

Regarding the use of Reserved Sacrament at Public Worship

In rural and urban settings where no priest is regularly available, deacons shall have my authorization to share Reserved Sacrament with communicants during regularly scheduled public worship (frequency of use to be negotiated with the Bishop). I require deacons to make an annual report of ceremonies in which Reserved Sacrament has been shared. Whenever possible, Reserved Sacrament shall be prepared by a priest at a regular public worship of the parish/mission. Deacons will be required to follow the attached format, which includes a declaration stating the date of the consecration of the elements, and the name of the consecrating priest. In all ceremonies where Reserved Sacrament is shared by a deacon, a sermon/homily shall be preached, and the hand of hospitality shall be extended to all present.

In parishes/missions where an incumbent priest is the normative for parish worship and ministry, the incumbent shall have my authorization to instruct a deacon, licensed to that Parish/Mission, to share Reserved Sacrament as appropriate for the parish/mission. In all ceremonies where Reserved Sacrament is shared by a deacon, a sermon/homily shall be preached, and the hand of hospitality shall be extended to all present. Deacons will be required to follow the attached format, which includes a declaration stating the date of the consecration of the elements, and the name of the consecrating priest.

Following similar format to that of a deacon in a parish/mission with no incumbent, deacons may be asked by the Bishop, or Bishop's designate to offer Reserved Sacrament in parishes/missions without an incumbent priest or a Deacon.

It is a Diocese of Rupert's Land desire to have priestly ministry teaching and guiding in all communities. Present staffing and cost realities prevent us from fulfilling this desire; thus the work of deacon, as expressed historically and biblically is essential for the building of the Body of Christ toward this goal.

Reserved Sacrament is not a replacement for a celebration of Holy Eucharist in the Anglican way; rather, in the case of public worship in extraordinary cases, it is an extension of the Lord's Table, of the same worshipping community's action and love toward God in a present reality. We recall Jesus' call for us to meet and share as one body, yearning for God who is in our midst.

https://www.anglican.ca/wp-content/uploads/2011/01/Public-Distribution_201211.pdf

Regarding Weddings performed by Deacons

I am extending an invitation to deacons to hold my license to officiate at weddings. At this time, this invitation does not include the use of Reserved Sacrament.

Deacons are expected to be trained to officiate weddings only in the practices and liturgies of the Anglican Church of Canada.

Christian marriage is a gift of God's grace, and expression of loving discipleship toward the world. As such, it is the responsibility of all licensed priests and deacons to provide quality marriage preparation, or to prescribe a program recognized by the Diocese of Rupert's Land. It is our responsibility to provide opportunity for an officiant and the couple to enter further into relationship within the Body of Christ.

If either or both of the couple are divorced the officiant will need to obtain copies of Divorce Judgement and Certificate of Divorce.

I, or my designate, will provide training for deacons who are not licensed to parishes/missions with incumbents. Preferably deacons licensed to parishes/missions with incumbents should receive instruction and permission from the incumbent so that local traditions are maintained.

Deacons will be required to use the following form of prayer, to replace the blessing normally offered by the priest:

Options for weddings where a deacon presides

In place of the blessing prayers found in the BAS on pages 548-549 and 534-535, the following should be used.

Most gracious God, we pray that by the power of your Holy Spirit,
you will pour out the abundance of your blessing upon this couple.
Defend them from every enemy. Lead them into all peace.
Let their love for each other be a seal upon their hearts,
a mantle about their shoulders, and a crown upon their foreheads.
May they be blessed in their work and in their companionship;
in their sleeping and in their waking;
in their joys and in their sorrows;
in their life and in their death.
Finally, in your mercy, bring them to that table
where your saints feast for ever in your heavenly home;
through Jesus Christ our Lord, who with you and the Holy Spirit
lives and reigns, one God, for ever and ever.

Amen.

Followed by one of these options:

God the Holy Trinity make you strong in faith and love,
defend you on every side, and guide you in truth and peace;
and from this day forward, may their life together be marked by God's blessing

Amen.

All praise and blessing to you, God of love,
creator of the universe,
maker of humankind in your image and likeness,
source of blessing for married life.
All praise to you, for you have created joy and gladness,
feasting and laughter, pleasure and delight.
May N and N. find their shared life marked by your blessing.
May they know your presence
in their joys and in their sorrows.
May they reach old age in the company of friends
and come at last to your eternal kingdom,
through Jesus Christ our Lord. **Amen.**

Regarding Laying on of Hands and the use of Holy Unction

Where the practice of the Laying on of Hands in prayer, and the anointing of the sick with Holy Unction are common in parishes/missions, and there is no priest-incumbent, I encourage deacons to continue the practice. The bishop's permission must be sought to change or discontinue a common practice, or begin a new practice, in a parish/mission without an incumbent.

Where a deacon is licensed to a parish/mission under the care of an incumbent, the incumbent may instruct and train the deacon to provide the Laying on of Hands in prayer, and the anointing of the sick with Holy Unction as appropriate for the local parish/mission.

It is my intention that deacons provide this ministry primarily upon request with those who are infirmed.

Deacons requiring training may do so through the Order of St Luke, or at Deacon's gatherings designed for pastoral teaching.

Regarding the Deacon's Role is communicating the Church to the World, and the World to the Church

Every deacon is gifted powerfully and uniquely.

One of our deacons provides a couple minute talk during Sunday worship each week. Another deacon engages teaching ministry to help her parish see God's activity in the world. Perhaps, deacons might claim a monthly Deacon's Coffee Conversation following the main ceremony.

I encourage deacons to creatively and imaginatively convey to the parishes/missions

- how deacons perceive God to be at work in the world,
- how they perceive the needs of the wider community,
- and how God might be calling the disciples in their care.

I encourage deacons to invite lay disciples into the world with them, while teaching and acting upon ministry. We are called to be life-long learners, growing daily, and yearning to flourish in the Body with which we are called.