

From the Curate

Along the side of the addition to the Nave at All Saints' Church in Marysville, there are three windows: two featuring the more commonly known St. Paul and St. Peter, and then in the middle the, perhaps, lesser-known St. Agnes. This window is dedicated "To the glory of God and in loving memory of Lana Flinn Johnson 1961-1983 and Christine Flinn Sangster 1951-1985 – by the family". This Saturday, 21 January, is her feast day which commemorates her martyrdom in Rome in the year 304.

St. Agnes was a young girl who was born into a rich noble Roman family, who also happened to be early practitioners of Christianity. While the exact dates of her birth and death have some variance, it is accepted that she was born around A.D. 291 and was martyred at the age of 12 on 21 January 304 during the reign of the emperor Diocletian.

As the daughter of a wealthy nobleman, even at her young age, Agnes was presented with many suitors of high rank – the vast majority of whom would have been adherents to the Roman state pagan religion. Agnes was firm in her Christian faith and rejected her suitors. Put off by their rejection, they reported Agnes' Christian devotion to the Roman authorities who had her arrested, belittled, and executed.

There are varying accounts of the torture that this poor girl was made to endure, so each source reports something different. An early account of her martyrdom, focusing on her virtues and leaving out the gory details of her abuse and execution, was written by St. Ambrose of Milan (c. 339-397). In it, he stresses her young age, steadfastness in the face of death, and virginity. He wrote, "*Too young to be punished, yet old enough for a martyr's crown; unfitted for the contest, yet effortless in victory, she shows herself a master in valour despite the handicap of youth.*"

After Christianity was legalized in the Roman Empire by the Edict of Milan in 313, public veneration of St. Agnes became widespread, and a basilica was built over the site of her remains by the year 350. In approximately the year 380, the Bishop of Rome Damasus publicly honoured her tomb with sacred art and poetry.

Due to her young age and virginity, she has been variously named the patron saint of girls, chastity and virgins, victims of sexual abuse, betrothed couples, gardeners, and Girl Guides. In depictions of her in sacred art, St. Agnes is almost always depicted with a lamb at her side or in her arms. This can be explained for a few reasons, the first being that her name, Agnes, is very similar to the Latin word, *Agnus*, for lamb. Another is that the story of her martyrdom can be compared to the willingness of Christ to face his own death. In the Acts of the Apostles (chapter 8, verses 26-39), the apostle Philip discussed with the Ethiopian Eunuch how the Prophet Isaiah foretold the death of Christ by quoting a passage from Isaiah 53: "*like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he opened not his mouth.*"

Though St. Agnes was a young girl who was brutally killed so early in her life, she has left a mark on the Church through her witness and steadfastness in the faith. For these reasons, she had an early following and remains popular in Christian art and devotion to this day. May St. Agnes' example in the face of her premature death be to us a reminder of the power of the Resurrection to defeat the power of Sin and death, and that hope we have in Christ for new life.

O GOD Most High, the creator of all mankind, we bless thy holy Name for the virtue and grace which thou hast given unto holy women in all ages, especially thy servant Agnes; and we pray that the example of her faith and purity, and courage unto death, may inspire many souls in this generation to look unto thee, and to follow thy blessed Son Jesus Christ our Saviour; who with thee and the Holy Spirit liveth and reigneth, one God, world without end. Amen. (BCP, p. 316).



A NOTE ON HOW TO RECEIVE HOLY COMMUNION: Initially, we will continue to receive the consecrated bread in the same manner that we have been using since the beginning of the pandemic. Everyone is encouraged to sanitise their hands as they come forward; and recipients will continue to come to the centre of the altar rail, either as individuals or as groups, where they will receive the host from the celebrant. **Those who do not wish to receive from the chalice** will then consume the host and return to their seats, as we have been doing.

Those who do wish to receive from the chalice will **not** immediately consume the host but will then proceed to the second station. Once there, they will hand the host to the administrator, who will intinct (dip) a small portion of the host into the consecrated wine and return it to the recipient.



The recipient should receive the intincted host between their fingers (rather than in the palm of their hand) and consume the host before returning to their seat.

We wish to ensure that everyone knows that they may choose to receive or not receive from the chalice. *It is entirely optional*; and there is no expectation that those not comfortable receiving from the chalice must do so. All those who wish to continue to receive only the consecrated bread, as we have been doing for more than two years, are warmly encouraged to continue their current practice. There will be some adjustments as we get used to new ways of receiving Holy Communion but never be afraid to ask questions. We will do our best to answer your concerns as we work through the process of returning to the option of full reception for those who wish to do so.



Parish Notices and Updates —————

ST. MARY'S BIBLE STUDY is held each Friday from 10:00 to 11:30 a.m. in the Church. We're looking at a series called "Matriarchs & Patriarchs; Prophets & Papyri: the great stories of the Old Testament and how they point us to Jesus." Feel free to come along whenever you can!

ST. MARY'S ANGLICAN CHURCH FAITH IN ACTION SERIES: BUILDING HOPE FOR TOMORROW IN THE FACE OF CLIMATE CHANGE. Did you know that the government will give you money to make your home more energy efficient? It just makes sense – for the environment and your wallet! St. Mary's is hosting an information session on Monday February 13th from 7:00 to 8:00 p.m. Come learn from Andrew Mathis who will explain the funding options, eligibility, what can be covered, and how to access the grants and the \$40,000 interest-free loan. Questions about the event? Email andrewmathis36@gmail.com.

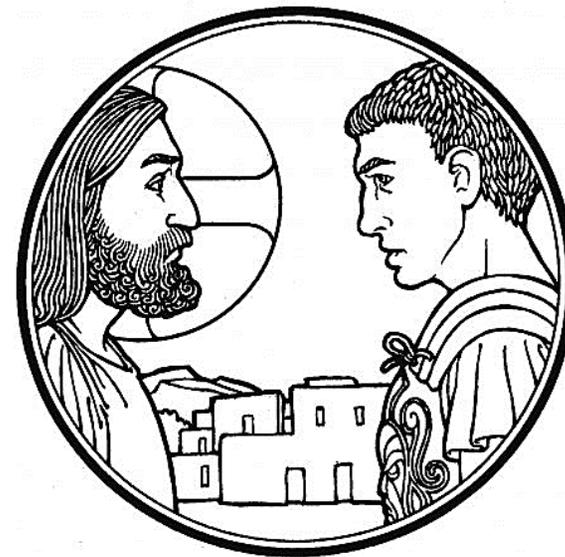


We acknowledge that the land on which we gather is the traditional unceded territory of the Wəlastəkwiyyik (Wolastoqiyik) Peoples. This territory is covered by the "Treaties of Peace and Friendship" which Wəlastəkwiyyik (Wolastoqiyik), Mi'kmaq, and Passamaquoddy Peoples first signed with the British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



When the song of the angels is stilled,
When the star in the sky is gone,
When the kings and princes are home,
When the shepherds are back with their flock,
The work of Christmas begins:
To find the lost,
To heal the broken,
To feed the hungry,
To release the prisoner,
To rebuild the nations,
To bring peace among people,
To make music in the heart.

Howard Thurman

THE THIRD SUNDAY AFTER EPIPHANY

January 21, 2023

*Arise! Shine! For your light
has come!
O come, let us worship!*

4:30 p.m. – Evening Prayer:

✠ Psalm 105 part 2 | Habakkuk 2 | 1 Corinthians 6

5:00 p.m. – The Holy Eucharist

Introit Psalm 148:1-6:	<i>page 519</i>
The Gloria:	<i>page 86</i>
The Collect:	<i>page 126</i>
The Old Testament Reading:	2 Kings 6:14b-23
Surge Illuminare:	<i>page 28</i>
The Epistle:	<i>page 126</i>
Gradual Psalm 102:15-18:	<i>page 459</i>
The Holy Gospel:	<i>page 127</i>
The Nicene 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

JANUARY 23: EPIPHANY FERIA

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

JANUARY 24: ST. TIMOTHY & ST. TITUS, Apostolic Men

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

JANUARY 25: THE CONVERSION OF ST. PAUL

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

JANUARY 26: POLYCARP, Bishop, Apostolic Man, Martyr, 155/6

8:30 a.m. – Morning Prayer, All Saints, Marysville
6:30 p.m. – Evening Prayer, St. Thomas', Stanley

JANUARY 27: JOHN CHRYSOSTOM, Doctor & Bishop, 407

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

JANUARY 28: THE FOURTH SUNDAY AFTER EPIPHANY

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

JANUARY 29: THE FOURTH SUNDAY AFTER EPIPHANY

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
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THE THIRD SUNDAY AFTER EPIPHANY

January 22, 2023

*Arise! Shine! For your light has come!
O come, let us worship!*

9:30 a.m. – Morning Prayer:

✠ Psalms 96 & 97 | Isaiah 45:9-end | Ephesians 2

10:00 a.m. – The Holy Eucharist

♪ PROCESSIONAL HYMN:	98 (UTTINGEN)
The Gloria:	page 86
The Collect:	page 126
The Old Testament Reading:	2 Kings 6:14b-23
♪ SURGE ILLUMINARE:	page 28
The Epistle:	page 126
♪ GRADUAL HYMN:	284 (MOSCOW)
The Holy Gospel:	page 127
♪ GOSPEL ACCLAMATION (refrain only):	747 (Iris)
The Nicene Creed:	page 71
The Homily	
♪ OFFERTORY HYMN:	All Poor Men and Humble <i>please see the bulletin insert</i>
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:	94 (STUTTART)

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