

From the Curate

On coming to the house, they saw the child with his mother Mary, and they bowed down and worshiped him. Then they opened their treasures and presented him with gifts of gold and of incense and of myrrh. (Matthew 2:11)

For those of you with good memories, you may remember that back in September, Archdeacon Stockall came to my house in Devon and did a “house blessing”. This comprised of a small group of us walking in circles through the house while reciting psalms, while the Archdeacon sprinkled holy water and incense into each and every room, then concluding with some prayers. Why does one bless a house? There can be many reasons. For some, it is done when you first move in as a type of housewarming – to invite God into the space and be present with you there for protection and guidance. For others, it may be in response to an incident and to re-invite God’s presence. In all of its forms, it involves primarily praying for the occupants of the home and that the building might be a blessing to them. It is an old practice among Christians, and some basic forms of house blessings can be found in the Old Testament. For example, in 1 Samuel 25:6, King David sends tree men to Carmel and tells them to “greet him: ‘Peace be to you, and peace be to your house, and peace be to all that you have’”.

Regardless of the reason, they can be done at any time. I did mine in the fall – because it was still nice enough to be outside – but they are often associated with this time of year: with Epiphany. Why? Because the arrival of the magi with their gifts is seen as a blessing to the occupants of the home – in this case Jesus and his family.

House blessing at the time of Epiphany remains such a popular thing in Europe, that one tradition that has long been attached to Epiphany has started to take root here in North America in the last few decades. This would be the tradition of “chalking the door” for Epiphany as a way to invoke God’s blessing on your home and its inhabitants for the coming year. Its form is simple, and it’s meant to be done by families: you take a piece of chalk (sometimes blessed in Church on Epiphany) and write a pattern on a door lintel or on the door itself. This pattern, for 2023, would read:

“20 + C + M + B + 23”

The “20” and “23” come together to form the current year (2023), the “+” signs represent crosses for Christ, and the initials C, M, B mean one of two things – or both: either the traditional three names of the magi (Caspar, Melchior, and Balthazar) or the Latin prayer *Christus*

mansionem benedicat (“May Christ bless this house”). An example of this blessing in action can be found on the door leading to the nursery at St. Mary’s. After writing this pattern over the door, it is customary to say a few prayers that ask for God’s protection and guidance.

While going through these motions, there are a few good things to remember. First, we recall the Passover in Egypt, when the Israelites marked the lintels of their doors with blood as signs they were God’s people. Second, we recall the hospitality that the Holy Family showed to the Gentile kings who arrived to pay homage to Jesus. Third, we recall the blessing of gifts which the magi brought. Finally, this marking serves as a reminder, every time we see or walk through the door, of God’s presence in our houses and in our daily lives.

As I was writing this column, the January edition of the NB Anglican became available online, in which the Rev. David Turner, from Hampton, shares the following prayer for chalking:

Almighty God, you led the Magi to the humble dwelling of the Holy Family in Bethlehem to bless their home with gifts of gold, frankincense, and myrrh. We ask you to bless our home with the riches of your grace, with the righteousness of your son, Jesus, and with the presence of your Holy Spirit. May this chalk be a reminder of your blessings to us, and may our lives be marked by the peace and love of our eternal home with you in your everlasting kingdom, where you reign with Jesus, your son, and with the Holy Spirit, one God now and forever. Amen.

May we, in this Epiphany season when our Lord was revealed to the world, be daily reminded of our Lord’s presence and protection.



Parish Notices and Updates

A NOTE FROM THE RECTOR: One of the normal practices which many of us have been missing since the beginning of the pandemic has been the opportunity to receive both elements in Holy Communion, including the consecrated wine. While we believe that the full reality and benefit of Christ’s sacramental presence is given even when we receive just one element, as we have been doing since 2020 by administering the consecrated bread only, we also note the importance of receiving both elements in obedience both to Christ’s instructions at the Last Supper and the Church’s practice from the very beginning. **I believe that it is time for us to resume the administration of consecrated wine as part of our worship, as an optional choice for those who are comfortable**

doing so. Initially, I suggest that we should do so by intinction (by the administrator) at a second station as a transition to the eventual use of the common cup and the altar rail, as was our practice before the pandemic. But, before we can take this step, we will need some volunteers who will take turns assisting the celebrant with the administration whenever a server or cleric is not available. *If you believe that God is calling you to this important ministry, and would like to receive some simple instructions, please speak to me as soon as possible.* I would hope that we might have this in place within a few weeks.

THE FREDERICTON NORTH HERITAGE ASSOCIATION will hold its monthly meeting in St. Mary's Parish Hall on **Tuesday, January 10th**, at 2:00 p.m. Dr. Ross Hebb will give a talk on Canadian Nurses in the Great War. Following an overview of the Conflict and the role of Canadian Nurses generally, Dr. Hebb will focus on Nursing Sister Ruth Loggie of Burnt Church. Nurse Loggie, the topic of Dr Hebb's latest book, typifies the courage, endurance and sacrifice of Canada's many wartime nurses. Everyone is welcome to this free event.

ST. MARY'S WEEKLY BIBLE STUDY is resuming this coming **Friday, January 13th**, from 10:00 to 11:30 a.m. in the Church. We're looking at a series called "Matriarchs & Patriarchs; Prophets & Papyri: the great stories of the Old Testament and how they point us to Jesus." Feel free to come along whenever you can!

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 has now resumed each Wednesday 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.



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 Magi didn't return to the Orient by the same route they arrived on. Learn from the past. If you want to change your life, then change your way.

Augustine, Sermon CC

THE FEAST OF THE EPIPHANY

January 7, 2023

*When they saw the star, they
rejoiced with exceeding great joy!
O come, let us worship!*

4:30 p.m. – Evening Prayer:

✠ Psalm 36 | Micah 3 | 2 Thessalonians 3

5:00 p.m. – The Holy Eucharist

Introit Psalm 72:1-7:	<i>page 418</i>
The Gloria:	<i>page 86</i>
The Collect:	<i>page 117</i>
The Old Testament Reading:	Isaiah 49:7-13
Surge Illuminare:	<i>page 28</i>
The Epistle:	<i>page 117</i>
Gradual Psalm 72:8-11:	<i>page 418</i>
The Holy Gospel:	<i>page 118</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 Consecration:	<i>page 82</i>
Post Communion Prayers:	<i>page 85</i>

SCHEDULE OF SERVICES

JANUARY 9: IN THE OCTAVE OF EPIPHANY

8:30 a.m. – Morning Prayer

4:30 p.m. – Evening Prayer

JANUARY 10: IN THE OCTAVE OF EPIPHANY

William Laud, Archbishop of Canterbury, Martyr, 1645

8:30 a.m. – Morning Prayer

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

JANUARY 11: IN THE OCTAVE OF EPIPHANY

8:30 a.m. – Morning Prayer

6:30 p.m. – Evening Prayer

7:00 p.m. – Holy Eucharist

JANUARY 12: IN THE OCTAVE OF EPIPHANY

Benedict Biscop, Abbot & Scholar, 689

John Horden, Missionary, 1st Bishop of Moosonee, 1893

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

4:30 p.m. – Evening Prayer

JANUARY 13: THE OCTAVE DAY OF EPIPHANY

St. Hilary, Doctor, Bishop of Poitiers, France, 368

8:30 a.m. – Morning Prayer

4:00 p.m. – Evening Prayer (Zoom)

JANUARY 14: THE SECOND SUNDAY AFTER EPIPHANY

8:30 a.m. – Morning Prayer

4:30 p.m. – Evening Prayer

5:00 p.m. – Holy Eucharist

JANUARY 15: THE SECOND 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 FIRST SUNDAY AFTER EPIPHANY

January 8, 2023

*So we, being many, are one body in Christ!
O come, let us worship!*

9:30 a.m. – Morning Prayer:

✠ Psalm 66 | Isaiah 49:13-23 | Matthew 17:1-13

10:00 a.m. – The Holy Eucharist

♪ PROCESSIONAL HYMN:	748 (WE THREE KINGS)
The Gloria:	<i>page 86</i>
The Collect:	<i>page 123</i>
The Old Testament Reading:	Zechariah 8:1-8
Psalm 145:18-22:	<i>page 517</i>
♪ SURGE ILLUMINARE:	<i>page 28</i>
The Epistle:	<i>page 123</i>
♪ GRADUAL HYMN:	Down to Earth as a Dove <i>please see the bulletin insert</i>
The Holy Gospel:	<i>page 123</i>
♪ GOSPEL ACCLAMATION (refrain only):	747 (Iris)
The Nicene Creed:	<i>page 71</i>
The Homily	
♪ OFFERTORY HYMN:	750 (THE FIRST NOWELL)
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:	691 (CRANHAM)

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