

*From the Rector*_____

The small figurines had seen much love, and maybe just a little too much handling, over the years. They harkened back to another time and place; to her childhood; to a happy home where her mother and father raised three daughters; working hard on the farm in a time long before mechanisation made some of the chores a little easier.

But many decades had passed from those happy childhood years; and, in more recent years, she had been forced to move from her apartment into a nursing home; no longer able to cope with the day-to-day tasks of personal care.

But with her came just some of the things that she'd saved over the years: a few prized possessions to make her small room hers; to help make an institutional space seem a little bit like home. Including a few figures from a nativity set which long ago adorned their humble farmhouse; now carefully put out in her nursing home room each December to mark out these holy days; to brighten her reduced world with symbols of hope.

But, in truth, time had not been kind to these few figures from her childhood. Likely handled and played with a little too much by her and by her sisters when they were young, the paint had become faded and chipped.

And one had to look closely to be sure who was who: likely that was Mary, because she was kneeling; and Joseph was almost certainly the one standing tall. And the small Christ Child had seen the greatest diminishment of all; worn so much that he had no hands at all; little ceramic arms projecting from each side, ending gently in smooth stubs.

And yet, in spite of their battered and bedraggled appearance, each year they came out of the box and were placed so carefully, so gently, where they might remind her of a happier time in her life many many years before.

The Church challenges us in the days following Christmas Day by dragging us away from gentle images of a new-born infant, lovingly and carefully swaddled and placed in a manger by his own loving parents. In the holy days after Christmas the Church drags us from the gentle images that we assume speak of that first Christmas to very different stories; stories of darkness and suffering and sorrow.

Boxing Day may now be better known for its sales and large frantic crowds, but for a millennium and a half it was best known as St.

Stephen's Day: the day on which the Church remembers the witness of the first Christian martyr: the first person to be put to death because of his faith in Jesus Christ.

And on December 27th the Church remembers St. John the Evangelist; the 'beloved disciple'; who walked the dusty roads of Galilee with Christ; and spent the later years of his long life under state-sponsored punishment and persecution.

And on December 28th the Church has long remembered the Holy Innocents, the young boys, each under the age of two years, put to death at the orders of a fearful and violent King.

And, in some ways, I suspect that we'd very much wish to stay at the manger. Who really wants to think on such violent things at this time of year when we recall with joy the gift of the Prince of Peace?

But perhaps these days remind us, as we likely don't wish to be reminded, of why this Child was born in the first place.

God takes on human flesh, God becomes Incarnate precisely because of the brokenness of this world. In other words, God enters into the reality of our lives that He might from within our experience defeat all darkness once and for all. Our commemoration of that may seem far off: after all, Good Friday is more than three months away; but our daily reality serves as a constant reminder of the darkness which Christ has come to conquer.

The fact is, the martyrdom faced by St. Stephen, and the persecution suffered by St. John the Evangelist, and the brutal violence ordered by King Herod on the infant boys of Bethlehem in some desperate but vain effort to kill off what he thinks is a threat to his reign is not very much different from the cruelty of those who would treat migrants, young and old, as political pawns or the brutality of those who would bomb a shelter where civilians, young and old, have gathered for safety. The young and the innocent, the weak and the vulnerable always pay the price when men and women allow bitterness and resentment and hatred and fear to rule their hearts. Thus it was then; and thus it is today.

Which brings me back to those few figurines lovingly placed in order each and every December; and especially to that poor, sad-looking handless image of the Infant Christ. Our job, as the Body of Christ, is to be those missing hands; to be the active expression of God's compassionate love to this frightened, anxious, confused world; to be the incarnation of Christ's compassion to a world that knows too much of violence and brutality.

That's why the Word was made flesh, why the Christ came; that's why we celebrate Christmas; and that's why we remember the holy days that follow Christmas Day: to remember that there is work to be done and that, with God's guidance and grace, we're the ones called to do it. After all, why else are we called the Body of Christ?



Parish Notices and Updates —

ST. MARY'S WEEKLY BIBLE STUDY is on its Christmas break and will resume on Friday, January 13th, at 10:00 a.m. in the Church. Please plan on joining us then!

FOR MANY YEARS THE PEOPLE OF ALL SAINTS' have offered a weekly reading programme at Kinderland Daycare next door to the Church. It was suspended at the start of the pandemic but is scheduled to resume on **Wednesday, January 4th at 10:00 a.m.** It's just 20 minutes per session and a rota will be drawn up to provide a regular schedule. They invite the people of St. Mary's to share in this lovely and important ministry. Please speak with Sheila Staples if you would like to participate.

NO-BOWLING TOURNAMENT: Our sisters and brothers in the Parish of Marysville worked 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. Their Parish Corporation recently agreed to top up the funds to \$10,000 and a cheque for that amount was given to the Community Kitchens. We congratulate our partners in Shared Ministry on an exceptional job!



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

The people walking in darkness
have seen a great light;
on those living in the land of deep darkness
a light has dawned. For to us a child is born,
to us a son is given,
and the government will be on his shoulders.
And he will be called
Wonderful Counselor, Mighty God,
Everlasting Father, Prince of Peace.
Of the greatness of his government and peace
there will be no end. He will reign on David's throne
and over his kingdom, establishing and upholding it
with justice and righteousness
from that time on and forever.

Isaiah 9:2,6-7

The Almighty appeared on earth as a helpless human baby, unable to do more than lie and stare and wriggle and make noises, needing to be fed and changed and taught to talk like any other child... The more you think about it, the more staggering it gets. Nothing in fiction is so fantastic as is this truth of the incarnation.

James I. Packer, *Knowing God*

THE OCTAVE DAY OF CHRISTMAS

December 31, 2022

*His Name was called Jesus!
O come, let us worship!*

4:30 p.m. – Evening Prayer:

✠ Psalm 147 | Micah 4:8-5:4 | Luke 22:24-30

5:00 p.m. – The Holy Communion

Introit Psalm 8:	<i>page 337</i>
The Gloria:	<i>page 86</i>
The Collects:	<i>page 115</i>
The Old Testament Reading:	<i>page 116</i>
The Christmas Anthems:	<i>page 204</i>
The Epistle:	Romans 4:8-13
Gradual Psalm 145:18-22:	<i>page 517</i>
The Holy Gospel:	<i>page 116</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 Prayer of Consecration is omitted and Holy Communion
administered from the Reserved Sacrament*

Post Communion Prayers: *page 85*

SCHEDULE OF SERVICES

JANUARY 2: CHRISTMAS FERIA

8:30 a.m. – Morning Prayer

4:30 p.m. – Evening Prayer

JANUARY 3: CHRISTMAS FERIA

8:30 a.m. – Morning Prayer

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

JANUARY 4: CHRISTMAS FERIA

8:30 a.m. – Morning Prayer

6:30 p.m. – Evening Prayer

7:00 p.m. – Holy Eucharist

JANUARY 5: CHRISTMAS FERIA

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

4:30 p.m. – Evening Prayer

JANUARY 6: THE EPIPHANY OF OUR LORD

8:30 a.m. – Morning Prayer

4:00 p.m. – Evening Prayer (Zoom)

JANUARY 7: IN THE OCTAVE OF EPIPHANY

8:30 a.m. – Morning Prayer

4:30 p.m. – Evening Prayer

5:00 p.m. – Holy Eucharist

JANUARY 8: THE FIRST SUNDAY AFTER EPIPHANY

9:30 a.m. – Morning Prayer

10:00 a.m. – Holy Eucharist

4:30 p.m. – Evening Prayer



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THE OCTAVE DAY OF CHRISTMAS

January 1, 2023

*His Name was called Jesus!
O come, let us worship!*

9:30 a.m. – Morning Prayer:

✠ Psalms 85 & 113 | Genesis 17:1-13 | Romans 2:17-end

10:00 a.m. – The Holy Communion

♫ PROCESSIONAL HYMN:	81 (REGENT SQUARE 628)
The Gloria:	<i>page 86</i>
The Collects:	<i>page 115</i>
The Old Testament Reading:	<i>page 116</i>
Psalm 145:18-22:	<i>page 517</i>
The Epistle:	Romans 4:8-13
♫ GRADUAL HYMN:	82 (FOREST GREEN)
The Holy Gospel:	<i>page 116</i>
♫ GOSPEL ACCLAMATION (refrain only):	747 (Iris)
The Nicene Creed:	<i>page 71</i>
The Homily	
♫ HYMN:	492 (ORIEL)
The Prayers of the People:	L: Lord, in your mercy C: Hear our prayer
<i>The Prayer of Consecration is omitted and Holy Communion administered from the Reserved Sacrament</i>	
Post Communion Prayer:	<i>page 85</i>
♫ RECESSIONAL HYMN:	77 (MENDELSSOHN)

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*The Flowers this Christmastide are given to the
Glory of God and in loving memory of:*

	<i>by</i>
Jerry & Dorothy Dube	<i>Peter & Noella Pike</i>
Kenneth & Margaret Pike	<i>Peter & Noella Pike</i>
Joanne Agnew Estey	<i>The Agnew Family</i>
Les Boulter	<i>Bettie-Anne & Family</i>
Mildred Irwin	<i>Bettie-Anne Boulter</i>
Kathleen & Alexander Brannen	<i>The Brannen Family</i>
Helen Clark & Andrew Clark	<i>The Brannen Family</i>
David Brannen	<i>The Brannen Family</i>
Robert Brannen & Jamie Brannen	<i>The Brannen Family</i>
Balfour & Mavis Bailey	<i>The Family</i>
Harry & Ruby White	<i>The McElman Family</i>
Charles & Jessie McElman	<i>The McElman Family</i>
Joni Sweezey Bergstrom	<i>The McElman Family</i>
Canon Thomas & Helen Smith	<i>The McElman Family</i>
Walter Ray Long	<i>Joyce Lyons</i>
Wayne McKay	<i>Wife Karen & Family</i>
Jim Thornton	<i>Linda Thornton & Sons</i>
Edgar Sprague	<i>Linda Thornton & Sons</i>
Elsie Sprague Gray	<i>Linda Thornton & Sons</i>
Kay & Allen Ward	<i>Raymond & Donna Ward</i>
Sanford & Millie Clowater	<i>Raymond & Donna Ward</i>
Katherine Elaine Amos	<i>Rob, Bev & Julie Amos</i>
Charles & Madelene Brown	<i>Thea & Family</i>
George & Thelma Burrell	<i>Brian, May & Christopher Burrell</i>

Linwood Hupman	<i>Shirley Hupman</i>
Edward & Evelyn Crockett	<i>Holly Crockett & Shirley Hupman</i>
Fr. Lee Whitney	<i>Alice Whitney & Hannah Westner</i>
Thanh Aaron Whitney	<i>Alice Whitney & Hannah Westner</i>
Byron Lawrence	<i>Wife Doreen Lawrence</i>
Gordon Lawrence	<i>Mother Doreen Lawrence</i>
Colby Darren Stewart	<i>Mother Carole-Ann, Brian & Patrick</i>
Morgan Elizabeth Staples	<i>Great-Grandmother Doreen Lawrence</i>

*Rest eternal grant unto them, O Lord,
and let light perpetual shine upon them.*

