

Epiphanytide 2021



Salt & Light

Newsletter for Anglican Deacons Canada

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Save the date! Our Triennial Conference, organized and hosted by the College of Deacons of the Diocese of Niagara will now take place **July 9-10, 2021**.

It will be a virtual conference.

Further information regarding the agenda and registration will be posted in the coming months on the ADC website.

An Epiphany Reflection

Submitted by Canon Deacon Sharon Dunlop

Epiphany Reflection

When the song of the angels is silent,
When the star in the sky is gone,
When the kings and princes are home,
When the shepherds are again tending their sheep,
When the manger is darkened and still,
The work of Christmas begins

To find the lost,
To heal the broken,
To feed the hungry,
To rebuild the nations,
To bring peace among people,
To befriend the lonely,
To release the prisoner,
To make music in the heart.

Howard Thurmond, "Parables Etc."

Christmastide
Submitted by Canon Deacon Nancy Ford

The gospel for Christmas Day this year is from the prologue to John's gospel. "In the beginning there was the Word; the Word was God's presence, and the Word was God. The Word was present to God from the beginning. Through the Word all things came into being, and apart from the Word nothing came into being that has come into being. In the Word was life, and that life was humanity's light- a Light that shines in the darkness, a Light that the darkness has never overtaken." (Inclusive Bible)

To proclaim this mystical and deeply inclusive gospel takes one to the very root of Christianity. This year proclaiming the gospel is different. It feels somehow inadequate to proclaim the gospel to a camera and not within a gathered community. As a deacon, the act of proclamation is when the sights, smells and concerns of ministry imbue the words spoken with depth of meaning. This is prophetic work.

As we discern what prophetic ministry is in a pandemic there are questions. Many deacons have felt stymied in their work. How to minister when opportunities are so changed and feel greatly limited? Each context is different. It calls for prayerful changes and consistency of presence. Deacons have taken up the challenge and created virtual ministries, other deacons have discovered innovative ways to connect with the most vulnerable while others continue relationships with those who struggle with mental illness or addiction. Engagement in these ministries is prophetic. However, this is hard work. The consistent comment I have had as we have moved from Advent into Christmas is that people are exhausted. This is understandable.

I believe one response to this exhaustion might be to institute intentional regular sabbath time. We must open up space to allow our thoughts and feelings to tell us of the depths of our dislocation. Simply being human in a pandemic is tiring for so many reasons. We are wired to

be with others. We are accustomed to being able to interact and operate under norms we have experienced for most of our lives. In ministry, we know there are ways to administer food programs, ensure extra tents and tarps are available for the homeless, support 12 step virtual meetings. But the toll of translating the ever-changing public health norms to our daily lives and work takes unforeseen energy.

In these times I find myself returning to John's prologue for comfort and hope. "In the Word was life, and that life was humanity's light" encapsulates the meaning of hope. The incarnation brings recollection of the eternal, loving, fragile strength of the Word.

There is a woodcut by Fritz Eichenberg that embodies for me the fragile strength and love of the Incarnation.

Link to the woodcut:

<https://i.pinimg.com/236x/28/04/f2/2804f20888300dcef9ede6b9328b4c5b.jpg>

Eichenberg was born to a Jewish family in Germany. The devastation of WW1 shaped his anti-war sentiments and he became a lifelong Quaker. In 1923 he moved to Berlin to begin his career as an artist, producing illustrations for books and newspapers and magazines. Eichenberg was politically outspoken and sometimes both wrote and illustrated his own reporting often critical of the Nazis. Thus, it is no surprise that in 1933 he emigrated with his wife and children to the US and settled in New York City. He taught art at the New School for Social Research and was the head of the art department at the University of Rhode Island. Eichenberg became a friend of Dorothy Day and some of his woodcuts were printed in the Catholic Worker magazine.

Christmastide...cont'd
Submitted by Canon Deacon Nancy Ford

One of his woodcuts from 1952 haunts me. It is a nativity scene unlike any other. In it the chubby sleeping infant is partly covered by a blanket, resting on the straw. The stable looks as though it too has been the victim of war. One wall has fallen away and there are gaping holes in the other. Through the opening one can see the star of Bethlehem shining brightly. To the right, in the near distance one can see smoke and the fires of war.

In the stable, a maternal-looking ox warms and protects the infant, while a donkey looks fondly from behind. Mary and Joseph are nowhere to be seen. Yet there is evidence someone has been there. A soldier's helmet peeks out from the straw near the Christ child. Without the adoring parents, the ecstatic shepherds or richly dressed wise men we come to see the starkness of this moment. Suddenly "the Word became flesh" is both poignant and powerful. One almost wants to rush in and gather up the infant in the woodcut. That is not what we are called to do. We are to be transfixed with awe, gratitude and hope. The beauty of this portrayal is that the vulnerable infant is serene, sleeping and deeply present no matter who is with him.

The more I contemplate this woodcut, the more I am profoundly aware of the damage done by popular images of the nativity. The cute smiling infant, the well-dressed (usually white) holy family, the ecstatic clean and warmly dressed shepherds and the regal wise men are charming. And they minimize the immensity of the incarnation. They serve to divert us from the Word, the Logos.

We are not living in a war-ravaged context, but the pandemic with its changing news, loss of lives and trauma for so many, echoes the uncertainties and suffering of those living in a war zone. Eichenberg offers an image of the infant Christ, vulnerable, nurtured not by humans but by the humblest of creatures in the midst of danger, chaos and destruction. This is a window into John's words: "In the Word was life, and that life was humanity's light - a Light that shines in the darkness, a Light that the darkness has never overtaken." The light of hope in a pandemic world.

May the Word cradle you as you proclaim the gospel. May the infant Christ nurture you in your vulnerability and fear as you discern. May the Spirit shelter you in your tiredness as you rest.

The Eucharistic Practice and Sacramental Theology Project
From Rev. Dr. Eileen Scully and copied from [anglican.ca](https://www.anglican.ca)

When pandemic-related public health measures necessitated the closure of Canadian places of worship in early 2020, parish leaders entered into a flurry of activity to tend to difficult and immediate pastoral needs, and to reshape the worshipping and gathering life of their communities. For many, the loss of the capacity to celebrate the eucharist struck hard and the grief that ensued was tough. A growing number of voices began to advocate for permission to adapt Holy Communion for remote or distanced safe practice, and debates sprang up about the nature of words such as *real*, *virtual*, *presence* and *communion*. In response to the emerging discourse and in an effort to facilitate conversation, the Faith, Worship, and Ministry committee of General Synod invited submissions of theological reflections on eucharistic practice and sacramental theology. Over forty submissions were received, which have been collected, edited and organized into this resource, for study and discussion. **Archdeacon Christine Ross, Archdeacon Kyn Barker, Canon Deacon Nancy Ford and Deacon Alison Kemper submitted essays that are included in the project which can be found here:** <https://www.anglican.ca/faith/ministry/pandemic-times/>

A Deacon's Tip Sheet for 21st Century Prophecy

Submitted by Deacon Michael Shapcott

We deacons may be called, from time to time, to stand in the public square and call out the moral failings of our times while, at the same time, urging people to embrace a greater sense of the common good and claim higher ground. Prophetic utterances flow through our Bible. Sometimes called “jeremiads” (after the prophet Jeremiah), some are well-known, such as Isaiah 58. The prophet condemns the religious and political establishment for an empty expression of ritual. Isaiah calls them to true justice:

“Shout out, do not hold back! Lift up your voice like a trumpet! Announce to my people their rebellion, to the house of Jacob their sins... Is not this the fast that I choose: to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover them, and not to hide yourself from your own kin? Then your light shall break forth like the dawn, and your healing shall spring up quickly...”
(Isaiah 58: 1, 6 – 8a).

Prophetic utterances are not to be undertaken lightly or unadvisedly – as the first deacon Stephen demonstrated with dramatic consequences. How is a deacon to know when to speak out and when to remain silent? The Boston College theologian and legal scholar Cathleen Kaveny has produced a masterful study of the Jeremiad in United States history in her book “Prophecy Without Contempt: Religious Discourse in the Public Square”

Deacons across Canada work in a variety of ministries – from food security to jails and justice, from homelessness to health care, and so much more. Daily, we are confronted with tangible injustices that flow from social, economic and moral failures. Kaveny reminds us: “The purpose of prophetic indictments is to call attention, in the sharpest possible terms, to fundamental moral flaws in a given society or culture, flaws that threaten to undermine the basic tenets of the moral vision animating that society...”

Here are a few simple guidelines from Kaveny that should be part of every deacon's toolkit as they consider their prophetic role: **First, focus on the greater good of the whole community**, not on a personal gripe: Kaveny states: “To indict a member of the community for a criminal violation is to act on behalf of that community, not as a solitary avenger pursuing her own vision of justice...”

Second, work to build up the community, not tear it down: Another gem from Kaveny: “For prophetic indictment to heal rather than to harm a community, would-be prophets need not only reflect on the conditions under which its use is appropriate but also to contextualize their indictment in ways that mitigate its harm to the broader community.”

Third, remember Micah 6:8 and put humility at the centre of prophetic utterances: More from Kaveny: “The type of humility I have in mind is multifaceted and includes intellectual humility with respect to one's general knowledge of God's plan or purposes; moral humility with regard to one's own comparative righteousness in the eyes of God; and social humility regarding the status of other peoples, including one's enemies, in God's affections.”

Fourth, Godly humour (what some might call satire) can be effective in puncturing the hubris of false prophets: Kaveny advises: “Poking fun at self-proclaimed prophets delegitimizes their assertions of their own moral insight and deflates the status of the issues they propose as fundamental.”

There is much to be mined from Kaveny's 400+ page survey of the Jeremiad in U.S. history.

Even those of us who sit outside the U.S. political and social environment are consumed with varying amounts of admiration (Dr. Martin

A Deacon's Tip Sheet for 21st Century Prophecy...cont'd

Submitted by Deacon Michael Shapcott

Luther King Jr) and question (add your own list here) as we consider our dear neighbours to the south.

It is fitting to end with a Canadian prophet (voted greatest Canadian in a 2004 CBC poll), the great Tommy Douglas, father of our national health care, who said during his maiden speech in Parliament on Feb. 11, 1936: "I am sure that hon. members will realize that I am not drawing on my imagination when I state that last fall there were children going to school in Saskatchewan with only sacking wrapped around their feet. We have gone into homes and found mothers and children lying on piles of bedding in the corner; they did not have the proper bedding equipment or the proper clothing to meet the rigours of a very

cold winter." Douglas, a Baptist preacher, understood that the point of prophetic utterance was not simply to appeal to abstract moral authority, but to advance the common good. In addition to the first public hospital care plan in North America during his tenure as Premier of Saskatchewan, he introduced a provincial bill of rights (18 months before the United Nation's Universal Declaration of Human Rights), created the publicly-owned Saskatchewan Power Corporation, plus the first public auto insurance company in Canada, and the list goes on.

He used his prophetic voice to "loose the bonds of injustice" in so many ways... and continues to inspire those of us who seek to speak justice into the public square in 2021.



Rev'd Michael Shapcott was ordained as a deacon in the Diocese of Toronto, where he worked with many others on housing, homelessness and human rights work including the development of non-profit housing and housing advocacy. He is licensed as a deacon with the Diocese of Kootenay in British Columbia, where he serves as Executive Director of the Sorrento Centre, a retreat and conference centre, and continues to work on issues of hunger and homelessness.

Editor's Note: Sorrento Centre offers both online and onsite educational opportunities. Check out their website: <https://www.sorrentocentre.ca/>

The Little Parish that Could

Submitted by Deacon Nancy Glover

On March 1, 2020 at our annual vestry meeting the Parish of Georgina's treasurer remarked that having an excess of over \$3000 in General Outreach made her uncomfortable. I responded that difficult times will come, and we will be ready. Little did I know that those times were just around the corner.

The Parish of Georgina is a small rural parish that employs a half time priest, an administrator who is paid for eight hours per week and a Sunday morning organist. Our pre-pandemic Sunday morning attendance averaged thirty-five people, most of whom are over eighty years old.

Our annual operating budget is a little over \$100,000. Through generous donations and fundraising events, the parish supports many local and diocesan outreach projects. This is the story of how my parish was able to donate over \$5000 in just eight months in



Photos of St. George's and St James of the Parish of Georgina, Ontario

The Little Parish that Could...cont'd

Submitted by Deacon Nancy Glover

response to the crisis created by the pandemic.

While under a stay-at-home order, we made the difficult decision to not run our diocese financed Summer Outreach Chaplaincy program. Also, the free weekly community meals that we support monthly were canceled.

In March I heard that our local women's shelter had a huge influx of new clients due to the increase in domestic violence that occurs during stressful times. A gift of \$500 was made to assist. An appeal from Faithworks, the Diocese of Toronto's outreach collective, to assist the Toronto homeless population resulted in a donation of \$800.

The local foodbank changed the way they did business and due to health vulnerabilities, the volunteers from the parish had to step back. It was expected that the Easter food drive would not be successful, so the Town of Georgina issued a challenge. Any donations made during the two-week period prior to Easter would be matched by the town, making our \$1000 donation double. The greater community raised a total of \$68,000 at that time.

River Glen Haven Nursing Home, which is just around the corner from St James Church, declared an outbreak of the COVID-19 virus. From April 27th until July 2, 90 of the 115 residence contracted the virus, 36 died and 37 staff also became ill. The parish joined other community groups to assist the staff who were housed in a local motel in order to isolate themselves from their families. We were able to provide tea kettles, fruit bowls, a catered dinner and Subway restaurant gift cards.

On May 21, a large fire at the townhouse complex next to St James left three families homeless. Through direct requests for

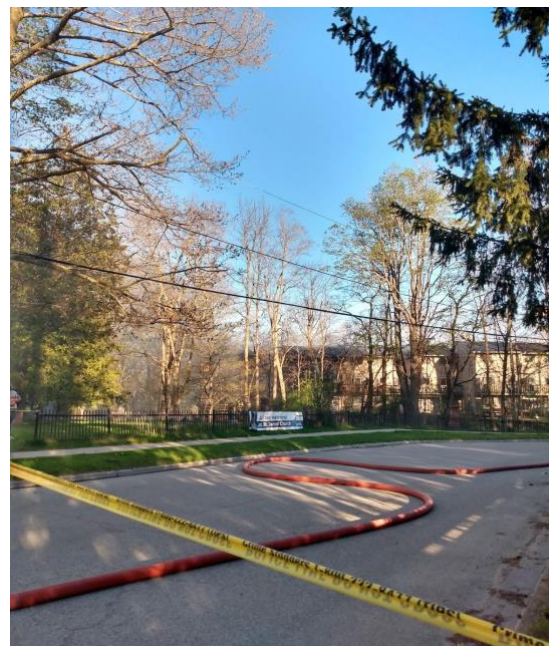
donations, the parish purchased \$900 in gift cards so the families could replace some of their clothing and belongings.

Summer saw an increase in requests for direct assistance. The clergy distributed food vouchers to others in need totaling \$400. The PWRDF Ride for Refuge in support of St. Jude Family Projects in rural Uganda occurred in October. The parish donated \$530 towards this worthy cause.

Hours of planning, coordinating, fundraising and reaching out to our neighbours meant that between the middle of March and the end of October the Parish of Georgina donated the equivalent of over 5% of our annual operating budget.

During the remainder of the year, the parish adopted six families through the Optimists Club of Keswick's Christmas gift program and are currently well on our way to achieving our goal of raising \$1000 for PWRDF World of Gifts. Outreach and prayer are the cornerstone of our ministry at the Parish of Georgina.

A photo of the fire and the hose in the townhouse complex next to one of our churches. May 2020



A Story of Diaconal Ministry

Submitted by Deacon Peter Cazaly

This story begins almost five years ago in the fall of 2015, when Deacon Peter Cazaly of the Diocese of Ottawa, was sent to Trinity Memorial Church in Cornwall, Ontario, to determine whether it was feasible to establish a Diocesan community ministry in that city. The Diocese already supported five established community ministries in the city of Ottawa, serving the most vulnerable population of Canada's capital with outreach ministries by providing supportive housing, counselling and addictions services, and day programs providing respite shelter, food services and recreational activities.

Deacon Cazaly had already worked as chaplain in one of these ministries and was tasked with carrying what he had learned to Cornwall, the second largest city in the Diocese. Cornwall's ministry started with getting to know the people who had come to Trinity Church for many years for a twice-monthly bag of groceries to help with food costs. Many of those who came lived on social assistance. Some were homeless or at risk of being homeless. Many were single parents struggling to make ends meet. Working with the parish volunteers who ran the food cupboard handout, Deacon Cazaly invited people to remain for coffee, snacks and a social time in an adjacent room.

Gradually, each time they gathered, the numbers grew, stories came out. People began to share and talk about their struggles. And a community formed. The next year, the parish provided a room for people to gather – a former day care venue that had ceased operating and left behind a small kitchenette, a washer and dryer, and enough

tables and chairs to seat 40 people at once. Coffee and snacks turned into a light breakfast and the drop-in became a daily gathering place. Friends brought friends. Volunteers showed up to help out. Donations of food and supplies arrived.

The greatest gift of the church is to offer hospitality – food, acceptance, friendship and assistance. These are the gifts of community ministry both for those who receive and those who give.

Today, the drop-in, now called Centre 105, has a paid staff of a full-time coordinator, three front-line workers and a host of volunteers and support services serving close to 100 visitors every day.

During the pandemic, a sit-down breakfast became a take-out meal during the warmer weather. In November, Centre 105 moved into the main hall of the church and now welcomes as many people as before even with appropriate pandemic protocols.

In five short years, Centre 105 has now become a full-fledged community ministry of the Diocese and has taken its place among the primary social agencies of the city of Cornwall. And it all started with an invitation to share coffee, donuts and conversation.

“Glory to God, whose power working in us, can do infinitely more than we can ask or imagine.”

ADC Membership Please remember to renew your annual ADC and AED memberships for 2021. A link to renew your membership can be found on our website. anglicandeacons.ca/membership

Anglicans Deacons Canada Board Meets with the Primate via Zoom

Submitted by Deacon Lisa Chisholm-Smith

At its October meeting the Board of Directors had a very helpful and extended conversation via Zoom with Archbishop Linda Nicholls about deacons and the national church. The Primate of the Anglican Church of Canada has always been an honorary member of our association and part of what we talked with about was how Archbishop Linda sees the relationship between the Primate and the ADC going forward. The impetus for this most recent conversation is a revision of the ADC bylaws with which the board is currently engaged.

After each member of the board introduced themselves and briefly described the diaconal ministries in which they are engaged, ADC President Nancy Ford turned the floor over to Archbishop Linda. In her reflections the Primate put her finger on some of the structural tensions within which Deacons live and minister. For example, deacons are ordered ministers who hold elements of both baptismal and priestly ministry in creative tension. The most effective Deacons are able to invite members of the parish to “come and see” the pressing human needs around them and engage others in

responding effectively and compassionately rather than simply doing the ministry on their own. She noted too that the church has not done a good job of training priests about deacons. Indeed, she emphasized the fact that the whole church needs to grow into its biblical character of functioning as a team. The priest is not the whole. While a deacon must minister in cooperation with priest and parish, Archbishop Linda also highlighted the fact that the line of authority for diaconal ministry goes directly to the Bishop. Bishops license deacons. So, she acknowledged, it is a bit of an unusual arrangement that in practice a deacon’s primary supervisor is most often a parish priest!

Archbishop Linda reminded us that primary historical unit of the church was a gathering around a bishop and deacons. The role of priest developed later since Bishops needed to delegate sacramental responsibilities. However, Bishop/Diacon was the primary unit of the church. So, at the national level there is a natural fit between the Primate who chairs the House of Bishops and Anglican Deacons Canada as a national organization for Anglican

deacons from coast to coast to coast. She noted too that a key role of the national church is to enable networking so that wisdom from one part of the church can be shared with others and the potential for synergy unleashed.

The Primate can listen to the concerns of members of the House of Bishops about the diaconate and identify where further conversations are needed.

From Top Left: Nancy Ford, Lisa Chisholm-Smith, Ed Hayley, Kyn Barker, Linda Nicholls, Dan Thagard, Susan Page, Jessica Bickford



Anglicans Deacons Canada Board Meets with the Primate via Zoom...cont'd

Submitted by Deacon Lisa Chisholm-Smith

Anglican Deacons Canada can in turn share ideas and best practices within the Anglican Church across Canada for addressing those concerns. For example, one important topic that surfaced during our conversation related to the discernment process for the diaconate. This is an area which immediately generated a fruitful discussion of best practices. Such best practices can be shared with the Primate in the course of ADC board meetings with her and possibly also with the House of Bishops itself.

There were two concrete outcomes of this encouraging meeting with the Primate. It was mutually agreed that the ADC Board and the Primate will meet regularly (up to two times per year) and consult with one another at other times when needed. The ADC Board also adopted new language to describe the

relationship of the Primate with Anglican Deacons Canada. The draft revised bylaws will now describe her as the ADC's National Episcopal Partner. The word 'national' signifies the scope of the Primate's ministry which parallels the national scope of Anglican Deacons Canada's ministry. The word 'Episcopal' indicates the kind of leadership and oversight which the primate brings to the relationship and the word 'Partner' signals that the relationship is to be a collaborative one. In the future, ADC may find similar ways to partner with provincial Archbishops and diocesan bishops as well. In the meantime, ADC's ongoing partnership with the Primate will help ADC to strengthen not only the ministry of deacons across Canada but also assist the church as a whole to live out its calling to diakonia more fully.

ADC Treasurer Retires

This article is reposted from anglicandeacons.ca

At its June 26 meeting, Anglican Deacons Canada board members expressed their thanks to the Ven. Bruce Morris for his outstanding service as Treasurer and Board Member since he was elected by ADC members in 2017. Although, eligible to serve for an additional three-year term on the board, unfortunately for ADC, Bruce has insisted on retiring!!



Bruce's insightful contribution to the Communications Committee ultimately led to the Association of Anglican Deacons in Canada rebranding itself as Anglican Deacons Canada. In addition to being a thoughtful and collegial member of the board, he also ensured that the board received accurate financial reports on a timely basis.

As the Archdeacon for Deacons in the Diocese of New Westminster, Bruce Morris is the senior deacon in the diocese and is responsible for the overall management of the Order of Deacons in his diocese. As a board, we all wish him God's richest blessings in his retirement

Salt & Light is a compilation of news and events that are submitted by deacons and friends of deacons from across Canada to highlight the ministry of diakonia. Please submit any articles, pictures, poems, or reflections to Deacon Deb Wilson so that we may publish them for the building up of our community and our lives in ministry. deb@bee-lieve.ca