

From the Assistant Curate _____

One of the ways we prepare in Advent:

The Benedicite, Omnia, Opera

*“O All ye Works of the Lord, bless ye the Lord: /
Praise him, and magnify him for ever.”*

In the Book of Common Prayer Orders for Morning Prayer and Evening Prayer, there are two readings or songs printed after each the First Lesson and the Second Lesson. These are “canticles”, from the Latin word *canticulum*, meaning a ‘little song’. At Evening Prayer, there is the *Magnificat* (or the Song of Mary) and the *Nunc Dimittis* (or the Song of Simeon), both from the Gospel of Luke. At Morning Prayer, there is the *Te Deum Laudamus*, an ancient Christian hymn, and the *Benedictus* (again from Luke’s Gospel). These canticles were set by Archbishop Thomas Cranmer when he set the form of the Book of Common Prayer daily offices in the 16th century, when he condensed the eight medieval monastic hours into two services – morning and evening prayer. In these earlier rites, there was a rotating set of canticles that depended on liturgical season, day of the week, and a couple other factors.

While Cranmer streamlined the services to simplify them and make them easier to follow, he interestingly left an option in place of the *Te Deum*: the *Benedicite, Omnia, Opera*. In the rubric preceding the *Te Deum* in the 1549 BCP, Cranmer wrote: “*After the fyrste lesson shall folowe Te Deum laudamus in Englyshe, dayly throughout the year, excepte in Lente, all the whiche tyme in the place of Te Deum shalbe used Benedicite omnia opera Domini Domino...*” Upon further revision, the later editions of Books of Common Prayer, including ours from 1962, says that this canticle “*is suitable for use in Advent, in Lent, on Ember Days...[and] on Rogation Days...*” or, in essence, any of the “penitential” seasons. A penitential season, is, of course, any of those times when we acknowledge our sinfulness, and pray for healing and forgiveness for an extended time. And, Advent, in preparation for Christ’s coming, is certainly meant to be one of those seasons. To prepare ourselves to receive Jesus – to receive the Kingdom – requires us first to abandon our earthly ways, to drop everything that burdens us and follow him. But what is the connection between a penitential season and the *Benedicite*?

The answer lies in the source of this song. It is an undoubtedly ancient practice of the Church to use this canticle, as records from the Italian monk and historian Rufinus attest to its use around the year 406! It is, however, not found in all Bibles. This song is part of the apocryphal

additions to the book of Daniel, specifically “The Prayer of Azariah and the Song of the Three Children”. While an ancient text, it has not been universally accepted by the councils of the Church as part of the Canon of Scripture because only an ancient Greek translation exists (nothing in the original Hebrew of the rest of the book of Daniel), and so is part of the Apocrypha. That being said, though, this chapter fits in to the third chapter of Daniel when King Nebuchadnezzar throws Daniel’s three friends (whose Babylonian names are Shadrach, Meshach, and Abednego) into the fiery furnace for refusing to worship the King’s image. The story from Daniel 3 tells us that the King saw a fourth figure with “the appearance of a god” in the flames with the three men – a divine protector.

The Apocryphal addition tells us that while the three were in the fiery furnace, an Angel of the Lord appeared and brought in a moist, cool breeze to calm the flames. This salvation caused the three with one voice to praise, and glorify, and bless God in the furnace. This is where our canticle comes from. “*He has rescued us from Hades and saved us from the power of death, and delivered us from the midst of the burning fiery furnace... Give thanks to the Lord, for he is good, for his mercy endures forever.*”

In this time of preparation, of penitence, then, this canticle is indeed an appropriate prayer. We praise and glorify God for his creation and the ways he has blessed us, even though we ourselves might be in the midst of a fiery furnace. We thank God for his protection and his deliverance and acknowledge that even though we may receive the just punishment for our actions, his mercy protects us from the flame and terror that surrounds us. This canticle also serves as a reminder of one of the great acts of God to show himself to those who did not believe, by protecting three of his followers who then witness to his might and majesty. So, as we substitute the *Benedicite* in place of the *Te Deum* throughout the season, let us, too, “praise him and magnify him for ever”, and pray that we might be prepared to receive Christ once again on this earth.



Parish Notices and Updates _____

ST. MARY’S WEEKLY BIBLE STUDY has now started its Christmas break and will resume on Friday, January 13th, in the Church. Please plan to join us then!

FLOWERS AT CHRISTMAS: Those who wish to place memorial flowers may do so by including a donation through the collection plate. Please

ensure that your donation includes the names of those in whose memory the flowers are being placed, as well as complete information regarding the donor(s); **and to help us to include that information in the Christmas bulletin, we'll need to know by *this weekend*.** For more information, please speak to the Rector.

WE ARE VERY PLEASED TO WELCOME Canon Ross Hebb as Celebrant and Preacher on Sunday morning. The gracious sharing of his ministry is allowing the Rector to celebrate this weekend with the people of All Saints' Church in the Parish of Marysville.

NO-BOWLING TOURNAMENT: Our sisters and brothers in the Parish of Marysville have been working incredibly hard through the year to raise funds for the Fredericton Community Kitchen's student hunger programme, even though it was not possible to organise an in-person tournament this year. As a result of donations, including nearly \$900.00 from people at St. Mary's, as well as refunds for redeemable beverage containers, they have been able to raise an incredible \$9593.35. We congratulate our partners in Shared Ministry on an exceptional job!

OUR PARISH SCHEDULE FOR CHRISTMAS: As we do each year, we plan to have two Celebrations of the Holy Eucharist on Christmas Eve and one on Christmas Day, as well as Celebrations on the Holy Days following Christmas. The schedule will be as follows:

- ✠ Saturday: **Christmas Eve – December 24:** 5:00 & 7:00 p.m.
(with carols)
- ✠ Sunday: **Christmas Day – December 25:** 10:00 a.m.
(with carols)
- ✠ Monday: **St. Stephen's Day – December 26:** 10:00 a.m.
- ✠ Tuesday: **St. John's Day – December 27:** 10:00 a.m.
- ✠ Wednesday: **Holy Innocents' Day – December 28:** 7:00 p.m.

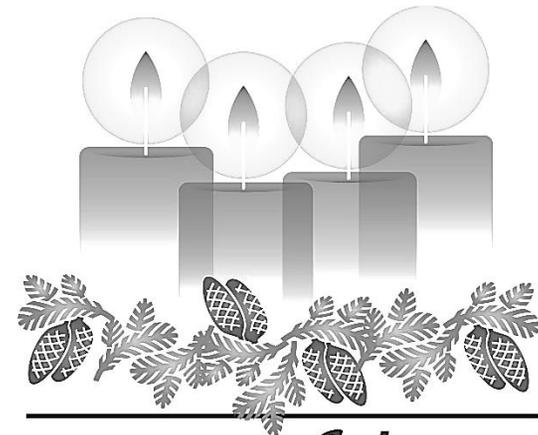


We acknowledge that the land on which we gather is the traditional unceded territory of the Wəlastəkwiyyik (Wolastoqiyik) Peoples. This territory is covered by the "Treaties of Peace and Friendship" which Wəlastəkwiyyik (Wolastoqiyik), Mi'kmaq, and Passamaquoddy Peoples first signed with the British 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



FOURTH SUNDAY OF *Advent*

I have come to think Advent is the church's loveliest liturgical season. From the Latin word for "coming," Advent is the season of waiting. In my younger years I had naively viewed that wait as a tedious march of days leading up to Jesus's birth. Why drag it out? I wondered. But if this time is simply about waiting for Jesus's birthday, then we missed the point, writes Benedictine sister Joan Chittister in *The Liturgical Year*. That's the soft, sentimental "baby Jesus" version of Advent, "a simple, soothing story that makes few, if any, demands on the soul." A more robust understanding of Advent is as a time when we learn, says Chittister, "to wait for what is beyond the obvious. Advent makes us look for God in all those places we have, until now, ignored."

Fred Bahnsen, *Soil and Sacrament*

THE FOURTH SUNDAY IN ADVENT

December 17, 2022

*Our King and Saviour draws near!
O come, let us worship!*

4:30 p.m. – Evening Prayer:

✠ Psalm 89 part 2 | Isaiah 50:4-10 | Revelation 22:6-end

5:00 p.m. – The Holy Eucharist

Introit Psalm 19:1-6:	<i>page 351</i>
The Lighting of the Advent Wreath:	<i>please see the bulletin insert</i>
<i>The Gloria is omitted during Advent</i>	
The Collect:	<i>page 102</i>
The Old Testament Reading:	Isaiah 40:1-9
Psalm 145: 8-17:	<i>page 516</i>
The Epistle:	<i>page 102</i>
Gradual Psalm 145:18-22:	<i>page 517</i>
The Holy Gospel:	<i>page 103</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 Prayers:	<i>page 85</i>

SCHEDULE OF SERVICES

DECEMBER 19: ADVENT FERIA

8:30 a.m. – Morning Prayer
4:30 p.m. – Evening Prayer

DECEMBER 20: ADVENT FERIA

8:30 a.m. – Morning Prayer
2:30 p.m. – Holy Communion, Neill Hall
4:30 p.m. – Evening Prayer, All Saints, Marysville

DECEMBER 21: ST. THOMAS THE APOSTLE

8:30 a.m. – Morning Prayer
6:30 p.m. – Evening Prayer
7:00 p.m. – Holy Eucharist

DECEMBER 22: ADVENT FERIA

8:30 a.m. – Morning Prayer, All Saints, Marysville
2:00 p.m. – Holy Communion, Paradise Villa
4:30 p.m. – Evening Prayer

DECEMBER 23: ADVENT FERIA

8:30 a.m. – Morning Prayer
4:00 p.m. – Evening Prayer (Zoom)

DECEMBER 24: THE FEAST OF THE NATIVITY: CHRISTMAS EVE

8:30 a.m. – Morning Prayer
4:30 p.m. – Evening Prayer
5:00 p.m. – Holy Eucharist

DECEMBER 25: THE FEAST OF THE NATIVITY: CHRISTMAS DAY

9:30 a.m. – Morning Prayer
10:00 a.m. – Holy Eucharist



PRIEST & RECTOR

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THE FOURTH SUNDAY IN ADVENT

December 18, 2022

*Our King and Saviour draws near!
O come, let us worship!*

9:30 a.m. – Morning Prayer:

✠ Psalm 33 | Isaiah 35 | St. Matthew 25:31-end

10:00 a.m. – The Holy Eucharist

♪ **PROCESSIONAL HYMN:** 62 (VENI EMMANUEL)

The Lighting of the Advent Wreath: *please see the bulletin insert*
The Gloria is omitted during Advent

The Collect: *page 102*

The Epistle: *page 102*

Gradual Psalm 145:18-22: *page 517*

The Holy Gospel: *page 103*

♪ **Gospel Acclamation:** Alleluia

The Creed: *page 71*

The Homily

♪ **OFFERTORY HYMN:** 229 (PICARDY)

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:** 67 (WINCHESTER NEW)

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The Candles of Advent

THE FOURTH SUNDAY OF ADVENT: LOVE

Officiant: O Come, O Come, Emmanuel,

All: And ransom captive Israel, that mourns in lonely exile here, until the Son of God appear. Rejoice! Rejoice! Emmanuel shall come to thee, O Israel.

Reader: Today is the fourth Sunday of Advent, the Sunday of Love.

Reader: Rejoice in the Lord always.

All: And again I say, Rejoice.

Reader: There stands one among you,

All: Whom you do not know.

The Light of the Fourth Candle

Reader: Behold the Lamb of God,

All: Which takes away the sin of the world.

Officiant: As we stand, let us pray

All: Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty, to judge both the quick and the dead, we may rise to the life immortal; through him who liveth and reigneth with thee and the Holy Spirit, now and ever. Amen.

**A candle is burning, a candle of love,
a candle to point us to heaven above,
A baby for Christmas, a wonderful birth,
for Jesus is bringing God's love to our earth.**

"A Candle is Burning" is by Sandra Dean, 1986.
Music is "Cradle Song" [Hymn Book 734] by W. J. Kirkpatrick.

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