

From the Rector _____

As I'm sure we all realise, memory is a tricky thing. Places that seemed huge when we were kids, which remain immense in our memories, suddenly seem tiny when we visit them as adults. That special thing that your grandmother used to make for you when you were young, which you thought at the time was the tastiest thing you'd ever eaten, may seem hardly special at all, maybe even completely unappetising, when you try to re-create it decades later. Memory is a tricky thing; all the more so when it is tinged with nostalgia or regret.

In this week's Old Testament Lesson, the prophet Jeremiah is talking about the power and place of memory; not his personal memory but their shared memory; their collective memory; the memory shared by the People of Israel. And if we take to heart what he is saying, we may realise that memory can sometimes confuse us; sometimes even blind us; because if we're only looking at the past, if we're so focussed on the way that things used to be, we might possibly fail to see what's happening right now, whether for good or ill.

The story that Jeremiah focusses on is, of course, the story of the Exodus; the greatest story in Israel's long history. The story of that time when God entered directly into the lives of his people; when he heard their cries under the yoke and bondage of slavery; when he saw their hard labour and their bitter affliction; and rescued them from the tyranny of the Egyptians by miracle and sign; and led them to freedom in the Promised Land.

It is, as I said, the greatest story of their collective history; the story of that glorious time when they had become a nation. But, even in Jeremiah's time, all of that had happened a long time ago. Hundreds and hundreds and hundreds of years before. And Jeremiah is trying to tell the people to turn their eyes in another direction. Jeremiah's looking not backwards to an event that happened long before; he's looking forward to an event that is yet to happen.

Jeremiah is thinking of a future day; a day when the people of Israel have been long in exile; no longer living in their own country; no longer allowed to speak their own language; no longer permitted to worship their own God; no longer able to be free. And Jeremiah is seeing what the people at his time cannot yet see. Jeremiah sees a day, well off down the road, when God would reach out to call his people back home; when he would hear their cries in exile, under the harsh rule not of the Egyptians but of the Babylonians and the Persians; a day when he would hear their cries and lead them from Babylon and Persia in the north back to Israel in the south.; when

he would hear their cries and lead them back home: to rebuild the nation; to rebuild Jerusalem; to rebuild the Temple; to be a nation and a people once more. To be free.

And so great is Jeremiah's vision of this day, not yet seen by anyone else, that Jeremiah tells them that what God will do that day in the future will, in their minds, exceed all that God had even done before:

Behold, the days are coming, says the LORD, when they shall no longer say, 'As the LORD lives who brought up the people of Israel out of the land of Egypt,' but 'As the LORD lives who brought up and led the offspring of the house of Israel out of the north country and out of all the countries where he had driven them.' Then they shall dwell in their own land.

In other words, 'God has not forgotten you. God is not just a God of the past. God is a God of the future.; a God who even yet hears your cries.

It may seem hard to believe but next week we begin the Season of Advent. And there will be lots said about getting ready for Christmas; whatever a second COVID Christmas is going to look like in your house this year. Even if you're making it a simpler affair because of the restrictions, there will still be gift buying and wrapping and giving; and food and beverage to pick up; maybe some cards to be sent. And even in Church, there is the assumption that this four-week period is set aside to get ready spiritually for Christmas. But we miss so much, maybe even the most important parts, if we imagine that Advent is all about getting ready for Christmas.

Advent is not intended to be just backward looking; to focus on what God did long ago. Advent is a time to look forward to what God is yet going to do and has promised to do. The primary purpose of Advent is not to get ready for Christ's first coming, as an infant laid in a manger; as if we could get ready for something that happened 2000 years ago. It's about getting ready for his second coming, as Lord and Saviour and King. Which is why we ask God this week to 'stir up' our wills; because getting ready for the second coming has nothing at all to do with wrapping paper and bows. It has to do with having our souls shaped into the image of Christ; by Grace, through the power of the Holy Spirit, conforming our rebellious, disobedient wills into God's loving, merciful, and holy will; so that when the Christ comes a second time, as he most surely will, he will find a place in our hearts to dwell. That's the challenging but joyful work that lies in front of us as we stand at the edge of a new Church year. I pray that we will together embrace that challenge both for our good and the good of all.

Behold, the days are coming, says the LORD...

Parish Notices and Updates

I SUSPECT THAT MANY OF YOU HAVE BEEN PRAYING for the people of British Columbia as they again cope with the destruction and devastation resulting from our climate change crisis. Please do continue to pray for them and for those who are working to rescue and restore the people of that region. As part of that prayer response, Archbishop Linda Nicolls, Primate of the Anglican Church of Canada, and Archbishop Mark MacDonald, National Indigenous Archbishop, are organising an online prayer vigil this Sunday, starting at 6:30 p.m. (Atlantic). To learn more about the vigil, as well as how you can financially support those who are suffering, go to: <https://www.anglican.ca/news/> and follow the link.

MANY OF YOU WILL RECALL THE TREMENDOUS WORK done over many years through our annual Country and Blue Grass Gospel Concert, to support the work being done in Uganda at Bishop McAllister College and Anglican Seminary under the School Rector, the Revd. Canon Paul Jeffries. I'm happy to report that the latest newsletter is now available online, with an abundance of pictures showing the renovation of the school facilities. You can read the newsletter, as well as previous newsletters, by following the link below to the college's website: <https://bishopmcallisterschool.com/>

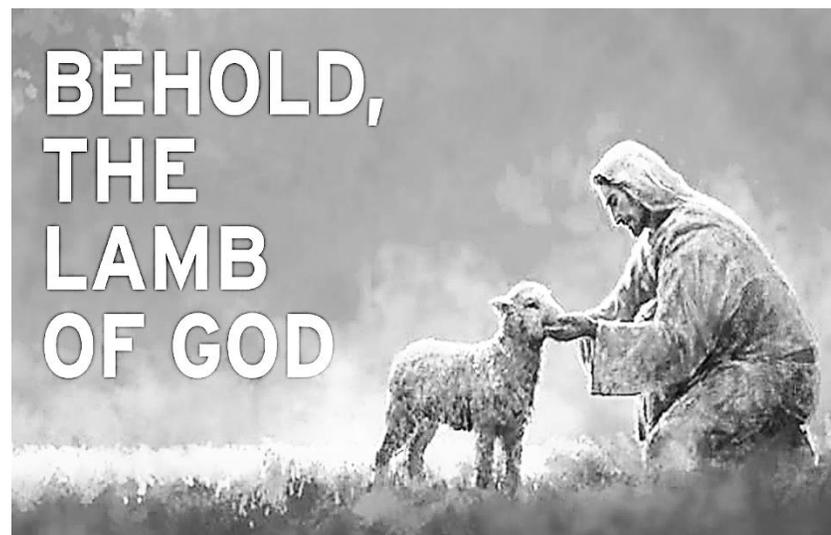
OUR WEEKLY BIBLE STUDY is held each **Friday from 10:00 to 11:30 a.m. on Zoom**. We're looking at the major festivals of the Jewish calendar, including Rosh Hashanah, Yom Kippur, Sukkot, Pesach, and Shavuot, as well as some of the minor festivals such as Hanukkah and Purim, which were an immense influence on the life of Jesus and the witness of the early Church. If you'd like to join us, even occasionally, please let the Rector know so that he can send the Zoom link to you.

COPIES OF THE 2022 CHURCH CALENDARS, prepared by our friends at St. Peter Publications in Charlottetown, are now available. **The cost this year is \$8.00.** These lovely calendars are a great way to keep track of the Church Year as we try to grow in grace. Those who are able to attend services are invited to sanitise their hands and pick up the number of copies they wish to have. If you have exact change, you can leave your payment in the basket; or, if you prefer, feel free to just add it to your offering envelope. But our primary concern is that you have them to help shape your year-long journey with the Church, so don't let concerns about how to pay stop you from getting as many copies as you need for yourself and your friends and family.



The Anglican Church of Canada The Diocese of Fredericton

THE PARISH OF ST. MARY, YORK



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 Bahnson, *Soil and Sacrament*

PRIEST AND RECTOR

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THE SUNDAY NEXT BEFORE ADVENT

November 20, 2021

*Behold the days come, saith the
Lord! O come, let us worship!*

4:30 p.m. – Evening Prayer:

✠ Psalm 103 | Ecclesiasticus 10:6-8, 12-24 | Acts 15:1-21

5:00 p.m. – The Holy Eucharist

Introit Psalm 81:1-4:	<i>page 434</i>
The Gloria:	<i>page 86</i>
The Collect:	<i>page 257</i>
The Old Testament Reading:	<i>page 259</i>
Psalm 85:1-7:	<i>page 438</i>
The Epistle:	Colossians 1:13-20
Gradual Psalm 85:9-13:	<i>page 439</i>
The Holy Gospel:	<i>page 259</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 Prayer:	<i>page 85</i>

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.



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SCHEDULE OF SERVICES

NOVEMBER 23: TRINITY FERIA

2:30 p.m. – Holy Communion, *Neill Hall*

**NOVEMBER 24: ST. CECILIA & ST. CATHERINE,
Virgins & Martyrs**

6:30 p.m. – Evening Prayer

7:00 p.m. – Holy Eucharist

NOVEMBER 25: ST. CATHERINE OF ALEXANDRIA

8:30 a.m. – Morning Prayer

NOVEMBER 26: TRINITY FERIA

4:00 p.m. – Evening Prayer (Zoom)

NOVEMBER 27: THE FIRST SUNDAY IN ADVENT

4:30 p.m. – Evening Prayer

5:00 p.m. – Holy Eucharist

NOVEMBER 28: THE FIRST SUNDAY IN ADVENT

9:30 a.m. – Morning Prayer

10:00 a.m. – Holy Eucharist

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**THE CORPORATION OF THE ANGLICAN PARISH
OF ST. MARY, YORK,** gratefully acknowledge the
generous support of the
Anglican Foundation of
Canada for our Renewing
St. Mary’s Project.



THE SUNDAY NEXT BEFORE ADVENT

November 21, 2021

*Behold the days come, saith the
Lord! O come, let us worship!*

9:30 a.m. – Morning Prayer:

✠ Psalm 80 | Ecclesiastes 11 & 12 | Hebrews 11:1-16

10:00 a.m. – The Holy Eucharist

Introit Psalm 81:1-4:	<i>page 434</i>
The Gloria:	<i>page 86</i>
The Collect:	<i>page 259</i>
The Old Testament Reading:	<i>page 259</i>
Psalm 85:1-7:	<i>page 438</i>
The Epistle:	Colossians 1:13-20
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