

## From the Priest in Charge

You will perhaps have noticed since Ash Wednesday some difference in the churches. At St. Mary's, the Altar crucifix and candles have been covered in what appears to be bags. At All Saints, the usual silk Altar frontal and superfrontal, as well as the priest's vestments have been traded out for something less ornate, and the doors of the iconostasis have been closed. Together, these changes are known as "Lenten Array"- or the systematic "dulling down" of beautiful things in the church for Lent.

Veiling crosses and images in the Church during Lent is a practice that dates back at least one thousand years. By the tenth century, there is evidence that many European monasteries and English Churches veiled their images after the First Sunday in Lent, and liturgical scholars suspect this custom was founded even earlier. These veils, in England and beyond, were not uniformly coloured and sometimes depicted woven or painted scenes of the Passion, and they were used to hide the exquisite art, ornate decoration, or otherwise triumphant images of Christ that did not fit with the penitential nature of Lent. In some churches and monasteries, a more



Lenten Altar in St. Mary's, Fairford

permanent equivalent to veils are found in the example of doors that close to cover icons and altarpieces. These doors are often painted on the outside with shades of grey depicting scenes of grief.

In more recent centuries, the practice of veiling *all* images for the *entirety* of Lent has mostly fallen away. While there are still extant examples of Lenten veils in some churches in Europe, since the Second Vatican Council most modern Lenten veiling consists of purple veils *only* during Passiontide (i.e. the last two weeks of Lent on the older calendar, or beginning Palm Sunday in the newer).

One major exception to this declining trend has been in England. The Oxford Movement in England, which later blossomed into the wider Anglo-Catholic movement, made arguments for the decoration of churches and the ritual of the liturgy that combatted the plain white box churches of the Georgian Era. When arguing for *how* this all should be done, there was significant debate as to whether the Church of England should look to the modern practice as it was being done from Rome, or whether to call back to the *Sarum Rite*, which was the liturgical norm in Canterbury Province by the time of the Reformation. It has been argued

by its proponents that the Sarum is more "English" and less "Roman" since it was developed in Old Salisbury (Latin: *Sarum*). Surprisingly, many of the proposed liturgical changes suggested by these activists did go from being illegal to mainstream in the church as we know it today.

In England, one of these practices is the revival of Sarum-style Lenten veiling. Based on the European custom of veiling images for the duration of Lent, the Sarum rite dictates that churches veil their images and crosses for the whole of the season. Today, many churches (including Westminster Abbey) continue this tradition, and some change to purple veils for Passiontide. By the early twentieth century, unbleached linen had become a popular choice for these veils, and often bear painted or felt images of the tools of the passion (crosses, whips, nails, etc) in red or black.

### Well, why do we do it?

The practice of veiling images alerts us that something is different. It can be startling at first, but the last two weeks of Lent are especially a time of immediate preparation for the celebration of the Sacred Triduum. The veils are hard to miss, and they serve as a reminder to get ready!

The veiled images build within us a longing for Easter Sunday. The veils seem out of place, and even counterintuitive. It can seem strange that the crucifix is covered up. Through this absence of images, our senses are heightened and we become more aware of what is missing. Similarly, the suppression of the Alleluia during Lent effectively demonstrates that we are in exile from our true Home, where the angels sing Alleluia without ceasing.

When images are unveiled before the Easter Vigil, we are reminded that we, in a sense, live in a veiled world. It is through our own death that we are able to see our true home, and the veil is lifted. Christ lifts the veil through His Resurrection.

*Jesus said, "I am the resurrection and the life; whoever believes in me, even if he dies, will live, and everyone who lives and believes in me will never die"* (John 11.25-26)



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.



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

**THE PARISH ANNUAL MEETING IS THIS SUNDAY** following the 11 a.m. Celebration of the Holy Eucharist. Please plan to attend if you are able. (*Note: It was brought to my attention that the front cover of the annual reports package incorrectly said the meeting would begin at 11:30am. This is an error and should read 12:30pm.*)

**STATIONS OF THE CROSS** continue each Friday night at 7pm, alternating between the two churches. This week (Mar. 1) at St. Mary's. This service will be followed by the brief office of Compline to finish the night, for those who want to stay.

**FARRALINE PLACE**, a retirement home in downtown Fredericton (run as a ministry of the Anglican Church Women), currently has **six vacancies**. Each vacancy costs the home a significant portion of their limited income. If you know anybody who might be a fit, please be in touch with Judy at (506) 455-6443.

The next **PARISH SHARED MEAL** is scheduled for **Next Sunday**, March 3<sup>rd</sup>, following the 11a.m. celebration of the Holy Eucharist.

**DO YOU LIKE TO SING?** Come and join us for Choir Practice following Coffee & Conversation on Sunday mornings. All are welcome!

**THE WORLD DAY OF PRAYER** services, prepared by the Women of Palestine will be held at two locations in the Fredericton region:

- **On the Northside** the World Day of Prayer will be held at **St. Theresa's Catholic Church** (1 William Street off the Royal Road) on **Friday, March 1, 2024 at 2:00 PM**. Refreshments to follow. *Storm date will be Saturday, March 2, 2024 at 2:00 PM*. Wheelchair Accessible.
- **On the Southside** the World Day of Prayer will be held at **Brunswick Street Baptist Church** (161 York Street) on **Friday, March 1, 2024 at 7:00 PM**. *Storm date will be March 3, 2024 at 2:00 PM*. Refreshments to follow. Wheelchair Accessible.
- Also can watch it on the Computer, go to [www.wicc.org](http://www.wicc.org) click on *World Day of Prayer 2024 Videos*.

✧

*Please join us in the Parish Hall  
following the 11:00 a.m. Celebration  
for the Annual General Meeting.*

*The Anglican Church of Canada  
The Diocese of Fredericton*

## THE PARISH OF ST. MARY, YORK



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If, after the example of the Caananite woman, we continue resolutely in our praying, and remain of fixed purpose, certainly the grace of our Maker will be with us to correct everything in us which is wrong, to sanctify everything unclean, and to make serene everything which is turbulent. He is faithful and just, so that he will forgive us our sins and cleanse us from every iniquity, if with the attentive voice of our mind we cry out to him...

*The Venerable Bede (c. 673-735)*

# EVE OF THE SECOND SUNDAY IN LENT

*Saturday, February 24, 2024*

*The goodness of God leadeth to repentance:  
O come, let us worship.*

## **4:30 p.m. – Evening Prayer:**

✠ Psalm 119, parts 21 & 22 | Exodus 2.11-22 | Colossians 1.21-2.7

## **5:00 p.m. – The Holy Eucharist**

Introit Psalm 25.1-7: *page 358*

Collect for Purity, Summary of the Law: *page 67*

*The Gloria is omitted during Lent*

The Collect: *page 143*

The Collect for Ash Wednesday: *page 138*

The Old Testament Reading: Jeremiah 17.5-10

The Epistle: *page 144*

Gradual Psalm 123: *page 498*

The Holy Gospel: *page 144*

The Creed: *page 71*

The Homily

The Biddings & Intercession: *page 75*

The Consecration: *page 82*

Post Communion Prayer: *page 85*

## SCHEDULE OF SERVICES

### **FEBRUARY 27: GEORGE HERBERT, POET**

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

2:00 p.m. – Holy Communion, *Neill Hall*

4:30 p.m. – Evening Prayer

### **FEBRUARY 28: LENTEN FERIA**

8:30 a.m. – Morning Prayer

6:30 p.m. – Evening Prayer

7:00 p.m. – Holy Eucharist

### **FEBRUARY 29: LENTEN FERIA**

8:30 a.m. – Morning Prayer

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

### **MARCH 1: S. DAVID OF WALES (& WORLD DAY OF PRAYER)**

8:30 a.m. – Morning Prayer

7:00 p.m. – Stations of the Cross

7:35 p.m. – Compline

### **MARCH 2: EVE OF LENT III**

9:00 a.m. – Morning Prayer

4:30 p.m. – Evening Prayer

5:00 p.m. – Holy Eucharist

### **MARCH 3: THE THIRD SUNDAY IN LENT**

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 Parish Shared Meal in the Hall*



#### **PRIEST IN CHARGE**

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THE SECOND SUNDAY IN  
**LENT**

*February 25, 2024*

*The goodness of God leadeth to repentance:  
O come, let us worship.*

**11:00 a.m. – The Holy Eucharist**

♫ <b>PROCESSIONAL HYMN:</b>	<b>571</b> (ALL FOR JESUS)
Collect for Purity, Summary of the Law:	<i>page 67</i>
<i>The Gloria is omitted during Lent</i>	
The Collect:	<i>page 143</i>
The Collect for Ash Wednesday:	<i>page 138</i>
The Old Testament Reading:	Jeremiah 17.5-10
Psalms 123:	<i>page 498</i>
The Epistle:	<i>page 144</i>
♫ <b>GRADUAL HYMN:</b>	<b>126</b> (ST. PHILIP)
The Holy Gospel:	<i>page 144</i>
The Creed:	<i>page 71</i>
The Homily	
♫ <b>OFFERTORY HYMN:</b>	<b>264</b> (WAREHAM)
The Biddings & Intercession:	<i>page 75</i>
The Consecration:	<i>page 82</i>
Post Communion Prayer:	<i>page 85</i>
♫ <b>RECESSIONAL HYMN:</b>	<b>589</b> (BRESLAU)

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