

# SALT & LIGHT

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## AADC

Anglican Association of  
Deacons in Canada

[www.anglicandeacons.ca](http://www.anglicandeacons.ca)



2017 AADC National Conference

Every three years the Association of Anglican Deacons in Canada (AADC) invites Anglican Deacons from across Canada to come together for its national conference. In 2017 our hosts will be the Anglican Diocese of BC.

### Please Plan to Join Us!

**When:** July 27, 2017- July 30, 2017

**Where:** Harbour Towers Hotels and Suites  
345 Quebec Street, Victoria, British Columbia



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**facebook**

Search Facebook for Anglican Association of Deacons in Canada to be added to our private Facebook page!



## Super in Tent City

*Submitted by the Rev. Canon Nancy Ford  
Diocese of British Columbia*

Update: it has been both interesting and humbling to walk with members of Tent City, their supporters and representatives of various levels of government through the last few months. We, the clergy and parishioners, from the Cathedral held a silent candlelit vigil the evening before the first injunction hearing took place for the injunction in February. A single candle lit from the sacred fire in the encampment has been burning in solidarity with the residents since the vigil.

There was tremendous celebration when Supreme Court Justice Hinkson refused to allow the first injunction from the province to displace the campers. It was a ground breaking decision in British Columbia. He decided that “on the balance of convenience” he was not persuaded the campers needed to move.

On Easter Saturday, our Bishop Logan McMenamie neared completion of his sacred journey of reconciliation with First Peoples on Vancouver Island. His last stop that day was at Tent City. He was welcomed with drumming, dancing, and a song of gratitude for his journey. Recent research has shown that 34% of homeless people in our area are first nations yet they comprise 4% of the population.

However, more shelters were opened which brought people out of tents and into places where there were meals provided. Some of the campers who worked to create community left. It had been a rough winter for them. The church, and other advocates remained to assist.

Community remained but without the calm leadership of former campers, disquiet grew among those remaining. There was for a few weeks a rejection of those who had been present to help. It was



more a sign of folk trying out the autonomy they had discovered could be possible in this community. The Sacred Fire was one of the casualties of this transition. There were still over one hundred people living on the “courthouse lawn”. My phone continued to ring at all hours with folk asking for care, support and practical options.

However during this time the neighbours became quite active and pushing for the camp to be moved. Part of this was fuelled by a group called *Mad As Hell*. (I should note the campers formed a group called *Homes Not Hate* in response) It was championed by someone who seems to have forgotten what anger and hate can create. It was very worrying with what appeared on social media. It became more deeply concerning when letters were sent to the mostly non-profit downtown service providers threatening their financial supports if they did not rescind a letter of support for the campers. I suspect it is a positive but some of the churches were also included in this letter campaign.

*a drawing by one of the campers of the cathedral from the vantage point of the camp with a reference to Psalm 91.*

## Super in Tent City... *continued* (edited)

The increased anxiety and fear of the campers took its toll. It was around this time that the provincial government sent in a service provider from Vancouver to “manage” the camp. It was an intense time as a few of us tried to facilitate the campers needs and wishes with this group of new outreach workers. This was occurring in the face of the fentanyl crisis with the massive increase in overdoses. The campers already had an excellent system to deal with overdoses which worked. However, the press at this point became focused on the drama of what was ‘wrong’ in the camp. I was there when a father had an overdose and was comforting his daughter as he was treated with Naloxone by the designated campers. The press and television cameras came running in to film the event inside the person’s tent. They were asked to leave and when they did not respond voices were raised until they left. The press claimed they had been treated violently.

By the end of June, the province had re-applied for an injunction to close the camp. This time the province was successful. It was in part due to the offer of housing for all of the Campers currently on the site. It had been Dean Ansley Tucker’s pledge that nothing should happen until there were homes for all of the campers. It seems our voices a church had been heard. And for the first time in Victoria we have a new model for housing homeless which has a clear policy of care and acceptance. In this model no-one is hard to house and there is no red-zoning/eviction.

The final day for closure of the camp is August 8<sup>th</sup>. People are being supported in their concern and hopes for housing in this time of transition. The Cathedral is marking this with a day long prayer Vigil. The remaining campers have expressed their gratitude for this and ask we continue to care. Which we will.

I have watched God place people into this situation over the past 11 months who have been “called” to be there. The sense of the spirit working within the chaos, the acting out and hurt remains. There is the 60-year-old man whose faith has called him to be as he says “a servant to all in the camp”. He has done laundry, brought cooked food, had many sleepless nights listened cared for and worked to help with shelters, all while working fulltime. There is the First nations woman who is in “formation” to be an elder in her tradition. She has lived there for the last 6 months and has worked tirelessly as an advocate for the youth who have come there for the campers who need help navigating the court system. Often their “crimes” have been no more than having been criminalized for poverty such as sleeping in a park.

Personally, I feel immense gratitude for the opportunity to have been a part of this journey with so many people. I too am very aware that I was called to be there, to listen to comfort, to be comforted, to help, and to learn and re-

discover humility. The question the lawyer asked Jesus was: “who is my neighbour?” I have learned that not only the poor and homeless are my neighbours but also the lawyers, service providers, lawyers, reporters, police, fire marshals, and the fearful ones who claim they are “Mad As Hell”.





## Interested in Biblical Storytelling?

The Network of Biblical Storytellers - Canada invites you to the 7th Annual Festival!

**When:** Friday October 14 and Saturday October 15, 2016

**Where:** Church of St. John the Evangelist

12 Carleton St. S. Thorold, ON. (near Niagara Falls, Ontario)

For Festival details and/or to register:

Call: 1 (514) 694-0214

E-mail: NBSCan@aol.com

www.BiblicalStorytellingCAN.ca

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Network of Biblical Storytellers, International

*Our mission is to encourage everyone to learn and tell biblical stories by heart.*



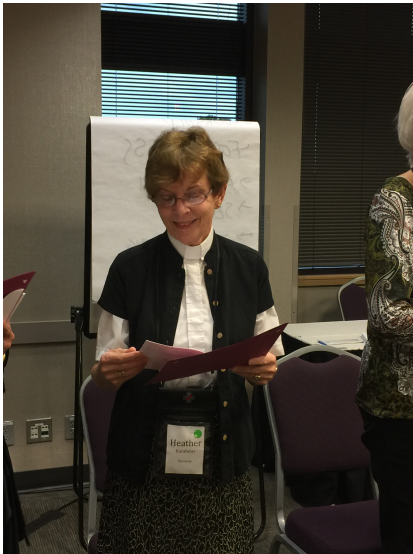
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## Canadian Recipients of the AED Stephen Awards

*Submitted by Deacon Deb Wilson  
Diocese of Toronto*

“Having demonstrated a deep commitment to the special ministry of servanthood following the practice of St. Stephen, according to tradition the first deacon appointed by the apostles to serve tables in Jerusalem, by making Christ’s redemptive love known through word and example, to those among who you live and work”, The Association for Episcopal Deacons recognized two Canadian Deacons and presented **Deacon Heather Karabelas** from the Diocese of Kootenay and

**Deacon Eleanor Drydon** from the Diocese of Fredericton the Stephen Ministry award. Heather was able to attend the AED Triennial Conference in Minnesota and receive her award in person; Eleanor was unable to receive her award in person, but her picture was up on the overhead projector. Congratulations to both!



*Deacon Heather Karabelas receiving her award at the AED Triennial Conference*



*Deacon Eleanor Drydon*



## Ministry of Presence

*Submitted by Deacon Marilyn Hamlin  
Diocese of Nova Scotia & Prince Edward Island*

When talking about the ministry of a deacon, certain words come to mind; words like “serve, interpret, seek, search, reach, guide, pattern, proclaim, teach.” A deacon’s ministry is usually associated with action, with doing, with movement. I have had questions asked of me. “What does a deacon do?” “Can you do.....?” “Just what do you do?”

Henri Nouwen has written about the time when his desire to be useful, to do something significant, and to be part of some impressive project, was so strong that most of his hours were taken up by meetings, conferences, study groups and workshops. He also spoke about human nature and how we human beings just can’t help ourselves. Sometimes we feel we must have plans; plans to organize people around an urgent cause, plans to work toward social progress, plans to undertake a certain project. It seems we do like to make plans.

For deacons, as well as many other members of clergy and lay, much time is taken up with meetings, conferences, workshops and various projects. It’s all part of who we are and the life we have been called into. These are meaningful and important events in our lives and in the lives of others.

There is another kind of ministry which many of us, including members of the Community of Deacons, feel God is calling us into. It is the Ministry of Presence, the ministry of “being there” for the other. It may take the form of quiet contemplation as one feels and acknowledges the presence of God. It may be in listening to another’s story, sensing their silent prayers, sharing their grief, their sorrow and their joy. It may be in trying to understand what cannot be verbalized. It is being with the person within the warm, protective mantle of God’s love. It is communicating, through our presence, that they are not simply liked, but truly loved. A special relationship may develop, a relationship based on a spirit of compassion.

In Rosalind Brown’s book “Being a Deacon Today”, she quotes the following words spoken by Michael Ramsay. “There are people who make God near.” Imagine being that person to another human being. Imagine meeting God as we are present with another in God’s name. It is humbling. It is awesome.

I have read, and to some degree experienced, that this can be a costly ministry. Compassion challenges us to move from spectator to participant, to immerse ourselves completely in being human with all it entails. However, I believe this is what living the life of a deacon is about. We share the ministry of Jesus Christ who was always immersed in the conditions of being human. He shared the pain and suffered with those who mourned the loss of a child. He wept at the death of a dear friend whom he loved. The frailties and illnesses of old age were never far from his attention. He was totally present to each one who needed him. He lived their lives with them.

The question often arises, “How does one sustain oneself in this costly ministry of compassionate presence?” An answer may be found within a group of Anglican Nuns who live in Toronto.

## Ministry of Presence...continued

Obedience to God's purpose, daily prayer, and the love and support of their peers have sustained the sisters of a unique Anglican Monastic Order in Canada. The Sisterhood of Saint John the Divine have, for over 130 years, lived their lives in the presence of God and have consistently practised the Ministry of Presence. The following poem entitled "**Contemplation**", by Sister Rosemary Anne of SSJD, paints a vivid picture of how one member of the Sisterhood experiences that presence.

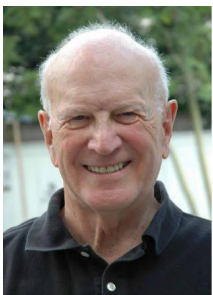
**God's presence is a quietness/a still desire/that holds the heart in silence./It is fire/of love so tender, so intensely/true, that all/the holiness of common things/and small/deliciousness of human loving/have their place/within the spacious kindness/of his embrace.**

For a number of years I have been enjoying visits with an elderly lady in her comfortable home. Surrounded by familiar things, she was content and secure. Because of failing health, it was necessary for her to move to a Nursing Care Facility. My first visit with my friend in her new home took me by surprise in a number of ways. The coziness of her well-furnished living room had disappeared. The opportunity for her to offer me a soda no longer existed. The bowl of sweets she kept on the coffee table was a thing of the past. Her small curtained living space included a bed, a straight-backed chair and a small chest of drawers. There were two family photos on the wall above the bed. As she sat serenely in the chair with her hands folded in her lap, she began to share a little about what was happening in her life. I listened to her story, and in those moments felt closer to her than all the hours spent in her living room. Soft chairs, cola drinks and bowls of candies were forgotten. I am certain we must have been "Within the spacious kindness of God's embrace."

Deacons are called to make God's love known and to be the hands and feet of Jesus (although sometimes the hands and feet remain still). The compassionate individual who is able to be the person who makes God near, and who is an example of Christ's ministry of presence to one another, is gifted indeed. "Visits" happen anywhere; in a church building, on the street, in a shopping mall or in a tiny, sparsely-furnished room.

We all can get very busy running hither and yon to do the work of our ministry, but I find that some of the most rewarding, God-filled moments are those spent quietly being present to one of our sisters or brothers. These are the moments which open up the possibilities of meeting God face to face. These are the moments that bring the spiritual insight and peace we long for.

An old Celtic Blessing says, "The joy of God be in thy face/Joy to all who see thee." May it always be so.



### IN MEMORIAM

We are saddened by the loss of The Venerable Ormonde Plater to the world-wide diaconal community. Ormonde died August 6, 2016, the Feast of the Transfiguration, after a long illness.

From the AED website

## Keep Calm and Call a Deacon!

*Submitted by Deacon Lisa Chisholm-Smith  
Diocese of Onatrio*



In an unexpected and wonderfully unassuming way, the Association of Anglican Deacons in Canada's "Keep Calm and Call a Deacon" buttons became a visible sign of the unity of the body of Christ at General Synod 2016.

Both the Primate Fred Hiltz and National Indigenous Bishop Mark MacDonald wore "Keep Calm and Call a Deacon" buttons on their lanyards. Bishops and priests who voted differently on the contentious same-sex marriage motion wore AADC buttons. Deacons present at synod who would have voted differently from each other on the motion to amend the marriage canon had they been voting members of general synod wore AADC buttons. A great number of laity from many different places in Canada and who were of different ages, backgrounds and opinions wore our buttons. Youth members of synod wore our buttons. Indigenous

and non-indigenous members of synod wore our buttons. Members of the LBGTQ2 community wore our buttons. Voting members of Synod like myself, and non-voting resource people, displayers and volunteers wore our buttons. Even invited international and ecumenical guests—the Primate of Brazil and Bishop of Cuba and the Moderator of the United Church of Canada—wore the "Keep Calm and Call a Deacon" buttons on their lanyards.

The "Keep Calm and Call a Deacon" buttons were not only popular with attendees, but a fresh and subtle call to calm in the midst of sessions that were often emotionally, spiritually and physically exhausting and a reminder that mission comes first.

*The Rev. Deacon Lisa Chisholm-Smith is a member of the AADC Board of Directors and attended General Synod as a clergy representative from the Diocese of Ontario.*



*Dn Lisa Chisholm-Smith*



*Youth Delegates*



*Dn Judy Allan with her former rector, the Most Rev. Gregory Kerr-Wilson,*