke 12.1-21

10:00 a.m. – The Holy Eucharist

♪ PROCESSIONAL HYMN:	5 (RATISBON)
The Gloria:	page 86
The Collect:	page 249
The Old Testament Reading:	Genesis 18:23-32
Psalm 138:	page 508
The Epistle:	page 249
Gradual Psalm 103:1-5:	page 460
The Holy Gospel:	page 250
Gospel Acclamation:	Alleluia
The Creed:	page 71
The Homily	
♪ OFFERTORY HYMN:	401 (ST. DENIO)
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:	572 (THORNBURY)

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