

## *From the Assistant Curate* \_\_\_\_\_

In the Church calendar, this past week was dominated by two major days: All Saints' Day, and All Souls' Day. It is so dominated, in fact, that in the Prayer Book calendar, for this weekend's services we are still wearing the liturgical colour of white even though the day has passed. Why is this? This is due to something called an *octave* – and this weekend is considered "*In Octave of All Saints*".

**What exactly is an octave?** Well, it can mean one of two things: either the same day of the week, one week after an important feast day (the eighth day); or, every day between the feast day and its octave day. So, take All Saints' Day for example: the feast is November 1<sup>st</sup>, the octave day is November 8<sup>th</sup>, and every day in between is considered to be "*in the octave*". This language of *octave* comes from the Latin word *octavus*, meaning eighth. Those who know music theory will be familiar with this concept, as playing something "up the octave" means to play the same note of the same scale the next time it comes higher (which is eight notes higher in a major scale).

From a liturgical standpoint, an octave is meant to emphasize the great importance of certain feast days as they occur throughout the year. The first account of what we might recognize as an octave was put in place during the reign of the Roman emperor Constantine I in the 4<sup>th</sup> century, when he ordered eight days of feasting to surround the dedication of the basilicas in Jerusalem and Tyre. Eventually, by the 8<sup>th</sup> century, Christmas, Epiphany, Easter, and Pentecost had octaves, and before long certain Saints' days began to have them as well. By the Middle Ages, almost every feast day became associated with its own octave, and the calendar was becoming tricky to navigate. During an octave the lessons for the feast day were to be repeated every day, so for every service of Holy Communion or the daily offices there would be the same lessons.

All of this became very complicated, and there was no apparent order anymore to the daily offices. This displeased Thomas Cranmer, who was Archbishop of Canterbury at the time of the English Reformation. He was a proponent to the yearly reading of the entire Scripture, which had been the goal set out for all Christians in the early Church. In his preface to the original Book of Common Prayer of 1549 (which you can read in our own BCP beginning on page 715), he wrote, "*this godly and decent order of the ancient Fathers hath been so altered, broken, and neglected... that commonly when any Book of the Bible was begun, after three or four Chapters were read out, all the rest were unread.*" This was Cranmer's rationale for changing the calendar. So much so, in fact, that

in the original BCP, he did away with all but a few octaves and set about a new schedule for reading Scripture at Morning and Evening Prayer that involved many fewer interruptions.

Today, the tradition continues to evolve. In the BCP calendar, we recognize the following Holy Days with octaves: Christmas, Epiphany, Easter, Pentecost, St. John the Baptist, St. Peter & St. Paul, and All Saints Day. While this still seems like a lot, these octaves are mostly octaves in name only, and are marked by retaining the liturgical colour and an extra collect. Still, they retain the purpose for which they were created: to mark important Holy Days with extra days of solemnity.

**In Octave of All Saints.** The All Saints octave has a very specific character to it. It, of course, contains what is sometimes known as "Allhallowtide" – All Hallows' Eve, All Saints, and All Souls (All Hallows simply meaning *all the holy ones*). These celebrations are a reminder to us still on earth (the Church Militant) of those holy persons who have gone before us and surround God (the Church Triumphant). It is a reminder that we are surrounded and encompassed by the Communion of Saints; and is an opportunity for us to pray both for them and for ourselves, that we might partake in that same hope of the resurrection at the last day. Since World War I, the octave of All Saints has also taken on the extra importance in Commonwealth countries in the lead up to Remembrance Sunday (which is the second Sunday in November, usually closest to November 11<sup>th</sup>). In the Collect which is ordered by the rubrics to be read "every day throughout the Octave", we pray, "*Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee*" (BCP, 299).

Unfortunately, the newer calendars of the Church remove essentially all the Octaves from being observed. I, for one, see this as a loss for the Church, as the Holy Days formerly marked by Octaves give less weight. Especially for this holy Octave of All Saints, let us all pray with united voices for the grace to follow the Saints in all virtuous and godly living – that we may know and love God and live with the knowledge of His promise of everlasting life.

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## *Parish Notices and Updates* \_\_\_\_\_

**STRIKE OUT STUDENT HUNGER EVENT:** sincere thanks are offered to those who have supported our "virtual bowling team" raising funds for Fredericton Community Kitchens' Student Hunger Programme. We

hope to turn over the funds raised as soon as possible to the event sponsors at All Saints, so if you've not yet completed your donation, we as that you do so soon. Tax receipts that will be issued for donations of at least \$20. Please speak to the Rector if you have any questions.

**THE FREDERICTON NORTH HERITAGE ASSOCIATION** would like to invite you to a presentation by Roger Nason entitled, "Black Identity and the Great War-History from the bottom up". The presentation will take place in our Parish Hall on **Tuesday, November 8<sup>th</sup>** from 2:00 to 3:00 p.m. Refreshments will be served.

**ST. MARY'S WEEKLY BIBLE STUDY IS CANCELLED** this week and will resume on Friday, November 18<sup>th</sup>.

**THE MEMBERS OF ST. MARY'S ALTAR GUILD** are reminded that they have been asked to meet this coming **Saturday, November 12<sup>th</sup>, at 9:00 a.m.** We plan to start with a small work party tidying us the Sanctuary and Nave, followed by a brief meeting to plan for the resumption a regular Altar Guild schedule. If you're not currently a member of the Altar Guild you are invited to give prayerful consideration to joining. It is a joyful and deeply rewarding ministry which is open to every member of the Parish. Please speak to the Rector if you have any questions.

We're planning a special parish event for pre-school and school-age kids (and their families!) We're organizing a **PARISH ADVENT PARTY** on **Saturday, November 26<sup>th</sup>** from 10:00 a.m. to 10:00 p.m. in the Parish Hall. There will be Games and Crafts for all ages, with activities for younger children; and the decorating of St. Nicholas Cookies. Everything will wrap up with a Family Lunch. Plan to join us on the 26<sup>th</sup> and please feel free to invite a friend. For more information please speak to the Rector or the Assistant Curate.



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



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Toil together one with another, struggle together, run together, suffer together, lie down together, rise up together, as God's stewards and assessors and ministers. Please the Captain in whose army ye serve, from whom also ye will receive your pay. Let none of you be found a deserter. Let your baptism abide with you as your shield; your faith as your helmet; your love as your spear; your patience as your body armour. Let your works be your deposits, that ye may receive your assets due to you.

Ignatius of Antioch (ca. 35-98?), *Letter to Polycarp*

# THE TWENTY-FIRST SUNDAY after TRINITY

*November 5, 2022*

*Be strong in the Lord and in  
the power of his might!  
O come, let us worship!*

**4:30 p.m. – Evening Prayer:**

✠ Psalm 25 | Daniel 1 | Hebrews 13

**5:00 p.m. – The Holy Eucharist**

Introit Psalm 147:1-6:	<i>page 518</i>
The Gloria:	<i>page 86</i>
The Collect:	<i>page 252</i>
The Old Testament Reading:	Genesis 32:24-29
Psalm 119 part 1:	<i>page 485</i>
The Epistle:	<i>page 252</i>
Gradual Psalm 114:1-4:	<i>page 479</i>
The Holy Gospel:	<i>page 253</i>
The Creed:	<i>page 71</i>
The Homily	
The Prayers of the People:	L: Lord, in your mercy C: <b>Hear our prayer</b>
The Consecration:	<i>page 82</i>
Post Communion Prayer:	<i>page 85</i>

## SCHEDULE OF SERVICES

**NOVEMBER 7: WILLIBRORD**, Missionary, Bishop of Utrecht, 739

8:30 a.m. – Morning Prayer

4:30 p.m. – Evening Prayer

**NOVEMBER 8: OCTAVE DAY OF ALL SAINTS**

9:30 a.m. – Morning Prayer, *St. Thomas', Stanley*

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

**NOVEMBER 9: TRINITY FERIA**

8:30 a.m. – Morning Prayer

6:30 p.m. – Evening Prayer

7:00 p.m. – Holy Eucharist

**NOVEMBER 10: TRINITY FERIA**

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

4:30 p.m. – Evening Prayer

**NOVEMBER 11: MARTIN**, Bishop of Tours, France, 397

8:30 a.m. – Morning Prayer

4:00 p.m. – Evening Prayer (Zoom)

**NOVEMBER 12: THE 22<sup>ND</sup> SUNDAY AFTER TRINITY**

8:30 a.m. – Morning Prayer

4:30 p.m. – Evening Prayer

5:00 p.m. – Holy Eucharist

**NOVEMBER 13: THE 22<sup>ND</sup> SUNDAY AFTER TRINITY**

9:30 a.m. – Morning Prayer

10:00 a.m. – Holy Eucharist



### PRIEST & RECTOR

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# THE TWENTY-FIRST SUNDAY after TRINITY

*November 6, 2022*

*Be strong in the Lord and in the power  
of his might! O come, let us worship!*

**9:30 a.m. – Morning Prayer:**

✠ Psalm 147 | Wisdom 9 | Luke 12:35-end

**10:00 a.m. – The Holy Eucharist**

♪ PROCESSIONAL HYMN:	<b>208</b> (ALL SAINTS)
The Gloria:	page 86
The Collect:	page 252
The Old Testament Reading:	Genesis 32:24-29
Psalm 119 part 1:	page 485
The Epistle:	page 252
Gradual Psalm 114:1-4:	page 479
The Holy Gospel:	page 253
<b>Gospel Acclamation:</b>	<b>Alleluia</b>
The Creed:	page 71
The Homily	

♪ OFFERTORY HYMN:	<b>627</b> (EWING)
The Prayers of the People:	L: Lord, in your mercy C: <b>Hear our prayer</b>
The Consecration:	page 82
Post Communion Prayer:	page 85

♪ RECESSIONAL HYMN: **Sing to the Lord of Harvest**  
*please see the bulletin insert*

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