

From the Rector _____

The story of the Ascension, which we celebrated this past Thursday, is a strange story to modern ears. It seems to defy logic, to fly in the face of scientific notions of time and space. That heaven can be understood as existing above the clouds, that it should be possible to rise bodily from the earth to be seated at the right hand of God, sounds impossible to generations which have seen the advent of interplanetary travel. The fact that we can now readily see pictures beamed from the surface of Mars or view detailed images of the moons that surround Jupiter or look millions of light years away to see the birth of new suns forces us to look with critical eyes at the Scriptural accounts of our Lord's Ascension.

What is Luke telling us when he writes in the first chapter of the Acts of the Apostles that Jesus "was lifted up", and that "a cloud took him out of their sight"? What are we to understand of Christ's eternal existence in heaven, seated, as we say in the Creed, "on the right hand of the Father"? And what is all of this strange and wondrous story of our Lord's Ascension supposed to tell us of our own relationship with the God of heaven and earth?

Perhaps Jesus points the way in the contrast which he makes between the life of heaven and the life of earth. Even as he was preparing to be arrested and put to death, Jesus prayed not for himself but for his disciples. And in praying for them, Jesus made the outrageous statement that they should somehow be *in* the world but not *of* the world, even, as he said, he was not *of* the world. The secret, of course, to these mysterious words lies not in the realm of time and space but in the realm of grace; not in an investigation of where heaven is but, rather, in a realization of what the nature of heaven must be.

Jesus could no more say that he was not *in* the world than we can say that heaven will be found about the clouds. He was *in* the world as much as you and I are *in* the world: flesh and blood, with all of the limitations that human existence inevitably entails. But by saying that he was not *of* the world Jesus was establishing a different relationship with the world around Him. He was saying that he would not adopt the ways and methods of a world that lives in almost constant conflict and distress; a world which so readily and so willingly and so easily responds to anger with more anger, to violence with more violence, to resentment with more resentment, to bitterness with more bitterness, and to self-consumption with even more self-consumption, as we have once again seen in the senseless, horrific, heart-breaking violence in Texas.

Jesus prayed that his disciples might be freed from this endless cycle of hatred and anger; from the brokenness of human relationships which brings nothing but disunity and division and pain; in other words, he prayed that they might be freed from the world, even as they were living in the world, by living the life of heaven, by using the ways and methods of a caring, gentle, healing world.

But what does it mean in practical terms to be *in* the world but not *of* the world? Well, perhaps the way is found in the story of the 1987 bombing of civilians in the Northern Ireland town of Ennishillen, for which the IRA claimed responsibility. One of the many killed by the bomb was a 19-year-old student nurse, Marie Wilson, who was trapped in the rubble with her father, Gordan. She was removed from the rubble but later died in hospital. Gordan Wilson grieved for his young daughter, yet he felt no ill will. Indeed, he said that he would pray for the people who had planted the bomb. Normally reprisals are the response to such acts of violence - anger begetting anger and bloodshed begetting bloodshed. But Gordan Wilson's words of forgiveness proved to be enough to defuse the community's anger.

Is that not one example of what it means to be *in* the world but not *of* the world? And isn't that what it means to be freed from the endless cycle of violence and anger and bloodshed, the endless, dehumanizing, destructive cycle of bitterness, division, and self-consumption: to be a citizen of heaven even as we live on earth. Is that not what Jesus prayed for even as he was rejecting the path of violence and anger; even as he was himself preparing to die? No easy matter; but the only possible way, if we are ever to know peace.



Parish Notices and Updates _____

THE ARCHBISHOP'S PILGRIMAGE:

Archbishop David Edwards will be visiting us here in the Parish on Saturday, June 4th, and Sunday, June 5th, serving as Celebrant and Preacher at the 5:00 p.m. Celebration of the Holy Eucharist on Saturday and blessing the Community Food Forest on Sunday. He will be sleeping over night at St. Mary's and will be celebrating and preaching in the Parish of Marysville on Sunday morning. Those members of the Parish who would like to walk with the archbishop at any point during his time with us are invited to use the schedule for next weekend as a guide:

Saturday, June 4

- 8:00 am Morning Prayer, **St. John the Evangelist**, 75 Main St.

- Walk to Killarny Lake (Via Brookside Dr (5.4 km)
- 10:30 am **Christ Church (Parish) Church** fundraiser walk for PWRDF
 - Killarny Lake trail (1.7 km)
 - Mid-day prayers during the picnic lunch
- Afternoon walk to St. Mary's
 - Via St. Mary's St., Two Nations Crossing and Eco Terra Drive
- 5:00 pm Mass, St. Mary's
- Overnight at St. Mary's

Sunday, June

- Morning Prayer, St. Mary's, 780 McEvoy St., Fredericton
- Walk to **All Saints, Marysville** (2.9 km)
 - Via Ashfield St, Gibson St, Nashwaak Trail and Canada St
- 10:00 am Pentecost Eucharist, All Saints
- Walk back to **St. Mary's**
 - for **St. Mary's Food Forest** opening/blessing, with lunch

Go to: <https://nb.anglican.ca/blog> to follow the archbishop's journey.

THE CATHEDRAL BRANCH OF THE MOTHERS' UNION is pleased to invite the St. Mary's congregation to "The Queen's Jubilee Tea" to be held inside the Cathedral on June 4 from 2:00 to 4:00 p.m. Tea, cold drinks, sweets and sandwiches will be served as they honour the Platinum Jubilee of her Majesty, Queen Elizabeth. Everyone is welcome to dress in their "Royal Best" including hats and fascinators.

ST. MARY'S COMMUNITY FOOD FOREST OFFICIAL OPENING:

Everyone is invited to the opening of our Community Food Forest next **Sunday June 5th at 11:00 a.m.** We will have 3 concurrent activities starting at 11 am, followed by a short ceremony to thank our partners and sponsors. We would request that masks be worn in any situation where social distancing cannot be maintained. Adam Birchweaver will be hosting a plant walk in and around the food forest discussing the edibility, medicinal uses, and history of plants in the area. Sima Usvyatsov will be doing a demonstration of plant propagation techniques that allow you to multiply your perennial plants for free. And Andrew Mathis will be hosting a walk around the food forest discussing its design and establishment. These 3 activities will be happening at the same time, so you'll have to choose which one you'd like to attend. We hope to see you there!



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



Ascension

In the days of His earthly ministry, only those could speak to him who came where He was. If He was in Galilee, men could not find Him in Jerusalem; if He was in Jerusalem, men could not find Him in Galilee. But His Ascension means that He is perfectly united with God; we are with Him wherever we are present to God; and that is everywhere and always. Because He is "in Heaven" He is everywhere on earth: because He is ascended, He is here now. Our devotion is not to hold us by the empty tomb; it must lift up our hearts to heaven so that we too "in heart and mind thither ascend and with Him continually dwell;" it must also send us forth into the world to do His will; and these are not two things, but one.

William Temple (1881-1944), *Readings in St. John's Gospel*

PRIEST AND RECTOR

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THE SUNDAY AFTER ASCENSION DAY

May 28, 2022

*Alleluia! Christ has ascended into
heaven; O come, let us worship! Alleluia!*

4:30 p.m. – Evening Prayer:

✠ Psalms 134 & 135 | Judges 5 | Hebrews 4:14-5:10

5:00 p.m. – The Holy Eucharist

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|----------------------------|--|
| Introit Psalm 27:1-7: | page 360 |
| The Gloria: | page 86 |
| The Collect: | page 203 |
| The Old Testament Reading: | 2 Kings 2:9-15 |
| Psalm 27:8-16: | page 361 |
| The Epistle: | page 203 |
| Gradual Psalm 47:5-10: | page 389 |
| The Holy Gospel: | page 203 |
| 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 |

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

JUNE 1: JUSTIN MARTYR, Doctor, c. 165

6:30 p.m. – Evening Prayer

7:00 p.m. – Holy Eucharist

JUNE 2: ASCENSION FERIA

8:30 a.m. – Morning Prayer

JUNE 3: ASCENSION FERIA

4:00 p.m. – Evening Prayer (Zoom)

JUNE 4: THE FEAST OF PENTECOST: WHITSUNDAY

4:30 p.m. – Evening Prayer

5:00 p.m. – Holy Eucharist

JUNE 5: THE FEAST OF PENTECOST: WHITSUNDAY

8:00 a.m. – Morning Prayer

10:00 a.m. – Holy Eucharist



**THE CORPORATION OF THE ANGLICAN PARISH
OF ST. MARY, YORK,**
gratefully acknowledge the
generous support of the Anglican
Foundation of Canada for our Renewing St. Mary’s Project.



THE SUNDAY AFTER ASCENSION DAY

May 29, 2022

*Alleluia! Christ has ascended into
heaven; O come, let us worship! Alleluia!*

9:30 a.m. – Morning Prayer:

✠ Psalms 20 & 21 | Isaiah 52:1-12 | Ephesians 4:1-16

10:00 a.m. – The Holy Eucharist

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|----------------------------|---|
| ♫ PROCESSIONAL HYMN: | 174 (LLANFAIR) |
| The Gloria: | page 86 |
| The Collect: | page 203 |
| The Old Testament Reading: | 2 Kings 2:9-15 |
| Psalm 27:8-16: | page 361 |
| The Epistle: | page 203 |
| Gradual Psalm 47:5-10: | page 389 |
| The Holy Gospel: | page 203 |
| Gospel Acclamation: | Alleluia |
| The Creed: | page 71 |
| The Homily | |
| ♫ OFFERTORY HYMN: | 235 (ST. OSMUND) |
| 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: | 357 (KING'S WESTON) |

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