

## *From the Priest in Charge* \_\_\_\_\_

In the Church calendar, this coming week is dominated by two major days: All Saints' Day, and All Souls' Day. It is so dominated, in fact, that in the Prayer Book calendar, for next weekend's services we are still wearing the liturgical colour of white even though the day has passed. Why is this? This is due to something called an octave – and this weekend is considered “In Octave of All Saints”.

**What exactly is an octave?** Well, it can mean one of two things: either the same day of the week, one week after an important feast day (the eighth day); or, every day between the feast day and its octave day. So, take All Saints' Day for example: the feast is November 1<sup>st</sup>, the octave day is November 8<sup>th</sup>, and every day in between is “*in the octave*”. This language of octave comes from the Latin word *octavus*, meaning eighth.

From a liturgical standpoint, an octave is meant to emphasize the great importance of certain feast days as they occur throughout the year. The first account of what we might recognize as an octave was put in place during the reign of the Roman emperor Constantine I in the 4<sup>th</sup> century, when he ordered eight days of feasting to surround the dedication of the basilicas in Jerusalem and Tyre. Eventually, by the 8<sup>th</sup> century, Christmas, Epiphany, Easter, and Pentecost had octaves, and before long certain Saints' days began to have them as well. By the Middle Ages, almost every feast day became associated with its own octave, and the calendar was becoming tricky to navigate. During an octave the lessons for the feast day were to be repeated every day, so for every service of Holy Communion or the daily offices there would be the same lessons.

All of this became very complicated, and there was no apparent order anymore to the daily offices. This displeased Thomas Cranmer, who was Archbishop of Canterbury at the time of the English Reformation. He was a proponent to the yearly reading of the entire Scripture, which had been the goal set out for all Christians in the early Church. In his preface to the original Book of Common Prayer of 1549 (which you can read in our own BCP beginning on page 715), he wrote, “*this godly and decent order of the ancient Fathers hath been so altered, broken, and neglected... that commonly when any Book of the Bible was begun, after three or four Chapters were read out, all the rest were unread.*” This was Cranmer's rationale for changing the calendar. So much so, in fact, that in the original BCP, he did away with all but a few octaves and set about a new schedule for reading Scripture at Morning and Evening Prayer that involved many fewer interruptions.

Today, the tradition continues to evolve. In the BCP calendar, we

recognize the following Holy Days with octaves: Christmas, Epiphany, Easter, Pentecost, St. John the Baptist, St. Peter & St. Paul, and All Saints Day. While this still seems like a lot, these octaves are mostly octaves in name only, and are marked by retaining the liturgical colour and an extra collect. Still, they retain the purpose for which they were created: to mark important Holy Days with extra days of solemnity.

**In Octave of All Saints.** The All Saints octave has a very specific character to it. It, of course, contains what is sometimes known as “Allhallowtide” – All Hallows' Eve, All Saints, and All Souls (All Hallows simply meaning *all the holy ones*). These celebrations are a reminder to us still on earth (the Church Militant) of those holy persons who have gone before us and surround God (the Church Triumphant). It is a reminder that we are surrounded and encompassed by the Communion of Saints, and is an opportunity for us to pray both for them and for ourselves, that we might partake in that same hope of the resurrection at the last day. Since World War I, the octave of All Saints has also taken on the extra importance in Commonwealth countries in the lead up to Remembrance Sunday (which is the second Sunday in November, usually closest to November 11<sup>th</sup>). In the Collect which is ordered by the rubrics to be read “every day throughout the Octave”, we pray, “*Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee*” (BCP, 299).

I encourage you, as you are able, to try and mark one of these Holy Days this week with especial prayer and contemplation as we recall all those who have preceded us in the faith and given us good examples of Christian hope and love, and that we may reflect it in our own lives.

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We acknowledge that the land on which we gather is the traditional unceded territory of the Wəlastəkwiik (Wolastoqiyik) Peoples. This territory is covered by the “Treaties of Peace and Friendship” which Wəlastəkwiik (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 Wəlastəkwiik (Wolastoqiyik) title and established the rules for what was to be an ongoing relationship between nations.



## *Parish Notices and Updates* \_\_\_\_\_

**THE CELEBRATION OF ALL HALLOWS** begins this week!

-We will be keeping the Feast of All Saints with a Celebration of the Holy Eucharist at **All Saints, Marysville on November 1<sup>st</sup>, at 7 p.m.**

-A Requiem Eucharist for **All Souls' Day** will be celebrated at **7 p.m. on Thursday, November 2<sup>nd</sup> at St. Mary's**. Empty sheets to record the names of the faithful departed to be read on All Souls' Day are available in the Narthex.

-God willing, we will also make a procession into the cemetery following the 11 a.m. service next week (November 5<sup>th</sup>).

**DAYLIGHT SAVINGS TIME COMES TO AN END NEXT WEEKEND.** It's time to "fall back" at 2 a.m. on Sunday, November 5<sup>th</sup>. If you forget, it just means you'll have an extra hour to pray before church starts!

We hope to resume monthly **PARISH SHARED MEALS**, beginning after the 11 a.m. service **next Sunday (November 5<sup>th</sup>)**. The plan is to host this meal in place of Coffee & Conversation the first Sunday in each month. Please speak to Ginny Agnew if you are interested to help.

**OUR PARISH BIBLE STUDY** continues each **Friday at 10:00 a.m.** in the Church. This year we will be taking a close look at the Sunday lectionary, with a series called "Unpacking the Homily – A Deeper Dive than Twelve Minutes a Week."

**CHOIR PRACTICE** meets **Sundays after Coffee & Conversation**. Please speak to Jim O'Neill if you are interested in singing

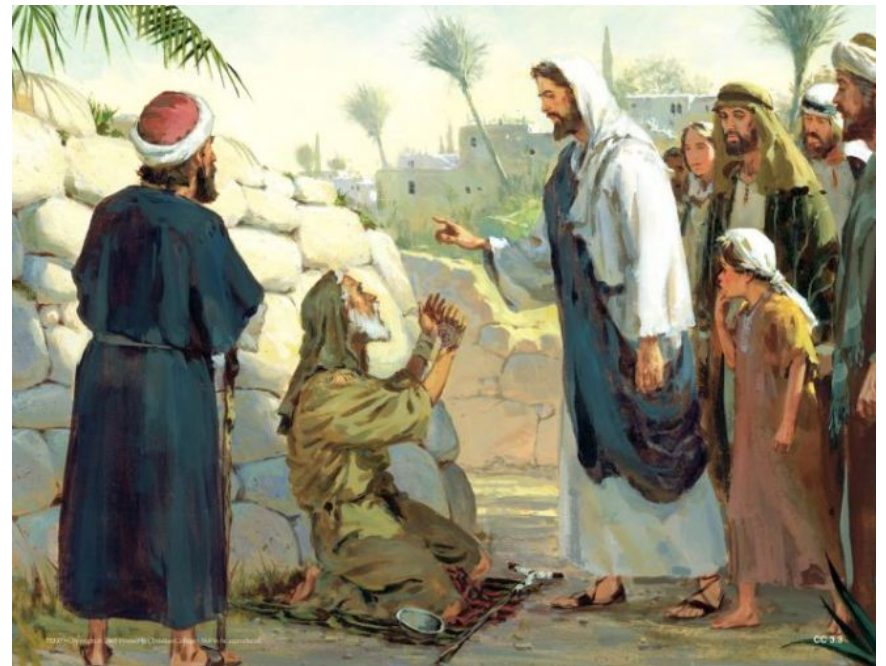
**THIS YEAR'S DIOCESAN ADVENT RETREAT** will take place December 8-9 at Villa Madonna Retreat Centre in Rothesay, NB. More information is included on the poster in the Narthex.

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*Please join us in the Parish Hall  
following the 11:00 a.m. Celebration  
for Coffee and Conversation.*

*The Anglican Church of Canada  
The Diocese of Fredericton*

## THE PARISH OF ST. MARY, YORK



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Let us not then seek for signs and wonders; for clear, or strong, or compact, or original arguments; but let us believe; evidence will come after faith as its reward, better than before it as its groundwork.

John Henry Newman

EVE OF THE TWENTY-FIRST SUNDAY  
AFTER  
**TRINITY**

*Saturday, October 28, 2023*

*Lord, thou hast been our refuge, from one  
generation to another. (Psalm 90)*

**4:30 p.m. – Evening Prayer:**

✠ Psalms 137, 138 | Daniel 1 | Hebrews 13

**5:00 p.m. – The Holy Eucharist**

Introit Psalm 119, part 1:	<i>page 485</i>
The Gloria:	<i>page 86</i>
The Collect:	<i>page 252</i>
The Old Testament Reading:	Genesis 32.24-29
The Epistle:	<i>page 252</i>
Gradual Psalm 114.1-4:	<i>page 479</i>
The Holy Gospel:	<i>page 253</i>
The Creed:	<i>page 71</i>
The Homily	
The Intercessions:	<i>V.</i> Lord, in thy mercy <b>R.</b> Hear our prayer
The Consecration:	<i>page 82</i>
Post Communion Prayer:	<i>page 85</i>

**SCHEDULE OF SERVICES**

**OCTOBER 31: ALL HALLOW'S EVE**

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

**NOVEMBER 2: ALL SOULS' DAY**

8:30 a.m. – Morning Prayer  
6:30 p.m. – Evening Prayer  
7:00 p.m. – Requiem Eucharist for All Souls

**NOVEMBER 3: FERIA (IN THE OCTAVE OF ALL SAINTS)**

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

**NOVEMBER 4: EVE OF TRINITY XXII**

(WITHIN THE OCTAVE OF ALL SAINTS)

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

**NOVEMBER 5: XXII SUNDAY AFTER TRINITY**

8:45 a.m. – Morning Prayer, All Saints, Marysville  
9:30 a.m. – Holy Eucharist, All Saints, Marysville  
11:00 a.m. – Holy Eucharist & Cemetery Procession  
*Followed by Parish Shared Meal in the Hall*



**PRIEST IN CHARGE**

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# THE TWENTY-FIRST SUNDAY

AFTER

# TRINITY

October 29, 2023

*Lord, thou hast been our refuge, from one generation to another. (Psalm 90)*

## 11:00 a.m. – The Holy Eucharist

♫ PROCESSIONAL HYMN:	3 (MELCOMBE)
The Gloria:	page 86
The Collect:	page 252
The Old Testament Reading:	Genesis 32.24-29
Psalm 114.1-4:	page 479
The Epistle:	page 252
♫ GRADUAL HYMN:	446 (BEDFORD)
The Holy Gospel:	page 253
<b>Gospel Acclamation:</b>	♫ Alleluia ♫
The Creed:	page 71
The Homily	
♫ OFFERTORY HYMN:	300 (ST. THOMAS – 342)
The Intercessions:	Ÿ. Lord, in thy mercy R. Hear our prayer
The Consecration:	page 82
Post Communion Prayer:	page 85
♫ RECESSIONAL HYMN:	403 (HYMN TO JOY)

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