



October 2013

The **ELM LEAF**

St. Peter's Parish Newsletter

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Dr. Lissa Wray Beal ordained as a transitional Deacon. More photos, p. 6

The Blessing of Same Sex Unions

The time has come for St. Peter's to discern and decide.

As you are aware, in October 2012, the Diocese of Rupert's Land held our 111th Session of Synod. During this time, a number of decisions were made in terms of the life, worship, ministry and outreach of the Anglican Church in this Diocese. A continual theme throughout this Synod was 'Discipleship' which we carried into our AGM at St. Peter's last February. This commitment to rediscover the meaning and role of discipleship is ongoing, and hopefully will continue

throughout the years and decades to come.

Another extremely significant resolution which was passed at that time and carried into our AGM was regarding the Blessing of Same Sex Unions:

Be it... *"Resolved that this Synod request the Bishop to allow clergy, whose conscience permits, to bless the relationship between same-sex couples whose union has been duly solemnized and civilly registered, where at least one party is baptized, in parish churches whose members have, by resolution, authorized such*

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Same Sex Blessings (cont.)

ceremonies to take place; and to authorize rites for such blessings.”

Per the Chancellor’s instructions, the Synod voted on each of the two amendments separately, then considered the motion as a whole. When a vote was taken on this motion, 133 voted in favour, while 37 voted against.

So, what does that mean to each individual parish in this diocese? It means that we now have permission to choose. We are called to discern whether or not we believe God is calling us (as disciples at St. Peter’s) to permit and celebrate the Blessing of Same Sex Unions. We, as a parish, must decide - by resolution - whether or not we choose to authorize such ceremonies to take place, and whether or not we choose to authorize the rites for such blessings.

In keeping with this Diocesan resolution, a resolution was passed at our Annual General Meeting in February, encouraging discussion regarding the Blessing of Same Sex Unions during this year.

And now is the time to begin the process that will hopefully lead to this decision which we expect may be made at our Annual General Meeting this coming February.

We understand that there may be some diversity of opinion on this topic, so the planning committee is prepared to establish an environment in which such diversity is both embraced and respected. This process will involve four sessions that will offer a combination of teaching and discussion in a context of respectful, sensitive inquiry:

Tuesday, 7:00 - 9:00 p.m.,
October 29 to be repeated on
Sunday, November 3 after the
10:30 service

Tuesday, 7:00 - 9:00 p.m.,
November 5 to be repeated on
Sunday, November 10 after the
10:30 service

Tuesday, 7:00 - 9:00 p.m.
November 12 to be repeated on
Sunday, November 17 after the
10:30 service

Tuesday, 7:00 - 9:00 p.m.
November 19 to be repeated on
Sunday, November 24 after the
10:30 service

We are repeating each session to ensure that the maximum number of people may attend.

These sessions will include such things as:

- Biblical study and discussion (two weeks)
- Some study and discussion regarding core beliefs that Anglicans historically have held (1 week)
- Potential Same Sex Blessing Rituals (1 week)

This is, indeed, an important moment in the life of St. Peter’s. Let us all join hands as we engage in this discernment process, so that our decision in February may be well informed.



Yours in the ministry we share,
Reverend Canon Donna Joy

Planning Committee for these sessions and most Adult Christian Education events consists of our current A.C.E. Planning Team:

Lynda Wolf
Shelagh Balfour
Cori Dorrian
Mary Holmen
Rod Sprange
Lissa Wray Beal
Donna Joy

If you feel called to serve on this committee, please let the office know and we will ensure that you are informed of the next meeting.

Rev. Canon Donna Joy

Elm Leaf Editorial Team

Publishing Editor
Marcus Le Nabat

Assistant Editor
Yvonne Kyle

Please submit articles you wish to see published to one of the editors for consideration. The next issue is planned for Feb. 2014.

Photos of the ordination on page 1 and 5 courtesy of Fenella Temmerman. Photo of Eric Lussier on page 12 courtesy of Greg and Linda Fearn.

Grace Schmeckt Gut

Astronomers have recently discovered that the centre of the Milky Way galaxy tastes like raspberries.¹ They haven't quite found amino acids, the chemical compounds of life, but for now they can definitely pinpoint the large molecular structure of that lip-smacking, fruity taste permeating the heart of material reality. Decades ago, when we still thought of deep space as nothing but the Void, C.S. Lewis anticipated such discoveries by naming the space between stars, planets, and even atoms "Deep Heaven."² Instead of being empty, he said, Deep Heaven is crammed full of Divinity whose nature is love and connectivity. Apparently, Lewis was on to something-- and it literally tastes like raspberries.

Here's a similar image, offered by Christian mystic Evelyn Underhill: we are to God as fish are to the sea-- swimming "in the ocean of Divine Love."³ Not only are we surrounded and held up by God's presence, we also breathe it in and grow our cells from it. In fact, she agrees with the Psalmist (139) -- there is nowhere we can go to get beyond God's presence. When I remember to think of myself and the whole world imbedded in this ocean of Divine Love, or Deep Heaven, then I know that Emmanuel-- "With us, God"-- is truly the One in whom I live and move and have my

being. For me these two images are wonderful descriptions of the nature of grace, which often feels like a tangible, fluid support buoying me up, or a ripe, sun-kissed raspberry rolling around and bursting with sweet tartness on my tongue.

But what happens when the world tastes more like ashes than a scrumptiously tender fruit? Ironically, another form of "raspberry" is the rude buzz I make when I stick out my tongue and blow air under it. Sometimes the circumstances of life seem to call for no other response--



indeed, when grace becomes unrecognizable (all too often), the world can smack of raspberries in this other sense.

My life over the last 10 years has been a microcosmic reflection of the world's constant tragedies, beginning with the sudden inexplicable death of

my best friend, husband, co-parent, and ministry partner Omar. Since then, I've been pounded with one major setback after another, including the deaths of my mother and several good friends, my own cancer scare, and some huge career and life transitions. Then, in 2012 my losses became even more concentrated: twelve more of my close loved ones died, including my Dad, my favourite aunt, three significant mentors, and various friends both young and old. In fact, eight of those deaths occurred within four months, two of them as suicides. The day after my Dad died, I even had to put my good old dog down, hours after I said goodbye to my wonderful GP (who was moving to Toronto).

These clustered griefs triggered the onset of a debilitating illness, forcing me to take a complete medical leave for nine months. During that time I was afraid I would never have the physical or mental wherewithal to teach again. Since I deeply love my work, having

to let go of it, perhaps forever, felt like losing a spiritual limb. In the middle of all that, one of my dearest friends was diagnosed with Stage 4 cancer; my divorce from my second disastrous marriage was finalized; and I was forced to begin the huge task of purging the material contents of

1 Ian Sample, "Galaxy's centre tastes of raspberries and smells of rum, say astronomers," *The Guardian*, 21 April 2009. Retrieved from <http://www.guardian.co.uk/science/2009/apr/21/space-raspberries-amino-acids-astrobiology>

2 See Lewis' space trilogy *Out of the Silent Planet*; *Perelandra*; *That Hideous Strength* in various editions.

3 Evelyn Underhill, *Mysticism: The Preeminent Study in the Nature and Development of Spiritual Consciousness* (New York: Image Book, Doubleday, 1990 [1911]), p. 132.

my first (happy) marriage, eventually getting rid of almost half of our family belongings out of necessity. At times, the notion of God's grace seemed laughable. Occasionally, the word itself felt prickly and bitter in my mouth. Some days, all I could feel was pain-- mental, spiritual, and physical. Even my pastor said my life looked like Job's.


And yet, I lived. Day followed night, and I went on. Strangely, somehow, all the way through, I was aware of being loved. Yes, I have fiercely loyal and protective friends and family members to whom I am joyously indebted. But the surety of the love wrapped around me went far beyond any human action. Emmanuel was alive and real to me through no virtue or choice of my own. How often are fish aware of the water around them? Never, I assume. Yet I was aware of the ocean of Divine Love and could feel the joy of it, grateful every time I twitched a fin because it meant I could move.

Even my sadness was a wonder to me, a thing of beauty showing me how deeply I cared about everyone and everything I had lost. My pain at their loss didn't cancel out the joy of having them in the first place; instead, the loss heightened their value. The profusion of my grief showed me that I still lived and loved, more

completely than ever before, because I was myself beloved. During this past year, Love given and received has filled in and transformed the bereft spaces in my spirit, becoming my Truth. Now at the centre of my universe there is no Void; instead, there is the delicious, sharp tang of Deep Heaven, the taste of once and future summers whose memory and promise unite me with juicy joy in my present circumstances.

I can't explain how this shift in perception happened, why I haven't become despondent. Yet somehow, no matter what has occurred, I can still taste grace, not always in the event, but all around and underneath it. I have no advice to offer about how to recognize that taste. I have no idea how long it will last. I have no control over it and no deserving of it, since it is grace, after all.


What I do know is that God's name is Emmanuel Yahweh-- "With you, Lynne, Here, Now, I AM who I AM." This is enough. Despite the disasters that have come crashing down relentlessly around my head, despite the shocking excess of grief piled on grief, I have been granted by Love the ability to taste and see that my life is very good because underneath, throughout, and despite all the agony, Deep Heaven schmecks of the raspberries of grace. Glory be! Yes. Now and always.

 Lynne Martin

Financial Stewardship

The Finance Committee has been monitoring and reporting on St. Peter's financial situation for some time now. The August financials were recently completed and were reviewed and approved by Vestry. They are available to all parishioners and are posted on the bulletin board in the Narthex (next to the Mission and Outreach table). As of the end of August, St. Peter's reported a year-to-date **loss of \$18,417** which was primarily attributed to a significant shortfall in envelope giving (\$10,214) and reduced special project income (\$1,790). The shortfall has been an ongoing issue for most of this year. In response to this serious financial situation, the Finance Committee has recommended that an ad hoc committee be established to address the financial challenges. Its recommendation has been approved by Vestry. The committee will be constituted shortly and commence its work. In the meantime, we thank all parishioners for their ongoing support of St. Peter's and its many ministries and activities in the Church and in the community. If there is more that you can do or give, now is the time.

St. Peter's is an energetic and supportive parish with extraordinary potential! Together let us contribute generously toward a vibrant future.

 Corporation
David Thompson
Cori Dorrian
Margaret Clark
Donna Joy

No trees were harmed in the making of this newsletter!

This newsletter was printed on Envirographic 100 paper, which is comprised of 100% Post-Consumer Waste. It's also 100% Processed Chlorine Free and acid-free as well.



St. Peter's in Pictures

Ordination of The Rev. Dr. Lissa May Wray Beal as a (transitional) Deacon in the Church of God within the Anglican Church of Canada

On June 9th, 2013, the Rt. Rev. Donald D. Phillips ordained to the (transitional) Diaconate, Lissa Wray Beal, our Ministry student, at St. John's Cathedral Winnipeg, in the Diocese of Rupert's Land. Three other Deacons were ordained as well. It was wonderful to see the pews full for this event. Among those in attendance were many members of our parish who were primarily there to support Lissa. Six members of St. Peter's provided liturgical leadership: Diane Panting, Betty Currie, Frances Tester, sides people; Cori Dorrian, presenter; Lynne Martin, reader; the Rev. Canon Donna Joy, administrant. St. Peter's parishioners also helped provide food that was served at the reception.

Bishop Donald has granted Lissa's request to become an Honorary Deacon Assistant at St. Peter's. Thank you, Bishop Don! Rev. Dr. Lissa Wray Beal, we congratulate you on this great accomplishment and welcome you with open arms.

 Cori Dorrian



Ten years ago

in **THE ELM LEAF**

Ten years ago, in the first week of October of 2003, the following news made headlines:

- Confirmation on the closest near-miss of a natural object ever recorded. The asteroid, about the size of a small house, flew past Earth at a distance of around 88,000 kilometres. It would have made a fireball had it entered the atmosphere.
- The world continues to digest David Kay's report that finds very little evidence of weapons of mass destruction in Iraq, although the regime did intend to develop more weapons with additional capabilities. Such plans and programs appear to have been dormant, the existence of these were also concealed from the United Nations during the inspections that began in 2002.
- Marc Ouellet was made a Cardinal by Pope John Paul II.

In October of 2003, the good folk of St. Peter's Anglican Church were deciding on the plans for the renovation of the worship space. As Rev. Phil Barnett writes in the September 2003, Elm Leaf: *"for some this has been an interesting and exciting journey to this point and for others it has been a difficult and anxious time. We will need to decide whether to proceed with any changes or not, and it may not be an easy decision. When walking the labyrinth you simply follow the path. In this situation we have to decide where the path leads for the health and well-being of the community."*

On Sunday October 6, 2013, Eric Lussier will be presenting a concert for harpsichord. The proceeds from this concert will go the Music Enrichment Fund that was established at last year's Annual General Meeting. The development to the Music Enrichment Fund has emerged out of conversations around St. Peters. I imagine those conversations in living rooms and kitchens and in the church over coffee:

"The music on Sunday is wonderful"

"I come for the music."

"Church wouldn't be church without music."

And maybe it was out of one those conversations that someone asked the question "What would happen if we ever needed a new organ?"

Maybe there were other questions, too, but I think that one, the one about the future of the organ, led to the development of the Music Enrichment committee.

As I read the October 2003 Elm Leaf, the similarities between then and now are real. In 2003, Phil Barnett was saying that the good folk at St. Peter's will have to make a decision regarding the path this church will follow in terms of its worship space. Ten years later, although many things have changed, the questions of the kind of worship space St. Peter's have are still there.

Altar flowers

Since 1955, St Peter's has been purchasing the altar flowers from Ormiston's Florist on Corydon. My understanding is that in 1955 the Ormiston family were parishioners here. Obviously, in that 58 years there have been cost increases and this summer there was another, fairly substantial one. In August, the price of the actual flowers went up to \$40 which, with delivery and taxes, means the two vases now cost \$58. This represents a \$15 increase over what we had been previously paying.

The Altar Guild has been absorbing the increased cost until the parish could be properly notified, but cannot do so indefinitely.

This price is an exceptional value for what we receive, but the Altar Guild wanted to consider options as this increase may make donating flowers difficult for some people.

In previous consultations with the priests in the parish, we have discussed the practice in most other Anglican Churches of not having flowers in the church during Lent. This is in keeping with the theme of a liturgical season that is intentionally austere as we journey toward Easter. As a side benefit, no flowers in Lent will make the explosion of flowers that St Peter's has at Easter even more celebratory.

So we are strongly suggesting a move toward no flowers in Lent. If you have a special day within those forty days, please consider another in the other seasons.

Another way to reduce the amount from each donor is to consider partnering with someone else to share the cost of flowers for one Sunday. This would mean that two parties would provide the church with the

two vases and the cost would be \$29 each.

There is some feeling that the flowers at present are too tight and stylized. There is merit in this thought, but the current Altar Guild members are too few and unskilled to start trying to arrange flowers themselves. Also, the arrangements as they are tend to be very convenient for distribution after service. However, if you are so inclined, you could obtain and arrange flowers yourself for your Sunday. If doing so, please inform the Flower Sacristan well in advance, so that no flowers are not ordered or that week. To this end, it may be possible to organize flower arranging classes led by parish members with skills in that direction. Following that idea further, perhaps a roster could be made for people interested in arranging flowers for the church. This, of course, need not be every Sunday, but perhaps one or two Sundays a month. The Altar Guild has and could purchase other suitable vases.

If there is no one donating for flowers on a Sunday, there will simply be no flowers on the walls behind the Altar. Dried natural arrangements for those Sundays may be an acceptable alternative.

These are thoughts for the congregation to consider. If you are already signed up on the flower chart on the sacristy door and this price increase is a problem, please contact me, Mary DeGrow, at 204-488-7010 or speak with me after church on a Sunday. I'm usually swanning around in a choir robe.



Mary DeGrow
Altar Guild

On the Lighter Side - Children In Church

Six-year old Angie and her four-year old brother, Joel, were sitting together in church. Joel giggled, sang and talked out loud. Finally, his big sister had had enough.

"You're not supposed to talk out loud in church."

"Why? Who's going to stop me?" Joel asked.

Angie pointed to the back of the church and said, "See those two men standing by the door? They're hushers."

One particular four-year old was praying: "And forgive us our trash baskets as we forgive those who put trash in our baskets."

A ten-year old, under the tutelage of her grandmother, was becoming quite knowledgeable about the Bible. Then, one day, she floored her grandmother by asking, "Which Virgin was the mother of Jesus? The Virgin Mary or the King James Virgin?"

A Sunday school class was studying the Ten Commandments. They were ready to discuss the last one. The teacher asked if anyone could tell her what it was. Susie raised her hand, stood tall, and quoted, "Thou shall not take the covers off the neighbor's wife."

Ask an Old Testament Scholar

Q. We frequently come across the word pairing “loving-kindness” in the bible. I presume it is a translation of a single Hebrew word. What is the significance of the original word and what is it trying to convey?

A. This is a great question! “Loving-kindness” is English for a Hebrew word that has no simple English equivalent. The Hebrew word is *hesed*. English versions try to capture its meaning with words like “mercy,” “kindness,” “love,” “covenant-love” but none of these quite captures its full meaning. It often is used to describe God and is paired with words such as “compassion,” “grace,” and “truth.” So we know it shows us something good about God.

God’s loving-kindness is a deeper kind of love than simple affection. That word is *’āhab*. God certainly loves in this way, but how is his loving-kindness deeper?

Well, first, we know that people

exhibit loving-kindness or *hesed*. In 1 Kings 22:31, a king pleads for his life, hoping his captor shows kindness. Ruth accompanies Naomi out of love and loyalty, and Boaz recognizes this as *hesed* (Ruth 3:10). Rahab hides the Israelite spies out of loyalty toward a God she had only heard about (Josh. 2:12). So, loving-kindness in human relationships

includes love, kindness, and loyalty. All of these are seen in God’s loving-kindness towards people.

A powerful expression of God’s loving-kindness is his covenant with Israel. He covenants with them that they might be a nation proclaiming God in the world (Exod. 19:6). As

a covenant God, he rescues them, provides for them, and shows them who he

is. All of this is based in his *hesed* toward them and, ultimately, toward the world. He describes himself to Israel as a God “gracious and compassionate, slow to answer, and abounding in *hesed* and faithfulness”

and who brings “*hesed* to thousands” (Exod. 34:6-7). Most interestingly, he says this in the context of Israel’s sin. God shows loving-kindness which includes forgiveness of sin because he loves

Israel. Jeremiah describes this love as bridal love exchanged between God and Israel (Jer. 2:2). So, it seems that *hesed* is a deep, committed love that is based in relationship, extends help and assistance to one in need, and even walks with the beloved through times of difficulty and sin. This is the loving-kindness of God.

While God’s loving-kindness is expressed on this grand, national level, it is not absent from ordinary day-to-day living for people like you and me. In the book of Ruth, Naomi looks to God’s loving-kindness to provide husbands for her daughters-in-law (Ruth 1:8). In that culture,

life would be very dangerous and bleak without husbands to provide for them. Later, Naomi recognizes Boaz’s

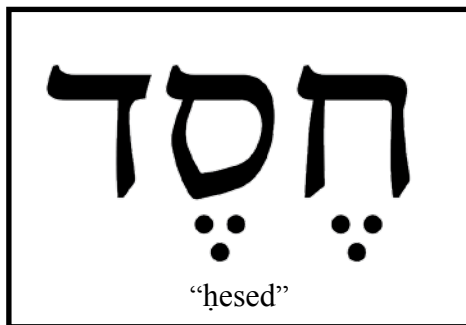
kind generosity to herself and Ruth, enabling their survival. She petitions God to show loving-kindness to this man. As the story unfolds, God works quietly through ordinary events, fulfilling Naomi’s prayer, and bringing loving-kindness into the lives of both Ruth and Boaz.

Psalm 33:5 tells us that the whole earth is full of God’s *hesed* and that it never fails. We can live in hope, knowing God loves us. The New Testament, too, expresses God’s *hesed* for all people when it says, “God so loved the world that he gave his only Son” (John 3:16). This is the God we worship at St. Peter’s—full of loving-kindness!



Dr. Lissa Wray Beal

“As the story unfolds, God works quietly through ordinary events...”



Do you have a question that you’d like to pose to a biblical scholar? Submit your questions to Lissa at lissawb@mts.net and the answer might appear in future editions of the Elm Leaf!

Haiti Three Years In: Primates World Relief and Development Fund

The third anniversary of the Haiti earthquake was commemorated this week. You may remember that the St. Peters Mission and Outreach Committee put on a soup lunch after this event in support of the PWRDF Haiti School Lunch Program. PWRDF, with a grant from the Canadian Foodgrains Bank/Canadian International Development Agency (CIDA), collaborated with the Finn Church Aid and the Diocese of Haiti to provide one hot lunch to 8,000 children from 38 schools for one academic year that just ended. A food security project proposal is being developed to help families grow their own food.

Some of the other Projects in Haiti that PWRDF has been involved after

the earthquake include:

- As part of the ACT Alliance, (ACT Alliance is a coalition of more than 140 churches and affiliated organisations working together in 140 countries) which was one of the first agencies reaching out to Haiti after the earthquake, they helped set up over 70 water points across Port-au-Prince within 2 days of the earthquake.
- The Episcopal Diocese of Haiti reached out to approximately 100,000 affected people during the emergency phase. PWRDF collaborated with the Episcopal Relief and Development (USA) to assist the diocese, contributing \$250,000.

- PWRDF, in collaboration with ERD, assisted the Diocese of Haiti in supporting 300 earthquake-affected families with a kitchen gardening and urban agriculture project. These families received seeds and training in horticulture to grow food to support themselves and their families.
- PWRDF, in collaboration with the FinnChurch Aid, is supporting reconstruction and resourcing of 89 schools in Haiti. Building reconstruction is done by the FCA and PWRDF portion covers other needs, mainly the school furniture.



Cori Dorrian
Mission & Outreach

Chronic Illness Support Group

Many of us know the experience of living with chronic illness or pain. We know it can be a roller-coaster ride of good days and bad days, of victories followed closely by frustrations. Often, we feel that this ride is a lonely one, difficult to understand even for those closest to us. As Christians, we may have questions about suffering, about healing, and about God's love for us in the midst of our pain, but we may not know where or how to look for answers.

St. Peter's is about to embark on a new ministry that will offer mutual support, prayer, and Bible study for those who live with chronic illness or pain. This support group, Hopekeepers, is patterned on a program developed by Rest Ministries, Inc., a non-profit Christian organization for people with chronic illness or pain. St. Peter's Hopekeepers will meet on the second

and fourth Tuesday of each month, with two different meeting times to accommodate as many people as possible.

Our group's purpose is friendship and mutual encouragement, a safe and comfortable place to listen to, encourage, and pray for one another in order that each of us may live more effectively with chronic illness. We recognize that each person's illness experience is different. By providing an environment of mutual respect,

where we listen to one another's stories, we hope to decrease the burden that comes from bearing it alone.

If you want to know more about Hopekeepers, you can talk to Shelagh Balfour or Lynne Martin. Better yet, join us at our first meeting, October 22nd from 2:00 to 3:30 p.m.

To find out more about Rest Ministries, go to restministries.com



Shelagh Balfour
Lynne Martin



The Role of a Vocational Deacon

There is a renewed interest in the holy order of vocational deacon in the Anglican Church of Canada and in our Diocese of Rupert's Land. On September 29th, 2013, we had two guests join us who helped us understand further the role and responsibilities of a vocational deacon. The Reverend Canon Peter Flynn and The Reverend Maylanne Maybee, Principal of the Centre for Christian Studies, shared their insights. The ministry of a vocational deacon is to represent Christ and Christ's Church, being a servant of those in need. As we all move forward in understanding this role and what it means to our parish, the following questions and answers provide some further information.

Q. What is a vocational deacon?

- A vocational deacon is an envoy, a messenger, a representative of our saviour Jesus Christ. They announce the good news of the gospel, interpret events in the world to the community of faith and inspire us to action. They make a "loud noise" at injustice. They serve and uphold the

vulnerable. They assist with the Eucharist. They consider where the Spirit is present and absent. They seek to recognize the holy in the ordinary. And they inspire us to live out our baptismal vows.

- They serve in a servant role as an inspiration to all Christians to live out their baptismal promises of peace, justice, and love of neighbour.

Q. What are the key responsibilities of a vocational deacon?

- A vocational deacon:
 1. Demonstrates an example of service, especially to those who are vulnerable.
 2. Interprets to the church the needs, concerns and hopes of the world.
 3. Assists the bishop or priest in public worship.
 4. Works directly under the authority of the bishop.

Q. How does a vocational deacon act as a Servant?

- A vocational deacon willingly reaches out to and helps others, shares skills and abilities to guide, coach, and direct others to seek, see and serve Christ.

Q. How is a vocational deacon an Icon of Service?

- They use confidence, competence and inspiration to model service in action.

Q. A vocational deacon is an Animator. What does that mean?

- A vocational deacon cajoles, inspires, invites, supports, encourages, and celebrates with and in all people in the congregation.

Q. How do they act as an Intermediary Advocate?

- They use initiative and innovation to advocate for those who have no voice or go unheard engaging in compassionate action and ministries of justice.

Q. Is a vocational deacon an Entrepreneur?

- The vocational deacon uses innovation to discern unmet needs in a hurting and unjust world and to focus people and resources in response to those unmet needs.

Q. How do they act as a Prophet?

- They use compassion, articulation and discernment to seek justice and reconciliation.

Q. How does a vocational participate in Liturgy?

- A vocational deacon is confident and comfortable serving in liturgy in an exemplary manner to remind and inspire the

A Great Big Thank You

...to all the soup and dessert makers who brought their homemade items in support of the 'Diaconate' Soup Lunch, which was held on September 29. It was great to hear from our Guests, The Rev. Canon Peter Flynn (Diocesan Director of Diaconal Formation) and The Rev. Maylanne Maybee (Principal of Centre for Christian Studies) about the history, characteristics and role of the Vocational Deacon. This served as an opportunity for St. Peter's to better understand this vocation, so that we may help and support Diane as she prepares to become ordained a Vocational Deacon and fulfill this role at St. Peter's.

Cori Dorrian

congregation. They support and encourage others in their liturgical ministries.

Q. How is a vocational deacon different from any other parishioner?

- They are disciple formed, gospel centred, and mission driven. A vocational deacon is committed to being a model of exemplary service and helping lead others to a richer and deeper faith. They continue to grow and develop by studying and enriching others.


Q. Is a vocational deacon a paid role?

- No, this is a non-stipendiary role in our diocese.

Q. Will a vocational deacon impact the liturgical roles lay parishioners have at our parish?

- We are blessed to have a very involved team of lay parishioners at St. Peter's who serve in liturgical roles. There is absolutely no intent to change that. The vocational deacon participates, supports, enables and assists as a leader of these ministries.

Our fellow parishioner Diane (Di) Panting is currently preparing to serve as a parish vocational deacon at St. Peter's. We encourage you to engage Di in conversation regarding these identified characteristics of a parish vocational deacon. Please help her identify where you see these ministries embodied in her life and ministry here at St. Peter's.

 Laurie Bellay
Donna Joy
Diane Panting

Musical Notes

I often read articles about the importance of music in brain development and its positive effect on our health. More and more research is being done in this area and the emergence of Music Therapy programs is evidence of the power of music to enhance human well-being.

There was an article in the April 2013 issue of the United Church Observer, *Sweet Soul Music*, which discusses the ways music, in particular singing in a church choir, can have health benefits. Listening to music can increase breathing and heart rate, and cause a surge in dopamine (the feel-good chemical) through the brain. Actively producing music is even better. The deep breathing required to sing reduces stress. It provides an opportunity to express emotions and the concentration required to sing takes the mind off problems. In addition, singing in a choir gives a sense of purpose and contribution to a group, as well as the camaraderie.

Our choir has been back at work for the past month and we have just begun to practise the music for the Advent service on the evening of December 1st. Very shortly, we will also be starting on the music for the December 22nd carol service. If you would like to join us for either of these services, please contact me for further information. We are always on the lookout for new choir members

either full-time or for short periods of time. Not everyone in our choir can read music, but this is not an insurmountable problem as long as you can listen carefully and copy what your neighbour is singing.

I am very pleased that our long-awaited concert series is now underway at St. Peter's. First, I want to acknowledge the efforts of Mary DeGrow. This was her idea and she has done much of the preparatory work. Mary has long wanted to use the beautiful acoustics and intimate atmosphere of our sanctuary to feature local musicians in recital. The impetus for implementation this fall was the establishment of the Music Enrichment Fund and the need to think about fund-raising. (See details in the Music Enrichment Committee report in this newsletter.) Of course, in true St. Peter's style, many other people pitched in to help in a variety of ways and we are grateful to them all.

Please contact me if you have any questions regarding music at St. Peter's.

 Linda Fearn
Music Director

A man can no more diminish God's glory by refusing to worship Him than a lunatic can put out the sun by scribbling the word 'darkness' on the walls of his cell.

~ C.S. Lewis (1898 - 1963)

Musical Enrichment Committee: Were You Wondering?

St. Peter's Music Enrichment Committee has had three meetings since the establishment of this Fund at the Church's annual meeting last February. As noted in the Music Director's report in the February Elm Leaf, this fund came into being to starting planning for the replacement of our 1980s era organ and as a second priority, to acquire an acoustic piano. Donations to the Music Enrichment Fund total \$3,038 as of August 31. We are grateful for these donations.

The Music Enrichment Fund Survey was handed out as an addendum to the St. Peter's Parish Survey in the spring. A total of 65 parishioners completed this survey. The response clearly indicated that music is integral to the worship experience at St. Peter's in that 86% of respondents scored 8 (or above) out of 10 on the importance of worship services being accompanied by music. Furthermore, 75% of those who responded scored 8 (or above) out of 10, indicating the importance of having services accompanied by live organ. A number of alternate instruments that could be included in worship services were suggested, the most popular being piano, guitar, violin, flute and other wind instruments. There was a positive response in terms of support for raising funds, with 78% of respondents


indicating that they would be willing to contribute. Some unique fundraising ideas were given such as: parish dinner parties, choir recitals with guests, hymn sing alongs, guest musician concerts, service postlude donations, cookbooks, etc.

The committee under the enthusiastic leadership of our chairperson, Terry Hidichuk has begun to formulate goals and procedures to facilitate the further growth of this Fund. The committee members are Erin-Brie Warwick, Mary DeGrow, Linda Fearn, Mary Holmen, Donna Joy, Donna MacKay, David Thompson and Rick Workman. Please feel free to approach any committee member with questions, concerns, encouragement and suggestions.

A series of three fund-raising concerts is planned as our initial project. We were delighted that Eric Lussier, Winnipeg's renowned harpsichordist opened the series on October 6. Eric's

program was titled "Three Nations" and it took us on a delightful journey back in time to 18th century Germany, France and Spain. The harpsichord was one of the primary keyboard instruments of this time period and in the hands of this master, the repertoire really came to life. From the heart-breakingly lovely slow movements to the rollicking fast movements that often made you wish we could get up and dance, this was truly a wonderful way to spend a Sunday evening. And the reception following was, as always, a great opportunity to talk to friends new and old. The audience numbered between 55 and 60 and while it would have been nice to have more people, early indications are that we have cleared over \$800 for the Fund.

The second concert on February 9, 2014 will feature Vocal Ascent, a new adult choir under the direction of Deborah McLeod, a former Music Director of St. Peter's This group performs a wide variety of repertoire and delighted their audiences in its inaugural season, last year. The third concert is planned for early spring. Watch for notices and read the Elm Leaf for details.

 Donna MacKay
Erin-Brie Warwick
Linda Fearn
Music Enrichment
Committee



**Eric Lussier at a harpsichord brought in for the occasion.
The concert on October 6th is the first in a series.**