

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

**“You shall love the Lord your God  
...and your neighbour as yourself” (Luke 10:27)**

*This week, from January 18-25, marks the **Week of Prayer for Christian Unity**. This year’s “theme” is from **Luke 10.25-37**, where Jesus gives the Summary of the Law and then tells the Parable of the Good Samaritan. The materials for the 2024 Week of Prayer for Christian Unity were prepared by an ecumenical team from Burkina Faso facilitated by the local Chemin Neuf Community (CCN). What follows are some of the reflections they prepared.*

## **The centrality of love in Christian life**

Love is the ‘DNA’ of Christian faith. God is Love and “the love of Christ has gathered us into one” (*Ubi caritas*, attributed to Paulinus of Aquileia). We find our common identity in the experience of God’s love (cf. Jn 3:16) and reveal that identity to the world by how we love one another (Jn 13:35). In the passage selected for the Week of Prayer for Christian Unity 2024 (Lk 10:25-37), Jesus reaffirmed the traditional Jewish teaching from Deuteronomy 6:5, “You shall love the Lord your God with all your heart, and with all your soul, and with all your might”; and Leviticus 19:18b, “you shall love your neighbour as yourself”.

The lawyer in the gospel passage immediately asks Jesus, “and who is my neighbour?” The question of how far the biblical obligation to love should reach was a disputed one among doctors of the law. Traditionally, this obligation was believed to extend to fellow Israelites and resident aliens. Later, with the impact of invasions by foreign powers, the commandment came to be understood as not applying to foreigners from occupying forces. In time, as Judaism itself fragmented, it was sometimes understood to apply only to one’s own particular faction. The question asked of Jesus by the lawyer is therefore a provocative one. Jesus responds to the question with a parable illustrating love extending far beyond the limits expected by the lawyer.

Many early Christian writers such as Origen, Clement of Alexandria, John Chrysostom and Augustine saw the trajectory of God’s plan for the salvation of the world in this parable. They saw the man coming down from Jerusalem as an image of Adam – *ie* all humanity – coming down from paradise to this world, with all its dangers and brokenness, and the robbers as an image of the hostile earthly powers that assail us. They saw Christ himself as the one who, moved by compassion, came to the aid of the half-dead man, treated his wounds and brought him to the safety of an inn, which they saw as an image of the Church. The Samaritan’s promise

to return was seen as foreshadowing the Lord’s promise to come again.

Christians are called to act like Christ in loving like the Good Samaritan, showing mercy and compassion to those in need, regardless of their religious, ethnic or social identity. It is not shared identities that should prompt us to come to the aid of the other, but love of our ‘neighbour’. However, the vision of love of neighbour that Jesus puts before us is under strain in the world today. Wars in many regions, imbalances in international relations and inequalities generated by structural adjustments imposed by western powers or other external agencies all inhibit our capacity to love like Christ. It is by learning to love one another regardless of our differences that Christians can become neighbours like the Samaritan in the Gospel.

## **The Way of Ecumenism**

Jesus prayed that his followers would all be one (cf. Jn 17:21), and so Christians cannot lose hope or stop praying and working for unity. They are united by their love of God in Christ and by the experience of knowing God’s love for them. They recognise this faith experience in one another when they pray, worship and serve God together. However, in inter-church relations, including in Burkina Faso, this remains a challenge. Lack of mutual knowledge between churches and suspicion of one another can weaken commitment to the way of ecumenism. Some can be anxious that ecumenism may lead to a loss of denominational identity and prevent church ‘growth’. Such rivalry between churches is counter to the prayer of Jesus. Like the priest and the Levite in the gospel passage, Christians often miss the opportunity to connect with brothers and sisters because of fear. During the Week of Prayer for Christian Unity, we ask the Lord to come to our assistance, to tend our wounds and so enable us to walk the way of ecumenism with confidence and hope.

*To read the full document, you can visit: <https://www.weekofprayer.ca/>,  
click “resources” and then “International Booklet”*



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.



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

THE SEASON OF LENT is quickly approaching! Here are some important dates for planning:

- Please bring old **Palm Branches** by **Sunday, February 11<sup>th</sup>**
- **The Shrove Tuesday Pancake Dinner** will take place **Tuesday, February 13<sup>th</sup>, from 4:30-6:00pm**. There is no admission fee, but a free-will donations will be accepted and put towards our Rectory renovation and entryway renovation projects.
- **Ash Wednesday, February 14<sup>th</sup>**:
  - o **10am at All Saints, Marysville** – Holy Eucharist with the Imposition of Ashes (Morning Prayer at 9:30am)
  - o **7pm at St. Mary's** – Holy Eucharist with the Imposition of Ashes (Evening Prayer at 6:30pm)

**NOTICE OF ANNUAL MEETINGS:** The annual congregational meetings of the three parishes currently in shared ministry are scheduled for the following dates. Please plan to attend your congregational meeting.

- **PARISH OF MARYSVILLE**, February 11<sup>th</sup> following 9:30am Eucharist
- **PARISH OF STANLEY**, February 18<sup>th</sup> following 10:00am Eucharist
- **PARISH OF ST. MARY, YORK**, February 25<sup>th</sup> in the Parish Hall following 11:00am Eucharist

If you are responsible for writing an **ANNUAL REPORT**, please submit to Fr. Nicholas by **January 29<sup>th</sup>**.

**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.

**A REMINDER:** as we have started a new calendar year, the **PRAYER LIST** has been ‘refreshed’. If you have names of loved ones for the list, please pass them along to Fr. Nicholas.

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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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Seeing, then, that leprosy was this outward and visible sign of the innermost spiritual corruption, this sacrament of death, on no fitter shape of physical evil could the Lord of life show forth His power. He will thus prove Himself the conqueror of death in life, as elsewhere of death accomplished; and He therefore fitly urges His victory over this most terrible form of physical evil as a convincing testimony of His Messiahship: ‘the lepers are cleansed’ (Matt. 11:5).

*Richard Chenevix Trench*

EVE OF THE THIRD SUNDAY AFTER

# THE EPIPHANY

*Saturday, January 20, 2024*

*The Lord hath manifested forth his glory:  
O come, let us worship.*

## **4:30 p.m. – Evening Prayer:**

✠ Psalm 103 | Habakkuk 2 | 1 Corinthians 6

## **5:00 p.m. – The Holy Eucharist**

Introit Psalm 148.1-6:	<i>page 519</i>
The Gloria:	<i>page 86</i>
The Collect:	<i>page 126</i>
The Old Testament Reading:	2 Kings 6.14b-23
The Epistle:	<i>page 126</i>
Gradual Psalm 102.15-18:	<i>page 459</i>
The Holy Gospel:	<i>page 127</i>
The Creed:	<i>page 71</i>
The Homily	
The Intercessions:	Ÿ. Lord, in thy mercy <b>R. Hear our prayer</b>
The Consecration:	<i>page 82</i>
Post Communion Prayer:	<i>page 85</i>

## SCHEDULE OF SERVICES

### **JANUARY 23: FERIA**

8:30 a.m. – Morning Prayer, *All Saints, Marysville*  
2:00 p.m. – Holy Communion, *Neill Hall*  
4:30 p.m. – Evening Prayer

### **JANUARY 24: SS. TIMOTHY & TITUS, APOSTOLIC MEN**

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

### **JANUARY 25: CONVERSION OF ST. PAUL**

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

### **JANUARY 26: POLYCARP, BISHOP & MARTYR**

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

### **JANUARY 27: EVE OF SEPTUAGESIMA**

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

### **JANUARY 28: THE SUNDAY CALLED SEPTUAGESIMA**

8:45 a.m. – Morning Prayer, *All Saints, Marysville*  
9:30 a.m. – Holy Eucharist, *All Saints, Marysville*  
11:00 a.m. – Holy Eucharist  
*Followed by Coffee & Conversation in the Hall*



#### **PRIEST IN CHARGE**

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# THE THIRD SUNDAY AFTER THE EPIPHANY

*January 21, 2024*

*The Lord hath manifested forth his glory:  
O come, let us worship.*

## ***11:00 a.m. – The Holy Eucharist***

♫ PROCESSIONAL HYMN:	98 (UTTINGEN)
The Gloria:	<i>page 86</i>
The Collect:	<i>page 126</i>
The Old Testament Reading:	2 Kings 6.14b-23
♫ SURGE ILLUMINARE:	<i>page 28</i>
The Epistle:	<i>page 126</i>
♫ GRADUAL HYMN:	284 (MOSCOW)
The Holy Gospel:	<i>page 127</i>
<b>Gospel Acclamation:</b>	♫ 747 <i>Chorus Only</i> (IRIS)
The Creed:	<i>page 71</i>
The Homily	
♫ OFFERTORY HYMN:	94 (STUTTGART)
The Intercessions:	∇. Lord, in thy mercy <b>R. Hear our prayer</b>
The Consecration:	<i>page 82</i>
♫ HYMN AFTER COMMUNION:	223 (ST. COLUMBA – 539)
Post Communion Prayer:	<i>page 85</i>
♫ RECESSIONAL HYMN:	100 (ALLELUIA DULCE CARMEN)

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