

FINDING A BRAVE SPACE

For Truth Telling
and Racial Healing



At a protest march in Warner Robins, GA on Saturday June 13, 2020. L-R: Janet Tidwell, Bonnie Anderson (priest at All Saints, WR), Bethany (pastor at First Disciples of Christ Church), Mary Christianson (All Saints parishioner).

BY ARCHDEACON JANET TIDWELL

June 14, 2020

A 12-year-old girl, who loves to square dance, is told by a Girl Scout leader at a church-sponsored event that she and her five African American friends should leave because no one was going to dance with them.

A 7-year-old comes home from school and says to his mother, "I don't like being brown."

A 2-year-old is bathed in bath water containing bleach because her father wants to lighten her skin.

These are real life experiences that people of color live with on a daily basis and ones that I personally experienced. My quest for racial healing began long before pursuing the diaconate. The words of Matthew 10:16, "sheep in the midst of wolves," resonated with me. The world into which I was born as an African American female was tough and sometimes dangerous. Even though I had girded myself with multiple layers of protective attitudes and behaviors, that mild-mannered 12-year-old continued to exist within.

Around the turn of the century, I became involved with The Study Circle Resource Center – a national, nonpartisan organization whose goal was to help communities develop their own ability to solve problems by bringing people together in dialogue across divides of race, income, age, and political viewpoints. Differences and Dialogue. I was hooked. I became a trained facilitator conducting Circles for three years in Wisconsin before moving to Georgia.

Georgia-the deep South, I was prepared to bring dialogue techniques to communities in Middle Georgia, and to my surprise, I discovered the Center for Racial Understanding in Macon, Georgia. Expecting to

experience some degree of rejection, I was surprised when they asked me to coordinate ten Circles. It was during this time that I met Dr. Catherine Meeks, who was then a professor at Wesleyan University where one of the Circles was held. As partners in the quest for racial reconciliation, she invited me to serve on the Diocese of Atlanta's Anti-racism Commission. On our monthly trips to Atlanta, both of us dreamed of a new vision for the Commission and its work within the Diocese. Not in our wildest thoughts did we dare to envision what the Center for Racial Healing has become. Through Catherine's dogged determination, passion and extraordinary hard work, the Center has become a reality.

The Absalom Jones Episcopal Center for Racial Healing is an inter-generational, faith-based organization providing curriculum, activities and experiences to all participants to engage their heads and hearts in the daily work of dismantling personal prejudice and ending systemic racism. (www.centerforracialhealing.org) The Center was officially opened in 2017 with Presiding Bishop Michael Curry, Bishop Robert Wright of the Diocese of Atlanta and Bishop Victor Atta-Baffoe from the Diocese of Cape Coast, Ghana, with whom the Diocese of Atlanta has a companion relationship, in attendance. The Center is located adjacent to Atlanta University Center complex. In fact, students use the Center for choir rehearsals, quiet study/reflection space and occasionally meals.

Prior to the Center opening, the Commission was involved in numerous racial understanding, remembering, healing and reconciliation projects. Inspired by several trips to Alabama as part of the Jonathan Myrick Daniels pilgrimages, the Commission began

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ASSOCIATION FOR EPISCOPAL DEACONS

ENGAGING THE DIAKONIA OF ALL BELIEVERS

AUGUST 2020

AED is a membership-funded 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

Note: In April of this year, Douglas Argue resigned as AED's President, due to his demanding role in leadership work on the COVID-19 response for Ohio's unsheltered and homeless population. Vice-President Tracie Middleton has assumed the role of President.

Learning, loving and doing

BY DEACON TRACIE MIDDLETON



June 17, 2020

I'm white, and I am trying to figure out what to usefully do at this time, beyond having feelings.

So, I'm reading about racism, talking about racism, and trying to do things to counteract racism.

I'm crushing the reading, especially with free audio books on my library app. But there's still a lot I don't know. I just finished listening to Robin DiAngelo's *White Fragility*, and all the way through was thinking, "Oh, dang - I do that... oooh, I've said that, too... Holy cow, I didn't know that was racist."

Books are less intimidating resources for learning sensitive information, but for me it's also true that the discomfort of

doing something awkwardly pushes me to work harder to get past that awkward phase as soon as possible.

One way to not feel awkward when discussing racism is to avoid doing it. Another way, though, is to do it as much as possible.

That's why I'm talking more: to intentionally invite conversations about race and racism. I need a lot of practice, and viewing conversations as practice helps put them in a larger context, which mitigates the anxiety or fear I feel in each individual conversation about engaging a topic I've been socialized to believe might destroy the relationship if addressed openly.

The issue of things I can do is a little less clear for me. I recently pushed to have something small changed in an area where I had some say, and it got changed. It was very small, but I successfully leveraged some of my privilege in that hyper-local context. I want to learn to do that more skillfully also.

A few years ago, I facilitated a Lenten program focused around the summary of the law in Micah 6:8 - to "do justly, love mercy, and walk humbly with your God" and created a set of discussion cards and follow-up activities, categorized with images of head, heart, and hands. That's kind of how I'm approaching the work I feel is my responsibility as a white person in counteracting racism and white supremacy: learning, loving, and doing - learning by reading, loving by engaging in respectful dialogue to build relationships, and doing by leveraging my power where it exists to shift the spaces I'm in.

COVID-19 RESPONSE & RESOURCES

This issue of *Diakoneo* went to print in early July, with news about deacon responses to the coronavirus pandemic through May. We're still interested in sharing news from those involved with a ministry responding to the pandemic.

Submissions of any length are welcome, though 200-1,000 words are standard. Photos are also gladly received, with proper permissions.

Online Resources

Visit our website, episcopaldeacons.org, for a selection of COVID-19 resources, posted as they become available.

Direct submissions & questions to Deacon Anne at communications@episcopaldeacons.org.

AED'S BOARD ELECTION

Meet the candidates
on pages 8-10.

Voting begins Oct. 26th

Submit news, an event or an article for publication in *Diakoneo*.

AED is always looking for news related to diaconal ministry, formation, events and the ways we engage the church in service.

Please send news and photos to communications@episcopaldeacons.org.

God at work, at a protest

BY DEACON LORI MILLS-CURRAN

As the song says, what a long strange trip it's been! But although the summer began with fear, it is ending in determination. It is for me at least.

Absolutely nothing I planned this summer took place. I felt scared and lonely in the early weeks of the pandemic. And then summer took a turn for the worse, with the murder of George Floyd. I watched as my children and friends came out of isolation, feeling a little like moles exiting their COVID burrows, their eyes blinking at the light, but their fear stuffed into their back pocket.

Like many of you, I am in a vulnerable group for COVID, and the controls have been very tight here in Massachusetts. I forgot all that in a twinkling when my son started leading protests in my town.

My town has maybe 12,000 people. I picked it in 1998 for its diversity and its schools. It's a tech town, with lots of well-educated people, many of them of color from a wide variety of backgrounds. It's been years now that I have been aware that almost none of these people of color are Black. It's been years now that I have known that the town's politics seemed a rare conservative island floating in the middle of the People's Republic of Massachusetts.

So I would never have believed that this white town, with good police and schools and a lively community of families, this American Dream town, would ever host a Black Lives Matter protest that would draw 1,000 white people. These 1,000 white people, every single one of them in a mask, brought their kids and their dogs and their signs to the town Common. These 1,000 white people stood in the sunshine and listened to two or three of their own Black schoolchildren describe what life was like in our American Dream town, for them.

I never thought I would ever see 1,000 white people, young and old, Sikhs and Jews, Lutherans and Catholics, "taking a knee" with one fist in the air, determined to show those children that whatever our town has been in the past, whatever our politics, it was now going to be their town, too.

In all the pain, and all the isolation, all the fear, and all the anger of this summer, God was busy at His redeeming work. There's so much more to be done. But for that one hour, all we had to do to help Him was to stuff our fear in our back pocket, and show up.



CALENDAR

VIRTUAL NUEVO AMANECER

June 13, July 11, Aug. 15, Sept. 12, Oct. 10

Monthly learning, mutual knowledge, and prayer. Register once for all 5 events. Zoom meeting links will be sent two days before each event. Registration at: www.episcopaldeacons.org/provinces-dioceses-tec

PROVINCES VIII AND VI VIRTUAL DEACONS' CONFERENCE

Our Fragile Island: Protecting God's Creation August 20 - 23, 2020

There will be 4 webinars over two days; Thurs. Aug. 20 - 10:00 am - 12:30 pm and 2:30 pm - 5 pm Friday Aug. 21 - 10:00 am - 12:30 pm and 2:30 pm - 5:30 pm (note 30 minutes longer)

Follow up sessions in Sept. and Dec., 2020. www.episcopaldeacons.org/prov-viii

CONTINUING EDUCATION

Virtual Episcopal Latino Ministry Competency course August 10-14, 2020 www.episcopaldeacons.org/continuing-education



Diakoneo Back Issues

Visit AED's website at www.episcopaldeacons.org. Go to Publications/Diakoneo

Send all notices to Deacon Anne at communications@episcopaldeacons.org

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Q: ANY DEACONS MAKING FACE MASKS?

Lisa Parker: I made masks for distribution to medical facilities though the South Sarasota Modern Quilt Guild and for my husband's work place Home Depot.

Laurel Hart: Made two dozen for family and friends. That was all the scraps of quilting fabric and interfacing and elastic that I had.

Jess Elfring-Roberts: Making for family and friends.

Christina Wible: Making them by hand sewing them for myself since my sewing machine and I don't get along. Gave my hospital-grade ones up to the local healthcare center.

Rob Sommer: Making No-Sew ones from socks. They are wonderful, easy and quick and have the ability to put a paper "filter" in them which can be replaced. Making them for the undocumented and field workers deemed essential, but not legal. They bring us our food, so the least we can do is help protect them.

Sarah Getts in a mask made for her by **Susie Parker**, Saint Barnabas on the Desert, Arizona.

Lois Rayner Maberry: I made about 30 to give to the homeless friends that come to Hope House day shelter in Shreveport LA.

Martha Dooley: Masks for family.

Gen Grewell: I have made them. Probably about 60.

Nancy Pennekamp: Yes.

Wanda Cuniff: Not a stitcher, but have coordinated my daughter and 3 other stitchers making masks for our congregation, our Missional community, and other places of need.

Dorcie Dvarishkis: We have a sewing team at the church who are making masks.

Becky Scott: Created masks for friends, family; donated some.



Catherine Wagar: I made 40 in conjunction with a project at St. Stephen's, Hollywood. They provided materials and elastic. Most were for non-medical staff in health care facilities.



Carl Edwards: Not a deacon (but a nominee), I've made over 160 and donated them to the local hospital, nursing home, friends, and my daughter's medical clinic.

a 3-year project to research lynchings that had taken place in Georgia. Markers were placed in Macon, Athens and Atlanta. The largest is placed in front of the Center and contains more than 600 victims' names who were lynched in Georgia between 1866 and 1964. In 2019, the Center sponsored a week-long Justice Pilgrimage for individuals in Episcopal Province IV. Participants visited slave holding sites along coastal Carolina and Georgia and were tasked with developing programs in their cities and parishes to educate and encourage racial truth-telling regarding racial justice. The Center continues to provide Dismantling Racism training throughout the Diocese of Atlanta, and recently to other dioceses in the United States. One of the newest initiatives is a Dismantling Racism: Youth Curriculum. Developed for youth in grades 6-12, the curriculum includes lessons on the history of racism, white privilege, internalized oppression and repentance, healing and reconciliation. The Center's website, CenterForRacialHealing.org, Facebook page and YouTube channel offers a wealth of resources for dioceses and parishes.

I have been involved in the work of truth-telling, racial reconciliation and healing for more than twenty years and the need continues today more than ever. Dr. Catherine Meeks often states, "I will most likely be doing this work until I die." As a deacon who has endured rejection, hatred and continues "to do the work you have given us to do" through



In October 2018, participants from the Dioceses of Georgia and Atlanta attended the dedication of the monument that names over 600 persons who were lynched in Georgia. Janet Tidwell in alb and stole (R), with Catherine Meeks behind her, and Bishop Benhase, former Bishop of the Diocese of Georgia, behind Catherine.

training and advocacy for racial justice, I will be doing this work until I draw my last breath. I find solace in the words of this hymn.

*When peace, like a river, attendeth my way,
When sorrows like sea billows roll;
Whatever my lot, Thou hast taught me to say,
It is well, it is well with my soul.*

Janet Tidwell is the Archdeacon for Formation in the Diocese of Atlanta and is not assigned to a specific parish; archdeacons serve the entire diocese where needed. She is retired, having been the Deputy Secretary of Wisconsin's Department of Employment Relations.

COVID19 DEACONS RESPONDING



COVID-19 and Discernment

BY CANON DEACON NANCY FORD

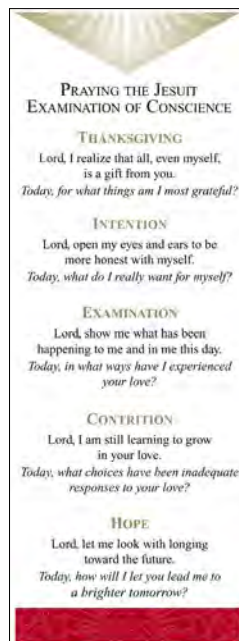
May 2020

It is interesting to see people at work hoping to "normalize" life in pandemic times. Within my context of the West Coast of Canada the trajectory of the virus and the path of Lent have been parallel. Such that as we have come to the great celebration of Easter it seems as though there is a glimmer of hope from the epidemiologists that the difference and the darkness may not last forever.

Throughout the Anglican communion, leadership have scrambled to provide worship resources, ways to connect, and support the faithful. Each community has embarked on a journey of discernment. What is most important for them? Beyond the need for physical community people are wondering what is worship? How can it be meaningful in this time of separation? What gifts of communal singing, prayer and reflection can be tapped? And ultimately what constitutes spiritual nurture? While definitive answers may not be forthcoming-and they will be different for each person and each context-this is an opportunity.

As I have wondered about those questions it struck me that they bear some similarity to the practice of the Examen. Simply, the

Examen is a practice of prayer which takes place at the end of each day. It is a review of the day, recalling events and taking note of your feelings.



The purpose is to become more aware of the ways in which God has been present to you, and the times when the Holy Spirit was drawing you towards life. It is an opportunity some might call discernment.

Holy Week in 2020 will live in my memory as the most challenging and the richest. There was a deep sense of loss; of the family rituals of gathering, laughing and eating together, the inability to gather with the faithful to mark the great Triduum from the washing of feet, walking with the cross through the downtown streets of the city, the veneration of the cross and culminating in the Great Vigil of Easter. Yet I gradually became aware of the Holy Spirit weaving an unexpected garment of joy, insight and hope.

Part of this was the Zoom conversation with our diocesan Deacons and postulants on Maundy Thursday. I had planned for us to remember together the Blessing of Oils we had shared and the reaffirmation of our ordination with a conversation about how that feels in a pandemic.

Continued on page 5

However, the conversation went in a very different direction. What was shared were the raw, uncoated challenges of the day, the “impossible” questions and the unnamed fears. This was accompanied by the deeply grounded faith of people who work on the frontlines. The conversation ranged from the practical to the deeply mystical. I was reminded of the old adage “Courage is fear that has said its prayers.”

As we meditated on Jesus as he washed the disciples’ feet, it became a moment where we were deeply interconnected and with the disciples we too were prepared to go to the garden of Gethsemane and beyond. We related to the trauma of the disciples on that evening when the celebration of Jesus’ entry into Jerusalem was cast aside through betrayal. In our conversation there was hope and there was the hovering question,

“where is God in this?” I think we were reminded through telling our stories that no matter how intense our sense of desperation, loss or separation, God finds us. The Divine is not limited to traditional worship nor the attempts to emulate it. Whether this is a time for a eucharistic fast, or an opportunity to explore church without walls or even the discovery of the nurturing rhythm of daily offices.

We are called now, even more than ever, to be attentive, to be aware of the Holy acting in the midst of incomprehensible events. This is Pandemic discernment.

Nancy Ford is Deacon to the City out of Christ Church Cathedral, in Victoria, BC. She’s the Director of Deacons for the Diocese of British Columbia and the President of Anglican Deacons Canada.

COVID19 DEACONS RESPONDING

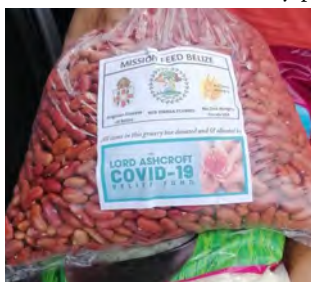
COVID-19 Relief Mission Feed Belize

BY DEACON JOHNNY CLARK

June 4, 2020

COVID-19. Just the thought of how this horrific virus could affect your life can cause anxiety in most. But if you live in a country that lacks adequate health care to deal with a pandemic, the COVID-19 nightmare strikes fear in the minds of most. This is today’s reality in the Central American country of Belize. Mid-March, I left Belize from a mission trip to bring a water filtration system to a school in need of potable water. Our group flew out on a Wednesday afternoon. On Friday all schools, churches, businesses, cruise ship ports, borders, and airports were closed. A large percentage of the country’s employment is in the hospitality and tourism industries. Facing the possibility of mass infection from a killer virus was enough to deal with, but mass unemployment and loss of income creates another potential deadly threat. A new pandemic was now a threat. The pandemic of mass food-insecurity in this small nation created the potential of families living with the real threat of starvation.

I’ve been helping several school feeding programs in the Anglican Diocese of Belize for the past several years. I’m the Director of a non-profit food ministry in central Florida, No One Hungry, and I’m on the Anglican Diocese of Belize Commission on Outreach that formed a new initiative in Belize. Mission Feed Belize was formed to help provide rice and beans to families throughout the nation of Belize. The new outreach mission started by purchasing 50 pound bags of beans and rice to distribute to the most needy in the country. The effort began in May reaching out to over 600 families. The first of June started the second wave of distribution to nearly 700 families and over 3,600 individuals receiving rice and beans. One small village, with a large number of residents struggling to feed their families, has received over 1,000 pounds of flour in



addition to the beans and rice. Individuals worldwide have given funds to assist in Mission Feed Belize through No One Hungry’s donation system. The Anglican Diocese recently received a grant from the Lord Ashcroft COVID-19 Relief Fund to help with COVID-19 relief. The COVID-19 feeding mission will continue through July and then be

replaced with a new mission, supplying rice and beans to 14 school feeding programs with a student population of nearly 800.

There have been many positive results of this recent relief effort to feed the hungry families in Belize. Many young people have volunteered helping to repack beans for distribution. The movement to mission in Belize has also stirred the hearts of over 12 laity to come forward and start the discernment process toward ministry in the Anglican Diocese.

While delivering food to an elderly gentleman, it was discovered that he had a need for a wheelchair. This need was relayed to a gentleman in Belize who has been the No One Hungry partner on the ground, Mr. Woods. At his own expense, he’s personally driving hundreds of miles delivering thousands of pounds of rice and beans to drop-off points nationwide. He is a member of the Belize Rotary Club and after hearing of this need, his club purchased a wheelchair for Woods to deliver to Mr. Angel. A young lady, Jasmine Bonilla, an Acolyte at St. Ann’s Parish, has been assisting with distribution of rice and beans and helped with the delivery of the wheelchair.

With all tragedies, disasters, and acts of evil, our God uses it for something that reveals His glory and grace. Random acts of love and kindness have come out of the COVID-19 pandemic across the world. The small Central American country of Belize has received many examples of Jesus’ unconditional love for all.



Mr. Angel with Jasmine Bonilla.

Johnny Clark serves in the Diocese of Central Florida. His ministry, No One Hungry, is at www.ReducingHunger.org.

A Deacon on the Front Lines

BY DEACON MATTHEW SIMPSON, RN

May 20, 2020

When I was called to be a Deacon, the calling upended my life completely. I quit my former career of being an international flight attendant for 10 years and started a completely new one. Not only was I being called to be a Deacon, but a Registered Nurse as well. When I was first called to the Diaconate and to Nursing, I assumed it would always be the Church calling that would demand most of my time and attention. I have only been ordained two years, and neither I, or any of us could have known pandemic was to come, and what it would ask of us.

In non-COVID times I work as a Cardiac Telemetry RN on the night shift in a suburban hospital (500 beds) right outside of Philadelphia. However, during the height of the crisis I worked on a COVID stepdown and Progressive Care Unit (PCU). We took care of patients in all stages of the illness up to the point of requiring intubation and a ventilator to breathe for them, or their death.

Before this pandemic started, I had only lost two patients in my career; within a matter of two weeks I had lost 10; the unit and the hospital of course had lost much more. These deaths were difficult for a number of reasons: one was that because COVID admissions were longer than regular admissions, we got to know our patients well; and since we were the few human-to-human interactions they had in their final days they came to rely on us. Another factor that made these deaths more difficult than the previous deaths I had experienced was that these patients were alone during the entire process. And because we were trying to do everything to save them, instead of moving them to hospice when things started turning for the worse, the suffering we inflicted on patients trying to get their lungs to open up was awful to witness. Alone, suffering, and near death, the terror in some of their eyes cannot be wiped from my memory. At its peak, nurses were often the only personnel who would go into rooms. Nurses drew all the labs, we were the janitors, we delivered all the food, for a while we were also doing respiratory treatments. On top of that we were the only persons, along with Nursing Assistants (CNAs), to touch the patients during their hospitalization. We were the ones to set up conference calls for Last Rites and for family meetings, including those family meetings in which the family was to say goodbye to their loved one. And when the last labored breaths were gone, we were the ones who cared for the bodies as we placed them in specially labeled body bags. For my fellow nurses who were ultimately responsible for the care and advocacy of these patients, we have experienced collective trauma.

In our personal lives, the pandemic was not much easier. Because we had seen that this virus can be fatal to younger persons with no prior medical history; because within a week of receiving COVID patients we were already intubating our own young nurses who had contracted this virus; because of this we had the added stress of not only catching it ourselves, but spreading at home to people we love. For the first two weeks, my husband moved out of the apartment. After I tested negative, we lived together again but slept and dwelled in different rooms. It was an odd time: my experience was that during this time my patients were the only persons I had human contact with; and the nurses were the only persons patients had human contact with...which made it difficult when

many of our patients would die or needed intubation.

As the dust settles, now comes the time for reflection. For many of us we find ourselves sitting in ashes, and that is a healthy place to be given what we have been through this past year. But what can the Church do with this? As I write this in May, I can say with a bit of sadness that I do not think the Church in the near future has much to offer nurses or first responders without the intention of building long-term relationships. The Church, unintentionally, has abandoned those in the service industry and those working night shift for decades now. And I fear even if the Church wanted to help, most of us who work on this side would not know what to do with Church people. However, offering food is a small and yet meaningful way for parishes to show their care and support for their local first responders and hospital staff.

What I am trying to do as a Deacon in the trenches is build up relationships between our chaplains and our staff, so that nurses know the spiritual resources available to them and to our patients. The Chaplains at our hospital have done a fantastic job at trying to build relationships with us, even when there have been some barriers to this. To be honest when they first asked me how I was doing, I did not know what to do with them (and I am ordained!?!). So if you are a chaplain in a hospital know that a barrier to “being there” for an RN is that people only ever approach us in relation to our patients; they never approach us for us...it takes some time to get used to, so be patient with us. But within the hospitals I think that chaplaincy focusing on caring for nurses, including trying to start spiritual support groups is a good idea. May the Spirit lead us in this; but know that the trauma nurses have is very real... so keep it on your radar. Also, keep families who lost loved ones on your radar. The grieving process has obviously been complicated with them, and they will need love and support.

Another thing I want to emphasize that every parish can do is push for Advanced Directives to be made. One of the worst things to witness in this crisis, and at all times, is when a family has no idea what a loved one wants when a terminal diagnosis/prognosis is given, and the patient cannot speak for themselves. So instead of a peaceful death process, we have death processes with needles, gasping for air, compressions, shattered ribs, and tubes being stuck in every orifice. I do apologize for being graphic, but I want to get the point across: resuscitation and aggressive interventions are messy and painful. We really need to have conversations about what type of care we want, and every adult above 18 should have an Advanced Directive. Having that conversation and document can save the patient, the family, and the medical staff a lot of trauma. Creating an Advanced Directive is an act of love and mercy to those you love.

For now, I continue my work as a Deacon in the hospital. Because of my consistent exposure to COVID+ patients, I don't know when I will be able to return to in-person worship. But I do know whether in the Church or in the World, as Deacons we go to the darkest places with the Light of Christ and declare “even here Christ is Risen!” And indeed, that is what I intend to do. Peace be with you all in your missions and in bearing this Light to the Church and the World!

Matthew Simpson is a deacon to the Bucks Deanery, anchored out of Trinity Buckingham in the Diocese of Pennsylvania.



ARCHDEACON COLLABORATION

in support of a Stanford University Sewing Circle

BY DEACON MARGARET DYER-CHAMBERLAIN

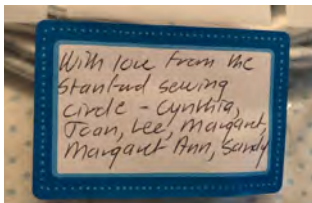
May 12, 2020

Over the last decade, a sewing circle consisting of Stanford staff and retirees has donated more than 3,000 flannel baby blankets to the Women’s Health Center at Zuckerberg San Francisco General Hospital and Trauma Center. The sewing circle includes former archdeacon Margaret Dyer-Chamberlain (at right, who serves as Associate Vice Provost in Student Affairs at Stanford) together with her university colleagues and friends Garrett Bradley, Lee Connor, Margaret Ann Fidler, Cynthia Hartley, Joan Karlin, Frank Kloberdanz, and Sandy Louie.

The hospital, which provides care for the most vulnerable and marginalized populations of San Francisco, has over the years tucked the handmade blankets – made in cheery flannel prints – into care packages for new parents.

At the beginning of the coronavirus pandemic, the hospital stopped accepting donations of any kind, except for critical personal protective equipment for staff members working with patients who had contracted COVID-19.

This is where a collaboration between archdeacons came in. Margaret reached out to her archdeacon colleague, David Stickley, to see if there was any way that the sewing circle’s blankets could make their way to the hospital. (Think “diaconal ingenuity.”) David, who serves as administrative coordinator at Sojourn Chaplaincy, which offers spiritual care and emotional support to patients at the hospital, asked his colleagues at the hospital what they thought. The result was that Sojourn received permission to resume donating the blankets – to COVID-19 patients. David pitched the idea to Margaret, who checked in with her sewing circle. They were delighted to make this pivot in their ministry of caring.



“For the time being, we give the blankets to hospital staff to give to COVID-19 patients, who aren’t allowed to have visitors – if they even have anyone in their lives who would visit,” said David. “The blankets are a small, soft cheerful gift that patients

can hold onto and know that someone is thinking of them. They offer a comforting presence. Adults love these blankets and treasure the cheerfulness that they bring.”



Stickley said caring for COVID-19 patients not only requires heroic efforts on the part of hospital staff, but also requires help from the community.

“It is truly a group effort,” he said. “Every community member who contributes to caring for COVID-19 patients in any way is valued beyond price.”

Dyer-Chamberlain said donating the blankets to COVID-19 patients has given new meaning to the work of the group. “We hope that giving COVID-19 patients something homemade – something made with love – will show them that they are cared about by more people than they could imagine,” she said.

The sewing circle used to meet on campus to make blankets, toting thread, fabric, scissors and portable sewing machines to various locations. Now they are making blankets at home while sheltering in place.

For the last weeks, in keeping with social distancing rules, Dyer-Chamberlain has left bundles of blankets on the doorstep of her San Francisco home for Stickley to pick up and deliver to the hospital.

Each blanket includes a heartfelt hand-written note: “With love from the Stanford sewing circle – Cynthia, Joan, Lee, Margaret, Margaret Ann, Sandy.”

Margaret Dyer-Chamberlain, a former archdeacon, currently serves at St. Aidan’s in San Francisco and is Co-Chair for the Commission on Ministry in the Diocese of California.

2020 AED BOARD ELECTION

Voting starts October 26th

DETAILS

Electronic ballots will be emailed to AED members on 10/26/20, coming from "Association for Episcopal Deacons."

- The email will contain instructions and a link to your ballot.
- All ballots are anonymous; your ballot can only be used once.
- Those without email will be mailed paper ballots.
- You will only receive a ballot in one kind.
- Your email will be used ONLY for this election and not shared with any person or organization.

VOTING REQUIREMENTS

Only current, paid AED members are eligible to vote.

- If your membership has expired, you must renew before October 12, 2020 in order to vote. *Check your records - we all get busy and it may have expired!*
- If your membership is through your Diocese, they also need to be current members. Please check with them.
- New members can join before October 12, 2020 to receive a ballot.
- To renew or join, please contact us at membership@episcopaldeacons.org before October 12, 2020.

Questions: Contact communications@episcopaldeacons.org.

MEET THE CANDIDATES

Listed alphabetically, by position

Each candidate answered two questions:

1. How do you envision contributing to the AED Board? What are your special talents and gifts?
2. What is your vision for the future of the Association for Episcopal Deacons?

> **Read the candidates' responses to these questions online at www.episcopaldeacons.org/candidates.**

ELECTING 1 LAY PERSON / Presenting 2 candidates

1. Dana M. Jean

2. Alan Murray

LAY CANDIDATE #1

Dana M. Jean, Diocese of Dallas

Present Employment: Director of Youth Ministries

Current Ministries: Youth, Outreach, Daughters of the King

Current Church Assignment: Parishioner at Church of the Transfiguration, Dallas TX

Previous Positions: Director of Outreach & Director of the BlessMobile (a food truck ministry), St. Andrew's Episcopal Church, McKinney TX

Education: Master of Public Management (primarily non-profit focus); BS Sociology/Anthropology; BA Spanish. I speak, read, and write Spanish proficiently; I speak and read French and Haitian Creole at an intermediate level.

Prior Board Experience: I have experience serving on boards and have also managed boards from a staff position. Over the years, I have served on vestries and various non-profit boards in a variety of capacities. On the board of the Friends of Allen Library in Allen, TX, I held multiple positions including President. I have served in all major positions of the PTA including president, which is perhaps a different type of board, but a board nonetheless, that offered plenty of experience in fundraising and volunteer management. As the Executive Director of Universal Learning Centre, a non-profit that builds libraries in Haiti, I developed skills in managing the relationships important to board members and coordinating all board activities.

Skill Sets: My skillset is varied and versatile, with a background in non-profit management, experience as an entrepreneur, a teacher, and a lay minister. I am proficient in grant writing, advocacy (I served on the Presiding Bishop's delegation to the UN Commission on the Status of Women in 2019), non-profit management, entrepreneurialism (non-profit start-ups and new ministry initiatives), budget management, community partnership

development, volunteer recruitment, training, and management, and more. My versatility is coupled with a profound understanding of the importance of relationships. Perhaps my most valuable gift in ministry is my ability to draw in and equip others to do the work God has called them to do.

Read Dana's question responses at www.episcopaldeacons.org/candidates

LAY CANDIDATE #2

Alan Murray, Diocese of Oregon

Present Employment: Clinical Practice Specialist, Marriage and Family Therapist (Licensed in California and Oregon)

Current Ministries: Deputy to General Convention (L-1), Co-Chair of the Deputation; Member of the Task Force on Women, Truth and Reconciliation; Province VIII Peace & Justice Coordinator; 11th Bishop Search Committee (Oregon); Co-Chair of Cathedral Life Commission (Trinity Cathedral, Portland); Member of Family Commission, Trinity Cathedral, Portland; Godly Play Teacher (1st/2nd Grade) – Trinity Cathedral

Current Church Assignment: Lay person, member of Trinity Episcopal Cathedral, Portland

Previous Positions: N/A

Education: Masters in Marriage, Family & Child Counseling, Fresno Pacific Mennonite Seminary

Prior Board Experience: Board member and Board President of California Counseling Institute (San Francisco); Ex-Officio, Board member of Grace Cathedral Board of Trustee (San Francisco)

Skill Sets: Previous board experience; Networking with wider church/wide connection with many interim bodies and people in church governance within the Episcopal Church; Legislative advocacy with Office of Government Relations; Technical skills – not afraid of using technology such as Zoom, google drive and other technological tools available to collaborate; Good at seeing big picture and conceptualization; Organized and detailed oriented.

Read Alan's question responses at www.episcopaldeacons.org/candidates

Continued on page 9

ELECTING 2 DEACONS / Presenting 7 candidates

- | | | |
|--------------------------|------------------------|----------------------|
| 1. Paul Douglas Aparicio | 4. Jon Owens | 6. Juan Sandoval |
| 2. Ruth A. Elder | 5. Janet Sueiro Rodman | 7. Geoffrey T. Smith |
| 3. Janice L. Grinnell | | |

DEACON CANDIDATE #1

Paul Douglas Aparicio, Diocese of Fond du Lac

Present Employment: Electrical Engineer at Curt G. Joa, Inc.

Current Ministries: I lead a transformational ministry with neighbors who struggle with generational poverty.

Current Church Assignment: Grace Episcopal Church in Sheboygan, WI

Previous Positions: Senior Warden; Junior Warden; Vestry Member; Deacons Council; Commission on Ministry(current); GC2021 Task Force(current); GC2021 Worship Committee(current).

Education: Associate of Science, Bachelor of Science in Electrical Engineering, Project Management Associate

Prior Board Experience: Board of Directors for Love In the Name of Christ - Sheboygan Chapter; Charter Organization Representative for Scout Troop 801; Board of Directors for Grace Walsingham Foundation

Skill Sets: I have a skillset in community organizing and non-profits with leading a transformational ministry that focuses on life skills for those that come from generational poverty. I also have a skillset in project management where I lead multi-million dollar projects from inception to commissioning. This requires project planning, risk management, budget reporting, and change management throughout the life of the project.

Read Paul's question responses at www.episcopaldeacons.org/candidates

DEACON CANDIDATE #2

Ruth A. Elder, Diocese of Maryland

Present Employment: Social Security Administration, Program Analyst

Current Ministries: Archdeacon for Formation, Diocese of Maryland

Current Church Assignment: Cathedral of the Incarnation

Previous Positions: Deacon, Church of the Holy Nativity, Baltimore, MD

– served as volunteer contributor and greeter at St. John's Lutheran Food Pantry and chaplain/ activity volunteer at NW Regional Rehabilitation Center, Baltimore, MD.

Education: MA in Church Ministry, Ecumenical Institute at St. Mary's Seminary; BA in Sociology, University of Maryland Baltimore County.

Prior Board Experience: Alumni Board Member, Ecumenical Institute 2018-2020; Episcopal Service Corp Board member, 2017 - present

Skill Sets: Skills in organizing, collaborating, networking and communicating with members in churches, non-profits, and other organizations.

Read Ruth's question responses at www.episcopaldeacons.org/candidates

DEACON CANDIDATE #3

Janice L. Grinnell, Diocese of Rhode Island

Present Employment: Self-employed business owner

Current Ministries: Archdeacon; Deputy to General Convention 2015, 2018, 2021; Province 1 School for Deacons facilitator.

Current Church Assignment: None – retired as active liturgically

Previous Positions: St. Augustine's – The Episcopal Center at URI, St.

Paul's Wickford, Trinity Newport, St. Michael's Bristol Chaplain University

of Rhode Island; One of founders of Center for Reconciliation; Substance abuse counselor; IT Consultant for state government software system implementations; "Deacons Walking on the Road to Emmaus" webinar coordinator.

Education: MBA Management; BS Education; RI School for Deacons

Prior Board Experience: AED (current Board Director); Center for Reconciliation; Trinity Village (Recovery housing and clinic for substance abuse clients including women and children); National Child Support Enforcement Association; Western Interstate Child Support Enforcement.

Skill Sets: Project management, business development, organizational development, experience with non-profits, Appreciative Inquiry, conference management.

Read Janice's question responses at www.episcopaldeacons.org/candidates

DEACON CANDIDATE #4

Jon Owens, Diocese of California

Present Employment: St. John's Episcopal Church

Current Ministries: Associate for Ministry Development- Congregational Growth and Vitality. Evangelism, Liturgy, Christian Education,

Communications and Justice Ministry; AED Young Deacons Task Force Chair.

Current Church Assignment: St. John's Oakland

Previous Positions: LEV training; Faculty for deacon formation; Diocesan Council on Deacons; National Episcopal Health Ministry Liaison; Health Ministry; Youth Ministry.

Education: Episcopal School for Deacons; AA: Vocal Music; BA: Mass Communication; Master of Non-profit Management; Currently working on PhD in Educational Leadership.

Prior Board Experience: School for Deacons- Board Member; School Advisory Board, Chair- City of Oakland Park; Council on Deacons- Diocese of Southeast Florida; Tenderloin Community Benefit District- Board Member; Work with St. John's vestry currently.

Skill Sets: Served as a Director for the YMCA for 8+ years which entails fiscal management, fundraising, volunteerism, grant writing and marketing. Public Policy/Advocacy and Community Organizing; Training and Development.

Read Jon's question responses at www.episcopaldeacons.org/candidates

DEACON CANDIDATE #5

Janet Sueiro Rodman, Diocese of East Carolina (in N. Carolina)

Present Employment: Teacher – English as a Second Language (K-12)

Current Ministries: Archdeacon for the Diocese of East Carolina; Hispanic Ministry.

Current Church Assignment: I am currently non-parochial.

Previous Positions: Deacon-in-Charge: St. Peter's Hispanic Congregation, Wash., NC, 2009-2017; Deacon-in-Charge: San Mateo Hispanic Congregation, Belhaven, NC 2003-2008; Responsible for weekly worship, sermons, Christian Ed., programs.

Education: Completed Deacon School in May 2002; Ordained in June 2003. Masters of Education in Reading – East Carolina University, Greenville, NC – 1982; Bachelor of Music Ed. – Heidelberg Univ., Tiffin, Ohio - 1977.

Prior Board Experience: Human Relations Council – City of Wash., NC – 2018-2020; Episcopal Farmworker Ministry Bd. – 2017-2019; Founding Member – Episcopal Hispanic Ministry – 1999-2006; Zion Shelter & Soup Kitchen, Wash., NC – 1989-1992.

Continued on page 10

Skill Sets: Through my experiences and time spent working for and with several non-profit agencies, I have developed skills in advocacy and community organizing. I am particularly experienced in working on behalf of Hispanic migrant communities and Hispanic congregations.

Read Janet's question responses at www.episcopaldeacons.org/candidates

DEACON CANDIDATE #6

Juan Sandoval, Diocese of Atlanta

Present Employment: Assist at Cathedral of St. Philip

Current Ministries: New Sanctuary Movement of Atlanta, Board Member; Absalom Jones Center for Racial Healing, Board member; Faith in Public Life, Board Member; Hispanic Commission; La Amistad (education for children) Advisory board; Hispanic ministry; Design team member for national Episcopal Latino Ministry Nuevo Amanecer conference; Work with Habitat; Board member AED; Stewardship Commission member/instructor; Vital Teams instructor.

Current Church Assignment: Cathedral of St. Philip

Previous Positions: St. James, St. Patrick's, Atonement, Christ Church; Cathedral of St. Philip. AED Board Member.

Education: Bachelor of Science in Nursing; Master of Science in Nursing and Health Care Administration; Stephen Minister; Stephen Leader.

Prior Board Experience: On AED Board at present; worked with Vocational Development; assisted in translation of AED Deacon competencies to Spanish.

Skill Sets: Legislative Advocacy with Faith in Public Life; Community education with New Sanctuary; Provided mini-pilgrimage in Immigration via three day experience; worked at non-profit free health clinic. Advocacy with Georgia for Dreamers.

Read Juan's question responses at www.episcopaldeacons.org/candidates

DEACON CANDIDATE #7

Geoffrey T. Smith, Diocese of New Hampshire

Present Employment: Chief Operating Officer, The Episcopal Church

Current Ministries: Chaplain to the Presiding Bishop; working with at-risk children in schools.

Current Church Assignment: St. John's, Essex, CT

Previous Positions: I have served in the Diocese of New York, New Hampshire, Massachusetts, Maine, and Chicago.

Education: MBA, DePaul University, Chicago; BA Economics, Univ. of Connecticut.

Prior Board Experience: None with AED; many, many others!

Skill Sets: Community organizing; policy advocacy; communications; experience with 815 Second Ave. Church Center.

Read Geoffrey's question responses at www.episcopaldeacons.org/candidates

ELECTING 1 PRIEST / Presenting 1 candidate

Frank Alton, Diocese of Los Angeles

Present Employment: Episcopal Diocese of Los Angeles

Current Ministries: Provost, St. Paul's Commons; Priest, St. Athanasius Episcopal Church.

Current Church Assignment: St. Athanasius Episcopal Church

Previous Positions: Pastor, Immanuel Presbyterian Church 1995-2010; Founder and ED of Partner in Hope 1988-1995; Theological Advisor & Urban Coordinator of AMEXTRA, 1986-1995; Professor, Comunidad Teológica, Mexico City; Professor, Seminario Presbiteriano, Mexico City; Associate Pastor, Bel Air Pres. 1978-85.

Education: B.A. Pomona College, 1973; M. Div. Fuller Theological Seminary, 1977; D. Min. Fuller Theological Seminary, 1985.

Prior Board Experience: Chair, Committee on Preparation for Ministry, Presbytery of the Pacific, 2007-2010; Member, Program Group on Ecumenical and Interreligious Life, Diocese of LA, 2013 to present; CLUE LA (Clergy and Laity United for Economic Justice) 2015-2018; Progressive Christians Uniting, 2012-2015.

Skill Sets: Bilingual English-Spanish - speak, write, counsel, translate; Community Organizing; Community Transformation; Founding Executive Director of non-profit; Board membership of non-profits; Preaching and teaching.

Read Frank's question responses at www.episcopaldeacons.org/candidates

ELECTING 1 VICE PRESIDENT / PRESIDENT-ELECT Presenting 1 candidate

Carole Maddux, Diocese of Atlanta

Present Employment: Executive Director and founder, Georgia Interfaith Public Policy Center.

Current Ministries: Advocate from interfaith community at state capitol on issues surrounding economic & criminal justice, healthcare, and the environment. Delegate to 2021 General Convention.

Current Church Assignment: Archdeacon for Diocese of Atlanta; Deacon at St. David's, Roswell.

Previous Positions: CEO of Community Health Center; Deacon at Church of the Common Ground (a worshiping community on the streets of Atlanta); deacon at various parishes; hospice work and a community charity; chaplain on two convocational mission trips to Honduras; healthcare consultant; hospital PR; auditor.

Education: BIS from Georgia State University (Communications); MS Mercer University (Healthcare Policy & Administration); graduate of 3 leadership programs.

Prior Board Experience: Current Board Member AED; Georgia Primary Care Association; Bishop's Advisory Board Church of the Common Ground; HUB Counseling Center; Georgia Charitable Care Network (officer); vestry (Sr. Warden).

Skill Sets: Advocacy (state & federal); Leadership; Non-profit management; Development and grant writing; Asset Based Community Development; Volunteer management.

Read Carole's question responses at www.episcopaldeacons.org/candidates

Deaconesses in the life of the Church

BY DEACON GERALDINE A. SWANSON

June 2020

In the years prior to the ordination of women in the American Episcopal Church in the 1970's, women who felt called to a life of service in the Church had limited vocational choices. In the Episcopal Church of the Gilded Age, when the tug of the Social Gospel Movement was strongest, few options were available for a woman striving to answer a personal vocational call. Many of these women chose to become deaconesses, set apart by their bishops for specialized ministry and subject to, albeit cursory, Episcopal oversight. The history of these women and their struggle for vocational validation has been long overlooked by the Church they dedicated their lives to serving.

The Canon on Deaconesses, which passed General Convention in 1889 with the support of Mary Abbott Emery Twing and the Reverend William Reed Huntington of Grace Church in Manhattan, made provisions for qualified women to be "set apart" by bishops to do work appropriate to the order of deaconesses. A woman wishing to become a deaconess had to be at least twenty-five years old. They had to produce fourteen written references, two from priests and twelve from lay persons, six of whom could be women. And although there was no question of Ordination for the deaconesses, this was twice the number required for a man who sought to enter Holy Orders. Each candidate had to pass a physical exam and prove herself capable of post-secondary study, including studying theology and Greek.

Most clergymen viewed the order of deaconess as an expression of the Victorian belief in "true womanhood". It permitted women to develop both their piety and their domestic qualities. In reality, most deaconesses practiced a kind of autonomy while pursuing their ministries. Deaconesses looked upon themselves as professional church workers who received a theological education along with sound training in nursing or teaching.



Original location of the New York Training School for Deaconesses.

Several dioceses established schools for the training of deaconesses in places like Philadelphia, New York and Berkeley. The curriculum included the studies of Old Testament, New Testament, Church History, Theology, Pedagogical Methodology, Greek, Bookkeeping, Sewing and Laundry work.

The New York Training School for Deaconesses was established on East 13th Street in a building owned by Grace Church. In 1891 it moved to the grounds

of The Cathedral of St John the Divine at Amsterdam Avenue and 112th Street. From 1890 through 1919, one hundred sixty-nine women completed the program and ninety-five became deaconesses.

Between the years 1910 and 1933 over thirty deaconesses served at Grace Church, NYC. One of the most prominent was deaconess Bertha Garvin. Originally from New Hampshire, Bertha Garvin served at Grace Church as both the rector's secretary and the vestry secretary for forty years. Her professional skills proved invaluable in several real estate procurements for Grace parish. During World War I, Garvin helped in organizing Sunday dinners for sailors and soldiers who passed through the port of New York on their way to

the European war. Garvin served the greater deaconess community, serving four terms as president of the Alumnae Association of the New York Training School for Deaconesses. She retired to her home in New Hampshire in 1940 and died on March 23, 1945.



Deaconess Bertha Garvin

Deaconess Clara Louis Schodts was the deaconess in charge of social outreach at St Thomas' Church, Fifth Avenue. Schodts trained as a nurse at Mt. Sinai Hospital and served as head nurse at Good Shepherd Dispensary on the Lower Eastside. She was very active in the Girls' Club at St. Bartholomew's Church. She was set apart as deaconess at the age of forty at the Cathedral of St. John the Divine on May 9, 1902. At St. Thomas she organized the "Mothers' Meeting" group, arranged for mothers and children to spend time away from the sweltering city in the summer, and oversaw the large St. Thomas Sunday School. She retired from active ministry in 1925, and after a trip to Europe visiting various deaconess communities there, settled in Astoria, Queens sharing a residence with two other alumnae from St. Faith's, the name most graduates used when referring to the New York school.

Among the Manhattan parishes that supported the order of deaconesses, St. Bartholomew's stands out. Thorough the work of its "Girls' Club" many young women were exposed to the work of deaconesses. One of the most colorful of the many deaconesses raised up at St Bart's was Carrly Jessie Smith. She was an amateur actress of some note. She entered the training school at the age of thirty,



Deaconess Carrly Jesse Smith at the Holy Spirit Cathedral in Paris.

returning to St Bartholomew's as a lay church worker. She was set apart as deaconess in 1906 in Paris, where she ran a small infirmary. During World War I, deaconess Smith served on the frontlines in France at various field hospitals, including one that cared for the segregated Senegalese soldiers serving at St. Raphael. For her gallant work on the frontlines, Deaconess Smith was awarded the "Croix de Guerre" with the "Médaille de Reconnaissance" by the Government of France (*Military Cross, Medal of Recognition*). In 1920, she traveled to Alaska to do missionary work. In 1921, she served at St Simeon's Church in the Bronx, NY. She later taught Church History at a private, girls' school in Philadelphia. She died at age 53 on July 3, 1923 at Kings Park, Long Island, NY.

Deaconess Jane Hall was a graduate of the training school in Philadelphia. She served the New York arts community from the early 1900's through the 1920's during her tenure at St Mark's-in-the-Bowery and later at the Church of the Transfiguration, also known as

Continued on page 12

the “Little Church Around the Corner”. In 1904, with assistance from friends and the community at St Mark’s, she founded the “Three Arts Club”, a facility for young women studying fine arts in New York City. In 1913, with the assistance of Bishop Greer, she opened the “Rehearsal Club”; its facilities included dining rooms, a quiet room, parlor and reception area. In addition, there were rooms for rent for a number of residents. At Transfiguration, Hall, along with the Very Rev. Randolph Ray and the Rev. Walter Bentley, was one of the founding members of the Episcopal Actors’ Guild, which is still in existence, offering financial aid and fellowship for struggling actors in New York City.



Deaconess Jane Hall

Many Episcopal parishes across the nation are unaware of the history of service and the contributions to congregational life made by the deaconesses. It is also time for the growing diaconal community to uncover and celebrate the lives and the work of these women.

Geri Swanson serves in the Diocese of New York. She is retired from a thirty year career as teacher, mentor and staff developer in New York City.

MEET MORE DEACONESSES!



Deaconess Harriet Bedell



Deaconess Anna Alexander



Deaconess Evelyn May Ashcroft



Deaconess Susan Knapp

Check out The Fund for the Diaconate’s website to learn about these and other extraordinary deaconesses. www.fundfordiaconate.org.

Fund for the Diaconate Spring Board Meeting Report

BY DEACON KEITH MCCOY, PRESIDENT

The board has held three meetings so far this year. The first two were planned as virtual, as ultimately was the Spring meeting, due to the coronavirus pandemic.

The January meeting was to reorganize for 2020. We welcomed new board members Dns. Roxanne Klingensmith and Genevieve Nelson. Dn. Chizoba Nwankwo was thanked for her service. The officers were re-elected: president - Keith McCoy; vice-president - Pamela Nesbit; secretary - Louise Thibodaux; treasurer - Robert Franken; asst. secretary/asst. treasurer - Brian Nordwick. Appointments to committees and task forces were approved. Dn. Theresa Lewallen, the Fund’s grants administrator, reported that we supported fifteen deacons in 2019, three of them for the first time. A new bookkeeping firm was approved.

A special meeting was held in April, to approve the plans for a new Emergency Grant Program, which would help deacons whose households have lost income due to the pandemic. The monthly grant was set at \$525, and the eligibility period would be from March through September 2020. A task force was deputized to work with Dn. Lewallen to screen applications and make decisions quickly.

The semi-annual board meeting was held in three parts over May 11 and 12, via Zoom. The board agreed to put on hold our plans for fund-raising, and to reconsider the matter at our Fall meeting if the economy has improved. Most of the annual grants were up for renewal. The board agreed that we should support those deacons not just at the



subsistence level, but at a slightly higher rate, in compliance with our recently revised mission statement: *To be a channel of God’s grace by enabling the financial well-being of deacons - one person at a time.* Seven grantees were renewed and three added, totalling \$87,000. The Board also received a report on the new Emergency Grant Program: twelve deacons were being assisted, with two more applications in process.

Nominations were discussed. Dns. McCoy and Gunn will not stand for re-election, although McCoy will continue as president. Therefore, there will be two vacancies to fill from the usual three seats in the 2020 elections, scheduled to start in late August. This will bring the board to its full complement of eleven members. Former board secretary Dn. Ellen Ross continues as the Fund’s pastoral correspondent, sending greetings to our grantees at Christmas and other significant occasions. Plans for CEEP 2021 and General Convention 2021 were briefly talked about. Time for strategic planning was put off until the Fall board meeting.

The annual meeting of The Fund for the Diaconate, to which all deacons are invited, will be Tuesday, October 13 at 9 am. A decision has not yet been made if this will be in person or via Zoom. The fall board meeting will follow immediately after, at the same TBD location.

The Fund for the Diaconate of The Episcopal Church exists to help deacons in financial need. We do this through annual or one-time grants, based on an application process. Details for applying are available at www.fundfordiaconate.org.

RESPONSE to Chapter XLIV, from May 2020

Foredeacons

BY DEACON KEITH MCCOY

Deacons, I would say, live in the moment. Visit those who are sick. Feed the hungry who are at our doorstep. Teach the children who are brought to us. We tend not to be introspective, but action oriented, or at least we leave the deep thinking to the theologians who have the time for that, while the world is in flames around us.

We should, however, take time regularly to think about God and the ministry we share, and give a thought about those who have gone before, the ones who set the examples of servant ministry before it was a thought in our mind. What we do is important, but we are not original in our work. Others have done it first.

The tale of Chapter 44 was in two parts: the death of a faithful servant minister, followed by the diaconal community’s realization that they had lost a connection with a wider and longstanding ministry. Deacon Henna Richards had meant a lot to a lot of people, but she faded from view towards the end, and the newer deacons never got to know her or her story. They came to regret that. Chapter 44, therefore, is an admonition to my co-workers not to forget our past.

There are a myriad of stories about the ministry of deacons. Some are in the Acts of the Apostles, and the early apocryphal writings.

Dn. Ormonde Plater produced two editions of his book, “Many Servants”, which relate the stories of deacons in The Episcopal Church who broke barriers as our order was resurrected beginning in the 1970’s. Equally important, AED’s executive director, Dn. Lori Mills-Curran, as well as former executive director Suzanne Watson-Epting, have both researched the different waves of the diaconate, and how each wave has expanded the church’s vision of what servant ministry really is. There are many other sources, too.

Where else might we find something about our past? The Fund for the Diaconate was founded almost a century ago as the pension plan for the deaconesses of our denomination, when the Church Pension Fund wouldn’t take them in.¹ The Fund is seeking to recover the history of those indomitable women who were called to ordained ministry. So, they have set up a link on their website where they will post pictures and other information about those deaconesses who served near and far, and always to those on the margins of society. One recent discovery: a woman who was a best-selling author in the early 20th century - but gave it up to become a deaconess.

Three deaconesses are in our denominational

The situations in this column are true, but the names have been changed to protect the innocent and guilty. Each issue features responses to the prior chapter, and a new “case study” with an opportunity for comments.

Calendar of Saints: Anna Alexander, Emily Cooper, and Harriet Bedell. Others have been proposed. Dn. Stan Baker, a long time General Convention deputy and co-chair of a subcommittee of the Standing Commission on Liturgy and Music, is leading an effort to recognize all the deaconesses in the church calendar at the next convention. There were over 500 of them during their time; all of them gave so much. Altogether, there are eleven men and women celebrated by our church in the course of a liturgical year.

Do you know the deacons of your diocese who have gone before? Or are you too busy serving soup to take a look? Our service must be grounded in faith, and that faith needs to be nurtured and considered regularly. We should not be so involved in our ministries that we exclude the possibilities of knowing more, and being aware of what happened in the past.

In fact, these are not our ministries at all, they have simply been passed down to us from deacons of previous generations. As custodians of the moment, we will pass this work on to others. What stories will you leave behind to inspire the next generation of deacons? And how are they being collected?

¹ CPG has since changed its mind, and is now supportive of the diaconate.

NEW: Chapter XLV

Undercover Deacon

BY DEACON KEITH MCCOY

The monthly staff meeting of Grace-on-the-Mount Episcopal Church in Cape Monte was underway. Tabby Haptenstahl, the parish administrator, had reported on her duties, as had Andy Cuervo, the head sexton. Then they departed, leaving the rector, assistant rector, deacon and director of music in the parish library to continue their pastoral deliberations.

After catching up on the various activities and parishioners in need of attention, and as the senior staff started to close out their files, the rector said, “And one more thing....” The remaining three gave their boss an expectant look.

“I’m going to be taking some time off soon,” Canon Ted Clerestory continued. “Things have come together rather quickly of late, and I thought I had better tell you first.”

“Is it someplace fun, I hope?” questioned Annette DiCaprio, the associate rector. “You’ve been looking a little peaked lately. And your

limp is getting worse.”

“That is part of it,” replied Clerestory. “First, I’m going to Gladstone’s Library in Wales, to take a course called, ‘The Bible and Douglas Adams’. Then I’ll stay on there for another week while I do some research on my great-great-great uncle, Bishop Hubert Augustus Clerestory. DeDe will meet me after that in Edinburgh and we’ll do some touring. Then I’ll come home and have my knee replaced. All together, I’ll be out for at least three months.”

“Sounds like a plan: some fun, then some recuperation. What can we do while you’re gone?” asked Deacon Scott McTavish.

The rector outlined his plan for managing the vestry and committee meetings, pastoral care, weddings and funerals, and the usual round of church business. He jokingly admonished the organist-choirmaster, “And don’t start playing jazzed up Bach for the preludes while I’m gone.” Marcus Bowersox nodded in agreement, even as his mind went to all the Messaien and Pinkham pieces he’d been dying to try.

As the deacon was about to ask what he in particular could do, Ted looked at Scott and asked, “Remember what you said a few months back at that party at the rectory?¹ About reconfiguring the rectory to create a separate apartment for the associate, so we could use the curate’s

Continued on page 14

residence to house some refugees?” The other two looked at Scott, puzzled.

Clerestory went on. “I want you to work out the costs of that. I think it’s a brilliant idea. DeDe is all behind cutting back on the rectory. And the wardens believe it would be a great opportunity for ministry.”

DiCaprio jumped in. “Yes, but what about the treasurer and his crowd? Bruce was so bent out of shape about the idea that night – he’s still fussing about it, and about ‘those people’ coming to live in our neighborhood.”

“That’s why you will need to do this quietly,” responded the rector. “Get some estimates on what it would cost to redesign both houses. Find out what jobs might be available to people we take in, and how they would get from here to there. Is there any government or foundation support? What could our parishioners do to assist these refugees in acclimating themselves to this new life? Analyze all the angles, and have a report ready for the wardens and me by the time I get back.”

McTavish whistled. “This sounds like ‘Mission Impossible’. Will you disavow me if Bruce and Company get wind of it?”

“No,” chuckled Clerestory. “But it could make it ‘impossible’ to sell to the parish if that bunch gets the first word in. Oh, by the way: be ready to preach about it a few weeks after I get back. Once the wardens and I get to meet with you and Annette to discuss the details, we’ll want to raise the idea in a scriptural way, not as a political statement.”

The assistant asked, “How do you want me to help Scott?” The rector

pondered that for a bit. “If the deacon needs any financial assistance in this, there’s some undesignated money in the Memorial Fund that can be used. I’ll show you that spreadsheet before I leave.” Then he looked back to Scott. “I hope you’re up for this. If it all comes together, it will transform this parish. We’ll never see ministry as the annual rose garden tours ever again.”

Bowersox played the realist. “And if it fails? What happens when Bruce and Jason and their friends threaten to take their pledges and go down the road to St. Margaret’s?” Clerestory smiled. “They won’t stay long. They only have an electric organ, and a retired schoolteacher playing it. They’ll stick around just for your music.”

The rector closed his files. “Mum’s the word on all this. I’ll tell the Vestry next Tuesday, the parish the following Sunday, and I’ll leave the week after that. When I come back, the fireworks will begin – lit by our deacon. Or maybe it will be a Paschal candle leading us out of the darkness of self-centeredness.” The deacon took a deep breath, hoping it would prove to be the latter.

¹ Chapter XLIII - Filling a Vacuum; in *Diakoneo*, Feb. 2020

What would you do? Please send responses with your take on this article to kmccoy1@optonline.net. Comments received within a month will be taken into consideration when writing the response.

Keith McCoy has twenty plus years as a deacon and manager of public agencies. He serves in the Diocese of New Jersey.

AED Board Report

BY BRADLEY PETERSON, SECRETARY

AED’s Board met on June 12, 2020 online via Zoom.

The Board received reports

- on a slate of candidates for the office of Vice President/President-elect and for seats on the Board of Directors,
- on the sound financial state of AED in spite of COVID-19 uncertainty, and
- on individual and diocesan memberships in line with previous years.

The Board also

- heard and supported a proposal, from initial planning, that A3D 2021 be fully online next spring,
- took action on disbursement of the final portion of the offering received at A3D 2020 for founding a deacon formation program in the Anglican Church of Buye Burundi,
- encouraged the committee for joint fund-raising with the Fund for the Diaconate to move forward with new plans in the face of COVID-19 uncertainty,
- discussed expectations and rules concerning board members and also current vacancies on the board,
- took action on a Resolution providing for an acting AED President if there were no President or Vice President/President-elect to fill the office, since the Constitution and Bylaws did not include such provision, and
- reviewed Board and Executive Committee meeting dates for the coming year.

GIFTS & BOOKS

AED’s website includes links to gifts and books. Visit www.episcopaldeacons.org and look under Gifts or Publications.



We also publish sermons written by deacons at www.episcopaldeacons.org/sermons-by-deacons.

MEMBERSHIP IN AED

Join others in supporting diaconal ministry

Planned Giving

To support the work of deacons through estate planning or with a major gift, please contact The Fund for the Diaconate at www.fundfordiaconate.org. AED and the Fund are sister organizations, working together on a variety of activities to support deacons.

As a member of AED, you'll join others who are committed to advancing diaconal ministry, by enabling us to provide resources on discernment, formation and ongoing ministry. Members play a key role in strengthening the ministry of deacons and "Engaging the diakonia of all believers."

AED members receive our quarterly magazine *Diakoneo* and a discounted rate for CALL Online Classes (*Center for Anglican Learning and Leadership*).

Canadian deacons can join too! Please purchase a "Blended Membership" through Anglican Deacons Canada and receive full member benefits in AED. Visit www.anglicandeacons.ca or contact Deacon Jacqueline Bouthéon at aadc.members@sympatico.ca.

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Please send my quarterly issue of *Diakoneo* magazine via:

- email pdf (saves AED \$3.25)
- US mail

AED MEMBERSHIP MAKES THIS NEWSLETTER POSSIBLE. THANK YOU!

IN MEMORIAM

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

- Mary Bourdeau, 3/24/2020, Maryland, 79, 2008
- Victoria Collins, 5/26/2020, Central Florida, 79, 1996
- Philip C. Dunbar, 5/3/2020, Central Florida, 77, 1977
- Patricia Joyce Hardy, 5/14/2020, Arkansas, 68, 1985
- Edward W. (Ned) Howe, 3/30/2020, Milwaukee, 85, 1982
- Frances Lightbourn, 7/5/2020, Toronto, 100, 1945 (initially 'set-apart' as a deaconess; in Toronto, vocational deacons began in 1996)
- Loring William McAllister, 11/11/2019, Minnesota, 82, 1975
- Michelle Lee Oquendo, 5/26/2020, New Jersey, 63, 2019
- Richard Lewis Rasner, 5/3/2020, Maine, 72, 2012
- Pearl Slay, 5/29/2020, Alabama, 70, 2016
- John McRae Wolfe, 4/26/2020, Southwest Florida, 76, 2004

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.

DEACON UPDATE e-news

From AED's monthly e-newsletter

- Food Ministry in the age of COVID-19, by Deacon Barbi Click.
- The Little Cupboard, developed by Deacon Chris Miller-Marcin.
- A Liminal space leads to a workgroup and results, by Deacon Clelia Garrity.
- What does it mean to be leaders in a pandemic? By Deacons Angela Lerena and Tom Hampson.
- Hospital chaplain learns from the pandemic: Deacon Marjorie Boyden-Edmonds.
- A Trail Blazer in her Faith: Deacon Glenda McDowell.
- Charitable giving - Beginning in 2020, individuals can deduct \$300.
- Five things to watch to inform your faith.
- SewGreen Rochester - Deacon Georgia Carney reinvents her ministry and reaches out to the community.
- Deacon Carole Maddux & other faith leaders press lawmakers on values including criminal justice & health care.
- Deacon Ed Richards reflects on prisoners he cannot visit.

Read these articles at www.episcopaldeacons.org, under Publications, *Diakoneo*.
While you're there, sign up for Deacon Update.

CONGRATULATIONS NEW DEACONS!

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.

5/23/2020	Arizona	Keehna Jean Sture, Susan Joan Erickson
5/27/2020	Ohio	David L. McBee
6/2/2020	Northwest Texas	Lilly A. Plummer
6/6/2020	Massachusetts	James Thomas, Marilee Comerford, Natalie Thomas, Valerie Cowart
6/6/2020	Southern Ohio	Stacey Sands
6/10/2020	Louisiana	Ben Nobles
6/12/2020	Kansas	Karen Deal
6/14/2020	Kansas	Yvonne Amanor-Boadu
6/20/2020	Northern CA	Laurie Warren



Laurie Warren, Bishop Megan Traquair.
6/20/20. Northern California.



David McBee, Bishop
Mark Hollingsworth, Jr.
5/27/20. Ohio.



Susan Joan Erickson, Bishop Jennifer Reddall, Keehna Jean Sture. 5/23/20. Arizona.



Marilee Comerford, Natalie Elaine Thomas, James McCormack Thomas, Valerie Cowart. 6/6/20. Massachusetts.

AED membership
makes a wonderful
ordination gift!

We love to include ordination photos, as space allows.

Photos reproduce best at 1 MB (1,000 KB) or larger. Occasionally small photos are used, shown at actual size.
Please send photos to communications@episcopaldeacons.org.