



# Salt & Light

Newsletter for Anglican Deacons Canada: September 2022

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## ADC Launches Major Visioning Strategy and Process

As we all know, the world, and the church, are changing – perhaps more rapidly and radically than ever before. And so, too, is the diaconate. During the pandemic, Anglican Deacons Canada (formerly the Association of Anglican Deacons in Canada) rebranded itself and adopted new vision and mission statements. This spring, we officially achieved not-for-profit (not yet charitable) status. Now, ADC is embarking on a comprehensive, long-term visioning and strategy process, with a working title yet to be determined. It will unfold from now through the end of 2023 and will involve broad and deep consultation with Canadian deacons and other stakeholders, including bishops and priests, lay people, representatives of other denominations, and members of civil society organizations that deacons frequently interact with.

Following a thorough RFP process, Ian Alexander was engaged as our strategic planning facilitator. Ian is a lay canon of the Diocese of Islands and Inlets (British Columbia), based in Victoria BC, and a member of the Council of General Synod. He has a wealth of strategic planning experience, in church, not-for-profit and business settings. He is a former Chief of Staff of CBC Television, and for the past fifteen years has operated an independent consulting practice. A Strategic Planning Committee has been established to guide the process. It includes members of the ADC executive committee and board of directors, members-at-large, and non-members, as well as a bishop and a presbyter.

The full list of committee members are listed at the end of this article. One of the first steps in the process will be an online survey, sent to all active and retired vocational deacons in the Anglican Church of Canada. **Watch for it coming to an inbox near you in the fall, and please be sure to participate, so your voice can be heard!**

Among the things we want to know are:

- ☐ What do you see as the major challenges and opportunities facing the diaconate today?
- ☐ What are your own needs and concerns as a deacon?
- ☐ How can your national association help and support you?
- ☐ What benefits and opportunities would you most like to see ADC offer?

## ADC Launches Major Visioning Strategy and Process...continued

Other issues that have already been identified for exploration include:

- ☐ Raising the profile of the diaconate as a distinctive ministry
- ☐ Building awareness, understanding and appreciation of the role and contribution of the diaconate with potential candidates for ministry and across the whole church
- ☐ Diaconal discernment and formation, standards and practices
- ☐ The potential impact of the current review of the ordination rites for bishops, deacons, and priests in the Book of Alternative Services
- ☐ Changing calls on deacons as parish ministry evolves
- ☐ Ways to expand ADC membership and generate more resources to support current and aspiring deacons and to empower all the baptized in their calling to diakonia

There will be frequent updates as the strategic planning process moves forward, and new initiatives are identified and implemented. God willing, the work will come together in time to form the basis for our next ADC national conference which will be held June 13-16, 2024, at the Sorrento Centre in BC

### Committee Members

**The Ven. Kyn Barker:** Deacon, Parish of St. Matthew the Apostle, Toronto; Director of Deacons, Diocese of Toronto; Secretary, ADC  
**The Rev. Earl Campbell:** Deacon, Parish of St. Dunstan of Canterbury, Diocese of Toronto  
**The Rev. Lisa Chisholm-Smith:** Anglican Chaplain at Queen's University; Deacon, Parish of St. James, Kingston, Diocese of Ontario; President, ADC  
**The Rev. Deacon Elizabeth December-Lovell:** Deacon, Parish of Julian of Norwich, Diocese of Ottawa  
**The Rev. Krista Dowdeswell:** Settlement Worker, Southwest Newcomer Welcome Centre; Deacon, Parish of St. Stephen the Martyr, Swift Current, Diocese of Qu'Appelle, ADC Board member  
**The Most Rev. Fred Hiltz:** former Primate, Anglican Church of Canada; Assisting Bishop, Diocese of Moosonee  
**The Rev. Jeffrey Preiss:** Director of Development & Communications, BC Crisis Centre; Deacon, Christ Church Cathedral, Vancouver, Diocese of New Westminster  
**The Rev. Cheryl Rafuse:** Deacon, Parish of Hatchet Lake/Terence Bay, Diocese of Nova Scotia & Prince Edward Island; ADC Board Member  
**The Very Rev. Ansley Tucker:** Director of Deacons and outgoing Dean, Christ Church Cathedral, Victoria, Diocese of Islands & Inlets  
**The Rev. Deacon Steve Zytveld:** Chaplain, Carlington Community Chaplaincy; Coordinator of Anglican Services, Ottawa Hospital; Deacon, Parish of St. Barnabas, Diocese of Ottawa

### Online Preaching Course for Deacons *Organized by the Episcopal Preaching Foundation*

Designed specifically for deacons, this zoom-based preaching conference the weekend of Oct. 21 (evening) - October 23, 2022, is organized by the Episcopal Preaching Foundation (EPF) and the Episcopal Diocese of Long Island in partnership with the Association for Episcopal Deacons (AED). Deacons from Province 2 of the Episcopal Church USA have kindly extended an invitation to members of Anglican Deacons Canada to join them for this event. Thanks to generous subsidies, the registration fee is only \$25. Anglican deacons in Canada who are not current ADC members are also most welcome to register. We will simply operate on an honour system that these deacons will also join ADC or renew their memberships separately [here](#) and view the conference details [here](#). The conference's central focus will be the unique voice of the deacon as a reflection of the diaconate's mission to represent the Church to the community and the world to the Church.

**For more information and to register online, please visit:**

<https://www.preachingfoundation.org/conference-parish-clergy/province-ii-deacons-conference/>

Anglican Deacons Canada is considering the possibility of organizing a similar conference (in partnership with the Episcopal Preaching Foundation) specifically for Canadian deacons in the future. So, it will be helpful for planning purposes for ADC to get feedback from members who participate in this Province 2 conference. Please email your feedback directly to Kyn Barker, ADC Board Secretary, at [barker@rogers.com](mailto:barker@rogers.com)

## Who is My Neighbour?

*Submitted by Rev. Canon Sharon Dunlop  
Deacon, St. James' Anglican Church, Kingston, ON  
Chaplain, Collins Bay Institution, Kingston, ON*

This is the Season of Creation. These are the days leading into Autumn, one of the most beautiful times of the year in many places across North America! Soon the trees will come alive with their glorious display of coloured leaves! This is the time in our liturgical year that we turn our attention toward creation and our role in it.

*When I think about the beauty of creation  
and the natural world in general, the  
**Parable of the Good Samaritan**  
readily comes to mind.*

You recall the setting - a lawyer stands up and asks Jesus what he must do to earn eternal life. He knows the commandments to love God with all his heart, soul, strength and mind. And to love his neighbour as himself. But he seems to be confused about who his neighbour is. Most likely he thinks that his neighbor is someone within the Jewish nation; or someone living next door to him. Rather than answer the question directly, Jesus responds with the parable of a man who had been travelling alone, down from Jerusalem to Jericho. This was a reputedly dangerous road to travel on, particularly alone. He was attacked by robbers, stripped of his clothing, beaten and left for dead. A priest and later a Levite, saw him but passed by without going over to help him. Undoubtedly, they were well-acquainted with the law to "love the neighbour" but chose to pass him by. We can only speculate on the reason why they did this – afraid they too may be attacked or concerned about becoming unclean by touching a naked body.



A Samaritan, an historical enemy of the Jewish people, sees the injured person and provides aid, including finding a place for him to stay while he recovers and paying for any expenses. Jesus asks the lawyer who he thinks is the neighbour who was most helpful to the victim. The lawyer replies "The one who showed him mercy". Jesus replies "Go and do likewise." Note Jesus says to "go and do". This is to be an action, not something we think about or talk about in parish council and at vestry meetings, but something we, as followers of Christ are called to do.

The parable does not give any information about who the robbers are, who the victim is, nor the reason for the attack. We do know that the Samaritan showed compassion and mercy to the stranger without regard to his ethnicity or social class. The question we need to ask ourselves about this parable is "how is it relevant to us today?" The short answer is it is very relevant – in the way we treat fellow human beings regardless of ethnicity, economic status, creed. If we know someone who is in need of care, we are expected to provide some form of assistance, expecting nothing in return.

Like most people, I have read this through the lens of our relationship with people, but over the past few months I have started looking through the lens of our relationship with the natural world around us – animate and inanimate. Consider the scenario of mining, logging and development –

Who would be the robbers?  
The victim?  
The passersby, who do not help?  
Who could be the good Samaritan?

The extraction of fossil fuels and mining of a variety of minerals and elements over several

## Who Is My Neighbour?...continued

decades have led to the devastation of surrounding lands, forests, peat lands and contamination of rivers and lakes. In this scenario, who would be the robbers? Could it be the multi-national oil companies, mining companies, the forest industry, bottled water companies? Who or what is the victim? Would it be the earth, forests and trees, natural resources buried in the ground, the air resulting from the release of high levels of carbon into the atmosphere, the dwindling supply of clean drinking water? Consider the lifestyle of the original people who have lived in the area for thousands of years, facing the depletion of food sources and unusable water supply. And the centuries-old migration pattern of caribou, etc. Is this an extension of colonialism in the present day?

Who would be the passers-by? Could it be the people who are aware of what is happening but choose not to involve themselves? Would that be us and our “throw-away” lifestyle? We who trade in our computer or cell phone whenever a new, better generation becomes available? Or those of us who buy large gas-guzzling trucks and SUVs because we want to look successful? The push towards purchasing electric vehicles could have a dark side because of the necessity for extraction of minerals and elements from the ground to build electric vehicle batteries. Consider at what cost will be the extraction of these elements? Could it lead to a different type of elements? Could it lead to a different type of environmental hazard? Think of the current extraction plans for the “Ring of Fire” area in Northern Ontario

and other places in Northern Canada. This leaves us with the “good Samaritan”. Who might this be? Could this be us? Could we be the enlightened individuals who have become aware of the environmental impact of our actions? Could we take a critical view of our habits and lifestyles through an ethical lens to see where and how change for good can be made? Natural world – creation – is our closest neighbour. We see it when we look out our windows and are in it when we walk out our doors.

*“In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being.”*

Through Christ, the world came into being and humankind was commanded to take care of it; not to exploit or desecrate it. There are many life applications today in which the Parable of the Good Samaritan can be used as a teaching tool, for example – treatment of Indigenous people starting with the Doctrine of Discovery protocols, leading up to Truth and Reconciliation Calls to Action; brand name clothing and footwear industry produced through modern day slave labour and other companies that promote consumption and waste. (Edited)

Let us give thought to this instruction from Christ to “go and do likewise”, applying it to the natural world. And most importantly, where and how you see yourself in the role of the Good Samaritan?

## ADC 2023 Memberships

By joining *Anglican Deacons Canada* (ADC) you support the work to strengthen the Order of Deacons within the Anglican Church of Canada. ADC does this through our website, Facebook page and Facebook Discussion Group, through shared learning and networking at our triennial conference, by researching current practices in deacon formation and deployment and promoting best practices, and by educating the Church about deacons and our collective call as followers of Jesus to service and witness.

Membership details are available on our website: [anglicandeacons.ca](http://anglicandeacons.ca)

**\*\*If you choose to become a member for 2023, the membership will be extended to include the remaining months in 2022 and giving you access to the Online Preaching Conference described on page 2.**



## Manifestations of the Great Commandments\*

*Submitted by Canon Deacon Nancy Ford*

I have spent time this summer reflected in the light of back lit screens. The screens provided a platform for casual reading, cursory theological exploration, and “news”. This “time-filler” became a habit during the worst of the pandemic when interpersonal contact was limited. While many of us learned to navigate Zoom to work from home or connect with others it was not what we craved.

However, my habitual voyeurism turned into excitement when I saw the first images from the James Webb telescope. The pictures provided a window into life in the cosmos. We saw the images of ancient galaxies dancing with each other as they moved through their cycle of life. It did not show distant stars whirling in their own orbits. What one saw was complex relationships between immense star laden galaxies. This beautiful and incomprehensible reality was awe inspiring. It should have put paid to the egoistic mythology of human dominance over creation.

Something else interrupted my casual reading, it was the work of Dr. Suzanne Simard. She provides another window into life at a microscopic level. Simard is a Canadian researcher and professor at UBC. She is best known for the research she conducted on the underground networks of forests. Her work has shown how fungi and roots facilitate communication and interaction between trees and plants within an ecosystem. This communication between trees and plants is complex. It includes the exchange of carbon, water, nutrients, and defense signals between trees. She has described how when one species of tree is negatively impacted how another species will provide the nutrients needed and how at other times of year it becomes reciprocal.

This is but one example of unseen relationships creating health and support without human intervention. I would suggest the findings of the Webb telescope and Simard’s work point to a Creator concerned with relationships. It is as if love and service are written into the very nature of creation no matter where one looks. Jesus too brought the impossible. Resurrection! He pointed to life beyond the grave, eternal life beyond

our gravity laden ideas of existence. He proclaimed a gospel of love, inclusion, and connectedness always in context of his relationship with the Creator God. He knew that loving God with all one’s being and loving one’s neighbour with equal fervour could be found in ancient stories. These stories pointed to the necessity and naturalness of the relationship between and with all creation

What does this mean for Deacons? For me as a deacon, the notion of our cosmic interconnectedness affirms my understanding of vocation. I see my calling as one who connects with the unexpected and joins in the creation of connections where possibilities and hope are found.

What do our relationships look like within the ecclesiastical hierarchy? While our stories are varied, we know the devastation and alienation experienced when communication, service and love are lost. Our work outside of liturgy is intended to reflect not only the gospel proclaimed within liturgy but to highlight and learn about fundamental relationships with each other. However, when one relationship is broken the entire system is broken. I believe that we, grounded in the delight and challenge of the Creator, can help grow new connections and new relationships.

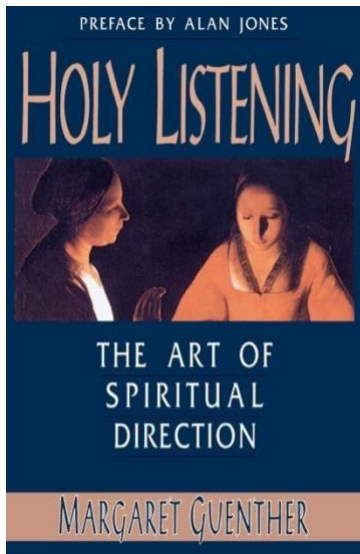
The reality is deacons are called to work with the broken people and broken systems. The church is broken. We must be unafraid to name the brokenness, affirm the pain and seek not mere reconciliation but nurture new pathways of connection, relationships building and hope. We are to bring the church with all its difficulties and brokenness into the world not the other way around. **We are not alone; our vocation is the stuff of stars and soil.**

\*Mark 12: 30 -31 You shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.” The second is this, “You shall love your neighbour as yourself.” There is no other commandment greater than these.’ (NRSV)

## Holy Listening

*A Book recommendation submitted by Deacon Tracey Stagg*

### What is Holy Listening?



These words can conjure up so many images – the master with a student, the learner with the teacher, the one who walks beside the disciples with Jesus, Abram listening for God, the mystic seeking clarity. Holy Listening for me is both an action and a state of presence. In my work as a Hospital Chaplain in a secular hospital, listening is

of a sage and gentle soul. Her book is about Spiritual Direction. I am not a Spiritual Director although I am a continuous seeker and very clear in my own human frailty. Yet, at times I am sought out to journey alongside someone and perhaps bring comfort and the presence of the Holy through deep and gentle listening, reflection and support. Both my profession and vocation continually bring me to a place of humbleness and being in awe. I am in awe of the Holy and awe of the sheer humanness that we all share.

Perhaps you might take a look at this book and see if it is for you as you listen in your own ministry, as you bring a Holy presence and as you serve God's people. Most people just want to be listened to. To be listened to deeply without direction or judgement is a skill that needs attention and development. I

essential, being present is key and trusting in God is a must. This is a book I reach to often my own comfort and "listening" for myself as well as reminding me of my sacred work and obligation – to listen. My place is to listen attentively without judgement or direction and seek the Holy in all things.

This is a book by one of my favourite authors, Margaret Guenther. If you look up all that Margaret has worked at, participated in, been present to and wise about, I believe you might just feel the presence

believe this is a book that can offer some suggestions on how to hone these skills.

Sometimes I reach for this book to help me learn to listen more clearly to myself. To myself as a person, as a child of God, as a seeker of a Holy relationship with my Lord and in my simple brokenness. Pray for me, a sinner too. (As in our service of Reconciliation). May you find a Holy Listener; may you be a Holy Listener and may we all remember who is the great Listener.

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at Sorrento Centre in BC**



Check out [DOTAC](#),



a member community of the [World DIAKONIA Federation](#), which furthers the understanding of the diaconate, provides a network of mutual relationships crossing church traditions and cultural boundaries, and provides a forum for discussion of diaconal issues including social justice and reconciliation. Canadian Deacon Canon Jacquie Bouthéon is a member of their board. Check out their conference on the last page of this newsletter!

## In Remembrance of Deacon Marlene Carscallen

### *Submitted by Archdeacon Kyn Barker*

Deacon Marlene Carscallen passed away on August 8, 2022, just before her 88th birthday. She is survived and mourned by her four children, their spouses, and her seven grandchildren. She was pre-deceased by her husband of 50 years, Morley.

Marlene was often referred to by others as a force of nature. She was intelligent, strong-willed, and ambitious, and she always worked tirelessly. Marlene completed an MDiv at Trinity College and was ordained a deacon on Feb 18, 1996, as a member of one of the first cohorts in the Restoration of the Diaconate in the Diocese of Toronto. Her training as a nurse gave rise to her diaconal ministry of pastoral care at Grace Church on the Hill and Mount Sinai Hospital.

In the Homily at her Celebration of Life, Reverend Canon Peter Walker said: "She was clear in her calling; she took it seriously; she knew her rightful role in the liturgy and delighted in playing her part - the part of a servant: 'doulos' in Greek." 'Whoever wishes to become great among you', Jesus says, 'must be your doulos; and whoever wishes to be first among you must be doulos of all'. This tough, talkative, energetic, indefatigable, TGH-educated former nurse was a doulos: a servant-deacon who felt called to look for Christ in others and to care for them."

Marlene ministered in many ways, often quietly and unobtrusively: giving rides to clinics, visiting, and so often just listening. Yet she passionately believed in addressing injustices; clearly and relentlessly.



*Above is a photo of Grace Church on the Hill and on the right is a photo of Marlene receiving the award (courtesy of Archdeacon Chris Ross, Kootenay)*

Marlene became "Director of Deacons," and worked with parish communities as they raised up deacons. She mentored and encouraged many diaconal candidates; all to increase the number of "doulos."

She helped found the "Association of Anglican Deacons in Canada" and served as Secretary for seven years.

In 2008 she received the first "Maylanne Maybee" Award, presented to a deacon who exemplifies the expectations of the Examination at the Ordination of a Deacon.

As Canon Walker said: "Marlene not only prayed for the fuller coming of God's kingdom; as a deacon she helped it along, confident in her God-given dignity. She served in countless ways; and she invited us to celebrate God's love for us sinners." She was, and is, an inspiration to deacons and to all of us in the Body of Christ.

Her obituary: <https://morleybedford.wordpress.com>

A YouTube video of her celebration of life is available at this website address:

<https://www.youtube.com/watch?v=tfdtlw-ZPEc>

A full copy of Canon Peter Walker's sermon will be made available on the ADC website



## Excerpt of a Sermon preached at the Ordination of Angie Hocking by Deacon Christian Harvey

The diaconate is often referred to as a bridge between the church and the community. For me, and I know for Angie, this means that we advocate constantly. That we are with those who are discarded, pushed to the side, and then we amplify their voices to the powerful. When we are ordained, there is a recognition that we speak with the church behind us. We are called to be the churches “trouble-makers”, our prophetic voice speaking truth to power. When we are ordained, we take that role on. But secondly, because as we know a bridge has two sides, we are to be troublemakers, a prophetic voice inside the church. The upside of no ladder to climb and not being paid is that there isn’t much to lose.

We are a church that proclaims Jesus as our King. Jesus, who ate with those everyone else discarded. Jesus, who called us to gain our life through losing it. Jesus, who called us to sell everything we have and give it to the poor. Jesus who was faithful to this vision right up until they powerful hung him on a cross. Jesus, who couldn’t be destroyed by the crosses of the powerful and resurrected. When we take up the call of the diaconate, we take up the call to pray for our church, and not in a “thoughts and

prayers” kind of way. We are to pray in persistent widow kind of way. We pray with our feet!

And what do we pray for? We pray that the church is freed from the fear that dominates it. The fear of death. Our conversations can so often be drawn into the realm of church growth, of keeping our churches alive. We are not called to make sure the Church survives. We are not even called to make sure the Anglican Church survives. We are called to be faithful to the call of Jesus, the call to the widows and orphans, the call to be with the rejected and stand against the powerful with them. We are called, not just as individuals, but as institutions to take up our cross and follow in the way of Jesus. We do not have to fear the death of our churches, we do not have to fear the death of the Anglican Church, the Catholic Church, the United Church, the Evangelical Church. We don’t have to fear it because we know that the body of Christ will resurrect. New life will always emerge. You can’t destroy the body of Christ, because as Jesus says, from the death of one institution a new seed will emerge. We as Deacons, we pray with our feet and towards that we pray persistently.

## 2023 DOTAC Assembly Submitted by Canon Deacon Jacques Bouthéon

Anglican Deacons Canada is a member organization in **Diakonia of the Americas and Caribbean** (DOTAC), which an ecumenical group of Christian diaconal communities in North America, the Caribbean, Central America, & South America. The DOTAC Assembly for 2023 will be hosted in Minneapolis, MN. “We will gather on Dakota land near Bdote, the sacred place where two rivers meet to connect as ecumenical and international diaconal community. We will meet in lament of a world of racism, ecological gloom, poverty and pandemic, war and uprooted people. We will meet to claim healings for ourselves, our planet and its peoples and move towards holy joy in our work for justice.

### *Save the Date!*

Registration opens October 1, 2022

The event will be held at Embassy Suites in downtown Minneapolis.

[dotac.diakonia-world.org](http://dotac.diakonia-world.org)



connect • heal • engage

**2023 DOTAC Assembly**

Minneapolis, MN | August 14-18, 2023