

From the Priest in Charge _____

Each Friday in Lent, our parishes, along with hundreds of other churches worldwide partake in a reflective exercise called *the Stations of the Cross*, or *Way of the Cross*. Even if you've never participated in this devotional practice, you've perhaps seen its numbered markers in both St. Mary's and All Saints' churches as little brass plaques with crosses along the walls.

The physical existence of markers along the church embody the purpose of this devotion: it is meant to remind us of a physical journey. Beginning in the years following Jesus' death, one of the ways that pilgrims commemorated his crucifixion was to physically follow in his footsteps from the palace of Pilate to Golgotha. This can be exemplified by the example of St. Helena of Constantinople (the mother of Emperor Constantine I), who, in her later years, made a pilgrimage to the Holy Land to find the sites of the life of Jesus, found churches to commemorate them, and found Holy Relics. One of the churches she founded, the Church of the Holy Sepulchre, seeing as it marks the place of Jesus' burial (and Resurrection), is at the end of what is now known as the *Via Dolorosa* (the Sorrowful Way) in Jerusalem. Since its founding, the *Via Dolorosa* has been one of the most important places of pilgrimage for Christians around the world to come and walk in the footsteps of our Saviour.

By the 14th Century, Pope Clement VI charged the Franciscan Friars with the custody of the Holy Land and made them responsible for "the guidance, instruction, and care" of Latin pilgrims and Catholic shrines. This helped to standardize the observance of the stations, and the literature produced from the Friars in the Holy Land soon made its way around Europe in the hands of pilgrims and other Franciscans. This devotional material soon became popular with faithful people who would never be able to travel to Jerusalem, and so the practice of observing the stations outside of Jerusalem was eventually born.

In 1686, Pope Innocent XI granted permission to the Franciscans to erect stations within their churches, and by 1731, Pope Clement XII allowed all churches to have them (now fixed at fourteen), provided a Franciscan father was the one to put them up. The stations only started to become common in England in the late 18th century, and by 1857, English Catholic bishops were allowed to authorize the stations without a Franciscan priest involved.

The precise time when the Stations began to be popular in Anglican churches is unknown, as some English congregations observed the Stations prior to the dissolution of the monasteries and English Reformation in the 16th century. The modern practice of observing the

Stations in Anglican churches most likely stems from the influence of the Anglo-Catholic movement of the mid-to-late 19th century. The Stations are now observed in Anglican, Lutheran, Methodist, and Roman Catholic churches worldwide, among others, and have become an important part of Lenten piety for millions of faithful.

But as I said before the historical overview, the Stations are meant to replicate a *physical journey* – specifically the physical journey that Christ took on the road to his death. So, this is why the stations are not just in a book that we read sitting down, but are prayers and reflections that happen *on the move* – walking, kneeling, bowing; moving. We are meant to reflect on the last moments of Christ's life and the people he encountered along the way, and tracing his footsteps, whether in New Brunswick or in Jerusalem, helps us to draw closer to these events.

The stations typically number fourteen, as finally set in 1731, but only eight of these "traditional" Stations of the Cross can be supported by the Gospels. The other six are inherited from longstanding tradition as experienced in the streets Jerusalem for well over 1500 years – or, as the booklet we use explains: they are "based on inferences from the Gospels or upon pious legend". As a result, many versions of fourteen Stations of the Cross now exist, many of which are local inventions. In 1991, Pope John Paul II authorized fourteen stations based entirely on Scripture (the "Scriptural Stations of the Cross") for alternate use.

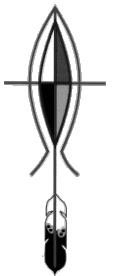
Regardless of which version you use, I pray that they are a helpful reflective exercise that helps you to enter more deeply into the Lenten season's themes of fasting, prayer, and almsgiving.

"O Saviour of the World, who by thy Cross and precious Blood hast redeemed us: Save us, and help us, we humbly beseech thee, O Lord."

(If you would like to learn more, or would like a copy of the Stations, please speak to or email Fr. Saulnier)



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.



Parish Notices and Updates _____

STATIONS OF THE CROSS continue each Friday night at 7pm, alternating between the two churches. This week (Feb. 23) at All Saints. This service will be followed by the brief office of Compline to finish the night, for those who want to stay.

A HUGE THANKS to all who assisted with and attended our very successful pancake supper on **Shrove Tuesday**. We were overwhelmed by the number of patrons, and we understand that this was a city-wide trend this year. Please pray that our hospitality will be used by Almighty God to draw people closer to him.

FREDERICTON NORTH HERITAGE invites you to a presentation titled, *The Kingsclear Vesesmoks (Stars): Were They Canada's First Organized Indigenous Hockey Team in 1904* by Roger Nason, a researcher and local historian. All are welcome to attend, Tuesday, February 20th, at 2pm in the Parish Hall. *(please note this event was re-scheduled to this Tuesday due to the pancake supper)*

FARRALINE PLACE, a retirement home in downtown Fredericton (run as a ministry of the Anglican Church Women), currently has **six vacancies**. Each vacancy costs the home a significant portion of their limited income. If you know anybody who might be a fit, please be in touch with Judy at (506) 455-6443.

THE 2023 ANNUAL REPORTS are available. Electronic copies will be once again included in the Saturday email next week, and some paper copies are available in the Narthex. *Please plan to attend the Annual Meeting next Sunday, February 25th, following the 11am service.*

FRIDAY NIGHT ZOOM EVENING PRAYER will be taking a break during Lent. Please join us for Stations of the Cross Fridays at 7pm, followed by the short service of Compline at 7:45pm.

DO YOU LIKE TO SING? Come and join us for Choir Practice following Coffee & Conversation on Sunday mornings. All are welcome!



*Please join us in the Parish Hall
following the 11:00 a.m. Celebration
for Coffee and Conversation.*

*The Anglican Church of Canada
The Diocese of Fredericton*

THE PARISH OF ST. MARY, YORK



In Jesus' temptation nothing truly remains other than God's word and promise, not in any strength and delight of his own in fighting evil. Rather, God's power and victory alone remain, God who holds me in his word and through this word robs Satan of his power. Temptation can be overcome only through the word of God.

Dietrich Bonhoeffer

EVE OF THE FIRST SUNDAY IN LENT

Saturday, February 17, 2024

*The goodness of God leadeth to repentance:
O come, let us worship.*

4:30 p.m. – Evening Prayer:

✠ Psalm 89, part 2 | Genesis 41.41-end | Romans 16

5:00 p.m. – The Holy Eucharist

Introit Psalm 91.1-8:	page 448
The Ten Commandments:	page 68
<i>The Gloria is omitted during Lent</i>	
The Collect:	page 140
The Collect for Ash Wednesday:	page 138
The Old Testament Reading:	Genesis 3.1-6
The Epistle:	page 140
Gradual Psalm 91.9-16:	page 448
The Holy Gospel:	page 141
The Creed:	page 71
The Homily	
The Biddings & Intercession:	page 75
The Consecration:	page 82
Post Communion Prayer:	page 85

SCHEDULE OF SERVICES

FEBRUARY 20: LENTEN FERIA

8:30 a.m. – Morning Prayer, *All Saints, Marysville*
4:30 p.m. – Evening Prayer

FEBRUARY 21: LENTEN EMBER DAY

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

FEBRUARY 22: LENTEN FERIA

8:30 a.m. – Morning Prayer
4:30 p.m. – Evening Prayer, *All Saints, Marysville*

FEBRUARY 23: LENTEN EMBER DAY

8:30 a.m. – Morning Prayer
7:00 p.m. – Stations of the Cross, *All Saints, Marysville*
7:45 p.m. – Compline

FEBRUARY 24: EVE OF LENT II

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

FEBRUARY 25: THE SECOND SUNDAY IN LENT

8:45 a.m. – Morning Prayer, *All Saints, Marysville*
9:30 a.m. – Holy Eucharist, *All Saints, Marysville*
11:00 a.m. – Holy Eucharist
*Followed by the Annual Meeting of
the Parish of St. Mary, York*



PRIEST IN CHARGE

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THE FIRST SUNDAY IN LENT

February 18, 2024

*The goodness of God leadeth to repentance:
O come, let us worship.*

11:00 a.m. – The Holy Eucharist

♫ PROCESSIONAL HYMN:	105 (HEINLEIN)
The Ten Commandments:	page 68
<i>The Gloria is omitted during Lent</i>	
The Collect:	page 140
The Collect for Ash Wednesday:	page 138
The Old Testament Reading:	Genesis 3.1-6
Psalm 91.9-16:	page 448
The Epistle:	page 140
♫ GRADUAL HYMN:	110 (ST. BEES – 473)
The Holy Gospel:	page 141
The Creed:	page 71
The Homily	
♫ OFFERTORY HYMN:	401 (ST. DENIO)
The Biddings & Intercession:	page 75
The Consecration:	page 82
♫ HYMN AFTER COMMUNION:	232 (ST. AGNES)
Post Communion Prayer:	page 85
♫ RECESSIONAL HYMN:	593 (ROCKINGHAM)

*We welcome The Rev'd. Canon Dr. Ross Hebb
as Celebrant for this morning's service.*

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Lent at St. Mary's

Everyone is encouraged to spend time during the Season of Lent in the traditional Lenten exercises: **prayer, fasting, self-examination, and reading and meditating on God's Word.** Here are a few ways in which parish programmes can help you with that:

- ✠ **One very helpful exercise that many** choose to 'take on' during the Season of Lent is the reading of a book that will help us to explore our relationship with Christ and his Body more deeply. A book table has been set up in the Narthex with lots of excellent choices for your Lenten reading, including this year's edition of '**The Little Black Book**'. Please ask if there is something else that you'd like to read this Lent.
- ✠ **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 "Unpacking the Homily – A Deeper Dive than Twelve Minutes a Week."
- ✠ The *Stations of the Cross* are prayed each Friday in Lent at 7:00 p.m. This quiet reflective service in which we journey through Christ's steps on the road to the Cross. This brief service is an excellent and hopeful mediation on what Christ was accomplishing on our behalf by His sacrificial death and glorious resurrection. *In recognition of our Shared Ministry with the Parish of Marysville, we will be alternating the location between the two churches.* Please see the poster in the Narthex.
- ✠ **Some take the time during Lent to attend** our Wednesday evening Celebration of the Holy Eucharist.
- ✠ **Or perhaps you might think about arriving a little earlier** than usual when you attend on Saturday or Wednesday and attend Morning or Evening Prayer prior to the start of the Holy Eucharist.
- ✠ **If you want to dig into Scripture even more**, The Bible Project (bibleproject.com) offers an abundance of resources including nearly 400 videos on YouTube, many of which are well-produced animated story-tellings. Even if you only check out a few, they will be worth your time!
- ✠ **And, for a bit of fun** you're invited to follow the saintly 'competition' organised by Forward Movement, an Episcopal ministry in the USA. Go each day to learn about some of God's saints, to cast your votes and to see who wins the golden halo: <https://www.lentmadness.org/>

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