

## From the Rector

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*And what they said pleased the whole multitude, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus, a proselyte of Antioch. These they set before the apostles, and they prayed and laid their hands upon them.* Acts 6:5-6

So – what happened last Saturday at St. George’s Church in Moncton? Yes, as we all know, Nicholas Saulnier was ordained as a deacon, but what does that mean in real terms, for Nicholas and for us?

The ministry in which we share as the Body of Christ flows directly from the ministry which Christ himself accomplished and continues to accomplish even now as He sits ‘on the right hand of the Father’, as we say in the Creed. It is a ministry that belongs to no one of us, but which we are all called to live out in our individual vocations through the Grace given us by Christ. The Epistle to the Hebrews speaks eloquently of the way in which Christ is both the sacrificial victim and the High Priest who offers that sacrifice to the Father; and St. Peter reminds us that, as the Body of Christ, we all share in His eternal priesthood. So, for example, those ordained as priests do not serve as replacements for the priestly ministry of all believers but as visible, tangible, audible reminders of the priestly work of reconciliation which Christ won for us by his sacrificial death on the Cross, as well as the ministry of reconciliation to which Christ now calls all of us. He is our High Priest, and all members share in that priesthood. So those called to be priests, each in their own imperfect way, stand as an *alter Christus*: an image of the one Christ who has saved us all; and even now feeds us with his Body and Blood.

In the same way, deacons reflect the servant ministry that Christ expressed in every aspect of his life, beginning with his Incarnation and flowing through his teaching and healing to his Crucifixion and Resurrection. As we are reminded in the Gospels, he came to serve, not to be served; so he calls all the members of his Body to be servants, both to the Church and the World; and those ordained as deacons are not replacements for the diaconal ministry of all the members of the Body but are called to be visible, tangible, audible reminders of what Christ has done for us, as well as of what we are all called to be and do in Christ’s Name.

What happens liturgically whenever we celebrate the Holy Eucharist, which is at the heart of our Christian life and worship, is a small tableau of this two-fold action: an action that both looks back to what Christ has done and looks forward to what we are called to do. Whenever deacons

proclaim the Holy Gospel in the context of the Eucharist; whenever they prepare the table for the celebration of the sacrament; when they clean up following the administration, they visibly re-enact the work of the Christ who stooped to wash his disciples’ feet and fed them with his Body and Blood. But, in so doing, deacons remind us of what the whole Church is called to do and be in our broken and fearful and hungry world. Deacons are called to model the ministry to which the whole Body is called by being servants to all, but especially to the vulnerable and weak; to all those who live, and struggle, on the margins.

The ministry of a deacon, to which Deacon Nicholas has been ordained, is never an end in itself but, rather, a means to a larger end, which is the hope and salvation of all. And in this way, he will discover, just as we continue to discover together, that we serve Christ best by allowing Him, rather than ourselves, to be the message. So please stay tuned for future columns where we will explore the ordination service to learn what it means to be servants in Christ’s Name.



## Parish Notices and Updates

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**EVERYONE IS INVITED TO JOIN US** for a short concert by Backyard Brass, a small ensemble including our own Delia Martin, on **Sunday, June 19<sup>th</sup>**, at approximately 11:15, following the 10:00 a.m. Celebration of the Holy Eucharist. Those attending the service next Sunday are invited to remain afterwards; and those who are not attending the service are warmly invited to join us for the concert. Weather permitting, the concert will be held outdoors in the area of the Food Forest. You may bring along a lawn chair if you wish; but we’ll also have some of the chairs available from the Parish Hall. It promises to be a lovely time to celebrate the coming of summer and the musical talents and gifts of our local community.



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.



## SCHEDULE OF SERVICES

### **JUNE 20: TRINITY FERIA**

8:30 a.m. – Morning Prayer

4:30 p.m. – Evening Prayer

### **JUNE 21: NATIONAL INDIGENOUS DAY**

8:30 a.m. – Morning Prayer

4:30 p.m. – Evening Prayer

### **JUNE 22: ST. ALBAN, Martyr, c. 304**

8:30 a.m. – Morning Prayer

6:30 p.m. – Evening Prayer

7:00 p.m. – Holy Eucharist

### **JUNE 23: EVE OF THE NATIVITY OF ST. JOHN THE BAPTIST**

8:30 a.m. – Morning Prayer

2:00 p.m. – Holy Communion, *Paradise Villa*

4:30 p.m. – Evening Prayer

### **JUNE 24: THE NATIVITY OF ST. JOHN THE BAPTIST**

8:30 a.m. – Morning Prayer

4:00 p.m. – Evening Prayer (Zoom)

### **JUNE 25: THE SECOND SUNDAY AFTER TRINITY**

8:30 a.m. – Morning Prayer

4:30 p.m. – Evening Prayer

5:00 p.m. – Holy Eucharist

### **JUNE 26: THE SECOND 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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*The Anglican Church of Canada*  
*The Diocese of Fredericton*  
**THE PARISH OF**  
**ST. MARY, YORK**



To the rich man, Lazarus was part of the landscape. If ever he did notice him, it never struck him that Lazarus had anything to do with him. He was simply unaware of his presence, or, if he was aware of it, he had no sense of responsibility for it... A man may well be condemned, not for doing something, but for doing nothing.

William Barclay

THE FIRST SUNDAY  
after  
TRINITY

*June 18, 2022*

*Beloved, let us love one another:  
for love is of God*

**4:30 p.m. – Evening Prayer:**

✠ Psalm 94 | Job 12 | St. Mark 4:1-34

**5:00 p.m. – The Holy Eucharist**

Introit Psalm 13:	page 343
The Gloria:	page 86
The Collect:	page 217
The Old Testament Reading:	2 Samuel 9:6-13
Psalm 4:6-8:	page 333
The Epistle:	page 217
Gradual 41:1-4:	page 382
The Holy Gospel:	page 218
The Creed:	page 71
The Homily	
The Prayers of the People:	L: Lord, in your mercy C: Hear our prayer
The Consecration:	page 82
Post Communion Prayer:	page 85

THE FIRST SUNDAY  
after  
TRINITY

*June 19, 2022*

*Beloved, let us love one another:  
for love is of God*

**9:30 a.m. – Morning Prayer:**

✠ Psalms 1 & 5 | 1 Kings 3:5-14 | Acts 9:1-22 (23-31)

**10:00 a.m. – The Holy Eucharist**

♪ PROCESSIONAL HYMN:	470 (HYFRYDOL)
The Gloria:	page 86
The Collect:	page 217
The Old Testament Reading:	2 Samuel 9:6-13
Psalm 13:	page 343
The Epistle:	page 217
Gradual Psalm 41:1-4:	page 382
The Holy Gospel:	page 218
<b>Gospel Acclamation:</b>	<b>Alleluia</b>
The Creed:	page 71
The Homily	
♪ OFFERTORY HYMN:	<b>Lord, as the Grain</b> <i>please see the bulletin insert</i>
The Prayers of the People:	L: Lord, in your mercy C: Hear our prayer
The Consecration:	page 82
Post Communion Prayer:	page 85
♪ RECESSIONAL HYMN:	472 (CAPETOWN 439)