

DIAKONEO

TO BE A SERVANT; MINISTER TO ANOTHER'S NEEDS

August 2021



Tell the story

Natalie Conway and Steve Howard pour holy water into the ground of the ancestors, during the Libation Ceremony.

BY DEACON NATALIE H. CONWAY

May, 2021

Tracing African-American genealogy in the United States is a difficult task. Documentation is often confusing or missing; oral history has not often been passed on to future generations or we just didn't pay attention. With information from Ancestry.com and Family Search.org, many African-American families have been able to piece together their roots.

In August of 2018, I was assigned to Memorial Episcopal Church in Baltimore, Maryland. Tracing our family roots became a project for my brother and me. He decided to trace my mother's tree and I decided to trace my father's tree. It started off with a bang and then faded until June of 2019. Through Ancestry.com, he was linked to a cousin who had some information on the Cromwell family, my mother's maiden name. She imparted to him that some of "our people" might have come from the Hampton Mansion, which is in Baltimore County.

The Ridgely family owned the Hampton Mansion. According to the National Park Service brochure: "Hampton National Historic Site can best be understood through the story of its people—those who labored across centuries, and a family who gained wealth, status, and influence from that labor over seven generations."

In July of 2019, my brother and I traveled to the Hampton Mansion. We took the grand tour of the Mansion and one room on the ground floor was devoted to those enslaved people who worked on the property. There was signage listing the family names and among those names listed were the Cromwell family. We were surprised and astonished, not quite knowing what to do with the information.

Through subsequent emails from my brother, I learned that Charles Ridgely Howard was a slaveholder and a Rector. When I got that email, it was a Sunday afternoon and I happened to be sitting in a pew in the rear of the sanctuary. I thought to myself, where have I seen that name? Hanging on the walls in the rear of the sanctuary were two plaques – one dedicated to Charles Ridgely Howard, the first Rector of Memorial Church and Henry Van Dyke Johns, another slave owner and Rector of Memorial Church. (*For further information on these two people, visit memorialboltonhill.org – Reconciling our past: Atonement and reconciliation.*) Imagine my surprise as I immediately emailed my brother with the news that I was serving at a church whose first rector was a slaveholder. I was shocked and upset. What was I going to do with this information – keep it to myself, ask for a reassignment, or go full steam ahead and confront the church's complicity in the sin of chattel slavery?

Literally shaking, I went to the Rector, the Rev. Grey Maggiano and told him what I had discovered. He was as shocked as I was. Rev. Grey told me that I had to tell the story to the parish. I told him that I would have to pray long and hard on that. It really didn't take that long or that hard. I have a plaque that reads: Be still and know that I am God. That's what I did; I listened to that small voice of calm telling me to tell the story. Also telling me that sending me to Memorial Church was God's plan all along – God's will, not my will. Later in July, I told my story to the parish. It was met with shock, surprise, understanding, and questions. What you also need to understand was there's another member of the parish who had ties to the Ridgely family. His name is Steve Howard. Steve is a descendant of James Howard, father of Charles Ridgely Howard. I have known

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**ASSOCIATION FOR
EPISCOPAL DEACONS**

ENGAGING THE DIAKONIA OF ALL BELIEVERS

AUGUST 2021

AED is a membership association of persons and dioceses within The Episcopal Church and The Anglican Church of Canada. Our mission is to increase participation and involvement of all baptized persons in Christ's diaconal ministry, especially by promoting and supporting the diaconate.

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From AED's President

It costs what it costs...

BY DEACON TRACIE MIDDLETON



June, 2021

It can be hard to estimate the cost to acquire something unique. What price is acceptable for a piece of artwork, for instance, or a song? The term 'non-fungible token' has been going around lately. I'm not sure I understand, but it seems to be a way of showing ownership of a unique item, even if others can still access it.

Fungible items (for example, \$1 bills) can be swapped out for each other; they are all the same and of equal value. Non-fungible items aren't interchangeable, even if they might be considered to have equal value. For example, a 1962 Ferrari GTO and a painting by Jean-Michel Basquiat were each auctioned for \$48.4 million, but the purchasers probably wouldn't be willing to swap.

One of the things that interests people about auctions is curiosity about what the price of something will end up being. Somehow, I jumped from that to wondering what the price of various life choices could end up being. For example, the price of commitment to a habit or goal, to a principle, a community, or another person. How much will a commitment end up costing?

I'm reading Chanel Miller's book *Know My Name*; her decision to press charges against the man who assaulted her was a much costlier commitment than she had any way of estimating at the outset. People who try to push back against powerful forces often don't know the price up front. They also don't know the potential return.

Curious about the price range for a custom-designed pectoral cross, I asked a colleague and was told, "it costs what it costs." That was a while back, but it has just hit me that "it costs what it costs" is a profound comment on what that piece of jewelry is a non-fungible token of.

Richard Rohr and others have written that all of creation has a cruciform shape, so that suffering and death - and afterwards resurrection - is a pattern we see and participate in everywhere.

If we regularly pray things like "unite us to your Son in his sacrifice" while making a sign of the cross, it certainly seems reasonable to expect that trying to follow Jesus will cost what it costs.

AED Board Report

BY BRADLEY PETERSON, SECRETARY

AED's Board of Directors met online June 16, 2021. New Treasurer Phyllis Jones introduced herself, described the work ahead for the Finance Committee and shared the Financial Report.

Church Pension Group data scientist Alistair So-Schoos led the board through a presentation and discussion of trends in the demographics of deacons and priests in the Episcopal Church. Alistair engaged the board about the implications of the data for supporting deacons in their lives and ministries.

AED's executive director, Lori Mills-Curran, updated the board about ongoing plans for A3D 2022, with intent to include both on-site and online events.

The Board also heard reports from

- board member Carter Hawley on the Personnel Committee's work on job descriptions and compensation packages;
- board member Jon Owens on Young Deacons events, among them a July 18 Deacon Debate social event via Zoom, and
- AED president Tracie Middleton and Carter Hawley on initiatives for on-going work on the theology of the diaconate.

The board meets next on Saturday, August 14, during the Executive Committee's retreat.

From AED's Executive Director

Deacon-focused Development

BY DEACON LORI MILLS-CURRAN

June, 2021

The diaconate has always been adaptable, but it's changing in new ways. According to the Church Pension Group, deacons are the fastest growing order. And while there are still only very few young adults being ordained deacons, they are a slowly increasing demographic. There are over 140 members of AED's Young Episcopal Deacons Facebook page. Someone in their 20's was ordained this summer. And the stuff now considered appropriate foci for deacons is enlarging. The Episcopal New Service just feature an announcement about a candidate for the diaconate whose focus is creation care. I can remember a deacon many years ago who persisted over ten years until finally she received recognition of that as an appropriate area of diaconal ministry focus.

AED has changed a lot too, and the pandemic has accelerated change. We learned we must offer everything we can with an online component – we doubled attendance at our virtual archdeacons and deacon directors' conference in March (A3D). We found new and unexpected partners for deacon events. The Episcopal Preaching Foundation (EPF) gave a very well-received deacon-tailored online conference for a province's deacons, and the Consortium of Endowed Episcopal Parishes (CEEP) sponsored an online program on diaconal preaching. All this work resulted from our President extraordinaire Tracie Middleton's, hard work. She works her national connections like the pro she is to harness



collaborators for deacon welfare. Right now, Tracie is working on deacon mental health and scouting resources for translation, so deacons all over The Episcopal Church, the Anglican Church of Canada and the world can have AED's Diaconal Competencies in their mother tongue.

There is another ally in AED's camp: The Fund for the Diaconate. Always allied in spirit, AED and the Fund have increased their mutual support. AED and the Fund are about to launch a significant campaign of development fundraising, and AED can only do this because of the incredible generosity of the Fund, which has allowed AED to ride on their coattails for most of this expense. It took years of work (some legal, some administrative) to set the stage. But the vision of Deacons Keith McCoy and Robert Franken, current Fund President and Treasurer, is the catalyst. (See pg. 4)

I will always be grateful for former Executive Director Suzanne Watson Epting's foresight in leaving me an AED with sufficient financial resources (through her 25th Anniversary Campaign several years ago), to take AED into the future. So many other names could be listed, and there's no room. But thanks to all these, AED's future is looking a lot brighter after the resolution of a pandemic than I feared it would. We're poised at the ready for the next things. Here we go!

Total Deacons

US & Central America	Canadian
2,091 Active	351 Active
949 Retired	82 Retired
186 In formation	13 In formation
(as of 6/6/21)	

AED Members

Individual Memberships	Diocesan Memberships
582 US	67 (of 111 Dioceses in Prov 1-9)
74 Canada	
(as of 6/6/21)	

Membership makes possible this newsletter, the website and other resources. Join at www.episcopaldeacons.org.

CALENDAR

SPANISH PREACHING CONFERENCE

For Deacons of Provinces II (Cuba), IV, IX
In conjunction with the Episcopal Preaching Foundation, AED is planning a Preaching Conference for our Hispanic/Latinx Deacons. Full details to come.

AED TRIENNIAL TBA

Since General Convention has been postponed to 2022, the date for Triennial, originally planned for 2022, is being revisited by the AED board.

How do I...

submit news, events, photos or articles for publication in *Diakoneo*?

We'd like to share your news with the diaconal community. All submissions are welcome, from clergy, those in formation and laity.

- Reflections on ministry
- Discernment & formation
- New leadership roles
- Events, Books, Photos
- and other deacon news

To submit materials, contact Deacon Anne at communications@episcopaldeacons.org.



Diakoneo Back Issues

Visit www.episcopaldeacons.org, under Publications/Diakoneo

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Tell the story, from page 1

Steve for many years; we have worked together on several diocesan events. Steve approached me with consternation in his face. I assured him that all was well between us and this information could only deepen Memorial's repentance and acknowledgment of the sin of racism.

Rev. Grey Maggiano stated: "Frankly, as a Church, we did not know what uncovering this historical tie would mean for Natalie, for Memorial, for any of us. However, we know it was incumbent on us to share the truth and prayerfully engage with it. We needed to wrestle with how it might shape our common life moving forward."

Memorial Episcopal Church has a deep relationship with St. Katherine's Episcopal Church – a predominately African-American church in Baltimore City. The two churches often celebrate together at either church and have held various events together. The two vestries decided to tour the Hampton Plantation, as we were now calling it. On Sunday, August 19, 2019, some 50+ people traveled there by bus. We toured the Mansion and the "farm" – the slave quarters. At the end of the tour, Rev. Grey blessed some water and I performed a libation ceremony. During a



libation ceremony, holy water is poured into the ground of the ancestors to acknowledge their existence and honor their names. Several people, from age 3 to 83, black and white, poured water into the ground. Steve and I were the last to pour water, holding the vessel with both of our hands and hugging each other after it was completed. It was a very emotional and educational day.

So much has happened since that day. Memorial parishioners made a sign acknowledging the families who had been enslaved at Hampton and placed it in one of the placards in the church. The plaques

were draped and then removed and placed in the rector's garden. There have been TV interviews, newspaper articles, webinars, trip to various places before Covid-19, and Zoom during Covid-19, NPR, and even the Colorado Times. Parishioners voted to establish a reparations fund, pledging \$500,000 to move from talking about justice to making it a reality. More information can be found at memorialboltonhill.org.

Natalie Conway serves at Memorial Episcopal Church in the Diocese of Maryland.

ADVANCING THE DIACONATE

A joint campaign by The Fund for the Diaconate and the Association for Episcopal Deacons



BY DEACON GERALDINE SWANSON

June, 2021

Are you aware of the two major organizations that are essentially the "bookends" that hold together all things diaconal in the Episcopal Church? These "diaconal siblings", the Association for Episcopal Deacons and the Fund for the Diaconate of the Episcopal Church, are currently working together to secure the financial future of the diaconate in this part of Christ's one, holy and apostolic Church.

The two groups, through the work of a Joint Development Task Force, have designed and are committed to the implementation of a three-year campaign creating a strong financial foundation for each. This campaign, called "Advancing the Diaconate: Sustain. Empower. Transform." is intended to provide each with non-conflicting development and fundraising that will support them well into the twenty-first century.

The Fund for the Diaconate performs a vital service for our Church by assisting deacons who have insufficient funds for their needs. The Fund currently offers two types of general grants: monthly stipends for basic living expenses and one-time grants for emergency situations. Additionally, the Fund has created a special Emergency Grant Program, to aid deacons affected by the Covid-19 pandemic.

The Fund will be expanding both its mission of assisting all things deacon and its endowment by seeking deacon-friendly folk willing to name the Fund as beneficiaries in their estate planning.

The Association for Episcopal Deacons is a membership association of persons and dioceses within The Episcopal Church whose mission is to increase participation and involvement of all baptized persons in Christ's diaconal ministry, especially by promoting and supporting the diaconate. AED will be soliciting donations in real time to assist the organization in their work that includes publishing *Diakoneo*, AED's quarterly magazine and monthly E-newsletter *Deacon Update*, enable AED to share resources for formation, theology, liturgy and more, and make possible financial support for AED and provincial deacon events.

Watch for more information coming your way in the Fall!

Geraldine Swanson is on the Board of the Fund for the Diaconate, and is a past member of AED's Board.

A3D 2021 FOLLOWUP

A3D was held virtually over 3 days in March. The first day featured a Keynote and Conversation with the Most Rev. Linda Nicholls, Archbishop and Primate of the Anglican Church of Canada. **We welcome reflections from two deacons who attended that event.**

Reflection on “Keynote and Conversation”

BY DEACON BERNIE JONES

March, 2021

A part of the A3D 2021 Conference that AED and Bexley Seabury Seminary hosted over Zoom on March 4 was an “Online Evening of Reflection for Deacons.”

After the keynote, the attendees chatted with Archbishop Nicholls and met in small groups to discuss how the pandemic has affected us and our ministries. The topic was “Pivot from Panic: Deacons for A Post-Pandemic Church,” an assessment of the future of diaconal ministry.

The most striking observation to emerge from the discussion was the proposition that deacons are experiencing “moral injury.”

Individuals experience significant guilt, shame, betrayal and anger when they are put into situations that violate their ethical values and commitments. Their moral injury is the disorientation that follows upon participating in something that shocks their conscience.

Deacons are charged with occupying the liminal spaces between the Church and the world as we serve as a bridge between the two. Deacons explain the ways in which the Church can be of service to the needs of the world. But our community’s responses to Covid have disrupted deacons’ work both in the church and in the world. The shortcomings in our societal coping mechanisms have compromised our diaconal commitments.

In-person worship has been suspended. We can’t offer pastoral care even as people have been suffering and dying alone and without support.

Why might we be feeling guilty? We can’t participate in the ministries we had prior to the pandemic. We have abandoned something important and valuable. We are lamenting the circumstances that forced us into this position.

In addition, we might feel guilty that middle class and professionals in our communities can stay home because the poorer among us are working and serving. These are society’s underpaid, the underappreciated and unprotected. This is our grief and moral injury as deacons charged with helping the poor, the sick, and the needy.

We see what is going on but feel limited in what we can do to alleviate the suffering. Our sense of moral injury is especially acute if we are among those who are benefiting from those who have been making the sacrifices.

Archbishop Nicholls urged us to alleviate our sense of moral injury by thinking about what we can do to improve the situation of the most disempowered around us. What are the most important and most urgent needs in our community that we can address? What tools and resources do we have on hand right now to help in our work?

Bernie Jones serves as deacon in the Diocese of Massachusetts.

Reflection on “Keynote and Conversation”

BY DEACON RICK INCORVATI

May, 2021

In the Episcopal ordination service, deacons are memorably charged “to interpret to the Church the needs, concerns, and hopes of the world.” That task of serving as the bridge between the life of the Church and the broader community has long served as an order-defining commission and has likely drawn no small number of deacons to their first explorations into the order.

So, what does it mean to be faithful to this call at a time when both the Church and world have experienced extraordinary change and challenge? How should deacons best interpret the world’s needs, concerns, and hopes when a pandemic has altered every one of these considerations? And what would be the best way to share this news within a Church that has spent much of the past year experimenting with new ways of worshiping and more generally functioning as a community of faith?

Certainly, some diaconal ministries are tied to needs and concerns that, pandemic notwithstanding, will remain substantially unchanged in the years ahead. With vaccines reducing risks of exposure and the levels of community transmission allowing for more contact, prison

ministries will again serve the needs of the incarcerated, chaplains will return to bedsides, and soup kitchens will make space for larger numbers of guests at their tables.

But in other ways, we will all find ourselves bridging a changed world and a changed Church, and those transformations call for discernment as well as for action in the interest of keeping diaconal service vital and responsive to the needs that have emerged over the past year and a half.

The work of discernment in this moment of transition served as the focal point of the A3D Conference keynote address by Archbishop Linda Nicholls, Primate of the Anglican Church of Canada.

Archbishop Nicholls’s remarks, which are available on AED’s website, offered several helpful ways of using the changes we’ve witnessed and experienced as opportunities to adapt the work of the deacon, to make that work more responsive to a world of evolving needs and opportunities.

Some of the changes singled out by Archbishop Nicholls as indicators of possible new directions include the way that virtual connections have rendered geographical distance less of an impediment, the improved facility many of us now have for reaching out to those who are shut in, and the general openness to innovation within many of our congregations. We’ve also heightened our awareness

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of longstanding problems like racial disparities in health care, the lack of access to technology in some parts of our communities, and the troubling inequities in compensation for workers identified as essential.

Taking stock of these and other indicators was important when they initially became apparent to us, but discerning their meaning for diaconal ministry may be especially valuable in the days ahead as the pandemic, while far from over, begins to feel more manageable to us and to our congregations. Certainly, we all welcome the blessings of lowered apprehensions and increased opportunities to meet and

to serve in person, but in the process of returning to these desirable conditions we are also at risk of losing what Martin Luther King called “the fierce urgency of now,” the imperative to address inequities and to pursue new opportunities for transformation.

Archbishop Nicholls’s remarks served as a reminder of the importance of being conscientious custodians of the knowledge that the pandemic has afforded us, knowledge that is crucial to the work of being a bridge between the changed world and the changed Church.

Rick Incorvati serves at Christ Episcopal Church, Springfield, in the Diocese of Southern Ohio. He also teaches English at Wittenberg University.

A3D 2021 FOLLOWUP

A3D was held virtually over 3 days in March.

Reflection on A3D Conference

BY DEACON NADINE POPE

April, 2021

When I registered for A3D, I did so hastily without reading much about it. I just wanted to finally go to an AED conference, and thought this year presented a great opportunity, since this conference was to be virtual. Obviously, I didn’t know what “A3D” meant and it wasn’t until after I registered, that I realized that A3D was “for all those interested in deacon formation, supervision and pastoral care.” Oops... But wait: As a new member of the Diaconal Council and Board of Examining Chaplains in Colorado, in addition to mentoring a new Postulant, I am interested in those things.

I am SO glad I participated in A3D this year. It was eye-opening, inspiring, validating, and so much more. I still almost vibrate when discussing it with our Council and other deacons in our diocese. One of the first things I learned at A3D was that really, the audience was not so exclusive, beginning with “An Evening of Reflection” on Friday. During that time, The Most Rev. Linda Nicholls, Archbishop and Primate of the Anglican Church of Canada, shared her insights with passion and invited us all to reflect deeply on what our diaconal ministries might include in the future. I found Archbishop Nicholls’ words to be a wonderfully inspiring way to begin the conference.

When I was a postulant, we were strongly encouraged by our Archdeacons to join AED, so I’ve known for years what a great resource it is for all deacons. This was magnified during A3D, where even the announcements were a positive educational experience. I didn’t know what I didn’t know, and so much that I hadn’t really thought of before was brought to my attention. For example, that we have networks of mutual relationships with ecumenical diaconal communities all over the world with whom we can discuss diaconal issues, including social justice and reconciliation (i.e. Diakonia of the Americas and Caribbean [DOTAC] and Diakonia World Federation). During times in my own ministry marked by a sense of “just God

and me going this alone”, it can be affirming and energizing to know that there are so many deacons in the world to be in relationship with and with whom to share the cup of knowledge, experience, perspective and support.

What really stood out for me were the Open Space sessions. Well, Open Space Technology, period. As a newbie, I was curious about how much I could learn by participating in a fairly unstructured group driven by a shared interest or passion. Silly me. In my curiosity I failed to take into account the power of the Holy Spirit. The Open Space sessions I attended were remarkable. I learned a lot about the topics I chose to engage in. There were answers to my questions and new questions arose. I was even able to contribute information that was helpful to others. It was easy to envision possibilities for new ministries and to begin addressing snags in work already underway. For me, the only downside of Open Space sessions was that I wasn’t able to participate in all of them.

I know that during the pandemic, we have had to learn new ways of bringing groups and communities together, and that work can be exhausting. I hope that Lori Mills-Curran, and Julie Lytle and everyone else who endeavored to make A3D happen this year feel some sense of accomplishment in a job well done. I am grateful for their efforts and the technology that enabled us all to attend. I have taken with me a greater awareness of the need for and importance of the Association for Episcopal Deacons, which I believe will have a positive impact on my own service in the world.

Nadine Pope serves on the Diaconal Council in the Diocese of Colorado. She’s an LCSW with experience as a behavioral health counselor/therapist.

Why the Diaconate: A Perspective

BY DEACON JAC ESSING

May, 2021

“Two of your housemates are discerning the priesthood.” In 2015, my new priest and supervisor shared this with me in my first week as an Episcopal Service Corps intern with Lawrence House*. I didn’t register its meaning or possible significance. In taking an intentional yet abrupt turn in life to move from my home state of Iowa to Massachusetts for a year of service, everything glimmered with unfamiliarity and possibility. A few months and many conversations into the program year, I learned what discernment could mean and feel like for me. I had stirrings, passions, uncertainties, and a desire to still be me in the midst of it all. I realized that even though I didn’t know my answer to that pesky question [“What do you want to do with your life?”] I could still commit to trying to be a good person.

The shape of that shifted in a multitude of ways and has been built on Christian foundations - justice-oriented, love being a verb, a belief in resurrection. It’s been formed through service, education, discernment, and exposure. Exposure because it’s hard to know what is possible without some knowledge - at least for types of God’s call. One of the two housemates lent me their copy of *Many Servants* by Ormonde Plater. I devoured the book - learning the history and waves of the diaconate. Of course, I was left with more questions. Yet it was the access to the knowledge that allowed me to first start dreaming about the wonders and potential of this order.

Flash forward a year. I was officially in the discernment process and privileged to be part of a community that supports young adult leadership whether clergy, lay, or in the space between. While the majority of that support didn’t have an agenda, there were moments where my calling was assumed - perhaps, the priesthood or children’s ministry. The paths toward those ministries were mostly cleared for young, white women and it seemed like the obvious choice. The question “why the diaconate” would be posed to me and I would provide a vague answer - finding it difficult to both verbalize a calling and give due credit to the possible, wide-reaching transformations I believe to be within the diaconate’s power.

One occasion stood out as a meaningful ask. A good friend who witnessed my tendency to undersell, to underestimate my abilities breached the topic. She asked, in the most curious, non-judgmental way possible, if this was one of those occasions. Though the question remained with me, I can’t recall if I immediately responded or assured her that I wasn’t. These inquiries could be answered with a reminder that a call is not about ability or skill. As the saying goes: God doesn’t call the ready, God readies the called. My skills, my personality, my being are all part of my call. I have grown, been challenged, and transformed throughout my formation process. And all of that has

deepened my relationship with God and provided certainty (as much as one can get) regarding my call to the diaconate.

I was ordained to the diaconate on April 10, 2021 – three days before my 27th birthday. I had been asked to serve as deacon at an ordination to the priesthood for two friends on May 22. One of the ordinands, right before the service, leaned over to me and said, “Well, you’re looking like a deacon.” Before I could respond, the priest who sponsored both the ordinand and me, teasing a bit, said, “the youngest deacon in the Episcopal Church!” We had a conversation about young clergy as each of us is experiencing or had experienced that. I mentioned I hoped I wouldn’t be the youngest for too long.

These memories are intertwined. It’s about discernment, knowledge, space to explore, community, honesty, and possibility. I’ve been asked to share my thoughts on how to get more young folks interested in the diaconate, what my hope is for the order, and a number of related questions in the last year. I do not have the answers, though I offer the story of my experience as a response. It has been formed by those aspects and we provide richer, more sustainable ground for people to develop their understanding of call when they are present. The diaconate is full of possibility and a myriad of ministries because it is a mirror of the dynamic nature of God’s creation. That’s what our discernment processes need to reflect, too.

If you are a young person or want to share this opportunity with one, I pray you find something to chew on here. I don’t know if I am the youngest deacon. I hope I’m not, but mostly because I want each of us to see ourselves as young in being beloved children of God.

May we remember we are called to be humble as we listen to people’s stories, called to be brave as we demand justice, called to be spacious as we invite and share in the ministry, called to be made anew as we take part in the transformation of our world into God’s dream.

*The Lawrence House is an Episcopal Service Corps chapter based in South Hadley, MA. Up to 6 young adults live together in an intentional Christian community by a Rule of Life while doing social justice work in the area. www.allsaintsallwelcome.org/about-2

Jac Essing serves as deacon at St Paul’s in Holyoke, MA. She works as Pastoral Associate for Lawrence House Service Corps and as the AmeriCorps Advisor to House of Colors LGBTQ+ Program at Enlace de Familias in Holyoke.



**Are you a
Deacon or
postulant
under 50?**

Visit the Young Episcopal Deacons at www.youngdeacons.net and on their Facebook group. Postulants and discerners are welcome, too!

Young Deacon’s Debate

We’ll engage in conversations and debate the tenets of the Church, with a few very experienced deacons as judges. The debate is scheduled for July 18, after this issue of *Diakoneo* goes to print. Visit AED’s website for links to the recording.

The vow. The drive. The passion.

Reflecting on formation, and the great joy of being a servant of God

BY DEACON KRISTIN EDRINGTON

June, 2021

The organ begins to play and the music and words of “Here I am Lord” fills St. Phillips Chapel at the Canterbury School in Greensboro, NC. Tears fill my eyes as I let the music and words wash over me. The Ordination to the Diaconate service is ending, and the next chapter of the journey begins. I close my eyes and see every moment of the last several years. All the challenges, the joys, and lessons along the way. From my first initial discernment committee, to my second discernment committee, classes, a life changing Deacon Internship at Church of the Nativity, to entering CPE and a Chaplaincy Internship at Duke Raleigh Hospital right as the COVID-19 pandemic broke across the world, and faced the most challenging year of formation (possibly even of my life), the formation process is one that takes everything you got both mentally and emotionally. But formation doesn’t stop with ordination. It is something that continues long after. You are constantly learning and being formed through your experiences with the Church and the world. However, these experiences also shaped my heart, and draw me even nearer to faith and God than I ever thought was possible.

I am 34 years old and work a full-time job that sometimes requires upwards of 10-hour days. I’m a mortgage processor, and if you know anything about the current housing market in North Carolina, it’s crazy. To be honest, most people have absolutely no idea what a deacon is or what I do. Most people can’t wrap their head around why someone my age wants to dedicate the rest of their life to serving the Church. I am deacon 24/7 every single day. I am Clergy. I represent the Church, and the Diocese of North Carolina, and serve my Bishop, at all times. Truth be told I love God, I love the Church, and it brings me great joy being a servant to God’s people. Reading the Gospel makes me happy and listening to organ music in church is one of the ways I experience God’s love. Speaking to people about their joys and challenges adds to my own experiences and journey. I learn from every person I encounter. I am excited that part of my vocation at Church of the Good Shepherd, where I serve as deacon, will be being involved with the youth. With being younger in age, I am looking forward to sharing my experiences with them, and hearing what they have to say about faith and what they are experiencing in their lives, and the world. I look forward to learning from them as well.

I get the general questions: can I get married, can I have children, can I drink? Yes, to all. I love going to a brewery on the weekend with my boyfriend and trying the latest sour or cider. I am ordained, but I never stop being a 34-year-old person too. I have a boyfriend who is still learning about my deacon role. He is supportive of my role as a deacon, and that means a great deal to me. Sometimes splitting my time is hard, both time and energy wise. I work a full-time job and at times split my days with Church as well, while still ensuring my work gets done. I am up early for Church on Sundays, even though I wake up early for work five other days a week. I bring all the energy I have to church, and at the end of the services, I still need energy to get through the day. I made sacrifices during the formation process and continue to

make sacrifices after ordination, between Church and life outside of Church (friends, family, boyfriend, etc). At times my boyfriend also compromises for what I do. Someone wise told me it is about finding a marriage of both lives, and that is such a true statement. Despite the time commitment to the formation process it was one of the best experiences of my entire life, but I also went into it with an open mind and heart and let God work through me. I still do, or else how do I continue to grow and learn?

Being a deacon is something I have wanted to pursue since I was in middle school, and even though life got in the way sometimes, I still maintained the course. Even if it made me “different” compared to my peers at times that is okay. It still makes me different in some ways for my age, and I recognize it. If you are wondering if this choice was a difficult one, to get ordained at 34, it was not a difficult choice. It is what I have wanted. A want that no matter what life threw at me I was not willing to sacrifice for anything, or anyone for that matter. Even if it meant spending the rest of my life single, that was okay and a risk I was willing to take, to serve the God I love. Bishop Anne Hodges-Copple put it perfectly in a sermon I heard recently, that God never leaves us. Is the constant of my life, of your life, of all our lives. That truth, that realistic truth, is something I realized a long time ago. That I am never alone. I’ve got God, and faith, on my side.

If you are thinking about becoming a deacon, it is important to remember that even through the formation process your life as a whole does not stop. I went through dating, break-ups, work challenges, and life challenges at the same time the formation process was taking place. I am still human. I make mistakes. I can be critical. I can get stressed out. I love to work out at the cycle studio I attend and listen to loud EDM or rap music blaring from the speakers of the studio. I love to dance. I turn my Spotify up too loud in my car, and still love my flip flops and high heels. I love adding a splash of color to my collar shirt on Sundays. As the Rev. Stephanie Allen said, never stop being the sassy deacon that I am. I never stop being a person, because being relatable is important to me. Having said all this: I made THE choice to answer God’s call to God’s people, and the Church.

The organ continues as more tears stream down my face. I am still standing in St. Phillips Chapel. I hear the words, “Here I am, Lord, Is it I, Lord? I have heard You calling in the night, I will go, Lord, If You lead me, I will hold Your people in my heart.” Yes indeed, Here I am Lord, and I will go out into the world to serve your people with all my heart. It is the vow I made, the drive in my soul, and passion in my heart. For all the days of my life.

Kristin Edrington serves at Church of the Good Shepherd in Raleigh, NC.

Fund for the Diaconate

Board Update, Spring 2021



BY DEACON KEITH MCCOY

Due to the pandemic, the Spring board meeting was held via Zoom over April 5 and 6. Annual grants were reviewed and approved, and the Covid-19 Emergency Grants Program was extended through October 31 2021. The board approved contracting with a translation service to add documents in Spanish, Chinese, and Creole to our website and offer the ability to work with non-English speaking grantees.

The board also had a special meeting on April 24. It voted to approve paying AED's part of certain additional expenses in connection with the planned joint development project. (See pg. 4) It also voted to recommend to the membership an amendment to the articles of incorporation which will broaden our ability to give out grants. The proposed amendment will be on the annual ballot this fall.

The board will meet in Denver on July 22-23 to do a major review of the strategic plan.

The Fall board meeting will be October 5 and 6 in Manhattan, NY. The annual meeting of The Fund for the Diaconate, to which all deacons are invited, will be Monday, October 4 at 4 pm at the offices of the Church Pension Group, in Manhattan. Ballots for the annual election and the proposed revision to the certificate of incorporation, in which all deacons may participate, will be sent out in mid-August. Voting will be electronic, unless you are on record with us for a paper ballot. Provisions will be made for electronic attendance and participation at the annual meeting. Watch the website for details.

The Fund for the Diaconate of The Episcopal Church exists to help deacons in financial need. They do this through annual or one-time grants. Visit the Fund at www.fundfordiaconate.org.

FINANCIAL ASSISTANCE

Covid-19 Emergency Grants

Pandemic-related assistance. Apply by Oct. 31, 2021

General Grants

Assisting deacons who have insufficient funds for their needs. Apply at any time.

www.fundfordiaconate.org/apply-for-aid

PLANNED GIVING

Name The Fund for the Diaconate as a beneficiary of your retirement account, will, or trust.

www.fundfordiaconate.org/planned-giving



@FundforDiaconate.org

Pandemic Ponderings

BY DEACON CANON JACQUIE BOUTHÉON

From Salt & Light, June 2021 the newsletter for Anglican Deacons Canada. Reprinted with permission.

The pandemic and its restrictions sent this boomer-age deacon head first into the terrifying vortex of technology. I had to quickly master skills I didn't even know existed before March 2020: who/what is ZOOM, where is YouTube, what are all these mysterious websites I need to use to make reports, can my computer (and more importantly, my brain) handle all this? Well, something over a year later, at the cost of some chewed nails and a few more grey hairs, I can report that I am surviving the onslaught!

Due to the restrictions in place in Ontario, and with a short-lived reopening in the fall of 2020, our church services are by YouTube on our parish website, for which I needed to develop scripts including readings and hymns, quickly recorded on video by our organist. I have scheduled the readers and intercessors for years, but now the question became, which of them had the needed technology to record audio or video for the services. A quick poll swiftly revealed that my roster of 21 had shrunk to nine! Fortunately, they were all up for the challenge and have become quite proficient at it. However, it also became quickly apparent that a large segment of our congregation did not have the technology to view the services.

After some attempts to "broadcast" by teleconference, our treasurer began to burn DVDs for those who could use them, so that with a little carefully distanced sharing they are again able to join in worship. While we do not know how much longer we will have to work like this, at least we have reached a point where we know what we are doing!



Those same restrictions on movement, and the resulting job losses due to mandated

closure of businesses, meant also that our Deacon's Cupboard food bank ministry quickly rose by several notches. Some of our volunteers were unable to come out to help, although the ones who could come started coming every week instead of the usual monthly duty schedule. At the same time, the number of people coming for food grew almost overnight from around 15 people coming once a month to 45-50 families coming every week and needing to feed around 145 people. These two factors meant that my previous oversight role became a fully participating one, in part to replace the volunteers who could not come and in part to handle the paperwork involved once we connected with the local hub of the Daily Bread Food Bank and received regular supplies.

Our church sign announces the food bank hours, and while that has increased the demand, it has also increased donations by people unconnected to our parish: money, food donations, support from a local United Church, all help us to offer not only basic necessities but fresh vegetables and sometimes fruit, eggs or milk. It seems one of the reasons we are popular is that we actually ASK people what they need rather than giving them a prepacked box which may or may not be suited to their diets. This has been a challenging year, and it isn't over yet, but by the grace of God, the challenge has not defeated me.

Jacquie Bouthéon serves at Christ Church Scarborough Village in the Diocese of Toronto and is the membership director for Anglican Deacons Canada. www.anglicandeacons.ca

“What are you truly passionate about?”

BY DEACON POSTULANT JESS W. SPEAKER, III
May, 2021

I grew up Catholic, was an acolyte, and involved in the youth group. My parish was staffed from the local Benedictine monastery and I spent a lot of time at the Abbey. I went to St. Gregory’s University which was run by the monks. For most of college I felt a strong call to the monastic life and the priesthood. Life took a turn that took me into theatre, brought me East, introduced me to my wife and gave me a family.

When Scouting came into my adult life, the Cub Scout Pack we found was chartered by a local Catholic church. This intersection of Scouting and Catholicism was major for me. Finally, the Boy Scouts of America made the decision to welcome LGBT youth! The church was not so kind.

The priest announced that he was severing all ties with BSA. He was going to be bringing in a new youth ministry program and expected those involved in Scouts to support his new endeavor. On top of that, the church would be keeping the Pack’s assets. Turns out, he knew of his plan to cut ties earlier and still encouraged the Scouts to participate in their fundraiser, raising over \$4,000 that the priest would use for his new program. This did not sit well with me.

I did not get into Scouting as an adult to serve this priest. I had no intention of participating in his new program, and I did not want anything more to do with that parish. I was going to stick with Scouting, and I was going to make sure that anyone else who wanted to could as well.

With everything in place, Pack 1683 was formed on October 1, 2013. That evening, I sent an email to all of the old pack announcing my resignation and explaining that I would be starting a new unit. The Committee Chair did the same, followed by several other leaders and families. Pack 1683 was up and running.

Our refusal to “do as instructed” angered the priest and there was a nasty and public feud between us that resulted in articles in a national newspaper. While I refused to publicly attack the priest, I was clear with the facts and stood up for my Pack families. Angered by the financial shenanigans, readers across the country sent donations totaling more than \$8,000 to our new pack. Pack 1683 is vibrant and still growing. Mission accomplished.

My experience with this priest sent me into a time of questioning. I

still believed in God but had lost faith in the church I knew growing up. Not knowing how else to handle what I was feeling at the time, I stopped attending church.

Several years later, my family went to church with a friend. While I enjoyed being there, the service was not my style. That is when I found St. Andrews in Burke, VA. St. Andrews was such a wonderful, welcoming community that I decided to learn more about the Episcopal Church.

I knew I was in the right place when the Spirit introduced me to Jeff, a seminarian who embodied the values I was looking for in a church. As I got to know Jeff, I mentioned that I was starting to feel called again. He challenged me, “What are you are truly passionate about?” I reflected, prayed, and realized the answer: service. Everything that brings me joy involves helping people; from my work in the Labor movement to my work in Scouting. Revisiting vocations, I discovered the diaconate. An order rooted in servant leadership, a concept that I devoted myself to in Scouting!

From there, the Spirit kept sending me nudges. References in sermons, articles, even television seemed to be God encouraging me to revisit my vocation. It seemed like there were mentions of St. Stephen everywhere. TV shows were showing clergy wearing a deacon stole. Everyone was talking about servant leadership!

Finally, I found myself mentioning vocations to my parish priest. It was the Spirit who initiated that conversation because when it was over, I remember thinking, “Well that happened! I guess we’re doing this...” One thing led to another and in November of 2019 I was granted postulancy by Bishop Susan Goff of the Diocese of Virginia and immediately began my studies with the St. Phoebe School for Deacons*.

The pandemic threw a new curve ball my way. Like the rest of the entertainment industry, my work was greatly affected by the pandemic. After working in the Washington DC office since 2014, I was furloughed. I was lucky enough to be brought back from furlough in July of 2020, but was transferred to the Atlanta office. Now my family, my ministry and my call face new challenges as we start all over in Atlanta, GA a little over a year after my furlough.

Though there have been many challenges along the way, some with good results, some with not so good results, the signs and reminders continue. This hunger for service continues. My desire to serve God’s Church grows. On to Atlanta!!

*The St. Phoebe School for Deacons is a partnership of the Episcopal Dioceses of Virginia and Southwestern Virginia. www.saintphoebeschool.org.

Jess Speaker is mid-way through deacon formation and will be returning to that once he settles in Atlanta with his wife and kids. He works for SAG-AFTRA in the entertainment industry and Labor movement.



CONNECT WITH AED

RESOURCES

Find materials on discernment, formation, lifelong learning, books, events and more at www.episcopaldeacons.org.

FACEBOOK

Search for “Association for Episcopal Deacons” in Facebook Groups and take part in conversations with the wider deacon community.

UP-TO-DATE NEWS

Get the latest news, education and events with our monthly e-newsletter. Sign up at www.episcopaldeacons.org: click “Deacon Update e-news”.

Dear Archie,

Dear Archie,

At my ordination last year, the women's group at my home parish gifted me with the most beautiful red stole. I love it! It's so unique and the perfect color for Pentecost.

When I brought it with me into the vesting room, though, the rector at the church I'm assigned to now requested that I use their stole during the service. It's a part of the set the parish uses for all "red" services—Holy Week, Martyrs, Pentecost, whatever. Frankly, it has seen better days.

I did what the rector requested, but I still think my stole would have enhanced the service so much better! The parish doesn't have a red dalmatic so it would have really shined. Do you think I should have stuck to my guns and worn my stole instead?

Sincerely,

Proud of my stole

Dear Proud,

No. The rector has full say over the liturgy and its participants in the parish. He or she may have wanted a unified look to avoid distraction from the true work at hand. Or, the rector may know something about the history of that vestment set that is significant to the parish. Or, he or she may just like it better. No matter! It's the rector's call.

The good news is that frees up your time and energy to concentrate on your leadership role and responsibilities in the parish—bringing the concerns of the world to their attention and leading them in ministry to those in need.

Save the stole and its memories for when you attend your colleagues' ordinations and to renew your vows.

Peace,

Archie

Dear Archie,

In the summer heat, my collar gets really gross. Can it go in the dishwasher?

Sweaty Deacon

Dear Sweaty,

Yes. But only if it's plastic and you turn off the heat element.

Peace,

Archie

Dear Archie,

One of my dearest deacon mentors is now quite elderly. Her retirement income is minimal and she has run through her savings. She never married or had a family.

Though she doesn't like admitting it, she has trouble paying for her medications every month. I'm sure that she sometime goes without nutritious food in order to pay for them. How can I help her and preserve her dignity?

Sincerely,

Worried for her

Dear Worried,

How wonderful that she has such a good friend and colleague in her retirement! Thank you for caring for your fellow deacons.

Please urge your friend to contact the Fund for the Diaconate.

The Fund for the Diaconate of the Episcopal Church in the United States is an organization which performs a vital service by assisting deacons - working, retired or disabled - who have insufficient funds for their needs. She can apply for aid at their website, www.fundfordiaconate.org.

Peace,

Archie

"Archie" is Archdeacon Carole Maddux, in the Diocese of Atlanta. She was ordained in 2006 and has 10 years experience as an archdeacon. Answers are Carole's opinion only, based on personal experience, and do not necessarily reflect the opinions of either the Diocese of Atlanta or AED. She may not always know the answer but she's always up for a friendly conversation! Letters may be edited for brevity.

"Archie" welcomes questions about the funny, frustrating and serious issues of being a deacon. We accept submissions from everyone - all orders of clergy, as well as postulants and discerners.

Send *Dear Archie* queries to vicepresident@episcopaldeacons.org.

PAPERS BY DEACONS

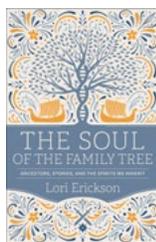
The Diaconate: Seeking an Ecumenical Consensus
by Deacon Canon D. Michael Jackson

A part of the DOTAC Seminar series, "Mondays in May" from May 31, 2021. This paper looks at three areas where consensus is still a work in progress:

- 1) the understanding of *diakonia* and the diaconate;
- 2) the place of women in the diaconate; and
- 3) the issue of sequential ordination.

Read the paper at www.episcopaldeacons.org/papers--reports

BOOKS BY DEACONS



Coming Aug 24

The Soul of the Family Tree: Ancestors, Stories, and the Spirits We Inherit

by Deacon Lori Erickson

Author of *Near the Exit: Travels with the Not-So-Grim Reaper* and *Holy Rover*, Erickson writes about tracing her Scandinavian roots and the life lessons we can learn from genealogy. Visit www.episcopaldeacons.org/by-deacons.

Find additional publications - including books, papers, book reviews, blogs and sermons - at www.episcopaldeacons.org/publications.

What questions do you ask Bishop candidates during a search process, about their experience with and plans for deacons?

In April, this question was asked via the Facebook groups for Young Deacons, Archdeacons and AED. Responses have been edited for length and clarity.

(1) What is your vision for deacon formation? (2) How will you ensure that deacon formation is accessible -- both financially and logistically -- to people at different ages and phases of life? (3) How will you support bivocational ministry for both deacons and priests? (4) Why is an active diaconate critical to the future of the Episcopal Church?

If I recall correctly, we avoided direct questions, instead listened for the candidates experience with deacons and how and when they mention the diaconate. I'm sure we asked one or two questions but I think the candidates, when asked direct questions, may give you an answer that you want hear.

Describe experiences when you have worked with deacons. In what directions do you see the diaconate evolving? Talk about a time when you were on a team that included deacons; what did you observe that encouraged you, concerned you?

Avoid questions such as what do you think about deacons? Because they will all say they love deacons. I was impressed by the degree to which our nominees had thought about this question. And I would encourage deacons to contact people they know in the nominees' diocese to find out more about the nominees. For ours, I contacted four people (deacons, priests, and lay people) of 3 of the nominees to ask how well they worked with other people (**are they collaborative? inclusive?**), in what ways they thought the person would be a good bishop, and where might some areas of growth be. I received lots of great responses (confidential) and knew each of them would do fine. *[This option requires the person actually works with the nominee in some capacity.]*

I would add that it is imperative to hear the vision of deacons (and deacon formation) from the nominee. It may or may not be the same as the diocese. For example, in the diocese where our bishop spent the past few years, deacons were not allowed to preach. That has not been her view, but I am not sure if she knew what would happen. Since our deacons do preach and receive training, she was fine with that.

We had an interim Bishop who didn't know much about deacons or use them much. By the time he left he had a much better appreciation. Those of us who were deacon postulants at the time were quite worried at first.

Where have you seen deacons in leadership positions?

Ask what their most significant influences have been as they form their vision of the diaconate.

That may reveal if they've actually kept up with the waves of the diaconate or if they're still relying on opinions from seminary professors.



Ask them about their visions, hopes, etc. for the future of the church and follow up with a question about what roles/functions/ministries do they see for deacons in their visions and hopes.

Very timely for us. I will use this and suggest ideas from it to our deacon community (all 25 of us active, another 15 or so retired)

We gathered our deacons, as well as postulants and candidates, a couple of times (via Zoom) prior to the diocesan conversations (also via Zoom) with the finalists. We brainstormed questions we wanted to ask and many were actually asked. We also gathered again after those diocesan conversations to share our impressions and thoughts. It was very helpful and, I think, generated strong interest in the election process.

I like: **“Tell us about your last experience working with a deacon in ministry,”** and **“How do you think the pandemic has affected diaconal ministry?”** I like questions that reveal the bishop's assumptions about what deacons are for.

They all “want more deacons” and “younger deacons” and more “deacons of color.” But the question is “why?” This is of particular importance now - there are many bishops out there who are looking for “two deacons in every parish,” because they desperately need help in a post-COVID cash-strapped parish. That could be fine, but it could also reveal that The Episcopal Church is invested in maintaining “business as usual” (for free with deacons) when the church needs to take seriously the need to restructure itself for the “new normal.”

I don't want to see our prophetic work undermined by efforts to save a paradigm of church that was already under threat before COVID and is even more shaky today. Deacons are evangelism stealth weapons, especially with the young. We incarnate what the young want the church to be, and I would hate to see that charism squandered. I want to care for the people in the parishes, but I want the church to creatively reinvent itself, too.

Questions asked during a Bishop search

Compiled from a survey sent to the Diocese of Arizona's Deacon Community, and used in their 2018 search process. Deacons at the various walkabouts asked different questions from this list.

Submitted by Deacon Dr. Robin Hollis, Director Deacon Formation Academy, Diocese of Arizona

- The bishop has oversight of the deacons. What is your vision of the diaconate under your episcopate?
- There are many stereotypes of those who live in Arizona. How do you plan to learn the reality of what IS Arizona?
- What are your gifts and talents? How will they be used in your leadership as bishop of the Diocese of Arizona?
- Share with us a time when you failed in your call as an ordained minister. How did you handle it and what did you learn from it?
- What is your experience serving the marginalized?
- What is your experience sharing leadership and delegating to others. Share how you have demonstrated this.
- What is your position in regard to the language of the BCP and whether it needs revision?
- We have a strong vocational diaconate in the diocese of Arizona. How do you plan to carry on the good work begun?
- As bishop, what top three justice issues is God calling you to respond to?
- Describe a typical day in your spiritual life, including two practices that give you strength in adversity and comfort in grief.
- Episcopalians are a diverse group with differing and sometimes opposing visions and goals. As bishop, describe your approach to mediating in those situations.
- Fifty years from now what will be the relevance of the Episcopal Church?
- What have you learned about the indigenous communities in the state of Arizona?
- As Bishop, how will you work with the deacon community to sustain and grow the diaconate in Arizona?
- How do you plan to lead the diocese on the subjects of immigration, border issues, sanctuary churches and sanctuary cities?
- What is your passion - that gives you purpose day to day?
- Bishop Smith authored and issued a Pastoral Letter in June 2014 entitled "*The Diaconate in the Diocese of Arizona for the 21st Century.*" It addresses four primary elements: Prophetic voice; Mutual sharing; Leading all believers to serving ministry; Advocating for the most vulnerable in our communities. How have you engaged one or more of these elements in your ministry situations?
- Diaconal ministry in Arizona seeks to empower and lead others to live more fully into their baptismal covenant. Please share with us a time in your ministry that reflects this commitment.
 - a. What did it teach you about yourself?
 - b. What did it teach you about leadership in the church?
- How will you make yourself aware of the diversity of deacons, their ministries, and their culture including rural, urban and indigenous diversity?
- As an order, Arizona deacons model Bishop Smith's leadership of defining clergy as being inclusive of deacons and presbyters. Share with us how, through education and collaboration, you have demonstrated 'clergy' as inclusive?

LIFELONG LEARNING

Essential Diaconal Theology Reading List '21

Susanne Watson Epting – *Unexpected Consequences: The Diaconate Renewed* (2015)

John N. Collins – *Diakonia Studies* (2013)
AED Diaconal Competencies (2018)

Michael Jackson – *The Diaconate in Ecumenical Perspective* (2020)

W. Shawn McKnight – *Understanding the Diaconate: Historical, Theological, and Sociological Foundations* (2018)

International Handbook of Ecumenical Diakonia (forthcoming 2021)

Thomas Briedenthal – "*Exodus from Privilege: Reflections on the Diaconate in Acts*" (2013)

Find links to these materials at www.episcopaldeacons.org: Resources / Academics / Theology

CALL Online Classes

The Center for Anglican Learning and Leadership's (CALL) online courses are designed so that you can participate at your own pace and at your own time. **Members of AED receive a discounted rate.** Visit cdsp.edu/call/online.

Fall 2021 (Sept. 13 – Nov. 1, 2021)

Pastoral Care with Marginalized Communities
Orientation to the Old Testament

Anglican Identity

The Way of Jesus

The Diaconate

The Parables

Navigating Conflict: Speaking the Truth in Love

Preaching in the Digital Age

Winter 2022 (Jan. 17 – Mar. 7, 2022)

The Pentateuch

Introduction to the New Testament

Wisdom for Mission

Arguing with God

Images of Diakonia

Ethics

Sacramental Theology

Spring 2022 see their website

DOTAC's Anti-Racism Programming for 2021

(*Diakonia of the Americas and the Caribbean*)

• **Exploring the Missing Chapter** Mon., Oct 18

• **Non-Violence Training** Tues., Nov. 2

Free. Details at www.episcopaldeacons.org: Resources / Human Awareness & Understanding

DON'T MISS THESE DEACON VIDEOS



Celebrating the Ministry of Deacons

The Diocese of Massachusetts set aside Sunday, June 13 as a day to celebrate and learn more about the role and ministry of deacons among us. In this video, several Diocesan deacons share their perspectives. Meet Deacons Holly Hartman, Ema Rosero-Nordalm, Michael Melendez, James Thomas; and Archdeacons Christiaan Beukman and Patricia Zifcak. Find the link on AED's homepage, www.episcopaldeacons.org.

How the Work Has Continued... Province One Deacons during the COVID-19 Pandemic

This Spring, seven deacons from Province 1 reflected on how the pandemic influenced their faith, ministry and call. Interviews with: Jane Griesbach, Michele Adamo, 'Jac' Essing, Beatrice Kayigwa, Félix Rivera, Ema Rosero-Nordalm, Linda Taupier. Find the link on AED's homepage, www.episcopaldeacons.org.



Preaching with a Diaconal Voice

In May, the Episcopal Preaching Foundation (EPF) and the Consortium of Endowed Episcopal Parishes (CEEP) sponsored an online program on diaconal preaching. *"The Word and the World: The Preaching Role of Vocational Deacons"* featured a panel discussion on the diaconal voice in preaching, with AED president Tracie Middleton as one of the panelists.

Watch the video at www.episcopaldeacons.org - under Resources / Practical Training / Liturgy.

Photos in this section are screen captures. We understand the quality may be diminished but felt the images were important to include.

Book of Common Prayer Translations

The Episcopal Church is pleased to announce the release of trial transliterated translations of the Book of Common Prayer in Spanish and French, with Haitian Creole to follow. Directed by the 79th General Convention through resolution A070, the Task Force on Liturgical Translation plans to seek feedback from native speakers in those languages. Visit bit.ly/3da1RPj for translations and feedback forms for the Spanish & French translations.

IN MEMORIAM

Deacon deaths are listed alphabetically by name, date of death, diocese, age and year ordained. Rest eternal grant to them, O Lord.

David Alan Alves, 3/31/2021, Northern California, 85, 1980
Betty Lou Anthony, 8/9/2019, Alaska, 89, 1984
Susan Mansfield Bartlett, 4/10/2021, Missouri, 75, 2005
Roger Dee Button, 4/16/2021, Dallas, 64, 2010
Robert Tytus Coolidge, 5/26/2021, California/Montreal, 88, 1967
J Ann W. Hedquist, 4/12/2021, Kansas, 82, 1995
John Roy Kenny, Jr., 3/6/2021, Maryland, 98, 9/16/1972
John Burton Linscott, 3/10/2021, North Carolina, 74, 6/14/2008

Florence Martha Merfy, 3/7/2021, Nevada, 99, 11/1/1987
James E. Mobley, 3/20/2021, Southern Ohio, 90, 1/1/1975
Eloise (Lois) Nielsen, 5/22/2021, Rhode Island, 90, 1989
Elizabeth Gibbs (Liz) O'Donnell, 3/14/2021, Maine, 78, 2004
Robert S. Runkle, 4/4/2021, Maryland, 85, 2012
Warren D. Spencer, 3/28/2021, New Jersey, 79, 1985

Notices are listed as we receive them. Every effort has been made to provide accurate information and we regret any errors. Please send notifications, including diocese, date of ordination, age and date of death to membership@episcopaldeacons.org.

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CONGRATULATIONS NEW DEACONS!

More ordination photos on the back.



Diocese of Virginia, 4/19/21, Bishop Susan Goff.
 Above: Shea Godwin; Peg Moncure. Left: Steve Busch

Diocese of Virginia, 4/20/21. L-R with Bishop Susan Goff: Courtenay Evans; Salli Hartman

Diocese of Virginia, 4/21/21, Bishop Jennifer Brooks-Davidson. L-R with the Bishop: Brian Justice, Steve Pace

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We celebrate the following Vocational Deacon ordinations that have been reported to AED. Ordinations are published as we receive them. Please send ordination notices to membership@episcopaldeacons.org.

More photos
on page 15.

6/14/2020	North Dakota	John Peter Anderson	4/19/2021	Virginia	Peg Mancure, Shea Godwin, Steve Busch
1/16/2021	Puerto Rico	Diana Guzman	4/20/2021	Virginia	Courtenay Evans, Salli Hartman
3/19/2021	New Hampshire	Christopher Potter	4/21/2021	Virginia	Brian Justice, Steve Pace
3/20/2021	North Carolina	Joseph Dzugan, Kristin Edrington, Maurine Flak, Pamela Haynes	4/28/2021	Alabama	Tamara Lee Wilkins
4/6/2021	Alabama	Kay Williams	5/1/2021	Bethlehem	Barbara Gessner
4/8/2021	Florida	Leila Nobis Quinlan, Stephen Christopher Seibert	5/8/2021	Pittsburgh	Darrell Joseph Johnson, Paul Robert Barker
4/10/2021	Dallas	Katie Gerber	5/15/2021	Southern Virginia	Darlene Ann Jackson
4/10/2021	Western Mass.	Rachael (Jac) Essing	6/6/2021	Arizona	Dale Gallup, Jean Hawkins, Laurie A. Finn
4/17/2021	Iowa	Jean Marie Davis			



Archdeacon Marti Holmes, new deacon Kay Williams, Bishop Glenda Curry, new deacon Lee Wilkins, Judy Quick, Pam Long. 4/6 21 and 4/28/21. Alabama.



Jac Essing, Bishop Doug Fisher. 4/10/21. Western Massachusetts.



Jean Davis, Bishop Alan Scarfe. 4/17/21. Iowa.



Dale Gallup, Laurie Finn and Jean Hawkins with Bishop Jennifer Reddall. 6/6/21. Arizona.