

Diakoneo

SPECIAL ISSUE



ASSOCIATION FOR
EPISCOPAL DEACONS

ENGAGING THE DIAKONIA OF ALL BELIEVERS

Dear friends,

You are receiving this issue of *Diakoneo* because you are a deacon in The Episcopal Church (TEC) or The Anglican Church of Canada (ACC). We would like to invite you to review this snapshot of our work and consider membership. All deacons benefit from AED's work in ways they may not know. Our role is growing, along with the number of deacons.

Could you help us assume this responsibility by supporting the following efforts?

- **AED has developed a robust website filled with resources for dioceses and deacons.** It will only get better as we fulfill our new strategic plan to partner with a wider variety of organizations on common issues of social action, with links to provide resources for diaconal ministries of all kinds in TEC and ACC.
- **AED convenes the only national gatherings of deacons and supports provincial diaconal gatherings all over the United States and Canada.** Our Triennial Assembly, open to all, will occur in June, 2019, in Providence, Rhode Island. A terrific Province I team has gathered to host 300 attendees and Presiding Bishop Curry will join us.
- **AED brings the deacons' prophetic voice to the councils of the church.** In 2015, over 60 deacons were participants in General Convention liturgies, the Exhibit Hall and in legislative efforts. We are already hard at work preparing for Austin, 2018, and everyone is invited to help. (*See pg. 8*)
- **AED is the "go-to" source for information on deacon formation.** Our Archdeacon and Deacon Directors' Conference (A3D) is open to all, and convenes annually. This year our keynoter, the Rev. Gay Clark Jennings, President of the House of Deputies, will address the topic of effective social action, within TEC, the ACC and beyond.
- **AED is working with the Church Pension Group and the Fund for the Diaconate to address issues of critical financial interest to deacons.** As a result, CPG has surveyed deacons for the first time about our needs and included the research results in their denominational planning. AED keeps track of all Episcopal deacons, since their ordinations are not uniformly recorded in all dioceses.

Everyone of any order is eligible to join AED. But only one-third of deacons join. Many feel they cannot afford the expense. Have you asked your parish or your diocese to reimburse your membership?

AED also offers diocesan memberships. Could you check on whether your diocese supports us in this fashion? Could your diocese join the growing group of dioceses who acknowledge their debt to their deacons by paying for memberships for all deacons within that diocese?

Finally, AED also accepts your gifts, and those of your diocese, bishop and parish. As we look toward 2018, we're excited about new initiatives and ongoing ones. We have a new strategic plan, designed to serve a new generation of deacons and to lead us into an era in which deacons have come into their own.

Join us! We are called to promote the diaconate and the diaconal ministry of all the baptized, as are you. Let's work together.

Faithfully,

Lori Mills-Curran
Deacon and AED Executive Director

Maureen-Elizabeth Hagen
Deacon and AED President





ASSOCIATION FOR EPISCOPAL DEACONS

ENGAGING THE DIAKONIA OF ALL BELIEVERS

AED is a membership-funded association of persons and dioceses within The Episcopal Church and The Anglican Church of Canada 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 encourages every diocese to develop programs to ordain deacons, and provides resources to recruit and select, form, deploy, supervise and support deacons.

AED's Objectives are:

- To promote the servant ministry of all the baptized
- To lead the Church in seeking justice and peace for all people
- To support and represent deacons within the Church

Current AED activities include:

- Facilitating communications among deacons and all ministers
- *Diakoneo* - a quarterly journal with articles about the diaconate and servant ministry
- Monthly email *Deacon Update*, an AED Facebook Page and Facebook group
- Sharing information on diocesan diaconate programs and events
- An annual Archdeacon & Deacon Directors' Conference, for archdeacons and those responsible for the formation and supervision of deacons
- Providing leadership and resources for workshops and conferences on the diaconate
- Representation of the diaconal voice in the leadership structures of the Episcopal Church

As a member you'll receive *Diakoneo* magazine 4 times per year. Additional benefits of membership include:

- Support for the ministry of deacons in the US and around the world
- Discounted rate for online CALL (Center for Anglican Learning and Leadership) courses via CDSP
- Enable the growth of AED and the sharing of diaconal resources
- Make possible financial support for provincial deacon events

BECOME A MEMBER OF AED

Yes, I'd like to join AED in supporting the work of servant ministry in The Episcopal Church and The Anglican Church of Canada.

- Annual Student/Limited Income . . \$30
 - Annual Regular: \$50
 - Annual Sustaining: \$75
 - Annual Supporting: \$150
 - Annual Patron: \$250
 - Life Membership \$1,000
- (A 24 monthly payment plan is available, online only.)*
- Extended Life Membership \$400+
- (Additional payments, by check, of \$300 each due at 12 and 24 months. Not available online.)*

Join online at:
www.episcopaldeacons.org

Click

Join, Renew or Donate to AED!

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Join by mailing this form:
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(For gift memberships, please complete using the details of the person to whom you are giving the gift.)

Name _____

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City _____ State _____ ZIP _____

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Check enclosed for US \$ _____ (US bank or US money order)

*(If you prefer to pay by credit card, please use our **online secure form** at www.episcopaldeacons.org. On the home page, click the button, "Join, Renew or Donate to AED!")*

This is a gift membership:

Birth date: (if deacon or in formation) ____/____/____

Ordination date: (if deacon) ____/____/____

My diocese: _____

Canadian deacons can join AED by purchasing a "Blended Membership" through the Association of Anglican Deacons in Canada, which provides full member benefits in AED.

Visit www.anglicandeacons.ca or contact Deacon Jacqueline Bouthéon at aadc.members@sympatico.ca.

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

- email pdf (*saves AED \$2.25*)
- US mail

Diakoneo is available to all members. To help reduce printing & mailing costs, please consider the pdf option. If no selection is made, *Diakoneo* will be mailed.

I am a:

- deacon presbyter
- bishop

I am in formation for:

- deacon presbyter
- I want to be a deacon
- I am a friend

GIVE AED MEMBERSHIP AS A GIFT!



ASSOCIATION FOR
EPISCOPAL DEACONS
ENGAGING THE DIAKONIA OF ALL BELIEVERS

diakoneo

GREEK: TO BE A SERVANT; TO SERVE

FEBRUARY 2018



RELIEF & RECOVERY

Diocese's disaster response brings help through connections, partnerships and long-term strategy

BY ARCHDEACON RUSS OECHSEL

Hurricane Harvey, a category 4 storm, came ashore on the lower Texas Gulf coast on Saturday, August 26, 2017. The track of the storm was unpredictable and made several landfalls. It ended up dumping a substantial amount of rain across a broad area of Southeast Texas. For three days and in some places, more, the storm put down on average 50 inches of rain. Many communities were inundated.

To make matters worse, there are two 1940s vintage reservoirs on the west side of Houston. Both of these were emptied before the storm and then the flood gates were closed. After the rain had mostly stopped, the reservoirs had filled with the run-off from the north. The Army Corps of Engineers determined that controlled releases were required to avoid damage to the integrity of the reservoirs.

The immediate result of the releases were the flooding of homes and businesses downstream of the reservoirs, which had not flooded during the storm. More damage.

In general, there is a life cycle of a disaster. The first stage is Rescue, not our diocese's niche. The next stage is short-term Relief. This is a niche that our diocese helps with. We deploy Spiritual Care teams to affected areas, we offer gift cards and assistance with temporary housing and we listen to people's stories, in order to hear their concerns and connect them to whatever resources they might need. This work also helps us as we assess the scope and breadth of the disaster and begin to connect volunteers with homeowners who need assistance. The last niche in which we operate is long-term Recovery. The Diocese has done this before. The difference this time is the sheer magnitude of the disaster. We think the time needed for recovery will be 3-5 years.

We are so blessed to have Episcopal Relief and Development as our partner in this work. Folks from the office in New York have already provided much needed assistance in the form of web-based training, emergency grants and consulting using the Asset Based Community Development model. (See pg. 4 for training info.) As we build out our strategy for long-term recovery, we will likely have different efforts around the diocese as needs vary. For example, when we were involved in long-term recovery on Galveston Island after Hurricane Ike (in 2008), we did construction rebuilding with volunteers supervised by interns whom we hired, paid and provided housing for. When we helped with rebuilding after the wildfires in Bastrop County, Texas in 2011, we provided funding for rebuilding, addressing homeowner's cases that we obtained through the unmet needs subcommittee of the Long Term Recovery Committee. In Harvey recovery, we might use a church property to house volunteers who will help with rebuilding. Or, we might fund a missional community who has shifted its ministry from community organizing to rebuilding homes because of Harvey. Our overall approach will continue to be to ensure that our church congregations are healthy so that they can minister to the communities around them.

Archdeacon Russ Oechsel is the Diocesan Disaster Coordinator for the Episcopal Diocese of Texas. He serves as the deacon at St. Mary's Episcopal Church, Cypress, Texas. Visit edotrelief.org for more information.

Photos: Diocese of Texas

Disaster Response in
the Diocese of Louisiana: Pg. 12



FEBRUARY 2018

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Diakoneo is published quarterly by the Association for Episcopal Deacons.
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- Facebook Page & Group
- Monthly newsletter *Deacon Update*
Sign up at episcopaldeacons.org
- Young Episcopal Deacons at youngdeacons.net
- Anglodeacons Group at groups.yahoo.com/neo/groups/anglodeacons/info
- @EpiscoDcns

From AED's President

Solidarity in Community

BY DEACON MAUREEN-ELIZABETH HAGEN



Written on the Feast of the Holy Innocents 2017
Beloved of God~

As I sit in the airport, preparing to travel to Asia (for vacation!), I think of the wondrous year this has been. Five times I met with large groups of deacons – March in Atlanta for our annual Archdeacon & Deacon Directors' Conference, June-July in Chicago for World Diakonia Federation, July in Victoria with the Association of Anglican Deacons in Canada's Triennial, November in Reno for the Province VIII Deacons Conference *Setting the Captive Free*, and in early December in Eagle Creek for an Oregon deacon retreat. Whenever I am with deacons I am moved by their (our) spirit, our willingness/

eagerness to engage everyone in mission. Deacons help inspire others to action in the world. For the most part, they do so humbly (although not always quietly), with resolve and conviction.

I have had the privilege of getting to know several hundred of you in the past 15 years. Friendships born on Anglodeacons and Facebook, have become stronger through meeting and working together. There are still so many I do not know.

When I started attending church 20 years ago, I wondered why it was kept such a secret. As the first followers of Jesus discovered, the key to solidarity is community. I would like to encourage each of you to build community with your fellow deacons. Make it a priority to meet with deacons in your deaneries/convocations and dioceses. Get to know deacons with similar interests through affinity groups (Facebook is a great way to discover these.) Join with deacons throughout The Episcopal Church and ACC. Each of you has shown yourself a leader; imagine what would be possible if we joined together! [*And, yes, please join AED/AADC if you have not already done so.*]

In 2017 AED put together a Strategic Plan and Deacon Competencies and we will be living into them this year. We are excited to gather at the Archdeacon & Deacon Director's Conference in February and at General Convention in July. We are discovering new ways to equip and empower deacons and to bring them together. And to do this we need your support.

Yours in Christ,
Maureen

CONTINUING EDUCATION

Church Leadership Conference

March 2 - 4, 2018
Hendersonville, NC
Equipped for Every Good Work: Practical Tools for Tough Times
From Kanuga and the Episcopal Church Foundation.
Workshops in strategic leadership, financial planning and creative communications. Details at www.kanuga.org/our-programs/adult-conferences-retreats/church-leadership/

26th Festival of Homiletics

May 21-25, 2018
Washington, D.C.
Details at www.festivalofhomiletics.com

CALL, online via CDSP - Spring classes

April 9-May 28
Registration opens February 9, 2018
Seven classes, including *Practical Theology: Reflecting on Community Ministry*, with Deacon Phina Borgeson
<http://cdsp.edu/center-for-anglican-learning-and-leadership/call-2017-18-online-courses/>

Asset-Based Community Development

The 2018 schedule is currently being developed. Check online for details at <http://calledtotransformation.org/more-information/events-and-trainings/>

AED's Website: Diaconal Resources

Visit www.episcopaldeacons.org/resources for resources in formation, liturgy, competencies, theology and more!

CPG Clergy Survey: Deacons play a significant role in a changing Church

BY DEACON LORI MILLS-CURRAN



Somewhere in the press of affairs last fall, I became aware that the Church Pension Group had finished some new research about the conditions of diaconal ministry in The Episcopal Church (TEC) today.

Say what? CPG did a professional quality research project on deacons, too? Yes, indeed they did. While I had some questions about methodology (they didn't survey anyone over 72, because "that's retirement age"), I was thrilled with the information they discovered. The research included more than 4,000 online survey responses from both priests and deacons.

What they found was presented in a Nov. 7 webinar entitled *Clergy Deployment Trends: Adapting to a New Reality*, led by Dr. Matthew Price, Senior Vice President of their research department. It was clear to CPG that deacons are doing a lot to help TEC weather its current resource challenges, and are anticipated to do more.

"We conducted this research to better understand the changing nature of ministry in the Episcopal Church and how our decisions around pension and health benefits align to the evolving needs of those who serve the Church," said Dr. Price in an interview posted online. "Through this research we discovered that the old model of clergy deployment where an individual would serve full time with a single Episcopal employer with no fixed end date is no longer

the norm. Today we are seeing more Episcopal clergy working in part-time situations, sometimes for multiple Episcopal employers, and also as bi-vocational clergy with employment inside and outside the Church." To CPG, that last group includes deacons.

"This research was used to quantify the impact of recent revisions to The Church Pension Fund Clergy Pension Plan and related plans [. . .]," said Price. "In fact, when we recently met with the Fund for the Diaconate they expressed their gratitude for our efforts to address the needs of deacons as they fulfill an important role in the mission and ministry of the Church."

I learned a lot from the webinar. Did you know that 3% of deacons are the sole cleric in their church? You can view a replay using the link below. View the whole thing and you will see how significant they think we are becoming – out of 6,000 active clergy we are a very large percentage. I personally think CPG is rapidly becoming a significant diaconal ally; view the webinar and see if you agree!

View the webinar at www.cpg.org/global/about-us/research/reports-statistics/.

NEWS ONLINE

Find links to these stories at www.episcopaldeacons.org/diakoneo-magazine. Read more news in our monthly enews, *Deacon Update*. Sign up at www.episcopaldeacons.org.

- Hunger: an issue of justice - Deacon Donna Gleaves, Montana Standard
- Blog for deacon discerners, from a Candidate Greg Maszta
- Gun Violence Response: Prayers from N. Calif. deacons; Litany by Bishop Lane, Maine
- Youth Minister, Deacon Virgilio Fortuna
- Deacon Ron Tibbett and the #2069 yard signs

News to share about deacons in your diocese?
Send it to Deacon Anne at communications@episcopaldeacons.org

calendar

AED ARCHDEACON & DEACON DIRECTORS' CONFERENCE
February 22-25, 2018
Atlanta, GA

CHURCH LEADERSHIP CONFERENCE
March 2-4, 2018
Hendersonville, NC

www.kanuga.org/our-programs/adult-conferences-retreats/church-leadership/

ANGLICAN-ROMAN CATHOLIC CONFERENCE ON THE DIACONATE
May 10-13, 2018

Regina, Saskatchewan, Canada
www.episcopaldeacons.org/internationalecumenical-events
See pg. 7

79TH GENERAL CONVENTION
July 5-13, 2018

Austin, TX
Deacons, see page 8 to volunteer
www.generalconvention.org

PROVINCE I DEACONS' GATHERING
Sept. 28-29, 2018
Framingham, MA
Details to come.

AED 2019 TRIENNIAL
June 6-9, 2019
Renaissance Hotel
Providence, RI
Details to come.

SAVE THE DATE

Contact Deacon Anne to list your event.
communications@episcopaldeacons.org

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The Diaconate and the Future of the Church at Bishop Kemper School for Ministry



BY THE VERY REV. DR. DON H. COMPIER

Not long after starting my work as dean of Bishop Kemper School for Ministry (BKSM) in Topeka, Kansas, I had a transformative conversation with the Right Rev. Dean Wolfe, then Bishop of the Diocese of Kansas. He reflected on the need of our parishes to connect more deeply with their broader communities. He believed that this was the job description found in the ordination vows of deacons. He challenged me to consider teaching community organization skills at our young school. He was convinced that these practices enable both community service and evangelistic outreach. Bishop Wolfe planted a vision that day that we have progressively developed over the past three years.

Like many “local formation” programs (we are still searching for the right term for our approach to theological education!), BKSM started as a school for deacons for a single diocese, Kansas. The visionary leader of KSM (Kansas School for Ministry), Deacon Jim Upton, insisted that future deacons take classes together with lay persons. Later bivocational priests also joined the learning community. In those days faculty resources were scarce, and some suspected the school of “dumbing down” educational formation. So the curriculum had a strong academic cast, though Upton and his dedicated colleagues informally shared much wisdom about practical ministry.

In July 2013, KSM became BKSM as it merged with a similar program in the Diocese of West Missouri, the George Herbert School, and also partnered with the Dioceses of Western Kansas and Nebraska. The four dioceses jointly own and oversee BKSM. In the fall of 2014, students from the Central States Synod of the Evangelical Lutheran Church in America enrolled as they prepared to be Parish Ministry Associates, lay persons empowered to serve congregations when rostered pastors are not available. In 2015, Nazarene Theological Seminary (NTS) in Kansas City, MO offered an articulation agreement. This school, accredited by the Association of Theological Schools, recognized the quality of BKSM’s classes and accepts up to 30 hours of transfer credit toward completion of graduate degrees at NTS. NTS also made its library resources available to BKSM students, including electronic access to all the resources of the American Theological Library Association (ATLA).



By pooling resources from all these partners, many more faculty became available, and the vision planted by Bishop Wolfe moved closer to reality.

BKSM launched a completely revised diaconal curriculum in the fall of 2014.

Its twenty courses still cover the five areas of study mandated in the canons of the Episcopal Church, so one finds the usual subjects: Old and New Testament, Christian and Anglican history, theology, ethics, liturgy, spirituality, preaching, pastoral care, canons. Even some of those traditional areas, however, were reconfigured to highlight the social dimensions of Christian faith and heritage. We added three courses to encourage the deacon’s call to be a bridge between the church and world: *Diakonia 2*, which concentrates on this dimension of the deacon’s job; and a two-course sequence in *Social Ministry*, teaching community organizing skills. The professors of these courses have experience and expertise in areas such as asset-based community development, environmental advocacy, disaster preparedness and response, and children and family services.

What remains the same?

Our strong commitment to team ministry, reflected in our school’s tagline, “Theological Education for ALL People”. We value close collaboration among priests, deacons, and the various lay ministries, and we take 1 Corinthians 12 very seriously.

Students view a quote from this chapter on the wall as they gather for meals. We have seen future priests, deacons, and lay ministers become close friends and colleagues, and we know that the formal and informal time spent together is key to forming and deepening these bonds.

All the called take courses together, lodge at Upton Hall (yes, a lovely conference facility named after pioneer Deacon Jim Upton), enjoy meals together, and worship together. Importantly, they participate jointly in our colloquium program, a method of group spiritual formation featured at every session.

We also continue to make ministerial education affordable and accessible. Thanks to the yearly donations from each diocese, tuition does not include administrative costs. Students complete a year of study at BKSM for \$1,800, including room and board. Often dioceses commit to covering one third of this amount, and congregations frequently pick up an additional third. BKSM and outside organizations such as Episcopal Church Women provide additional scholarship assistance. Classes meet every second Saturday and following Sunday morning of the month, from August to May. Reading and writing are mostly done at home.

We moved into a beautiful new facility on the lower level of Grace Cathedral in Topeka in the fall of 2017. BKSM now has state of the art audio-visual systems that allow anyone to participate in classes via videoconferencing. A student from Navajoland is pioneering this mode of access.



Continued on page 12

INTERNATIONAL ANGLICAN-ROMAN CATHOLIC CONFERENCE ON THE DIACONATE

Regina, Saskatchewan, Canada • May 10-13, 2018

BY CANON MICHAEL JACKSON, DEACON

This conference is co-sponsored by the Anglican Diocese of Qu'Appelle and the Roman Catholic Archdiocese of Regina, through their joint Anglican-Roman Catholic Covenant Implementation Committee (ARCCIC). The venue will be Champion College, the Jesuit affiliated college in the University of Regina. The conference will be...

- Primarily academic in nature: a conference *about the diaconate*, reflecting recent scholarship, rather than a *gathering of deacons* - although of course we hope many deacons will attend!
- An *Anglican-Roman Catholic-Ukrainian Catholic* conference, looking at the points of convergence as well as divergence of our Communion, in the context of the world-wide Anglican-Roman Catholic dialogue (ARCIC) given renewed impetus by Pope Francis and Archbishop Justin Welby of Canterbury.

Leading authorities on the diaconate in Canada, the US and the UK will speak, including:

Anglican Church of Canada

- **Deacon Maylanne Maybee**, former Principal, Centre for Christian Studies, Winnipeg

Church of England

- **Canon Rosalind Brown**, Canon Librarian at Durham Cathedral

Episcopal Church in the USA

- **Deacon Josephine (Phina) Borgeson**, School for Deacons, Berkeley
- **Deacon Susanne Watson Epting**, Diocese of Iowa, former Executive Director of AED

Scottish Episcopal Church

- **Canon Alison Peden**, Provincial Director of Ordinands, Edinburgh

Roman Catholic/Ukrainian Catholic, Canada

- **Sub-Deacon Brian A. Butcher**, Lecturer & Research Fellow in Eastern Christian Studies, University of St. Michael's College in the University of Toronto
- **Deacon George Newman**, Director of Deacon Programs, Newman Theological College, Edmonton

Roman Catholic/Ukrainian Catholic, USA

- **Deacon Frederick (Fritz) Bauerschmidt**, professor of theology at Loyola University, Maryland, Archdiocese of Baltimore
- **Sister Gloria Marie Jones**, OP, former Congregational Prioress for the Dominican Sisters of Mission San Jose

Panels of speakers will discuss the following topics:

1. **The Conundrum of the Transitional Diaconate.** Anglicans and Roman/Ukrainian Catholics continue the thousand-year-old tradition of the diaconate as a necessary step towards ordination to the presbyterate. Some see this as a diminishment of the vocational diaconate, others as an essential part of the full ministry of priest and bishop.
2. **Theological Basis of the Diaconate.** This session will consider the theological underpinning of diaconal ministry, both its Christological foundation and a pneumatological foundation that recognizes the Spirit's work in Christ's life and in the world today.
3. **Women and the Diaconate.** Scholarly discussion continues on whether women were ordained deacons in the early Church and if so, what their ministry was, and whether there should be female deacons today. A discussion on the Anglican experience of women deacons, their current status in the Orthodox and Eastern Catholic Churches, and the context of the Vatican commission on the subject appointed by Pope Francis.
4. **The Diaconate as Ecumenical Opportunity.** The diaconate in the Anglican, Orthodox, Eastern Catholic and Roman Catholic Churches has common origins and many continuing similarities. Forms of the diaconate are also present in other traditions. How can deacons from different ecclesial communities work together and further ecumenical dialogue?
5. **The Diaconate in the Orthodox and Eastern Catholic Churches.** A variety of models informs the identity and ministry of deacons in the Eastern Churches; notable contrasts can be observed not only across the Byzantine traditions, but also between the contemporary Orthodox and Catholic ecclesial expressions of these traditions.
6. **The Prophetic Ministry of the Deacon.** The diaconate is increasingly perceived as a ministry not only of outreach to the marginalized in society, but as a prophetic voice applying the imperatives of the Gospel to the world around us. How can deacons fulfill this calling while remaining rooted in the ecclesial community?
7. **The Deacon in the Worshipping Community.** The liturgical role of the deacon has ancient roots and a variety of modern expressions. Why and how deacons participate in Eucharistic celebrations, Holy Week and Easter, baptism, liturgies of the Word and Communion from the reserved sacrament, placing liturgy in the context of diaconal ministry for the people of God.
8. **Diaconal Formation.** Best practices in discernment, assessment and selection, postulancy, education and formation, supervision and mentorship, and involvement of the local community.
9. **Diaconal Relationships.** Can the diaconate be a "full and equal order" or is it a subordinate office in a hierarchical church? What should the deacon's relationship be with bishops, priests, and all the baptized in the Christian community? What is the diaconate's place in the economy of "total ministry"?

2018 is the 50th anniversary of the renewal of the Roman Catholic diaconate in the United States, following the *motu proprio* of Pope Paul VI in 1967, *Sacrum Diaconatus Ordinem*. The 1968 Lambeth Conference took a strong stand in favour of the distinctive diaconate. The Episcopal Church in the USA was the first to implement this vision in the early 1970s, followed later in the decade by the Anglican Church of Canada. With respect to the diaconate, Anglicans and Episcopalians owe a lot to Vatican II and Paul VI – all the more reason for this conference!

Visit the conference website for more information: <http://campioncollege.ca/conference>
Registration is online at: <https://quappelle.anglican.ca/events/diocesan-events/international-anglican-roman-catholic-conference-on-the-diaconate>.

Michael Jackson is a Deacon at St. Paul's Cathedral, Regina in the Diocese of Qu'Appelle, Anglican Church of Canada.

Redefining Church, Embracing God & Community

Deacon and congregation learn how to “be church” without walls

BY ARCHDEACON DOUGLAS ARGUE

Several years ago, St. Matthew’s in sub-urban Columbus, OH found its congregation split over the issues divisive in the church at that time – we are all familiar with those debates, decisions and consequences across the The Episcopal Church. For the episcopal congregation that found itself wandering the desert in exodus, this became a particularly trying time. While this small group of faithful people maintained the identity of being Episcopal, they let go of a marvelous building they had built in their community and released most of what they thought defined them. In the subsequent years, they have prayerfully and diligently redefined who they are as a people and who they are in the community. As a result, they have become a model for the Diocese of Southern Ohio and for the larger church of how to “be church” without a formal building, without material trappings and having embraced God and community in a new way. As a deacon serving alongside this congregation, I too am learning how to serve Jesus in new ways as I assist in redefining what it means to be Episcopalian either as a member of the inherited church and within the context of indigenous community.

Having no permanent sanctuary created the opportunity for St. Matthew’s to practice humility and vulnerability with the indigenous community around it. As a result, St. Matthew’s has found a liturgical home in one of the oldest local establishments – the pub. On Sundays at 10:30 you can find this faithful group worshiping in the large open space on the third floor of the bar. It took some time for us to figure out how to create sacred space among the high-top tables and wine bottles that lined the walls. Sometimes the smell of fish and chips remains from the previous night’s business giving a whole new understanding of natural incense. With prayer and creativity, we set up an altar space on the opposite side of the bar which allows the natural light from the windows to illuminate in a way no amount of candles ever could. St. Mat’s paid to have the bar piano tuned so that the small choir could have a familiar instrument to accompany them. In turn, other patrons of the bar space have used it for their functions. Many of us choose to stay after service and have lunch in the bar (and the occasional adult beverage) as an expression of coffee hour that didn’t exist before. Conversations about the sermon and readings continue over this meal thus extending our meaning of worship. Because we have wanted to try various ways of delivering worship, we have received the permission of our bishop to use alternate liturgies on Sunday and other occasions, all the time maintaining our Episcopal identity and faith. Each Sunday there seem to be new faces showing up and saying, “I heard about you all and wanted to check it out.” Some stay on, some don’t. Either way, we are spreading the Gospel.

Beyond Sunday, St. Matthew’s has a house located directly in the center of the community, one block off the main drag. It is an old Victorian house that was remodeled and modernized by the previous owner. There is space for offices, gatherings and activities. The purchase of the building was a gift and investment made by the diocese. As a result, we are partnering with local non-profit groups and the local government to provide public/private partnerships that would otherwise not exist if not for the presence of St. Matthew’s. The local coffee shop has also embraced our presence and regularly invites us to use their space for

special services like sunrise at Easter and candle light services on Christmas Eve. These are done outside on the sidewalk next to the shop in full view of passers-by and all the traffic. They have become a part of the congregation in unexpected ways without ever sharing our pub space. What this means for diaconal service is unlimited. The question we find ourselves asking more than anything is not “can we” but rather “how do we”? What a refreshing position to be in.

As a closing to this article, it is worth focusing on how the deacon fits into this model. I am sure much of this is not new in how we think about our ministries or who we are in the context of the church. However, it has raised some interesting ponderings about the deacon’s role both within the inherited church and the indigenous community. For instance, how do we create, set and hold, with the other orders of the church, a sacred container that can be recognized as Episcopal? What is necessary for this and what is not? How do we as deacons support the laity in exploring their identity as faithful stewards of God’s creation? How do we hold on to the past at the risk of missing opportunities that help create new futures? In what ways do we help people grieve and then rebirth their lives? These questions, along with a host of others, are just the tip of rethinking the deacon’s role in the church and world.

There is no ending to this story, only more questions as God continues to create and we accept the gift to co-create. We are a new creation and we begin again.

Douglas Argue serves as the deacon at St. Matthew’s and is the Vice President/President-elect of AED. He works as the Managing Director of the Coalition on Homelessness and Housing in Ohio. Visit St. Matthew’s at <http://stmattspraythinklove.org/welcomel>

“We are partnering with local non-profit groups and the local government to provide public/private partnerships that would otherwise not exist.”

Volunteer at General Convention

July 5-13, 2018 • Austin, Texas • www.generalconvention.org

If you have time to come and participate, AED needs you!

Roles include: Deacon of the Table, Communion station captains, greeters at AED’s booth, legislative supporters, a service project of public diakonia and educational presentations to children, youth and young adults. Many roles have specific criteria and physical mobility concerns need to be planned for carefully. All persons in liturgical roles must attend an orientation so as to present a high level of liturgical skill. AED has learned, from long experience, which roles are compatible with which other roles, and what kinds of skills are needed for what duties.

To volunteer, please contact Lori Mills-Curran (general logistics), Gen Grewell (communion station captains) and/or Maureen-Elizabeth Hagen (legislative issues). Our emails are at www.episcopaldeacons.org, under Staff and Board.

Deacons sponsoring legislation: Please inform Maureen Hagen of your sponsored cause. AED’s board will vote in June on legislative priorities, and we would be happy to consider supporting yours!

LABYRINTH RETREATS

Self-care practice through restorative retreats for helping professionals



From
THE ASSOCIATION OF
ANGLICAN DEACONS
IN CANADA

BY DEACON CHRISTINE JANNASCH

Helping-professionals in health care, social service and ministry often put their own needs last. Members of the Labyrinth Guild of Christ Church Cathedral in Ottawa, Ontario piloted a labyrinth retreat for caregivers in November, 2015, and then decided to provide helping professionals with restorative afternoon retreats throughout the year.

The four retreat leaders have work experience in health care, social services, education, ministry and the expressive arts. They include three Veriditas-trained labyrinth facilitators and myself, a vocational deacon appointed at the Cathedral. We meet early in the summer to plan the themes for the coming seasons, and designate the two team members responsible for each retreat. In 2017-2018 (our third season) we are offering four retreats themed as follows: Carrying the weight of the world; Complexity of caregiving; When we don't know: Inner guidance; Walking together: Embracing imperfection; and A pause from fixing: Sabbath moments.

The Cathedral has a beautiful eleven-circuit Chartres-style labyrinth in the parish hall, illuminated by natural light from above and from the courtyard garden. We always offer healthy snacks and beverages, as well as mats, blankets, and pillows for naps. In the opening circle and throughout the retreat, we use evocative materials such as candles, flowers, stones, music, poetry, writing from various spiritual and healing sources, questions for reflection and art materials. Participants respond with silent reflections, walking the labyrinth, journaling, artistic expression, resting and group sharing. Some choose to attend the short noon hour Eucharist before the retreat begins, or bring a bag lunch to eat in silence or in conversation.

Roles are shared in the team. The principal diaconal roles we have taken on are: reading the signs of weariness among caregiving professionals; inviting people into the cathedral to enjoy sanctuary and refreshment; affirming the gifts and vocations of the participants and the team members; supporting each other's discernment; and sharing the labyrinth with people who may not be familiar with the tradition. The deacon, who is at the cathedral weekly, takes an extra share of the coordinating tasks, especially in the area of registration and publicity.

What participants most value in the retreat is walking the labyrinth, and as well, the welcoming, accepting and beautiful space, the gently probing questions, and the silence. Participant feedback has helped us

clarify the information we provide on housekeeping and fine tunes the balance of music, silence and conversation. Attendance is growing, with 18 at the most recent retreat. The meditative practice of labyrinth walking provides a space for deep reflection and spiritual nurture. As we gather with intention, community naturally grow and develops.

Christine Jannasch is a Deacon in the Diocese of Ottawa, in the Anglican Church of Canada. She has appointments at Christ Church Cathedral and at The Well Drop In Centre for Women and Women with Children.

Veriditas is an organization based in California that trains facilitators in how to offer the labyrinth experience. It was started by the Rev. Lauren Artress in the 1990's. She began working with the labyrinth as a tool to help the community respond to AIDS in San Francisco. She was a Community Chaplain at Grace Cathedral. Under her direction the first labyrinths were built and she developed a method and later a training program for facilitators. www.veriditas.org



Deacon Canon Jacquie Bouthéon was named a Canon at the Anglican Diocese of Toronto's Synod in November. Jacquie is the Association of Anglican Deacons in Canada's Membership Secretary.

THE FUND FOR THE DIACONATE

FALL 2017 UPDATE

BY DEACON KEITH MCCOY

The annual meeting of the Fund for the Diaconate was held on Monday October 9, 2017 at The General Theological Seminary in New York City. Four persons were present physically, and 384 by proxy. The only business at the meeting was the report of the tellers of the ballots. Three deacons were to be elected as members of the board for the term 2018-20. Results were: Davidson Bidwell-Waite - 136; Kevin Gunn - 186; Keith McCoy - 199; Anita Catron Miner - 265; Jon Owens - 164. There were a small number of blank, invalid, and write-in votes. The appointment of auditors (EisnerAmper) was approved, 309 - 1.

The fall board meeting was held on October 10-11, 2017 at the offices of the Church Pension Group in New York City. Six of the nine board members were present, with three absences; Fund Accountant Allerton Marshall and Grants Coordinator Dn. William Jones were also in attendance. Dn. Pam Nesbit served as chaplain for the meeting.

At the board meeting, most of the 2016-17 officers were re-elected for 2017-18: Deacons Keith McCoy (NJ), president; Pam Nesbit (PA), vice-president; Robert Franken (CO) treasurer. With Ellen Ross (NE) retiring from the board and as secretary after twenty-eight years of service, Louise Thibodaux (AL) was elected secretary to replace her. Dn. Jones was reappointed as Grants Manager, and Mr. Marshall as Fund Accountant. Committee appointments were deferred until after the meeting.

Mr. Marshall reported that the assets of the Fund as of the close of the fiscal year on July 31, 2017 were \$7.4 million, up 7% from a year before. Expenses were almost \$179,000 for the year (down 10%), of which 62% was for direct support of grantees. The Audit Committee reported on its meeting with the auditors; there were no issues to report. The Treasurer recommended that all Fund credit cards be cancelled, which the Board concurred with. The Board also approved a change in vendors for online donations.

The Board met with its attorneys, David Shevlin and Kevin Roe of Simpson Thacher & Bartlett, to discuss our legal status. They made a variety of recommendations, which were discussed and decisions made. Among them were: to seek IRS reclassification as a Type I supporting organization; not to expand the written purpose of the Fund, as the current wording is sufficient; to file a change of agent to STB; to amend the Articles of Incorporation to specify the vocational diaconate rather than ordained ministry; to ask STB to review the bylaws for technical changes and updating.

The Board also met with senior staff from the Church Pension Group for a detailed discussion of how CPG can help deacons. CPG agreed to send a letter to all deacons in the church about what benefits they might be eligible for, and agreed to designate a point person for deacons to contact with questions. There was general agreement on the need for financial education for deacons, and the Board agreed to start looking at creating a financial counseling program.

Dn. Jones reported that he had received 17 new inquiries about assistance in the past 6 months. Current grants were discussed and approved or returned to Dn. Jones for follow-up.

The Board voted to recognize retiring members Ellen Ross and Kate Salinaro. They also voted to send a letter to all diocesan bishops introducing the Fund, hopefully the first of an annual communication. It was agreed that the Investment Policy needed to be reviewed and updated.

The Spring board meeting and planning session will be held on May 8-9, 2018 preceded by a special membership meeting for the approval of changes to the bylaws. The 2018 fall board meeting will be on October 9-10, preceded by the annual meeting. All meetings will be in Manhattan (location TBA).

Keith McCoy, Diocese of New Jersey, is the president of the Fund for the Diaconate.
www.fundfordiaconate.org



What is the Fund for the Diaconate?

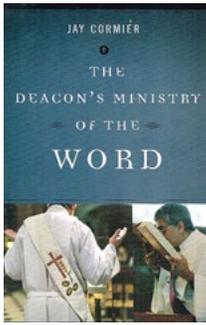
The Fund for the Diaconate of The Episcopal Church exists to help deacons in financial need. We do this through annual or one-time grants, based on an application process.

The organization was founded in 1927 as the Retiring Fund for Deaconesses of the Protestant Episcopal Church in the United States of America. It was the result of a decision by General Convention not to include deaconesses in the Church Pension Fund. The women, who were already organized as the National Conference of Deaconesses, decided to pool their own money and create a fund which would be used to aid those of their members who were no longer able to support themselves financially. All deaconesses were automatically members of the Retiring Fund, and elected their governing board.

Over the years, through bequests, the sale of property, and prudent management, the accounts of the Retiring Fund grew. However, the last deaconesses were ordained in the early 1960's. By the early 1980's, they were few in number, and the Retiring Fund had significant assets. After some years of discussion, the remaining women deacons voted to include men as members of the organization. The Retiring Fund was re-incorporated as the Fund for the Diaconate of The Episcopal Church, and the first men were elected to the board shortly thereafter.

In recent years, the Fund has supported anywhere from six to twelve deacons with monthly grants, to help them stay in their homes, pay bills, get adequate medical treatment, and cover basic living expenses. We have also given one time grants to keep deacons out of bankruptcy or other sudden financial distress. All applicants have to show that they have no other resources to draw upon. In other words, the Fund is a grantor of last resort.

Further information about the Fund for the Diaconate can be found at www.fundfordiaconate.org, or in this quarterly magazine *Diakoneo*, in which we report on our semi-annual board meetings.



The Deacon's Ministry of the Word

By Jay Cormier

Collegeville: Liturgical Press, 2016

REVIEW BY CANON MICHAEL JACKSON, DEACON

This is the third volume of a welcome trilogy on the diaconate published by Liturgical Press, following The Deacon's Ministry of Charity and Justice by William T. Ditewig (2015) and The Deacon's Ministry of the Liturgy by Frederick C. Bauerschmidt (2016).

Should the deacon exercise a preaching ministry – or not? In the Anglican Communion, the response is ambivalent. In 1995, James Barnett stated categorically that preaching was not a function belonging to the diaconate. Ormonde Plater, on the other hand, writing in 2006, considered this to be an “antiquarian attitude.” The ordinal in the Canadian Book of Common Prayer (1959) stipulated that one of the roles of the deacon is “to preach, if he be admitted thereto by the Bishop;” this is omitted, however, in the ordinals of The Book of Alternative Services (1985) and the Episcopal Book of Common Prayer (1977).

The Roman Catholic view is unambiguous. According to the General Instruction of the Roman Missal (2011), deacons are authorized to preach with the approval of their priest, and Roman Catholic deacons see preaching as a normal part of their ministry. Jay Cormier places it in a broader context. “This book,” he says, “is about the deacon’s ministry of proclaiming the Word of God. In the deacon’s ministry, such proclamation takes place in a number of venues: the church, the classroom, the living room, sometimes even the local tavern.”

Deacon Cormier arranges his book in a series of eight essays, which do not need to be read in sequence. Each essay ends with a section called *Communicare*, offering practical suggestions to the preacher for applying the material covered in the chapter. A feature of *The Deacon's Ministry of the Word* is case studies taken from real life and applied to a homily – a radio advertisement, a film, an event in the news, a television commercial, a family problem. The author gives examples of the resulting homilies, mostly his own. The theme throughout is that the preacher, in proclaiming the Word of God, is engaged “in a system of communications.”

The book proceeds to give numerous and valuable suggestions, examples and applications of communication techniques. The deacon-preacher, says Deacon Cormier, must engage the audience and, in humility, engender trust in them. In the words, of the Roman diaconal ordinal, “Believe what you read, teach what you believe, and practise what you teach.” Only then can one “inspire action and change” in the listeners. One of the essays is entitled “The Sunday Conversation”: homilies should be a conversation with those in the pews, dealing with the day-to-day challenges and struggles of Christians – “discovering God in the messiness of our lives.” They are not theological discourses: they should be “spoken in the language of the everyday.”

Another essay gives a helpful, sensible tip: spend the week before you deliver the homily in a form of prayer, “mulling over” the text of the Sunday gospel. As you do that, consider four questions: What is the single most striking word, sentence or image in the passage? Where and

how do we see this gospel in our time and place? What is Jesus asking us to do? How does this gospel reveal God’s love in our midst? Still another essay, entitled simply “One,” urges the preacher to focus on one point: “an effective homily is centered on a single idea,” with sample homilies to illustrate the technique. Very pertinent advice is offered in the essay “Preaching Visually.” We all realize, or should, that we live in a visual world, dominated by computer screens. While preachers cannot be expected (at least not normally!) to accompany the homily with PowerPoint, they are challenged to use visual language, with concrete illustrations from daily life – precisely as Jesus did with parables.

*Deacon Cormier arranges his book in a series of eight essays... Each essay ends with a section called *Communicare*, offering practical suggestions to the preacher.*

Indeed, the parables of Jesus are the key to the next chapter, “Putting It Together.” Deacon Cormier suggests that we follow not only the teaching but the teaching method of Jesus: a story or image from everyday life, the connection with the reality of God in our own time and place, and the invitation to “embrace that presence in our lives.” He illustrates that with effective homilies based on parables.

The last two essays deal with the preacher. How to prepare the homily and then deliver it. Tips on writing and revising, on speaking, on voice and posture, on vocabulary and style. The author concludes with a brief reflection on the minister as person and the spirituality of the deacon-preacher. “Preaching,” says the author, “is the product of the preacher’s lived experience,” which will reflect trust, humility and “joyful servanthood.”

This is a thoroughly engaging book. The style, ideas, examples and actual homilies are captivating. As the author says in his preface, effective preaching requires the same preparation and techniques, whether the homilist be bishop, priest or deacon. While Jay Cormier of course primarily targets the deacon in this book, any preacher will benefit from his advice. And in the light of Deacon Cormier’s persuasive message, yes, deacons should indeed be preachers of the Word!

Michael Jackson is a Deacon at St. Paul's Cathedral, Regina in the Diocese of Qu'Appelle, Anglican Church of Canada.

Jay Cormier is a Roman Catholic deacon and the author of several books. The Deacon's Ministry of the Word is available at www.litpress.org.



Deacon Jamesetta Hammons was honored in December for her “outstanding performance and dedication” to patients’ spiritual care by the Augustus F. Hawkins Mental Health Center and for her service to the people of Los Angeles County.

Partners in Response and Recovery

Empowering congregations and a “coalition of the willing”

BY DEACON ELAINE CLEMENTS

“Hurricane Katrina is an old Indian word for the worst thing that ever happened to me.” My husband gave me that line after Hurricane Sandy hit in 2012, with its inevitable comparisons to Hurricane Katrina (in 2005). At the time, I was on my way from my home in New Orleans to the East Coast to meet with impacted dioceses on behalf of Episcopal Relief and Development’s Domestic Disaster Program, directed by Katie Mears.

I am a member of that program’s volunteer team, created about seven years ago, Partners in Response and Recovery (PiRR). The team partners with dioceses before a disaster happens to equip the diocese in disaster preparation. It is true that we are able to most quickly respond to the disaster that we prepare for. Where requested after a disaster, team members then travel into an affected diocese to continue that partnership, using their experience and connections to help the diocese identify its own unique gifts so that congregations may provide for the unmet needs of the most vulnerable survivors after a disaster.

The team members don’t, therefore, come in with a pre-set idea of what the Episcopal Church’s role will be in the disaster, an attribute that distinguishes the Episcopal Church from other religious disaster

ministries, instead trusting that the differing gifts and unmet needs in each place lead ministry in totally different directions. So, for example, a diocese that has a wide-ranging and successful ministry to homeless people will likely be able to craft a totally

I have the opportunity to connect congregations locally and nationally to work in the world, often in a way totally new to them.

different response than a diocese with an existing ministry to immigrant populations. Episcopal Relief and Development, where appropriate, partners for “the long haul”, the road to the “new normal”, and the PiRR team is a critical part of that partnership. I am proud of this Episcopal program, a best practice model that provides amazing flexibility in response and empowers local communities to respond in the ways that are most appropriate in their context.

I use my husband’s funny words to remind me in my ministry of two things: every disaster is different (when you’ve seen one disaster, you’ve

seen one disaster) and in our own Easter theology, the worst thing can often become the best thing because we know God is in it. As a friend of mine says, “God grieves with us”. The foot of the cross points us to new beginnings. Sr. Joan Chittister, in her book *Scarred by Struggle, Transformed by Hope*, points out that having a theology of grief and loss is the secret to life.

Now, none of this is to say that I would wish an Oklahoma/Kansas/Alabama tornado or a Hurricane Katrina/Sandy/Harvey/Irma/Maria on anyone. The loss of life and property is and was and will be stunning. Some people never recover. Loved ones will and did die. Homes are lost and when one loses the roof over their head, much more is lost than simply property. For the people in this country in poverty, who are vulnerable, who live continually on the brink of disaster, a disaster may push them into an abyss from which they may never fully emerge.

Beginning during my initial despair and the recovery work that I was invited into, Hurricane Katrina began a new lifework for me. I had previously been a parochial deacon in a small church in Uptown New Orleans, where I coordinated various congregational community ministry initiatives. However, the experiences I gained and the people I met during the Katrina response led me to a new ministry, both nationally and in Louisiana, where for the past seven years, I have operated as the Diocesan Disaster Coordinator and where I have the “opportunity” to deal with a variety of disasters almost every year. The United Nations definition of a disaster is “a sudden event that overwhelms local capacity for response”. So a disaster might be a natural disaster (such as a hurricane or tornado) or a human-caused disaster (such as an oil spill or immigrant migration). All provide a new opportunity to act for God in the world, to minister to “the least of these”.

I’ve been told I have a rather unusual ministry for a deacon but I think it is a perfect fit. I have the opportunity to connect congregations locally and nationally to work in the world, often in a way totally new to them. In chaos, there is opportunity and nothing is more chaotic for a community than a disaster. All those disaster-caused cracks in our “old normal” let the light shine newly through. While all congregations may not be able to lean into the change and be in the world in a new way, we can work with a coalition of the willing to identify capacity for response to the most vulnerable, the often overlooked and hidden, and thus to co-create with The Great Creator the Beloved Community.

Deacon Elaine Gant Clements is the Diocesan Disaster Coordinator on the Bishop’s staff in the Diocese of Louisiana. She is a member of Partners in Response and Recovery (PiRR), for Episcopal Relief and Development.

Bishop Kemper School, from page 6

Now our challenge is to encourage more diaconal vocations. I was delighted to join the board of the Association for Episcopal Deacons in late 2017. I am working closely with the archdeacons of our sponsoring dioceses. Three of them serve on BKSM’s board. Last summer a conference on the diaconate attracted nearly 30 current and prospective deacons. Bishop Field from West Missouri served as our chaplain for the day. We have planned a panel discussion on the future of the diaconate for March, after learning from AED’s annual conference

in February. We consistently describe the deacon’s job and vocational discernment in our newsletters and other media. We work together with dioceses to support good internships for new deacons.

I also want to tell you about our dedicated volunteer guest master, Deacon Bob Hirst. Bob has been a supervisor for Kansas’s Department of Families and Children for decades. He has abundant parish experience. Every weekend at BKSM, he models servant ministry as he arranges meals, room assignments and anything else needing attention. And he engages students in conversation about what deacons really do

and why the church needs them so badly.

Our ELCA partners have recently refashioned diaconal ministry. We are so excited about the future of diaconal ministry in Christ’s church and for God’s reign. We hope to share best practices and resources with programs throughout the church. Together we can encourage and nurture more diaconal vocations. Our communities will be transformed in the process!

The Very Rev. Dr. Don H. Compier is Dean of the Bishop Kemper School for Ministry and a member of AED’s Board.

RESPONSE to Chapter XXXIV, from November 2017

Time Out

BY DEACON KEITH MCCOY

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.

Increasingly, our community has been talking about and with younger deacons (that is, those significantly under 50) and the particular demands that ordination and that commitment to ministry places on them as they start their journeys, as well as on their personal lives and their secular careers. There is a different spiritual existence than that which faces someone who dedicates their life to Godly service after the kids have been raised and work is settled or even behind them.

In the case of the most recent story, a young deacon and his husband have adopted a baby, and the deacon wants to take time off from his church ministry to start the child on the right path. The rector is less than thrilled: all he sees is more work dumped on him, in the absence of his energetic deacon.

First of all, it's not about him (i.e., the rector). If the deacon needs space, it needs to be worked out. Certainly the reverse would be true. If a priest is due for a sabbatical, the deacon or the vestry should not wring their hands and say, but what would we do without you? Our ordination vows call us to several things, but exhaustion or neglect of family are not among them. If time off

is needed, it should be responded to.

Next, it is the deacon's call, so he should work out the details, within any parameters set by the rector. It's in his interest to bring this to a mutually satisfactory agreement. The start and end times might be negotiable, or the type of participation during this interim, or other accommodations. Surely there must be a grandmother or two at All Souls who would love to take Emily for a service once in awhile. If this is where the Spirit is calling the deacon, he needs to express his preferences and present them for a more focused discussion.

Anne Pillot, the editor of this august journal, points out that “the deacon has to be firm in his need to adjust his schedule, but also make it as un-painful as possible for the rector. At their next meeting - which Kevin should schedule - the deacon could have dates chosen that he will be at the parish to serve. Maybe 3-6, maybe only 1, but it's on the schedule.”

Anne also suggested that the deacon develop a list of recruits who could take on different aspects of his ministry during his absence, as well as re-negotiate the letter of agreement which they undoubtedly have.

Parishes love to call young priests because they are energetic and full of ideas to lead the congregation forward. Young deacons have that same surplus of energy and ideas, but, unlike with the stipendiary priests, that service and leadership needs to be blended with other personal demands, especially secular employment. It may well be that the model for young deacons should be alternating periods of a few years of serving, followed by the same number of years dedicated to family or career. We shouldn't be asking them to give up a personal life or a profession that they are equally called to and have studied for. Deacon and church should be in this for the long haul.

We all know the sacrifice that we have made in accepting the call to be a deacon. Unlike monastic life, that call should not mean that we have given away all other pursuits; in fact, it is our life in the world that informs how we serve Christ's church. For those for whom space needs to be made in order to become a more complete person, time should be negotiated to make it all possible. The institutional church should learn to understand that, as it will lead to better deacons.

NEW: Chapter XXXV

Bishop and Pawn

BY DEACON KEITH MCCOY

The Grants and Loans Committee was convening for its first meeting after the recent Annual Convention of the Diocese of St. Ives. For reasons buried in the history books, the bishop neither participated in nor appointed anyone to this body, its members elected solely by Convention instead. It was an important committee, as it approved all requests for extra money by the parishes and missions. But it hadn't been an exciting committee to be on, until this year.

Molly D'Arcangelo, the current chair, convened the meeting at Diocesan House, greeted her three continuing colleagues, and then welcomed Deacon Mike Bamberger, newly elected to the GLC. After a few pleasantries, she asked for approval of the agenda.

“A point of order, Madam Chairman”, intoned the Rev. Canon Lanyard Holdsworth.

“Yes?” replied the puzzled chair.

“I want to point out that Deacon Bamberger is ineligible to vote on

anything before this committee.”

The other four committee members inspected Canon Holdsworth for a punchline to this joke. Hearing none, the chair then asked, “Why?”

Canon Holdsworth sighed. “This diocese, its its wisdom, long ago decided that the bishop should not have voice or vote in the matter of grants and loans to parishes. Because deacons serve under the direction of the bishop, Deacon Bamberger is effectively voting in the bishop's place. That would be against the instruction of our canons.”

“Ridiculous,” replied the deacon in question. “If you know anything about me, you know that I speak my mind and vote my conscience. The bishop could ask any of us to vote for or against something, but we're all independent voices here.”

Holdsworth flipped open his BCP to a pre-marked page. “When you were ordained as a deacon, the bishop asked you: ‘Will you, in accordance with the canons of this Church, obey your bishops and other ministers who may have authority over you and your work?’ That doesn't sound at all independent to me.”

Molly was a bit peeved at this turn of events. “Lanny, why didn't you bring this up when we were voting at the Convention.”

Continued on page 14

“I didn’t want to embarrass anyone in front of the assembled parishes,” replied the senior cleric. “I was hoping we could handle this discreetly.”

Jack Collins, who was sitting to the Canon’s left, jumped in. “This is really an unpleasant surprise for all of us, especially Mike. Convention was almost a month ago – why did you wait until now?”

Holdsworth responded, “I didn’t think anyone would really disagree with what the canons say.” He looked over at the chair. “So?”

D’Arcangelo paused for a moment. “I’m inclined to continue with our agenda, and with Deacon Bamberger as a full participant. I can’t imagine the bishop ordering anyone to vote this way or that in this day and age.”

But Holdsworth persisted. “If the deacon were to be the deciding vote on any grant or loan, he could place in jeopardy those parish projects, in the event his vote was invalid. They would have to repay the money immediately.” The two deputations which were sitting in the chairs around the room awaiting their chance to

advance their proposals looked panic-stricken at that suggestion.

“We wouldn’t want that,” agreed Evan Stauffer, the fifth member. “But, who would protest the votes?” He then realized the answer.

Holdsworth glanced over at the deacon and added, “You ought to resign and correct the mistake which the Nominating Committee made in approaching you for this office. That would resolve the matter.”

Deacon Bamberger laughed. “The hell I will. I was elected as an independent thinker, and I’m not anyone’s puppet. If you have a problem with it, then you should discuss it with Bishop Strozzapreti and the Chancellor.”

“Very well,” shot back the Canon. “I move to adjourn, until the Chancellor can straighten this contremeps out.”

There was an uncomfortable pause, and then Stauffer seconded the motion, saying, “I think we should be on the safe side.”

The chair called for a vote on adjourning without taking any actions on the proposals before the committee, and until the Chancellor could rule on the right of the deacon to

participate. The vote was 2-2. Molly grimaced.

“I hate having to do this, but we can’t be cavalier with decisions about money or our parishes. I vote to adjourn, and I’ll call the bishop in the morning.”

The meeting broke up, with the deputations buzzing on the way out about what had just happened. Holdsworth, Stauffer, and Collins left without a word.

Molly turned to Mike and said, “I’m sorry, I never knew deacons were second class citizens.” The deacon responded, “I rarely feel like one – except at times like these.”

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.

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

AED’s Strategic Plan Strengthening the diaconate to benefit the world

Every deacon and friend of diakonia is invited to participate

BY DEACON LORI MILLS-CURRAN

The AED Board and staff have just finished a strategic plan to guide our work for the next several years. The plan outlines three sets of goals which could sound ho-hummish: Program, Organization, and Finance & Fundraising.

But for me, this plan is less a plan than a clarion call.

We all accept that the Church’s deacons are ordained to interpret the needs, concerns, and hopes of the world to the Church. And we can’t escape the evidence that more than ever, today’s deacons are being called to promote social justice, and to organize the people of God for effective action to make God’s justice a reality.

So in this plan, AED makes a claim on the Church for the supports needed to do this work well.

This is revolutionary territory for deacons. It has been definitional that deacons do ministry with nothing; we spin straw into gold. But here, we do something different. Here, we ask for a conscientious assessment of diaconal needs. Then, we ask for the development of diaconal unity, for solid funding streams to resource the means to create it, and for better collaborative relationships with other organizations doing *diakonia*.

We do this not to benefit deacons but because it will benefit the world. We dare to ask because the work is not ours – the call to *diakonia* is marked on our brow at baptism. That call is essential for Christian identity, not an add-on to it if resources allow. We ask because the

church without *diakonia* is not the Church.

Our goal is to increase AED’s reach and relevance beyond its current members. We extend an invitation for every deacon and friend of *diakonia* to assist us. The plan also extends an invitation to help us identify tasks and resources for the future. In this, we depend on the Spirit, who “helps us in our weakness; for we do not know how to pray as we ought.” (Romans 8:26-27 NRSV).

Our goal truly is to usher in a newly transformed world more completely reflective of God’s dream for all creation. Today, that dream is compromised by injustices related to deportation, discrimination and disenfranchisement. To allow for deep and thoughtful discussion, AED’s board delayed releasing the plan to better address our common challenges in this regard.

We emerged united. We emerged *urgent*.

The time is now. Listen to what the Spirit is saying to God’s people.

Lori Mills-Curran is the Executive Director of AED. To participate, please read the Strategic Plan online and contact her at lmccii@aol.com. She will be hosting a series of listening sessions on-line and in conference calls over the course of this year. Check AED’s website and Facebook page for updates.

The Strategic Plan is available at
www.episcopaldeacons.org/mission

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As a member you'll receive *Diakoneo* magazine 4 times per year, plus our monthly enewsletter, *Deacon Update*.

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- Enable the growth of AED and the sharing of resources
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Visit www.anglicandeacons.ca or contact Deacon Jacqueline Bouthéon at aadc.members@sympatico.ca.

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Birth date: (if deacon or in formation) ____/____/____

Ordination date: (if deacon) ____/____/____

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 email pdf (saves AED \$2.25)
 US mail

in memoriam

Deacon deaths received by AED, are listed alphabetically by name, date of death, diocese, age and ordination year.

David H. Aycok, 11/10/2017,
Central Florida, 79, 2003

N. Laine Calloway, 10/9/2017,
Western North Carolina, 66, 2002

James Patrick Fitzsimmons, 10/9/2017,
Arizona, 71, 2010

Lee Marshall Harris, 10/10/2017,
Los Angeles, 69, 2010

Virginia Frances (Gini) Hart, 5/26/2017,
Nevada, 93, 1986

Judith A. Marquess, 9/24/2017,
New Jersey, 80, 2002

Joseph E. Nicklas, 7/28/2007,
New York, 84, 1992

Sandra Lee Oetjen, 12/15/2017,
Nevada, 68, 2006

James M. Roman, 1/1/2017,
New Jersey, 71, 1985

Robert W. Watts, 7/7/2017,
Dallas, 80, 1993

Donna White, 12/26/2017, Toronto,
87, 1998

Constance Berthenia Whittaker-Soulikias,
5/2/2017, Fredericton, 76, 2006

Every effort has been made to provide accurate information and we regret any errors. We appreciate being notified when a deacon has died. Please send notifications, including diocese, date of ordination, age and date of death to membership@episcopaldeacons.org.

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groups/anglodeacons/info](http://groups.yahoo.com/neo/groups/anglodeacons/info)

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Recent Ordinations

We celebrate the following Vocational Deacon ordinations that have been reported to AED. Ordination notices (date, diocese and deacon) are published as we receive them. Please send ordination notices to membership@episcopaldeacons.org.

- 11/26/17 ... Toronto Nancy Glover
- 12/2/17 ... Southwest Florida Elisa Hansen,
Martha Goodwill
- 12/2/17 ... Western New York Mona Gaddis
- 12/3/17 ... Toronto Thomas Lapp
- 12/16/17 ... Fond du Lac Paul Aparicio
- 12/18/17 ... Fort Worth Ayo Omoniyi



Nancy Glover, Bishop Peter Fenty, Heather Westbrook, Gospeller. Toronto. 11/26/17



Thomas Lapp, Toronto. 12/3/17



Vocational Deacon Paul Aparicio, center, with Bishop Gunter and Transitional Deacons. Fond du Lac. 12/16/17



Elisa Hansen, Bishop Dabney Smith, Martha Goodwill. Southwest Florida, 12/2/17



Bishop William Franklin, Mona Gaddis. Diocese of Western New York. 12/2/17

As space allows, we include ordination photos.

Please send high resolution photos of 300 dpi, at least 3" wide to communications@episcopaldeacons.org.