

From the Rector _____

This morning's Gospel is one of those stories that is not recorded by Matthew, Mark, or John; so it is, we might safely conclude, one of those many sayings that might have been lost forever had Luke not carefully recorded what other witnesses had told him. We are richer for all his efforts, because our understanding of the Good News of Jesus Christ would be a great deal different were we not to have, for example, the Parables of the Good Samaritan or the Prodigal Son, or the wonderful time-honoured, much-loved stories of Christ's birth and childhood. Luke's carefully gathered and written account of Christ's ministry is a deep treasure of wisdom and grace.

But you may not feel nearly as enriched by the parable recorded in this week's Gospel reading. Certainly, on one level at least, it seems to go against much that we've been taught about character and virtue and honesty. The fact is, while we may not like the Pharisee's attitude, we would probably warmly embrace him were he to walk into Church some Sunday morning. Assuming that what he says is true, and there's nothing in the details given by Christ that would cause us to think otherwise, he would seem to stand out as a model of an ideal citizen. If we can set aside the ingrained prejudice that we may have against Pharisees, given all that we've heard and read about them in the Gospels, we have to give this man some credit. It would seem that he is a good man. He's not a crook, not a timeserver; he doesn't run around; he takes nothing that he hasn't honestly earned; he gives everyone he knows fair and full measure. Now, he may be a bit of a bore, talking so much about how wonderful he is, but if it's all true, what's not to like about his example?

Then, on the other hand, we have the tax collector; the Publican, as the King James translation puts it. We have to admit that he most likely was a crook, and maybe even worse. While it is likely that he was Jewish, he worked for the Roman government. He had a franchise, in effect, an area in which he was entitled to collect taxes. He was told by the Romans what he owed them, and anything else that he was able to collect over and above that was his to pocket, no matter what methods he used to collect it. Even if, in the unlikely case, they tried to be as conscientious as possible, tax collectors were still despised by their own people as turncoats and traitors; collaborators with the enemy.

So, in a way, Jesus has set us up. He brings in this Pharisee, who was one of the most respectable people in Judaism of his time and sends him into the temple with this tax collector who, as one commentator calls him,

was a kind of mafia-style enforcer, a thoroughly bad character from top to bottom. But in setting us up, Jesus turns the tables in a way that his original audience could never have imagined possible. So perhaps one of the many questions that we are left with from this week's Gospel reading goes something like this: how does the Gospel challenge the unconscious assumptions of our own time? What tables might Jesus be overturning in our hearts? And how does God challenge us to open our eyes to see others as he sees them, rather than how they are viewed within the lens of our cultural, social, economic, and personal situations?

Have we allowed lesser standards and expectations, the broken ways of a broken world, to shape how we set and establish our goals and priorities; and to shape our hearts?



Parish Notices and Updates _____

A PANCAKE BREAKFAST will be held on Monday September 5th from 9:00 to 11:00 a.m. at NBEX (361 Smythe St.). All proceeds will go to the support of the **Fredericton Community Kitchens**.

PLEASE NOTE: we still have supplies of COVID-19 Rapid tests and KN95 masks that we wish to share with those who could use them. Please speak to the Rector or the Curate if you would like some.



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.



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.



SCHEDULE OF SERVICES

AUGUST 30: TRINITY FERIA

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

AUGUST 31: AIDAN, Missionary & Bishop of Lindisfarne, 651

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

SEPTEMBER 1: GILES, ABBOT, southern France, c. 720

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

SEPTEMBER 2: TRINITY FERIA

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

SEPTEMBER 3: ROBERT WOLFALL, Presbyter

First Recorded Anglican Communion Service in
Canada, Frobisher Bay, 1578

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

SEPTEMBER 4: THE TWELFTH SUNDAY AFTER TRINITY

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



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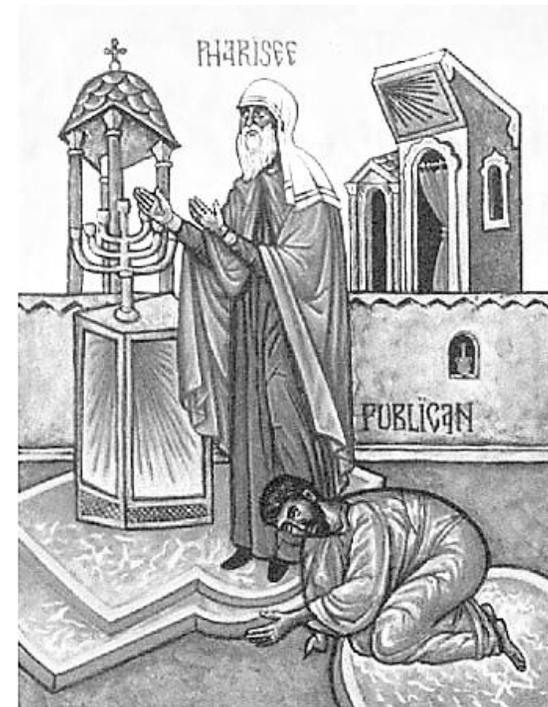


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The Anglican Church of Canada *The Diocese of Fredericton*

THE PARISH OF ST. MARY, YORK



In a world ruled by law, grace stands as a sign of contradiction. We want fairness; the gospel gives us an innocent man nailed to a cross who cries out, “Father, forgive them.” We want respectability; the gospel elevates tax collectors, prodigals, and Samaritans. We want success; the gospel revises the terms, moving the poor and downtrodden to the head of the line and the wealthy and famous to the rear.

Philip Yancey, *Soul Survivor*

THE ELEVENTH SUNDAY
after
TRINITY

August 27, 2022

*I will give thanks unto the Lord
with my whole heart!
O come, let us worship!*

4:30 p.m. – Evening Prayer:

✠ Psalms 129, 130, 131 | 2 Chronicles 14 | Luke 20:1-26

5:00 p.m. – The Holy Eucharist

Introit Psalm 65:1-5:	<i>page 407</i>
The Gloria:	<i>page 86</i>
The Collect:	<i>page 234</i>
The Old Testament Reading:	1 Kings 3:5-15
Psalm 111:	<i>page 477</i>
The Epistle:	<i>page 234</i>
Gradual 51:15-17:	<i>page 395</i>
The Holy Gospel:	<i>page 235</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>

THE ELEVENTH SUNDAY
after
TRINITY

August 28, 2022

*I will give thanks unto the Lord
with my whole heart!
O come, let us worship!*

9:30 a.m. – Morning Prayer:

✠ Psalm 65, 67 | Jeremiah 18:1-17 | Luke 4:1-15

10:00 a.m. – The Holy Eucharist

♪ PROCESSIONAL HYMN:	384 (RICHMONDS)
The Gloria:	<i>page 86</i>
The Collect:	<i>page 234</i>
The Old Testament Reading:	1 Kings 3:5-15
Psalm 111:	<i>page 477</i>
The Epistle:	<i>page 234</i>
Gradual 51:15-17:	<i>page 395</i>
The Holy Gospel:	<i>page 235</i>
Gospel Acclamation:	Alleluia
The Creed:	<i>page 71</i>
The Homily	
♪ OFFERTORY HYMN:	499 (ST. DENIO)
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>
♪ RECESSIONAL HYMN:	515 (DUKE STREET)