

## *From the Rector*\_\_\_\_\_

The Church's annual commemoration of St. Luke on October 18<sup>th</sup> challenges us to think about our own job descriptions. What title would you give to yourself? And what title would others give to you? *Physician* is the title that the Apostle Paul gives him in his letter to the Colossians: 'beloved physician' is, in fact, the full title that Paul has recorded for us, using images that speak of healing and making whole; St. Luke the beloved physician. But *Evangelist* is the title that the Church has given to Luke in recognition of his account of the 'Good News,' the Gospel of Jesus Christ. But those are only the two most prominent titles that Luke has been given. He has also been spoken of by Paul as a '*fellow-worker*' in the Gospel. And he was most certainly one of Paul's *travelling companions* on some of his most important missionary journeys.

Christian tradition tells us that Luke was born in Antioch (in what is now southern Turkey). Tradition also tells us that Luke was a Gentile, and died at the age of 84, having never married. His very skilful use of language indicates that he was perhaps better educated than most early Christian writers. But, while he wrote no letters, as his some-time companion St. Paul did, he did write a wonderful account of the life of Jesus and of the expansion of the early church through Paul's mission in particular. So the picture that we have of Luke is of a faithful man who was prepared to sacrifice the opportunity and gift of family life in order to support one of the early missionaries of the church; who recorded some remarkable stories of Christ and His Church that would otherwise have been lost to the Church and the world; and who may have also used his medical skills to keep that missionary on the road. And all of this came at enormous personal cost: for example, we should remember that when Paul was shipwrecked on his way to Rome, Luke was shipwrecked as well.

More than any other Gospel, Luke's two-volume work, the Gospel and Acts, stresses the Christ's universal mission: Luke traces Christ's ancestry back to Adam rather than Abraham, as Matthew does. He emphasises Jesus' mission to the despised race of the Samaritans as well as to the Gentiles and Jesus' inclusion of women in his ministry. Because of his Gentile background and audience, he has relatively few Old Testament quotations and gives Jesus the classical Greek title 'master' rather than the Jewish title 'rabbi'. He probably wrote the gospel as a free-standing work in the last third of the first century, perhaps at Antioch, and then Acts maybe at Rome while Paul was imprisoned there or a few years later. And he had a wonderful ability to draw on variety of reliable sources, both oral and written, and to set his account in a broader context by providing

historical references and making connections between contemporary events. He uses sources selectively and describes his writing as 'an orderly account', showing how the story of Jesus and the story of the church are two parts of one narrative, finding their meaning in each other.

All of that serves as background, but what about the question that I posed above? How would you describe your job? What do you think of your own vocation, your calling, in Christ? How are you called to be as an evangelist, a physician, a fellow worker, and a travel companion? Perhaps Luke reminds us that commitment to Christ is about using all our gifts as well as we can; and in combination with each other's gifts: writing if we write, healing people if we have medical training, being a companion to other people and helping them fulfil their vocation, facing danger if necessary, sacrificing when sacrifice is called for. Luke was a physician, a healer, a companion, and an evangelist. His roles were not inseparable, for the job of an evangelist is to tell the good news of salvation, and salvation means wholeness, healing. More than any of the other Gospel accounts, Luke's Gospel is filled with healing as good news - Jesus' compassion for the marginalized, for people on the fringes. Luke's Gospel records more stories about Jesus' care for women and children than any of the others. There are more accounts of angels visiting and saying, "Fear not." There are lots of stories of Christ's healing work.

That, of course, was Luke's story, but what are your gifts? Our Christian vocation is all about finding ways to use our particular gifts and skills wherever we are; encountering all the challenges with patience and compassion, hanging in when it would be easier to drop out. God calls us as Christians to be "little Christs": to offer hope and wholeness in a broken world; to proclaim the good news of salvation, to bind up the wounds of those around us, to listen, to hear, to liberate. In light of all of that, what might your job description be this week? Who is that person who needs you to be good news in their life; maybe the only good news that they hear this week? And who is the person whose heart needs to be healed by the love and compassion and care that only you can give them? And who is the person who needs you to walk beside them; not to turn your back when they most need you; but to walk beside them as they face whatever it is that they have to face? We bear many different titles: mother or father; son or daughter; sister or brother; friend; neighbour; companion, but in Christ we share many of the same titles that Luke bore: evangelists, to those who live with more bad news than they can bear; physicians, who have the power to heal broken hearts and broken relations; fellow-workers, to those who struggle to do what they need to do to get by; and companions, to those who are alienated and lonely. Who is God calling you to be?

## Parish Notices and Updates

**ST. MARY'S ANGLICAN CHURCH WOMEN** will be meeting for the first time since the start of the pandemic on **Monday, October 17<sup>th</sup>**, at 12:00 noon. They will begin with lunch followed by some time to get caught up and a little business. They invite all the women of St. Mary's to join them. If you have any question, please speak with Shirley Hupman.

**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 UPDATE:** the Parish of Marysville made the difficult decision last month that the 2022 Bowling Tournament to raise funds for the Fredericton Community Kitchens' Student Hunger Programme, which was scheduled to be held on October 15<sup>th</sup>, would be held virtually rather than live. That means that while there will be no in-person event, it is hoped that every parish will work to raise funds to help strike out student Hunger. 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 (for the tax receipt that will be issued for donations of at least \$20) and make your donations who whomever you wish. This is a very important project, and we hope that you'll be able to offer your support.

**IF YOU'RE A FACEBOOK USER** you may want to have a look at the new Facebook Page for St. Mary's Community Food Forest. Go to <https://www.facebook.com/stmarysfoodforest> to have a look.



We acknowledge that the land on which we gather is the traditional unceded territory of the Wəlastəkwiyik (Wolastoqiyik) Peoples. This territory is covered by the "Treaties of Peace and Friendship" which Wəlastəkwiyik (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 Wəlastəkwiyik (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



For a compassionate man nothing human is alien: no joy and no sorrow, no way of living and no way of dying. This compassion is authority because it does not tolerate the pressures of the in-group, but breaks through the boundaries between languages and countries, rich and poor, educated and illiterate. This compassion pulls people away from the fearful clique into the large world where they can see every human face is the face of a neighbor. Thus the authority of compassion is the possibility of man to forgive his brother, because forgiveness is only real for him who has discovered the weakness of his friends and the sins of his enemy in his own heart.

Henri J. M. Nouwen, *The Wounded Healer*

# THE EIGHTEENTH SUNDAY after TRINITY

*October 15, 2022*

*Seek the Lord and His Strength;  
Seek his Face Evermore!*

**4:30 p.m. – Evening Prayer:**

✠ Psalm 78 part 2 | Ezekiel 28:1-19 | John 20

**5:00 p.m. – The Holy Eucharist**

Introit Psalm 119 part 18:	<i>page 494</i>
The Gloria:	<i>page 86</i>
The Collect:	<i>page 247</i>
The Old Testament Reading:	Deuteronomy 6.4-9
Psalm 122:1-5:	<i>page 498</i>
The Epistle:	<i>page 247</i>
Gradual Psalm 122:6-9:	<i>page 498</i>
The Holy Gospel:	<i>page 248</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

**OCTOBER 17: ETHELDREDA**, Queen, Abbess of Ely, 679

8:30 a.m. – Morning Prayer

4:30 p.m. – Evening Prayer

**OCTOBER 18: ST. LUKE THE EVANGELIST**

8:30 a.m. – Morning Prayer

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

**OCTOBER 19: TRINITY FERIA**

8:30 a.m. – Morning Prayer

6:30 p.m. – Evening Prayer

7:00 p.m. – Holy Eucharist

**OCTOBER 20: TRINITY FERIA**

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

2:00 p.m. – Holy Communion, *Paradise Villa*

4:30 p.m. – Evening Prayer

**OCTOBER 21: TRINITY FERIA**

8:30 a.m. – Morning Prayer

4:00 p.m. – Evening Prayer (Zoom)

**OCTOBER 22: NINETEENTH SUNDAY AFTER TRINITY**

8:30 a.m. – Morning Prayer

4:30 p.m. – Evening Prayer

5:00 p.m. – Holy Eucharist

**OCTOBER 23: NINETEENTH SUNDAY AFTER TRINITY**

9:30 a.m. – Morning Prayer

10:00 a.m. – Holy Eucharist

4:30 p.m. – Evening Prayer



### PRIEST & RECTOR

The Ven. Kevin M. Stockall

B.A. (Hons), M.Div.

454.0245 (rectory) | 461.7685 (cell) |

kevin.stockall@bellaliant.net

Rectory: 770 McEvoy Street, Fredericton NB E3A 3B7

[www.stmarysfredericton.ca](http://www.stmarysfredericton.ca)

### DEACON & CURATE

The Revd. Nicholas Saulnier

B.Sc. (Hons), M.Div.

588.3304 (cell)

nicholas.saulnier@anglican.nb.ca

# THE EIGHTEENTH SUNDAY after TRINITY

*October 16, 2022*

*Seek the Lord and His Strength;  
Seek his Face Evermore!*

**9:30 a.m. – Morning Prayer:**

✠ Psalm 105 part 1 | Ezekiel 34:1-16 | Luke 11:37-end

**10:00 a.m. – The Holy Eucharist**

♫ <b>PROCESSIONAL HYMN:</b>	<b>350</b> (OLD HUNDREDTH)
The Gloria:	page 86
The Collect:	page 247
The Old Testament Reading:	Deuteronomy 6.4-9
Psalm 122:1-5:	page 498
The Epistle:	page 247
Gradual Psalm 122:6-9:	page 498
The Holy Gospel:	page 248
<b>Gospel Acclamation:</b>	<b>Alleluia</b>
The Creed:	page 71
The Homily	
♫ <b>OFFERTORY HYMN:</b>	<b>356</b> (STELLA ORIENTIS)
The Prayers of the People:	L: Lord, in your mercy <b>C: Hear our prayer</b>
The Consecration:	page 82
Post Communion Prayer:	page 85
♫ <b>RECESSIONAL HYMN:</b>	<b>470</b> (HYFRYDOL)

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