

From the Rector

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 – picking up where we left off last week, the natural question is: what is a deacon? And to answer that, we need to start in the fifth book of the New Testament, the Acts of the Apostles. As you likely know, the Book of Acts tells us about the early years of the Church’s life, following the ascension of Christ. It recounts the efforts of the Apostles and the early followers of Christ, what we call the Apostolic Community, to carry out the ministry left to them by Christ, guided from the Day of Pentecost onwards, by the Holy Spirit.

One of the most compelling aspects of the Church’s early life, and one of the most challenging, was the willingness of its members to share their material possessions with the whole Church, following the example of Jesus and his followers, who used a common purse to provide for their needs (see Acts 2:44, Luke 8:1-3 & John 13:29). So we hear that, in the early period of the Church in Jerusalem, members of the Church would sell their possessions, including property, and give the proceeds to the Church to administer, to ensure that widows and orphans and the poor would have what they needed. One prominent example of that kind of compassionate generosity was St. Barnabas, on whose saint day, June 11th, Deacon Nicholas was ordained (see Acts 4:36-37).

But people being people, that process did not always go as smoothly as we might hope. At one point a dispute arose between two divisions in the Church, in this case not on religious but on linguistic lines. Those members of the Church who came from a Greek speaking background felt that favouritism was being shown in the daily distribution of food to those members from a Hebrew (or Aramaic) speaking background; or, as we can safely assume, between those members of the Church who had grown up in the Holy Land and those who were from the Greek-speaking parts of the Mediterranean.

The dispute was brought to the Apostles, the leaders of the Church in Jerusalem, and they determined that they were called to other things, such as teaching and preaching. So they prayed on the matter and, as you see in the passage quoted at the start of this article, the Church nominated seven of their members to serve as deacons – from the Greek word for

servant: δῆκονος; literally, as those called to serve at table. Those seven received the ‘laying on of hands,’ a tangible and visible sign of God’s grace to carry out the ministry to which they were called, such as I did 34 years ago on June 11th when I was ordained as a deacon and Nicholas did last week, and the office of deacon began.

And furthermore, it is his office, where provision is so made, to search for the sick, poor, and impotent people of the Parish, to intimate their estates, names, and places where they dwell, unto the Curate, that by his exhortation they may be relieved with the alms of the Parishioners, or others. Book of Common Prayer, pages 641-642

So, as Nicholas was reminded at his ordination, and as he reminded us two weeks ago in this column, one of the most important aspects of his ministry will be to guide, support, and enable the ministry of the whole Church to the poor and sick and marginalised; all those who lack the power and ability to provide fully and sustainably for their own needs. But please note what this does not mean. It does not mean that he is to carry out that ministry as a substitute for us. His job is to identify the needs, and to bring those needs to me and to you; that together we might carry out this ministry in Christ’s Name. Because the ‘laying on of hands’ is not just something that happens when someone is ordained as a deacon or a priest or a bishop. It also happens when we are confirmed, just as most of you have been. Some time in the past you too knelt before a bishop, as Nicholas did last week, and the bishop would have laid his hands on your head and prayed that you might receive the Holy Spirit, just as Nicholas did. In Deacon Nicholas’ case it was a prayer that he might receive the power of the Holy Spirit to fulfil the ministry of a deacon; for you it was a prayer that you might receive the power of the Holy Spirit to fulfil the ministry common to all of us in Christ. And that’s the work that we’ll be working on together, ‘by the help of God.’

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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.



SCHEDULE OF SERVICES

JUNE 27: IN THE OCTAVE OF ST. JOHN THE BAPTIST

8:30 a.m. – Morning Prayer

4:30 p.m. – Evening Prayer

JUNE 28: ST. IRENAEUS, Doctor, Bishop of Lyons, c. 200

8:30 a.m. – Morning Prayer

2:30 p.m. – Holy Communion, *Neill Hall*

4:30 p.m. – Evening Prayer

JUNE 29: ST. PETER & ST. PAUL, Martyrs, c. 64

8:30 a.m. – Morning Prayer

6:30 p.m. – Evening Prayer

7:00 p.m. – Holy Eucharist

JUNE 30: IN THE OCTAVE OF ST. PETER & ST. PAUL

8:30 a.m. – Morning Prayer

4:30 p.m. – Evening Prayer

JULY 1: THE OCTAVE DAY OF ST. JOHN THE BAPTIST

8:30 a.m. – Morning Prayer

4:00 p.m. – Evening Prayer (Zoom)

JULY 2: THE VISITATION OF THE BLESSED VIRGIN MARY TO ELIZABETH

8:30 a.m. – Morning Prayer

4:30 p.m. – Evening Prayer

5:00 p.m. – Holy Eucharist

JULY 3: THE THIRD 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



Christ, who said to the disciples “Ye have not chosen me, but I have chosen you,” can truly say to every group of Christian friends “You have not chosen one another but I have chosen you for one another.” ... At this feast it is He who spreads the board and it is He who has chosen the guests. It is He, we may dare hope, who sometimes does, and always should, preside. Let us not reckon without our Host.

C. S. Lewis, *The Four Loves*

THE SECOND SUNDAY after TRINITY

June 25, 2022

*Hereby we know love because he
laid down his life for us.*

4:30 p.m. – Evening Prayer:

✠ Psalm 119 parts 13 & 14 | Job 25 & 26 | St. Mark 7:24-8:10

5:00 p.m. – The Holy Eucharist

Introit Psalm 15:	<i>page 344</i>
The Gloria:	<i>page 86</i>
The Collect:	<i>page 219</i>
The Old Testament Reading:	Genesis 12:1-4
Psalm 18:18-21:	<i>page 348</i>
The Epistle:	<i>page 220</i>
Gradual 23:5-6:	<i>page 357</i>
The Holy Gospel:	<i>page 220</i>
The 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 Prayer:	<i>page 85</i>

THE SECOND SUNDAY after TRINITY

June 26, 2022

*Hereby we know love because he
laid down his life for us.*

9:30 a.m. – Morning Prayer:

✠ Psalms 7 & 8 | 1 Kings 8:22-30 (9:1-3) | Acts 13:1-13 (14-26)

10:00 a.m. – The Holy Eucharist

♪ PROCESSIONAL HYMN:	293 (ASCENSION)
The Gloria:	<i>page 86</i>
The Collect:	<i>page 219</i>
The Old Testament Reading:	Genesis 12:1-4
Psalm 18:18-21:	<i>page 348</i>
The Epistle:	<i>page 220</i>
Gradual 23:5-6:	<i>page 357</i>
The Holy Gospel:	<i>page 220</i>
Gospel Acclamation:	Alleluia
The Creed:	<i>page 71</i>
The Homily	
♪ OFFERTORY HYMN:	398 (LASST UNS ERFREUEN)
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:	598 (ENGLAND'S LANE)