

*From the Rector*_____

It's a pretty safe bet that very few of us have ever been to Armenia. I suspect that, like me, many of you might have trouble finding Armenia on a map – that is, if we didn't have Google to consult. As you may know, it's a small country between the Caspian Sea and the Black Sea. It borders Turkey and Iran and Azerbaijan and Georgia. It's a place few of us have heard of; and even fewer still have ever visited. But I think that, in a one way or another, we've all been to Armenia, even if we've never stepped a foot inside the country. But first, a little background.

One day, near the very beginning of His ministry, Jesus meets a man named Philip; and in His discussion with this man, Jesus invites Philip to follow Him. Immediately after this meeting with Jesus, Philip goes to find his friend Nathaniel with all of the enthusiasm of the newly converted: “we have found him of whom Moses in the law and the prophets wrote, Jesus of Nazareth, the son of Joseph,” Philip excitedly reports to his friend Nathaniel. In other words, we've found the Messiah we've been waiting all our lives to find. But Nathaniel is skeptical. After all, lots of men had claimed to be the Messiah. Why should he believe this one, Nathaniel wonders. What makes this Jesus so special that we should believe in Him? After all, he didn't even come from the right city: as Nathaniel noted, this Jesus was from Nazareth; and no prophecy had ever said that the Messiah would come from Nazareth. But Philip's enthusiasm is not at all dampened: “Come and see”, he answers; just ‘come and see’; and Nathaniel agrees to follow his friend.

But before Nathaniel even reaches this man whom Philip has found and followed, before Nathaniel even reaches Him, Jesus says something about him: “Behold an Israelite in whom is no guile”; in other words, behold an Israelite who is no deceit or deception! As we might imagine, Nathaniel cannot understand why Jesus knows something about him: “How do you know me?” he says to Jesus. But the answer that Jesus gives is all the more surprising: “Before Philip called you, I saw you sitting under the fig tree.” And Nathaniel cannot believe what he is hearing, but he is sure of one thing: ‘only one person could have this amazing knowledge; only one person could know what this Jesus knows. He must be the very one whom Philip said he was. He must be the Messiah. “Teacher”, Nathaniel cries out, “you are the Son of God! You are the king of Israel!”

Each year the Church celebrates the Feast of St. Bartholomew the Apostle on August 24th. Bartholomew for a very long time has been associated with this man named Nathaniel, the man who was brought to Jesus by his

friend Philip. Matthew, Mark and Luke in their Gospels never mention a follower of Jesus named Nathaniel; and John, in his account, never uses the name Bartholomew; and, because the name Bartholomew is patronymic; that is, because it identifies someone as ‘bar tolmai’, as the son of Tolmai, it has long been assumed that the Nathaniel mentioned in John's Gospel is the Bartholomew mentioned in Matthew, Mark, and Luke; and that Nathaniel's father's name was Tolmai: Nathaniel, Bartholomew. Nathaniel, Bar Tolmai. Nathaniel, the son of Tolmai.

Each year, at this time of year, the Church remembers that Bartholomew was called by Jesus to be an apostle; in the words and images of the appointed Gospel for St. Bartholomew's Day, to fulfill a ministry of service in Christ's Name; to be Christ's ambassador and messenger to the world. Tradition tells us that Bartholomew fulfilled this God-given mission by carrying the message of the Gospel as far away as India. And we are also told that, like most of the Apostles, he died the painful death of a martyr; in his case in the Kingdom of Armenia. But, other than that, we know very little about St. Bartholomew's life. We know nothing of his background, other than that he was from the city of Cana, the same city where Jesus turned water into wine. We know little of what he was like, except, apparently, that he was an honest, sincere, and up-right person. In fact, there is very little that we can say about St. Bartholomew with any confidence. But there is one thing that we can say: *For who is the greater, one who reclines at table or one who serves?*

At the heart of Bartholomew's ministry; at the heart of the ministry carried out by all of Christ's disciples; and at the heart of the ministry to which each and every one of us is called, is a ministry of service: the willingness to no longer to live just for ourselves and to ourselves; but for each other. So if part of the challenge for us as we commemorate St. Bartholomew is to correctly identify him; to discover who he is; then the next part is to discover better who WE are: as those called by Christ to be servants of God and servants of each other. And if, in the process, we come to understand better who we are, then the very next challenge will be to respond as fully as we can to that call.

For Christ, servanthood meant the Cross. For Bartholomew, being a servant mean Armenia. But for us, being servants may be as simple as taking the time to visit or call the lonely; or sacrificing something important to us so that we might bless someone else; or even surrendering long-held resentments; or giving up some deeply-held fear. It might mean a mother or a father letting go of a dream when a son or a daughter needs their time and attention; or giving up a small comfort that someone else might eat; or be clothed; or have a warm, dry bed to sleep on. Each

of us will have our own Armenia. Servanthood will take on many different forms; each as unique as the life we're called to live and the relationships we're called to bless. St. Bartholomew so strongly believed the words of Jesus that he left everything to become his disciple; he devoted the rest of his life to preaching that Word. Literally. The rest of his life. So, what are the Armenias in your life? What are those moments of service that call you to step out and beyond the limits of whatever it is that you want to do this day? And where will the call of compassion and care, the call of being servants in Christ take you this day?



Parish Notices and Updates —

VERY SINCERE THANKS ARE EXTENDED to the leaders and volunteers who helped organise our incredibly successful Vacation Bible School. Both St. Mary's and All Saints were well represented by the large team that prepared snacks and meals, as well as those who assisted with the programming. We are especially grateful to Samuel, Helen, Maddie, and Matthew who provided to teaching and Deacon Nicholas for his supervision of the project. Many thanks to all!

THE 6TH ANNUAL BOWLING TOURNAMENT to *Strike out Child Hunger*, organised by our partners in Shared Ministry at All Saints' Church in Marysville, is scheduled for **Saturday, October 15th**, from 12:00 to 4:00 p.m. We're currently looking for volunteers to bowl as part of our team from St. Mary's. A Sign-Up Sheet can be found on the table in the Narthex. Please help make this important project as successful as possible as we work to help feed the young people of our community.



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 image on the front cover of the bulletin is of the City of Jerusalem from the west window of the Dominus Flevit Church, built over the traditional site where Christ wept for the City. For more information go to: http://en.wikipedia.org/wiki/Dominus_Flevit_Church

The Anglican Church of Canada *The Diocese of Fredericton*

THE PARISH OF ST. MARY, YORK



Jesus went to Jerusalem to announce the Good News to the people of that city. And Jesus knew that he was going to put a choice before them: Will you be my disciple, or will you be my executioner? There is no middle ground here. Jesus went to Jerusalem to put people in a situation where they had to say yes or no. That is the great drama of Jesus' passion: He had to wait upon how people were going to respond.

Henri J. M. Nouwen
"A Spirituality of Waiting," The Weavings Reader

THE TENTH SUNDAY after TRINITY

August 20, 2022

*Jesus is Lord!
O Come, let us worship!*

4:30 p.m. – Evening Prayer:

✠ Psalm 104 | 1 Kings 6:1-14 | Luke 17:1-19

5:00 p.m. – The Holy Eucharist

Introit Psalm 51:15-17:	<i>page 395</i>
The Gloria:	<i>page 86</i>
The Collect:	<i>page 233</i>
The Old Testament Reading:	Jeremiah 7:9-15
Psalm 55:1-8:	<i>page 397</i>
The Epistle:	<i>page 233</i>
Gradual 137:	<i>page 508</i>
The Holy Gospel:	<i>page 234</i>
The Creed:	<i>page 71</i>
The Homily	
The Prayers of the People:	L: Lord, in your mercy C: Hear our prayer
The Consecration:	<i>page 82</i>
Post Communion Prayer:	<i>page 85</i>

SCHEDULE OF SERVICES

AUGUST 22: TRINITY FERIA

8:30 a.m. – Morning Prayer

4:30 p.m. – Evening Prayer

AUGUST 23: TRINITY FERIA

8:30 a.m. – Morning Prayer

2:30 p.m. – Holy Communion, *Neill Hall*

4:30 p.m. – Evening Prayer

AUGUST 24: ST. BARTHOLOMEW THE APOSTLE

8:30 a.m. – Morning Prayer

6:30 p.m. – Evening Prayer

7:00 p.m. – Holy Eucharist

AUGUST 25: TRINITY FERIA

8:30 a.m. – Morning Prayer

4:30 p.m. – Evening Prayer

AUGUST 26: TRINITY FERIA

8:30 a.m. – Morning Prayer

4:00 p.m. – Evening Prayer (Zoom)

AUGUST 27: TRINITY FERIA

8:30 a.m. – Morning Prayer

4:30 p.m. – Evening Prayer

5:00 p.m. – Holy Eucharist

AUGUST 28: THE NINTH 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 TENTH SUNDAY after TRINITY *August 21, 2022*

*Jesus is Lord!
O Come, let us worship!*

9:30 a.m. – Morning Prayer:

✠ Psalm 50 | 2 Kings 5:1-19 (20-end) | Acts 28:11-end

10:00 a.m. – The Holy Eucharist

♪ PROCESSIONAL HYMN:	390 (ST. THOMAS)
The Gloria:	<i>page 86</i>
The Collect:	<i>page 233</i>
The Old Testament Reading:	Jeremiah 7:9-15
Psalm 55:1-8:	<i>page 397</i>
The Epistle:	<i>page 233</i>
Gradual 137:	<i>page 508</i>
The Holy Gospel:	<i>page 234</i>
Gospel Acclamation:	Alleluia
The Creed:	<i>page 71</i>

The Homily

♪ OFFERTORY HYMN:	397 (HYFRYDOL)
The Prayers of the People:	L: Lord, in your mercy C: Hear our prayer

The Consecration:	<i>page 82</i>
Post Communion Prayer:	<i>page 85</i>

♪ RECESSIONAL HYMN:	352 (LASST UNS ERFREUN)
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