

From the Rector _____

If you've ever seen that quite remarkable movie *Amadeus* you may recall a scene near its conclusion in which an old and bitter Antonio Salieri, formerly court composer to Joseph II, Emperor of the Holy Roman Empire, has been hospitalised following an attempt to take his own life. Salieri has attempted to take his life because he has despaired; bitter at a God whom he had sought to serve all of his life; a God who, in Salieri's eyes, gave immeasurable talents to his great rival Mozart; a genius that made Salieri's own talents seem small and insignificant; a genius that overshadowed all other composers of his day and made Salieri's efforts, as great as they were, seem mediocre. Salieri recognises his mediocrity; and he is bitter that such a great talent like Mozart dies so very young while he lives on for decades, watching as his music is ignored while Mozart's is loved by all. Salieri dismisses the priest who has come to speak with him with a promise to speak on his behalf to the world: to speak on behalf of all mediocrities; to speak as the patron saint of all those who live and work and struggle and die with no discernible lasting effect.

There may be something of that sense of no lasting impact in the Church's annual commemoration of St. Simon and St. Jude on October 28th. Simon's name is not mentioned in the Gospels other than the four times that the 12 apostles are listed; and Jude, or Judas, gets just one short mention in John's Gospel, where, of course, he has to be distinguished from that other Judas, the Iscariot, the traitor. Poor Simon and Jude, stuck at the end of the list; saved from being named last of all the apostles only because the writers of the Gospels had to put Judas Iscariot, the bad guy, at the end. And not only do Simon and Jude come at the end of the scriptural lists of the Apostles, but the Church puts them off until the end of the year. Andrew and Thomas and John are remembered at the beginning of the Church Year in November and December; Philip and James the Less in May, Peter in June, James the Greater in July, Bartholomew in August, Matthew in September. It's almost as if the Church doesn't know what to do with them, so they put them off as long as possible, hoping they'll go away.

So, if these two saints are so obscure, why take the time to recall them at all? Why take the time to remember them, other than to complete the number: the twelve apostles for the twelve tribes, and the twelve gates of the heavenly Jerusalem that we read about in the Book of Revelation? Well, maybe because their anonymity tells us something about ourselves. Like Simon and Jude, we're called to be witnesses. As the word 'apostle' implies, they were sent out not to make a name for themselves or to seek glory or fame in the kingdom of God; not even to be successful for Christ;

but just to be faithful witnesses to the dramatic change that Christ made in their lives. Just like us.

In the Book of Revelation, the Apostle John is given a vision of heaven. As he tells us, he was carried 'away to a great, high mountain'. The symbolism should not be lost. A mountain gives perspective. It allows us to see further than we would normally be able to see were we to stay firmly at ground level. And that's what Christ does for us, as well. He allows us to see more fully, more clearly, than we might otherwise see. He allows us to see past what's most immediately at hand, to see past even the struggles and the challenges that we inevitably face, and not lose heart. While it may be an exaggeration to say that 'we have nothing to fear but fear itself'; it's certainly very true that so much of what we fear need never be feared. We trap ourselves in our prisons of doubt and negativity; we surround ourselves with worry and anxiety, because we can't see the horizon; we can't see beyond our immediate experience; beyond our immediate struggles. But Christ allows us to see further; He frees us from fear because He gives us a larger vision; because, like John, we stand on His mountain.

It seems to me that's what we can be witnesses to. When we see so much panic and fear, so many people surrendering to despair and bitterness and division, then we need to quiet witnesses to the peace that Christ brings to our hearts and minds; the peace that passes all understanding, as St. Paul called it; the peace that we have because Jesus lives; and only because Jesus lives. Simon and Jude were quiet witnesses to the power of the Resurrection; quiet examples of what we might be; quiet examples of what the world so desperately needs; quiet witnesses to the joy and the peace and the patience and the kindness and the goodness and the faithfulness and the gentleness which can change our lives and our families and our communities and even transform the world.

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Parish Notices and Updates _____

STRIKE OUT STUDENT HUNGER EVENT in support of Fredericton Community Kitchens' Student Hunger Programme: 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; or speak with one of the team members: Paul Banks, Dawn Hartling, Rick Bungay, Deacon Nicholas, and the Rector. Tax receipts that will be issued for donations of at least \$20. This is a very important project, and we hope that you'll be able to offer your support.

THE MEMBERS OF THE MOTHERS' UNION BRANCHES at All Saints and St. Mary's will be gathering at All Saints' Church on **Tuesday, November 1st**, for the Commemoration of All Saints' Day. They will start with the Celebration of the Holy Eucharist at 7:00 p.m., followed by refreshments and conversation. Members are both parishes are invited to gather with them in celebration of the ministry of all the saints.

ALL SOUL'S REQUIEM: Each year we remember the faithful departed by praying for them by name during a special Requiem Mass for All Souls' Day, **Wednesday, November 2nd at 7:00 p.m.** Please write the names of those whom you wish to have remembered on the list which you can find on the table in the Narthex; or give the Rector a note with the names of those that you wish to be remembered in prayer at that Mass.

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 please let the Rector know so that he can send the Zoom link to you.

OUR SISTERS AND BROTHERS AT ST. PETER'S CHURCH will be holding a Bazaar in their Parish Hall, 2385 Woodstock Road, on **Saturday, November 5th**, starting at 10:00 a.m. There will be baking, a variety of pickles, jams, jellies and antipasto as well as tables of crafts, knitting, jewellery and decorations. They look forward to your support.



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.



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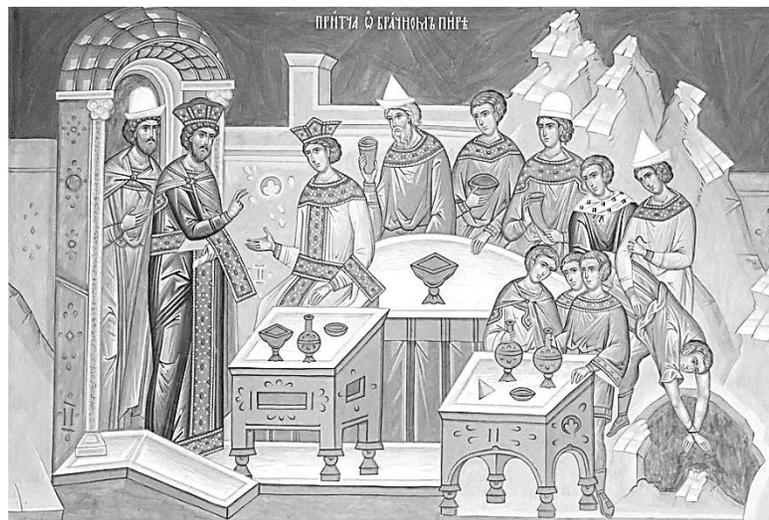
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*The Anglican Church of Canada
The Diocese of Fredericton*

THE PARISH OF
ST. MARY, YORK



"The Kingdom of Heaven," said the Lord Christ, "is among you." But what, precisely, is the Kingdom of Heaven? ...Well, it is a change, like being born again and relearning everything from the start. It is secret, living power - like yeast. It is something that grows, like seed. It is precious like buried treasure, like a rich pearl, and you have to pay for it. It is a sharp cleavage through the rich jumble of things which life; it makes demands, it is like an invitation to a royal banquet - gratifying, but not to be disregarded, and you have to live up to it; where it is equal, it seems unjust; where it is just it is clearly not equal - as with the single pound, the diverse talents, the labourers in the vineyard, you have what you bargained for; ...it was from the foundations of the world; it is to come; it is here and now; it is within you. It is recorded that the multitudes sometimes failed to understand.

Dorothy Leigh Sayers (1893-1957), *The Poetry of Search*

THE TWENTIETH SUNDAY after TRINITY

October 29, 2022

*All thy works praise thee, O Lord;
and thy saints given thanks unto
thee!*

4:30 p.m. – Evening Prayer:

✠ Psalms 142 & 143 | Ezra 8:15-end | Hebrews 10:1-18

5:00 p.m. – The Holy Eucharist

Introit Psalm 145:1-7:	<i>page 516</i>
The Gloria:	<i>page 86</i>
The Collect:	<i>page 250</i>
The Old Testament Reading:	Proverbs 9:1-6
Psalm 145:8-13:	<i>page 516</i>
The Epistle:	<i>page 251</i>
Gradual Psalm 145:14-17:	<i>page 517</i>
The Holy Gospel:	<i>page 251</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>

SCHEDULE OF SERVICES

OCTOBER 31: ALL HALLOWS' EVE

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

NOVEMBER 1: ALL SAINTS' DAY

8:30 a.m. – Morning Prayer
6:30 p.m. – Evening Prayer, All Saints, Marysville
7:00 p.m. – Holy Eucharist, All Saints, Marysville
*With the Mothers' Union members of All
Saints & St. Mary's*

NOVEMBER 2: ALL SOULS' DAY

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

NOVEMBER 3: IN THE OCTAVE OF ALL SAINTS' DAY

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

NOVEMBER 4: IN THE OCTAVE OF ALL SAINTS' DAY

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

NOVEMBER 5: TWENTY-FIRST SUNDAY AFTER TRINITY IN THE OCTAVE OF ALL SAINTS' DAY

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

NOVEMBER 6: TWENTY-FIRST SUNDAY AFTER TRINITY IN THE OCTAVE OF ALL SAINTS' DAY

9:30 a.m. – Morning Prayer
10:00 a.m. – Holy Eucharist
4:30 p.m. – Evening Prayer



THE TWENTIETH SUNDAY after TRINITY

October 30, 2022

*All thy works praise thee, O Lord; and
thy saints given thanks unto thee!*

9:30 a.m. – Morning Prayer:

✠ Psalm 107 part 1 | Proverbs 31:10-end | Luke 12:22-34

10:00 a.m. – The Holy Eucharist

♪ **PROCESSIONAL HYMN:** 358 (DARWALL 375)

The Gloria: page 86

The Collect: page 250

The Old Testament Reading: Proverbs 9:1-6

Psalm 145:1-13: page 516

The Epistle: page 251

Gradual Psalm 145:14-17: page 417

The Holy Gospel: page 251

Gospel Acclamation: Alleluia

The Creed: page 71

The Homily

♪ **OFFERTORY HYMN:** 240 (SCHMÜCKE DICH)

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:** 400 (EIN' FESTE BURG)

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8:30 a.m. – Morning Prayer

6:30 p.m. – Evening Prayer

7:00 p.m. – Holy Eucharist

NOVEMBER 3: IN THE OCTAVE OF ALL SAINTS' DAY

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

4:30 p.m. – Evening Prayer

NOVEMBER 4: IN THE OCTAVE OF ALL SAINTS' DAY

8:30 a.m. – Morning Prayer

4:00 p.m. – Evening Prayer (Zoom)

**NOVEMBER 5: TWENTY-FIRST SUNDAY AFTER TRINITY
IN THE OCTAVE OF ALL SAINTS' DAY**

8:30 a.m. – Morning Prayer

4:30 p.m. – Evening Prayer

5:00 p.m. – Holy Eucharist

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IN THE OCTAVE OF ALL SAINTS' DAY**

9:30 a.m. – Morning Prayer

10:00 a.m. – Holy Eucharist

4:30 p.m. – Evening Prayer

